

NEWSLETTER #1
March 1974
(Revised 12/74)

This is Newsletter #1. It aims to keep you informed. We don't yet know whether Newsletters will be sent out monthly, bi-monthly, quarterly, or occasionally. That will depend on how much news there is, or on how urgent it is to get the news out quickly.

The asterisks in the left column call your attention to our requests — requests for suggestions or information or clippings, etc.

- * Present plans for the contents of Newsletters are tentative. Please make suggestions and criticisms. If you should disapprove of something or other, please do not hesitate to say so.

The Newsletter will be divided into sections, tentatively set as follows:

REPORTS FROM CHAIRMEN. Committee Chairmen will report bi-monthly (a) on what they have done since their last report, and (b) on what they are planning to do in the months ahead. The reports will serve the following purposes: (1) They will let you know what the committees are doing. (2) They will enable you to make suggestions and criticisms. (3) They will enable you to offer to participate in a planned activity that particularly interests you.

NEWS ABOUT MEMBERS. As members we are all primarily interested in the work the BRS does to further Russell's purposes; but we are also interested in our fellow-members as people. The previous section (Reports from Chairmen) deals with the former; this section deals with the latter.

- * The news that appears in this section will come mostly from the members themselves, and only occasionally from another member. If you change your job, publish a paper, attend a conference, make a speech, run for office, engage in political activity, picket some villain, etc., please let us know about it. (And please be specific: give date; name of organization involved, if any; tell what you did, etc.) Include any event that occurs in your work or in your life as a citizen, whether or not related to the BRS or its aims.

- * QUESTIONS & ANSWERS & REMARKS. If you have a question about BR or about the BRS, that you think another member may be able to answer, send your question to the Newsletter. (Example below.) Or if there is any (reasonably brief) message you would like to communicate to all the members, send it in.

- * SMALL TALK. These will be items of no great significance that for some reason interest or amuse you; send them in.

NEW MEMBERS. We plan to list a new member's name, address, affiliation, interests, etc.

The Augusta address at the top of this page is the Society's permanent address. When you write to the Newsletter, write either to the Augusta address or to Newsletter, c/o Lee Eisler, Box 409, RD #1, Coopersburg, Pa. 18036.

To get things started, here is the Newsletter format, using the only information I now have on hand, which is the information I can supply myself, as a chairman and as a member.

* * * * *

REPORTS FROM CHAIRMEN

Information Committee (Lee Eisler, Chairman):

1. Press releases were sent to 35 home town and home campus publications, of 11 members (founders.) Names of publications were supplied by the members, as were biographical details about themselves.

The purpose of this press release was to get publicity for the BRS, and perhaps to get inquiries about the BRS. Kate's release did in fact produce an inquiry.

This press release did not contain news of any interest to a newspaper editor in a big city like New York, Chicago, Los Angeles, San Francisco, or Washington. The fact that the BRS was founded is not interesting except to a very small percentage of the total population, and except (probably) to a small group of special publications (see list below.) But newspapers outside of big cities sometimes consider a press release newsworthy simply if it contains the name of a local person. The smaller the town and newspaper, the more likely it is to use the release. THE LAKEVILLE (CONN.) JOURNAL used Kate Tait's release without significant change; the QUAKERTOWN (PA.) FREE PRESS used Lee Eisler's release, keeping it practically intact. Jack Pitt got a long, half-page feature story in THE DAILY COLLEGIAN, his home-campus publication. (Copies enclosed.) But the AUGUSTA CHRONICLE used only 2 paragraphs of Peter Cranford's release. And we thought it hopeless to send releases to The New York Times, The Washington Post, etc.

* If your story has appeared locally and you have not yet sent us a clipping or photocopy, please do so.

2. Newsletter. The Information Committee will put out this Newsletter for the time being. Later on, the members may wish to set up a Newsletter Committee.

5. Re publishers: We consider publishers — and our relations with them — to be very important to the BRS. We will not send them anything until we have a more fully developed plan.

7. The special publications. The following periodicals have special audiences, and may be interested in carrying news about the BRS:

PHILOSOPHY & PUBLIC AFFAIRS, Princeton University Press, Princeton, N.J. 08540
 ETHICS, University of Chicago Press, 5801 Ellis Avenue, Chicago 60637
 THE ETHICAL FORUM, Ethical Culture Society, 2 West 64 St., NY NY 10023
 THE HUMANIST, American Humanist Society, (see last page for address)
 JOURNAL OF PHILOSOPHY, 720 Philosophy Hall, Columbia University, NY NY 10027
 AMERICAN RATIONALIST, Rationalist Association, PO Box 1762, St. Louis, Mo. 63199
 AMERICAN SOCIOLOGICAL REVIEW, 1001 Conn. Avenue NW, Washington, D.C. 20036
 THE HUMANIST IN CANADA, Box 157, Victoria, B.C. Canada

* We will send them a short version (called a News Brief) of the Bulletin (March.) If you happen to read any of these publications, please notice whether they carry news about the BRS, and if so, please send us a clipping or photocopy.

* If you know of a publication that might be added to this list of special publications, please send us its name and address. (Address not essential; we can look it up.)

8. A small classified ad will soon be inserted in SATURDAY REVIEW/WORLD and NEW YORK REVIEW OF BOOKS, as follows:

BERTRAND RUSSELL SOCIETY. New. Write for information. Box 000, SR/W.

Cost is less than \$25 per publication. We hope this will produce inquiries about the BRS.

* * * *

QUESTIONS & ANSWERS AND REMARKS

Lee Eisler asks:

In BERTRAND RUSSELL SPEAKS HIS MIND (an Avon paperback, 1960) — and also on Caedmon LP, TC-1149, BERTRAND RUSSELL SPEAKING — BR says: "...taboo moralities tend to perpetuate ancient cruelties. ...the Oracle at Delphi...stood up for human sacrifice long after other Greeks had given it up." However, a Professor of Classics at Harvard, an eminent scholar, has told me he knows of no human sacrifice or anthropophagy (cannibalism) connected with Delphi. Does anyone know what evidence BR had in mind when he made this statement?

* * * *

MISCELLANEOUS

The address of THE HUMANIST (Item 7, above) is as follows:
THE HUMANIST, Prof. Paul Kurtz, Editor, State University of New York at Buffalo, 4244 Ridge Lea Road, Amherst, N.Y. 14266.

Whenever you send us a clipping, please put the publication's name on the clipping, and the date of the issue.

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REVISED EDITION

This is a revised edition of Newsletter #1. Items in the original edition that are no longer relevant have been eliminated. The original numbering of items has been retained. This issue is one page shorter than the original edition.

B2 THE LAKEVILLE JOURNAL, Thursday, February 28, 1974

Katherine Tait Helps Form Bertrand Russell Society

Katherine Tait, of Falls Village, is one of the founders of the new Bertrand Russell Society, which held its first meeting in New York City earlier this month. The Society's aims are to make Russell's views better known and to promote causes Russell believed in. Mrs. Tait, Russell's daughter, was elected Treasurer. She teaches German at Dutchess Community College in Poughkeepsie.

The Society will develop programs to further Russell's purposes. Areas of interest include: the promotion of Russell's writings; the encouragement of new scholarly and popular writings on Russell's life and

thought; Russell's ideas as alternatives to student mysticism, cynicism, apathy, and alienation; the importance of rational thinking; Russell's thoughts on power, politics, and government; human rights; disarmament and peace; misapplications of science; Russell's views as aids to greater enjoyment of life.

Almost all 12 founders of the Bertrand Russell Society were (and are) subscribers to "Russell," the quarterly publication of the Russell Archives (at McMaster University, Hamilton, Ontario). A majority are associated with colleges and universities. There are, however,

no requirements, academic or otherwise, for membership in the new Society, other than an interest in Russell and a general sympathy with his aims and outlook.

The Bertrand Russell Society has the support and cooperation of the Bertrand Russell Archives, of the Bertrand Russell Peace Foundation, Ltd. (Nottingham, England), and of the Bertrand Russell Society of Tokyo, Japan. Kenneth Blackwell, director of the Archives, is a founder of the Society.

Anyone interested in Bertrand Russell is invited to inquire about membership in the Society. Write Lee Eisler, chairman, Information Committee, Bertrand Russell Society, RD No. 1, Coopersburg, Pa. 18036.

C'burg man Quakertown (Pa.) FREE PRESS helps found 2/28/74 Russell club

A Coopersburg man Lee Eisler, is one of the founders of the new Bertrand Russell Society. Eisler is the author of "Morals Without Mystery," a book based on Russell's views on morality, which won praise from Russell. Russell's daughter is another of the founders.

The society held its first meeting in New York City earlier this month. Its aims are to make Russell's views better known and to promote causes he believed in.

The society is developing programs to further Russell's purposes. Areas of interest, for possible programs, include: Russell's ideas as attractive alternatives to student mysticism, cynicism, apathy and alienation; Russell's thoughts on power, politics, and government; human rights; misapplications of science; the

encouragement of new scholarly and popular writings on Russell's life and thought; the promotion of Russell's writings; disarmament and peace; Russell's views as aids to the greater enjoyment of life; the importance of rational thinking.

Almost all twelve founders of the Bertrand Russell Society were (and are) subscribers to "Russell," the quarterly publication of the Russell Archives, at McMaster University, Hamilton, Ont.

More than half of them are associated with colleges and universities, more than half have Ph.D. degrees, including the society's four officers.

However, there are no requirements, academic or otherwise, for membership in the society, other than an interest in Russell and a general sympathy with his aims and outlook.

The Bertrand Russell Society has the support and cooperation of the Russell Archives, of the Bertrand Russell Peace Foundation, Ltd. Nottingham, England, and of the Bertrand Russell Society of Tokyo, Japan. The director of the Russell Archives is one of the founders of the Society.

Anyone interested in Bertrand Russell is invited to inquire about membership. Write Peter C. Cranford, President, Bertrand Russell Society, 2108 1/2 Walton Way, Augusta, Ga. 30904.

Bertrand Russell's philosophy lives on through followers

By Susan Good
Collegian Staff Writer
Bertrand Russell, the late phi-

losopher and English mathematician, is still living through his works and followers.



DR. JACK PITT

A dozen Russell followers across the nation joined together in early February to expand Russell's "life" to a Bertrand Russell Society.

Dr. Jack Pitt, CSUF philosophy instructor, is one of those followers and is the first secretary for the group.

The brainchild of the society idea is Dr. Peter Cranford, a clinical psychologist in Atlanta, Georgia. Cranford, who frequently applied Russell's insights to his patients, checked written journals and the Russell Archive in Canada to find possible society advocates. After finding a dozen advocates, he called the national planning meeting.

Pitt was called to the meeting after Dr. Cranford read an essay Pitt had written about Russell.

Why be so enthusiastic about Russell? When Pitt first recognized Russell's merits he was the president of the American Federation of Teachers and was in active protest against CSUF faculty firing in the late 60's.

"As a philosopher I had certainly read Russell," Pitt recalls, "but his beliefs really began to apply to what was happening during the firings."

At that time, Pitt recalled, faculty members Bob Mezey, Ren Mabey and Everett Frost were fired because of their free

speech and so-called "radical" views.

"Russell was against the arbitrary use of power prevalent during the firings," Pitt said, "and believed in human freedom and fairness in dealing with people . . . I couldn't agree more."

Russell, Pitt said, could be described as a pacifist . . . but it depended on the war. Russell was against World War I and criticized the perversion of science for political or economic ends. More recently Russell staged a protest against bomb creation and protested against the Vietnam war with an anti-Vietnam war crimes tribunal.

"But Russell also thought philosophy should speak to the people and wrote many essays about marriage, morals, and happiness," Pitt said.

Pitt added that Russell believed in the American tradition, hard work, and in solving the problems of mankind through rational inquiry and trust.

Because Russell lived in accord with all these ideals, Pitt said he feels Russell is "worthy of being honored and continued."

The society, founded on the premise that there are thousands of Russell advocates who would like to "get together," will promote Russell's ideas to "contribute to the quality of life in

today's world."

Its programs will include the promotion of Russell writings and the encouragement of new scholarly and popular writings on Russell's thoughts.

On the local level, Pitt said he hopes the society will have a "public" rather than an academic base.

"If enough people are interested, perhaps we could meet on a regular basis for discussion, talks, etc.," Pitt said, adding that the CSUF philosophy department could take care of the "academic Russell."

Pitt accepts the assumption that there are many Fresno area people disenchanted with "organized religion" and "political parties" and said that Russell's beliefs, not under either heading, could bring such people together.

Members of the international society will receive two Russell publications printed semi-monthly by the Russell Archive, while local discussion branches will also be formed if members are interested. Yearly dues are \$5 for students and \$12 for professionals.

Students and faculty members interested in joining the national society or in forming a local group can contact Pitt at the CSUF philosophy department, 487-2621.

NEWSLETTER #2

May 1974

In this Newsletter, as in the previous one, an asterisk in the left column indicates a request for suggestions or information. The consecutive numbers in parentheses, at extreme left, are for ease of reference, e.g., "Item 4, Newsletter #2." The reports, below, have been edited, except when in quotes. There are several new sections.

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REPORTS FROM OFFICERS

President Peter G. Granford reports on...

- (1) Founding members' suggestions. All letters from founding members, that had been written during the nearly two years that preceded the founding meeting, were reviewed, and the suggestions contained in them were condensed into 22 pages, in advance of the meeting. "We have considered almost all of them."
- (2) BRS of Japan. "On the day we organized, Professor Tsutomu Makino of the BRS of Japan sent us a cablegram of congratulations. He has just finished writing a book, 'The Range of Bertrand Russell's Thoughts on Life.' He states, 'I have been faced with the problem as to how the BRS of Japan should proceed from now on.' I will send him our Newsletter."
- (3) New preamble. "All who have replied so far — 6 or 7 — are satisfied with the preamble as is. Several agree with Lee Eisler (who had submitted a new preamble) on the point of logic. Jack Pitt pointed out that we have a formal method of changing the Constitution."
- (4) * BR Foundation is being set up, at a cost of \$300 for attorney fees plus about \$150 for advertising, seals, court costs, etc. "If you have any ideas about this, write me at once." (The Foundation will be eligible to receive tax-deductible contributions.)
- (5) Membership. All BRS members are equal — all votes carry equal weight — but we can think of members as falling into 3 classes:
 First, there are those who join because of an interest in BR, and wish to be kept informed of BRS activities. They are very welcome. The BRS is open to everyone provided he/she has an interest in BR and agrees to abide by the BRS Constitution. (See Item 49, below.)
 Second, "from this level, you can graduate to activity, engaging in spreading BR's ideas."
 Third, there are the "Russellites, the hard core who...will work intensively and presumably for a lifetime for the BRS, are guided by a love for humanity and have an authoritative knowledge of BR himself."
 "If, by next February, we can bring together only 40 Russellites of the same mind as ourselves, we can feel satisfied. In the long run, these people will be more valuable to the BRS than any other category...for they will give the BRS its permanent character."

"However, this does not mean that we should think small. I am not arguing against bigness as such. I would much prefer the 400 that Martin Garstens wants, (Hurst John wants 500 in a year), speakers of the highest calibre, and the getting and spending of money in large amounts...provided we build solidly."

So, giving free rein to imagination, "I am thinking in terms of chapters on every campus, BRS societies 'wherever two or three are gathered in the name of Russell,' Bertrand Russell retreats, The International Bertrand Russell Society, a Bertrand Russell University located next to the UN, the Bertrand Russell Bible in all motels, BR psychotherapy, the BR Monitor, BR Institutes in Applied Philosophy (after Dale Carnegie), a BRS Information Center, a movi~~es~~ of BR, and some amusing ones I will keep to myself."

- (6) Recommended article. "I recently read the 24-page section on BR in 'The Encyclopedia of Philosophy,' edited by Paul Edwards (MacMillan.) It is very good."
- (7) Reading list. "We need a graduated list of readings to interest those who ask. MARRIAGES AND MORALS may be better than THE CONQUEST OF HAPPINESS because it is about sex, and its date of publication (1929) surprises most people. THE CONQUEST OF HAPPINESS grips those who are in trouble and are looking for something they can believe. Gary Slezak recommends NEW HOPES FOR A CHANGING WORLD for popular distribution. (Douglas Lackey would like to see an inexpensive republication of WHAT I BELIEVE (1925) .)
- (8) Taking a stand. "The time may come when one of us may have to take a stand." By one of us, I mean any Russellite. We need to set up some guide-lines for them and for the BRS in this area. I suppose this is in your department, Martin Garstens."
- (9) The Vice-Presidency. "We also need some guide-lines for the office of Vice-president. It should be a meaningful and challenging position. I am trying to be a tabula rasa where the office of president is concerned, and think that basically the presidency should be 'created' by the needs of the Society. Perhaps this should be true of the vice-presidency."
- (10) The peace issue. "Bob Davis asked me to see who among our correspondents were interested in 'peace'. I could find only one. I think the reasons for this are that most feel impotent, that some are turned off by 'peace' ostensibly defined by the Russians, that to some degree the peace movement was self-serving, political, and aroused uneasy feelings in the patriotic. Of course there is a world-wide longing for a more genuine peace movement in the tradition of Russell. Best present bet: spread BR's ideas and hold 'peace' in limbo."
- (11) The Finance Committee. "Hurst John and Lee Eisler, both on the Finance Committee, have strong apparent differences of opinion on how money should be handled. "Since both have their hearts in the right place, I would think that the best solution would be to allow them to thrash things out and later expand the Committee, to include a pair of in-betweeners, such as Martin Garstens and Katherine Tait — or anyone else Hurst would like to have."

- (12) Being reminded. "I am sure I do not have a fool-proof system of tending to BRS business. Please remind me of anything I have failed to do."
- (13) Motivating ourselves. "When I am engaged in work that I should do — for my own long-range benefit — I give myself short-range rewards, knowing that my body cannot understand long-range goals, but does understand coffee and a cruller, a walk around the block, picking up some shrimp to boil later, a short ride on a quiet road, or hitting a bucket of golfballs. With this system of reinforcement, I can generally work indefinitely.
 "Too, we should all get all the fun we can get out of being Russellites — the pleasure of being with like-minded people, excitement of the kind we had while working together, the resolution of differences, eating and drinking together (all this at the February meeting). We should consider all means of bringing people closer together, which have been developed by religious groups, civic clubs, sales organizations, and political organizations."
- (14) Committee on Applied Philosophy. Advises the Committee, "Take all the time you need. The work is too important to hurry."
- (15) Effective operating principles. "The preceding should not, however, negate what should be a permanent objective: 'Seek the blow of a thousand blows' (a basic Zen idea), (i.e., expend time and energy in ways that aim at large-scale rather than small-scale results, a letter to the New York Times as opposed to one to a friend.) And aim at doing all things yesterday.
 "Some other operating favorites, while I am on the subject: apply Occam's Razor; have big margins of safety; seek permanent solutions; have problem-solving attitudes; have faith that there is an answer; eliminate anger except for effect; criticize ideas but not persons; no self-pity; assume that all work can be done within the available time." (Parkinson's Law in reverse.)
- (16) Relationships with each other. "For the time being, chairmen should be given the ball and be allowed to run with it. However we should follow Russell in being sceptical with ourselves, and express ourselves with the greatest freedom when we feel that any idea or activity does not measure up. This means that we must all absorb hostility much as a psychologist does, but we must not hesitate to confront each other with what we think is reality. Needless to say, in the spirit of Russell, our attacks should be directed at ideas rather than persons. In addition, we must balance this with notice, recognition, and accolades for accomplishment."
- (17) BRS stationery. "I feel guilty about asking Joe Neilands to head up our stationery committee. This is like asking Einstein to teach first grade arithmetic. (Later) I have seen the new stationery. It captures the spirit of the Society."
- (18) BRS publicity. "Although Lee Eisler and Ken Blackwell are still feeling their way, the work they have already done is impressive. I should reward such activities by sending labels from Red Hackle."
- (19) Committee on Science. "Joe Neilands presided at a 'Symposium on Chemical Weapons and U.S. Public Policy,' on April 1st. Joe, go ahead and work up your idea 'to do this kind of thing but on a higher intellectual level.'" (See Item 30, below.)

- (20) Protest on communist repression. This news item comes from a recent (April) issue of the London Times: "DISSIDENTS UNITE. A protest against intellectual repression in the Communist countries is being mounted as a result of a meeting in Rome between Ken Coates of the Bertrand Russell (Peace) Foundation and Pavel Litvinov, the Russian dissident author. The initiative has the endorsement in Russia of the scientist Sakharov, providing the first joint East-West protest of this kind. "Three days, all anniversaries of the imprisonment of Russian and Czech dissidents, have been selected: May 7, November 27, and March 29 next year."

Vice-President Robert Davis reports on...

- (21) Reading BR. In his circular letter of 3/13/74, Bob urged members to read more Russell, especially in unfamiliar areas. Bob offers to suggest titles * in any particular area you may wish to explore; write him. He also recommends THE BASIC WRITINGS OF BERTRAND RUSSELL, edited by Lester Denonn, which covers all the major areas.
- (22) "Credibility" issue. We're not quite sure how it got that name. It refers to the question: How do you get rid of someone who joins the BRS and then behaves irresponsibly? (We do not have this problem now; we may never have it; but we'd like to be prepared.)
Bob says that if the member consents to the aims and purposes and structure of the group as outlined in the Constitution, and then behaves irresponsibly, he/she can be expelled in the manner stated in the Constitution. Therefore we will add a NOTICE TO NEW MEMBERS later in this Newsletter (Item 49 .)
- (23) International Civil Liberties Committee. Bob (who is Chairman) and Kate Tait are educating themselves on the subject, and are in contact with other organizations. Kate has been in touch with Chris Farley, of the Bertrand Russell Peace Foundation. Bob, following a suggestion by Hurst John, plans to send BRS members a copy of the International Bill of Rights.
- (24) BR Foundation. On the question -- Is California a good state in which to incorporate the BRS as a non-profit corporation, eligible to receive tax-deductible contributions? -- the advice (from books and lawyers) is against California, and to prefer a state that is not rigorous in its accounting demands.

Secretary Jack Pitt reports on...

- (25) The Constitution and Minutes. Jack edited and produced the Constitution, prepared the minutes of the February 1974 meeting, mailed both of these to the founding members, and to Lady Russell "at Ken Blackwell's excellent suggestion."
- (26) Local chapter. "I believe we might be ready in Fresno to explore the possibility of a 'Fresno local'. I suggest two items for general * consideration: (a) The relation between 'locals' and the national * organization, particularly as concerns money. (b) A coordination between our national advertising and local attempts to form chapters."

- (27) Amendments to minutes. Jack is "aware that the minutes (of the February 1974 meeting) will benefit from certain amendments, and invites all those wishing to propose amendments to see him shortly before the next meeting. Those unable to attend are encouraged to contact him in writing."

Treasurer Katherine Tait reports, as of April 4, 1974:

- (28) Contributions: 882.66
- Expenditures: 5.56 for checkbook
35.34 for stationery
- Balance: 841.82

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REPORTS FROM CHAIRMEN

Committee on Applied Philosophy (Martin A. Garstens, Chairman):

- (29) The Committee is exploring its approach to the problem of attaining a more "philosophic" outlook in everyday life. It plans to produce a handbook on "great philosophy", and may hold small study-group meetings to discuss goals and the means of achieving them.

Committee on Science (J.B.Neilands, Chairman):

- (30) Symposium on chemical weapons and U.S. public policy, sponsored by American Chemical Society, held in Los Angeles on April 1st, was presided over by Dr. W. J. Bailey. (ACS President) and Joe Neilands. Joe spoke on "The U.S. chemical war in Indochina and the Geneva Protocol," and claimed that Nixon's rejection of the tear gas/herbicide ban is the sole reason for the U.S. Senate's failure to ratify the Geneva Protocol outlawing chemical weapons. For more details, see the SAN FRANCISCO EXAMINER story (Page 10) and the press release on Joe's talk at the Symposium (Page 11.)
- Congressman Wayne Owens (D., Utah) spoke about "The need for a public examination of U.S. chemical warfare policies: treaties, stockpiles, and the new chemical system." Congressman Owens and others are continuing their efforts to get Congress to consider the problem, as can be seen in THE NEW YORK TIMES story of 4/29/74 (see Page 12) That Joe is working on a hot issue, which he is helping to heat up, is indicated by the prominence given by the TIMES to the herbicide damage story — 5 columns on its Page 2.

- (31) University course. At the University of California, Berkeley, where Joe is Professor of Biochemistry, they seem to think that scientists should not live in an ivory tower, indifferent to the consequences of their researches. We attach the schedule for the course, "Biochemistry and Society" (Page 13). Joe was scheduled to lecture on "Chemical-Biological Weapons" on April 5th.

- (32) The Committee's purpose. " To develop Science as an enterprise which is devoted to the enhancement of the quality of life and which, at the same time, does not jeopardize the long-term stability of the biosphere."

Annual Meeting Committee (Hurst John, Chairman):

- (33) Hurst has been in touch with 12 hotels in NYC, one of which will probably be selected for our February 1975 meeting. Hurst has already seen 4 of the 12, and plans to come to NYC to see the rest.

Information Committee (Lee Eisler, Chairman):

- (34) BRS ads appeared in SATURDAY REVIEW/WORLD, May 4th issue (classified ads, "Personal"), and in THE NEW YORK REVIEW OF BOOKS, May 2nd issue (classified ads, "ETC.")
- (35) Epstein head of BR. Wrote 3 firms and found one that might be willing to make replicas of the head, provided we can get permission to do so. We do not yet know what costs, if any, might be involved. You can see a photo of Epstein, Russell, and the head on Page 116 of Volume 3 of BR's AUTOBIOGRAPHY.
- (36) Letter of Welcome is sent to new members.
- (37) Member's Questionnaire aims to elicit a few facts about each member and about how he/she became interested in BR and in the BRS. A copy is enclosed (except to the most recent members, who have already * received it.) Please answer the Questionnaire, and return it.
- (38) "New member package." The following items are sent to a new member: Letter of Welcome, the Constitution, the Minutes of the first meeting, the Newsletter, the Member's Questionnaire.
- (39) Special publications. 8 publications were listed in Item 7, Newsletter #1. Remove PHILOSOPHY & PUBLIC AFFAIRS; it has no "News & Notes" Section. Add: THE BULLETIN OF THE ATOMIC SCIENTISTS, 1020-24 E. 58th St., Chicago 60637
SCIENTIFIC AMERICAN, 415 Madison Avenue, New York, N.Y. 10017
SCIENCE (A.A.A.S.), 1515 Massachusetts Avenue NW, Washington, D.C. 20005
* Please suggest other publications that might be suitable for our list.
- (40) Original respondents. Sent "Bulletin March 1974" and Letter of Invitation to 44 people who answered Peter Cranford's first letter and said they might be interested in a Russell Society. To date, 6 have joined.
- (41) New member sheet, one sheet per member, is sent to Ken Blackwell (so he can enter or extend the subscription to "Russell"), to Kate Tait (along with dues), and to Peter Cranford (to keep him up-to-date on new members.)
- (42) BRS story in "Russell 12" Submitted story, which was used, with thanks to Ken Blackwell for editing, adding, and removing errors.
- (43) Clipping book. started clipping book of "newspaper stories (based on BRS press releases) that members send me. I will bring it to the Annual Meetings, so that members who wish to can look at it."

(44)

Wrote many letters, mostly to members.

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SPECIAL REQUESTS

(45)

1976. The U.S. Bicentennial may provide an opportunity for stimulating interest in BR's writings. BR had a lot to say about America, not all of it uncomplimentary. There was much that he found to admire.

- * We would like to collect BR quotes on America and on its statesmen, both complimentary and uncomplimentary. Please keep an eye out for such quotes, and mail them in when and as you find them. BR scholars, please help! We would like to build up a collection of quotes.

Here are ways in which this material might be used: (1) As a book, to be published by a trade publisher (if we can find one) in 1976, perhaps with a title something like: "WHAT MAKES AMERICA WORTH PRESERVING. An assessment by America's good friend and severe critic, Bertrand Russell." (2) As a book, the cost of publishing to be subsidized by the BRS (if we can find the money.) (3) As a magazine article. (4) In press releases. (5) As an inexpensively produced booklet (mimeographed?) for BRS members.

None of these possible uses is guaranteed. We have to see what material we can gather. The next step would be to work it into a book, and then try publishers.

- * Would someone like to take on the job of receiving the quotes and assembling them into a manuscript for a book?

Here is a sample quote from BR's FREEDOM AND ORGANIZATION (Norton paperback), Pages 229 to 231:

"Jefferson deserves to be regarded as the founder of American democracy for three reasons: first, he wrote the Declaration of Independence; second, he led and largely created the Republican party (not the ancestor of the present Republican Party), by which the Federalists, who were anti-democratic, were overthrown; third, he was the first President who believed in democracy and sought to establish it." (p. 229)

"Although he was a fine gentleman, his contempt for social distinctions was genuine and deep-seated, and enabled him, throughout the French Revolution, to avoid the false sentimentalism inculcated by Burke. In 1794, he hopes the French will 'bring, at length, kings, nobles, and priests, to the scaffolds which they have been so long deluging with human blood.'" (p. 229)

"From this bare outline of his official career, it might have been supposed that he would not have time for many interests outside politics. In fact, however, his love for his home at Monticello, his interest in architecture, his omnivorous scientific curiosity, were all at least as strong as his political ambition, and caused him to be genuinely glad of his periods of leisure and retirement." (p.230)

"Everything that was admirable in eighteenth-century culture was to be found in Jefferson, without the somewhat limited and static quality that made that age unsatisfactory." (p. 231)

- (46) Russellite statement. Consider the following 2 statements:
- (A) The most important thing we have to offer Russellites is the opportunity to serve.
- (B) The most important thing we have to offer Russellites is the opportunity to further Russell's purposes.
- * Which one do you prefer?
- * If you'd like to try your hand at stating what the BRS offers (to present or potential Russellites,) please send us the results.
- (47) * Newsletter suggestions. If you have suggestions, comments or criticisms concerning the Newsletters, please send them in.

* * * * *

NEW MEMBERS

- (48) We welcome these new members:

Irvin Ashkenazy, 1435 Avenue 64, Pasadena, Cal. 91105
 Amy P. Block, Apt. 101, 2515 Benvenue, Berkeley, Cal. 94704
 Richard A. Hyman, 3-C, 157 East 57th Street, New York, N.Y. 10022
 Rebecca Hyman, 3-C, 157 East 57th Street, New York, N.Y. 10022
 Donald W. Jackanicz, 53 Washington Square South, New York, N.Y. 10012
 Gerald Kahan, 9813 Tolworth Circle, Randallstown, Md. 21133
 Darrell Kong, 2825 E. Swift, Fresno, Cal. 93726
 Henry Kraus, 9166 Gerald Avenue, Sepulveda, Cal. 91343
 Dr. Douglas Lackey, 50 Juniper Road, Wayne, N.J. 07470
 Dr. Corliss Lamont, 315 West 106th Street, New York, N.Y. 10025
 James B. Milne, 1126 Agincourt Road, Ottawa, Ontario, Canada K2C 2H7
 Raymond Plant, 13 Kingsview Blvd., Brampton, Ontario, Canada L64 1C5

The BRS started with 12 members. There are now 24.

For the benefit of new members, here are the addresses of the other 12 members (home address, in most cases:)

Lorraine C. Beattie, 4-430 Hazel Street, Waterloo, Ontario, Canada N2L 3P8
 Kenneth Blackwell, Archivist, The Bertrand Russell Archives, Mills
 Memorial Library, McMaster University, Hamilton, Ontario, Canada L8S 4L6
 Dr. Peter G. Cranford, 2108½ Walton Way, Augusta, Georgia. 30904
 Robert Davis, 1737 Silverwood Terrace, Los Angeles, Cal. 90026
 Lee Eisler, Box 409, R.D. 1, Coopersburg, Pa. 18036
 Dr. Martin A. Garstens, 913 Buckingham Drive, Silver Spring, Md. 20901
 Hurst John, 2011 Country Club Drive, Columbia, Mo. 65201
 Dr. J. B. Neilands, Dept. of Biochemistry, University of California,
 Berkeley, Cal. 94720
 Dr. Jack Pitt, Dept. of Philosophy, School of Humanities, California
 State University, Fresno, Cal. 93740
 Dr. Don D. Roberts, Dept. of Philosophy, University of Waterloo,
 Gary M. Slezak, 1768 West 95th Place, Chicago, Ill. 60643
 Dr. Katherine Tait, Box 45, Falls, Village, Conn. 06031

In the next Newsletter, we expect to report on members' special interests, etc., based on answers to the Questionnaire.

NOTICE TO NEW MEMBERS

(49) Each of you has been sent a copy of the BRS Constitution. Please read it through. We expect that you will find it satisfactory. If, however, you do not, let us know what your objections are. In the unlikely event that we cannot resolve our differences to your satisfaction and to ours, we will -- regretfully -- annul your membership and refund your dues.

* Note:if we do not hear from you by July 31, 1974 (or by 3 months after your enrollment, whichever period is longer,) we will assume that you find the Constitution satisfactory and agree to abide by it.

* * * * *

LOOSE ENDS

(50) Re the press releases that were sent to your home-town or home-campus newspapers: if you don't see the publication regularly, and don't know -- but would like to know -- whether the press release was used, visit the publication's office next time you are in its neighborhood, and look at back issues for the week or 10 days following the date of release (Feb. 20 or 27.)

* If you find the story, send us a clipping or copy, please.

* * * * *

SMALL TALK

(51) Bob Davis says he likes the photo of the founding members, at the February meeting, but feels that Jack Pitt and Lee Eisler stole the show. (Lee says he thinks he -- Lee -- stole too much Red Hackle, and it shows.)

* * * * *

MISCELLANEOUS

(52) Note to Chairmen: in future reports on your activities, please -- when possible -- tell something about your intentions as to future activities (immediate future and long-range future), so that members who are interested in that kind of activity or project can write to you about it.

(53) To address all members:if you have a question or request that you'd like to put before the membership, via the next Newsletter, send it to Box 409, R.D. 1, Coopersburg, Pa. 18036

SCIENCE / MEDICINE

Chemical arsenal growth denounced

By Gobind Behari Lal
Science Writer

LOS ANGELES — The American Chemical Society's annual meeting opened

here today with a University of California biochemist's denunciation of America's expanding chemical warfare arsenal

He blamed President Nixon for U.S. failure to ratify a 49 year old international protocol on chemical warfare agents.

The Army's top chemist defended U.S. policy.

Keynote speaker, U.S. Rep. Wayne Owens of Utah, said the public must understand the issues and influence Congress' position.

The Army wants to spend \$200 million on new binary agents in the next few years, with expenditures eventually reaching \$1 billion.

Binary Agents are lethal nerve gases composed of two chemicals, harmless until mixed in a weapons system.

An apparent majority of the society agreed with UC Berkeley biochemistry professor Dr. John Neilands, who laid the blame for proliferation on President Nixon.

"The failure of the U.S. to ratify the 1925 Geneva Protocol on Chemical and Biological Warfare," he said, "has resulted in the continued making and storing of these weapons.

"President Nixon must be held personally accountable for this failure," Neilands said. There had been moves

to implement the pact, but the President had excluded herbicides and teargasses from the weapons to be banned, since both types were heavily used in the war in Vietnam, he explained.

"The important thing now is to induce the U.S. to conform to the general informed opinion on the definition of chemical weapons and the scope of the Geneva Protocol," he concluded.

Army chemist Col. William E. Dismore Jr., chief of the chemical branch of the chemical and nuclear division of the Army chemical Corps defended the planned weapons.

"A small but important part of our deterrent capability is chemical weaponry. The Army's approach to modernization of the deterrent chemical weapons stockpile is compatible with U.S. objectives of negotiations for effective chemical arms restraint."

Dr. Robert Roberts, a social chemist of the Midwest Research Institute in Kansas City, argued that chemical weapons will not prevent or win a war.

SCIENCE COMMITTEE CHAIRMAN CALLS FOR
BAN ON MILITARY USE OF TEAR GAS AND HERBICIDES

J. B. Neilands, Chairman of the Committee on Science of the BRS, spoke in Los Angeles on April 1 in favor of eliminating tear gas and herbicides from military arsenals. The occasion was the 167th national meeting of the American Chemical Society, an association of 110,000 professional chemists. Neilands, who presided over a day-long symposium on "Chemical Weapons and U.S. Policy", claims that President Nixon's rejection of the tear gas/herbicide ban is the sole reason for failure of the Senate to give advice and consent to ratification of the Geneva Protocol, a 1925 accord which outlaws the use in war of all "chemicals, liquids, analogous materials and devices". The U.S. is practically the only nation, major or minor, which has not yet approved the treaty. According to Neilands, Senator Fulbright will move the Protocol to the Senate floor once the tear gas/herbicide impasse has been resolved.

President Nixon called for ratification in 1969 but made it clear that the measure should not extend to tear gas and herbicides, two agents which had been heavily deployed in the Indochina War. The U.N. subsequently voted 80-3 to classify tear gas and herbicides as chemical weapons specifically disallowed by the Protocol; the three negative votes were cast by Australia, Portugal, and the U.S.

Neilands, a biochemistry professor at the University of California at Berkeley, concluded:

Watergate is a mere misdemeanor compared to the war crimes perpetrated by the Johnson-Nixon Administration in Indochina. Obviously, tear gas and herbicides are coveted weapons in the hands of an imperialist power. Nonetheless, chemists must assume the responsibility to stigmatize these agents along with the nuclear weapons. While general and complete disarmament is a necessary ultimate objective if mankind is to survive, we can advance to this goal and save lives by ostracizing particularly odious (and, in terms of international law, illegal) weapons.

U.S. Panel to Study Steps to Heal Herbicide Damage in Vietnam

By JOHN W. FINNEY
Special to The New York Times

WASHINGTON, April 28—The Defense Department next month will convene a committee from eight Government agencies to study what steps the United States can take to help South Vietnam cope with the ecological damage caused by the American use of herbicides during the war.

The formation of this committee is the first direct United States Government response to a report to Congress in February by a committee of the National Academy of Sciences.

The committee said that the extensive use of herbicides by the United States between 1962 and 1971 had caused "extensive and serious" damage to the inland forests of South Vietnam and had destroyed 36 per cent of the mangrove forests in the Mekong Delta region.

At the same time, the committee found no evidence that the herbicides, which were basically the same as those used for agricultural purposes in the United States, had caused long-term damage to the fertility of the South Vietnamese soil.

Before its publication, the report was the subject of considerable controversy in the National Academy of Sciences, with two members of the committee protesting that the damage to the inland forests was being underestimated by the committee.

Since its publication the controversy has continued, with Dr. Anton Lang of Michigan State University, the chairman of the committee, accusing some unidentified members of the National Academy of having leaked an incomplete, slanted and erroneous summary of the report to The New York Times. An article on a summary of the report was published in The Times on Feb. 22.

The report has meanwhile become caught up in the political controversy over whether

the United States should renounce the military use of herbicides.

To some members of Congress, including Senator Gaylord Nelson, Democrat of Wisconsin, and Representative Wayne Owens, Democrat of Utah, supports their contention that the United States should interpret the 1925 Geneva Convention on chemical warfare to ban the use of herbicides. The Administration has thus far refused to accept this in submitting the Geneva Convention, which has never been ratified by the United States, to the Senate for approval.

The Defense Department, which is the principal opponent within the Administration of a herbicide ban, reached the following "general conclusion" on the report:

"Some damage has resulted from the military use of herbicides in Vietnam. However, most of the allegations of mas-

sive, permanent ecological and psychological damage are unfounded. It should also be remembered that herbicides were used to save American and allied lives in a combat situation, not to collect scientific data."

The herbicides were primarily used to clear away foliage in areas believed to be occupied by North Vietnamese or Vietcong forces, exposing them to attack. The herbicides were also used, to a lesser extent, to destroy crops that provided food sources to the Communists.

The academy report contains a number of what Dr. Lang has described as "strong recommendations." To study what action to take on the recommendations, the Defense Department has decided to convene a committee with representatives from the Defense Department, State Department, Department of Health, Education and Welfare, Agriculture Department, Interior Department, National Science Foundation, Agency for International Development and Environmental Protection Agency.

Aid Agency Short of Funds

One of the committee's principal recommendations was that the United States provide "financial and technical support" to a "Vietnamese effort to cope with the consequences of herbicide use." The committee gave no figure for although the report said that reforestation of the mangrove forests would require "a considerable input of labor and capital.

Without such reforestation, the committee estimated, it would take the mangrove forests "well over 100 years" to recover.

Privately officials expect this recommendation to raise an immediate controversy over which Government agency should assume the budgetary responsibility.

Senator John C. Stennis, Democrat of Mississippi, chairman of the Senate Armed Services Committee, made clear nearly a year ago that he believed the Defense Department should turn over responsibility for further action on the herbicide issue to other agencies. The logical choice, officials suggest, would be the Agency for International Development, but it is already short of funds for its economic aid program for South Vietnam.

The academy committee also recommended "further studies in collaboration with the Vietnamese with a view to promoting greater understanding of the properties of these herbicides, of their peaceful uses and their hazards." The report noted that, particularly among urban populations, the American use of herbicides "came to be an emotionally charged symbol standing for many apprehensions and distresses, especially those for which Americans are blamed."

Other Recommendations

On a more technical level, the academy committee concluded the following actions:

¶A systematic sampling program to determine whether dioxin — a highly toxic sub-

stance in Agent Orange, one of the defoliants widely used in South Vietnam—had found its way into the Vietnamese food chain. The reported noted that there had been preliminary findings that dioxin was present in shellfish in South Vietnamese waters draining areas that had been subjected to heavy herbicide spraying.

¶Intensive studies, once peace has been restored in the Vietnamese highlands, into reports that herbicides caused illness and deaths among children of the Montagnard tribesmen. The reports were based on interviews with Montagnard refugees, but the committee found the reports "so consistent that despite the lack of medical and toxicological evidence" they "cannot be dismissed out of hand."

¶Prompt evaluation of hospital data to determine whether there is any relationship between exposure to herbicides and birth defects. The report said the committee could find "no conclusive evidence" of association between herbicides and congenital defects but acknowledged that the "material available is not adequate for definite conclusions."

Controls Held Adequate

¶Epidemiological studies on whether potential disease carriers, such as mosquitoes and rats, had increased in defoliated areas that might be used as refugee resettlement sites.

¶"Serious consideration" of reforestation of at least part of the mangrove forests, which the report noted play an important role as a breeding ground for fish and shellfish as well as providing fuel for South Vietnamese peasants. With "a massive reforestation program," the report estimated, the destroyed mangrove forests, representing about 0.5 per cent of the South Vietnamese land area, can be restored in approximately 20 years.

¶A "systematic inventory"

as soon as possible of damage to the inland forests, which received three-quarters of the 18.8 million gallons of herbicide sprayed on South Vietnam. About 10 per cent of the inland forest area was sprayed, most of it only once but some areas several times. On the basis of study of aerial photographs, the committee concluded that the herbicides had destroyed 500,000 to 2,000,000 cubic meters of merchantable timber and 5 million to 11 million cubic meters of nonmerchantable timber, with the extent of damage depending heavily on the number of times an area had been sprayed.

These damage estimates were considerably lower than those offered earlier by other scientific groups and they prompted two members of the panel, Pham Hoang Ho of the University of Saigon and Paul W. Richards of the University College of North Wales, to submit dissenting views complaining that the committee report underestimated the damage to the inland forests.

One recommendation that the Defense Department feels is necessary is a proposal that Congress require independent scientific studies of the possible ecological or physiological effects of new weapons proposed by the Pentagon. In commenting on the academy report, the Defense Department said that "adequate control now exists" through environmental legislation.

The academy committee urged that work on its recommendations "be initiated promptly, since any delay will make its accomplishment more difficult."

BIOCHEMISTRY AND SOCIETY

BIOCHEMISTRY 150, SPRING 1974

Staff: J. B. Neilands
Rush Wayne

Schedule: MF, 12:10 - 1:00 P.M., Room 101 Biochemistry Building

Prerequisites: Biochemistry 102; Biochemistry 100A, or consent of instructor

Formalities: 2 units, P/NP; term paper or project; no final or other exams

Information: 642-7460 or 642-7452

TENTATIVE SCHEDULE

Mondays

Fridays

	1	Mathematicians and Society John Kelley, UCB	5	Chemical-Biological Weapons J. B. Neilands, UCB
	8	Military Weapons Systems Doug Mattern, 2671 Southcourt Palo Alto 94306	12	Synanon Mel Simon, UCSD
	15	Californians for Safe Nuclear Energy 2 Rowland St., S.F. (tel: 392-7092)	19	Science in Chile Rob and Mary Clair Colwell Zoology, UCB
	22	Biomedical Aspects of Ionizing Radiation C. A. Tobias, UCB	26	Ethical Problems in Human Genetics Elizabeth Neufeld, NIH
	29	Alternative Sources of Energy Rush Wayne		
			3	Biomedical Applications of Prostaglandins Robert Gorman, Upjohn Chemical Co.
	6	Environmental Impact of the Auto AI Spivak, General Electric	10	Discussion
	13	Benefit Risk Analysis in Biomedicine Daniel E. Koshland, Jr., UCB	17	Pesticides or Biological Control Judy Snyder, IDS 10, UCB
	20	Politics of Nutrition Arnold Schaefer, U. Nebraska	24	Social Responsibility in Science Chandler Davis, U. Toronto
	27	Holiday	31	Wine Making E. Wawsciewicz, U. Illinois
	3	Natural Energy Design Center UCB (tel: 669-1565)	7	Discussion

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NEWSLETTER #3
September 1974

- (1) As in previous Newsletters, an asterisk in the left column indicates a request that you may wish to respond to. The abbreviation NL2-4 would refer you to Newsletter #2, Item 4. There are a number of new sections, including one, ABOUT INDIVIDUAL MEMBERS, that — as its name suggests — gives some information about individual members and about the nature of their interest in BR. Item 48 gives a brief listing of members' special interests. Edith Russell and Lester E. Denonn have joined BRS as Honorary Members. There is a particularly good statement (we think) by George Williams on why he values BR (Item 84.) Remarks by members have sometimes been edited and condensed.

* * * * *

REPORTS FROM OFFICERS

President Peter G. Cranford reports:

- (2) President's letters. The "President's Monthly Letter, June 1974" and the "President's Interim Letter" (June 14, 1974) were sent to all members. We repeat 2 items:

"We are now in a sort of shakedown cruise. The ship has been launched and we are engaging in the serious business of sailing it on rough and uncharted waters. The crew has not yet become a unit and hence there are all sorts of uncertain roles, disagreements, self-doubt as to whether one should be a member of the crew, and presumably some doubt as to whether Columbus is going to discover the new route to India.

"Sooner or later we are all going to show up with weaknesses. First with ourselves, and then with others. We need to finesse around weaknesses and capitalize on virtues so that the ship will be adequately and efficiently manned. It will be worth a second and third effort, and even major sacrifices, if we believe 'then conquer we must, if our cause it is just.' There will be no survival for us, our children or our grandchildren, unless someone assumes the responsibility of a massive effort to increase the amount of rationality in the world. This was Russell's cause and it is our cause." (Monthly Letter)

"As to the function of the BRS President himself, I think we should follow BR: 'What I suggest is that no one should learn how to obey, and no one should attempt to command... (A leader's) authority is suffered voluntarily... to achieve a common purpose... Purposes should not be forcibly imposed on others... This is what I mean when I say no one should command and no one should obey.' ON EDUCATION, P. 38, Allen & Unwin, 5th Impression, 1966.) (Interim Letter)

- (3) BRS, current status. "The Society is operating very smoothly at the moment. We have a steady flow of mail coming from and going to members, and it takes several hours a day to keep things current.
"I think we have established ourselves as an organization deserving serious consideration, and the time has come to take a stand on issues."
- (4) BR Peace Foundation sent "a letter (Item 32) to The(London)Times, of 6/20/74 — signed by Edith Russell, Ken Coates, and Chris Farley — protesting Solzhenitsyn's charge in 'Gulag Archipelago' (Volume 2, not yet out) that BR 'in some way connived at, or apologized for, injustice in the Soviet Union.'"
- (5) BR discussion groups. Ken Blackwell, Martin Garstens, Jack Pitt, and Gary Slezak are organizing BR groups.(See Items 13, 15, 16.)
- (6) Honorary member procedure."The election of honorary members hit a snag which Jack Pitt straightened out in a hurry. The membership approved the following procedure: 'A person may be nominated for honorary membership if he/she (a) is a member of the Russell family; or (b) has worked closely with BR, giving him substantial support and encouragement in one or more of his larger projects; or (c) has made a distinctive contribution to some area of Russell scholarship. A 2/3 vote of the membership is needed to confirm the nomination.'"
- (7) By-laws."Jack Pitt has accepted the task of working up a set of by-laws. I have also asked Jack to handle all problems of organization."
- (8) Founders photo. If you signed up (some time ago) for one or more of the photos taken at the founding meeting, the correct, agreed-on price is \$2 per photo. Lee Eisler reports he refused a COD for \$15.40. If any of you were charged more than \$2 per picture, please let me know."
- (9) Welcoming letters."I am writing welcoming letters to all new members."
- (10) Husband-and-wife dues are to be \$15 annually. This is a tentative, executive decision,made because a quick answer was desired. The members will be asked to ratify or revise it, at the Annual Meeting.

Vice-President Robert K. Davis reports:

- (11) Integrating new members. Bob is working to "integrate new members into the organization — to get their ideas, and discover what activities might interest them. Many new members wish to do something constructive and we have to provide them with that opportunity. All committee heads should be thinking of ways to do this. For example, I think that on the International Civil Liberties Committee, we might offer new members either a topic, such as torture, or a country, such as Chile, to specialize in. They could then educate the rest of us, and possibly promote some kind of action. I have been writing to new members with this in mind. The topic should be of their own choosing."

For Bob's report on the International Civil Liberties Committee, see Item 20.

Secretary Jack Pitt reports:

(12)

Edith Russell's letter. Jack sent Edith Russell a copy of the BRS Constitution and the Minutes of the First Meeting. She responded as follows: " I am intensely interested in its founding and have read the document several times with great happiness in the serious purpose and determination that they evince. I send my warmest congratulations to you and the other founders." She urges us not to be discouraged by snags we may strike but to carry on her husband's work.

(13)

BRS(Fresno). The first meeting of this local chapter — BRS(Fresno) — was held May 30th, attended by 12 — 5 townspeople, 5 students, Jack and his wife. In response to the group's wishes, another meeting was scheduled for July, to discuss THE CONQUEST OF HAPPINESS; and another in the Fall, to see a BR movie and discuss it. Jack makes these points: 1) Banks and other organizations have meeting rooms that they will let out free to responsible organizations. 2) So will public libraries. 3) Libraries will usually put posters in all branches announcing the meeting. 4) Libraries often have their own programs — films or discussions — and a BRS chapter might integrate into this. For instance, Jack will put a BR film into the Library series of films; he will benefit by the general publicity that the Library gives to this series, and he will invite the audience to stay after the film to discuss BR and the BRS.

Some problems: (a)"Many of the public are interested in a philosophical-literary society. They are happy to discuss BR and to have a BRS. But they do not have the intensity of interest in BR that most present BRS members have. It would be unfortunate to lose these people, who basically have a 'Great Books' approach. Yet we will lose them if the activities * of the BRS were to be construed narrowly. I invite comment." (b) What * part of the \$12 dues should stay in the local chapter (to pay local * expenses)? (c) Should something extra be offered to the general public, * as an extra inducement to pay the \$12 dues, and if so, what?

(14)

Treasurer Katharine Tait reports, as of June 5, 1974:

Balance on hand (April 4,1974).....	\$841.76	
Income: Founders' pledges, and contribution..	549.99	
Membership dues.....	<u>161.00</u>	<u>710.99</u>
		1552.75
Expenditures: McMaster for 15 "Russell"		
subscriptions.....	45.00	
Information Committee.....	<u>178.46</u>	<u>223.46</u>
Balance.....		1329.29

* * * * *

COMMITTEE REPORTS

Committee on Applied Philosophy (Martin A. Garstens, Chairman):

(15)

Discussion group. The first meeting — of 10 persons including Martin — was held at Martin's house June 17th. At the second meeting, July 15th, the 10 participants discussed THE CONQUEST OF HAPPINESS, "which gives rise to many interesting topics. It is a tremendous challenge to see if one can successfully steer a group of philosophy non-professionals toward an ongoing philosophic activity, stressing in the initial stages self-examination." Things went well, says Martin. The plan is to meet monthly, except for summer vacation interruptions. The next meeting is scheduled for September.

(16)

Committee on Applied Philosophy (Gary M. Slezak, Committee Member):

Discussion groups. Gary's first discussion group — of 11 participants, including himself — met July 6th to discuss COH (THE CONQUEST OF HAPPINESS), which all had read. The discussions are taped. Gary's aims were: 1) "to test BR's ideas on today's younger people; 2) to get a sample of youth's thinking about happiness and the future; and 3) to gain experience for future discussion groups which I plan to hold later at U. of Chicago." Ages ranged from 21 to 26. The adverse criticisms are interesting:

. "The book is too simplistic. Real life is never so predictable.

. "The book is dated. Some wished BR had revised COH to make it more relevant to today's world. Many things which today cause great unhappiness are not included, e.g., the population explosion, the Bomb, etc.

. "The book is elitist. Some found BR a bit too detached from the mainstream of existence. One said: 'He talks about the common man but his examples are somewhat clumsy and condescending...you can tell he's an aristocrat who's never had to experience what most people have.' Many felt this way. Several reacted against BR's reference to happy colored people.

. "The book is sexist. All but one of the women — 5 out of 6 — resented what they felt to be generalizations about women, especially in the chapter on envy.

. "The book is 'too rational'. A genuine misunderstanding — and perhaps mistrust — of rationalism was evident throughout the discussion. One person opposed BR's advocacy of an orderly mind, another attacked his advice on making decisions in a rational manner. Some felt that rational methods made one less human, despite the argument that since only man is capable of rationalism, any increase would make him more human, not less."

On the other hand, "most found BR's chapter on 'the sense of sin' very good. All had been reared in a strong religious environment; none felt that religion had given them much satisfaction, and many attributed this to the reasons BR mentions in this chapter."

Gary plans to meet with 3 more discussion groups before our February 1975 meeting, at which time he will report his findings, including selected transcripts of the tapes — "expletives included," he says.

Information Committee (Lee Eisler, Chairman):

- (17) Advertising. The classified ads in SATURDAY REVIEW/WORLD, 5/4 and 7/21, produced good results. A 3rd ad is scheduled for 9/21. The ad in THE NEW YORK REVIEW OF BOOKS, 5/2, did poorly.
- (18) Membership. To date (8/16/74) we have mailed 64 "information packages" (including an invitation to join) to persons who inquire about the BRS or whose names are suggested by other BRS members. Suggest names,
* please.
- (19) Newsletters. "I put together — and mail— the Newsletters. They are sent to members, honorary members, and to the BR SOCIETY IN JAPAN, the BR SOCIETY IN AUSTRALIA, and the BR PEACE FOUNDATION (England.) Back issues are sent to new members."

International Civil Liberties Committee (Robert K. Davis, Co-Chairman):

- (20) Amnesty International. "I have joined this group. It provides a great deal of information. It selects 3 people per month to mount campaigns for — one from the East, one from the West, one from the Third World. They are selected regardless of ideology but they must not have committed nor advocated acts of violence; they are usually in prison for their opinions. The campaign consists of writing letters to officials of the offending country, protesting the situation and asking for redress." Bob may poll BRS members as to whether they wish BRS to take part in some future campaign.
Bob also belongs to ACLU and has recently joined the International League for the Rights of Man.
- (21) United Nations Declaration. Bob has provided the enclosed folder, UNIVERSAL DECLARATION OF HUMAN RIGHTS, containing the text adopted by the General Assembly in 1948.

Committee on Science (J. B. Neilands, Chairman):

- (22) "The argument against chemical weapons is that they are indiscriminate, apt to involve non-combatants, and excessively cruel in the sense that survivors may be debilitated for life. They were outlawed by the 1925 Geneva Protocol, a measure that Nixon wants the Senate to ratify in a compromised form, i.e., one that would sanction the use of tear gas and herbicides. Watergate is just a caper compared to the crimes committed by LBJ and Nixon in Indochina with the use of these agents. Read about it in 'Harvest of Death,' J. B. Neilands et al., Free Press, 1972."
- (23) Letter to BR Peace Foundation. "Dear Ken (Coates), I have your circular regarding an organized campaign to curb suppression of political dissent in the USSR and Eastern Bloc European countries. Do you think it would be useful if a commission of The Bertrand Russell Society were to visit the USSR to interview scientists regarding their freedom to travel, their rights to political dissent and the general quality of their academic and professional lives? The commission

could report first to our members and then to the media and the various professional science societies to which we belong. I look forward to hearing from you soon." (dated 8/1/74)

Activities under consideration:

- (24) Symposium. Joe may try to interest a professional science society in co-sponsoring — with BRS — a major symposium with social significance, at the science society's annual meeting.
- (25) Anniversary. "This October will mark the 10th Anniversary of the student uprising, the Free Speech Movement, at Berkeley, which sparked similar movements elsewhere. The BRS might salute this date with an appropriate symposium. The 1964 Free Speech Movement needs to be analyzed from the perspective of a decade of elapsed time. In the years which followed Nixon's and Reagan's coming to power, a lot of people died in Indochina and we got Watergate. We need to assess what needs to be done to enhance our civilization and preserve the biosphere in a reasonably habitable form for all living things. We could recruit the core of the speakers locally and possibly raise travel expenses for the others via an advance from a publishing house. "There is also a possibility that this Anniversary can be made part of a course I am going to supervise here in the fall Quarter."
- (26) Rider. "I am trying to get a Congressman interested in attaching a rider to all federal grants for basic research which would require a showing of social responsibility on the part of the principal investigator. At the very least, this would generate a lively discussion. I would plan to circulate a draft of the legislation among ourselves, in the Newsletter, etc., before going public with something that might be half-baked and liable to embarrass the Society."

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ABOUT BR'S WRITINGS

- (27) Which book(s) got them started on BR? Members were asked, on the QUESTIONNAIRE, "What was the first thing written by BR that you read?"

3 said THE PROBLEMS OF PHILOSOPHY
3 said WHY I AM NOT A CHRISTIAN
2 said MARRIAGE AND MORALS
2 said THE CONQUEST OF HAPPINESS

The following titles were mentioned once: AUTOBIOGRAPHY, A HISTORY OF WESTERN PHILOSOPHY, THE SCIENTIFIC OUTLOOK, WHICH WAY TO PEACE? WISDOM OF THE WEST, UNPOPULAR ESSAYS.

Of the first 3 books read by BRS members, these are the titles and number of mentions:

THE PROBLEMS OF PHILOSOPHY — 5
THE CONQUEST OF HAPPINESS — 4
A HISTORY OF WESTERN PHILOSOPHY — 4
WHY I AM NOT A CHRISTIAN — 4
THE BASIC WRITINGS OF BERTRAND RUSSELL — 3
AUTOBIOGRAPHY — 3
MARRIAGE AND MORALS — 3
UNPOPULAR ESSAYS — 2

These titles are mentioned once: ABC OF ATOMS, ABC OF RELATIVITY, THE AMBERLEY PAPERS, HAS MAN A FUTURE? HUMAN SOCIETY IN ETHICS AND POLITICS, HUMAN KNOWLEDGE, OUR KNOWLEDGE OF THE EXTERNAL WORLD, PROPOSED ROADS TO FREEDOM, RELIGION AND SCIENCE, THE SCIENTIFIC OUTLOOK, SELECTED PAPERS, WAR CRIMES IN VIETNAM, WHICH WAY TO PEACE?

To date (8/6/74) 22 members have returned the MEMBER'S QUESTIONNAIRE. Not every question was answered, which is why the "first thing read" adds up to less than 22.

(28) Over 25. The following members report that they have read more than 25 books by BR: CAMPBELL, DAVIS, EISLER, KAHAN, LACKEY, MILNE, PITT, SLEZAK, WILLIAMS.

(29) COH as a starter. Peter Cranford has given away over 700 copies of COH, to friends, and to people who see him professionally. Gary Slezak has given 50 copies "to family members, to friends, and to friends of friends. It was easy." People whose first taste of BR comes via COH often discover they like BR and want to read more of him. But see Item 16.

* * * * *

ABOUT BERTRAND RUSSELL

This section will deal with everything about BR except his writings, such as his experiences and activities, his influence, his personal qualities.

(30) BR and computers. "...workers in computing machine design are indebted to previous workers in logic and hence obviously to Russell for the monumental 'Principia'," writes Dr. Warren L. Semon, Director of Systems and Information Science, Syracuse University, and Chairman of the Editorial Board of COMPUTER. Dr. Semon's letter is reproduced on Page 24.

The following are quotes from A COMPUTER PERSPECTIVE, by the office of Charles and Ray Eames, Harvard University Press, 1973:

"In 1910 'Principia Mathematica' by Bertrand Russell and Alfred N. Whitehead presented the idea that logic is the foundation of all mathematics. It develops the calculus of propositions, solving equations in terms of statements that are either true or false." (P. 121)

"The methods of symbolic 'true or false' logic described by Russell and Whitehead were, in 1937, shown to have practical application to the design of electrical circuits (in Shannon's thesis, 'Symbolic Analysis of Relay and Switching Circuits.'" (Caption to picture of "Principia Mathematica")

* * * * *

"Bush's differential analyzer (1930) was the first general equation solver. It was very successful. And to many people it began to appear that such big general purpose analog computers would dominate scientific calculation in the future.

"I was trying to solve some of the problems of electric circuitry, such as the one connected with failures and blackouts in power networks," said Bush, "and I was thoroughly stuck because I could not solve the tough equations the investigation led to." (P. 117)

"The Bush differential analyzer originally gave its solution in the form of curves." That is, it was non-digital.

"While a graduate student, Shannon took a part-time job operating a Bush differential analyzer. The analyzer's relay circuits needed frequent attention, and Varnevar Bush suggested to Shannon that the design of such circuits would make a good thesis subject."

"In 1937 Claude E. Shannon, for his Master's Thesis at M.I.T., described a way of using symbolic logic to improve electrical switching circuits. In one example, he showed how to simplify an 'Electric Adder to the Base Two.'...Shannon's paper, as it turned out, proved that programming an electronic digital calculator would be a problem, not in arithmetic, but in logic." (Caption)

"Shannon's thesis, published in the 'Transactions of the American Institute of Electrical Engineers' provided a theoretical basis for the entire set of operations that would be designed into electronic digital computers."

(31) Sierra Club's salute to BR. Their ad in the June issue of SCIENTIFIC AMERICAN is reproduced on Page 25.

(32) Solzhenitsyn's error. The following "Letter to the Editor" appeared in The Times (London) on June 20, 1974:

SOLZHENITSYN AND BERTRAND RUSSELL

From Edith Lady Russell and others

Sir, According to volume one of "Gulag Archipelago", the Soviet security services have, in the past, commonly assumed that they are under no obligation to prove the guilt of those whom they have arrested, preferring to allow these victims to establish their own innocence even if that has been virtually impossible in the circumstances of their detention. Solzhenitsyn writes very powerfully, and with just scorn, of this practice, which he rightly sees to be logically invalid and morally reprehensible.

"Unfortunately, if the report from Agence France-Presse which you carried on June 13 is accurate, then in the second volume of the same work Solzhenitsyn himself seems to be guilty of a not dissimilar attitude in at least one respect. When he brackets the name of Bertrand Russell with that of Dr. Hewlett Johnson, and charges that Russell in some way connived at, or apologized for, injustice in the Soviet Union, he is responsible (no doubt from ignorance, but responsible none the less) for a slander against one who consistently opposed

the terror in Russia from the very earliest days of the Revolution.

"If Mr. Solzhenitsyn will look at 'The Practice and Theory of Bolshevism,' first published in 1920, or at any of Russell's other subsequent voluminous writings on the Soviet Union, socialism and related matters, he will very quickly appreciate the serious injustice of his remarks.

"Russell's outspoken critique of repression in the USSR was earning the strenuous denunciations of numerous Soviet apologists at a time when Mr. Solzhenitsyn was, by his own account, deciding whether or not to join an NKVD training school. When Stalin died the BBC invited Russell to submit an obituary. But when they received it they refused to transmit it, because they felt it to be too unflattering.

"In later years, whilst continuously pressing for detente and avoidance of war, Russell persistently defended Soviet writers, scientists and artists from the attacks of the authorities and passionately denounced their repression. More than once he spoke and wrote on behalf of Solzhenitsyn himself.

"It pains us to have to complain in this way about a writer who has conducted himself with such courage in the face of oppression: but if your report is true, then Solzhenitsyn has done a great wrong to Bertrand Russell, and we earnestly hope and expect he will hasten to correct it.

"Yours sincerely,

EDITH RUSSELL

KEN COATES

CHRIS FARLEY

The Bertrand Russell Peace Foundation, Ltd.

Gamble Street, Nottingham

June 14 "

Ken Blackwell adds the following:

"The falsity of Solzhenitsyn's charge is demonstrated by Russell's preface to Gustav Herling's 'A World Apart', the autobiography of a Siberian prisoner, and by a chapter in Freda Utley's 'Odyssey of a Liberal,' where Russell battled with Shaw to get her husband out of Siberia."

- (33) The obituary of Robert Rounseville — who played the title role in the 1956 Broadway musical production of "Candide" (of which there is a superb Columbia LP) — states: "At the time of his death, he was completing plans to appear this fall in a one-man show, 'Guided Tour of Intellectual Rubbish,' based on the life and writings of Lord Bertrand Russell, the British philosopher." (New York Times 8/8/74)

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NEWS ABOUT MEMBERS

- (34) IRVING ASHKENAZY has a story — "The Business of Urchins" — in WESTWAYS (July 1974) that will interest lovers of the sea, says Peter Cranford.

- (35) AMY P. BLOCK graduated with honors in biochemistry from the University of California, Berkeley, in June, and is now a graduate student.
- (36) PETER CRANFORD. "I have been in a long fight against the Army on behalf of two patients. It has proceeded from the lower echelons to the Pentagon and Secretary of Defense Callaway. In substance, I and a chaplain recommended a compassionate re-assignment for a black sergeant whose wife was suicidal. The stress upon both was so acute that I predicted a breakdown for him and probable death for her. The sergeant did break down and is now psychotic, and the wife made an attempt that was aborted by one of the members of my staff. Eight children are involved."
 Two weeks later: "I was able to convince the Secretary of the Army to over-rule the Pentagon, and Anthony is on his way home. Anthony is only the tip of the iceberg. The blow of a thousand blows, which I have mentioned before, is to see how this case can be used to help those who are intimidated by the Army's Catch 22, "If you are having a hardship, take a hardship discharge." Since there was considerable Army sentiment for Anthony, I suspect that it was the absence of a democratic process that was (and is) the real villain."
 Jack Anderson had a fairly long version of the story in his column of June 5th.
- (37) JOE NEILANDS gave a one-month lecture course in Peru this summer, at the University of San Marco, oldest university in the New World, founded in 1551. They gave Joe an Honorary Professorship, a gold medal, and "a visit to the Inca ruins for the whole family."
 Joe has edited — and written an introduction to — MICROBIAL IRON METABOLISM, a volume to be published soon by Academic Press. For the announcement, giving details, see Page 26.
- (38) KATHARINE RUSSELL TAIT has a book about her father scheduled for publication — by Harcourt, Brace, Jovanovich — in February or March 1975. "It is mostly personal reminiscence and reflection on 'Life with Father'. There is quite a lot of domestic detail and stuff like that, but basically it is an answer to the question: what was it like, having BR for a father? There is some discussion of his ideas, of course, but it's not a theoretical book. Nor is it a 100% fan book; Russell buffs may not like it. However, I wanted it to be honest, as my father would have wanted it to be."
 Kate will give an evening course on BR's educational ideas at Dutchess County Community College (where she regularly teaches German) this fall.
- (39) GARY M. SLEZAK is working on an article on BR's stay at the University of Chicago in 1938-39.
- (40) Please do not hesitate to send in news about yourself. You help BRS when you do so. You will not be thought to be seeking the limelight. Such news is interesting to other members. We repeat what we said in the first Newsletter: If you change your job, publish a paper, attend a conference, make a speech, run for office, engage in political activity, picket some villain, etc. please let us know about it. Include any event that occurs in your work or in your life as a citizen, whether or not related to BRS or its aims.

HONORARY MEMBERS

We take special pleasure in welcoming the Honorary Members:

- (41) EDITH RUSSELL is BR's widow, the light of his later years, to whom he tenderly, gratefully, glowingly dedicated his AUTOBIOGRAPHY. For more about her, see the AUTOBIOGRAPHY. For her formal title, see Item 61. Her address: Plas Penrhyn, Penrhyndeudraeth, Merioneth, England
- (42) LESTER E. DENONN has had a distinguished career in law: he recently retired from a leading New York law firm (Simpson, Thacher and Bartlett); has written a number of law review articles; has had 113 book reviews in the American Bar Association Journal, a record number; and his widely-used work, "Secured Transactions under the Uniform Commercial Code," will soon be in its 6th edition.
- Aside from and in addition to all this, he is probably the first Russellite. Not a professional philosopher, not a professional logician, he — like many — is interested in everything BR wrote. His collection of books by and about ER is enormous (he's been at it quite a while); a catalog listing the contents of his BERTRAND RUSSELL LIBRARY runs to some 150 pages. Yet he hasn't merely collected ER, as the following works indicate:

- . THE PHILOSOPHY OF BERTRAND RUSSELL, edited by Paul Schilp. Tudor Publishing, 1944 and 1951. Lester Denonn wrote the 60-page bibliography.
- . THE WIT AND WISDOM OF BERTRAND RUSSELL. Edited and with an introduction by Lester Denonn. Beacon Press, 1951.
- . BERTRAND RUSSELL'S DICTIONARY OF MIND, MATTER, AND MORALS. Edited and with an introduction by Lester Denonn. Philosophical Library, 1952.
- . THE BASIC WRITINGS OF BERTRAND RUSSELL 1903-1959. Edited by Robert Egner and Lester Denonn. Simon & Schuster, 1961.

Consequently, anyone interested in ER is likely (a) to know Lester Denonn's name, and (b) be grateful to him for his contributions to ER scholarship and for helping to make available a good sampling of what ER wrote. His address: 135 Willow Street, Brooklyn, NY 11202.

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NEW MEMBERS

- (43) We are very glad to welcome these new members:

Fred W. Allendorf, 2725 Montlake Blvd. E., Seattle, WA 98112
 Noel F. Ambery, Warren Turnpike Road, Falls Village, CT 06031
 Mary Axel, 554 Fifth Avenue, New York, NY 10036
 John A. Butler, Lecturer in English, School of Basic Studies,
 Ahmadu Bello University, Zaria, Nigeria
 Capt. Herb A. Campbell, PO Box 231, Wisconsin Dells, WI 53965

Dr. Elizabeth R. Eames, Department of Philosophy, Southern Illinois University, Carbondale, IL 62901

Bonnie Flanagan, 604 Second Street, Alice, TX 78332
 Dan Freedman, 4 Lakeview Road, Deal, NJ 07723
 Dr. Edwin E. Hopkins, 352 S. Drew Street, Baltimore, MD 21224
 Charlotte H. Kaplowitz, 317 Terhune Avenue, Passaic, NJ 07055

Dr. Marvin Kohl, Department of Philosophy, State University College,
Fredonia, NY 14063
Alfred C. Kwok, Box 7634, University Station, Austin, TX 78712
Dr. Charles R. Magel, Department of Philosophy, Moorhead State College,
Moorhead, MN 56560
Col. Robert L. Perley, Rt. 1, Box 189c, Murphy, NC 28906
Evelyn V. Reader, 8315 Loring Drive, Bethesda, MD 20034

Rebecca Sue Ringer, 702 Gove Street, Quinter, KS 67752
Dr. Harry Ruja, Department of Philosophy, San Deigo State University,
San Deigo, CA 92115
Ronald C. Rybnikar, 29 Chicjon Lane, East Hanover, NJ 07936
Hildburg Scheu, Apt. 12, 15 Amos Avenue, Waterloo, Ontario, Canada
Glerma M. Stone, 3340 Oakridge Drive, Augusta, GA 30904

Rodney L. Thomas, 226 N. Lincoln, Kent, OH 44240
Gene Tuck, Box 435, Exeter, NH 03833
Dr. Atwell R. Turquette, Department of Philosophy, University of
Illinois, Urbana, IL 61801
Dr. George Williams, Burlington County College, Pemberton-Browns Mills
Road, Pemberton, NJ 08068

(44) Membership total: There are now 48 members, plus 2 honorary members.

(45) Trial membership. Since the BRS is an unknown quantity to people who do not belong to it, we are offering trial memberships. Our Letter of Invitation ends this way: "You may join on a trial basis. Dues are refundable on request any time during the first year of membership."

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MEMBERSHIP ANALYSIS

(46) Why they join BRS. According to answers on the QUESTIONNAIRE, most members have joined BRS for one or more of the following 5 reasons:

- . to learn more about BR — about the man, about his writings, about his ideas and aims.
- . to be in touch with like-minded people, who share my interest and enthusiasm.
- . to further BR's purposes, to promote his ideas and aims.
- . to do something useful for others by being part of a group that aims to carry on BR's work.
- . to be able to discuss BR's work with others who share my interest and enthusiasm.

Some other reasons mentioned:

- . to have a positive effect on my thoughts and behavior.
- . to help with my teaching and service to the community.
- . to do my part in spreading his ideals and message.
- . to be identified with BR (whom I greatly admire) through the BRS.
- . to spiritually profit by joining.

- . to change BR's U.S. image.
- . to discover the special BR-interests of other Russellites.
- . I joined because I believe in what BR believed.

Implicit in many of the above reasons is the desire to learn — and perhaps to teach others — how to live the Good Life.

(47) Occupations of members. BRS is not a scholarly organization, but 24 of its 48 members are affiliated in one way or another with colleges and universities. Included among the 24 are 11 professors of philosophy, 4 graduate students, and 6 undergraduates. The membership list also includes an architect, an archivist,, a biochemist, a river captain, a retired Army colonel, a master electrician, several engineers, a marketing specialist, a psychologist, a physicist, an English teacher, a German teacher, several writers, and a self-styled laborer.

(48) Members' special interests. Members were asked, in the QUESTIONNAIRE, "What subjects or topics that BR deals with are you particularly interested in?" Here are their responses:

AMBERY:atheistic ethics BEATTIE:philosophy of man/epistemology
 BLOCK:everything/especially mis-use of science CAMPBELL: humanism/
 peace DAVIS: everything/especially BR's non-technical philosophy
 EISLER:ethics-politics-power/science/history GARSTENS: everything
 R.A.HYMAN:BR's general logical,rational approach to life JACKANICZ:
 ethics/religion/philosophy(except logic)/ contemporary society/
 history/BR's life and experiences JOHN: BR's commonsense philosophy
 of living in harmony with all elementsKAHAN: social and political
 ideas KONG: avoidance of nuclear war/ BR's religious ideals LACKEY:
 history of BR's logic MILNE: all NEILANDS: peace/disarmament/anti-
 imperialism PITT:BR's logic and mysticism ROBERTS: philosophy in
 general/logic/theory of knowledge/religion RYBNIKAR: agnosticism/
 Christianity SLEZAK: social philosophy, ie.politics/history/
 education/ religion STONE: man's relations with others, as a
 caring person in society TAIT: education TUCK: epistemology
 WILLIAMS: logic/epistemology/ BR's political and social concerns

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QUESTIONS AND ANSWERS, AND REMARKS

(49) Richard A. Hyman, responding to NL2-46, suggests the following Russellite statement:

"The most important thing we have to offer Russellites is the opportunity to serve themselves in a very worthwhile and fulfilling manner, if their interests are in this area."

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SPECIAL REQUESTS

- (50) "1976". Gary Slezak has volunteered to take charge of Project "1976" — the proposed collection of BR quotes on America, to tie in with
* America's Bicentennial in 1976. (NL2-45). Please send BR quotes on America, both complimentary and uncomplimentary, to Gary. (Item 58 gives his new address.) Write or type the quotes on 4 x 6 cards, and write your name on the back. Thanks!
- (51) Questionnaire supplement. We plan to send all members a MEMBER'S QUESTIONNAIRE SUPPLEMENT requesting the following additional information: phone, name of colleges and universities where you obtained degrees (if any), name of your present employer, your specialty, your hobby, your recreational interests, your age. We'd like to know your age because it will help in our long-range planning. We'd like to know your specialty and hobby so that when some question comes up that falls within your area of interest or expertise, we can refer it to you. As in the original Questionnaire, answers are optional. If there is any other item
* or question you'd like to see included in the SUPPLEMENT, please send it to the Newsletter (Box 409, R.D. 1, Coopersburg, Pa. 18036.)
- (52) Short BR biography. BRS could make good use of a short, skeleton biography of BR; just the bare bones. Each event should get a paragraph; paragraphs
* should be numbered; titles for further reading should be included. Will someone volunteer to do this?
- (53) * Courses on BR. If you know of any courses on BR being given anywhere this fall, please tell us.
- (54) Greeting card. Bob Davis wants to put together a "Season's Greetings" card, with some appropriate quote from BR and a suitable design. ("I borrowed the idea from 'The Humanist in Canada'," says Bob.) Anyone with ideas, please forward them. "Ken, anything you can suggest for a cover — a design or picture that BR was fond of? How about the recipe for Lord John's pudding?"

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FINANCES

- (55) A generous contribution has been made to our not exactly robust bank account by Corliss Lamont. It is much appreciated.
- (56) Money, money, money. If any of you are in position to donate extra money — that is, money in addition to dues — to the Society's treasury, it will be very welcome. Several projects are being explored — the possibility of publishing a book, of making replicas available of Jacob Epstein's head of BR — that we'd like to be in position to go ahead with. For projects like these, we need extra money. If you find you can make a contribution, send it, any time, to Hurst John, Chairman, Finance Committee, 2011 Country Club Road, Columbia, Mo. 65201.

Also, if you can contribute extra money in future on a regular annual basis, write Hurst John and say, "I expect to contribute \$XX to the BRS annually," so that he can have an idea of how much money will be coming in.

Contributions or statements of intentions will not be announced (except in special cases). When BRS becomes a non-profit organization, legally, then contributions will be tax-deductible.

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RECOMMENDED READING

(57) By BRS members:

Elizabeth Eames. BERTRAND RUSSELL'S THEORY OF KNOWLEDGE. Allen & Unwin, 1969. Recommended by Peter Cranford.

Douglas Lackey. ESSAYS IN ANALYSIS. George Braziller, 1973. Essays by ER, selected by Dr. Lackey, who also wrote the introduction. Recommended by Peter Cranford.

Corliss Lamont. VOICE IN THE WILDERNESS: COLLECTED ESSAYS OF 50 YEARS. Prometheus Books. Recommended by Bob Davis.

Jack Pitt. WITH RUSSELL AT THE ARCHIVES, an article in "Russell 2" Recommended by Peter Cranford.

By a non-member:

Karl Popper. THE OPEN SOCIETY. "His defense of democracy in Volume 2 is well worth reading in the light of Watergate," says Peter Cranford.

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ADDRESS CORRECTIONS & CHANGES

(58) The following 6 new addresses replace the addresses in NL2-4,8:

- Lorraine C. Beattie, Faculty of Arts, Department of Philosophy,
University of Waterloo, Waterloo, Ontario, Canada N2L 3G1
- Amy P. Block, Apt. A, 2328 Roosevelt Street, Berkeley, CA 94703
- Dr. Martin A. Garstens, Senior Fellow, Department of Physics and
Astronomy, University of Maryland, College Park, MD 20742
- Dr. Don D. Roberts, Faculty of Arts, Department of Philosophy,
University of Waterloo, Waterloo, Ontario, Canada N2L 3G1
- Gary M. Slezak, Head, Curriculum Laboratory, Regenstein Library,
Room 471, University of Chicago, Chicago, IL 60637
- Dr. Katharine Tait, 18A Kirchner Avenue, Hyde Park, NY 12538

MISCELLANEOUS

- (59) Let us know if your Newsletter arrives battered. We may have to use a heavier mailing envelope.
- (60) Let us know if your address is incorrect.
- (61) Concerning the mysterious ways (to Americans) of English titles: Ken Blackwell advises that a letter to Edith Russell could be addressed in any 1 of 3 ways: The Countess Russell; Edith, Countess Russell; Edith, Lady Russell. Inside, the letter would start off, "Dear Lady Russell," etc. She signs herself "Edith Russell"

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ABOUT INDIVIDUAL MEMBERS

- (62) NOEL F. AMBERY, of Falls Village, Conn., Master Electrician, began his Russell reading with THE ABC OF ATOMS. He is specially interested in BR's atheistic ethics. He joined BRS because he "would like to know more of Bertrand Russell." He'd like BRS (1) "to educate the public on the harmfulness of modern mythology (religion);" and (2) "to educate the public on the harmfulness of future wars." He belongs to "Americans United for Separation of Church and State." and "Society of Separationists."
- (63) LORRAINE C. BEATTIE, of Waterloo, Ontario — a graduate student and teaching assistant in Philosophy at Waterloo University, who attended the Founding Meeting — first read THE PROBLEMS OF PHILOSOPHY, THE THEORY OF DESCRIPTIONS, and THE BASIC WRITINGS (part), in that order. She is specially interested in BR's "philosophy of man" and epistemology. She was taken with BR's "straight-forward rational approach...as well as the penetrating insights..." She values his "reasonableness, his undogmatic attitude that's reflected in a willingness to revise earlier positions..." She joined BRS to "become more familiar with BR's life and ideas and with the interests of other Russellites." She is keenly interested in the Committee on Applied Philosophy's efforts to "promote a philosophic attitude in everyday life." She hopes to have her Ph.D. by December 1974.
- (64) AMY P. BLOCK, of Berkeley — a graduate student in Nutrition at University of California — first read the AUTOBIOGRAPHY (III), then HUMAN SOCIETY IN ETHICS AND POLITICS, then MY PHILOSOPHICAL DEVELOPMENT. She is interested in everything BR has written, and wants to have it all read by the end of 1974. (!) She is specially taken with BR's integrity, and with his insights into human behavior. She joined BRS (after hearing about it from her Professor of Biochemistry, Joe Neilands) because she wants to become a Russellite. She'd like BRS (1) to work to win U.S. adherence to the Geneva Protocol outlawing chemical warfare (discussed in NL2-30): and (2) to promote BR's philosophy.

(65)

HERB A. CAMPBELL, of Wisconsin Dells — a semi-retired River Captain, and retired musician, First Class, USN — has read most of BR. He is specially interested in the BR Peace Foundation and in BR's association with Whitehead. (Whitehead's ADVENTURES OF IDEAS — 1932 — was "the first heavy book in my life.") He was specially taken with BR's "humanism", his peace activities, and his sense of humor. He values BR's rational approach to mysticism; "BR was not an atheist." He joined BRS because of "my interest in BR's approach to the humanities, and because of my personal devotion and admiration for this man and mind of the Century." He'd like BRS to "win more acclaim and recognition for BR and for his motives."

Some years ago he printed at his own expense 10,000 copies of BR's A NEW APPROACH TO PEACE, a 5000-word pamphlet on the then newly formed Bertrand Russell Peace Foundation, for which BR expressed his appreciation in a letter dated 4/29/66. He has distributed these pamphlets to the "many university centers I visit, to my many friends in the American Federation of Musicians, and to my federal and state representatives."

At Wisconsin Dells — "a major scenic attraction of the Mid-West" — he has also been in charge of public relations, and has written a number of attractive pamphlets, one of which (with handsome pictures) has sold more than a million copies. He has kindly offered to send them to any BRS member who writes him requesting them. (PO Box 231, Wisconsin Dells, WI 53965) They will also be available for BRS members to look at, at the February 1975 Meeting.

He recalls with pleasure the time he and BR became partners (sort of) by consummating a gigantic transaction. It seems that BR had written that he collected rivers, but that his collection contained only Eastern rivers (Ganges, Yangtze, etc.) and he offered to trade with someone who had Western rivers. "I, as a River Pilot, offered him a trade — Mississippi, Orinoco, Amazon, etc." BR accepted, suggesting that they both might jointly own all the rivers. — a proposal which Captain Campbell found entirely satisfactory.

Captain Campbell wants to devote himself "to the promotion of ideas promulgated by Russell."

(66)

PETER G. CRANFORD, Ph. D. of Augusta, Georgia — BRS President — left home at age 15, and 50 years later founded The Bertrand Russell Society. In between, he acquired a Ph. D. and became a clinical psychologist; wrote 2 books on popular psychology; originated the \$64 Question (later the \$64,000 Question); and fathered 5 children. He came across BR's writings by accident; in a bookstore, looking for a book to recommend to patients, his eye lit on a book titled, THE CONQUEST OF HAPPINESS. That's how it all began.

(67)

ROBERT K. DAVIS, of Los Angeles — BRS Vice President, salesman, former teacher — has read "roughly 65-70 of BR's books, and many articles and letters at the Archives." He is "interested in everything BR wrote, but especially the non-technical philosophy." He was taken with BR's "forceful, clear style and the scintillating rationality." (He first read MARRIAGE AND MORALS, then WHY I AM NOT A CHRISTIAN, and THE PROBLEMS OF PHILOSOPHY.) He also values BR's "Renaissance mind, and moral passion." He joined BRS "to associate with like-minded people, and to further his (and my own) interests. These are reward enough. I want to participate in something that will achieve good things." He'd like BRS to achieve a solid membership, and link up internationally.

Bob's interest in BR "began in adolescence, when he found BR's social philosophy both liberating and intoxicating." He wrote his Master's Essay on BR's activities during World War I. He attended the 1972 "Spheres of Influence in the Age of Imperialism" Conference, hosted by The BR Peace Foundation, in Linz, Austria, and the 1972 Centenary at McMaster.

He is also Co-Chairman of the Committee on International Civil Liberties.

- (68) LEE EISLER, of Coopersburg, Pa. — Chairman of the Information Committee, former advertising writer — has read about 45 books by BR, starting with THE SCIENTIFIC OUTLOOK, HUMAN SOCIETY IN ETHICS AND POLITICS, and HUMAN KNOWLEDGE. He is specially interested in BR's writings in ethics-politics-power, science, history. He was taken with BR's intellectual honesty and competence, and with his ability to write interestingly and with clarity and precision, especially on the topics just mentioned. He values BR's "liberating views on morality, his intelligent approach to promoting mankind's well-being, his pursuit of enlightenment, happiness, and peace." He joined BRS because BR "has been my chief interest for a number of years, to learn more about BR, and to be in touch with other BR-enthusiasts. Also I like being identified with BR through the BRS." He'd like BRS to (1) develop a brief statement of BR's own aims and purposes, and (2) attract more Russellites. He has written a short book based on BR's views on morality, MORALS WITHOUT MYSTERY, which BR said a few kind words about.
- (69) MARTIN A. GARSTENS, Ph.D., of Silver Spring, Md. — Chairman, Committee on Applied Philosophy; Senior Fellow, Department of Physics and Astronomy, University of Maryland — is interested in everything BR wrote. Philosophically, he considers BR's "big contribution to be the demonstration of the central role logic must play in Philosophy and Life. But not the only role." He joined BRS to associate — and have discussions — with like-minded people, and to participate in furthering BR's ideas. He is conducting a BR discussion group. (Item 15)
- (70) RICHARD HYMAN, of New York City — a sales and marketing specialist — has read MARRIAGE AND MORALS and THE CONQUEST OF HAPPINESS. He is specially interested in BR's "general logical and rational approach." He values BR's "power not only to have thought it all out but his ability to translate it into words so that people like myself can learn and use his ideas to a practical advantage." He joined BRS in the hope that "this association will have positive effects on my thoughts and behavior and that I can have a more positive effect on people I associate with, as a result." He says he has been living an empty life, and that now, BR's philosophy "gives me the chance to grow and change it."
- (71) DONALD W. JACKANICZ, of New York City — a graduate student at New York University, in Modern European History, chiefly interested in Great Britain, Germany and Russia, and the general period 1890-1945 (he also has a B.A. in Philosophy) — has read 15 of BR's books, starting with WHY I AM NOT A CHRISTIAN (a title he found startling), THE PROBLEMS OF PHILOSOPHY, and UNPOPULAR ESSAYS. His special BR interests include ethics, religion, philosophy (except logic), contemporary society, history, BR's life and experiences. He was taken with BR's "fine writing style, including elements of expressive humor, well-directed emotionalism, and simple reasoning, especially in the non-technical books/essays; in philosophy and politics, his distinction between what can be known (through science alone) and what by its nature cannot be known but only desired (these being the things of value in life.)" He specially values BR's "continuing efforts in a variety of social concerns with which I identify; his exciting life; (from a historian's viewpoint, his life may be understood as reflective/representative/indicative of certain contemporary British and world developments;) his excellence in writing. Discovering "Russell" enhanced his BR interests; consequently, he joined BRS because "I thought

in some way I would spiritually benefit by becoming connected with it. I value the sheets I have thus far been mailed." He'd like BRS to (1) "help spread BR's ideas throughout the world (including translation projects), so that individuals may consider BR's approach to life, its troubles, and happiness; and (2) sponsor research on BR's role in philosophy, history, education theory, etc."

"I feel BR was a monumental figure in certain disciplines and a perceptive one in most others; I may do work on his life and contribution for my dissertation, but at present this is uncertain."

(72)

HURST JOHN, of Columbia, Mo. — Chairman of the Finance and Annual Meeting Committees, architect and consultant — was drawn to BR as a result of reading WISDOM OF THE WEST and THE CONQUEST OF HAPPINESS. He is specially interested in BR's "commonsense philosophy of living in harmony with all elements." He was taken with BR's "open-minded expressions, clear thinking, honest explanations, straight-forward challenges, harmonious expressions — ingredients present in all men of integrity." He specially values that fact that BR — "like all other free thinkers — made it clear that every living soul is an important total being worthy of his living." He joined BRS because he felt it would contribute to "awareness and awakening," to "sharing the joy of living," to "feeling worthy," and to "doing what I believe in." He'd like BRS (1) to "share our enthusiasm for reality, so as to inspire a thousand participants;" (2) "to become a stepping stone to BR's kind of freedom;" and (3) to generate an awareness of universal knowledge as reflected in BR's writings."

(73)

GERALD KAHAN, of Randallstown, Md. — a chemical engineer with McCormick & Co. (spice and extract firm), and part-time graduate student (in food science) at University of Maryland — started with THE PROBLEMS OF PHILOSOPHY, THE ABC OF RELATIVITY, and PROPOSED ROADS TO FREEDOM, and by now has read 50 books by BR. He is specially interested in BR's social and political ideas. He was taken with BR's "incisive logic and breadth of knowledge." He specially values BR's "attitude and approach to life." He joined BRS "to meet people with similar interests." He'd like BRS "to solidly establish itself." He has suggested that BRS consider doing these projects: (1) a documentary film on BR; (2) a biography of BR for young readers; (3) a display package illustrating BR's life and work, for museums, libraries and colleges.

(74)

DARRELL KONG, of Fresno — a student at California State College (where Jack Pitt is his Professor of Philosophy) — has read A HISTORY OF WESTERN PHILOSOPHY, THE CONQUEST OF HAPPINESS, and numerous articles on nuclear warfare and on religion. He is specially interested in BR's efforts to avoid nuclear warfare and in BR's views on religion. He was much taken with BR's protest against World War I and the Vietnam War. And BR's "constant attacks" on the dogmas of established religions "inspired me greatly." He specially values BR for his "philosophical thoughts and for THE CONQUEST OF HAPPINESS." He joined BRS to learn more about activities centering around BR, and wishes "to do my part in spreading his ideals and furthering his work, so that peace and joy can be for everyone." He'd like BRS to make speakers available, who talk informally at public meetings about BR in relation to present problems.

- (75) DOUGLAS LACKEY, Ph. D., of Wayne, N.J. — Assistant Professor of Philosophy at Baruch College of the City University of New York — has read about 55 books by BR, starting with WHY I AM NOT A CHRISTIAN, THE BASIC WRITINGS OF BERTRAND RUSSELL, and A HISTORY OF WESTERN PHILOSOPHY. He is specially interested in the history of BR's logic, and recently edited the collection of BR papers titled ESSAYS IN ANALYSIS, published by Braziller (1973) in both hardcover and paperback editions. He was captivated by BR's prose style. What he specially values about BR is "nothing less than the whole corpus of his writing and the spirit all his books convey." He joined BRS feeling that an appropriate function of the Society would be to "act to bring out new editions of BR's works and keep old ones in print." He'd like BRS to arrange for the republication of WHAT I BELIEVE as a separate book.
- (76) JAMES B. MILNE, of Ottawa — an Engineering Procurement Officer (Aerospace) for the Canadian Government — has read with care some 20 of the 65 books by BR that he owns; he has delved into the rest of them, and intends to read them thoroughly too. He began with MARRIAGE AND MORALS. He is interested in all of BR's works, "though I have some difficulty with his mathematical logic and some of his philosophy." (Who doesn't? Ed.) He was taken with BR's "clear thinking, expression, continuity — and I thought he was, for the most part, right." He also values BR's amazing range of knowledge, and the way he writes. "He is, of course, for the most part, still right." He joined BRS because of his interest in BR, and "hopes to discover more on this fascinating man." He also hopes that the U.S. image of BR can be changed. He'd like BRS to (1) make available an inexpensive bibliography of books by and about BR; (2) make available reprints of BR's articles; (3) provide "information on the people carrying on BR's philosophy and ideas where BR left off"; (4) make available transcripts, records and tapes of BR's radio and TV interviews. (1) above should also contain price and where-to-buy information.
- (77) J.B. NEILANDS, Ph.D., of Berkeley — Chairman, Committee on Science; Professor of Biochemistry, University of California; member, 3rd Commission of Inquiry, Bertrand Russell War Crimes Tribunal, North Vietnam (1967); founder, Scientists' Committee on Chemical and Biological Warfare (1968); co-author, "Harvest of Death — Chemical Warfare in Vietnam and Cambodia," Macmillan, 1972; early critic of nuclear power, author of pamphlet, "Industrial Radiation Hazard" (1963); initiator of one of the first citizens' victories against nuclear power plants, at scenic Bodega Bay, California — first read BR's statements and pamphlets on the Vietnam War, then read the AUTOBIOGRAPHY. He is specially interested in BR's views on peace, disarmament, and against imperialism. He was taken with the clarity of BR's analysis of political events, and especially values BR because during the mid-1960s, "at a time when Western intellectuals were equivocal about the Vietnam War, BR came out 4-square against it. He thus displayed admirable qualities of leadership in the intellectual community." He joined BRS because it fits in well with two of his activities, teaching and doing something useful for the community. He would like to see BRS publish a good book, hold a good symposium. He happened to be present at the 1950 Nobel Prize ceremonies, when BR won the award for literature, "but he made zero impression at that time."

- (78) DON D. ROBERTS, Ph.D., of Waterloo, Ontario — Associate Professor of Philosophy at the University of Waterloo, and past President of the C. S. Peirce Society — has read perhaps 10 of BR's books. He is specially interested in BR's views on "logic, theory of knowledge, philosophy in general, and religion." He was (and is) drawn to BR by his "candor, willingness to change his mind; his ability to simplify complicated matters in a way which does not disparage the complications; his power of thought." He joined BRS because he thought he "could help a little at the start."
- (79) RONALD C. RYENIKAR, of East Hanover, N.J. — a senior in Social Studies, Secondary Education, at William Patterson College, and member of the American Anthropological Association, American Ethnological Association, Council on Anthropology and Education, Northeastern States Anthropological Association — read WHY I AM NOT A CHRISTIAN, HUMAN SOCIETY IN ETHICS AND POLITICS, and POWER, in that order, and has thus far read about 10 books by BR. He is specially interested in BR's views on agnosticism and Christianity, and took to BR because "I had finally found someone who felt basically the same way I do about religion in general and Christianity in particular." What he specially values about BR are the 3 passions BR mentions in the prologue to his AUTOBIOGRAPHY as having governed his life: "the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind." He joined BRS in the hope of gaining "a better understanding of the philosophy of BR." He'd like BRS to "try for the best possible communication between members."
- (80) GARY M. SLEZAK, of Chicago — Member, Committee on Applied Philosophy; Head, Curriculum Laboratory, University of Chicago — has read 30 books by BR, starting with THE PROBLEMS OF PHILOSOPHY, AUTOBIOGRAPHY (III), HAS MAN A FUTURE? He is specially interested in BR's social philosophy, meaning BR's views on politics, history, education and religion. He was taken with BR's "moral values, especially his writings on religion and war; and with his concise and witty style of writing." He specially values BR's "search for truth and love; his intellectual honesty and wit; and his moral courage." He joined BRS because "I believe strongly in what he believed, and for the satisfaction of being involved in a very altruistic cause — spreading the 'Good Life'." He would like to see BRS (1) "sponsor a youth conference on rational alternatives," (2) establish campus Russell groups, and (3) "spread BR's ideas and values with the appearance of new books, studies, articles. (A sort of 'neo-Russellism'.) He is conducting group meetings. (Item 16)
- (81) GLENNA F. STONE, of Augusta, Ga. — student at Augusta College, bookkeeper, and Sunday School teacher of adults at 1st Baptist Church — knew BR only by reputation, as an Englishman critical of the U.S., until Peter Cranford gave her a copy of THE CONQUEST OF HAPPINESS. This led her to read SELECTED PAPERS and then THE BASIC WRITINGS OF HERTRAND RUSSELL. She is specially interested in BR's views on "man's relations with others, as a caring person in Society." She was taken with BR's wit and with "his handling of deep subjects in such an easy manner." She specially values BR's (1) "appreciation of the good in man; and his own goodness; (2) his 'gay irreverance'; and (3) his new approach to old problems." She joined BRS because she is eager "to explore philosophy and learn from great minds. BR is tremendously exciting."

(82)

KATHARINE RUSSELL TAIT, Ph.D., of Hyde Park N.Y. — BR's daughter, U.S. citizen, teacher of German, mother of 5 — has read about 20 of BR's books, starting with WHICH WAY TO PEACE? THE AMBERLEY PAPERS, and THE CONQUEST OF HAPPINESS. She likes the clarity and wit of his writings, and is specially interested in his views on education. She particularly values his courage,, integrity, and humor. She joined BRS "out of curiosity, I'm afraid.Hoped to meet people to talk to about his ideas and hopes; perhaps to be able to do something useful." (She says she hasn't regretted her decision to join.) She'd like to see BRS (1) achieve "a larger membership and a reputation for honest, generous help to the oppressed;" (2) set up college study groups; and (3) encourage the publication of articles in various periodicals.This fall she will give a course on BR's ideas on education; and her book about her father will be published early next year.(Item 38)

(83)

GENE TUCK, of Exeter, N.H. — "laborer (wage slave)", who wants no "Mr." in front of his name because he has "an eccentric's distaste for what seems to me to be mere rote convention" — first read UNPOPULAR ESSAYS, then A HISTORY OF WESTERN PHILOSOPHY, then OUR KNOWLEDGE OF THE EXTERNAL WORLD, as he now recalls it. He has read about 10 of BR's works, and is specially interested in epistemology. BR's "understandability" delighted him. He particularly values BR for "his pioneering agitation, his provocativeness, and his fearless enquiry everywhere." He joined BRS because he wants to "get as complete an understanding as I can of everything BR wrote, stood for, hoped for, believed, thought, felt." He'd like BRS to (1) get "all of BR's writings into print, inexpensive print; (2) clarify what BR thought; and (3) work for world-wide application of BR's attitude and practice of free inquiry."

(84)

GEORGE WILLIAMS, Ph. D., of Medford Lakes, N.J. — Professor of Philosophy at Burlington County College — began reading BR essays at age 15, and was impressed by parenthetical remarks about religion at a time when he was "beginning to experience some doubts about religion." After the essays, he read RELIGION AND SCIENCE, then A HISTORY OF WESTERN PHILOSOPHY, and by now has read 30 to 40 of BR's books. He is specially interested in BR's "logical and epistemological theories, and in his political and social concerns." He values BR because BR "exemplifies integrity amidst our valueless cynicism and cynicism amidst our sanctimonious gullibility. When we reach intellectual puberty and discover, consequently, the Pandora box of civilized hypocrisy opening before us, the rare appearance of a Russell encourages that kind of hope which allows us to be cynics, but not valueless cynics. I originally encountered BR during my own intellectual puberty." As to what he most values about BR: "Today I cannot say whether I am attracted more to his innovations in logic and epistemology or to his commitments to social and political responsibility. Both are aspects of the same man." He joined BRS because he wishes "to discuss with others who share my enthusiasm, questions of interpretation of BR's work. Secondly, I would like to help promote the causes and arguments defended by BR." He'd like BRS to (1) publish a collection of currently out-of-print selections by BR and about BR; (2) support internationalism and pacifism regarding new occurrences in politics; and (3) conduct seminars which pursue a better understanding of BR's ideas." He corresponded with BR some years ago and currently "is engaged in writing a comprehensive commentary on his work."

P.S.

(85)

More on COH. Here are excerpts from a letter just in, from Peter Cranford to Gary Slezak, dated 8/15/74. Peter gives his reactions to Gary's discussion group's adverse criticisms of COH (Item 16):

"I was greatly surprised that they were so ambivalent. First, granting that COH has its deficiencies, it is the best there is. They should see what else is available! The most popular and perhaps the best, below Russell, is Dale Carnegie's "How to Win Friends and Influence People." COH is the only book I know of that offers an acceptable starting point for pursuing happiness. It does need an accompanying manual that would give examples of common problems that result in unhappiness and would tell precisely how to go about solving them. I think I could do it but the BRS makes such projects just about out of the question.

"It is true that real life is not too predictable. No two problems are precisely the same, yet there is generally a solution to all of them — except the final one — and BR's method for that one is the best available.

"As to Item Two, the book is limited, I grant; but the problems mentioned (by the group) are dealt with elsewhere by BR — the Bomb, the population explosion, and many others. This is a big problem with BR. " To find out what he thinks about various matters, " you have to read everything he has written. COH should be just a starter...a more or less philosophical one. If your group is working on an applied philosophy, I do not know any starting place other than COH — despite its limitations.

"On Item Four, I agree with your lone woman. The other women may have taken quick umbrage and overlooked the fact that BR directed his remarks to both men and women. BR anticipated the findings of psychology by many years. We now know that there is a pecking order in herd type animals and this holds true for human animals. As a consequence, everyone tries to climb in the pecking order by criticism, etc. and resists the climbing of others. This seems to contribute to a species and individual survival function. The instinct to climb is so strong via "malevolence" (at the sacrifice of others) that it takes the hardest form of self-discipline to overcome it. This is akin to paranoia, which also is a survival mechanism. 'Let the customer beware,' is one form of it.

"As to Item Five, although I admit we must cater to often 'irrational' emotions, this catering is a form of rationality — for we must consider emotions and religious impulses as data and give them scientific consideration. I think that mysticism is vestigial and very powerful, but it is in large degree a defect. We have to accommodate it, harness it, be on guard against it, and enjoy it. But to the degree that it interferes with our assessment of probability, to that degree, I think, one becomes "insane". No computer can afford to have a single bit of false data or unworkable process without become to that extent "irrational".

(86)

Asterisked items. Please go back and look at the asterisked items, starting at Page 1. You are making a contribution to BRS whenever you are able to respond. We repeat the Newsletter address: Box 409, R. D. 1, Coopersburg, Pa., 18036.

SYRACUSE UNIVERSITY

SYSTEMS AND INFORMATION SCIENCE | 313 LINK HALL | SYRACUSE, NEW YORK 13210

TELEPHONE 315 | 423-2368

June 25, 1974

Mr. Lee Eisler
Chairman, Information Committee
The Bertrand Russell Society
Box 409
R. D. 1
Coopersburg, Pennsylvania 18036

Dear Mr. Eisler:

It is certainly true that computers, particularly computer designers, are indebted to logicians in general and hence Russell in particular. In 1938 Claude Shannon's masters thesis at M.I.T. described the use of the propositional calculus in the design of relay switching circuits. This work together with subsequent work at Harvard (in which I participated), at Bell Laboratories and M.I.T. laid the foundation for the use of Boolean algebra in the logical design of switching circuits (and hence of computers).

A specific reference to Russell's work and its relevance appears in "Computer Perspectives", a book about the History of Computers recently published by Harvard University Press.

In summary, it is true that workers in computing machine design are indebted to previous workers in logic and hence obviously to Russell for the monumental "Principia".

Very truly yours,


Warren L. Semon
Director

WLS:t

a double corner (say the move is north-west in the illustration on page 107 of the February issue), quads must be placed on the cell two squares west of the king and on the cell immediately above that square, not on two white border cells as the text says.

In March I gave a method of trapping a rook or a bishop with two quads per move and a queen with four quads. Ashok K. Chandra, Robert Holmes, Ned Horvath, Eli Shapiro, Charles Whitmer and Thomas R. Wyant III all supplied proofs that a rook or a bishop can be trapped with one quad per move and a queen with three. Assume a rook is limited to n cells per move. The trapping strategy, on the minimum board of side $5n^2 + 3$, is to use the first $4n$ moves to place (regardless of how the rook moves) n quads at the top of each top corner and at the bottom of each bottom corner. All four corners can be sealed in this way before the rook can attack a corner cell. Since the rook can then attack only one border cell at a time, single quads suffice to complete the entrapment.

A bishop on a sawtooth board is equivalent to a rook on a regular board (as explained in March): as a result the same

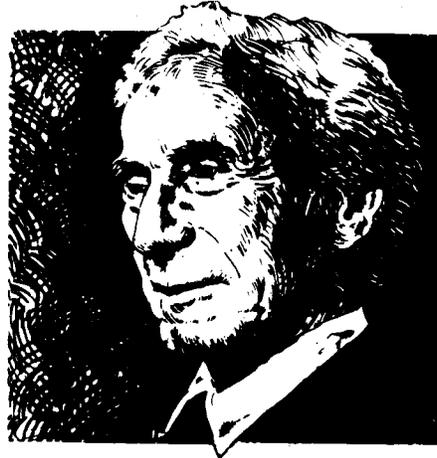
quads
board
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SCIENTIFIC AMERICAN
June 1974

brackets indicate rounding up to the nearest integer. Regardless of how the queen first moves, $2n$ quads are placed on both sides of each corner, leaving the queen unable to attack more than three border cells on all subsequent moves. Chandra also showed that if the queen's maximum move is 2, it can be trapped by two quads per move on a board of side 67 or possibly smaller.

E. N. Adams, Robert Holmes and Thomas R. Wyant III found that the knight could be trapped with three quads per move. Adams proved this could be done on the go board (19 by 19) and possibly on a board as small as 16 by 16. The most surprising letter was from Jerry Butters, who is working for his doctorate in economics at the University of Chicago. Butters found an elegant procedure for trapping a knight with just two quads per move. His 13-page proof requires a board of side 4,500. This board can be reduced considerably, but at present there are only conjectures on the minimum-size board. I have urged Butters to write up his proof for a mathematics journal and shall report here if he does so.

25 years ago, Bertrand Russell said that governments should have a third primary aim after security and justice. It is conservation—conservation of the earth's natural resources.



Welcome to the club, Bertrand Russell

Scientist, mathematician, philosopher, writer—and conservationist. We have an idea that if Bertrand Russell's long life had lasted even longer, today he could well be a member of the Sierra Club. Most certainly he would agree with our principles, which he recognized full well a quarter of a century ago.

Russell understood the limitations of natural resources. He understood this at a time when our resources seemed infinite. In those years, conservation was generally regarded as a dream, but to Russell it was a necessity.

The Sierra Club was formed in 1892 to conserve and protect the wilderness that man had been subduing for centuries. Our focus now is the wholeness of the habitat for mankind and for all living things. That is our purpose today—developing an ethic to make the world fit for living.

The Sierra Club works in a tradition of strong, decisive action to achieve such a world. We work in realistic ways. We lobby effectively for sound legislation. We take legal action to enforce it. We inform and educate. And we ask for expertise from people who understand the

principle of conserving the natural values that sustain life itself, our soils, our oceans and estuaries, our air and water. We want people who share our goal of protecting the biological and physical foundations of living.

As a reader of this publication, you are likely to be one of those people.

We would welcome you to the Club.

Sierra Club
1050 Mills Tower
San Francisco, California 94104

I wish to participate with the Sierra Club in achieving its objectives. Enclosed is my check for \$20 to cover \$15 annual dues (includes subscription to Sierra Club Bulletin), and \$5 admission fee.

Name _____

Address _____

City _____

State _____ Zip _____

Telephone _____

Signature _____

Please send more information.

Sierra Club

Microbial Iron Metabolism

A Comprehensive Treatise

Edited by **J. B. NEILANDS**

*Department of Biochemistry
University of California, Berkeley*

July 1974, 616 pp., \$42.00

ISBN: 0-12-515250-7

If all the iron in the human body were concentrated, it would weigh no more than a small nail. And yet, this seemingly insignificant amount of a most common element is involved in biological reactions which are absolutely crucial to life, e.g., the transfer of electrons at redox potentials below and above the pyridine nucleotides, the transport of oxygen, the reduction of O₂ and N₂, the reduction of ribotides to deoxyribotides for the synthesis of DNA, and the metabolism of inorganic nitrogen compounds.

This volume offers a comprehensive treatment of the subject of microbial iron metabolism — a field that has recorded major advances in recent years. Containing articles by investigators from a wide range of view-points, it gives detailed coverage to topics such as iron transport and storage, the cytochromes, nitrogenase, hydrogenase, iron sulfur proteins, glutamate synthase, hydroperoxidases, oxygenases, and the general role of iron in microbial physiology. It also contains practical information that relates basic knowledge in microbial iron metabolism to problems in clinical medicine and metal corrosion.

MICROBIAL IRON METABOLISM will provide an invaluable source of fact and theory for biochemists, microbiologists, physiologists, hematologists, nutritionists, molecular biologists, biocoordination chemists, and agricultural scientists. It is certainly a volume that points the way to future research.

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P. ANN LIGHT, and ROGER A. CLEGG, Metabolism in Iron-Limited Growth

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THOMAS F. EMERY, Biosynthesis and Mechanism of Action of Hydroxamate Type Siderochromes

NICHOLAS J. JACOBS, Biosynthesis of Heme

CHARLES N. DAVID, Microbial Ferritin

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NEWSLETTER #4
November 1974

Please note Item 1, about the BRS session at the December meeting of the American Philosophical Association in Washington, which you may wish to attend. The discussion on the merits of COH continues (Items 13 and 16). You are invited to contribute to a new section, SHORT AND SWEET (Item 14). Ottoline's diary is not flattering (Item 17). An asterisk in the left column indicates a request; please respond, if you can. Remarks by members are sometimes edited and condensed.

FORTHCOMING EVENT

(1) BRS Meeting, Washington, D. C., December 27, 1974. Ed Hopkins writes:

" I have made contact with the American Philosophical Association and have secured a meeting room for the BRS at the meeting of the Eastern Division in Washington. The BRS session will be held at the Washington-Hilton in the Hamilton Suite at 10 A.M. on Friday, December 27th. Will BRS members interested in attending please get in touch with me to consider what we might do there. I would like to discuss one of BR's works. If someone has a paper he/she would like some comments on, we could have that. I could look over the various suggestions, get the feel of how the sentiment is going, and then notify everyone who had been in touch with me."

Thanks to Ed's initiative, the Washington meeting provides an opportunity to bring the BRS to the attention of many professional philosophers. We know that BRS holds considerable appeal for philosophers; about 20% of our members are professors of philosophy. We hope that every member who can will attend the meeting and will get in touch with Ed without delay. (The meeting isn't very far off). Ed's address: 352 E. Drew Street, Baltimore, Md. 21224.

REPORTS FROM OFFICERS

President Peter G. Cranford reports:

(2) Tax-exempt status. BRS would like to qualify as a non-profit organization, to which tax-deductible gifts can be made. "All legal work has been completed. This was a thorough piece of work, researched and

coordinated by Mike Annis; guided by a retired lawyer friend, Bill Mobley; and reviewed by Jack Pitt, Lester Denonn, and other founders. If we had had to pay for this work, I estimate that the cost would have run well over \$1500. Mr. Mobley will not accept reimbursement."

(3) Secretary Jack Pitt reports:

BRS (Fresno): "We had a meeting in our home during the summer when we discussed THE CONQUEST OF HAPPINESS. Many of the opinions expressed resembled those reported by Gary."

"At our next meeting, last night (10/6), we showed two films, "BR looks at mankind's future" and "BR discusses Power". They were rented for \$5 each from the U. S. C. Library. Each runs 14 minutes, and both were made in 1961. The meeting was held at a local branch library, and about 25 people turned up. A discussion period followed the films. We had good publicity on this event--TV, radio, newspaper. By now I think if there were any Russellites in the area, they would have contacted us. At our next meeting, we plan to discuss the first volume of the AUTOBIOGRAPHY."

(4) Treasurer Katharine Tait reports, as of September 2, 1974:

Balance on hand (June 5, 1974).....		1329.29
Income: Pledges and contributions.....	215.90	
Membership dues.....	<u>186.00</u>	401.90
		<u>1731.19</u>
Expenditures: McMaster, 6 subscriptions	18.00	
Fresno Bee, ad	29.40	
Fresno Hilton, room rent	25.00	
Stationery	25.34	
Information Committee	<u>66.35</u>	164.09
		<u>164.09</u>
Balance on hand.....		1567.10

COMMITTEE REPORTS

(5) Committee on Applied Philosophy (Martin A. Garstens, Chairman):

Discussion group. "The Washington area group has met 3 times thus far, with approximately the same 10 people. How stable the group will be remains to be seen. I consider these meetings an experiment, whose objectives even are not entirely clear. Some who attend have the 'Great Books' background, others have scientific, literary, law, etc. backgrounds; these are distinctly different. (I have thought of starting a group at the University with much younger people). My own objective is to see if we can develop some routine procedures of self-analysis in a philosophic vein (perhaps something like Socratic dialog).

But I repeat, this is all experimental and may not work out. The objectives may be wrong, the people attending may be wrong, the methods tried may be wrong, the skill required for doing this may be too difficult, etc., etc. (Any ideas are welcome).

"The discussions are draped, so far, around COH and topics arising therefrom, i.e., nature of happiness, practicality of BR's suggestions, is COH dated? implementation, comparison with other approaches.

"The next session (10/6) will continue with the latter topic, A FREE MAN'S WORSHIP, and further chapters of COH.

"We meet at a different house each time. The sessions thus far have been found very stimulating.

"ED HOPKINS dropped in for one session." (9/25/74)

(6) Committee on Education (Katharine Tait, Chairman)

This is a new committee . More in the next Newsletter.

Information Committee (Lee Eisler, Chairman):

(7) Advertising. There will be small ads in BULLETIN OF THE ATOMIC SCIENTISTS, November 1974; THE HUMANIST, November 1974; and APA MONITOR (American Psychological Association), November or January. Also a half-page ad in HUMANIST IN CANADA, next issue, as a gesture of support; it is having financial difficulties.

(8) Publicity. There was a BRS news item in the Ziff-Davis Newsletter, BEHAVIOR TODAY, 9/23/74.

(9) Second Questionnaire. "First, let me say, I have been misspelling questionnaire all my life--till today. I have been giving it only one n. My apologies. And my thanks to Jim McWilliams for pointing it out."

We enclose a SECOND QUESTIONNAIRE (Misspelled again! It had already been printed). Please answer it and return it. As it says, its aim is to provide information that may help our recruiting efforts or our long-range planning, or may add to our knowledge of the specialized skills included in our total membership, or may be of interest to other members.

(10) Recruiting Theory. This Committee's recruiting activities--consisting of small ads and news items -- aim to locate and attract existing BR admirers. It is this group that is most likely to be interested in a BR Society, and from it will come many who will contribute efforts to help BRS prosper. Attracting others -- those who know little or nothing about BR, or who "know what isn't so", e.g., that BR was a communist -- is a task best left till later (in our opinion), after we have acquired a solid core of "Russellites" -- the Russell enthusiasts. Therefore we make no efforts to interest the general public at this time; our ads do not mention BR's virtues or achievements; they merely mention his name, which is all that is needed to catch the attention of existing BR admirers.

- (11) Newsletter schedule and closing dates. We plan, from now on, to issue a Newsletter every 3 months: January, April, July, October. If you want an item included in a Newsletter, please have it arrive by the 10th of the previous month, e.g., closing date for the January 1975 issue is December 10, etc. Chairmen and officers, please note closing dates, for your reports
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ABOUT BR'S WRITINGS

More on THE CONQUEST OF HAPPINESS.

- (12) ELIZABETH EAMES gives her reaction to the charge that COH is sexist (NL3-16) in Item 16.
- (13) ED HOPKINS wrote Peter Cranford a letter, when he enrolled as a BRS member. Here are excerpts:
- "I would be interested in back issues (of the Newsletter) only if they dealt with BR's COH.
- "I am by no means infatuated with all of BR's work. I studied his epistemological works in graduate school, found them solid and clear but not profound. I always looked at his pupil Wittgenstein as the better philosopher. But about 6 months ago I happened to read COH. I found it at once one of the most sane and most useful books that I have ever read. I see it as one of the best works in the most important kind of philosophy, namely that kind of philosophy which is designed to induce one to become better and to provide practical guidance on how to do so. (I see it as comparable to Plato's Gorgias, Aristotle's Nichomachean Ethics and Thoreau's Walden).
- "I began passing this book on to friends and students as soon as I had read it and have incorporated it in the courses which I teach on the introduction to philosophy. (I feel very strongly that in an introductory course students should get useful rather than academic philosophy. And what can be more useful than Russell?).
- "I was only mildly interested in BRS until I read the story about you and COH. It was a real shock to find that others shared my feelings about this book.
- "I would be very interested in reading anything that anybody has written about COH, be it a present member of BRS or someone writing in some obscure journal. Have you by any chance acquired a bibliography on COH that you could pass on to me? I want to see why other people admire it, and what criticisms have been made of it and what attempts to improve on it."
-

SHORT AND SWEET

(A new section. If you come upon a sentence or two that you like particularly, please send it in.)

- (14) "...every American is a democrat in the sense of 'I am as good as you are,' but very few in the sense of 'You are as good as I am.'"

Barry Feinberg and Ronald Kasrils,
BERTRAND RUSSELL'S AMERICA , Volume I
(George Allen & Unwin, London, 1973),
p. 192. Sent in by Lee Eisler

ABOUT BERTRAND RUSSELL

- (15) The Sierra Club understated it. The Sierra Club's salute to BR -- in its ad in SCIENTIFIC AMERICAN, June 1974 (NL3, p. 25) -- says that BR advocated conservation of natural resources 25 years ago. In fact, Ken Blackwell points out BR, was advocating conservation more than 50 years ago. In 1916, in PRINCIPLES OF SOCIAL RECONSTRUCTION (U. S. title: WHY MEN FIGHT), BR wrote:

"Our present system is wasteful of human material...The same is true of material resources: the minerals, the virgin forests and the newly developed wheatfields of the world are being exhausted with a reckless prodigality which entails almost a certainty of hardship for future generations." (Chapter IV)

- (16) BR was no sexist, says this lady. She is ELIZABETH EAMES, and she disagrees with the nearly unanimous reaction in Gary Slezak's group that discussed COH (NL3-16):

"Like other women in these days of our heightened consciousnesses, I flinch at some remarks BR makes. But then almost all authors, men and women, cause similar reactions, especially if they wrote longer ago than five years.

"But I think as feminists we can excuse some generalizations uncomplimentary to women in the light of the great debt we owe BR. Historically he must be considered in the vanguard of the movement for women's suffrage in the early years of our century, a vanguard which proved unpleasant and dangerous when he was nearly mobbed after a political speech urging votes for women. Intellectually he was one of the first thinkers of our century to point out the weakness and immorality of the way sex and marriage are treated by the state and society; his position seems mild today in the light of our more radical alternatives but it initiated this kind of discussion. His writings on education also reflect a freedom from sex stereotyping which was not and is not common. As a human being it seems, from his autobiography, his letters, and reports of his life, that he tried to treat the women he knew as human beings, encouraging them to write books, run for office, and guide their own lives. In fact, there have been few men in our times who were so aware of the problems of women, or who made as many efforts to help them. Whether it was offering individual tutoring to a woman who was denied the opportunity to study symbolic logic at her Cambridge college, or helping raise funds to build a school for girls in China, or offering havens for

unmarried mothers (as reported in the article by Grattan-Guinness in the current "Russell"), BR was far from being a sexist."

(17)

Ottoline. The following excerpts are from a review of the book, OTTOLINE AT GARSINGTON, edited by Robert Gathorne-Hardy. The review, in the Sunday Times (London), September 1, 1974, is by Raymond Mortimer.

"Lady Ottoline Morrell gave her friendship to a variety of authors and painters. A talent-spotter rather than a lion-hunter, she picked them out before they had become well known. In this second volume of her memoirs, edited by her loyal friend, Robert Gathorne-Hardy, she describes them with notable acumen, and also gives us some of their curious letters. Bertrand Russell, for instance, writes to her about his admiring friendship for D. H. Lawrence, who ended it by sending him crazy insults, here printed.

"This volume covers the years 1915-1918..."

"Her affair with Bertrand Russell, here told for the first time from her point of view, reveals the gulf that separated her romanticism and religiosity from their scepticism."

"Russell's first three marriages went wrong. I met all his wives: the third was the most beautiful and in my view the most tiresome, the fourth far the most delightful. The first, Alys, was a sister of Logan Pearsall Smith, who had doted on Philip Morrell when they were undergraduates and had been attracted also by Lady Ottoline. But he was a manic-depressive; and when she took up with Russell, Pearsall Smith started a crazy vendetta against her, blaming her for the collapse of his sister's marriage which was childless and had broken down some ten years earlier.

"Though Lady Ottoline found Russell physically repulsive, she accepted him as a lover because of what she called 'the beauty of his mind, the pure fire of his soul.' He read Plato and Spinoza aloud to her, yet told her also that books would never do her any good. Though she enjoyed poetry, she was indeed neither well-educated nor an intellectual. Here is an extract from her diary:

'I would give my right hand to be free from Bertie, but how can I now that he depends on me? I cannot write to him what I know would darken his life, perhaps forever...I blame and blame myself overwhelmingly. If I could tell him now how I adore Philip, I should feel happier; and yet I have, often, and he seems to forget it. But now I must go on and bear the burden of him (Russell) upon me -- may God guide me about it.'

"Though one must feel sorry for her, such confusion of thought is of a piece with the soulful outbursts in her diary about her love for all things beautiful....It was not she under God's guidance who ended the affair with Russell, but he. He soon replaced her with an American girl, and later with T. S. Eliot's first wife, on whom he lavished presents he could not afford."

(18) Regrets. Movie Director Roman Polanski ("Knife in the Water", "Rosemary's Baby", "Chinatown") says he can never forgive himself "that I didn't manage to meet Bertrand Russell. He was my hero for years and I always hoped that I would meet him. Somehow I didn't think that man was going to die." Interview in PENTHOUSE, August, 1974. (PENTHOUSE is full of pictures of undressed women. If that bothers you, and if you want to locate the above quote, turn directly to Page 96.)

(19) How we see him. A composite picture of BR begins to emerge, as members tell what drew them to him and what they particularly value about him. Several caveats are in order.

First, what follows is one person's interpretation of the data; someone else might interpret the same data somewhat differently; e.g., for purposes of this portrait, "idealism" has been classified as "commitment", "humor" as "wit", "humanism" as "happiness", etc., which may produce some distortion. To make visible the way statements have been interpreted, the members' original statements are given in Part III.

Second, the brush strokes are highly selective, and neglect important aspects of BR as a person. For instance, BR must have had an enormous capacity for work, yet this would not appear in the data because no one would mention this as something they particularly valued him for.

(20) Part I: The Composite Picture

BR comes through as a man of integrity, who hated hypocrisy; a pioneer of courage, with a passionate sense of commitment to what he believed in, and who was not afraid to stand alone.

He thought it important to make efforts to preserve the human race from self-destruction, to promote its happiness, and to liberate it from the depressing weight of religion; to think clearly and not dogmatically; to search for love; and to seek knowledge, even about mysticism.

Aiding him in these efforts were his remarkable abilities, both natural and cultivated. His gifts, talents, endowments, capacities, skills -- call them what you will -- included an ability to analyze and simplify; a capacity for making sound judgments; an ability to write with clarity, brevity, and wit; a capacity for achieving insights, including insights into morality; plus an enormous range of interests and knowledge, reflected in the vast range of his writings.

In sum, an admirable, fascinating and extraordinarily gifted human being.

(21) Part II: The Separate Parts of the Picture

The analysis below shows how individual members contributed to the composite picture. The parts of the picture -- i.e., the separate aspects of BR -- are listed in order of frequency; the one mentioned most often heads the list; the second most often mentioned one is second, etc.

Summary: The 5 aspects of BR mentioned most often by BRS members, when asked what they particularly value about him, are: the way he writes, the way he thinks, his concern for mankind's happiness, his integrity and his wit.

<u>Number of Mentions</u>	<u>Aspects and members mentioning them</u>
17	<u>Way he writes.</u> BLOCK, BUTLER, CAMPBELL, DAVIS, EISLER, FORNO, HYMAN, JACKANICZ, JOHN, LACKEY, LEFKOWITCH, MILNE, PITT, SCHEU, SLEZAK, STONE, TAIT, TUCK
16	<u>Way he thinks.</u> ALLENDORF, BEATTIE, DAVIS, HYMAN, JACKANICZ, JOHN, KAHAN, KWOK, LEFKOWITCH, MILNE, PITT, ROBERTS, RUJA, STONE, TURQUETTE, WILLIAMS
11	<u>Happiness.</u> ALLENDORF, CAMPBELL, EISLER, HOPKINS, JOHN, LEFKOWITCH, RUJA, RYBNIKAR, STONE, THOMAS, TURQUETTE
11	<u>Integrity.</u> ALLENDORF, BLOCK, EISLER, FORNO, JOHN, PITT, ROBERTS, SLEZAK, TAIT, TUCK, WILLIAMS
8	<u>Wit.</u> CAMPBELL, FORNO, JACKANICZ, PITT, SCHEU, SLEZAK, STONE, TAIT
7	<u>Commitment.</u> BUTLER, DAVIS, LEFKOWITCH, JACKANICZ, KONG, MILNE, WILLIAMS
5	<u>Preserve human race.</u> CAMPBELL, EISLER, KONG, SLEZAK, STONE
5	<u>Moral Insights.</u> EISLER, SLEZAK, STONE, THOMAS, WILLIAMS
5	<u>Not Dogmatic.</u> BEATTIE, JOHN, KONG, ROBERTS, RUJA
4	<u>Courage.</u> FORNO, SLEZAK, TAIT, TUCK
4	<u>Seek Knowledge.</u> EISLER, RUJA, RYBNIKAR, SLEZAK
4	<u>Range of knowledge.</u> DAVIS, KAHAN, MILNE, SCHEU
4	<u>Views on religion.</u> BUTLER, KONG, RYBNIKAR, SLEZAK
3	<u>Pioneer.</u> NEILANDS, STONE, TUCK
3	<u>Insights.</u> BEATTIE, FORNO, JACKANICZ
2	<u>Love.</u> RYBNIKAR, SLEZAK
2	<u>Sound judgment.</u> MILNE, NEILANDS
2	<u>Mysticism.</u> CAMPBELL, PITT
1	<u>Stand alone.</u> NEILANDS
1	<u>Range of Writings.</u> MILNE

(22)

Part III: The Original Data

The following are the members' statements. Each member's statement is followed by capitalized words which show how the statement was interpreted for purposes of the composite portrait.

Allendorf. The clarity of thought and the logic unhindered by "generally accepted" beliefs. His continual inspiration to live an enjoyable life. WAY HE THINKS, INTEGRITY, HAPPINESS.

Beattie. His clear and straightforward rational approach...as well as the penetrating insights. His undogmatic attitude that's reflected in a willingness to revise earlier positions in the light of what he might have since discovered. WAY HE THINKS, INSIGHTS, NOT DOGMATIC.

Block. A man of the highest integrity. He is a magnificent writer. INTEGRITY. WAY HE WRITES.

Butler. He writes "literature"; the clarity and lucidity. I value his idealism. He is living proof that man needs no superstitions or faith in God to be human. WAY HE WRITES, COMMITMENT, VIEWS ON RELIGION.

Campbell. His humanism, peace activities, and sense of humor. His rational approach to mysticism. HAPPINESS, PRESERVE HUMAN RACE, WIT, MYSTICISM.

Davis. The forceful clear style and the scintillating rationality. His Renaissance mind and moral passion. WAY HE WRITES, WAY HE THINKS, RANGE OF KNOWLEDGE, COMMITMENT.

Eisler. His intellectual honesty and his ability to write with clarity and precision...His enlightened views on morality; his intelligent approach to promoting mankind's well-being; his pursuit of enlightenment, happiness, and peace. INTEGRITY, WAY HE WRITES, MORAL INSIGHTS, HAPPINESS, KNOWLEDGE, PRESERVE HUMAN RACE.

Forno. Clarity of expression and wit. His intellectual insights, personal courage and example of integrity in all matters. WAY HE WRITES, WIT, INSIGHTS, COURAGE, INTEGRITY.

Hopkins. The practical usefulness and saneness of COH. HAPPINESS.

Hyman. His reasonable commonsense approach. His power not only to have thought it all out, but also his ability to translate it into words so that people like myself can learn and use his ideas to a practical advantage. WAY HE THINKS, WAY HE WRITES.

Jackanicz. His fine writing style...expressive humor, well-directed emotionalism, and simple reasoning. In philosophy and politics, his distinction between what can be known (through science alone) and what by its nature cannot be known but only desired (these being the things of value in life). His continuing efforts in a variety of social concerns. ..his exciting life. WAY HE WRITES, WIT, COMMITMENT, WAY HE THINKS, INSIGHTS.

John. Open-minded expressions...clear thinking...honest explanations...straightforward challenges...harmonious expressions. He made it clear that every living soul is an important total being worthy of his living. NOT DOGMATIC, WAY HE THINKS, INTEGRITY, WAY HE WRITES, HAPPINESS.

Kahan. His incisive logic and the breadth of his knowledge. WAY HE THINKS, RANGE OF KNOWLEDGE.

Kong. His protest against World War I, and the Vietnam war. His constant attack on established religious institutional dogma. PRESERVE HUMAN RACE, COMMITMENT, VIEWS ON RELIGION, NOT DOGMATIC.

Kwok. Logical reasoning. His personality, his faith in logic. WAY HE THINKS.

Lackey. Prose style. WAY HE WRITES.

Lefkowitz. His clearness of thought. His ability to write with clarity on very difficult topics. His personal crusade for social justice. His logical approach to life and all of its problems. WAY HE THINKS, WAY HE WRITES, COMMITMENT, HAPPINESS.

Milne. Clear thinking, expression, continuity, and I thought he was, for the most part, right. Amazing range of knowledge and writing. WAY HE THINKS, WAY HE WRITES, COMMITMENT, SOUND JUDGMENT, RANGE OF KNOWLEDGE, RANGE OF WRITINGS.

Nielands. Clarity of analysis of political events. At a time when Western intellectuals were equivocal about the Vietnam War, BR come out 4-square against it. He thus displayed admirable qualities of leadership in the intellectual community. SOUND JUDGMENT, PIONEER, STAND ALONE.

Pitt. His freedom. Integrity, intelligence, wit. His logic and his mysticism. INTEGRITY, WAY HE THINKS, WIT, MYSTICISM.

Roberts. His candor, willingness to change his mind; ability to simplify complicated matters in a way which does not disparage the complications; his power of thought. INTEGRITY, NOT DOGMATIC, WAY HE THINKS.

Ruja. Objectivity, rationality, concern for human happiness. Contributions to logic. NOT DOGMATIC, WAY HE THINKS, HAPPINESS, SEEK KNOWLEDGE.

Rybnikar. I finally found someone who basically felt the same way I do about religion in general and Christianity in particular. BR's 3 passions. ..the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. VIEWS ON RELIGION, LOVE, SEEK KNOWLEDGE, HAPPINESS.

Scheu. His tremendous wit and lucidity, his erudition. Can one ever stop reading Russell? One could be cheerfully marooned with 5 to 10 of his books and keep quite occupied. BR was influential enough for me to take up formal philosophy at age (almost) 39, with a grown family. WIT, WAY HE WRITES, RANGE OF KNOWLEDGE.

Slezak. His concise & witty style of writing. His moral values, esp. his writings on religion and war. His search for "truth" and love. His intellectual honesty and wit. His moral courage. WIT, WAY HE WRITES, MORAL INSIGHTS, VIEWS ON RELIGION, PRESERVE HUMAN RACE, SEEK KNOWLEDGE, LOVE, INTEGRITY, COURAGE.

Stone. His wit. His handling of deep subjects in such an easy manner. His appreciation of the good in man, and his own goodness. His new approach to old problems. WIT, WAY HE THINKS, PRESERVE HUMAN RACE, HAPPINESS, MORAL INSIGHTS, PIONEER.

Tait. The clarity and wit of his writings. His courage, integrity, humor. WIT, WAY HE WRITES, COURAGE, INTEGRITY.

Thomas. I am excited about his ethical writings and humanistic dedication. MORAL INSIGHTS, HAPPINESS.

Tuck. Understandability. His pioneering agitation, his provocativeness, his fearless enquiry everywhere. WAY HE WRITES, PIONEER, INTEGRITY, COURAGE.

Turquette. His clear analysis of ideas. His broad humanity. WAY HE THINKS, HAPPINESS.

Williams. He exemplifies integrity amidst our valueless cynicism, and cynicism amidst our sanctimonious gullibility. When we reach intellectual puberty and discover, consequently, the Pandora box of civilized hypocrisy opening before us, the rare appearance of a Russell encourages that kind of hope which allows us to be cynics, but not valueless cynics. Today I cannot say whether I am attracted more to his innovations in logic and epistemology or to his commitments to social and political responsibility. Both are aspects of the same man. INTEGRITY, MORAL INSIGHTS, WAY HE THINKS, COMMITMENT.

NEWS ABOUT MEMBERS

- (23) LORRAINE C. BEATTIE and DON D. ROBERTS were married in August. This is the first marriage between BRS members, though BRS cannot claim credit as catalyst; both are in Philosophy at U. of Waterloo. We wish them a good life inspired by love and guided by knowledge.
- (24) PETER CRANFORD "has bad news on the Anthony case, that Jack Anderson wrote about (NL3-36). Sgt. Anthony was sent back to Augusta in a drugged state on convalescent leave. He became normal while in Augusta but apparently relapsed when the Army reneged on the re-assignment back with his family. This may become a cause célèbre."
- (25) LESTER DENONN tells about his recent trip to London and Wales:
- "My first visit in London was to meet Mr. Rayner Unwin of George Allen & Unwin to discuss the future of the second edition of 'THE BASIC WRITINGS OF BERTRAND RUSSELL', all the details for which Professor Egner and I have completed. We are hopeful that economic conditions will soon turn for the better to warrant its early appearance.
- "And then our 'Pilgrimage to Mecca' as I termed it when we were warmly greeted by Lady Russell in the abode of Bertie (as we all referred to him) in beautiful Penrhyndeudraeth in North Wales. We met with her on three occasions and reveled in the book-lined walls and the mementos that abounded. It was a thrilling experience to say the least.
- "We also met with two of Bertie's granddaughters, Sarah and Lucy, and Mr. & Mrs. Rupert Crawshay-Williams. We enjoyed the tales the Crawshay-Williams told of their days as neighbors of Bertie. He is the author of 'RUSSELL REMEMBERED.'
- "One of our pleasant memories was cocktails and dinner with the three Russells at the delightfully situated Hotel Portmeirion where we stayed. We cannot help but voice the hope that a full grown BRS might some day hold a convention on this glorious spot and wander to the home on Plas Penrhyn where Bertie lived and where now Lady Russell gracefully maintains this historic, beautiful site."
- (26) MARTIN GARSTENS reports on his visit to Penrhyndeudraeth:
- "I drove through England and Wales, and being near Penrhyndeudraeth, without knowing whether BR's last house was still occupied, I visited the house and met Lady Russell and two of the grandchildren, Sarah and Lucy. I have some interesting pictures of the house, the inhabitants, and myself. If there is any interest, I will circulate them. Lady Russell showed me a copy of the catalog (of Lester Denonn's Bertrand Russell Library), which impressed me as an important document..." Perhaps Martin will bring the pictures to the Annual Meeting, for viewing.
- Incidentally, the catalog of Lester Denonn's huge library of books and articles by and about BR--it runs to some 150 pages--is available at \$3.50, from him.

- (27) CORLISS LAMONT's "article, 'How to be happy--though married', (THE HUMANIST, May/June 1973) is being reprinted in the forthcoming anthology, 'CONTROVERSIAL VIEWS ON SEX ROLES, MARRIAGE AND THE FAMILY', edited by Kenneth C. W. Kammeger (Allyn and Bacon, Boston).
"Dr. Lamont's book, 'VOICE IN THE WILDERNESS', (Prometheus Books) has led to several appearances by him on radio and TV..."THE HUMANIST, September/October, 1974.
- (28) * HARRY RUJA has reviewed 2 books about BR (in PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH). They are BERTRAND RUSSELL'S THEORY OF KNOWLEDGE by Elizabeth R. Eames, and THE DEVELOPMENT OF BERTRAND RUSSELL'S PHILOSOPHY by Ronald Jager. A most interesting review! We have reprints of this 3-page review (date not known), but not enough to supply all members. We will mail them on request, while they last.
- (29) EDITH RUSSELL accepted honorary membership with this letter:

"Dear Dr. Cranford: Thank you for your letter of 27 June. I feel deeply the honour that you and Mr. Blackwell and Mr. Eisler and the other members of the Bertrand Russell Society have done me in electing me to honorary membership, and am very happy to accept. The aims of the society, as I have learned of them from you and Mr. Pitt, are very dear to my heart.

"It is good news, too, that your letter brings in telling me that there are already forty members of the society committed to these aims. Such rapid growth, and among people of such calibre and dedication, speaks for the work already done by the founding members. It augurs wonderfully well for the future of the society.

"I need hardly say, I hope, that I send you and them my best and warmest good wishes for success in achieving our aims."

NEW MEMBERS

- (30) We are delighted to welcome these new members:

Dr. Arthur M. Arkin, 12 East 97th Street, New York, N. Y. 10029
Jan Berkshire, R. R. #1, Schaefer Lake, Hope, In. 47246
Stanley Morton Elam, R. D. #2, Pamplin City, Va. 23958
Dr. Lawrence J. Forno, Dept. of French Language and Literature,
College of Arts and Sciences, U. of Kentucky, Lexington, Ky. 40506
David B. Greenman, Apt. 32A, 600 Fulton Avenue, Hempstead, N. Y. 11660

Herman Lefkowitz, 49 Kingland Street, Nutley, N. J. 07110
James E. (Jim) McWilliams, Box 201, Marvell, Ark. 72366
Andrew C. Ramsay, 274 Sterling Avenue, Pacifica, Ca. 94044

This brings the total number of members to 56, as of 10/15/74

QUESTIONS & ANSWERS, AND REMARKS

- (31) JOHN BUTLER, presently teaching in Nigeria, asks:

"Would anyone know about the connexion between BR and Virginia Woolf? Since I am writing a thesis on Virginia Woolf and also several papers, I would like to do one of BR and Woolf. I wonder if they ever read each others' works and whether there was ever any correspondence between them other than personal. Any information would be welcome, as here we are desperately short of research facilities except in science."

His address: Ahmadu Bello University, School of Basic Studies, Zaria, Nigeria.

CORRECTIONS & SUPPLEMENTARY REMARKS

- (32) The argument against chemical warfare, continued. The argument stated in NL3-22 -- that chemical warfare is indiscriminate, affects non-combatants, and may debilitate survivors for life -- strong as it is, is nevertheless incomplete as it stands. It fails to mention the effects of a still worse kind of chemical warfare, the kind that endangers the long-term stability of the biosphere; it is worse because it affects future generations as well as present. It is the kind practised by the U. S. recently, that may have done permanent damage to the inland forests of Vietnam. (NL2, p. 12)
- (33) Jack Pitt's article, WITH RUSSELL AT THE ARCHIVES, recommended by Peter Cranford, is to be found in "RUSSELL 2", not in "RUSSELL 12" as incorrectly stated in NL3-57.
- (34) Address Change: Gary M. Slezak's new home address is 6229 S. Talman Ave., Chicago, Ill. 60629

FINANCES

- (35) Contributions. We will announce contributions after all, despite what we said in NL3-56, because -- on second thought -- it seems fitting to express appreciation to someone who does more than required, in helping us keep the wolf from the door. We acknowledge, with thanks a contribution from Rick Hyman. We are also aware that officers, chairmen and others make a hidden contribution every time they absorb an expense in the course of carrying on the work of the BRS. We wish to thank them too.
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RECOMMENDED READING

(36) Paul Kurtz, Ed. THE HUMANIST ALTERNATIVE: SOME DEFINITIONS OF HUMANISM. Prometheus Books, 1973. Recommended by Gary Slezak.

Paul Kurtz, Ed. THE HUMANIST, September-October 1974. This issue deals with various cults of irrationality that have sprung up in recent years. Recommended by Lee Eisler.

ABOUT INDIVIDUAL MEMBERS

(37) FRED W. ALLENDORF, of Seattle -- graduate student in genetics, and pre-doctoral research associate, at U. of Washington -- has read WHY I AM NOT A CHRISTIAN. He was taken with BR's "clarity of thought and the logic unhindered by 'generally accepted' beliefs." He particularly values BR's "continual inspiration to live an enjoyable life." He joined BRS "in hopes of contacting people with similar interests and beliefs." B. S. (Zoology, P. S. U.). M. S. (Fisheries, U. W.). He reads SCIENCE, GENETICS, NATURE, and other special publications.

(38) ARTHUR M. ARKIN, M. D., New York City psychiatrist, read THE PROBLEMS OF PHILOSOPHY when he was 14 (His sister had given it to him). "I was electrified". After that, he read A FREE MAN'S WORSHIP and MARRIAGE AND MORALS (Today he is specially interested in BR's writings on epistemology). He was taken with BR's "tolerant scepticism, combined with brilliant analytic ability, and humor." He finds that his acquaintance with BR has helped "broaden my perspectives in problems of science and life...and in my attempts to formulate criteria for validity of psychological interpretation." He joined BRS for intellectual stimulation. He is a Fellow of the American Psychiatric Association, has affiliations with the Association for the Psychophysiological Study of Sleep, and reads THE JOURNAL OF THE AMERICAN PSYCHOANALYTIC ASSOCIATION.

(39) JAN BERKSHIRE, of Hope, Indiana -- a graphic artist -- is not sure which of BR's writings he read first (by now he has read 20-25), but an early one was A HISTORY OF WESTERN PHILOSOPHY. He is interested in anything BR writes about. He was drawn to BR by "his remarkable attitude in general, his insight and the phenomenal sense of reality with which it was complemented, his seemingly unassailable integrity in the area of interpretation, the almost paradoxical combination of accuracy and humaneness in his manner of expression, and the courage in defending resultant convictions." He also values BR's "emotional and intellectual stamina, the singular degree of clarity with which he expressed himself, and the tremendous staying power of his humor." He joined BRS "out of respect for BR, for the prospect of valid involvement, the potential rewards of association," He'd like BRS to re-write the Questionnaire. (Touché, Ed.) Besides graphics, he is also interested in poetry, music, and the theatre.

- (40) JOHN A BUTLER--British, usually lives in Canada, but currently in Zaria, Nigeria, as Lecturer in English at Ahmadu Bello University -- read WHY I AM NOT A CHRISTIAN, ENQUIRY INTO MEANING AND TRUTH, and UNPOPULAR ESSAYS, in that order. He is interested in "practically anything BR wrote about, "especially history of philosophy. He was drawn to BR because A HISTORY OF WESTERN PHILOSOPHY "made an attempt to place philosophy against a socio-historical background; and also the fact the BR writes 'literature'; as a lecturer in English literature, BR's style is a useful example of lucid prose, stands next to (with) T. H. Huxley in clarity and lucidity". He also values BR's "idealism and the fact that BR is living proof that man needs no superstition or faith in God to be human." He joined BRS for "simply two reasons: academic (BR's impact on 20th Century intellectual life); and his work towards world peace (without which my first reason would be useless!)" He also offers to contribute articles, if needed, and might like to see BRS arrange for another publication dealing with BR's work. He is writing a thesis on Virginia Woolf (see Item 31). He reads TIMES LITERARY SUPPLEMENT, P. M. L. A., CAMBRIDGE QUARTERLY. B. S., B. Ed., Dip. Ed. (all U. of Saskatchewan).
- (41) LAWRENCE J. FORNO, Ph. D., of Lexington, Ky., is Associate Professor of French (literature) at U. Of Kentucky. "As a graduate student in French literature at Columbia, I saw a quotation of BR concerning Rousseau, on an exam. I liked it so much that I read A HISTORY OF WESTERN PHILOSOPHY." Then he read WHY I AM NOT A CHRISTIAN, and RELIGION AND SCIENCE. He has kept right on reading BR, and by now "I've read almost all of his major books in print." He is specially interested in BR's views on philosophy and history of ideas. He was taken with BR's "clarity of expression, and wit." He specially values BR's "intellectual insights, personal courage, and example of integrity in all matters." He joined BRS to learn more about BR. He is researching "relationship of BR to 18th Century French philosophers. I hope to share my findings with BRS." (We look forward to it. Ed.) He'd like BRS to (1) foster the publication of all BR works (a definitive edition?); (2) conduct a world-wide survey of all persons who had contact with BR and never reported publicly, to bring out more biographical data on him." Member: Modern Language Assoc., American Society for 18th Century Studies, etc.
- (42) EDWIN E. HOPKINS, Ph. D., of Baltimore -- teacher of philosophy and of mathematics, his two loves (same as BR's) -- first read AN INQUIRY INTO MEANING AND TRUTH, then OUR KNOWLEDGE OF THE EXTERNAL WORLD, and by now has read 8 or 9 of BR's works. He is specially interested in BR's views on ethics (especially as revealed in COH, with which he was -- and is -- much taken), mathematical logic, and history of philosophy, He joined BRS "to be in contact with kindred souls, with people who would have the same interest in discussing BR's works as I." He would like to see BRS form local chapters. Member: American Association of University Professors, and American Philosophical Association. His Ph. D. is from Duke. For his views on COH, see Item 13.

- (43) ALFRED C. KWOK, of Austin, Texas -- who is studying physics -- first read THE PROBLEMS OF PHILOSOPHY, then the AUTOBIOGRAPHY, and THE PRINCIPLES OF MATHEMATICS. He is specially interested in BR's views on philosophy and logic, and was taken with BR's logical approach and reasoning. He particularly values BR's "personality and faith in logic." He joined BRS because of the importance he attaches to logic: "We human beings tend to be emotionally biased despite our intelligence. Logic is our compass in the sea of variance. It is most profitable intellectually to have it within you to learn by observation and interaction." He'd like BRS to let the public know BR's views on science and technology, psychology, peace, and human behavioral conditioning, for which he greatly respects BR. He reads SPECTRUM (IEEE), and PHYSICS TODAY.
- (44) HERMAN LEFKOWITCH, of Nutley, N. J. -- electrician and "self-educated high school drop-out" -- read WHY I AM NOT A CHRISTIAN, UNPOPULAR ESSAYS, and IN PRAISE OF IDLENESS, in that order, and has read a total of 15 works by BR. He is specially interested in BR's views on religion, science, and social justice. He was taken with BR's "clearness of thought, his ability to write with clarity on very difficult topics, and particularly values BR's "personal crusade for social justice, his logical approach to life and all its problems, and his iconoclastic search for truth." He joined BRS "to join like-minded people in honoring the memory of BR and furthering his views." He'd like BRS to "explore all possibilities of getting more people aware of BRS." He is a member of United Secularists of America.
- (45) JAMES E. (JIM) MCWILLIAMS, of Marvell, Arkansas -- high school teacher of English and German -- first read A FREE MAN'S WORSHIP (included in a textbook he used as a college freshman, in English in 1962). After that, he read BERTRAND RUSSELL'S BEST and WHY I AM NOT A CHRISTIAN. He was drawn to BR by "the strength of spirit evinced in A FREE MAN'S WORSHIP, i.e., his ability to face the darkness unafraid. To me his courage was exhilarating." He also values BR's "rational acumen and his wit, i.e., the sense of humor he kept in dealing with falsehood and wrong thinking." By joining BRS, he "rather hoped to meet or come into contact with others who share my admiration for BR." He'd like BRS to (1) "organize as many college campus chapters as possible; (2) become a recognized spokesman for civil liberties; and (3) arrange for special displays and promotion of BR's writings -- in public and other kinds of libraries." He belongs to the Sierra Club, American Humanist Association and American Civil Liberties Union. B. A. (Latin), M. A. (English), Fulbright Scholar (India 1966-67), and U. of Mississippi Fellow (1971-72).
- (46) HARRY RUJA, Ph. D. of San Diego -- Professor of Philosophy at San Diego State University -- was first exposed to BR's writings in philosophy courses, in the 1930's. By now he has read practically all of BR's books and probably half of BR's shorter pieces. Among the first things he read, as he now recalls it, were WHAT I BELIEVE, A FREE MAN'S WORSHIP, ON SCIENTIFIC METHOD IN PHILOSOPHY, and MYSTICISM AND LOGIC. He is specially interested in BR's views on ethics. He was taken with BR's "objectivity, rationality, and concern for human happiness," and thinks BR "deserves fame because of his contributions to logic." He joined BRS to be in touch with others who share his goals, and because it is "important to keep BR's memory alive." He'd like BRS to (1) encourage philosophers to discuss BR's philosophy, (2) help keep BR's publications in print; and (3) encourage magazines to reprint some of BR's essays.

He has collaborated on a BR bibliography with Ken Blackwell, and gave a talk, "The Problems and Pleasures of a Russell Bibliographer", at the 1972 BR Centenary Celebration at McMaster University. He is a member of the American Philosophical Association, American Civil Liberties Union, Zionist Organization of America, and B'nai B'rith. He reads PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH, MIDSTREAM, and AMERICAN ZIONIST.

- (47) HILDBURG SCHEU, of Waterloo, Ontario -- mother of a grown family, now a philosophy student (as a result of her exposure to BR's writings)--- first read BERTRAND RUSSELL SPEAKS HIS MIND, then THE CONQUEST OF HAPPINESS, and SELECTED PAPERS, and has read a total of about 10. She is specially interested in "everything covered in the first two books I read." (The first one deals with philosophy, religion, war and pacifism, communism and capitalism, taboo morality, power, happiness, nationalism, the role of the individual, fanaticism and tolerance, the H-bomb, and the possible future of mankind. Ed.) She was taken with BR's "way of treating the subject matter, his tremendous wit, and lucidity, his erudition. Can one ever stop reading BR? One could be cheerfully marooned somewhere with 5 to 10 of his books and keep quite occupied." She joined BRS because she likes to talk with other Russellites--but not the ones interested in formal logic or mathematics, which are not her interest in life. "There must be more like me who nevertheless find much to enjoy in BR." She'd like BRS to have closer collaboration with the BR Archives at McMaster, and have annual meetings there instead of in NYC, (We think BRS collaborates very closely with the Archives. Any suggestions as to how to make it still closer will be welcome. Ed.)
- (48) RODNEY L. THOMAS, of Kent, Ohio, has a B. S. in Music Education and is now a graduate student, and graduate assistant, in Philosophy at Kent State U. His undergraduate degree is from an Evangelical Christian Liberal arts college; he is interested in bringing liberal humanistic views to church audiences via theatre. He first read PRINCIPIA MATHEMATICA (in a course on metalogic), then A FREE MAN'S WORSHIP and THE PRINCIPLES OF MATHEMATICS. He is specially interested in BR's views on morality and humanism. He began to read BR out of curiosity; "Now I am excited in hearing about his ethical writings and humanistic dedication." He joined BRS (1) because of his interest in BR's ethical views; (2) he'd like to know about efforts by others in humanistic projects; and (3) "to find others of like mind, with the same project goals in mind and possibly joint efforts with them." He reads THE HUMANIST, is a member of American Humanist Association.
- (49) ATWELL R. TURQUETTE, Ph. D., of Urbana, Illinois -- Professor of Philosophy at U. of Illinois -- first read THE ABC OF RELATIVITY, then COH and PHILOSOPHY OF LEIBNIZ, and has read about 20 books by BR. He is specially interested in BR's views on philosophy and logic. He was (and is) taken with BR's "clear analysis of ideas...and his broad humanity, "which he greatly values". He joined BRS because he "was curious to see what kind of Society would attempt to realize BR's ideals.

I have been interested in BR for many years and thought BRS might be able to add to my knowledge of BR." He'd like BRS to (1)"promote world peace and disarmament at all levels; (2) Promote the purpose of the Committee on Science; and (3) promote the purpose of the Committee on Civil Liberties." He was one of BR's students at U. of Chicago.

A FINAL P. S.

Newsletter address: The BRS Newsletter, Box 409, R. D. #1, Coopersburg, Pa. 18036

(This Newsletter was reprinted 3/75. Corrections were made, including, particularly, in the Section, NEWS ABOUT MEMBERS, Items 37-49; the names here are now listed in correct alphabetical order; the previous printing had some names out of alphabetical order. There is now a double item number, e.g., ~~(40)~~ (37); here 37 is the correct new number, 40 is the former number, in the earlier printing.)

NEWSLETTER #5
January 1975

Item 1 is a reminder about the Annual Meeting, coming in February. The BRS name will be placed before a mass audience for the first time (Item 5). Item 21 discusses the make-up of the BRS membership list. An asterisk in the left column indicates a request; please respond, if you can. Remarks by members are sometimes edited and condensed.

FORTHCOMING EVENT

(1) Annual Meeting, 1975, starts Friday at 7 P.M. (February 7th) and ends Sunday noon (February 9th), at the Hotel Roosevelt, 45th Street and Madison Avenue, New York, N.Y. 10017. If you can attend, please (1) reserve a room, and (2) notify Peter Cranford (at the Augusta address above), very soon. Special nightly rates for BRS: single room, \$20; double, \$26; 3 students in a room, \$30. (No tax; BRS is now tax-exempt.) To reserve, send payment in advance for 1 or 2 nights, to Reservations Desk, Hotel Roosevelt. Mention BRS, to get special rate. We hope to see you there. For those who cannot attend, there will be a report on the Meeting, next Newsletter.

PAST EVENT

(2) BRS/APA Meeting. The BRS session at the American Philosophical Association (Eastern Division) meeting in Washington, on 12/27/74 (NL-1) will be reported in the next Newsletter. (Also see Item 6.)

REPORTS FROM OFFICERS

(3) President Peter G. Cranford's report is replaced this month by his recent President's Letter to all members, that dealt with the upcoming Annual Meeting.

(4) Treasurer Katharine Tait reports, as of December 1, 1974:

Balance on hand (September 2, 1974).....	1567.10	
Income: Pledges and contributions.....	299.99	
Membership dues.....	<u>162.00</u>	<u>461.99</u>
		2029.09
Expenditures: Information Committee.....	562.50	
McMaster, Archives(16 subs).....	48.00	
Family membership refund.....	9.00	<u>619.50</u>
Balance on hand.....		<u>1409.59</u>

COMMITTEE REPORTS

(5) Committee on Science (J. B. Neillands, Chairperson):

Mass audience. An article — on science, technology, and the biosphere — by Joe Neillands will appear in ORGANIC GARDENING, probably in the near future. We are doubly happy about this, first, because it will bring Joe's message about threats to the biosphere to ORGANIC GARDENING's large audience of about 1,000,000, and second, because Joe will sign the article as Chairperson of the BRS Committee on Science, which will place the BRS name before that same large audience. More on this in a later issue.

Information Committee (Lee Eisler, Chairman):

(6) 2 pages mailed to 250. The Program for the BRS session at the American Philosophical Association meeting (Item 2) was mailed to "Chairman, Philosophy Department" of 250 colleges and universities. About 175 of the 250 were the largest, with student bodies of at least 10,000 and, presumably, with large Philosophy Departments. Included in the mailing was a second page (shown on Page 12) giving information about the BRS and inviting membership. (The Program is not included in this Newsletter since it has already been mailed to members by Peter Cranford.)

(7) Advertising. We will run our ad in SATURDAY REVIEW/WORLD for the fourth time, on 1/25/75. We will repeat our ad in THE HUMANIST (2nd insertion) in January or March. HUMANIST IN CANADA appreciated our gesture of support (NL4-7), and gave us a full-page instead of a half-page (Issue No. 31, p.47), adding a picture of BR plus a BR quote at age 97:

My work is near its end. I have lived in pursuit of a vision, both personal and social. Personal: to care for what is beautiful, for what is gentle, to allow moments of insight to give wisdom at more mundane times. Social: to see in imagination the society that is to be created, where individuals grow freely and where hate and greed and envy die because there is nothing to nourish them. These things I believe, and the world, for all its horrors, has left me unshaken.

HUMANIST IN CANADA will also give us a small free ad, every issue in 1975.

- (8) Book-of-the-Month Club offers, as everyone knows, remarkable book bargains, to induce people to sign up and become members. Their current ads offer MacMillan's Encyclopedia of Philosophy in 4 volumes for \$17.50 — hitherto available only in 8 volumes costing more than \$200. Their ad lists a "small sampling" of 20 of the many philosophers who are to be found in these volumes; BR is not one of the 20. We didn't like that for our own reasons; but we also thought they were missing a bet. We wrote them, calling their attention to the fact that BR was possibly the most popular of all philosophers today, that he has more books currently in print than any philosopher since Aristotle — 47 according to BOOKS IN PRINT; 67 if you include paperback duplicates of hard cover editions — all indicating the great, continuing interest in BR and his enormous influence on present-day thinking.
- Book-of-the-Month Club answered our letter within a day, saying: "You are quite correct. Future Encyclopedia of Philosophy ads will include Bertrand Russell."
- (9) Encyclopedia of Associations: BRS will be included in future issues of this big volume. The next revised edition is due in January 1976. Meanwhile BRS will be listed in the second issue of their quarterly supplement, NEW ASSOCIATIONS AND PROJECTS, to be issued during the first quarter of 1975.
- (10) Publicity from a publisher. We thought Harcourt Brace Jovanovich Inc, might be interested in the fact that Katharine Tait was going to give a talk about her father at the BRS/APA meeting (Item 2). They are; they are going to publish her book about her father in the Fall of 1975. We had a meeting in NYC with their Director of Publicity, who seemed quite pleased about it all. The result is that HBJ will issue a press release about Kate's talk. They will also provide a sheet describing the book, that will be available at the meeting. Kate's talk is titled RUSSELL'S DAUGHTER REMINISCES. We don't yet know what the book will be titled.

ABOUT BR'S WRITINGS

- (11) Professor Tsutomu Makino, President, Bertrand Russell Society, Japan, has sent us a copy of his 37-page booklet, READERS' INDEX TO THE SUBJECTS DEALT WITH IN BERTRAND RUSSELL'S BOOKS. (The outer cover is in Japanese, the contents in English.) Part One lists more than 60 books by BR. (It excludes books on mathematics.) Part Two lists approximately 600 topics. Next to each topic are listed the names of chapters that deal with the topic, the name of the work and the page number. For instance, suppose we look up "fear". This is what we find:
- FEAR: Fear (43) 166
 Fear (23) 56
 Life Without Fear (43) 193

All 3 entries are names of chapters. The 1st and 3rd appear in volume 43, which is NEW HOPES FOR A CHANGING WORLD; the 2nd appears in volume 23, which is ON EDUCATION (U.S. title: EDUCATION AND THE GOOD LIFE.) The numbers after the parentheses are page numbers.

Unfortunately, the name of the publisher, and the edition, are not given, for the 60-plus volumes. The page numbers shown here are incorrect for the American editions. However, this is not a serious drawback, since it is easy to look at the table of contents and find the chapter (and page number) you are seeking.

We have asked Professor Makino whether copies of his admirable index is available to BRS members, and will report in a future issue.

Professor Makino is working on his next compilation, which will include the topics in BR's forewords, introductions and prefaces; in BR's books on mathematics; and in books about BR by others.

ABOUT BERTRAND RUSSELL

- (12) The status of women (continued.) Here is more on this subject, previously discussed by Gary Slezak (NL3-16), Peter Cranford (NL3-85) and Elizabeth Eames (NL4-16): RUSSELL 14 contains a 10-page essay, hitherto unpublished, in which BR states his view that women should have the same rights as men. He wrote the essay about 1907. That was the year he stood for Parliament, in behalf of votes for women; he was opposed by a man named Chaplin. Chaplin's election posters read:

NO THANKS MY DEAR
You mind the baby
and leave politics to me
I'm going to vote for
CHAPLIN and the EMPIRE

Chaplin won.

For the Centenary (1972), The Archives reproduced the Chaplin poster and offered it for sale. It may still be available. (Recommended. Ed.)

- (13) BR to Brennan. Letters by BR to his friend, Gerald Brennan — from 1933 to 1957 — were recently listed in the catalog of Sotheby Park-Bernet Galleries, the well-known auctioneers (December 3, 1974, p. 44, Item 190.) They were described as a "charming, intimate series mostly about Russell's daily life, family, and plans, and also containing literary, philosophical references." The following excerpts were given; they obviously were taken from letters written at different times:

...this house is not fit for visitors, however unfastidious...All of the W.C.s are dangerously insanitary; almost all the furniture was taken away; the dirt and stink everywhere are horrible...Peter... is overwhelmed by bugs, fleas, cats, puppies, & baby birds, not to mention sanitary authorities, butlers, electricians, gardeners, babies & other minor fauna of the countryside...

...we have become normal people instead of the nervous wrecks that we had become through my matrimonial complications...

...As for love, the most unwise love of my life was in full swing when I was 63...

...Philosophers & mathematicians in love are exactly like everybody else, except, perhaps, that the holiday from reason makes them passionate in excess...

WRITINGS ABOUT BR

(11.) Brennan on BR. Extracts from Gerald Brennan's autobiography — PERSONAL RECORD 1920-1972 (Cape, London, 1974) — appeared in OBSERVER REVIEW (England) (November 10, 1974, p. 25), in a not-quite-full-page article, illustrated by a photo of Bertie, Peter (Patricia, BR's 3rd wife) and Brennan, at a beach. Here are extracts from the extracts:

All the furniture in the house was ugly. Bertie was aware of this and explained that it had once belonged to Wittgenstein and was on that account sacred to him. I think he was really indifferent to his indoor surroundings, though he loved Nature and was proud of his magnificent estate.

He was a very good host, considerate, hospitable and by turns serious and amusing. In the mornings he worked, but during the rest of the day we were together, going for walks through the beech woods after lunch and in the evenings talking and reading aloud to each other.

He and Peter made an odd contrast. She — tall, very young and willowy, with red hair and a creamy complexion, smooth pussycat face, an insinuating smile, and under the smile a rather too determined chin. He — with his flowing white hair, prominent nose and bright, eagle eyes overhung by dark bushy eyebrows. It was the most alert face I have even seen, and one that became more striking with every year that marked it. His photographs show this, but not that he was rather short, with that shortness that is straining to reach higher. Thus he always held himself upright, never slouching even in an armchair, and one felt a readiness for action in his whole body. This and his way of pulling out his large silver watch when meal-time grew near — one cannot imagine him being ever late for anything — called up the picture of some very correct and methodical person, say, a Victorian banker or statesman.

In the evenings Bertie read the Bible aloud, and when he wished to smoke his pipe, he asked me to read from it. He had a remarkable knowledge of its absurd and scandalous passages, and could quote chapter and verse for them. He would start one of these readings by asking me, 'Do you know that edifying passage where God tries to kill Moses in a hotel?' I did not know it and he read out the verses in Exodus 4 that gave it. Then he said, 'Do you remember the passage that begins, "Remember now thy Creator in the days of thy youth?" Creator is a mistranslation for Penis. Quaint, isn't it?'

I once spoke to Leonard Woolf of this strange familiarity of Bertie's with the less-known parts of the Bible, and he said, 'All the atheists of his time had it. It was part of their equipment, and in their search for damaging texts, they probably read it as often as believers.' But it was not only the absurd passages that Bertie knew; he had a

genuine liking for its stories of human life and for its poetry. Thus when I read him the account of the death of Absalom, which he had forgotten, he was greatly moved.

He got a rather juvenile pleasure from certain sorts of absurdity and found more of these in religious doctrines than anywhere else, taking them always in their most literal sense because then they seemed more absurd. Like Voltaire he did not want to understand religious ideas or see them in their historical context or as having a symbolical interpretation, but merely to discover in them examples of the preposterous. And yet he was not entirely without religious feeling, and did not call himself an atheist. No one as convinced as he was of the fundamental unintelligibility of the universe — he used to say we had not yet discovered a single certain fact about it — could fail to have some sympathy with the mystical attitude.

Since he judged by his reason alone, he saw everything in black and white. Besides, the strength of his feelings when aroused would often prevent him from taking in his adversaries' case, so that, shutting his eyes to all inconvenient facts, sweeping to one side the finer considerations, he would deliberately misinterpret and blacken them. Thus in intellectual matters he was often very unjust indeed.

On the other hand, he was candid in speaking of many of his own failings. He told me that his vanity suffered deeply because he was not as well known as Wells and Einstein and that he often regretted that he had not taken up physics, in which so many great discoveries were being made, rather than symbolic logic, which led nowhere. Yet the men he would most have wished to resemble were not, he said, the men of intellect, but those who had exposed some great barbarity or injustice, such as the conditions of slavery on the Congo or Upper Amazon rubber plantations.

Speaking of his childhood, he said, 'My only pleasure in church used to be calculating the date of Easter. You divide by 19, excluding fractions. It was such a relief to be able to do that. One was never allowed to exclude fractions in arithmetic at other times.'

Bertie's curiosity about the world was limitless, and he especially prized odd bits of what he called useless information. But sometimes he started to talk on mathematics and logic, and then I was out of my depth at once and could not understand a word of what he said. He seemed to find this incomprehensible — why couldn't anyone follow a mathematical or logical argument, seeing that each separate step was so easy to take?

But even then, little though I could grasp of what he said, the force and drive of his intellect used to amaze me. It was precisely that drive always in a straight line, taking no account of the complexity of things, blind to incommensurables, that, when he left logic for life, caused him to make so many miscalculations. Yet when not excited by passion, he did what he could to allow for the irrational element in human nature and was sometimes successful in this.

Bertie regarded himself as being a very vain man. I thought that ambitious was a better word. What he really wanted was that his great superiority of mind should be generally recognized, so that he should be in a position to exert a useful influence on human affairs. He was always modest about his work, and when he spoke badly about other philosophers it was because he disapproved of their tendencies and never out of envy.

To sum up Bertrand Russell: both his mind and his work could be seen as split into two separate compartments. In one he was the logician and philosopher, the man of pure intellect who is completely cut off from all feelings. In the other he was the political writer, educationalist, teacher, prophet, moved by a generous indignation at the follies and cruelties of the world, but also by a hankering for public esteem and applause.

As is so often the case with pacifists, there was a strong streak of aggressiveness in his nature. A sceptic in everything else, in political matters he always felt convinced that he was right and that those who disagreed with him were not merely mistaken but corrupt and evil.

When one talked with Bertrand Russell one could never forget that he was a great man. Not only was his intellect a very powerful one, but his capacity for feeling was on the same scale. If much of this feeling was destructive, even more of it was channelled into a passionate concern for human happiness. Perhaps one might say that in the strength and depth of his nature he resembled Milton, though he lacked that poet's egotism and had less bitterness and rancour. For the same greatness of mind was there, an attribute of his character that could not be invalidated by his failings, and I believe that future generations will recognize it.

* * * * *

We are indebted to Mr. Goodwin G. Weinberg for sending us the clippings on which Items 13 and 14 are based.

(15) Clark biography. Ken Blackwell reports that Ronald W. Clark, author of "Einstein", a recent Book-of-the-Month Club selection, is now completing a huge biography of BR, to be published in a year or so. Clark writes us that "it will be about 300,000 words long and will cover the whole course of Russell's life and activities. There is a great deal of fresh material here in England, as you can well imagine."

NEWS ABOUT MEMBERS

(16) JOHN BUTLER, teaching in Nigeria, would like to get hold of Virginia Woolf's ROGER FRY: A BIOGRAPHY. We've asked a firm that specializes in out-of-print books to try to locate a copy.

(17) PETER CRANFORD wrote the following letter to ARMY. It appeared in the November issue.

I should like to comment on "The Military and the Media: A Proposal for a Cease-Fire" by Maj. Gen. Franklin M. Davis, Jr. (September).

To resolve intergroup conflicts it is first necessary to establish the causal lines. We would also assume that in similar conflicts there are similar causes. Gen Davis states the cause with: "A little sober reflection suggests that central to the issue of the military-media relationship is the basic fact that neither really understands the other."

I would submit that the basic difficulty is more one of philosophy. We expect to find similar difficulties when any two philosophies of

organization differ and no difficulties when they are the same.

In Russia there is no conflict between the military and the media since they are both Marxist. In the U.S., there is perpetual conflict. It originates in the differences between an authoritarian organization and a generally free one.

It is clear then that the conflict must continue until these organizational philosophies become more closely aligned. The solution must answer the question: to what degree can the military become an open society and still be able to fulfill its purposes?

(18)

DONALD JACKANICZ tells about his recent visit to the Archives:

Presently I am involved in a seminar concerning the history of European thought since 1500. I am preparing a paper titled, "The Social and Political Thought of Bertrand Russell from World War I through the 1930's." Having visited the great libraries of New York City, I decided that a trip to the Russell Archives was in order. My visit was an extremely happy one partly because of the helpfulness of the Archives staff, but, moreover, because I was pleased to find the Archives a sort of living museum.

I spent about ten hours there over two days of early November. I cannot say that what I observed was typical, but what I did see was heartening. The Archives are housed in a single room of modest size. There is sufficient work and reading space, and the character of the setting is agreeable. Visitors have immediate access to most books although Russell's letters and papers and other such rare items must be specially requested. Blow-up photographs are present; a few display cases contain objects of interest; a set of bookcases contain Russell's many books (in various editions and translations), works on Russell, and works to which Russell referred; other bookcases hold periodicals and unpublished writings; the card catalogue and bibliographic aids are readily accessible.

While I was attending to my needs, I was curious to see who else was using the Archives. Few people came in. But, of those who did, there was a mixture of "veterans," who had apparently come many times before and who wished to check some new item or speak with the staff, and the "initiates," like myself, who had never before used the Archives or who were in need of help from the staff. I watched a student listening to a tape recording, another scanning a bibliography of Russell's articles, and a pair of young men being shown around by one of the secretaries.

My reaction was thoroughly positive. Of course I was pleased to see how well the collection was being preserved and how free is one's access to materials. But, more importantly I found, the Archives as an institution fosters the reading and study of Russell in all his characteristic multiplicity. Most Archive users are presumably McMaster University students and staff or Hamilton residents. But, skimming through the register, I noted how many visitors had come from out of town and how many from a considerable distance. I remain pleased to think that all of these people experienced something like that which I experienced through my Archives visit. While any great writer, like Russell, can be understood in more than one way, there is some commonality which joins all readers into some spiritual union.

My visit was of "scholarly" use. But I also enjoyed a simple humanistic experience which I encourage all concerned with Russell to seek out.

(19) JIM MC WILLIAMS' book (NL4-39) — that he, as a college freshman, used in an English course — is titled TOWARD LIBERAL EDUCATION, edited by Louis G. Locke, William M. Gibson, and George Arms (Holt, Rinehart & Winston, New York, 1962, 4th Edition.) Besides A FREE MAN'S WORSHIP, it also contains a 4-page article by BR, CO-EXISTENCE OR NO EXISTENCE. This is the book that got Jim started on BR.

* If you know of any other anthologies that include writings by BR, please let us know.

NEW MEMBERS

(20) We are very pleased to welcome these new members:

David (Dave) Glenn Gantt, MacMurray College, Box 273, Jacksonville, Il. 62650
Karen Garrison, Box 394, Henniker, N.H. 03242
Chris Hackemack, 2734 El Tivoli, Dallas, Tx. 75211
Arlyn (Al) Kravig - B58560, C. T. F. - N., Soledad, Ca. 93960
Anita Joyce Levine, 238 Senisa Drive, San Antonio, Tx. 78228

Martin Lipin, 14442 Hamlin Street, Van Nuys, Ca. 91401
Tom Love, Battelle Human Affairs Research Center, PO Box 5395, Seattle, Wa. 98105
R.N. Malatesha, Box 88436, Bates West, U. of South Carolina, Columbia, S.C. 29208
Daniel T. McDonald III, 4C, One Fifth Avenue Hotel, 1 Fifth Avenue, N.Y., N.Y. 10003
Dr. James W. Oliver, Dept. of Philosophy, U. of South Carolina, Columbia, S.C. 29208

Stephen J. Reinhardt, Apt. 202, 2401 Pennsylvania Avenue, Wilmington, De. 19806
Reynolds B. Schultz, 626 Western Avenue, Glen Ellyn, Il. 60137
Werner Segnitz, 1069 Belmont Cr., Kamloops, B.C. Canada V2B 1X4
Patricia (Pat) Spang, PO Box B-129, Morningside College, Sioux City, Ia. 51106
Bruce Thompson, 95 Blair Hall, Princeton University, Princeton, N.J. 08540

Jerry R. Waite, Apt. 201, 1305 Woodfield Avenue, South Bend, In. 46615

MEMBERSHIP ANALYSIS AND STATISTICS

(21) What kind of people join BRS? The short answer is: the kind of people BR wrote for; that is to say, all kinds.

A somewhat expanded answer might go as follows:

BR, during his long and productive life, wrote about almost everything there is (and even — for philosophers — about some things that aren't, like the golden mountain and the present King of France.)

As a consequence of his extraordinarily many interests — and resultant writings — he reached people in many walks of life. This is reflected in BRS membership.

Appropriately, teachers of philosophy form the largest single group; but only one member in six belongs to this group.

A partial list of other members — partial because not all members have returned Questionnaires — includes an architect, an archivist, a biochemist, a chemical engineer, 2 electricians, 6 graduate students, a graphic artist, a highschool freshman, a land surveyor, 3 foreign-language-and-literature teachers, a marketing specialist, a nuclear engineer, an assistant office manager, a physicist, an aerospace procurement officer, a psychiatrist, 2 psychologists, a retired river captain, a salesman, a retired structural engineer, 4 undergraduates, 2 writers, and a self-styled laborer.

BRS is a mix of scholars and non-scholars; but all members seem to have at least two things in common: a great admiration for BR and a sense of indebtedness to him.

- (22) Age range. BR's appeal to people of all ages is demonstrated by 2 BRS members: Rebecca Sue Ringer, of Quinter, Kansas, is 14 years old; and Andrew C. Ramsay, of Pacifica, California, is 80.
- (23) Number of members, as of 12/16/74: 72.
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QUESTIONS & ANSWERS

- (24) Dr. Arthur M. Arkin provides an answer to the question in N11: What evidence did BR have in mind (or might he have had in mind) when he said: "...taboo moralities tend to perpetuate ancient cruelties. The Oracle at Delphi...stood up for human sacrifice long after other Greeks had given it up." Dr. Arkin offers the following:

Descriptions of Greece, 2 Vol. 1886

Pausanias, IV, 6-14: "The Messenian King, Aristodemus, consulted the Oracle at Delphi for ways to defeat the Spartans; how Apollo bade him offer in sacrifice to the gods a virgin of his own royal race; how he put to death his own daughter, and lost the war." The Life of Greece, W. Durant (Simon & Schuster, New York, 1939), p. 73.

- (25) A COH bibliography was something Ed Hopkins wanted to look at, if one existed. Now one does, thanks to Ms. Darlene Booth, Assistant Archivist of The Bertrand Russell Archives, who provided the one reproduced on Page 13.
- (26) "Are We Any Happier?" Ms. Booth has also sent us an article with the foregoing title — it appeared in Nash's Pall Mall Magazine, 95(506): July 1935, pp. 121-2 — in which BR "updates ideas he dealt with earlier in COH." We have asked the Russell Estate for permission to reprint it in the Newsletter.
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BULLETIN BOARD

(27) Harry Ruja's book review is still available. We'll send you a copy (while they last), if you ask for one. Harry reviews Elizabeth Eames' "Bertrand Russell's 'Theory of Knowledge'" and Ronald Jager's "The Development of Bertrand Russell's Philosophy." The review originally appeared in PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH. We recommend it. Write The Bertrand Russell Society Newsletter, Box 409, R.D. 1, Coopersburg, Pa. 18036.

(28) Your own project. If you have an idea for a project that you'd like to work on, write Peter Cranford about it. His address: 2108½ Walton Way, Augusta, Ga. 30904.

(29) The Quester. We have been sent 2 issues of THE QUESTER, "Newsletter of University Rationalists," a 5-page weekly from the University of Texas Freethought group. It has been going since 1971. \$5 per year. We think they'll probably send you a sample issue, if you request it. P.O. Box 4913, Austin, Tx. 78765.

(30) Medallion. A notice we got in the mail says that the "portrait medallion" pictured here — 13" in diameter, "cast in durable Hydrocal" (whatever that is), choice of color — is offered for sale for \$20 delivered. We haven't seen the medallion. Our mentioning it in the Newsletter is not an endorsement, nor is it the reverse. For more information, write the sculptor, Warner Williams, Culver, In. 46511.



FINANCES

(31) Non-profit, tax-exempt. The Bertrand Russell Society is now a non-profit corporation, recognized by the Internal Revenue Service as having tax-exempt status. We are checking on how this may benefit members, and will let you know.

A FINAL P.S.

(32) Profiles. We will continue to provide brief profiles of members in later issues. These are based largely on the Questionnaires. Please return your Questionnaires, if you have not already done so.

Thus endeth the first year.

THE BERTRAND RUSSELL SOCIETY
new this year
invites membership

Aims.The Bertrand Russell Society (BRS) aims to promote the study and spread of Russell's ideas and the causes he believed in.

Growing.12 persons attended the founding meeting in February 1974. In 8 months, membership more than quadrupled, and continues to grow.

Why people join.Most members have joined (they tell us) for one or more of 5 reasons: to learn more about BR; to be in touch with other BR admirers; to further BR's purposes; to be able to discuss BR's work with others who share their interest and enthusiasm; to do something useful for others, via BRS.

Academia.Though not a scholarly society, many scholars belong to BRS. About half of the present membership (63, as of 11/22/74) have college or university affiliations; 11 are professors of philosophy.

Some members of BRS:

- . Edith, Lady Russell, BR's widow, an honorary member.
- . Dr. Katharine Russell Tait — BR's daughter, U.S. citizen, mother of 5 — Treasurer of BRS, and a founding member.
- . Lester E. Denonn, eminent Russell scholar and co-editor of THE BASIC WRITINGS OF BERTRAND RUSSELL, an active honorary member.
- . Dr. Douglas Lackey, editor of the recently published ESSAYS IN ANALYSIS BY BERTRAND RUSSELL
- . Dr. Corliss Lamont, educator, author, civil libertarian.
- . Dr. J. B. Neilands, Professor of Biochemistry, U. of California, Berkeley; Member, 3rd Commission of Inquiry, BR War Crimes Tribunal, North Vietnam (1967).

How BRS functions. BRS uses the mails, and holds one meeting per year. (In 1975: February 7-8-9, in New York City.) Committees are formed to promote particular activities. (There are 3 committees thus far: Applied Philosophy, International Civil Liberties, Science.) 4 Newsletters per year go to all members, plus occasional President's Letters. And of course, members write to each other, especially to those on the same committee.

Degree of activity.Members may be as active or as inactive as they wish to be. Some are very active; others wish merely to be kept informed; still others fall somewhere in between. No matter. Everyone who is interested in Bertrand Russell is welcome.

For more information, please write to The Bertrand Russell Society, Box 409, R.D. 1, Coopersburg, Pa., 18036.

(This is the "second page" referred to in Item 6.)

This is THE CONQUEST OF HAPPINESS(COH) bibliography (referred to in Item 25), prepared by Ms. Darlene Booth, Assistant Archivist of The Bertrand Russell Archives, who calls it "a concise bibliography of notable reviews."

"Open Letter to Bertrand Russell" by Max Plowman, The Adelphi, October 1930, pp. 108-13.

Today and Tomorrow, January 1931, pp. 194-5.

[F. Yeats-Brown]. Spectator, October 25, 1930, p. 603.

Literary Guide, n.s. No. 414, December 1930, p. 220.

C.E.M. Joad. The Nation and Athenaeum, November 8, 1930, pp. 196.

Rev. F.R. Barry. The Guardian, November 7, 1930.

Humbert Wolfe. The Observer, November 9, 1930.

Everyman, October 23, 1930, p. 400.

The Times, November 6, 1930.

The Lady, October 30, 1930, p. 680.

A.E. Whitham. Methodist Recorder, December 24, 1930.

Cicely Hamilton. Time and Tide, November 15, 1930.

Bookman, 1930, v. 72, p. 439.

Books, November 16, 1930, pp. 1, 6.

English Review, 1931, v. 52, p. 126.

Hibbert Journal, 1931, v. 29, pp. 382-4.

Int. J. of Ethics, 1931, v. 41, pp. 380-1.

Listener, 1930, v. 4, p. 808.

Mind, 1931, v. 40, pp. 238-41.

Nation, 1930, v. 131, p. 379.

New Republic, 1930, v. 65, pp. 50-1.

New York Times, October 19, 1930, sec. 4, pp. 4, 30.

Psyche, 1931, v. 11, p. 93.

Sat. Rev. Literature, October 11, 1930, pp. 204-5.

Survey, 1930, v. 65, p. 284.

Times Lit. Supp. 1930, v. 29, p. 903.

NEWSLETTER #6
April 1975

- (1) Two major events have occurred since the last Newsletter: The BRS session at the APA meeting (Items 2-7), and the Annual Meeting (Items 8-24). A new section, PHILOSOPHERS' CORNER (Items 33-35) is intended for members who are professional philosophers. Members will vote on the time and place of the 1976 Annual Meeting (Item 25). BR's own postscript to "The Conquest of Happiness" is reproduced in full (Item 31). The Bertrand Russell Peace Foundation (England) is in trouble (Item 46). As usual, an asterisk in the left column indicates a request; please respond, if possible.
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DECEMBER 27, 1974

- (2) BRS/APA Meeting. The BRS presented a program on 12/27/74 at the meeting (in Washington, D.C.) of the American Philosophical Association, Eastern Division.

KATHARINE TAIT (nee Katharine Russell) reminisced about her father; DOUGLAS LACKEY discussed BR's first encounters with Wittgenstein; Carl Frank, of Rutgers, commented on the Lackey presentation; and PETER CRANFORD spoke briefly about the BRS. ED HOPKINS, who conceived the project and brought it into being, introduced the speakers. The project had been initiated too late to get into the official program issue of JOURNAL OF PHILOSOPHY, but BRS's own program mailings were apparently not without results: about 30 persons attended, including BRS Members CRANFORD, EAMES, EISLER, GARSTENS, GUY, LAMONT, READER, and SLEZAK.

BRS intends to do this again at next year's APA Meeting (December 1975), in New York City. Ed is issuing a call for papers on BR (Item 33).

- (3) Kate's talk was charming and informative. Here are some of the things she said:

BR began thinking about education during World War I, because "he wondered how people could grow up and be delighted at the prospect of killing each other. So he began to think about how you could educate people not to be like that."

After John and Kate were born, BR began to study psychology "to find out what you do in the home, as well as in school, to bring up citizens of the right kind. So he read Freud, and the latest psychology he could get hold of, which, bad luck for us, turned out to be John Watson, who wrote: 'Moral education begins at birth.' The child doesn't develop virtues, but good habits." But, says Kate, there's more to it than conditioning. John and Kate — who were "conditioned" to have good habits — didn't find it any easier to be good than BR had found it,

having been brought up on his grandmother's moral principles.

BR and his second wife, Dora (Kate's parents), decided to found a school (the Beacon Hill School), where they could educate their children the way they wanted to.

"My father thought that learning should be interesting and exciting, but that not all of it could be, and that children should be able to accept some dull routine as a necessary prelude to the more interesting things that would follow. The education method and theory really worked. We learned an enormous lot, and we learned it with great interest and enthusiasm, much of it on our own."

Thus Kate considers the school a success; but her father thought it a failure.

"He was rather an all-or-nothing person. He thought that if you set children free, they would be intelligent, liberal and cooperative, and what turned out was that when you set them free, they bullied one another brutally, and he found that you had to supervise them. You couldn't simply enlighten their minds, you also had to be a policeman. That was a big disappointment. He hadn't really expected that at all, because he thought that all their problems came from their benighted upbringing, and if you liberated them, all would be fine. It wasn't."

BR loved to tell jokes. "Some were not so great:

"Hungary used to be called Yum-Yum, but people didn't like that, so they changed the name to Hungary, thought it was more dignified.

"One of the worst stories of my childhood: the Duke of Wellington had a tail, small, you didn't see it under his coat, and he had a special hole in his saddle where it fit." When Kate went away to school, she told the teacher about the Duke of Wellington's tail, and the teacher said, "I never heard that, are you sure?" Kate answered, "Well, my father told me so, and his grandmother knew the Duke of Wellington." When Kate went home, she asked her father about the tail, and when the truth came out, she felt humiliated.

"He kept us hopping with puzzles. How do you know the table is here when you're not in the room? How do you know the sun will rise tomorrow? And he told us about the Cretan who said, 'All Cretans are liars,' and how were you supposed to know whether they were or they weren't? We used to rack our brains over these things, and I grew up saying I would never be a philosopher. I rather enjoyed them at the time but they seemed so unanswerable.

"He knew so much — history, geography — he would always answer your questions. And he knew yards of poetry by heart."

When BR had finished his daily writing stint, "he was the most entertaining, the most affectionate, the most charming person I've ever met. But when he had to work he just tuned you right out.

"Every day of his life he read what he called 'a silly book', usually a detective story. Whenever we moved, we had to find a lending library, so he could have his supply of silly books. If no detective stories were available, any kind of sloppy romance was better than nothing. This was his relaxation. It was quite a long time before I realized that 'silly' was one word and 'books' another."

If you'd like more of this delicious stuff, Kate's book of reminiscences about her father is scheduled for publication this Fall, by Harcourt Brace Jovanovich.

(4)

Douglas Lackey's paper was titled, "Russell's First Encounter With Wittgenstein, As Documented In Unpublished Materials." What follows is a sampling of the paper, to show its aims and its flavor; but it is only a minor portion of the whole.

I wish in this paper to fill in some gaps in the biography of Russell and Wittgenstein. I hope the incidents I relate will be of interest to the history of philosophy and, derivatively, to philosophy itself.

My presentation has 3 parts. First, I describe this first encounter between R and W in much greater detail than has ever been done before. Second, I describe the state of R's philosophy when W was R's student. My aim is to show that many of the key notions of logical atomism associated with W in fact first appeared in unpublished writings of R to which W had access. Third, by providing a new documentary account of W's thought and personality from 1911 to 1913, I give a basis for a negative evaluation of the thesis...that W's ideas cannot be understood apart from the cultural mix of Hapsburg Vienna.

R and W had encounters in 5 different periods...

The most important meeting was the first. R actually succeeded in giving W some ideas, and W succeeded in changing some of R's own. R wrote about this in 5 different places. R's descriptions of the encounters were all written decades after the event and cannot be considered historical documents...The Notes on Logic by W are equally suspect...

Of the 1400 letters R wrote to Ottoline (Morrell) during these years, 84 record information about W. (The letters are now in the Library of the University of Texas.) And the main book on which R was working when W was his student has been preserved in manuscript.

"My German is argumentative and very tiresome. He wouldn't admit that there was not a rhinoceros in the classroom." (R's first comment.)

"My German engineer is a fool. He thinks that nothing empirical is knowable." (Early comment.)

"W brought me something he had written. It's very good, much better than my English pupils write. I shall encourage him, Perhaps he will do great things."

"After my lecture, W came to my room with me to compose a definition of logical form as opposed to logical matter, to which I suggested various objections, which made him miserable."

"This morning I had my lecture, then W, bringing me some lovely roses. He is a dear man, in spite of being a bore. He also brought me a very original suggestion, which I think is right, on an important point in logic."

"I like W more and more. He has the theoretical passion, which is rare, and one is glad to find it. He doesn't want to prove this or that, just to find out what things really are. He is very excitable

and rather mad, and he has excellent manners, though in an argument, he forgets about manners and simply says what he thinks. In spite of it all, something about him makes him a hero."

"W is a rather severe critic of my lectures. He says I make things too simple and too easy, and encourage the dogmatic discipleship which I deplore. He's very excitable, and has more passion about philosophy than I have. His avalanches make mine seem like mere snowballs. He has the pure intellectual passion in the highest degree, and it makes me love him. His disposition is that of an artist, intuitive and moody. He says, every morning he begins his work with hope, and every evening he ends in despair. He has just the sort of rage when he can't understand things that I have."

"He says, in his judgment, 'A Free Man's Worship' needs something solid in back of it. He dislikes the last chapter of my shilling shocker" — The Problems of Philosophy. In the last chapter, R says philosophy is good because it expands your mind. "W disagrees with that. It vexes him that philosophy should have any use outside of itself."

"I think W has genius. In discussion with him, I put out all my force just to equal his. With all my other pupils, I should squash them flat if I did so. He suggested several new ideas which I think valuable. He is an ideal pupil; he gives passionate admiration, with vehement and intelligent dissent. He spoke with intense feeling about the beauty of the big book" — Principia Mathematica — "and said that he found it like music. That's how I feel about it, but few others seem to... He said that the happiest hours of his life had been passed in my room. He is not a flatterer, but a man of transparent and absolute sincerity. I have the most perfect intellectual sympathy with him, the same passion and vehemence, the same feeling that one must understand or die, the same sudden jokes breaking down the frightful tension of thought."

"I shan't feel the subject" — logic — "neglected by my abandoning it so long as he takes it up. I thought he would smash all the furniture in my room today, he got so excited."

R wrote his paper on the ultimate constituents of matter. "He doesn't like the rest of my paper on matter, but only because of disagreement and not because it was badly done."

"I told him he ought not to simply state what he thinks but to give arguments for it. He says arguments spoil the beauty. He'd feel hurt, as if he were dirtying a flower... He does appeal to me. He's an artist in intellect, and this is very rare. I told him I hadn't the heart to say anything against him, but that he better acquire a slave to state his arguments."

"I gave W some sage advice, not to put off writing until he had solved all the problems, because that time would never come. This produced a wild outburst. He has the artist's feelings; he will produce the perfect thing or nothing. I explained how he wouldn't get a degree or be able to teach unless he learned to write imperfect things. This made him all the more furious. At last he begged me not to give him up even though he disappointed me. With all his intransigence, he makes me feel like a puny compromiser. I have such a strong protective feeling for him that I find it hard to be as reckless for him as he is for himself, though I think he is quite right about this."

"W just arrived, frankly pained by my article on religion." (The Essence of Religion.) "He felt I had been a traitor to the gospel of exactness, wantonly used words vaguely, and said things that are far too intimate for print. I minded this very much. Of course, I agreed with him."

"I feel very much inclined to leave this" — a proposed paper, What is Logic? — "to W."

"W is on the verge of a nervous breakdown, not far removed from suicide, feeling himself a miserable creature, full of sin. Whatever he says, he apologizes for having said it." W's 3 brothers committed suicide; W did not.

"I am pleased to find that W thinks just as well about this idea about matter as I do."

"Ten years ago I could have written a book on the store of ideas I have already, but now I have a higher standard of exactness. W has persuaded me that the early proofs of Principia Mathematica are very inexact."

"I find I can no longer talk to him about my work, only about his. I have become completely reserved."

R began to write a book on the theory of knowledge without telling W.

This is the end of the sampling of a fascinating presentation. There are no present plans to publish the Lackey paper.

- (5) Carl Frank disagreed with the Lackey contention that some ideas usually attributed to W were actually originated by R, because they can be found in R's unpublished manuscript. Frank maintained that, even though these ideas do appear in the unpublished manuscript, that does not prove that R originated them, for R and W had been discussing logic and philosophy quite intensely for a considerable time, and anything R wrote at that time would necessarily have reflected his discussions with W.
 - (6) Peter Cranford told how his almost accidental discovery of COH — he was attracted to it, in a bookstore, by its title; he was looking for a book to give to troubled patients in his private practice — was an event that ultimately led to the founding of The Bertrand Russell Society.
 - (7) Tapes. We have a tape (cassette) of the Tait, Lackey and Frank talks. It is not of professional quality, but the speakers are quite audible. We will lend it on request. Write the Newsletter.
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ANNUAL MEETING, 1975

- (8) The 1975 Annual Meeting — held in New York City, at the Hotel Tudor, February 7-8-9 — marked the start of the BRS's second year of existence.

President Peter G. Cranford presided at the first 2 sessions, Vice-President Bob Davis at the second 2. These members were present for one

or more of the 4 sessions: ARKIN, BLACKWELL, CRANFORD, DAVIS, EISLER, GARSTENS, GREENMAN, JACKANICZ, LACKEY, MANESSE, MCDONALD, REINHARDT, SLEZAK, TAIT, THOMPSON, WILLIAMS. Also present, Dan Manesse's guests: Margaret Tauss, Dr. Herbert Lauring.

The Meeting started Friday evening with a movie of BR — an NBC interview on BR's 80th birthday (excellent) — brought to the Meeting from Chicago by Gary Slezak. Afterwards, Peter Cranford gave a review of the first year, Lee Eisler presented highlights of Information and Membership Committee activities (Item 30), and Kate Tait, as Treasurer, spoke about money matters (Item 28.)

On Saturday, the sessions continued, morning, afternoon, and evening. All business was completed by the end of Saturday; no formal meeting was scheduled for Sunday.

Here is what happened on Saturday:

- (9) Bob Davis, in his introductory remarks, said that, basically, the BRS does 2 things: BRS makes it possible for Russellites to be in touch with one another; and it works to spread BR's ideas and further his purposes by means of projects — projects which members take part in, those who have the time and inclination. He said we had succeeded in our first year goal of acquiring members, and that the next goal, as he sees it, is to make sure that all members who might wish to, are in fact participating in a BRS program that appeals to them — or starting one of their own, as Dan Manesse has done (Item 16).
- (10) 1975 Contributions. \$1600 has been contributed or pledged for the coming year by the original BRS members.
- (11) Joe Neilands was prevented by flu, at the last minute, from attending the Meeting. (We missed him. Ed.)
 Martin Garstens read us excerpts from Joe's article for "Organic Gardening", SCIENCE AND THE BIOSPHERE. It is very, very good; we will send reprints to all members, when available.
 Joe proposed that the Committee on Science (which he heads) work to achieve 6 goals, provided the BRS approved. These were: phasing out research grants sponsored by the Dept. of Defense; requiring recycling programs where appropriate; mandatory disclosure of all sources of income by recipients of federal grants; requiring interdisciplinary and science policy studies on campuses with substantial federal grants; requiring performance records showing social responsibility of all principal investigators getting public funds; and focusing attention on the biological hazards of continuing to generate radioactive materials.
 There was some opposition to some of the proposals, at the Meeting, and unfortunately, Joe was not there to explain or defend them. We decided therefor to have the proposals written up more fully, and submitted by mail to the members, so that they could vote for or against each of the proposals. You can expect to receive something in the mail on this, when it has been completed.
- (12) "What I Believe." The following was proposed by Douglas Lackey, and approved:
 In order to induce a publisher to re-publish BR's 1925 essay, What I

Believe, as a separate paperback, BRS agrees to purchase 1000 copies (if it is published.) The book would probably sell for \$1 or \$1.30 retail. BRS's maximum commitment would be \$1300. Douglas Lackey undertakes to sell 250 copies per year, to his students; BRS would recover its money in 4 years.

The reason for the special interest in What I Believe is that it states BR's social views concisely, and is a good, short introduction to BR for beginners.

* This is the first time the BRS has undertaken to spend a not inconsiderable amount of money, and for a purpose other than growth or internal communication. Any member who has feelings about this, one way or another, is invited to express them in the Newsletter.

(13) \$300. Officers were authorized to spend up to \$300 on a single project, if money is available, without getting permission from the members. The reason for this is, we elect officers to carry on our business, and we have to give them the means to do it (within limits), without making it burdensome.

(14) Arthur Arkin spoke informally about the value of BR's ideas to psychiatry.

(15) A New York City chapter will soon start. Potential members include GREENMAN, JACKANICZ, MANESSE, McDONALD, THOMPSON.

(16) Daniel Manesse read 2 brief chapters from his novel, GOTHAM COLLEGE, (meaning CCNY), on how Mayor Fiorello LaGuardia (an otherwise admirable Mayor, Ed.) caved in before the pressure of NYC's Catholic politicians, who didn't want BR to teach at CCNY, and who succeeded in seeing that he didn't. Dan had been a student at CCNY at the time of the original episode (1940).

Dan will undertake to publish, at his own expense, a Russell magazine. "It might be a good place for students to get first things published," says Bob Davis; or for anyone else who wishes to write. The whole idea — like any new idea — is necessarily experimental. If things go well, BRS might eventually sponsor the magazine.

(17) "Philosophy". Martin Garstens, a philosopher by avocation (he earns his living as a physicist), and George Williams, a philosopher by vocation or profession (he teaches philosophy for pay), discussed the 2 kinds of BR writings: (1) the "philosophical" writings (on epistemology, language, logic, metaphysics, etc.); and (2) the "popular" writings (on religion, morality, marriage, sexual conduct, happiness, education, politics, power, rationality, nuclear weaponry, etc.)

George, as devil's advocate, said that some philosophers consider the popular writings as "mere journalism", not philosophy at all, and ignore everything BR wrote except the "philosophic" writings. (At the Meeting, many of the "non-philosophers" seemed to feel just the opposite: they largely ignore BR's books on "philosophic" subjects and value BR for his "popular" writings.)

Martin, who heads the Committee on Applied Philosophy, thinks that the academics whom George was referring to, have too narrow a view of philosophy, and ought to include under "philosophy" the things that touch people's everyday lives.

* Comments are invited.

- (18) Bertrand Russell Peace Foundation in trouble. Lee Eisler read a letter from Ken Coates, a Director of the Foundation. The letter also appeared in THE NEW YORK REVIEW OF BOOKS 2/20/75, sent in by Noam Chomsky. (See Item 46.)
- (19) BR writings for beginners. Which of BR's writings would you recommend to a young beginner, say, a highschool or college student?
 Not everything is suitable. One of Gary Slezak's groups, you may recall, was turned off by The Conquest of Happiness, calling it sexist, elitist, etc. We are looking for writings that do not contain outdated passages or require explanations in order to be acceptable to young people.
 Some possible topics: ecology, women's rights, marriage, sex, child rearing.
 The selected writings could be used in 2 ways: they might end up in a book, possibly titled THE MODERN BERTRAND RUSSELL READER; or they might end up on a reading list, perhaps titled INTRODUCING BERTRAND RUSSELL, A List of Selected Readings.
 * Please send suggested titles (of books or essays) to Bob Davis, 1737 Silverwood Terrace, Los Angeles, Ca. 90026. He will work with George Williams and Ken Blackwell on this project.
- (20) Pamphlets. Ken Blackwell suggested a series of brief pamphlets, with titles like RUSSELL ON WOMEN'S RIGHTS, RUSSELL ON EDUCATION, RUSSELL ON RELIGION, RUSSELL ON HAPPINESS...you get the idea. Will members please send suggestions for possible pamphlets to the Newsletter, with sources for quotes.
- (21) Documentary film. The idea of having a film on BR, made from existing film and stills, has occurred to several members. The requirements for bringing off such a project successfully are not inconsiderable. You have to know how to make a film, or else, how to get hold of quite a bit of money so you can hire someone else to make it. The film footage and stills have to be acquired, along with permission to use them. Not a small project. Members with ideas on this — or on an "entertainment" type of film, based on dramatic events in BR's life — should write Bob Davis (1737 Silverwood Terrace, Los Angeles, Ca. 90026), who will work with George Williams on this.
- (22) 2-year terms for officers. There was no election of officers or committee chairpersons at the Meeting, as they had been elected in 1974 for 2-year terms.
- (23) Next year's meeting. Several members have suggested that Annual Meetings be held at some place other than NYC, and perhaps in some month other than February. It was decided, at the Meeting, to let the members decide when and where to hold the 1976 Meeting. See Item 25.
- (24) Some minuses. Because of a foul-up in making arrangements, we had to make a last minute switch from the Hotel Roosevelt. (It turned out, they wanted a guaranteed number of guests, a cocktail party, and a banquet. We couldn't afford it. The Hotel Tudor made no such demands, and provided a large meeting hall at no charge.) We apologize to members who were left waiting in the lobby for a while, early Friday evening. Lee Eisler was asked to make arrangements next year.
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NEXT YEAR'S MEETING

(25)

Vote. We are going to vote — by mail — to decide when and where to hold the 1976 Annual Meeting.

Use the ballot on the last page of this Newsletter to state your preference as to time and place.

Here are some considerations:

Time of Meeting

Perhaps February is not as convenient for you as some other month. Some have suggested June because the school term is over by then. Another suggested time is December, just before or just after the American Philosophical Association meeting; this would make it easier for our philosopher-members (and others) who attend the APA meeting to also attend the BRS Annual Meeting; it comes at Christmas vacation time, when there are no classes. The December suggestion assumes that the Meeting will be in NYC, because that's where the APA meeting will be.

Please suggest the 1976 weekend (Friday, Saturday, Sunday) that you prefer. Give exact dates, e.g., June 11-12-13, 1976.

Place of Meeting

The U.S. and Canadian members are spread out as follows:

ARKANSAS	McWilliams
BRITISH COLUMBIA	Segnitz
CALIFORNIA	Ashkenazy, Block, Davis, Kong, Kraus, Kravig, Lipin, Neilands, Pitt, Ramsay, Ruja, Sessions, Tobin, Weinbren
CONNECTICUT	Ambery
DELAWARE	Reinhardt
GEORGIA	Annis, Cranford, Stone
ILLINOIS	Eames, Gannt, Schultz, Slezak, Turquette
INDIANA	Berkshire, Waite
IOWA	Spang
KANSAS	Ringer
KENTUCKY	Forno
MARYLAND	Garstens, Guy, Hopkins, Kahan, Reader
MINNESOTA	Magel
MISSOURI	Claiborn, Marie John
NEW HAMPSHIRE	Garrison, Otto, Tuck
NEW JERSEY	Freedman, Kaplowitz, Lefkowitz, Rybnikar, Thompson, Weiner, Williams
NEW YORK	Arkin, Axel, Denonn, Greenman, Becky Hyman, Dick Hyman, Jackanicz, Kohl, Lackey, Lamont, Manesse, McDonald, Tait
NORTH CAROLINA	Perley
NORTHWEST TERRITORIES	Vera Roberts
OHIO	Saal, Thomas

ONTARIO	Blackwell, Milne, Plant, Don Roberts, Lorraine Roberts, Scheu
PENNSYLVANIA	Eisler, Quevedo
SOUTH CAROLINA	Malatesha, Oliver
SOUTH DAKOTA	Anderson
TEXAS	Flanagan, Hackemack, Kwok, Levine
VIRGINIA	Buxton, Elam
WASHINGTON	Allendorf, Richard German, Nancy German, Love
WISCONSIN	Campbell, McKeown

Here is a numerical comparison of members East and West:

East: (New York State + contiguous States and Provinces + New England States + other Eastern Seaboard States): Connecticut 1, Delaware 1, Georgia 3, Maryland 5, New Hampshire 3, New Jersey 7, New York 13, North Carolina 1, Ontario 6, Pennsylvania 2, South Carolina 2, Virginia 1. Total, 45.

West: California, 14, Washington 4. Total, 18.

If all members were to attend the 1976 Meeting, the total mileage traveled would be considerably less for a NYC location than for any other.

There is no doubt that NYC works a hardship on West Coast members. A Westerner has to spend \$500, more or less, to attend, which is a lot, even though it is tax-deductible (we think.) Only 1 out of 18 Westerners attended in 1975.

* The final choice rests with the members. Please send in your ballot (Item 52, last page of Newsletter.)

REPORTS FROM OFFICERS

President Peter G. Cranford reports:

The first year. Although the year's activities have been well documented in our Newsletter, it may be of value to the new members if I recapitulate briefly what we have accomplished and then indicate towards what direction the Society seems to be moving.

In February 1974 eleven interested persons met at the Hotel Tudor in New York City. This had been preceded by a great deal of correspondence in which the purpose of a possible Bertrand Russell Society was debated over a period of many months. The chief aim finally arrived at was, to spread Russell's ideas.

This was done throughout 1974. Pilot chapters in Fresno, Los Angeles, Hamilton, Baltimore, and Chicago were started, under the guidance of Dr. Jack Pitt, Dr. Joe Neillands, Ken Blackwell, Dr. Martin Garstens, and Gary Slezak. Lee Eisler stimulated interest in the Society on a national and local level by news items and advertisements in various national publications, and kept the membership thoroughly informed through his excellent Newsletters. Perhaps five or six members distributed copies

of The Conquest of Happiness in appropriate places. Spreading of ideas also occurred through personal contact. Several members of the original group published articles on or in the spirit of Russell, and others are forthcoming. Dr. Ed Hopkins had a very successful program on Russell's ideas at the December meeting of the American Philosophical Association, and similar exposure is slated in other national associations, in sociology, psychology, political science, and psychiatry. In addition, our activities have been reported in Russell, the official organ of The Bertrand Russell Archives.

All during this time, the Society was steadily growing. By the end of the year it was approaching the hundred mark. This was due in large part to Lee Eisler's advertising done at very little cost, by members bringing in other members, and by our exposure in Russell.

The ages of our members range from early teens to early eighties. The intellectual, educational, and motivational level is very high. Many of the members have read Russell extensively and some knew him personally or had contact with him. Most are drawn to him by his great mind, his great character, and his liberal activism. The calibre of the members has changed the direction of the Society. Some of us thought there should be some alternative to the mysticism and drug culture that was being widely promoted, and that a young group could be interested in Russell's rationalism. But it turned out that the Society was drawing almost entirely from a pool of people who were already familiar with Russell's ideas and who wanted to know others who also were. We then decided that we would first concentrate on building up an organization of "Russellites" and have this group serve as a core for planning further. This has worked out very well, and it is entirely probable that we shall have several hundred of such members by the end of 1975.

The psychological strength of the organization at this point stems from the intellectual and moral stimulation that Russell provides. Additional strength comes from the desire of the members to know other members who have been taught by Russell (directly or indirectly) and who have his attitude toward life. How many such people exist in the world we do not know. It is possible that when these are all brought into the Society, growth will slow down. It is more probable that the so-called Russellites, who are clearly highly intelligent, capable, socially oriented, and motivated, will so stimulate the Society that it will continue to grow and act more or less indefinitely — as have the religions.

This brings me to the point that I have tried to make in various ways. Without some degree of Russellian mysticism, I do not think the Society will ever be a strong force in the world society. I know that my argument for the need for mysticism may not be palatable to some. Some are intimidated by Russell's Why I Am Not A Christian, some have been concerned in the past about the development of a "cult of personality", and some tend to turn their back on any form of mysticism. The truth of the matter is that in two important ways, we are no different from the major religions. We believe in love as the chief ingredient of the good life and we have faith that life can have meaning. We differ in that we are committed to implementing this with knowledge acquired in a scientific manner.

(Peter is going to have to tell us, in the next Newsletter, what he means by "Russellian mysticism." Ed.)

A decided weakness in the organization is the poor representation at the Annual Meeting. We had eleven members at our first Meeting, and sixteen at our second, in 1975. We must try to make a better showing next year.

The attendance of key officers and chairmen and members of our committees should be encouraged even if we must subsidize a portion of the expense. Some could not come because of the allied problems of distance and time. Part of this general problem may be solved by a small separate but representative business meeting preceding the Annual Meeting. Part can be solved by getting up a western Society. (Bob, could you do this?)

The time has come, too, to have a rather formal agenda, through a program committee that would have things completely structured months in advance of the Annual Meeting. (Bob, could you do this, or select a committee that would? I will serve on it, though I am poor at this sort of thing.)

As to finances, I will serve as coordinator of a committee this year. I need ideas as to how to proceed. My first one was to appoint every member as a member of the Finance Committee, and to have a small Steering Committee in which responsibility could be concentrated. Another feeling I have is that I would never want us to be a money-grubbing group, and to think instead that we do not solicit money but rather provide an opportunity for a member to invest charitable funds wisely.

I think finally that in all our activities in 1975, we should constantly orient ourselves with the thought, "What would Russell advise in such a situation?"

(27) Vice-President Robert K. Davis' report is merged into Items 8-24, on the 1975 Annual Meeting.

(28) Treasurer Katharine Tait reports:

For the quarter ending 2/7/75:

Balance on hand (December 1, 1974).....1409.59

Income: Pledges and contributions.....366.66

Membership dues.....176.00

542.66

1952.25

Expenditures: Information Committee....419.73

McMaster(16 subs).....48.00

William Mobley.....150.00

Katharine Tait(expenses) 60.00

707.73

Balance on hand (February 7, 1975).....1244.52

For the year ending 2/7/75:

Balance on hand (February 7, 1974).....0000.00

Income: Pledges and contributions.....2315.00

Membership dues.....685.00

3000.00

Expenditures: Information Committee...	1227.04	
McMaster (subs).....	159.00	
Fresno meeting.....	54.40	
Stationery.....	66.24	
W. Mobley.....	180.00	
K. Tait, expenses to D.C....	60.00	
	<u>1746.68</u>	
Misc.....	<u>8.80</u>	<u>1755.48</u>
Balance on hand (February 7, 1975).....		1244.52

REPORTS FROM COMMITTEES

(29) International Civil Liberties Committee (Bob Davis, Chairman):

"I am looking for an interested member to take over the chair of this Committee. The V.P. duties preclude my giving adequate attention to it; this pains me, but that's how it is. Approval was given, at the Meeting, for the Chairperson to affiliate with Amnesty International. As mentioned earlier (NL3-20), Amnesty selects 3 political prisoners each month — one each, from the East, the West, and the Third World — held in violation of their civil rights, and writes letters to officials of the offending countries. The prisoners, to be selected by Amnesty, must not have used or advocated violence. Amnesty is well respected, and their selections should preclude questionable or dishonest figures.

"Also, if there is no objection, I will change the name of this Committee to the Committee on International Human Rights."

(30) Information and Membership Committees (Lee Eisler, Chairman):

To give an idea of activities -- and costs, in round numbers -- of these committees:

- . A printed page, such as the one you are now reading, costs 4¢ to 5¢.
 - . A 15-page issue of the Newsletter costs, with 30¢ postage, slightly over a dollar.
 - . 4 Newsletters per year will cost about \$4 to \$6.
 - . A new member receives 11 pages (Letter of Welcome, Questionnaire, Constitution, Founding Meeting Minutes) plus all back issues of the Newsletter. A member joining today gets a total of 87 pages (through Newsletter #5), costing about \$4.50, plus \$1 postage, if first class,
 - . An inquirer is sent 7 pages costing 35¢ plus 20¢ postage.
 - . Our clasified ads cost from \$4 (THE HUMANIST) to \$25 (BULLETIN OF THE ATOMIC SCIENTISTS) each. SATURDAY REVIEW costs \$20.
 - . During the first year, information about the BRS was sent to some 200 persons, about one-third of whom joined.
-

BY BERTRAND RUSSELL

(31)

A P.S. to "The Conquest of Happiness." The following article by BR first appeared in the July 1935 issue of NASH'S PALL MALL MAGAZINE (England), and is printed here with the permission of The Bertrand Russell Estate.

Are We Any Happier?

Happiness and unhappiness, as everyone recognizes, are due partly to causes lying within the individual, partly to his external circumstances. When we say that a person is melancholic, we imply that his unhappiness comes from within; if we adhered to etymology, we should mean that he suffered from black bile. On the other hand, in the days before so many monarchs had lost their thrones, it was customary to say of a man that he was as happy as a king, and in our times most people envy the very rich. In some ways, a man can increase his happiness by his individual good sense, even without augmenting his outward prosperity; in other ways he is dependent upon matters outside his own control, such as the success or failure of his country in war. It is important to discover the proportion between these two kinds of causes of happiness, since, broadly speaking, the latter are far more dependent than the former upon political and economic conditions.

There are those who maintain that any sane man can make himself happy by a sound philosophy, however poor he may be; there are others who regard external circumstances as decisive except in a few rare instances. I do not hold with either extreme, but I think the second much more nearly true than the first.

In the ancient world, when the Greeks had lost political freedom, many of their wisest men adopted the Stoic philosophy, which taught that true happiness comes wholly from within, and will be enjoyed by the virtuous man, however hardy fate may deal with him. The doctrine was taken over by the Romans, among whom its most eminent advocate was the Emperor Marcus Aurelius. He was perhaps hardly in position to judge how much happiness would have remained to him if he had been transformed into a starving proletarian, but the early Christians, whose morality largely resembled that of the Stoics, showed that, to some men, happiness is possible in spite of poverty and persecution.

No one can deny that by self-discipline, self-knowledge, and a wise philosophy, much can be done to increase contentment. But when it is argued that, for the community in general, such things can take the place of social and political improvement, many important factors are overlooked.

In my book, The Conquest of Happiness, which was published five years ago, I dealt with the private and individual means of acquiring happiness, and as I confined myself to these, I may have seemed to be assigning undue importance to them. What I said in that book still seems to me just, but it was stated to be only one side of the whole truth, In what follows, I shall consider mainly the other side.

There are a few saints and sages, and also a certain number of lunatics, to whom very little in the way of good fortune is necessary. Men who have a firm faith, whether true or false, which enables them to feel sure that the causes they care for will ultimately triumph, may merge their ego so completely in the success of their creed, that what happens to themselves as individuals ceases to seem important to them. If everybody were of this sort, the world would be divided into inquisitors and martyrs, each deriving felicity from the flames of the auto da fe.

But most men have not this inflexibility; their beliefs are held with a certain measure of doubt, and are apt to be abandoned if they lead to misfortune. History shows that it is commoner to recant under persecution

than to persist, and even among those who persist, a very small modicum of doubt will rob martyrdom of its ecstasy and deprive the inquisitor of insensibility to the tortures of his victims. It is not therefore through increase of bigotry that universal happiness will be achieved.

Leaving such extreme cases on one side, it may be said that ordinary men can achieve happiness, with only a small amount of external prosperity, if they have good health, a cheerful disposition and a sound philosophy of life, and these, it may be said, are purely personal matters. But as soon as we consider their causes we find ourselves plunged into the world of politics and economics.

Take first good health. The diminution of illness and the lowering of the death-rate are among the most cheerful features of the modern world. In England, the improvement began at the beginning of the nineteenth century, and has continued steadily, apart from occasional epidemics such as that of influenza at the end of the War. The causes are by no means obscure. The chief causes, between 1801 and 1811, were, according to Clapham's Economic History of Modern Britain, "the conquest of small-pox, the curtailment of aguish disorders through drainage, the disappearance of scurvy as a disease of the land, improvements in obstetrics, the spreading of hospitals and medical schools." All these are what may be called public causes.

Later improvements have been brought about in similar ways: by sanitation, by advances in medical science, by public health services, by the better diet and housing, which, throughout the period from 1850 to the Great War, accompanied the diminution of poverty. The increase of happiness thus brought about obviously greatly exceeded anything that could have been achieved by merely operating directly on individuals.

Take next, as a source of happiness, the possession of a cheerful disposition. Mark Tapley always kept up his spirits, even when he was suffering from malaria in a dismal swamp. It used to be thought that anybody could acquire this sort of talent by moral effort. No doubt, a man can, by moral effort, abstain from overt complaining, and utter encouraging platitudes even amid the direst misfortunes. But when this is merely an expression of will-power, not genuine gaiety, it is apt to be more irritating than the most lugubrious lamentations.

A spontaneously cheerful disposition, which alone is a source of happiness to its possessor and his companions, depends upon a variety of causes, partly physical, partly mental. The two chief essentials are right functioning glands and wise psychological treatment in early childhood, which depends upon diet, sunshine, and good sense in parents and teachers. In cold countries, and especially in towns, diet and sunshine will be deficient wherever there is great poverty, while parents and teachers will not, as a rule, deal wisely with children unless they have been instructed in the bad effects of unregulated severity. In southern countries, among families living on their own produce, where there are no schools and parents are too busy to notice their children, the conditions for a cheerful disposition may exist naturally; but in northern, industrialized countries they can only be brought about, on a wide scale, by deliberate public effort.

It remains to consider a sound philosophy of life, as one of the apparently private sources of happiness. We must, however, confine ourselves to such philosophies as genuinely influence action, for those which remain purely theoretical may only increase unhappiness. Mr Micawber had the most correct principles as to income and expenditure,

and yet was always in debt, because his belief in his own principles did not go deep enough to restrain his extravagant impulses.

A philosophy which determines conduct is not so easily produced as one which is only a matter of words. Take, for instance, a man's estimate of his own importance. A frequent cause of unhappiness is the difference between the value a man sets upon himself and that which the world sets upon him. Poets, painters, composers and inventors, are often convinced that their work is of immense importance, although others refuse to notice it. Sometimes they are right, but usually they are wrong.

In a less noteworthy form, the same sort of delusion is common among unsuccessful men, and is a considerable source of unhappiness. If, from the first, their expectations had been lower, they would not have been disappointed and might have lived contentedly. On the other hand, this same kind of humility would be fatal to the work of really great men, who need self-confidence in order to persevere against opposition.

We can only say, therefore, that a man should esteem himself at his true worth, but whether he does so may not be apparent until he has been dead for a hundred years. This only amounts to saying that it is a good thing if people are intelligent as to their own capacities, and neither unduly humble nor unduly conceited. In the great majority of cases, this is a matter which is determined by the environment.

There have been ages of self-confidence and ages of humility; there have similarly been nations and classes where every man thought himself capable of remarkable achievements, and others where such a belief would have been thought presumptuous. The self-confident ages contain great achievements, but end in political chaos or enslavement; the modest ages may be politically stable, and in a slow way constructive, but are hostile to individual genius. Athens from Pericles to Plato, Renaissance Italy, Elizabethan England, France in the late eighteenth century, were convinced of their own greatness, individually and collectively. Plato, Columbus and Shakespeare were more convinced of their capacity to do great things than they could have been if they had been born in the late Roman Empire or during the Dark Ages; and what applied in a supreme degree to them applied in a proportionately lesser measure to their contemporary compatriots. As these instances illustrate, self-confidence, on the average, depends upon social conditions rather than upon the individual.

Those who interpret all history in economic terms might argue, with a very considerable degree of truth, that happy ages are those in which the average income is increasing, and unhappy ages are those in which it is diminishing. Some people, mostly well-to-do, preach contempt of filthy lucre, and maintain that it is easy to be happy though poor. The important question, in regard to happiness, however, is not the absolute amount of one's income, but its augmentation or diminution.

Perhaps a very rapid increase, by altering one's habits and one's social milieu, may not be altogether a source of contentment, but a continual rise of (say) ten per cent. every year is likely to bring the nearest possible approach to perfect bliss. The boy or girl whose parents are rising in the world gets, every year, rather better holidays and education than he or she had been expecting. When the boy becomes a young man, if he does well, he can marry the girl of his choice, whereas if he does badly he may have to wait a long time. When he in turn has children, if he prospers he can always give them rather more than his previous standard of life had led him to expect. Above all, he has the feeling of being a successful man; since circumstances adapt themselves to his wishes, he acquires an illusion of omnipotence, than which nothing is more delightful.

The optimism of the nineteenth century, which now seems a pathetic delusion, was caused by the rapid and general increase of material prosperity, and conversely the impoverishment of the present day is producing a number of forms of pessimism, most of which are disguised as optimistic beliefs in nonsense. The world is full of highly-educated young men who cannot find any exercise for their laboriously acquired capacities. When we suffer, we find relief in the belief that our misfortunes are due to human enemies; therefore times of increasing poverty are times of hatred.

In our day, it is common to attribute the world's misfortunes to the Jews or the capitalists, the socialists or the wickedness of foreign nations. Hence arise a number of violently persecuting creeds, nationalism, anti-semitism or fascism and communism. As our economic misfortunes are due to failure to organize and co-operate as much as modern industrial technique demands, all these dividing fanaticisms only increase the general chaos and breakdown, but this in turn, by a natural psychological mechanism, increases hatred, which further intensifies poverty, and so on endlessly in a vicious circle.

The man who sees hope in individual reformation might, nevertheless, make an effective retort to our argument that average happiness depends upon changes of average income. The prosperity of the nineteenth century was brought about by the intelligence of a rather small number of men, who made scientific discoveries and invented machines. What is needed in our day is the general acceptance of similar discoveries in economics and social psychology, but this is difficult, because men find it hard to think about their fellow-men without passion.

When Galileo studied falling bodies and Newton discovered the laws of planetary motion, when James Watt contemplated the kettle and Faraday investigated the phenomena of electromagnetism, they did not love or hate the objects that they were considering. Galileo did not waste his breath in telling bodies that they ought not to fall, nor did James Watt exhort the steam to be content with the space allotted to it. But when we study human beings and their behaviour, we are continually labelling it "misbehaviour;" and ceasing, in so doing, to consider it with that scientific detachment which is necessary for intellectual understanding.

In the Middle Ages, epidemics were attributed to the wrath of Heaven, and combatted by collective prayer in churches, which of course spread the infection. Nowadays, however ardently the sanitary authorities may wish to check the disease, they do not attribute it to an enemy or regard the microbes as wicked. When any considerable section of the population is able to view our present misfortunes in the same dispassionate manner, the cure will not be difficult to find.

At present, education and the press combine to make this difficult, by inculcating nationalism and emotionalism. But when we consider that the scientific attitude towards the physical world is scarcely more than three hundred years old, and that astronomers promise the human race another billion years or so of existence, it is perhaps not an excessive optimism to hope that sooner or later, the scientific attitude will spread to human affairs. When that happens, poverty will be abolished in a generation, and its abolition will bring a decay of hatred that may make the gain lasting.

If social science is to dominate politics and economics, as physical science has come to dominate our dealings with the inanimate world, the change, in the one case as in the other, must proceed from a beginning among a few exceptional individuals to a gradual conquest of the thoughts and imaginations of ordinary men and women. In spite, therefore, of the immediate importance of social causes in producing happiness, a sound individual philosophy remains important, since it is the source from which

must spring the transformation of social forces from causes of misery to causes of happiness.

The individual is moulded by society, but it is equally true that society is moulded by individuals. Social reform and individual enlightenment are two sides of one process, and neither can be considered apart from the other.

ABOUT BERTRAND RUSSELL

(32)

"Guided Tour of Intellectual Rubbish", the one-man show — "based on the life and writings of Lord Bertrand Russell" — that didn't get produced last Fall because of Robert Rounseville's death (NL3-33), was written by Marvin Kaye, of NYC, Mr. Kaye writes that he owns the script, that copy-right is jointly held by the BR Estate and himself, and that he has gotten the Estate's permission to look for a new actor.

He is "just beginning to work on a new production. Your Society might very well be instrumental in our pursuits, though at this point, it is a bit early to offer any concrete suggestions. However I certainly appreciate your good wishes and would be most interested in staying in touch.

"At present, the script is aimed at the college lecture circuit, though I am negotiating now with London for permission to take it off-Broadway later, if the demand warrants. Also, I hope it may eventually be made into a filmed TV broadcast, perhaps for the educational network. But this is early to be talking about it!

"The script itself is on file at McMaster University, which I hope to visit prior to production. It is a two-act one-man show, but it is not a podium show. There are several settings and the actor communicates with the audience as if he were speaking spontaneously to them. (There are "plants" in the audience.) In the second act, there is the equivalent of a one-act play for one actor in a dramatization of Russell's amusing "Mr. Bowdler's Nightmare."

PHILOSOPHERS' CORNER

(33)

A call for papers on BR. The BRS program for the December 1975 meeting (in NYC) of the Eastern Division of the American Philosophical Association will consist of the reading and discussion of two papers on BR. ED HOPKINS — who is in charge of the program — requests that papers be submitted by July 1, 1975. (This deadline will enable us to get the program into the Program Issue of the JOURNAL OF PHILOSOPHY.) A committee of 3 — ELIZABETH EAMES, DOUGLAS LACKEY and Carl Frank — will select the two papers. Papers may be on any aspect of BR's philosophy, should have a reading time of about half an hour, should be typed double-space, submitted in duplicate, with an abstract of 150 word maximum. Mail it to Dr. Edwin E. Hopkins, 352 S. Drew Street, Baltimore, Md. 21224.

(34) A call for stand-by judges. We are late in calling for papers on BR (preceding item.) (We'll start considerably earlier for the 1976 program.) But since time is short (with a July 1, 1975 deadline), the committee of judges may be swamped, if many papers are submitted. Perhaps some of our philosophers would be willing to volunteer as stand-by judges, in case of need. If so, please send your name to Dr. Edwin E. Hopkins, address above.

(35) Courses on BR. We have the following available, which we will lend on request (sent to the Newsletter):

from CHARLES R. MAGEL, Chairman, Phil. Dept., Moorhead State College
 . Syllabus, Fall 1974 Course on BR. 2 pages.
 . 5-page form, STUDENT EVALUATION OF COURSE

from GEORGE SESSIONS, Phil. Dept., Sierra College
 . Final exam, requiring an analysis of arguments in a 1948 6-page article in Atlantic Monthly by W. T. Stace (included.)

SPECIAL REQUESTS

(36) BRS-APA Session, 12/27/74. We may not have an accurate record of members attending this session. If you attended and were not named in Item 2,
 * please notify the Newsletter. In any case, if you attended and wish to make any comments about the session, we'd be pleased to have them; write
 * the Newsletter.

(37) Project "1976". This, you may recall (NL2-45, NL3-50), is to be a collection of BR quotes on America, both favorable and unfavorable, that we might be able to publish, to tie in with the American Bicentennial and gain some publicity for the BRS. Members were asked to send in suitable quotes; the response has been underwhelming. It's time to change this miserable record of non-performance. We suggest the following: when you come upon something BR has written that you consider suitable, please put it on a 4 x 6 card, with your name on the back, and mail it to Gary Slezak, 6229 S. Talman Avenue, Chicago, IL. 60629. It may earn you a bit of immortality, who knows?

NEWS ABOUT MEMBERS

(38) PETER CRANFORD is quoted, in an article by Elinor Ashkenazy, REFLECTIONS: ON ACCEPTING DEATH (The Progressive, February 1975, p. 20):

Dr. Peter Cranford, a clinical psychologist in Augusta, Georgia, says the fear of dying is a necessary fear: "Without this fear, the species would have almost nil survival value." In his opinion, attitudes toward death are not likely to change. "except for less belief in a hereafter. My own feeling is that an adjustment to foreknowledge of death is the price we have to pay for having the power — unlike other life — to

look into the future."

- (39) MARVIN KOHL was Special Editor of the Benificent Euthanasia issue of THE HUMANIST, July/August 1974.
- (40) HERMAN LEFKOWITZ reports that on December 18th he heard a short radio interview with JOE NEILANDS on the U.S. Government's attitude (regrettable) toward chemical weapons. He heard it on New York City's Pacifica (non-commercial) station, WBAI.
- (41) GARY SLEZAK visited the Russell Archives in December, doing research for an article on BR's stay at the University of Chicago. He is also working on a comparison of the predictions of Nostradamus, Jean Dixon, and BR.

LOCAL CHAPTERS

- (42) Chicago area. GARY SLEZAK writes (11/20/74): "The Chicago area group is not a campus group. I hope membership will eventually include several area universities. As of now, members represent U. of Chicago, the Chicago Circle Campus of the U. of Illinois, and the U. of Wisconsin. We might evolve into a 'Midwest Chapter'."
- Here is Gary's report of 11/27/74: "The Chicago area chapter of BRS is now in existence. The first meeting, held in early November, was primarily an organizing meeting.
- "The second meeting took place in my apartment on November 25th. It went extremely well. A film was shown: an NBC interview with BR in 1951. (Much of what BR said during the interview is outlined in New Hopes for a Chaning World, published the same year, 1951.)
- "After the film discussion, a sociologist from the University of Wisconsin, Dr. James E. McKeown, spoke to the group on BR's contributions to sociology, which — in his opinion — were many. He stressed BR's ability to foresee major societal change, and noted that ultimately BR was an optimist. Dr. McKeown, a very distinguished sociologist (see Who's Who in the World, 1974-75), plans to be an active member of our chapter." (He has since joined BRS. Ed.)
- "Later we put together a tentative reading list for future discussion purposes. Our first book discussion is planned for early January on COH. We will explore the book in detail and discuss the criticisms leveled against it by those (non-Russellites) who comprised my first COH group. (NL3-16) Books to be discussed at subsequent meetings are: Human Society in Ethics and Politics, Marriage and Morals, Why I Am Not A Christian, Education and the Social Order, Mysticism and Logic, Power, Freedom and Organization, and selections from A History of Western Philosophy.
- "We're advertising at other area universities and hope to increase our membership. We number 6. Some, but not all, plan to join the national Society soon. Others are mainly interested in discussing certain works. A few of the graduate students seem interested in doing some writing, but nothing definite is being planned at this stage."

NEW MEMBERS

(43)

We are very pleased to welcome these new members:

Dan Anderson/2015 E. 34 R./Sioux City, S.D. 57104
 Truman E. Anderson, Jr./825 Petroleum Club Bldg./Denver, Co. 80202
 Mike Annis/1309 Glenn Avenue/Augusta, Ga. 30904
 Dong-In Bae/5 Koeln 41/ Luxemburger Str./ West Germany
 Dawn D. Bishop/ 1016 Beech Lane/ Anchorage, Alaska 99501

James Haley Buxton/ 720 Pennsylvania Avenue/ Norfolk, Va. 23508
 Dan Claiborn/ 2314 Braemore/ Columbia, Mo. 65201
 Paul Courtright-Whyte, O.D./ 317 Waugoo Avenue/Oshkosh, Wi. 54901
 Dr. and Mrs. Richard H.L. (Nancy A.) German/4107 North 36th/Tacoma, Wa. 98407
 Dr. Alfred H. Guy, Jr./Chairman, Philosophy Dept./U. of Baltimore/
 1420 North Charles St./ Baltimore, Md. 21201

Marie P. John/ Apt. 16D/230 Brentwood/St. Louis, Mo. 63105
 Dr. Herbert C. Landsell/8412 Harker Drive/Potomac, Md. 20854
 Daniel Manesse/P.O.Box 41/Woodlawn Station/ Bronx, N.Y. 10470
 Dr. James E. McKeown/ 1469 N. Sheridan Road/ Kenosha, Wi. 53140
 Dr. Herbert R. Otto/Philosophy Dept./Plymouth State College/Plymouth, N.H. 03264

Charles E. Peters/3650 Old U.S. Route 68, North/Yellow Springs, O. 45387
 Dario Quevedo/ Dept. of Mathematics/ U. of Pittsburgh, Pittsburgh, Pa. 15260
 Vera Roberts/PO Box 34/Frobisher Bay/N.W.T. XOA OHO/ Canada
 Sigrid Saal/939 Timber Trail Lane/Cincinnati, O. 45224
 George S. Sessions/ Philosophy Dept./Sierra College/ 5000 Rocklin Road/Rocklin, Ca. 95677

Dr. Herbert Adrian Stahl/7307 Monticello Blvd./Springfield, Va. 22150
 Dan Sumner/912 E. 61st St.#3/Chicago, Il. 60637
 John R. Tobin/867 East Howard St./Pasadena, Ca. 91104
 Dr. Grahame Weinbren/2413 Rinconia Drive/ Hollywood, Ca. 90028
 Abraham Weiner/61 Laidlaw Avenue/Jersey City, N.J. 07306

Bernard L. Wheeler/2606½ Eagle St./ Anchorage, Alaska 99503

MEMBERSHIP STATISTICS

(44)

Member #100 joined on 3/25/75.

BULLETIN BOARD

(45)

Membership list. We have extra copies, listing 83 members (and their addresses) as of 2/1/75. It was prepared for the Annual Meeting. If you'd like one, ask.

(46)

BR Peace Foundation in trouble. We received the following communication, postmarked January 20th, from THE BERTRAND RUSSELL PEACE FOUNDATION, LTD., Bertrand Russell House, Gamble Street, Nottingham NG7 4ET, England:

Dear Friend:

We are writing to ask your advice and help concerning a grave crisis which confronts this Foundation. Our work has increased considerably in the years since the death of Bertrand Russell, partly because we have established a first-class modern printing press (which services a large number of trade union, community civil liberties, socialist, radical, anti-war and womens' organisations, besides the needs of the Foundation itself); together with an extensive publishing house which has produced approximately 100 pamphlets and some 3 dozen books in the recent past. But the traditional work of the Foundation in defence of peace, in opposition to imperialism, and in support of political prisoners in every continent of the world, has not in the least declined since Russell's death.

We are profoundly moved by the large number of letters which come from every part of the world, requesting assistance, and expecting our intervention to be effective. Of course, the fact that Russell is now silent means that the role of the Foundation has changed, and that very often it has become a switchboard, either connecting victims of repression with appropriate lobbies which can help them, or sometimes directly organising petitions and press coverage on their behalf. This has increased the difficulties of the work. Where, in the past, a simple letter from Russell could often have a dramatic effect on a dictatorial government which was ill-treating its political prisoners, now it is necessary to organise quite extensive collections of signatures in order to achieve a somewhat smaller impact. None the less, we have abundant evidence that the work we have been doing is useful, and that very many people have need of it.

However, we now face a double crisis, which poses a risk that we may be put out of action for an uncomfortably long time. Firstly, the Inland Revenue are insisting on pressing a very high tax claim against us relating, as we feel, unjustly, to money given by Bertrand Russell and expended in connection with the Tribunal on War Crimes in Vietnam. We had made careful allowance to meet all due tax payments, and this case is being pressed even though the special commissioner whose function is to adjudicate such claims has already decisively found in our favour. The Revenue admit that they have chosen to move against us as a test case, in order to reverse the precedents of judge-made law which govern the matter in question. They have told us that they intend to appeal, if necessary, through all the relevant courts, to the bitter end.

They have also refused to underwrite any of the legal costs which this decision imposes on us, even though there is no suggestion that we were culpable, and even though it is admitted that the case is brought entirely in order to establish new norms to assist the Revenue in future cases which have no connection with ours. The legal costs involved in this enormous litigation could be prodigious. As if this were not enough, the local council has simultaneously decided to issue a compulsory purchase order to enable it to demolish our printing factory and all our extensive associated offices. The sum of these two initiatives means that the Foundation urgently needs to raise a very large amount of money in order to maintain its capacity to continue Russell's work. The absolute minimum amount involved is 20,000 pounds. Large as this sum is, our survival cannot be assured on less.

We feel that you may well be able to help us in elaborating a strategy for the organisation of an appeal for so large an amount. We wonder, could you send us your ideas on this matter, and any suggestions you may have concerning persons who may be able to donate substantial amounts, or organisations which may be willing to publicise our difficulties and help us to overcome them?

We cannot say how sorry we are to be compelled to write to you in this vein, but we know that there are very many good friends who will help us to frustrate these attempts to put us out of action and we feel confident that you will help us in reaching them.

Yours sincerely,

Ken Coates (signed)

(Ken Coates and Chris Farley are listed on the stationery as Directors- Ed.)

(47)

Medal. We are indebted to LESTER DENONN and to his friend, Mr. Joseph Sternberg, for leading us to the following:

A medal, or coin, about 3 inches in diameter (72 mm.) — with a head of BR on the front; on the back, a dove escaping through a broken bar of a cage, with the motto, "Je suis libre et le monde sera lui aussi!" (I am free and the world will be too!) — is offered for sale by the French government agency, MONNAIES ET MEDAILLES.

The page describing the medal identifies BR (correctly) as a philosopher and mathematician, and (incorrectly) as winner of the Nobel Peace Prize. (BR's Nobel Award is for literature.) But that is merely an incorrect detail, not important, and not on the medal itself. The medal was put on sale in 1966, at a time when BR was working vigorously for peace, protesting against the Vietnam war, and apparently the French were honoring him for it.

The price in bronze is 41 francs + 7% export tax, in silver 440 francs + 18% export tax, packing and shipping included. Shipment by air costs extra. Pay by bank check or postal money order, payable to l'Agent Comptable des Monnaies et Medailles. Order from: Monnaies et Medailles/ 11, Quai de Conti/ 75270 Paris/ France.

For a glimpse of the logical French mind at work, consider the categories under which this medal is cross-referenced in the French filing system: philosophers, mathematicians, Great Britain, allegories and symbols of Right and Liberty, Nobel Prize, philosophic thoughts, doves and pigeons.

* Does anyone know the source of the quotation?

CORRECTION

- (48) Brenan, not Brennan. We misspelled the name of BR's friend, in NL5-13,14. Sorry.
-

FINANCES

- (49) Necessary lubricant. "I would like to say a little about money," (Peter Cranford talking.) "It is a necessary lubricant for any organizational machine. Hurst John started a tradition of voluntary pledges over and above dues (which barely cover the cost of the Newsletter.) This worked very well for us our first year, and we wound up with a surplus. I wrote the original founders to see if they could make a pledge this year and about \$1600 was pledged by the eleven members.
- "I should like to make the same appeal to the nearly 90 other members who have come to us this year. In the event that a member is financing his own project, and cannot afford any more, whatever he spends on his project is considered a contribution and should be reported to the Treasurer... and is deductible.
- "Those who do finance their own projects and still have spare funds can help by subsidizing those, such as students, who cannot afford to make a pledge. I would suggest to those in this category that they consider a monthly pledge and thus escape the financial intimidation of a large pledge in the face of uncertain economic conditions.
- "There may be a few individuals who may be in very good financial shape, and I would like to say to these that we need the money to build up our resources and would greatly appreciate any assistance they can give to help insure this."
- (50) Tax-deductible contributions. Contributions of money to BRS are tax-deductible. Dues and the cost of attending the Annual Meeting are deductible for professional philosophers; these items may also be tax deductible for the rest of us, we think. (We believe we are classed by the IRS as a philosophical society, but we are trying to rectify that, so that we are classed as a cultural/educational/charitable society.) Probably the best course is to take deductions, on your tax returns due 4/15/75, for out-of-pocket expenses connected with BRS, while we await final clarification from the IRS.
- (51) Contribution received. We acknowledge with thanks a generous contribution from Marie P. John.
-

(52)

BALLOT

When and where
would you like to have
the next Annual Meeting?

Note: In selecting dates, choose a weekend (Friday, Saturday, Sunday), with this exception: if you choose December just before or just after the APA meeting (December 28-29-30), then the only options are December 26-27-28 — the overlap will permit BRS members to attend the BRS session at APA — or December 31, January 1-2.

1(a). My first choice for date of meeting is _____

1(b). My second choice is _____

2(a) My first choice for its location is _____

2(b) My second choice is _____

3. I probably will attend the next Annual Meeting...

(a) if it is held at the location I have indicated in 2(a) or 2(b).
Check here if true. ()

(b) if it is held in New York City.
Check here if true. ()

(c) no matter where it is held.
Check here if true.

Your name _____ Date _____

Your address _____

Please remove this page from the Newsletter and mail it to The Bertrand Russell Society, Inc., R.D. 1, Box 409, Coopersburg, Pa. 18036.

NEWSLETTER #7
July 1975

(1) Members are asked to reconsider and vote on BRS financing of "What I Believe"(Item 45). Members have voted on the time and place of the 1976 Annual Meeting (Item 2). Peter Cranford appoints a new Finance Committee Chairman(Item 4),and expands on his stand on mysticism (Item 9). Members will vote on Joe Neilands revised Science Committee Statement (Item 15). BRS issues "A Report on Courses on Bertrand Russell" (Item 12). BRS Awards are proposed (Item 25). An asterisk indicates a request or offer.

ANNUAL MEETING (1976)

(2) Results of the vote. 20 members returned their ballots, not a very good showing.

18 ballots stated preferences as to location: 14 mentioned NYC as their 1st or 2nd choice; 3 mentioned Hamilton, Ontario; 2 mentioned Washington, D.C. No other location was mentioned more than once.

19 ballots stated preferences as to time (including several that said "any time":) 10 mentioned December as their 1st or 2nd choice; 7 mentioned June. Including 2 "any times", December is preferred by 12 out of 19 ballots. Of these, 6 mention December 26,27,28: 3 mention December 31-January 1,2.

December 26,27,28 has the further merit of permitting BRS members to attend the BRS session at the APA Meeting. (The APA Meeting is December 28,29,30. The BRS session will take place December 28.)

Accordingly, the next Annual Meeting will be in NYC, December 26,27,28,1975. We hesitate to call it the 1976 Meeting; we'd better call it the "1976" Meeting.

(3) Rotation plan. Joe Neilands made this excellent suggestion: hold the Annual Meeting every 4th or 5th year on the West Coast, every 10th year in the mid-West, and the rest of the time in NYC.

One way to do something like that is to have 2 years in a row in NY, then the 3rd year somewhere else; then another 2 in a row in NY, and again the 3rd year somewhere else; and so on. The "somewhere else" could be West Coast the 1st time, mid-West the 2nd time, West Coast the 3rd time; repeat this for a 9-year cycle.

It would work out this way for the next 18 years: West Coast the 3rd, 9th, 12th and 18th years; mid-West the 6th and 15th years; NY the rest of the time. West Coast has the Meeting every 3rd or 6th year; mid-West has it every 9th year.

At the "1976" Meeting, let us discuss the "every 3rd year" plan and alternatives.

REPORTS FROM OFFICERS

(4) President Peter G. Cranford reports:

Finance Committee. The most important development since the last report is that TRUMAN ANDERSON, JR. has offered his services in connection with our money-raising problems. Truman is 31, and is President of Petro Search, Inc., at 825 Petroleum Club Bldg., Denver, Co. 80202. In his letter of enrollment, he writes, "His books have had a very important impact on my life and personal philosophy." He wants to form a Denver chapter and to see the Applied Philosophy Committee succeed. He has had experience in raising funds for non-profit organizations. I have appointed him Finance Committee Chairman — with BOB DAVIS, LEE EISLER, KATE TAIT and myself as members.

(5) Newsletter #6. I have heard universal praise of LEE EISLER's last Newsletter. I have awarded him the honor of raising his rank in the Order of Red Hackle to "2nd degree."

(6) New publication. I admire the courage of DAN MANESSE in putting out "Bertrand Russell Today" on his own. Dan has good promotional ability, and this is a rare quality. He thinks in large terms. Dan is open to suggestions and thinks in large terms.

(7) Bob Davis continues to help with the Presidential load, and always does a willing and thorough job. He is politically sophisticated and has the ability to penetrate to the heart of problems. He is hard to fool and has the courage to speak out.

(8) Jobs to do. This summer I need to work on the bylaws, set up a working Board of Directors, get correspondence out faster, and set up the BRS in the American Psychological Association as ED HOPKINS did with the philosophers.

(9) Russellian mysticism. Although I am in close agreement with Russell on matters of religion, I also recognize religion as a widespread current answer to deep psychological needs. Russell, who had tremendous intellectual courage, was able to satisfy his needs in a generally rational manner, but the path he blazed may not be one that can be comfortably followed by the great masses of mankind. Like him, I consider the attraction of mysticism fraught with dangers, but I also believe it has the capacity for great good. My conclusion, from which I see no escape: if it is a psychological impossibility to eliminate all mysticism, then the only alternative is to harness at least some of it. To me the Russellian mysticism is an attempt to put meaning into life. I would extend this to include all emotional means that will help make the attempt successful. Hence we would harness ethical or neutral emotional means to promote his causes.

But there are various forms of mysticism, many derived from basically biological sources, which, properly used, can provide motive power to rationalism. These forms are psychological in nature and find expression in the desire to be a leader, to follow, admire, and love a leader, to

contribute to the welfare of the herd, to be physically and emotionally close to others, to exercise the functions which contribute to survival, to like oneself, to set up defenses against death, to find meaning in a life unlimited by one's ego, and various other motivating feelings that are not necessarily rational.

I believe that mysticism gone rampant is insanity, but that turning one's back upon it is unscientific, and attacking it is bootless. Attacks against mysticism arouse the most violent passions, and they are no different and no more useful than the attacks of the mystics against the agnostics.

Mysticism should not be attacked. It should be understood. This produces a certain sympathetic understanding as to why it appeals to so many, and what can be done to make it serve rational ends.

Did Russell overlook the good potential of mysticism because he was preoccupied with its evils? The answer would give us a starting point in bringing the mystics and agnostics closer together. As things stand, the Christians and some other religions fear and abhor the agnostics, and the agnostics are unsympathetic to the needs of the "tender-minded."

The tender-minded mystics have a body of thought that helps maintain the stability of their personality. The tough-minded agnostics have a body of thought that maintains theirs. Thus the mystic is "shook up" by a statement that "Jesus will punish you for riding your motor-bike recklessly, for He is the God of Probability." The agnostic will be "shook up" by a statement that Russell (the super-agnostic) was fundamentally a mystic and a "Christian" in attitude. Both reactions are cut from the same psychological cloth.

The brain generally does what the emotions dictate, and I don't think the emotional and the cerebral can be separated. The pragmatic and ethical use of the emotions for good ends is what I mean by Russellian mysticism.

(10)

Treasurer Katharine Tait reports, as of May 1, 1975:

Balance on hand (February 7, 1975).....	1244.52	
Income: Pledges and contributions.....	486.03	
Dues (new and renewals).....	<u>359.00</u>	845.03
		<u>2089.55</u>
Expenditures: Information Committee.....	850.18	
McMaster, Archives (30 subs).....	<u>90.00</u>	<u>940.18</u>
Balance on hand.....		1149.37

REPORTS FROM COMMITTEES

(11)

Committee on Applied Philosophy. See Items 33,34 (LOCAL CHAPTERS).

(12)

Information Committee (Lee Eisler, Chairperson):

Courses on BR. We wrote up a 2-page Questionnaire, to be sent to "Chairperson, Philosophy Dept." at 275 colleges and universities. We first sent it to our own BRS philosophers, asking for suggestions, and got many good ones. We then mailed the revised Questionnaire, a great improvement over the original, and got back 54. We suspect that a 20% response from heads of departments, who are very busy people, is probably pretty good; and if so, the credit should go to our BRS philosophers, whose suggestions converted the original Questionnaire into something a department head would be willing to take the time to read.

We then wrote up the results of the Questionnaire in a 4-page Report, and mailed it to the 275 institutions. (We enclose a copy of the Report.) We also mailed it to all publishers whose books are used in the courses, and to these publications read by philosophers: JOURNAL OF PHILOSOPHY, REVIEW OF METAPHYSICS, PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH, APA BULLETIN, and RUSSELL. Also to THE HUMANIST, HUMANIST IN CANADA, THE AMERICAN RATIONALIST.

One outstanding fact emerges from the Questionnaires: of the institutions responding, 83% give at least one course that is partly or exclusively on Russell. This suggests that interest in Russell, among professional philosophers, is very high.

We must not assume that our 20% sample is completely representative. Institutions that do give courses on Russell are probably more likely to answer the Questionnaire than institutions that do not; so the figure for all 275 institutions would probably be something less than 83%. Nevertheless, 20% is a respectably large sample, and we can take considerable satisfaction in the 83% figure.

We hope to achieve several things with the Questionnaire and Report: (1) to acquire information that would be useful (or at least, interesting) to teachers of philosophy; (2) to discover the state of current interest in Russell, among professional philosophers; (3) to stimulate additional interest in Russell, in philosophy departments, which could lead to an increase in the number of courses on Russell; (4) to bring the BRS to the favorable attention of philosophy departments; (5) to have a good reason for bringing the BRS to the attention of the publishers of Russell's books. (Re (4), several philosophers have joined the BRS as a result of the Questionnaire.)

We messed up one thing, somewhat, on the Report. In Item 19 (Page 3 of the Report), we failed to mention the name of the Bard paperback — it's HERTRAND RUSSELL SPEAKS HIS MIND — and we implied that it is still in print. It isn't. It is available today in a hardbound library edition at \$9.75, published by Greenwood.

(13)

Advertising. We will run our small classified ad in MENSA, THE PROGRESSIVE (August), ATLANTIC MONTHLY (August), HARPER'S (August), THE HUMANIST (July/August).

(14)

Philosophers Committee. See Item 23 (PHILOSOPHERS' CORNER)

(15)

Committee on Science (J.B. Neilands, Chairperson):

At the Annual Meeting there had been a proposal from JOE NEILANDS, that the Committee work to achieve 6 goals, if the BRS approved. There was opposition to some of the proposals (NL6-11). In view of the opposition, Joe reconsidered: "I think it may be easier for us to reach a consensus on something concrete, like nuclear power, as opposed to more esoteric items like accountability or funding in science. Accordingly, I have prepared a statement on nuclear power for submission to the Science Committee, and eventually to the membership."

Here is the statement, which has been approved by a majority of the Committee:

Nuclear Power and the Energy Crisis

The Committee on Science of The Bertrand Russell Society, Inc. has considered the question of nuclear power in relation to the persistent energy crisis and wishes to make the following recommendations:

1. Large scale fission reactors for generation of electricity should be phased out and no more units of this type should be constructed, pending solution of certain outstanding problems. Of the latter the safe disposal of the radioactive fission products is the most urgent. Fission reactors are inefficient and waste excessive amounts of heat into the environment. Nuclear plants are liable to sabotage and to theft of plutonium for purposes of blackmail, terrorism or military operations. Finally, the amount of insurance available for public and private sources is insufficient to requite all possible claims in the event of a large scale accident.
2. As a rational alternative to nuclear power we advocate an integrated program based on the immediate, stringent conservation of energy coupled to a longer range development of solar power as the single solution guaranteed to be compatible with maximum stabilization of the biosphere.

Committee on Science

Amy Block
J. B. Neilands

We are going to vote by mail, on whether the BRS should approve this statement. The last page of this Newsletter is a ballot, on which you can indicate your approval or disapproval.

We thank MARTIN GARSTENS, DAVE GREENMAN, ANITA LEVINE and BRUCE THOMPSON for sending their comments on the original proposals -- some with clippings and articles, including the following:

."Public Interest Report" on Nuclear Terrorism..."drafted by Dr. L. Douglas DeNike, a contributor to 'Bulletin of the Atomic Scientists' and author of a forthcoming book on radioactive crime and banditry."
(Sent in by ANITA LEVINE.)

. "Manifesto on Energy signed by 32 Scientists" — including 10 Nobel Prize winners — which says, "We can see no reasonable alternative to an increased use of nuclear power to satisfy our energy needs." (Sent in by DAVE GREENMAN, who is a power plant engineer, and thinks nuclear power is the best of the currently available alternatives.)

. Reprint of the "Congressional Record," Senate, 4/1/74, in which Sen. Abourezk says solar energy is entirely feasible and that the "AEC is trying to deceive the public into thinking that solar energy is 'way down the road' and 'decades away', and that Exxon, Gulf and Shell have bought up solar energy companies and are doing whatever is necessary to make that prophecy come true." (Sent in by AMY BLOCK.)

. Many newspaper stories on the dangers of plutonium as fuel. (Sent in by ANITA LEVINE.)

* We will lend any of this material on request.

* * * * *

(16)

JOE NEILANDS also sent us the following Letter to the Editor, "Chemical and Engineering News," April 7, 1975, Page 47:

Sir: I was greatly surprised in reading the report entitled, "Scientists debate pollutant thresholds," (C&EN, Feb. 17, Page 22) to find that the general consensus at the recent American Association for the Advancement of Science meeting is that pollutant thresholds exist below which human health is not adversely affected. For the last several years, all I have been reading and hearing is that there are no safe levels of carcinogens nor of radiation.

The higher the level, supposedly, the greater the number of cancer cases or of teratogenic effects. In addition, amply demonstrated synergistic effects of multiple chemical exposures and known wide variations in individual susceptibility must lower these threshold limits (if they exist) to vanishingly small quantities.

Before everybody climbs on the bandwagon in accepting this new consensus of experts, I suggest appropriate reflection be given to the following quote from Bertrand Russell. This brilliant mathematician and philosopher once stated that, "Even when the experts all agree, they may well be mistaken."

Werner A. Mukatis
Associate Professor of Chemistry
Bradley University

SHORT AND SWEET

(17)

"When I was young, I liked mathematics. When this became too difficult for me, I took to philosophy, and when philosophy became too difficult, I took to politics."

Reported by Steve Harvey, in BR's obituary, in the Los Angeles Times, 2/8/70; mentioned in "Thomas Jefferson: An Intimate Portrait" by Fawn M Brodie. Our thanks to Gary Slezak.

ABOUT BR'S WRITINGS

(18) BR's 2 audiences. BR wrote for 2 entirely different audiences. Philosopher Russell wrote for his fellow-philosophers. Citizen Russell wrote for the ordinary citizen.

Philosopher Russell wrote about such things as theory of knowledge, philosophy of mind, language, logic, mathematics, metaphysics.

Citizen Russell wrote about almost everything else (except esthetics): about happiness, marriage, morals, sex, politics, religion, science, nuclear disarmament, psychology, history, education, international relations, civil liberties, censorship, democracy, power, political systems, tyranny, cruelty, and unnecessary wars.

Many philosophers read Citizen Russell, but few citizens read Philosopher Russell. That is to be expected, because philosophers are also citizens, but relatively few citizens are philosophers.

Each audience takes considerable interest in what Russell has to say (to it):

Professional philosophers pay quite a lot of attention to Russell, to judge by the results of the recent BRS Questionnaire, sent to 275 colleges and universities, inquiring about courses on Russell. 83% of the institutions responding are currently — Spring 1975 — giving at least one course that is partly or wholly on Russell.

Ordinary citizens — quite a few of them — apparently want to read everything Russell ever wrote. Practically all of Russell's books — and there are many — are still in print. "Books In Print 1974" lists 74 entries under "Bertrand Russell, Author," which is a kind of record: Russell has the most books in print today of all the philosophers since Aristotle.

The BRS is open to — and welcomes — members of both audiences. About 1 BRS member in 5 is a professional philosopher; the others are ordinary citizens. Well, sort of.

(19) Booklist. We have a 3-page list of BR's books, compiled by Bob Davis. It is not for professional philosophers, not for Russellites, not for anyone who has read a fair amount of BR. But if you have read only a few Russells — or only in one field — then you might find this list helpful in letting you know what else is available. The list consists of titles (plus an occasional comment) grouped under these headings: biography, history, religion, science, education, fiction and anecdotes, social * philosophy, and miscellaneous essays. We will send it, on request.

ABOUT BERTRAND RUSSELL

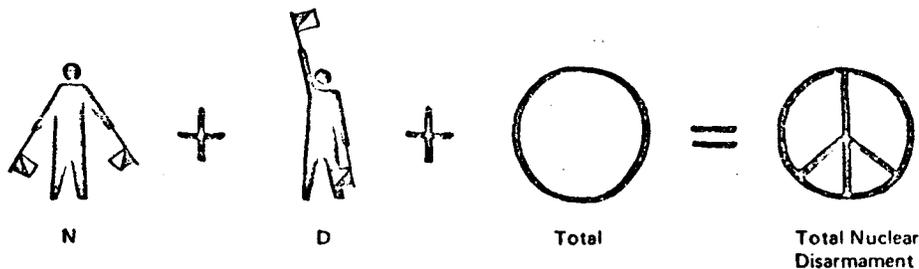
- (20) Peace symbol. AMY BLOCK sent us the following, from "Symbol Sourcebook," Page 53, by Henry Dreyfus, the American industrial designer:

PEACE

Controversy surrounds the origin of the ubiquitous peace symbol. It was introduced by pacifist Lord Bertrand Russell during Easter of 1958, when he marched at Aldermaston, England, campaigning for nuclear disarmament.

The most acceptable explanation of the design relates it to the international semaphore alphabet: N (for nuclear), D (for disarmament). These superimposed signals are surrounded by a circle indicating complete, world-wide, or total. Thus, total nuclear disarmament.

So today, this distinctive mark is universally a symbol for peace.



- (21) Dora Russell. The following, by Jill Turner, originally appeared in The Times (London), 10/2/74, under the caption:

The woman who refused to live in the shadow of Bertrand Russell

"Men do not yet realize how women's outlook is changing, nor attempted very seriously to adapt to that change." So wrote Dora Russell in a little book, "Hypatia: The Future of Women," published not 5 but 50 years ago.

Now, aged 80, Mrs. Russell could be taken for a woman 30 years younger. And as it became clear at the recent conference of the Rationalist Press Association, she had women's rights worked out long before most of the audience was born.

Dora Russell had seen "young mothers sobbing outside the polling stations because they had no vote." Characteristically, she acted on what she saw. As soon as she became eligible at 30, she stood as Labour parliamentary candidate for Chelsea. She lost, though with the highest vote won there for Labour in many years, and her talent for raising popular support has been hard-used ever since.

With Margaret Sanger and Marie Stopes, she was in at the beginning of the fight for birth control. The aim — then as now — was that every child should be wanted, but the strain of pregnancy on the mother's health was also considered. She found it was "four times as dangerous to bear a child

as to work in a mine, and mining was men's most dangerous trade."

Armed with this statistic, she led a deputation (including a rather bewildered H.G. Wells) to the Minister of Health demanding free advice on birth control. Fifty years ago, too, she campaigned for six weeks' paid maternity leave before and after childbirth — a claim still not acknowledged as a right.

Dora Russell would approve of the fact that I have not yet mentioned that she was Bertrand Russell's second wife. "No one," she claims, "knows the importance of being a person in one's own right better than I do." She wanted "Hypatia" to be published under the name Dora Russell rather than Mrs. Bertrand Russell and is still "infuriated" that it is sometimes misclassified among her husband's works. She admits to having lived "in the shadow of his reputation" and will tell how people would call on the pretence of wanting to meet her and then talk only to her husband, treating her as "the dispenser of tea."

She was in no great hurry to get married, and was certainly not one to take a back seat. When Bertrand visited Russia soon after the Revolution, she insisted on going, too. Posing as a tourist going to see the midnight sun, she made the journey via the North Cape.

She liked Russia as much as Bertrand hated it. He wrote: "Cruelty, poverty, suspicion, persecution formed the very air we breathed," while she felt "the spirit of the Revolution abroad in the land, the birth of a new culture." The Russian army, unlike the British, were "always dancing," she told me, "but Bertie reacted to them like an old liberal."

When Bertrand Russell was invited to lecture at Peking University — at a time when Mao Tse-tung was a junior librarian there — he said he would go only if Dora went, too. Telegrams located her in Moscow, and five days after her return, she left with him for China. Their views on China coincided rather more than on the Bolsheviks, but Bertrand caught bronchitis and was soon seriously ill with double pneumonia. Without the help of penicillin, she nursed him back from the brink of death — his death was actually reported in the Japanese and later the British and American press. Soon afterwards she found herself pregnant, and only then did she agree to marriage.

Dora Russell takes seriously the responsibilities of motherhood. She claims that children's rights are even more neglected than those of women. With her astounding knack of writing what it takes the public half a century to accept, she produced "In Defense of Children," in 1932. When I met her, she was reading similar ideas in a new paperback.

For 16 years, at first with Bertrand and later alone, she ran a progressive and much-maligned school. At the time, A.S. Neill considered her "the only other educator." Together at educational conferences between the wars, they found that sex, religion, and politics were taboo and not discussed. Her reaction was simple: "What else is there to talk about?"

The school at Beacon Hill drew most of its support from Americans. "Our friends in Bloomsbury dined out on made-up stories about us," Dora says sadly. "The British don't like children" Her school council was rather like the United Nations. Children had the same voting rights as adults and decided their own timetables, rules, and punishments. She says that it worked well — the children gained a sense of community and cooperation from a very young age. But she adds that her own children became, if anything, a bit too cooperative: "They don't fight for themselves in our competitive, savage society."

Dora refers to the school as a painful time in her life. Bertrand was anxious to have a third child but apparently unable to give her one. Their unconventional marriage, which permitted affairs, broke down when those

affairs led to children and ended in a battle of blame and fabrication. But her enthusiasm carried her through, first at the school and later as science editor of "British Ally," a magazine sent to Russia during the war. She was "disgusted" when it was stopped as a result of the Cold War.

But in reality her preoccupations range much wider. She was a founder member of the National Council for Civil Liberties in 1932, and more recently was on the Hampstead committee behind the Aldermaston marches. She completed the march five times and was arrested with the Committee of One Hundred. But as long as Bertrand Russell enjoyed the CND limelight, Dora was kept away from her natural place as a leader.

Dora Russell shares with her late husband the courage to fight for what she believes right, however unpopular. She also enjoys that unquestionable advantage when it comes to having faith in one's convictions: a powerful intellect. Her first-class degree and subsequent fellowship from Girton owed nothing to her famous husband. She delights in making a good intellectual point. "Well, I don't know about all this," she starts in a cheerful, no-nonsense manner. "It has always seemed to me that..." and says what everybody has been fumbling for.

Living a few miles from Land's End still cannot cut her off from public life. Her letters often appear in the press. Cyprus and private armies are her present worries. Closer to home, she is campaigning against the closure of village schools. "They're carting children away from their homes. How can they have any roots? Why can't the teachers travel?"

Her autobiography, "The Tamarisk Tree," is to be published by Elek/Pemberton in the spring.

We are indebted to KEN BLACKWELL for letting us know about this article.

FURTHERING BR'S PURPOSES

(22) Public Interest Science. BOB DAVIS has sent us the following book review from "Bulletin of the Atomic Scientists", February 1975, and written by its Editor:

"Advice and Dissent: Scientists in the Political Arena," by Joel Primack and Frank von Hippel. Basic Books, Inc., New York. 1974 299 pages. \$12.95.

FROM CARSON TO NADER: THE GROWTH OF PUBLIC INTEREST SCIENCE

What ought to be known widely throughout the general public will not be known, Bertrand Russell once wrote, unless great efforts are made by disinterested persons to see that the information reaches the minds and hearts of vast numbers of people.

"I do not think this work can be successfully accomplished except by the help of men of science... I think men of science should realize that unless something rather drastic is done under the leadership or through the inspiration of some part of the scientific world, the human race, like the Gadarene swine, will rush down a steep place to destruction in blind ignorance of the fate that scientific skill has prepared for it."

It is rather late in their book that Joel Primack and Frank von Hippel

come to those words of the great English philosopher, who embodied the principle of science in the public interest. But his spirit was there in the beginning. Sparks from the fires he lit burn brightly in the pages of "Advice and Dissent," which is a book about the second- and third-generation Lord Russells of the United States and some of the drastic things they have been doing.

Rachel Carson, a woman of science who heard the message more clearly than her male colleagues, launched the environmental revolution in the United States with her publication of "Silent Spring," which led ultimately (if tardily) to the banning of mass-application of DDT, despite the entrenched opposition of the chemical industry and the government's agricultural advisers.

Matthew Meselson, a biochemistry professor at Harvard, helped galvanize concern in the scientific community over the U.S. Air Force's chemical warfare in Vietnam, triggering an independent investigation by the American Association for the Advancement of Science which embarrassed the Nixon administration into abandoning its massive jungle spraying operation (long after the damage had been done.)

William A. Shurcliff, an administrator at the Harvard-MIT Electronic Accelerator, organized the objectors to sonic booms into a potent force which marshaled the technological arguments which shot down the supersonic transport despite its entrenched backing in industry, Congress and the federal government. Physicists in Seattle, Chicago and Cambridge likewise mobilized public sentiment against the anti-ballistic missile system.

And, on the basis of a crash course in nuclear reactor engineering, Dan Ford (an economist) and Henry Kendall (a physicist) forced the U.S. Atomic Energy Committee into a wrenching (and still incomplete) re-appraisal of the safety standards in its regulation of the burgeoning commercial nuclear power program.

Those are some of the heroes of "Advice and Dissent." Their successes and their setbacks help weave together a perceptive, useful and highly readable account of the major political battles of the last decade involving the applications of science and technology. But the real message of the book, as its title suggests, is the relationship between advice and dissent in the political arena.

The role of scientific adviser to the government can be a corrupting one even for the most eminent of scientists, say Primack and von Hippel. Even when good advice is ignored or patently misused, there are strong social and psychological pressures against the adviser "going public":

The high-level government adviser has typically undergone a long process of "socialization" in Washington during his slow climb up through the hierarchy of advisory committees. His self-esteem, not to mention his position in his organization and in the eyes of his colleagues, may not be unrelated to his advisory activities and his association with men in power.

It is becoming more and more clear, however, that to the extent that the administration can succeed in keeping unfavorable information quiet and the public confused, the public welfare can be sacrificed with impunity to bureaucratic convenience and private gain. Thus advisers who keep their information and analyses confidential in the interests of preserving their "effectiveness" may find that very effectiveness decreasing as a poorly informed and uncertain Congress and public become less and less able to call the administration to account for irresponsible actions.

The authors argue against continuation of the confidential client relationship between adviser and the executive branch of the federal government, contending that the obligation of the adviser is not to the agency which pays him but to the larger public. They say secrecy should be limited to matters of genuine national security and to proprietary trade information, and that government decisions would be sounder if the technical advice on which they were based were fully disclosed. It would help, too, to make technical advice more readily available to the other branches of government.

As for the dissenters, Primack and von Hippel urge a continued strengthening, within the scientific community and the public, of the public interest science tradition, to which they themselves as young scientists have made significant contributions. (Primack is assistant professor of physics at the University of California at Santa Cruz; von Hippel is a research scientist at the Center for Environmental Studies at Princeton University; both are increasingly being heard from as advisers and dissenters.) The movement will flourish, they suggest, so long as the activists continue to do their homework, force science and technology policy debates out into the open, and utilize the political processes which remain open in our democratic society.

Currently it takes an unusually adventurous and astute individual to be an effective public interest scientist. Such exceptional personalities are no more common in science than in other fields, and society has become too complex to depend for salvation on the activities of a few individuals. The challenge to citizens and scientists alike, therefore, is to civilize the environment of public interest science so that more scientists can contribute (through such methods as greater professional recognition for the work of public interest scientists)...

There seems to be an infinite variety of forms which public interest science can take. The public support exists, scientists want to become involved, and there are plenty of dragons.

Lord Russell would have agreed.

PHILOSOPHERS' CORNER

- (23) Philosophers Committee report, EDWIN E. HOPKINS, Chairman, Eastern Division: Plans for the BRS session at the next APA meeting (December 28, 1975) in NYC are moving ahead well. Quite a number of papers have been received to date, and the difficult job of selecting the 2 to be read and commented on at the session is now going on, with the help of DOUGLAS LACKEY and Carl Frank. The BRS program will be in the Program Issue of the JOURNAL OF PHILOSOPHY.
- (24) Not enough jobs. The "Review of the Week" in the (Sunday) "New York Times," April 13, 1975, had the following item:

PHILOSOPHERS OUT OF WORK

Professional philosophers have traditionally been absorbed into teaching, but about 500 of the 8,000 academic philosophers in the United States have lost their teaching jobs this year, and 2000 recent doctoral graduates in philosophy are unable to find places. Some have turned to such jobs as cab-driving.

The American Philosophical Association thinks this is a waste to society, and it has started a campaign to "sell" the value of the "thinking man." With their problem-solving ability and a little supplemental training in a specific field, philosophers should be qualified for a variety of jobs in government and business, says Professor Norman Bowie of Hamilton College, the Association's executive secretary. He says purists in the field don't like the idea.

"A philosopher's training in logic makes him a natural for computer programming, and some of our members have landed government jobs dealing with social trends," said Mr. Bowie. "Experience with decision theory can be applied to urban planning. Situations involving business and medical ethics and problems such as reverse discrimination are possibilities. An ombudsman's job is ideal."

While philosophers with doctoral degrees have almost always turned to teaching, philosophy majors who do not go on to graduate work generally have entered fields such as law, business, civil service and theology.

The Association is planning institutes and conferences for businessmen and government officials to see what can be done, and for university philosophy department chairmen to discuss possible changes in curriculum.

SPECIAL REQUESTS

(25) BRS Awards proposal. We submit the following proposal for the consideration of the members. Please send your comments and suggestions.

* We propose that the BRS make awards to outstanding individuals, on a regular or occasional basis.

An award should represent some cause or idea which BR championed. For instance, BR was very much against any kind of censorship. The reporter who, a year or so ago, preferred to go to jail rather than reveal the source of his information, could have been the recipient of, say, The Bertrand Russell Society 1974 Free Press Award. A few years ago, we might have given the Bertrand Russell Society Award for Moral Courage to Daniel Ellsberg.

We don't have much money now, so the award, at this point, could be simply a citation, a scroll, stating why we had chosen this particular recipient. If we come into money, we might add a cash prize — \$100?, \$500? \$1000? Also, if we succeed in having replicas made of the Epstein bust of BR, that could be an appropriate award.

The award recipient would be invited to attend a dinner at the Annual Meeting, where the award would be presented. The recipient might say a few words.

There ought to be an Awards Committee, to select nominees for the BRS Awards, and to write the citation that stated the nominee's meritorious acts. The Committee would submit its choice, and the citation, to all the members, by mail; the members would approve (or disapprove) the selection.

Any BRS member could nominate a candidate for the Awards Committee to consider, stating the nominee's qualifications.

Awards might be (a) for exposing and/or opposing hypocrisy, censorship, tyranny, cruelty, abuse of civil liberties, abuse of power, injustice, oppression, superstition, etc. — or (b) for promoting or furthering free press, population control, conservation, civil liberties, nuclear disarmament, world government, rationality in morality and elsewhere, democratic procedures, equality for women, happiness, and education.

As we see it, there are 3 benefits to making such awards: (1) An award highlights some aspect of BR's life or work, and therefore fits the BRS aim of spreading BR's ideas and furthering his purposes. (2) It may earn some publicity for the BRS. (3) The recipient will be pleased to receive recognition.

We've had the idea of BRS Awards for some time, but we must credit the Humanist Association of Canada for (indirectly) getting us to do something about it. We read the following in "The New York Times", March 29, 1975, under the heading "Notes on People":

The Humanist Association of Canada announced that its 1975 American Humanist award will be shared by Betty Friedan, the feminist writer, and Dr. Henry Morgentaler, whose conviction for performing abortions in a clinic rather than a licensed hospital was upheld by the Canadian Supreme Court. Dr. Morgentaler surrendered to the Montreal police Thursday to begin serving an 18-month sentence.

The Humanist Association of Canada has been making awards since 1967. Recipients have included Margaret Sanger, Brock Chisholm, Linus Pauling, Julian Huxley, Erich Fromm, Abraham Maslow, Benjamin Spock, Buckminster Fuller. Note that these are rather well-known names; that is one reason why newspapers print the story.

* Anyone interested in working on the Awards Committee should write PETER CRANFORD. (Dr. Peter G. Cranford, President, BRS, 2108½ Walton Way, Augusta, Ga. 30904.)

* And we repeat, please send any comments or suggestions on the awards idea to the Newsletter.

NEWS ABOUT MEMBERS

- (26) PETER CRANFORD, who originated the radio and TV quiz show, "The \$64 Question" -- later "The \$64,000 QUESTION" -- says it may soon return to the air.
- (27) ELIZABETH EAMES and KATHARINE TAIT spoke before the Philosophy Circle and local BRS chapter at McMaster University not long ago. The 2 talks were titled, "The Interaction of Russell and Wittgenstein," and "The Guinea Pig Speaks."
- (28) CORLISS LAMONT placed a large, 3/4-page ad in the "Review of the Week" section of the (Sunday) "New York Times" of June 1, 1975, that began:

TO OUR FELLOW AMERICANS!
DON'T LET PRESIDENT FORD
AND HENRY KISSINGER
DELUDE YOU ABOUT CAMBODIA!

Once again in the fracas over the Mayaguez the United States Government is trying to deceive the American people.

Most of the rest of the ad consisted of excerpts from an article by Wilfred Burchett in the "Guardian" of May 28, analyzing the Mayaguez affair, and advancing the view that "this latest episode in the U.S. tradition of gunboat diplomacy was a deliberately provoked pretext for showing the

tattered U.S. flag in Southeast Asia." "The evidence pointing to the sham character of the whole affair is overwhelming," says Burchett, who then cites evidence. (Unabridged copies of Burchett's article can be obtained * free of charge from the GUARDIAN, 33 West 17th Street, New York, N.Y. 10010.) The ad was signed by Corliss and Helen Lamont.

(29) CORLISS LAMONT had another ad in that same (Sunday) "New York Times" of June 1, 1975. This one was in the Book Review section. Here it is:

YES! There is a Solution!
HOW TO BE HAPPY
—THOUGH MARRIED

by Dr. Corliss Lamont, Author, Educator, Philosopher

Some common sense suggestions for improving marriage:
A brief guide for frustrated or perplexed married couples.
Topics covered are The Joy and Beauty of Sex, The Need
For Variety, Revised Wedding Services, Divorce as the
Worst Solution.

*"More useful than any ten of the current sex
manuals." DR. JOHN K. SHELBY*

Read the pamphlet, enjoy it, recommend it! Send 50c in coin
or check to:
BASIC PAMPHLETS, Dept. T61, Box 42, New York, N.Y. 10025

(30) HERBERT C. LANSDELL has kindly given us a copy — which we will lend on * request — of each of the following 2 papers:

"INS opinion about psychosurgery," a 3-page paper published in the "Bulletin of the International Neuropsychology Society," 11/74, signed by: H. Lansdell, Potomac Chapter, Society for Neuroscience.

"PSYCHOSURGERY: SOME ETHICAL CONSIDERATIONS," a 12-page paper published under the heading

"PROTECTION OF HUMAN RIGHTS
IN THE LIGHT OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS
IN BIOLOGY AND MEDICINE"

in "Proceedings of a round table conference organized by CIOMS with the assistance of UNESCO and WHO" at "WHO Headquarters, Geneva, 14, 15 and 16 November, 1973" and "distributed by the World Health Organization on behalf of the Council for International Organizations of Medical Science, Geneva 1974." The paper is by Dr. Herbert Lansdell, Psychologist, Laboratory of Neural Control, National Institute of Neurological Diseases and Stroke, Bethesda, Maryland, U.S.A.

(31) ANITA JOYCE LEVINE writes:

I was a candidate this March, 1975 for City Council here in San Antonio. My platform was to deal with our energy problems by bringing solar energy to San Antonio — we already have a working demonstration set of solar collectors on the roof of the workshop at my house — and to compel our City Public Service Utility to withdraw funding of the South Texas Nuclear Project, in which they are wasting a million dollars a month and will continue to do so for the next 8 to 10 years.... I lost the election because not enough money to spend on ads, but was able to influence another candidate on my place to go solar. He won!

- (32) HARRY RUJA did the 31-page bibliography that appears in "Bertrand Russell. A collection of Critical Essays," edited by D. F. Pears (Anchor Books, Garden City, N.Y. 1972), paperback. For the most part, it lists "only those of Russell's writings which are primarily philosophical."
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LOCAL CHAPTERS

- (33) Chicago area. GARY SLEZAK reports:

The Chicago-area chapter of BRS has met 3 times since I last reported (NL6-42). We have discussed "COH", "A Free Man's Worship", and the first half of "Human Society in Ethics and Politics."

Many of the comments about "COH" resembled those made by the first group (of non-Russellites) which discussed the book last July (NL3-16). Yet the criticism were fewer this time, due mainly, I think, to the fact that most of the members of the first group were not familiar with Russell's other works, unlike the members of the present group.

At our February meeting, we compared "A Free Man's Worship" with "COH". One person thought BR was more like Prometheus in "COH", while in "A Free Man's Worship" he was Atlas — supporting the heavens on his shoulders!

At our last meeting we discussed the first half of "Human Society in Ethics and Politics." I think it's one of BR's best popular books, but not everyone agreed. One member, a philosophy student, thought BR raised more questions than he answered, that he treated the subject simplistically. We had a good discussion of the ethical importance of free will (BR thought its importance exaggerated) and also of superstitious ethics.

We will discuss "Freedom and Organization: 1814 to 1914" at the next meeting, probably in July.

- (34) New York City area. This is a new chapter, or rather, it will be a new chapter, for it can hardly be said to exist yet. Meetings were postponed till Fall, for various reasons.

The chief movers, DON JACKANICZ and DAN MCDONALD, both at NYU, sent a letter to 18 NYC-area members, got favorable responses from 5, so the group should be able to start this Fall with a nucleus of 7.

They came up with an ingenious way of recruiting members for BRS: they made up small posters, each consisting of an interesting picture of BR with a short paragraph underneath that says in effect, if you are interested in BR, his work or ideals, write BRS for more information. One picture they used was the cartoon from "The Evening Standard", 9/21/61, that appears opposite Page 212 of Volume 3 of the "Autobiography." ("All right, for the last time who's the brains behind all this?") They posted their posters "here and there in the NYU area." We have had an inquiry as a result of the posters. Don and Dan suggest that other members might wish to do the same kind of thing.

NEW MEMBERS

(35) We extend a warm welcome to these new members:

Louise S. Biyal/Netherwood Road/Hyde Park,N.Y. 12538
C. Grant Brooks/PO Box 268/111C E. Crooked Hill Road/Pearl River,N.Y. 10965
Peter M. Calagna/1014 "G" Georgia/Huntington Beach, Ca.92648
Dr. William Eastman/Dept. of Philosophy/U. of Alberta/Edmonton,Alberta T6G 2E1/Canada
Dr. Mary Engel/Apt. 12G/4455 Douglas Avenue/Riverdale,N.Y. 10471

Dallas E. Foreman/ 1938 W.Alex.-Bellbrook Road/Dayton,Oh. 45459 .
Paul Halpern/4050 Conshohocken Avenue/Philadelphia,Pa. 19131
Donald D. Love/35 Killdeer Crescent/Toronto,Ont. M4G 2W7/Canada
Dr.Vincent E. Parr/225 West Bower Street/Harrison,Ar. 72601
Dr. Charles L. Reid/Dept. of Philosophy/Youngstown State U./Youngstown,Oh. 44503

Dr. Eugene Russell Shaw/5767 Sunset Drive/South Miami,Fl. 33143
Dr. Thomas W. Simon/Philosophy Dept./U. of Florida/Gainesville, Fl.32611

CHANGES OF ADDRESS

(36) John A. Butler/1-626 Broadway Avenue/Saskatoon, Sask./Canada
Robert K. Davis/2131 Cahuenga Blvd. #8/Hollywood, Ca. 90028
Richard A. and Rebecca Hyman(Mr. and Mrs.)/39c Christopher Drive/Stoughton,Ma. 02072
Andrew C. Ramsey/Apt.S/8204 S. Broadway/Whittier, Ca. 90606
Hildburgh Scheu/188 Lester Street, 1B/Waterloo, Ontario N2L 3W4/Canada

BULLETIN BOARD

(37) Little Blue Books, the first mass-marketed paperbacks, that were advertised in the old Saturday Evening Post in the days when it was the most influential medium in America (the 1920s), and -- like the Post -- sold for a nickel, are available. Order directly from Little Blue Books, Box 10, Girard, Ks. 66743. Here are the ones by BR:

Little Blue Books, 20¢ each: 1582 A LIBERAL VIEW OF DIVORCE. 1463 HAS RELIGION MADE USEFUL CONTRIBUTIONS TO CIVILIZATION? 677 WHAT CAN A FREE MAN WORSHIP? 1372 WHY I AM NOT A CHRISTIAN.

Big Blue Books, 50¢ each: 5839 AM I AN ATHEIST OR AN AGNOSTIC?(1949)
5864 AM I AN ATHEIST OR AN AGNOSTIC?(1950) 5544 CAN MEN BE RATIONAL?
5638 THE FAITH OF A RATIONALIST. 5332 HOW TO READ AND UNDERSTAND HISTORY.
5380 IDEAS THAT HAVE HARMED MANKIND. 5381 IDEAS THAT HAVE HELPED MANKIND.
5376 IS MATERIALISM BANKRUPT? 5543 IS SCIENCE SUPERSTITIOUS?5542 ON THE VALUE OF SCEPTICISM. 5345 AN OUTLINE OF INTELLECTUAL RUBBISH. 5545 STOICISM AND MENTAL HEALTH. 5289 THE VALUE OF FREE THOUGHT. 5546 WHAT IS THE SOUL?

QUESTIONS AND ANSWERS

- (38) Quotation tracked down. KEN BLACKWELL has supplied the source of the quotation, "Je suis libre, et le monde lui sera aussi," on the Russell medal offered for sale by the French government agency, Monnaies et Medailles (NL6-47):
"It comes from a letter BR wrote to Lady Ottoline Morrell on August 31, 1918, a date on which he was not free, as he was then enduring a prison sentence of up to 6 months for anti-war work. The exact English is, 'I am free, and the world shall be.' It appears at the end of the appendix to Chapter 1 of the second volume of BR's Autobiography."
- (39) Philosophy and literature. THOMAS W. SIMON asks whether any member "knows of any attempt to relate BR's philosophy with his literary works. I am working on this project and would greatly appreciate such information."
If you have information on this, please send it to the Newsletter and we will forward it.
- (40) BR on Kant. Can anyone help with the following? It "concerns Kant's famous statement in the 'Critique of Practical Reason' to the effect that two things fill his mind with awe: the starry heavens above and the moral law within. Somewhere Russell comments on it and expresses surprise or astonishment that Kant should have made such a statement." Where is BR's comment located?

(We are asking that answers to Items 39 and 40 be sent to the Newsletter for forwarding, rather than directly to the inquirers, as the simplest way for us to know when questions are answered; also, some answers may be suitable for the Newsletter.
- (41) "Human Society in Ethics and Politics." LEE EISLER asks whether anyone can explain this title, which has puzzled him for years.
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SUPPLEMENTARY REMARKS

- (42) "Philosophy". TRUMAN E. ANDERSON, JR. has this to say, on what ought to come under the heading of "philosophy" (discussed in NL6-17):

If the sole purpose of philosophy is to provide academicians with obscure language and abstruse concepts with which to dazzle one another in technical journals, then the "popular" writings may be only "mere journalism". To suggest that an essay on happiness is less philosophic than an essay on neutral monism is an insult to philosophy.

The study of philosophy is deeply endangered by those who feel that it is a technical matter comprehensible only by experts. The more speculative aspects of philosophy are intellectually challenging and exciting, but the more practical elements are of far greater value to the human race.
- (43) And here is part of what GENE TUCK had to say:

Philosophy renders logical certainty, an intellectual feeling. Common sense

renders psychological certainty, an emotional-instinctual feeling. As I would not call intellect emotion, so I would not call philosophy common sense. This latter is what I believe the "narrow" interpretation of "philosophy" would avoid-prevent.

Philosophers should philosophize about philosophy, if the word is to maintain its meaning. Otherwise meaninglessness is invited in, and the sky's the limit.

Ordinary people almost never talk about philosophy, so why call what they do talk about by that name? In the world of psychological man, logical man is scarce -- although his day is coming.

I would turn Russell's wit* completely around. Science is what we believe (psychological conviction) and philosophy is what we know (logical conviction.)

(*BR was asked, "What is the difference between science and philosophy?" BR replied: "Science is what you know, and philosophy is what you don't know, roughly speaking." Ed.)

GOOD QUOTES

(44) Against irrational behavior. DAN MCDONALD sends the following quote from "Cows, Pigs, Wars, and Witches," by Marvin Harris, a Columbia University anthropologist:

"I see no reason why the further indulgence of involuted, ethnocentric, irrational, and subjective modes of consciousness should result in anything markedly different from what we have always had: witches and messiahs. We don't need more weird vibrations, bigger psychotropic cults, and zanier head trips. I make no claim for the millenarian splendors that will come from a better understanding of the causes of lifestyle phenomena. Yet there is a sound basis for assuming that by struggling to demystify our ordinary consciousness, we shall improve the prospects for peace and economic and political justice. If this potential change of odds in our favor be ever so slight, I think we must regard the expansion of scientific objectivity into the domain of lifestyle riddles as a moral imperative. It's the only thing that's never been tried."

Dan adds: "The Harris book is concerned with the anthropological interpretation of so-called irrational behavior. Dr. Cranford originally formed the BRS to act as a grassroots campus movement. The Harris book can serve as a useful handbook for explaining why science and scepticism are better than blind acceptance of the contemporary world urban social order."

FUN & GAMES

- (45) Coal. Our thanks to AMY BLOCK for lending us "A Random Walk in Science," an anthology compiled by R. L. Weber. Page 107 -- the first page of a 2½-page article titled, "On the feasibility of coal-driven power stations" -- is reproduced on Page 25.
-

FINANCES

- (46) "What I Believe" financing reconsidered. We are going to reconsider whether or not the BRS should put up the money for 1000 copies of "What I Believe," in the manner described in NL6-12. We will vote yes or no, by mail. The last page of this Newsletter is the ballot. The cut-off date for votes to count is September 1, 1975. Please vote!

Here is the situation, as described in Newsletter #6, Item 12:

"What I Believe." The following was proposed by Douglas Lackey, and approved:

In order to induce a publisher to re-publish BR's 1925 essay, "What I Believe," as a separate paperback, BRS agrees to purchase 1000 copies (if it is published.) The book would probably sell for \$1 or \$1.30 retail. BRS's maximum commitment would be \$1300. Douglas Lackey undertakes to sell 250 copies per year, to his students; BRS would recover its money in 4 years.

The reason for the special interest in "What I believe" is that it states BR's social views concisely, and is a good, short introduction to BR for beginners.

This is the first time the BRS has undertaken to spend a not inconsiderable amount of money, and for a purpose other than growth or internal communication. Any member who has feelings about this, one way or another, is invited to express them in the Newsletter.

We now recommend a "no" vote for the following reasons:

. If the book is published, and BRS puts up the \$1300, that is slightly more than there is in the treasury, as of 5/1/75. It would leave the treasury empty, or slightly overdrawn.

. Money is needed for operating expenses -- for Newsletters, for recruiting new members, etc. -- and none would be available without borrowing.

. BRS, Inc. does not have assets, does not have a credit standing, and could not borrow money on its own. This means that some member(s) would have to guarantee a loan personally -- which no member ought to be asked to do.

. \$1300 is nearly twice as much as the BRS collected in dues during its whole first year of existence. It is a disproportionate commitment for BRS's slim resources.

. The proposal was approved by the members present at the Annual Meeting February 8, 1975. A maximum of 16 were present at the time of the vote. We think this is too serious a financial commitment to be decided by so few members. That is why we are asking everyone to vote on the issue.

We suggest that you vote right now. Please fill in the ballot (on the last page of this Newsletter) and mail it. Thanks!

(47)

Financing future projects. We can learn from our experience with undertaking to finance "What I Believe." If some project comes along that seems highly desirable but also calls for more money than is available, we can then put it to a vote; a "yes" vote by an individual would also indicate his/her willingness to be assessed a pro rata share of the cost, up to some stated limit. For instance, if you were to vote in favor of Project X, your "yes" vote would also indicate your willingness to be assessed up to, say, \$25, * to help cover the project's cost. We invite comments on this.

(48)

Contributions. So far this year — meaning since February 1975, the start of our second year — we have received cash contributions from PETER CRANFORD, LEE EISLER, MARTIN GARSTENS, ALFRED KWOK, CORLISS LAMONT, JOE NEILANDS, and GENE TUCK. Much appreciated...and much needed.
* If you like what we're doing, help pay for it with a contribution (if and when you can spare the money.) Send it to the Newsletter.

(49)

2nd year dues. When you receive a "Membership Renewal Request" — ie, a request for dues for your 2nd year of membership — please respond without delay. When your renewal time comes, you will receive only one renewal request.

ABOUT OTHER ORGANIZATIONS

(50)

BRS, Japan. Our thanks to KEN BLACKWELL for sending us the following article by Kazuteru Hitaka, a Director of The Bertrand Russell Society in Japan. It appeared in The Times (London) on May 7, 1975.

IMPACT ON INTELLECTUALS OF BERTRAND RUSSELL

Lord Bertrand Russell is foremost among the British philosophers who have influenced Japan. His impact on intellectuals there lay in his concept of freedom and equality and his theory of justice and reform.

Bertrand Russell introduced his ideas through "Kaizo", a leading magazine in Japan at the beginning of the century, in an article entitled "Theory of Social Reform". Until then Japan had been governed by feudalistic ideas and controlled by the police and the military. At a time when the curtain was about to rise on a new epoch it was fortunate for Japan that students, men of culture and intellectuals in Japan had already been enlightened by Russell's ideas.

His works were translated and published in Japan, one after another, and extracts from his writings appear in many school textbooks. They include "Practice and Theory of Bolshavism," "History of Western Philosophy," "On Religion," "On Power," "ABC of Relativity," "Marriage and Morals," "On Happiness." To this day Russell's works are esteemed by scholars working in philosophy, logic, mathematics, natural science, social philosophy, political thought and so on.

Russell is known to the Japanese as an active promoter of world peace as well as a leader in this cause. We were impressed by the fact that he was a leading worker for world peace until his death at the age of 97; had never

been daunted by the imprisonment inflicted on him, nor defeated by unjust powers.

The world scientists' conference (Pugwash conference) was proposed in a statement by Russell and Einstein. Other efforts of his for peace included a movement for the establishment of a federal world government, the Campaign for Nuclear Disarmament, the Committee of 100, The Vietnam Solidarity Campaign, as well as protests against the invasion by the Soviet Union of Hungary and Czechoslovakia.

These activities are held in Japan as those of a pacifist and a moderate. His book, "Has Man A Future?" has been praised unstintedly as a warning to mankind.

Russell is respected especially by young Japanese. They have been touched by his sincere attitude towards life in which he tried hard to seek truth without recourse to social conventions, and took a firm stand against unjust powers, supported by his ideology and convictions. He was neither biased nor swayed by dogma. Although he came from the British aristocracy, he devoted himself to the minority races and to the oppressed and loved people sincerely, even though it entailed risks to his life.

Russell taught young Japanese the way to humane living by his own example and his three-volume autobiography is very popular with them. His spirit will be kept alive forever among the Japanese.

(51)

BRS, Japan. Professor Tsutomu Makino has sent us "THE 10TH ANNIVERSARY ISSUE, BULLETIN NO. 23, THE BERTRAND RUSSELL SOCIETY, JAPAN MAY 1975". 22 pages * entirely in Japanese. We will lend it, on request.

Regarding Professor Makino's "READERS' INDEX TO THE SUBJECTS DEALT WITH IN BERTRAND RUSSELL'S BOOKS" (NL5-11), we had asked him if a BRS member could write him and obtain a copy, and at what cost. He answers that "your BRS can make and distribute copies for public use, without any royalty obligation," mentioning his name as compiler. Unfortunately we do not have money to do this, but we will lend our one copy on request. It is in English.

ADDENDA

(52)

Nobel Award. We came upon the following too late to include it where it properly belongs — in the section, ABOUT BERTRAND RUSSELL:

BR was awarded the Nobel Prize in Literature for 1950. This was the Presentation, as made by Anders Osterling, Permanent Secretary of the Swedish Academy:

"The great work on Western philosophy which Bertrand Russell brought out in 1946, that is, at the age of seventy-four, contains numerous characteristic reflections giving us an idea of how he himself might like us to regard his long and arduous life. In one place, speaking of the pre-Socratic philosophers, he says, "In studying a philosopher, the right attitude is neither reverence nor contempt, but first a kind of hypothetical sympathy, until it is possible to know what it feels like to believe in his theories, and only then a revival of

the critical attitude, which should resemble, as far as possible, the state of mind of a person abandoning opinions which he has hitherto held."

And in another place in the same work, he writes, "It is not good either to forget the questions that philosophy asks, or to persuade ourselves that we have found indubitable answers to them. To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do for those who study it."

With his superior intellect, Russell has, throughout half a century, been at the centre of public debate, watchful and always ready for battle, as active as ever to this very day, having behind him a life of writing of most imposing scope. His works in the sciences concerned with human knowledge and mathematical logic are epoch-making and have been compared to Newton's fundamental results in mechanics. Yet it is not these achievements in special branches of science that the Nobel Prize is primarily meant to recognize. What is important, from our point of view, is that Russell has so extensively addressed his books to a public of laymen, and, in doing so, has been so eminently successful in keeping alive the interest in general philosophy.

His whole life's work is a stimulating defence of the reality of common sense. As a philosopher he pursues the line from the classical English empiricism, from Locke to Hume. His attitude toward the idealistic dogmas is a most independent one and quite frequently one of opposition. The great philosophical systems evolved on the Continent he regards, so to speak, from the chilly, windswept, and distinctive perspective of the English Channel. With his keen and sound good sense, his clear style, and his wit in the midst of seriousness, he has in his work evinced those characteristics which are found among only the elite of authors. Time does not permit even the briefest survey of his works in this area, which are fascinating also from a purely literary point of view. It may suffice to mention such books as the "History of Western Philosophy" (1946), "Human Knowledge" (1948), "Sceptical Essays" (1948) (?) and the sketch, "My Mental Development" (in "The Philosophy of Bertrand Russell," 1951); but to these should be added a great number of equally important books on practically all the problems which the present development of society involves.

Russell's views and opinion have been influenced by varied factors and cannot easily be summarized. His famous family typifies the Whig tradition in English politics. His grandfather was the Victorian statesman, John Russell. Familiar from an early age with the ideas of Liberalism, he was soon confronted by the problems of rising socialism and since then he has, as an independent critic, weighed the advantages and disadvantages of this form of society. He has consistently and earnestly warned us of the dangers of the new bureaucracy. He has defended the right of the individual against collectivism, and he views industrial civilization as a growing threat to humanity's chances of simple happiness and joy in living. After his visit to the Soviet Union in 1920 he strongly and resolutely opposed himself to Communism. On the other hand, during a subsequent journey to China, he was very much attracted by the calm and peaceable frame of mind of China's cultivated classes and recommended it as an example to a West ravaged by wild aggression.

Much in Russell's writings excites protest. Unlike many other philosophers, he regards this as one of the natural and urgent tasks of an author. Of course, his rationalism does not solve all troublesome problems and cannot be used as a panacea, even if the philosopher willingly writes out the prescription. Unfortunately there are — and obviously always will be — obscure forces which evade intellectual analysis and refuse to submit to control. Thus

even if Russell's work has, from a purely practical point of view, met with but little success in an age which has seen two world wars — even if it may look as if, in the main, his ideas have been bitterly repudiated — we must nevertheless admire the unwavering valour of this rebellious teller of the truth and the sort of dry, fiery strength and gay buoyancy with which he presents his convictions, which are never dictated by opportunism but are often directly unpopular. To read the philosopher Russell often gives very much the same pleasure as to listen to the outspoken hero in a Shaw comedy, when in loud and cheerful tones he throws out his bold retorts and keen arguments.

In conclusion, Russell's philosophy may be said in the best sense to fulfil just those desires and intentions that Alfred Nobel had in mind when he instituted his Prizes. There are quite striking similarities in their outlooks on life. Both of them are at the same time sceptics and utopians, both take a gloomy view of the contemporary world, yet both hold fast to a belief in the possibility of achieving logical standards for human behaviour. The Swedish Academy believes that it acts in the spirit of Nobel's intentions when, on the occasion of the fiftieth anniversary of the Foundation, it wishes to honour Bertrand Russell as one of our time's brilliant spokesmen of rationality and humanity, as a fearless champion of free speech and free thought in the West.

My lord — Exactly two hundred years ago Jean Jacques Rousseau was awarded the prize offered by the Academy of Dijon for his famous answer to the question of "whether the arts and sciences have contributed to improve morals". Rousseau answered "No", and this answer — which may not have been a very serious one — in any case had the most serious consequences. The Academy of Dijon had no revolutionary aims. This is true also of the Swedish Academy, which has now chosen to reward you for your philosophical works just because they are undoubtedly of service to moral civilization and, in addition, most eminently answer to the spirit of Nobel's intentions. We honour you as a brilliant champion of humanity and free thought, and it is a pleasure for us to see you here on the occasion of the fiftieth anniversary of the Nobel Foundation. With these words I request you to receive from the hands of His Majesty the King the Nobel Prize in Literature for 1950."

At the banquet, Robin Fahraeus, Member of the Royal Academy of Sciences, made the following comment: "Dear Professor Bertrand Russell — We salute you as one of the greatest and most influential thinkers of our age, endowed with just those four characteristics which on another occasion you have regarded to be the criteria of prominent fellow men; namely, vitality, courage, receptivity, and intelligence."

BR's Nobel Lecture later became Chapter II of Part II of "Human Society in Ethics and Politics" (1955). The Chapter's title is "Politically Important Desires." The Lecture can be heard on Heritage LP A-1202, "Bertrand Russell Speaks," which is out of print. We will, on request, make a tape(cassette) * copy of the LP and send it to you, for the cost of the blank cassette(\$1).

This is Item 53 — Page 107 of "A Random Walk in Science," referred to in Item 45:

On the feasibility of coal-driven power stations

O R FRISCH

From *The Journal of Nuclear Physics* 3, pp 27-30 in commemoration of the 70th birthday of Professor Niels Bohr (October 7, 1955) at the Institutet for Teoretick Fysick, Copenhagen.

The following article is reprinted from the Yearbook of the Royal Institute for the Utilization of Energy Sources for the Year MMMCMLV, p1001.

In view of the acute crisis caused by the threat of exhaustion of uranium and thorium from the Earth and Moon Mining System, the Editors thought it advisable to give the new information contained in the article the widest possible distribution.

Introduction. The recent discovery of coal (black fossilized plant remains) in a number of places offers an interesting alternative to the production of power from fission. Some of the places where coal has been found show indeed signs of previous exploitation by prehistoric men who, however, probably used it for jewels and to blacken their faces at tribal ceremonies.

The power potentialities depend on the fact that coal can be readily oxidized, with the production of a high temperature and an energy of about 0.0000001 megawattday per gramme. This is, of course, very little, but large amounts of coal (perhaps millions of tons) appear to be available.

The chief advantage is that the critical amount is very much smaller for coal than for any fissile material. Fission plants become, as is well known, uneconomical below 50 megawatts, and a coal-driven plant may be competitive for isolated communities with small power requirements.

Design of a coal reactor. The main problem is to achieve free, yet controlled, access of oxygen to the fuel elements. The kinetics of the coal-oxygen reaction are much more complicated than fission kinetics, and not yet completely understood. A differential equation which approximates the behaviour of the reaction has been set up, but its solution is possible only in the simplest cases.

It is therefore proposed to make the reaction vessel in the form of a cylinder, with perforated walls to allow the combustion gases to escape. A concentric inner cylinder, also perforated, serves to introduce the oxygen, while the fuel elements are placed between the two cylinders. The necessary presence of end plates poses a difficult but not insoluble mathematical problem.

Fuel elements. It is likely that these will be easier to manufacture than in the case of fission reactors. Canning is unnecessary and indeed undesirable since it would make it impossible for the oxygen to gain access to the fuel. Various lattices have been calculated, and it appears that the simplest of all—a close packing of

BALLOT

(54) Issue #1: Should the BRS finance the publication of "What I Believe," as described in Item 46?

We recommend "no".

Please vote "yes" or "no": Yes() No() (Check one.)

(55) Issue #2: Should the BRS give its approval to the Science Committee's statement on nuclear power, set forth in Item 15?

Please vote "yes" or "no": Yes() No() (Check one.)

Remarks (optional) _____

Please remove this page from the Newsletter and mail it to The Bertrand Russell Society, Inc., R.D. 1, Box 409, Coopersburg, Pa. 18036.

Note: To have your vote count, your ballot must be postmarked no later than September 1, 1975.

NEWSLETTER #8
October 1975

- (1) Arrangements for the forthcoming Annual Meeting are discussed (3-10). Travel expense will be deductible for some (8). The Science Committee statement on nuclear energy is adopted (27). BRS will not finance "What I Believe" (25). Ken Blackwell provides a book-list (29). "75 Years of Rationalism" (56). This issue has an index, in 2 parts (2)(64.5). Numbers in parentheses are item numbers, not page numbers. An asterisk in the left column indicates a request or an offer to lend.
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- (2) Index. Annual Meeting: time and place (3), schedule (4), room reservations (5), comments (6), Sunday morning meeting (7), tax-deductible travel (8), electing directors (9), by-laws (10). President's Report (11). Vice-President's Report: Annual Meeting suggestions (12), Los Angeles next?(13) Universal Human Rights Committee (14), (Item omitted) (15). Treasurer's Report (16). Applied Philosophy Committee and ethics (17). Finance Committee (18). Information Committee: advertising and inquiries (19), American Rationalist item (20). Committee on Science: nuclear statement adopted (21,27). Hiroshima Day address (22,69). (Item withdrawn) (23), Public Service (N.J. utility)(24). Results of voting: "What I Believe" (25). Were we fair? (26) Nuclear statement vote (27), Sen. Gravel's Newsletter (28). Blackwell's book-list (29). Essays for non-philosophers (30). Alley cat (31). Philanderer (32). Two books on BR (33). BR display (34) On the environment (35). Indiana essays (36). BRS at APA (Pacific Div.) (37). On women's rights (38). Fresno Chapter (39). Political asylum (40). Pugwash Symposium (41). New members (42). New addresses (43). Male/female ratio (44). Autographed photo (45). Political hodge-podge (46). Corrections: BRS Awards (47), misspelled name (48), sample, not response (49). "Philosophy" (50). "The Guardian" (51). Recommended reading (52,53). Foreign, add \$5 (54). Contributions (55). "75 Years of Rationalism" (56). Index, Part 2 (64.5)
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ANNUAL MEETING, DECEMBER 26-27-28, 1975

- (3) The place: Hotel Tudor, 304 East 42nd Street, New York, N.Y. 10017. Phone: (212)986-8800.

- (4) The schedule:

Friday (Dec. 26) 8 P.M. to midnight. Film and business meeting #1

Saturday (Dec. 27) 9 A.M. to noon. Business meeting #2

Noon to 2 P.M. Lunch (unscheduled)

2 to 6 P.M. Business meeting #3

6 to 7 P.M. Red Hackle Hour

7:30 to 9 P.M. Banquet

9 P.M. to midnight. Business meeting #4

Sunday (Dec. 28) 10 A.M. to 1 P.M. BRS session at APA
(Statler-Hilton Hotel, 7th Avenue at 33rd Street)
1 to 2:30 P.M. Lunch (unscheduled)
2:30 to 5 P.M. Business meeting #5, if needed

(5) Reserving a room: you will need lodging for 2 nights, Friday and Saturday, December 26 and 27. A single room costs \$14, a double-bed or twin-bed room costs \$20. No deposit is required, unless you expect to arrive after 6 P.M. We have applied for certification, to eliminate the local 8% tax. To get these rates, mention BRS, when writing to reserve. Write Mr. Thomas D. Damberg, Hotel Tudor.

(6) Comments:

- (a) We are at the Hotel Tudor again because we found it satisfactory the past 2 years and because its prices are modest for New York.
- (b) If you arrive Friday afternoon, phone Peter Cranford on the house phone, and let him know you have arrived. We will gather in Peter's room.
- (c) At about 6:30 P.M. we will move to the Hotel Tudor dining room for an informal meal, and be there until we move to the Carriage Room for the 8 P.M. meeting.
- (d) The Saturday night banquet will be in the Hotel Tudor dining room ("Three Lions Pub") and we will have it exclusively as a private dining room. Choice of sliced steak, broiled chicken, broiled fish. Cost, including a drink and tip, is \$10.50. Pay then.
- (e) We will try to have information on restaurants in the area, if you wish to go elsewhere for lunch Saturday and Sunday.
- (f) Note that the Sunday morning session is at a different location. It's where the American Philosophical Association meets (Statler-Hilton Hotel.)
- (g) If there should be last minute changes in schedule, we will leave the revised schedule at the Hotel Tudor front desk.
- (h) Bob Davis suggests making travel reservations early, because of the Christmas crunch. For more of his suggestions, see (12).
- (i) Please use the last page of this Newsletter to let us know that you plan to attend (if you do.) It will help our planning, if we can learn in advance how many members expect to attend.

(7) The Sunday morning meeting is being held under the auspices of the American Philosophical Association, at their hotel (Statler-Hilton). Papers on BR will be read, and discussed, by professional philosophers. For the program, see (65); for abstracts (66). This is the 2nd year in a row that the BRS has a session at APA, and we expect it to be an annual event, chaired by ED HOPKINS, who conceived it and administers it.

A word to non-professional philosophers: This is going to be pretty heady stuff, and non-professionals may not be able to follow it. As we know, BR wrote for 2 entirely different audiences; this is the other audience. Nevertheless we think you will want to attend this session, to get an idea of the kinds of things BR dealt with in this area -- and that professional philosophers continue to work on. Courage!

(8) Tax-deductible travel to meetings. Some, but not all, BRS members are entitled to deduct the cost of travel, lodging and meals, to attend the Annual Meeting, the IRS has informed us. These members fall into 2 groups:

- (1) Professional members -- including philosophers, educators, sociologists, historians, economists, psychiatrists, psychologists, etc. -- who benefit in the field of their professional competence through their membership in the BRS.

(2) Essential members. This refers to members whose presence is essential to the proper conduct of the Meeting. This includes directors, who elect the officers at the Meeting; officers, who conduct the meeting; committee chairpersons, who report to the Meeting; and committee members who amplify the chairperson's report.

Note: If you take a tax deduction, you must also report it to the BRS Treasurer, Kate Tait. (Dr. Katharine Tait, c/o Reischer, 1300 N. Barton, Arlington, Va. 22201.) The BRS is required to report it as income — even though it pays no tax on income — when income exceeds \$5000.

(9) Electing directors. At the Annual Meeting, members present will be asked to vote for directors.

We think the person best qualified, at this point, to recommend a slate of directors is Peter Cranford, who has been in communication with more members than anyone else, and more often, and who has — we think it has been demonstrated — a sound intuition in these matters.

We will therefore list the 12 members whom Peter recommends as directors.

However, this is not a closed affair. Any member may nominate members as candidates. If you wish to nominate someone, send us the member's name (use the last page of this Newsletter), along with a few brief remarks saying why you are nominating him/her.

At the Meeting, members will elect 12 of the candidates.

Here is Peter's list of 12: ANDERSON JR., ARKIN, BLACKWELL, CRANFORD, DAVIS, DENONN, EISLER, GARSTENS, NEILANDS, PITT, SLEZAK, TAIT.

The lines of authority — within the BRS — go as follows: members elect directors; directors elect officers; the President appoints committee chairpersons; committee chairpersons appoint committee members.

(10) By-Laws. The Bertrand Russell Society, a non-incorporated entity formed in February 1974, has been replaced by The Bertrand Russell Society, Inc. The BRS Constitution must be replaced by the corporation's by-laws. These are now being drawn up and will follow the lines laid down in the Constitution. They will be submitted to the members for approval or modification, probably at the Annual Meeting.

REPORTS FROM OFFICERS

(11) President Peter G. Cranford reports:

The Society was born early in 1974 and the immediate problem was the danger of a still-birth. This danger we survived. During the next twelve months we carefully felt our way as to what we were going to do, but held firm to the idea of "spreading his ideas" and trying anything that gave hope of establishing beachheads of activity.

The main accomplishments of 1975 are these: The organization is running smoothly and promises to continue to do so. We are a legally tax-exempt foundation in excellent standing with the Internal Revenue Service. Our finances, though limited, are in good condition. We are fulfilling our purpose of "spreading his ideas" through a magnificent Newsletter and through our promising relationship with the American Philosophical Association. These two "beachheads" are open-ended and give us unlimited opportunities for the expenditure of money and energy.

We have other beachheads in the making. The most promising at this time is that of the Science Committee, which is concerning itself with problems of some magnitude. Our first national recognition may well come from this source.

It is now clear that we have the means of permanently funding the Society. We place small ads in national journals announcing the existence of the Society. This draws members. With their fees we are able to finance the Newsletter. The Finance Committee then raises additional funds from those desirous of making further contributions on an annual basis, and from other sources. (Some members contribute by Christopher-type activities that they finance themselves.)

Our December 1975 Annual Meeting should be by far our best. The first two were very informal affairs, but this one will be much better organized. Bob Davis and Lee Eisler have already begun work on it and I appreciate their relieving me of this responsibility.

Our most important task in 1976 will be to capitalize on the great pool of intelligence, liberal thinking and Russellian motivation of our members.

(12) Vice-President Robert K. Davis reports:

My summer business crush is drawing to a close and I can again attend to more BRS business. I shall be in contact with more members. I intend to visit new members in Southern California.

Regarding the Annual Meeting: In view of the travel problem at Christmas, we view the 27th (Saturday) as being the major day for serious business. Officers and Chairpersons plus anyone else with business for the Meeting should arrive as early as possible Friday, to attend to last minute details and prepare for a smooth presentation at the Meeting. Members who wish to propose something or conduct business at the Meeting should write to me, with copies to Peter and Lee (or use the last page of this Newsletter) — as soon as possible, please, since the agenda has to be organized well before the Meeting.

(13) Concerning Joe Neiland's suggestion for alternate meeting places (NL7-3): I would be happy to organize a meeting here in Los Angeles, if the members wish it. We are gaining members here, and such a meeting might spur us on. Maybe I can get Disneyland to add a Philosophers' Ride to Fantasyland — perhaps a myriad of logical symbols carrying people on abstruse journies!

(14) When the BRS was founded 2 years ago, Katharine Tait and I were responsible for the Universal Human Rights Committee (then called the International Civil Liberties Committee.) We felt that the mistreatment of human beings had been a matter of great concern to ER, and continues to be to many of his followers. Both Kate and I are officers, and have not had time to do much on this committee. I have written a few letters; that is about the extent of it. Lately, however, I have received some letters of interest from new members; I intend to write them, and ask that other interested members write me. Perhaps we can come up with some ideas and action plans by the time of the Meeting.

(16) Treasurer Katharine Tait reports, as of August 1, 1975:

Balance on hand (May 1, 1975).....	1149.37	
Income: Pledges and contributions.....	542.99	
Dues (new & renewals).....	<u>166.00</u>	708.99
		<u>1858.36</u>
Expenditures: Information Committee.....	139.47	
McMaster, Archives (11 subs)	33.00	
Membership refund	12.00	
Contribution refund	<u>100.00</u>	284.47
		<u>284.47</u>
Balance on hand.....	1573.89	

REPORTS FROM COMMITTEES

(17) Applied Philosophy Committee (Martin A. Garstens, Chairperson:)

While attending a music festival at Skidmore College (Saratoga Springs), I heard an amazingly well-presented series of lectures on ethics by a Professor Rucker of this college. Just the sort of thing (with modifications) for applied philosophy. It was a sort of Socratic dialogue, done with immense skill. I think discussions of ethics may constitute the heart of what we can do in applied philosophy. I am looking into this very thoroughly, and when Russell discussions begin here again, I plan to center it around Russell's (and other's) views on ethics. I think we need to clearly define the new ethic for our time and learn to live according to it. There is much confusion in this area.

(18) Finance Committee: the new Chairperson, Truman E. Anderson, Jr., has been out of the country since his appointment, and has nothing to report at this time.

Information Committee (Lee Eisler, Chairperson:)

(19) Advertising and inquiries: We have begun to keep track of the number of inquiries (about the BRS) that we receive, as a result of advertising. Our August advertising was particularly heavy; our ad appeared for the first time in HARPER'S MAGAZINE, HARPER'S WEEKLY, BOOKLETTER, ATLANTIC MONTHLY, THE PROGRESSIVE, THE NATION, THE NEW REPUBLIC, in addition to our old stand-by, SATURDAY REVIEW. Such a large amount of advertising is not normal for us (too expensive), but we were mostly trying out new publications to see what results they produce.

During August, we received 41 inquiries, during September 44, a total for the 2 months of 85, which is quite a lot. 8 persons enrolled in August, 14 in September, a 2-month total of 22. Thus about 1 inquirer out of 4 enrolls — from this particular mix of publications.

- (20) "The American Rationalist" gave a brief digest of BRS's "Report on Courses on Bertrand Russell" in its July-August 1975 issue.

Committee on Science (J. B. Neilands, Chairperson):

- (21) The Committee's statement, "Nuclear Power and the Energy Crisis," has been adopted as the official BRS position, as indicated in (27).
- (22) Hiroshima Day address was given by JOE NEILANDS at the Glide Memorial Church in San Francisco; "Nuclear Power Means Atomic Bombs and Radioactive Garbage." (69) provides the full text.
- (23) (Item withdrawn, pending confirmation.)

- (24) HERMAN LEFKOWITZ informs us that Public Service Gas & Electric Co. (N.J.) has distributed, with its July customer service bills, a reprint of "Manifesto on Energy Signed by 32 Scientists." It favors nuclear energy (NL7-15).

THE MEMBERS VOTE

- (25) "What I Believe:" should the BRS finance its publication, as described in NL7-46? 31 "no" votes, 2 "yes" votes. Consequently, the BRS is not committed to financing the publication of this short essay at this time. We think this makes good sense, since we don't have the funds. However, we would very much like to see WIB published as a separate short book, a view which members expressed even while voting "no".

DOUG LACKEY writes (8/1/75): "Thus far, E. P Dutton have expressed no interest in republishing WIB, even with a guaranteed pre-sale of 2000 copies paid for from my own funds." Accordingly, even if the BRS vote had gone the other way, it would not have made any difference: it would not have induced Dutton to publish.

- (26) Did we stack the cards against financing, by saying "We recommend 'no'" on the ballot? GARY SLEZAK and HERNARD WHEELER think we did. Presumably their objections are based on the idea of "No electioneering near the polls." We don't think the analogy is valid, but that's only our opinion.
* What's yours?

- (27) Nuclear statement: should the BRS approve the Science Committee's statement, as set forth in NL7-15? 25 "yes" votes, 7 "no" votes, 1 abstention. The statement is now the official BRS position on energy.

Two members who favor the statement are not fully satisfied with it. Neither ANITA JOYCE LEVINE nor JIM McWILLIAMS want solar power to be the sole alternative, excluding wind, geothermal, ocean thermal.

- (28) Not out front. JOE NEILANDS writes (8/14/75): "The Union of Concerned Scientists has hustled 2300 signatures from scientists denouncing nuclear power — which makes us not exactly out in front in the BR tradition!" Senator Mike Gravel's Energy Newsletter reports it this way:

Some 2,300 scientist, engineers and technologists have called for a cut-back in America's nuclear power program. In a statement prepared by the Union of Concerned Scientists, they say the U.S. should develop a national policy of conservation and non-nuclear energy.

This statement was released in Washington August 6, the 30th anniversary of the atomic bombing of Hiroshima. The scientists said their "early enthusiasm" for nuclear power has been "eroded" by concern about radioactive wastes and the link between nuclear power and nuclear weapons technologies.

Our thanks to DAN McDONALD for sending the Gravel Newsletter.

ABOUT BR'S WRITINGS

- (29) Blackwell's book-list. We enclose, with this Newsletter, a 4-page Russell book-list, prepared by KEN BLACKWELL. It sorts BR's books into 17 categories and can be used as an aid in studying BR's thought. It speaks for itself, so we will say no more about it here other than that we are delighted to have it.
- (30) Not for philosophers only. Some of the papers presented at the Russell Symposium at Indiana University in 1972 — they are listed in (36) — are of general interest: those by Wollheim, Nakhnikian, Schoenman, and Sherman. They are the last 4 on the list.
-

ABOUT BR

- (31) Alley cat. Complimentary remarks about BR can be found by the carload. Uncomplimentary remarks are not in short supply either. The following excerpt from "En Route to 'The Waste Land'" by T. S. Matthews ("The Atlantic", January 1974) contains both kinds:

For some months the Eliots lived with Vivienne's parents in Hampstead. Then Bertrand Russell, who at Harvard had wished Eliot would speak up more, and was grinned at, with an admiring grin, as "Mr. Apollinax," encountered his well-remembered pupil one day in Oxford Street. Renewed acquaintance warmed to cordiality, and led to introductions: to Lady Ottoline (Russell's mistress at the time) and all the Comus crew that battered on her at Garsington Manor for well-fed weekends — Leonard and Virginia Woolf, Katherine Mansfield, Middleton Murray, Aldous and Maria Huxley, Vanessa and Clive Bell, Duncan Grant, Lytton Strachey, and lesser lights. It led also to a ménage à trois.

Bertrand Russell had a first-rate mind, humane aspirations, and the sexual morals of an alley cat. Although he strongly resembled Tenniel's illustration of the Mad Hatter, he was apparently attractive to some women; and many women helplessly attracted him. He now invited the impoverished Tom Eliots to come live with him in his small London flat. Only a very innocent or a very sophisticated couple would have accepted the offer. The Eliots were not sophisticated.

...

In January, 1916, Eliot wrote him an effusively grateful letter:

Dear Bertie: This is wonderfully kind of you; really the last straw, so to speak, of generosity. I am very sorry you have to come back, and Vivienne says you have been an angel to her...I am sure you have done everything possible, and handled her in the very best way; better than I. I often wonder how things would have turned out but for you. I believe we shall owe her life to you, even.

Russell explains this letter, or partly explains it, in a deadpan footnote that may or may not reveal more than he intends: "Mrs. Eliot was ill and needed a holiday. Eliot, at first, could not leave London, so I went first with her to Torquay, and Eliot replaced me after a few days." Did Russell seduce Vivienne; and was Eliot, for at least a time, unaware of the fact? The probable answer to both questions, in the light of the circumstantial evidence and of the characters concerned, is yes.

...

Bertie's angelic handling of Vivienne was not the only reason for Eliot's gratitude. Russell's conscience, which was sleepy only in sexual affairs, troubled him about some debentures he held, with a face value of 3000 pounds, in an engineering firm that was making munitions: "Russell was a pacifist at the time, so he handed over the debentures to Eliot. The small but steady income from them was a great help. (Eliot kept the debentures for some years and finally returned them.)"

Thanks to BERNARD WHEELER for sending us this article.

(32)

Philanderer. From "Walter Scott's Personality Parade" — "Want the facts? Want to learn the truth about prominent personalities? Want informed opinion? Write Walter Scott" — a page in "Parade, The Sunday Newspaper Magazine" of August 31, 1975, in "The Pittsburgh Press":

Q: Can you tell me if Bertrand Russell, the great British philosopher, was also a great philanderer? B. Dreher, Cambridge, Mass.

A: Yes. He slept with pretty nearly every female he could get his hands on. An excellent book by one of his wives, Dora Black Russell, provides the details. It is an autobiography, "The Tamarisk Tree: My Quest for Liberty and Love," published in London by Elek.

This looks remarkably like a question dreamed up by a publisher's publicity department in an effort to sell more copies of a book. Thanks to JAMES WILLIAMS for sending us this item.

(33)

2 new books on BR, that we mentioned earlier — "My Father, Bertrand Russell," by KATHARINE TAIT (NL3-38) and "Bertrand Russell: A Life and Times," by Ronald W. Clark (NL5-15) —are about to appear, in October or November. Our thanks to MARTIN GARSTENS, who saw the announcement in "The Washington Post" of 8/31/75. For later information on Kate's book, see (57).

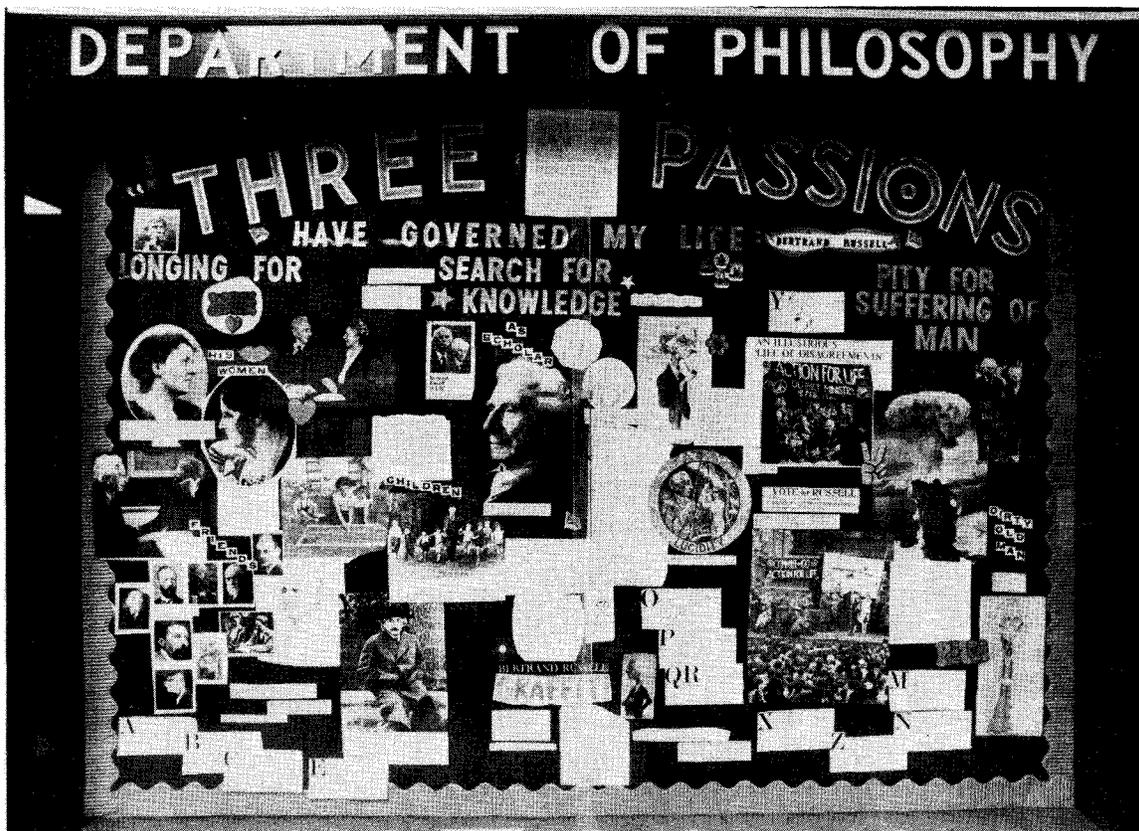
(34)

BR display. Promoting the study and spread of BR's ideas is a major aim of the BRS, and there are many ways of going about it. One of the most innovative and appropriate, we think, is the splendid Russell Bulletin Board Display pictured below. It was created by Susan Hunt, one of Professor CHARLES R. MAGEL's students at Moorhead (Minnesota) State College.

We like it because it looks attractive and interesting, and seems likely to stimulate interest in BR; and it does so where it can do the most good: on a college campus. (We think that the most effective way of spreading BR's ideas is by exposing college students to them.)

Ms. Hunt thought this up all on her own. "I cannot share any of the credit," says Professor Magel, and adds: "In color it is rather spectacular."

Our congratulations to Ms. Hunt.



PHILOSOPHERS' CORNER

(35)

BR and the environment. The present environmental crisis has produced a flurry of academic activity in the search for an appropriate philosophical and ethical stance towards the environment. Bertrand Russell's philosophical ideas play a prominent role in several papers recently written by GEORGE SESSIONS, which trace the historical development of Western man's anthropocentric indifference to the non-human environment. On several occasions, BR shied away from being labeled a "humanist", claiming that this philosophical orientation placed too much importance on the centrality of man in the scheme of things. BR professed an affinity for Spinoza's more cosmic orientation, and throughout his long career, stressed the compatibility of a mystical sense of the unity, and respect for the totality, of Nature with the rationalistic scientific approach. The papers argue that it is this philosophical attitude of BR's which is needed as the basis for a contemporary ecological world-view.

These are the papers:

- . "Anthropocentrism and the Environmental Crisis," Humboldt Journal of Social Relations. Vol. II, No. 1, Fall, 1974
- . "Panpsychism vs. Modern Materialism: Some Implications for an Ecological Ethic."

* We will lend them on request.

For a similar attitude toward the environment by another author, see (63).

(36)

Indiana symposium essays published. We have received a complimentary copy of BERTRAND RUSSELL'S PHILOSOPHY, edited by George Nakhnikian, from its publisher, Barnes & Noble. It consists of 14 essays written for the symposium on BR held at Indiana University, March 9-11, 1972. Most of the essays are arranged in pairs; the second member of each pair is written in response to the first. These are the essays:

- . Frederic B. Fitch, "Toward Proving the Consistency of 'Principia Mathematica'"
- . John Myhill. "The Undefinability of the Set of Natural Numbers in the Ramified 'Principia'"
- . Nino B. Cocchiarella, "Formal Ontology and the Foundations of Mathematics"
- . Roderick M. Chisholm, "On the Nature of Acquaintance: A Discussion of Russell's Theory of Knowledge"
- . Wilfred Sellars, "Ontology and the Philosophy of Mind in Russell"
- . Romane Clark, "Ontology and the Philosophy of Mind in Sellars' Critique of Russell"
- . David Pears, "Russell's Theories of Memory 1912-1921"
- . W. C. Salmon, "Memory and Perception in 'Human Knowledge'"
- . Grover Maxwell, "The Later Bertrand Russell: Philosophical Revolutionary"
- . W. C. Salmon, "Russell on Scientific Inference or Will the Real Deductivist Please Stand Up?"
- . Richard Wollheim, "Bertrand Russell and the Liberal Tradition"
- . George Nakhnikian, "Some Questions about Bertrand Russell's Liberalism"
- . Ralph Schoenman, "Bertrand Russell and the Peace Movement"
- . Edward Sherman, "Bertrand Russell and the Peace Movement: Liberal Consistency or Radical Change?"

- (37) BRS at APA (Pacific Division.) JACK PITT and HARRY RUJA held a BRS session at the March 27th meeting — in San Deigo — of the American Philosophical Association, Pacific Division. The meeting's time and place got fouled up, and "only a few people managed to discover us," says Jack. Happily, one who did was BILL EASTMAN. "But we did have a productive discussion of the aims and activities of the BRS," says Harry, who adds, "Jack and I need to consider whether we will arrange something for the next meeting of the Pacific Division, in Berkeley in spring."

* * * * *

For more PHILOSOPHERS' CORNER items, see (59-68).

SPECIAL REQUEST

- (38) BR on women's rights: quotations wanted. When someone inquires about the BRS with a view to joining, we send what we call our "information package", consisting of a handful of pages that give various bits of information about the BRS and BR.

We have become aware of a conspicuous gap in the present package: nothing in it indicates that BR was one of the earliest champions of women's rights.

- * If you know of any quotations from BR's writings — or any incidents in his life — that show this, please send it to the Newsletter (address on Page 1.)
-

LOCAL CHAPTERS

- (39) Fresno. JACK PITT reports: "The local BRS has merged with The Philosophical Society here at the University (California State). The hope is that it will represent the community wing of the Society."
-

NEWS ABOUT MEMBERS

- (40) DONG-IN BAE has been granted political asylum in West Germany, where he is studying for his doctorate. "I regard it as a shame that I have had to win the right of political asylum in a foreign country. It is painful that there are so many human beings 'living' under both tyrannies in Korea and that I have to remain here." Ideally, he says, he would like to be a free-world citizen, "though I am of course grateful to West Germany."

(41)

KOUJI TOMIMORI writes that he attended the Pugwash Symposium held in Kyoto, August 28-September 1. Speakers included Dr. S. Tomonaga, Prof. J. Rotblatt, Prof. W. Epstein, and Prof. T. Toyota. The speakers stressed the need of heeding Russell's and Einstein's advice, by getting rid of nuclear weapons. Kouji would be pleased to hear from other BRS members. (195 Dan, Akame-Chō/Nabari City, Mie-Ken/518-04 Japan.)

NEW MEMBERS

(42)

We are happy to welcome the following new members:

Elinor Ashkenazy/ 1435 Avenue 64/Pasadena, Ca. 91105
 Dennis H. Auger/ St. Stephen Priory/Dover, Ma. 02030
 Harry W. Clifford/275 Prospect St./ East Orange, N.J. 07017
 Felix & Elixabeth De Cola/736 N. Martel Avenue/Hollywood, Ca. 90046
 Lee & Freya De Cola/119 Park St./Newton, Ma. 02158

Samuel E. Dibble, Jr./1102 Gazin St./Houston, Tx. 77020
 Joseph A. Franks/41 Smith St./ Irvington, N.J. 07111
 Gregory & Susan Gargarian/807 Somerville #3/Somerville, Ma. 02143
 Anthony W.(Andy) Hawks/97 Curtis St./ Somerville, Ma. 02144
 Samuel Hopkins/2278 East 26th St./Brooklyn, N.Y. 11229

Alvin Hunter/Santa Rosa Junior College/Santa Rosa, Ca. 95401
 Dr. Frank E. Johnson/1516 Lake St./ San Francisco, Ca. 94118
 Richard J. Lorenz/2119 Cherry Bend Drive/ Houston, Tx. 77077
 Mary A. McCallum/321 East 83rd St./New York, N.Y. 10028
 Carol S. Mull/ 240 S. Chester Avenue/Indianapolis, In. 46201

Robert Nelson/ P.O.Box 1160/ Chula Vista, Ca. 92012
 Richard R. Noriega, Jr./ 232 West 32nd St./Tucson, Az. 85713
 Jerry A. Richards/ 628 N. 27th St./Allentown, Pa. 18104
 Steve Simons/ 5902 W. Main/ Dothan, Al. 36301
 John Sutcliffe/9, Naseby Avenue/Higher Blackley/Manchester M9 2JJ/ England

Kouji Tomimori/195 Dan, Akame-Chō/Nabari City, Mie-Ken/518-04 Japan
 Herbert G. Vogt/29 Woodvale Road/Branford, Ct. 06405
 James Williams/1310 Woodlawn Avenue/Pittsburgh, Pa. 15221
 Dan Wray/2131 Cahuenga Blvd. #8/Hollywood, Ca. 90028
 Bill Young/P.O. Box 612/Fresno, Ca. 93709

(43)

NEW ADDRESSES

Fred W. Allendorf/ Genetisk Institut/Aarhus Universitet/8000 Aarhus C/Denmark
Dong-In Bae/ 5 Koeln 41/Nassestr. 26/ West Germany
Daniel T. McDonald III/317 Judson Hall/53 Washington Square South, New York, N.Y. 10012
James E. McWilliams/ Box 34/ Holly Ridge, Ms. 38749
Dario Quevedo/Math. Dept./U. of Los Andes/AP. Aero 4976/Bogota, Columbia

Glenna M. Stone/2199 Fort Dr./ Smyrna, Ga. 30080
Katharine Tait/c/o Reischer/1300 N. Barton/Arlington, Va. 22201

(44)

MEMBERSHIP ANALYSIS

Male/female ratio. 100 men and 22 women currently belong to the BRS (as of 9/8/75). That is, women constitute 18% of the membership. We expect the 18% figure to increase, especially if we can increase awareness of BR as an early champion of women's rights.

BULLETIN BOARD

(45)

Autographed photo. Mr. Robert Y. Johnson, of Mexico, writes: "Back in 1931, when I was writing my thesis on Russell, I wrote to him asking for an autographed photo, which he kindly sent and which I still have in perfect condition. What value, if any, does this picture have? It is the size of a post card." Please send any suggestions to the Newsletter, for forwarding.

QUESTIONS & ANSWERS

(46)

Hodge-podge. HERBERT A. STAHL writes: "BR was very critical about politicians and politics. In one of his books he concluded a paragraph or chapter with a harsh remark describing politics as a hopeless mess, an un-understandable and unfathomable hodge-podge of opinion, drives and goals, so that nobody is capable of predicting what the final outcome will be." He asks whether anyone can give the exact wording of this passage and/or tell where it appears.

* Please reply to the Newsletter.

CORRECTIONS

- (47) BRS Awards proposal. This is a minor correction to NL7-25, to set the record straight. It was the American Humanist Association — not The Humanist Association of Canada — that made the 1975 Humanist of the Year award to Betty Friedan and Dr. Henry Mergentaler, and that in previous years had made awards to Margaret Sanger, Brock Chisholm, Linus Pauling, Julian Huxley, Erich Fromm, Abraham Maslow, Benjamin Spock, and Buckminster Fuller. The New York Times had it wrong, and that's where we got it.
- (48) Andrew Ramsay's name was misspelled, when we gave his new address (NL7-36). Sorry.
- (49) Sample, not response. In NL7-12, speaking about the response to the questionnaire we had sent out (inquiring about courses on ER), we said, "...20% is a respectably large sample..." It was a mistake to have called it a sample; it was a response. The sample consisted mostly of institutions with more than 10,000 students. We polled all of them; the sample was 100% of these larger institutions. 20% of them responded.
The corrected statement would read: "20% is a respectably large response, and we can take considerable satisfaction in the 83% figure."
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SUPPLEMENTARY REMARKS

- (50) "Philosophy"(continued). On the question — Should "philosophy" be defined narrowly or broadly? (NL6-17, NL7-42, 43) — we notice that the Nobel committee favored the broad interpretation. It gave ER the prize in 1950 because he wrote about things that interested the ordinary citizen. As the Nobel Presentation says:
- His works in the sciences concerned with human knowledge and mathematical logic are epoch-making and have been compared to Newton's fundamental results in mechanics. Yet it is not these achievements in special branches of science that the Nobel Prize is primarily meant to recognize. What is important, from our point of view, is that Russell has so extensively addressed his books to a public of laymen, and, in doing so, has been so eminently successful in keeping alive the interest in general philosophy.
- (51) "The Guardian". The Mayaguez item (NL7-28) said that the entire original article could be obtained from "The Guardian." We have since seen an ad for "The Guardian" which says that it "gives the Marxist viewpoint." The Marxist viewpoint is not necessarily wrong or mistaken in a particular instance; but Marxists have their own axe to grind. In future, when we pass along information that comes from a Marxist source, we will mention that fact (when we are aware of it.)

RECOMMENDED READING

- (52) BOB DAVIS recommends: "for the more 'philosophical' of our members, 'Wittgenstein's Vienna' by Janik and Toulmin. It traces the intellectual/cultural climate of W's early years. I don't agree with much of the authors' opinions on Hapsburg Vienna or on BR, but it is an excellent exposition of the forces moulding W."
Also: "Symbolic Logic" by Lewis & Langford. "It will attempt to teach me notation for pursuing BR." Available from Dept. of Science, Dover Publications, 180 Varick Street, New York, N.Y. 10014. They have a catalog of books on science and mathematics, including Rudolph Carnap's "Introduction to Symbolic Logic and its Applications," and Susanne K. Langer's "An Introduction to Symbolic Logic."
- (53) GARY SLEZAK recommends "Jumpers," a play by Tom Stoppard. Grove Press, Inc., 1972. Available in paperback, Evergreen Edition, \$1.95. "The play has several very amusing references to BR."
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FINANCES

- (54) Foreign members, add \$5. We have begun to ask members and inquirers outside the USA and Canada to pay an extra \$5 when they pay dues. That's about what it costs to send Newsletters and other material by air (as printed matter.) Surface mail to foreign countries, including Mexico but not Canada, may take a month or more. We recently had a letter from England that came by ship and took a month. We have to use airmail to foreign countries.
- (55) Contributions. We thank the following members for their contributions: ASHKENAZY, BAE, BLACKWELL, DAVIS, LACKEY, McDONALD, READER, RUJA. It helps.
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ABOUT OTHER ORGANIZATIONS

- (56) "75 Years of Rationalism," by Hector Hawton, originally appeared in "The New Humanist," published by the Rationalist Press Association (England), of which BR was at one time President. It was later reprinted in "The American Rationalist," which is where we saw it. We reprint it with RPA's kind permission. Mr. Hawton was Managing Director of RPA, 1953-71.

What is meant by Rationalism? If you consult a textbook of philosophy you will find that Rationalism is the name given to those metaphysical systems which claim to provide information about the nature of reality without recourse to the tiresome method of observation and experiment. I suppose Hegel is the supreme example of this type of Rationalist.

He argued on purely logical grounds that there could be no planet between Mars and Jupiter. Unfortunately for Hegel, astronomers discovered one the same year (1801) that he made his pronouncements. One recalls also those professors of Padua on whom Galileo poured such ridicule. He had seen the satellites of Jupiter and the mountains of the moon through his telescope, but the professors refused to look lest their beautiful theories should be killed by an ugly fact. They tried to conjure the stars out of the sky by logic as though by incantations, Galileo protested.

It is strange that the same word, Rationalism, should have come to be used in an opposite sense in the nineteenth century — namely as the antithesis of speculative metaphysics and reasoning a priori about nature. The founders of the Rationalist Press Association were not opposed to Reason, very much the contrary; what they were opposed to was doing science in an armchair. In short, they were representatives of the new age which was just dawning. Scientific enquiry was, of course, already some three centuries old, but the secularization of life and thought as a result of the new knowledge was only beginning. I am speaking now of the year 1899 when twelve men came together in a room of the Ethical Union at Surrey House on the Embankment and founded a publishing house. The almost Quixotic nature of the project may be judged from the fact that the new organisation was dedicated to the publication of unpopular books, and started without capital apart from the result of an appeal for 1000 pounds.

First non-fiction paperbacks

Evidently it is not only Christians who have a faith that can move mountains. Charles Albert Watts believed that the time was ripe for such an enterprise. The fruits of the 1870 Education Act could now be seen in a new, literate public, hungry for reading matter. By supplying them with a blend of sensationalism and entertainment Northcliffe started a veritable gold rush to Fleet Street. He would have found the idea of giving the masses unpopular books incomprehensible. But it was not the first time when books which seemed to have only a limited appeal, despite their excellence, hit the jackpot. This happened to three of the early productions of the RPA — Joseph McCabe's "Twelve Years in a Monastery," Ernst Haeckel's "The Riddle of the Universe," and T. H. Huxley's "Essays and Lectures." The extraordinary prescience of Charles Albert Watts is shown by more than one innovation far in advance of his time. The famous series of sixpenny reprints was a forerunner of the paperback revolution in publishing. Again, by returning to members of the RPA in the shape of publications the value of their annual subscriptions, Watts was the first to experiment with the idea of a book club. The subscription was fixed at the modest sum of five shillings. The RPA was thus able to bring scientific and freethought classics within the reach of the smallest purse — and they were often very small indeed at the turn of the century. But the RPA was never intended to be an elitist organisation. It was started to satisfy the hunger for knowledge of a largely self-educated public. The guide-lines were laid down in a document published in February 1899. Politics were to be avoided and every effort was to be made to meet the need for publications that would stimulate freedom of thought, popularize science, support a humanistic philosophy of life, separate morality from all theological conceptions, and encourage secular education.

The first agnostics

Many people think that the RPA is primarily engaged in anti-religious propaganda. That is not strictly true, though it is not difficult to see how such an impression arose. Prominent in the early booklists were authors like T. H. Huxley, who coined the word, "Agnosticism", J. M. Robertson, who argued that Jesus never existed, and Joseph McCabe, an ex-monk whose attacks on the churches pulled no punches. Before even the RPA was founded, C.S. Watts had published "The Agnostic Annual", which became "The Rationalist Annual" and is now called "Question". The Religious Establishment was convinced that Rationalism was out to destroy religion. It was seen as a greater danger than Secularism because of its more moderate tone and the intellectual eminence of so many of its active supporters. Watts was well aware of the importance of the tone of voice adopted in the publications. He realised that for Rationalism to be influential it must eschew the brashness of the sort of street-corner atheist whom the church could safely ignore unless he had laid himself open to prosecution for blasphemy. One task of Rationalism was to make unbelief respectable. To do so it had to identify with science.

There was no doubt where the RPA was to stand. For although it had no official party line, it clearly stood for morals without religion. The concern to preserve moral standards of a fairly conventional kind was implied in the objects (objectives?) of the RPA. It was evident, too, from the preoccupation of Rationalists with secular education. Among the earliest publications were books for children on moral behaviour by F. J. Gould. No one, if we discount the rather decadent literary group who caused this really very earnest period to be called "the naughty nineties", imagined anything so bizarre as the "Permissive Society".

The fears of the religious apologists were well-founded. In the long run the decline of religion was bound to put in question certain traditional moral standards. With the advantage of hindsight we know that this has happened. Seventy years ago the smear was used to create prejudice against the RPA in very insidious yet practical ways. Clerical pressure continued to be applied to booksellers, discouraging them from displaying Rationalist books. To quote the Annual Report for 1912:

...the renters of certain bookstalls have been warned that the continued exposure of RPA publications would endanger the renewal of their tenancy; managers of large wholesale houses have declined to circulate our books except where ordered, on the ground that it would be inconsistent with their religious convictions; and numerous retail firms which have hitherto included RPA books in their lists have now withdrawn them. Pressure from clerical and other orthodox clients has been brought to bear on booksellers and in every direction, sometimes ineffectually but in most cases successfully.

To some extent this was off-set by supplying books direct to members. And when these underhand tactics were repeated thirty years later against "The Thinkers Library", the series was already so successful that the effect on sales was negligible. "The Thinkers Library" sold over three millions copies before its career was brought to an end by the aftermath of the Second World War.

Castle Reith

You may feel that I have not yet given a plain answer to the question with which I began: What is Rationalism? A publishing house is not the same

as an "ism". Some distinction must be drawn between Rationalism as an ideology, and Rationalism as an organised movement. And although the RPA is mainly concerned with publishing, it is more like the SPCA or the Catholic Truth Society than an ordinary commercial publishing firm. Such firms do not publish unpopular books, nor do they live mainly on legacies and donations.

Although the main emphasis of the RPA has always been on the written word, it sponsored highly successful lectures on evolution. When broadcasting superseded lectures, and made it possible to reach an enormously bigger audience, several deputations from the RPA got as far as the corridors of the Kafka-like institutions, but not much further. It was not until the Reith regime came to an end that the BBC was more hospitable to Rationalists, though it preferred to call them Humanists.

(Lord Reith was Director-General of the BBC until 1938. In 1947, the BBC started an annual series of broadcast lectures, called the Reith Lectures. ER gave the first one, which was published in 1949 as "Authority and the Individual". Ed.)

Against arbitrary authority

Another activity which engaged the RPA was the campaign to give only secular instruction in State schools. Its first Declaration forwarded to the Board of Education was signed by George Meredith, Sir Frederick Harrison, Havelock Ellis, Israel Zangwell and J. Ramsey McDonald. Many years later, in 1941, when a coalition government was preparing a new education Bill, it was sadly evident that it would be useless to revive the campaign for secular education. It was decided instead to urge the more modest and constructive policy of treating the subject of religion in classrooms on non-partisan lines.

A full-time Education Officer was appointed to publicize the new approach. It certainly met the criticism that Rationalism is purely negative and only invested in denying the "truths" of religion. It is worth noting that the word religion does not appear in the legal objects of the RPA. Rationalism is defined as

the mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority.

I do not think there was any doubt in 1899 about where to look for the most glaring instances of arbitrary authority. The Pope had recently announced that he was infallible, and the Anglican Church, although shaken by defections, had not yet lost its arrogant self-confidence. Today the phraseology of the definition admittedly looks dated, but no one has propounded an acceptable alternative. "The supremacy of reason" has been derided by some critics, for whom it conjures up the extravagant gestures of the French Revolutionaries who enthroned the goddess of Reason in the Cathedral of Notre Dame.

This was not what the Founding Fathers had in mind, we may be sure, but their concept of Rationalism derived nevertheless from the eighteenth century Enlightenment, when the dogmas of the Church were subjected to the acids of criticism. Voltaire, Condorcet, Bayle, Diderot were Rationalists in the modern sense.

The strand of Rationalism can be traced through the Philosophical Radicals, and Utilitarians. Bentham, Godwin and Mill were heirs of the

French philosophes. They believed that only by the application of rational methods to human problems was it possible to build a better society.

Now although science is not explicitly mentioned in the formal definition of Rationalism I have quoted, it is obvious that the RPA arose from the upsurge of scientific discovery in many different fields. It was a spin-off of the Scientific Revolution which continued at accelerating pace deep into the present century. Indeed the attitude of mind which Rationalism promotes is what made science possible. For what is really meant by "Reason" in this context is scientific method.

Literature and science

Rationalists are sometimes accused of "scientism", a pejorative term meaning a belief that science can solve all problems and that human progress is inevitable. I don't know of any scientists who take this naive view. We don't have to believe in Original Sin to recognize that civilisation is a thin and precarious crust built over latent savagery. Reason is a late development of evolution, as Darwin and Freud have shown. But can anyone deny that the world would be a better place if people behaved more reasonably? I am afraid that the answer is that some people can and do deny just that. Since the last war there has been a cult of irrationalism both in religion and in some schools of philosophy. Rationalism is thought to be cold, untouched by emotion, insensitive to poetry and music. Yeats drew this caricature of a Rationalist when he wrote scornfully of:

A levelling, rancorous, rational sort of mind
That never looked out of the eye of a saint
or out of a drunkard's eye.

And before Yeats, the stereotype was vividly fixed by Wordsworth in the image of a scientist "peeping and botanizing on his mother's grave", or "We murder to dissect." I suppose Darwin's lament that his appreciation of poetry and music had become atrophied gave a certain plausibility to the charge. But it is a travesty. We must not confuse the irrational with the non-rational. It would certainly be irrational to try to stifle these vital and necessary elements in our nature. As Whitehead puts it, "If man cannot live on bread alone, still less can he live on disinfectants."

The founders of the RPA would have agreed. A glance at an early list of supporters shows that literature and the arts were represented from the beginning: Emile Zola, Eden Philpotts, Arnold Bennett, George Meredith, H. G. Wells, Somerset Maugham, among the writers, Bjornson, the Norwegian dramatist, William Archer, the translator of Ibsen, Ernest Newman, the musical critic and biographer of Wagner. As for our late President, Bertrand Russell, his emotional life was not exactly inhibited by his devotion to mathematical logic. It was Russell who called a completely rational man "that inhuman monster". He must have been thinking of James Mill.

When I say that Rationalism is synonymous with a scientific outlook, I am not making the absurd suggestion that there is a single philosophical system to which all scientists and therefore all Rationalists must subscribe. Again, if you glance at the list of Honorary Associates of the RPA, you will see that some are agnostics, some atheists, others pragmatists or dialectical materialists or logical positivists. There are also representatives of different political parties — Liberal, Conservative, Socialist and Communist. What they have in common is a commitment to rational enquiry in matters of belief and an opposition to irrationalism in all its forms — to thinking with the blood, like

Hitler, through the solarplexus with D. H. Lawrence, through blind faith with Kierkegaard.

So Rationalists find their bond of unity in the search rather than in the answers. They are always ready to judge in accordance with the evidence and to follow an argument through, no matter how unpalatable the conclusions. This is the attitude of mind, the rational temper, which distinguishes Rationalism from those ideologies which require adherence to a set of unsupported dogmas. It was not invented by the RPA. Although it gave rise to scientific knowledge, a similar approach existed in the minds of a few gifted individuals long before the Scientific Age dawned. In the sixth century BC something which I can only call a mutation in human thought occurred in a few communities as far apart as Greece and China. Men (Confucius was one of them) began to ask questions about the world and the meaning of life, and instead of accepting what the priests had told them, they used their reason. They began to think for themselves.

Let me quote Max Weber:

In the sense of the absence of all metaphysics, and almost all residues of religious anchorage, Confucianism is Rationalist to such a far-going extent that it stands at the extreme boundary of what one might possibly call a religious ethic. At the same time Confucianism is more rationalist and sober, in the sense of the absence and the rejection of all non-utilitarian yardsticks, than any other ethical system, with the possible exception of Jeremy Bentham's.

And to quote an authority on ancient China, Professor H. G. Creel:

A great many men have been willing that people should govern themselves, but relatively few philosophers have been willing to trust men in general to think for themselves — unless, that is, they think along the line that the philosopher graciously points out for their own good. Confucius was not only willing that men should think for themselves; he insisted upon it. He was willing to teach them how to think, but the answers they must find for themselves. He frankly admitted that he himself did not know the truth, but only the way to look for it.

I can think of no better description of Rationalism, but if it seems far fetched to trace it an ancient China, there is no doubt that Confucianism influenced the philosophers of the Enlightenment and so indirectly fertilized the free-thought movement in the nineteenth century.

Since World War II the intellectual climate has undergone a complete change. As the process of secularisation gathered strength, the needs which organised Rationalism once satisfied were less pressing. Loss of interest in religion meant that there was no longer the same interest in irreligion. Rationalism seemed to be the victim of its success. It was at this stage that I joined the RPA as editor. I must confess that I felt at times that like little Britain we had lost an empire and not yet found a role.

Another problem was the virtual disappearance of the self-educated man — the public on which the RPA mainly relied in its beginning. Facilities for higher education are available today which did not exist until long after the RPA was formed. A number of publishers have now followed Penguin into the serious paperback market. Many paperbacks cost a pound or more — very different from the RPA sixpenny reprints, and indicative of the tremendous social change that has taken place.

No movement can hope to succeed that is not allied to the social forces of the time. When these change, you must either adjust to the new situation or perish. The RPA has shown considerable powers of adaptation.

When for some reason that is not clear to me, Rationalists and Free-thinkers were almost invariably referred to by their opponents and on the BBC as "Humanists", the RPA decided to change the title of its monthly journal from "The Literary Guide" — which was no longer an accurate description of the contents — to "The Humanist". When I retired, it was changed again to "The New Humanist". An even more significant move was to sponsor jointly with the Ethical Union a new organisation called the British Humanist Association. The partnership had to come to an end when the Ethical Union lost its charitable status — a fate which has now overtaken the RPA.

In my own view the problems created by the decline of religion are still with us, but they should now fall into second place in the RPA's area of concern. The first place should be occupied by the concrete problems created by the advance of science. The population explosion is the outcome of medicine's success in death control. The depletion of the world's resources and the pollution of the environment are consequences of the abuse of technology. Automation and computerization are responsible for a second Industrial Revolution. These are some of the urgent issues that face us in the second half of the twentieth century and which did not exist when the RPA was founded. By concentrating attention on the anxieties which trouble people today, young and old, I believe the RPA would display once more that power to adapt in a changing world which is necessary for survival.

ADDENDA

- (57) "My Father, Bertrand Russell," by Katharine Tait, is due to come out November 10th. "They have put a horrid picture of me on the back," says Kate, "but otherwise it looks all right." Harcourt Brace Jovanovich has sent out 800 review copies (which to our untutored ears sounds like a lot), and we can expect to be seeing reviews — and perhaps Kate herself on TV interviews — in the near future.
- (58) Publicity. The ERS name will get a free ride on Kate's book (57). It is mentioned on the back flap of the dust cover. This will place the ERS name before its largest audience to date.
- (59) Abstracts of program papers, the 3 that are to be read at the ERS session at APA on 12/28/75, are to be found in (66,67,68).
- (60) Interchange is a new feature of the Newsletter. We will print abstracts of papers (on ER) that are available on request, from their authors.
* Philosophers are invited to send abstracts, for possible future insertion in the Newsletter, to Dr. Edwin E. Hopkins, Chairman, Philosophers Committee, The Bertrand Russell Society, Inc., 352 S. Drew Street, Baltimore, Md. 21224. Here are 2 Interchange abstracts:
- (61) "Russellian Fiction and Russellian Philosophy." Russell's fiction has received little attention, particularly from philosophers. William Gass provides a philosophical means of viewing fiction, viz., the novel as a philosophical construction. Russell's fiction is found to be a curious blend of Russellian and non-Russellian philosophy. Russell's character development

and almost complete disregard for metaphor are criticized. Russell is shown failing to keep the reader imprisoned in the novel and wanting to say something about the "real-world." His fictional output is seen to mark a transitional period in his ethical philosophy. This is particularly evident in his later fictional works. In these works Russell is shown to be constructing a world in which ethical feeling and moral reasoning can be reconciled. It is claimed that it is in fiction that Russell fantasizes a rational foundation for ethics.

Thomas W. Simon, Dept. of Philosophy, U. of Florida, Gainesville, Fl. 32611

- (62) "Russell, McTaggart, and 'I!'" McTaggart borrowed one of his most crucial arguments — the argument through which he tries to show that there is immediate acquaintance with selfhood — from Russell. Russell, meanwhile, had abandoned the "borrowed" position but he returned to the questions involved a number of times and reviewed them at length in Human Knowledge, Its Scope and Limits. I argue that the original argument can be reconstructed so that it remains interesting, that Russell's later discussions introduce new issues whose implications are not fully explored, and that, when they have been restored, something remains which may serve McTaggart's position while not conflicting in important ways with Russell's basic aims in Human Knowledge.

Leslie Armour, Dept. of Philosophy, Cleveland State U., Cleveland, Oh. 44115

- (63) "Small is Beautiful: Economics As If People Mattered," by E. F. Schumacher (Harper & Row, paperback) — a new book that seems to be having considerable impact — is entirely in harmony with George Sessions' position on the environment (35), as the following quote indicates:

The arising of this error (the error of thinking that "the problem of production" has been solved), so egregious and so firmly rooted, is closely connected with the philosophical, not to say religious, changes during the last three or four centuries in man's attitude to nature. I should perhaps say: western man's attitude to nature, but since the whole world is now in a process of westernisation, the more generalised statement appears to be justified. Modern man does not experience himself as a part of nature but as an outside force destined to dominate and conquer it. He even talks of the battle with nature, forgetting that, if he won the battle, he would find himself on the losing side.

- (64) Russell-Trotsky dialog. We noticed this classified ad in "The New York Review of Books" of October 16, 1975:

WOULD WELCOME COLLABORATOR for projected Russell-Trotsky Dialogue on Revolution. Must know Russell or Trotsky or Russian or mathematical logic. Young, independent scholar from Pacific Northwest preferred (not essential) for personal get-together. Box 11202, Classified Dept., New York Review of Books, 250 West 57th Street, New York, N.Y. 10019

- (64.5) Index, Part 2: "My Father, Bertrand Russell" (57). Publicity (58). Abstracts (59). Interchange (60): Simon (61), Armour (62). "Small Is Beautiful" (63). Russell-Trotsky, ad (64). BRS/APA Program (65). Abstracts: Loux (66), Ulrich (67), Johnsen (68). Hiroshima Day Address (69). Annual Meeting Mailing Page (70).

(65)

Program
of
THE BERTRAND RUSSELL SOCIETY, INC.

at the December 1975 meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION

Time: December 28, 1975, 10 A.M. to 1 P.M. (Sunday)

Place: The Statler Hilton Hotel, New York City
(7th Avenue at 33rd Street)

I. THE IDENTITY OF INDISCERNIBLES AND RUSSELL'S LATER THEORY OF
SUBSTANCE. Michael J. Loux, University of Notre Dame

Commentator: Douglas Lackey, Baruch College, CUNY

II. WHAT IS RUSSELL'S THEORY OF DENOTING? William Ulrich, University
of California, Irvine

Commentator: Justin Lieber, Lehman College, CUNY

III. RUSSELL AND LATTER DAY INDUCTIVE THEORY. Bredo C. Johnsen
University of Houston

Commentator: Howard Kahane, Baruch College, CUNY

Chairman: Edwin E. Hopkins*

* * * * *

A fourth paper -- THE TRANSFORMATION OF INTENSIONAL FUNCTIONS TO EXTENSIONAL
FUNCTIONS AS IN *20 OF THE PRINCIPIA MATHEMATICA -- will not be read or
commented on at today's meeting. However, its author, Joseph Bevando,
Graduate Center, CUNY, is present and is available, in case those who wrote
and obtained a copy of it wish to discuss it with him.

*Not presently employed in philosophy; teaching mathematics

Abstracts of papers to be read at the BRS/APA meeting of 12/28/75:

- (66) Michael J. Loux, The Identity of Indiscernibles and Russell's Later Theory of Substance.
 In "On the Relations of Universals and Particulars," Russell contends that the "bundle" theory of substance is false. The argument presented there is that while the Identity of Indiscernibles is false, the "bundle" theory presupposes its truth. In Inquiry into Meaning and Truth, where Russell himself develops a "bundle" theory of substance, he attempts to answer the objection posed in the earlier work. After examining the reply of the later Russell, I argue that it is unsuccessful in meeting the early Russell's criticism of the "bundle" theory.
- (67) William Ulrich, What is Russell's Theory of Denoting?
 It is argued here that the usual understanding of the Theory of Descriptions, exemplified by David Kaplan's paper "What is Russell's Theory of Descriptions?" mistakenly takes the theory to imply that definite descriptions are not singular terms. The author defends the view that, according to Russell's formulation of the theory in "On Denoting," definite descriptions are singular terms, given the normal understanding of that concept, even though they are also held by Russell to be "incomplete" symbols." Further, it is argued that Russell was not interested solely in the semantical question of giving an account of the truth conditions of sentences containing definite descriptions, but was also interested in such epistemological questions as what are the "objects of belief" and what are beliefs "about." Russell's account of denoting was, in part, intended to answer such questions. The notion of denoting plays no part in Russell's later views, eg., in the Logical Atomism period, so the thesis defended here applies only to his early formulations of the theory, but it is argued that Russell's early concerns are of more contemporary interest than the purer version of the theory he later held. Some of the implications of the early view for issues of contemporary interest, such as the problem of "quantifying in," are sketched.
- (68) Bredo C. Johnsen, Russell and Latter Day Inductive Theory.
 It is the received view of Russell's Human Knowledge that it advances a postulational theory of the justification of induction. But there is far more afoot than this; in particular, Russell also held that the problem of induction is not to justify inductive inferences, but rather to define the notion of validity for induction. However, in spite of having clearly stated this problem, Russell never offers his (promised) solution. I formulate a solution in terms of concepts central to Russell's view of knowledge, and show how closely related this proposal is to certain views of Quine. The paper closes with an attempt to state sharply the real issue between Russell/Quine and Goodman on the theory of induction.

Glide Memorial Church
Ellis & Taylor, San Francisco
Hiroshima Day, August 6, 1975

(69)

NUCLEAR POWER MEANS ATOMIC BOMBS AND RADIOACTIVE GARBAGE

J. B. Neilands, Professor of Biochemistry
University of California, Berkeley, CA 94720
and Chairperson, Committee on Science
Bertrand Russell Society

The proliferation of nuclear weapons is inextricably associated with the development and worldwide dissemination of nuclear electric generators. In addition, the latter will burden the earth with an inventory of radioactive wastes which will contaminate the planet in perpetuity.

The US should take the lead in renouncing and phasing out nuclear power. Instead, we should turn to the sun, a fusion reactor safely installed 93,000,000 miles away in space. Life originated in the presence of the sun and is dependent on this source of energy. Solar energy is thus the only way out of the energy crisis that can be guaranteed to be non-polluting. At the same time, the solar economy will promote peace by displacing the stuff of which nuclear bombs are made.

The six nuclear equipment exporting nations, US, Canada, Britain, France, USSR and West Germany, will soon be joined by Japan and Italy. France has been negotiating with South Korea, Pakistan and Argentina for the sale of nuclear fuel reprocessing plants. Discussions have been underway between West Germany and Brazil for the establishment of a complete nuclear facility in the latter country. We now have about 220 nuclear plants operational or on order in the US and there are approximately 275 power reactors planned in 26 countries. It has been estimated that in 20 years the fissionable material in foreign transit will suffice to make 20,000 bombs. In only five years the world will have accumulated 770,000 lbs. of plutonium and the annual production of this element will be running at 40,000 lbs.

We recall that India derived her bomb from a nuclear reactor acquired from Canada.

Plutonium is the preferred raw material for fabrication of nuclear weapons. It is also the most toxic inorganic substance known to man. The lethal dose of Pu-239 is of the order of a microgram, which is to say that there are potentially 5,000,000 mortal doses in a quantity equal to the weight of a 5¢ piece. It dissipates its radioactivity slowly and is only half decayed after 24,000 years. Even if containment is 99.99% effective, hundreds of thousands of additional cases of radiation induced diseases, such as cancer and leukemia, will result from the nuclear power industry.

The US government is aware of the problems of sabotage, terrorism, blackmail, and clandestine development of weapons associated with nuclear fission power plants and hopes to rely on inspection, accounting, monitoring, special seals, and so forth. These methods are doomed to failure. Virtually no attention has been paid to the chronic hazard presented by the ashes of the nuclear process.

In conclusion, nuclear power is seen as an unacceptable risk. It is an inherently intractable technology that cannot be made palatable by treaties and so-called safeguards. The only long range solution to the energy problem is to get on with the business of harnessing solar energy while coupling this to a program of stringent conservation of energy.

(70)

ANNUAL MEETING MAILING PAGE

Please mail this page if you plan to attend the Meeting in December 1975.

* * * * *

1) When do you expect to arrive at the Hotel Tudor?

(a) date _____
(b) hour _____

2) Have you any suggestions for the agenda?

3) If you wish to nominate candidates for director, please name them here:

Your name _____ date _____

Your address _____

Please return this to The Bertrand Russell Society, Inc., R.D. 1, Box 409, Coopersburg, Pa. 18036 — as soon as convenient.

NEWSLETTER #9
January 1976

- (1) The BRS will have a session at the psychologists' meeting (2). The Philosophers' Committee calls for papers, for December 1976 (15). The Neilands article, "Science and the Biosphere," is published (12,47). The index is at the end (50). An asterisk in the left column indicates a request or an offer to lend.
-

COMING EVENTS

- (2) BRS at the American Psychological Association. MARY ENGEL plans to set up a BRS session at this APA meeting in Washington, D.C., September 3-7, 1976. BRS psychologists who would like to be kept informed or who might possibly participate in the session should write Dr. Mary Engel, Apt. 12G, 4455 Douglas Avenue, Riverdale, N.Y. 10471.
-

REPORTS FROM OFFICERS

- (3) President Peter G. Cranford reports:

"During the second year of our existence we have roughly doubled our membership.

"A moment of truth, for the BRS, comes when a member's first year is up. Will he or she renew, or not? Has the BRS given him what he wanted, so that he now wants to renew membership? People join the BRS with all kinds of expectations -- for which we are not responsible. Some are bound to be disappointed; they do not renew. But the great majority do renew, and that is a source of intense satisfaction.

"We continue to attract highly intelligent liberals with a high degree of common sense. Many have considerable academic training. We are beginning, too, to become an international society in fact, and within the next two years the time will come about when we will feel ready to begin taking stands consonant with our purposes. We are now represented in Canada (our mecca), Denmark, West Germany, Nigeria, Colombia, Japan, and England. John Sutcliffe is actively working to found a BRS in Britain and his progress, spirit, and dedication give us reason to believe that his effort will not be a weak one.

"Although we continue to operate with limited funds and without a finance chairman (we are seeking one), our finances are adequate for our present needs and purposes. The existence of the Newsletter is assured. I am happy about this, since correspondence from the membership about this activity is almost completely laudatory and appreciative.

"I am no longer anxious about the survival and growth of the Society. It is a strong baby. But I am anxious about the fact that we do not have an even stronger degree of compossibility between the Society and its individual members. I may be premature in my anxiety since I strongly believe in large margins of safety, and our present compossibility via the Newsletter, friendly communications between members, and opportunities to serve, may be enough -- as it is for many organizations. But my subconscious tells me that this is not enough when the principles (to which we all seem to be committed) are of the highest magnitude. I solicit the membership for ideas in this connection. Without a higher degree of compossibility, fast growth is unlikely.

"I am not particularly concerned about fast growth at this time. What is needed is a very "hard-core" group of committed Russellites (perhaps Red Hackle-ites) who will give the Society the direction that Russell would approve of if he were alive. Perhaps this can best be done by expanding the Board of Directors to 24, with requirements of permanent commitment, attendance at Directors' meetings, heading a productive committee, and such other requirements as might be suggested by the members."

(4) Secretary Jack Pitt reports:

"I am preparing a revision of the by-laws, taking into account the many helpful comments and suggestions I have received, for presentation for action at the meeting in December(1975)."

(5) Treasurer Katharine Tait reports, as of November 15, 1975:

Balance on hand (August 1, 1975).....	1573.89	
Income: Pledges and contributions.....	386.99	
Dues (new and renewals).....	<u>549.00</u>	935.99
		<u>2509.88</u>
Expenditures: Information Committee.....	1024.04	
McMaster (42 subs).....	126.00	
Georgia corporation fee, 1976.....	<u>5.00</u>	1155.04
		<u>1155.04</u>
Balance on hand.....		1354.84

REPORTS FROM COMMITTEES

(6) Applied Philosophy Committee (Martin A. Garstens, Chairperson):

"I have become very interested in BR's views on ethics, and we will probably go through his book, "Human Society in Ethics and Politics," and his earlier essay on ethics. I have been reading widely in ethics and have been in touch with other groups deeply concerned with ethical problems, i.e., the Humanists and the Ethical Culture Society. We have a lot to

learn from them in practical matters, but the strength gained from presenting a central philosophy of the caliber of Russell's is considerable, I think. It provides a coherence which these groups perhaps lack."

Information Committee (Lee Eisler, Chairperson):

- (7) New Co-Chairperson, Membership Committee. "I am very glad to report that, in response to the memo of 11/10/75, CAROL MULL has offered to handle inquiries and enrollments, as Co-Chairperson of the Membership Committee. (The Membership Committee is a subdivision of the Information Committee.) Carol was formerly supervisor of trust accounting at a bank; inquiries and enrollments are now clearly in very competent (and willing) hands.
- (8) Advertising. "Our small classified ad will appear in the following publications, at about 2-month intervals throughout the year: APA MONITOR, ATLANTIC MONTHLY, BULLETIN OF THE ATOMIC SCIENTISTS, HARPER'S MAGAZINE, THE HUMANIST, MENSA, THE NEW REPUBLIC, THE PROGRESSIVE, with a view to achieving and maintaining, in 1976, a membership of 150.
"We will probably continue to operate at a deficit — a deficit made up by contributions from members — but the deficit should be considerably smaller than the 1974 deficit of \$1100 (excluding contributions.) I mention this financial item here, since it is the Information Committee that spends most of the BRS's money.
- (9) Back issues curtailed. "Until recently we had been supplying new members with all back issues of the Newsletter. This was desirable because it told new members everything that had happened to date.
"But as back issues multiplied, the cost of supplying them became excessive. The first 8 Newsletters — which total 154 pages, at about 5¢ per page — cost us about \$7.70; to mail them costs an additional \$1 (or more) postage. Furthermore, the number of back issues keeps increasing, and so does the cost of postage. We could not afford to continue to supply all back issues.
"This is what we are now doing: we supply back issues of the current (calendar) year. We offer a previous year's issues for \$5 (per year.) If a new member wishes merely to read — but not buy — previous years' issues, we will lend them, for \$1 (to defray postage.)
- (10) The next Newsletter, #10, would "ordinarily come out in April, but I am going to be out of the country from sometime in February to sometime in May, and there is just no way that I can get a Newsletter out in April or May. I'm not happy about postponing NL 10, because it will report on the "Annual Meeting and on the 2nd BRS session at APA, which, at this point in BRS history, are our 2 most important annual events. I will try to get NL 10 out before I leave; otherwise there will probably be a double issue in July."

(11) Philosophers' Committee (Edwin E. Hopkins, Chairperson):

BRS at APA. " I have virtually finished work on this year's meeting (December 28, 1975), and am beginning work on next year's. I have sent the announcement, calling for papers (for 1976) to Russell, Journal of Philosophy, Philosophy and Phenomenological Research, The Review of Metaphysics, the APA Bulletin, and the BRS Newsletter (see Item 15). All of these journals published our announcement last year.

"Our 1975 Program has been published in the APA Special Eastern Division Program and The Journal of Philosophy. It is first in the listing and can't be missed."

Also see Items 16 and 17, under the heading, PHILOSOPHERS' CORNER.

(12) Committee on Science (J.B. Neilands, Chairperson):

Joe Neiland's article "Science and the Biosphere," originally intended for "Organic Gardening" (NL5-5), has appeared instead in the same publisher's "Environment Action Bulletin," of November 29, 1975. "Rodale decided that this fitted better in their Bulletin, as I was not able to relate it to the culture of giant sunflowers. The Bulletin audience, although smaller, is more action-oriented than is that of 'Organic Gardening'."

The article is reproduced, Item 47.

ABOUT BERTRAND RUSSELL

(13) Re BR's mysticism: "The emphasis on BR's mysticism," writes GEORGE SESSION, "and its compatibility with rational scientific approaches will assume increasing importance, I should think. After writing my material (NL8-35), I stumbled across the closing chapters of Jager's 'The Development of Russell's Philosophy,' and he gives much the same analysis of Russell's religious views as I did, stressing Russell's paper, 'The Essence of Religion.' This section in Jager should be required reading for any Russellite who conceives BR as the arch-atheist and supreme no-nonsense rationalist."

(14) "Alley-cat" tossed back. T.S. Matthew's statement -- "Bertrand Russell had a first-rate mind, humane aspirations, and the sexual morals of an alley-cat," (NL8-31) -- does not sit well with KEN BLACKWELL, whose caustic response is: "T.S. Matthews has the scholarship of an alley-cat."

Ken goes on to say:

"If he had really wanted to get at the truth, he would have extended his researches to The Russell Archives to see if there was anything definite on the 'seduction of Vivienne Eliot' problem. He might also have read BR's letters to Lady Ottoline Morrell. (They're at Texas, but McMaster has copies.) Ronald W. Clark's Life of Bertrand Russell has the fullest discussion, but let me quote from a letter BR wrote to another writer on Eliot in 1968. He said: 'I never had any intimate sexual relations with Vivienne.' From all that I have seen, this seems to be true, though the key phrase of the statement invites philosophical analysis."

PHILOSOPHERS' CORNER

- (15) A call for papers, deadline June 1, 1976, to be presented before The Bertrand Russell Society, Inc., at the December 1976 meeting in Boston of the Eastern Division of the American Philosophical Association: papers may be on any aspect of Russell's philosophy. They should have a reading time of about half an hour, should be submitted in triplicate, typed, double-spaced; with an abstract of 150 words maximum. The author's name and address and the paper's title should be on a separate page. Please send papers to Edwin Hopkins, Chairman, Philosophers' Committee, The Bertrand Russell Society, Inc., 352 S. Drew Street, Baltimore, Md. 21224.
- (16) Russell Interchange, begun last issue as a continuing feature of the Newsletter, offers a service to authors who desire critical reactions to their papers on BR. We print abstracts of papers that are available on request from their authors. Abstracts should be sent to Edwin Hopkins, Chairman, Philosophers' Committee, The Bertrand Russell Society, Inc., 352 S. Drew Street, Baltimore, Md. 21224. One such abstract follows:
- (17) "A Name By Any Other Name Is Still A Name." Abstract:
 Recently, Saul Kripke has made use of the notion of possible worlds to try to handle the philosophical problem of naming. Kripke argues that his notion of rigid designator is preferable to Russell's logically proper name. I argue that Kripke is beset with the same major difficulties which faced Russell, and that Kripke, like Russell, is methodologically committed to a doctrine of acquaintance and ostension. I also argue that Kripke is committed to acquaintance with bare particulars and species, thus extending (unacceptably) Russell's doctrine of acquaintance. Rigid designators are simply names by another name.
- * Paper available from Dr. James F. Harris, Jr., Department of Philosophy, College of William and Mary, Williamsburg, Va. 23185.

SPECIAL REQUESTS

- (18) BR on women's rights. Our recent request for quotations that show BR as an early champion of women's rights (NL8-38) brought a quick response from KEN BLACKWELL. Ken reminded us of BR's essay, "The Status of Women," written about 1907 and published for the first time 66 years later, in the Summer 1973 issue of "Russell."
 As a result, we now have a double-page, BERTRAND RUSSELL ON THE SUBJECTION OF WOMEN — most of it stemming from Ken's suggestion — as part of our information package that is sent to people who inquire about the BRS. It is reproduced in Item 48. Also see Item 46.
- (19) BR on Marx: quotations wanted. We'd like to collect BR quotes on Marx.
 * If you know of any or come across any, please send them to the Newsletter (address on bottom of Page 1).

Can anyone supply the source of the following quote:

"Marx pretended that he wanted the happiness of the proletariat. What he really wanted was the unhappiness of the bourgeoisie — and it was because of the negative element, because of that hate element, that his philosophy produced disaster."

CURRENT PUBLIC ISSUES

(20)

Nuclear power. ANITA JOYCE LEVINE has sent us a short pamphlet, "Why 138 Communities Are Fighting Nuclear Power," issued by the Citizens Energy Council, National Committee To Stop Environmental Pollution, Allendale, N.J. 07401 and by Solar Energy Coalition of Texas, P.O. Box 28228, San Antonio, Tx. 78228. It states the case against nuclear power. Some quotes:

"I hope the safety of this country will never be made dependent upon almost superhuman engineering and operational qualities." Sir Alan Cottrell, Science Advisor to the British Cabinet.

"The reason we don't have solar power is that the oil companies don't own the sun." Ralph Nader.

"It's a hard way to boil water." Mike Gravel, U.S. Senator, (Alaska).

(21)

Senate Bill S.1, and House Bill H.R.3907, known as the "Criminal Justice Reform Act of 1975," seem to be based, as someone has said, on the proposition that Watergate never happened and never could. Under S.1, an otherwise illegal act by a government official could be immune to prosecution "if covered by an official grant of express permission or based on a written interpretation issued by the head of a government agency." On the other hand, public access to defense information is prohibited with penalties for violation ranging up to death. Even reporting cost overruns on a new weapon or racial trouble at an army base could be considered a felony unless a reporter learned about it from a government handout. Had S.1 been the law when the Pentagon Papers were published, Ellsberg and Russo — and executives of The New York Times, The Washington Post and Beacon Press — would have been jailed, according to the Unitarian-Universalist World News, of 11/1/75. S.1 contains many other infringements on civil liberties, and its sponsors include Senators McClelland, Hruska, Eastland, Fong, Griffin, Mansfield, Moss, Scott (Pa.), Taft and Tower. ANITA JOYCE LEVINE, who provided all this information, suggests you write your Senators and Representative to protest against this bill. She protested to Senator Birch Bayh, an early sponsor (who, incidentally, is not her senator), and was pleased to see that he dropped sponsorship because of public reaction. In case you're still hesitating: S.1 was drafted, in large part, under Nixon, by John Mitchell and Richard Kleindienst.

(22)

Nader. We reproduce a page from Ralph Nader's Public Citizen literature, telling where to write for materials in 7 areas of citizen-action: Item 49.

- (23) Warning. We have received a pamphlet, "Warning to you! From God Almighty!" sent by the Christian Mission Society (non-sectarian) of Phoenix.
-

OPINIONS

- (24) More on mysticism. JOHN SUTCLIFFE disagrees with PETER CRANFORD'S views on mysticism (NL7-9):

"To accept Dr. Cranford's mystical view of Russell would be an act of self-deception, for it would be to admit premisses which give way to consequences other than those of Russell's 'ideal.' His ambition is an admirable one, which may, if adopted, admit more who would otherwise abhor the Russellian point of view; but by doing so, would we be true to the legacy of Russell? I think not."

- * On request, we will lend John's 3-page paper that contains the above quote. It also states his views on criticisms of COH (Conquest of Happiness) that have appeared in the Newsletter (NL3-16).
-

LOCAL CHAPTERS

- (25) Fresno. JACK PITT reports, from California State University, that "the BRS-Philosophy Club is alive and well, yet we need to improve ways of reaching non-academics."
- (26) NYC. DON JACKANICZ and DAN MC DONALD, both at NYU, made serious efforts to start a NYC chapter. They sent several letters to BRS members living in the area, they put up notices on NYU bulletin boards, etc. But they underestimated the amount of time it takes to get a chapter going, time that — as graduate students working for advanced degrees — they could not spare for activities outside their studies. Consequently, a NYC chapter is out for the present. We thank them very much for their efforts in behalf of the BRS. (Don, incidentally, may write his doctoral thesis on BR. His field is modern European history.)
Does anyone else want to get things going in NYC?
-

BRS AUTHORS

- (27) "My Father, Bertrand Russell," by KATHARINE TAIT (Harcourt Brace Jovanovich, 1975, \$9.95). MARTIN GARSTENS considers it "a very important contribution towards understanding BR, that should be read by everyone. It is a poignant description of the problems which arise in attempting to attain BR's main goal: 'reason in society and in our lives'."

- (28) "Russell on Religion," by JACK PITT, in "International Journal for Philosophy of Religion" (Vol.VI, No.1, Spring 1975, Martinus Nijhoff, The Hague), 40. A highly interesting 14-page essay, examining the complexity of BR's attitude toward religion.

* We will lend it on request.

NEW MEMBERS

- (29) We are happy to welcome these new members:

Dr. Jean Anderson/93600 West Fork Indian Creek Road/Swisshome, Or. 97480
Frank Arceneaux, Jr./ Rt. 1 Box 75-R/Carencro, La. 70520
Anne Ayers/326 Lafayette Road/Yorktown, Va. 23690
Rebert Cranfill/4619 S.Willow Street/ Seattle, Wa. 98118
Alberto Donadio/Ap. Aereo 16914/Bogota, Colombia

William McKenzie Goodrich/ P.O.Box 1316/ Portland, Me. 04104
Cindy Grieve/1937 Chippewa Place/Kent, Oh. 44240
John L. Harwick/97 Waterman Avenue/Albany, N.Y. 12205
Thomas Horne/1625 North 11th Avenue/Phoenix, Az. 85007
Howard K. Jones/707J University Village/Columbia, Mo. 65201

Paul S. Kane/4333 Redwood Avenue, Villa #5/Marina del Rey, Ca. 90291
Lt. Cmdr. Walter H. Kopp/HQ NAVSOUTH/FPO New York 09529
Steve Maragides/2438 Pine Street/Granite City, Il. 62040
John Mitchell/ Westminster College/Fulton, Mo. 65261
James P. O'Connor/2050 Monroe/Eugene, Or. 97405

Miguel Rodriguez/343 - 62nd Street, N.W./Albuquerque, N.M. 87105
Earl M. Ryan/1631 Rockdale Avenue/Lansing, Mi. 48917
Howard Sherman/Apt. 101/165 Duboce Avenue/San Francisco, Ca. 94103
Paul M. Silva/Box 285, Route 6/Bloomington, In. 47401
Greg Skie/4443 Coyle/Houston, Tx. 77023

ADDRESS CHANGES AND CORRECTIONS

- (30) Please note the following changes and corrections:

Dan Anderson/2015 E. 34 N./Sioux City, S.D. 57104
Robert K. Davis/7025 W. Franklin #86/Hollywood, Ca. 90068
Karen Garrison/ Box 605/Durham, N.H. 03824
David B. Greenman/12-10 Deer Creek Drive/Plainsboro, N.J. 08536
Ronald C. Rybnikar/48 Sunny Valley Road/Apt. S/New Milford, Ct. 06776

Dr. Grahame Weinbren/Dept. of Philosophy/California State College/
Dominguez Hills, Ca. 90747

MEMBERSHIP RENEWALS

- (31) Renewal procedure works this way: suppose John Doe first became a member of the BRS on April 14, 1975. Early in the month preceding his anniversary month (ie, early in March 1976), we will mail a renewal request. We will like it very much if John responds by sending his next year's dues almost immediately. Many members do; but not all. There is a 2-month grace period. If dues are not paid by the end of June(that is, before July 1st),we classify John Doe as an ex-member.

The 2-month grace period is experimental. We may modify or eliminate it in future. If most members who renew do so without using the grace period, we will probably eliminate it.

MEMBERSHIP ANALYSIS AND STATISTICS

- (32) Student membership:30%. We place a high value on the 30% of our members who are students, for several reasons: students are usually more open to new ideas than the rest of us; every new student member is a potential spreader of BR's views for many years to come; and student members represent the future -- the BRS will someday be in their hands.

Student memberships, at \$5 per year, do not half cover the cost of the mailings we send to members. Nevertheless, we think it's good policy to get as many student members as we can. It's an investment in the future.

- (33) Current membership total: as of 12/1/75, we had 140 members (135 paid-up + 5 in grace-period limbo) and 19 ex-members.
-

BULLETIN BOARD

- (34) Job wanted.RON RYBNIKAR has received his B.A., and asks whether "anyone knows of a Social Studies(secondary level) teaching position. Anywhere." His address: 48 Sunny Valley Road,Apt. S, New Milford, Ct. 06776.

- (35) Going to Europe? Any BRS member going to Europe should give consideration to paying a visit to JOHN SUTCLIFFE. John is in process of setting up an English BRS (or an English chapter of the BRS, we're not sure which). Our only contacts with him to date have been by mail, and face-to-face meetings would no doubt be enjoyable and fruitful. His address: 9,Naseby Avenue, Higher Blackley,Manchester M9 2JJ, England. If you think you may visit John, please let Peter Cranford know. (Dr. Peter G. Cranford, 2108½ Walton Way, Augusta, Ga. 30904.)
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SPECIAL INTERESTS

- (36) Freethought catalog. "The American Rationalist, A Bi-Monthly Freethought Magazine" -- in which we originally saw the article, "75 Years of Rationalism" (NL8-56) -- offers to send an 8-page catalog of freethought literature on request. Write P.O. Box 994, St. Louis, Mo. 63144.
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QUESTIONS & ANSWERS

- (37) Mystery. JIM WILLIAMS asks: "What detective/mystery authors/books did BR like best?" Please send answers to the Newsletter.
- (38) Intellectual history. RON RYBNIKAR writes: "The PBS Programs, "Explorations in Shaw" and "Shoulder to Shoulder", coupled with BR's autobiographical writings, give the impression that there was a strong intellectual community whose members were personally as well as professionally very close. I'd appreciate any recommendations of books or articles dealing with the intellectual history of England, 1880-1930. In particular, I am interested in BR's relationship, if any, with the Fabian Society (or other socialist movements), the anti-war movement, and the women's suffrage movement." Please send replies to the Newsletter.
-

RECOMMENDED READING

- (39) "Bertrand Russell, An Introduction," by Brian Carr (George Allen & Unwin, London. 1975. 1.95 English pounds) JOHN SUTCLIFFE writes as follows: "It contains a selection of essays covering a broad range of BR's work. It has a well-written introduction, and each section has a useful set of remarks outlining BR's ideas on a given subject. At the end of each section, there is a list of recommended further reading. It is a worthy book, and deserves to be read. My only criticism is that the price is a little much for a paperback of less than 200 pages."
On the strength of John's recommendation, we ordered it from Parker & Son, 27 Broad Street, Oxford OX2 6AQ, England. The price had risen to 3.65 pounds + postage, which comes to \$8.11 total. It is a hardcover book, covered in paper (not cloth).
- (40) "What Is An Agnostic?", an essay by BR, is recommended by BILL YOUNG. It is included in "Religions in America." (Simon & Schuster, New York. 1963)
- (41) "The Tamarisk Tree," by Dora Black Russell. (Putnam, New York. 1975. \$9.95). She is BR's second wife, and Kate Tait's mother. (See NL8-21). Two BRS members comment on it:
DON JCAKANICZ: "Delightful!"
PETER CRANFORD: "If BR can survive this book, he can survive anything."

It does one good thing: it gets the worst out into the open, and under circumstances that may make of BR a posthumous martyr — attacked when he cannot defend himself. Dora does make the record more complete, and she thereby exposes her own weaknesses rather clearly."

Query: Did these two read the same book?

(42)

"Modern English Philosophy," by Brian Magee. (St. Martin's Press, New York. 1971) It is an edited transcript of Magee's BBC interviews with British philosophers. RON RYBNIKAR: "There are many varied and interesting references to BR's work. This is my amateur opinion; my own field is educational anthropology." LEE EISLER: "This book is easy reading for non-philosophers, since it consists of spoken language rather than written language. It puts a lot of things into perspective. It is being remaindered at the Barnes & Noble Annex, NYC, for \$1. I don't know if they'll sell it by mail for \$1 plus handling. Here's the address, if you want to try: Barnes & Noble Annex, 5th Avenue at 18th Street, New York, N.Y. 10011.

FINANCES

(43)

Tax deduction reminder. Certain expenditures made by a member may be deductible items for federal income tax purposes. These are of 2 kinds:

- (1) If you spend money on BRS business, it is deductible. Examples: a long distance phone call on BRS business, buying BRS stationery, stamps.
- (2) If you attend a BRS meeting, your travel, food, and lodging are deductible, provided you are in one of the 2 groups mentioned in NL8-8.

Note: If you take any tax deductions, you must also report it to the BRS Treasurer. The BRS is required to report it as income — even though the BRS pays no income tax — when income exceeds \$5000 per year.

(44)

Contributions reminder. Our dues do not cover our operating costs. We depend on contributions for our survival. Please make a contribution when you find you can spare some money — a lot or a little; it all helps.

(45)

Contributions. We thank the following members for their contributions, received since the last Newsletter: ALLENDORF, NEILANDS, REINHARDT.

ADDENDA

(46)

DONG-IN BAE supplied 6 excellent BR quotes on the subjection of women, from "Why I Am Not A Christian", "Principles of Social Reconstruction", "Fact and Fiction", "Unpopular Essays", "The Philosophy of BR", "Portraits from Memory". We were not able to use them in our Information Package, for lack of space, but we are glad to have them and will use them when the opportunity arises.

(47) Science and the Biosphere: Coexistence or Catastrophe?

A biochemist calls for the scientific community to assess its portion of the blame for the environmental mess we've made of things and suggests ways it can begin to make amends.

*J.B. Neilands, Professor of Biochemistry
University of California, Berkeley,
and Chairperson, Committee on Science,
Bertrand Russell Society*

Twenty-three years ago, when I first began teaching biochemistry on the Berkeley campus of the University of California, there was no thought but that science was an unalloyed blessing to humankind. We all believed, with Francis Bacon, that scientific research would work for the "merit and emolument of man," and we were unabashed fans of the technological fix. But in less than a quarter of a century the research scientist has come face to face with this stark reality: Unless technology can be tamed, the time left for the human species on this planet may be measured in decades.

First, we should acknowledge the genuine triumphs of science. Medical research has done much to alleviate human suffering and has practically eliminated the major infectious diseases in our society, save for the common cold. Science has enabled rapid communication and travel over vast distances. It has allowed us to discover basic facts about the physical and natural worlds we live in. Yet all of this seems now to have been a Faustian bargain when measured against the potentially destructive power inherent in a runaway technology. And much of what we call progress has been achieved at enormous cost in resources. It has also been specist in that it afforded short term benefits to the human race at the expense of other life forms.

The behavior of all substances, animate or inanimate, is governed by the immutable laws of thermodynamics. These laws are more durable than anything cast in concrete or written in stone. They are permanent and inviolate. They tell us that energy can be neither created nor destroyed and that a system, plus its surroundings, proceeds inexorably to a condition of increasing disorder. The failure of the human race—the so-called intelligent species—to heed these basic laws of thermodynamics lies at the crux of the environmental and survival crisis.

What are the major factors tending to destabilize

the biosphere and thus possibly terminate life on this planet? Forecasts in this field are not apt to be highly accurate since we often simply cannot predict the direction and source of trouble.

Granted that our technological way of life tends to undermine the stability of the biosphere, what alternatives can be suggested?

Since science is the mother of technology, it has sometimes been suggested that all scientific research should stop. However, this would be both counter-productive and undesirable.

Research scientists are motivated by curiosity and their labor corresponds to the intellectual and creative endeavor of the artists and writers. So, despite whatever obstacles might be thrown in the way, some level of scientific research will remain and will continue to offer its *potential* enhancement of the quality of life.

Indeed, the knowledge already gleaned by scientific research indicates the road that *must* be traveled to reach the steady-state biosphere. In short, we must "go lean," "live lightly," recycle, study nature, turn to the sun as the only truly "organic" source of energy, and terminate the unconscionable waste of both material and intellectual resources on militarism. Individuals should endeavor to become self-sufficient in regard to energy and food. The continued dependence on agribusiness means the plunder of soil, water, fossil fuels, and the exploitation of farm workers. The individual can live more ecologically by using solar heaters, by installing insulation, by recycling, by generating methane for cooking, and by replacing the private auto by the foot, the bicycle, or the public transport system. Fission power reactors should be abandoned as an inherently intractable technology and as for fusion power we already have it—safely installed 93,000,000 miles away in the sun. Industry must be induced to use enzymes and an organic technology in general. For example, the iron-containing nitrogenase enzyme in soil bacteria fixes N₂ efficiently at 50° F and

(Our thanks to our friends at the Bucks County Free Library, James A. Michener Branch, who obtained this copy of the Environment Action Bulletin for us. The Bulletin has a circulation of about 15,000, according to the N. W. Ayer Directory.)

at atmospheric pressure while the commercial process for the synthesis of ammonia, using an inorganic iron catalyst, runs at 800° F and several hundred atmospheres of pressure!

“All institutions receiving federal funds for basic research must be required to set up a unit committed to science policy studies and offer courses in the social responsibility of the scientist.”

All growth-oriented economies can be discarded as viable means for political organization of societies. In my travels in the Third World, from North Vietnam to Peru, I have not yet found a government sufficiently attuned to the environmental imperative.

Society has the power, through the manipulation of the purse, to regulate the scientific enterprise. Basic research in the typical major American university is underwritten by grants from the National Science Foundation or from some other division of the federal government, such as the Departments of Health, Education and Welfare or Defense. We should phase out all campus Defense contracts and divert these presently tainted dollars to the hard-pressed budgets of agencies sponsoring research into basic human needs, the environment and the various new technologies which will have a low impact on the life support system. At \$10.6 billion, the proposed expenditure by the Pentagon for research and development is exactly half of the total federal budget in this category for fiscal 1976!

Recipients of grants, the principal investigators, should be required to make a showing, and to have compiled a demonstrated record of performance, in the broad area of social responsibility in science. Principal investigators using public funds for the support of projects in basic scientific research should be required to make a full disclosure of all personal sources of income. Thus, the federal income tax statements of

“Soil bacteria fix nitrogen efficiently at 50° F and at atmospheric pressure while the commercial process for the synthesis of ammonia . . . runs at 800° F and several hundred atmospheres of pressure.”

principal investigators might be kept on public file at a central location on campus. No direct theft of money under the present system is implied—indeed, the accounting procedures of the government make this virtually impossible. I am thinking of more subtle forms of fraud. For example, how many academics have had their public service functions undermined by lucrative consultantships with industry and the Pentagon?

All institutions receiving federal funds for basic research must be required to set up a unit committed to science policy studies and, where appropriate, to maintain a recycling program. Academic institutions with substantial research activities would be obliged to offer courses of instruction in interdisciplinary studies and in the social responsibility of the scientist.

The basic thrust of these ideas is to make the research scientist aware of the environmental crisis and its origin. Ultimately, it will be the duty of Congress, responding to popular demand, to work out the mechanical details of this or some other affirmative action program on behalf of the biosphere.

Meanwhile, as the research scientists put their own houses in order, what can the average citizen do to negate the most destructive features of the technological society?

Clearly, we must develop a healthy skepticism for the maxim that “*science = progress.*” We can go on from there to inquire how we can best make our own talents and resources available in the contest for the biosphere. It is my contention that we are all in a position to make significant contributions at home, at the workplace, or at both. In my own case I have incorporated a large element of environmentalism in the teaching of biochemistry, including the initiation of a special course titled, “Biochemistry and Society.” Based on fundamental knowledge gleaned from years of study of microbial iron metabolism, I have organized a research project designed for the treatment of certain types of anemia. During the years of the Vietnam war our small committee of scientists sponsored lectures and films on defoliation at dozens of meetings of professional scientific societies.

Finally, we should cultivate a spirit of optimism. Some fifteen years ago the giant Pacific Gas & Electric Company decided to build a nuclear power plant at Bodega Bay on the California coast 50 miles north of San Francisco. A handful of ordinary citizens defeated the combined might of the PG&E, the AEC and the various agencies of the state government. The struggle to preserve the biosphere is merely a replay, on a grand scale, of the battle of Bodega Bay and of countless similar engagements for the protection of ourselves and those who will inherit the earth.

I am indebted to the many colleagues who reviewed and commented upon a preprint of this article.

“The failure of the human race—the so-called intelligent species—to heed the basic laws of thermodynamics lies at the crux of the environmental and survival crisis.”

(48)

BERTRAND RUSSELL ON THE SUBJECTION OF WOMEN

Russell was an early champion of women's rights. So was his mother, who made speeches for votes for women in the 1860s. Russell himself stood for Parliament in 1907 on a women's suffrage platform. His opponent ridiculed the idea with a campaign poster that read, "No Thanks, My Dear, you mind the baby and leave POLITICS to me," and won. BR was passionate in his conviction that women must have complete equality in all areas, believing it essential to good relationships between men and women that bring out the best in both sexes.

"John Stuart Mills' 'Subjection of Women' is a very persuasive and well-reasoned book... My father and mother were disciples of his, and my mother used to make speeches in favor of votes for women in the sixties. So ardent was her feminism that she caused me to be brought into the world by the first woman doctor, Dr. Garrett Anderson, who was at that time not allowed to be a qualified medical practitioner but was only a certified midwife." Marriage and Morals (New York: Bantam Books, 1959), 53. (First published in 1929.)

"It was generally held by respectable women when I was young that sexual intercourse was displeasing to the great majority of women, and was only endured within marriage from a sense of duty; holding this view, they were not unwilling to risk a greater degree of freedom for their daughters than had seemed wise in more realistic ages. The results have perhaps been somewhat different from what was anticipated..." ibid. 56.

"If the old morality is to be reestablished, certain things are essential: some of them are already done, but experience shows that these alone are not effective. The first essential is that the education of girls should be such as to make them stupid and superstitious and ignorant; this requisite is already fulfilled in schools over which the churches have any control. The next requisite is a very severe censorship upon all books giving information on sex subjects; this condition is also coming to be fulfilled in England and America, since the censorship, without change in the law, is being tightened up by the increasing zeal of the police. These conditions, since they already exist, are clearly insufficient. The only thing that will suffice is to remove from young women all opportunity of being alone with men: girls must be forbidden to earn their living by work outside the home; they must never be allowed an outing unless accompanied by their mother or an aunt...It must be illegal for an unmarried woman under fifty to possess a motor-car, and perhaps it would be wise to subject all unmarried women once a month to medical examination by police doctors, and to send to a penitentiary all such as were found to be not virgins. The use of contraceptives must, of course, be eradicated, and it must be illegal in conversation with an unmarried woman to throw doubt upon the dogma of eternal damnation. These measures, if carried out for a hundred years or more, may perhaps do something to stem the rising tide of immorality. I think, however, to avoid the risk of certain abuses, it would be necessary that all policemen and all medical men should be castrated." ibid. 61.

"Most people's sex-life, at present, is more or less unsatisfactory. This is partly due to bad education, partly to persecution by the authorities and Mrs. Grundy. A generation of women brought up without irrational sex fears would soon make an end of this. Fear has been thought the only way to make women 'virtuous', and they have been deliberately taught to be cowards, both physically and mentally. Women in whom love is cramped encourage brutality and hypocrisy in their husbands, and distort the instincts of their children. One generation of fearless women could transform the world, by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate and free." Education and The Good Life (New York: Boni & Liveright, 1926), 82.

"The most obvious example of power-morality is the inculcation of obedience. It is (or rather was) the duty of children to submit to parents, wives to husbands, servants to masters, subjects to princes, and (in religious matters) laymen to priests..." Power (London: Allen & Unwin, 1938), 239. (Available as a Norton paperback.)

"...the subjection of women is much more complete at a certain level of civilization than it is among savages. And the subjection is always reinforced by morality. A man, says St. Paul, 'is the image and glory of God: but the woman is the glory of man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.' (I Corinthians xi.7-9). It follows that wives ought to obey their husbands, and that unfaithfulness is a worse sin in a wife than in a husband. Christianity, it is true, holds, in theory, that adultery is equally sinful in either sex, since it is a sin against God. But this view has not prevailed in practice... Adultery with a married woman was wicked, because it was an offense against her husband; but female slaves and war-captives were the legitimate property of their master, and no blame attached to intercourse with them. This view was held by pious Christian slave-owners, though not by their wives, even in nineteenth century America.

"The basis of the difference between morality for men and morality for women was obviously the superior power of men. Originally the superiority was only physical, but from this basis it gradually extended to economics, politics, and religion. The great advantage of morality over the police appears very clearly in this case, for women, until quite recently, genuinely believed the moral precepts which embodied male domination, and therefore required much less compulsion than would otherwise have been necessary." ibid. 240.

"The argument in favor of equality between men and women is merely an application of the general argument in favor of liberty." The Status of Women, c. 1907 (published in Russell: The Journal of The Bertrand Russell Archives, 14: Summer 1974,)3.

"...liberty becomes increasingly important as the relation concerned is more intimate;...therefore it is more important in the family than in the state, and most important of all in the relations of men and women. The more two people have to do with each other, the more desirable it becomes that they should not prey upon each other's spontaneity, nor impair each other's self-respect and self-reliance... Very few have the self-control required in order to leave liberty to those whose possible mistakes are greatly feared." ibid. 5.

"...the straightforward self-reliant woman...I imagine is to retain the sympathy and kindness which belong with the maternal instinct, while everything else is to be done by education and way of life, to cure the indirectness which comes of the instinct for being loved rather than for loving. And when the world contains women of this type, the companionship of men and women will become something which at present exists only in very rare cases, where on both sides good ends are desired, and reason takes the place of the desire to have one's own way. At present, men and women seldom have any real companionship or any real understanding of each other's best: brought together by a temporary attraction, they remain strangers, and as a rule, hamper each other's development. In all this there is no necessity; it is due mainly to the fact that subordination rather than liberty is expected, and that women's follies and men's vices are pleasing to the sense of superiority of husbands or wives, as the case may be. To teach men and women to love equality and liberty is the real beginning of all reform in personal relations; and until this is done, people will continue to degrade and depress those with whom their lives are passed." ibid. 12.

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CITIZEN ACTION MATERIALS AVAILABLE FREE ON REQUEST

1. Public Citizen's Tax Reform Research Group will send a sample copy of their monthly newspaper, "People and Taxes." Write to Public Citizen's Tax Reform Research Group, P.O. Box 19404, Washington, D.C. 20036.
2. For materials on nuclear power plant hazards, write to Professor Henry Kendall, Department of Physics, Massachusetts Institute of Technology, Cambridge, MA 02139.
3. For information to assist you in compiling a directory of physicians in your area, and a manual to help you decrease harmful occupational noise in the workplace, write to Dr. Sidney Wolfe, Public Citizen's Health Research Group, P.O. Box 19404, Washington, D.C. 20036.
4. How does a daily newspaper inform its readers about nuclear power? Write to S. R. Cook, P.O. Box 3003, Springfield, MA 01108, for a compilation of the Springfield Union's nuclear power series (up to three copies).
5. For materials on how to study your electric utility company, write to the Georgia Power Project, P.O. Box 1856, Atlanta, GA 30301. Please enclose a self-addressed, stamped envelope.
6. Action for Children's TV, a fast-growing citizens' and parents' group, will send you information on the present state of children's TV programming and advertising, and what can be done to improve the situation. Write to ACTV, 45 Austin Street, Newtonville, MA 02160.
7. Most citizens get the majority of the news about their members of Congress from their members of Congress. Only 27% of the 1,806 U.S. daily newspapers have their own Washington news bureau. The other 73% rely primarily on the national legislators' often self-serving press releases for "news" about them. To find out what can be done to improve press coverage of your representatives in Washington, write to Capitol Hill News Service, National Press Building, Washington, D.C. 20004.

from Ralph Nader, Public Citizen, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036

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NEWSLETTER #10

April 1976

- (1) The 2nd Annual Meeting(2-15). Peter Cranford is now Chairman of the Board (8), and head of the Finance Committee(37). Bob Davis is President(9). The BRS now has 15 Directors(6), a Library(10), an Awards Committee(13) and higher dues(12). The next Annual Meeting will be in California(11). The BRS draws a big crowd at APA(25). This is a big year for books on BR(35). An asterisk in the left column indicates a request or an offer to lend.
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THE 2ND ANNUAL MEETING

- (2) The 2nd Annual BRS Meeting, at the Hotel Tudor, NYC, December 26-28, 1975, marked the end (symbolically if not literally) of the BRS's 2nd year, and the start of its 3rd.

The Meeting began (Friday evening) with a movie of an interview with BR titled, "What is Philosophy?" Delightful. A transcript of this interview appears as Chapter 1 of "Bertrand Russell Speaks His Mind" (NL7-12). The sound portion is on Caedmon LP, TC 1149 (listed in the "Schwann 2" catalog, Fall-Winter 1975-76.)

(We're indebted to KEN BLACKWELL — we're always being indebted to him for something or other — for supplying the film. We hadn't been able to borrow or rent one for the Meeting; Ken came to the rescue.)

We then heard reports from officers and committee chairpersons. More on this below: Items 14, 15.

We spent all morning (Saturday) hammering out details of the bylaws, building on the solid foundation JACK PITT had provided in what he called a "rough draft." Discussing and deciding on bylaws is not terribly interesting (except to specialists) — some members were understandably bored by it — but bylaws are absolutely essential to running a corporation in an orderly (and legal) way, and we can now take satisfaction in the fact that the job is behind us and will not have to be done again. Jack is now writing up the final version, incorporating what was decided on at the Meeting. All members will receive a copy.

Much other business was transacted during the afternoon, including the election of directors and the appointment of officers. (Items 6-13)

We then moved to Peter Cranford's suite for the Red Hackle Hour. The term, "Red Hackle", in this instance, we learned (with some disappointment), has nothing to do with strutting roosters nor with raising anybody's hackles. A red hackle is a red feather. You can see one on the guardsman's hat pictured on the Red Hackle label. PETER CRANFORD supplied the Red Hackle; we forget who supplied the explanation. People enjoyed themselves.

We then ate dinner (officially called a "banquet"), and stayed on and on and on, talking.

Sunday morning the BRS put on its session at the APA Meeting. It drew a great crowd, but few BRS members. See ED HOPKINS' report (Item 25).

3) Attendance.We had expected at least twice as many people as last year's 16, for we now have twice as many members, and this year the cost of attending the Meeting is tax-deductible. We were disappointed. A total of 22 attended one or more of the sessions during the 3 days.

And 22 is an inflated figure. 2 of the 22 attended only the Sunday morning APA session, which is not normally part of a BRS Annual Meeting. One member attended only the banquet. Few members were there Friday evening.

4) Saturday, best day.We have now learned that more members attend on Saturday than on Friday or Sunday. Therefore at the next Annual Meeting, most of the important business will be scheduled for Saturday, including -- especially -- reports of officers and committee chairpersons on what has happened during the past year and what is contemplated for the coming year. The Friday evening session will be a directors' meeting, at which, among other things, the officers for the next year will be appointed.

5) Members present. Here are the 22 who attended:ARKIN, CLIFFORD, CRANFORD, DAVIS,EISLER, ENGEL,FRANKS, GARSTENS, HOPKINS, JACKANICZ, LACKEY, LEFKOWITCH, MANESSE, MCDONALD, MCKEOWN, NOBLE, PITT, REINHARDT, RICHARDS, SLEZAK, TAIT, WEINER.

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The following business was conducted at the Saturday session:

6) New Directors. The members present elected Directors, for 3-, 2-, and 1-year terms: PETER CRANFORD, BOB DAVIS, LEE EISLER, MARTIN GARSTENS, and GARY SLEZAK, for 3 years;ED HOPKINS, DON JACKANICZ, JIM MCKEOWN, JACK PITT, and KATE TAIT, for 2 years; KEN BLACKWELL, LESTER DENONN, DAN MCDONALD, JOE NEILANDS, and STEVE REINHARDT for 1 year.

Note the influx of new, young blood, including several people in their 20s.

7) Method of electing future directors.It would be possible to have directors elected by the members who are present at Annual Meetings. But since relatively few members attend Meetings -- currently about 1 out of 7 -- it will be more democratic if all members have a voice in the election of directors, through the use of mail ballots.

There will be 15 Directors in all. 5 will be elected by mail each year, for 3-year terms.

Each year the Elections Committee will draw up a list of at least 5 candidates, to fill the 5 yearly openings. The list will include names chosen by the Elections Committee; it will also include names submitted by other BRS members.Any member may submit (to the Elections Committee) any other member's name as a candidate, stating qualifications.

The list of names will be sent to all members, on a mail ballot. Each member will check 5 names. The 5 candidates receiving the most votes will become Directors, for 3-year terms. In case of a tie, the Elections Committee will cast the deciding vote.

The complete yearly cycle of electing Directors consists of 3 parts, in 3 successive issues of the Newsletter, one part per issue:

. Part 1 is a notice in the Newsletter, asking members who wish to,

to submit names of candidates for director, stating qualifications.
. Part 2 is the mail ballot, listing the candidates.
. Part 3 is the result of the vote, as tabulated by the Elections Committee.

We are inaugurating the cycle with this issue. Part 1 is Item 39. Part 2 will be in N111, Part 3 in N112.

- (8) Chairman of the Board, a new office, was created. Appropriately, PETER CRANFORD, the person who started the BRS, was appointed to be the first Chairman.
- (9) New Officers. The Directors appointed the following to one-year terms of office: President, BOB DAVIS; Vice-President, GARY SLEZAK; Secretary, JACK PITT; Treasurer, STEVE REINHARDT.
- (10) The BRS Library was established. It will accumulate LPs, tapes and films — also books, articles, magazines, photos, etc. — by or about BR, to lend to members, to local chapters, and to responsible non-member organizations.
Some of these materials are out-of-print or expensive or both, and the BRS Library will help make them available where they otherwise might not be.
When appropriate, the Library will offer materials to the Archives.
DON JACKANICZ is Library Committee Chairperson, GARY SLEZAK Co-Chairperson.
The Library's first acquisition is the Coronet Film, "What is Philosophy?" the same as the film that was shown at the Meeting. It was donated by PETER CRANFORD. The film is available from Dan Jackanicz, 53 Washington Square South, New York, N.Y. 10012, for the cost of postage and insurance, plus a \$3 charge which will go towards the purchase of other materials for the Library.
- * Please send spare or duplicate books or other materials on BR to the Library (c/o Don). If you have LPs or tapes that you would be willing to lend to the Library for a short time, so that tape copies can be made, please let Don know.
- (11) Next Annual Meeting, in California: JACK PITT will confer with JOE NEILANDS to see whether it might be held at UC Berkeley. BOB DAVIS will also check on the possibility of meeting in San Francisco or L.A.
- (12) Higher dues. A new dues schedule was approved, which will move the BRS slightly closer to being self-supporting (very slightly): regular member, \$15; husband-and-wife, \$20; student, \$5 (unchanged). Foreign, except Canada, add \$5.
- (13) The Awards Committee was established, to make an annual award to an outstanding individual whose actions have furthered some BR purpose or exemplify some quality of character that distinguished BR. For details on how this Committee will function, see Item 41. It has no chairperson, and needs one. Anyone interested should get in touch with Peter Cranford (Dr. P.G. Cranford, 2108½ Walton Way, Augusta, Ga. 30904. Phone: (404) 736-3514.)
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- (14) Officers report. Outgoing President PETER CRANFORD, outgoing Treasurer KATE TAIT, and Secretary JACK PITT reported on their recent activities, which were substantially those reported in the last Newsletter (NL9-3,4,5).
Outgoing Vice-President BOB DAVIS didn't make the usual kind of report. He had made up the Meeting's agenda. He chaired all the sessions. And, in effect, he gave a whole series of reports, as he put various items of BRS business into context, for the benefit of the members present. (Furthermore, he kept things moving and on schedule, and did it all with ease and grace. We salute him!)
- (15) Committee reports:
. Applied Philosophy Chairperson MARTIN GARSTENS reported on his current interest in ethics, in line with what he had previously reported in NL9-6.
. Applied Philosophy Committee, Chicago Chapter Chairperson GARY SLEZAK reported on his viable local BRS chapter. It meets once a month, to discuss ER's writings. Books are assigned, to be read and reported on. And, we gather, everyone does the work that's assigned.
. Information and Membership Committee Chairperson LEE EISLER described the aims and functions of this Committee (for details, see Items 42,43), reported that we had 145 active members (as of 12/27/75), and that more than 70% of the members renew membership after their initial year. He asked members to be on the lookout for opportunities to send out appropriate press releases. "If you learn of some event that might deserve a press release, please let me know."
. Science Committee Chairperson JOE NEILANDS, who could not attend the Meeting, sent a letter reviewing events of the past year. These have been reported in previous Newsletters (NL5-2; NL7-15; NL8-21,22; NL9-12).
. Philosophers' Committee Chairperson ED HOPKINS reported on his 1976 plans (NL9-11,15).
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REPORTS FROM OFFICERS

President BOB DAVIS reports on a number of things not related to the recent Annual Meeting:

- (16) Rewarding job. "I have been contacting members, mostly by letter but a few in person. One of the rewards of my job is that I am in contact with many interesting people. Because of ER's diverse appeal, we have a diverse group, but we have a unity in that everyone seems to have a mind and interests in things outside themselves."
- (17) Felix. "I have just visited Felix De Cola. I attended one of his Sunday evening musicales. (He's been having them for 30 years.) When I entered, he and a young woman were playing a Brahms duet, from a score he'd just gotten from the British Museum. He has made recordings (including a piano comedy album), and played for radio and TV. He has a superb collection of chamber music. I told him I was thinking of having a 'reception' for Southern California members, and he offered to make his attractive dwelling available for it. He also provided us with 100 copies of a photo of ER." (This photo is available on request from the Newsletter. It is an excellent photo of a scowling ER, probably taken during one of ER's anti-nuclear demonstrations.)

(18)

Kouji." Here are portions of a letter I enjoyed from Kouji Tomimori, our first Japanese member."

I thank you for your warm welcome to me, on my becoming a member of the Society. I am astonished to know that I am the first member not only from Japan but from all of Asia. I feel it is a great honor for me.

I think it is fortunate that your Society (now our Society), organized by members in the U.S.A. and Canada, is gradually adding members from around the world — a horizontal development — and not only intellectuals, but all kinds of people — a vertical development.

From BR's prologue to his Autobiography ("Three passions..."), I found another aim in life. Till then my aims had all been inside myself, none outside. BR taught me that my aims also had to include what was outside of me. We must aim to improve society and the conditions under which all people live.

I intend to report on the influence of BR in Japan.

(19)

Please speak up!"If some of you have suggested things to me and gotten no response, please write me again. We depend on members to help carry the ball on these; we expect individual initiative and responsibility; we really can't operate any other way. Here are several projects I have been discussing with members:

(20)

Zahatopolk. "RICHARD LORENZ wants to put out a 'classic comic' of this BR short story. I suggested he write a member who is an illustrator. I consider this a very interesting project."

(21)

Russell-Trotsky Dialog on Revolution (NLS-64)."ROBERT PARKER (6819 37th Avenue N.E., Seattle, Wa. 98115) wants to collaborate on this with someone who knows BR. I considered taking it, but later had to decline for want of time. Anyone interested, especially with a history background, should write him. This is a very appropriate project for the BRS to help with. What follows is Parker's own description of his project."

I envision a dialog on the theoretical justification for revolution. BR, I find, offers the most humane and intellectually honest views in opposition to revolution that I have encountered; Trotsky, I find, offers the most consistent views in support of revolution. Actually the project grew out of prior interest in these two men, both of whom, in their individual ways, have stirred my soul by their love of truth and their sincerity in wishing to advance the interests of humanity. Trotsky and Russell met only once, and then, briefly, so the Dialog itself will have to be in some sense fictional, but based of course on the real views and personalities of the participants.

My ultimate interest is in writing something of intellectual interest on this subject for the average American reader. My purpose will be educative, not literary, not academic. American opinion on this matter, as on others, is formed to an amazing extent, by false propaganda and off-the-cuff feelings. Regard for sincere men who hold truth in high esteem is low, even in schools, and I should like, in my work, to do what I can to reverse this. By presenting the issue of revolution (which for about a year has been uppermost in my mind) in the way I

propose, I shall, as I imagine, be presenting the best possible intellectual content on the subject and, at the same time, be introducing the reader (the imagined general reader) to two of his century's most sincere and profound men.

22) Geographical list/interest list. "I expect to prepare a list of members who live near each other, and another list of members with similar interests, to facilitate communication."

23) Universal Human Rights. "The BRS committee on Universal Human Rights is still largely inactive. I have written to new members who expressed interest, but have received no replies.

"I write Amnesty International prisoners, and circulate information among members.

"One of the main groups in the world for human rights is the International League for the Rights of Man, located near the United Nations. The following excerpts are from their own statement."

The International League for the Rights of Man has been successful in focusing the attention of the world community on gross violations of human rights, in bringing complaints of such abuses before the United Nations, Organization of American States and other international bodies, in securing the release of political prisoners, in getting sentences reduced and death penalties rescinded, in helping individuals leave countries, in reuniting families, in improving procedures at the UN for dealing with complaints, in ameliorating racial and religious persecution.

For 33 years, the League has worked on behalf of human rights — seeking to establish human rights standards, investigating violations, intervening with governments, making representations before international bodies, conducting research and educational programs, publishing special reports on human rights conditions in various countries, assisting victims, sending observers to political trials, dispatching special investigative missions to inquire into specific violations and effect redress, supporting and helping to establish civil liberties groups in countries throughout the world, coordinating the activities of affiliates and representatives, advising on the use of international machinery for the protection of human rights.

If interested in more information, write the League at Suite 6F, 777 United Nations Plaza, New York, N.Y. 10017

REPORTS FROM COMMITTEES

(24) Committee on Science (Joe Neilands, Chairperson):

"I have been in contact with the American Chemical Society, urging them to co-sponsor a session on Chemical-Biological Weapons at the annual meeting of the Society in San Francisco in September 1976. The proposal

has gone through some of the lower level committees of the ACS and awaits action by the executive officers of that Society.

"PETER CALAGNA has suggested that we consider the impact of science on the 'sociosphere'.

"A colleague in Japan has asked for information on the Committee's activities.

"Other members of the Committee are FRED ALLENDORF, AMY BLOCK, MARTIN GARSTENS and ANITA JOYCE LEVINE."

PHILOSOPHERS' CORNER

(25) Report on the BRS at APA. ED HOPKINS, who runs the BRS sessions at the American Philosophical Association (Eastern Division) meetings, reports that the 2nd one -- in New York, December 28, 1975 -- "was very well attended. At least a hundred people were there at one time or another during the lengthy session. At times there wasn't a vacant seat to be had. The only flaw was that we had scheduled too many papers; things went on too long. And we were rushed, and ran out of time. That won't happen again, because next time we'll have 2 papers instead of 3.

"At the session, we announced that we were trying to get money to publish the papers, and we invited people to sign up if they wanted copies, in case we succeeded in raising money. 18 persons signed. The postscript to this, I regret to say, is that we have just been turned down by the foundation to which we had applied for a grant."

(26) Judges wanted. Anyone interested in helping to judge the papers that are to be presented at the next BRS session at APA, Eastern Division -- in Boston, December 1976 -- should write Ed Hopkins. (Dr. Edwin E. Hopkins, 352 S. Drew Street, Baltimore, Md. 21224.)

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NEWS ABOUT MEMBERS

(27) Gary Slezak won 1st Place in the Annual Twelfth Night Contest of the Chicago Playwrights' Center. Gary's play, "The Writer's Wife," was performed on January 4th.

(28) Al Kravig, an inmate in Soledad Prison, is Librarian of the Inmate Committee for Higher Education. He writes:

ICHE is run by all inmates...My assistant is a real revolutionary (well educated) and he is constantly preaching about Mac, Castro, and such. Interesting, but I'm glad to say BR appeals to me.

ICHE also started a college for veterans, with real college instructors. This semester we have History, Economics, Philosophy, and an Introduction to College. We have 85 students and the general tenor of the place has

really changed.

I am ready to go to work on some BRS work NOW. I've gotten out of my apolitical stage and now feel I must expand my horizons, become politically conscious, so to speak.

Our library has 2 books by ER — "Autobiography III" and "Common Sense and Nuclear Warfare" — and I'd like to build it up. Several people are interested in ER and would get into him if we had the books.

* Maybe some of the BRS members would donate some old copies. Oddly enough, we have reams of stuff by Wittgenstein — I like him. But he really blows Freud out of the window. And what was the reason for his break with ER?

BRS AUTHORS

(29) Peter Cranford has written, and KATE TAIT has edited, the scripts for 5 tapes on discipline in the classroom. The tapes, intended for teachers and principals in grade schools, will be recorded by the National School PR Association, an affiliate of the National Education Alliance, and offered for sale to schools.

(30) * Ed Hopkins advises that he has written a paper arguing against compulsory education, which he offers to lend on request. Write Dr. E. E. Hopkins, 352 S. Drew Street, Baltimore, Md. 21224.

NEW MEMBERS

(31) We are happy to welcome these new members:

Maurice Belanger/Box 501, Stn.B/Ottawa, Ontario K1P 5P6/Canada
Frank C. Bertrand/ Apt. 304/6 Olde English Village Road/ Dover, N.H. 03820
Ruth C. Bishop/222 SW Harrison, 17B/Portland, Or. 97201
Jack R. Cowles/392 Central Park West, Apt. 5F/New York,N.Y. 10025
Dr. Albert Ellis/45 East 65th Street/ New York,N.Y. 10021

Jesus Arcila Gomez/Centro calle Estanco del Tabaco Nro.35-54/Cartagena/Columbia
John Hailu,104-40-4714/HHB 2-2 ADA/New York APO 09169
Donald J. Kenney/ 2556 Dupont S/Minneapolis, Mn. 55405
Roy Kindell/ 1551 E. McAndrews Road/ Medford, Or. 97501
Daphne Lawton/ 4469 Ventura Canyon #E310/Sherman Oaks, Ca. 91423

Dr. Justin Leiber/Dept. of Philosophy/Herbert H. Lehman College/ Bronx,N.Y. 10468
Don Loeb/PO Box 2447/ Brandeis University/Waltham, Ma. 02154
Elliott Mordkowitz/2645 Brown Street/Brooklyn, N.Y. 11235
Mr/Mrs Robert D. (Susan) Noble/Warner & Stackpole/ 28 State St./Boston,Ma.02109
William Rust Norris/1073 Shave Road/Schenectady, N.Y. 12303

Robert C. Parker/6819 37th Avenue N.E./Seattle, Wa. 98115
William B. Paxton/5747 S. University Avenue/Chicago, Il. 60637
Lorraine A. Roskowski/215 Illinois Avenue/Paterson, N.J. 07503
Jerry Stouck/2205 Musgrove Road/Silver Spring, Md. 20904
Sharon Wintter/PO Box 26177/Florida Technological University/Orlando, Fl. 32816

ADDRESS CHANGES

- (32) Fred W. Allendorf/ Dept. of Zoology/University of Montana/Missoula, Mt. 59801
Howard K. Jones/39 Whitcomb Road/Riverside, R.I. 02915
Bruce Thompson/230 Witherspoon Hall/Princeton University/Princeton, N.J. 08540
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- (33) MEMBERSHIP ANALYSIS & STATISTICS

- (33) Renewal rate: 71%. As Peter Cranford mentioned in the last Newsletter (NL9-3), people join the BRS with all kinds of expectations. Some are bound to be disappointed, and do not renew membership. But far more renew than do not. Renewals outnumber dropouts by more than 2 to 1. As of 1/31/76, 56 members had renewed, 23 had dropped out, which translates into a renewal rate of 71%.
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BULLETIN BOARD

- (34) Books by mail, at a saving. We have been dealing for several years, with complete satisfaction, with BOOKQUICK, Box B, Roseland, N.J. 07068. They advertise in the classified columns of the (Sunday) New York Times Book Review section. They offer 33 1/3% discount on "current bestseller list titles" (in the NYT Book Review section); 30% discount on books listing for \$10 or more; 25% discount on \$3 to \$10 books. Plus 40¢ per book postage/handling. "These discounts apply to virtually all general interest (non-text/technical) books." They will refund any overpayment. Their order form has a discount table, so you don't have to do the arithmetic yourself.
- For instance, "The Life of Bertrand Russell," by Ronald W. Clark, lists for \$17.50. Their price is $12.25 + 40¢ = 12.65$ total.
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BOOK REVIEWS

- (35) 3 books on BR. This is a big year for books about BR. There's KATE TAIT's book, "My Father, Bertrand Russell"; "The Tamarisk Tree" by Dora Russell, nee Dora Black, BR's 2nd wife, Kate's mother; and "The Life of Bertrand Russell" by Ronald W. Clark.

The reviews have been arriving (thanks to AMY BLOCK, HARRY CLIFFORD, ALVIN HUNTER, and CAROL MULL.) So far, we've seen all 3 books reviewed together in SATURDAY REVIEW (1/10/76), TIME (1/12/76), and WALL STREET JOURNAL (1/15/76). And we've seen reviews of the Clark book(alone) in THE NEW YORK TIMES (1/15/76) and in NEWSWEEK (1/19/76).

- * If you come upon other reviews of the 3 books, or any of them, please send us a clipping or photocopy.
- * We'd be interested in getting your comments on any or all of the 3. We hope a lot of you will respond to this invitation to comment.

We (in the BRS) are a company of BR-admirers. But not everyone admires. Collectors of ~~I-don't-like-Russell~~ reviews will not want to miss the one in the WALL STREET JOURNAL.

- * We'll lend any of the reviews we have, on request.
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CORRECTION

- (36) Re "Bertrand Russell, An Introduction," which JOHN SUTCLIFFE recommended (NL9-39): we were mistaken in saying the price had risen from 1.95 to 3.65 (English pounds). The paperback is 1.95, the hardcover 3.65. (Our thanks to KEN BLACKWELL. Again!)
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FINANCES

- (37) New Finance Committee Chairperson: PETER CRANFORD. Now that Peter is no longer President — he's been kicked upstairs (as he likes to put it) to the new post of Chairman of the Board — he'll have more time to give to trying to raise money for the BRS. Kicked upstairs (at his own request)? Yes. To an easy job? No!

- (38) Contributions. We thank the following members for their contributions, received since the last Newsletter: EISLER, GARSTENS, VERA ROBERTS.

BRS BUSINESS

(39) It's time to nominate Directors. As explained in Item 7, the members will elect 5 Directors each year.

The Elections Committee will place the names of at least 5 candidates on the ballot, which will appear in the next Newsletter. If there are more than 5 candidates, the 5 who receive the most votes will be the new Directors whose 3-year term starts in 1977. (Each member votes for 5 Directors.)

A Director may succeed himself, that is, he or she may be re-elected. The Directors whose terms expire at the next (1977) Annual Meeting are BLACKWELL, DENONN, NEILANDS, REINHARDT, and MC DONALD. Some or all of these names may appear on the ballot, and some or all may be re-elected.

Any member may nominate candidates for Director. If you wish to do so, send your candidate's name, and a brief statement as to qualifications, to Elections Committee, c/o BOB DAVIS, 7025 W. Franklin #86, Hollywood, Ca. 90068

Please note the May 1 deadline Nominations postmarked later than May 1 will not be considered.

(40) Committee functions. Chairpersons were asked to describe the work of their committees, in more or less detail. Not all responses are in yet; the following 5 items are what we have received so far.

(41) Awards Committee

The BRS will make an annual award to an outstanding individual who represents some cause or idea that BR championed or exemplifies some quality of character that distinguished BR (such as moral courage.)

The Committee does the following:

- (1) Selects the candidate for the award.
- (2) Writes a statement telling why it has chosen this candidate, and submits it to the membership for approval, by mail.
- (3) Notifies the approved candidate, inviting him/her to the Annual Meeting Banquet.
- (4) Prepares a scroll, to be given to the candidate at the Banquet, and a brief presentation speech (which could include reading the scroll.)
- (5) Delivers the scroll and speech to the President, who makes the Presentation Speech.

Remarks:

- (a) Any BRS member can suggest a candidate to the Committee, stating the nominee's qualifications.
- (b) The award-winner will have performed an action that echoes some aspect of BR's life or work, such as (A) exposing or opposing: hypocrisy, censorship, tyranny, cruelty, abuse of civil liberties, abuse of power, injustice, oppression, superstition, etc. or (B) promoting or furthering: civil liberties, population control, conservation, a free press, nuclear disarmament, world government, rationality in morality and elsewhere, democracy, human rights, equality for women, happiness, education, and Russell scholarship.

- (c) Three benefits of making awards: (1) The award, by highlighting some aspect of BR's life or work, fits the BRS aim of furthering BR's purposes. (2) It may earn some publicity for the BRS. (3) It can be expected to please the recipient.
- (d) The award is unlikely to gain publicity, unless the recipient is well-known. Note, for instance, the well-known names of the recipients of Humanist Association awards: Betty Friedan, Margaret Sanger, Linus Pauling, Julian Huxley, Erich Fromm, Abraham Maslow, Benjamin Spock, Buckminster Fuller.

(42)

Information Committee

General aims: (a) to present information about the BRS to BRS members and to the outside world; (the outside world has subdivisions, such as the academic community, book publishers, the general public, etc.); (b) to make the outside world aware of the existence of the BRS.

Specific functions: . Issue a Newsletter quarterly.

- . Issue a Press Release on a new member (with permission.)
- . Publicize (with Press Releases, etc.) the annual BRS Awards.

Publicity efforts: The above specific functions are (or will be) regularly recurring activities. Some publicity efforts can recur regularly, and be scheduled in advance; some cannot be. Here are examples of both kinds, that occurred in 1975:

- . The mention of the BRS on the dust cover of Katharine Tait's book, "My Father, Bertrand Russell." (Non-recurring)
- . Questionnaire (to colleges and universities) on courses on BR. (Could recur.)
- . Survey of courses on BR given in colleges and universities. (Could recur.)

(43)

Membership Committee

General aims: to recruit new members, to obtain renewals of membership, and to keep membership records and statistics.

Specific functions:

Inquiries: . Place advertisements, soliciting inquiries about the BRS.
. Answer the inquiries

Enrollments: . Process the enrollment of new members, in this way:
.. Send a NEW MEMBER page, giving data on the new member, to the President, Vice-President, Treasurer, and Russell Archives
.. Send the new member a Letter of Welcome, Member's Questionnaire, and BRS printed material (Newsletters, BR book-list, etc.)

Renewals: . Send a renewal request to each member as the membership year expires.
 . Include, with it, a request for a contribution.

Record-keeping: . MEMBERSHIP LIST. List the members in the order they enroll.
 Give each member a number. Identify the ad which they answered.
 . RENEWAL LIST. List the members who renew, in the order they renew.
 . EX-MEMBER LIST. List the members who did not renew.
 . MONTHLY MEMBERSHIP STATUS REPORT, to President, Vice-President, Treasurer, Russell Archives:
 ..List members who have renewed during the month.
 ..List members who became ex-members at the end of the month.
 ..Give changes of address of members.
 ..Give number of current members (= total of membership list less ex-members)
 .. Give number of inquiries and enrollments during the month.
 . CONTRIBUTIONS LIST. List contributions received from members, for future mention in the Newsletter

(44)

Philosophers' Committee

At the present time, the chief function of the Philosophers' Committee is the organization of the meeting of our Society that is held with the Eastern Division of the American Philosophical Association.

More generally, this Committee is devoted to improving communications among those working on Russell's philosophy. The Russell Interchange, recently started, is one attempt in this direction.

(45)

Universal Human Rights Committee

This Committee is a reflection of Russell's lifelong interest and work in the area of human rights and civil liberties, and the realization that for many members this aspect of Russell's life is a primary concern. More concretely, its purpose is to connect the Society to the growing international approach to human rights as being international instead of nationalistic. The Committee will inform the members and also engage in practical work in line with this aim.

(46)

Chairpersons of the above committees are: Awards Committee, none. (Description by Lee Eisler.). Information Committee, Lee Eisler. Membership Committee, Carol Mull & Lee Eisler, Co-Chairpersons. Philosophers' Committee, Ed Hopkins. Universal Human Rights Committee, Bob Davis.

Lee Eisler adds: "Although the Information and Membership Committee can be viewed as a single committee, I view it as 2 committees, with the Membership Committee being a subdivision of the Information Committee."

(47)

No conformity-requirement. We have said elsewhere that the only requirement for membership in the BRS is an interest in BR.

That does not mean agreeing with everything BR ever wrote.

BR himself did not always agree with everything he had written.

He changed his mind whenever he felt he had good reason to.

And he disliked it when he was treated as an object of reverence.

We think that's the proper attitude to have toward BR and his ideas. They are not sacred.

Accordingly, we have members who presumably do not accept all of BR's ideas and positions. They belong to organizations professing beliefs that BR did not share. Some belong to churches. One is a member of a Roman Catholic religious order (Dominicans.) Another is a Rosicrucian.

We don't think the BRS will be harmed by accepting non-conformity. On the contrary, we think it's a source of strength. We like having members who think for themselves.

NEWSLETTER MATTERS

(48) This issue is early. This issue of the Newsletter, dated April 1976, is actually being issued in February, for the reason given in NL9-10.

(49) Newsletter date shift. Future Newsletters will be dated February, May, August, November. This shift — to one month later than last year's issues — will permit each issue to carry the Treasurer's Report of the preceding calendar quarter. This will provide a more up-to-date picture of our financial situation than we have been having.

MISCELLANEOUS

(50) Advertising by members. BOB DAVIS suggests that some members might want to run the little BRS ad on their own, in their own campus newspapers or in other local publications. This is the ad:

BERTRAND RUSSELL SOCIETY. New. Information: (your address, or your name and address, goes here.)

If someone responds to the ad, forward the response to CAROL MULL, P.O. Box 11133, Indianapolis, In. 46201. Include this information: name and date of the publication in which you ran your ad, and your name. Carol will send an Information Packet to the Inquirer.

ABOUT OTHER ORGANIZATIONS

- (51) Bertrand Russell Peace Foundation. In N16-46, we printed a letter from the Foundation stating their need for money, and asking for contributions and ideas. We have since learned more about the Foundation, with the result that our present attitude toward them is, tentatively, one of coolness. We are continuing to gether additional information about them, and have accumulated a considerable amount of correspondence. Any member who wishes to may examine our files on the Foundation.
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INDEX

- (52) 2nd Annual Meeting (2-15): attendance (3); Saturday best day (4); members present (5); new Directors (6); method of electing Directors (7); Chairman of the Board (8); new Officers (9); BRS Library (10); California next (11); higher dues (12); Awards Committee (13); Officers report (14); Committee reports (15). Bob Davis: rewarding job (16); Felix (17); Kouji (18); please speak up (19); Zahatopolk (20); Russell-Trotsky Dialog (21); geographical- and interest-lists (22); Universal Human Rights (23). Committee on Science (24). BRS at APA (25). Judges wanted (26). Gary wins (27). Letter from Soledad (28). Peter Cranford's scripts (29). Ed Hopkins paper (30). New members (31). Address changes (32). Renewal rate (33). Books by mail (34). 3 books on ER (35). Price correction (36). Finance Committee (37). Contributions (38). Time to nominate Directors (39). Committee functions (40): Awards Committee (41); Information Committee (42); Membership Committee (43); Philosophers' Committee (44); Universal Human Rights Committee (45); Chairpersons (46). No conformity-requirement (47). This issue is early (48). Newsletter date shift (49). Advertising by members (50). ER Peace Foundation (51). Index (52).

NEWSLETTER #11
August 1976

- (1) The BRS will have a session when the psychologists meet (2). BRS Science Committee Chairperson, Joe Neillands, will chair the American Chemical Society's symposium on chemical weapons (10). The BRS will define its goals (19). Harry Ruja reviews McMaster's Russell Centenary volume (37). The BRS Library has 14 items (39). We vote for Directors (42,47). BR had strong views on the movies (13). Bob Davis writes Solzhenitsyn (17). Red Hackle for Ontarians (29). The index is at the end (46). An asterisk in the left column indicates a request or an offer to lend. Some may call this the Sutcliffe Issue; his name appears in 5 items and on a 5-page supplement.
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COMING EVENTS

- (2) BRS Psychology Symposium, September 5th. In a previous Newsletter, we reported that the BRS was going to have a session at the September 1976 meeting of the American Psychological Association, in Washington, D.C. (NL9-2) At that time, the APA seemed to have accepted the BRS proposal for a session. That is no longer so; the APA does not want the BRS session, because -- we suspect -- of hostility, somewhere within the APA, to some of ER's views.
- We've decided to have our symposium in Washington anyway, without the APA's blessing. We have reserved the Chinese Room in the Mayflower Hotel from 8:30 to 10:30 P.M., on September 5th.
- This is the program:
- PETER G. CRANFORD, Chairperson: "ER and his relevance to psychology."
KATHARINE RUSSELL TAIT: "My father's psychology of educating children -- did it work?"
JACK PITT: "ER and the logic of the double-bind."
THOMAS W. SIMON: "Psychological influences on BR's theory of mind."
ALBERT ELLIS: (title not known)
- We will not be listed in the official APA program, but we will have announced the BRS Symposium in the APA MONITOR and in BEHAVIOR TODAY, and on posters in hotels in Washington where APA members are staying.
- We invite all BRS members -- especially those living in the Washington area -- to attend.

REPORTS FROM OFFICERS

(3) Peter G. Cranford reports...

as Chairman of the Board:

"Although we have a Board of Directors, its duties are nominal at this time — restricted primarily to what the Bureau of Internal Revenue demands of us for tax-exempt purposes.

"A study of the duties of boards of directors in this country reveals a wide variance. JACK PITT is now working on what these duties should be, and will present them at our next meeting, in California. In the main, I think the Board will be setting policy, establishing guide lines, and function as a check and balance on officers, committees, and membership. I think the Board should be made up of highly motivated members, knowledgeable about BR, able to attend meetings, and dedicated to the BRS's aims.

"JOHN SUTCLIFFE has prepared a statement of his views as to what these aims should be." (See Item 19.)

as Finance Coordinator:

"Over-all, we are solvent. If we continue to operate as we have been doing — with free labor, free office space, memberships, and contributions — we can see a couple of years ahead. We have about 175 members, with an estimated 30 who can be depended on to engage heartily in the process of building the Society (based on responses to correspondence.)

"I think we are in position, both financially and in other ways, to move into Phase Two of the Society's growth. We must tap the abilities of members, to grow. To do this effectively, we must make it possible for more members to become involved. This requires more elaboration of who and what we are or ought to be. We are beginning the process of finding that out in this issue of the Newsletter. (See Item 19)

"As to finance, I propose that we learn how to make money, as is appropriate in a capitalistic society. I think this is the only way we can grow and influence others rationally. It is generally agreed by the rationalist and humanist groups that, power-wise, they have not gotten far. The Rationalist Press Association, in England, is having financial troubles. The (U.S.) Humanist publications operate with a modest number of subscribers, and (like ourselves, at present) must beg for funds. Their writings are of high calibre, but their influence seems limited. Unless the BRS can develop new methods of promotion, we too will be of slight influence. We must learn from BR himself. He was an excellent promoter. By building on his shoulders, we can go far.

"The polling of members for ideas on raising money produced a gratifying 30 responses, for which I wish to thank these members: T. ANDERSON, CAMPBELL, CRANFIEL, F. DE COLA, DONADIO, ELLIS, FRANKS, GANTT, GOMEZ, KINDELL, KWOK, LANSDELL, LAWTON, LIPIN, D. LOVE, MARAGIDES, MC DONALD, MULL, NEILANDS, PARKER, PITT, PLANT, REID, RODRIGUEZ, SILVA, SPANG, STAHL, WAITE, COURT-RIGHT-WHYTE, AND SUTCLIFFE.

"Their suggestions can be summarized as follows:

"1. Set up a system of solicitation of our own members. Specific approaches might be: (a) raise dues; (b) solicit the assignment of 15% of royalties of BRS-sponsored talks, tapes, books, articles, etc.; (c) solicit the assignment of 15% of royalties from the sale of BRS material (also, incidentally, solicit corporations, such as Simon & Schuster, IBM, etc.); (d) garage sales conducted by individual members for the BRS; (e) contribute books, etc. to the library, for use or sale; (f) annual 'free-will offering' on BR's birthday; (g) solicit the assignment of gifts in wills.

"2. Have the BRS go into business, to make money: (a) develop BR books, pamphlets, talks, workshops, tapes, films, etc., and charge for them; (b) charge fees for Russell Information Service; (c) develop a BR exhibition to spread the word, and charge admission.

"I am not recommending that we act on all these suggestions. I have reservations about some of them. Nevertheless I have reported them here because one thing often leads to another. I would welcome your reactions or comments."

*

(4) President Robert K. (Bob) Davis reports:

BRS's 3rd Annual Meeting will "probably take place the first week-end in February 1977 -- February 4-5-6. This has not been confirmed but appears to be the best date."

United World Federalists of Japan to visit U.S.A. "I have received a letter from Sumi Yukawa, President of UWF-Japan. They have a large group of members arriving in Los Angeles August 15th. Then in 2 separate groups, they will visit U.S. cities on their way to the U.N. in New York. They would like to meet BRS members, and discuss world government and peace. I have written them, and intend to meet them, after details have been worked out. All Southern California members interested in meeting this group should write me for details -- 7025 W. Franklin #86, Hollywood, Ca. 90068. Or phone (213) 874-5568. I hope we can have a healthy turnout. Both world government and peace were among BR's most important concerns and we should reflect a similar set of values.

"Leaving L.A., one group will go to San Francisco, Chicago, Philadelphia and New York, the other going to Las Vegas, Salt Lake City, Cheyenne, Denver, Kansas City, St. Louis, Chicago, Buffalo, Niagara Falls, and New York. All members interested in meeting them in one of those cities should also write me for information."

Bob's report is brief, since he has already reported on many of his activities in his President's Letters of April 1 and June 1.

(5) Vice-President Gary Slezak reports:

"I have looked at each member's Questionnaire and drawn up a list of those interested in committee work. It breaks down this way: Universal Human Rights 13, Applied Philosophy 13, Science 11, Education 5, Information & Membership 2, Philosophers 2, Awards 1. Though that totals 47, it represents only 27 members, because some expressed interest in more than one committee. 27 is about 15% of BRS membership -- not exactly a superb showing. I am writing to each of the 27.

* "If you might want to serve on, or know more about, a committee, please write me (Apt. 206, 215 E. Chestnut St., Chicago 60611).

* "Or if you have an idea for a project related to BR, write, and I will attempt to promote it within the BRS.

"Our goal is the involvement of as many members as possible in meaningful work."

Treasurer Stephen J. Reinhardt reports...

(6) For the quarter ending 3/31/76:

Balance on hand(12/31/75).....	1173.14	
Income: 38 New Members.....	351.00	
20 Renewals.....	259.00	
Total Dues.....	610.00	
Contributions.....	534.81	<u>1144.81</u>
		2317.95
Expenditures: Information & Membership		
Committees.....	1022.11	
Bank Charge.....	6.51	<u>1028.62</u>
		1289.33
Misc. Adjustments.....		<u>14.00</u>
Balance on hand (3/31/76).....	1303.33	
* * * * *		

(7) For the quarter ending 6/30/76:

Balance on hand (3/31/76).....	1303.33	
Income: 11 New Members.....	135.00	
7 Renewals.....	95.00	
Total Dues.....	230.00	
Contributions.....	250.99	
Sale of Newsletters	10.00	<u>490.99</u>
		1794.32
Expenditures: Information & Membership		
Committees.....	134.78	
Subscriptions to "Russell"....	108.50	<u>243.28</u>
Balance on hand (6/30/76).....	1551.04	

Note: Expenditures of 215.86 during the first quarter of 1976 (chiefly for "Russell" subscriptions) are not yet reflected in the Treasurer's Report, and will appear in the 3rd Quarter Report. Consequently, balance on hand, at the end of the 1st and 2nd Quarters, is actually 215.86 less than appears.

REPORTS FROM COMMITTEES

- (8) BRS-Britain. JOHN SUTCLIFFE is in process of setting up a BRS in Britain. (Of course there ought to be a BRS in Britain!) He has begun to advertise, with best results so far from NEW HUMANIST, published by the Rationalist Press Association. He hopes the BRS and the BR Peace Foundation can co-exist — since both apparently are here to stay — avoiding conflict "through simple tolerance and avoidance." He likes to think that things may improve between the 2 groups. He has visited Countess Russell.
- (9) Library Committee. See Item 39.
- (10) Committee on Science JOE NEILANDS, Chairperson, will chair a symposium on chemical weapons, on August 31, at the American Chemical Society meeting in San Francisco. He wanted the symposium to be co-sponsored by BRS (NL 10-24), a proposal which the ACS considered for a long time. ACS finally decided it wanted to be the sole sponsor.
- On June 5, the Northern California members — Amy Block, Howard Sherman, and Joe — met for lunch, to discuss the BRS.
- "My research has been going well and has taken me on several trips around the country."
- (We reproduce — Page 22 — the front cover of AMINCO LABORATORY NEWS, Winter 75-76. It starts a 3-page story on a discovery made by Joe and his graduate students. We will lend the issue on request.)
- * "In September I plan to go to Peru, and in December to England. Thereafter I expect we'll have our Annual Meeting."
- (11) Universal Human Rights Committee. DAN MC DONALD and BOB DAVIS are now Co-Chairpersons. No report at this time. Dan's address: 53 Washington Square South, New York, N.Y. 10012. Bob's address: 7025 W. Franklin #86, Hollywood, Ca. 90068.
-

PHILOSOPHERS' CORNER

- (12) BRS at APA, December 1976. Philosophers' Committee Chairperson ED HOPKINS is in process of selecting the best papers, for presentation at the BRS session at the December 1976 meeting of the American Philosophical Ass'n (Eastern Division), in Boston — helped by JUSTIN LEIBER who will chair the BRS session.
-

BY HERTRAND RUSSELL

(13)

BR on movies. DAN MC DONALD has collected a few BR quotes -- things BR had to say about the movies.

The first -- from the "Autobiography," published in 1969 -- deals with the topic that constantly preoccupied BR in his last years, the threat of nuclear war.

The next 3 were all written around 1930, when Hollywood movies were in their heyday, their worldwide influence enormous. Some of what BR says here about the movies might well be applied to today's TV -- though the worldwide impact of American TV of the 1970s is no doubt considerably less than that of Hollywood movies of the 1930s.

"The attitude of most of humanity towards its own destruction surprised me. In December 1959 I had read Nevil Shute's ON THE BEACH and I attended a private showing of its film. I was cast down by the deliberate turning away it displayed from the horrible, harsh facts entailed by nuclear war -- the disease and suffering caused by poisoned air and water and soil, the looting and murder likely among a population in anarchy with no means of communication, and all the probable evils and pain. It was like the prettified stories that were sometimes told about trench warfare during the First World War. Yet the film was put out and praised by people who meant to make the situation clear, not to belittle the horror. I was particularly distressed by the fact that I myself had praised the film directly after seeing it in what I came to think the mistaken opinion that a little was better than nothing. All that sort of thing does, I came to think, is to make familiar and rob of its true value what should carry a shock of revulsion. Irony such as that in DR. STRANGELOVE or in OH, WHAT A LOVELY WAR is a different matter. That does cause people to think, at least for a short time." The Autobiography of Bertrand Russell, 1944-1969, pp. 147-148. Simon & Schuster, 1969

"The great majority of young people in almost all civilized countries derive their ideas of love, of honor, of the way to make money, and of the importance of good clothes, in the evenings spent in seeing what Hollywood thinks is good for them. I doubt whether all the schools and churches combined have as much influence as the cinema upon the opinions of the young in regard to such intimate matters as love and marriage and money-making. The producers of Hollywood are the high priests of a new religion. Let us be thankful for the lofty purity of their sentiments. We learn from them that sin is always punished, and virtue is always rewarded. True, the reward is rather gross, and such as a more old-fashioned virtue might not wholly appreciate. But what of that? We know from the cinema that wealth comes to the virtuous, and from real life that old So-and-so has wealth. It follows that old So-and-so is virtuous, and that the people who say he exploits his employees are slanderers and trouble-makers. The cinema therefore plays a useful part in safeguarding the rich from the envy of the poor." The Scientific Outlook, pp. 194-195, W.W. Norton, 1962(1931).

"For my part, I am a person of simple tastes: I like to see a race between a motor car and an express train; I enjoy the spectacle of the villain gnashing his teeth because he has just failed to pick off the engine driver; I delight in men tumbling off skyscrapers and saving themselves by telegraph wires; I am thrilled by a sheriff's posse galloping through a sandstorm in the alkali desert. And the enjoyment of these unsophisticated

delights is enhanced by the feeling that in that matter at least one is in harmony with the great world democracy." "The Cinema as a Moral Influence" (1929), reprinted in Bertrand Russell's America, 1896-1945, B. Feinberg and R. Kasrils, eds., p. 254. Viking 1974

"Perhaps the greatest of all forces for uniformity in the modern world is the cinema, since its influence is not confined to America but penetrates to all parts of the world, except the Soviet Union, which, however, has its own different uniformity. The cinema embodies, broadly speaking, Hollywood's opinion of what it is like in the Middle-West. Our emotions in regard to love and marriage, birth and death are becoming standardized according to this recipe. To the young of all lands, Hollywood represents the last word in modernity, displaying both the pleasures of the rich and the methods to be adopted for acquiring riches. I suppose the talkies will lead before long to the adoption of a universal language, which will be that of Hollywood." "Homogeneous America" (1930), reprinted in Bertrand Russell's America, 1896-1945, pp. 258-259.

- (14) Project 1976.R.N.(MALT) MALATESHA has been working on this project (NL2-45, NL3-50, NL6-37), collecting BR quotes on America, and has

* gathered quite a few. We will lend them on request.

- (15) God Debate. BERNARD WHEELER reports that he was able to buy the English edition of "Why I Am Not A Christian" — which contains a transcript of BR's 1948 BBC debate with Father Coplestone on the existence of God — from George Allen & Unwin, Ltd., Park Lane, Hemel Hempstead, Herts, HP2 4TE, England, for \$2 plus postage.

ABOUT BERTRAND RUSSELL

- (16) Catalyst. DON JACKANICZ bought an LP recently of 2 choral works by Ralph Vaughan Williams, "Toward the Unknown Region" and "Dona Nobis Pacem" (Angel S-36972), which uses words of Walt Whitman. The jacket notes say that it was BR who introduced Vaughan Williams to Whitman's poetry. BR and Williams were fellow undergraduates at Cambridge.

SPREADING BR'S VIEWS

- (17) Letter to Solzhenitsyn, from BOB DAVIS:

Aleksandr Solzhenitsyn
Zurich, Switzerland

Dear Mr. Solzhenitsyn:

I am writing you in regard to your BBC conversation with Mr. Charleton.

I found the interview to be a very invigorating discussion of important issues.

However, I am concerned with your comments on not understanding Bertrand Russell and his alleged position on the slogan, "Better red than dead." Knowing your opinion, I do not hope to convince you that he was right in the general matter, but I do believe that one can understand his position.

There are two separate points to consider. First, the phrase itself. The phrase was originally, "Better dead than red." This became a code phrase during the early 50s that the warrior mentality used to heighten intolerance and increase the probability of war. By tackling that phrase, and saying that if that were the only choice (which it was, and is, not), one would rather be red than dead, one combatted a whole attitude. So it must not be understood as a simple phrase.

The heart of the matter is more complex. It hinges on the nature of modern war. The plain facts of the matter are that a nuclear war between the West and the East would result in an initial slaughter of hundreds of millions and a worse death for many more afterward. Those who adopt policies or attitudes that promote the possibility of war must take responsibility for risking those casualties. The brute fact of nuclear warfare is that it would at the least end civilization and very possibly the human race. People who do not understand this are ignorant of the nature of nuclear warfare.

This being the basic fact of modern warfare, Russell adopted the position that, if matters came to that point, he would prefer tyranny to the end of mankind. He compared it to the Dark Ages, believing that no matter how horrible the conditions, it would still be superior to the extinction of man. I do not believe that such a position is either extreme or difficult to understand.

Russell's fullest expression of this may be found in a small book, Common Sense and Nuclear Warfare, and again in Volume III of his Autobiography. I believe that you would find both books stimulating reading, as they are lucid discussions of points you disagree with Russell on. I enclose a copy of Chapter X, and Appendix I, from Common Sense, and a short letter from Dear Bertrand Russell (p. 29) that elucidate the points I have made.

In this country, your interview was followed by a discussion with W. F. Buckley, Jr. and Malcolm Muggeridge on the subject matter of the talk. I am always amazed that individuals who proclaim Christian belief can then turn to advocating intolerance and policies that may very well result in mass death. Apparently they read the story of Christ differently from the way I do.

On an entirely separate note, I wish to say that as a citizen of California, I look forward to your being in residence at the Hoover Library at Stanford. I would hope that your presence will be intellectually stimulating to the entire state. As a history graduate student, I worked for a year as an archivist at the Hoover Presidential Library in our Midwest. I came to hold a deep respect for Hoover as one of the greatest men America has ever produced.

Yours,
Robert K. Davis
President/Bertrand Russell Society

(18)

Mail scheme. JOHN SUTCLIFFE has thought up an ambitious scheme for disseminating ER's views -- to BRS members and possibly to outsiders -- consisting essentially of readings of ER's books, using suggested reading

lists, followed by discussion (by mail) with members who are either professional philosophers or very competent amateurs.

ED HOPKINS says he has some reservations about it: "The idea of encouraging intellectual discussion — via the mails — between members is a good one. However I am not sure that the Teacher-Student set-up will work. I suspect that very few professional philosophers would be willing to take on the burden involved. A more workable idea might be to have a column in the Newsletter listing people and books on which they wish to correspond with someone. (Perhaps an expanded Interchange?) Speaking as a professional philosopher who might be involved in such a program, I would be unwilling to take on the work involved in preparing to teach by mail, but would not mind corresponding with someone concerning something in which I then had an interest. My reservations about the Sutcliffe plan are just that, and are not to be construed as opposition."

* We'd be pleased to hear your comments on all this.

* We will send, on request, John's 2-page memo on his scheme, one page of which is his suggested reading list.

SPECIAL REQUESTS

(19)

A VERY special request. We are going to set down on paper, in a more or less formal way, the objectives of the BRS.

We expect to provide an answer to the question: What ought the BRS try to be or do, what should be its goals?

This is a large question, and we don't expect to find an answer quickly — at any rate, one that most members can agree on.

We think we know in a general way the direction the members would like to move in. We know, for instance, that most members joined the BRS for one or more of 5 reasons: to learn more about BR; to be in touch with other BR-admirers; to discuss BR's work with others who share their interest; to further BR's purposes; and to do something useful for others via the BRS.

Now it's time to be more specific.

* * * * *

This is how we plan to go about getting the answer:

(1) We invite each of you to send us your suggestions. We not only invite, we urge. What do you think the BRS's aims ought to be?

(2) We will print your suggestions and mail them to the entire membership for comments.

(3) When you receive someone else's Suggested Aims, tell us what you think of them. Do you approve or disapprove, like some parts of it but not others, etc. Please speak up.

(4) When we receive a Member's Reaction (to another Member's Suggestions), we will print it and distribute it to all members.

(5) Some members may react to another Member's Reaction. If so, we will print that too, and distribute it.

(6) And so on.

This process will take time. Mailings (of Suggested Aims, and Reactions) will probably be distributed to the members quarterly, along with a Newsletter.

We will toss things back and forth until a number of specific notions emerge. We may then submit a list of possible aims to the members for a vote. Conceivably, we might submit, say, 20 aims and ask the members to select the 3 (or 10) they favor. We're not at all sure about this part; we'll wait and see how things develop.

* * * * *

We are able to start things off immediately. We enclose "Prospects for Future BRS Policy" by JOHN SUTCLIFFE. John was kind enough to provide us with the first of the members' Suggested Aims. We enclose it without comment, because we want your comments.

* * * * *

Remarks:

. Ends and means. Suggested Aims can be about means as well as ends. For instance, one aim might be: to oppose the ill-treatment of human beings by governments (human rights, civil liberties); that would be an end. One means toward that end might be: to cooperate with other organizations with similar aims, such as Amnesty International or the American Civil Liberties Union.

. Length. Suggested Aims can be as short as one sentence or as long as necessary. The shorter the better, as long as it says what you want it to say. John Sutcliffe's enclosed 5-page paper — though probably longer than most we expect to receive — was originally 12 pages long; he cut it by more than half. We will lend the original 12-page version on request.

* * * * *

We repeat our special requests:

- (1) Please send us your Suggested Aims.
- (2) Please send us your reactions to John Sutcliffe's Suggested Aims.

Thanks.

CURRENT EVENTS

Bookpurge. The Island Trees School Board has removed 11 books from school libraries and classrooms, according to a dispatch from Levittown (Long Island, N.Y.) in the March 19, 1976 issue of Newsday.

The School Board's President said the Board has a right to remove "any books we don't want. The taxpayers don't have to subsidize garbage."

Board members had not read any of the books. They had read excerpted passages (i.e., out of context.) The 11 purged books include BR's "Why I Am Not A Christian," Vonnegut's "Slaughterhouse Five," and an anthology edited by Langston Hughes, "The Best Short Stories by Negro Writers."

The teachers' union will file a grievance under the teachers' contract with the school district on the grounds that the action is a violation of academic freedom.

Our thanks to BRUCE THOMPSON for sending us this story.

(20)

OPINION

- (21) Rationalism-emotionalism. The following letter by JOHN SUTCLIFFE appeared in a recent issue of NEW HUMANIST (London):

I was most impressed by J. Walsh's article, "Is rationalism out of date?" (March). Mr. Walsh seems to identify an important problem involved in the distinction he draws between rationality and emotive or prejudiced behavior in the meaning we give to the term "human". The problem is made more apparent than real by his implicit assumption that rationality is for him a moral value. Thus he bases his rationalism — unconsciously perhaps — on the irrationalism of a moral belief. This seems to me to tend to diminish the strength of his concluding arguments.

Human nature is a very complex structure of both rational and irrational elements, and as Mr. Walsh points out, we cannot from any sense of self-deception ignore either one or the other. Emotion is as much a fact of our human nature as reason. Neither the one nor the other by itself reveals any greater or dominant truth of that nature; they are the facts of what is the case. One is not "better" than another, but simply different. To understand ourselves we need to understand these facts, to come to terms with them as they occur. Irrationality is not to be blamed, it is to be understood. Rationalism of necessity involves tolerating irrationality, and not turning rationalism into a moral critique for this is to make the same mistake as the irrationalist.

Humanism seems to me in its denial of religion to assert ethics as an alternative metaphysic. Rational thought does not deny our emotional nature, but if carried to its conclusion it does deny the conceptual aberrations that emotional nature gives rise to — both religion and ethics. To know that what is hateful is destructive of human nature, or that what is a consequence of love is beneficial to it, does not oblige us to express these notions in moral terms or to assert normative value to them. To do so would be irrational, and to me, a "rational ethic" is a definite contradiction in terms.

COMMENT/REMARKS

- (22) Religion.DONG-IN BAE offers these comments: "I am inclined to agree with JOHN SUTCLIFFE's principal points, in his 'The Reconquest of Happiness' (NL9-24) — though I do not understand everything he says. JACK PITT's 'Russell on Religion' is a very fine contribution to understanding the complex and inconclusive position of BR on religion, and may offer a way to reconcile the diverging viewpoints of John and PETER CRANFORD."

NEWS ABOUT MEMBERS

- (23) Lester Denonn has penned a bit of verse (2 pages) titled "A History of Philosophy". Sample: "To me Dewey was phooey, Pierce was worse." We will lend it on request.
- * (24) Carol Mull is giving 6 lectures on symbolism next Spring, for Indiana University's Adult Continuing Education Program. Topics: Carl Jung and his theories; line symbolism, speech and math; ancient and religious symbolism; symbols in art; symbols in literature; Great Seal, peace symbols, national, political and commercial (trade marks) symbols.
- (25) Don Roberts, a founding member, who teaches philosophy at U. of Waterloo (Ontario), read a paper to the Peirce Society at the December 1975 meeting of the American Philosophical Association. Unfortunately he did not arrive in NYC in time to attend the BRS Annual Meeting. "I remember the founding meeting with nostalgia," he writes.
- "We are quite happy, and excited still over Lori's Ph.D" — Lorraine Beattie Roberts, Don's wife. "Lori is doing some part-time liason work for U. of Waterloo, and is teaching at a local community college, Conestoga College, a course on assertiveness training for women.
- "I'm busy with teaching, as usual — too much teaching each winter term. The heavy load comes with the hard winter. Near record snows and cold up here, and if it were not so peaceful and palatial at Wildwood Place" — where they live — "it would be very discouraging to have to wake up to winter in Waterloo this year
-

NEW MEMBERS

- (26) We are happy to welcome these new members:

Dan Bond/1112 West Avenue/Richmond, Va. 23220
Alan Brody/25 Lefferts Avenue/Brooklyn, N.Y. 11225
Louis Bruner/P.O. Box 13134/Phoenix, Az. 85002
Eric Carleen/143 N. Hancock St./Madison, Wi. 53703
John F. Cochrane/1619 Lyndhurst Avenue/Charlotte, N.C. 38203

Justin M. Coleman/P.O.Box 83/Still Pond, Md. 21667
Dr. John Cook/Stevens Clinic Hospital/U.S. 52 East/Welch, W.V. 24801
Alex Dely/RR2/Elmwood, Il. 61529
Gene L. Evans/Apt. #3/6048 Carlisle Pike/Mechanicsburg, Pa. 17055
Diana C. Fuller/4828 Hickory Street/Omaha, Nb. 68106

Annie Laurie Gaylor/726 Miami Pass/Madison, Wi. 53711
Seymour Genser/2236 82nd Street/ Brooklyn, N.Y. 11214
Jim & Rita Haun/16540 Akron Street/Pacific Palisades, Ca. 90272
Dr. Charles W. Hill/Rte 5, Box 61/Magnolia Gardens/Covington, La. 70433
Robert L. Kee/13702 Pinerock/Houston, Tx. 77024

Jon Kolber/1420 Dial Ct./Springfield, Il. 62704
John M Kropac/Apt. 322/155, University Avenue W./Waterloo, Ont.N2L 3E5/Canada
Lois A. Leach/280½ N. 115th #1/Omaha,Nb. 68154
Frances LeTulle/12801 Champion Forest Drive #315/Houston,Tx. 77066
John M. Mahoney/Dept. of Psychology/Virginia Commonwealth University/Richmond,Va./ 23284

James Brooks Martinson/1204 Wagon Wheel Road/Hopkins,Mn. 55343
Beatrice J. Miller/Apt. 203/25430 Southfield Road/Southfield, Mi.48075
George Purdy/403 Glade Street/ College Station,Tx. 77840
George A. Ruhl,Jr./95 Hartley Avenue/Mt. Vernon, N.Y. 10550
Beverly Smith/74 Montaine Park/Rochester, N.Y. 14617

Dorothy M. (Mrs. Herbert) Stahl/7307 Monticello Blvd./ Springfield,Va.22150
Dr. Philip Stander,Chmn./Dept. Behavioral Sciences/Kingsborough Community College/ ↓
Thomas Charles Taskonis/1732 Indiana St./Racine,Wi.53405 Brooklyn,N.Y. 11235
Ron Tillotson/3418 Woodside Drive #37/Carson City,Nv. 89701
William M. Walker/P.O.Box 13184/University of California/Santa Barbara,Ca. 93107

James R. Webb/P.O.Box 831/Mattoon,Il.61938
Dr. Carolyn Wilkinson/1242 Lake Shore Drive/Chicago,Il. 60610
Eldred C. Yerks/349-I Hermitage Drive/Danville, Va. 24541
Terry and Judith Zaccone/13046 Anza Drive/Saratoga,Ca. 95070

(27)

ADDRESS CHANGES OR CORRECTIONS

Dong-In Bae/Nassestr. 26/5000 Koeln 41/ West Germany
John Hailu/Postbus 21316/Rotterdam/ The Netherlands
Donald W. Jackanicz/3802 N. Kenneth Avenue/Chicago, Il. 60641
Drs. Don & Lorraine Roberts/Dept. of Philosophy/U. of Waterloo/Waterloo,Ont.N2L 3G1/
Paul M. Silva/97 School St./Rehoboth,Ma. 02769 Canada

Gary M. Slezak/Apt. 206/215 E. Chestnut St./Chicago, Il. 60611
Dr. Katharine Tait/c/o Coolidge/38 Standley St./Beverly,Ma.01915 (thru 8/31/76)
46 Dunster Street/Cambridge, Ma. 02138 (starting 9/1/76)
Dr. Grahame Weinbren/Small College/California State College/Dominguez Hills,Ca.90747

(28)

MEMBERSHIP STATISTICS

Current membership total, as of 7/1/76, is 176 members.

BULLETIN BOARD

- (29) Red Hackle in Ontario. Hepburn & Ross, Ltd., of Glasgow, have advised BOB DAVIS that Red Hackle is now listed with the Liquor Control Board of Ontario. This means that BRS members (and anyone else) in Ontario can now obtain BR's favorite whiskey through local liquor stores.
- In order to stay listed with the Liquor Control Board, Red Hackle has to achieve a certain minimum sales volume, and (we are told) rather quickly. So if you're thinking of buying Red Hackle, buying it sooner rather than later may help keep it available in Ontario.
- Hepburn & Ross also have a special agent in Vancouver who can place specific orders through the Liquor Control Board in B.C. We will try to get the agent's name.
- (30) Freethought Directory. A 4-page publication, THE DIRECTORY OF U.S. FREETHOUGHT GROUPS AND PUBLICATIONS, 1975-76 is offered free by the Denver Freethinkers Society, P.O.Box 1621 Englewood, Co. 80110.
-

QUESTIONS & ANSWERS

- (31) Augustine Age. LEE EISLER submits the following, and ends it with a question:
- BR talks — on the LP "Speaking Personally" (Riverside 7014/15, out of print) — about the way original thinkers, for the most part, have been persecuted, mentioning Buffon, Galileo, Einstein.
- "I think that liberty in many of its forms is almost bound to be less than it was in the 19th Century...You cannot do your work as an individual unless you happen to be something like a poet. It's no good being a composer, for then you'd have to get people to perform your music. A poet can be an individual still; but most people can't. I think the effect of the growth of authority will be extremely unfortunate...And I think the arts, and especially literature, will suffer very much. But there will always be some rebels, some who manage to produce immortal work before they're put to death, and that's what we've got to hope for....
- "I think of the ancient world. After Augustus, when the evils of turmoil and civil war had been put an end to, genius also was put an end too. Perhaps we shall get an Augustine, or a post-Augustine, Age, an Antonine Age; that's the best we can hope for. But I don't think that Europe, at any rate, will produce great men. I think perhaps the negroes will, because I think they'd be very recalcitrant to discipline. You might quite easily get geniuses among the negroes, but I don't think you'll get it in the white countries, because we've proved ourselves too anarchic. Our anarchism is destructive. You see, a certain amount of anarchism is necessary to genius, but not so much that the genius can't live."

The question: What did BR probably have in mind when he used the words, "Augustine Age" or "Antonine Age"?

- (32) BR's favorite detective stories. HENRY KRAUS supplies an answer to JIM WILLIAM's question (NL9-37), that he found in Ved Mehta's book, "Fly and the Fly-Bottle," (Little, Brown & Co., Boston. Undated; probably 1962):
- "I have to read at least one detective book a day,' said Russell, 'to drug myself against the nuclear threat.' His favorite crime writers were Michael Innes and Agatha Christy. He preferred detective stories to novels because he found that whodunits were more real than howtodoits. The characters in detective stories just did things, but the heroes and heroines in novels thought about things...If you compared sex scenes in the two media, in his sort of pastime they got into and out of bed with alacrity, but in the higher craft the characters were circumspect; they took pages, even to sit on the bed. Detective stories were much more lifelike. The paradox was that authors of thrillers did not try to be real, and therefore they were real, while the novelists tried to be real, and therefore were unreal. The things we most believed to be unreal — nuclear war — might turn out to be real, and the things we took to be most real — philosophy — unreal." (pp.40-41)
- (33) BR-LW split. AL KRAVIG had asked what the reason was for BR's break with Wittgenstein. DONG-IN BAE suggests Chapters 10 and 18 of BR's "My Philosophical Development" as a good place to look for some answers.

CORRECTIONS

- (34) Member misquoted. In NL9-41, we (mis-)quoted DON JACKANICZ's reaction to Dora Black Russell's book "The Tamarisk Tree." We quoted him as saying, "Delightful!" What he actually said was:
- "I've read Dora Russell's book, which I found a fine autobiography. Her treatment of BR, while loving and understanding, apparently held nothing back. It was difficult and somewhat disenchanting to learn the details, at least from the author's point of view, concerning the break-up of their marriage and their divorce proceedings. To be frank — but with no intention of preaching, etc. — BR's 4 marriages have continued to disturb me."

We cannot explain the misquote. Pure error. Very sorry.

SUPPLEMENTARY REMARKS

- (35) Advertising by members (continued.) In NL 10-30 we told how BRS members could run the BRS ad on their own, if they wished to, "in their own campus newspapers or in other local publications."
- A word of advice may be appropriate, since some ads, even free ones, may not be productive. A case history will show what we mean:

Last year HARPER'S MAGAZINE offered to provide free ads in HARPER'S WEEKLY if we took ads in HARPER'S MAGAZINE. We accepted. The free ads in HARPER'S WEEKLY proved to be expensive, because we had to answer 19 inquiries, at about \$1 each, and the 19 inquiries produced only one new member. We cannot afford \$19 for one new member. We are no longer interested in free ads in HARPER'S WEEKLY.

If you run an ad in a regular newspaper -- even THE NEW YORK TIMES -- you may get some inquiries, because some people are curious and will answer an ad. But they are not likely to join the BRS because the fact is, most people in the general population -- the ordinary run-of-the-mill readers of newspapers -- would not be interested in joining the BRS.

The publications that have been productive for us -- a list which includes ATLANTIC MONTHLY, BULLETIN OF THE ATOMIC SCIENTISTS, HARPER'S MAGAZINE, THE HUMANIST, MENSA, THE NEW REPUBLIC, THE PROGRESSIVE, SATURDAY REVIEW -- are selective. They perform a screening process for us. There is a somewhat higher concentration of potential BRS members among their readers than among the general population. About 1 out of 6 inquirers produced by these publications joins the BRS, which is considerably better than HARPER'S WEEKLY's 1 out of 19.

The common denominator of the productive publications seems to be this: their readers are people who are interested in ideas, and read books. This is probably a pretty good rule of thumb for deciding whether or not to run an ad in a particular publication. Campus newspapers, for example, would clearly be OK, according to this rule. The ARMY TIMES, which has been suggested, would probably not be.

RECOMMENDED READING

(36) "Naturalistic Humanism", CORLISS LAMONT's essay, was recommended by BOB DAVIS, in his President's Letter of April 1. We will lend this essay on request.

*

BOOK REVIEWS

(37) "Russell in Review" Edited by J. E. Thomas and KENNETH BLACKWELL. Toronto: Stevens & Hakkert, 1976, xx + 268p., \$18 (\$12.50 to Russell subscribers, which includes all BRS members).

Reviewed by HARRY RUJA.

Those who attended the Russell Centenary Celebration at McMaster University in Canada in October 1972 will be pleased to have this volume to remind them of the stimulation and enlightenment they received. Those who did not attend and have a serious interest in Bertrand Russell will have in this collection of papers on various aspects of Russell's life and thought

a significant source of insights into his special qualities. This collection well deserves to take its place on one's bookshelf alongside the distinguished collection edited by Schilpp and published in 1944, as well as the more recent ones edited by Pears, Schoenman, and Nakhnikian.

It is difficult for me to pick a single favorite from among these well-written and informative papers, but I can pick a favorite two: S. P. Rosenbaum's "The Logic of a Literary Symbol" and Ronald Jager's "Russell and Religion." (The Rosenbaum appears also in the University of Toronto Quarterly, summer 1973, volume 42.) In an area which I have never seen explored before, Rosenbaum identifies a number of novels and poems — generally satirical — which portray Russell, or a reasonable facsimile thereto, in an ironic role — as iconoclast, lecher, sceptic, disembodied intellect, an idea or cause personified, or propounder or butt of various jokes. T.S.Eliot, D.H. Lawrence, and Aldous Huxley are among the better known of the authors who found Russell good "copy."

In a cryptic conclusion, Rosenbaum seems to promise a sequel to his charming essay. "For the literary symbolic logician," he writes, "a history of Bertrand Russell in song and story needs to be complemented by a study of Bertrand Russell through the looking glass"(p.87). I hope that Rosenbaum follows through on this intriguing promise.

That Russell was, after his adolescent years, a life-long enemy of theological obscurantism and ecclesiastical obstructionism is so well known that it may seem to border on the ludicrous to claim, as Jager does, that there was an enduring strain of platonism, i.e., transcendent-alism, in Russell's thinking (or, perhaps better, feeling) which was largely though never completely submerged in his later years. But Jager makes a good case, or at least says enough to suggest that there is a good case, for a contrary view. He makes good use of Russell's unpublished (but it is now available in Feinberg's Collected Stories of Bertrand Russell, 1972) early short novel (or quasi-novel since I see it more as a dialogue with names of protagonists casually attached to the ideas than a confrontation between flesh-and-blood creatures), The Perplexities of John Forstice. He finds there a "mystical intuition that this familiar material order...testifies to another order; an order of eternity certainly, of perfection possibly, and of divinity surely"(p.103). If this sounds incredible to those who know the Russell of "Why I Am Not A Christian," it would be well to look again at his own account in the Autobiography, volume 1 (Allen & Unwin, 1967, p.146; Little-Brown, pp. 220-22) of the feelings and thoughts which filled him as he observed Evelyn Whitehead writhing in pain from an angina attack, or to ponder these words of his (ibid., Allen & Unwin, p.13; Little-Brown, p.3) published in 1967: "I have sought love...because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined."

Jager dealt with this issue in chapter 10 of his book, The Development of Bertrand Russell's Philosophy (Allen & Unwin, Humanities Press, 1972), and he will no doubt write more on it. We look forward to reading what further he has to say on the subject.

I characterize briefly the other papers in this collection, many of which deserve fuller comment.

J.E.Thomas describes the celebrations in their manifold manifestations.

Cyrus Eaton briefly and Christopher Farley at greater length recount reminiscences of their associations with Russell. (The two essays are also in Humanist of Canada, November 1972, number 23.)

Kenneth Blackwell describes the resources of The Bertrand Russell Archives at McMaster University and projects their future.

Jo Newberry reports some of the results of her extensive research on Russell's work with pacifists in World War I.

Robert C. Marsh seeks to assess the impact of Russell's educational views on the contemporary world and concludes with a qualified optimism: "We have grounds for hope and reasons to work" (p.133).

John G. Slater asks, "Did Russell contribute to the philosophical study of politics? and, Did he defend a particular political philosophy? He answers No to the first question and Yes to the second, and then identifies the elements of that political philosophy.

In one of the more technical papers in the volume, I. Grattan-Guinness examines the mathematical and philosophical background of The Principles of Mathematics and concludes that though its appearance was of "national significance in awakening British mathematics and philosophy from its dogmatic slumbers" and of international and enduring significance in its exposure of basic paradoxes, it suffers from certain "philosophical unclarity" and inaccuracies (p.173).

A. J. Ayer writes on Bertrand Russell as a philosopher, clearly identifying the major themes of that philosophy.

C. E. Cassin, D. F. Pears, and N. L. Wilson deal with specific elements of Russell's philosophy, the first with "meaning," the second with "desire," and the third with "logical atomism." (The Pears paper appears also in his Questions in the Philosophy of Mind, London, Duckworth, 1975.) They all deserve close study.

The volume has a biographical index and an index of names and titles, and is supplied with five full-page illustrations.

Many who attended the celebrations will, as they work through the volume, keep thinking, as I did, of a paper that was read that is not here, I. F. Stone's provocative paper on Russell's advocacy of "preventive war." The Preface informs us that Stone preferred for it not to be published. An "unauthorized" copy is in The Bertrand Russell Archives, and a brief paraphrase is in Humanist in Canada, November 1972, number 23, p. 28. (See also my critical letter in the May 1973 issue of this magazine, number 25, pp.4-5.) Ronald Clark treats the issue fully in Chapter 19 of his Life of Bertrand Russell (Jonathan Cape, Knopf, McGraw-Hill-Ryerson, 1975), though I find his treatment not as sympathetic as it might have been. Best statement of the basic issues that I know of is Russell's "The Future of Mankind" in his Unpopular Essays (1950). The problem that Russell confronted then, viz., the survival of civilization in the nuclear age, is still with us. I for one am convinced that he analyzed it correctly and identified the solution, viz., world government. Whether that solution will be implemented in time to forestall Armageddon remains to be seen.

Department of Philosophy
San Diego State University

(38)

The Big 3 reviewed. As all BRS members no doubt know by now, there have been 3 important books on BR (for the general public), published in the past 12 months: (1) KATHARINE TAIT's My Father, Bertrand Russell (Harcourt Brace Jovanovich, New York, \$8.95); (2) Dora Black Russell's The Tamarisk Tree: My Quest for Liberty and Love (Putnam's, New York, \$9.95); (3) Ronald W. Clark's The Life of Bertrand Russell (Knopf, New York, \$17.50).

We have accumulated some book reviews, which the BRS Library will lend on request. Numbers in parenthesis indicate which of the 3 books is reviewed:

INDIANAPOLIS STAR 1/4/76 (1,3). Thanks to CAROL MULL.
NATIONAL OBSERVER 1/31/76 (1,3) Thanks to HARRY CLIFFORD.
NEWSWEEK 1/19/76 (3)
NEW YORK POST 2/6/76 (3)
NEW YORK REVIEW OF BOOKS 3/4/76 (1,2,3)

NEW YORK TIMES 1/15/76 (3)
NEW YORK TIMES BOOK REVIEW 2/15/76 (1,2,3)
NEW YORKER 2/2/76 (1)
SATURDAY REVIEW 1/10/76 (1,2,3)
TIME 1/12/76 (1,2,3) Thanks to AMY BLOCK and CAROL MULL.

WALL STREET JOURNAL 1/15/76 (1,2,3) Thanks to ALVIN HUNTER

* To borrow the reviews, write to Don Jackanicz (BRS Library), 3802 N. Kenneth Avenue, Chicago, IL 60641.

BRS LIBRARY

(39)

The Library Committee, established at the December 1975 Annual Meeting (NL 10-10), is chaired by DON JACKANICZ. GARY SLEZAK is Co-chairperson. Here are highlights of Don's report:

. The Library plans to accumulate all kinds of items related to BR — books primarily, but also films, tapes, phonograph records, photographs, newspaper clippings, articles from periodicals — for the purpose of making them available to members and to responsible non-member organizations.

. The Library now contains 14 items, as follows:

1. Coronet Film: BERTRAND RUSSELL DISCUSSES PHILOSOPHY. 14 minutes, b&w.
2. PRINCIPLES OF SOCIAL RECONSTRUCTION.
3. PROBLEMS OF KNOWLEDGE AND FREEDOM, by Noam Chomsky.
4. THE RIGHT TO BE HAPPY by Dora Black Russell.
5. THE POLITICAL AND CULTURAL INFLUENCE (of America on Europe).
6. BR's paper in LIVING PHILOSOPHIES
7. BR's Introduction to THE NEW GENERATION, Calverton & Schmalhausen, eds.
8. CATALOGUE OF THE EXHIBITION (at McMaster U. 1972).
9. ROADS TO FREEDOM: SOCIALISM, ANARCHISM AND SYNDICALISM.
10. A HISTORY OF WESTERN PHILOSOPHY.
11. THE CONQUEST OF HAPPINESS.
12. NEW HOPES FOR A CHANGING WORLD
13. FREEDOM VERSUS ORGANIZATION
14. DEAR BERTRAND RUSSELL

Our thanks to these members, who have made the initial contributions: Peter Cranford (1), Bob Davis (5,6,7,13), Lee Eisler (10), Don Jackanicz (2,3), Dan McDonald (4,8,9,14), Gary Slezak (11,12).

- * . Members may borrow any item by writing to: Don Jackanicz (BRS Library), 3802 N. Kenneth Avenue, Chicago, Il. 60641. There is no fee for borrowing. (Exception: a \$3 fee for the film, which goes toward the purchase of other materials.) The borrower pays postage, not in advance, but when the item is returned. Books and other printed matter may be borrowed for 3 weeks, records and tapes for 2 weeks, films for 1 week. If a longer loan period is needed, for a special reason, please discuss it in advance with Don.
- * . If you would like more information about Library items, ask Don to lend you the Item-Sheets, which give brief descriptions.
 - . Members are invited to contribute items they would like to share with other members. (Incidentally, paperbacks have the merit of costing less to mail.) Contributions will be acknowledged.
 - . Don will welcome all suggestions connected with the operation of the Library.

(40) Time-Life's BR film — 40 minutes long, black & white — is no longer available for rental or preview. It is for sale at \$275. Is there an angel out there who wants to buy it for the BRS Library? (Thanks to JIM WILLIAMS for bringing this film to our attention.)

FINANCES

(41) Contributions. We thank the following members for contributions, received since the last Newsletter: HARRY CLIFFORD, JOHN COCHRANE, PETER CRANFORD, JIM MC KEOWN, JIM MARTINSON, JOE NEILANDS, AND BRUCE THOMPSON.

BRS BUSINESS

(42) Time to vote for Directors. At the end of this Newsletter is a ballot. Please use it to vote for 5 candidates to fill the upcoming 5 vacancies on the Board of Directors.

The 5 candidates — proposed by the Elections Committee — are Directors at present. Their current term expires January 1, 1977. They are candidates for re-election, for 3-year terms starting 1/1/77.

In other words, there are 5 names on the ballot, and we ask you to vote for all 5. If that sounds something like an election, communist style — with no opposing candidates — the reason for it is that no other names were submitted by members. Any member may submit names (NL 10-7); none were submitted this year. We hope some of you will submit names next year.

Why bother to vote this year, when there are no opposing candidates? When you vote, you indicate your support of the idea that directors should be elected by the entire membership rather than only by those who attend the Annual Meetings. We ask your support for this idea.

Here are the 5 candidates:

- . KENNETH BLACKWELL. Founding member. Archivist of the Russell Archives.
- . LESTER DENONN. 1 of our 2 honorary members. Distinguished lawyer. An early Russellite, collector of BR's works, editor of The Wit and Wisdom of Bertrand Russell(1951), Bertrand Russell's Dictionary of Mind, Matter and Morals(1952), The Basic Writings of Bertrand Russell(1961, co-editor.)
- . DANIEL T. MC DONALD. Doctoral candidate (anthropology, NYU).
- . J. B. NEILANDS. Founding member. Chairperson, Committee on Science. Professor of Biochemistry, UC Berkeley.
- . STEPHEN J. REINHARDT. BRS Treasurer. DuPont executive

Please vote.

SUGGESTIONS

(43)

Walking. "In reading Clark's Life of Bertrand Russell," writes DAN BOND, "I noticed on Page 212 the breakthrough that BR achieved with Joseph Conrad. 'Then we went for a little walk, and somehow grew very intimate.' The Peripatetics knew the value of walking for increasing the understanding, the flow of ideas, along with the flow of blood. BR was a great walker. Does BRS sponsor any walks for its members?"

LOCAL CHAPTERS

(44)

Chicago. GARY SLEZAK reports:

The Chicago Chapter has met 5 times since the beginning of 1976. The following books have been discussed at our meetings: Freedom and Organization, An Inquiry Into Meaning and Truth, Marriage and Morals, Why I Am Not A Christian, and Unpopular Essays. We have also had lively discussions of Clark's biography and Kate's My Father, Bertrand Russell.

Our meetings are held monthly — usually on a Wednesday night — and last approximately 3 hours. We usually number about 6, though we will gain 2 or 3 new members this summer. The meetings are getting better each time. The chapter has been active for almost 2 years now, and we've gotten to know each other fairly well, which is an additional asset. Each of us has ordered a Bertrand Russell T-shirt from Warren Street Screen Press in Cambridge, Mass. It is still undecided whether they will be required dress at future meetings!

For our July meeting, we're driving up to Dr. McKeown's, in Kenosha, Wisconsin, for a Sunday afternoon discussion of Authority and the Individual. We'll hold a special meeting later in July, when Kate comes to Chicago to lecture at U of C. We hope she'll have time to spend an evening with us.



Prof. J. B. Neilands with models of ferrichrome and enterobactin.

“PARASITISM” AT THE MOLECULAR LEVEL: Phage, Colicin M, Antibiotic, and Vital Iron Transport Compound Compete For Same Receptor Site In *E. Coli*.

Professor J. B. Neilands and three of his graduate students in the Department of Biochemistry, University of California, Berkeley, have discovered an intriguing phenomenon: A bacteriophage, an antibiotic, a protein (colicin M), and a critically important transport molecule for ferric iron all compete for the latter's receptor site on the outer cell membrane of *E. coli*.

Since this receptor site was originally evolved to aid the microbes in the capture of highly insoluble ferric iron, the competition of phage for the same site may represent a remarkable case of a “parasite” (phage) exploiting some aspect of the molecular configuration of that complex, to effectively vie with the iron-bearing compound for attachment to the cell surface.

Similarly, colicin M, a protein antibiotic secreted by certain bacteria, apparently has a configuration that

fits it to the same receptor site.

As Neilands expressed it in an interview with Lab News, this apparent convergence of molecular evolution makes the iron receptor site an “Achilles' pore” for *E. coli*. Iron is absolutely essential for cell respiration and as a cofactor of ribotide reductase, an enzyme on the DNA synthesis pathway which cannot be bypassed. Thus, competition for this site by a phage and by a killer substance from other bacteria represents a kind of “chemical warfare” that exploits one of *E. coli*'s most vulnerable points.

The new discovery is an outgrowth of research Neilands began two decades ago on the isolation and characterization of “high affinity” ferric iron transport compounds, collectively called “siderophores.” These

(46)

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LAST MINUTE ITEMS

(46A)

BR-LW seminar, titled "Russell & Wittgenstein", will be offered this fall at University of Wisconsin - Parkside (Kenosha), Thursday evenings, 6:30 -9:15 P.M., starting September 9. Registration the previous week. Prerequisite: 9 credits in philosophy. We thank THOMAS CHARLES TASKONIS for this information.

(46B)

United World Federalists of Japan, continued. As a supplement to Item 4, we reproduce the (August) schedule of the UWF-J in the USA, on the next 2 pages.

(46B) SCHEDULE (A-course for middle-aged group)

Sunday, 15 August

Leaving Tokyo 18:15 by PA-008
Arriving Los Angeles 12:05
Reception and send-off party at Mankind Center;
Meeting with world federalists and other

Monday, 16 August

Leaving Los Angeles 17:00 by air
Arriving San Francisco 18:04

Tuesday, 17 August

Morning; Visiting the Mayor, Round-table talk at the Center of World
Citizens Assembly
Afternoon: Sight-seeing

Wednesday, 18 August

Leaving San Francisco 10:00 by air
Arriving Chicago 15:54

Thursday, 19 August

Morning: Meeting with world federalists at the Chicago branch of WAWF;
Visiting the Chicago University
Afternoon: Sight-seeing

Friday, 20 August

Leaving Chicago 10:30 by air
Arriving Philadelphia 13:20
Meeting with Quakers at the World Friends Center

Saturday, 21 August

Leaving Philadelphia by bus
Arriving New York

Sunday, 22 August

New York
Meeting with world federalists and world pacifists as well at the
office of NGO and others

Monday, 23 August

New York
Visiting U.N. Headquarter; Meeting with the Secretary General Kurt
Waldheim and members of 47 nations special committee

Tuesday, 24 August

New York
Visiting U.N. Headquarter and others

Wednesday, 25 August

Leaving New York 12:00 by PA-801

Thursday, 26 August

Arriving Tokyo 14:40

(46B)

SCHEDULE (B-course for youth group)

Sunday, 15 August

Leaving Tokyo 18:15
 Arriving Los Angeles 12:05
 Reception and send-off party at the Mankind Center
 Meeting with world federalists and others

Monday, 16 August

Leaving Los Angeles 17:15 by bus

Tuesday, 17 August

Arriving Las Vegas 00:35
 Leaving Las Vegas 03:20 by bus
 Arriving Salt Lake City 15:10
 Meeting with world pacifists and others

Wednesday, 18 August

Leaving Salt Lake City 09:15 by bus
 Arriving Cheyenne 19:35
 Leaving Cheyenne 20:30 by bus
 Arriving Denver 22:55

Thursday, 19 August

Morning: Meeting with world pacifists and others
 Leaving Denver 12:15 by bus

Friday, 20 August

Arriving Kansas City 05:15
 Leaving Kansas City 08:15 by bus
 Arriving St. Louis 13:15
 Leaving St. Louis 13:45 by bus
 Arriving Chicago 20:15

Saturday, 21 August

Meeting with world federalists at the Chicago branch of WAWF

Sunday, 22 August

Leaving Chicago 13:30 by bus
 Arriving Buffalo 05:15
 Leaving Buffalo 05:30 by bus
 Arriving Niagara Falls 06:35
 Leaving Niagara Falls 10:05 by bus
 Arriving Buffalo 11:10
 Leaving Buffalo 12:01 by bus
 Arriving New York 20:00

Monday, 23 August

New York
 Visiting U.N. Headquarter; Meeting with the Secretary General
 Kurt Waldheim and members of 47 nations special committee

Tuesday, 24 August

New York
 Visiting U.N. Headquarter and others

Wednesday, 25 August

Leaving New York 12:00 by PA-801

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Arriving Tokyo 14:40

BALLOT

5 persons are to be elected to the Board of Directors, for 3-year terms, starting January 1, 1977.

Please make a checkmark after the names of 5 candidates, below, for a total of 5 checkmarks. (Brief remarks about each candidate are given in Item 42.)

Kenneth Blackwell ()

Lester E. Denonn ()

Daniel T. McDonald ()

J. B. Neilands ()

Stephen J. Reinhardt ()

Remarks (optional) _____

Your name _____ Date _____

Your address _____

Please remove this page from the Newsletter and mail it to The Bertrand Russell Society, Inc., R. D. 1, Box 409, Coopersburg, Pa. 18036.

Note: to have your vote count, ballot must be postmarked no later than October 1, 1976.

NEWSLETTER #12
November 1976

- (1) The BRS Psychology Symposium drew a full house (3). The program for the BRS at APA (philosophy) is set (61). 5 Directors are re-elected (no surprise)(12). 7 BR films are listed (15). Hook's article is making waves (23-26). A visit to P------(29). The BRS Library is growing (52). The Army failed to appear at the chemical weapons symposium (60). More about BRS aims (70). The index is at the end (69). An asterisk in the left column indicates a request or an offer to lend.
-

COMING EVENTS

- (2) Next Annual Meeting will be in Los Angeles, February 4-5-6, 1977. Details will come in a letter from President BOB DAVIS.
-

RECENT EVENTS

- (3) "The psychologist nobody knows." That was the slogan of the BRS Symposium, held in Washington on September 5th, during the Annual Convention of the American Psychological Association.
- The Symposium came into existence because PETER CRANFORD, himself a clinical psychologist, believes that most psychologists are unaware of BR's very considerable contributions to psychology. Peter wanted to spread the word.
- His was the program, as presented:
- . PETER G. CRANFORD, Chair: "The Relevance of Bertrand Russell to Psychology."
 - . JACK PITT, California State University: "Bertrand Russell and the Logic of the Double-Bind."
 - . THOMAS W. SIMON, University of Florida: "Russell, Practical Philosophy, and Philosophical Therapy."
 - . ALBERT ELLIS, Institute for Advanced Study in Rational Psychotherapy: "Bertrand Russell and Rational Emotive Therapy."
- Peter describes the evening this way:
- After initial difficulties of which you have been informed (NL11-2), the BRS scored a gratifying success at the Washington meeting. Over 90 people crowded the Chinese Room of the Mayflower Hotel, and heard an excellent and well-balanced panel discuss many facets of Russell's association with psychology. KEN BLACKWELL's 4-page Russell Book-List (with asterisks added to indicate books of particular relevance to psychology) and the BRS Fact Sheet were distributed to those attending, a number of whom were obliged to sit on the floor when available seats

were exhausted.

At the end of the verbal presentation, the film was shown to an audience which had strongly protested the suggestion that it might be too late in the evening to put it on.

Some members continued the discussion far into the night, and it is rumored that daylight was rapidly approaching before everyone was bedded down.

BRS members present included MARTIN GARSTENS and wife, ED HOPKINS, and HERB LANSDELL, as well as all members of the panel. Was any other BRS member present?

There'll be another BRS session next year, when the APA meets again. HERB LANSDELL will be in charge. His address: 8412 Harker Drive, Potomac, Md. 20854.

If you'd like to read the Symposium papers, borrow them from the BRS Library (c/o Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, Il. 60641.) 2 of the 4 papers are already in the Library, and the other 2 are expected.

We have some posters left over, announcing the Symposium. Excellent picture of BR smoking his pipe. 8½ x 11 on light cardboard. When requesting one, send about 20¢ in stamps, to cover postage, etc.

REPORTS FROM OFFICERS

(4)

President Bob Davis reports:

My attempts to have the Annual Meeting at UCLA have come to naught; if it is not an academic conference sponsored by a department, UCLA wants none of it. I am in contact with city officials, with a view to finding a site. I will look for a hotel in the UCLA area or perhaps at the beach. I will send all members a letter giving details, when arrangements have been completed. It will tell how to make reservations, etc.

I would appreciate your suggestions for the Annual Meeting's program or agenda. Please write me, at 7025 W. Franklin #86, Hollywood, Ca. 90068.

I have gotten more information on Red Hackle. See (41).

As reported elsewhere, our Psychology Symposium went very well. We are now organizing something for members who wish to work on problems that interest them, in psychology and philosophy. More about that later, in my letter.

I have read, and recommend, still another CORLISS LAMONT book. See (43).

As President, I am planning to visit Britain in December. I hope to see JOHN SUTCLIFFE, Rev. Michael Scott, The BR Peace Foundation, Cambridge, and possibly LADY RUSSELL. If anyone needs an errand done there, please send me details so I can decide whether I'll be able to handle it. Naturally I look forward to this trip. I think I'll re-read Pickwick Papers to get into the proper spirit.

I will attend the Amnesty International west coast regional meeting later (in October), and will discuss the possibility of having the BRS Human Rights group adopt prisoners in collaboration with AI. If I get positive results, I shall write all BRS members who have expressed interest in the Universal Human Rights Committee.

Treasurer Steve Reinhardt reports:

(5)

For the quarter ending 9/30/76:

Balance on hand (6/30/76).....	1551.04		
Income: 18 new members.....	187.00		
27 renewals.....	<u>355.00</u>		
Total dues.....	542.00		
Contributions.....	622.99		
Sale of Newsletters, etc.....	<u>13.00</u>		
	1177.99		<u>1177.99</u>
			<u>2729.03</u>
Expenditures: Information & Membership Committees:			
3rd quarter.....	489.36		
1st quarter, balance... <u>71.86</u>			
	561.22	561.22	
Subscriptions to "Russell":			
3rd quarter	38.50		
1st quarter	<u>144.00</u>		
	182.50		
		<u>182.50</u>	
		743.72	
Balance on hand (9/30/76).....			<u>1985.31</u>
* * * * *			

(6)

For the year ending 12/31/75*:

Balance on hand (2/7/75).....	1244.52		
Income: 77 new members.....	727.00		
49 renewals.....	<u>501.00</u>		
Total dues.....	1228.00		
Contributions.....	1582.67		
Misc.....	<u>8.00</u>		
	2818.87		<u>2818.67</u>
			<u>4063.19</u>
Expenditures: Information &			
Membership Committees... <u>2241.05</u>			
Subscriptions to			
"Russell".....	357.00		
Refunds(dues & contrib.)... <u>112.00</u>			
Annual corporation fee.....	5.00		
Travel expenses.....	<u>175.00</u>		
	2890.05		<u>2890.05</u>
Balance on hand(12/31/75).....			<u>1173.14</u>

*The period is not quite one full year; about 11 months. We decided to end the BRS's 2nd fiscal year on 12/31/75 (instead of letting it continue to 2/7/76), so that future BRS fiscal years would coincide with the calendar year.

REPORTS FROM COMMITTEES

(7) BRS-Britain(John Sutcliffe, Chairperson):

John has been in touch with the following organizations, to explore the possibility of cooperation: Rationalist Press Association, H.G. Wells Society, Anti-Apartheid Movement, Friends of the Earth, Amnesty International, United Nations Association, Committee on Nuclear Disarmament, and Child Action Poverty Group.

(8) Library Committee (Don Jackanicz, Chairperson):

See (51).

Science Committee (J. B. Neilands, Chairperson):

(9) A report by Joe Neilands on the American Chemical Society Symposium on chemical weapons, held August 31st in San Francisco, and chaired by him, appears on Page 25.

(10) "The local chapter of the Science Committee of the BRS will co-sponsor a discussion, 'Disarmament and Justice,' on Thursday, October 21, here on the Berkeley Campus. We are doing this with the War Resisters League and with a pacifist group here called Pacific Life Community."

PHILOSOPHERS' CORNER

(11) The BRS/APA program, December 28, 1976 — for the meeting in Boston of the American Philosophical Association (Eastern Division) — is reproduced (61). Abstracts of papers: (67)(68).

THE MEMBERS VOTE

(12) Directors re-elected. BRS members BLACKWELL, DENONN, MC DONALD, NEILANDS, and REINHARDT have been re-elected, by mail ballot, for 3-year terms starting 1/1/77, as BRS Directors.

The reason for electing directors by mail is that it permits the entire membership to participate rather than just the relatively few members who attend Annual Meetings. But the "entire membership" (of about 175) did not vote; only 29 voted, about 1 in 6, not many more than the number who attend Annual Meetings. We like to think that this was because, in this particular election, the outcome was not in doubt. (There were 5 candidates for 5 openings; all were going to be re-elected no matter how small the vote.)

There is room for improvement.

BY BERTRAND RUSSELL

- (13) Freedom. The New Haven Journal-Courier has a short quotation, headed "Good Morning," daily on its front page. On August 13, 1976, it read:

"Freedom in general may be defined as the absence of obstacles to the realization of desires."

Bertrand Russell

Our thanks to HERB VOGT.

- (14) BR in anthologies. Some people first become aware of BR through an anthology that contains something by or about BR. Such anthologies are often used in freshman college English courses. Here are some anthologies:

FROM THOUGHT TO THEME: A RHETORIC AND READER FOR COLLEGE ENGLISH, 2ND EDITION. Ed. William F. Smith and Raymond D. Leidlich (New York, Harcourt, 1968). Contains:
 ."The Social Responsibility of Scientists," from BR's Fact & Fiction.

THE NORTON READER: AN ANTHOLOGY OF EXPOSITORY PROSE, REVISED. Ed. Arthur M. Eastman (New York, Norton 1969). Contains:
 ."On the Nature of Truth and Falsehood," from BR's Philosophical Essays.

CLASSIC AND CONTEMPORARY READINGS IN THE PHILOSOPHY OF RELIGION, 2ND EDITION. Ed. John Hick (Englewood Cliffs, N.J., Prentice-Hall, 1970). Contains:
 ."The Existence of God," the debate (N111-15) originally broadcast in 1948 on the Third Programme of the BBC, between BR and Fr. Copleston, S.J. of Heythrop College (England) and the Gregorian University (Rome).
 ."On Death and the Mystical," by Wittgenstein, from the Tractatus.
 ."Gods," by John Wisdom, a student of Wittgenstein's.

PHILOSOPHY AND POLITICAL ACTION: ESSAYS EDITED FOR THE NEW YORK GROUP OF THE SOCIETY FOR PHILOSOPHY AND PUBLIC AFFAIRS. Ed. Virginia Held, Kai Nielsen and Charles Parsons. (New York, Oxford, 1972). Contains:
 ."Russell, Radicalism, and Reason," by Stuart Hampshire.

* Know of any others?

Our thanks to TOM TASKONIS for all the above.

- (15) BR films. The following survey of BR films was made by DON JACKANICZ.

From the information I have been able to gather, there now exist at least seven commercially distributed films concerning Bertrand Russell. The Bertrand Russell Society presently possesses one of them in its Library. Certainly it is desirable that the Society acquire the other six.

Individual members or groups within the Society would find these films of great value; it appears to be a tradition that at the annual meeting a Russell film is shown. Prices for both rental and purchase are increasing over time, and some or all of these films may soon be withdrawn from order catalogues. Although the cost of purchasing films is rather high, in the long run purchase is preferable to repeated rental of the same titles. The three firms have each expressed a genuine interest to be of help even though none can offer a discount to the Society or to any individual member.

I recommend that the Society act to acquire each of the films. Perhaps Society funds could be appropriated. Perhaps a member or members would be willing to contribute toward their purchase. The following describes the seven available films. I trust all members will consider their worth and will make their opinions known as to whether the acquisition of these films should be a major Society goal and, if so, how this should be done.

1. Bertrand Russell Discusses Philosophy; the one film now owned by the Society; this and the following four films are approximately 13½ minutes long, are in black and white, and are 16 mm.; each of these five are interviews of Russell by Woodrow Wyatt and are available in printed form with eight others in Bertrand Russell Speaks His Mind (Cleveland: The World Publishing Co., 1960); on the copyright page of this book the following appears which may give reason to suspect all thirteen interviews may be available: "This is a transcript of a Television Series filmed and produced in England by VanCon Productions and distributed by Telemat Sales Limited."; each of the five are available for what was said to be "a short time longer" from Coronet Films/65 E. South Water St./Chicago, Ill./60601//312-332-7676 at the price of \$31.25 per film; no rental or previewing.
2. Bertrand Russell Discusses Happiness.
3. Bertrand Russell Discusses Mankind's Future.
4. Bertrand Russell Discusses Power.
5. Bertrand Russell Discusses the Role of the Individual.
6. Bertrand Russell; 30 minutes, black and white, 16 mm.; produced by the National Broadcasting Company in 1958 for its "Wisdom Series"; the following is descriptive information supplied by Films Inc.: "The noted philosopher, mathematician, and Nobel prize winner talks about his 'eighty years of changing beliefs and unchanging hopes.' He tells what he feels he has learned and what he feels he has not learned in his long, distinguished career, discusses the present needs of the world and his hopes for the future."; available from Films Inc./733 Green Bay Road/ Wilmette, Ill./ 60091// 312-256-4730 at the price of \$175.00 for purchase or \$21.00 for rental; no previewing.

7. Bertrand Russell; 40 minutes, black and white, 16 mm.; produced by the British Broadcasting Corporation; no available printed description; available from Time-Life Films / 401 N. Michigan Avenue / Chicago, Il. / 60611 // 312-467-9700, at the price of \$275.00; no rental or preview.

SHORT & SWEET

- (16) "Near Harvard Yard I used to eat in a cafeteria where the food was cheap but not very good," says William Jovanovich. "I would sit at a long public table where on many occasions there also sat the philosopher, Bertrand Russell. One day I did not contain my curiosity. 'Mr. Russell,' I said, 'I know why I eat here. It is because I am poor. But why do you eat here?'" 'Because,' he said, 'I am never interrupted.'

From a Commencement Address given at Colorado College, May 30, 1966. Reprinted in The American Scholar, Vol.36, No. 1, p.40. Winter 1966-67.
Our thanks to STEVE REINHARDT.

BR'S INFLUENCE

- (17) Jimmy Carter. The Hugh Sidey article in TIME, 9/6/76, titled "The Presidency/ A Man Among Old Friends," contains this paragraph:

A few days ago, Carter plucked out Bertrand Russell's "A History of Western Philosophy." He handled it gently, like an old friend, opening the worn pages carefully and glancing at familiar lines. "I've read it three or four times," he said.

- (18) B. F. Skinner. "Through articles in 'The Dial' in 1927 he was led to Bertrand Russell's book, "Philosophy," and then, on the basis of Russell's qualified enthusiasm, to John B. Watson's doctrine of behaviorism."

From Allan Lacy's book review in "The Chronicle of Higher Education" (9/7/76) of the first volume of Skinner's autobiography "Particulars of My Life" (New York, Knopf, 1976).

Our thanks to DON JACKANICZ for both of the above.

PUBLICIZING BR

- (19) Libraries. "After it has been approved by the Indianapolis Public Library, literature may be placed on a public table, for distribution. I imagine other city libraries have a similar arrangement," writes CAROL MULL.
Some libraries have bulletin boards where approved notices may be posted, instead of a public table.
Members who would like to help spread the word about BR (and the BRS) through their public library should post the BRS Fact Sheet ("Some facts about The Bertrand Russell Society, Inc.") on their library's bulletin board, or make a few photocopies of it and place them on the library's public table.
The BRS Fact Sheet is part of the Information Packet that was sent you when you originally inquired about the BRS. If you can't locate yours, ask Carol for one. (Mrs. Carol Mull, 240 S. Chester Avenue, Indianapolis, In. 46201.)
- (20) Information Packet. For the benefit of older members, and also for the record, here is what today's Information Packet contains: (1) Letter of Invitation (to join), revised 8/76; (2) Fact Sheet, revised 8/76; (3) Russell's 2 Audiences, revised 8/76; (4) The BRS has no Conformity Requirement; (5) What Kind of People Join The BRS? (6) BR on the subjection of women; (7) Presentation of the Nobel Prize; (8) Members Reply to a Questionnaire; (9) BRS's Program at APA (philosophy), 12/76.
- (20.5) "Serials Review", a new publication destined for library reference shelves, useful to scholars and other researchers, has written up the BRS in its Inaugural Issue (Jan.- June 1975) p. 23. It is published by Pierian Press, which seems to be affiliated with Ohio State University Libraries. For those unfamiliar with the term, "serial", The BRS Newsletter is a serial; there is a series of BRS Newsletters.
- (21) Epstein head. Back in May 1974 we reported on our efforts to have replicas of Jacob Epstein's head of BR become available. (For a photo of Epstein, BR, and the head, see the Autobiography, Vol. III, p. 116. New York, Simon & Schuster, 1969.)
We regret that our efforts have been stymied by Lady Epstein, the sculptor's widow, whose permission to reproduce the head seems to be essential. Lady Epstein said no on the grounds that replicas would "infringe the interests of the owners of the original bronze" and that Epstein had been "very much opposed to commercialization of his work."
The owner of the original bronze -- BR's widow, EDITH RUSSELL -- does in fact want the replicas made, and has informed Lady Epstein of this.
If colleges, universities and libraries -- and individual admirers of Russell and Epstein -- were to purchase replicas of the head, that would hardly fit the usual notion of commercialism.
We have brought this to Lady Epstein's attention, but have had no further response from her.
-

ASSESSMENTS OF BR

(22)

PC on BR. PETER CRANFORD writes:

I have re-read Marriage and Morals, and I think the answer to Don Jackanicz's perturbation (NL11-34) may be found in its pages.

One question to be answered is: What should society's relationship to Russell be, even assuming his sexual activities to have been deplorable? Here I think we would all agree that even if he had been a rapist or a molester of children, we would still need to balance what in his life was socially beneficial against what was socially destructive. Certainly we would want such a standard to be applied to ourselves, just as the world has applied it to the many sexually aberrant who have made major contributions.

On the implied question raised by Don -- Did Russell lead a life that was consistent with what he seemed to represent? -- BR's "reply" can be found in Marriage and Morals. This was published in 1929 and probably written in 1927-28, some 5 or 6 years before his divorce from Dora.

BR's sexual ethics were derived from basically scientific premises. He thought the fundamental purpose of marriage was to perpetuate the species, and that the greatest duty and pleasure was in the raising of children. His first wife could not have children, and this with other factors of less significance brought about the dissolution of the marriage. Because of Victorian pressures from which he was intellectually but not emotionally emancipated, he delayed divorce for a number of years.

Russell deduced that a marriage should be open, that jealousy should be controlled, that adultery was not a world-shaking event that should affect a solidly-based marriage, that there were instinctive, legal, psychological and moral reasons why extra-marital sex should not lead to pregnancy, and that "there must be a certain similarity in regard to standards of value." His consistency of belief in the latter area led to another divorce.

When he sought happiness in another marriage to a much younger woman, love was not strong enough to overcome the problems related to sex discrepancy. He acknowledged that his marriage was a bad mistake. Divorce was the logical remedy.

His 4th marriage was a long and happy one.

I conclude that his personal sexual life is basically irrelevant to the assessment of his genius, but that it was nevertheless fundamentally consistent with his views, which are now being rapidly absorbed into Western ethics.

* * * * *

From time to time, attempts are made, in print, to diminish BR's stature. I therefore ask this question: To what extent, if any, should the BRS undertake to refute charges against BR, when these appear to be false or misleading?

*

(23)

Garstens on Hook. MARTIN GARSTENS writes:

There is a very serious problem about the image BR presents, arising from the recent 3 books (Clark, Tait, Dora).

A particularly devastating attack has appeared in "Commentary" (July 1976) by Sidney Hook. He makes several serious charges which I believe

are valid, and raise doubt as to whether BR's "good life" was one "inspired by love": (1) There is good evidence that BR had the virus of anti-Semitism (See "Commentary" and Clark). (2) There was a large element of hypocrisy in his "conscientious objection" to World War I. (3) His treatment of his daughter was thoughtless and cruel. There are many other similar items. I am afraid our picture of BR is going to have to be drawn "more accurately" than it has been in the past.

(24) Sidney Hook's "Bertrand Russell the Man", in "Commentary" July 1976 (62).

(25) Jackanicz Hook-ed and (possibly) un-Hook-ed. DON JACKANICZ writes:

I find Prof. Hook's article-review extremely disturbing. I must agree with parts of it even though I feel Hook has misjudged much. (Incidentally, I strongly disagree with his analysis of Dora Russell's autobiography, which I continue to hold a worthy book even though not written by a master of style.) Nevertheless I feel we must all examine what Hook has said. It is a well-executed statement of one view of BR. It is a strong challenge. This is the point of view from which I would begin a discussion of BRS aims.

Nowhere does Hook dispute BR's greatness as a philosopher. Rather, his arguments center on BR's life and personality as revealed in the 3 books. Hook offers specific examples of questionable incidents and questionable attitudes to mankind and life: anti-Semitism, aristocratic privilege, outbursts of extreme condemnation of individuals, etc. A claim is made that "the discovery that the moralist has failed to live up to his own precepts destroys faith in his sincerity, creates doubts about the principles he offers as guides, and deprives him of the authenticity -- and the moral authority -- that accrues to any person who seems willing to stake his life or reputation on his beliefs."

"Those who are concerned about Russell's image might well hope we will be spared further revelations about the events and intimacies of his life," says Hook.

What is to be made of this?

As I have expressed earlier, there is much of BR's life that continues to present difficulties to me. One example would be his 4 marriages. I would not criticize his enjoyment of sexual relations with so many women, but I cannot understand why BR continued to commit himself to marriage. The full details of the marriages have not yet been produced, but Dora Russell has provided considerable material. Perhaps some day issues such as this one of marriage will become more clear to me. But a man of such general wisdom is not one I would readily expect to suffer from so many personal problems of judgment. From certain sources I find BR was so extremely kindly and friendly and humane. From others this is contradicted strongly, as in the Hook article. I can only conclude, as have others, that BR was a strongly troubled man, subject like every person to so many problems of life. His powerful sense of reason continually conflicted with his equally -- or perhaps stronger -- emotional nature. He had a profound utopian vision, like so many wonderful men, but he also seems to have realized, as most of them did not, that it could not be fully or even substantially realized. Perhaps, in addition to the study of history and the events of his own time, BR came to see this through critical self-observation.

Yet I continue to think of BR as the foremost representative of the rational ideal I would have men follow. Learning more about his life tells me more about everyone and so much about myself. Every biographical revelation will only more strongly confirm for me that his psychological

and social ideas have great importance as they can even be applied to the person who had formulated them.

I very much would like to hear from other members. My feeling is that anyone admiring BR who can transcend the Hook article will know much about the proper aims of the Society.

(26) The above was written September 18th. What follows was written October 8th:

Our meeting at Gary Slezak's house on September 27th was memorable. Besides Gary and his wife, 7 people were there. We arrived around 7:30 and some of us stayed until after 12. We were to have discussed Authority and the Individual, but the group's concern turned to the Hook article, which was read aloud and discussed in sections. While Gary shared some of my thoughts, the others seemed not too concerned, and saw some of Hook's statements and views loaded, trivial, unprovable, false, misleading, subject to qualification, and in other ways of doubtful importance. I must say, speaking with these people was refreshing, after having been so taken by the Hook article. I still consider it a powerful anti-Russell (ie, anti-Russell the man, not the philosopher) position. I hope others will comment on it through the Newsletter or in other ways.

*

SPREADING BR'S VIEWS

(27) The Great Unbelievers -- from Voltaire to Bertrand Russell is a course being given by Paul Edwards at The New School for Social Research (65 Fifth Avenue, New York, N.Y. 10003.) (It began September 23rd.) Edwards is Editor-in-Chief of Macmillan's superb 4 (and 8) volume Encyclopedia of Philosophy, and the author of "How Bertrand Russell was prevented from teaching at the College of the City of New York," which is included in Why I Am Not A Christian (London, Allen & Unwin, 1957), which Edwards also edited.

Excerpts from the course description: "Bertrand Russell's objections to Christianity and other religions; critique of traditional sexual morality; educational theories; persecution and imprisonments; Russell on life without religious illusions."

Our thanks to DON JACKANICZ.

LEARNING MORE ABOUT BR

(28) Mail study scheme (continued). "I have to agree with ED HOPKINS (NL11-18)," says JOHN SUTCLIFFE. "My ideas on this subject, as it stands, would tie people up." John suggests an alternative: have a list of recommended books, and let the Newsletter also list members and the subjects they would like to discuss (by mail) with other members. Any further comments?

*

PENRHYNDEUDRAETH

(29)

John Sutcliffe visits Edith Russell. Excerpts from his letter:

Our short visit to Wales began with a journey that took my mother and myself across the flat Cheshire plain, by the old Roman walls of Chester and into the beautiful Welsh countryside. Eventually by way of such places as Roman Bridge, Betws-y-Coed, and Blaenau Ffestiniog, we arrived at our destination, Portmeirion.

Altogether we spent about 5 or 6 hours in Lady Russell's company.

We were cordially welcomed and taken into the main living room of Plas Penrhyn. It is an ideal room for study, for relaxation and for conversation. Its window looks out on the garden and on the view toward Portmadoc and the hills beyond. Above the fireplace was a small alcove window, in which rested a number of gifts Bertie had received, including a beautiful pair of ornaments sent by Ho Chi Minh at the height of the Vietnam war, for his birthday. Behind where I sat one bookcase contains all of Bertie's books; another contains the books that had come from Pembroke Lodge. There were also shelves containing books on philosophy and history. I saw a complete set of the Cambridge Ancient History, that they had both found very dry going, the complete works of Hegel and Schopenhauer in the original German, Cornford's work on Plato, Crossman's "Plato Today", a multi-volume set of Aristotle's works, Erdman's "History of Philosophy", and much more. Along the wall is Bertie's desk with its well-known chair...and the 90th birthday medallion made by Christopher Ironside. The rest of the desk is as it appears in countless pictures, with its silver ink stand, scissors, and letter-opener, and the tobacco bowl that had once been Wittgenstein's.

On both our visits we spoke of the problems between the BRS and the Foundation. I said it was unfortunate that they saw fit to antagonize those who could be their friends. Lady Russell agreed, but pointed out that the circumstances (of the Inland Revenues' claim for back taxes and the action of the Nottingham local authority to impose a compulsory demolition order on the building) had meant that they were working very long hours without much rest, and this had led to short tempers and a suspension of the usual rational processes and whatever manners accompany them. I felt we both knew that neither of us actually believed this explanation. On the 2nd visit, I said I hoped the differences between ourselves and the Foundation had not seriously distressed her. She said that they had, that they were silly and unnecessary. I am confident that Lady Russell will support us and do her best to ease the situation.

Lady R. was most concerned with how we saw our purpose. I said we were not a memorial society, but that we believed BR's ideas worthy of greater application in a world so divided against itself and so close to destruction; that in a personal sense we all felt a tremendous loyalty to him; that it was not possible to give a precise answer to that question; that it was BR's very human quality that had made life all the more valuable.

Lady R. then asked what we hoped to achieve. I outlined what I hoped the BRS could achieve, now that more than ever there was a need to express the hope for a rational alternative to the present state of things. Lady R. agreed, but asked, how — with so few and so scattered a membership — could we achieve anything. I said our diffuseness throughout the world was one of our advantages; it meant we could cover a larger area, that our members came from diverse backgrounds and cultures, with

wide interests and varied outlooks. Also that we hoped in future to cooperate with other organizations who are "compossible" with our aims. The use of this word interested her; she said, "Bertie had hoped it would be generally adopted."

On the way up to the first floor, we passed Epstein's sculpture of BR. Lady R. had once liked it, she said but did so no longer.

She commented on Dr. Cranford's enthusiasm for obtaining Red Hackle, and ordering it by the case. When I mentioned how good it was, she said I was to be careful to get only the "de luxe", not the ordinary.

I mentioned Clark's biography. Evidently he had insisted on writing it, and faced with this situation, Lady R. decided to cooperate with him. Although he saw her often, he made many errors in areas she has personal knowledge of, such as, that she came from Mormon parentage, that Freda Utley was "right wing", politically, that the post was delivered to Plas Penrhyn by bicycle, that the house stands at the end of a tree-lined lane (it is mostly lined with hedges and local farmers' barbed wire). Lady R. said these were only the errors she knew of, but how many more were there in that big book? We both agreed the book could not claim to be the definitive work on BR.

LOCAL CHAPTERS

- (30) Chicago. The Hook article was discussed. See (26).

NEWS ABOUT MEMBERS

- (31) Peter Cranford once invented a quiz show called "The \$64 Question". It became widely known on radio, and grew to be "The \$64,000 Question" before it disappeared from TV. Now it's back again, on syndicated TV, bigger than ever, as "The \$128,000 Question." (If you answer the \$64,000 question correctly, you get a chance at another \$64,000 question.) A man of many parts, Cranford.
- (32) Bill Eastman has recently "returned from six months in Japan. Interest in Russell (or British/American philosophy generally) is less than lively around Kyoto."
- (33) Corliss Lamont. The following appeared in The New York Times, in the "Notes on People" column, on July 17th: "Asking the full release of security files kept on him, Corliss Lamont has filed suits under the Freedom of Information Act against the Central Intelligence Agency, the Federal Bureau of Investigation and the Department of Justice. The 74-year-old Socialist author and teacher, a longtime proponent of Soviet-American friendship, has also filed a \$150,000 damage claim for violation of his rights by the C.I.A.
"In his suits in New York Federal District Court, Dr. Lamont said that the C.I.A. had withheld 'in their entirety, 76 separate records identified by the agency' and had deleted parts of 11 other records released to him at his request. The F.B. I., he said, withheld 'an unspecified number of records' in their entirety and deleted parts of 274 pages of records it released to him."

"A spokesman for Dr. Lamont's lawyers, Leonard B. Boudin and Michael Krinsky, said yesterday that the \$150,000 preliminary administrative claim is based on indications in the released C.I.A. documents that the agency had 'opened a lot of' his first class mail." Our thanks to DAN MC DONALD.

- (34) R.N.(Malt) Malatesha has taken a position as Assistant Professor of Special Education in the College of Education, Idaho State University, Pocatello, Id. 83209.
- (35) Kate Tait "came to Chicago," writes DON JACKANICZ," in late July to deliver a talk to a U. of Chicago philosophy class taught by Prof. Stephen Toulmin and Dr. Robert C. Marsh. Kate invited the class to be imaginary visitors to her childhood home, spoke of Beacon Hill School, and answered all questions. About 35 were present. The day before, GARY (SLEZAK) and his wife had invited me to their home for dinner with Kate. Afterwards we walked to DR. CAROLYN WILKINSON's, who hosted a small local Society meeting in her home. All this was thoroughly pleasant and memorable."
- (36) Herb Vogt and wife, Betty, attended the Olympic Games in Montreal. "Thrilling. My first Olympics were in Berlin, 1936. Later in Rome, 1960. The Opening Ceremonies in Munich, 1972. I am an Olympic fan as well as a BR fan. In Canada, we visited the museum of R. Tait McKenzie, surgeon, sculptor, etc., and purchased a miniature of 'The Joy of Effort' plaque, a large one of which I had seen as a student at Springfield College (Mass.) in the early 30s. Tell KATE TAIT I enjoyed her book as well as any of Anne Morrow Lindbergh's, whom I also admire."
- (37) * Request. When you take a trip and it's particularly enjoyable, tell us about it. It will probably be of interest to other members.

NEW MEMBERS

- (38) We are glad to welcome these new members:

Dr. James D. Boismier/UNMC-NPI/602 South 45th St./Omaha, Ne. 68105
 Trevor Clark/ 173 Blake Avenue/Willowdale, Ont. M2M 1B5/Canada
 James A. Duke/ P.O. Box 27103/Houston,Tx. 77027
 Walter A. Goodpastor / 3304 Manning Road / Indianapolis, In. 46208
 Charles Green / 401 Washington Avenue / Santa Monica, Ca. 90403

Stephen Hamby / P.O.Box 38 / Tusculum College / Greenville, Tn. 37743
 Phillip Isard / 567 Hoyt Road / Huntington Valley, Pa. 19006
 Adam Kasanof / 1349 Lexington Avenue / New York,N.Y. 10028
 Gene King / Rt.2, Box 117 / Dallas, Or. 97338
 Elgin P. Madeo / 1575 Villa Court / Highland, Ca. 92346

Neil McKinlay / 45507 North 10th St. W. #8 / Lancaster, Ca. 93534
 Sandra E. Plummer / 635 W. 25th St., / Lawrence, Ks. 66044
 Prof. S. P. Rosenbaum / Dept. of English / U. of Toronto / Toronto,Ont. M5S 1A1/ Canada
 Cynde Stoll / 16201 El Comino Real #29 / Houston, Tx. 77062

(39)

ADDRESS CHANGES OR CORRECTIONS

Dr. Jean Anderson / 93600 West Fork, Indian Creek Road / Swisshome, Or. 97480
 John A. Butler / Box 52 / Chaplin, Sask. S0H 0V0 / Canada
 Eric Carleen / Apt. 620A / 300 Kendrick Road / Rochester, N.Y. 14620 T6G 2E5
 Dr. William Eastman / Dept. of Philosophy / University of Alberta / Edmonton, Canada/
 John L. Harwick / 97-A Waterman Avenue / Albany, N.Y. 12205

Dr. Edwin E. Hopkins / 2819 N. Calvert Street / Baltimore, Md. 21218
 Thomas Horne / 2824 E. Mission Lane / Phoenix, Az. 85024
 Dr. Frank E. Johnson / 10934 E. 4th Way / Aurora, Co. 80010
 Paul S. Kane / 5600 Fernwood Avenue #406 / Hollywood, Ca. 90028
 Henry Kraus / 5807 Topanga Canyon Blvd. #K202 / Woodland Hills, Ca. 91364

Arlyn Kravig / P.O.Box B-58560 / C. T. F. - Central / Soledad, Ca. 93960

Frances Le Tulle. New name:

Frances Le T. Dimitt / The Woodlodge 2601 / 505 Cypress Station Drive / Houston, Tx. / 77090
 Prof. Charles R. Magel / Chmn. Dept. of Philosophy / Moorhead State College,
 Moorhead, Mn. 56560

R. N. Malatesha / College of Education / Idaho State University / Pocatello, Id. 83209
 James B. Martinson / 420 Ford Road, Apt. 334 / St. Louis Park, Mn. 55426

Mary A. McCallum. Change name:

Nancy McCallum / 321 East 83rd Street / New York, N.Y. 10028
 Vera Roberts / Box 34 / Frobisher Bay / Nunavut, Canada XOA OHO
 William H. Young / Cedar Springs Retreat / 42421 Auberry Road / Auberry, Ca. 93602

BULLETIN BOARD

(40) Choral work. TOM HORNE has written "an 8-part choral work on an excerpt from the introduction to BR's 'Autobiography'". It is unpublished. If anyone has a choir that would like to sing it, or wants to help get it published, I can make a Xerox for him/her." Tom's address: 2824 E. Mission Lane, Phoenix, Az. 85024.

(41) Red Hackle. The BRS is not in the liquor business (more's the pity...it might help our treasury), but we think it might amuse some members to be able to sip the spirits that soothed the sage of Penrhyndeudraeth. That's why we keep providing data (thanks to the efforts of BOB DAVIS) on the availability of Red Hackle on this side of the Atlantic.

Here's what BR had to say about Red Hackle, in letters to Hepburn & Ross, Ltd.:

"You kindly offer to take back part of our supply of Red Hackle if we find ourselves over-stocked. But that is a state of affairs that we cannot believe to be possible. We shall get through the extra supply all too soon." 8 July 1960

"My house in London was recently entered by a burglar. He found 2 bottles of Red Hackle, consumed them on the spot, and thereupon considered further depredations unnecessary. I consider this a tribute to Red Hackle and accordingly I owe you a debt of gratitude. Will you

kindly send me two dozen bottles of Red Hackle to the above address in North Wales." 2 August 1963

From "Dear Bertrand Russell" (Boston, Houghton Mifflin, 1969), p.141-2.

In the USA, the following liquor wholesalers can provide names of retailers in their areas who can supply Red Hackle:

- .D.C.: Central Liquor Store, Inc., T/A Central Imports Ltd., 516 9th St. N.W., Washington, D.C. 20004
- .Florida: Hartley & Parket, Inc., 15800 N.W. 15th Avenue, Miami, Fl. 33169
National Wine & Liquor, 16601 N.W. 8th Avenue, Miami, Fl. 33164
Consolidated Seaboard Distributors, 9423 N. Main St., Jacksonville, Fl. 32203
Leon J. Gulden Associates, 2500 Hollywood Blvd., Suite 312, Hollywood, Fl. 33020
- .Georgia: State Wholesalers, Inc., P.O. Box 20238 - Stan, Atlanta, Ga. 30325
- .Maryland: Beverage Dist. Co. of Maryland, 3001 Cowan Avenue, Baltimore, Md. 21223
- .Nevada: Las Vegas Dist. Co., 4326 Aldebaron Avenue, Las Vegas, Nv. 89103
- .South Carolina: Ben Arnold Co., 700 Gervais St., Columbia, S.C. 29201
- .Texas: American Wines Importing Co., 1907 Edwards St., Houston, Tx. 77007

In Canada, Red Hackle may be bought or ordered in:

- .Ontario: as reported in N111-29.
- .Vancouver: through A.L. Duncan, Esq., Finnex Agencies, Ltd., 1525 Robson St., Vancouver 5. Phone: 684-2351

Here are some retailers who handle Red Hackle in Texas: Richards Store (Houston), Don & Ben's (San Antonio), Centennial Liquor Stores (Austin & Dallas); and in Florida: Jax Liquor Stores (Jacksonville), Big Daddy Stores (Miami & Fort Lauderdale.)

QUESTIONS & ANSWERS

- (42) Sartre, Camus. TOM TASKONIS would like to know "if anyone knows anything of BR's thoughts on Sartre, or perhaps Camus." Please send responses to the Newsletter, for forwarding.

RECOMMENDED READING

- (43) "The Trial of Elizabeth Gurley Flynn by The American Civil Liberties Union" by CORLISS LAMONT, recommended by BOB DAVIS in these words: "Anyone concerned with civil liberties will find this a very interesting book. It carries an enthusiastic endorsement by BR."
- (44) "The Pursuit of Power" by Barry Commoner (New York, Random House, 1976), recommended by LEE EISLER. "It tells specifically what we are doing wrong, and what we ought to be doing, about the energy problem, the

villain being the pursuit of profits. However, not everyone (including myself) will agree with Commoner's prescription (socialism) for dealing with the villain. I prefer Nader's prescription, that would retain privately-owned corporations, but make them behave, through federal charters, etc. If and when the state takes over the private corporations, there will be no recourse against arbitrary authority."

- (45) "Bertrand Russell's Best", ed. Robert E. Egner (London, Allen & Unwin, 1958), recommended by TOM TASKONIS. "For those looking for a whole passel of good quotations on subjects like psychology, religion, sex and marriage, education, politics, and ethics."
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BOOK REVIEWS

- (46) "My Father, Bertrand Russell" by KATHARINE TAIT (New York, Harcourt Brace Jovanovich, 1975) and The Life of Bertrand Russell by Ronald W. Clark (New York, Knopf, 1976), reviewed by S.P. ROSENBAUM in the Toronto Globe Mail:

(We were going to postpone this review till next Newsletter, because this one is getting too fat, but since the review is, in effect, another assessment of BR, we decided not to delay it.)

The mind and personality of Bertrand Russell struck his contemporaries as so remarkable that the first accounts we have of the philosopher -- as distinct from his philosophy -- are in song and story rather than history. His extraordinary mixture of Apollinian genius and Dionysian drives led to his appearance in the poetry of T.S. Eliot and the fiction of D.H. Lawrence and Aldous Huxley some time before he began to be described in memoirs. To a number of Russell's acquaintances his advent seems to have been foreshadowed by that other witty mathematical logician Lewis Carroll and his illutator Tenniel in the character of the Mad Hatter. But Russell finally became too famous for the disguises of fiction: the literary symbol became a legend told by the memoirists, the most interesting of whom is, of course, Russell himself.

Russell's autobiographies are still the best place to begin reading about his life, yet the simplistic candor with which Russell narrates his life results in some curious distortions. Through his own looking-glass, Russell appears like the knife that Margot Asquith once compared him to: you cannot see him edge on -- he is visible only when turned flat.

The autobiographies beginning to accumulate from what might be thought of as Russell's extended family are adding dimensions to the many roles that Russell played during the 97 years of his life. Lady Ottoline Morrell's give a fuller picture of Russell the Edwardian philosopher and First World War pacifist. Dora Russell, his second wife, has recently published The Tamarisk Tree, an autobiography that includes the 12 years she was married to him, and illuminates Russell as feminist and educator. In both realms his practice diverged notably from his theory.

Most recently, Dora and Bertrand Russell's daughter has written her recollections. Katharine Tait's book is not another contribution to the genre of Bringing Up Father. It documents, instead, Russell's flat statement in his autobiography that despite his intense longing for children he failed as a parent. "He never gave his whole heart to anyone though he tried," she writes. "We were not loved for ourselves,

but as bridges out of loneliness. We were part of a charade of togetherness acted by a fundamentally solitary person. He played at being a father in the same way, and he acted the part to perfection, but his heart was elsewhere and his combination of inner detachment and outer affection caused me much muddled suffering." Her suffering began at the famous Beacon Hill school run by the Russells, and culminated in her conversion. "The doctrine of original sin," she explains, "gave to me...the same sense of intoxicating liberation my father had received from sexual emancipation. It was normal for me to be bad, and I need not feel ashamed." Earlier, however, Katharine Tait explained how she had once tried to find help in her father's book, The Conquest of Happiness, but discovered that his attributing unhappiness to the inculcation of puritan morals did not apply to Bertrand Russell's daughter.

"My Father, Bertrand Russell" is a rather sad, confessional autobiography, whose importance is to be found in the contrast it offers to Ronald W. Clark's attempt at a definitive life of Russell. The difficulties of writing an extended and detailed account of Russell's life -- one needs really to say lives -- are formidable. There are three stories to be told at more or less the same time and all are important. Russell's public career, his philosophical achievement, and his private life were significantly interconnected. It is not always the case that the private affairs of a great man impinge on his public accomplishments, as they did with Russell; and when the hero is celebrated as a man of thought as well as a man of action, the biographical demands are daunting indeed. How Russell's three lives interrelate is illustrated by the scandalous proceedings by which he was judicially deprived of a professorship at the City College of New York. Russell's three marriages (there were eventually to be four, with two mistresses and uncountable affairs along the way), his works such as Marriage and Morals, and his public advocacy of such unpalatable doctrines as pacifism and atheism led to the prosecuting attorney's claim that Russell's works (including presumably those on mathematical logic) were "lecherous, libidinous, lustful, venereal, erotomaniac, aphrodisiac, irreverent, narrow minded, untruthful, and bereft of moral fibre."

Of the three lives to be dealt with, Clark is best on Russell's public roles. He has made excellent use not only of the vast Russell archives at McMaster University but also of the documents in the Public Record Office that reveal in intriguing detail the exasperated and at times almost sinister ways that the Foreign Office tried to cope with Russell's pacifist activities during the First World War. Clark's account of Russell's advocacy, after the Second World War, of a Western preventive war against Russia is superb in its detail and in the objectivity of Clark's conclusion that "The real point is simply that Russell denied making certain statements he had certainly made, and accused his accusers of lies and distortions." The story of Russell's involvement with the Campaign for Nuclear Disarmament and later with the Committee of 100 should remain the standard account. "The Life of Bertrand Russell" is, in short, an important contribution to the history of Russell's times.

The biography of Bertrand Russell as a philosopher is given much less attention by Clark. Russell's works are mentioned as they are written and published, sometimes rather perfunctorily, and there is a general lack of analysis of Russell's intellectual nature. It is here and in his account of Russell's personal life that Clark's writing can be criticized. At its best there is a lack of crispness, of exactness, and at its worst, it is banal and clichéd. Consider the unintended humor of the following prose: "And as background, and never very far from his thoughts, there were high grand schemes of philosophical investigation, powered by a head of steam..." In his biographies of Einstein, Haldane, and

the Huxleys, Clark has shown himself capable of dealing with abstruse ideas in biography, but here there is a disproportionate absence of concern with the life of Russell's mind. One could not possibly tell from Clark's account, for example, what T.S. Eliot was getting at when he wrote that "it is a public misfortune that Mr. Bertrand Russell did not have a classical education." The ideas that molded Russell and that were modified by him require fuller treatment than they have been given in what will remain for some time the standard life of the English-speaking world's most famous modern philosopher. The intellectual biography of Russell is still to be written; for those who do not want to wait, there is again an autobiography at hand -- "Russell's excellent "My Philosophical Development."

In its treatment of Russell's private life, Clark's biography is both deeply interesting and very disappointing. It is here that the contrast with Katharine Tait's autobiography appears. With the partial exceptions of his relationships with Lady Ottoline Morrell and Lady Constance Malleon, Russell's personal relations are never convincingly portrayed in Clark's book. Katharine Tait's descriptions of Dora Russell, of Russell's son and heir and of Katharine herself have no counterparts in Clark. Russell's first wife is sketched in faintly, but there is practically no attempt to convey the personalities of Russell's other three wives. These failures may be partly the result of restricted documents -- there is no correspondence used between Russell and any of the last three, all of whom are still living. By contrast Clark's original use of Russell's fascinating correspondence with Ottoline is quite possibly the most interesting part of the private biography of Bertrand Russell. But the lack of documents does not explain why we are told so little about Russell's relations with his older brother. Again there is a lack of analysis in the biography. Somewhere in Clark's seven-hundred pages there ought to have been a discussion of the influence on the orphaned Bertrand of his only sibling, the notorious "wicked earl" who was convicted of bigamy in the House of Lords. Clark does suggest, implicitly at any rate, that Bertrand Russell was not a philosopher who happened to be an aristocrat, but an aristocrat who was also a philosopher. The two women he loved longest were both aristocrats, and he once confessed that he would like to have been a French aristocrat in the age of reason, just before the French Revolution. At times Clark's silence on Russell's personal relations is almost mysterious, as in the full account of Russell's relations with Ralph Schoenman, the secretary who many felt had made Russell a dupe for his own political aims and whom Russell finally disowned; the role played by Russell's fourth wife Edith in these and other matters concerning Russell's final political activities is mentioned in Clark's biography only in Schoenman's denunciation of her.

Russell's personal relations are finally so important to his biography because he failed so often in them. With his wives, with Lady Ottoline and Lady Constance, with Whitehead and Wittgenstein, with Lawrence and Eliot, with his own children, with Schoenman, something always went radically wrong. Constance Malleon's summary of it to Russell after loving and trying to love him for thirty years may be the most perceptive explanation, and it echoes Katharine Tait. "I see everything quite clear now, and it seems a dreary end to all our years. I see now that your inability to care for anybody, with the whole of you, for longer than a rather short time, must be more painful to you than it is to those who are able to continue caring in spite of everything." From Wonderland to Wasteland Bertrand Russell suffered from a fundamental

lack of integrity in the original sense of the word — of wholeness. The Russell family motto is not Know Thyself but Che Sara Sara. Russell seems never to have understood very deeply his role-playing fragmentariness that may have been a necessary condition of his genius. However it was, his biography as we have it is, to borrow the words from a book on Gertrude Stein, a study of Bertrand Russell in pieces.

(47)

"My Father, Bertrand Russell" by KATHARINE TAIT, reviewed by Brian Glanville in The Times (London), July 29, 1976:

We have had in recent months almost a plethora of what one might call Russelliana; and now this fine and moving memoir. Katharine Tait is an admirable writer, with a gift for simple, limpid, evocative prose. She is much clearer headed than Dora, her mother, that confused and passionate bluestocking, Wellsian figure, her ideas so much the simplistic product of her time. She is probably more mature and emotionally objective than her formidable, much loved, much resented father. Yet she knows that she possesses neither her father's matchless intellect nor her mother's phenomenal energy and competence.

As parents, Dora and Bertrand Russell Meant Well, that is the best you can say about them, the best, I suppose, that you can say about most modern parents, with this rider: that the Russells believed in their hubristic innocence that they had found the definitive method of educating children. Alas, this meant stifling common sense and instinct in favour of abstract theory, of letting babies cry themselves into exhaustion, of "curing" fears and phobias by subjecting the children to them in calibrated doses.

"He was such a kind man, my father, yet his method of education seems full of brutal assaults on the childish mind. Had he quite forgotten how a child feels?"

Mrs. Tait, though exasperated, never allows herself to forget the horrors of Russell's own childhood. If family life with Bertrand and Dora was hard enough, however, it was Paradise by comparison with life at Beacon Hill, the "progressive" school they founded, where Kate and her brother John found themselves having the worst of both worlds: the school was full of disturbed, aggressive children, their parents were at once tantalizingly near and, by intention, cruelly inaccessible.

When that marriage broke up, there was the beautiful Peter, Russell's third wife, in some ways a better and kinder companion to poor, plain, plump Katharine, but increasingly alienated by Bertrand's coldness, degenerating finally into a monster of guilt-inducing domesticity.

Shuttling between England and America, ill-equipped for the mundane difficulties of life, Katharine found solace at Radcliffe, and greater solace still in the Church; perhaps the ultimate rebellion against her father's rationalism. Her marriage, after joint missionary work with her husband, foundered; largely, she admits, through her own intransigence. But her father's last years brought her to a genuinely Christian love and forgiveness of which her book is the poignant manifestation.

BOOK REVIEWS REVIEWED

- (48) A. J. Ayer, to the Editor of The Times Literary Supplement (London), November 7, 1975:

Sir -- I think it a pity that Rosemary Dinnage, in her well-written review (October 31) of Ronald W. Clark's biography of Bertrand Russell, should have arrived at the silly conclusion that Russell "may yet be remembered for his love-letters rather than his works of logic." This is, indeed, an impression that one might gain from Mr. Clark's book, but Mr. Clark has strangely contrived to write a very long life of a great philosopher, without displaying the faintest understanding of his philosophy.

Our thanks to DON JACKANICZ.

- (49) Michael Burn, to The Times (London), November 14, 1976:

More from the Knocking Bertand Russell workshops. This time it is by Dr. A. L. Rowse. Your diarist (July 1) quotes him as having written recently: "The truth of the matter is that Bertrand Russell was a bloody humbug."

Would Rowse be thinking of the private humbug who paid all Professor Whitehead's household bills for many years, while allowing the professor to think that the money was coming from Mrs. Whitehead? Or the national humbug who wrote a letter to The Times (May 17, 1916) taking responsibility for an anonymous leaflet thought seditious, for which he was fined a hundred pounds and deprived of his lectureship at Cambridge? Or the colossal international humbug who kidded Einstein into calling him "wise, honourable, bold, and humorous...in a brutal and arid generation"?

Dr. Rowse is also quoted as unable to think "why Russell had such a success with Americans, except that their charity is inexhaustible". Training in historical research, as well as a little courtesy and kindness, could have led him to ask the reason from Russell's widow, who is American and was married to Russell for the last 18 years of his life.

"Superb stuff" is your diarist's comment on these comments of Rowse's; -- presumably -- for -- the -- compost heap on his allotment.

Our thanks to KEN BLACKWELL.

THE BRS LIBRARY

- (50) BRS Library address: c/o Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, Il. 60641
- (51) Library Committee Report, Don Jackanicz, Chairperson:

From the first contribution to the latest, the Library has owed its character to those who have donated a variety of materials. An examination of the thirty items currently constituting the

collection will show that there is much more which might be contributed, but we should be pleased to have several rather unusual, rare, or expensive items which many members might not otherwise be able to examine. All members are encouraged to consider making a donation. And, equally so, all members are encouraged to consider using the resources of the Library. Donations are made not so that ever more materials are gathered together in one rarely visited location, but so that everyone concerned can benefit from a common collection. Every person making a contribution receives a letter of appreciation and is given recognition in the Newsletter. All interested in borrowing an item receive what I trust is a prompt reply.

As of September 27, 1976 twelve members or organizations have made contributions of films, books, pamphlets, or articles. In addition, several members have individually contributed copies of book reviews of the Clark, Dora Russell, and Tait volumes. Four members have borrowed the following materials: the film, Bertrand Russell Discusses Philosophy (borrowed one time each by two individuals); Freedom vs. Organization; and the Pitt article, "Russell on Religion". From the fee for films the Library has accumulated \$6.00 to be used for future purchases; suggestions are indeed welcome here.

Obviously the volume of contributing is greater than that of borrowing. Perhaps certain members are a bit shy or may feel their requests would be troubling to the Librarian. Please do not allow reasons such as these to be inhibiting. Perhaps certain members simply do not find the presently small collection to hold anything they would want to borrow. Presumably many members personally own or can more readily obtain some or all of what we now have to offer from other sources. For these people all that can be recommended is to wait until a need arises or some desire develops or until the collection has grown sufficiently to include materials of interest to them.

In the last Newsletter members were asked to formulate aims for the Society.. I would suggest that one of principle aims should be to further the study and appreciation of Russell's life, thought, and aspirations for humanity. With the Library the Society possesses one means of enriching every member's knowledge of Russell and all things with which we identify him. Members who support the Library through contributions help to realize the Society's aims through sharing while members who borrow enrich themselves through personal study or introduce others to the reasons why we consider Russell a worthy individual. The Library is becoming a vital resource of the Society. But for this to continue the membership must participate more fully. I believe it will do so.

(52) Recent additions to the Library (where no author is mentioned, the work is by BR):

15. Gotham College by Daniel Manesse. Fiction
16. Russell on Religion by JACK PITT. 14-page essay
17. Book review by HARRY RUJA of Bertrand Russell's Theory of Knowledge by Elizabeth Eames, and The Development of Bertrand Russell's Philosophy by Ronald Jager.
18. The Companionate Marriage by Ben B. Lindsey and Wainwright Evans.
19. Necessary Russell by William Ready.
20. 27 book reviews (at last count) from various publications, of My Father, Bertrand Russell by KATHARINE TAIT, The Tamarisk Tree by Dora Black Russell, and The Life of Bertrand Russell by Ronald W. Clark.
21. The Bitches' Brew, or The Plot Against Bertrand Russell by Myra Buttle, pseud., Victor William Williams Saunders. A play.
22. Russell in Review, ed. by J.E.Thomas and KENNETH BLACKWELL. 13 papers or talks given at the Russell Centenary at McMaster, 1972.
23. My Own Philosophy: A New Essay.
24. The Life of Bertrand Russell In Pictures and His Own Words Compiled by Christopher Farley and David Hodgson.
25. The Future of Science.
26. Bertrand Russell's Philosophy, ed. by George Nakhnikian. 14 papers presented at the Indiana Russell Symposium, 1972.
27. Mysticism and Logic.
28. The Autobiography of Bertrand Russell, Vol. I
29. Human Society in Ethics and Politics.
30. The Problems of Philosophy.

(53) * Book review request. If you come across a book review of the Tait, Clark or Dora Russell books, please send it (or a photocopy) to the BRS Library.

(54) * Logic Conference. The BRS Library has obtained a printed page (loaned on request), listing the contents of The Proceedings of the Bertrand Russell Memorial Logic Conference, Denmark 1971. Excerpts:

- ."The particular stimulus for the conference was opposition among some logicians to NATO finance for logic conferences."
- ."The conference was dedicated to the memory of Bertrand Russell because it was thought that he would have approved the guiding spirit of the conference, namely, that mathematics cannot be cut off from other human activities. This volume begins with a short tribute to Russell which includes (by kind permission of the publishers) a reprinting of the moving postscript to his Autobiography."
- ."These proceedings will be about 350 pages long and will be published in the Spring of 1973."
- ."For further details, write to: Bertrand Russell Memorial Logic Conference, c/o Dr. A. Slomson, School of Mathematics, The University, Leeds LS2 9JT, England."

GOOD QUOTES

- (55) From the liver. Although TOM TASKONIS thinks the following quote "came more from the liver than from the heart," it is one of his favorites:

"In 1997, if we still exist, we must expect rival parties of Russian Commissars and American Marines to travel at enormous expense to the surface of Mars and to keep themselves alive there for a few days while they search for each other. When they find each other, they will exterminate each other. Each side will hear of the extermination of the other side and will proclaim a public holiday to celebrate the glorious victory." From Has Man A Future? (New York, Simon & Schuster, 1962.)

FINANCES/CONTRIBUTIONS

- (56) Contributions have been made by the following members, for which we say: "Thank you very much!":...: COCHRANE, DAVIS, REINHARDT, RUJA, WRAY.
-

BRS BUSINESS

- (57) Bylaws. The Corporation's bylaws (the BRS is a non-profit corporation), which were discussed and agreed on at the last Annual Meeting, have been written up by BRS Secretary JACK PITT, and are enclosed with this Newsletter. Also enclosed are tentative ("draft") bylaws for the BRS Board of Directors.

* Anyone who wishes to suggest changes in either set of bylaws, for future consideration, should send them to the Newsletter, for forwarding.

- (58) Minutes of the 3rd Annual Meeting, held in NYC on December 26-28, 1975, are enclosed with this Newsletter. They were prepared by BRS Secretary JACK PITT. Terminology note: In NL10-2 we called the December 1975 meeting "the 2nd Annual Meeting." Jack's minutes call it the 3rd. We'll go along with Jack, and hereafter will call it the 3rd. Our idea had been that the Feb. '74 meeting was the "Founding Meeting"; the Feb. '75 meeting was the "1st Annual Meeting"; the Dec. '75 meeting was the "2nd Annual Meeting." Jack's way is simpler, and therefore better.

- (59) Secret ballot. HERB LANSDELL thinks that members should have the option of casting a secret ballot, when voting. Agreed. In future, you may use your ballot and not sign it; anonymous ballots will count as if signed. However, we do prefer ballots that are signed, because a ballot is also an indicator: members who vote indicate more interest in BRS affairs than members who do not, and we like to know who they are.
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(60)

BINARY CHEMICAL WEAPONS - THE ARMY IS A "NO-SHOW"

The U. S. Army cannot defend its plan to launch a major escalation in the technology of chemical weaponry. That has to be the conclusion from a BRS initiated symposium at the August 31 meeting of the American Chemical Society in San Francisco. The Pentagon had promised to send a representative, whose name appears in the program, but as the date drew nigh he withdrew and the Army went without an official spokesman.

About a year and a half ago the Science Committee of the BRS proposed that the American Chemical Society co-sponsor a full discussion of chemical weapons at the San Francisco meeting. The Chemical Society agreed but asked that the topic be narrowed to just binary chemical weapons. Later the chemists asked to go it alone without co-sponsorship by the BRS. However, the chairman of the Science Committee* was asked to preside over the afternoon session.

Binary chemical weapons, a major advance in the technology of nerve gases, are fabricated in such a way that the two components of the gas, each of which is relatively innocuous in itself, are mixed while the missile is in flight. Thus binary weapons are simple to manufacture, transport, store and decommission.

At the San Francisco gathering speakers from academia, the United Nations, Congress and the U. S. Arms Control and Disarmament Agency were in general agreement that a switch to the binaries would have a negative impact on the progress of multilateral talks now in progress aimed at ridding the world of these odious devices. For several years in a row the Pentagon has been unsuccessful in convincing Congress to supply funds for development of the new nerve agents.

* of the BRS

(61)

PROGRAM
of
THE BERTRAND RUSSELL SOCIETY, INC.

at the December 1976 meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION

Time: December 28, 1976, 10 A.M. to 1 P.M. (Tuesday)

Place: The Sheraton-Boston Hotel, Boston, Mass.

I. RUSSELL ON GENERAL FACTS, Ausonio Marras, University of Western Ontario

Commentator: David Johnson, United States Naval Academy

II. RUSSELL, FREGE AND THE "MEANING" OF THE THEORY OF DESCRIPTIONS,
OR: DID RUSSELL KNOW HIS FREGE? Raymond Perkins, University of
New Hampshire at Manchester

Commentator: Alfred Guy, University of Baltimore

Chairman: Justin Lieber, Lehman College, CUNY

(Papers presented here may be borrowed, by writing The Bertrand Russell Society Library, c/o Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL. 60641.)

Observations

Bertrand Russell the Man

(62)

Sidney Hook

THE publication of three books on Bertrand Russell*—one by his second wife, one by their daughter, and one by an admiring but honest biographer—hard on the appearance of Russell's three-volume *Autobiography* gives us more details about Russell's life and loves than about any philosopher who has ever lived. And it is still not the whole story. What Russell's own account has lacked in candor, Ronald Clark has made up in large part. Those who are concerned about Russell's image might well hope we will be spared further revelations about the events and intimacies of his life.

This profusion of biographical detail is rather puzzling if we think of Russell's achievement as a professional philosopher. Neither the validity of his ideas nor even their significance depends in any way upon the startling details of his domestic and public life, and the bizarre record, both comic and cruel, of his multiple extramarital adventures. Russell's place in the history of philosophy is secure just as much as is Wagner's in the history of music. But anyone who expects to learn why, or to deepen his insight into Russell's contributions by reading these biographies, will be disappointed. Only Clark's book makes passing references to Russell's work in philosophy but hardly attempts to do it justice. A dozen other volumes are available for its critical assessment, and happily they ignore biographical details.

Why, then, should these volumes,

SIDNEY HOOK, *the distinguished philosopher, is the author of numerous works, the most recent of which is Revolution, Reform, and Social Justice. His other books include The Hero in History, Pragmatism and the Tragic Sense of Life, Education for Modern Man, and From Hegel to Marx.*

each in its own way, have such a disillusioning effect upon those who, for all their philosophical and political differences with Russell, have admired his intellectual brilliance, his expository clarity, and his critical gifts? These gifts were in evidence not only in the assessment of the doctrines of other thinkers but in his readiness to abandon one philosophical position after another in his own quest for a set of basic ideas that would make sense of human experience, the place of scientific knowledge in it, and the nature of the good life in the good society. No matter what the character of Russell's life, why should it make a difference to our evaluation of any of the views he professed?

The reason, it seems to me, is this: Russell set himself up in the public eye as more than a professional philosopher concerned with the solution of technical problems, some of which had come down from antiquity. For the greater part of his adult life, he played and enjoyed the role of a moral teacher, of a sage passionately concerned with the fate and sufferings of his fellow man, of an enlightened dispenser of wisdom about human freedom, peace, love, education, and the upbringing of children. The discovery that the moralist has failed to live up to his own precepts destroys faith in his sincerity, creates doubt about the principles he offers as guides, and deprives him of the authenticity—and the moral authority—that accrues to any person who seems willing to stake his life or reputation on his beliefs.

Who would have imagined, for example, that Bertrand Russell could have been touched by anti-Semitism? Writing to Lady Ottoline Morrell, one of his mistresses, about the social hardships he endured be-

ing lionized during one of his very profitable lecture tours in the United States, he confides: "I can't imagine how I survived. In New York I stayed with a philosopher, Kallen, a Jew, whose friends are all Jews. All were kind, but I began to long for the uncircumcised. New York is mainly Jewish."

When he makes derogatory references to millionaires, it is always to "Jewish millionaires"—never to English or American or Indian millionaires who are much more numerous. Earlier, in writing to Lady Ottoline about his disillusionment with Bolshevism, he refers to its tyrannical bureaucracy, "with a spy system more elaborate and terrible than the Czar's, and an aristocracy as insolent and unfeeling, composed of Americanized Jews [*sic!*] . . . Imagine yourself governed in every detail by a mixture of Sidney Webb and Rufus Isaacs." (The mention of "Americanized Jews" is characteristically inaccurate. By stretching, it could only fit one man in Russia at the time—Boris Reinstein, whom Russell did not meet.)

Clark is obviously embarrassed by passages of this kind. After citing Leonard Woolf's caustic remark that in such sentences Russell enjoyed "the best of all his worlds—dislike and hatred of Americans, Jews, and even his personal friends," Clark adds: "The accusation is less unfair than it sounds. In no sense an anti-Semite . . . Russell nevertheless sometimes exhibited a personal allergy to Jews which is betrayed in his private correspondence from time to time, lasted until the 1930's, and should not be brushed under the carpet"—which he promptly proceeds to do by calling attention to the fact that after Hitler, Russell's personal allergy to Jews was kept in check and that he approved the creation of a Jewish state. Three hundred pages,

* *The Life of Bertrand Russell*, by Ronald W. Clark, Knopf, 766 pp., \$15.00; *The Tamarisk Tree*, by Dora Russell, Putnam, 304 pp., \$9.95; *My Father Bertrand Russell*, by Katherine Tait, Harcourt Brace Jovanovich, 211 pp., \$8.95.

and twenty-two years later (1970), in the last political statement of his life, Russell delivered himself of a blistering attack against Israel for its "aggression" against Egypt. Clark refers to it with characteristic distress and understatement as "in some ways the most remarkable of his many statements"—remarkable for faulty judgment and irresponsibility.

BUT this streak of anti-Semitism in Russell is far from the most surprising blemish revealed in Clark's biography. To me his most shattering pages are the account of Russell's jail sentence during World War I. It was the news of his imprisonment and the reading of his *Justice in War Times*, while I was a high-school student, that inspired in me the beginning of a lifelong interest in Russell's thought. His behavior seemed a matchless act of intellectual and moral courage. Although not a principled pacifist, Russell staunchly defended the rights of conscientious objectors. The British government, recognizing their scruples, had offered them alternative service in a peaceful non-military pursuit of national importance. Those who refused to compromise in any way, and rejected all forms of alternative service, were called Absolutists and were jailed. Russell was a strong supporter of the Absolutist position.

In 1918 Russell was convicted by a foolish English court for making some foolish remarks about the possible use of American expeditionary forces to break strikes and "shoot down strikers." He was sentenced to six months in the Second Division—where ordinary prisoners were sent. In an effort to escape his prison sentence, he proposed that Gilbert Murray and other friends approach the Tribunal and in his behalf plead that his work in philosophy be regarded as alternative service in the national interest, thus giving him exemption from a jail sentence.

Such a proposal, coming from one who had urged the Absolutists to refuse any alternative service of national importance and insist upon serving jail terms—in those days under conditions extremely prejudicial to their health—was an extraordi-

nary piece of hypocrisy. Nothing came of it. Russell then proceeded to pull strings—which every truly conscientious objector would have scorned to do—to arrange that he should serve his sentence, not in the Second Division, which was organized on a very harsh regimen, but in the First. The aid of Lord Haldane, Lord Balfour, and Herbert Samuel, the Home Secretary—all of whom he personally despised—was invoked, together with that of his blustering brother, Frank, the then Lord Russell. The consequence was that, as Clark puts it, Russell "served his sentence as an aristocrat of the prison world." It was more like living in a hotel than a jail—he was allowed his own food, the opportunity to do his own work, special visits, the services of another prisoner as servant to relieve him "from the performance of unaccustomed tasks or offices." There were hardships, to be sure. "He was worried by the ban on smoking, but agreed to settle for chocolate as compensation."

The simple truth is that Russell enjoyed the appearance of martyrdom but suffered hardly more than he did fifty years later when he again defied the law under the glare of a stage-managed publicity that cost him nothing. In the 1960's he was treated by the authorities as a national treasure. His defiance was much more a form of theater for ego satisfaction than a rational and effective means of furthering a cause. In 1918 he took a taxi to Brixton prison, annoyed that the authorities had not arranged for a Black Maria which would have been a grand occasion for massive press coverage. Under the circumstances, many persons with a cause would have been happy to pay the authorities considerable money for this kind of martyrdom. Thought of his own comfort was rarely absent from his plans. "When Russell protest sat," Clark tells us, "he insured that there was an ingenious air-cushion in his trousers."

IN THE complex entanglement of social and political affairs, to hold to a particular policy regardless of consequences and the unexpected development of events is a mark of fanaticism. It betokens a religious

rather than a rational or scientific approach to politics. And like other thinkers who refused to make a religion out of their politics, Russell changed his views on important matters of public policy often.

But in contradistinction to his change of mind on philosophical questions, he had a tendency to personalize the political positions he abandoned and to heap unmeasured abuse upon those who advocated views not far removed from those he himself had once advanced. They were not honestly mistaken but evil, cruel, corrupt men. Russell himself had gone from imperialism to pacifism to a defense of just war but was mordant about those who did not share his views when he held them. The earliest and most ruthless advocate of a preventive war against the Soviet Union, he was prepared to sacrifice all of Western Europe and almost a half-billion lives for Communist defeat. But at the time of the Cuban missile crisis, because they stood up to Khrushchev, he denounced Kennedy and Macmillan as "wicked and abominable . . . much more wicked than Hitler . . . the wickedest people that ever lived on earth."

When this absurd comparison backfired and the noise of indignation it provoked made him appear ridiculous even to some of his own supporters, he claimed he had been quoted out of context. This, as Clark painfully documents, was not the only untruth of which he was guilty. For a period of a decade, whenever it served his purpose, he denied that he had ever supported a preventive war against Russia—"The story . . . is a Communist invention"; then, confronted by the evidence, compelled to admit it, he blurted, "It's entirely true and I don't repent of it"; yet some years after, he pleaded with a correspondent to give "the lie to the fiction that I advocated war against the Soviet Union." As sympathetic as Clark is to Russell, he is aghast at Russell's tergiversations for the good of the cause: "If the suggestion that he deliberately tried to conceal his earlier version is repugnant, the record does not really allow any other conclusion to be drawn."

"A man's inconsistencies," Russell

54/COMMENTARY JULY 1976

was fond of saying, "are the clues to his passions." What passions are here at work? Here the good Clark for all his remarkable industry fails us. It is not love of power in the ordinary sense. Although in one of his letters Russell writes that "the love of power is terribly strong in me," the context shows that it was a power to influence people and to make them notice him. But he could have exercised this power without becoming a spokesman for appeasement and surrender to Communism. It cannot be his pacifism, which was never principled with him, as is indicated by his support of the war against Hitler and his willingness to sacrifice a half-billion lives to insure Stalin's downfall. Nor was it his anti-Americanism, a passion which, indeed, ran very deep within him.

The passion that underlay Russell's political inconsistencies and led him not only to hail the ruthless Leninist, Ho Chi Minh, as a fighter for human freedom, but to a stoical resignation to the triumph of Communism on a world scale, was stronger than anti-Americanism. Surprising as it may sound in the light of his fervent expression of love of humanity, it was his hatred of mankind, of its stupidity and viciousness, of its persistent refusal to listen and follow the counsels of wisdom he had offered it throughout his life. This mood is not far below the surface of his emotions when he comments on the ordinary run of political events, and it sometimes bursts forth in letters to his intimates: "I hate the world and above all the people in it . . . I hate the planet and the human race. . . ." More than once he confessed himself ashamed to belong to the human race. No one who felt so keenly about intellectual freedom, human dignity, and the glory of untrammelled inquiry and the right to dissent could have been so calmly resigned to the victory of Communism except as a punishment for a world whose policies had contributed to that victory.

DESPITE its limitations, it will be a long time before Clark's biography will be superseded. There probably will be many more discoveries of

episodes in Russell's transatlantic love life—upstairs and downstairs. But they will add little to our understanding either of his philosophy or politics.

Something must be said of the biographies of Russell by his second wife and their daughter. Dora Black Russell seems to have been the least attractive in every way of Russell's wives and of the other women in his life. Her book is really an apology, a reply to Russell's own disparaging comments in later life about her mind, character, and political morals. It throws some light on why he was originally drawn to her. She seems to have been his first encounter with the radical chic that put free sex at the center of the life of freedom—including intellectual and cultural freedom. The book also confirms in some measure the account Russell gives of why she became progressively distasteful to him. It is full of boring inconsequential details about her own activities as a feminist and Communist fellow-traveler in order to create the impression that she led an independent life of her own. She is the ideal type of what in the 30's used to be called a "totalitarian liberal." Speaking of her propaganda for feminism, which was more Bohemian than proletarian, she writes with the typical condescension of the middle-class socialist dependent on servants: "As a socialist, I felt that we were a bit too middle class and ought to be doing something to help those proletarians about their sex."

A REFRESHINGLY different book from that of her mother is Katharine Tait's *My Father Bertrand Russell*. It is painstakingly honest, very well written, and full of psychological insight born of suffering and a sense of being unloved. The author was burdened at an early age by the agonizing feeling that she could not live up to the abstract moralistic pieties of her father, whom she adored. At the same time she had an unerring sense for the hollowness of his words and his complete obliviousness to her needs, her fears, and her hopes. She probably expected too much of her parents, but if only a fraction of her story is true, it makes one wonder about their

psychological fitness as enlightened school reformers. What they could not give their own children, they probably could not give other children.

Katharine Tait intuitively sensed the fact that for all his generous help to her and her family, Russell was emotionally detached from them. He could not live up to his own ideals of human relationship because he lacked the capacity for empathetic identification. She was spared the hurt of knowing that, according to one of Patricia Russell's letters to Freda Utley, her father found her "repulsive," but it was his insensitiveness to her ordinary feelings that disillusioned her in his grand words about reforming man and society. She claims to have been cured in consequence, even as a child, of belief in utopian projects and abstract visions of progress. Having lost her faith in her father, she became convinced that there was a Heavenly Father and accepted the vocation of a Christian missionary to spread the glad news of His existence. There is a certain irony, not lost on Russell, in the fact that the author of *Why I Am Not a Christian* should have indirectly contributed to his daughter's conversion to Christianity. That she could not bring herself to explain to Russell the need or the grounds for her belief in something so central to her life, or even to discuss it with him, indicates how great was the failure of communication between them.

Russell once remarked that Socrates was even more lucky than wise in picking the right time and the right way to die. The world cheated Russell out of his martyrdom. In his eightieth year he had become a pillar of the establishment and was rather unhappy about it. Although he did his best soon after to collapse it on its foundations, he escaped the fate of either Socrates or Samson. During the last ten years of his life he appeared in the public eye as a vain and crotchety figure, often manipulated by others. No one knows how posterity will regard him as a social and political thinker. My guess is that whatever the judgment will be, had he not lived so long, it would have been kinder.

ABOUT OTHER ORGANIZATIONS

- (63) The United World Federalists of Japan meeting in Los Angeles on August 15th was dismal, apparently because the Americans organizing it were incompetent, reports BOB DAVIS. Bob did not stay long.
- (64) H.G.Wells Society. JOHN SUTCLIFFE has arranged for an exchange of newsletters between the BRS and the H.G. Wells Society, headquartered in England.
* We will lend their newsletter on request.
- (65) Committee for Nuclear Responsibility, Inc. has a distinguished Board of Directors that includes Ramsey Clark, Lewis Mumford, Linus Pauling, Harold Urey, George Wald, and James B. Watson. Excerpts from its literature:
 . "Nuclear power will introduce the age of private atom-bombs."
 . "Radioactive poisons are a million to a billion times more hazardous than chemical poisons."
 . "Solar energy is amply adequate for all the conceivable energy needs of the world. It is harmless and certain to work."
 They ask for money (tax-deductible). Their address: P.O.Box 332, Yachats, Or. 97498
- (66) Union of Concerned Scientists points out that, among other things, "it takes plutonium half a million years to lose its killing power." It has asked the government to go slow on the construction and exportation of nuclear power plants, until present controversies are resolved concerning safety, waste disposal, and plutonium safeguards. They too need money. Their address: 1208 Massachusetts Avenue, Cambridge, Ma. 02138.
-

PHILOSOPHERS' CORNER, CONTINUED

Abstracts of papers to be presented at BRS/APA on 12/28/76:

- (67) Ausonio Marras. "Russell on General Facts." Abstract:
 In his 1918 lectures on Logical Atomism Russell argued that in addition to particular facts corresponding to particular propositions such as 'This is white' there are also general facts corresponding to general propositions such as 'All men are mortal'. Since facts are essentially conceived by Russell as constituting the truth-conditions for propositions ("they are the kind of thing that makes a proposition true or false"), and since for Russell a necessary and sufficient condition for admitting a given type of fact is to account for the truth-conditions of a given type of proposition, I contend that Russell's argument for the existence of general facts fails to support its conclusion: particular facts are sufficient (and hence general facts are unnecessary) to provide an ontological grounding for general propositions. I also argue that Russell's commitment to general facts rests on the adoption of an (inappropriate) epistemic criterion: he postulates general facts to account not merely for the truth-conditions of general propositions, but for our knowledge of (the truth-value of) general propositions.

(68)

Raymond Perkins. "Russell, Frege and the 'Meaning' of the Theory of Descriptions (or): Did Russell Know His Frege?" Abstract:

The widespread belief that Russell confused meaning in the sense of 'sense' with meaning in the sense of 'reference' is mistaken. The main sources of this belief are : (1) Russell's apparent rejection of Frege's sense/reference distinction in his paper "On Denoting"; and (2) his curious argument in Principia Mathematica which seems to involve an equivocation between sense and reference.

I argue (A) that if Russell's apparent attack on Frege is viewed in the light of his earlier theory of denoting in The Principles of Mathematics, it becomes clear that he is not rejecting the sense/reference distinction per se, but only a particular version of it; and (B) that if one grasps the full purport of Russell's theory of incomplete symbols so that naming is seen as a separate semantic dimension from both sense and reference, the grounds for holding the Principia argument as an equivocation on 'meaning' as between sense and reference collapse.

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P.S.

(70)

BRS aims. Enclosed with this Newsletter is the next installment (dated 11/1/76) of Members' Suggestions and Members' Reactions, concerning

* BRS aims. Please send us your Suggestions and Reactions.

NEWSLETTER #13

February 1976

1976

- (1) Coming up, a debate about BR and religion (2). Report on the 4th Annual Meeting(4). Bob Davis visits England (8). The 3rd annual BRS session at APA (philosophy) (19). The BRS will award Travel Grants (20). Recollections of Beacon Hill (23). A decision on BRS aims (51). The index is at the end (56). An asterisk in the left column indicates a request or an offer to lend.
-

COMING EVENTS

- (2) Debate: BR and religion. The debate will be between KATE TAIT and Madalyn Murray O'Hair, and will be the highlight of the 2nd BRS Psychology Symposium, for the benefit of psychologists attending the American Psychological Association meeting in San Francisco, in late August.

We're not sure that "debate" is precisely the right word. In any case, the two ladies will present opposing points of view about BR's attitude towards religion. Kate takes the position that her father was essentially a religions man, with personal reasons for rejecting organized religion. Dr. O'Hair, on the other hand, believes that BR's outlook was scientific and that he was therefor unable to accept the "illusions dished up by our primitive anthropomorphic tendencies", not to mention the fact that all religions claim to be true and that therefor not more than one can be.

It was Dr. O'Hair who brought the lawsuit that stopped prayers in U.S. public schools.

HERB LANSDELL is making all arrangements. BRS members will be welcome. We'll let you know the date, time and place

We don't think you'll want to miss this event, if it's at all possible for you to get there.

- (3) 2 BR movies. BOB DAVIS will be showing the movies, "BR discusses philosophy" and "BR discussess Happiness" sometime during the weekend of April 29-30. This is the weekend that the American Humanist Association meets, in Los Angeles. Bob will show the films either at the AHA meeting or at his home. He will notify members in the Southern California area about arrangements. Members from outside the area who may attend should notify Bob. (7025 W. Franklin #86, Hollywood, Ca. 90068. 213-874-5568)
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4TH ANNUAL MEETING

- (4) The 4th Annual Meeting of the BRS was held the weekend of February 4-5-6, 1977, at the Westwood Holiday Inn (Los Angeles).

The February 4th (Friday evening) session was a Directors Meeting (but open to all members). Present were AMY BLOCK, PETER CRANFORD, BOB DAVIS, LEE EISLER, JOE NEILANDS, JACK PITT, and STEVE REINHARDT. The meeting lasted long into the night, and produced a number of decisions:

- . The statement as to BRS aims will be kept simple (51).
- . Next year's meeting will be at the Russell Archives, in Canada, and probably not in winter -- perhaps during spring recess or in summer.
- . Jack Pitt's proposal for BRS Fellowship Travel Grants was approved (20).
- . \$300 was appropriated from BRS funds for the purchase of BR films, as a result of Don Jackanicz's proposal (47).
- . Kate Tait, the BRS's first Treasurer -- and as most of you of course know, BR's daughter by his 2nd marriage, to Dora Black -- was made an honorary member.

February 5th (Saturday) was the big day. There was a morning session, an afternoon session, and a banquet in the evening. Present some or all of the time were IRVIN ASHKENAZY, AMY BLOCK, PETER CRANFORD, BOB DAVIS, LEE EISLER, MARTIN GARSTENS, CHARLES GREEN, TOM HORNE, JIM & RITA HAUN, HENRY (& Rosemary) KARUS, AL KRAVIG, ELGIN MADEO, STEVE MARAGIDES, JOE NEILANDS, JACK PITT, STEVE REINHARDT, HARRY RUJA, JOHN TOBIN and BILL YOUNG, as well as a number of guests.

The meeting-room contained posters of BR, and on tables were many books by or about BR, most of them from Bob Davis's own library.

The meeting opened with the film, "BR discusses philosophy." (The newly acquired film, "BR discusses happiness," did not arrive in time. No doubt we will see it at next year's meeting, at the Russell Archives.)

Then came words of welcome from BRS Founder, PETER CRANFORD, followed by BOB DAVIS's report on his trip to England (8). JACK PITT told about the new BRS Fellowship Travel Grants (20), LEE EISLER spoke about the cost of acquiring a new member (12) and read DON JACKANICZ's report on the BRS Library. MARTIN GARSTENS found that trying to arrive at an Applied Philosophy was not easy (11). HARRY RUJA told about the trials and satisfactions of collecting BR's columns written for the Hearst newspapers (published under the title Mortals and Others).

However, nothing's perfect, and neither were we. We recklessly promised what we could not deliver. We had a Red Hackle Hour without Red Hackle. Anyone who was lured to the meeting by the promise of Red Hackle has a genuine grievance. We will try to make up for it next year.

Highlight of the entire weekend was the presence of Will and Ariel Durant at the banquet Saturday evening. Though we would have been entirely content merely with their presence, they spontaneously and voluntarily told charming anecdotes about some of their experiences with BR. She told about the time she and BR went to a Greenwich Village nightclub, where BR was so charmed by the attention paid him by the professional ladies of the establishment that they stayed until closing time. He told a delightful story of how BR had it in mind to try to interest Ariel in amorous activities, but was thwarted by the unusual fact that the car's driver was Ariel's brother, who refused to drive where BR wanted to be driven but drove Ariel home instead. Our only regret is that there were no tape recorders at the banquet, to preserve the Durant stories.

All BRS business was completed on Saturday, and therefore there was no formal BRS meeting on Sunday (February 6th).

Our meetings get better and better. This was the best one yet. We salute Bob Davis, for keeping it moving, keeping it organized, and keeping it interesting all the way.

REPORTS FROM OFFICERS

Chairman Peter G. Cranford reports...

(5)

as Finance Coordinator:

"We continue to be financially sound and no doubt will continue to be so for the coming year. Two major expenses are looming that need to be provided for by contributions. Jack has offered to do the work required to set up an annual scholarship of \$500 to assist someone with research expenses at the Russell Archives. Don Jackanicz needs about the same amount to purchase 5 BR films that have become available.

"One member's will provides a bequest that should amount to about \$10,000. A number of members are making contributions of expenses connected with BR offices they hold. Another member who is writing a book will give 15% of royalties to the BRS. Our President, who is making a much needed trip to England on our behalf is financing it himself. Various members have made cash contributions. Steve Reinhardt is doing a masterful job as Treasurer...as his reports show.

(6)

as Psychology Coordinator:

"We have now established an intellectual beach-head with the members of the American Psychological Association. This is being consolidated by Herbert C. Lansdell, and no doubt we will be hearing from him as his plans materialize. He will be working primarily with the Society for Philosophy and Psychology (54) within APA. Other psychological groups that would profit from a more extensive knowledge of Russell should be worked with next year -- particularly the clinical psychologists. Perhaps the Psychology Corner can do this. Also the "blow of a thousand blows" would be the wide distribution of the papers read at the symposium, including Blackwell's marked list of BR books. Bateson, for instance, has been inspired by Russell in his theorizing about schizophrenia, as Jack Pitt pointed out in his recent paper.

(7)

As Chairman of the Board:

"I would recommend that all members be highly motivated and have a good knowledge of Russell. To bring as many of these people together as possible, I favor expanding the number of directors.

"At this time I do not think we should be concerned with building a large membership. We have close to 175 very intelligent people. This number is more than adequate to determine where we are going and how to get there. The problem is how to harness our brain power. If we do not do this, we will lose members as fast as we get them -- particularly if they come to us with expectations of finding an intellectual or activist home.

"This brings the matter of what key, if any, is there to future growth after goals have been identified. Russell gives us the answer in his principle of compossibility. "Compossibility" seems to be broadening its meaning "ostensively", as ER would say. Letters between members show an increasing use of the word. I understand that BR told Lady Russell that it was his hope that compossibility would have a growing influence. In such writing as I have done lately, formally and informally, I have used the term with expanded meaning, as have others. This is not necessarily bad. BR did it himself when he borrowed the term from Leibniz. I think the idea of compossibility has a very wide applicability, and indeed,

I should like the U.S. President, who is a student of Russell, to examine it as a guide to foreign policy. I think compossibility is the key to the expanding influence of the Society. I used the principle in promoting the recent psychology meeting. In effect, the psychologists left the meeting with information psychologically useful to them (in easily understood ways.) The principle was also applied in less obvious ways to organize the meeting. We will not lose any member when belonging to the Society is compossible — i.e., to the member's good and to our good. We already have some degree of compossibility: some want to serve society, some want intellectual friends, some are inspired by Russell, and some want what our Newsletter gives them. I do not think that this is enough to nurture a world-wide movement. There is no present reason to believe that we will be much more effective than the Humanist groups.

"Although the Society is not yet ready to think about a large membership, it can begin to think about a strong one. To become so, it would have to learn how to make money. If the members shared in the profit, we would have a compossible arrangement. The money could be used to make more money, which could then be used to recruit members or promote Russell's ideas. When enough interest is generated in Russell, members who were knowledgeable about him and had a message to deliver could get lecture fees. Money could also be made in writing about Russell in such a way as to be popularly attractive. This is a potential gold mine. I expect that there are scores of books that could be written by taking Russell's ideas and making them more understandable. Lee Eisler's idea in Morals Without Mystery was a move in this direction.

"Our best work is being done by essentially "one-man committees". To find and utilize every member who is willing and able to work in such a fashion would greatly strengthen us. The considerable influence that Christianity has had on the Western world is derived from the work of early disciples. If we consider ourselves the custodians of Russell's spirit, it is theoretically possible for another small group such as ours also to achieve notable influence. Grandiose as the idea may appear, the attempt must be made, since there is nothing on the horizon that gives the world much reason to hope. I am most hopeful about ourselves. With our present membership and one million dollars, we could realistically do 200 times what we are now doing with five thousand dollars."

(8) President Robert K. Davis reports on his visit to England:

"I can't do full justice to my recent trip to England (From December 15 to January 5), but a number of members have asked me to write a brief report, so here it is:

"I went primarily on BRS business, but I also attended to personal business and enjoyment. I arrived in London on the 16th, going from 80° sunny California to cold, rainy Chelsea. In fact I was cold and wet most of the time, but everyone was solicitous and had me sit near the heaters. I spent the first 4 days in London, attending to business during the day and to the arts in the evening. I went to several superb Christmas concert plus some plays.

"I visited with the Rev. Michael Scott for several hours. He had gone to South Africa as a boy and had lived there until 1948, at which time he was expelled by the present government (which had taken over from General Smuts) because it did not like Scott's anti-apartheid work. He has worked for many causes in England and Africa since then. He worked with BR in the CND (Committee for Nuclear Disarmament) and the Committee of 100 in the 50s and 60s and was present at the Trafalgar Square

demonstration that resulted in BR's imprisonment. Our discussion ranged over a wide variety of topics, but dealt mostly with BR's work in Africa. I have promised to help him with one item. He has been an observer at the UN for almost 30 years for the International League for the Rights of Man. Because of South African pressure, the U.S. government had been giving him a restricted visa. He can only stay in New York for the UN session and may not go more than one mile from the UN. This year, apparently to mollify South Africa, because of Kissinger's activities in Rhodesia, the State Department refused him entrance to this country. After protest, they relented (they have to let people like Scott go to the UN), but listed requirements they knew Scott could not meet. Therefore he missed the first session in almost 30 years. I am seeing what can be done to prevent that, next time.

"From London I traveled to Nottingham. There I visited the Russell Peace Foundation at Bertrand Russell House. Mr. Ken Fleet gave me a tour of the building and the presses, and talked with me about the Foundation. I bought a large number of their books. I am getting enough copies of their 'Aims and Work' brochure to distribute with the Newsletter. I also want to make arrangements so that members can purchase books from the Russell Press.

"From Nottingham I went to Manchester, to see BRS member John Sutcliffe. John and I spent about 7 hours together, talking. I found John to be a man of wide interests, with a desire to promote the BRS. Unfortunately, the situation in England does not lend itself to our style of organization. But John is a valuable member to have in England.

"A friend, Peter Houchin, picked me up in Manchester and we drove to Edinburgh for Christmas. We went through the lake district of Wordsworth fame. As a result of this trip, Peter and I are to be business partners. He hunts for 18th Century books of research value and exports them to the U.S. and elsewhere. I am helping him, and hope to expand it to prints, maps, brass rubbings, etc. and we hope to start a small shop in L.A.

"Peter, his German wife, her mother from Bavaria and I had Christmas Dinner at Mrs. Dark's, his former landlady. She is a peppery woman in her 70s. Her son was there. Also her 2nd husband, a Polish expatriate. He had fought the Red Army in 1920 and the Nazis as a partisan, had been at Dunkirk, and had had his land confiscated by the Communists in 1945. His daughter was also present, on her first trip out of Poland. It was a very ecumenical evening; we did not discuss politics.

"While in Edinburgh, I visited David Hume's tomb. Unfortunately, the tomb of one of the great atheists of modern times came under the control of a hyperreligious female descendent, who covered it with noxious, sentimental religious quotes. Shocking!

"I rented a car and the four of us drove to Plas Penrhyn, Penrhyndeudraeth (I can pronounce it now). I stayed at the Portmeirion Hotel. It is a 'fantastic' resort. I stayed in the main hotel, which is 19th Century, with large lounging rooms and personal service. There are also 36 guest cottages built in an Italian style. It is all somewhat familiar because it has been seen often in movies and on TV.

"The next day I visited Lady Russell. Her house is small and comfortable. From it you can see the bay, Shelley's house, and a Roman campground. A local farmer gave me a personal tour of the neighborhood. Lady Russell is quite vigorous and interested in her husband's work. We spoke for 2½ hours. We discussed the BRS, the Foundation and other things. She showed me the library, which included BR's copy of Principia and mementos and gifts from people, including Ho Chi Minh. I left and returned at four with my friends, for tea and more talk. The visit with Lady Russell was the high point of my trip.

"That evening I attended a Welsh banquet at the hotel. Lady Russell asked me what a Welsh banquet was. I found it to be a good meal based on medieval recipes and accompanied by intolerably dull speeches in Welsh.

"From Wales we drove to Peter's house in Bridgewater, Somerset. Michael Scott thought I should visit Dora Russell at Porthcurno, so we drove down. The house and Dora as just as Kate Tait described them in her book. I spent about 4 fascinating hours with Mrs. Russell. We discussed many things, but mostly the school and her children. She let me read the draft of a book she is writing on the school. (The Beacon Hill School. See 23.) It is excellent. I also browsed in her (and BR's) library that dated from the school years. I drove back to Penzance and took a train to London.

"I spent New Years in London. New Year's Eve I saw Gilbert & Sullivan's Patience, performed by the D'Oyly- Carte Company at Sadler-Well's Theatre. I then went to Trafalgar Square for midnight. There were about 100,000 people there and I think I was the only sober one. Since it was raining, that was not wise. (To have been there, or to have been sober? Ed.)

"At the start of the week, I met Chris Farley for tea. We had a long fruitful talk about the Foundation and the BRS. We cleared up some misunderstandings, and he gave some valuable advice based on his long years of experience with the Foundation.

"That evening I splurged and dined at the Savoy, feeling very regal.

"My last day I attended to personal business and also visited the headquarters of Amnesty International. There I discussed my proposal for a BRS Rights group working through them. I will have more to say about this later. If it goes through, it will be the first of its kind.

"The next day I flew home. I arrived (ugh) in rain. The plane I arrived in took off for New Zealand, and was later struck by lightning.

"For 3 weeks I had burned the candle at both ends, and now I slept 12-15 hours a night for a week. I then pulled together the final details for the Annual Meeting."

Treasurer Stephen J. Reinhardt reports:

(9)

For the quarter ending 12/31/76:

Balance on hand (9/30/76).....1985.31

Income: 11 new members.....105.00

28 renewals.....379.48

Total dues.....484.48

Contributions.....1384.66

Interest.....4.22

1873.36

1873.36

3858.67

Expenditures: Information & Membership

Committees.....989.94

Subscriptions to "Russell".....66.50

Other.....1241.00

2297.44

2297.44

Balance on hand (12/31/76).....1561.23

* * * * *

(10)

For the year ending 12/31/76:

Balance on hand (12/31/75).....		1173.14
Income: 78 new members.....	778.00	
82 renewals.....	1088.48	
	Total dues....	1868.48
Contributions.....	2793.63	
Other and adjustments.....	41.04	
	<u>4701.15</u>	<u>4701.15</u>
		5874.29
Expenditures: Information & Membership		
Committees.....	2636.19	
Subscriptions to "Russell".....	213.50	
Other.....	1463.37	
	<u>4313.06</u>	<u>4313.06</u>
Balance on hand (12/31/76).....		<u>1561.23</u>

REPORTS FROM COMMITTEES

(11)

Applied Philosophy Committee (Martin A. Garstens, Chairperson):

"This Committee really has as many chairmen as there are local ERS groups or chapters around the country.

"My efforts have mostly consisted of trying to delineate some scheme whereby philosophy (which, according to philosophical tradition 'bakes no bread', thus implying that it is impractical and therefore inapplicable) might be made applicable.

"In my estimation we in the ERS do not have a clear idea as to how to transform philosophy into applied philosophy, and ER never supplied us with a ground plan.

"I think the general feeling in our Society has been that if we can just get more people to read many of BR's books, there would be a great gain in reason in the world. In that sense, philosophy would have become applied. To a degree this is true.

"Unfortunately those who already have a taste for reason are the ones attracted to BR, and it is very hard to reach those who do not. Reaching the latter is the problem for the ERS.

"I am very much struck by the reaction in this country to Alex Haley's book, 'Roots,' and to its recent portrayal on TV. I was deeply moved by it, as were some 100 million people (it is estimated) who watched it. There was literally an emotional ground swell to what was a rational description (partially fictionalized for concreteness) of an important portion of our country's history.

"Of course whatever good comes of it all will be frittered away due to lack of an overall philosophy (amongst the 100 million viewers) in which to fit it.

"The overall philosophy is theoretically being supplied by the ERS through the works of BR.

"Unfortunately, BR himself never got down to the nitty-gritty of developing methods of getting philosophy to the masses.

"John Dewey, I believe, contributed more to this aspect of the problem than any philosopher I know of. But even he did not complete the job.

"I have come to believe that Ethics is a key element in trying to reach the masses rationally

"For about 2 years I organized a group studying BR directly. During the last year I joined the local Washington Ethical Society (a Humanist group) to see how Ethical teachings are used in a practical group meeting weekly or more often.

"I have tried to introduce Russell and related philosophies in the Ethical meetings (there are several hundred members), and we are in the midst of several interim seminars along these lines.

"The problem in the Ethical group, as in the ERS, is that people join with many diverse interests. One thing I have accomplished is to make many in the group aware of the need for a common overall philosophic outlook, if ethical tasks are to be sensibly carried out. I hope to report further on this in the future.

"I now think that Ethics can be studied to a large degree as a science, and that consequently a far higher degree of agreement can be attained than many people realize. The high degree of agreement does occur in the sciences. I must say, however, that Russell, while a great believer in science, did not hold this point of view. I think he was mistaken. People like Dewey and M.R. Cohen believed that a scientific approach is possible.

"Part of the BRS's task is to clarify how this can be done."

Information Committee (Lee Eisler, Chairperson):

- (12) Advertising. During 1976 we advertised in 8 publications. When the results came in — in the form of inquiries and enrollments — we found that 4 of the 8 did much better than the rest. So in 1977 we are concentrating on the 4 "better" publications. There'll be 12 ads — one per month — in each of the 4, as compared with 6 ads in 1976.

The 4 better publications — better from the standpoint of recruiting new members economically — are MENSA, THE HUMANIST, HARPER'S MAGAZINE, and THE NEW REPUBLIC. The other 4 are APA MONITOR (read by psychologists), ATLANTIC MONTHLY, BULLETIN OF THE ATOMIC SCIENTISTS, and THE PROGRESSIVE.

ATLANTIC MONTHLY produced the greatest number of inquiries, but very few enrollments. That made the cost of a new member acquired through ATLANTIC MONTHLY very high — \$32 (because it costs us about \$1 to answer an inquiry.) This compares with the average cost of a new member produced by the better group — \$4. That's why we dropped out of ATLANTIC MONTHLY.

- We are now testing a few ads in UU WORLD (Journal of the Unitarian Universalist Association.) Our thanks to BILL YOUNG and JOHN HARWICK for * suggesting UU WORLD. We welcome such suggestions.

- (13) Press release discontinued. In the past, when a new member joined, we would send a Press Release (with the member's permission) to his/her local or hometown or campus newspaper. The Release identified the member, said he/she had joined the BRS, and then said some nice things about BR, and of course mentioned the BRS. We have done this for several years, but it has produced no results whatever; no member has ever sent us a clipping based on the Release. We are therefore discontinuing this kind of Release.

- (14) Library Committee (Donald W. Jackanicz, Chairperson): see Item 47.

(15) Membership Committee (Lee Eisler & Carol Mull, Co-Chairpersons):

A membership list, giving members' names and addresses, as of 1/1/77, is enclosed with this Newsletter. It was also distributed at the Annual Meeting.

Science Committee (J.B. Neilands, Chairperson):(16) Nyet. The Neilands article, "Science and the Biosphere: Coexistence or Catastrophe?" (NL9-47) has been reprinted — along with comments by others — in Scientific World (Vol. XX, 1976, No. 4, p. 20), the "journal of the World Federation of Scientific Workers, published quarterly (in London) in English, French, German and Russian."

Several of the comments were favorable, but that of Academician N.P. Federenko (USSR) was not.

Joe had said, among other things: "We all believed, with Francis Bacon, that scientific research would work for the 'merit and emolument of man', and we were unabashed fans of the technological fix.... Yet all of this seems now to have been a Faustian bargain when measured against the potentially destructive power inherent in a runaway technology.... In short, we must 'go lean', 'live lightly', recycle, study nature, turn to the sun as the only truly 'organic' source of energy, and terminate the unconscionable waste of both material and intellectual resources on militarism."

Federenko says: "It is more than naive to think, as is currently fashionable in the West (e.g., "Small is Beautiful," by E. F. Schumacher, NL8-63) that the slowing down of the process of turning the world into a wasteland can be based on elementary self-support of a feudal type. There is no road back. We can only go forward..."

Then Federenko makes his political pitch, telling us that socialism will solve the problem: "However, for the time being, people as a global entity are, indeed, incapable of taking account of the principal natural laws, as has been pointed out by J.B. Neilands, who is right when he says that this is where the essence of the present day ecological crisis lies. But 'for the time being' is determined by social conditions. A socialist organization of the world will remove this limitation and will provide mankind with the key to environmental management."

What problem hasn't socialism promised to solve?

(17) Underwater monster. The panel discussion (preceded by a campus march) at UC Berkeley on 10/21/76, sponsored by the BRS Science Committee and others (NL12-10), produced some horrendous facts about the Trident submarine, according to a story in The Daily Californian, Berkeley (10/25/76).

The Trident is being built by Lockheed. Former Lockheed engineer Robert Aldridge, who helped design the Trident's MARV (part of the Trident's missile), provided these facts:

. The Trident is almost twice the length of a football field, and more than 4 stories high.

. It will carry 24 Trident II missiles, each of which contains 17 maneuvering warheads (MARVs) that can be sent to different targets. It can thus destroy $24 \times 17 = 408$ cities with nuclear blasts each 5 times more powerful than those that hit Hiroshima.

. A Saturday Review article by Norman Cousins said that, next to Pres. Ford and Secretary Brezhnev, a Trident commander is the 3rd most powerful man in the world. He will control more destructive force than that of Great Britain, Italy, Spain, Brazil, West Germany, Japan, etc.

. The Navy plans to have a fleet of 30 Tridents by 1990 at a total cost of at least 90 billion
 . "The public is being deceived by the government," said Aldridge. "They try to force us to believe that if we don't continue to pour in billions of dollars towards national defense, we'll fall behind the Russians and make ourselves vulnerable. We can kill each other so many times over it doesn't matter anymore."

- (18) Facing up to Nuclear Power, a recent book, is reviewed and recommended by Joe Neilands. See Item 46.

PHILOSOPHERS' CORNER

- (19) Report of the Philosophers' Committee (Edwin E. Hopkins, Chairperson):

The BRS session at the annual meeting (in Boston) of the American Philosophical Association (Eastern Division), on December 28, 1976, went extremely well, with unusually lively interplay between panelists and audience, according to JUSTIN LEIBER, who chaired the session. (For the program, see NL12-61.) Attendance was sparse, however, apparently because the APA failed to distribute its Bulletin (containing the program) in time.

This is the 3rd year in a row that the BRS has held a session at APA meetings. A call for papers, for next year's session (in Washington, D.C.) has already gone out.

- (20) BRS Fellowship Travel Grants. The BRS will award a \$500 Travel Grant each year, to enable a scholar -- selected by a BRS Grant Committee -- to travel to the Russell Archives at McMaster University, Hamilton, Ontario, to do research. (This was Jack Pitt's fine idea.)
 As to funding, Peter Cranford has offered \$250, to match another \$250 from BRS funds. The BRS will earmark \$1.50 of each member's dues, for this purpose. The first grant will be awarded in 1978. For more information, ask Jack. (Dr. Jack Pitt, Dept. of Philosophy, California State University, Fresno, Ca. 93740.)

PSYCHOLOGISTS' CORNER

- (21) APA. These BRS members are also members of the American Psychological Association:

Jean E. Anderson/93600 West Fork, Indian Creek Road/Swisshome, OR 97480

Peter G. Cranford/2108½ Walton Way/Augusta, GA 30904

Albert Ellis/Institute for Advanced Study in Rational Psychotherapy/
 45 East 65th Street/ New York, NY 10021

Charles W. Hill/Rte 5, Box 61/Covington, LA 70433

Herbert C. Lansdell/8412 Harker Drive/Potomac, MD 20854

John M. Mahoney/Dept. of Psychology/Virginia Commonwealth U./Richmond, VA 23284

Sandra E. Plummer/Australian Pre-School Ass'n/University Avenue/Canberra City,
 A.C.T. 2601/Australia

James D. Boismier/UNMC-NPI/602 South 45th Street/ Omaha, NE 68105

BY BERTRAND RUSSELL

(22)

"Bertrand Russell Speaks His Mind" is a transcript, in book form, of 13 TV interviews which BR gave in 1959 (NL7-12). Originally published in the USA by Avon in 1960 at 50¢, "Books In Print" lists it, hardbound from Greenwood, for \$9.75, but it has in fact been unavailable. We have just received a paperback version published in West Germany, in English. * You can now borrow it from the BRS Library, or buy it from Verlag Darmstädter Blätter, Schwarz & Co., Haubachweg 5, 61 Darmstadt, West Germany, for DM 9.80.

We recommend it because it's a good Russell sampler; it deals with 13 interesting topics, is brief, and easy to understand. 2 of its chapters are transcripts of the 2 films the BRS now owns, "BR discusses philosophy" and "BR discusses happiness."

We thank the publisher for sending us a copy.

ABOUT BERTRAND RUSSELL

(23)

Recollections of Beacon Hill. UNA CORBETT's daughter, Joy, was a student at the Beacon Hill School, entering in 1928, the year after Russell and his wife Dora founded it. Una has kindly sent us a clipping from The Record, Antioch College, dated 6/6/47, in which Joy talks about Beacon Hill:

After Russell's School, Antioch is Conservative

"I hear you consider Antioch a terribly conservative institution," many a person has remarked to Joy Corbett -- and after having studied 11 years under Bertrand Russell, she can only reply, "Well, it is."

After having been chairman, at 11, of the school council at Russell's Beacon Hill school near Chichester, England -- a council with all the powers of our administrative and community councils put together, hiring and firing the teachers -- Joy came into a much more old-line atmosphere at Antioch. Among other things, Antioch is the first school where she has received grades.

Unconventionalities

Russell's school, originally intended to run from the age of two or three to college age, actually only had a student body of 30-40 students of 12 years old or less when Joy was there. Besides the more obvious unconventionalities such as mixing dorms for boys and girls, and no clothes at all worn in the summer months, Joy remembers the strong political conscience the children were given. "Even in plays we wrote and produced, we were very much absorbed in the miners' problem, the Ethiopian war and other social subjects."

The education at Beacon Hill was ultra progressive, with the chief aim to develop the child's personality by pottery work, painting, carpentry and the like. There was little of the three Rs, Joy noted, as these could be picked up at a regular academic school within a year of transferring, whenever the students did, into grade school or high school.

History, geography and some languages were worked in to certain of the students' projects, and a few books were introduced into some of them, but only as they served the students' interests and never as ends in themselves.

Reading Trouble

Joy, now a third year English major on a co-op job in New York City, remembers that she had trouble reading while at Russell's school. "Progressive educational philosophy says not to make children do what they do not like to do," she smiled, "but it turned out I just had poor eyesight." Though chairman of the school council at 11, Joy was never secretary, she recalled, "-- I couldn't write that well."

Joy's memory of Russell dates from when she was about eight. "He was tall, thin, and white-haired, and we all called him Bertie. Dora, his wife, is also a creative teacher, and continued the school after their divorce." Their philosophy of education is set forth in Russell's Education and the Good Life and Dora's The Right to Be Happy.

Of her life in their school Joy is enthusiastic. "If there is one thing I learned there, it was the meaning of freedom. I learned what freedom is by first hand experience. We had freedom in everything, from self-government to self-expansion. The School gave us free reign and we had to learn moderation by trial and error. We both originated and enforced the rules. Once we did away with all rules, but it did not work out, so we made new ones."

Ended in 1939

Life at Beacon Hill was always varied and stimulating, with visitors from foreign countries to study the methods, refugees from the Hitler-occupied countries and Franco Spain, and hunger-marchers stopping by on the way to London to demand larger unemployment benefits. There were always some American students but the outbreak of the war in 1939 sent them all, including Joy, scurrying home.

(24)

Will visits Bertie. Excerpt from a letter from Will Durant to Bob Davis, dated 12/2/76:

When we visited John Cowper Powys near Corwen, Wales, in 1948, we made a side trip to see Bertrand Russell in his Wales hideout. He was in good health and good cheer, and ambled with us over his grounds.

We shall have a few friendly pages about Lord Russell in A DUAL AUTOBIOGRAPHY, scheduled for publication in 1977.

(25)

WARREN ALLEN SMITH received the following letter from BR, dated 2/24/51:

Dear Mr. Smith:

You ask me whether I call myself a Scientific Humanist or a Naturalistic Humanist. I am not in the habit of giving myself labels. I should not have any inclination to call myself a humanist, as I think, on the whole, that the non-human part of the cosmos is much more interesting and satisfactory than the human part.

But if anybody feels inclined to call me a Humanist, I shall not bring an action for libel.

(26) An English bookseller's catalog contains this item:

RUSSELL (Bertrand) A highly important typescript letter, signed, to the novelist, Pamela Frankau, approximately 100 words on one page, (Wales), 22 Sep. 1960, concerning the Campaign for Nuclear Disarmament of which he was President, declaring that the time has come to incite the nation to riot (or 'civil disobedience' to use his phrase) and informing her of the formation of 'the Committee of 100' for that purpose: a document proving to our mind that the boring old mathematician should have stuck to his sums. Together with Miss Frankau's reply (copy) declining to join. 50 pounds.

Our thanks to BOB DAVIS for this item.

BR'S INFLUENCE

(27) Paddy Chayevsky -- who wrote the screenplay for "Network", a movie satirizing TV that we recommend highly -- "quoted Bertrand Russell" in an interview in The New York Times (11/14/76). The Times story did not say what Mr. Chayevsky had quoted, so we wrote him and asked. Here is part of his answer:

"The sentence of Bertrand Russell's which I paraphrased -- rather than quoted -- was a definition of the purpose of philosophy, which, as I recall, was to learn how to live with uncertainty."

One place where BR says this is in the chapter, "What is philosophy?" of the book, "Bertrand Russell Speaks His Mind" (22):

I think that the sort of philosophy I believe in is useful in this way: that it enables people to act with vigour when they are not absolutely certain that it is the right action. I think nobody should be certain of anything. If you're certain, you're certainly wrong, because nothing deserves certainty, and so one ought always to hold all one's beliefs with a certain element of doubt, and one ought to be able to act vigorously in spite of the doubt. After all, this is what a general does when he is planning a battle. He doesn't quite know what the enemy will do, but if he's a good general, he guesses right. If he's a bad general, he guesses wrong. But in practical life, one has to act upon probabilities, and what I should look to philosophy to do is to encourage people to act with vigour without complete certainty.

BR QUOTED

(28) A gentleman. Cecil Porter's article from London, in "The San Francisco Examiner & Chronicle, Sunday Punch" (2/13/77) discusses the British aristocracy's traditional low opinion of "trade".

"For generations the only respectable ways to acquire wealth were to make war, to own land, or administer the law. As Philosopher Bertrand Russell said: 'A gentleman may use a sword but never a typewriter.'" Thank you, AMY BLOCK.

(29) Item deleted.

ASSESSMENTS OF BR

(30) Off the Hook. In response to the Sidney Hook article, "Bertrand Russell the Man," in Commentary July 1976 (NL12-62), which describes BR as anti-semitic, BOB DAVIS has this to say:

I feel that Hook's charges were a tissue of distortions that could not have been accidental.

I wish to reply to the anti-semitism charge since a number of members appear to have accepted it. The charge is based on some rather poor underpinnings. Hook refers to a letter in which BR tells of staying in New York with Jewish friends, but that he "longed to be with the uncircumcized." To interpret this as anti-semitic is absurd -- the whole letter conveys a tone of respect and gratitude to the people involved. BR's "uncircumcized" statement was an off-hand way of saying he longed to be home with his own friends.

Hook also states that when BR made derogatory references to millionaires it was "always Jewish millionaires and never American or Indian millionaires." In point of fact, this is wrong. Anyone familiar with his letters and writings knows that "American millionaires" is a phrase Russell usually used.

Finally, Hook referred to BR's last public statement, which concerned Israel:

The aggression committed by Israel must be condemned, not only because no State has the right to annex foreign territory, but because every expansion is also an experiment to discover how much more aggression the world will tolerate... We are frequently told that we must sympathize with Israel because of the suffering of the Jews in Europe at the hands of the Nazis. I see in this suggestion no reason to perpetuate any suffering. What Israel is doing today cannot be condoned, and to invoke the horrors of the past to justify those of the present is gross hypocrisy.

This is not calculated to please Israeli supporters but is hardly anti-semitic.

At our Annual Meeting, several Jewish members who are familiar with BR's record in this area expressed their outrage at Hook's assertion.

To further repudiate Hook's charge, we are trying to get permission to run an article BR wrote in 1933. (See Item 32).

Hook went on to make similar distortions concerning women and the family. They are equally off the mark, but I won't go into that here. The recent issue of "Russell" (20: winter 75-76) has balanced that out a bit better.

A few words must be said about Mr. Hook. He and BR were old philosophical antagonists. I have in my library a book, The Meaning of Marx, 1934. It is the symposium in which BR first published his essay-speech, "Why I Am Not A Communist," at a time when Communism was very chic intellectually. Defending Communism was Sidney Hook. By the fifties, however, Hook had become a somewhat militant anti-communist. Throughout the 50s and 60s he was in conflict with the sort of positions BR adopted in international relations. I think quite frankly that this is the source of Mr. Hook's distortions of Russell on the matters that he chose to mention in his review. It was, in other words, a cheap shot.

Incidentally, Hook published an essay on Morris Cohen last summer at about the same time he attacked BR. In the Cohen article he managed to get around to labeling George Santayana as "an ill-concealed anti-semitic." This has been admirably refuted in American Scholar (December 1976). I wonder if Mr. Hook has a passion for this particular charge.

- (31) Revenge. DONG-IN BAE has this reaction to Sidney Hook's article in "Commentary"(NL12-62): "It is understandable that such an opportunistic and pseudo-humanistic technocrat as Sidney Hook must hate such a man as Bertrand Russell. In his article he is taking revenge for the passages about him in the Autobiography."

This is what is in the Autobiography (Vol.III,p 147):

Several years later Hook again attacked me publicly, but this time in such a manner that no comment from me was necessary. It amused me, however, that for his defense of "freedom" and his attack on my views on Vietnam, he chose as his vehicle a journal later admitted to be financed by the Central Intelligence Agency.

- (32) "Why Are Alien Groups Hated?" is the title of a BR essay in Everyman (10/6/33) that we are awaiting permission (from the BR Estate) to reproduce. It is impossible to believe that the man who wrote this essay was anti-semitic, Sidney Hook notwithstanding. Our thanks to HARRY RUJA, who sent us this essay.

THE BRS AWARD

- (33) O'Hair. TOM TASKONIS writes: "In support of my nomination for our first annual award -- Madalyn Murry O'Hair -- I submit the following quote from BR, indicating that he would have agreed":

"Bertrand Russell was in correspondence with Dr. Madalyn O'Hair during the early 1960s, and was the single person of note in the world to come to her assistance during the times when she was being arrested and imprisoned. On December 4, 1965, he issued the following statement:

"The arbitrary arrest of Mrs. Madalyn Murray is outrageous. Her views as an Atheist are shared by the intellectual community of all countries, and her persecution cannot be tolerated.

"I urgently request the immediate release of this brave and entirely admirable woman.(Signed) Bertrand Russell.' The American Atheist, June 1976, p.3

CURRENT ATTITUDES

(34)

Religious USA. "Gallup Poll Finds New Evidence of Pervasive Religious Character of U.S., With Only India More Committed," says the heading on a New York Times story on 9/11/76.

During a Presidential campaign in which Jimmy Carter's "born again" faith has helped raise curiosity about the nation's overall religious character, some new evidence from the Gallup poll indicates that the United States is as pervasively religious as it was a quarter century ago.

A survey of 60 non-Communist nations suggests that the United States professes a greater level of religious commitment than any other major industrialized society and ranks only behind India among all countries studied.

Compared to Europe, which spawned most of this nation's denominations, the gap is particularly striking. While 56 percent of Americans surveyed said that their religious beliefs were "very important", for example, only 27 percent of Western Europeans said the same.

Likewise, while 94 percent of Americans said that they believed in "God or a universal spirit," 78 percent of Western Europeans made that affirmation.

Asked if they believed in life after death, 69% of the American respondents said they did, a percentage point higher than a similar Gallup survey of Americans in 1948. Among Europeans, the same answer was provided by a high of 48 percent among Italians to a low of 33 percent among West Germans.

The figures attest both to the continuing central role of religion in America and to the decline of faith in Europe.

...

An apparent disparity has developed in the last few years between private profession of faith and participation in organized religion. Most major denominations have suffered membership losses in recent years, particularly among the young. Although the sharp decline appears to have ended among most of these churches, the losses have been significant.

But there appears to be little support for those who, a decade ago, were predicting the demise of American spirituality under the weight of secularism. Since the "God is dead" movement and the radical turning away from religion by students of the 1960s, the nation has experienced a wave of evangelistic activity which has included succeeding generations of youth.

Our thanks to HERB LANSDELL.

OPINION

(35)

Tom. We have received a 4-page letter from TOM TASKONIS expressing a number of opinions, with some of which we disagree.

. The BRS should undertake to refute charges made against ER (such as Hook's charge of anti-semitism). We agree.

. Tom faults Hook for writing that ER hailed "the ruthless Leninist,

Ho Chi Minh, as a fighter for human freedom," and then, among other things, Tom denies that Lenin was ruthless. ("Hook does not actually call Lenin ruthless, but to combine the terms does" imply it.) "Lenin may have been, some say, opportunistic, perhaps even elitist, but certainly not ruthless." We disagree. ER met Lenin, and found him to be ruthless.

. Tom criticizes DONG-IN BAE for saying communism is undemocratic. "By definition, communism is democratic." "In the Soviet Union people vote just as they do here." We disagree.

. Tom enclosed a pamphlet, "Everything you always wanted to know about the Middle East conflict...but were afraid to ask", from the Middle East Coordinating Committee. It includes a paragraph by ER containing the sentence, "What Israel is doing today cannot be condoned." We agree (though you don't have to.)

* These are merely excerpts, some perhaps out of context. We will lend Tom's whole letter on request.

NEWS ABOUT MEMBERS

- (36) Dong-In Bae. See Item 56.
- (37) Don Jackanicz, who is working for his doctorate, has passed his orals. He is now working on his dissertation, tentatively titled, "The Place of Bertrand Russell in Intellectual History."
- (38) Corliss Lamont. The (Sunday) New York Times Review of the Week on 1/10/77 contained a large ad headed:

To the American People
The Carter Administration
and The Congress

Vietnam
A Time for Healing and Compassion

The ad advocated, among other things, direct negotiations between Washington and Hanoi, admission of Vietnam to the UN, lifting the embargo on American trade and travel to Vietnam, extending diplomatic recognition to Vietnam, economic aid for reconstruction of Vietnam, pardon for military deserters and those with less-than-honorable discharges, improvement of programs for Vietnam veterans.

Many of these steps seem likely to be taken, which must give considerable satisfaction to the ad's 19 signers. The bottom-line name was "Corliss Lamont, Author, Coordinator."

- (39) John Sutcliffe took some excellent pictures of Penrhyndeudraeth during his visit there (NL12-29). They can be borrowed from the ERS Library.

(40)

NEW MEMBERS

We welcome these new members:

Marie Bergman/1306 N. Orleans/ Bowling Green,OH 43402
 Una Corbett/1223 Woodbourne Avenue/Baltimore,MD 21239
 Paul Doudna/ 10644 Jesskamp Drive/Ferguson,MO 63136
 Fred Gay/208 S. Grand/Chariton,IA 50049
 Ophelia Hoopes/250 Avalon Avenue/ Fort Lauderdale, FL 33308

Tom Kasakoff/212 Texas Street/San Francisco,CA 94107
 Elizabeth Milham/ 1474 Lyon Avenue/ Aiken,SC 29801
 Prof. Hugh S. Moorhead/Dept. of Philosophy/Northeastern Illinois U./Chicago,IL 60625
 Wendell Oderkirk/ 1737 "A" Avenue,N.E./Cedar Rapids,IA 52402
 Warren Allen Smith/1435 Bedford Street(10A)/Stamford, CT 06905

Winfred T. Summers/ Apt. 221/860 S.W. 20th Street/Knoxville, TN 37916
 Fan Yew Teng/ 244 Nassau Street/ Princeton, NJ 08540

(41)

CHANGES OR CORRECTIONS OF ADDRESS

James Haley Buxton/3735 Orange Street/Norfolk,VA 23513
 Diana C. Fuller/5828 Hickory Street/Omaha, NE 68106
 David Glenn Gantt/21 Wiltshire Drive/Avondale Estates,GA 30002
 Thomas Horne/2824 E. Mission Lane/Phoenix, AZ 85028
 Arlyn Kravig/4800 Kester "A"/Sherman Oaks, CA 91403

Lois A. Leach/280½ N. 115th #1/Omaha,NE 68154
 Prof. J.B.Neilands/Dept. of Biochemistry/UCB/Berkeley,CA 94720
 William B. Paxton/Apt.1/5335 S. Kimbark Avenue/Chicago,IL 60615
 Raymond Plant/20 Halson Street/Ancaster,Ontario/ Canada L9G 2S3
 Sandra E. Plummer/Australian Pre-School Ass'n/ University Avenue/
 Canberra City, A.C.T. 2601/ Australia

Pat Spang/850 Camino Pescadero #9/Isla Vista,CA 93017
 Bruce Thompson/ 12 Spelman Hall/ Princeton University/Princeton,NJ 08540
 Herbert G. Vogt/ Marko Villas Apt.307/2101 S. Atlantic Avenue/Cocoa Beach, FL 32931

(Corrections are underlined. A new address has no underlining.)

BULLETIN BOARD

(42)

Book distributor wanted. BOB DAVIS would like to find a North American distributor for the Spokesman Press, the publishing arm of the BR Peace Foundation (England). If anyone is interested, or knows of someone who might be, please notify Bob. (7025 W. Franklin #86, Hollywood, CA 90068.)

QUESTIONS & ANSWERS

- (43) Sartre. TOM TASKONIS had asked (NL12-42) about BR's opinion of Sartre. Here it is: "I think the Existentialist philosophy is pure nonsense, based intellectually on errors of syntax and emotionally upon exasperation." (Dear Bertrand Russell, Houghton Mifflin, Boston, 1969, p. 109.) Our thanks to BOB DAVIS.
-

CORRECTIONS

- (44) Poverty, not Pursuit. In NL12-44, when we recommended a recent book by Barry Commoner, we gave an incorrect title, "The Pursuit of Power." The correct title -- and a much better one -- is "The Poverty of Power."
-

BOOK REVIEWS

- (45) "The Life of Bertrand Russell" by Ronald W. Clark is reviewed by KATE TAIT in the latest issue of "Russell" (No.21-22). Not to be missed!
- (46) "Facing up to Nuclear Power", by John Francis and Paul Abrecht (editors). The Westminster Press, Philadelphia, 1976. \$3.95. Reviewed by J. B. NEILANDS:

This 244-page paperback is copyrighted by the World Council of Churches (WCC). The majority of the text is taken directly from the May, 1975 issue of Anticipation and represents a selection of the background papers presented at a Hearing on Nuclear Energy held at Sigtuna, Sweden, June 24-29, under the auspices of a sub-unit on Church and Society of the WCC.

The individual papers in this volume are relegated to six sections, namely, an introduction, the nuclear option, alternative energy sources, social ethics of nuclear power, a report to the churches and, finally, a summing up. There is an appendix consisting of a glossary of technical terms.

The WCC has attempted to assemble within this volume all points of view about nuclear power, both favorable and unfavorable. Alvin Weinberg, a well-known proponent, thinks the benefits are worth the price, which is eternal vigilance. Hannes Alfvén feels otherwise. A unique feature of this book is the section on global energy perspective wherein options for Latin America and Africa are considered. There is a fairly extensive discussion of radiological hazards and the relation of nuclear power to atomic weapons is explored in extenso.

Although the book is a balanced and self-contained review of nuclear power, two aspects of the process might have received further attention. Thus it would have enhanced the quality of the book to have included a section dealing with the abiologic nature of fission and fusion and the theory of its incompatibility with the life support system of the planet. Secondly, the book seems a little weak in politics and economics, at least within the American context. Full disclosures of the role of the AEC (now ERDA) as a huckster of nuclear power and the monopolization of uranium supplies by the energy industry would have been in order.

In spite of these limitations, *FACING UP TO NUCLEAR POWER* is an honest attempt to lay bare what is in store for a society about to go nuclear on a large scale. We owe it to ourselves, and especially to future generations, to become familiar with the arguments presented in this book. It is available on loan from the BRS Library, 3802 N. Kenneth Ave., Chicago, Illinois 60641.

THE BRS LIBRARY

(47) Report of the Library Committee (Don Jackanicz, Chairperson):

Since the printing of the last Newsletter, the BRS Library has received an additional fifteen contributions from eleven individuals. This brings the collection to a total of forty-five items. During the same period, two items (Nos. 31 and 38) were borrowed. Again, it is quickly concluded that interest in contributing exceeds interest in borrowing. In my last report I suggested explanations of why so few members have borrowed. But I can now only repeat that the Library has been organized for convenient use by all interested members. As the Library continues to grow--and we should all be most grateful for this--an increasingly diverse collection is being made available. Now, for example, we can offer Russell's five most important works in mathematical philosophy, a field hitherto unrepresented. It can be reasonably supposed that in 1977 new subject areas, other rare or unusual books and articles, and more non-printed materials will find their place in the collection so that members will come to find the Library a vital part of the BRS.

It will be remembered that the first contribution to the Library was a film. In Newsletter 12 commercially available Russell films were described and a proposal was made that the BRS acquire the remaining six. Our one film has been used four times and will again be presented at the February Los Angeles meeting. But, as was mentioned last time, the other six films may soon be removed from active sales

catalogues. I strongly feel the BRS should obtain these films before the opportunity is lost. A complete or partial appropriation may be advisable. This will probably be discussed in Los Angeles. But members in a position to consider making a special donation toward their purchase might consider the value of acquiring these films. \$775.00 would be needed to buy all six films. Presently the Library has \$6.43 reserved for the purchase of materials. However, with this quite modest sum it can readily be seen how an appropriation or direct contributions are necessary. I trust that those agreeing that films of Russell would greatly enhance the BRS's resources will be willing to help.

As mentioned earlier (4), \$300 has been appropriated for the purchase of films. Don will choose the films to be bought.

(48)

The 45. Here is a listing of the items in the BRS Library. When no author is mentioned, the work is by BR. The donor's name appears at the end.

1. Bertrand Russell Discusses Philosophy (film). Peter Cranford
2. Principles of Social Reconstruction. Don Jackanicz
3. Problems of Knowledge and Freedom, by Noam Chomsky. Don Jackanicz
4. The Right To Be Happy, by Dora Black Russell. Dan McDonald
5. The Political and Cultural Influence, an article in The Impact of America on European Culture. Bob Davis
6. Untitled contribution to Living Philosophies.
7. "Introduction" to The New Generation: The Intimate Problems of Modern Parents and Children. 1930. Bob Davis
8. Bertrand Russell Centennial Celebrations: Catalogue of the Exhibition (at McMaster). Dan McDonald
9. Roads to Freedom: Socialism, Anarchism and Syndicalism. Dan McDonald
10. A History of Western Philosophy. Lee Eisler
11. The Conquest of Happiness. Gary Slezak
12. New Hopes for a Changing World. Gary Slezak
13. Freedom versus Organization. Bob Davis
14. Dear Bertrand Russell. Dan McDonald
15. (item being checked)
16. "Russell on Religion" (essay) by Jack Pitt. Author.
17. Book review by Harry Ruja, of Bertrand Russell's Theory of Knowledge by Elizabeth R. Eames, and The Development of Bertrand Russell's Philosophy by Ronald Jager. Author
18. The Companionate Marriage by Ben B. Lindsey. Dan McDonald
19. Necessary Russell: An Introduction to the Life and Times of Bertrand Russell, by William Ready. Lee Eisler
20. 27 book reviews of Clark's The Life of Bertrand Russell, Dora Black Russell's The Tamarisk Tree: My Quest for Liberty, and Katharine Tait's My Father, Bertrand Russell — that appeared in various publications. Many donors
21. The Bitches' Brew or The Plot Against Bertrand Russell by Myra Buttle. Don Jackanicz
22. Russell in Review, J.E. Thomas and Kenneth Blackwell, editors. Papers from the McMaster Centenary Celebrations. The Bertrand Russell Archives

23. My Own Philosophy: A New Essay. 1946. The Bertrand Russell Archives
 24. The Life of Bertrand Russell in Pictures and His Own Words, compiled by Christopher Farley and David Hodgson. The Bertrand Russell Archives
 25. The Future of Science, with a "Self-Portrait" of the Author. Bob Davis
 26. Bertrand Russell's Philosophy, George Nakhnikian, editor. Papers from the Indiana University Russell Symposium, 1972. Publisher
 27. Mysticism and Logic. Dan McDonald
 28. The Autobiography of Bertrand Russell, Volume I. Dan McDonald
 29. Human Society in Ethics and Politics. Jim Martinson
 30. The Problems of Philosophy. Jim Martinson
 31. 4 papers from the BRS Psychology Symposium, 1976 The authors
 32. The Good Citizen's Alphabet. Lee Eisler
 33. Russell's Philosophy and the Modern Age by Tsutomu Makino. In Japanese. Author
 34. The Proceedings of the Bertrand Russell Memorial Logic Conference, Denmark 1971. Alan Slomson
 35. "Recollections of Three Hours with Bertrand Russell" by Lester E. Denonn. Author
 36. Introduction to Mathematical Philosophy. John Sutcliffe
 37. Principia Mathematica, Volume I. John Sutcliffe
 38. 15 color photographs from a visit to Penrhyndeudraeth, taken by John Sutcliffe.
 39. "The Labour Party's Foreign Policy", pamphlet, 1965. Peter Cranford
 40. Dictionary of Mind, Matter and Morals, Lester E. Denonn, editor. Peter Cranford
 41. "Pansychism versus Modern Materialism: Some Implications for an Ecological Ethics", unpublished paper by George Sessions. Author
 42. Principia Mathematica, Volume II. John Sutcliffe
 43. Principia Mathematica, Volume III. John Sutcliffe
 44. The Principles of Mathematics. John Sutcliffe
 45. "Psychosurgery: Some Ethical Considerations" and "INS Opinion about Psychosurgery", 2 papers by Herbert C. Lansdell. Author
- Plus 3.
46. Bertrand Russell Discusses Happiness (film). Peter Cranford, Lee Eisler, Don Jackanicz, The BRS Library, and The BRS Treasury
 47. Morals Without Mystery, by Lee Eisler. Author
 48. Bertrand Russell Speaks His Mind. 13 interviews. Publisher

(49)

Do borrow! The BRS Library is there to be used. BRS Library, c/o Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641

(50)

CONTRIBUTIONS

We are grateful to the following members for their contributions to the BRS Treasury: CAMPBELL, COWLES, CRANFIL, DONADIO, EISLER, FRANKS, HAILU, HARWICK, KINDELL, KWOK, LAWTON, LEVINE, LIPIN, MARAGIDES, MC DONALD, O'CONNOR, PLANT, READER, REID, RODRIGUEZ, SPANG, STOUCK and THOMPSON.

BRS BUSINESS

(51)

BRS aims. First, we would like to express our thanks to those who sent us their suggestions and comments: BAE, CRANFORD, DAVIS, EASTMAN, EISLER, JACKANICZ, MULL, NEILANDS, PARKER, SUTCLIFFE and TAIT.

The Directors have agreed that the statement as to aims should be brief. This is the statement:

The BRS aim is to promote BR's purposes.

This short statement has a very long reach, and can encompass many things. It covers: spreading BR's views; working for things he worked for; learning more about him; promoting appreciation of his life and actions; promoting Russell scholarship; promoting communication among Russell admirers, etc.

Here are some current BRS activities that help promote Russell's purposes:

- . The BRS Library -- promotes knowledge about, and understanding of, BR and his views.
- . The APA (philosophy) annual session -- promotes Russell scholarship.
- . The APA (psychology) session, which will probably be annual -- spreads BR's views on human behavior among psychologists.
- . The BRS Fellowship Travel Grant (new) -- encourages BR scholarship.
- . the soon-to-start Amnesty International tie-in -- to relieve oppression of political prisoners, a cause to which BR devoted much effort.

* * * * *

Having said this, we cannot resist quoting Kate Tait's statement on aims:

The BRS serves a useful function in putting Russell-admirers in touch with other admirers, helping them learn more about Russell, and encouraging them to do some of the things he used to do.

NEWSLETTER MATTERS

(52)

This issue is late. Though dated February 1977, it will actually be mailed in April. We regret the delay, and intend to get back (gradually) to our regular quarterly schedule. The 4 annual issues bear the dates February, May, August, and November.

ABOUT OTHER ORGANIZATIONS

- (53) The Society for Philosophy and Psychology had its 3rd annual conference scheduled for March 18-20, 1977 at the University of Pittsburgh, with a program in these areas: (1) mental representation; (2) problems of psychoanalysis; (3) moral psychology. For further information about this Society, ask HERB LANSDELL (Dr. Herbert C. Lansdell, 8412 Harker Drive, Potomac, MD 20854.
- (54) AHA. A news release from the American Humanist Association (9/24/76) advises that they have received \$136,000 in grants (from the Rockefeller Foundation and the Veatch Program), toward the production of a "new educational public affairs series of 26 color TV programs, titled 'Ethics in American Society'." It will explore "the ethical condition of the major institutions of American life, i.e., government, business, industry, the professions (education, law, medicine, journalism), the sciences, international relations and the personal and family ethic." The new series was spurred by the success of an earlier series, "The Humanist Alternative", consisting of 39 half-hour programs (in one of which, incidentally, ALBERT ELLIS participated), which was aired by approximately 225 public and commercial TV stations. Tentative release date of the new series is Spring 1977.
- (55) KBRS. DONG-IN BAE has formed the Korean Bertrand Russell Society. (The KBRS is located in West Germany and hopes one day to be located in a democratic Korea.) He formed it with "a very few Korean families also living in West Germany, and one German student of law." The KBRS has devised a constitution (called a "Statute"), and has issued a Manifesto, "For the Building Up of Social Democracy in Korea," setting forth its aims and ideals. It contains many references to BR, and includes the following sentence: "In South Korea there must be immediately abolished above all the antidemocratic-totalitarian-fascistic dictatorship of Yushin-terror-regime, and a true democratic society, in which freedom, justice and love will prevail, must be built up." Dong-In is the KBRS's President. Its address is Nassestr. 26, 5000 Koeln 41, West Germany. The KBRS has sent us copies of its new publication, "The Torch" (No. 1, March 1977. 78 pages.) It is written mostly in Korean and German, but some parts are in English, including the following:
- . BR's "A Liberal Decalog" (p. 5)
 - . A BR quote from Ideas That Have Harmed Mankind: "The general aim of the democrat is to substitute government by general assent for government by force, but this requires a population that has undergone a certain kind of training." (p. 20)
 - . A letter to Vice-President Mondale, on the occasion of Mondale's recent visit to Bonn, regretting previous American administrations' support of Korean President Park Chung Hee, and expressing satisfaction in the Carter Administration's statements on human rights. (p.44)
 - . The Society's Constitution and Manifesto. (pp.72 and 74)

* "The Torch" can be borrowed from the BRS Library.

(56)

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P.S.

Three items are being mailed along with this Newsletter:

- . The BRS Membership List, as of 1/1/77. (Item 15)
- . "The Bertrand Russell Peace Foundation, Its Aims and its Work"(16-page pamphlet)
- . A memo from Lee Eisler, seeking a Co-Chairperson for the Membership Committee

Newsletter #14
May 1977

- (1) Debate cancelled (2). A large contribution (4). A pat on the back (5). One way to get involved (6). A proposal to the BRS (8). A new Co-Chairperson (10). BR on Lenin (15). Denonn recollects (16). Dora reviews Clark (33). An asterisk in the left column indicates a request or an offer to lend.
-

COMING EVENTS

- (2) Debate cancelled. The Tait-O'Hair debate on BR and religion (NL13-2) is cancelled for the present. Neither lady wanted to participate unless APA sponsored the event.
We say "cancelled for the present" because efforts are being made to hold the event at some other time, under some other sponsorship, perhaps at a university.
As of now there is no plan to have a BRS Psychology Symposium in San Francisco in late August. If such a plan should develop, we will notify members in time to attend.
-

(item deleted)

(3)

REPORTS FROM OFFICERS

- (4) Chairman Peter G. Cranford reports:

I should like to add my congratulations to President Bob Davis for the magnificent annual meeting, in L.A. It was unusually well run and Bob's promotional ability in obtaining Will and Ariel Durant as speakers provided a treasured experience for Russellites.

The Society is coming of age as a living extension of the life of Bertrand Russell. The Durants brought him to life with their reminiscences of their relationship to him — all off the record, unfortunately. Tom Horne continued the process with his choral work — "Three Passions" — the prologue to the first volume of Russell's autobiography set to music. Thanks to the promotional efforts of Mrs. Betty De Loach Milham, a concert musician and friend of the late President Eisenhower, there is some reason to hope that the Westminster Choir may produce the work at Princeton University. Mrs. Milham, who attended Russell's lectures at Princeton, has provided the funds for the annual ERS Travel Grant, which will enable a scholar to travel to the Russell Archives at McMaster University. I would like to suggest that it now be called the Betty De Loach Award. The setting up of such an award was promoted by Jack Pitt and is our first real move into charitable activity.

We have had a minor setback in our plans to make Russell better known as a psychologist. Again we have been turned down by the American Psychological Association.

A present problem is the finance committee which I head. We can take some consolation in that we continue to be in solid financial shape though our budget is small. We have been able to support Lee in providing us with our jewel, the Newsletter, that binds us all together. The ERS Library is giving greater emphasis to films. Don Jackanicz's films will slowly but surely rival the Newsletter in keeping Russell's ideas alive.

To go back to finances, after a year of being finance chairman, I have made very modest progress. Part of this has been due to my schedule, which is filled from 5 A.M. to 9 P.M. with both personal and professional responsibilities. Too, as pointed out previously, humanistic organizations such as ours are having to retract, both here and abroad. I think that the only ultimately successful method is for the ERS to make money and to use a portion of what is made to have a professional fund-raiser — or at a minimum, to pay one of our members to work at it part-time. However we have no present cause to worry. I think for the time being we should simply be satisfied to function a year at a time, augmenting our contributions when possible and living within our means.

I would like to suggest to all members who feel "left out" that the best first step is to spread Russell's ideas in any way they can, and to contribute perhaps a widow's mite. With two hundred of us engaged in such activity, we can do a great deal of ultimate good.

(5)

President Bob Davis reports:

I received a letter from Edith Russell, and it says some nice things about the way things are going, here at the ERS. These are some highlights:

"The things that the ERS are doing and planning to do seem to me impressive and extremely encouraging, especially the scholarship program. I congratulate you most heartily. It seems as if things are coming rapidly and astonishingly well under your guidance. It is all so heartening and I much look forward to hearing more..."

She mentions Graham Whetlow's Symphony, dedicated to ER.

She mentions an Italian disc of ER's poem to her. (Set to music?)

She is interested in Tom Horne's choral work, "Three Passions" (NL12-40).

If anyone knows about the Whetlow Symphony or the Italian disc, please notify the Newsletter.

(6) Vice-President Gary Slezak reports:

I am now chairing the Awards Committee. The Committee's function has been outlined in N110-13,41. If you are interested in becoming more involved in the BRS, this is a good opportunity. The Committee will compile, over the next six months, a list of nominees and their credentials. The list will be submitted to the Board of Directors, which will narrow the list to 5 nominees. Afterwards, the general membership will vote and select the recipient of the 1978 BRS Award.

The Committee will consist of as many BRS members as wish to join it. In order to select the persons who most reflect BR's work and actions, we need the involvement of as many members as possible. Please write me for more information. (215 E. Chestnut St., #206, Chicago, IL 60611.)

(7) Treasurer Steve Reinhardt reports:

Balance on hand (12/31/76).....	1561.23	
Income: 8 new members.....	105.00	
29 renewals.....	320.00	
Total dues.....	425.00	
Contributions.....	423.23	
	<u>848.23</u>	
		<u>848.23</u>
		2409.46
Expenditures: Information & Membership Com.....	-24.58*	
"Russell" subscriptions	172.50	
Toward film purchases	313.00	
Annual meeting.....	97.72	
	<u>558.64</u>	
		<u>558.64</u>
Balance on hand (3/31/77).....	1850.82	

*A negative amount, due to a refund of 97.60 from Harper's for ads paid for previously but not run, and unusually low expenses this quarter.

REPORTS FROM COMMITTEES

(8) Applied Philosophy Committee (Martin Garstens, Chairperson):

Martin's report is in the form of a proposal to the BRS, titled:

RUSSELL AND THE SECOND DISCOVERY OF FIRE

Somewhere Teilhard De Chardin said: "Some day after we have mastered the winds, the waves, the tides, and gravity, we will harness for God

the energies of love: and then for the second time in the history of the world man will have discovered fire."

Bertrand Russell could have made this second discovery. He had all the tools: the brains and reasoning power, the background, the education, the health, the longevity (97 years), the occasion, the position in society and in government, the following among intellectuals, the ideals, the love and the desire to attain this goal.

The second discovery of fire, may I suggest, is the extension of man's capacity to reason in his social relations and morality, as the first was the successful use of reason in man's relation to nature. But Russell did not bring this about, and it behooves the Russell Society, in carrying on Russell's work, to understand why.

Russell lacked the common touch. In spite of all his talents and auspicious background, he remained an aristocrat with a distinct distaste for the common man and for those he thought less intelligent than himself. (See Kate Tait's review of Clark's "Life of Bertrand Russell" in RUSSELL 21-22, Spring-Summer 1976.) In my estimation, this was the primary weakness in Russell's approach to the social problem. He never thought out the necessary educational techniques to reach the common man and thus attain a mass following.

his cannot be an ordinary following. It is one in which the use of reasoning and scientific method a la Russell is central. It also consequently can only be slow in growth, but at least it could be a beginning.

The Russell Society, if it is to be more than a book reading association, must attempt to explore and correct this basic weakness of Russell's. Whatever additional flaws one finds in Russell's character (and there are many) ultimately reside in this weakness.

One area in which Russell has important things to say and which is particularly important for our time is that of ethics. If we can bring reason and scientific method into ethics, as has thus far not been done, ethics and rational morality would have more extensive influence. This, I believe, could be T. D. Chardin's second discovery of fire.

At the University of Maryland I am trying to interest some of the faculty in the question as to whether a verifiable scientific ethics can be formed from current philosophies of ethics (which are very numerous), which might attain some degree of consensus, in the same way as the natural sciences developed out of natural philology historically. If this can be done, it would be very important in making reason and scientific understanding more widespread than the natural sciences have done.

(9) Information Committee (Lee Eisler, Chairperson):

Editorial "we". In discussing TOM TASKONIS' letter (NL13-35), we said "We agree" or "We disagree" with various statements in the letter. When we said that, we were using the editorial "we"; that is, we were expressing the Newsletter Editor's opinion. We were not speaking officially on behalf of the BRS. When that is the case, we will say, "The BRS agrees (or disagrees)".

We (and the BRS) would like to make that perfectly clear.

(10) Membership Committee (Lee Eisler, Chairperson):

New Co-Chairperson. We are very pleased to report that Beverly C. Smith has become the Co-Chairperson of the Membership Committee. She succeeds Carol Mull in handling the inquiries and enrollments that result from our efforts to recruit new members. Officers, Chairpersons, Directors and others who may need printed material for recruiting purposes (e.g. the BRS Information Packet) should request it directly from Beverly (74 Montaine Park, Rochester, NY, 14617.) Our great thanks go to Carol, who handled this BRS responsibility impeccably, even when there were many other demands on her time.

(11) Philosophers' Committee (Ed Hopkins, Chairperson):

See (12), under PHILOSOPHERS' CORNER

PHILOSOPHERS' CORNER

(12) Report of the Philosophers' Committee, by Ed Hopkins:

All flows smoothly towards the meeting of the BRS with the American Philosophical Association (Eastern Division) in Washington, D.C. this December. A call for papers has appeared in Journal of Philosophy, Review of Metaphysics, Russell, and Proceedings of the American Philosophical Association. So far (April 5th) only one paper has been received, but that is more than we had last year at this time. I expect to get 15 to 20 papers if the future succeeds in resembling the past.

I am getting together four copies of papers and comments, and the tape, of the last meeting. They will be turned over to the BRS Library.

I have been teaching a course titled, "Self-help through Philosophy," for a local learning network called The Baltimore School. The main text for the course was The Conquest of Happiness, with one essay by Seneca on "Tranquillity of Mind" thrown in. The discussions were interesting, I learned as much as my "students", and I rate the experience a success. I will be doing another five week, one-night a week, course during May.

(13) New periodical. The publisher of "Information Philosophie" has sent us the 28-page December 1976 issue. This Swiss periodical aims to inform its readers (in German) about "the newest trends, activities, and happenings in the philosophical world." Its address: Redaktion, Schlimpergstrasse 31, CH-8307 Effretikon, Switzerland. We couldn't find any subscription price; maybe our German wasn't good enough. You can
* borrow this issue from the BRS Library (3802 N. Kenneth Avenue, Chicago, IL 60641.)

BY BERTRAND RUSSELL

(14)

The Faith of a Humanist is the title of a little pamphlet by BR, published by the "American Humanist Association, Humanist House, Yellow Springs, OH 45387." BOB DAVIS, who sent it to us, thinks it is about 20 years old, and has not been published in any book he knows of. Here is the complete text:

When I try to discover what are the original sources of my opinions, both practical and theoretical, I find that most of them spring ultimately from admiration for two qualities -- kindly feeling and veracity. To begin with kindly feeling: most of the social and political evils of the world arise through absence of sympathy and presence of hatred, envy, or fear. Hostile feelings of this sort are common between nations; at many times they have existed between different classes or different creeds within one nation; in many professions envy is an obstacle to the recognition of superior merit; hatred of Jews, oppression of Negroes, contempt for all who are not white, have brought and are bringing great suffering to would-be oppressors as well as to those whom they have sought to oppress. Every kind of hostile action or feeling provokes a reaction by which it is increased and so generates a progeny of violence and injustice which has a terrible vitality. This can only be met by cultivating in ourselves and attempting to generate in the young feelings of friendliness rather than hostility, of well-wishing rather than malevolence, and of co-operation rather than competition.

Veracity and Kindly Feeling

If I am asked "Why do you believe this?" I should not appeal to any supernatural authority, but only to the general wish for happiness. A world full of hate is a world full of sorrow. Each party, where there is mutual hatred, hopes that the other party will suffer, but this is seldom the case. And even the most successful oppressors are filled with fear -- slave owners, for example, have been obsessed with dread of a servile insurrection. From the point of view of worldly wisdom, hostile feeling and limitation of sympathy are folly. Their fruits are war, death, oppression, and torture, not only for their original victims but, in the long run, also for their perpetrators or their descendants. Whereas if we could all learn to love our neighbors the world would quickly become a paradise for us all.

Veracity, which I regard as second only to kindly feeling, consists broadly in believing according to evidence and not because a belief is comfortable or a source of pleasure. In the absence of veracity, kindly feeling will often be defeated by self-deception. It used to be common for the rich to maintain either that it is pleasant to be poor or that poverty is the result of shiftlessness. Some healthy people maintain that all illness is self-indulgence. I have heard fox-hunters argue that the fox likes being hunted. It is very easy for those who have exceptional power to persuade themselves that the system by which they profit gives more happiness to the underdog than he would enjoy under a more just system. And, even where no obvious bias is involved, it is

only by means of veracity that we can acquire the scientific knowledge required to bring about our common purposes. Consider how many cherished prejudices had to be abandoned in the development of modern medicine and hygiene. To take a different kind of illustration: how many wars would have been prevented if the side which was ultimately defeated had formed a just estimate of its prospects instead of one based on conceit and wish fulfillment!

Believing Without Proof

Veracity, or love of truth, is defined by Locke as "not entertaining any proposition with greater assurance than the proofs it is built upon will warrant." This definition is admirable in regard to all those matters as to which proof may reasonably be demanded. But since proofs need premises, it is impossible to prove anything unless some things are accepted without proof. We must therefore ask ourselves: what sort of thing is it reasonable to believe without proof? I should reply: the facts of sense-experience and the principle of mathematics and logic — including the inductive logic employed in science. These are things which we can hardly bring ourselves to doubt, and as to which there is a large measure of agreement among mankind. But in matters as to which men disagree, or as to which our own convictions are wavering, we should look for proofs, or if proofs cannot be found, we should be content to confess ignorance.

There are some who hold that veracity should have limitations. Some beliefs, they say, are both comforting and morally beneficial, although it cannot be said that there are valid scientific grounds for supposing them to be true; these beliefs, they say, should not be critically examined. I cannot myself admit any such doctrine. I cannot believe that mankind can be the better for shrinking from the examination of this or that question. No sound morality can need to be based upon evasion, and a happiness derived from beliefs not justified on any ground except their pleasantness is not the kind of happiness that can be unreservedly admired.

Religious Beliefs and the Universe

These considerations apply especially to religious beliefs. Most of us have been brought up to believe that the universe owes its existence to an all-wise and all-powerful Creator, whose purposes are beneficent even in what to us may seem evil. I do not think it is right to refuse to apply to this belief the kind of tests that we should apply to one that touches our emotions less intimately and profoundly. Is there any evidence of the existence of such a Being? Undoubtedly belief in Him is comforting and sometimes has good moral effects on character and behavior. But there is no evidence that the belief is true. For my part, I think the belief lost whatever rationality it once possessed when it was discovered that the earth is not the center of the universe. So long as it was thought that the sun and the planets and the stars revolved about the earth, it was natural to suppose that the universe had a purpose connected with the earth, and, since man was what man most admired on the earth, this purpose was supposed to be embodied in man.

But astronomy and geology have changed all this. The earth is a minor planet of a minor star which is one of many millions of stars in a galaxy which is one of many millions of galaxies. Even within the life of our own planet man is only a brief interlude. Non-human life existed for countless ages before man was evolved. Man, even if he does not commit scientific suicide, will perish ultimately through failure of water or air or warmth. It is difficult to believe that omnipotence needed so vast a setting for so small and transitory a result.

Apart from the minuteness and brevity of the human species, I cannot feel that it is a worthy climax to such an enormous prelude. There is a rather repulsive smugness and self-complacency in the argument that man is so splendid as to be evidence of infinite wisdom and infinite power in his Creator. Those who use this kind of reasoning always try to concentrate our attention on the few saints and sages; they try to make us forget the Neros and Attilas and Hitlers and the millions of mean poltroons to whom such men owed their power. And even what is best in us is apt to lead to disaster. Religions that teach brotherly love have been used as an excuse for persecution, and our profoundest scientific insight is made into a means of mass destruction. I can imagine a sardonic demon producing us for his amusement, but I cannot attribute to a Being who is wise, beneficent, and omnipotent the terrible weight of cruelty, suffering, and ironic degradation of what is best that has marred the history of man in increasing measure as he has become master of his fate.

A Plausible Conjecture

There is a different and vaguer conception of cosmic Purpose as not omnipotent but slowly working its way through recalcitrant material. This is a more plausible conception than that of a God who, though omnipotent and loving, has deliberately produced beings so subject to suffering and cruelty as the majority of mankind. I do not pretend to know that there is no such Purpose; my knowledge of the universe is too limited. But I do say, and I say with confidence, that the knowledge of other human beings is also limited, and that no one can adduce any good evidence that cosmic processes have any purpose whatever. Our very inadequate evidence, so far as it goes, tends in the opposite direction. It seems to show that energy is being more and more evenly distributed, while everything to which it is possible to attribute value depends upon uneven distribution. In the end, therefore, we should expect a dull uniformity, in which the universe would continue forever and ever without the occurrence of anything in the slightest degree interesting. I do not say this will happen; I say only that, on the basis of our present knowledge, it is the most plausible conjecture.

Immortality, if we could believe in it, would enable us to shake off this gloom about the physical world. We should say that although our souls, during their sojourn here on earth, are in bondage to matter and physical laws, they pass at death into an eternal world beyond the empire of decay which science seems to reveal in the sensible world. But it is impossible to believe this unless we think that a human being consists of two parts — soul and body — which are separable and can continue independently of each other. Unfortunately all the evidence is against this. The mind grows like the body; like the body it inherits characteristics

from both parents; it is affected by diseases of the body and by drugs; it is intimately connected with the brain. There is no scientific reason to suppose that after death the mind or soul acquires an independence of the brain which it never had in life. I do not pretend that this argument is conclusive, but it is all that we have to go on except the slender evidence supplied by psychical research.

Happiness Through Kindness

Many people fear that, without the theoretical beliefs that I find myself compelled to reject, the ethical beliefs which I accept could not survive. They point to the growth of cruel systems opposed to Christianity. But these systems, which grew up in a Christian atmosphere, could never have grown up if either kindly feeling or veracity had been practiced; they are evil myths, inspired by hate and without scientific support. Men tend to have the beliefs that suit their passions. Cruel men believe in a cruel God and use their belief to excuse their cruelty. Only kindly men believe in a kindly God, and they would be kindly in any case. The reasons for the ethic that, in common with many whose beliefs are more orthodox, I wish to see prevail are reasons derived from the course of events in this world. We have seen a great system of cruel falsehood, the Nazi system, lead a nation to disaster at immense cost to its opponents. It is not by such systems that happiness is to be achieved; even without the help of revelation it is not difficult to see that human welfare requires a less ferocious ethic. More and more people are becoming unable to accept traditional beliefs. If they think that, apart from these beliefs, there is no reason for kindly behavior the results may be needlessly unfortunate. That is why it is important to show that no supernatural reasons are needed to make men kind and to prove that only through kindness can the human race achieve happiness.

ER ON PEOPLE

(15)

ER on Lenin. We said -- in NL13-35 -- that ER found Lenin to be ruthless. Here is some of what ER said to John Chandos in 1961, taken from the LP, "Speaking Personally," (Riverside 7014/7015). We based our conclusion, that ER found Lenin ruthless, on the last paragraph below.

I met Lenin in 1920 when I was in Russia. I had an hour's talk with him tete a tete. The conversation was in English, and his English was quite good.

I was less impressed with Lenin than I expected to be. He was of course a great man. He seemed to be a reincarnation of Cromwell, with exactly the same limitations that Cromwell had. Absolute orthodoxy. He thought a proposition could be proved by quoting a text in Marx. And he was quite incapable of supposing that there could be anything in Marx that wasn't right. That struck me as rather limited.

I disliked his great readiness to stir up hatred. I put certain questions to him. One of them was: you profess to be establishing

socialism, but as far as the countryside is concerned, you seem to me to be establishing peasant proprietorship, which is a very different thing from agricultural socialism. He said, "O dear me, no. We're not establishing peasant proprietorship. You see, there are poor peasants and rich peasants, and we stirred up the poor peasants against the rich peasants, and they soon hanged them to the nearest tree, ha!ha!ha!" I didn't much like that.

ABOUT BERTRAND RUSSELL

(16)

Lester Denonn recalls 3 hours he spent with ER in 1943:

At the suggestion of Professor Schilpp of Northwestern University, for whose Library of Living Philosophers I am preparing a bibliography of the works of Bertrand Russell, I have been in communication with Russell from time to time about the project. His recent series of lectures on Monday evenings in New York City gave me the opportunity of suggesting a meeting. His response was characteristically crisp: "Your letter reached me after some delay. I am afraid I probably couldn't manage dinner, but I could come to your office next Monday (Feb. 16, 1942) between 3 and 3:30, and give as much time as might be necessary. If however your work makes that impossible, I will try to manage a later hour on a later Monday. Yours sincerely (signed) Bertrand Russell."

The eventful Monday arrived but no Russell and finally at about quarter to four Mr. Russell was announced and in a few seconds was before me — all to myself. I had seen him but twice before, on the lecture platform at Cornell in 1924 and in Brooklyn in 1938. It was the same Russell I had seen, but an older man, frailer looking than his height on the dais led one to believe, but vigorous and hearty nonetheless, with unforgettably roguish, piercing blue eyes, that punctuated every remark, and the distinguished shock of white hair that crowns the familiar angular photographs.

He apologized for being late, stating that he had miscalculated the time it would take to reach my office. He strode to the window to enjoy the view and pass a few pleasantries about the shipping — or lack of it — and then indicated that he was ready to get down to business. He wanted to see how far I had progressed with the bibliography.

Before handing him my notebook, I remarked how thoroughly ashamed I was to sit down with him, since my Mother's maid had told me it was no honor to meet him. "Why that fellow ran a nudist camp in England, and what's more, they called him Barney, that's what they did." He shrugged his shoulders, realizing that the Barney was a lot of "Blarney," and merely commented that the newspapers — or some of them — had seen fit to print wholly unmitigated lies about him.

He opened the looseleaf and turned to 1895, to a note on his article, "The Logic of Geometry," appearing in "Mind." "I remember that well," he said. "Except for an earlier review, that was the first time that my name appeared in print as an author, and you know how an aspiring author is impressed by his first appearance in print."

He then read carefully line after line, year after year, commenting not infrequently on entries he had forgotten and recalling other possible sources for items. He was throughout extremely helpful in making suggestions.

Many of the books and articles struck forgotten chords that played first upon his eyes with merry twinkles and then tripped with droll laconic phrases into anecdotes sounded in rich English accent.

"Haldane on Infinity.' I remember that well. It was the custom for members of the Aristotelian Society to tear each other's papers apart unmercifully. Not knowing that the members had decided that it would be unbecoming to follow this practice with their president, a distinguished cabinet minister, I sat intently writing notes for refutation. When Haldane had finished, old Shadworth arose to move the vote of thanks but was too weak to continue. Imagine my consternation when they turned to me to make the motion. I did so, but rushed home with my notes to get the criticism off my chest. Hence the article."

"Proposed Roads to Freedom.' You know, that was called 'Roads to Freedom' in England, but my publishers thought it was safer to call it 'Proposed Roads,' in America."

"Cambridge articles? Oh, yes, I remember the controversy about one in which I tried to show that it was necessary to lie to become ordained in the Church of England. I caught one of the Professors of Church History in a glaring inconsistency on a point of church history"

"Articles in the Britannica? Why, of course. The Britannica came out with an edition during the last war in which the article about me painted me as a horrible fellow. When after the war, they invited me to write on mathematical philosophy, I answered that I learned from their prior edition that I was scarcely a fit person to become a contributor. A long letter of apology followed promptly."

"Weekly syndicated articles in the Hearst newspapers? You know, a writer has to make his living by his bad writing so that he can continue at what he thinks is his good writing."

"On Denoting' -- I think that was my best work. I have expressed the ideas better subsequently, but that represents the field -- on description -- in which I believe most will say is my most significant contribution."

"You will notice that I always spell Leibniz without the 't'. If there had been German birth certificates in his day, they would have shown the 't', but since he wrote mainly in French, he himself indicated the name most frequently without it."

"Jourdain's 'The Philosophy of Mr. B*rrr*and R*ss*l.' That was a curious work containing many direct statements of mine. Jourdain, poor fellow, suffered from paralysis. I would go to see him frequently and bring him all sorts of mental gymnastics, such as, 'first, the idea slipped my mind and then it went clean out of my head. Where was the idea between the two events?' It seems that Jourdain took them all down and got them out in book form, adding some others that he picked up elsewhere."

"Articles on China? A missionary once told me that one of my articles criticizing the English government's treatment of the Chinese had saved the lives of many Englishmen in the days when the anti-foreign difficulties were rife. The Chinese figured that if one Englishman could write that way, maybe all the English weren't so bad. But the English government didn't like the article very much anyway."

We had arranged a very interesting program early in our meeting. He wanted a little time out for an Englishman's regular afternoon tea while I signed my mail; then he would like about three quarters of an hour to review his lecture notes for the evening and then, in answer to a repeated invitation, "he probably could manage dinner," so long as he could get to his lecture a few minutes before the scheduled hour.

At five he left and returned shortly after half past. One of the boys chanced to be in the reception room when he returned. I introduced him to Russell and commented that he had heard him some years ago in a debate with John Cowper Powys. "Oh, I remember that debate. It was on marriage. I agreed with Powys on one point — that marriage has something to do with the difference between men and women."

I then took him on a short tour of the office, explaining what he had gathered from some of the telephone calls that had interrupted us, that the firm represented one of the large commercial banks of the city. "You know, no doubt, that I don't particularly like bankers," he said. He seemed a little perplexed at the fact that I should have shown such devotion to his works as evidenced by the large library of over sixty volumes that I have acquired and all the time I have spent on the bibliography, when my surroundings seemed so foreign to his social and political views. I acknowledged that I differed with him and added that, perhaps, my views were less remote from his than those of some of my colleagues. He seemed amused at this response and satisfied to let the point drop — for the time being.

Before returning to my room, I offered him a separate room for his lecture review but he said that that would be unnecessary. His notes were in longhand. He read them silently and carefully, with his ever faithful pipe aglow. "I can't think without it." Now and again he made a few changes. In order not to make him conscious of my presence, I sat preparing my contracts lecture for the next evening. He later explained that he always reviews his thoughts this way before a lecture and then is able to talk without reading from his notes, except now and then. Frequently he talks from a bare outline.

When he had finished, we repaired to Ye Olde Chop House on Cedar Street. He commented very favorably about the place. "It reminds me of an inn in London. I was the only Englishman who ever went there. They made it for Americans."

His running rapid-fire comment delighted me as it must have some of the guests at the intimately close tables, as his rich English voice was unmistakably arresting.

"Will Durant? Charming fellow. Writes beautifully, but never has a fact correct — not even my father's name."

"Whitehead? I am sure that we differ from each other on many points, but we have refrained from printing our disagreements. Yet I remember one occasion when I lectured on solipsism at a meeting at which he was chairman. I said I could not subscribe to the doctrine as I could not believe that I had created all that existed in the world, especially not the many pages of Mr. Whitehead that I could not understand."

He said that he had been in all of the United States on lecture tours except Florida, Georgia and South Carolina. This remark was prompted by my explanation of the reason why my family was presently in Florida. "I am very sorry to hear about the mastoid trouble your children have had. My two older children were also operated on for mastoids. I remember the night when one was taken to the hospital. I had to debate with a bishop. I don't like bishops, but I particularly didn't like this one. He argued that all human suffering was caused by sin. I

could scarcely understand how my little five-year-old boy could have sinned so much."

"Talking about bishops — you know my disinterested view of the so-called Bertrand Russell case is that it was an outrage. Even if I had not been concerned in it, I would still think it was an outrage. They used to say a lot about Tennessee." His eyes twinkled.

He asked me whether I differed from his philosophic position — again intimating that my surroundings bespoke wide divergence from his political ideas. I said that I had just finished a book still in typescript in which I developed an epistemological idealism along with a metaphysical realism, which I presumed was opposed to his realism. "On the contrary," he said, "if you are influenced by critics who mistake my views and place me with the realists, then you will think so, but if you will attend closely to my arguments, you will see that I haven't been an epistemological realist since 1905. My latest book should convince you of that."

He explained that he was lecturing once a week at the Barnes Foundation on the history of thought from Thales to today. He is carefully planning these lectures in preparation for a lengthy work on the history of human thought in its social and cultural background.

On the way to the lecture hall, he harked back to his perplexity at my choosing him for my philosophic labors in my philosophic hobby. I explained that insofar as hero worship was concerned, that I had a hero in the late Justice Oliver Wendell Holmes who, although not a systematic philosopher, stirred me deeply by the trend of his thinking. He stated that he could readily understand why an American lawyer interested in philosophy could feel that way about Holmes but that he was still curious about himself. I said I could not better express my views about him than I had done on previous occasions when I had said that I felt his to be the most catholic mind ("small 'c'," he interjected) that I knew through which I could view the currents of contemporary problems.

By this time we had reached his destination. He made sure not to mix up the books we had alongside of us. I had Laird's "Theism and Cosmology", and the philosopher had — a detective story. He got agilely out of the taxi, and as he swung around to enter the lecture hall, he turned back and said, "Be sure to tell your Mother's maid that I am neither so wicked, nor for that matter, so red as I am painted." ("Recollections of Three Hours with Bertrand Russell" originally appeared in "Correct English", Vol.44, No.1 — December 1943.)

Our thanks to DON JACKANICZ.

BR MENTIONED

(17) Studs Terkel. A review of Studs Terkel's newest book, "Talking to Myself," (Time Magazine, 4/18/77) mentions the wide variety of events and personalities that Terkel has written about.

"He was in Chicago when Dillinger was shot and in Selma in 1965. He has also elicited conversation from just about every notable from Bertrand Russell to Mahalia Jackson."

We will try to have the conversation he elicited from BR in our next issue. Our thanks to ALBERTO DONADIO.

BR QUOTED

(18)

Two kinds of work. George F. Will's article, "The Hell of Affluence" (Newsweek, 3/21/77) discusses Fred Hirsch's new book, "Social Limits To Growth". Its thesis is that when an affluent society has satisfied basic material needs, then people begin to want "positional" or prestige things such as a "choice" suburban home, an "exclusive" vacation spot, an "elite" education, a "superior" job — which are necessarily in limited supply — and this is bound to produce discontent. The number of persons educationally equipped for "superior" jobs increases faster than the number of such jobs. Will's final paragraph goes as follows:

Today even more than in 1935, there is much truth in what Bertrand Russell then said facetiously: "Work is of two kinds: first, altering the position of matter at or near the earth's surface relatively to other such matters; second, telling other people to do so. The first is unpleasant and ill-paid; the second is pleasant and highly paid. The second kind is capable of indefinite extension: there are not only those who give orders, but those who give advice as to what order should be given."

ASSESSMENTS OF BR

(19)

Will Durant, on the contemporary scene in philosophy:

Professional philosophy still hides itself from the world, lost and secure in the labyrinths of logic, the mysteries of mathematics, or the meticulous, anesthetizing analysis of words.

Bertrand Russell is the lusty exception to this norm; he soon broke out of the cave to face bravely what seem to me the real problems of philosophy: nature and mind, morals and character, liberty and order, violence and law, youth and age, love and marriage, beauty and ugliness, Communism and democracy, war and peace, religion and secularism, progress and decay, the lessons of history, the meaning of life and death.

Thanks, again, to DON JACKANICZ.

LOCAL CHAPTERS

- (20) Chicago area. Gary Slezak writes: "At our last meeting, we discussed ER's 'The Problems of Philosophy' and continued our discussion from the previous meeting of Sidney Hook's article attacking Russell (NL12-62). The next meeting is scheduled for late May. We plan to show new films recently purchased for the Library."
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NEWS ABOUT MEMBERS

- (21) Peter Cranford has been writing papers: "Russell and his Detractors" (5 pages); "Bertrand Russell's Conception of the Meaning of Life" (8 pages), which will be a chapter in Dr. Erika Wick's book (title unknown). Both papers are available from the ERS Library (3802 N. Kenneth Avenue, Chicago, IL 60641)
- * (22) Albert Ellis's article, "Religious Beliefs in the United States Today," in "The Humanist" (March-April 1977) suggests reasons why "so many intelligent and well-educated people today fall back on devout dependency on supernatural forces, which their own parents and teachers had largely abandoned in the 1920s and 1930s."
According to an item in the Indianapolis Star (4/20/77), Albert Ellis, "psychotherapist and author, will speak at the 28th Annual Meeting of the Mental Health Association in Marion County at 8 P.M., May 12th." (Thank you, CAROL MULL.)
- (22.5) Ed Hopkins has been teaching a course, "Self-help through Philosophy." See (12).
- (23) Corliss Lamont was named Humanist of the Year by the American Humanist Association. He gave the keynote address at the AHA's recent meeting in L.A., telling what he believed characterized a Humanist, and citing ER an example of someone who remained vital to the end because he never retired but kept himself involved. ERS members present were BOB DAVIS, CHARLES GREEN and BILL YOUNG.
- (24) Justin Leiber has been appointed a visiting scientist at M.I.T. His book, "Noam Chomsky: A Philosophical Overview" (St. Martins Press, New York) will soon be followed by "Structuralism: Scepticism and Mind in the Psychological Sciences." He chaired last year's ERS session at the annual meeting of the American Philosophical Association (Eastern Division) and expects to chair it again this year (in Washington, late December.) He is looking for a job teaching philosophy.
- (25) Betty De Loach Milham has 3 organ concerts scheduled for July: at Hartwick College, Oneonta, N.Y. July 3rd; at the Cathedral of St. John the Divine, NYC, July 23rd; and one in Passaic, N.J., date and place not known. (If interested in attending the Passaic concert, write Betty, 1474 Lyon Avenue S.E., Aiken, SC 29801.) In addition to giving concerts, she teaches piano,

organ and harpsichord, and has organized and been director of the Aiken Choral Society.

- (26) Jack Pitt, ERS Secretary, is one of twelve participants attending a 2-month seminar this summer at The Johns Hopkins University. The seminar, "Philosophy and the Social Sciences," will focus upon theories concerning the psychological basis of culture, and upon alternative explanations of institutions and institutional change. It is funded by the National Endowment for the Humanities with the intent of enabling scholars from different parts of the country to come together to engage in advanced study and research. The amount of the award is \$2400.

- (27) Warren Allen Smith writes "Manhattan Scene", a 2-page sheet "for excerpting by West Indian newspapers." It consists of items from various publications and organizations, plus a generous helping of jokes. Here are samples from the issue of March 31, 1977:

The truth behind the food crisis, claims the Environmental Fund, is that the 1974 UN meetings in Bucharest and Rome mistakenly assumed, first, that the hungry nations have the right to produce as many children as they please; and, second, others have the responsibility to feed them. Thus, the Fund (1302 18th St., NW, Washington, D.C. 20036) states that although countries have every right to increase their populations, they also have the accompanying responsibility to care for those people. It's not up to the U.S. or Australia or some other nation to care for the rest of the world, particularly when they do not realize that the real problem behind world hunger is "too many people." At some point, concludes the group, "we in the U.S. are going to find that we cannot provide for the world any more than we can police it."

Groucho Marx, when asked what he thought of computer dating, said, "I'm in favor of it. But only if the two computers love each other."

NEW HONORARY MEMBERS

- (28) We are delighted to report that we have two new honorary members:

Katharine Russell Tait, daughter of Bertrand Russell and Dora Black Russell, is a founding member of the ERS and was its first Treasurer.

John Russell, son of Bertrand Russell and Dora Black Russell, is now the Earl Russell, having inherited the title from his father. John writes, "here are still many causes which could activate the mind of Bertrand Russell. The battle is not over. And so it is with particular delight that I welcome your invitation to me to join the Bertrand Russell Society as an Honorary Member."

NEW MEMBERS

(29) We are very pleased to welcome these new members:

George Carter/EPP/Carnegie-Mellon University/Pittsburgh, PA 15213
 David Bruce Harley/98 Bertram Dr./ Dondas, Ont., L9H 4T7/Canada
 Vance G. Ingalls, Jr./2237 Mason/ San Francisco, CA 94133
 James Kuzmak/24 Collingswood Road/ New City, NY 10956
 (Mr.) B.J. Lucas/4316 Dallas/ Houston, TX 77023

Carl C. Neel/541 McBee Street/Malvern, AR 72104
 Jay Seckels/5234 S.E. Ogden/Portland, OR 97206
 Larry E. Small/4361 Lake Drive/Robbinsdale, MN 55422
 William L. Webber/46-C Dana Street/Cambridge, MA 02138
 Verna J. Wefald/Apt. 708/1673 Columbia Road, N.W./Washington, DC 20009

Charles L. Weyand/17066 Los Modelos/Fountain Valley, CA 92708

ADDRESS CHANGES & CORRECTIONS

(30) Corrections are underlined. A new address has no underlining.

Truman E. Anderson, Jr./1200 Denver Club Bldg./Denver, CO 80202
 Dr. John Cook/Stevens Clinic Hospital/U.S. 52 South/Welch, WV 24801
 Alex Dely/2419 N. Prospect Rd., #B/Peoria, IL 61603
 Alberto Donadio/AP55323/Medellin, Colombia
 Justin D. Leiber/20 C 128, M.I.T./77 Massachusetts Avenue, Cambridge, MA 02139
 Elizabeth De Loach Milham/1474 Lyon Avenue S.E./Aiken, SC 29801
 Thomas Charles Taskonis/329 East 12th Street, Apt. 9/New York, NY 10003

BULLETIN BOARD

(31) Good book, good buy. We have bought a limited number of copies, at a bargain price, of Dora Black Russell's The Tamarisk Tree, list price 9.95. We offer it at \$4 plus 50¢ for postage. Dora — ER's 2nd wife, and mother of our two new honorary members — tells what it was like being married to ER and running the Beacon Hill School with (and without) him. Order The Tamarisk Tree from DON JACKANICZ, 3802 N. Kenneth Avenue, Chicago, IL 60641.

RECOMMENDED READING

(32)

"From Under The Rubble", Alexander Solzhenitsyn, editor (Little Brown 1974) is a collection of essays, 2 of which are recommended by BOB DAVIS: "Socialism in our Past and Future" by Igor Shafarevich, and "Contemporary Socioeconomic Systems and their Future Prospects" by Mikhail Agursky. "Both dissidents, both hostile to socialism, both thought-provoking. Several other essays are, unfortunately, religious hogwash," says Bob.

BOOK REVIEWS

(33)

Dora reviews Clark. The following review, by Dora Black Russell, of Ronald W. Clark's "The Life of Bertrand Russell" originally appeared in "Freethinker" (December 1975, Vol. 95, #12):

In two respects at least Ronald W. Clark has undertaken an immense task — to deal with the extent and complexity of Russell's life, as well as the vast amount of material, published and unpublished. He has the possibly unenviable advantage of being the first person allowed by the Russell Estate and McMaster University to make use for publication of the Russell Archives; he has also the correspondence between Russell and Lady Ottoline Morrell and Lady Constance Malleon, both now no longer living. One must give him considerable credit for exhaustive work, which no one who has ever undertaken research should undervalue.

But several considerations arise in dealing with archives. The volume of the material is overwhelming and indigestible in a short space of time; how much should be verbatim, how much paraphrased; most important of all, what should be selected for publication and what left out. As I indicated in my autobiography, Russell left his papers to two Trustees, Countess Edith Russell and Anton Felton, of the Russell Estate. They had the power to destroy or otherwise dispose of these papers. None of Russell's children have been told what has or has not been preserved of family correspondence. I do not know if any letters of mine to Russell exist; if so, I have been informed that, on Russell's orders, they are not to be published till five years after my death. All this is relevant only in the sense that a biographer is inevitably highly selective in the use of material and will be guided by his own opinions, values and tastes, as well as by the availability and sheer superabundance of documents with which he has to deal.

Perhaps I should say at once that I am one of those who dislike the modern passion for prying into every detail of people's private, more especially their sex, lives and the hoarding up of letters and papers for the purpose of sale and future "revelations". Many letters survive, of course, for sentimental reasons and may later be discovered. But others are both written and preserved by those concerned out of a sense of their own importance; these, to the disadvantage of humbler persons, survive to make and possibly distort history. I do not know to what extent learning more about a writer or statesman may damage the image one may have formed

of him. I do know that, when I read how the wife of John Donne gave birth to twelve children and died in childbirth, it tarnished somewhat for me the glory of his love poetry.

But I want first to comment on Clark's handling of Russell the mathematician, philosopher, rationalist, political reformer and agitator. Clark gives chronologically the relevant information and extracts from letters, and as regards the achievement with Whitehead of "Principia Mathematica", there is little that anyone not expert can say, except to note the agony and exhaustion the work entailed. But when it comes to other activities, Clark fails to get inside the spirit of Russell and the times through which he was living. Clark is either lacking in the necessary imagination and empathy, or else he is too right-wing in politics to do justice to Russell's campaigns. He is certainly, like one aspect of Russell himself, a class and cultural snob. We are frequently reminded that Bertie was "a Russell", so inspired by great traditions that his aristocratic bearing at the Nobel Prize ceremony in Stockholm was such as to "put the Royal Family at ease"!

Exploration of religion with Ottoline has space, but the great battle for reason against authority, intolerance and superstition is scarcely mentioned. But this mattered greatly at the period when a mere handful of "Heretics" in Cambridge, with C. K. Ogden were upholding the young in their unbelief amid an environment of compulsory chapel-going in the Colleges. Nor is credit given to Ogden, the rightful inventor of the impudent "Today and Tomorrow" series to which both Bertie and I contributed. I have been credited with "influencing" Bertie towards anti-religion. The truth is that both of us had to struggle free from a religious upbringing. And, in fact, one of Bertie's first suggestions to me on our return from China was that I should join the Rationalist Press Association and the Independent Labour Party. We both attended dinners of the RPA, Bertie worked and wrote for them for half a century, and was their President from 1955 till the day of his death. He was on the Panel of Distinguished Members of the National Secular Society, to whom he gave a lecture in 1927 on "Why I Am Not a Christian", which was later published by the NSS and the RPA.

To the National Secular Society on the occasion of their Centenary as late as 1966 he wrote: "It is good news that the National Secular Society is publishing a centenary brochure, and I am glad to take this opportunity of congratulating the Society on a hundred years of successful work for liberal causes. Ninety-eight years ago my father was defeated in a Parliamentary election because he advocated birth control. Throughout the disgracefully scurrilous campaign his opponents alluded to him as Vice-Count Amberley. A Bishop accused him of infanticide and his usual political friends fought shy of supporting him. Not only in this matter of birth control, but in all questions where sex plays a part, there has been, during the last hundred years, and especially during the last fifty, a profound change in which the National Secular Society has taken a valiant part. The Blasphemy Laws, though still on the Statute Book, have become a dead letter. There still remains much to be done to secure a rational ethic, and we may look forward confidently to the continuation of the valuable work of the National Secular Society in this field. I wish all success to the Society."

In 1964 this was his contribution to the NSS campaign for Secular Education: "The attempt to impose religious belief on children should be resisted. Religious doctrine is arbitrary and entirely the province of those who wish to maintain such views as they find adequate to their needs. It is entirely unacceptable, however, that doctrine should be

foisted upon the young as a matter of duty in the course of their education. I welcome the campaign against compulsory chapel and religious coercion in our schools."

As we all know, from present controversy, none of these causes can be called a dead letter. And Bertie Russell stands out in his time, as great as Voltaire in his, as a tireless fighter of great integrity who was a support and inspiration to multitudes among the confused and troubled, to whom he brought relief and clarity of thought.

On philosophy Clark rightly gives space to the harrying of Russell by Wittgenstein. As I have never been a Wittgenstein fan I can only feel sympathy with Russell, when, in the midst of writing the results of very hard-won thought, he was assailed by attacks on his personal character and by theories that seemed to destroy the very foundation of his work. As to this now I cannot judge, but at that date, since I was studying philosophy and eighteenth-century thought myself, I enjoyed Bertie's application of the atomic and analytic method to matter and mind, and I recall sharing his puckish delight that Einstein had "upset MY Newtonian cosmology."

The story of Russell's pacifism from 1915 onwards is usefully told in detail from Russell's angle. This was the time in Russell's life when he was most emotionally alive, and was able, in great meetings, to reach out and feel himself at one with the mass of ordinary people. But it does not convey just what Russell meant to us young men and women, a man who stood up alone for the sake of life, conscience, the hope of a better world. We would have followed him anywhere.

By the same token, Clark's estimate of the Campaign for Nuclear Disarmament (CND) and the Committee of 100 is totally inadequate. Those of us who had been young beside Russell in 1916 now found again the champion we needed. At its outset, CND was an uprising of intellectuals, who were among the few who really understood the meaning of nuclear weapons. It did not come from the mass of the people. But, as information spread, it became a great movement of morality, humanity and compassion. It was pre-eminently a movement for which the combination of qualities that Russell possessed were required. That work, the manifesto with Einstein, and forming the Pugwash group of scientists, had an effect on world opinion which will never be forgotten if our history survives.

Searching my own beliefs I find that there is no cause which Russell led or supported — apart from several aspects of his hostility to Russia — with which I have not been in whole-hearted agreement. Strange as it may seem to this more cynical age, there were some things which Russell and my generation really believed and knew we had to fight for. Nor should it be forgotten that many benefit today from some, at least, of our victories. There have been great changes in the marriage laws, in the relations of men and women, and in the theory and practice of education. Some of us innovators and pioneers indeed have lived to see our ideals distorted and misused; "free love", for instance, is not the same thing as "having sex", nor is much of the education today styled "progressive" in accord with what Russell and I intended.

About our school Clark has pieced together information from various sources. His use of hearsay, innuendo and anonymous malicious gossip is, in a serious book on such a subject, inexcusable and near libel. Seducing members of the staff was not, as implied, Bertie's habit. Remarks to the staff about women alleged to have been made by Bertie, are quoted from sources not given and an anonymous teacher claims to have been sexually approached. Such statements, which may even be deliberate falsehoods by those who made them, should not have been reported by a

scrupulous biographer. The one case, to which the quotation from my divorce refers, is fully told in my book and arose in our own home before the school started, as did any subsequent incidents of the kind. We kept our private lives apart from the school. It is also untrue that Griffin Barry ever came to stay at the school until after Bertie had left it and me for good. As regards the staff, they did have reasonable liberty for their own lives; a bungalow classroom some distance from the main school house could be used now and then to give a party to their friends. Two marriages took place among the staff, who were, in the main, loyal and excellent teachers. My daughter Kate has written that she learned more at our school than at any other time of her life.

Clark gives the impression that we taught the children about intercourse and sex fully in biological terms. In fact we did not; our sex teaching by present standards was old-fashioned. We were not dealing with adolescents; we answered questions, did not discourage or discuss masturbation; our aim was to let the children feel that there was nothing unclean or improper about their bodies. (I am, in fact, dubious about the way sex teaching is done nowadays.)

Even where he quotes from published statements by Bertie or me, Clark gives a false impression. We were not in entire agreement; I did not teach socialism in the school; its basis was democracy instead of authoritarianism, and co-operation instead of competition. At that time it seemed as if our social system were moving in such a direction, which, regrettably, cannot be said now.

Clark quotes from an article which I wrote about the school fairly recently in the journal, "Anarchy," as if the views it contained were from Bertie and me. In fact I stated clearly at the beginning of the article that this account related only to the time after Bertie had left. The fully democratic Council, with domestic staff and gardeners, was my innovation, as was the teaching of history from the beginning of the world, associated with biological and archaeological objects found by the children. But Clark rightly assesses that Bertie found the financial drain of the school unbearable and that, while he took pleasure in elaborating theories of education, he lacked the patience and community spirit to put them into practice.

Where his sources are other writings by me, Clark, either by carelessness or selective omission, again gives false impressions. I was attacked in America in 1928 for my book, "Hypatia," which contained views about sex, not for the "Right to be Happy," which did not. My autobiography, recently published, and which he has obviously read, contains incidents in which I participated. He states that the idea for the book, "Prospects of Industrial Civilisation," came to Bertie on the ship for China, but not that it arose entirely from theories about the nature and effect of industrialism which, as I explained, I put to Bertie in the midst of the Red Sea, theories which he called highly original and are elaborated in my own book.

I also tell the full story of the onset of Bertie's illness in China and how two Chinese chauffeurs and I played our part in helping to save his life, by getting him back from the Western hills, and demanding the opening of the gates of Peking. Clark dismisses this as a car with a puncture on the way back from Bauding, the place where previously he had caught the chill which later developed. The photo of Bertie facing pp. 320-321 is one I took of him on the wall of Peking not the Great Wall; the other showing him on a veranda, taken by Mr. Chao, is of our own Chinese house, not the University, and there is a shot of me, back

view, also photographing him. When it comes to my marriage to Bertie, Clark gets the registry office wrong; it was Battersea, not Chelsea. Nor was there any celebration or speech by Frank Russell, other than his characteristic remark that the Registrar had tried to marry him to Eileen Power, the other witness, before we arrived. My son John was born at 31 Sydney Street, Chelsea, and not in hospital. These things are all related accurately in my autobiography.

Clark seems deliberately to play down the wives in this story, possibly because three of them are still alive. But I think there are other reasons. The temptation to make use of the rich harvest of the Ottoline and Colette letters was very great; one or two that are included contain important information, but it might have been preferable to keep most of them for the two books of correspondence which will undoubtedly be published. Ferreting out every detail of the sex life of eminent persons is the passport to a large sale and evokes the greatest attention from reviewers. Why does not Women's Lib protest against the spate of male chauvinist sex which has, for weeks, been flooding our Sunday press? First, we had Augustus John, now we have to have Russell and Shaw. Unavoidably I have to deal with Bertie's attitude to women.

In the tradition of Englishmen he was brought up to know nothing about them, except to place them in two categories; wives for child-bearing and domestic chores, the rest for romantic liaisons, or the purely physical satisfaction of the sexual appetite. To Alys, the very young Bertie was an insufferable little prig and snob, correcting her grammar and manners, informing her that she was "fat" and unintelligent. For years, depriving her of "conjugal rights," he did not seek a divorce. It must be remembered that, at that date, divorce broke professional careers and husbands assumed that wives could do without sex. (James Barrie never consummated his marriage and was hurt and astonished after many years of pretence, when his wife wanted to leave him.) I note that at one point, Alys, possibly in desperation, asked Bertie if he could "acknowledge" a child if she had one. In her Quaker way she believed in free love and also in women's rights.

Fortunately Ottoline took him in hand, arousing in him aesthetic values which he lacked, bringing also the warmth of a real companionship with a woman. His letters to her reveal a part estimate of himself: "I have a perfectly cold intellect which insists upon its rights and rejects nothing. It will sometimes hurt you, sometimes seem cynical, sometimes heartless ...you won't much like it. But it belongs with my work -- I have deliberately cultivated it and it is really the main thing that I have put discipline into...the sudden absolute cessation of feeling when I think I must be trying at first. And nothing is sacred to it -- it looks at everything quite impartially..."(p.139)

Ottoline responded: "It was exhausting but delightful for me to have my mind kept in strict order...I often... wanted to hide under shady sentimental willow trees but this was never allowed." Indeed Bertie's gift to her, and to me, as to any intelligent woman or man whom he valued, was to inspire that poise and self-confidence which spring from discovering one's inherent talent. Thus he evoked in Ottoline the capacity to queen it later among her Garsington intellectual coterie.

Ottoline notes in her diary that concern for the nation, due to their aristocratic lineage, was a further bond between them. One entry goes to the heart of Bertie's tragedy: "He is so lonely and tortured by his brain incessantly working, and he cannot be sympathetic to the things that so much affect me. His body and mind seem to have a huge gap between them ... his intellect is so immense but en l'air, not en rapport with the

things of this sensual life. No visionary power or imagination in that direction or what there is is very arctic and bare."

The pursuit of intellectual excellence at no matter what cost, and the dominance of the scientific mind, sharpened for the uncompromising pursuit of truth, had, at times, brought both Russell and Whitehead to the verge of madness. Men were intoxicated by their exciting discoveries in physics, and, so exacting was the work in this field and in mathematics, that even at an early age men's brains became too old to cope with it. I have also written of this remoteness of Bertie's intellect, seeing in it not only the danger of individual isolation, but the peril of an entire society dominated by the schizophrenia of a scientific elite.

When he comes to Bertie's dilemma about Colette and myself, Clark sets the scene like a Barbara Cartland novel that I recently read. A nobleman of ancient lineage, deciding that the time has come to beget an heir, begins to extricate himself from his aristocratic mistresses and seek a likely candidate among young debutantes. The eligibility of the selected young woman, said to be gentle — and even intelligent — is discussed by the titled ladies. She may be taken on trial, but should she, after journeying to China, presently fail to deliver the goods, she may be discarded in favor of previous loves, irrespective of her sacrifice of her own promising career. Reading this, I can only say (like Bergson when Bernard Shaw insisted on expounding his philosophy for him) "O no, it was not quite zat." Clark is well aware that the pursuit of truth did not apply in Bertie's pursuit of ladies, hence he might have guessed that the impression given by the letters he cites, is not the whole story.

I was, of course, ignorant of the depth of his relations with Colette. Their love began when, through the war, Bertie was most alive emotionally and nearest to the way ordinary human beings feel. Clearly there is reason to see in this the love of his life, and that they should have married then. But the question to ask is why did Colette, professing eternal love, not wish to go with Bertie to Russia and China? Why did he hide the fact that I was to be with him? Colette faced the same choice as I — to live day by day beside a man of austere intellect and have children; or the glamour and color of the theatre, and the dramatic expression of her own personality. Bertie once wrote that he liked to live like the great characters in Shakespeare or Grand Opera; so perhaps, did she. Both were a bit theatrical; and passionate meetings and partings did not involve any lasting commitment.

The reticence of Bertie's letters about my lone disappearance into Russia covers, not so much indifference, as our bitter quarrel before he went. Faced with my anger because he broke his promise to "start our life" by going there together, he had — always admiring an adventurous spirit — more or less dared me to go alone. Alarmed at the result, he was not as Clark says, inactive. But there was little he could do. He wrote desperate letters to the British Consul in Reval and urged Arthur Watts to find me and get me out. In the event, I presently returned from China, having helped to save the life of the father and delivered the goods in the shape of his son — possibly to the misfortune of all four of us.

I did not aspire, as Colette suggested, to become the Empress of all the Russells. Experiencing three generations of them, I found, as she did, that the relation is quite otherwise. Bertie often mentions his own lustfulness. I doubt if he ever experienced the full sexual thrust of the male. It was inhibited in him by his cold loveless aristocratic upbringing, and by his own intense devotion to his intellect. He was a frightened small boy, a will-o'-the-wisp, a lonely man out in the cold

without the constant physical and emotional warmth of a woman beside him.

Since Clark stresses sex issues, women cannot easily evade them. Should romantic love prevail over a trail of mental breakdowns, broken marriages and careers? What do we mean by love, anyway? We seem obsessed by sex; our sex codes are in confusion. Do we now — so it seems — evaluate men as sex objects in the way that men have traditionally evaluated women?

Do women propose to emulate and themselves live by the masculine sex code? Have they not something better to contribute from the inspiration of their own psyche both to human life and human society? Are not the lack of love, the growth of self-seeking in our society traceable to the very same causes that bedevilled Bertie's own ideals in his personal life and beyond? These were the sort of problems with which those of us struggling for sexual liberty and understanding were dealing and which are smirched by Clark's prurience.

Ronald W. Clark no doubt thinks that he has told the complete story without fear or favour. In fact the whole tone of this book denigrates Bertie vis-a-vis the Establishment. Amid all the detail about ancient lineage and the rest, one element is missing — the spark of genius. Bertie had insight and vision which I am glad that my life allowed me to come in contact with and to share. Was he ever really wrong about human choices and human destiny? What choice is the world making even now?

THE BRS LIBRARY

(34)

Report of the Library Committee (Don Jackanicz, Chairperson):

Not having attended the 1977 annual meeting, I am indebted to Lee Eisler for having presented the Library Committee report in Los Angeles. According to the minutes of that meeting, "in discussion it was remarked that most of Russell's books are available without too much effort either from Libraries or book-stores. It was voiced that the Library might best concentrate on films, tapes, and records." I fully agree with the former observation but only partially with the latter suggestion.

The Books in Print catalogue provides a lengthy list of Russell's works while most community and academic libraries do offer some variety of printed material by and about Russell. For this we can be grateful, but it should be remembered that some members may not be in a position to purchase personal copies or can not readily consult well-stocked collections of Russelliana. It is in the interest of these members that many of the Library's items should be considered. In addition, a number of the Library's books and articles, because of their uncommonness or rarity, are such as to attract potentially every

members. We have seen that few members have made use of the Library. Yet it is encouraging to know that a growing assortment of printed material is available upon request by any member. I am confident that those members in need will contact the Library.

That the Library should obtain films and recordings of Russell is a proposal I have supported from the beginning. I do not believe making such non-printed materials available should be the Library's sole or even principal activity. But it has been established that Russell films and recordings are useful and popular at B. R. S. functions. The Library now possesses two films and a third is being ordered. At the Los Angeles meeting a Treasury appropriation of \$250.00 was made for the purchase of a BBC/Time-Life film titled Bertrand Russell. I am pleased to report the possibility of obtaining this film at a discount. If this can be done, the remainder of the Treasury appropriation might be applied toward acquiring another film. While none are presently in the Library, tapes and records would likely become as popular as films, and their contribution, like all gifts from members, is to be welcomed.

By the distribution time of Newsletter 15 we should have received our third film. As of April 1, 1977, however, the Library has accumulated fifty items through the contributions of B. R. S. members and others. All of these contributors are to be applauded, and the membership is reminded that their requests will be gladly received and promptly filled.

ODDITIES

(35)

Bedford anecdote. The following comes from Interesting Anecdotes, Memoirs, Allegories, Essays, and Poetical Fragments: tending to amuse the Fancy, and inculcate Morality. By Mr. Addison, 1797:

The late Duke's great-grandmother, wife to the fifth Earl of Bedford, and mother of the excellent Lord Russel, died before her husband was advanced to the Dukedom. The manner of her death was remarkable: - She was very accomplished in mind as well as person, though she was the daughter of Robert Carr, Earl of Somerset, by the dissolute Countess of Essex. But the guilt of her parents, and the murder of Sir Thomas Overbury, had been industriously concealed from her; so that all she knew was their conjugal infelicity, and their living latterly in the same house without ever meeting. Coming one day into her Lord's study, her mind oppressed and weakened by the death of Lord Russel, the Earl being suddenly called away, her eye, it is supposed, was suddenly caught by a thin folio, which was lettered, Trial of the Earl and Countess of Somerset. She took it down, and, turning over the leaves, was struck to the heart by the guilt and conviction of her parents. She fell back, and was found by her husband dead in that posture, with the book lying open before her.

(Thanks, Bob Davis and Peter Houchin.)

CONTRIBUTIONS

(36) Money contributed by members (in addition to dues) during the first 3 years of BRS existence (1974-1976) has provided 64% of BRS income, and is essential if the BRS is to prosper and develop its possibilities.

We thank the following members for their recent contributions to the BRS Treasury: TRUMAN ANDERSON, JR., JUSTIN COLEMAN, PETER CRANFORD, FRANCES DIMITT, DON JACKANICZ, TERRY & JUDITH ZACCONE.

BRS BUSINESS

(37) Time to nominate Directors. As you recall, the BRS has 15 Directors; 5 are elected each year, for a 3-year term (NL10-7,39).

Any member may nominate a candidate for Director. The names of the candidates will appear on a ballot in the next issue (NL15).

* If you wish to nominate someone, send your candidate's name and a brief statement of qualifications, to the Elections Committee, c/o Bob Davis (7025 W. Franklin #86, Hollywood, CA 90068.)

The 5 Directors whose terms expire on 1/1/78 are ED HOPKINS, DON JACKANICZ, JIM MC KEOWN, JACK PITT and KATE TAIT. Directors are not limited to a single term; they may be re-elected.

(38) Classified information. The membership list, that we distributed to members with NL13, is for members' personal use only. Its purpose is to facilitate communication among members. It is not to be sold or given to other publications or organizations without the written permission of the BRS President.

ABOUT OTHER ORGANIZATIONS

(39) Denver Freethinkers' Society has issued another 4-page "Directory of U.S. Freethought Groups and Publications — 1977". Their address: PO Box 1621, Englewood, CO 80150. The BRS's name and address is listed, with the letter "U" alongside, meaning "unknown". This means they don't know anything about us. The Directory states, "The information here presented was obtained from the groups themselves." This is misleading, since it implies that the BRS supplied the information in response to a request, and knew it was going to be listed in the Directory, none of which is so. On the other hand, one could say that the information presented did come from the BRS, since it probably came from our classified ads. The Directory also states: "No implication is intended that the groups and publications herein assembled are in mutual accord with any philosophies, viewpoints or policies, except as specifically stated."

P.S.

- (40) Carol Mull is teaching, at Clark Junior College of Business, a class in Business Law, and a class and lab in Electronic Accounting Machines and Mini-Computers. Next quarter she will also have a class in Art Appreciation. Many students are veterans, handicapped or underprivileged, and Carol's aim is to help make them more employable. Next Fall, she will do her usual 6 lectures on Symbolism, at Indiana Central College. Busy gal!
- (41) Maiden speech. Next issue we expect to run John Russell's maiden speech, of July 21, 1976, in the House of Lords. It deals with the industrial nations' obligation, as he sees it, to help feed the 3rd World.
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INDEX

- (42) Introductory (1). Debate on religion cancelled (2). Item cancelled (3). Chairman Peter Cranford reports (4). President Bob Davis reports (5). Vice-President Gary Slezak reports (6). Treasurer Steve Reinhardt reports, first quarter '77 (7). Committee Reports: Martin Garstens, Applied Philosophy (8); Lee Eisler, Information Committee (9) and Membership Committee (10); Ed Hopkins, Philosophers' Committee (11,12). New philosophy periodical (13). "The Faith of a Humanist" (14). Lester Denonn recollects (16). Studs Terkel (17). Two kinds of work (18). Will Durant on BR (19). Chicago area chapter (20). News about members: Cranford (21), Ellis (22), Lamont (23), Leiber (24), Milham (25), Mull (40), Pitt (26), Warren Smith (27). Two new honorary members (28). New members (29). Address changes (30). Good book buy (31). Recommended reading (32). Dora reviews Clark (33) ERS Library report (34). Bedford anecdote (35). Contributions (36). Nominating Directors (37). Membership list is confidential (38). Freethought Directory (39). Maiden speech (41). Index (42).

NEWSLETTER #15
August 1977

- (1) Medvedev to speak(5). Mortimer Adler includes ER (10). Brother Frank on Bertie (11). The Terkel interview (12,44). Graham Whettam on his symphony (14, 46). 62 dissertations (16). Spokesman books for sale (27). More BR films acquired (33). Time to vote (40,49). Volunteer needed (41). The index is at the end (48). An asterisk in the left column indicates a request or an offer to lend.
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REPORTS FROM OFFICERS

- (2) Chairman Peter G. Cranford reports:

The position of Board Chairman remains a nominal one. It is likely best to let it define itself ostensibly over a period of time. Its eventual position will no doubt be to note the overview and guide policy.

As things have developed with us since the founding, the best work of the society is done by individuals with the following characteristics:

1. Russell has had a big impact on their lives and they are knowledgeable about him.
2. They have a high degree of altruism.
3. Their work demonstrates a high degree of competency.
4. They all think and write well.
5. They work effectively as "one-man committees".
6. They are all volunteers.

To strengthen the society, I think that the governing board should be composed primarily of members who have the above qualities. Board members who are not able to actively work in spreading ideas but have unique contributions to make should be in special categories -- honorary, sponsors, etc. Potentially strong board members are difficult to spot in advance. I expect they will surface on their own -- first by volunteering and second by performance. The number of working board members probably should be increased.

Since our purpose is to spread Russell's ideas, they should be spread at first to our own members -- who often are looking to the working members for leadership. For this, we need three pamphlets: "What We Believe", "What Russell Can Do For You", and "What You Can Do For The Bertrand Russell Society". We need to educate our own members if the only thing we do is to provide them with various reading lists. It occurred to me that the simplest thing an individual or group could do is to purchase a Russell film of their own and show it widely in their commu-

nity. I did a similar thing during the war in educating groups as to certain threats posed by yellow fever. I reached very large numbers of people with minimum effort on their part and mine. A Russell film followed by a question and answer period would be just as effective.

I am planning to do some rather direct spreading of ideas this year by purchasing the Russell film on happiness and showing it on request to those interested. A contribution might be solicited.

Although we attract some by our slogan, "The good life is inspired by love and guided by knowledge", another motivator is more effective. Russell was ultimately concerned with the survival of humanity. There is no greater motivator than survival. This incidentally is what makes the churches tick. They offer survival after death. This is an offer difficult to refuse but we can match it with survival before death plus "survival" after death of the kind advocated by Russell.

Another thing that members can do when they write or give talks is to use the ideas of Russell where they seem appropriate. I have done this both with small groups and on a national scale. Persistent legitimate name and idea dropping will in time grow in an exponential manner providing the ideas are sound. There is no one to do this but us. Incidentally, wherever I have mentioned "compossibility" to the very intelligent it has created a great deal of interest. This sort of propagandizing is done very well by the Seventh Day Adventists. I think that we will find that many church methods have utility for us.

I think we need a "one-man committee" to get us started in a small way in the publishing business. The Rationalist Press, Albert Ellis, church groups, etc. do this with profit. I think that Bob Davis suggested sometime ago that small books a la Haldeman-Julius might be the way to begin.

A serious weakness in the organization is that we have not yet begun to establish an applied philosophy. Everything considered, I cannot think of a greater applied philosopher than Bertrand Russell. A rather lengthy manifesto for this non-existent discipline could easily be put together from his writings and his activity.

The society can become very influential if it is able to do the following:

The society must develop a strong compossible situation with its own members. It must be profitable for each member to belong to the society and it must be profitable for us to have them as members. I do not think that the organization should be faulted so far for not having done this better. We have been too weak to do anything but grow. All that we have been able to offer members is some satisfaction of their herd instincts -- i.e., to belong to a group that is interested in an altruism of the sort demonstrated by Russell. We also have been sought out by those lost in the philosophical jungle who are looking for a rational meaning in life.

The society will grow in a limitless fashion if it learns how to make money. This is an absolute necessity. I think therefore that as soon as possible the newsletter must be made

to pay for itself and that all funds given away should be given on an indefinite loan/contribution basis. All that this would mean is that all applying for a travel grant would make a commitment to repay the money when they can comfortably do so. They could have the choice of repaying it as a minimal interest loan or as a tax deductible contribution to the society. This would not be a legal obligation. It would simply be an unenforceable moral obligation. This should work two ways. Members, particularly students, who are having extreme hardship (and we have some) should be assisted with dues, etc. out of a fund set up for this purpose.

In making money, we should capitalize on methods that have proven successful. Albert Ellis has generously spelled this out for us. He is a splendid promoter -- the best I know in psychology. If he lives to be 97, his total literary and financial output will rival Russell's -- if it doesn't already. If he ever retires we should draft him as finance chairman.

Since so much depends on finances, the time has come to get a good money raiser. The job can be made compossible simply by paying someone to do it. But we don't have the money! In the early days of television there was a similar problem. There were no programs because there were no television sets to receive them. There were no TV sets because there were no programs. However, as with TV, we can do it if we simply make a start...as we have done with the film library.

We have concerned ourselves with awards for others. I think that it would be wiser to give awards to each other. The only payment the society can make for meritorious work is by recognition. As a starter, I propose that the board give annual rewards for various forms of achievement. This increases compossibility.

(3) President Bob Davis reports:

Instead of presenting a formal President's Report in this issue, we note that the following items were initiated by Bob: Whettam's Symphony (14,46), new honorary member (24), Spokesman Books (27), Lamont speech (22,43), Earl Russell's maiden speech (23,45).

(4) Treasurer Steve Reinhardt reports:

Balance on hand (3/31/77).....	1850.82	
Income: 18 new members.....	164.73	
30 renewals.....	367.93	
Total dues	532.66	
Contributions.....	891.00	
	1423.66	
		<u>1423.66</u>
		3274.48

Carried forward.....	3274.48	
Expenditures: Information & Membership		
Committees.....	932.30	
"Russell" subscriptions.....	213.50	
Toward film purchase.....	250.00	
	<u>1395.80</u>	
Balance on hand (6/30/77).....		<u>1395.80</u>
		<u>1878.68</u>

REPORTS FROM COMMITTEES

Science Committee (Joe Neilands, Chairperson):

- (5) The Committee has invited Dr. Zhores A. Medvedev to lecture at Berkeley, and he has accepted. Tentative date: November 22. Subject: Environmental problems in the USSR. In his letter of acceptance, Dr. Medvedev writes: "I have studied very seriously the aspects of radioactive contaminations of environment in the USSR."
- (6) "I'm interested in having the BRS Science Committee approach professional science societies on the matter of setting up a world-wide short-wave transmission network for communication of both research results and social concerns among scientists. I have floated the idea around a little and it's not entirely crazy," says Joe.

Information Committee (Lee Eisler, Chairperson):

- (7) The BRS is testing ads in ATLAS and in HUMAN BEHAVIOR. We'll report the results in a future Newsletter.
-

BY BERTRAND RUSSELL

- (8) "The Faith of a Humanist"(continued). Last issue we printed this essay (NL14-14), with BOB DAVIS's comment that it had not been printed in any book he knew of. Well, KEN BLACKWELL and HARRY RUJA are preparing a complete bibliography of BR's writings, and Ken sent us the record telling how this essay originated and where it has been published. It is interesting not only in itself, but as a foretaste of what the Blackwell & Ruja complete bibliography will be like. Here it is:

The faith of a rationalist. Listener, Lon., 37 (29 May 1947), 826, 828. Broadcast 20 May 1947 in a series of talks on "What I believe". Reprinted without title in A.D. ^tRichie et al., What I Believe (London: Porcupine Press, 1948); as The Faith of a Rationalist / No Supernatural Reasons Are Needed to Make Men Kind (Girard, Kan.: Haldeman-Julius, B-638, 1947), pp.3-5; The Faith of a Rationalist (London: Watts, n.d., 12pp. [idem., London: Published for the Rationalist Press Association Ltd by Barrie & Rockcliff, n.d., 12pp.]); with Russell approving the change, as The Faith of a Humanist (Toronto: The Humanist Guild of the University of Toronto, [1960], 8pp.); The Faith of a Humanist (Yellow Springs, Ohio: American Humanist Association, n.d., AHA Publication No. 205 [Leaflet Series], 12pp.); as "The faith of a humanist", Humanist Anthology, ed. Margaret Knight (London: Barrie & Rockcliff, 1961); Atheism (A). MS is titled "What I Believe"; TS. BBC script.

* * * * *

(9)

It is JOHN TOBIN who brought "The Faith of a Humanist" to our attention originally. He had sent it to BOB DAVIS, who sent it to us. John tells why he thinks the ERS should publish it in pamphlet form:

I consider it an explicit, simple and succinct statement describing a humanistic orientation towards life, without being "philosophical".

I have given copies of it to many people.

Kai Neilson in his article, "The Resurgence of Fundamentalism" (The Humanist, May/June 1977), says, "There is a gap — indeed a widening gap — between intellectuals and plain folks, and it is perhaps nowhere more evident than in their reaction to religion."

I agree, and consider "The Faith of a Humanist" to be just the kind of thing that is needed. It is something that "plain folks" can understand.

ABOUT ER'S WRITINGS

(10)

Mortimer Adler, a man known to be very choosy about books — he chose the books in the collection, "Great Books of the Western World" — has been doing some more choosing. This time he concentrates on books of the

20th Century, and has chosen 95 of "lasting significance." 3 of them are by ER: "Introduction to ^Mathematical Philosophy", "The Problems of Philosophy", and "Proposed Roads to Freedom".

* For the full story, including the list of the 95 "best books", as it appeared in the Chicago Tribune, May 22, 1977, write the BRS Library, c/o Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641. (Thanks, DON.)

ABOUT BERTRAND RUSSELL

(11) A brotherly view, as reported by DON JACKANICZ:

During my trip to the Russell Archives in June, 1977 I had a rare chance to skim through (not enough time to have read) My Life and Adventures, the autobiography of Bertrand's brother, Frank. This book of over 300 pages, surprisingly at least to me, mentions Bertrand Russell only a few time and chiefly so concerning his very early years. Frank Russell's life was a full one in its own way, yet the lack of more substantial material concerning his brother raises a few questions. Should anyone know more about the relations between the two brothers which might help to explain this minimal treatment, would he or she please let me know?

The following excerpts from MLAA give an impression of Frank Russell's style while confirming information we have received from other sources:

My brother on the other hand is a Russell in appearance, physique, artistic qualities, but certainly not ineffective, although perhaps with a touch of the Russell instability. [p. 9.]

We always had German nurses and governesses, and in those days I knew German as well as English. My brother knew German before he knew English. [p. 17.]

[At Pembroke Lodge] Bertie, whom they caught younger [than I] and who was more amenable, did enjoy the full benefits of a home education in the atmosphere of love, with the result that till he went to Cambridge he was an unendurable little prig. [p. 38.]

Aug 9 [1883] I gave Bertie his first lesson in Euclid this afternoon--he is sure to prove a credit to his teacher. He did very well indeed, and we got half through the Definitions.

Sept 7 [1883] Bertie successfully mastered the Pons Asinorum this evening, and in fact did it very well. [This and the preceding paragraph are from F. R.'s journal; p. 101.]

(12) Studs Terkel talked with BR in a 1972 radio interview. We reproduce it on Page 27 from Terkel's latest book, "Talking to Myself" (Pantheon Books, 1977), pp. 64-68.

(13) Burke's Peerage, London, 1967, contains the following:

RUSSELL.



The 3rd Earl Russell (Bertrand Arthur William Russell, O.M.), of Kingston Russell, Dorset, and Viscount Amberley, of Amberley, co. Gloucester, and of Arisalla, Meath, F.R.S., *educ.* Trin. Coll. Camb. (B.A., 7th Wrangler 1893, 1st. cl. Moral Science 1894, Foll. 1895, M.A. 1897), Dr. *honoris causa*, Univ. of Aix-Marseilles, 1949; hon. Assoc. Nat. Inst. of Arts and Letters (U.S.A.) 1953; apptd. Foll. and Lect. Trin. Coll. Camb. 1944, author of *German Social Democracy, Philosophy of Leibniz, Philosophical Essays*, etc., Nobel Prize for Literature 1950; received O.M. 1949; b. 18 May, 1872; s. his brother as 3rd Earl 1931; m. 1stly, 13 Dec. 1894 (m. diss. by div. 1921), Alys Whittall Pearsall (d. 21 Jan. 1951), dau. of Robert Pearsall Smith, of Friday's Hill, Haslemere, Surrey. He m. 2ndly, 27 Sept. 1921 (m. diss. by div. 1935), Dora Winifred, M.B.E., dau. of late Sir Frederick Black, K.C.B., and has issue,

1. JOHN CONRAD, Viscount Amberley, served as Sub-Lieut. R.N. on British Admiralty Delegation in Washington (*Corn Veol, Fortchurno, nr. Penzance, Cornwall*), b. 16 Nov. 1921, *educ.* Dartington Hall Sch., and California and Harvard Univs., m. 28 Aug. 1946 (m. diss. by div. 1955), Susan Doniphan, dau. of late Nicholas Vachel Lindsay, American poet, and has issue,
 1. Sarah Elizabeth, b. 1946.
 2. Lucy Catherine, b. 1948.
1. Katharine Jane, b. 29 Dec. 1923, m. 1948, Rev. Charles William Stuart Tait (*St. Andrews, Wellesley, Mass., U.S.A.*), son of Charles Herman Avis Tait, of Boston, Mass., and has issue,
 1. David Alexander, b. 1951.
 2. Jonathan Francis, b. 1955.
 3. Andrew Michael Philip, b. 1961.
 1. Anne Elizabeth, b. 1953.
2. Harriet Ruth, b. 8 July, 1930; m.

He m. 3rdly, 18 Jan. 1936 (m. diss. by div. 1952), Patricia Helen, dau. of Harry Evelyn Spence, and by her has issue,

2. Conrad Sebastian Robert (110, *Goldhurst Terrace, N.W.0*), b. 15 April, 1937, *educ.* Eton, and Merton Coll. Oxford, m. 1962, Elizabeth Franklin, eldest dau. of H. Sanders, of 9, Victoria Road, Harborne, Birmingham.

He m. 4thly, 15 Dec. 1952, Edith, dau. of Edward Bronson Finch, of New York.

Lineage—THE RT. HON. LORD JOHN RUSSELL, 1st Earl Russell, P.C., K.G., G.C.M.G., *educ.* Westminster and Edin. Univ., b. 18 Aug. 1792, 3rd son of 6th Duke of Bedford (by his wife Georgiana Elizabeth, dau. of 4th Viscount Torrington); m. 1stly, 11 April, 1835, Adelaide

(d. 1 Nov. 1838), widow of 2nd Baron Ribblesdale, and dau. of Thomas Lister, of Armitage Park, and had issue,

1. Georgiana Adelaide, m. 15 Aug. 1867, Archibald Peel, D.L., of Westlea, Broxbourne, Herts, 3rd son of Rt. Hon. Jonathan Peel, M.P., and d. 25 Sept. 1922, leaving issue (see PEEL, E.). He d. 9 Aug. 1910.

2. Victoria, m. 16 April, 1861, Rev. Henry Montagu Villiers, Preb. of St. Paul's, elder son of Rt. Rev. Hon. Henry Montagu Villiers, Bishop of Durham, and d. 9 May, 1880, leaving issue (see CLARENDON, E.). He d. 9 Sept. 1908.

His Lordship m. 2ndly, 20 July, 1841, Lady Frances Anna Maria Elliot (d. 17 Jan. 1898), dau. of 2nd Earl of Minto, and by her had issue,

1. JOHN, Viscount Amberley, M.P. for Nottingham, b. 10 Dec. 1842; m. 8 Nov. 1864, Katharine Louisa (d. 28 June, 1874), dau. of 2nd Baron Stanley of Alderley, and d. 9 Jan. 1876, having had issue,
 1. JOHN FRANCIS STANLEY, 2nd Earl.
 2. BERTRAND ARTHUR WILLIAM, 3rd and present Earl.
1. Rachel Lucretia, b. 2 March, 1868; d. 3 July, 1874.

2. George Gilbert William, B.A. Camb, Lieut. 9th Lancers, b. 14 April, 1843; d. 27 Jan. 1933.
3. Francis Albert Rolfe, M.A. Oxford, F.R. Met. Soc., b. 11 July, 1849; m. 1stly, 21 April, 1885, Alice Sophia (d. 12 May, 1886), dau. of Thomas Spragging Godfrey, of Balderton Hall, Notts, and had issue,

1. Arthur John Godfrey, B.A. Balliol Coll. Oxford, b. 11 March, 1886; m. 3 Sept. 1914, Hilida (*Tree Top, Farnham Lane, Haslemere, Surrey*), dau. of late William Foster, and d.s.p. 9 March, 1943.

He m. 2ndly, 28 April, 1891, Gertrude Ellen Cornelia (d. 28 Oct. 1942), eldest dau. of Henry Joachim, of Highlands, Haslemere, and d. 30 March, 1914, having by her had issue,

2. John Albert, M.C., Capt. 2nd S. Staffs Regt., served in World War I 1914-18 (wounded), b. 8 Oct. 1895; m. 1929, Alice Ives, and d.s.p. 12 April, 1931.
1. Margaret Frances, b. 16 May, 1894; m. 18 Dec. 1918, Edward Mayow Hastings Lloyd, C.B., C.M.G. (*Tidborough Reg. Royal Newport, Herts, Reform Club*), 3rd son of late Edward Wynell Mayow Lloyd, of Hartford House, Winchfield, Hants, and has issue,
 3. (Mary) Agatha, b. 1853; d. unm. 23 April, 1933.

This distinguished statesman, orator, and writer entered Parliament as M.P. for Tavistock 1813, represented successively various other places, viz., Hunts, Banbury, Devon, Stroud, and the City of London, and sat in the House of Commons for forty-seven years, during which period his name was prominently connected with most of the political events of his country. He was Sec. of State for the Home, Foreign, and Colonial Deptts., Lord Pres. of the Council, Commr. to the Congress at Vienna, etc., and was first Lord of the Treasury (Premier) from 1846-52. He was afterwards apptd. Foreign Sec. 18 June, 1859, and held that office till his resignation became First Lord of the Treasury 1865 (ret. 1866). He was raised to the peerage as EARL RUSSELL and Viscount Amberley, by patent, dated 30 July, 1861, and d. 28 May, 1878, being s. by his grandson.

JOHN FRANCIS STANLEY, 2nd Earl Russell, baronet at law, Lieut. Army Motor Reg., J.P. Norfolk, Alderman L.C.C., Parl. Sec. Min. of Transport 1929, and Parl. Under-Sec. of State for India Dec. 1929-31, b. 12 Aug. 1865; m. 1stly, 6 Feb. 1890 (m. diss. by div. 1901), Mabel Edith (d. 22 Sept. 1908), 3rd dau. of Sir Claude Scott, 4th Bt. He m. 2ndly, 31 Oct. 1901 (m. diss. by div. 1915), Marion, dau. of George Cooke, of Cumberland, and 3rdly, 1916, Mary Annette, authoress (d. 9 Feb. 1941), widow of Count (Hendrik August) von Arnim, and dau. of H. Herron Beauchamp, and d.s.p. 3 March, 1931, being s. by his brother.

Creation—30 July, 1861.

Arms—Arg. a lion rampant, gu. on a chief, sa., three escallops of the field, over the centre escallop a mullet. **Crest**—A goat, statant, arg., armed and unguled, or. **Supporters**—Dexter, a lion, gu., sinister, an heraldic antelope, gu., armed, unguled, and tuffed, ducally gorged, and chained, the chain reflexed over the back, or. each supporter charged on the shoulder with a mullet, arg. **Motto**—Che sara sara.

Residence—Plus Porthyn, Porthyendreaeth, Merionethshire. **Club**—Athenaeum.

BR CELEBRATED

(14)

Graham Whettam's symphony — "Sinfonia Contra Timore", symphony against fear — bears this dedication:

"Dedicated to Bertrand Russell, and all other people who suffer imprisonment and other injustice for the expression of their beliefs, or the convenience of politicians and bureaucracies."

The composer's own story, telling — among other things — how the scheduled first performance in 1964 was cancelled because of the dedication, appears in a 10-page supplement to this Newsletter.

(We incorrectly named the composer "Graham Whetlow" in NL14-5.)

Mr. Whettam writes to BOB DAVIS (7/3/77): "There is a very good recorded performance which was made in Leipzig, and is available to radio stations internationally. I do not know whether American radio stations have arrangements for obtaining tapes from East German Radio; certainly European radio stations have facilities for exchanging tapes, and I know that the BBC is at present awaiting the arrival of that particular tape."

ASSESSMENTS OF BR

(15)

Hoopes vs. Hook. OPHELIA HOOPEES takes exception to Sidney Hook's article in "Commentary", July 1976 (NL12-62), which describes BR as anti-semitic. She disagrees with Hook, and cites the following from a 1959 TV interview, "Fanaticism and Tolerance", transcribed in "Bertrand Russell Speaks His Mind" (NL7-12, NL13-22):

Woodrow Wyatt: "Do you think that this has happened a great deal in human history — that large groups of people have been seized with fanaticism?"

BR: "Yes, it's happened at most periods in most parts of the world. It's one of the diseases of the mind to which communities are subject."

Wyatt: "Which would you say are some of the worst occasions?"

BR: "Well, I think there have been various occasions one could mention. Take anti-Semitism. That is one of the most dreadful because that is the worst manifestation that is recent, and so dreadful one can hardly bear to think of it. Well, though I know it is not considered the right thing to say, anti-Semitism came in with Christianity; before that there was very, very much less. The moment the Roman government became Christian it began to be anti-Semitic."

PHILOSOPHERS' CORNER

(16)

62 dissertations. We reproduce "A First Bibliography of Dissertations About Bertrand Russell" compiled by FRANK BERTRAND:

1. Lillian W. Aiken, "The Ethical Theory of Bertrand Russell," Diss. Radcliffe College 1955, W1955.
2. Abram Cornelius Benjamin, "The Logical Atomism of Bertrand Russell," Diss. The University of Michigan 1924, L1927, 63 p.
3. Thomas Howard Bikson, "The Logical Atomism of Bertrand Russell: A Critical Evaluation," Diss. University of Missouri-Columbia 1967, 68-00284, 246 p.
4. Rees Higgs Bowen, "A Constructive Study of the Religious Philosophies of Samuel Alexander, L.T. Hobhouse, and Bertrand Russell," Diss. Yale University 1924, S0265.
5. Chrystine Elizabeth Cassin, "The Origin and Development of Bertrand Russell's Theory of Descriptions," Diss. The Florida State University 1968, 69-11286, 251 p.
6. Robert Jerold Clack, "Analysis and Ontology: A Study of Reconstructionism in the Early Philosophy of Bertrand Russell," Diss. University of North Carolina at Chapel Hill 1965, 65-14321, 232 p.
7. Joseph L. Cobitz, "The Method of Analysis in the Philosophy of Russell and Moore," Diss. Harvard University 1948, W1948.
8. Wayne Clifford Cogell, "The Foundation of Bertrand Russell's Philosophy of Value," Diss. University of Missouri-Columbia, 1969, 70-02973, 132 p.
9. John Webber Cook, "An Essay on Russell's Conception of an Ideal Language," Diss. The University of Nebraska-Lincoln 1960, 60-04499, 240 p.
10. Theodore Cullom Denise, "The Social Writings of the Philosopher Bertrand Russell," Diss. The University of Michigan 1955, 00-12196, 273 p.
11. Roderic Clark Duchemin, "Aspects of the Philosophies of John Dewey and Bertrand Russell and their Relation to Education," Diss. The Ohio State University 1953, 58-07196, 386 p.
12. Elizabeth G. Ramsden Eames, "A Discussion of the Issues in the Theory of Knowledge Involved in the Controversy Between John Dewey and Bertrand Russell," Diss. Bryn Mawr College 1951, 00-04520, 395 p.

13. William Eastman, "A Critical Discussion of Russell's Neutral Monism," Diss. Brown University 1956, 00-19521, 181 p.
14. Gisela Fitzgerald, "The Language of Private Sensations: Russell in Light of Wittgenstein's Private Language Remarks," Diss. Purdue University 1973, 74-15157, 253 p.
15. Thomas Rowland Foster, "The Russell-Leibnitz Definition of Identity: Some Problems," Diss. The Ohio State University 1974, 74-24324, 164 p.
16. Charles A. Fritz Jr., "Bertrand Russell's Construction of the External World," Diss. Columbia University 1950, 00-01849, 306 p.
17. Kevin Paul Funchion, "Russell, Strawson, and the King of France," Diss. University of Toronto 1974, X1975.
18. Ned Stewart Garvin, "Analysis in Russell: Its Ontological and Epistemological Foundations," Diss. Boston University Graduate School 1975, 75-00013, 370 p.
19. David Albert Gerber, "Gratuitous Argument: An Analysis of Criticisms of the Linguistic Constructions of John Austin, Russell, Ayer, and Carnap," Diss. The University of Texas at Austin 1970, 72-02337, 177 p.
20. Edmund Lee Gettier, "Bertrand Russell's Theories of Belief," Diss. Cornell University 1961, 61-06747, 234 p.
21. John Arthur Giguere, "Bertrand Russell's Theory of Empiricism: An Analysis of His Later Works," Diss. Marquette University 1970, 71-05298, 202 p.
22. Edwin Ray Guthrie, "The Paradoxes of Mr. Russell, With a Brief Account of their History," Diss. University of Pennsylvania 1912, L1915, 23 p.
23. Keith Edward Halbasch, "Bertrand Russell's Early Philosophy of Language," Diss. University of Illinois at Urbana-Champaign 1969, 70-13338, 200 p.
24. Joel Hartt, "An Examination of Bertrand Russell's Philosophy of Politics," Diss. New York University 1974, 74-29991, 168 p.
25. Richard James Hissey, "Russell's Early Realism," Diss. York University 1972, X1975.
26. Sarah N. Hone, "Russell's Realism vs. Urban's Idealism," Diss. New York University 1938, 73-03190, 353 p.

27. Bredo Christoffer Johnsen, "Knowledge and Induction in Bertrand Russell's 'Human Knowledge'," Diss. Harvard University 1972, X1972, 276 p.
28. Donald Kalish, "The Role of Propositions in Philosophical Logic, with Special Reference to the Philosophy of Bertrand Russell," Diss. University of California, Berkeley 1949, W1949, 311 p.
29. Merriellyn Kett, "Moore and Russell's Refutation of Bradley's Idealism," Diss. De Paul University 1973, 73-28662, 252 p.
30. Annie Dorothy Kinrade, "Discipline and Freedom in Education: A Comparison of Theories of John Dewey and Bertrand Russell," Diss. University of Toronto 1963, X1963.
31. Peter Koestenbaum, "Freedom as the Basis of Truth and Reality in Russell's Positivism and Stace's Mysticism," Diss. Boston University 1958, 58-03105, 463 p.
32. Alice Ruth Koller, "The Concept of Emotion: A Study of the Analyses of James, Russell, and Ryle," Diss. Radcliffe College 1960, X1960, 136 p.
33. Victor A. Lowe, "Conceptions of Nature in the Philosophical Systems of Whitehead, Russell, and Alexander," Diss. Harvard University 1935, W1935.
34. Martin Wu-Chi Lu, "Language and Reality in the Later Russell," Diss. Southern Illinois University 1973, 73-23700, 177 p.
35. John Anthony McFarland, "Moore's and Russell's Critiques of F.H. Bradley," Diss. Brandeis University 1971, 71-30138, 373 p.
36. John L. McKenney, "The Problem of a Science of Ethics in the Philosophies of John Dewey and Bertrand Russell," Diss. The Ohio State University 1952, 00-25456, 273 p.
37. Martin Brian McMahon, "Bertrand Russell's Two Ontologies," Diss. The University of Wisconsin 1972, 72-13981, 289 p.
38. Robert C. Marsh, "Bertrand Russell's Philosophy of Education," Diss. Harvard University 1951, W1951, 134 p.
39. Silvano Miracchi, "Russell, Negative Facts and Ontology," Diss. The University of Iowa 1972, 72-17586, 251 p.
40. Robert Wallace Murungi, "Bertrand Russell's Theory of Neutral Monism," Diss. Columbia University 1967, 67-14071, 201 p.

41. Orvil Floyd Myers, "The Significance of the Mathematical Element in the Philosophy of Bertrand Russell," Diss. University of Chicago 1926, S0330.
42. Robert Allen Neidorf, "Bifurcation and Events: A Study in Einstein, Russell, and Whitehead," Diss. Yale University 1959, X1959, 124 p.
43. John Joseph Neumaier, "Bertrand Russell's Social Philosophy and its Relation to Logic, Ethics, and Sociology," Diss. University of Minnesota 1954, 00-13369, 421 p.
44. Philip Nechlin, "A Critical Exposition of Russell's Philosophical Logic," Diss. Columbia University 1955, 00-12458, 349 p.
45. Marianne E. Olds, "The Nature and Function of the Logical Constructions of Bertrand Russell," Diss. Radcliffe College 1952, W1952, 222 p.
46. Richard Burl Parker, "The Theory of Relations in Russell's Metaphysics," Diss. University of Washington 1973, 74-02223, 131 p.
47. Raymond Keller Perkins, Jr., "Meaning and Acquaintance in the Early Philosophy of Bertrand Russell," Diss. Duke University 1973, 74-07559, 213 p.
48. William L. Rabenstein, "The Problem of Teleology in Relation to the Views of Bosanquet, Royce, B. Russell, and S. Alexander," Diss. Cornell University 1934, W1934.
49. Richard Keith Scheer, "Bertrand Russell's Conceptions of Meaning and Vagueness of Meaning," Diss. The University of Nebraska-Lincoln 1958, 58-03777, 145 p.
50. Richard H. Schlagel, "An Analysis of the Sense-data Theories of Moore, Russell, and Broad," Diss. Boston University 1955, W1955.
51. Jerome Arthur Shaffer, "A Study of Philosophical Analysis, with Special Reference to Russell's Analysis of the External World," Diss. Princeton University 1952, 00-06836, 245 p.
52. Sidney Sheffield Siskin, "The Skeptical Educator: Bertrand Russell's Educational Views in the Light of his Intellectual Development," Diss. Cornell University 1974, 75-06749, 291 p.
53. Janet Farrell Smith, "Theory of Reference and Existential Presuppositions in Russell and Meinong," Diss. Columbia University 1975, 75-18442, 328 p.
54. Philip Stander, "Bertrand Russell's Philosophy of Education," Diss. Columbia University 1968, 69-06041, 286 p.

55. Albert J. Taylor, "Dewey and Russell as Educational Theorists: A Comparative Analysis," Diss. Rutgers University The State University of New Jersey 1966, 66-12081, 214 p.
56. Ross Thalheimer, "A Critical Examination of the Epistemological and Psychophysical Doctrines of Bertrand Russell," Diss. The John Hopkins University 1929, L1931, 31 p.
57. Sid B. Thomas, Jr., "Acquaintance and Complex Objects in Bertrand Russell's Early Work," Diss. The University of Wisconsin 1961, 61-03175, 110 p.
58. Colin M. Turbayne, "Constructions versus Inferences in the Philosophy of Bertrand Russell," Diss. University of Pennsylvania 1950, W1950, 176 p.
59. Shogoro Washio, "A Criticism of the Realism of G.E. Moore and B. Russell," Diss. Harvard University 1911, S0084.
60. Morris Weitz, "The Method of Analysis in the Philosophy of Bertrand Russell," Diss. The University of Michigan 1943, W1943.
61. Norbert Wiener, "A Comparison Between the Treatment of the Algebra of Relatives by Schroeder and that by Whitehead and Russell," Diss. Harvard University 1913, S0084.
62. Henry Lee Wintz, Jr., "Bertrand Russell's Present Theory of Knowledge and its implications for Education," Diss. University of Southern California 1963, 64-05168, 270 p.

* * * * *

Frank writes:

The above listing of dissertations has been culled from Dissertation Abstracts International. When given, I have added the order number and the number of pages for each dissertation. Individual copies can be ordered from: University Microfilms International, Dissertation Copies, P.O. Box 1764, Ann Arbor, MI 48106. \$15 apiece for softbound, \$18 for hardcover.

* As this is believed to be a first bibliography, please bring any corrections or additions to my attention.

Frank's address: 6 Olde English Village Rd., Apt. 304, Dover, NH 03820.

RUSSELL ARCHIVES

(17)

DON JACKANICZ, who heads the BRS Library Committee, and is currently working on his dissertation (which will one day be added to Frank

Bertrand's list), spent 5 days at the Russell Archives at McMaster University. Here are a few paragraphs from his report:

My one suggestion to anyone considering an Archives visit is to examine A Detailed Catalogue of the Archives of Bertrand Russell before arriving at McMaster. Although too few of these books were published, many large public and college libraries have a copy. It would be worth a special trip of 100 miles to be able to consult the Catalogue in advance. Now I had examined a copy twice before, but I had not taken notes. Thus I had to use valuable time reviewing the Catalogue at the Archives. Learn from my mistake!

I spent the remainder of Tuesday, Wednesday, Thursday and Friday morning examining a rich variety of correspondence, books, and other materials. Here is a partial list: Russell's correspondence from and to Attlee, Einstein, Elliot, EMMA GOLDMAN, KARL Popper, Santayana, Whitehead, and Wittgenstein; correspondence concerning the British Liberal Party, Fabian Society, Independent Labour Party, and Labour Party; the Archives' card catalogue; two plays concerning Russell; Frank Russell's My Life and Adventures; volume 1 of the projected 25 volume set of Russell's essays; a bibliography of Russell's contributions to periodical publications (very lengthy); and a collection of reviews of the recent Ronald W. Clark, Kate Tait, and Dora Russell books. To my surprise Mr. Blackwell informed me that I may have been the first Archives patron to request the file of correspondence labelled "Frank Russell's death"!

I especially enjoyed discovering, listening to, and taping a number of phonograph recordings of Russell all but one of which are no longer commercially available. The director of the Music Library, Mr. Jambor, kindly allowed me to use the Library's facilities.

Don's complete 4-page report — which also describes his wanderings in and about Toronto and Hamilton — is available from the BRS Library (c/o Jackanicz, * 3802 N. Kenneth Avenue, Chicago, IL 60641). We recommend it, especially to anyone contemplating a visit to the Archives.

RATIONALITY

(18)

"...nothing could be further from instinct than rationality and therefore, according to Ferenczi, rationality was also the height of madness." Humboldt's Gift, by Saul Bellow, p. 31 (Viking 1975).

This is probably not Bellow's own view. He is quoting his half-drunk, half-mad poet-genius, Humboldt, who is fictional. Is Ferenczi fictional * too?

NEWS ABOUT MEMBERS

- (19) Amy Block has been appointed to the Faculty Academic Senate Committee on Academic Freedom, at UC Berkeley.
- (20) Alex Dely has founded the Philosophy Club at Illinois Central College, which he hopes to form into a BRS chapter. He reports on this, and on his graduate study semester at Ghent State University (Belgium) and on a seminar he attended at CERN (Europe's largest nuclear research facility, at Geneva) in a supplement which accompanies this Newsletter. Alex will welcome inquiries or comments about anything in his report. His address: 2419 N. Prospect Rd., #B, Peoria, IL 61603.
- (21) Ed Hopkins took a week's hiking trip in the Smokies and is spending most of the rest of the summer in the library, reading and writing. He and JACK PITT meet almost daily. Jack, you recall, is attending a 2-month seminar at The Johns Hopkins University (NLL4-26).
- (22) Corliss Lamont has written "Adventures in Civil Liberties", recounting his "personal involvement in civil liberties battles, court cases, and crises," published by Basic Pamphlets, Box 42, New York, NY 10025. Price 50¢. It can also be borrowed from the BRS Library.
We mentioned earlier (NLL4-23) that Corliss Lamont had been named Humanist of the Year by the American Humanist Association, and that he had given the keynote address at AHA's recent meeting. We reproduce the text of that address as it appeared in "The Humanist", July/August 1977, pp.34-35 (43).
- (23) John Russell, the 4th Earl Russell, who inherited the title from BR, made his maiden speech in the House of Lords on July 21, 1976. We reproduce it below (45).
BOB DAVIS offers this sidelight on the occasion of the speech: "It was made in the middle of a discussion on the industrial world's responsibility to the third world. This discussion was initiated by Lord Brockway, whom those familiar with Russell's life will remember as the young anti-war activist who worked with BR during the first world war (and who has been a fighter in liberal/left causes ever since.) We first met Brockway working with BR; now we find him working with BR's son."

NEW HONORARY MEMBERS

- (24) We are delighted to welcome a new honorary member:
- Conrad Russell, son of Bertrand Russell and Patricia ("Peter") Spence Russell. He is a historian.

All 3 of BR's children are now honorary members of the BRS.

Their addresses:

The Earl Russell/Carn Voel/Porthcurno/ Nr. Penzance/Cornwall/England

Dr. Katharine Tait/46 Dunster Street/Cambridge, MA 02138

Mr. Conrad Russell/Dept. of History/Bedford College/Regent's Park/London NW1 4NS/England

NEW MEMBERS

(25) We are very pleased to welcome these new members:

Bill Alexander/1737 Viewmont Drive/Hollywood,CA 90069
 Dennis Darland/625 S. 29th Street/Lincoln,NE 68510
 Dimitri Drobatschewsky/PO Box 1527/Scottsdale, AZ 85252
 Barry Goldman/3027 Hinano/Honolulu,HI 96815
 Kevin Groves/2508 San Gabriel, No. 3/Austin, TX 78705

Peter Houchin/26 Saxe-Coburg Square/Edinburgh, Scotland
 Dr. Tony Johnson/ PO Box 868/ Corinth,MS 38834
 John La Greca/2808 43rd Avenue/Vernon,B.C. V1T 3L3/ Canada
 John McCormack/2910 S. 51st Terrace/Kansas City,KS 66106
 Daniel Reed III/730 Belmont E. #2/Seattle, WA 98102

Richard A. Russell/3115 Fillmore St./Hollywood, CA 33021
 Thomas Stanley/Box 366/Hartford,VT 05047
 Albert Stewart III/414 Pittsboro St./Chapel Hill, NC 27514
 W. Bruce Taylor/4831 Willett Parkway/Chevy Chase, MD 20015
 Joseph Trudden/86-11 34th Avenue/Queens, NY 11372

Jeff Williams/Philosophy Dept./U. of Wisconsin/Milwaukee, WI 53201

ADDRESS CHANGES

(26) Please note the following new addresses:

Dong-In Bae/Wuellnerstr. 100/5000 Koeln 41/ West Germany
 C. Grant Brooks/PO Box 413/ Thiells,NY 10984
 Walter A. Goodpastor/6421 Olympia/Houston,TX 77057
 Dr. Frank E. Johnson/Dept. of Surgery/Memorial Hospital/1275 York Avenue/NY NY 10021
 Paul S. Kane/4333 Redwood Avenue, Villa #5/Marina del Rey,CA 90291
 Bruce Thompson/82 Topping Drive/Riverhead,NY 11901

BULLETIN BOARD

(27) Spokesman books sold here. ERS members may now purchase Spokesman books from the ERS Library.

Spokesman Books is the publishing arm of The Bertrand Russell Peace Foundation (Nottingham, England).

A 2-page list of books by and about BR, taken from the Spokesman Books catalog, is reproduced on the next page.

DON JACKANICZ says: "All of these books are fine. I recommend each of them to anyone interested in Russell."

Books by and about Bertrand Russell

JUSTICE IN WARTIME

by Bertrand Russell

It was for holding the views on war and peace expressed in this book, which has been out of print for half a century, and for acting on them, that Russell was deprived of his university lectureship and finally sent to prison.

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Cloth £4.00

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by Bertrand Russell

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ed. Christopher Farley and David Hodgson

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Contributors to this memorial booklet include: Raymond Williams, Arnold Toynbee, David Horowitz, Ken Coates, Lawrence Daly, Gunther Anders, Mehmet Ali Aybar, Vladimir Dedijer, and Laurent Schwartz. There are also extracts from Russell's writings.

A selection of the thousands of tributes paid to Russell after his death at the age of 97, this booklet brings out his passionate devotion to the cause of social justice and international brotherhood. It is well illustrated.

35pp. illus. 4to.

SBN 85124 017 8
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by Noam Chomsky

The Bertrand Russell Memorial Lectures delivered by Professor Chomsky at Cambridge University in 1971, discussing Russell's attempts to discover the conditions of human knowledge and the conditions of human freedom. These lectures remain among the most important examinations of Russell's life and work.

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With a Foreword by Roy Medvedev

This vital document has long been out of print: yet without it, it is impossible to understand modern communism.

THE SOCIALIST ENVIRONMENT:

edited by Colin Stoneman, Tony Emerson and Michael Barratt Brown

Through an arrangement with Spokesman Books, we are able to offer their books at 20% off of list price, plus a mailing charge.

Prices in the Catalog are in English Pounds. Here is a conversion table, at an assumed \$1.75 per Pound:

<u>price in Pounds</u>	<u>price in \$</u>	<u>less 20%</u>	<u>plus mailing</u>	<u>total cost</u>
4.00	\$7.00	\$5.60	\$0.35	\$5.95
2.00	3.50	2.80	.35	3.15
1.00	1.75	1.40	.35	1.75
.30	.53	.42	.35	.77
.25	.44	.35	.35	.70

The BRS makes a modest profit on any Spokesman books you may order, which goes into the Library's coffers.

In future, we expect to be able to ship books promptly; but during the next few months, please expect delays, as we await shipments from England by slow surface mail.

BRS Library address: c/o Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641. Please send payment when you order.

- (28) Russell T-Shirt. \$6, 4 for \$20. State size: small(34-36), medium(38-40), large(42-44). Postpaid. Historical T-Shirts, Box 55, Somerville, MA 02144. JOE NEILANDS was given one for Father's Day, and thinks well enough of it to have sent us this information.

CORRECTIONS

- (29) \$250 for films was appropriated from BRS funds, at the Directors Meeting. It had been incorrectly reported as \$300 (NL13-4,47).
- (30) NL13 was incorrectly dated "February 1976", on Page 1. It should have been "February 1977".

BRS LIBRARY

- (31) Don Jackanicz, Chairperson of the BRS Library Committee, reports:

The activities of the B. R. S. Library continue to grow. Perhaps the most noteworthy success concerns films. Not only are we close to having acquired the seven films of Russell commercially available in the United States, but member interest in these films is increasing. With a Treasury appropriation it was possible to purchase another excellent film, The Life and Times of Bertrand Russell, which differs from the interview format of the other six. The Life is a fine doc-

umentary and, as the title suggests, an introduction both to Russell and the history of the contemporary world. I predict this will become our most popular film. A generous donation has now allowed the purchase of two other films, Bertrand Russell Discusses the Role of the Individual (from the series of interviews comprising the book Bertrand Russell Speaks his Mind) and Bertrand Russell (from the NBC television series Wisdom). The two remaining films, Bertrand Russell Discusses the Future of Mankind and Bertrand Russell Discusses Power, I would propose, should be acquired before the 1978 annual meeting.

Since January 1977 the Library's films have been borrowed seven times; one borrower can of course use a film for more than one showing. At my home three films were presented before a group of non-B. R. S. friends. While no one was immediately "converted" to become a member, all found these films informative, stimulating, and at times, as was intended, amusing. I have also attended showings before B. R. S. groups. Through the medium of film Russell can be appreciated anew. Thus I invite all members to consider borrowing films for showing before local B. R. S. groups or, as did I, as an introduction to Russell for one's friends. I remind all members that each borrowing of a film brings \$3.00 into the Treasury.

Member interest in books and articles has maintained its modest level. Writings by B. R. S. authors are one type of Library offering repeatedly requested by borrowers. The acquisition of these works should be strongly supported. However, I would also encourage the growth of our collection of printed materials by and concerning Russell. Any member in need of a particular volume or essay now has another source in addition to public and academic libraries or his or her own pocketbook. It is assuring to know that through the Library an uncommon and expensive work such as Principia Mathematica can be on any member's table within one week. We owe a great debt to all individuals and organizations making contributions to the Library.

Presently I am investigating phonograph records made by Russell. Several are known to me, and at least one of these is yet commercially available. For the next Newsletter I hope to offer an extended report on Russell records, but for now I will merely suggest the desirability of having this material available in the Library on cassette tape.

The sale of Dora Russell's autobiography, The Tamarisk Tree, has gone well. The B. R. S. has begun negotiating with Spokesman Books, the Bertrand Russell Peace Foundation's publisher, for rights to distribute its publications at a discount to B. R. S. members. Other Library sales programs

are possible. As these plans mature, all members will be informed through the Newsletter.

Having member opinion on the Library's performance would be most appropriate and informative. All letters of inquiry, proposal, and criticism are welcome.

Editor's note: The "generous donation" referred to above came from Peter Cranford, the BRS's founder. Thank you, Peter.

(32)

Don Jackanicz's film review of 3 of the BRS films, which he and some friends recently viewed, follows:

The first two films, each about 14 minutes in running time, were Bertrand Russell Discusses Philosophy and Bertrand Russell Discusses Happiness, both being interviews of Russell by Woodrow Wyatt. Perhaps the most striking thing about these films, other than Russell himself, is the backdrop before which the interlocutors were seated, i. e. a wall of shelves and books so obviously made of flat cardboard. We found this evidence of a low budget production highly comical. Perhaps Russell too considered these imitation books amusing. Of course Russell's comments are delivered in his characteristic manner of pleasing grace and wit, but the seriousness of the interviews should not be doubted. Some viewers may consider certain of Mr. Wyatt's statements and questions to be naive (possibly so with a purpose) or poorly phrased. I do. Here an interviewer finds himself next to an eminent philosopher and social activist, and he gives the appearance of having prepared himself solely by skimming one or two encyclopedia articles. But Russell's responses are so well considered and memorable that the interviewer's questionable participation tends to be overlooked.

Bertrand Russell Discusses Philosophy first considers philosophy's traditional place and then passes to twentieth century developments. Russell introduces his well known distinction between philosophy, religion, and science. What is most stressed is the value of reasoned skepticism and tolerance. Bertrand Russell Discusses Happiness attempts to be encouraged. Introduced in the discussion are problems related to the family, friendship, work, income, boredom, envy, and love.

The five films in the Bertrand Russell Discusses ----- series (consult the book Bertrand Russell Speaks His Mind for complete transcripts of these and a number of other interviews) will be highly enjoyable for anyone admiring Russell and sharing many of his opinions. They are invaluable supplements to the great body of Russell's written work. I

am very happy the B. R. S. Library has two (and soon three) of them for any member to borrow. But I feel, as did my brother and friends, that the other film shown that evening, The Life and Times of Bertrand Russell, was far more captivating. Unlike the Bertrand Russell Discusses ----- films which are limited to a brief examination of a particular topic, The Life is a 40 minute documentary of wide scope and content. Russell's life is reviewed from its Victorian beginning to its twilight years in the nuclear age. Two kinds of non-continuous interviews are incorporated: one with Russell punctuating the film with biographical details and anecdotes; and those with friends such as A. J. Ayer and Leonard Woolf who discuss Russell's personality and achievement. His work in mathematics, philosophy, social thought and criticism, and politics are considered. The narrator handles his role admirably. The use of photographs and original film footage is well conceived. And powerful excerpts from Stravinsky's The Rite of Spring perfectly accompany scenes concerning the threat of world disaster through nuclear weapons. The film begins and ends with this question of whether humanity will survive. Despite these introductory and concluding warnings which are presented most soberly, I must use the term wonderful to describe this film.

(33)

* 10 acquisitions. In N113-48 we listed 48 items that were available from the BRS Library. Since then, the 10 items listed below have been acquired. Where no author is mentioned, the work is by BR. The donor's name appears at the end.

49. Die Fackel/The Torch/Le Flambeau. No. 1, March 1977. Periodical of the Korean Bertrand Russell Society. Mostly in Korean. Publisher.
50. Facing Up To Nuclear Power. John Francis and Paul Abrecht, editors. Publisher.
51. The Life and Times of Bertrand Russell. (film)
52. "Bertrand Russell's Conception of the Meaning of Life" by Peter Cranford. (short paper) Author.
53. "Russell and his Detractors" by Peter Cranford. (short paper) Author.
54. Information Philosophie. November/December 1976. Swiss periodical. In German. Publisher.
55. Adventures in Civil Liberties by Corliss Lamont. Author
56. "The Case for British Nuclear Disarmament". (article) Steve Reinhardt.
57. Living Philosophies. 1931 symposium includes BR. Don Jackanicz.
58. Bertrand Russell. (film) Peter Cranford.

(34)

* Information about the BRS Library. The Library's list of all of its holdings (58 items to date) is available on request. (It is virtually the same as what has appeared in N113-48 and N115-33.) The Library also has a detailed Information Sheet for each item in the Library. Any of these Sheets is also available on request. (BRS Library, c/o Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641.)

HM!

- (35) HERB VOGT sent us this business card, for which we thank him:



FINANCES/CONTRIBUTIONS

- (36) Richard Harris, thank you for saving the BRS money on the purchase of the film, "The Life and Times of Bertrand Russell."

- (37) Contributions keep the BRS from going into the hole. Last year, without contributions, the BRS would have had a deficit of \$2405.54. Contributions more than covered the deficit.

We thank the following members for their contributions to the BRS Treasury:
CAMPELL, CRANFORD, GREEN, HILL, LAMONT, MILHAM.

- (38) If you wish to leave money to the BRS, here is a codicil you can add to your will. It must be signed by 2 witnesses.

I wish to give the sum of \$ _____ (or: ___% of my estate) to The Bertrand Russell Society, Inc., 2108½ Walton Way, Augusta, GA 30904, for its general purposes.

Witnesses:

Signed _____

Date _____

(39)

Tax-exempt status continues. When tax-exempt status is first granted, it is granted provisionally for a 3-year period. After 3 years, the organization reports to the IRS on its activities and finances during the period. The IRS then decides whether or not to continue the tax-exempt status. STEVE REINHARDT, BRS Treasurer, has just been advised by the IRS that the BRS continues to be tax-exempt.

ERS BUSINESS

(40)

Time to vote for Directors. The ballot at the end of this Newsletter will enable you to vote for 5 Directors. They will be elected for 3-year terms starting 1/1/78.

The results of the request to the members for nominations (NLL4-27) were disappointing as to quantity (one), but outstanding as to quality (Warren Allen Smith; he is on the ballot.)

Next year, an innovation: you will be encouraged to volunteer to be a candidate for Director, provided you can answer yes to these 3 questions: (1) Do you feel personally indebted to BR? (2) Can you make a personal commitment to organize or to engage actively in some project that aims to spread some of BR's ideas — those that particularly appeal to you? (3) Can you attend Annual Meetings?

The ballot contains the names of 6 candidates, all of whom we believe would work effectively to promote BRS aims.

Vote for 5 of the 6. We would like to have all 6 as Directors but our present Bylaws limit us to a total of 15 Directors. We suggest changing the Bylaws, to enlarge the number of Directors.

* * * * *

Here are a few facts about each of the 6 candidates:

ED HOPKINS, Chairperson, Philosophers' Committee. He originated, and is in charge of, the annual BRS Symposium given before the American Philosophical Association (Eastern Division). Present Board Member.

DON JACKANICZ, Chairperson, BRS Library Committee, doctoral candidate writing a dissertation on BR. He originated, and is in charge of, the BRS Library, and has been the moving force behind the acquisition of BR films. Present Board Member.

JIM MC KEOWN, of the Department of Sociology, University of Wisconsin. Active in the BRS Chicago area chapter. Present Board Member.

JACK PITT. BRS Secretary and a founding member. He drafted the BRS Bylaws (and their predecessor, the BRS Constitution), and originated the idea of the new BRS Travel Grants. Present Board Member.

WARREN ALLEN SMITH. Member (and former Board Member), American Humanist Association, American Unitarian Association, British Humanist Association, Mensa; former book review editor, The Humanist (USA); teacher of English; columnist (NLL4-27), owner of recording studio.

KATE TAIT, BR's daughter, founding member, honorary member, first BRS Treasurer, American citizen, mother of 5. Present Board Member.

* * * * *

* Please vote.

(41) Volunteer needed. We would like to provide BRS members with an index to the first 3 years of the Newsletter (1974-1976, Issues 1 through 12).

Will someone volunteer to make the index?

It will require time and care.

A good way to proceed might be to index first only the first 4 Newsletters, which were issued in 1974. Then the 1974 index would be examined and discussed. Thereafter the remaining 8 Newsletters would be added to the 1974 index.

Whoever volunteers will get a good view (or review) of what's happened during the BRS's first 3 years*, while performing a very useful service for the BRS.

* If interested, write the Newsletter (address on Page 1).

*to say nothing of the delight of discovering (or rediscovering) certain items, such as BR's witticism about why he took to politics (NL7-17) or his remark about the way Americans are democratic (NLL4-14).

ABOUT OTHER ORGANIZATIONS

(42) KERS. We have received the 2nd issue of "The Torch" (No. 2, July 1977), published by the Korean Bertrand Russell Society, which we reported on in NLL3-55. As before, it is written in Korean, German and English, mostly Korean. There is a 2-page story in English, picked up from the "International Herald Tribune", with the heading:

Deceit, Torture Alleged

'Confession' in Seoul: A Tale of Terror

The KERS says this about the story:

We have no doubt that the above report about a concrete case of torture, deceit and terror of the Park regime does not exaggerate the true situation in South Korea...etc.

* "The Torch" (No. 2) is available from the BRS Library. (34) gives the Library address.

(43) CONGRATULATIONS CORLISS!

Dr. Lamont was given the Humanist of the Year Award for 1977 by the American Humanist Association. The Humanist is pleased to publish his acceptance speech, delivered in Los Angeles, April 29, 1977.

How I Became a Humanist

Corliss Lamont

It is a high privilege to receive this award; and I thank profoundly the American Humanist Association for bestowing on me such a great honor.

I am happy to be in the company of those who have received the Humanist of the Year Award since 1953, persons such as: Margaret Sanger, Linus Pauling, Julian Huxley, Erich Fromm, Benjamin Spock, Buckminster Fuller, Henry Morgenthaler, and Betty Friedan.

If you look at that list of the twenty-seven Humanists of the Year, you will agree that the AHA has gathered under its banner a notable group of scientists, teachers, doctors, editors, writers, social workers, and others.

I thought that instead of giving this distinguished audience a message about humanism as such, it would be more interesting for me to become somewhat autobiographical about how I became a humanist and about the chief causes, all stemming from humanism, that I have fought for during my lifetime.

Those main causes have been: (1) the philosophy of naturalistic humanism; (2) the defense and extension of civil liberties; (3) international peace; (4) the conservation and appreciation of nature; (5) economic planning.

I became a humanist some forty-five years ago, in 1932. What first led me in the direction of this philosophy was my study of the age-old question of personal immortality, life after death. I was stimulated in my research by my aunt and uncle, who were spiritualists and kept bringing me messages from the dead. My aunt was a sort of medium and presented me with a poem on my twenty-first birthday, supposedly dictated by my deceased cousin Joe. It was titled, "Thou Art a Man Today." On another occasion my aunt announced she had an important message from "the other side" for my father, Thomas W. Lamont, a banking partner in J. P. Morgan & Company, from J. Pierpont Morgan, the elder. The message was, "Tom, you are doing a fine job," a remark so general that it

could apply to almost any employed person alive. The Lamont family reacted with scorn and skepticism, and I began to have serious doubts about the existence of a hereafter.

In 1932, I took a Ph.D. at Columbia with a thesis entitled *Issues of Immortality*. It took no stand for or against the idea of a future life. But my analysis had gone far in convincing me that there was no hereafter. A few years later, in 1935, I took a reasoned position against that belief with my book *The Illusion of Immortality*.

New efforts are taking place today to prove possible immortality. Raymond Moody's best-selling *Life After Life* concentrates on reports by those declared dead who are then revived. They say that beyond death it is beautiful and serene, with deceased relatives and friends greeting you with loving kindness. The trouble is that these reports come from people who didn't really die and who probably dreamed it all while unconscious.

In 1947, I started to give a course at Columbia on the philosophy of humanism, and from it developed my book *Humanism as a Philosophy*, later retitled *The Philosophy of Humanism*. This gave a general systematic summary of our philosophy. You can count on the fingers of one hand the number of courses on the philosophy of naturalistic humanism given in American educational institutions. In fact, I don't know of a single such course at present.

In the twenty-eight years since my book appeared, it is regrettable that hardly any books have been written by American authors giving an overall treatment of humanism or naturalism. Paul Kurtz's excellent book *The Fullness of Life* is the nearest approach I know. And of course the volume he edited, *The Humanist Alternative*, a symposium, is very useful.

There are plenty of humanist professors in American colleges and universities. Many American philosophers are preoccupied with language philosophy and analytic philosophy. But I suggest that the primary reason for the lack of American books on humanism is that teachers are timid about taking a negative position publicly on

controversial issues, such as the existence of God and immortality. They are afraid their academic careers might be adversely affected. Professor Walter Kaufmann of Princeton states in his article "Criticizing Religious Beliefs" (*The Humanist*, March/April 1977): "There are many faults greater than a thoughtless belief in immortality or god—for example, disbelief coupled with the lack of the courage to defend it publicly." Religious supernaturalism and various occult groups have lately been making much progress in the United States. Now is the time for humanists to make a greater counterattack, in which books would be the heavy artillery. It is time for all humanists to become militant in expressing their views.

As you may know, I believe that the actuality of freedom of choice should be a fundamental tenet of humanism. I am opposed to all forms of determinism, whether religious, philosophical, Marxist, or behaviorist, as with our friend B. F. Skinner.

Certainly free choice has been operating all along in my own life, since I have continually followed paths that were not at all indicated by my family background. Those choices were motivated primarily by love of humanity and the use of intelligence, but they became operative through free will.

My second great cause has been civil liberties. I believe that the support of civil liberties and democracy is an essential part of the humanist philosophy and program. We rely primarily on intelligence and scientific method for the solution of problems, whether individual or social. Scientific method applied to economics, politics, and international relations requires full freedom of expression and inquiry. The new hypothesis, the dissenting opinion, the crackpot idea, must be allowed free expression.

I have been quite active in this field for more than fifty years. I have fought unconstitutional laws, have been sent to jail for picketing on behalf of a trade union, refused to answer questions put by the Un-American Activities Committee and the McCarthy Committee, sued the U.S. Postmaster General for censorship of the mails, and demanded my files from the FBI and the CIA, both of which had some two thousand pages on me.

I particularly relished defying Joe McCarthy, one of the most dastardly scoundrels in American history, putting him to rout in the courts when they dismissed an indictment against me for contempt of Congress, brought on by my refusal to answer McCarthy's unconstitutional questions. It was also a great victory when the U.S. Supreme Court unanimously declared an absurd Congressional censorship law unconstitutional in the case of *Lamont vs. Postmaster General*.

I was also active as a Director for many

years of the American Civil Liberties Union, and during the last decade, chairperson of the National Emergency Civil Liberties Committee.

Of course, the battle against the Federal Bureau of Investigation and the Central Intelligence agency still goes on. And we still need federal legislation to control them properly. I am currently suing the CIA for \$150,000 damages for opening and photostating more than three hundred first-class letters of my correspondence of over fifteen years with a learned economist in the Soviet Union who formerly taught at Columbia University.

Every good Humanist has an obligation to work for world peace, my third cause. Our supreme ethical goal is the happiness, freedom, and progress of all mankind. But that goal can never be attained so long as international wars continue or remain a threat. Today the supreme danger is, of course, war with nuclear bombs, which could destroy the entire human race and all forms of life upon this earth. I opposed American military intervention in Vietnam from the start, as far back as 1962, when President Kennedy was sending the first U.S. troops and military advisers to South Vietnam. In fact, I organized the first public advertisement, printed in the *New York Times*, telling Kennedy to stop the intervention. And I believe he would have stopped it had he not been assassinated through a right-wing conspiracy that wanted the intervention to continue. I never believed the Warren Commission's report that Oswald alone shot Kennedy. It is highly suspicious that a few weeks ago George de Rohen-Schildt, a man who was about to testify before the House of Representatives committee investigating the assassination—was shot to death in Florida. The police said it was suicide, but I think it was murder.

The central need in international peace in this era is good relations between the two superpowers, the United States and the Soviet Union. And so I have spent considerable time in working for American-Soviet cooperation and disarmament agreements. I am still hopeful that the Carter Administration will work out fruitful terms for nuclear disarmament with the Soviet Union.

The enemies of detente with the Soviet Union are the enemies of peace. And the Committee on the Present Danger is itself a great danger to the American people.

My fourth cause is the conservation and appreciation of nature. The American Humanists were in there fighting decades before the drive against pollution and for ecological values became popular causes for the American people and the American government.

Hand in hand with the conservation crusade goes the appreciation of the beauty and magnificence of nature. For the humanist

this is a central value, to be celebrated every season of the year and indeed every day of the year. Poets and prose writers, both in England and America, have been preeminent in expressing the aesthetic grandeur of external nature. I have myself been active in the conservation movement all my adult life, and for many years I was manager of the Lamont Nature Sanctuary established by my mother on the Palisades of the Hudson River. This sanctuary is at present under the supervision of Columbia University.

What is more beautiful, glorious, and exciting than America's national parks, especially in the west? As most of you know, it is a wonderful experience to go through the Grand Canyon National Park, Yosemite



Glacier National Park, Zion, Grand Teton, and others. In its system of national and state parks, America clearly leads the world.

Along with the appreciation of nature usually goes the outdoor life, with much exercise in the open air. And this has been my practice since early youth. People keep asking me why I am so healthy and vigorous at seventy-five. A major reason is certainly that I take a lot of exercise, especially in skiing and tennis, hiking and dancing. Skiing I consider the queen of sports, because it is splendid exercise, because it gives you the chance to breathe pure air, and because it provides beautiful winter scenery: snowscapes and snow-clad mountains to refresh the soul. This last winter I had two grand visits to Aspen, Colorado, where I found plenty of snow. Now, since April 1, I have gone over to tennis. I must admit, however, that for some years I have played only doubles.

One's state of mind and psychological attitude are also important for health. I have never been seriously ill, except for an appendicitis operation in my youth. I like Hotspur's remark in Shakespeare's *Henry IV*, "Zounds, how has he the leisure to be sick?" It's true. I haven't had the time to be sick!

Social economic planning is my fifth main cause. In my book *The Philosophy of Humanism*, I stated: "Humanism brings to

the fore the concept of planning as a key to the establishment of a sound economic order."

Now I would say, "the key." As we view the current situation in the United States and other capitalist countries, we find them all beset with economic problems, such as inflation, that seem impossible of solution. But there is a solution; and that is far-reaching planning—city, state, and national. *Wage and price controls* are necessary for effective planning.

Planning comes naturally to human beings. Effective thinking, as John Dewey pointed out, is usually concerned with solving a problem through drawing up a plan of action. There are seven main levels of planning: (1) problem-solving thought; (2) an individual planning for self and future; (3) family planning, with planned parenthood; (4) private businesses planning, but often planning against each other; (5) government planning, federal, state or municipal; (6) planning for the benefit of all the people by coordinating the entire industrial and agricultural life of the country with transportation, finance, and retail distribution (this is much needed today); (7) international planning through the United Nations, with its specialized agencies, such as the Economic and Social Council and the World Health Organization.

In all these types of planning, except mere thinking, the drawing up of a financial budget is central. The preparation of a budget, whether by individuals, families, businesses, universities, humanist associations or any other organizations, is always an example of planning. All insurance policies involve a financial plan.

Under the capitalist system in the United States, there can be a great deal more effective planning than at present. Planning as such does not imply a socialist society, though I myself favor that sort of society.

The planning idea has been discussed in humanist circles for a long time. As far back as 1949, *The Humanist* published an excellent article in favor of planning, by Professor Joseph Blau of Columbia.

There are other important interests that I have had and shall have, such as the pursuit of poetry and the joy of music. But they are not particularly bound up with the humanist philosophy, as are the five main activities I have outlined.

As I look back on my life, I find that a great deal of it has been involved in controversy, and battles against evil men and evil institutions. I did not plan it that way, but that's the way it has been—and will be.

I never intend to retire. I will keep on going as long as I can write or typewrite or dictate a letter. My ideal here is Bertrand Russell, who kept on fighting till his dying day at ninety-seven. However, I want to hit ninety-eight to see the twenty-first century in!

The subject has been agreed upon beforehand: survival in a nuclear age. He will speak of nothing else. Some sixty-five books written and God knows how many essays and it all comes down to this. You're prepared for the nimbleness of his wit but not for the depth of his feeling. "I am ninety. In the course of nature, I will soon die. My young friends, however, have the right to many fruitful years. Let them call me fanatic."

As I press down the ON lever, the clock chimes eleven times. We have a half-hour. Does it bother me? he asks. I make a stab at humor: It tolls not for us, I hope. He chuckles. He's a gracious host. Wait. There's something on his mind. I push the STOP lever.

The Cuban missile crisis is fresh on his mind. At the most tense moment, before Khrushchev had turned back, Russell had sent cablegrams to the leaders of all the major powers. A plea for sanity. He had received replies from Mao Tse-tung, Pandit Nehru, Charles de Gaulle, Harold Macmillan, Nikita Khrushchev—he pauses. "I, of course, sent one to your President. He is the only one who did not reply." Bertrand Russell may know a lot about philosophy, *Principia Mathematica*, and all that, but he obviously doesn't know much about Big Bad By God John, who ain't blinkin' for nobody.

"I am not on either side. This contest is folly. What I'd like to see is for it to die down, like the waves at sea after a great storm. The US and the USSR have so much in common, this contest is absurd. Ideology plays no part. It is simply dragged in to reinforce armaments. The differences between East and West are as to power, not as to ideology.

"Now, with these new weapons, neither side can win. War is now beyond morality. It is just plain silly. These are not evil men at work, merely silly ones. They don't seem to realize that dividends are not paid to corpses."

I try out the fat man's theory on him, just for size. "There are some who believe, though millions may go, much of the world will survive."

He shakes his head sadly. "Survivors will be ill, hungry, miserable, and savage. A very large percentage will be idiots or monsters. During all that time, there will be horror and ghastliness. It would take ages and ages for the wretched descendents of these survivors to build up anything at all again."

I drop the fat man and go elsewhere. "In your writings, you spoke of Gibbon describing man's lot as a stately historical procession, and how cultural values survived even barbarism."

"Gibbon knew nothing of the nuclear bomb."

"Yet men of science have made it. We think of science and enlightenment. Aren't there some who say, I must discover. How it is used is not my concern."

"Many have played an honorable role in trying to prevent nuclear war. Einstein, for one. But I regret to say there are a fair number of scientists who have been willing to sell their services to governments preparing for wars. None of their concern? If you see a homicidal maniac and you give him a revolver, are you not responsible for the people he kills with it? Of course you are. Similarly, these men of science who've given the world something much bigger than a revolver wash their hands of responsibility and say, 'Oh no, it is not my concern.' It's just a form of cowardice."

I mumble something to Lord Russell about Faraday and the Crimean War. I had read somewhere that he had refused to work on poison gas. That he had told the British government to go to hell or something like that. Russell can't quite make out what I'm saying. I half shout, *Faraday and the Crimean War!*

"Oh yes. That was very creditable of Faraday. He said, 'It's feasible but I won't do it.' It may be a difficult thing to do, but a scientist shouldn't shrink from it because it's difficult."

"You have been called an old fanatic leading fanatical young people . . ."

"I wait for time to persuade them. Everybody who has ever stood for anything that was any good has been accused of being a fanatic. It's an occupational hazard, you might say. You just have to live it down. Certainly, a great many of the young do not regard me as a fanatic, because oddly enough they'd rather be alive than dead.

"I know that many people disagree with me. But one man can be right and most can be wrong. All advances that have been made of any importance have been started initially by a very small minority, often only one. This man has always been ridiculed and persecuted by humanity. It's a law of history."

I steal a glance at the clock against the wall. I'm trying to beat it. So, obviously, is Bertrand Russell. I say something about it's being a long shot. Are the great many being reached?

He laughs. "Aren't we reaching them at this moment?"

Oh Christ! I'll bet he thinks it's a network program. Shall I tell him he'll be heard over an FM radio station in Chicago? I think I'll let it pass. Still, his words will reach some people. Is that a slight

twinge of guilt I feel? Yeah, but I suppress it rather quickly.

The idea of reaching out has caught his fancy. "I think you have to behave in a manner that excites people's interest. However the mass media are against you, the barrier can be overcome. That's why we took to civil disobedience. We get more or less known. We *have* reached a great many. It's a race against destruction. If we aren't wiped out, we'll somehow manage."

"Lord Russell, suppose someone says, I don't want to break the law. Civil disobedience is not for me."

I know this question will keep his motor running. "I should say, Now look here, my dear fellow, have you read any history? Have you heard of the early Christians? Didn't they disobey the law? They were told to worship the Emperor and they didn't. So they suffered. Galileo violated the law. He said the earth moved. The law said it didn't. So he was punished. Have you ever heard of anything of value brought into the world without somebody violating the law?"

"The law represents what people thought right some time ago, because it takes time to enact a law. When circumstances change, what was right ceases to be."

There is something I want to ask him. Damn it, I forgot what it was. His secretary may appear any moment, giving me the high sign. What the hell was it I had in mind? Oh yeah. "Lord Russell, you had once offered a hypothetical case. Assume mad dogs were running around in Berlin today—rabies—wouldn't both sides be working together to eliminate the epidemic?"

"Of course. They certainly wouldn't stop to argue about politics. They wouldn't say, Oh, I hope the mad dogs will bite more people on the other side than on our side. Only politicians bite that way."

I let it ride. The old boy's juices are flowing. No need for a question here. My hunch is right. "You and I are talking here, still alive, thanks to Khrushchev. It would have been wiser had he withdrawn earlier. Nonetheless, we ought to give him credit. It has nothing to do with communism. It's a personal thing."

Time is really running out, and so is the spool of tape. This calls for the home run question. "Lord Russell, what is the world you envision?"

"I should like to live in a world where children were brought up as free as possible, freely, so they shouldn't be filled with rebellious impulses. I should like to live in a world where those of men's impulses that are not possessive should have free scope.

"I divide impulses into possessive and creative. If you write a poem, you don't prevent another man from writing a poem. If you eat food, you don't prevent him from eating food. If there is a shortage, you get conflict. Naturally, material comfort must be sufficiently supplied.

"What has happened in all societies that have ever existed, creative impulses are cramped by politicians or churches. The man who has a new idea or a new way of feeling is punished, although it would be a solution for a great many of our troubles.

"I should like to see our power impulses go into creativity—poetry, music, in lesser ways, gardening. There is always something creative a person can do . . ." He pauses.

Okay, I'll ask it. It won't matter too much to him personally, he said. He's ninety. "Is it possible in our time?"

"Hardly, I think. In our time, we can move toward it. It's a matter of degree. In some ways, things are better than they used to be. People used to be burned alive. Today they're only slowly starved. I suppose that's slightly better, but I don't know. You take steps. You can't get very far in our world. There is such a lot to do."

There is such a lot to do and he won't be around to do it. A touch of rue. A touch of weariness. And what a singular life. Shall I try a parting shot? "You liked Shelley when you were young, in your formative years. Do you still feel the same way?"

His eyes, light up, ever so slightly. "'Tis rather an exciting time. I liked Shelley because he had a vision of what the world might be. I still like him for that, but it's a much more difficult matter getting there than he thought. He thought kings and the Holy Alliance were the obstacles. If they were got out of the way, the world would be happy. They're all dead now, but we're not happy."

(45)

Earl Russell's maiden speech in the House of Lords, July 21, 1976.

Earl RUSSELL: My Lords, I ask for the indulgence of the House as this is the first time that I have spoken to your Lordships. I rise to protect the Third World from the usurpations of it which the First and Second Worlds have produced. The Third World is the world; the First and Second Worlds are the cold war and our first duty is to the Third World. Our duty is to keep it fed and thriving. Once you get this idea into your head and your policy treads nimble-toed back to a solid stance, you are on your feet again. Really, in conscience, we shall not have fulfilled our duty to the Third World until we have spent as much annually on feeding it as we at present spend annually on defence. Helping it with investment, so far as development goes—where this is desired by the Third World—is likewise our duty.

You are not telling me that Britain, the United States and the Soviet Union cannot together feed India and Pakistan, because they can. Why, then, are they not doing so? Give the Ministry of Overseas Development a world buyer of food surpluses who can travel round wherever there is a food surplus with funds to purchase it and give the food surplus concerned either to the Third World Government concerned or to Oxfam and World Aid to remove famine. It is in the power of the First and Second World Governments to remove famine and to end hunger as a menace to man. Let them do so, let them not hesitate and let funds be supplied for this purpose. You need a food buyer for the United Kingdom, a food buyer for the European Economic Community and a food buyer for the dollar area and the fate that you do not want is the fate you have visited on the Argentine. A few years ago the Argentine had a beef surplus. You left it unbought. The Argentine, as a result, suffered inflation and economic stagnation and, as a result of those, it suffered its present near-Fascism. You should not have abandoned the Argentine or its beef surplus. You should have bought it for the underdeveloped nations.

I have said enough to indicate what ought to be the defence of the Third World so far as economic policy is concerned. It is for you to walk in the way of truth and righteousness and support that policy. Remember, you will not have done so until you spend as much on feeding the Third World annually as you at present spend on defence—as much on feeding people as on killing them. Defeat the usurpations of the First and Second Worlds against the Third World, feed the human race and end the cold war and then your feet will be treading the path of the right policy; your policy will have virtue and will prevail. Neglect the Third

World and continue with your present policy of nonsensical cold war competitiveness and you will never get anywhere—nor will the human race. End these nonsensical competitions and spend on food rather than on killing people.

There is enough food in the United States and Russia to feed India and Pakistan. Let them do so. Let them give up their hostilities and feed people, and all the parts of Africa where there is endemic famine could be fed as well. Concentrate on food and not on war and you will win; show that Lord Boyd Orr did not live in vain. Use world food surpluses to feed starving nations and do not stop until you have done so. Let your food buyer roam the world with funds at his disposal and you will win. Now heed the Third World's requests economically. Do not brush them aside. Let us hope that the attitude of Her Majesty's Government towards the Third World proposals for a new economic order is friendly and that attention is paid to the Third World. Let the First and Second Worlds be brushed aside, end the cold war, concentrate on food and not on killing, and you will win.

A great prize stands to be gained; the abolition of hunger. Make for it and do not stop until you win the prize. Then, when you have won it and when more is spent annually on feeding people than on defence, you will be able to congratulate yourselves and shout "Huzzah!" at the edifice of the international welfare state which you will then have constructed. After all, these proposals amount to no more than the construction of an international welfare state—the extension of the Welfare State to the international sphere.

I have said enough to indicate where the right path is. Let us hope that Her Majesty's Government have the strength to walk it. All that we can do is urge them to do so; urge them to spend money on a food buyer who carries with him funds equal to the funds at present spent on defence, funds which he spends on food, food which he gives to the Third World nations, thus ending famine everywhere. He should not leave out Latin America, where there is much famine, just because people ordinarily think of the Third World as India and Africa. He should spend as much on ending famine in Latin America as he spends on ending it elsewhere. He should not stop until his task is done.

As I have said, give the Ministry of Overseas Development a world buyer of food surpluses who can travel around the world buying them. Open the grain stocks of Chicago and its meat supplies

to India and Pakistan. Do not stop until everyone is fed. Cause Britain, the United States and the Soviet Union to cease to be the First and Second Worlds and cause them to side with the Third World first. Then the cold war will go and the world will return to itself. The Third World will no longer be so styled but will be called "The World", which it is. The First and Second Worlds will then have disappeared and there will remain the Third World, which is The World. Let us hope that Her Majesty's Government will heed it and not stop heeding it. Let us hope that they will give themselves no peace until they have heeded the Third World. Let us hear no more of neglect but only of fulfilment. Let us see famine and hunger banished from the world; we have the power to see that happen. Do not stop short but go on until the food buyer appears everywhere and until the national estimates annually on defence are totally eclipsed by the estimates for what is spent on food, food for the Third World countries.

If Italy and Greece should be called Third World countries, then listen to them. Let your policy be strong, useful and consistent. Let it be a continuing policy of feeding the Third World and let us see it done in practice with enough publicity to allow the public to know that something is being done, and properly. Then people will have confidence in your Third World policies, because at present they have very little. By continuing diligence and effort, Her Majesty's Government could recover our confidence and could show, by appointing a food buyer, that they intend to get something done. Then we will know that there will be prompt famine relief wherever famine occurs and that Her Majesty's Government have the situation well in hand. Then we will have confidence that the Government have indeed heeded the Third World. It remains for me only to move that the food buyer be appointed. I do so move.

Lord RITCHIE-CALDER: My Lords, it falls to me to congratulate the noble Earl, Lord Russell, on his maiden speech, the sentiments of which I fully endorse, and I hope that we shall hear him speak on many occasions in the future. I wish to follow, as invariably I do, the line taken by my noble friend Lord Brockway in the powerful arguments which he put forward.

NEWSLETTER MATTERS

- (46) NL supplements. These supplements are being mailed with this Newsletter:
- . "On Bertrand Russell -- and a Symphony" by Graham Whettam
 - . Alex Dely reports(7/1/77)
 - . Minutes of the 4th Annual Meeting, February 4-5, 1977
 - . Minutes of the 4th Annual Directors' Meeting, February 4-5, 1977
-

LAST MINUTE ITEM

- (47) Free offer to psychologists. "Bertrand Russell's Relevance to Psychology," a 5-page paper by Peter Cranford, will be offered free (along with a Russell reading-list for psychologists) to readers of APA MONITOR, which is published by the American Psychological Association. The paper states the view that BR is one of the great psychologists, yet is virtually unknown to professional psychologists. The offer will be made through an ad, signed by the BRS Library. The ad will run for a year.
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BALLOT

5 persons are to be elected to the Board of Directors, for 3-year terms starting January 1, 1978.

6 candidates are listed below. Please make a checkmark after the names of 5 candidates, for a total of 5 checkmarks. Brief remarks about each candidate are given in (40).

Ed Hopkins ()

Don Jackanicz ()

Jim McKeown ()

Jack Pitt ()

Warren Allen Smith ()

Kate Tait ()

Remarks (optional) _____

Your name _____ Date _____

Your address _____
(You may omit your name and address, if you wish, although we prefer to have it.)

Please remove this page from the Newsletter, and mail it to The Bertrand Russell Society, Inc., RD 1, Box 409, Coopersburg, PA 18036.

Note: to have your vote count, ballot must be postmarked no later than October 1, 1977.

ON BERTRAND RUSSELL - AND A SYMPHONY

Some Personal Reflections by

GRAHAM WHETTAM

The score of Graham Whettam's SINFONIA CONTRA TIMORE - Symphony Against Fear - is prefaced by the following note:

"The first performance of this symphony was given in the Town Hall, Birmingham, on February 25th, 1965, in the presence of Bertrand Russell, by the City of Birmingham Symphony Orchestra, conductor Hugo Rignold.

A previous performance, to have been given on March 7th 1964, had been cancelled by the Committee of the Royal Liverpool Philharmonic Society in exception to the dedication.

SINFONIA CONTRA TIMORE was first known as the composer's 4th Symphony, but is now the earliest acknowledged by him for public performance."

ON BERTRAND RUSSELL - AND A SYMPHONY

Some Personal Reflections by

Graham Whettam

I cannot exactly recall when I became aware of Bertrand Russell, although I do remember that I was reading some of his writings in the latter years of the second World War. I was about 17 years old, and the books included Sceptical Essays, In Praise of Idleness, and, I believe, The Conquest of Happiness. But nearly thirty years afterwards, it is difficult to say which of his books were the first to come into my hands.

It was at about this same time that Russell returned from the United States, as it happened bringing with him the manuscript of the History of Western Philosophy, and then his voice became very familiar through his many BBC broadcasts. It was not only his ideas which compelled attention, but his marvellous use of the English language, and the lucidity which this brought to his exposition of those ideas. My native language is an instrument which can be used with great subtlety; it has a very large vocabulary, and can be used in the expression of thoughts and arguments of an involved and complex kind without losing its natural flexibility. Russell possessed to an astonishing degree the ability to express his ideas in the simplest way: the logical beauty of what he said was enhanced by the beauty of his language. Years later, when he invited me to meet him, I was much impressed with the essential wholeness of the man; his thought and mode of expression were so much a reflection of the complete person that I could understand why he had been one of the great masters of the spoken word, and in broadcasting, where the voice alone must communicate everything.

In 1948 the BBC inaugurated the Reith Lectures, and which are intended to give an opportunity to an eminent person to develop and express his thinking on a matter of public importance. The first of these annual Reith Lecturers was Bertrand Russell, and his theme Authority And The Individual. Russell was concerned with how we could combine that degree of initiative which is individually necessary for progress with the degree of social cohesion that is necessary for survival. In Russell's view, " the problem comes down to the fact that society should strive to obtain security and justice for human beings, and, also, progress. To obtain these it is necessary to separate cultural matters from the Establishment. " Whilst I wholeheartedly accepted the force and logic of this argument, I was only aged 20 at the time of Russell's Reith Lectures. Many years were to pass before I would find this so exemplified in my own experience, and, ironically, linked closely with the name of Russell. Listening to these broadcast lectures was a profound and formative experience, and has at various times caused me to have expectations of Russell's annual Reithian successors which have not been always realized.

Early in 1948 I bought the History of Western Philosophy; I had read some philosophical books, of course, but found that this book, relating, as it does, the thinking of different philosophers to their times and social conditions, and to each other also, was of uniquely positive value for me. I remember reading and re-reading it for three months.

If, as an obvious philosophical layman, I have seemed to dwell too lengthily on Russell's writing and broadcasting, my purpose has been to show, through the benefit to my own non-musical thinking, the positive influence which he exerted, and which must have been of great benefit to men and women in many countries throughout the world.

Timore

The first music to be written of what became my ~~Fourth~~ Sinfonia Contra ~~Timore~~ was intended as the opening of a music-drama. The subject matter is not really relevant, for the project was soon abandoned (and the associations attaching to this music also). This was in about 1952. During the winter of 1956-57, when I was living in the German Black Forest, I took this introductory music, altering only some details of scoring, and made it the introduction to a two-movement symphony; in that form, and to no lasting satisfaction, the work was completed on the last day of September 1957. But this had been a period of considerable personal turmoil and difficulties for me, and this may have contributed to my later decision to start the entire work afresh. The second movement was abandoned completely, and the first part was re-written and re-thought from the end of the initial and somewhat forceful opening lento. In its present and final form, the work comprises three continuous and developing movements.

Early in 1961, two or three months after I had written my first Oboe Quartet for the Netherlands Oboe Quartet of Victor Swillens, this first movement was re-cast, partly due to the promptings of Sir Eugene Goossens, who had said that he would like some new orchestral work from me. A year previously I had dedicated my String Quartet to Goossens, who had himself been a violinist until injury to a finger obliged him to abandon string playing. In late August 1961 he told me that he had a definite outlet for a new work, and urged me to complete the symphony. The central slow movement was thereupon written in the space of a fortnight at Ingatestone in Essex.

There had been much excitement that summer caused by the the public response to demonstrations arranged in London on ' Hiroshima Day ', and organised by the

Committee of 100, foremost amongst whom had been Bertrand Russell. As is well known, the demonstrations were against the use of nuclear weapons. It would appear that the British Government of the time had visions of the benefit which a nuclear war would bring to mankind: very ably demonstrating its own foolishness, 'Authority' caused certain individuals from among the organisers of these demonstrations to appear in court. These people were each sentenced to two months in gaol, but in the cases of Bertrand and Lady Russell, the sentence was reduced to one week for medical reasons. By this time Russell had been for over ten years the holder of the Order of Merit, the highest honour which Great Britain can bestow upon its citizens, as well as a Nobel prizewinner.

There was, of course, an enormous public outcry against the imprisonment of these peaceful people, including a great demonstration in Trafalgar Square. My own response was to write to Lord Russell at Brixton gaol offering him the dedication of the symphony I was writing in the following terms:

" Dedicated to Bertrand Russell, and all other people who suffer imprisonment or other injustice for the expression of their beliefs, or the convenience of politicians and bureaucracies."

Although this dedication subsequently caused people who apparently thought of themselves as bureaucrats to act in ways which were not intended for my benefit, I have always been very glad that it stands at the head of my score, and have indeed at various times been much heartened by it.

Sinfonia Contra Timore

~~The Fourth Symphony~~ was not completed for several months more, the closing pages being finished to my great relief on May 7th 1962. In less than two weeks the symphony's dedicatee became ninety years old: in a little over a month the friend who had encouraged me to complete this score, and who had hoped to conduct the première - Eugene Goossens - was dead. He had been ill for over half a year, but had

latterly seemed to be recovering, and I believe that he did not know how near to death he was.

I remember vividly the celebration party for Russell's Ninetieth Birthday at London's Royal Festival Hall. There was music played by the London Symphony Orchestra conducted by Colin Davis, and including symphonies by Mozart and Stravinsky: messages were read from many parts of the world. Besides men and women eminent in various branches of the Sciences and the Arts, leading statesmen or governments from many countries had sent telegrams, with the notable exception of the Government of Great Britain. I think that Russell's acknowledgement of this celebration said admirably in words what those present could see vibrating through his person. After expressing his deeply-felt thanks he continued:

"I have a very simple creed; that life and joy and beauty are better than dusty death, and I think that when we listen to such music as we heard today, we must all of us feel that the capacity to produce such music, and the capacity to hear such music, is a thing worth preserving and should not be thrown away in foolish squabbles. You may say it's a simple creed, but I think everything important is simple indeed. I've found that creed sufficient, and I should think that a great many of you would also find it sufficient, or else you would hardly be here."

I remember leaving the hall suffused with the mixed feelings of joy that I had dedicated my new work to this man, and of inadequacy before the greatness of such simplicity.

Among the conductors whom I greatly admire is ^{Sir} Charles Groves, ~~until recently~~ conductor of the Royal Liverpool Philharmonic. This is among the oldest of the extant concert-giving bodies and orchestras in England, having been active since 1840. On receiving a copy of the score of my new symphony, Groves promptly reserved the premiere for Liverpool, and the date was fixed for March 7th 1964. Unfortunately, however, I was denied the pleasure of hearing my work in

the acoustically excellent Philharmonic Hall. The Committee of the Liverpool Philharmonic eventually decided that the dedication made the symphony 'unsuitable' for inclusion in its programmes, and so a symphony by a composer who was safely sailing down the River Styx was substituted. This had no dedication, and was therefore found to be appropriate for Liverpool.

Curiously, in the following season the Liverpool Philharmonic included a work of mine which is dedicated " to those who, like Benvenuto Cellini, have great love and zest for life ". I have yet to meet a man who exuded more love and zest for life than Bertrand Russell: and so, even if unintentionally, I feel that Liverpool honoured him in the end.

The symphony's première was delayed for one season, for the following year an opportunity arose with the City of Birmingham Symphony Orchestra, whose conductor was then Hugo Rignold. There was a generous allowance of rehearsal time, and the performance was indeed admirable, one of the best performed orchestral premières which fortune has given me. The symphony is by no means an easy piece to perform, and particularly on account of the rhythmic writing which demands extreme precision and confidence on the part of the conductor, and extremely disciplined playing from the orchestra, who at times must perform with great flexibility and expressiveness. There is a great contrast between the regular triple and strongly marked rhythms of the scherzo-like first movement, and the irregular and even more strongly accentuated rhythms of the central part of the slow movement and also of the finale, particularly the closing pages which surge forward with much energy. These things also contrast greatly with the quality of playing required for the long violin melody of the slow movement, or the quiet slow flute solo in the finale.

The première at Birmingham on February 25th 1965 is also memorable for me on account of the pleasure which I shared with my wife in having Bertrand and Edith Russell as our guests at the performance, and on account of the warmth of the reception which I received from the public. Most vividly I recall Russell, then aged 92, holding my arm as I took him up the stairs and along the corridor to the part of the hall where we were sitting. The love and respect in which people held him I had seen on previous occasions; but to see the people in the corridor move back and stand waiting for my companion to pass moved me deeply. It was a unanimous gesture. Earlier that day I had been asked to meet the press with Russell at his hotel. One of these gentlemen, and whom I had met on previous occasions, reminded Russell of having interviewed him at his home in North Wales, and seven years earlier, of the questions which had been put, the answers given, and asked whether Earl Russell still subscribed to those views. The ninety-two year old philosopher pointed out that his answers had in certain respects been distinctly different from what had just been alleged. Afterwards the journalist produced his shorthand notes of seven years before: Russell's memory had been impeccable.

After the première I particularly recall Earl Russell's wishing that he could have written music, and could have had such an array of musicians and instruments to make the sounds which he had written. I think that he derived much pleasure from the concerted activity and high accomplishment of the orchestra. Later, whilst we were waiting for a car to collect him, he told some delightfully witty tales, though I found his tendency to ask such things as whether I remembered some curious action of King George V in 1914 a trifle

disconcerting, for I was not brought into this world until 1927. I remember asking whether he had met many composers and Russell replied "Only Vaughan Williams: and that was in 1909."

The première of my symphony was a concert occasion, and contrary to what often happens, was not broadcast or apparently even mentioned in the appropriate BBC programmes. After the Liverpool incident, the work had been found to lack sufficient merit for broadcasting, and the BBC would not allow the work's inclusion in its programmes. My wife, quite by chance, heard a BBC radio programme in which the Birmingham concert was previewed, and called me to listen. 'Concert Calendar' dealt with the Brahms Second Piano Concerto, in which Vladimir Ashkenazy was to be the soloist, and with Richard Strauss's Don Juan, a recorded excerpt from which filled in the last two or three minutes of the programme. The preview refrained from mentioning that the concert also included a symphony which would be receiving its world-première. Curiously a gentleman called Frank Gillard, and enjoying the title of Director of Sound Broadcasting, subsequently wrote to me from the BBC explaining that those responsible for the programme had not known about the symphony. Apparently they had not noticed those sections of the press releases referring to the symphony, nor the ample coverage which had already been given to the work by both the national and regional newspapers, as well as the musical magazines. Mr Gillard's position did not seem to be as sound as his title might have implied: the Establishment, at least in the shape of our BBC, did not view the work of one individual kindly.

There was some controversy in the English newspapers, for I had claimed that my symphony had been effectively banned from broadcasting in my own country. Various distinguished people made known their concern, including two former British Ministers, Mr Edward Heath and Sir Edward Boyle, both of whom were then sitting on the Opposition front bench at Westminster. Prime Minister Wilson informed me that whilst of course no

British Government may interfere in a matter of BBC programme content - a fact sometimes not sufficiently appreciated in other countries who themselves have government-controlled radio services - one of his Ministers had written to the BBC acquainting them with the strength of my views. A year or more later, some time for face-saving having passed, it appeared that a degree of merit in the symphony had at last been perceived, for I was advised that a BBC-sponsored performance was contemplated. This period of contemplation proved to be of considerable duration, but this may have been to allow for the discovery of even more merit than had been at first suspected. After some three years the music was recorded by the New Philharmonia Orchestra conducted by the Cuban-born Alberto Bolet: the broadcast was scheduled for a date in February 1970, only two days short of the fifth anniversary of the concert première.

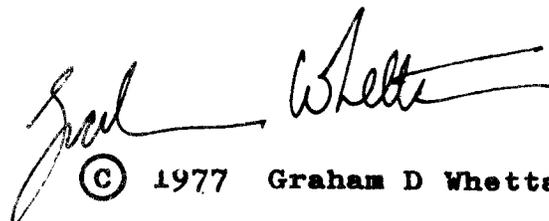
One morning, about two weeks before this broadcast, I was asked to take a telephone call from one of our leading national newspapers, THE GUARDIAN. It appeared that the BBC had sent out publicity about my symphony, and I was asked for some comments about Russell, and for some reminiscence of him at the concert première. After this call I resumed my work until lunchtime when I turned on the radio for the news. Bertrand Russell was dead.

A postscript must be added, for the forgoing is essentially the content of an article written in 1972 as the basis for an interview with me to be heard on Netherlands Radio, and preceding an eloquent performance of Sinfonia Contra Timore conducted by Hubert Soudant. His recording was subsequently transmitted in West Germany, when Soudant was a prize-winner in the Herbert von Karajan conductors' competition in Berlin, and was also heard in Britain in a BBC 'Composer's Portrait'. This had happy consequences, for the BBC then commissioned

the Royal Liverpool Philharmonic Orchestra under its conductor Sir Charles Groves to make another radio recording. The wheel had almost turned full circle: 'almost', for the circle was closed in January 1977 when my most recent symphony, Sinfonia Intrepida, was given its world première by that same orchestra and conductor in the Liverpool Philharmonic Hall.

Sinfonia Contra Timore, my 'Russell' Symphony, has not yet been performed outside of Europe, although it has been heard in that continent's Eastern half. Some time ago I was a guest in East Germany, when GDR Radio mounted a 'Produktion' by the Leipzig Radio Symphony Orchestra under the admirable Jena conductor, Günther Blumhagen. We were given this first-class orchestra for five daily sessions of four hours each - twenty hours in all to rehearse and record a twenty-seven minute work! A very high standard was intended, and was achieved, and no composer could have been happier than I was at the end of those recording sessions. It transpired that a Produktion is GDR Radio's most distinguished treatment for a musical work. The resultant tape is available to radio stations internationally, should they wish to transmit it, and if the producers are happy enough with the quality of the recording, it could be available on disc, assuming that a record company wished to issue it.

Unless its composer is at the height of a world-wide reputation, a symphony written for an orchestra of almost a hundred players may expect ^{comparatively} ~~infrequent~~ infrequent performance in its early years. There was even a time when circumstances seemed to conspire against Sinfonia Contra Timore being performed at all. But there has never been a time for me when its dedication has been less than a source of joy, and also ^{a sense} of privilege. Among my particular treasured possessions is a photograph taken an hour or so before the symphony's first performance: Bertrand Russell, my score upon his knee, was humbly asking what it all meant, and how it worked - asking with the simplicity of the creed which I have quoted.


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Alex Dely reports

7/1/77

on his participation in the interdisciplinary research group at Ghent State University, on a nuclear research seminar at CERN, and on the philosophy club he has started at Illinois Central College.

* * * * *

At the end of '75, after receiving my bachelor in philosophy at Ghent State University -- I am a native of Belgium -- I decided to visit the United States, which turned out to be so fantastic, I decided to immigrate to America.

However, in the meantime, I realized philosophy ought to become much more aware of science, and since Einstein proved $E=mc^2$, I decided to devote future efforts to the exploration of a philosophical system of "Cosmic-Humanism", the energy philosophy to which I devoted a book. This new system, based on new forms of mathematical calculus and Buckminster Fuller's general systems theory, will try to integrate all sciences and religions, and create a continuum of an evolving man. Thus far my background.

In June '76 I was invited to participate in a 6-month interdisciplinary research group effort of specialists from 9 fields: education, psychology, religion, logic, nuclear engineering, general philosophy, biology, and the physical sciences.

We worked a 6-day week of 14-hour days. In short, here are some of the results of the GSU seminar: the establishment of two new philosophy periodicals, "Philosophica Gandensia" and "Communication and Cognition," of which 12 issues have already been published: "Dimensions of Rationality", "Justification Problems concerning Science", "Metaphilosophy" 1 and 2, "Inductive Logic", and a "Theory of Legal Concepts".

We constantly progressed from abstract theoretical views to concrete applications. Analyses were worked out within our 10 committees, each chaired by an eminent scholar. Thus we started with logic, where Russell and Whitehead's "Principia Mathematica" was heavily employed, together with conflicting views by Carnap and Popper, conflict which we resolved as published in "Philosophica 6", pp.5-27, with the following conclusions:

- a) Popper's deductivism must be rejected;
- b) Carnap's C-function is a good PC function, valuable in assessing the the probability/viability of a hypothesis, but not a TC-function (Truth Function);
- c) a new function, used to determine the degree of confirmation of a hypothesis, ought to replace TC_a and TC_b . Such a new K-function we have developed.

It's obvious Russell's contributions on basics were very necessary in understanding these technicalities.

We developed a new form of Calculus (same issue, pp.75-101), a theory of legal concepts (using the "framework" concept, aiming at the legal unification of the world under law, only viable through axiomatization, however hard to understand.) Further, we analyzed the concept of structure (pp.101-137), working with horizontal and vertical dynamics and variabilities, drawing upon Chomsky.

Shifting towards scientific contributions (work on latest field developments, and interdisciplinary coordination), we then tackled more socially-oriented problems, such as the theories of Karl Marx re-evaluated (pp.137-175), ecology (contributions by Barry Commoner), science and values, science and political power, Marcusean sociology and artificial intelligence related to current U.S. DNA research. Other subjects, yet in manuscript form, will cover Marx, medical ethics, collective action, concepts of meaning, and violence as a means to social change.

Specifically related to Russell, we discussed his views on socialism as outlined in Proposed Roads to Freedom, criticized the mysticism of Russell's logic, and built upon his "religion of thought" and his concept of infinity, followed by symbolism in his analysis of matter, in physical terms (on which I concentrated later, at CERN).

Of course, this report makes our activities look like horrid scholasticism which in reality they were not.

All articles mentioned are available through me upon request.

* * * * *

In the Philosophy Club I founded at Illinois Central College, which we want to form into a Russell Chapter, we'd like to expand discussion, analysis, and synthesis of any of the problems touched upon above or others of concern, and I cordially invite all ERS members to participate by writing. Articles or comments will be published, if possible, in our monthly journal, "Essence".

The purpose of our club is to function as a "systems group", treating concepts which are internally linked or are linkable to each other and are in linkage with the "environment of life". Thus we want to develop a synthesis of terminology, method, action and thought.

Our activities will be as follows:

- 1.1 Formation of committees
- 1.2 Committee consultations
- 1.3 Publication
- 1.4 Organization of courses, conferences, etc., made available to institutions or individuals
- 1.5 Contacts with national and international organizations and invite guest speakers

Committees:

- 2.1 System terminology: compile information + publication of the most used concepts
- 2.2 Abstract models: compile information on current theories and models of mathematics and physico-chemical sciences
- 2.3 Empirical models:
 - a) The industrial system: management principles
 - b) Education: goals and methods
 - c) Health, environment, etc.
 - d) Social systems
 - e) Biological systems

Communication and Cognition:

- 3.1 Study of learning processes, such as developed in psychology and cybernetics

Executive branch

- 4.1 Establishment of a library and compilation of "systems" literature and catalogue
- 4.2 Organize courses and coordination of the other committees.

Momentarily, we have 15 full-time co-workers and 80 part-time, both at Illinois Central College and at Bradley University. These institutions offer both faculty and monetary support. I cordially invite and even urge you to participate in these programs.

* * * * *

The last few months, I've been increasingly interested in the "energy-world-situation", and have taken up the study of nuclear engineering and physics, both for their theoretical value on the origin and composition of the universe, and their practical applications. I had the occasion to remain at CERN, Europe's largest nuclear research facility, to talk to numerous physicists and participate in research on elementary particles, where I got to meet several MIT professors currently working there.

This was all summed up in a one-week symposium, where the ideas of all the greats in the field were discussed, and attempts were made to integrate them. "Quantal formalism" was one of our topics, as it was in 1926 between Heisenberg and Bohr. Bohr's distinction between object and subject has enormous philosophical implications.

The study of Schrödinger's wave mechanics theory explained his fundamental assumption that nature is comprehensible. Einstein's paradox exhorted the view that the concept of objective reality is an "a posteriori" one. Ernst Cassirer, a major influence in Europe, argued that quantum physics conforms to the principles of Dialectical Materialism and can be expressed within a neo-Kantian framework. Oppenheimer was treated, as of course was Russell with his theories on Atomism and his relation to the empiricist, Hume.

The most hotly debated subject however was, surprisingly, the issue of freedom or determinism, the former being defended by A. O. Heisenberg's supporters, the latter by Nobel Prize-winner Louis de Broglie, who has developed a new thermodynamics theory based on an earlier version of his wave dynamics of particles.

To summarize the issue at the '27 Solvay Conference, Bohr, Heisenberg, Dirac and Pauli proposed to base quantum physics on probability, opposed by de Broglie, Schrödinger and Einstein. In today's schools, the former idea is taught, the latter isn't, though both groups have compiled new data and correct mathematical theories. Thus the issue needed, and needs, to be re-evaluated, which is being done at CERN, Stanford, Chicago (Fermi Lab), and N.Y. (Brookhaven).

* * * * *

From these projects, I returned with hundreds of books, magazines, articles, and tens of note pads, enough for years of further study. Obviously this account is very random and confusing, since hundreds of ideas keep popping into my head as I write, enough to fill a column for "Russell" for years. I strongly encourage anyone interested in any of the subjects mentioned to contact me.

I have finished another book on logic (covering the triangle dispute, Russell-Carnap-Popper), one on religion and one on physics, plus numerous essays and articles. As I said, enough material to keep me busy for years.

My best greetings and wishes to all members of the Society. It's Russell's spirit, his quest for truth and justice through courage, that we must promote!

NEWSLETTER #16
November 1977

- (1) Medvedev at Berkeley November 22nd(2). BRS at APA (philosophy) December 28th (3). Next Annual Meeting (4). Directors elected (12). "BR and God" (13). Reston column (17). New name wanted for Newsletter (47). 4-Year Index (56). An asterisk in the left column indicates a request.
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COMING EVENTS

- (2) Medvedev. As mentioned previously (N115-5), Dr. Zhores A. Medvedev has accepted the BRS Science Committee's invitation to give a talk at Berkeley, on November 22nd, at 4 P.M., on radioactive contamination of the environment in the USSR. For background on Dr. Medvedev, see (58).
An informal evening meeting with Dr. Medvedev, for members and friends of the BRS, is contemplated.
Bob Davis will probably send a brief note to California members, giving further details.
Members who think they may attend should so notify Bob or Joe Neilands -- especially members outside the California area. (Bob Davis, 7025 W. Franklin #86, Hollywood, CA 90068. Professor J. B. Neilands, Dept. of Biochemistry, U. of California, Berkeley, CA 94720.)
- (3) BRS at APA. The BRS Philosophy Committee's Symposium at the meeting of The American Philosophical Association (Eastern Division) takes place the morning of December 28, 1977, at the Park-Sheraton Hotel, Washington, D.C. The Symposium is an annual event.
- (4) Next Annual Meeting will be at the Russell Archives, McMaster University, Hamilton, Ontario, May 19-20, 1978. More on this in President Bob Davis' report (6a).
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REPORTS FROM OFFICERS

- (5) Chairman Peter G. Cranford reports:

One of the hard facts of life is that the humanist movement is staggering at the moment...both here and in England. Some of this is due to a lack of money, but the primary problem has been that humanism has not been able to supply the philosophical needs heralded by the revolt of youth in the 1960's. The latest issue of "The New Humanist" documents the situation rather well in an article by Colin Campbell in Towards a Humanist Vision (May/August 77).

What this means for the rational movement is that the promotion of rationality may have to become more rational. I think the BRS is on a track which has more promise than the traditional humanistic one. Attacks on mysticism do not seem to attract adherents. There is some accumulating evidence that mysticism has a psychobiological basis and its habitat is in the right hemisphere of the brain. Before we can deal with it, we will certainly have to understand it. However we may not be able to wait on this kind of research. We may have to operate with faith that our use of Russell as a tentative model is as good as we can do at the moment. Certainly he is an inspiration to many of our members - as they have so indicated on the questionnaire we send them when they become members.

The task we originally set for ourselves: to wit "to spread his ideas" remains the same. I am convinced it is the rock upon which an applied philosophy can be built. On a personal basis I am continuing to do this in the local area. I have purchased one of Russell's films, "Russell Speaks on Happiness", and by the time this newsletter is printed I will have shown it to audiences at Fort Gordon, Georgia and at the Augusta Public Library. Don Jackanicz purchased the film for me at a price of \$130.00. I sent a contribution for the same amount to our treasurer with the provision that it be applied to the purchase. I also stipulated that the film was the property of BRS on indefinite loan to me. The film is followed by a questions and answer period. This is something others might wish to do.

. . .

Jack Pitt and I have concurred on a joint plan to establish a science of applied philosophy. In its present stage we are seeking an audience with Dr. Peter Bourne and Mrs. Carter to ask for funds for a feasibility study. The chief levers will be the philosophical vacuum in the schools and the use of some 2500 unemployed philosophers to promote the study and practice of ethical values. We envisage the use of other professions in developing the science.

As soon as we have the money, I strongly recommend that we call for volunteers to work on the matter of financing BRS. I have been accumulating sources and basic literature as to the ways in which non-profit organizations can successfully raise money. I don't think that volunteers alone can do the job. There should be some pay, plus a fair percentage of the money that is raised.

As Lee will no doubt mention, three members have already made some provision in their wills for BRS.

President Bob Davis reports:

(6a) The 1978 Annual Meeting will be held at the Russell Archives, McMaster University, Hamilton, Ontario, Canada, the 3rd weekend in May (May 19-20). I selected this date, after consulting with the Board and other members, because May is a good month for using McMaster facilities, especially the dormitory rooms for those who may wish to. This particular weekend avoids the Memorial Day weekend, and being late in May, seems to avoid some academic dating problems. Also, the 18th will be BR's 106th birthday

I hope this will be our best meeting yet. We will have all the resources of the Archives to draw on. The bulk of the membership -- from Chicago to New England -- is within reasonable driving distance. I have an offer from Lester Denonn -- editor of several of BR's books, including "The Basic Writings of Bertrand Russell" -- to give a talk, "Roaming in my Russell Library". Lester Denonn has one of the finest private collections of Russell literature in the world. I hope to have several

* speakers of this caliber at the Meeting. Any suggestions about other speakers would be welcome.

The next Newsletter will give more details about the Meeting, including available facilities. Scholars should be able to do research at this time, at the Archives, which may make them eligible for grants; at the very least, their expenses would be tax-deductible.

(6b) I would like, from time to time, to relay information on ER's views on questions of current interest that might not be generally known.

The first such issue is that of the Panama Canal, which promises to develop into a rather heated and possibly violent international controversy. ER had the following to say in the chapter, "Pros and Cons of Nationalism" (p. 130-1) in "Fact and Fiction" (1962):

Political theory at the present time has no clear principles by which to decide the delimitation between the sphere of nationalism and the sphere of internationalism. The need of hitherto unrecognized principles has been made particularly evident by the dispute about the Suez Canal. Taking the matter first in the abstract and without regard to current disputes, it is evident that mankind as a whole have an interest in keeping open the routes of commerce and that, where a general interest is involved, it is not right or just that any one nation, or even any two or three, should have exclusive control. But this is never evident to those who, at any moment, have such control. The British had control of Suez and in some degree of Gibraltar; the Americans have control of Panama. It did not occur to us that there was anything unjust in this. On the contrary, we felt ourselves so wise and good that everybody ought to rejoice in having anything so important in our hands. The view which Colonel Nasser has proclaimed is, from the standpoint of principle, the same as that which Britain formerly proclaimed: namely, that there is no injustice in having the canal managed by one power. It should be generally admitted that anything so internationally important as the Suez Canal or the Panama Canal should be under an international authority. The claim that those who happen to live on its bank should have the right to inflict enormous damage upon those who live elsewhere is one in which there is no justice. One might as well claim that two people who live opposite each other on Fifth Avenue should have the right to put a wall across the street. But there is another over-riding principle more important than the rights and wrongs of any particular dispute. It is that in a world of nuclear weapons no dispute must be settled by war except when a decision has been reached by an international authority and resistance to its decision is easily quelled. These conditions do not exist in the Suez dispute and therefore whoever threatens war as a means of deciding it is an enemy of mankind.

I find this a convincing and sane argument, and believe it unfortunate that we did not move in this direction. "Fact and Fiction" is an interesting though obscure book of essays that provides much of ER's thoughts on political questions of the 50s.

(6c)

The 2nd question is that of homosexual or "gay" rights, which is proving to be a question of interest and conflict. BR did not discuss this, to my knowledge, in any great depth. There are some unfavorable comments about BR's views on the subject vis-a-vis such people as Lytton Strachey, John Maynard Keynes, and Ludwig Wittgenstein. However, these views indicate disapproval of such things as Strachey and Keynes using their positions in the Apostles discussion club at Cambridge to woo freshmen. BR also called it "sterile" from a reproductive point of view; which scarcely seems a controversial opinion. The direct comments by BR that I can find are as follows:

Dear Bertrand Russell (p. 120): "My attitude toward homosexuality is that it should be regarded no differently from heterosexual relations — it is a matter only for the people immediately concerned..."

A June 1954 Letter to the Editor of The Twentieth Century: "Sir, I wish to express my very complete agreement with the letter from Mr. Bernard Wall published by you in May 1954. I do not think that making homosexuality a crime serves any purpose except to relieve the vindictive feelings of people who have failed to understand the right principles of the criminal law. Homosexuality of adults with mutual consent is a private matter in which society has no legitimate interest. There is no better reason for punishing it than for punishing extra-marital heterosexual intercourse. Most continental countries recognize this, and I earnestly hope that the English law may before long become equally humane"

The pamphlet, A Meeting in Honour of Bertrand Russell 1872-1970, which relates the events of a memorial for BR, contains the information that the minister heading the Homosexual Law Reform Society was on the dais, and that BR had been "a member of the Honorary Committee of the HLRS and a consistent supporter in his writings and in many other ways." I have written this minister for information on this aspect of BR's work, but have not yet received a reply.

(6d)

On a different subject, I would like to refer you to Carl Sagan's new book, The Dragons of Eden, concerning the evolution of intelligence. He quotes BR as stating, with regard to the development of polymaths, that "the development of such gifted individuals required a childhood period in which there was little or no pressure for conformity, a time in which the child could develop and pursue his or her own interests no matter how unusual or bizarre. Because of the strong pressures for social conformity both by the government and by peer groups in the United States — and even more so in the Soviet Union, Japan, and the People's Republic of China — I think that such countries are producing proportionately fewer polymaths."

(6e)

As acting head of the Universal Human Rights Committee, I am including a copy of the Helsinki accords. These accords are the focal point of much of the rights struggle in the Eastern European nations. The accords call for their wide dissemination by the signatories. Russia, interestingly enough has a better record in this matter than most of the West, since they ran them in full in Pravda. The U.S. in particular has been remiss in this. At any rate, this is a partial correction, and I hope you find the pamphlet of some interest and importance.

REPORTS FROM COMMITTEES

- (7) Library Committee (Don Jackanicz, Chairperson):
See (39,40).
- Membership Committee (Lee Eisler Chairperson, Beverly Smith, Co-Chairperson)
- (8a) Advertising. The recent ads in "Atlas" have produced inquiries and members; we expect to use "Atlas" in 1978. We will probably drop "Human Behavior". We are testing ads in "The Nation".
- (8b) Welcome Packet. For the benefit of members who joined long ago, and for the record, here is what today's Welcome Packet -- which is sent to new members when they enroll -- contains: (1) Letter of Welcome (R5 9/77), (2) the Russell book-list by Blackwell, (3) the 1975 Report on Courses on ER, (4) the BRS Bylaws, (5) the BRS Directors' Bylaws, (6) the BRS Questionnaire, and (7) BRS Newsletters of the current year (if none yet issued this year, then last year's.)
- (8c) Membership analysis and statistics: see (27,28).
- (9) Philosophers' Committee (Edwin E. Hopkins, Chairperson):
Everything is set for the BRS/APA meeting in Washington, D.C. on 12/28/77. We reproduce the Program (55) and abstracts of the papers (53,54).
Next year's meeting (December 1978) will be in Philadelphia. I have already sent a call for papers to The Journal of Philosophy, Philosophy and Phenomenological Research, The Review of Metaphysics, Russell, The Southern Journal of Philosophy, and The American Philosophical Association.
- (10) Universal Human Rights Committee (Bob Davis, Acting Chairperson):
We are distributing, with this Newsletter, a 28-page "Bulletin Reprint" from The Department of State, titled, "Conference on Security in Europe: Final Act, Helsinki, 1975," referred to in (6e) as the "Helsinki accords". Section VII on Page 3 is headed: "Respect for human rights and fundamental freedoms, including the freedoms of thought, conscience, religion or belief."
-
- PROMOTING BR AND THE BRS
- (11) Library movie. PETER CRANFORD arranged to show the film, "Bertrand Russell Discusses Happiness," at the Augusta Library. "About 80 people attended. There was much discussion of the film, of BR himself and of the happiness problem. A successful event," says Peter.

THE MEMBERS VOTE

- (12) Directors elected. The ERS was caught in a bind in this election. We wanted all 6 Candidates to be Directors, but our Bylaws permitted only 5. (The Bylaws limit us to a maximum of 15 Directors, and we already had 10.) The Bylaws can be amended; that requires a vote of the membership. We will propose amending the Bylaws, to increase the maximum from 15 to perhaps 30, at the next Annual Meeting (May 1978). If the amendment carries, then by the time of the next election (August 1978), it will no longer be necessary for the ERS to deprive itself of the services of good people because of Bylaw restrictions.
- The following were elected by mail ballot, for 3-year terms starting 1/1/78: ED HOPKINS, DON JACKANICZ, JACK PITT, WARREN SMITH, KATE TAIT.
- As for "voter turnout", it was — in a word — miserable. 89% of the members did not vote. That's even worse than last year's poor showing of 83%. What can we do to get more members to vote? We'd welcome your
- * ideas on this.
-

ABOUT BERTRAND RUSSELL

- (13) "Bertrand Russell and God: A Memoir" is the title of a short article by Leo Rosten, for Saturday Review/World several years ago (2/23/74). We reproduce it (52).
- (Thank you, Rosemarie Lev.)
- (14) "Six Men" by Alistair Cooke (Knopf, New York, 1977) devotes one of its six sections — 26 pages — to BR. Cooke, though not without admiration for BR, seems not to really like him, and writes about him in a belittling way. It is a well-written piece, interesting all the way, and an antidote for Russell-idolatry.
- (15) Favorite song.
- "...I am 14 years old...One of my hobbies is collecting the names of the favorite songs of famous people..."
- "Thank you very much for your letter. My favorite song is 'Sweet Molly Malone', who sings of the streets of London."

Dear Bertrand Russell, ed. Feinberg & Kasrils,
Houghton Mifflin, Boston, 1969, p. 140

Here are the words:

In Dublin's fair city, where the girls are so pretty,
'Twas there that I first met sweet Molly Malone.
She wheeled her wheel barrow through the streets broad and narrow
Cryin' "Cockles and Mussels alive, alive-o!"

She was a fishmonger, but sure 'twas no wonder,
 For so were her mother and father before,
 And they each pushed their wheel barrow
 through the streets broad and narrow
 Cryin' "Cockles and Mussels alive, alive-o!"

She died of a "faver", and no one could save her,
 And there was the end of sweet Molly Malone;
 Her ghost wheels her barrow through streets broad and narrow
 Cryin' "Cockles and Mussels alive, alive-o!"

Folksinger's Wordbook

Oak Publications, New York, 1973

(Thank you, Bob Davis.)

ER'S INFLUENCE

(16)

Testimonial. Occasionally when new members enroll, they tell us about their feelings of indebtedness to ER. Here is a recent instance, one we find particularly interesting:

I well remember May 18, 1972 — Russell's one hundredth birthday. He was no longer around to receive a card, so I ordered a chocolate cake bearing the inscription, "Happy 100th Russell". My family and friends and I ate it, drank some wine, swapped some stories, and had a jolly good time.

Bertrand Russell was the first thinker of any weight I encountered. I was about 13, if memory serves me, when I learned of him through his autobiography. I was led, of course, on to his other writings. Thanks to their moral force, clarity, energy and breadth, Russell's books awakened me to the big wide world, and now I too am interested in just about everything. I don't suppose I've thought about him for more than 10 minutes in the last couple of years, apart from reading Clark's biography, because my mind has been on a million other things; but it is to Russell that I owe my enthusiasm for learning and for using knowledge toward a worthwhile end. I am now a student of microbiology. If the human race some day allows me to serve it, that will be the climax of a journey stretching back to when I discovered Bertrand Russell.

I was very pleased, then, to learn of your Society. For Russell — for his brilliance and courage, for his force and clarity, for his breadth and curiosity; above all, for his ability to think and act — I have nothing but blissful affection.

Sincerely yours,
 Greg Beaulieu

ER QUOTED

(17) This is James Reston's column in The New York Times of 8/12/77:

Silly Season Samples

WASHINGTON, Aug. 11—"I venture to propose for the reader's favorable consideration," Bertrand Russell once wrote, "a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: That it is undesirable to believe a proposition when there is no ground whatsoever for supposing it true."

We fished this out of an old Silly Season file the other day when Chicago began talking about a World Series between the Cubs and the White Sox, and finally decided to reprint it after reading some recent hot-weather stunners.

- Beame insists New York Will Balance Budget.
- Carter Says Welfare Plan Will End Corruption.
- Brezhnev Backs Human Rights.
- Lance Says Everything Okay.
- Republicans Seek Liberal Candidates.

Now, there is no evidence whatever for supposing that all these things are true. You might as well announce that "Boys Don't Like Pretty Girls,"

but for some quirky human reason, the Russell Doctrine and others like it never seem to gain much ground.

Take the case of the Chief Justice of the United States, Warren Burger. He is, presumably, no admirer of Lord Russell, whose views on sex were somewhat advanced and on pacifism somewhat retarded, but Mr. Justice Burger came up a while ago with an equally radical proposal. This was: That it is undesirable for the President or the Congress to propose new laws without providing enough judges to administer those laws.

His judicial judgment, put forward with the utmost courtesy, was that if the White House and the Congress insisted that industry submit to "impact statements" (a fancy phrase for considering what you were doing), maybe the Executive and Legislative branches should do the same. This produced quite a hiccup here and was regarded as the silliest suggestion since Barry Goldwater proposed that the country get up enough scratch to pay its bills.

For example, the President has just proposed to legalize the millions of illegal aliens in this country, with full social benefits including welfare payments for those who have been here since 1970. But he made no provision for the cost or "impact" of these people and their families on the budgets of New York or Los Angeles.

Or consider Secretary of State Vance's recent trip to the Middle East. He knew before he left that the Israelis would say "No to the P.L.O."—they have been saying it in italic Caps for months—but he's now saying before flying off to China that the problems of territory and representation in the Middle East should be left to the foreign ministers, whose power is even less visible than their names.

The defiance of the Russell Doctrine of rational skepticism is not to be explained by the excessive summer heat or by any other kind of monopoly of national pride. As Russell says, nationalism is an extreme example of passionate belief in narrow and doubtful political beliefs and illusions.

For example, there is "no ground whatever" for supposing that Mexico can go on doubling its population and

unemployment every generation and exporting its talented but workless people to the United States without provoking a really serious crisis in United States-Mexican relations within the new few years.

Or that René Lévesque can separate Quebec from Canada without risking the dismemberment of that great country and disrupting the friendly and essential economic and military relations of North America. But these things are happening without regard to Russell's Doctrine that "it is undesirable to believe a proposition when there is no ground whatever for supposing it true."

"The skepticism I advocate," Russell said, "amounts only to this: (1) that when the experts are agreed, the opposite opinion cannot be held to be certain; (2) that when they are not agreed, no opinion can be regarded as certain by non-experts; and (3) that when they all hold that no sufficient grounds for a positive opinion exist, the ordinary man would do well to suspend his judgment."

Russell suggested that while these propositions may seem mild, yet, if accepted, they would absolutely revolutionize human life. "I am also aware," he said, "that [they] would diminish the incomes of clairvoyants, bookmakers, bishops [he should have added columnists] and others who live on the irrational hopes of those who have done nothing to deserve good fortune here or hereafter."

Even so, he stuck to the moral of his fable:

"IT IS UNDESIRABLE TO BELIEVE A PROPOSITION WHEN THERE IS NO GROUND FOR SUPPOSING IT TRUE."

* What is the source of Reston's quotation?

- (18) "Monogamous mammals are hard to find" is the opening sentence of an article by M. G. Riegel, in Science News (Vol. 112, 7/30/77, p. 76), titled "Monogamous Mammals". The 3-page article closes with a BR quote from Marriage and Morals: "Uninhibited civilized people, whether men or women, are generally polygamous in their instincts."

(Thank you, HERB VOGT.)

- (19) BR quoted and rebuked.

"This [Chinese] faculty of organizing small islands of happiness, even in seas of the direst hardship, has always roused the wondering admiration of foreign observers. Bertrand Russell, who visited China in 1920, noted this feature and earned a stinging retort from Lu Hsün. About an excursion near the Western Lake, in Hangchow, Russell has written: 'I remember one hot day when a party of us were crossing the hills in chairs — the way was rough and very steep, and work for the coolies very severe. At the highest point of our journey, we stopped for ten minutes to let the men rest. Instantly they all sat in a row, brought out their pipes, and began to laugh among themselves as if they had not a care in the world.'

"To this Lu Hsün replied tartly, and his answer, like everything he wrote, is singularly apt today: 'As for Russell, who praises the Chinese after seeing smiling porters at the Western Lake, I do not know exactly what he is driving at. I do know one thing: if the porters had been able not to smile at those whom they carried, China would have long since been out of its present rut.'"

All the above comes from "Chinese Shadows: Bureaucracy, Happiness, History," by Simon Leys, in "The New York Review of Books" (6/9/77), p. 23. The Russell quote is from "The Problem of China" (London, 1926). The Lu Hsün quote is from "Lu Hsün ch'üan-chi" (Peking, 1963) p. 316.

ASSESSMENTS OF BR

- (20) Alden Whitman, chief obituary writer for "The New York Times," 1964-1976 writes:

Of those now safely dead, I can pick out a dozen for whom it was a pleasure to say a final word:... Bertrand Russell, because he dared to envision a better, more rational humanity..."

For the rest of Whitman's dozen, see "11 Years on the Death Watch" by Alden Whitman, in "More, The Media Magazine" (September 1977).

(Thank you, DON JACKANICZ.)

NEWS ABOUT MEMBERS

- (21) Peter Cranford wrote this Letter to the Editor, which "The Atlanta Constitution" published on 8/25/77:

I should like to comment on Billy Carter's statement ascribed to his mother that he is smarter than his brother, Jimmy.

It may well be that he is right in the sense that he might perform better on an I.Q. test or that he would be superior in an exchange of repartee, or that he would be shrewder in a business deal. Regardless of such activities, he would not necessarily be smarter in the real sense.

One of the "smartest" people I knew was an alcoholic, gradually destroying his brain jigger by jigger and then did it completely by killing both his wife and himself.

When I was chief clinical psychologist at Georgia State Hospital some 25 years ago, I got together about 15 people to assist me on a research project. Most of them had I.Q.'s of 120 to 154. They were all patients.

The truth of the matter is that intelligence measured by "smartness" is of very little value. Real intelligence is judgment embodied in useful knowledge, a good set of emotions, habits of diligence, a reasonable dedication to altruism, and a minimum of self-destructiveness.

It's clearly apparent that if we accept this latter concept of intelligence, which most psychologists agree upon, there is no way that Billy can compare himself with Jimmy. Perhaps he can some day if he can manage to repeat the birth process.

- (22) Albert Ellis. See (35).

- (23) Peter Houchin, our member in Edinburgh, a specialist in 18th Century English literature, locates and sells 18th Century books of scholarly interest. Bob Davis has asked Peter to find items related to the Russell family. Two of these have appeared in the Newsletter: the cause of death of the Earl of Bedford's wife (N114-35), and the strange case of Elizabeth Russell, in this issue (41). Bob writes:

He has just sent me a first edition of "The Life of William Lord Russell" (the Russell beheaded by Charles II in 1683) by Lord John Russell (BR's grandfather). He has also sent "Letters of Lady Rachel Russell" — the widow of William. He has another edition of Lady Rachel, the 6th, in 8 volumes, 3 engravings, in calf leather, published in 1801. Cost £ 16 (\$28). There is a first edition (1784) of plays by William Hayley, calf and marbled board, that includes a play about William Russell, "Lord Russell: A Tragedy", Price £38 (\$66.50). Anyone interested should mail me a check made out to Octodecimo Books. (Bob Davis, 7025 W. Franklin #86, Hollywood, CA 90068.)

- (24) Corliss Lamont wrote this Letter to the Editor, which The New York Times published on 8/7/77:

The Times has rendered an important service by exposing the close and improper ties between the American Civil Liberties Union and the Federal Bureau of Investigation. As a member of the board of directors of the A.C.L.U. I myself was caught in this web of intrigue because officers of the organization were worried about the absurd rumor that I was

a member of the Communist Party.

So it was that in the early 1950's Patrick Malin, then executive director of the A.C. L. U., reported to a full meeting of the board: "I was down in Washington a few days ago and dropped in on J. Edgar Hoover at the F.B.I. I asked him whether Corliss Lamont was a member of the Communist Party, and he said, 'No'." I protested Mr. Malin's little interview as clearly violating the A.C.L.U.'s principle of functioning on an entirely independent political basis. But no other member of the board present raised the slightest objection.

(25) NEW MEMBERS

We are very pleased to welcome these new members:

Raymond C. Bailey/931 Thermal Drive/Coquitlan, B.C./Canada V3J 6R7
 Greg Beaulieu/14-16 Street, N.W./Calgary, Alberta/Canada T2N 2B8
 Frank Bisk/2940 Mott Avenue/Far Rockaway, NY 11691
 Jim Borachef/Box 83/Geraldton, Ontario/Canada
 Robert Canterbury/415 Verlinden Avenue/Lansing, MI 48915

Leonard Cleavelin/6540 Hancock Avenue/St. Louis, MO 63139
 Crockett L. Grabbe/116-81 Ca. Tech/Pasadena, CA 91125
 Deborah Alexis Jop/52 Reservation Street/Buffalo, NY 14207
 Kenneth Korbin/ 1 Charles Street/New York, NY 10014
 Rosemarie Lev/1453 N. Angelus Avenue/Los Angeles, CA 90026

Sarah A. Levy/9203 Glover Lane/Louisville, KY 40222
 Frank V. Page/19755 Henry Road/Fairview Park, OH 44126
 Curt B. Park/3508 V Street/Omaha, NE 68107
 Janet Farrell Smith/ Dept. of Philosophy/U. of Mass./Harbor Campus/Boston, MA 02125
 Stephen A. Wilkus/Coordinated Science Lab/College of Engineering/ U. of Illinois,
 Urbana, IL 61801

(26) ADDRESS CHANGES

John A. Butler/Box 1446/ Unity, Sask/Canada ??? 410
 Eric Carleen/300 Kendrick Road #410/Rochester, NY 14620
 George Carter/Engineering and Public Policy/Carnegie-Mellon U./Pittsburgh, PA 15213
 Frances Le T. Dimitt/23014 Quail Shute/Spring, TX 77379
 Barry Goldman/16260 Fairfax/Southfield, MI 48075

Walter A. Goodpaster/12207 Rock Oak Place/Woodlands, TX 77380
 John LaGreca/Box 310320, Johnston Hall/U. of Guelph/Guelph, Ont./Canada N1G 2W1
 Arlyn Kravig/11137 Hatteras Street/ N. Hollywood, CA 91601
 Daniel T. McDonald III/ PO Box 1029/ Laurinburg, NC 28352
 William B. Paxton/1322 W. Eddy Street #2/Chicago, IL 60657

Cynde Stoll/460 Highway 332, #227/Lake Jackson, TX 77566
 Fan Yew Teng/c/o Flat 3/36 Leinster Square/ London W2 4NQ/United Kingdom
 William L. Webber, #37G/311 S. LaSalle Street/Durham, NC 27705

MEMBERSHIP ANALYSIS AND STATISTICS

- (27) 2 out of 3 return Questionnaires. Of the 44 new members who enrolled during the first 9 months of 1977, 29 — 2 out of 3 — have returned the BRS Questionnaire. We would like to improve this statistic, since we find the Questionnaire quite useful. If you have never sent us your * Questionnaire, please consider doing so. If you can't locate your Questionnaire, Bev Smith will send you another. Her address: 74 Montaine Park, Rochester, NY 14617.
- (28) Some membership statistics. There were 172 members of the BRS on 10/15/77 (not including honorary members). 143 (83%) were male, 29 (17%) were female. 56 (33%) were students. 24 (14%) were on the staffs of colleges and university.

Here it is, in another form:

	<u>non-academic</u>	<u>academic</u>	<u>students</u>	<u>totals</u>
Male	75	21	47	143 (83%)
Female	17	3	9	29 (17%)
	92 (53%)	24 (14%)	56 (33%)	172 (100%)

There are, incidentally, 4 husband-and-wife couples.

BULLETIN BOARD

- (29) First editions to swap. "I have been an avid reader of Russell's works for the past 15 years and have recently begun collecting his books in first editions," writes THOMAS STANLEY. "I wonder if any members would be interested in swapping duplicates." His address: Box 336, Hartford, VT 05047.
-

FOR SALE

- (30) BRS stationery for members? Across the top of "official" BRS stationery, used by officers and chairmen, is a BR quotation. One member liked it so much that he wanted it on the stationery he uses.
 If a sufficient number of members are interested, we will print stationery for members' use. This is what it would say:

Across the top of the page, the quotation:

"The good life is one inspired by love and guided by knowledge."*
Bertrand Russell

At the bottom of the page:

*Motto of The Bertrand Russell Society, Inc.

The rest of the page — white, 8½ x 11 — would be blank. Paper quality: average.

If interested, send your check for \$3 for 100 sheets to the Newsletter. If enough members are interested, we will print; otherwise we will return your check. The price includes postage (about \$1).

(31) Spokesman Books. For titles and prices, see NL15-27.

(32) "The Tamarisk Tree" by Dora Russell. Good book, good buy. See NL14-31.

(33) 18th Century books from Peter Houchin. See (23).

CORRECTIONS

(34) The Terkel interview (NL15-12,44): the corrected year is 1962.

RECOMMENDED READING

(35) "Exuberance: A Philosophy of Happiness" by Paul Kurtz (Editor-in-Chief of "The Humanist") is reviewed by ALBERT ELLIS in "The Humanist" (September/October 1977). He ends his review with these words: "Most philosophers have had surprisingly little to say about the philosophy of happiness. But Kurtz, like John Dewey and Bertrand Russell, has a great deal to say in this connection — practically all of it well worth reading."

(36a) Encyclopedia Britannica, 14th Edition (1930) has a good write-up of BR, according to Lee Eisler

(36b) "Bertrand Russell Speaks His Mind". Lee Eisler recommends it as a good introduction to BR for beginners

BOOKS IN WORK

(37) Dora Russell has finished writing her latest book "and already I feel I must revise it!

"I was grateful to Joy Corbett for her remarks about the school (NL13-23), and to the ERS for printing them. I am quoting the part about freedom, in the last chapter of my book, duly acknowledged to the ERS Newsletter. ...she said just what was important to say about freedom and what I said happened in the school."

OBITUARY

(38) Rupert Crawshay-Williams, author of "Russell Remembered", as reported in "The Daily Mail" (England), 6/16/77:

Author Rupert Crawshay-Williams carried a solemn secret with him on his last routine journey to the village shops.

To the neighbors and friends he stopped to chat to, everything about the tall distinguished philosopher appeared normal.

But in his mind, he was turning over the final details of his death and that of his beloved wife, Elizabeth, desperately ill with an incurable paralyzing disease.

That night the devoted couple swallowed sleeping pills and lay in each other's arms reading a shared book and waiting for death.

...
Last night, the author's sister, Lady Greenwood, revealed that the couple who couldn't face life without each other had long planned to die together.

Lady Greenwood, wife of Anthony Greenwood, the former Labour Cabinet Minister, made a life peer in 1970, said: "I think it was a beautiful thing to do.

"They had been married 45 years and adored each other. Only three weeks ago my brother told friends he could not live without her."

She added: "We often talked about death and going together. I used to ask Rupert if he would have the courage when the time came. Elizabeth used to join in the conversations..."

...
He was a close personal friend of the late philosopher and nuclear disarmament campaigner, Bertrand Russell.

Lord Russell had a mansion only 100 yards away from Mr. Crawshay-Williams' cottage, and in 1970 the author published a book on his reminiscences of his friend, titled "Russell Remembered."

...
Mr. Crawshay-Williams was closely linked to the rationalist wing of the Humanist Movement.

Followers believe in voluntary euthanasia and in the right of individuals to decide when and where to end their own lives, as long as others are not hurt.

...
(Thank you, JOHN SUTCLIFFE.)

THE BRS LIBRARY

(39) Don Jackanicz, Chairperson of the Library Committee, reports:

As the second anniversary of its creation approaches, it can be said that the BRS Library is fulfilling its promise. Of course much more can be done and, hopefully, will be done. But, over this short time, the Library's development does appear to have been sound.

The resource of a growing collection of diverse materials is available to members. A book sales program has been begun. With the Library's films (recently circulating in Colombia, Georgia, and California) numerous viewers have been introduced to Russell. Inquiries of non-members have been answered. All of this makes membership in the BRS more worthwhile and helps to broaden public awareness of Russell and the BRS. For members, though, there is another benefit being realized: not only can one borrow, one can contribute to the Library. While some are more active than others in BRS activities, every member can consider making a book or some other item available to others or donating an amount of money, large or small, for the purchase of rather expensive materials, especially films. If you are uncertain how to become involved in the BRS, one suggestion is to remember the Library.

Individuals contributing materials and money to the Library during this last quarter are heartily thanked. Again, all members are encouraged to use the collection whenever desired. And, as some members have done, all are invited to order publications at a discount. By buying these materials, one both obtains a quality item at substantial savings and aids the BRS Treasury.

In the last Newsletter I promised to prepare an article to accompany this report on the phonograph records of Russell. My research has progressed slowly, and I regret that the article is not yet completed.

Lastly, I would like to thank the many members who have corresponded with me about Library business. Such letters are always welcome and a source of great interest.

(40)

Recent Library acquisitions:

(Previous acquisitions have been listed in NL13-48 and NL15-33. Here are the latest. Donor's name appears at the end.)

59. Bertrand Russell Discusses the Role of the Individual (film).
Peter Cranford.
 60. The Tamarisk Tree: My Quest for Liberty and Love by Dora Russell.
Ken Korbin.
 61. Reader's Index to the Subjects Dealt with in Bertrand Russell's Books, by Tsutomu Makino. In English. Author.
 62. "Naturalistic Humanism", chapter from Voice in the Wilderness by Corliss Lamont. Bob Davis.
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ODDITIES

(41)

Elizabeth Russell anecdote. The following comes from "The Eccentric Mirror" by G. H. Wilson (London, 1813), Volume I:

ELIZABETH RUSSEL

Under this name the reader will undoubtedly expect to find recorded the adventures of a female, but in this he will find himself totally mistaken. The extraordinary person, some particulars of whom are here collected, passed during a long life for a woman, and was not discovered before his decease to belong to the other sex. In the following account it will be necessary, in order to avoid confusion among the relative pronouns, to make constant use of the masculine gender, however oddly it may be sometimes combined.

The various adventures of Russel's life, had they been collected by a contemporary, would have formed a volume as entertaining as those of the celebrated Bampfylde Moore Carew, whom he accompanied in many of his rambles, and from whom probably he first took the hint of disguising his sex to answer some temporary purpose.

It appears from the register of the parish of Streatham, that John Russel (a younger branch of the Bedford family) had three daughters and two sons: William born in 1668, and Thomas born in 1672. There is little doubt therefore that the person here recorded is one of the two, and that when he assumed the female dress, he assumed also the name of his sister Elizabeth, who died in her infancy; under this name in the year 1770, he applied for a certificate of his baptism. He attached himself at an early period of life to the gypsies, and being of a rambling disposition, visited most parts of the continent as a stroller or vagabond; when advanced in years he settled at Chipsted in Kent, where he kept a large shop. Sometimes he travelled the country with goods in the character of a married woman, having changed his maiden name for that of his husband, who carried the pack, and to his death he was his reputed widow, being known by the familiar appellation of Bet Page. In the course of his travels he attached himself much to itinerant physicians, learned their nostrums, and practiced their arts. His long experience gained him the character of a doctress, to which profession he added that of astrologer, and practiced both with great profit; yet such was his extravagance that he died worth six shillings only. It was a common custom with him to spend whatever he had in his pocket at an alehouse, where he usually treated his companions. About twelve months before his death he came to reside at his native place, Streatham. His extraordinary age procured him the notice of the most respectable families in the neighborhood, particularly that of Mr. Thrale, in whose kitchen he was frequently entertained. Dr. Johnson, who found him a shrewd sensible

person with a good memory, was very fond of conversing with him. His faculties indeed were so little impaired by age, that a few day's before he died he had planned another ramble, in which his landlord's son was to have accompanied him. His death was very sudden: the surprise of the neighbours may well be imagined, upon finding that the person who, as long as the memory of any person then living could reach, had been always esteemed and reputed to be a woman, was discovered to be a man; and the wonder was the greater, as he had lived much among women, and had frequently been his landlady's bedfellow when an unexpected visitor came to the house.

Among other precautions to prevent the discovery of his sex, he constantly wore a cloth tied under his chin. As his neighbors not having the penetration of Sir Hugh Evans, who spied Falstaff's beard through his muffler, the motive was unsuspected. After his death a large pair of nippers was found in his pocket, with which, it is supposed, he endeavoured to remove by degrees all tokens of manhood from his face. It may be observed, that supposing him to be the younger son of John Russel, he would have been 100 years of age: if we suppose him to have been the elder, his age would have been 104. He himself used to aver that he was 108. He had a mixture of the habits and employments of both sexes; for though he would drink hard with men, whose company indeed he chiefly affected, yet he was an excellent sempstress, and celebrated for making a good shirt. There was a wildness and eccentricity in his general conduct, which frequently bordered on insanity; and at least we may fairly conclude, to use a favourite expression of Anthony Wood, the Oxford Biographer, that he had a 'rambling head, and a crazy pate'.

The following is an extract from the parish register at Streatham, relative to this singular character:

'——— Russell, buried April 14, 1772. N.B. This person was always known under the guise and habit of a woman, and answered to the name of Elizabeth, as registered in this parish, Nov. 21, 1669, but at death proved to be a man.'

(Thank you, PETER HOUGHIN and BOB DAVIS)

FINANCES/CONTRIBUTIONS

(42) **Contributors.** We thank the following members for their recent contributions: **UNA CORBETT, HARRY RUJA, BEVERLY SMITH, CYNDE STOLL.**

(43) **2 films to go.** The ERS Library now owns 5 of the 7 available ER films. The 2 remaining films cost \$135 each plus delivery charges. **DON JACKANICZ**, Chairperson of the ERS Library, would be happy to receive contributions from members, to enable the Library to make its film collection complete. Send any amount — large or small — to Dan Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641.

(44) If you are leaving money to the ERS in your will, by means of a codicil (NLL5-38) or otherwise, please write a letter to the ERS Secretary saying you have done so. (Dr. Jack Pitt, ERS Secretary, Dept. of Philosophy, California State University, Fresno, CA 93740.) This does not commit you and leaves you free to eliminate the ERS from your will, should you wish to at some future time. It merely informs the ERS, and may encourage other members to do the same thing. Your name will be kept confidential; we will merely put the following kind of item in the Newsletter:

To date, 3 ERS members have included the ERS in their wills.

That statement is not hypothetical; it states a fact.

INVITATIONS TO CORRESPOND

(45) Alex Dely invites letters from ERS members, on any of the topics mentioned in "Alex Dely reports", the 3-page supplement that was distributed with NLL5.

(46) James Kuzmak has an ambitious project in work, in which he would like to interest ERS members. Here are excerpts from his prospectus:

...the systems and habits that have served man up to this point are now obsolete and drastically out of phase with the current world situation brought about by Western science and technology.

Worldwide authoritarianism would be an unthinkable step backward; however that seems to be the current trend.

...the production of arms brings about conditions for their use, via economic and political instability. Bertrand Russell seems to have intuited the connection when he wrote...(A quote follows from "Common Sense and Nuclear Warfare.")

Our political and social problems are very complex, but the lack of thoughtful communication and the ignorance of its importance is our problem in its most basic and unadulterated form.

CORTEX is the acronym for Common Organ for Rational Thought Export, a global project.

CORTEX has been founded on 6 premises, 2 of which are:

Never in the history of the world have there been so many intelligent human beings capable of rational thought and aware of the planet as a whole — problem-solvers on a large scale.

There is little outlet for this problem-solving capacity.

* * * * *

By mid 1980 CORTEX will publish a report resulting from a dialog between editors and participants from around the world.

We believe that the most accurate information and successful ideas concerning social progress must come not from governments and "expert" consultants but from people, wherever they are, whatever their occupations (our underlining).

The final report will grow out of a series of questionnaires... the long-range methodology of the project being based on the Delphi Technique, a method developed by the Rand Corporation as a forecasting technique.

CORTEX requests a \$25 contribution to cover the costs of the 2-year participation.

He would like suggestions for the questionnaire. What questions should be asked?

We suggest you write for the 7-page prospectus (with diagrams), to get a more complete picture of the project. Write James Kuzmak, 24 Collingswood Road, New City 10956.

NEWSLETTER MATTERS

(47)

New name wanted for the Newsletter. Most newsletters consist of just a few pages. The BRS Newsletter is heftier than most, and a name other than "Newsletter" might be preferable. Here are 2 possible new names:

THE RUSSELL SOCIETY QUARTERLY
RUSSELL SOCIETY NEWS

Do you like either of them?

Can you suggest any others? Avoid using the word, "journal", which is used by "Russell: the Journal of The Bertrand Russell Archives."

* We'd appreciate your comments and suggestions.

(48)

Dates of Newsletters during the past 4 years. During 1974, the schedule was random. Starting in 1975 (NL5), and ever since, the Newsletter has been issued at 3-month intervals. Starting in mid-1976 (NLI1), the issue dates were moved back one month (the July issue was moved to August), in order to include the Treasurer's Report for the latest quarter with a minimum of delay. Here are the dates of all Newsletters up to now:

<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1977</u>
NL1 Mar	NL5 Jan	NL9 Jan	NLI3 Feb
NL2 May	NL6 Apr	NLI0 Apr	NLI4 May
NL3 Sep	NL7 Jul	NLI1 Aug	NLI5 Aug
NL4 Nov	NL8 Oct	NLI2 Nov	NLI6 Nov

(49)

Trivia. We believe the Newsletter provides a fair amount of worthwhile material. Occasionally it also contains trivia -- something not (or barely) relevant to the BRS or its aims; but possibly amusing. We like to think our members can tolerate bits of trivia from time to time. We're sure they spotted the two bits in the last issue.

MISC.

(50)

Oops! One of those things that publishers hope will never happen happened. In some copies of the first edition of "The Life of Bertrand Russell" by Ronald W. Clark, Page 107 is all wrong; it duplicates the text of Page 166; the text intended for Page 107 is missing. When we wrote Knopf, the publisher, about this, they replied: "The error was discovered when the first printing was released, and was corrected at that time (the right page was tipped into the book). Unfortunately there were books that had already left the warehouse..."

At our request, Knopf has supplied copies of Page 107 (the right one), which are distributed with this Newsletter, in case you need it for your copy of Clark.

ABOUT OTHER ORGANIZATIONS

(51)

La Biennale di Venezia. President Bob Davis has sent this letter to their President, Dot. Carlo Ripa di Meana:

Dear Sir:

I have read your article in The New York Review of Books for September 15th and wish to commend you and your compatriots for the upcoming Venice Biennale. The plan to explore both the positive aspects of Eastern European culture and the political control and suppression of that same culture promises to be of great value to all. The Bertrand Russell Society applauds all such efforts at increasing human understanding and battling bureaucratic oppression.

I look forward to seeing reports on the Biennale in the Review and other periodicals.

Yours,

Robert K. Davis
President/ERS

(52)

Bertrand Russell and God: A Memoir

Confronted with the Almighty, he would ask,
"Sir, why did you not give me better evidence?"

by Leo Rosten

Whenever I run across Bertrand Russell's name, I remember several afternoons I spent with him in London, many years ago, in his home on Queen's Road.

He was very thin, frail, and skincreased, shorter than I had assumed, with a head much too large for his body, a bright-eyed elf with an aureole of white hair and a thread of a mouth that twisted—sardonic or amused, petulant or defiant—with every turn of his mood.

A pipe was never out of his hands. Whenever I asked him a question, he would fuss and fiddle with that pipe, tamping it down or reaming it, blowing into its stem to clean the passage, filling it, lighting it slowly, tapping it out, or refilling it—and then his answer would emerge, pellucid in phrasing and breathtaking in precision. Never before had I heard such a flow of epigrams or such tantalizing fugues of intelligence and irony. He used his pipe as a prop—to give him time to think, formulating his response, editing it, polishing it, rehearsing it, I suspect, before he presented it to me. The result was intoxicating.

He was rather cool in manner, I should say—perhaps because he was suspicious of my purpose: I had written to say I hoped to persuade him to write an article on agnosticism (for *Look* magazine). Almost his first words were: "I doubt that your editor will publish—in America—what I should want to say."

(One must remember how shabbily Russell had been treated by the city of New York, judged "unfit" to teach at City College and fired, despite his contract, because of his "lecherous, lustful, erotomaniac, aphrodisiac . . . writings," the complaint read.)

He asked, "What sort of article have you in mind?"

"A question-answer format. . ."

"And who," he murmured, "will put the questions?"

"I."

Pause. Puff. Smoke. "Do give me some examples."

"Are you an agnostic or an atheist?" I began.

"Agnostic, of course. . . . Atheists are like Christians: That is, both dogmatically maintain that we can know whether or not there is a God. The Christian holds that God does exist; the atheist holds that God does not. But the agnostic knows that we simply do not possess sufficient grounds either to affirm or deny the existence of a supreme being. . . . So I believe that although the existence of God is not impossible, it is improbable. Quite improbable."

"Then how do you explain the beauty and harmony of nature?" I ventured.

He cocked his head to one side like a mischievous sparrow: "I fail to see much beauty or harmony in a tapeworm. . . . Animals throughout the kingdom of 'beautiful' nature kill and prey upon each other quite without mercy. The stars in the 'harmonious' heavens explode from time to time and destroy everything in their vicinity. Beauty is entirely subjective. It can exist only in the eye—and the mind—of an observer. . . . Try another question."

"Well, do you ever—however vaguely or infrequently—fear God or God's judgment?"

Russell shrugged. "If there is, in fact, a Supreme Deity, which I doubt, I think it most unlikely that he—" a pause, an ironic grimace—"would possess so uneasy a vanity as to be offended by my views about his existence." He fixed me with a skeptical stare. "Now then, will your magazine print such scandalous comments for the God-fearing American public?" His lips corkscrewed both dubiety and disdain.

"I can assure you that we will."

"Perhaps you had better ask more questions."

"Do you deny that man has a soul?"

A moue traversed his lips. "What do you mean by 'soul'? One can't give a precise answer to an imprecise question."

"I suspect, sir, that you know what men mean when they talk about the soul."

"Mmh." He shrugged. "I suppose that 'soul' is meant to designate some non-material essence, temporarily associated with man's corporeal existence—an es-

sence, in the case of those who believe in immortality, that presumably leaves man's body to continue its existence, in one form or another, throughout all of the future. . . . I do not believe any of this, of course." He blinked. "But that should in no way lead you to think I am a materialist. I am just as doubtful about the reality of the body. . . ."

"Then do you in any way distinguish between mind and matter?"

"That," he sighed, "takes us into rather difficult problems in metaphysics. For my part, 'mind' and 'matter' are merely symbols, conveniences used in philosophical discourse."

"Don't you think that matter exists?"

"There are powerful reasons for holding that neither mind nor matter 'exist.'"

"That, I suppose, would lead you to deny that there is a hereafter."

A cloud of smoke appeared from his pipe. "I have failed to find any persuasive evidence, even—[dryly]—in the most earnest allegations of spiritualists, transmigrationists, or psychical researchers, that would lead me to take seriously the assumption that we, or vaporous parts of us, survive death. But I remain open to conviction; if respectable data ever come along, I should examine them with great care." The tone suggested that Russell was confident such data were not likely to consume much of his time in the years ahead. "You know, agnosticism totally baffles many people. . . . When I was sent to prison as a pacifist, during the First World War, the warden, after asking the conventional questions—name, birthdate, place of residence—asked what was my religion. 'I am an agnostic,' I said. The poor man—a very decent sort—looked bewildered. 'A what?' he asked. 'Agnostic,' I repeated. He said, 'Would you be so good as to spell that out, sir?' So I spelled out 'a-g-n,' and so on. When the warden read the strange word he had written, he looked up cheerfully and said, 'Well, there certainly are a great many religious sects—but I am sure they all worship the same God!' " Russell smiled; he would not elevate his amusement with a laugh.

"What about so-called miracles?" I asked. "Miraculous cures, for example?"

Russell waved a hand in benign dismissal of divin^g therapy. "My dear boy, faith certainly does heal—some people. But that scarcely proves anything 'miraculous.' Even at Lourdes, some diseases and afflictions and physical disabilities have never been cured. . . . Those pious people who do experience a mystifying cure at Lourdes would probably have been cured in another place, or by some physician, if they retained the same confidence in the powers of medicine."

"What about the miracles in the Bible?"

An expression of pain (or dismay) preceded the answer: "Even learned churchmen, if enlightened, think of the Bible as do I: not as holy revelation, but as a compilation of early history, folktales, myths—not much different from, say, the *Iliad* or the *Odyssey*. . . I dare say that Homer makes as strong a case for the gods of Greece as Moses made for the God of Israel."

After his young wife brought us tea, I asked, "What is the meaning of life to an agnostic?"

"What is the meaning of 'the meaning of life'?" he retorted. "I do not believe that life has meaning; it just happens. Individual men and women have their own goals and purposes; and nothing in agnosticism need cause them to surrender those goals or alter those purposes."

"Are many agnostics Communists? They both oppose religion. . ."

"Not at all. Communism simply opposes religions other than itself. Marxism

is a set of virulent and intolerant dogmas. Agnostics must therefore oppose it with all their energy."

I asked, "Let us suppose, sir, that after you have left this sorry vale, you actually found yourself in heaven, standing before the Throne. There, in all his glory, sat the Lord—not Lord Russell, sir: God." Russell winced. "What would you think?"

"I would think I was dreaming."

"But suppose you realized you were not? Suppose that there, before your very eyes, beyond a shadow of a doubt, was God. What would you say?"

The pixie wrinkled his nose. "I probably would ask, 'Sir, why did you not give me better evidence?'"

There is a noteworthy end to my story. After *Look* printed the article, the *New York Daily News* ran a blistering editorial to the effect that Bertrand Russell's shocking ruminations proved that there must be a merciful God: How else could one explain "the continued existence"

of so unpleasant, wicked, and muddle-headed a philosopher?

I sent Russell the editorial. His reply (which I publish by permission of his estate) is vintage irony:

Dear Mr. Rosten:

Thank you for sending me the extract from the N.Y. "Daily News."

I think the evidence for the existence of God supplied by my continued existence is strengthened by the continued existence of the N.Y. "Daily News." It and I can agree in wishing that His mercy were less infinite.

Yours sincerely,
Bertrand Russell

To my surprise, the *His* was capitalized. All else illustrates Russell's unique combination of reasoning and mockery.

I sometimes think the great agnostic could have invented the epigram whose author no one knows: "Let us thank God that there is no God." □

Editor's Note: Leo Rosten's newest book, Dear Herm, will be published soon by McGraw-Hill.

PHILOSOPHERS' CORNER, CONTINUED

(53) Abstracts of 2 papers to be presented at ERS/APA, 12/28/77:

ACQUAINTANCE AND NAMING: A RUSSELLIAN THEME IN EPISTEMOLOGY, Augustin Riska, St. John's University.

Russell's distinction between knowledge by acquaintance and knowledge by description has been recently re-examined in, often controversial, epistemological contributions. The present essay reflects upon the pertinent papers by D.F. Pears, J. Hintikka, R. Chisholm, W. Sellars, A.J. Ayer, P. Hayner, R.G. Meyers, etc., but it is primarily founded on Russell's significant formulations from his writings published between 1910 and 1918. By employing an auxiliary device of a late-Wittgensteinian language-game, I explore at first the situation in which a human subject is 'experiencing' and naming particular objects (Russell's sense-data and sensibilia), and later the subject's acquaintance with universals. The reconstruction of such situations shows that, contrary to Russell's assumptions, even the 'purest' acquaintance cannot function without knowledge by description, i.e., without stating propositions about the object of acquaintance (whatever its nature). Then the only 'descriptionless' alternative would be a kind of intuitive knowledge of such objects which is difficult to reconcile with the position held by Russell in the 1910's. Whatever the consequences, this topic retains its fundamental epistemological significance.

(54)

RUSSELL ON THE ESSENCE OF DESIRE, Raymond Frey, The University of Liverpool.

Both Anthony Kenny and David Pears are highly critical of Russell's theory of desire, and especially of his view of the essence of desire, which he regards as something shared or in common between men and animals. Both men object to Russell's behaviorism in this regard, and they each direct the same, powerful objection against it. In this paper, I argue that a Russellian behaviorism, incorporating and exploiting a distinction between needs and desires, can meet the Kenny-Pears objection.

Non-members of the BRS may obtain a copy of these abstracts by writing to Edwin Hopkins, 2819 N. Calvert Street, Baltimore, MD 21218.

* * * * *

(55)

**Program
of
THE BERTRAND RUSSELL SOCIETY, INC.**

**at the December 1977 meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION**

Time: December 28, 1977 (Wednesday morning)

Place: The Park-Sheraton Hotel, Washington, D.C.

- I. ACQUAINTANCE AND NAMING: A RUSSELLIAN THEME IN EPISTEMOLOGY, Augustin Riska, St. John's University.**

Commentator: George Roberts, Duke University.

- II. RUSSELL ON THE ESSENCE OF DESIRE, Raymond Frey, The University of Liverpool.**

Commentator: Thomas Simon, University of Florida.

Chairman: Justin Leiber, M.I.T.

Copies of these papers may be borrowed (at no cost) or purchased (for \$2) from Dan Jackanicz, Chairperson, BRS Library Committee, 3802 N. Kenneth Avenue, Chicago, IL 60641.

(56)

4-YEAR INDEX

We have tried to have the Index also serve as a review of the BRS's first 4 years, topic by topic. (There is also a Supplement to the Index, as explained below.)

Under PROJECTS, for instance, you will find the various projects that members have suggested during the 4 years.

Under COMMITTEES is a listing of all committees. Under a particular committee, the SCIENCE COMMITTEE for example, is a review of its activities during the 4 years.

Under NEWSLETTER CONTRIBUTORS we have listed members who have contributed items to the Newsletter and have identified the items. We have probably failed to list a number of contributions, and ask that you notify us of such omissions.

NEWS ABOUT MEMBERS is news that is not related to, or does not stem from, a person's membership in the BRS.

These words in parentheses, (reprinted), (reproduced), mean that an article first published elsewhere is reproduced or reprinted in the Newsletter. Under ARTICLES REPRINTED IN THE NEWSLETTER is a listing of such articles.

This parenthesis (BRS Library) means that the item is available from the BRS Library.

Items are usually listed in chronological order, within a topic. Cross-references are in CAPITAL LETTERS. 8-3 refers to Newsletter #8, Item 3. 8-3++10 refers to Newsletter #8, Items 3 through 10. The pages of Newsletter #1 were not numbered; N11-p.7 refers to the 7th page of Newsletter #1.

The same item may appear more than once, under different headings. Some items have been dropped because they have been replaced by later items, such as 14-41 (John Russell's maiden speech will be printed in the next issue), which has been replaced by 15-45 (the text of the maiden speech itself). Some items have been dropped because they do not seem worth recalling.

A SUPPLEMENT at the end of this Index lists certain items that are not in the Index because they have not appeared in the Newsletter. They have appeared in Newsletter supplements, or in other mailings, and deserve mention because they are part of the record of the BRS's first 4 years.

Please report errors and omissions.

* * * * *

This Index covers the years 1974 through 1977, Newsletters #1 through #16

ADDRESS CORRECTIONS AND CHANGES. 3-58, 4-34, 7-36, 8-43, 9-30, 10-32, 11-27, 12-39, 13-41, 14-30, 15-26, 16-26.

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"Bertrand Russell's Relevance to Psychology" by Peter Cranford is offered to readers of "APA Monitor". 15-47

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ARTICLES REPRINTED IN THE NEWSLETTER (all or part)

- "Ottoline at Garsington", book review by Raymond Mortimer in the "Sunday Times" (London), 9/1/74 (part). 4-17
- "Personal Record 1920-1972", Gerald Bregan's autobiography (part). 5-14
- "Are We Any Happier?", article by BR in "Cash's Pall Mall Magazine" (July 1935), a P.S. to "The Conquest of Happiness" (all). 6-31
- "The Woman Who Refused to Live in the Shadow of Bertrand Russell", "The Times" (London) story on Dora, 10/2/72 (all). 7-21
- "From Carson to Mader: The Growth of Public Interest Science," book review by the editor of "Bulletin of the Atomic Scientists" (all). 7-22
- "Impact on Intellectuals of Bertrand Russell" (in Japan), by Kazuteru Hitaka, in "The Times" (London), 5/7/75 (all). 7-50
- Presentation of the Nobel Prize in Literature in 1950 (all). 7-52
- "75 Years of Rationalism" by Hector Hawton, Managing Director of the Rationalist Press Association (England) 1953-1971 (all). 8-56
- "Science and the Biosphere: Coexistence or Catastrophe?" by J.B. Neilands in "Environment Action Bulletin", 11/29/75 (all). 9-47
- "My Father, Bertrand Russell" by Katharine Russell Tait, book review by S.P. Rosenbaum in "Toronto Globe Mail", Fall 1975, exact date not known, (all). 12-46
- "My Father, Bertrand Russell", by Katharine Russell Tait, book review by Brian Glanville in "The Times" (London), 7/29/76 (all). 12-47
- "Bertrand Russell the Man" by Sidney Hook in "Commentary", 7/76 (all). 12-62
- "The Faith of a Humanist" by BR, now a pamphlet from the American Humanist Association (all). 14-14
- "Recollections of 3 Hours with Bertrand Russell" by Lester Denonn, in "Correct English", 12/43 (all). 14-16
- "The Life of Bertrand Russell" by Ronald W. Clark, book review by Dora Russell, in "Freethinker" (England), 12/75 (all). 14-33
- "How I Became a Humanist" by Corliss Lamont (Humanist Award Acceptance Speech), in "The Humanist" (July/August 1977) (all). 15-43
- "Talking to Myself" by Studs Terkel. His interview of BR (all). 15-44
- ATHEISM.** See RELIGION/ATHEISM/AGNOSTICISM *Silly Serson Samples, James Taylor's column in the 4/77 issue 8/2/77*
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- Date and location of next Meeting. 6-52
- Should BRS help finance "What I Believe"? Should the BRS approve statement on nuclear power by Science Committee?
- A "mailing page", not a ballot, giving time of arrival for Annual Meeting and names of candidates for Director proposed by member. 8-70
- Voting for 5 Directors, closing date 10/1/76. 11-47
- Voting for 5 Directors out of 6 candidates, closing date 10/1/77 15-40
- See VOTES
- BEACON HILL SCHOOL**
- "Recollections of Beacon Hill" by a student (Joy Corbett). 13-23
- Portions of Joy Corbett's recollections will be quoted in Dora Russell's new book. 16-37
- BEDFORD ANECDOTE.** The cause of the death of the 5th Earl of Bedford's wife. 14-35

BERTRAND RUSSELL ARCHIVES at McMaster University

Jackanicz visits the Archives (11/74). 5-18

Jackanicz visits the Archives (6/77). 15-17

See BLACKWELL, KENNETH

BERTRAND RUSSELL MEMORIAL LOGIC CONFERENCE

A list of the contents of the published proceedings. 12-54

The published proceedings (ERS Library). 13-48

BERTRAND RUSSELL PEACE FOUNDATION

They are mounting a protest against intellectual repression in communist countries. 2-20

Neilands writes to them, offering to visit USSR scientists and inquire about their rights to political dissent, etc. 3-23

Their letter to "The Times" (London), 6/20/74, protesting Solzhenitsyn's charge that BR "connived at, or apologized for, injustice in the Soviet Union". 3-4,32

They are in trouble. Text of their letter. 6-18,46

The ERS's present attitude toward them is one of coolness. 10-51

Davis meets Fleet, Farley, and clears up some misunderstandings. 13-8

"The Bertrand Russell Peace Foundation, its Aims and Work", pamphlet, is distributed to ERS members with NL13. 13-57

Spokesman Books offered for sale by the ERS. 15-27

BERTRAND RUSSELL SOCIETY, JAPAN

Makino cables congratulations on the founding of the ERS. 2-2

Makino compiles "Reader's Index to the Subjects dealt with in Bertrand Russell's Books", 37 pp., in English. (ERS Library) 5-11,7-51

"Impact of Bertrand Russell on [Japanese] Intellectuals" by Kazuteru Hitaka, in "The Times" (London), 5/7/75; full text. 7-50

10th Anniversary Issue, Bulletin 23, Bertrand Russell Society-Japan.

In Japanese (ERS Library). 7-51

"BERTRAND RUSSELL SPEAKS HIS MIND"

Available hardbound from Greenwood, @ \$9.75

Now available from Germany, in English. 11-22

A quote from it, re Paddy Chayevsky. 13-27

Recommended as an introduction to BR for beginners. 16-36b

BLACKWELL, KENNETH Founding Member

Blackwell, Archivist of The Bertrand Russell Archives, is one of the founders of the ERS. 1-p.7

Compiles 4-page Russell book-list, sorting BR's books into 17 categories. 8-29

Refutes Matthew's "alley cat" charge. 9-14

Elected a Director for 1 year starting 1/1/76. 10-6

Re-elected a Director for 3 years, starting 1/1/77 12-12

See "Blackwell" under NEWSLETTER CONTRIBUTORS.

BOOK-LIST by Blackwell, 4 pages, sent with NL8 (ERS Library). 8-29

BOOK REVIEWS AND COMMENTS

"My Father, Bertrand Russell" by Katharine Russell Tait:

Commented on by Garstens. 9-27

Reviewed by Rosenbaum. 12-46

Reviewed by Brian Glanville. 12-47

"The Tamarisk Tree" by Dora Black Russell

Commented on by Cranford. 9-41

Commented on by Jackanicz. 11-34

"The Life of Bertrand Russell" by Ronald W. Clark

Reviewed by Rosenbaum. 12-46

Faulted by A.J. Ayer "for not displaying the faintest understanding of BR's philosophy". 12-48

Reviewed by Dora Russell. 14-33

Reviewed by Katharine Russell Tait in "Russell" (No. 21-22). 13-45

BOOK REVIEWS AND COMMENTS (continued)

- "Bertrand Russell's Theory of Knowledge" by Elizabeth R. Eames,
reviewed by Ruja (BRS Library). 4-28
- "The Development of Bertrand Russell's Philosophy" by Ronald Jager,
reviewed by Ruja (BRS Library). 4-28
- "Advice and Dissent: Scientists in the Political Arena" by Joel Primack
and Frank von Hippel, reviewed by the editor of "The Bulletin of the
Atomic Scientists", 2/75 (reprinted). 7-22
- Reviews of the recent books by Tait, Clark, and Doxa Russell, in various
periodicals (BRS Library). 10-35, 11-38
- "Russell in Review" (McMaster Centenary papers) edited by J. E. Thomas
and Kenneth Blackwell, reviewed by Harry Ruja. 11-37
- "Facing Up to Nuclear Power" edited by John Francis and Paul Albrecht,
reviewed by J. B. Neillands. 13-46

BRS AIMS

- Why members join. 3-46
- Sutcliffe's 5-page Suggested Aims sent with N111. 11-19
- Members should send their Suggested Aims and reactions to Sutcliffe's. 11-19
- Member's Suggestions and Member's Reactions mailed with N112. 12-70
- The BRS aim is stated: to promote ER's purposes. 13-51

BRS AUTHORS

- "Morals Without Mystery" by Lee Eisler; book (BRS Library). 3-68
- "With Russell at the Archives" by Jack Pitt; article in "Russell" (No.2)
(BRS Library). 4-33
- "Russell on Religion" by Jack Pitt; essay (BRS Library). 9-28
- See LIBRARY (BRS) for papers by BRS authors

BRS AWARD. See AWARD

BRS-BRITAIN COMMITTEE

- Best ad results from "New Humanist" (Rationalist Press Association). 11-8
- Sutcliffe visits Edith. 11-8
- Sutcliffe contacts other organizations. 12-7
- This committee is discontinued. 13-8

BRS DIRECTORS See DIRECTORS

BRS LIBRARY. See LIBRARY

BRS LITERATURE

- BRS Bulletin, March 1974, tells of BRS founding. 1-p.2, #3 and p. 7
- Letter of Invitation, original version. 1-p.8
- Letter of Welcome, original version. 2-14
- Fact Sheet, original version. 5-p.12
- Costs of literature. 6-30
- ER on the subjection of women, a BRS compilation. 9-48
- See INFORMATION PACKET
- See PRESS RELEASE ON MEMBERS
- See WELCOME PACKET

BRS MEMBERS See MEMBERS

BRS OFFICERS See OFFICERS

BRS PHILOSOPHY SESSION (OR SYMPOSIUM). See PHILOSOPHERS' CORNER

BRS PSYCHOLOGY SYMPOSIUM

- Advance information on the BRS Symposium, 9/5/76, Washington, when the
APA meets: time, place, program. 11-2
- A report on the Symposium. 12-3
- Lansdell is working on future plans for the BRS at APA. 13-6

BULLETIN BOARD

- See FOR SALE
- See RED HACKLE WHISKEY
- See REQUESTS (3 categories)

BURN, MICHAEL. His letter to "The Times" (London), 11/14/76, refuting
Dr. A.L.Rowse, who had called ER a bloody humbug. 12-49

BYLAWS

Pitt is drafting Bylaws. 3-7

Bylaws will replace Constitution, now that The Bertrand Russell Society, Inc., a corporation, has replaced The Bertrand Russell Society. 8-10

Details of the Bylaws were threshed out at the Annual Meeting of 12/75. 10-2

Bylaws mailed to members with N112. 12-57

Bylaws for The Board of Directors ("draft version") were also mailed to members with N112. 12-57

CHAIRMAN'S REPORT. See CRANFORD

CHORAL WORK BY TOM HORNE ("Three Passions")

Horne would like to get it sung and published. 12-40

Betty De Loach Milham may get the work performed by the Westminster Choir, at Princeton. 14-5

CLARK, RONALD W.

His book, "The Life of Bertrand Russell", reviewed by Rosenbaum. 12-46

A.J. Ayer faults his book. 12-48

His book reviewed by Katharine Russell Tait, in "Russell" (No. 21-22). 13-45

His book reviewed by Dora Russell. 15-33

Clark book's printing error, first edition. 16-51

CLIPPING BOOK contains press clippings on members. 2-43

COLLEGE COURSE SURVEY. See SURVEY: COURSES ON RUSSELL

COMMITTEES

See APPLIED PHILOSOPHY COMMITTEE

See AWARDS COMMITTEE

See ERS-BRITAIN COMMITTEE

See INFORMATION COMMITTEE

See LIBRARY COMMITTEE

See MEMBERSHIP COMMITTEE

See PHILOSOPHERS' CORNER

See SCIENCE COMMITTEE

See UNIVERSAL HUMAN RIGHTS COMMITTEE

COMMITTEES: GENERAL REMARKS

Chairpersons will describe the work of their committee. 10-40

Committees ranked in order of appeal to new members. 11-5

COMMUNICATION BETWEEN MEMBERS See INVITATIONS TO CORRESPOND

"CONQUEST OF HAPPINESS"

BRS Chicago-area chapter calls it simplistic, dated, elitist, sexist, and too rational. 3-16

Cranford responds to the criticism. 3-85

Hopkins calls it "the most useful book I have ever read." 4-13

Eames responds to the criticism, denies ER was sexist. 4-16

A "concise bibliography of notable reviews" from The Archives. 5-25 and p.13

Cranford comes upon "Conquest of Happiness" in a bookstore, which ultimately results in the founding of the ERS. 6-6

"Are We Any Happier?", a 1935 "sequel" by ER to "Conquest of Happiness" (1930). Reprinted in full. 6-31

Used in Hopkins' course, "Self-help through Philosophy".

CONTRIBUTIONS

Lamont 3-55

Request for contributions 3-56

Contributions will be announced. Hyman. 4-35

\$1600 has been contributed or pledged for 1975 by the founding members. 6-10

Cranford, Eisler, Garstens, Kwok, Lamont, Neilands, Tuck. 7-48

Ashkenazy, Bae, Blackwell, Davis, Lackey, McDonald, Reader, Ruja. 8-55

Reminder to contribute. 9-44

Allendorf, Neilands, Reinhardt. 9-45

Eisler, Garstens, Vera Roberts. 10-38

CONTRIBUTIONS (continued)

Clifford, Cochrane, Cranford, McKeown, Martinson, Neilands, Thompson. 11-41

Davis, Reinhardt, Ruja, Wray. 12-56

Campbell, Cowles, Cranfil, Donadio, Eisler, Franks, Hailu, Harwick, Kindell, Kwok, Lawton, Levine, Lipin, Maragides, McDonald, O'Connor, Plant, Reader, Rodriguez, Spang, Stouck, Thompson. 13-50

Contributions during the first 3 years ('74-'76) have provided 64% of ERS income. 14-36

Truman Anderson, Coleman, Cranford, Dimitt, Jackanicz, T. & J. Zaccone

Contributions more than covered a \$2400 deficit in 1976. 15-37

Campbell, Cranford, Green, Hill, Lamont, Milham. 15-37

Corbett, Ruja, Beverly Smith, Stoll. 16-42

CORBETT, JOY. See BEACON HILL SCHOOL

CORRECTIONS

Brenan, not Brennan. 6048

American Humanists (not Canadian Humanists) make the Humanist Awards. 8-47

Ramsay's name misspelled. 8-48

A 20% response (not a 20% sample) to the ERS course survey. 8-49

Jackanicz's reaction to Dora Russell's book corrected. 11-34

"Bertrand Russell, An Introduction" by Brian Carr is 1.95 paper, 3.65 hardcover (English pounds). 10-36

"The Poverty of Power" by Barry Commoner is the corrected title. 13-44

\$250, not \$300, appropriated for ER film. 15-29

Page 1 of NLI3 should be dated February 1977. 15-30

The correct year of the Terkel interview is 1962. 16-34

COURSES ON ER

Notify us if you know of any course on ER. 3-53

"Russell and Wittgenstein", course at U. of Wisconsin (Kenosha) 9/9/76. 11-46A

"The Great Unbelievers — from Voltaire to Russell", course given by Paul Edwards, at the New School for Social Research (NYC), starting 9/3/76. 12-27

See SURVEY: COURSES ON RUSSELL

CRANFORD, PETER G. Founder of the ERS

Founds the ERS and is elected its first President. 1-p.7

President's Report (5/74). 2-1++20

President's Report (9/74). 3-2++10

A brief profile. 3-66

President's Report (11/74) on efforts to make the ERS tax-exempt. 4-2

President's Report (4/75) reviews the ERS's first year. 6-26

"Russellian mysticism". 6-26 and 7-9

President's Report (7/75). 7-4++9

President's Report (10/75) reviews the year to date. 8-11

President's Report (1/76) includes suggestion of expanding the Board to 24 members. 9-3

Appointed Chairman of the Board. 10-8

Appointed chairman of the Finance Committee. 10-37

Elected a Director for 3 years starting 1/1/76. 10-6

Reports as Board Chairman and Finance Coordinator (8/76), including views on functions and qualifications of Directors, and members' suggestions on ways to raise money. 11-3

Gives paper on Russell's relevance to psychology at ERS Psychology Symposium. 12-3

States his views on ER's sex life and sexual ethics. 12-22

Board Chairman's Report (2/77) including keys to future growth. 13-5++7

Board Chairman's Report (5/77). 14-4

Writes 2 papers, "Russell and his Detractors" and "Bertrand Russell's Conception of the Meaning of Life" (ERS Library). 14-21

CRANFORD, PETER G. (continued)

Board Chairman's Report (8/77) including thoughts on finances, and more on qualifications of Directors. 15-2

His paper, "Bertrand Russell's Relevance to Psychology" is offered to readers of American Psychological Ass'n's "APA Monitor". 15-4,7

Board Chairman's Report (9/77). 16-5.

See "Cranford" under NEWS ABOUT MEMBERS

CURRENT PUBLIC ISSUES

"Why 138 communities are fighting nuclear power." 9-20

Senate Bill S.1. may muzzle a free press. 9-21

Where to write for Nader's Public Citizen literature. 9-22

DAVIS, ROBERT K. (BOB) Founding member

Elected Vice-President. 1-p.7

Vice-President's Report (5/74). 2-21+24

Vice-President's Report (9/74). 3-11

Joins Amnesty International. 3-21

A brief profile. 3-67

His remarks at Annual Meeting (2/75). 6-9

International Civil Liberties Committee. How Amnesty International functions. 6-29

Compiles a Russell book-list. 7-19

Vice-President's Report. 8-12+14

Elected a Director for 3 years starting 1/1/76

Appointed President of BRS(12/75). 10-9

Chairs Annual Meeting (12/75). 10-14

President's Report(4/76). 10-16+23

President's Report (8/76). 11-4

Issued President's Letters on 4/1/76 and 6/1/76. 11-4

His letter to Solzhenitsyn. 11-17

President's Report (11/76), including his planned trip to England. 12-4

Reports on his trip to England, visits Michael Scott, Ken Fleet, John Sutcliffe, Edith Russell, Dora Russell, Chris Farley, Amnesty Int'l headquarters. 13-8

Responds to Sidney Hook's article. 13-30

President's Report (5/77). 14-5

President's Report (8/77). 15-3

President's Report (11/77), including BR's views on the Panama Canal and gay rights. 16-6

See "Davis, Robert. K" under NEWSLETTER CONTRIBUTORS

DENONN, LESTER

Elected an honorary member. 3-42

Describes his trip to London and Wales. 4-25

Elected a Director for one year starting 1/1/76. 10-6

Pens some verse titled, "A History of Philosophy". 11-23

Re-elected a Director for 3 years starting 1/1/77. 12-12

His recollections of 3 hours with BR (1943), reprinted in full. 14-16

DIRECTORS

Cranford recommends these 12 Directors at Annual Meeting (12/75). 8-9

15 Directors elected at Annual Meeting (12/75): Cranford, Davis, Eisler, Garstens, Slezak, for 3-year terms; Hopkins, Jackanics, McKeown, Pitt, Tait, for 2-year terms; Blackwell, Denonn, McDonald, Neilands, Reinhardt, for 1-year terms. All terms start 1/1/76. 10-6

Directors to be elected by mail ballot in future. 10-7

Cranford's views on the functions and qualifications of Directors. 11-3

Directors elected by mail ballot: Blackwell, Denonn, McDonald, Neilands,

Reinhardt, for 3-year terms, starting 1/1/77. 12-12

DIRECTORS (continued)

Nominate your candidates for Director. ~~12-37~~ 14-37
 More on qualifications for Director, according to Cranford. 15-2
 6 Candidates on ballot for 5 Directorships. 15-40
 Directors elected by mail ballot: Hopkins, Jackanicz, Pitt, Warren Smith, Tait, for 3-year terms starting 1/1/78.

DUES

Dues \$12, students \$5 (2/74). 1-p.7
 Husband and wife, \$15(9/74). 3-10
 Members outside USA and Canada, add \$5(10/75). 8-54
 Dues raised to \$15(regular), \$20(husband and wife). Student, still \$5.
 Outside USA and Canada, add \$5. 10-12

DURANT, WILL & ARIEL

Guests of honor at 4th Annual Meeting banquet(9/77). 13-4
 Visit BR in 1948. 13-24
 Will include "a few friendly pages" about BR in their "Dual Autobiography", scheduled for 1977. 13-24
 His assessment of BR. 14-19

EISLER, LEE Founding member

Asks question about human sacrifice at Oracle of Delphi. 1-p.4
 See QUESTIONS AND ANSWERS
 A brief profile. 3-68
 His book, "Morals Without Mystery" is in BRS Library. 13-48
 Elected a Director for 3 years starting 1/1/76
 See INFORMATION COMMITTEE, of which he is Chairperson
 See MEMBERSHIP COMMITTEE, of which he is Chairperson
 See NEWSLETTER, of which he is Editor

ELLIS, ALBERT

Gives talk at BRS Psychology Symposium (9/76). 12-3
 See "Ellis" under NEWS ABOUT MEMBERS

ENGLAND

Davis reports on his forthcoming trip to England. 12-4
 Davis reports on his trip to England(12/76-1/77). 13-8
 See BRS-BRITAIN
 See HERTRAND RUSSELL PEACE FOUNDATION
 See PENRHYNDEUDRAETH

ENVIRONMENT

Sierra Club's salute to BR as an early conservationist. 3-31
 The Sierra Club understated it, says Blackwell. 4-15
 BR did not share Western man's anthropocentric indifference to the non-human environment, according to 2 papers by George Sessions (BRS Library). 8-35
 "Small is Beautiful" by E.F. Schumacher shares the view expressed by Sessions. 8-63
 See SCIENCE COMMITTEE

EPSTEIN HEAD

One firm may be willing to make replicas of Jacob Epstein's head of BR, if we can get permission to do so. 2-35
 Lady Epstein has refused permission to make replicas, for reasons that are not persuasive. 12-21

"FAITH OF A HUMANIST"

This AHA pamphlet is reprinted. 14-14
 Its history, as provided by The Russell Archives. 15-8
 Recommended by Tobin as an introduction to BR for beginners. 15-9

FILMS

7 commercially available films of BR are listed. 12-12
 The BRS Library has 2 BR films. 13-48
 The BRS Library acquires 2 more BR films. 15-33
 A review of 3 of the BR films in the BRS Library. 15-32
 The BRS Library now owns 5 of the 7 films; 2 to go. 16-43
 See LIBRARY (BRS)

FINANCES

ERS now tax-exempt. 5-31

Cranford on the need for money. 6-49

Contributions are tax-deductible; also cost of attending meetings, for professional philosophers. 6-50

Members will vote on whether the ERS should partly finance publication of "What I Believe." 7-46

A proposal: to finance future projects by vote and assessment. 7-47

Tax-deductible travel (to meetings) for 2 groups of ERS members:

professional members and "essential" members. 8-8

The members vote no on "What I Believe." 8-25

Tax-deduction reminder: report what you deduct to ERS Treasurer.

What is deductible. 9-43

Cranford is now Chairman of the Finance Committee. 10-37

Members suggest ways to raise money. 11-3

Time-Life film on ER is priced at \$275. 11-40

Codicil to a will, for leaving money to the ERS. 15-38

2 films still needed, to complete the ERS Library's collection of ER films; contributions solicited. 16-43

If the ERS is in your will, please notify the ERS Secretary. 16-44

See CONTRIBUTIONS

See FUND-RAISING

FOR SALE (OR SWAP)

ER medallion by Warner Williams, \$20. 5-30

French Government's ER medallion, and costs. 6-47

Little Blue Books, and costs. 7-37

ER autographed photo. 8-45

Books by mail at a discount, from Bookquick. 10-34

"The Tamarisk Tree" by Dora Russell at a discount from the ERS Library. 14-31

Spokesman Books now sold by the ERS Library. 15-27

First editions to swap. 16-29

ERS stationery for members? 16-30

Houchin's 18th Century English books. 16-23

FOUNDING OF THE ERS

ERS Bulletin describes founding, 2/8/74. 1-p.2, #3 and p.7

Cranford discovers "The Conquest of Happiness" in a bookstore, an event which ultimately leads to the founding of the ERS. 6-6

FUN & GAMES

"On the feasibility of coal-driven power stations." 7-45

FUND-RAISING

Members suggest ways to raise money. 11-3

Cranford's thoughts on finances and fund-raising. 15-2

See CONTRIBUTIONS

See FINANCES

FURTHERING ER'S PURPOSES

Scientists, following ER's advice, alert the public to the dangers of technology (review of their book). 7-22

GARSTENS, MARTIN A. Founding member

Describes his visit to Penrhyndeudraeth. 4-26

Elected a Director for 3 years starting 1/1/76

See APPLIED PHILOSOPHY COMMITTEE, of which he is Chairperson

"GUIDED TOUR OF INTELLECTUAL RUBBISH"

Robert Rounseville, who had planned to do this one-man show based on ER's life and writings, dies. 3-33

Marvin Kaye, who wrote it, seeks another actor. 6-20

HONORARY MEMBERS

Procedure for honorary membership. 3-6
 Edith Russell. 3-41
 Lester Denonn. 3-43
 Katharine Russell Tait and John Russell. 14-28
 Conrad Russell. 15-24

HOOKE'S ARTICLE

Sidney Hook's article which calls BR anti-semitic, "Bertrand Russell the Man," in "Commentary" (July 1976), is reproduced. 12-62
 Garstens on the Hook article. 12-23
 Jackanicz on the Hook article. 12-25
 Davis on the Hook article. 13-30
 Bae on the Hook article. 13-31
 The BRS awaits permission to reprint BR's article, "Why Are Alien Groups Hated?" 13-32
 Hoopes on the Hook article. 15-15 *Tachonics on the Hook Article 12-25*

HOPKINS, EDWIN E.

Elected a Director for 2 years starting 1/1/76. 10-6
 Re-elected a Director for 3 years starting 1/1/78
 See PHILOSOPHER'S COMMITTEE, of which he is Chairperson
 See "Hopkins" under NEWS ABOUT MEMBERS

HUMAN RIGHTS. See UNIVERSAL HUMAN RIGHTS COMMITTEE**INDEXES TO NEWSLETTERS**

Indexes start with Newsletter #8: 8-2,64.5;9-50;10-52;11-46;12-69;
 13-56;14-42;15-48;16-57
 4-Year Index. 16-56

INDEX TO BR'S WRITINGS

"Reader's Index to the Subjects Dealt With in Bertrand Russell's Books,"
 by Tsutomu Makino. In English. (BRS Library) 5-11, 7-51

INFORMATION COMMITTEE Lee Eisler, Chairperson

Information Committee Report. 1-pp.2,3
 Press releases sent to hometown or campus publications of 11 founding members. 1-p.2,#1
 Newspaper clippings (reproduced) resulting from press releases on Cranford, Eisler, Pitt, Tait. 1-pp.5,6
 Information Committee issues the Newsletters. 1-p.2,#2
 Special publications that may be interested in news about the BRS. 1-p.3 and 2-39
 Information Committee Report. 2-34++44
 Article in "Russell" (No.12) tells of founding of the BRS. 2-42
 Information Committee Report. 3-17++19
 Information Committee Report. 4-7++11
 News item in Ziff-Davis newsletter, "Behavior Today," (9/23/74) tells of founding of the BRS. 4-8
 Information Committee Report. 5-6++10
 Announcement of forthcoming BRS session at American Philosophical Association meeting is mailed to "Chairman, Philosophy Department" of 250 colleges and universities. 5-6
 Book-of-the-Month Club agrees to mention BR in its future ads that feature "The Encyclopedia of Philosophy". 5-8
 The BRS will be included in "The Encyclopedia of Associations." 5-9
 Harcourt Brace Jovanovich promises publicity for Tait's talk at the BRS/APA session (12/74). 5-10
 Information Committee Report on approximate costs of Newsletters and other printed material. 6-30
 Information Committee Report, mostly describing the BRS college course survey. 7-12,13
 83% of colleges and universities responding in BRS survey give at least one course wholly or partly on BR. 7-12

INFORMATION COMMITTEE (continued)

Information Committee Report. 8-19,20

"American Rationalist" gives brief digest of the ERS college course survey. 8-20

BR Bulletin Board Display, at Moorhead College, with photo. 8-34

The ERS is mentioned on the dust cover of "My Father, Bertrand Russell"
by Katharine Russell Tait. 8-58

Information Committee Report. 9-7++10

Description of the aims and functions of the Information Committee. 10-4,2

"Serials Review" (Inaugural Issue, January-June 1975) writes up
the ERS Newsletter. 12-20,5

Information Committee Report. 13-12

Information Committee Report on the use of the "editorial'we'". 14-9

Information Committee Report. 15-7

See EPSTEIN HEAD

INFORMATION PACKAGE (OR PACKET)

"Bulletin" (3/74), telling about founding of the ERS, is sent to
inquirers. 1-p.2,#3 and p.7

"Dear Bertrand Russell Admirer" (Letter of Invitation) is sent to
inquirers. 1-p.2,#4 and p. 8

List of 5 items included in Information Package, 5/74. 2-38

No conformity requirement for membership (full text). 10-4,7

List of 9 items included in Information Packet, 11/76. 12-20

"INFORMATION PHILOSOPHIE"

New Swiss periodical about trends in philosophy, in German (ERS Library). 14-13

INTERNATIONAL CIVIL LIBERTIES COMMITTEE.

Name changed. See UNIVERSAL HUMAN RIGHTS COMMITTEE

INTERNATIONAL HUMAN RIGHTS COMMITTEE

Name changed. See UNIVERSAL HUMAN RIGHTS COMMITTEE

INTERNATIONAL LEAGUE FOR THE RIGHTS OF MAN

A brief description of their aims and methods. 10-23

INTRODUCING ER TO BEGINNERS

Cranford recommends "The Conquest of Happiness" and "Marriage and Morals". 2-7

Slezak recommends "New Hopes for a Changing World". 2-7

Lackey recommends "What I Believe" (1925). 2-7

Which book by ER did ERS members read first? 3-27

Cranford has given away more than 700 copies of "The Conquest of
Happiness", Gary Slezak has given away 50 copies. 3-29

Tobin recommends "The Faith of a Humanist". 15-9

Eisler recommends "Bertrand Russell Speaks His Mind." 16-36b

INVITATIONS TO CORRESPOND

Alex Dely invites members to write him, on any topic in his 3-page
report of 7/1/77. 16-45

James Kuzmak invites members to write, on his Cortex project. 16-46

JACKANICZ, DONALD W.

A brief profile. 3-71

Visits the Archives (11/74). 5-18

Elected a Director for 2 years starting 1/1/76

Appointed Chairperson, Library Committee. 10-10

Disturbed by ER's 4 marriages. 11-34. (Cranford's response: 12-22)

Visits the Archives again (6/77). 15-17

Re-elected a Director for 3 years starting 1/1/78. 16-12

See LIBRARY COMMITTEE, of which he is Chairperson

See "Jackanicz" under NEWS ABOUT MEMBERS

See "ackanicz" under NEWSLETTER CONTRIBUTORS

KOREAN BERTRAND RUSSELL SOCIETY

KERS is formed, in West Germany. Issues "The Torch". (ERS Library). 13-55

2nd issue of "The Torch" (ERS Library). 15-42

LACKEY, DOUGLAS

Recommends "What I Believe" as an introduction to BR for beginners. 2-7
 Gives talk on ER's first meeting with Wittgenstein, at BRS/APA session(12/74). 6-4

LAMONT, CORLISS

An early contributor. 3-55
 See "Lamont" under NEWS ABOUT MEMBERS

LANSDELL, HERBERT C.

Is working on future plans for the BRS at the American Psychological Association. 13-6
 Can supply information about The Society for Philosophy and Psychology. 13-53
 See "Lansdell" under NEWS ABOUT MEMBERS

LENIN

ER's assessment of Lenin. 14-15

LIBRARIES (PUBLIC)

Pitt suggests using public library facilities for local BRS chapter meetings. 3-13
 Suggestion: post BRS fact sheet in libraries, to get inquiries from potential members. 12-19

Cranford shows "ER discusses: Happiness" (film) in Augusta Library. 16-11

LIBRARY (BRS)

BRS Library is established (12/75), with Don Jackanicz as Chairperson. 10-10
 Gary Slezak, Co-Chairperson. 14 Library acquisitions listed (##1-14).

Borrowing rules and procedures. 11-39

Time-Life film on ER is priced at \$275. 11-40

Library's address. 12-50

Library Committee Report (9/76). 12-51

16 Library acquisitions (##15-30). 12-52

Library Committee Report. 13-47

List of 48 Library acquisitions to date (##1-48). 13-48

Library Committee Report. 14-34

Review of 3 of the ER films in the Library. 15-32

10 Library acquisitions (##49-58). 15-33

How to get information about the Library's holdings. 15-34

Library Committee Report. 16-39

4 Library acquisitions (##59-62). 16-40

Library now owns 5 of the 7 available ER films; 2 to go; contributions welcomed. 16-43

See FOR SALE

LIBRARY COMMITTEE Donald W. Jackanicz, Chairperson Gary Slezak, Co-Chairperson

See LIBRARY (BRS)

LOCAL BRS CHAPTERS

Blackwell, Garstens, Pitt and Slezak are organizing local chapters. 3-5

Pitt's group's first meeting, 5/30/74 (Fresno, Cal.) Suggestions for finding meeting rooms and publicizing meetings at no cost. 3-13

Garsten's (Washington, C.D. area) group meets 6/17/74 and 7/15/74, discusses "The Conquest of Happiness". 3-15

Slezak's (Chicago area) group calls "The Conquest of Happiness" simplistic, dated, elitist, sexist, and too rational. 3-16

Pitt's (Fresno) group's 2nd meeting (Summer 1974) discusses "The Conquest of Happiness". 3rd meeting (10/6/74), in local branch library, shows 2 ER films, rented from USC Library. 4-3

Garsten's (Washington area) group has had 3 meetings so far (11/74), has discussed "The Conquest of Happiness" mostly. 4-3

A NYC chapter will start soon. 6-15

Slezak's (Chicago area) group's 2nd meeting (11/25/74) sees ER film (NBC 1951 interview). McKeown discusses BR's contributions to sociology. 6-42

Slezak's (Chicago area) group has 3 more meetings, discusses "A Free Man's Worship", "Human Society in Ethics and Politics". 7-33

LOCAL BRS CHAPTERS (continued)

Jackanicz and McDonald (NYC) make and distribute posters in NYU area to recruit members. 7-34

Pitt's (Fresno) group merges with the Philosophical Club at California State University. 8-39

Pitt's (Fresno) BRS-Philosophical Club needs to find ways to attract non-academic people. 9-25

Efforts to start a NYC group are abandoned. 9-26

Slezak's (Chicago area) group is meeting regularly, monthly. 10-15

Slezak's (Chicago area) group, now active for nearly 2 years, has met 5 times in the first half of 1976, discussing "Freedom and Organization", "An Inquiry into Meaning and Truth", "Marriage and Morals", "Why I Am Not a Christian", "Unpopular Essays", etc. 11-44

Slezak's (Chicago area) group discusses "The Problems of Philosophy" and Hook's article(12-62). 14-20

MARX, MARXISM

"The Guardian" (Mayaguez story, 7-28) says it is Marxist. 8-51

Source of BR quotation on Marx wanted. 9-19

Quotes of BR on Marx wanted. 9-19

MC DONALD, DANIEL T. III

Elected a Director for 1 year starting 1/1/76. 10-6

Becomes Co-Chairperson, Universal Human Rights Committee. 11-11

Re-elected a Director for 3 years starting 1/1/77

MC KEOWN, JAMES E.

Discusses BR's contributions to sociology at Chicago-area chapter meeting. 6-42

Elected a Director for 2 years starting 1/1/76

MEMBERS

Members who have read more than 25 books by BR. 3-28

Members' occupations. 3-47

Members' particular interests in BR. 3-48

Brief profiles of members: Ambery 3-62; Allendorf 4-40; Arkin 4-37; Beattie (now Robert) 3-63; Berkshire 4-38; Block 3-64; Butler 4-41; Campbell 3-65; Cranford 3-66; Davis 3-67; Eisler 3-68; Forno 4-42; Garstens 3-69; Hopkins 4-43; Hyman 3-70; Jackanicz 3-71; John 3-72; Kahan 3-73; Kong 3-74; Kwok 4-44; Lackey 3-75; Lefkowitz 4-45; McWilliams 4-39; Milne 3-76; Neilands 3-77; Don Roberts 3-78; Ruja 4-46; Rybnikar 3-79; Scheu 4-47; Slezak 3-80; Stone 3-81; Tait 3-82; Thomas 4-48; Tuck 3-83; Turquette 4-49; George Williams 3-84

See NEWS ABOUT MEMBERS

See NEWSLETTER CONTRIBUTORS

MEMBERSHIP ANALYSIS AND STATISTICS

48 members + 2 honorary members (9/74) 3-44

Occupations of members. 3-47

Members' particular interests in BR. 3-48

What kind of people join? (All kinds). 5-21

Members' age range: 14 to 80. 5-22

Number of members: 72 (12/16/74). 5-23

Member #100 joined on 3/25/75. 6-44

122 members, 18% women. 8-44

Student members 30%. 9-32

140 current members (+ 19 ex-members)(12/1/75). 9-33

145 members(12/27/75). 10-15

71% renewal rate. 11-33

176 members (7/1/76). 11-28

2 out of 3 new members return the Questionnaire. 16-27

83% of members are male; 33% are students; 14% are academic people. 16-28

MEMBERSHIP CATEGORIES

There are 3 kinds of members, suggests Cranford. 2-5

MEMBERSHIP COMMITTEE Lee Eisler, Chairperson Beverly Smith, Co-Chairperson

Costs of materials sent to inquirers and new members. 6-30

Carol Mull becomes Co-Chairperson. 9-7

We no longer provide all back issues of Newsletters to new members; current year's back issues are provided. Earlier issues may be bought or borrowed. 9-9

Aims and functions of the Membership Committee are described. List of records that are kept. 10-43

Beverly C. Smith succeeds Carol Mull as Co-Chairperson. 14-10

See ADVERTISING

See RECRUITING

MEMBERSHIP LIST

List of members (as of 1/1/77) is distributed with N113. 13-15

Membership lists are for members' personal use only and are not to be sold or given to outsiders. 13-38

MEMBERSHIP RENEWALS

Please respond promptly; you get only one renewal request. 7-49

Renewal procedure and grace period. 9-31

MILHAM, ELIZABETH (BETTY) DE LOACH

May be able to have Tom Horne's choral work, "Three Passions", performed by the Westminster Choir at Princeton. 14-4

Provides funds for ERS Travel Grant. 14-4

MINUTES

Minutes of the 1st Meeting (2/74) is included in the Information Package sent to inquirers. 2-38

Minutes of the Annual Meeting (12/75, NYC) enclosed with N112. 12-58

Reason why 12/75 Meeting, formerly called "2nd Annual Meeting", is now called "3rd Annual Meeting". 12-58

Minutes of 4th Annual Meeting (2/77, Los Angeles) mailed with N115. 15-46

Minutes of 4th Annual Directors Meeting (2/77, L.A.) mailed with N115. 15-46

MORRELL, LADY OTTOLINE

"Ottoline at Garsington", Gathorne-Hardy, ed., book reviewed by Raymond Mortimer. 4-17

MULL, CAROL

See MEMBERSHIP COMMITTEE

See NEWS ABOUT MEMBERS

MYSTICISM

Cranford refers to "Russellian mysticism". 6-26

Cranford explains his position on mysticism, and defines "Russellian mysticism". 7-9

Session likes Jager's closing chapters. "Should be required reading for Russellites who conceive of ER as the arch-atheist and supreme no-nonsense rationalist." 9-13

Sutcliffe opposes Cranford's "mystical view of ER". 9-24

Bae thinks Pitt's "Russell on Religion" (9-28) may reconcile the Cranford and Sutcliffe positions. 11-22

See RATIONALITY

See RELIGION/ATHEISM/AGNOSTICISM

NEILANDS, J.B. (JOE)

A brief profile. 3-77

Writes "Science and the Biosphere; Coexistence or Catastrophe?", published in "Environmental Action Bulletin" (11/29/75). 9-47

Elected a Director for 1 year starting 1/1/76. 10-6

Re-elected a Director for 3 years, starting 1/1/77. 12-12

Reviews and recommends "Facing Up to Nuclear Power". 13-46

See SCIENCE COMMITTEE, of which he is Chairperson

See "Neilands" under NEWS ABOUT MEMBERS

See "Neilands" under NEWSLETTER CONTRIBUTORS.

NEW MEMBERS WELCOMED: 2-48; 3-43; 4-30; 5-20; 6-43; 7-35; 8-42; 9-29; 10-31; 11-26; 12-38; 13-40; 14-29; 15-25; 16-25.

NEW MEMBER PACKET See WELCOME PACKET**NEWSLETTER Lee Eisler, Editor**

Newsletter schedule and closing dates. 4-11

Cost of a Newsletter. 6-30

NL10 (April 1976) mailed in February. 10-48

Newsletter date shift. New dates: Feb., May, Aug., Nov. 10-49

NL13 (Feb. 1977) mailed in April. 13-52

The use of the "editorial 'we'" does not necessarily represent the BRS position. 14-9

New name sought for Newsletter. 16-47

Dates of 4 years of Newsletters (16 issues, 1974-1977). 16-48

Trivia in the Newsletter. 16-49

See NEWSLETTER SUPPLEMENTS

See NEWSLETTER CONTRIBUTORS

NEWSLETTER SUPPLEMENTS

NL7: Report on Courses on Bertrand Russell

NL8: A Russell Book-list, by Kenneth Blackwell

NL11: Sutcliffe's Suggested Aims (for the BRS)

NL12: 9 Suggested Aims, dated 11/1/76

Bylaws for the BRS

Bylaws for the Board of Directors

Minutes of the 3rd Annual Meeting (12/75)

NL13: Membership list as of 1/1/77

The Bertrand Russell Peace Foundation, its Aims and Work (pamphlet)

NL15: "On Bertrand Russell and a Symphony" by Graham Whettam

Alex Dely reports

Minutes of the 4th Annual Meeting (2/77)

Minutes of the 4th Annual Directors Meeting (2/77)

NOBEL PRIZE FOR LITERATURE 1950

Presentation of the award (full text). 7-52

NOTICE TO NEW MEMBERS

Notice to new members, about agreeing to abide by the BRS Constitution. 2-49

Note: a similar notice, about agreeing to abide by the BRS Bylaws, is now part of the Letter of Welcome, sent to new members.

NUCLEAR POWER

Neilands' statement on dangers of nuclear power will be submitted to BRS members for approval or disapproval, by vote. 7-15

The members approve the Neilands statement, now the official BRS position. 8-21, 27

The pro-nuclear power "Manifesto on energy signed by 32 scientists"

accompanied customers' bill sent by Public Service Gas & Electric Co (NJ). 8-24

The BRS's statement on (against) nuclear power is not exactly trail-blazing. 8-28

Neilands' Hiroshima Day address against nuclear power (full text). 8-69

"Why 138 communities are fighting nuclear power" (pamphlet). 9-20

Committee for Nuclear Responsibility, Inc. has a distinguished Board of Directors. 12-65

Union of Concerned Scientists asks US government to go slow on construction and export of nuclear power plants. 12-66

NEWS ABOUT MEMBERS

Ashkenazy, Eleanor, quotes Cranford on fear of death. 6-38

Ashkenazy, Irvin. His story on sea urchins appears in "Westways", 7/74. 3-34

Bae, Dong-In is granted political asylum in West Germany. 8-40

Responds to Sidney Hook's article. 13-31

Forms Korean Bertrand Russell Society, in West Germany. 13-55

Beattie, Lorraine, marries BRS Member Don Roberts. 4-23

Block, Amy, graduates with honors in biochemistry. 3-35

Is a member of the Faculty Academic Senate Committee on Academic Freedom. 15-19

Butler, John. seeks book, "Roger Fry, A Biography" by Virginia Woolf. 5-16

NEWS ABOUT MEMBERS (continued)

- Cranford, Peter. Recommends hardship discharge for Army sergeant. 4-24
 Comments on the conflict between the military and the media. 5-17
 His "\$64,000 Question" returns to the air.
 Writes scripts for tapes, on discipline in the classroom. 10-29
 Letter to Editor, "Is Billy Carter Smarter Than His Brother?" 16-21
- De Cola, Felix, is host to a visit from Davis. 10-17
- Dely, Alex, attends graduate study semester at Ghent State University (Belgium, attends seminar at CERN, forms Philosophy Club at Illinois Central College. 15-20
- Eastman, William, returns from 6 months in Japan. 12-32
- Ellis, Albert, has article on religious beliefs in "The Humanist" (3-4/77). 14-22
 Scheduled to speak at Marion County Mental Health Association (5/77). 14-22
- Hopkins, Edwin, offers paper arguing against compulsory education. 10-30
 Gives course, "Self-help through Philosophy", using "The Conquest of Happiness".
 14-12
 Summer activities (1977): takes a hike, reads and writes. 15-12
- Horne, Thomas, see CHORAL WORK BY TOM HORNE
- Houchin, Peter, locates and sells 18th Century English books of scholarly interest.
 16-23
- Jackanicz, Donald, visits the Russell Archives (11/74) 5-18
 Is working for his doctorate, passes orals. 13-37
 Visits the Russell Archives again (6/77). 15-17
- Kohl, Marvin, was Special Editor of Benificent Euthanasia Issue of "The Humanist" (7-8/74). 6-39
- Kravig, Arlyn, reports on higher education in Soledad Prison. 10-28
- Lamont, Corliss. His article, "How to be happy — though married", will be included in an anthology, 4-27
 His book, "Voice in the Wilderness," has led to radio and TV appearances. 4-27
 Has an ad in "The New York Times" on the Mayaguez affair. 7-28
 His ad for his pamphlet, "How to be happy — though married" is reproduced. 7-29
 Sues CIA under Freedom of Information Act. 12-73
 Runs an ad, "Vietnam, a Time for Healing and Compassion". 13-38
 Named Humanist of the Year, by American Humanist Association
 Writes "Adventures in Civil Liberties". 15-22
 "How I Became a Humanist", his acceptance speech as Humanist of the Year. 15-43
 Praises "The New York Times" for exposing the ties between the ACLU and the FBI.
 16-24
- Lansdell, Herbert is author of 2 papers, "INS opinion about psychosurgery" and "Psychosurgery: Some Ethical Considerations" (BRS Library). 7-30
 Can supply information about The Society for Philosophy and Psychology. 13-53
- Lefkowitz, Herman, hears Joe Neilands interviewed on radio (WBAI). 6-40
- Leiber, Justin, appointed visiting scientist at MIT. Another book coming soon. 15-24
- Levine, Anita Joyce, runs for City Council of San Antonio on solar energy plank. 7-31
- Malatesha, R.N., takes position at Idaho State University. 12-34
- Milham, Betty De Loach, schedules organ concerts (7/77) and other musical activities.
 14-25
- Mull, Carol, gives 6 lectures on symbolism. 11-24
 Teaching business law, electronic accounting, art appreciation. 14-40
- Neilands, Joe, gives a summer course in Peru (1974). 3-37
 Edits "Microbial Iron Metabolism". 3-37 and p. 26
 Makes a biochemical discovery. 11-10, 45
- Pitt, Jack, attends 2-month summer session (1977), "Philosophy and the Social Sciences," at Johns Hopkins University. 14-26
- Roberts, Don, and Lorraine Beattie marry. 4-23
 He reads paper to the Peirce Society, at APA (12/75); she gets her Ph.D., teaches assertiveness training for women. 11-25

NEWS ABOUT MEMBERS (continued)

- Ruja, Harry. His bibliography appears in "Bertrand Russell: A Collection of Critical Essays," D.F.Pears, ed. 7-32
- Slezak, Gary, wins 1st place in Chicago Playwrights Center contest. His play is performed (1/76). 10-27
- Smith, Warren Allen, writes "Manhattan Scene" for West Indian newspapers. 14-27
- Sutcliffe, John, has a letter in "New Humanist" (England) on rationality and irrationality. 11-21
- Tait, Katharine Russell. Her book about her father is scheduled for publication in February or March 1975. 3-38
- Will give a course on BR's educational ideas. 3-38
- Speaks at McMaster University. 7-27
- Speaks at the University of Chicago. 12-35
- Tomimori, Kouji, attends Pugwash Symposium in Kyoto (8/75). 8-41
- Vogt, Herbert, attends Olympic Games in Montreal. 12-36

NEWSLETTER CONTRIBUTORS

- Bertrand, Frank, compiles a list of 62 dissertations on BR. (reproduced). 15-16
- Blackwell, Kenneth. Jill Turner article on Dora Russell, in "The Times" (England). 7-21
- Hitaka's article on BR's influence on Japanese intellectuals, in "The Times". 7-50
- Burn refutes Rowse claim that BR was a bloody humbug. 12-49
- Block, Amy. BR introduced peace symbol in his 1958 Alderston march. 7-20
- "On the feasibility of coal-driven power stations." 7-53
- "A gentleman may use a sword but never a typewriter." 13-28
- Bond, Dan, suggests walking. 11-43
- Corbett, Una, "Recollections of Beacon Hill" by her daughter, Joy. 13-23
- Davis, Bob. Book review of "Advice and Dissent" by Primack and von Hippel. 7-22
- Where Red Hackle whiskey is sold in the USA. 12-41
- The Durants visit BR (1948). 13-24
- Answer to question: What did BR think of Sartre? ("pure nonsense"). 13-43
- Bedford anecdote. 14-35
- The occasion of John Russell's maiden speech in The House of Lords. 15-23
- Text of John Russell's maiden speech. 15-45
- Whettam's "On Bertrand Russell and a Symphony". 15-14, 46
- Lamont's speech. 15-43
- BR's favorite song. 16-15
- BR quoted and rebuked on smiling Chinese coolies. 16-19
- Elizabeth Russell anecdote. 16-41
- Denonn, Lester. French Government's medallion of BR. 6-47
- Donadio, Alberte. Studs Terkel interview of BR mentioned in "Time." 14-17
- Hoopes, Ophelia, responds to the Hook article. 15015
- Houchin, Peter. Bedford Anecdote. 14-35
- Elizabeth Russell anecdote. 16-41
- Jackanicz, Donald, visits the Archives (11/74). 5/18
- BR's influence on Jimmy Carter and B.F. Skinner. 12-17, 18
- Kate Tait speaks at the University of Chicago. 12-35
- Bertrand Russell Memorial Logic Conference. 11-16, 13-48 (#34)
- BR introduced Vaughan Williams to Whitman's poetry. 11-16
- Survey of 7 commercially available BR films. 12-15
- Ayer's criticism of Clark's book and Dinnage's book review. 12-48
- Denonn's "Recollections of 3 hours spent with BR." 14-16
- Will Durant's assessment of BR. 14-19
- Mortimer Adler includes 3 books by BR among his 95 "of lasting significance" of this century. 15-10
- Frank Russell's view of his brother, Bertie. 15-11
- Visits the Archives a second time (6/77). 15-17
- Kraus, Henry, supplies answer, telling who BR's favorite mystery/detective story authors were: Michael Innes and Agatha Christie. 11-32

NEWSLETTER CONTRIBUTORS (continued)

- Lansdell, Herbert. Gallup Poll finds US widely religious. 13-34
- McDonald, Dan. Marvin Harris quote against irrationality. 7-44
- Senator Mike Gravel's Energy Newsletter on scientists against nuclear power. 8-28
- ER quotes on the movies. 11-13
- Corliss Lamont sues the CIA. 12-33
- Lev, Rosemarie. "Bertrand Russell and God: A Memoir" by Leo Rosten. 16-13
- McWilliams, Jim, was introduced to ER in a college freshman English course anthology, "Toward Liberal Education", Locke, Gibson & Arms, eds. 5-19
- Mull, Carol, suggests posting ERS literature in public libraries. 12-19
- Albert Ellis to speak to Mental Health Ass'n, Marion County. 14-22
- Neilands, Joe. Prof. Mukatis' Letter to Editor of "Chemical and Engineering News", mistrusting the experts on pollutant thresholds. 7-16
- Reinhardt, Stephen. ER's quip about why he ate in a certain cafeteria. 12-16
- Ruja, Harry. See BOOK REVIEWS
- Slezak, Gary. ER's quip, why he took to politics. 7/17
- Smith, Beverly. Lamont's letter to "The New York Times" on the improper ties between the ACLU and the FBI. 16-24
- Smith, Warren Allen. Letter he received from ER (1951). 13-25
- Sutcliffe, John. Mail study scheme. 12-28
- Visit to Penrhyndeudraeth. 12-29
- Pictures taken at Penrhyndeudraeth (ERS Library). 13-39
- Crawshay-Williams obituary. 16-38
- Taskonis, Tom. ER course at U. of Wisconsin - Parkside (Kenosha), Fall 1976. 11-46A
- 4 anthologies that include ER. 12-14
- ER quote that Americans and Russians will try to exterminate each other on the moon. 12-55
- Suggests O'Hair for the ERS Award. 13-33
- Thinks Lenin was not ruthless, thinks communism is democratic, sends Middle East Coordinating Committee pamphlet. 13-35
- Thompson, Bruce. Book purge on Long Island includes "Why I am not a Christian." 11-20
- Tobin, John. "Faith of a Humanist" by ER (pamphlet). 15-9
- Vogt, Herbert. ER's definition of freedom as "the absence of obstacles to the realization of desires." 12-13
- Business card of another Bertrand Russell. 15-35
- Wheeler, Bernard. Matthews article, saying -- among other things -- that ER had "the sexual morals of an alley cat." 8-31
- Williams, James. ER called a great philanderer, in "Parade, The Sunday Newspaper Magazine" (8/31/75). 8-32
- Time-Life has a ER film for sale at \$275. 11-40
- See RECOMMENDED READING

OBITUARIES

- Alden Whitman, New York Times obituary writer, found it a pleasure to write ER's obituary because ER "dared to envision a better, more rational humanity." 16-20
- Mr. and Mrs. Rupert Crawshay-Williams. 16-38

ODDITIES

- See BEDFORD ANECDOTE
- See ELIZABETH RUSSELL ANECDOTE

OFFERS (FREE OFFERS)

- Membership List, 83 members, as of 2/1/75. 6-45
- Freethought Catalog, from "American Rationalist". 9-36
- De Cola's photo of ER. 10-17
- Freethought Directory, from Denver Freethinkers Society. 11-30
- Photo of ER smoking pipe (ERS Psychology Symposium poster). 12-3

Note: some of these items are no longer available

OFFERS TO LEND

- Materials used in courses given by Magel (at Moorhead) and Sessions (at Sierra) (BRS Library). 6-35
- Clippings on nuclear and solar power. 7-15
- Davis book-list. 7-19
- Lansdell's 2 papers on psychosurgery (BRS Library). 7-30
- Session's 2 papers on the environment (BRS Library). 8-35
- 2 Interchange papers (philosophy). 8-60,61
- Sutcliffe's paper disagreeing with Cranford's view of Russellian mysticism, and Sutcliffe's reactions to criticisms of "The Conquest of Happiness". 9-24
- "Russell on Religion" by Pitt (BRS Library). 9-28
- Hopkins' paper against compulsory education. 10-30
- Book reviews of the "Big 3" (Clark's "Life of Bertrand Russell", Tait's "My Father, Bertrand Russell", and Dora Russell's "The Tamarisk Tree" (BRS Library). 10-35
- Malatesha's "1976" quotes. 11-14
- Denonn's verse. 11-23
- "Naturalistic Humanism" by Lamont (BRS Library). 11-36
- BRS Psychology Symposium papers (BRS Library). 12-3

OFFICERS

- Officers elected at founding meeting: Cranford, President; Davis, Vice-President; Pitt, Secretary; Tait, Treasurer. 1-p.7
- Officers are authorized to spend up to \$300 on a single project. 6-13
- New office created: Chairman of the Board. Cranford appointed to it. 10-8
- New officers appointed for 1-year term (1976): Davis, President; Slezak, Vice-President; Pitt, Secretary; Reinhardt, Treasurer. 10-9

O'HAIR, MADALYN MURRAY

- Will "debate" Tait on ER's attitude toward religion. 13-2
- Taskonis suggests O'Hair for the BRS Award. 13-33
- "Debate" cancelled. 14-2

PEACE SYMBOL introduced by ER in 1958 Aldermaston march. Origins of the symbol. 7-20

PENRHYNDEUDRAETH

- Denonn's visit. 4-25
- Garstens' visit. 4-26
- Sutcliffe's visit. 12-29
- Davis's visit. 13-8
- Sutcliffe's photos of Penrhyndeudraeth (BRS Library). 13-48

PHILOSOPHERS COMMITTEE Edwin E. Hopkins, Chairperson

See PHILOSOPHERS' CORNER

PHILOSOPHERS' CORNER

- BRS to be at APA 12/27/74, in Washington, D.C. 4-1
- Promotion for the above meeting. 5-6
- Report on the above meeting. 6-2+7
- Call for papers for BRS/APA 12/75. 6-33
- Offer to lend materials used in courses given by Magel (at Moorhead) and Sessions (at Sierra). 6-35
- More on the forthcoming BRS/APA meeting of 12/75. 7-23
- "Philosophers Out of Work" from "The New York Times Review of the Week" 4/13/75. 7-24
- Still more on the forthcoming BRS/APA meeting of 12/75. 8-7
- "Interchange", a new Newsletter feature. 8-60
- 2 Interchange abstracts (Simon, Armour). 8-60,61
- Program for the BRS/APA meeting of 12/75 (NYC). 8-65
- Abstracts of 3 papers for the above meeting (Loux, Ulrich, Johnson). 8-66+68
- Call for papers for 1976 is sent to these 6 publications. 9-11
- Details of the call for papers for 1976. 9-15

PHILOSOPHERS' CORNER (continued)

- How "Interchange" can be useful to philosophers. 9-16
- Another Interchange abstract (Harris). 9-17
- Report on the BRS/APA meeting of 12/75. 10-25
- Judges wanted for 1976 papers. 10-26
- Philosophers' Committee's functions described. 10-44
- Papers for BRS/APA 12/76 are being selected. 11-12
- Program for the BRS/APA meeting of 12/76 (Boston). 12-61
- Abstracts of 2 papers for the above meeting (Marras, Perkins). 12-67
- Brief report on the above meeting. 13-19
- Preparations for BRS/APA 12/77. 14-12
- 62 dissertations on BR (Frank Bertrand, compiler). 15-16
- Call for papers for 1978(Philadelphia) sent to 5 publications. 16-9
- Program for the BRS/APA meeting of 12/77(Washington). 16-55
- Abstracts of 2 papers for the above meeting (Frey, Riska). 16-53,54

PHILOSOPHY — WHAT IS IT, WHAT SHOULD IT BE?

- Garstens and Williams on BR's 2 kinds of writings. 6-17
- Truman Anderson Jr. on what philosophy is. 7-42
- Gene Tuck, ditto. 7-43
- Nobel Prize favors the broad interpretation of philosophy. 8-50

PITT, JACK Founding member

- Elected Secretary of the BRS. 1-p.7
- Secretary's Report, including editing and producing the BRS Constitution, and Minutes of the Founding Meeting (2/74). 2-25,26
- Secretary's Report (9/74). 3-12,13
- Secretary's Report (11/74). 4-3
- Secretary's Report (1/75), on revising the Bylaws. 9-4
- Elected a Director (12/75) for 2 years starting 1/1/76. 10-6
- Appointed Secretary of the BRS, Inc. 10-9
- Gives paper at BRS Psychology Symposium (9/76). 12-3
- Provides BRS Bylaws, and tentative BRS Directors' Bylaws. 12-57
- Provides Minutes of the 12/75 Meeting. 12-58
- His proposal for BRS Travel Grants approved. 13-20
- Candidate for re-election as Director. 15-40
- Re-elected a Director for 3 years starting 1/1/78. 16-12
- See BRS AUTHORS
- See LOCAL BRS CHAPTERS
- See "Pitt" under NEWS ABOUT MEMBERS

POLANSKI, ROMAN

- Regrets he never met BR, his hero for years. (8/74). 4-18
- PRESIDENT'S LETTERS. See SUPPLEMENT at the end of this Index
- PRESIDENT'S REPORT

See CRANFORD

See DAVIS

PRESS RELEASE ON BRS MEMBERS

- Press releases issued on 11 founding members. 1-p.2,#1
- Newspaper clippings (reproduced) that resulted from press releases on Tait, Eisler, and Pitt. 1-pp.5,6
- Press releases on new members produced no results; discontinued. 13-13

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- New member sheet: purpose of; how used. 2-41
- Procedure for electing honorary members. 3-6
- Renewal procedure. 9-31
- Method of electing Directors. 10-7
- How to use the BRS Library. 11-39

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Project "1976" for the Bicentennial Year (ER quotes on America). 2-45

Slezak is in charge of "1976". 3-50

Malatesha supplies many quotes for "1976". 11-14

A very short biography of ER, 5-page maximum. (Eisler) 3-52

A series of brief pamphlets with titles like RUSSELL ON WOMEN'S RIGHTS
RUSSELL ON EDUCATION, RUSSELL ON HAPPINESS, RUSSELL ON RELIGION, etc.
(Blackwell) 6-20

A film on ER using existing film footage and stills. 6-21

BRS Awards. (Eisler)

Awards Committee established. 10-13

Awards Committee functions described. 10-41

An imaginary Russell-Trotsky dialog on revolution. (Parker) 10-21

A comic book version of the ER short story, "Zahatapolk". (Lorenz) 10-20

Members suggest ways to raise money. 11-3

A mail study scheme. (Sutcliffe) 11-18, 12-28

Reprint "The Faith of a Humanist". (Tobin). 15-9

PROMOTING ER AND THE BRS

Advertising by members suggested. 10-50

Advertising by members: some advice. 11-35

Suggestion: post BRS fact sheet in libraries, to recruit members. 12-19

Cranford shows ER film in Augusta Library. 16-11

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PUBLICITY AND PROMOTION

See ADVERTISING

See INFORMATION COMMITTEE

See PROMOTING ER AND THE BRS

See RECRUITING

QUESTIONS AND ANSWERS

Q: What is the evidence for thinking that there was human sacrifice at Delphi, as ER claims? (Eisler) 1-p.4

A: King Aristodemus killed his own daughter as a sacrifice to the gods to win a war, on the Oracle's advice, according to Pausanias, quoted in "The Life of Greece" by Will Durant. (P.S. He lost the war.) (Arkin) Note: an eminent classical scholar considers Pausanias unreliable.

Q: What is the source of the quote on the French ER medallion, "Je suis libre et le monde sera aussi"? (Eisler) 6-47

A: A BR letter to Ottoline Morrell, written from prison. (Blackwell) 7-38

Q: Which detective/mystery authors did ER like best? (J. Williams) 9-37

A: Michael Innes and Agatha Christie, according to Ved Mehta. (Kraus) 11-32

Q: Any connection between ER and Virginia Woolf? (Butler) 4-31

Q: Has anyone related ER's philosophy to his literary works? (Simon) 7-39

Q: Where does ER make a remark about Kant's remark about the starry heavens above and the moral law within? 7-40

Q: How to explain the title of ER's book, "Human Society in Ethics and Politics"? (Eisler) 7-41

Q: What is the source of ER's remark that politics is a hopeless mess, etc.? (Stahl) 8-46

Q: What is the source of ER's remark about Marx wanting the unhappiness of the bourgeoisie rather than the happiness of the proletariat? (Eisler) 9-19

Q: What books do you recommend on the intellectual history of England, 1880-1930? (Rybnikar) 9-38

Q: What is an Augustan Age, an Antonine Age? (Eisler) 11-31

Q: What reason for the break between ER and Wittgenstein? (Kravig) 10-28

A: Look for answers in Chapters 10, 18 of "My Philosophical Development" (Bae) 11-33

Q: Should the BRS undertake to refute charges against ER that appear false and misleading? (Cranford) 12-22

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Q: What did ER think of Sartre and Camus? (Taskonis) 12-42

A: ER thought Existentialist philosophy was "pure nonsense". (Davis) 13-43

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Questionnaire sent to members with NL2. 2-37

Questionnaire Supplement — or Second Questionnaire — is being sent to members. 3-51, 4-9

2 out of 3 members return Questionnaire. 16-27

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Marvin Harris quote against irrational behavior. 7-44

"75 Years of Rationalism", Rationalist Press Association, England. 8-56

Rational and irrational parts of human nature (Sutcliffe's letter in "New Humanist", England). 11-21

Rationalist: the height of madness? 15-18

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See RELIGION/ATHEISM/AGNOSTICISM

RECOMMENDED READING

"The Encyclopedia of Philosophy" on ER (24 pp.). (Cranford) 2-6

"The Conquest of Happiness" and "Marriage and Morals". (Cranford) 2-7

"New Hopes for a Changing World". (Slezak) 2-7

"What I Believe". (Lackey) 2-7

"Bertrand Russell's Theory of Knowledge" by Elizabeth Eames. (Cranford) 3-57

"Essays in Analysis", Douglas Lackey, ed. (Cranford) 3-57

"Voice in the Wilderness" by Corliss Lamont. (Davis) 3-57

...especially the chapter, "Naturalistic Humanism" (Davis) 11-36

"With Russell at the Archives" by Jack Pitt. (Cranford) 3-57

"The Open Society" by Karl Popper. (Cranford) 3-57

"The Humanist Alternative" by Paul Kurtz. (Slezak) 4-36

"The Humanist" (Sept/Oct 1974) on cults of irrationality. (Eisler) 4-36

"Wittgenstein's Vienna" by Janik and Toulmin. (Davis) 8-52

"Symbolic Logic" by Lewis and Langford. (Davis) 8-52

"Jumpers" (play) by Tom Stoppard. (Slezak) 8-52

"Bertrand Russell, An Introduction" by Brian Carr. (Sutcliffe) 9-39

"What is an Agnostic?" by ER in "Religions in America". (Young) 9-40

"The Tamarisk Tree" by Dora Black Russell (Cranford) 9-41 (Jackanicz) 11-34

"Modern English Philosophy" by Brian Magee. (Eisler, Rybnikar) 9-42

"The Trial of Elizabeth Gurley Flynn by the ACLU" by Corliss Lamont. (Davis) 12-43

"The Poverty of Power" by Barry Commoner. (Eisler) 12-44

"Bertrand Russell's Best", Robert Egner, ed. (Taskonis) 12-45

"From Under the Rubble", Solzhenitsyn, ed. (Davis) 14-32

"Exuberance: A Philosophy of Happiness" by Paul Kurtz. (Ellis) 16-35

"Encyclopedia Britannica", 14th Edition, 1930, on ER. (Eisler) 16-36a

"Bertrand Russell Speaks His Mind". (Eisler) 16-36b

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Information Package: what is included (5/74). 2-38

Information Package sent to Cranford's original 44 responders. 2-40

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Recruiting theory: to reach existing ER admirers. 4-10

Some recruiting costs. 6-30

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Information Packet: what is included (11/76). 12-20

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It is available in Ontario (8/76). 11-29

What BR wrote to the distillers of Red Hackle whiskey. 12-41

Where it is available in the USA (11/76). 12-41

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"Encyclopedia of Associations" will include the BRS in the 1/76 Edition. 5-9

"Serials Review" (Jan-June 1975) writes up the BRS Newsletter. 12-20.5

REINHARDT, STEPHEN J.

Elected a Director for 1 year starting 1/1/76. 10-6

Appointed Treasurer. 10-9

Re-elected a Director for 3 years starting 1/1/77. 12-12

See "Reinhardt" under NEWSLETTER CONTRIBUTORS

See TREASURER'S REPORTS

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"The Quester, Newsletter of University Rationalists", 5-page weekly. 5-29

"Russell on Religion" by Jack Pitt, 14-page essay. (BRS Library) 9-28

"Freethought Catalog" offered by "American Rationalist". 9-36

"What is an Agnostic?" by BR, in "Religions in America" 9-40

"Why I Am Not a Christian" banned by a Long Island school board. 11-20

"Freethought Directory", 4 pp., from Denver Freethinkers Society. 11-30, 11-39

Gallup Poll finds US widely religious (9/76). 13-34

"Bertrand Russell and God: A Memoir" by Leo Rosten. 16-13

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Wanted: BR quotes on America, for Project "1976". 2-45

Malatesha supplies many quotes for "1976". 11-14

Do you know of any courses on BR? (See COURSES ON BR). 3-53

Wanted: ideas for a BRS greeting card. 3-54

Do you know of any anthologies that included BR? 5-19, 12-14

Wanted: your comments on BR's 2 kinds of writing. 6-17

Which book or article by BR would you recommend to a highschool or college student who has never read any BR? 6-19

Wanted: your comments on the suggestion that future projects be financed by vote, and assessment of those voting in favor. 7-47

Wanted: BR quotes on women's rights. 8-38

Blackwell supplies quotes on Women's rights. 9-18

Bae supplies quotes on Women's rights. 9-46

"BR on the Subjection of Women", a BRS compilation, uses the quotes. 9-48

Wanted: BR quotes on Marx. 0-19

Wanted: your comments on the recent books by Tait, Clark, Dora Russell. 10-35

Wanted: your reactions to members' suggestions on how to raise money for the BRS. 11-3

Wanted: your ideas on BRS aims. 11-19

When you have taken an enjoyable trip, let us know about it. 12-37

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Request for reviews of the 3 recent books, by Tait, Clark, and Dora Russell.

Please send them to the BRS Library. 10-35 and 12-53

Please send your spare books by or about BR to the BRS Library, and lend them your LPs and tapes to copy. 10-10

REQUESTS FOR VOLUNTEERS

Want to work on the Awards Committee? 7-25

Chairperson needed for Awards Committee. 10-13

Judges wanted for 1976 BRS/APA papers. 10-26

REQUESTS FOR VOLUNTEERS (continued)

If you wish to serve on any committee, notify Slezak. 11-5

Volunteer wanted to make Index for the Newsletter. 15-41

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Reviews books by Eames and Jager. (BRS Library). 4-28

Reviews "Russell in Review" (McMaster Centenary papers). 11-37

Tells about compiling "Mortals and Others". 13-4

Supplies ER's article, "Why Are Alien Groups Hated?" which is relevant to Hock's anti-semitism charge. 13-32

See "Ruja" under NEWS ABOUT MEMBERS

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"Warning to you from God Almighty." 9-23

Book review in Wall Street Journal (1/15/76) on Clark, Tait and Dora Russell books. 10-35

"The boring old mathematician should have stuck to his sums." 13-26

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"Computer designers are indebted to logicians in general and hence to Russell in particular." 3-30 and p. 24

Sierra Club pays tribute to ER as an early conservationist (25 years ago). 3-31

ER was a conservationist even earlier than the Sierra Club says (50 years ago), according to Blackwell. 4-15

Eames denies charge that ER was sexist. 4-16

How BRS members view ER, a composite picture. 4-19

Nobel Prize presentation. (reprinted). 7-52

"Bertrand Russell's Philosophy", Indiana University's ER Memorial Symposium papers (BRS Library). 8-30,36

"... a distinct distaste for the common man... He never thought out the necessary educational techniques to reach the common man" (Garstens). 14-8

"The only philosopher of his time to face the real problems of philosophy." (Will Durant). 14-19

Mortimer Adler includes 3 books by ER among his 95 "of lasting significance" of this century. 15-10

"He dared to envision a better, more rational humanity." (Alden Whitman). 16-20

Audiences:

ER's 2 audiences. 7-18

ER's "philosophical writings" vs. his "popular writings" discussed at Annual Meeting (2/75). 6-17

Influence on particular individuals:

Jimmy Carter has read "A History of Western Philosophy" 3 or 4 times. 12-17

ER's writings directed B.F. Skinner to Watson's doctrine of Behaviorism. 12-18

ER taught Paddy Chayevsky to act with vigor in spite of uncertainty 13-27

"On ER and a Symphony" by Graham Whettam (BRS Library). 15-14,46

ER's writings gave BRS Member Greg Beaulieu his enthusiasm for learning for a worthwhile end. 16-16

Miscellaneous:

ER introduced peace symbol in 1958 Alderston march. 7-20

ER introduced Vaughan Williams to Whitman's poetry while both were Cambridge undergraduates. Williams later set some to music. 11-16

Will and Ariel Durant visit ER (1948). ;3-24

ER in Burke's Peerage (1967). 15-13

"Recollections of Beacon Hill" by a student (Joy Corbett)(reprinted). 13-23

The words of ER's favorite song, "Molly Malone". 16-15

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Personally; what he was like as a person:

Brenan on ER as a host. 5-14

Katharine Russell Tait reminisces about her father at BRS/APA meeting(12/74).6-3

Dora Russell's assessment of ER, in her review of Ronald W. Clark's

"The Life of Bertrand Russell". 14-33

Frank Russell's view of his brother, Bertie. 15-11

Alistair Cooke's unflattering view of ER in "Six Men". 16-14

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but very few in the sense of 'You're as good as I am'." 4-14

"When I was young, I liked mathematics. When this became too difficult,

I took to philosophy, and when philosophy became too difficult,

I took to politics." 7-17

Why ER ate in a certain cafeteria at Harvard: "Because I am never

interrupted." 12-16

"A gentleman may use a sword but never a typewriter." 13-28

George Wills quotes ER in "Newsweek" on 2 kinds of work. 14-18

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"The sexual morals of an alley cat." 8-31

"...a great philanderer..." 8-32

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ER's 4 marriages disturb one ER member. 11-34

Cranford's assessment of ER and sex. 12-22

Writings, interviews, remarks:

ER quote at age 97 in "Humanist of Canada". 5-7

"...philosophers and mathematicians in love..." 5-13

"Are We Any Happier?", a P.S. to "The Conquest of Happiness" (reprinted). 6-31

ER on the movies (4 excerpts). 11-13

ER defines freedom. 12-13

ER on the Americans and Russians exterminating each other on the moon. 12-55

ER's letter to Warren Smith, on not labeling himself (reprinted). 13-25

"Faith of a Humanist" (reprinted). 14-14

Terkel interviews ER (1962) (reproduced). 15-44

ER on canals, including the one in Panama. 16-6b

ER on gay rights. 16-6c

"Bertrand Russell and God: A Memoir" by Leo Rosten. 16-13

James Reston's column on a "Russell Doctrine". 16-17

"...civilized people are generally polygamous..." 16-18

ER quoted and rebuked on Chinese coolies. 16-19

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RUSSELL, CONTRAD

Becomes honorary member of the BRS. 15-24

RUSSELL, DORA BLACK

"The Woman Who Refused to Live in the Shadow of Bertrand Russell", in "The Times"(London)(reprinted). 7-21

"The Tamarisk Tree" by Dora Russell. Cranford's comment. 9-41

Jackanicz' comment on "The Tamarisk Tree". 11-34

Reviews "The Life of Bertrand Russell" by Ronald W. Clark. 14-33

Has another book in work, which will include Joy Corbett's remarks about Beacon Hill School. 16-37

RUSSELL, EDITH

Her letter on the BRS's founding. 3-12

How to address her, in a letter. 3-61

She accepts honorary membership in the BRS. Her letter. 4-29

Her complimentary letter to Davis. 14-5

RUSSELL, ELIZABETH, ANECDOTE

Elizabeth Russell, at her death (1669), turned out to be a man, according to a book published in 1813. 16-41

RUSSELL, FRANK

His view of his brother, Bertie. 15-11

RUSSELL, JOHN the present Earl

Becomes honorary member of the BRS. 14-28

The occasion of his maiden speech in The House of Lords. 15-23

His maiden speech (reproduced). 15-45

RUSSELLITE STATEMENT

2 Russellite statements. 2-46

Hyman's statement. 3-49

SCIENCE COMMITTEE J. B. (Joe) Neilands, Chairperson

Neilands presides at American Chemical Society Symposium on chemical weapons, in Los Angeles, 4/1/74, 2-19, 30 and pp. 10-12.

Neiland's lecture, "Chemical-Biological Weapons", is part of "Biochemistry and Society", a course at University of California, Berkeley, Spring 1974. 2-31 and p.13

Science Committee's aim (condensed): to enhance the quality of life without jeopardizing the biosphere. 2-32

The argument against chemical weapons. 3-22, 4-32

Offer, to Bertrand Russell Peace Foundation, to visit USSR scientists and inquire about their rights to political dissent, etc. 3-23

3 contemplated activities. 3-24, +26

Neilands is writing an article — on science, technology and the biosphere — for "Organic Gardening". 5-5

Neilands submits statement on 6 qualifications for research funding, for BRS approval. 6-11

Proposal for 6 qualifications dropped, because of some BRS objections. Will be replaced by proposed statement on nuclear power. 7-15

Statement on danger of nuclear power, on which BRS members will vote. 7-15

Neilands sends clipping, Letter to the Editor of "Chemical and Engineering News", in which Prof. Mukatis mistrusts the experts on pollution thresholds. 7-16

BRS votes (by mail) approving statement on nuclear power, which becomes the official BRS position. 8-21, 27

Neilands gives Hiroshima Day address at Glide Memorial Church in San Francisco (reprinted). 8-22, 69

The BRS statement on (against) nuclear power is no trail blazer — trails well behind Union of Concerned Scientists' statement with 2300 signatures. 8-28

Neiland's article, "Science and the Biosphere: Coexistence or Catastrophe?" runs in (Rodale's) "Environmental Action Bulletin", 11/29/75. (reproduced). 9-12, 47

Neilands wants American Chemical Society to co-sponsor, with BRS, a chemical weapons symposium. 10-24

Committee members: Allendorf, Block, Garstens, Levine. 10-24

Neilands will chair American Chemical Society Symposium on chemical weapons in San Francisco, 8/31/76. (BRS will not be co-sponsor.) 11-10

Report on the above Symposium, 12-9, 60

The BRS Science Committee will co-sponsor a discussion, "Disarmament and Justice", on the Berkeley campus, 10/21/76. 12-10

Nyet. Russia's mixed reaction to Neiland's article, "Science and the Biosphere: Coexistence or Catastrophe?" 13-16

The discussion, "Disarmament and Justice", co-sponsored by the BRS Science Committee, produced some horrendous facts about the Trident submarine. 13-17

Medvedev accepts Science Committee's invitation to lecture at Berkeley, on 11/22/77. 15-5, 16-2, 58

Idea for a world-wide short-wave network for scientists. 15-6

SHORT AND SWEET See "Quips and Witticisms" under **RUSSELL, BERTRAND**

SIMON, THOMAS W.

Gives paper at BRS Psychology Symposium (9/76). 12-3

SLEZAK, GARY Founding member

Is working on article on BR's stay at University of Chicago, 1938-39. 3-39

Visits Russell Archives (12/74) researching his article. 6-41

Elected a Director for 3 years starting 1/1/76

Appointed Vice-President of the BRS. 10-9

Appointed Co-Chairperson of the Library Committee. 10-10

Vice-President's Report, including ranking of committees in order of appeal to new member. 11-5

Vice-President's Report, on Awards Committee

See LOCAL BRS CHAPTERS

SMITH, BEVERLY C.

Volunteers to be Co-Chairperson, Membership Committee, succeeding Carol Mull. 14-10

See NEWSLETTER CONTRIBUTORS

SMITH, WARREN ALLEN

Candidate for Director. 15-40

Elected a Director for 3 years starting 1/1/78. 16-12

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See NEWS ABOUT MEMBERS

SOCIETY FOR PHILOSOPHY AND PSYCHOLOGY

3rd Annual Conference scheduled for March 18-20, 1977. Lansdell can provide information about this Society. 13-53

SOLZHENITSYN

Edith, Farley and Coates write letter to "The Times" (London) refuting Solzhenitsyn's charge that BR "connived at, or apologized for, injustice in the Soviet Union." (reprinted). 3-32

Davis's letter to Solzhenitsyn, on "better red than dead". 11-17

"From Under the Rubble", edited by Solzhenitsyn, is recommended by Davis. 14-32

SPOKESMAN BOOKS

Wanted: a North American distributor for Spokesman Books. 13-42

Spokesman Books are now sold by the BRS Library. 15-27

STARTER: WHAT GOT THEM STARTED ON BR?

See INTRODUCING BR TO BEGINNERS

SUPPLEMENTS TO NEWSLETTERS

See NEWSLETTER SUPPLEMENTS

SURVEY: COURSES ON RUSSELL

BRS 1975 survey shows 83% of responding colleges and universities give at least one course wholly or partly on BR. 7-12

SUTCLIFFE, JOHN

Wishes to set up BRS in Britain. 11-8

Proposes mail study scheme. 11-18

Submits "Prospects for future BRS policy". 11-19

Visits Penrhyndeudraeth. 12-29

Has long meeting with Davis. 13-8

His photos of Penrhyndeudraeth now in BRS Library. 13-39

See BRS-BRITAIN COMMITTEE

See "Sutcliffe" under NEWS ABOUT MEMBERS

TAIT, KATHARINE RUSSELL (KATE) Founding member

Elected Treasurer of the BRS (2/74). 1-p.7

Gives talk on her father at BRS/APA (12/74). 6-3

Elected a Director for 2 years starting 1/1/76. 10-6

Will "debate" O'Hair on BR's attitude toward religion. 13-2

Her statement on BRS aims. 13-51

Debate with O'Hair cancelled. 14-2

Made honorary member. 14-28

TAIT, KATHARINE RUSSELL (continued)

Re-elected a Director for 3 years starting 1/1/78

See "Tait" under NEWS ABOUT MEMBERS

See TREASURER'S REPORTS

TAX-DEDUCTIBILITY

No tax on hotel rooms, when attending meetings. 5-1

Tax-deductible travel for some but not all BRS members attending meetings. 8-8

TAX-EXEMPT STATUS OF THE BRS

The BRS is tax-exempt. 5-31

Tax-exempt status has been continued by the IRS, after the initial 3-year period, which ended 12/31/76. 15-39

TERKEL, STUDS

Account of his interview of BR, 1962.(reproduced). 15-12,44

"THREE PASSIONS" See CHORAL WORK BY TOM HORNE**TRAVEL GRANTS, BRS FELLOWSHIP**

Jack Pitt's proposal approved. 13-4

Some details on the Travel Grant. 13-20

TREASURER'S REPORTS

Report of 4/4/74. 2-28

Report: 4/4/74 to 6/5/74. 3-14

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Report: quarter ending 3/31/77. 14-7

Report: quarter ending 6/30/77. 15-4

UNITED WORLD FEDERALISTS-JAPAN

They plan to visit USA in August 1976. 11-4

Their August 1976 schedule in the USA. 11-46B

Their Los Angeles meeting (8/15/76) was dismal. 12-63

UNIVERSAL HUMAN RIGHTS COMMITTEE

Davis joins Amnesty International. 3-20

United Nations "Universal Declaration of Human Rights" distributed with NL3.

(small pamphlet). 3-21

Davis seeks new Chairperson for this Committee; will try to affiliate with Amnesty International. 6-29

Davis will write to new members who express interest in this Committee. 8-14

Davis writes Amnesty International and International League for the Rights of Man. 10-23

Committee's aims described. 10-45

Dan McDonald becomes Co-Chairperson. 11-11

State Dept. Bulletin on Helsinki Conference (1975) distributed with NL16. 16-11

VENICE BIENNALE

Davis letter to them commending their plan to explore Eastern European culture, including political control and suppression. 16-52

VOTES BY MAIL

Ballot on time and place of the next (1976) meeting. 6-52

Result of the vote: next meeting in NYC on Dec. 26-28, 1975

Should the BRS help finance the publication of "What I Believe"? 30 no, 2 yes. 8-25

Did we stack the cards in the above vote? 8-26

Nuclear statement OK? 25 yes, 7 no. 1 abstain. 8-27

5 Directors re-elected for 3-year terms starting 1/1/77. 12-12

Very brief background on 6 candidates (for 5 Directorships). 15-40

5 Directors elected for 3-year terms starting 1/1/78. 16-12

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See REQUESTS FOR VOLUNTEERS

WANTED

Ron Rybnikar wants a job in social studies. 8-34

Spokesman Books wants a North American distributor. 13-42

WELCOME PACKET

It consists of five items (5/74): Letter of Welcome, BRS Constitution, Minutes of the 1st Meeting, Questionnaire, Newsletter. 2-38

It consists of seven items (11/77): Letter of Welcome, Russell book-list, 1975 Report on Courses on Bertrand Russell, BRS Bylaws, BRS Directors' Bylaws, Questionnaire, Newsletters. 16-8b

See BRS LITERATURE

See RECRUITING

"WHAT I BELIEVE"

Lackey recommends it as an introduction to BR for beginners. 2-7

The BRS will buy \$1300 worth, as an indecement to the publisher to publish it. 6-12

The arguments for and against the \$1300 commitment. 7-46

The members vote against spending any money on "What I Believe", by mail ballot. 8-25

WHETTAM, GRAHAM

His Sinfonia Contra Timore is dedicated to BR. 15-14

"On Bertrand Russell — and a Symphony" by Graham Whettam (BRS Library). 15-46

WOMEN, STATUS OF

BR's 1907 essay, in "Russell" (No. 14), argues that women should have the same rights as men. 5-12

"Bertrand Russell on the Subjection of Women", a BRS compilation, is part of the INFORMATION PACKAGE (reproduced). 9-48

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BOOKS BY BR MOST OFTEN USED IN COLLEGE COURSES (based on the BRS 1975 survey)

"Logic and Knowledge", Marsh, ed.

"The Problems of Philosophy"

"Introduction to Mathematical Philosophy"

PARODY OF A BBC INTERVIEW OF BR

Jonathan Miller parodies BR's account of his meeting with Moore, in the

"Beyond the Fringe" album, Capitol SW 1792 (from BRS 1975 survey)

PRESIDENT'S LETTERS (BRS Library)

June 1974 (Cranford)

June 14, 1974 (Cranford)

July 1974 (Cranford)

April 1, 1976 (Davis)

June 1, 1976 (Davis)

REQUESTS FOR VOLUNTEERS

- Request for a volunteer to be Co-Chairperson of the Membership Committee (1975).
Carol Mull volunteered
- Request for a volunteer to be Co-Chairperson of the Membership Committee (1977).
Beverly Smith volunteered.

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(58)

Medvedev:



ZHORES A. MEDVEDEV was born in Tbilisi, USSR, in 1925. He married Margarita Busina and they have two children: Alexander and Dimitri. He was educated in Leningrad, Moscow, and Rostov, and served in the army in 1943. He graduated from the Faculty of Agrochemistry of Moscow Timiriasev Agricultural Academy in 1950, and received the equivalent of the Ph.D. at the Institute of Plant Physiology of the Academy of Sciences of the USSR.

He was Junior, and Senior (1954) Scientist of the Laboratory of Biochemistry at the Moscow Timiriasev Agricultural Academy. In 1963 he became Chief of the Laboratory of Molecular Radiobiology of the Research Institute for Medical Radiology in Obninsk; and in 1970-72, Senior Scientist at the Research Institute of Physiology and Biochemistry of Farm Animals. In gerontology he developed the "error theory of aging" (1960-62) and the theory of aging rate control by gene repetition processes (1971-72).

Since 1960 he has been actively involved in science freedom and civil rights movements in the Soviet Union. In a number of books and essays, he made strong points against Lyenko pseudobiology, against postal, and general censorship, and against restrictions for scientific travels and international cooperation. During a trip to England in 1973, he was deprived of Soviet Citizenship by decree of the Supreme Soviet, for political reasons. He now lives in London in exile, where he is a Research Scientist at the Genetic Division of the National Institute for Medical Research.

He was given the award of the Moscow Naturalist Society (1965) for the book Protein Biosynthesis and Problems of Heredity, Development and Aging; and the Mendel Medal, by the Mendel Museum in Brno, Czechoslovakia, for research on the history of genetics. He is a Fellow of the American Gerontological Society and a member of The American Society for Cell Biology.

In addition to about 120 technical papers, he is the author of Biosynthesis of Proteins, Plenum Press, N.Y. (1966); Molecular-Genetic Mechanisms of Development, Plenum Press, N.Y. (1970); The Rise and Fall of T. D. Lyenko, Columbia University Press, N.Y. (1969); Medvedev Papers, Macmillan, London and St. Martin Press, N.Y. (1971); Question of Madness (with Roy A. Medvedev) A. Knopf, N.Y. (1971); Ten Years after Ivan Denisovich, A. Knopf, N.Y. (1973); Khrushchev: The Years in Power (with Roy A. Medvedev) Columbia University Press, N.Y. (1976).

Soviet Science (W. Norton, N.Y.) in press (1978)

RUSSELL SOCIETY NEWS

No. 17

February 1978

- (1) Save May 19-21 (2). Edith dies (52,6d). Report on Medvedev event (13,6b). Report on BRS at APA (14). Denonn reviews Russell-Jourdain book (51). Sara's questions (26). Books for sale (45). The Newsletter has a new name (58). An asterisk in the left column indicates a request or an offer to lend.
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NEXT ANNUAL MEETING

- (2) May 19-21, 1978 is the date to save. It's the date of the 1978 Annual Meeting, at McMaster University, Hamilton, Ontario, where the Russell Archives are.

We had hoped to provide more details at this time, but they are not yet available. We will provide details — on what events are scheduled, how to make reservations, costs, etc. — in the next issue, which we expect to mail at least a month before the Meeting.

Of this much we are pretty certain: the events will start Friday evening and continue till Sunday noon.

Those who come to McMaster in May will not only have the satisfaction of participating in a BRS Meeting; they will also be able to browse in the Russell Archives. This is no small treat. There you can see just about every book ever published by or about BR, as well as many photos, letters, manuscripts. And you can hear the great man himself on records and tapes.

We hope you can make it.

- (3) Testimonial. BILL YOUNG publishes "The SEA Journal" for The Society of Evangelical Agnostics (Box 612, Fresno, CA 93709). Here is some of what he had to say in his October 1977 issue (p.7) about the 1977 BRS Annual Meeting:

Your editor attended the annual conference in Los Angeles this year and found the pleasure of good company as well as the excitement of complete immersion in Russelliana for a day.

Doesn't that make you want to come to McMaster in May?

RECENT EVENTS

(4) Philosophers at work. For a report on the latest ERS Symposium at APA, see (14).

REPORTS FROM OFFICERS

(5) Chairman Peter G. Cranford reports:

The chief over-all problem for the society is what direction it should now take. Presently, we have close to 200 members of considerable intellectual merit. The size of the membership seems stable but it is a false stability. Lee Eisler has been successful in recruiting but as fast as he recruits at one end we are losing members at the other. Primarily this is occurring because the major area of compossibility between the society and its members is the exchange of information and ideas. This the newsletter does superbly. What is lacking is that, unlike Christ, we have not yet reached the point where the total membership is going "about doing good".

This is not quite completely accurate. We have kept Russell's ideas alive and have done what we have reason to believe will ultimately result in good. We have succeeded in stimulating increased interest about Russell in philosophy and are slowly but surely making psychologists aware of Russell's neglected panoramic thinking in their field.

But this is not enough for the future. There is much to be done... but precisely in what area? This was the question which Jack Pitt and I have been mulling over both by telephone and in person. What we came up with was not completely new. In fact it was simply an extension of the founders' thoughts at their first meeting in New York in 1974. Although we decided that to begin with we would limit ourselves to "spreading Russell's ideas", we thought, further, that we had an obligation to offer younger generations an applied, rational alternative to the self-destructive mysticism of the 60's in which the young followed a succession of Pied Pipers who played weird tunes in praise of mental and emotional masturbation. For many this led to at best, a useless life or at worst, "freaking out" in hospitals, prisons, mental institutions, and exploitive religions.

I think we are now ready to move into the second phase of our activities...the active promulgation of an applied philosophy. But before we do this we must broaden our present activist base...as Tom Taskonis has suggested (among other good things) in his letter of 12/11/77 to Lee Eisler. To do this we need a system of communication that would keep us all currently informed. George Carter has provided us with a key lead that has promise:

"Another possibility is NSF's Office of Science Information (Dr. Bill Savin). They are funding operational trials of a computer conferencing system. Basically a grant from this office would allow the BRS to establish a computer communications network among about 40 of its members to discuss as a group the proposed activity, say the establishment of a science of applied philoso-

phy. The participants would type their comments into a computer terminal (supplied by NSF) which would be stored by a central computer. Since the computer stores the contributions over time, participants can contribute and peruse the proceedings at their convenience. Other features of the conferencing system would permit computer production of the BRS newsletter. NSF will only pay all the bills on this for 18 months, but it could be an interesting experiment for the Society. Usually the grants (about 75K) are made to established scientific disciplines, but the group of people involved are an exceedingly open-minded lot who I think could be persuaded to support a conference designed to create a new science."

Jack and I with the approval of our president, Bob Davis, have a tentative plan for pushing the idea of an applied philosophy. First, I should mention that "we are not alone". Jack has discovered that there is quite an active group at Amherst moving in the same direction. Bob has appointed Jack to organize a symposium of the highest order at the coming meeting at McMaster, bringing together the best thinkers we can interest to discuss the idea of an applied philosophy. We are aware that we are talking of helping to create a new discipline. There should be a place in this venture for all our members interested in establishing an area of ethics which can serve as the core of a philosophical system acceptable to all people. This means, of course, enlisting the help of prominent leaders who see such a system as a laudable goal for all humanity. This certainly includes the religious and educational community.

Jack and I do not have any idea how this is to be financed, but like Franklin D. Roosevelt said when Eleanor asked him where he was to get the money for a memorial to himself, "It will come from somewhere". We thought we might get the money from Health, Education, and Welfare, but we have been turned down by Dr. Klerman. We requested a grant to examine the feasibility of establishing an applied philosophy discipline and of using unemployed Ph.D.'s to establish a clinical philosophy. He said we were premature.

President Robert K. Davis reports:

(6a)

Plans are developing for the Annual Meeting, at McMaster. Lester Denonn has confirmed that he will talk about his own Russell Library ("Roaming in my Russell Library: Some Adjectives, Adverbs, and Descriptive Phrases Applied to Bertrand Russell"). David Harley will talk about "Educational Theory and Beacon Hill School", which was the subject of his doctoral dissertation. Other topics are being solicited. By the time you read this, I will have visited Chicago and New York in planning this meeting.

(6b)

In November I visited San Francisco and Berkeley, to attend the BRS-sponsored talk by Zhores Medvedev followed by buffet supper at the Neilands. Amy Block is covering this event elsewhere in this issue (13). I was fortunate in having a good deal of time alone with Medvedev. He was curious about the BRS and glad to know that we enjoy good relations with the BR Peace Foundation. He respects them very much, apparently for publishing his books and for their aid in the struggle for rights in Russia.

Since he is an eminent gerontologist, I asked him what things the individual should do to live a long life. His reply "watch your diet, exercise, don't drink to excess and don't smoke." We all know about these things, but here it is from an expert. I told him about BR: BR said he did nothing consciously to prolong life, smoked his pipe incessantly from 21 on, and drank seven Red Hackle scotches a day; yet he lived to be 97. Medvedev said, yes, but if he hadn't done those things he would probably have lived another 10 years! Which means he would still be with us.

ER apparently believed in the importance of heredity in this matter; he recommended that the first thing one should do, to live a long life, was to "choose one's ancestors wisely." There are numerous examples of long-lived Russells, including centenarians. Medvedev and I discussed this aspect; I mentioned Elizabeth Russell, the 108-year old transvestite that we reprinted an 19th Century article on in the last issue. (NLL6-41)

Later I mailed photocopies of some of ER's comments on old age to Medvedev. He informed me that he would use some of the material in a popular book on aging that he is writing.

The ERS has imported several copies of Medvedev's two books published by the Foundation, "National Frontiers and International Scientific Co-operation" and "Secrecy of Correspondence is Guaranteed by Law." I own both of these books and recommend them to members who are interested in the dissident movement in the Russian scientific community. They are also interesting as "detective" literature, showing how he sorted out the truth against the regime's will. They are for sale by the ERS Library.

(6c) I have recently read "The Life of William Lord Russell" (1819) by Lord John Russell — ER's grandfather. This is an interesting account of the Russell beheaded in 1683 by Charles II. Russell had opposed the increasingly arbitrary behavior of the King. In that year, there was an abortive plot by the Duke of Monmouth, a bastard child of Charles', to take the throne, to prevent Charles' brother, James (James II of the Glorious Revolution of 1688) from inheriting the throne. The evidence of Russell's complicity was inadequate, but he was executed anyway.

What I found most interesting was Chapter One, which gave the early history of the Russell family. The oldest record is apparently of a John Russell (the names John and William recur frequently) in 1221. Later in the 13th Century, another Russell entered Parliament, as did others in following centuries. In the 16th Century, another John Russell served Henry VIII as a gentleman of the privy-chamber and in other capacities. He was knighted in 1522 and made Lord Russell (an earl) in 1539, and acquired the Abbey of Tavistock. He benefited from Henry's Reformation and destruction of the old nobility. When Henry died, John was made one of the 16 executors of his will, and acquired Woburn Abbey, the great family estate still owned by the Dukes of Bedford. The family participated in the interesting and turbulent life of succeeding reigns. The executed William's son was awarded the dukedom after the Glorious Revolution as an honor to William.

ER's title (Earl Russell) came from his grandfather, Lord John Russell, who was awarded the earldom for his service in Victorian times. We need a new biography of Lord John, a much neglected figure of the time.

(6d) I would like to mention my sadness on learning of the death of Countess Russell (Edith). I met her twice, first in 1972, at the Centenary Celebration at McMaster, and again at Christmas time 1976. We had exchanged a number of letters. She was devoted to her husband's work, and when she perceived the nature of our Society, gave it warm support. When I visited her at Plas Penrhyn (1976) (NLL3-8), she seemed healthy and vigorous, and I was surprised at the news of her death.

(6e) We sent you a copy of the Helsinki accords, with NLL6. For those with a serious interest in the dissident movement, I highly recommend a small magazine from the Khronika Press, "A Chronicle of Human Rights in the U.S.S.R." (505 Eighth Avenue, New York, NY 10018.) It is a quarterly put out by dissidents in both the West and the Soviet Union, available in English and in Russian. Some recognizable names contributing to the last issue: Pavel Litvinov, Andrei Sakharov, Vladimir Bukovsky, Andrei Amalrik, Yuri Orlov, and Roy Medvedev. (Roy Medvedev's books — and brother Zhores' — are available from the ERS Library. They are published by Spokesman Books.)

A STATEMENT FROM POLITICAL PRISONERS IN PERM CAMP 36

The West faces an unavoidable choice which will establish the moral as well as the political climate in Europe and the world for a long time to come. Although this choice is linked to questions about political prisoners and inalienable human rights, its main focus is not the fate of several thousand hostages confined in labor camps or still living outside in the "big zone" of wrongdoing, violence and lies. The central issue is the value attached to freedom and law by persons who are accustomed to their secure enjoyment.

Before the eyes of the whole world, the Communist Bloc's irresponsible political leaders cynically disregard international obligations and brazenly violate their own laws in the dark of closed courtrooms, concealing their crimes behind false and empty words about service to the people, about some higher form of democracy.

Does the West wish, in pursuit of fragile and temporary safety, of transient political and economic profits, however substantial, to ignore tyranny once again, to pretend to innocence and credulity, to smooth over sharp corners with polite phrases about each side's allegiance to its own social conceptions? Do the military power and the iron will of the totalitarian states constitute sufficient justification in Western eyes to tolerate a situation where criminals sit in judgment over the vulnerable?

We shall call a spade a spade. Do you think your complaisance compels you to shut your eyes to crimes? A lie is effective only if someone believes it or pretends to believe it. The lawbreakers need your acquiescence no less than your dollars, your unconcern no less than your machines.

Or does the West possess:

the wisdom to understand that no more important and urgent task exists than the restraint of violence and of the lies which conceal violence?

the wisdom to stand up for a morality and law common for everyone as constituting the only safeguard for the security of our crowded, interlinked world?

the wisdom to prefer eternal values to the exigencies of the moment, and to defend those values today, not tomorrow?

the wisdom to disregard shortlived and minor conflicts of interest in order to unite for the sake of a great cause?

the courage to declare forthrightly that blood and tears are no one's "internal affair", to grapple with problems with no evident or simple solutions, to strive to halt lawless actions in a land where deceit and the temptation to violence are omnipresent?

the patience and persistence honestly to do everything possible to avert armed conflicts while at the same time refusing to retreat one step?

Will the West display sufficient fidelity to its moral duty?

That is the real question.

They are trying to persuade you that despotism can be peaceloving, that leaders who have made lies, slander and unlawful violence the professional occupation of hundreds of thousands of persons, sincerely wish to respect their external obligations. They are telling you: "Be realistic. Don't forget how strong we are. Don't drag morality into politics. Leave that for sermons on Sunday. Is it sensible to notice things which we are trying to hide and to talk openly about them? That can complicate detente."

The choice is simple in moral terms, although not so easy in the context of traditional politics.

But if liberty once again becomes a bargaining chip in the political game – somebody else's liberty, and your predecessors have contributed to the loss of many persons' liberty by such an attitude – remember this: the base attempt to bargain away somebody else's liberty inevitably threatens the loss of your own.

*Zinovy Antonyuk, Semyon Gluzman, Igor
Kalynets, Sergei Kovalev, Valery Marchenko,
Petras Plumpa, Bagrat Shakhverdyan, Evgeny
Sverstyuk, Ivan Svetlichny*

THE PERSECUTION OF GERMANS IN LITHUANIA

DOCUMENT 6 OF THE LITHUANIAN HELSINKI WATCH GROUP

During World War II Stalin committed one of the greatest crimes of our era: he deported entire peoples from their territories, and on the lands they left behind them he settled people from other areas. Among those resettled were the Crimean Tatars, the Volga Germans, the Kalmyks, the Ingushi, the Chechens, the Balkars, and others. Now, twenty-four years after the death of the tyrant, we have received a communication from forty-nine families of Volga Germans who have been living in Lithuania, in the Radviliskis Raion, describing how the Volga Germans are still treated as outlaws: all kinds of obstacles are put in the way of their getting a job or a residence permit. The Germans have appealed to the main administrative offices in Moscow and Vilnius, but no help has been forthcoming. They therefore declare that if they are not granted equal rights as citizens they will renounce their Soviet citizenship and demand permission to emigrate to their historic homeland – the Federal Republic of Germany.

The foregoing represents a violation of the 1965 Decree lifting the restrictions applied to Germans on the territory of the USSR, a violation of the USSR Constitution itself, and of the International Covenant on Civil and Political Rights.

There are many interesting articles in each issue. Here is a sample:

Treasurer Stephen J. Reinhardt reports:

(7)

For the quarter ending 9/30/77:

Balance on hand (6/30/77).....	1878.68	
Income: 14 new members.....	153.80	
17 renewals.....	<u>235.00</u>	
Total dues.....	388.80	
Contributions.....	373.10	
Other, and adjustments.....	<u>-75.57</u>	
Total income.....	686.33	<u>686.33</u>
		2565.01
Expenditures: Information & Membership		
Committees.....	825.94	
Subscriptions to "Russell".....	168.00	
Other.....	<u>459.17</u>	
Total spent.....	1453.11	<u>1453.11</u>
Balance on hand (9/30/77).....	1111.90	

* * * * *

(8)

For the quarter ending 12/31/77:

Balance on hand (9/30/77)		1111.90
Income: 15 new members.....	158.80	
30 renewals.....	<u>398.39</u>	
Total dues.....	557.19	
Contributions.....	919.50	
Total income	1476.69	<u>1476.69</u>
		2588.59
Expenditures: Information & Membership		
Committees.....	1406.03	
Subscriptions to "Russell".....	122.50	
Other.....	<u>301.00</u>	
Total spent.....	1829.53	<u>1829.53</u>
Balance on hand (12/31/77).....	759.06	

* * * * *

(9)

For the year ending 12/31/77:

Balance on hand (12/31/76).....	1561.23	
Income: 55 new members.....	582.33	
106 renewals.....	<u>1321.32</u>	
Total dues.....	1903.65	
Contributions.....	2606.83	
Other, and adjustments.....	<u>320.48</u>	
Total income.....	4830.96	<u>4830.96</u>
		6392.19

Carried forward.....	6392.19	
Expenditures: Information & Membership		
Committees.....	3237.29	
Subscriptions to "Russell".....	676.50	
Other.....	1719.34	
Total spent.....	5633.13	<u>5633.13</u>
Balance on hand (12/31/77).....	759.06	

REPORTS FROM COMMITTEES

- (10) International Human Rights Committee (Bob Davis, Acting Chairperson):
See (6e).
- (11) Library Committee (Don Jackanicz, Chairperson):
See (54).
- (12) Philosophers' Committee (Edwin E. Hopkins, Chairperson):
See (14).
- (13) Science Committee (J. B. Neilands, Chairperson. Amy Block, Committee Member reporting):

On Tuesday, November 22, 1977, Dr. Zhores Medvedev spoke on "Environmental Problems in the Soviet Union." The seminar, sponsored by The Bertrand Russell Society, was held in the Biochemistry Department of U.C. Berkeley. Dr. Medvedev, a Soviet scientist living in exile in London since 1973, addressed a large audience.

Dr. Medvedev began the lecture by identifying two of the major problems of the industrial age: pollution due to oil and coal production, and contamination due to radioactive wastes. The radioactive waste problem was the focus of his talk. He cited a major industrial disaster occurring approximately in 1957-1958. This industrial accident probably involved a steam explosion of stored radioactive waste in the South Urals region of mid-western Russia. Two mining and industrial cities, Chelyabinsk and Sverdlovsk, both heavily populated, were located near the accident's focus. The contamination eventually spread over 1000 square miles, dispersed by rainfall and weather changes.

Dr. Medvedev showed slides to document the contamination. On a map of Russia he pointed out two lakes that were studied in 1966-1967. The lakes, each about 10 square kilometers, contained substantial amounts of ⁹⁰Strontium and ¹³⁷Cesium. Some plant and animal life was investigated to determine to what extent the contamination had changed existing food chains. The soil was in fact so heavily contaminated that forests in the area were almost totally destroyed. Dr. Medvedev cited animal contamination of a similar nature.

The lecture was actually an exposé. Dr. Medvedev drew on many sources, including pages 45-50 of the CIA report of the incident, the latter obtained by American friends under the Freedom of Information Act. The Soviet government has made no mention of the event. Dr. Medvedev's research and report, however, fully documents the disaster. His active involvement in social responsibility is in the Bertrand Russell tradition.

Following the seminar, friends and members of The Bertrand Russell Society reconvened at the home of Dr. and Mrs. Neilands for a delightful buffet supper.

PHILOSOPHERS' CORNER

(14) The BRS at APA (Washington, 12/28/77), as reported by Justin Leiber, Chairman of the event, and member of the Philosophers' Committee:

The Program of the Bertrand Russell Society at the American Philosophical Association meetings, December 28, 1977, consisted of "Acquaintance and Naming: A Russellian Theme in Epistemology" by Augustin Riska, St. John's University (George Reberts, Duke University, commenting) and "Russell on the Essence of Desire," Raymond Frey, University of Liverpool (Thomas Simon, University of Florida, commenting); Justin Leiber (BRS), MFF, chaired. The meeting was well attended, particularly considering the labyrinthine ways of the farflung, neo-Victorian Park-Sheraton Hotel.

Russell often argued that pure — or "real" — names simply pick out objects and in no way describe these objects. For example, "the present King of France is bald" does not consist of a name and the predication of baldness; rather it states that some individual or other has various features, and so consists of a quantifier, some, a variable, x, and predicates such as King of France, bald, and so on. The logical form of the quoted sentence is, roughly, some x is King of France, bald, and uniquely so. (More strictly: there exists an x such that x is King of France and bald, and for any y whatever if that y is King of France, then that y is the same as x.) No names. As Russell also noted, what we ordinarily call proper names have a bit of description in them: for me, "Jimmy Carter" does not pick out someone from my acquaintances, rather it means something like "the individual who is now the President of the United

States, formerly of Plains, Georgia, and so on . . ." Russell came to think that this (and in "this blob in my visual experience") is the closest we have in English to a pure name: there is no way one can be giving a false description when one says this. Professor Riska raised problems about Russell's view of ~~names~~ which Professor Roberts dismissed; Professor Roberts also made some remarks about the possibility of a causal theory of facts (two facts are one and the same fact if and only if both have all the same causal relations to everything else).

Mr. Frey defended a view of Russell's that he took to amount to saying that animals as we have needs but that animals may not (or cannot be shown to) have desires. (One may establish that an animal has a need on behavioral and physiological grounds. To say an animal has a desire is to suggest that the animal has "propositional attitudes" or "intensions".) Professor Simon raised various issues about Mr. Frey's defense. A general discussion ensued that suggested the cause of animal liberation is in much better shape than it was a decade or two ago.

Both papers may be borrowed (at no cost) or purchased (for \$2) from Don Jackanics, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

(15) 2 more dissertations, to add to the 62 (NL15-16), from Frank Bertrand:

63. Dennis Earle Bradford, "Russell's Theories of Existence and their Philosophical Background," Diss. University of Iowa 1977, 77-21,117, 428 pgs.

64. Charles Joseph Schlee, "Russell's Critique of Complete-symbol Theories of Definite Descriptions," Diss. University of Kansas 1976, 77-16, 297, 146 pgs.

(16) Dissertations 17, 25 and 30, of the 62 listed in NL15-16, were done at Canadian universities, and should be ordered from:

National Library of Canada
395 Wellington Street
Ottawa, Ont., Canada K1A 0N4

and not from University Microfilms International, Frank Bertrand advises, and it is well to inquire first, since only microfiche copies may be available.

(17)

Re the poor "voter turnout" in the recent vote for directors, (NL16-12), Greg Beaulieu suggests that most people did not vote because there was no real reason to; for the members had been told that all the candidates were first-class, so they were sure to get good directors no matter how many or how few voted.

BY BERTRAND RUSSELL

(18)

"Education for Democracy" is the title of an address given by BR before the Cleveland convention of the Department of Secondary School Principals of the National Education Association, February 25, 1939. The NEA printed the address as a small pamphlet, which we reproduce:

Education for Democracy

I SHALL TAKE it for granted that democracy is a desirable thing, that we should like to preserve democratic government, and that we want to know how it is to be made workable. It is quite clear that education has a very large part to play in making democracy a workable system. You certainly cannot work a democracy when your population is illiterate; if they cannot read or write, all the machinery which is required for democracy does not work. But I am not concerned with this elementary portion of the matter. I am concerned rather with what kind of education is necessary if one is to avoid the pitfalls into which many democracies have fallen and which have led in many parts of the world into dictatorships.

There is a curiously difficult line psychologically to be drawn if democracy is to succeed, because it needs two things that tend in different directions. On the one hand, every man needs to have a certain degree of selfreliance and self-confidence, a certain willingness to back his own judgment and to set forth his own point of view, to defend it, to do propaganda for it, to organize the propaganda if necessary, and so on. But then, on the other hand, if democracy is to be workable, a man must be willing to submit to the authority of the majority when that majority goes against him.

You find that one or the other of those

two things is very apt to fail. Either men become too subservient and follow some vigorous leader into dictatorship; or they are too selfassertive, they do not submit to the majority, and lead their country into anarchy. One or the other of those opposite dangers faces democracy, and the business of education is to try to produce the type of character which is willing to advocate its own opinion as vigorously as may be, but also willing to submit to the majority when it finds the majority going against it.

There are two different parts of what education has to do in this matter. There is on the one hand the relation to character and the emotions, and on the other hand the intellectual part. The part that has to do with character and the emotions I should like to say something about, altho it is in the main not a matter for schools; it is much more a matter that is determined in the home. It is so important that one cannot pass it over, but in this respect schools for parents are as much needed as schools for children.

If democracy is to be workable, the population must be as far as possible free from the fiercer emotions of hate and destructiveness and also from the emotions of fear and subservience. Now, those are emotions which are inculcated in very early childhood. A parent of average ferocity begins with his child by the attempt to teach him complete obe-

dience, and makes him either a slave or a rebel, and neither a slave nor a rebel is what is wanted in a democracy.

It is clear that too much discipline is not a good thing if you want to produce a population capable of democracy. If you want to get people into the habit of initiative, of thinking for themselves and not taking over their opinions from others, you must get them into the attitudes of neither subservience nor rebellion against authority. In a democracy what is needed is equal cooperation, which involves assertion of your opinion up to a point but not further.

This brings us to a source of trouble to a great many democrats, namely, what is called "principle." It is wise to scan rather skeptically most talk about principle, about selfsacrifice, heroic devotion to a cause and so on. There is always more of what appears like heroic, unselfish devotion where the cause is bad. It is not what it appears to be. It is really people's pride, or hatred, or desire for revenge, that has got itself idealized and collectivised and personified in the nation as a noble form of idealism. That is extremely dangerous. When you find a man patriotically devoted to his country, ask yourself, "Now what is it that he is willing to do for his country?" It appears that what the Nazi is willing to do is to kill people. That is the reality of the "unselfish devotion" that he shows for

his country. Killing people, if you do not say you are doing it for your country, is not considered admirable, and it does not seem to me to be any better because a lot of people do it all together. If this activity, which they all believe to be noble, is really one that does harm to mankind, you may be sure that the passion which inspires it is really not a good one. If you had a kindly population, a population who in their childhood had been well-treated and happy, who had grown up imagining the world a friendly place, they would not have had that particular sort of idealism which consists in joining together to kill people in large numbers and is called patriotism.

The temper of intelligence that is needed to work a democracy is exactly analogous in practical life to what the scientific temper is in the intellectual life. The man of science lives in a sort of half-way house between complete skepticism and complete dogmatism. He neither, like the skeptic, says, "All knowledge is impossible," nor does he say, like the dogmatist, "I know the truth already." He is always just between these two, saying, "The truth is impossible to ascertain completely, but up to a point, to a certain degree, some of it can be found out by hard work." That is the scientific attitude of mind.

I do not mean to say that there are no sacred causes, but I do say you want to be very careful before you claim that your particular nostrum is a sacred cause and the other man's is something devilish and horrible. We have to have a kind of tolerance one towards another, and that kind of tolerance is much more easy to have if you think, "Well, I may after all be mistaken. People have been mistaken in the past. Human beings are fallible and I am a human being. It is just conceivable that I may be wrong."

I should like to see people exposed in schools to the most vehement and terrific argumentation on all sides of every question. If you had opposite points of view put on every kind of thing, the opposite propagandists would neutralize each other, and in the end you would get people who might be capable of listen-

ing to eloquence without being carried away by it. That is one of the most important things—to learn to be immune to eloquence. You will not be that by never hearing eloquence; you have to hear a lot.

The whole modern technic of government in all its worst elements is derived from advertising. Advertisers are the practical psychologists of our day. The advertisers led the way; they discovered the technic of producing irrational belief. What the person who cares about democracy has got to do is deliberately to construct an education designed to counteract the natural credulity and incredulity of the uneducated man; not want to teach people one opinion or another opinion; it is not the business of education to do that. The business of education is to teach pupils to form opinions for themselves, and they need for that purpose to be rather impervious to eloquence and propaganda, to be on the lookout for the things that are intended to mislead, and to be able to pick out what really is an argument and base themselves on that. You cannot get any kind of improvement in the world, or any kind of good life, without a basis in the emotions. But you have to be sure that that basis is the right one. I think that the only sort of emotional basis is what I should call kindly feeling, that is to say a wish, not only in regard to your friends and the people you know, but in regard to mankind at large, that as far as possible they should be happy, enlightened, able to live a decent sort of life. The emotion that must inspire our purposes is an emotion of pain in the suffering of others, and happiness in their happiness. That is the only emotional basis that is any good.

Given that, you then want a belief that it is possible to make human life happier. Many people are so pessimistic and so miserable that they feel as if that were impossible, as if it were no use to struggle; the world, they think, is just dreadful, and we cannot do anything about it. I cannot and do not take that view. Whatever the immediate future may be, I do not feel any doubt that human beings will emerge into a world

very much happier than any that we have known in the past, a world in which ordinary men, women, and children will be finer than they were before, freer, healthier, less destructive, and more kindly. While I want as far as possible something like the scientific attitude, I do want also besides that some capacity to feel what are the ends of life and what makes life important to human beings.

That is a matter for the cultural side of education. I do not think that is to be obtained merely by knowing facts. It is to be obtained in different ways by different people. Many get it from music or poetry. Some people get a great deal from astronomy. I sometimes think that if people would reflect upon the size and antiquity of the stellar universe, they would perhaps feel that some of the controversies upon this rather insignificant planet are not so important as they seem to some of us, and perhaps that might take a little of the acerbity out of our disputes. We need negatively the realization that our disputes are not so important as they seem, and positively, thru art, thru music, thru poetry, and so on, the feeling that there are things really valuable that human beings can enjoy and achieve, and that these are different things from the ones that come in the clash of politics, not the sort of things that happen on a battlefield, but individual things, things that happen in your own mind, important feelings, emotions, and insights. All these things are to be kept alive, things not to be sacrificed to the collective, organized life of the community. That life is necessary, it has to go on, but it is not the highest part of our life. The highest part of our life is more analogous to what the religious teachers have always spoken of. It is something more individual. I think perhaps that is the deepest quarrel I have with the people who believe in the corporate state and all the rest of it, that they seem to think that our highest life is in collective activities, and I do not believe that at all. I think our highest life is something more personal, and that where we cooperate in large groups, altho cooperation is immensely impor-

tant and necessary, it is not as a rule with the very highest part of our nature, because we all of us reach our best in somewhat different things, so that where we all work together it is hardly possible that we can each of us reach quite the best that our nature is capable of.

All education ought to bear that in mind and ought to be very conscious of the possibility of individual excellence in

the future. For that reason much the most important of all qualifications in a teacher is the feeling of spontaneous affection towards those whom he teaches, the feeling with each one of them, "This is a person with certain capacities, a person who can do certain things, who has a right to his place in the world," and not "This is a soldier in the army," or "This is one of the persons out of whom

I can make a great power which can do this, that, or the other." That is not the way to use the material which you teach. The right way is one much more analogous to the religious way, which realizes that each human being has in himself certain possibilities, and that the business of education is to bring those out.

(Thank you, Tom Stanley.)

ABOUT BR'S WRITINGS

(19) Science fiction? No, says FRANK BERTRAND:

One's immediate reaction to learning that someone has dared link together Bertrand Russell and Science Fiction is surely that of, put politely, incredulity.

On second thought, however, juxtaposition of the two is not that farfetched. In the June, 1964 Dell paperback 8th Annual Edition The Year's Best S-F, edited by Judith Merrill, is a story titled "Planetary Effulgence" by, yes, Bertrand Russell! Reprinted from the collection Fact and Fiction (New York: Simon and Schuster, 1962), the story was originally published in New Statesman, September 5, 1959 and can also be found in The Collected Stories of Bertrand Russell (New York: Simon and Schuster, 1972), compiled and edited by Barry Feinberg.

If one accepts the notion advanced by literary scholars such as Professors Robert Scholes and Leslie Fiedler, that Science Fiction is preeminently a literature of ideas, in that it seeks to deal with Man in relation to his environment and abilities, or, what it means to be a human being -- the ideas being manifested as problems of perception and knowledge -- it is not a perverse fluke that Russell's story was included in a Science Fiction best of annual.

It is, rather, an uninformed fluke that it was so included, for "Planetary Effulgence" is actually a political parable with a "science fictional" setting. In fact, the story when published in Fact and Fiction appeared with several others under the heading of "Parables." It would seem that Ms. Merrill chose this story on the basis of its other worldly setting and its author's famous name, the latter predominating.

(20)

BR'S WRITINGS STUDIED

"Do We Survive Death?" by BR is assigned reading in the course, "Psychology and Sociology of Death," at Virginia Commonwealth University. It is included in the anthology, "Death: Current Perspectives," G. S. Schneidman, ed.

(Thank you, John Mahoney.)

ABOUT BERTRAND RUSSELL

(21)

BR according to Mortimer Adler. From his latest book, "Philosopher At Large," (Macmillan, New York. 1977) pp.8-9 and 219-221:

As late as 1941 I had no hesitation in talking about education in terms that would have been congenial to Aristotle in the fourth century B.C. I mention that year because I can vividly remember a debate that I had in Chicago that January with Bertrand Russell (who had just become Lord Russell). The subject in dispute was stated as follows: Resolved that the objectives of education are always and everywhere the same. I took the affirmative side, arguing that since human beings are always and everywhere the same in the specific properties they all possess as members of the same species, it must follow that the goal to be achieved by the educational process should be the same for all.

How Aristotelian and repugnant to Lord Russell my argument must have sounded! I summarized it in the following words: "If education must aim at the betterment of men by forming good habits in them, and if the virtues, or good habits, are the same for all men because their natural capacities are the same and tend naturally toward the same developments, then it follows that the virtues, or good habits, as the ends of education, are absolute and universal principles on which education should be founded."

The conclusion follows logically, I conceded, only if the premises—the two *ifs*—are true, but I immediately went on to assert that they were. "If my premises are in fact true, and if my reasoning is valid," I told Lord Russell and the audience, "then the conclusion is inescapable."

I will never forget Bertrand Russell's opening rejoinder. We had been asked to wear dinner jackets, I suppose to ensure the formality of the proceedings. It was to be a formal debate—in dress if not in thought. Respecting Lord Russell as my senior by many years, and also as immeasurably more eminent, I had carefully prepared my initial presentation of the affirmative position. It was all written out. Lord Russell came to the platform without a shred of paper and, I suspect, without a jot or tittle of preparatory thought on the subject. But he did have a clean stiff white cuff on his boiled shirt, and on it, I observed as I looked back at him from the podium in the course of reading my speech, he jotted down notes from time to time. When he arose to present the negative position, his opening sally was "I greatly admire Dr. Adler's rugged simplicity."

From that point on, with one off-the-cuff remark after another, Lord Russell provoked outbursts of laughter. At the end, the applause, won easily by his witticisms, appeared to indicate that he had triumphed. I felt that I should have been adjudged the victor at the bar of reason, though not in the court of laughter. But I now know that Lord Russell had the better side of the question, though not for any reason he gave at the time.

In the summers of 1973 and 1974, the Aspen Institute for Humanistic Studies held conferences on the changing concept of the educated person. It was generally agreed that traditional ideas of what it means to be educated, in the fullest sense of that term, can no longer be applied in the contemporary world, especially not in the technologically advanced industrial societies which are committed to political democracy and, consequently, to equality of educational opportunity. When such a society undertakes to educate its whole population, it must acknowledge the principle that every human being, with the possible exception of those in asylums, should aspire to become an educated person.

In view of individual differences in talent, aptitude, and temperament, the way in which the educational ideal is realized cannot be the same for everyone. On that score, Russell was right. However, if we conceive the educated person as any human being who, having acquired the tools of learning in school, goes on in the rest of life to use them for the fullest possible development of his or her capacities, then the ideal is realizable, at least to some degree, by every member of the population.

* * * * * * *

Is science by itself—without philosophy—enough, either theoretically or practically, to guide us in leading good human lives or to lay the foundations of a good society?

That question framed the issue of the second public debate that I had with Bertrand Russell. My first debate with him took place in January 1941. In that dispute, Lord Russell challenged my thesis that the objectives of education were always and everywhere the same because education must be defined as "the process whereby the powers of human nature become developed by good habits." He doubted that we could know enough about human nature and its powers to know which habits were universally and objectively good for human beings to form. In his rebuttal of my affirmative position he regaled the audience with quips and sallies—a display of great wit rather than wisdom. My distaste for Russell's performance still lingered when, a year later, the People's Church in Chicago asked whether I would debate him again. My first inclination was to say no, but after some reflection, I said I would be willing on one condition—that this time he would take the affirmative position and allow me the pleasures of rebuttal. It took at least six months or more for Russell to come up with a proposition he was willing to affirm, and when he did, it put him on the affirmative side of the resolution that science is enough for the good life and the good society.

Preparing for the debate, I put into my file a letter from Bertrand Russell to the *New York Times*. It filled three columns on the editorial page. The headlines conveyed the gist of the message: "Long-Time Advocate of Peace Approves Present War: Professor Bertrand Russell States Reasons for Changing Positions, Disputes Stand of Dr. Hutchins, and Hopes Ultimately for Federation of the World." Though the letter fell short of being explicit on the point at issue, I thought I could cite Russell's approval of the present war, in spite of his resolute commit-

ment to pacifism, as some indication that he regarded the Allies as being on the right side of this conflict—right in some rationally arguable sense, not just a reflection of personal feelings about what was at stake. I could, therefore, use this letter to rebut Russell's position out of his own mouth.

I was mistaken in my impression that Russell had changed his views about the nonobjectivity of value judgments. As it turned out, I did not need to quote Russell against himself. In the first ten minutes of his defense of the affirmative position, he contradicted the proposition he had undertaken to affirm. In rapid order, he made the following assertions: first, that empirical science constitutes the only objectively valid knowledge available to us; second, that our knowledge of the world and of man is by itself incapable of answering any questions of value, for we have knowledge only of matters of fact, and what is good or bad, right or wrong is not a matter of fact; third, that our decisions on questions of value as opposed to questions of fact are determined by our feelings. From these three propositions, only one conclusion logically follows—that knowledge by itself does not enable us to decide how to lead a good life or establish a good society. That conclusion directly contradicted the proposition Russell was supposed to be defending—that science (for him, equivalent to knowledge) is enough for the good life and the good society.

In my rebuttal, I pointed out this contradiction, but that hardly settled the matter. I proceeded to put Russell into the logical box of a *reductio ad absurdum*. Feelings, he had said, decided our judgments about good and bad, or right and wrong. Was there a difference, I asked, between good and bad feelings, right and wrong feelings? The Nazis and the Allies harbored opposite feelings about which party in the present war had right on its side. Could Lord Russell, I asked, tell us on what grounds he thought his feelings were right and Hitler's were wrong?

If he could not provide us with objective grounds for asserting that rightness or goodness attached to one set of feelings, and wrongness or badness attached to the opposite (if, in short, our feelings are purely personal and subjective), then only might or force in the awful arbitrament of war can decide which of conflicting feelings about what is right and wrong shall finally prevail. I then argued that Russell, in order to avoid this horn of the dilemma, was logically compelled to impale himself on the other: if might should not be allowed to decide who is right, then reason must, and reason can do so only by having recourse to objectively valid knowledge of right and wrong.

Were he to adopt this view, Russell would be able to assert that his feelings about the issues in the European war were objectively sounder than Hitler's, not just an expression of his personal prejudices. However, in doing so, he would also once more contradict the proposition he was supposed to be affirming—that science is enough for the good life and the good society. He had himself maintained, and I fully agreed, that science gave us knowledge only of matters of fact, not about values. For there to be objectively valid answers to questions of value, there had to be valid knowledge other than empirical science. Such "knowledge other than empirical science" was clearly not mathematics or history. There was nothing left for it to be but philosophy.

Russell was correct in thinking that we needed something more than science to settle questions of value; that something more, however, was not feelings, but moral philosophy—the objectively valid principles and conclusions of ethics and politics. If he were to agree to this, in order to avoid embracing the view that might makes right, then he would also have to change his mind not only about the character of philosophical

knowledge in differentiation from empirical science, but, even more radically, about the validity of moral philosophy. He would have to abandon his endorsement of the then current view of ethics as completely noncognitive (as emotive, an expression of feelings rather than of knowledge) which he, with characteristic wit, had epitomized by saying that "ethics consists in the art of recommending to others what they must do in order to get along with one's self."

I wish I could report that my arguments had some effect on Russell. They did win the audience over to my side, but Russell quipped his way out of the box I had put him in without even trying to resolve the contradictions. When I was a philosophy student at Columbia, I had great respect for Russell's views, his philosophical writings before World War I, especially his contributions to the philosophy of mathematics and to mathematical logic. But the more I studied the books he wrote from the twenties on, especially his writings on the philosophy of language, the more my respect for him as a philosopher diminished.

However, on one point I found myself in complete agreement with him at the time of our second debate. In the concluding paragraph of his letter to the *New York Times*, Russell wrote:

There is one hope that is important and, I think, not utopian; that at the end of the war some step, less ineffective than the League of Nations, may be taken toward the Federation of the World.

It may be questioned whether the United Nations has turned out to be that more effective step, but the goal toward which effective steps should be taken is certainly, as Russell indicated, world federation to create world government and to institute and preserve world peace.

That goal, as Russell observed, should be regarded as a practicable objective, not a utopian one. There may be many causes of war, but there is only one cause of peace, and that is government. Civil government produces civil peace. Anarchy, or the absence of government, is identical with a state of war: either the cold war of the diplomats and of espionage or the actual warfare of the generals with guns and bombs.

(22) BR according to Ayer. "At the time of these lectures [at Oxford], he was in his middle sixties, looking his age, but not betraying it in any lack of physical or intellectual vitality. As a philosopher, he was not at all arrogant; not only did he not talk down to us, but he appeared remarkably sensitive to the opinions that we held of his work. This remained true of him also in his later years." "Part of My Life: The Memoirs of a Philosopher" by A. J. Ayer. Harcourt Brace Jovanovich, New York, 1977. p. 214

(23) BR according to Will Durant. Here are excerpts from "A Dual Autobiography" by Will and Ariel Durant (Simon & Schuster, New York, 1977) pp. 118-9 and 273:

The excitement of the lecture platform, and of two debates with Bertrand Russell, kept me from brooding over my hurts. Our first encounter took place in Symphony Hall, Boston, on October 12, 1927, and "attracted the largest audience since the famous Butler-Borah debate." Judging from the five columns given to it in the morrow's *Herald*, our battle over "Is Democracy a Failure?" must have been the best sporting event of the year. Russell, of course, was the major attraction. He was already fifty-five years old, and could hardly have guessed that he had forty-two years still left to him. His hair was silvery white. His sharp nose and gleaming eyes promised an alert intellect and a pointed wit, a keenness and relish in debate. Luckily for me, I had dealt with him

handsomely in *The Story of Philosophy*, so that we were friends even as our swords crossed. I need not summarize my share in the performance; I polished it up to form a chapter in *The Mansions of Philosophy*, where it still stands as proof that I can be as one-sided as a debate requires. The unusually full stenographic report in the *Herald* of October 13 did more justice to me than to Russell, for it could not convey the smile on his lips and the twinkle in his eyes.

The debate was repeated on October 22 in Mecca Temple, then the largest auditorium in New York. The reports in the *Times* and the *Tribune* indicate that neither speaker varied much from the arguments he had used in Boston. We had the honor of evoking editorial comment in some newspapers, and the *Times* whimsically remarked: "It certainly cannot be said of the participants that they . . . were swayed by personal prejudice. Mr. Russell is the author of a *Principia Mathematica* which has probably sold 120 copies. Mr. Durant has written a *Story of Philosophy* which is selling close to 200,000 copies. Yet Mr. Russell believes in the common people and Mr. Durant does not." (I believe in the equal right of common people to access to the education that may make them uncommonly fit for uncommon tasks.)

After the New York debate Mrs. Durant lured Russell to a more friendly bite with me in a nearby hotel. We made a bad choice, for the hotel orchestra disported itself in jazz music of a wild sonority that made conversation impossible; I was ashamed. We—or Russell—had a better time when, a week later, he had dinner in our apartment at 5 West Sixty-ninth Street. I was still at that time under the spell of the Little Corporal, and tried to convince Russell that Napoleon's defeat at Waterloo was a victory for reaction; I failed; I have yet to find an Englishman who can stomach Napoleon.

Our guest preferred Ariel. When he left she accepted his invitation to share with him the ride to his room in Eighty-fifth Street. He did not know that our car was driven by her brother Mike. After a few blocks the engaging Briton began to fondle Ariel's hand; after a few more he asked Michael to make a detour through Central Park. Michael sternly ignored the request and drove without delay to Eighty-fifth Street. When I consider that Russell was soon to publish his view that a man compelled by his business to be absent from his wife for more than three weeks should be allowed a temporary moratorium on monogamy, I tremble to think what might have happened in Central Park.

(24)

BR according to the 14th Edition. We mentioned (N116-36a) that the 14th Edition of the *Encyclopedia Britannica* (1930) (correction:1929) had a good write-up of BR. KEN BLACKWELL tells the story of the good write-up:

BR evidently loathed the write-up in the 13th Edition (1926). There is no mystery, however, as to why the 14th Edition's write-up was so good. The biographical section was written by BR's close friend, Charlie Sanger, who had considerable intellectual and linguistic attainments himself.

The biographical section contains information and judgments which, 50 years ago, only a close friend could have known and could have made: e.g., "his perfect knowledge of French and German"; "lived very simply and worked very hard"; "many valuable books were lost"; "the more philosophic Chinese..."; "his wit, his love of truth, and his capacity for hard work seem to be innate." We don't know if BR vetted Sanger's write-up before it went to the Editor; probably he didn't need to. If he had vetted it, it is unlikely that he would have tolerated the description of the "Everett" leaflet of 1916 — which brought him the

fine of 100 pounds — as one concerning "an early Christian conscientious objector". It in fact concerned a conscientious objector of 1916.

We reproduce the biographical section from the 14th Edition:

RUSSELL, BERTRAND ARTHUR WILLIAM, F.R.S. (1872-), was born May 18, 1872. His father was son of Lord John Russell, his mother a daughter of the second Lord Stanley of Alderley. At the age of three he was left an orphan. His father had wished him to be brought up as an agnostic; to avoid this he was made a ward of Court, and brought up by his grandmother at Pembroke lodge, in Richmond park. Instead of being sent to school he was taught by governesses and tutors, and thus acquired his perfect knowledge of French and German. In October 1890 he went into residence, as a very shy undergraduate, at Trinity college, Cambridge. After being a very high Wrangler and obtaining a First Class with distinction in philosophy he was elected a fellow of his college in the autumn of 1895. But he had already left Cambridge in the summer of 1894 and for some months was attaché at the British embassy at Paris. In December 1894 he married Miss Alys Pearsall Smith at the Friends meeting house at Westminster. After spending some months in Berlin studying social democracy (*German Social Democracy*, 1896), they went to live at a small cottage, some miles from Haslemere, where he devoted his time to the study of philosophy. A visit to the Mathematical Congress at Paris in 1900 with his friend Alfred Whitehead (afterwards professor of philosophy at Harvard) had important results. Russell was impressed with the ability of the pupils of the Italian mathematician Peano, and immediately studied Peano's works. In a short time he wrote his first important book, *The Principles of Mathematics* (1903) and in collaboration with Alfred Whitehead proceeded to develop and extend the mathematical logic of Peano and Frege. The first volume of their joint book, *Principia Mathematica*, was published in 1910.

During all this period Russell lived very simply and worked very hard. He and his wife had moved to a small house near Oxford, but he often went abroad, and from time to time, as when Mr. Chamberlain started his tariff reform campaign, abandoned philosophy for politics. In 1910 he was appointed lecturer at his old college. After the World War broke out he took an active part in the No Conscription fellowship. He was fined £100 as the author of a leaflet describing an early Christian conscientious objector. His library was seized to pay the fine; it was bought in by a friend; but many valuable books were lost. His college

deprived him of his lectureship. He was offered a post at Harvard university, but was refused a passport. He intended to give a course of lectures (afterwards published in America as *Political Ideals*, 1918) but was prevented by the military authorities. In 1918 he was sentenced to six months' imprisonment for an article he had written in the *Tribunal*. His excellent *Introduction to Mathematical Philosophy* (1919) was written in prison. His *Analysis of Mind* (1921) was the outcome of some lectures he gave in London which were organised by a few friends who got up a subscription for the purpose. The *Practice and Theory of Bolshevism* (1920) was written after a short visit to Russia to study the conditions on the spot.

In the autumn of 1920 he went to China to lecture on philosophy at the Peking university. In the spring he caught pneumonia, and for three weeks was on the point of death. To the distress of his friends some enterprising Japanese newspapers announced his death. The more philosophic Chinese, who wished to be present at the deathbed of the philosopher Lo Sou, offered to bury him by the Western Lake. But the German doctors saved his life. On his return in September 1921 he married Miss Dora Black and they lived for six years in a small house in Chelsea during the winter months. He earned a livelihood by lecturing, journalism and writing popular books such as the *A.B.C. of Atoms* (1923), the *A.B.C. of Relativity* (1925) and *On Education* (1926). The summers, spent near Lands End, were devoted to serious work such as the new Introduction to the second edition of the *Principia Mathematica*; the *Analysis of Matter* (1927) and the *Outline of Philosophy* (1928). In 1922 and 1923 he stood for parliament as Labour candidate for Chelsea; and his wife stood in 1924. He also in 1924 and 1927 lectured in the United States. In 1927 he and his wife started a school for young children.

His admirable and lucid English style may be attributed to the fact that he did not undergo a classical education at a public school; his religious views and his moral character may be due to the wise exercise of the paternal jurisdiction of the court of chancery; but his wit, his love of truth, and his capacity for hard work seem to be innate. (C. P. S.A.)

The other sections of the write-up — on philosophy and mathematics — are also first-rate. They were written by the illustrious Frank Plumpton Ramsey, who had worked closely with BR, and whom BR probably recommended to the Editor.

There apparently are 2 versions of the bad write-up in the 13th Edition. If you should come across either or both of these, would you kindly send * a copy to the "News".

ASSESSMENTS OF BR

We also sometimes talked about politics, in which he retained a strong interest, though he was not yet so absorbed in it as he became in the last decade of his life. He had long held the view that the only remedy for the evils of nationalism lay in the establishment of a world government and he then believed that the only practical way in which this could come about was through the hegemony of the United States. Though there was much that he disliked in its political and social climate, he still preferred it to that of Soviet Russia; but this counted with him for less than the fact that the Americans possessed the atomic bomb, while the Russians did not. He was convinced that it would be enough for the Americans to threaten the Russians with the bomb, without actually using it. This did not, however, absolve him from holding the view that in the last resort its use would be justified. In later years, when he was leading the campaign for nuclear disarmament, he forgot that he had ever taken this view and admitted that he had done so only when it was shown that he had expressed it in print. His critics naturally accused him of inconsistency, but they could have been wrong. Taking, as he did, a predominantly utilitarian view of politics, he could have argued that so long as only one power possessed this superior weapon, the evil resulting from its limited employment, though very great, would be outweighed by the probable longer-term good; when two rival powers possessed it, the harm done by their each employing it would almost certainly be greater than any good that could be expected to result. But while Russell might have accepted this argument theoretically, I doubt if he would have been ready to see it put into effect. His reason was often in conflict with his emotions, and this is most probably an instance in which his emotions would have prevailed. If it had come to an issue, I think that he would have recoiled from the infliction of so great an immediate evil, even with the prospect of its leading to a greater good. It was because I believed this at the time that I did not on this point take him wholly seriously.

LEARNING MORE ABOUT ER

(26) Sara Levy was in a high school course titled, "Humanities I: Religion and Philosophy". "The teacher, an innovative man, suggested, in order to achieve a more personal facet of philosophy, that each student try to bring in a speaker or interview a qualified authority. In a few days the class was flooded with gurus, priests, rabbis, and yogis; followers of many faiths, but no one truly creative individual..."

Sara decided to submit some questions on ER to the BRS, and then present the results to her class. Here are her questions, and Bob Davis' answers:

(26a) Q: In the preface to "Unpopular Essays", ER states that most of the material

is intended to combat the "growth of dogmatism". Yet in many of his own works, notably those on education and rationality, he seems to expound a substantial, if unorthodox, dogma himself. Please explain.

A: You ask if ER was establishing a dogma in the areas of education and rationality. I don't think so. ER advocated that opinion be formulated on the basis of evidence and reason, and this by definition is not dogma. Indeed, his willingness to change his opinions on issues is remarked on by philosophers, and is one of the reasons he was able to remain an important contributing figure for over 70 years. You will find differences in his opinions on education in his two books on the subject, due primarily to his experience in running a school.

(26b)

Q: The tone of ER's essays always seems superior, sometimes to the point of arrogance. Is this purely accidental, a by-product of his own natural intellectual superiority; or could ER be accused of snobbery?

A: I don't agree that ER's essays seem "always superior". I have been drawn to him because of his clear, vigorous style. I have the BRS Questionnaires of several hundred people and many have been captivated by ER's style. Most people I have talked with do not feel the way you do; but a few of them do. Perhaps they are put off by ER's clearly superior natural ability. Also, ER, being an aristocrat had that self-assurance and faith in himself that some people interpret as snobbery; as for me, I find it an invigorating individualism. There are a few charges of snobbery that I am aware of; Frieda Utley made this charge in her book, and the Communists of the 30s frequently did so. Considering ER's aristocratic heritage and 19th Century upbringing, he managed to function extremely well in a democratic 20th Century. When he inherited the title, in 1931, he did not use it professionally or socially, though he did use it to catch cabs in London, and took great delight in that fact.

(26c)

Q: ER begins the essay, "An Outline of Intellectual Rubbish", with an extremely pessimistic comment on man's rationality, and follows with dozens of examples of the stupidity of the human race and its great affinity for ignorance and superstition. But the collection of essays titled "The Art of Rational Thinking" supports exactly the opposite view, proposing that all men have high potential for objective thought, and emitting a very positive and optimistic attitude. Why are these works so violently different? Did something happen to change ER's views so drastically?

A: ER had separate purposes in the essays. In one he cataloged the stupidity of man, in the other he catalogued the promise. I don't see any conflict in this; it was a common theme with ER. In many of his essays, you will find a section that is pessimistic, but it will end on a hopeful note, insisting that we can do better — usually with the aid of reason, facts, and a kindly attitude.

(26d)

Q: Why did ER turn to communism in his later years? It has been alleged that his rather ambiguous statements were merely garbled into propaganda. Is there any truth in this hypothesis?

A: ER did not turn to communism; he was never a communist. He adopted guild socialism in 1915 and stayed with it until his death. He did work with communists in the last 15 years of his life, as he worked with Christians, but he did not become one. He states this clearly in his Autobiography, Volume III, and in "Dear Bertrand Russell" (see below)

The belief that he had turned to communism has circulated in some quarters because (a) many people assume that anyone who is left wing or works with communists must be one, and (b) some people — both right wing and communists themselves — have found it useful to circulate this false charge.

(26e)

Q: Are there any comments you would like to make concerning ER, the BRS, philosophy, or these questions?

A: I hope your class will make a positive effort to understand some of ER's social writings. ER was advocating a method — that of science. He felt we should get the facts and use reason, and we should not believe something merely because it was popular in our party, or comforting, or hoary with tradition. I think everyone could benefit from reading "The Practice and Theory of Bolshevism" (one of the greatest communist-debunking books ever written), "Authority and the Individual", and "Human Society in Ethics and Politics."

* * * * *

Sara read the questions and answers to her Humanities class, and then fielded some questions on ER and the BRS. "The class seemed to find the report interesting and enjoyable," she adds.

* * * * *

(26f)

The following exchange of letters, from "Dear Bertrand Russell", (Houghton Mifflin, Boston, 1969), pp. 112-113, seems relevant:

"... Our Class is discussing Communism . . . Under your theory we would like to know:

1. Should we force the individual who doesn't want Communism to accept it?
2. Were the lives lost and the wars fought in the fight for democracy in vain?
3. Which Communism do you advocate, Russian or Marxian?
4. Would your Communistic ideas turn into a second '1984'?
5. Would this result in world wide equality or slavery? . . ."

19 May 1959

DEAR CAROLE KUTNER,

Thank you for your letter of May 11. I judge from it that you have been completely misled as to my attitude towards Communism. I published a book, *The Practice and Theory of Bolshevism*, against it in 1920 which was reprinted a few years ago. I criticized the doctrines of Marx in 1896 in my first published book, *German Social Democracy*. I criticized him again in *Freedom and Organization* (1934). You will find an article called "Why I am not a Communist" in *Portraits from Memory* (1956). In short, I am not and never have been a Communist.

I have been urging recently that, in view of the destructive character of the H-bomb, a world war would now be a catastrophe to mankind. Warmongers have countered my propaganda by pretending that I am a Communist.

Yours truly,
BERTRAND RUSSELL

INFORMATION WANTED

- (27) Undergraduate philosophy. This from LEONARD CLEAVELIN:

I would also like to add a request (read p-l-e-a): as one of the founding members of the Undergraduate Philosophy Association at Washington University in St. Louis, I would like to ask any ERS members (especially those associated with college or university departments of philosophy) to send us information on a) other undergraduate philosophy clubs, b) publications devoted or open to undergraduate philosophical writing, c) undergraduate colloquia or symposia held within a reasonable distance from St. Louis, and d) essay or other competitions in philosophy open to undergraduates. Send any information to me at 6540 Hancock, /St. Louis, Mo./ 63139, and/or to the Undergraduate Philosophy Association/ Department of Philosophy/ Washington University/ St. Louis, Mo./ 63130. Thanks!

LOCAL CHAPTERS

- (28) Fresno. JACK PITT says, "The showing of the Russell film, the one from Time-Life, to our Philosophy Club was a big success, and we met at our place afterwards for general chatter. All in all, Russell had good exposure here (California State University) in 1977."
- (29) Chicago. GARY SIEZAK writes: "The Chicago area chapter has been inactive for several months. We hope to begin meeting again in the Spring."
-

NEWS ABOUT MEMBERS

- (30) Irvin Ashkenazy. "The free-lance writing game is a bit chancy (always has been) and especially slow these past 12 months when I haven't felt much like writing. The luxuries — such as ERS membership, fishing trips, and globs of smoked salmon — have to depend on serendipity. This covers such things as the occasional replays of shows in which I appear as an actor, and a dribble of writing royalties now and then. ABC's anniversary show (Feb. 6) used a clip of an old Disney movie (Davy Crockett circa 1955) in which I appear as a backwoods thug. For such small favors I light candles and genuflect towards Mecca."
- (31) Alex Dely has sent a new report (dated 12/18/77) on his latest round of activities, both here and abroad. Reading it, one realizes that he continues to work at his normal pace (c²) in remarkably many fields. We will lend * his report (5 pp.) on request.
- (32) Francie Dimitt, Albert Ellis, Walter Goodpastor. Francie presented the

results of a joint research project on hyperactivity, at the recent meeting of the American Psychological Association in San Francisco. She has opened a private practice in counseling (Family Counseling and Adolescent Guidance, P.O. 1442, Spring, TX 77373.) She attended ALBERT ELLIS's 2-day workshop on Rational Emotive Therapy, in Houston, in November. WALTER GOODPASTOR was a member of the Ellis workshop panel.

(33)

James Kuzmak's Cortex project (NLL6-46) got no response from HRS members, though he received more than 50 requests for his 7-page prospectus, in response to classified ads in magazines and college newspapers. He has dropped the requirement of a \$25 contribution; there will be no charge for participating in Cortex. His address, in case you want his prospectus: 24 Collingswood Road, New City, NY 10956. Incidentally, he may be attending St. John's College in Annapolis next Fall (the "great books" college).

(34)

Corliss Lamont is listed as Coordinator of the Wilfred Burchett Support Committee, in a large ad in The (Sunday) New York Times (12/18/77), headlined:

THE OUTRAGEOUS CAMPAIGN AGAINST WILFRED BURCHETT

"McCARTHYISM" RIDES AGAIN

IN THE NEW YORK POST, THE HEARST

AND JOHN BIRCH PRESS

Journalist Burchett's reports appear, in the U.S., in The Guardian, self-proclaimed Marxist publication.

(35)

John Mahoney has written us a splendid letter, which will appear in the next issue.

(36)

Jim McWilliams: "Because those Indians got me drunk down in the big canyon in Mexico two years ago, I went to the Oklahoma Horseshoeing School in March. The first day a mule leaned on me. He leaned on me all day, and I took this as a sign to try another profession. So in July I quit hoeing cotton and went to the North Texas Forge at Mineral Wells. There I made a knife. A little later, in Ciudad Juarez, I cut some whores. When I got home, the government called me up and offered me a job as writer-editor. So now I am working for the people who gave us the Bomb. It makes me nervous. I am sorry to be so late with my dues. You see I have had a lot on my mind."

(37)

Steve Reinhardt: "Ten of us from the Sierra Club met at JFK airport in NYC and flew to Nepal for a month (October). Our purpose was to take a 25-day trek (backpack) in the Himalayas of the north-central part of Nepal. Most of the first week was spent crossing rice paddies in tropical lowlands. But as we proceeded north, we gained altitude and the vegetation changed, finally disappearing. Our route took us behind (north of) the Annapurna massif and past Dhaulagiri. At one point, we were within about 15 miles of the Tibetan frontier, and our highest altitude was some 17,500 feet. Following Nepal we went to India and toured some of the cities. Enough. I ramble. But a great trip."

(38)

Gary Slezak's new comic review could have been seen Fridays, Saturdays, and Sundays, February 3rd through 26th, at The Body Politic, 2261 N. Lincoln Avenue, Chicago. Gary was both author and producer.

(39)

Tom Taskonis has a new job, as a Unit Manager with the Fuller Brush Company, in Manhattan. "I found one of the few companies left where one can be hired immediately and advance to management, all within a few months....What is unique about this company is that your background

(education, military, prison record, etc.) is relatively unimportant. All you need is a determination to succeed. Age is not important either; we have a Field Manager, age 20, for all of New Jersey. I am slated to become a Field Manager early next year. I offer this information for the sake of other members who might be interested. We have offices all over the country."

(40) Brace Thompson, whose home is in Riverhead, NY, is presently at Stanford University, studying European history.

(41) NEW MEMBERS

We are very pleased to welcome these new members:

Fred Bechtold/7421 Avenue W/Brooklyn, NY 11234
 Linda Blitz/9801 Warington Square/St. Louis, MO 63141
 Steven R. Conn/220 Larzelere Hall/Central Michigan U./Mt. Pleasant, MI 48859
 William Herman/3227 Hewitt Avenue, Apt. 203/Wheaton, MD 20906
 Gary Jacobs/315 Hawkeye Court/Iowa City, IA 52240

Bonnie Kopolow/ #1 Larkdale/St. Louis, MO 63124
 Philip Le Compte, M.D./125 Jackson Street/ Newton Centre, MA 02159
 Gladys Leithauser/122 Elm Park/Pleasant Ridge, MI 48069
 John Liston/805 Verde Vista/Visalia, CA 93277
 Hugh McVeigh/Box 537/Cooperstown, NY 13326

Larry B. Newman/2310 Belmont Blvd. #1/Nashville, TN 37212
 Sally Ong/6969 Broadway Terrace/Oakland, CA 94611
 Stanley R. Ordo/U.S. Soldiers' and Airmen's Home/Washington, DC 20317
 Willard Rosenblatt/2999 Pacific Avenue/San Francisco, CA 94115
 Paul Sacks, Apt. 4-202/745 W. Washington Avenue/Madison, WI 53715

Rudolph Urmersbach/Bldg. I, Apt. 12/140 Camelot/Saginaw, MI 48603

(42) ADDRESS CHANGES & CORRECTIONS

Corrections are underlined. A new address has no underlining.

Dr. Jean Anderson/92600 West Fork, Indian Creek Road/Swisshome, OR 97480
 Greg Beaulieu/114-19 Avenue N.E./ Calgary, Alta./Canada T2E 1N8
 Frank C. Bertrand/135 Rockhill Avenue/Portsmouth, NH 03801
 Alex Dely/423 Bloomington Road/East Peoria, IL 61611
 William M. Goodrich/655 Congress Street, #405/Portland, ME 04101

Frank E. Johnson, M.D./430 East 67th Street, #12-D/New York, NY 10021
 Arlyn Kravig/11137 Hatteras Street/N. Hellywood, CA 91601
 Lois A. Leach/"Moved. Left no address"
 John La Greca/Box 011142 Valley, Mountain Hall/U. of Guelph/Guelph, Ont/Canada N1G 2W1
Prof. James E. McKeown/1469 N. Sheridan Road/Kenosha, WI 53140

Fan Yew Teng/c/o Flat 3/36 Leinster Square/London W2 4NQ/ U.K.

MEMBERSHIP ANALYSIS & STATISTICS

- (43) The ERS is international (sort of). These are the countries in which ERS members reside: USA 142, Canada 14, United Kingdom 3, and one each in Australia, Colombia, Japan, The Netherlands, and West Germany; total 164.
- (44) When they joined. There are 31 current ERS members who joined in 1974, 30 who joined in 1975, 46 who joined in 1976, 55 who joined in 1977, and 2 who joined during the past month (January 1978); total, 164. The percentages are 1974 19%, 1975 18%, 1976 28%, 1977 34%, and 1978 1%; total 100%.
- The 164 total in the above 2 items does not include honorary members.
-

FOR SALE

- (45) The ERS Library is currently offering these items (prices are discounted, and include postage):
- The Tamarisk Tree by Dora Russell. What it was like being married to ER and running the Beacon Hill School with (and without) him. \$4.50.
 - Bertrand Russell 1972-1970. A selection of tributes paid to Russell after his death. 70¢.
 - Essays on Socialist Humanism in Honour of the Centenary of Bertrand Russell, Ken Coates, editor. \$3.15.
 - History of the World in Epitome by ER. 70¢.
 - Icarus, or the Future of Science. ER's response (1924) to J.B.S. Maldane's optimistic lecture on the future of science, "Daedelus". \$1.75.
 - Justice in Wartime by ER. ER's views on war and peace (1916). When he put his views into action, it resulted in his losing his university lectureship and finally being sent to prison. \$5.95.
 - The Life of Bertrand Russell in Pictures and His Own Words, compiled by Christopher Farley and David Hodgson. \$3.15.
 - Mr. Wilson Speaks "Frankly and Fearlessly" on Vietnam to Bertrand Russell. 77¢.
 - Problems of Knowledge and Freedom by Noam Chomsky. The first lectures (1971) in honor of ER at Trinity College, Cambridge. 77¢.
 - ERS at APA. Papers presented at ERS sessions at American Philosophical Association (Eastern Division) annual conventions. 1976 papers, \$2. 1977 papers, \$2.

To order any item, send payment to Don Jackanics, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

(46) Ironside Medallion of BR. The BR Peace Foundation is considering striking more of these medallions. The cost per medallion will depend on the number ordered, but it seems likely that one in bronze will cost more than 100 pounds (\$200), and one in silver considerably more than 200 pounds (\$400). To order, or to obtain more information, write Bob Davis (7025 W. Franklin #86, Hollywood, CA 90068.)

(47) BRS stationery for members? Last issue (NL16-30) we offered to print stationery for members' use, if enough members were interested. Only 2 members have placed orders (\$3 for 100 sheets, including postage). Unless 5 more members place orders, we will have to withdraw the offer. If interested, now is the time to act. Send your order to the "News".

QUESTIONS & ANSWERS

(48) Ferenczi was mentioned in the Saul Bellow's quote (NL15-18), and we asked if he was fictional. Bob Davis advised that he was an "important late 19th and early 20th Century psychologist — Freud mentions him prominently". To this Leonard Cleavelin adds the following:

If I am not mistaken, the Ferenczi referred to by Saul Bellow is Sander Ferenczi, one of Sigmund Freud's most brilliant (and/or erratic) followers. Freud, it seems, advocated sexual abstinence for persons undergoing psychoanalysis on the grounds that the libido, deprived of normal sexual outlets, would be concentrated with greater force in the analytic situation. Ferenczi reasoned that not only sex, but other bodily pleasures were outlets for the libido, and therefore instructed his patients to cut to the absolute minimum such activities as eating and drinking, and cut an even sterner, colder, more reserved figure within the therapeutic situation than did most analysts. He had a couple of notable failures using this method, and decided (obviously Ferenczi was not one who was particularly addicted to moderation) to try the other extreme, and showered his patients with "love and affection." Needless to say, the classical Freudians were not amused. Unfortunately, I don't know enough about Ferenczi's theories to say whether or not the view Bellow attributes to him is an accurate description of his views, though I believe Ferenczi's theories did not differ too greatly from Freud's.

(49) Reston's BR quote. (NL16-17) came from "Sceptical Essays" (Norton, New York. 1928) p. 11, as 5 members were quick to advise us: KEN BLACKWELL, BOB DAVIS, HENRY KRAUS, TOM STANLEY, and JOHN SUTCLIFFE. We thank them.

RECOMMENDED READING

(50)

"Delightism" by John H. Pflaum (Prentice-Hall, Englewood Cliffs, NJ, 1972).
 "I think BR would have agreed with many parts of it," says Tom Taskonis.

BOOK REVIEWS

(51)

"Dear Russell, Dear Jourdain: A Commentary on Russell's Logic", based on his correspondence with Philip Jourdain, by I. Grattan-Guinness. (Columbia University Press, New York, 1977. \$20. 234 pp.)

Reviewed for Russell Society News by LESTER DENONN.

If you revel in the symbols of mathematical logic, here is a glorious opportunity for you to enjoy yourself with significant enlightenment. The correspondence covers the years 1902 to 1919. The author summarizes their contents: "Their correspondence covered many aspects of logicism, with especially substantial discussions of theories of irrationals and the real line, the construction of transfinite ordinals and cardinals, possible solutions to Russell's and Burali-Forti's paradoxes, the possible provability and the ramifications of axioms of choice, and some of the theories which Russell attempted before his commitment to the type theory of 'Principia Mathematica'. There are also extensive accounts by Russell of his discovery of the writings of influential predecessors."

The author has admirably brought attention to many facets hitherto unknown or not sufficiently stressed. His researches at The Bertrand Russell Archives and elsewhere have proven invaluable.

Reference is made to my "Recollections of Three Hours with Bertrand Russell" (NL14-16) wherein it is indicated that Russell recalled that Jourdain's articles were compiled by him from his frequent meetings with Russell.

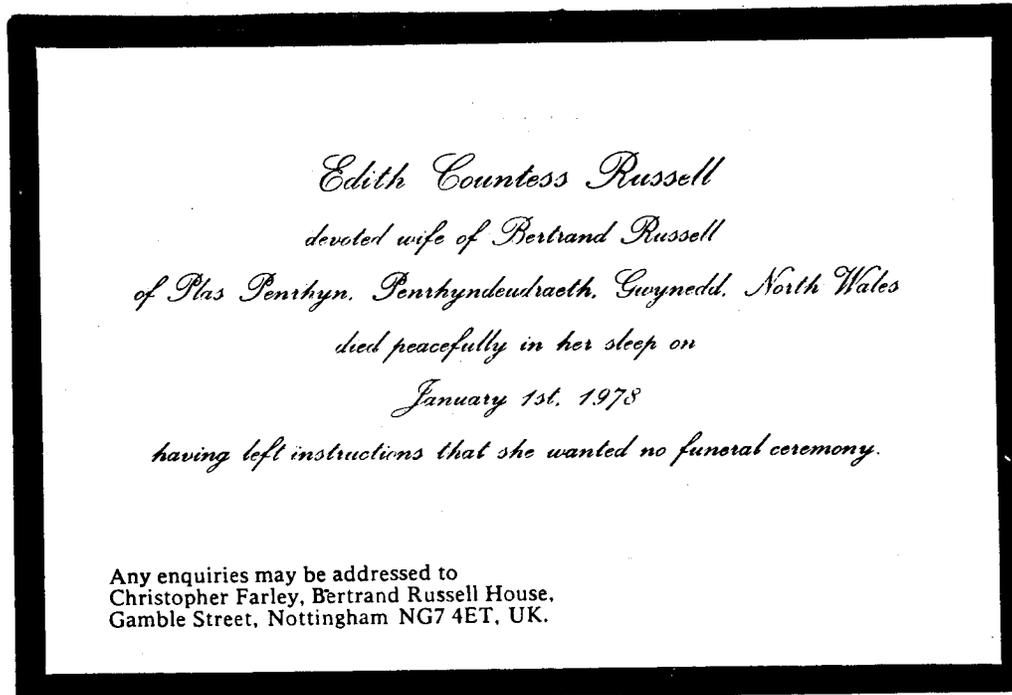
Jourdain died on October 1, 1919. His wife, just four days prior thereto, had written Russell, "You (Russell) are the only person he wanted to see and talk with months ago."

In the Epilogue the author states: "The correspondence between Russell and Jourdain has featured all the issues summarized above, treating some of them very extensively and providing new historical information about them all. It has also shown how often Russell had to change his mind on many problems which beset him."

In conclusion, the author furnishes his translation of a lecture delivered by Russell in Paris in 1911, entitled, "On the Axioms of the Infinite and the Transfinite." He also furnishes some of Jourdain's delightful contributions to "The Granta", the humorous magazine of Cambridge University. He adds some of Jourdain's comments found in his copy of the first volume of "Principia Mathematica", as to which the author comments, "This is the end of Jourdain's critical notes. What a pity that he did not write more."

OBITUARIES

(52a) Edith. Bob Davis received the following card:



(52b) The Daily Telegraph (England) reported it this way, on 1/3/78:

**EDITH, COUNTESS
RUSSELL**

Edith, Countess Russell, who has died aged 77, was the widow and fourth wife of the philosopher Bertrand Russell whom she married in 1952 when he was 80.

She was an American graduate of the famous Philadelphia women's college Bryn Mawr, who studied later at Oxford and the Sorbonne before returning to Bryn Mawr as an English teacher. She met her husband when he lectured there in 1942.

After their marriage she completely absorbed herself in his work and political activities. Both of them spent seven days in prison in 1961 after taking part in a Ban-the-Bomb demonstration.

We greatly regret the loss of this gallant lady, who was an honorary member of this Society and who gave it her warm support.

(53) Rita Haun. We are very sorry to report that JIM HAUN has advised us that his wife, Rita — who had also been a BRS member — died in November.

THE BRS LIBRARY

(54)

Don Jackanicz, Chairperson, BRS Library Committee, reports:

A most noteworthy recent event was the receipt of a tape recording of Graham Whettam's "Sinfonia Contra Timore" (NLL5-14,46), a gift of East German Radio. This music, dedicated to BR, will be available at the May Annual Meeting, at McMaster. (It is Library Item #66.)

Film is well represented in the BRS Library. But 2 BR films are still needed, to complete our collection of BR films that are commercially available. The price of these two is \$270, and we'd be pleased to have members make contributions to help us buy these films. Any amount, large or small, is welcome. We already have one contribution, plus a small amount earned from film rental. We also remind members that we have books for sale — see (45) — which, though sold at a discount, still provide us with a modest profit.

Incidentally, we have recently begun to negotiate with Allen & Unwin, to distribute their publications. They have been BR's chief publishers in England.

The Library now has a new assignment: distributing materials about BR and the BRS to non-members. An ad in the "APA Monitor", which is published by the American Psychological Association, offers Peter Cranford's paper, "Bertrand Russell's Relevance to Psychology", and a BR reading list for psychologists. So far (2/1/78) the Library has filled 80 such requests, and included a BRS fact sheet. The Library also offers to lend or sell the papers presented at the BRS sessions at the annual meetings of the American Philosophical Association (Eastern Division). This offer is mentioned on the program used at the event (NLL6-55). These new activities help spread Russell's views and promote Russell scholarship; they may also recruit new members. The Library's work in this area can easily be broadened, and I expect to discuss the character and potential of the Library — in furthering BR's purposes — at the May Annual Meeting.

(55)

Recent acquisitions:

Previous acquisitions have been listed in NLL3-48, NLL5-33, and NLL6-40. Here are the latest. The donor's name appears at the end of an item.

63. 12 photos of a BR display, prepared by Susan Hunt, on the bulletin board of the Philosophy Department at Moorhead State College, described in NLL8-34. Charles Magel.
64. Syllabus and student evaluation form of a course on BR given by DR. CHARLES MAGEL at Moorhead State College. Author.
65. "Anthropocentrism and the Environmental Crisis" by GEORGE SESSIONS (12 pp.) Offprint of an article in "Humboldt Journal of Social Relations", v.2, Fall/Winter 1972. Author.
66. Tape recording (open reel) of "Sinfonia Contra Timore" by Graham Whettam. The composer has described this work in a supplement to NLL5. East German Radio.
67. Tape recording (cassette) of the 2-LP set, "Speaking Personally: Bertrand Russell" (Riverside 7014-15), recorded 1961. Kenneth Korbin.

68. BRS/APA papers. 3 papers presented before the BRS session at the American Philosophical Association (Eastern Division) meeting in December 1976: "Russell on General Facts" by Antonio Marras; "Russell on General Facts" by David E. Johnson; and "Russell, Frege and the 'Meaning' of the 'theory of Descriptions (or): Did Russell know his Frege?" by Raymond Perkins. The authors.
69. Tape recording (cassette) of excerpts from the LP "Bertrand Russell Speaking" (Caedmon TC-1149), recorded in 1959, and from the LP, "Human Nature and Politics" (Audio Archives LPA-1202), BR's Nobel Prize Acceptance Speech. Kenneth Korbin.
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FINANCES/CONTRIBUTIONS

- (56) Contributors. We thank the following members for their recent contributions: CRANFORD, COWLES, DAVIS, DELY, EISLER, HOOPES, FRANK JOHNSON, KASANOF, NEILANDS, O'CONNOR, REINHARDT, SECKELS, THOMPSON, TOBIN.
-

"RUSSELL SOCIETY NEWS" MATTERS

- (57) N116 was mailed late — on November 20 — which was at least 10 days later than planned. This was most unfortunate, since N116 did not arrive in time to remind people of the Medvedev talk on November 22. Reason for the lateness: the N116 typescript had been mailed to the printer, and was lost in the mail 12 days.
- (58) New name. As you know (N116-47), we wanted a more appropriate name than "Newsletter". And as you saw on Page 1, we are now using the name "Russell Society News".
One member objected to this name on the ground that we print things that are not news about BRS activities, which is true. But we think it is legitimate also to print items that are likely to interest BRS members, and are relevant to BRS aims, as well as news about BRS activities. On this theory we chose the present name.
Thank you, Jack Pitt, for suggesting it.
- (59) Next issue will be accompanied by a membership list (including addresses.) Some items originally intended for this issue will appear in RSN No.18, because No. 17 was getting too fat.
-

ABOUT OTHER ORGANIZATIONS

- (60) La Biennale di Venezia is the name of a big exhibition of works of art that takes place every 2 years in Venice. The latest one — in November-December 1977 — was on Eastern European culture, including political control and suppression (NL16-51). All writers in the USSR and Eastern European countries who had accepted invitations to the Biennale were denied exit visas (by their governments) to attend, with one exception, George Konrad, of Hungary, who gave a long and interesting talk on "the forcing of political considerations on art." It was published in The New York Review of January 26, 1978, and we will lend it on request.
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INDEX

- (61) Introductory (1). Time and place of Annual Meeting (2). Testimonial on 1977 Meeting (3). Philosophers at work (4,14). Chairman Peter Cranford reports (5). President Robert K. Davis reports (6). Treasurer Stephen J. Reinhardt reports: 3rd quarter '77 (7), 4th quarter '77 (8), full year '77 (9). Committee reports: International Human Rights (6e,10); Library (11,54); Philosophers' (12,14); Science (13). BRS at APA (philosophy) (14). Two more dissertations (15). 3 Canadian dissertations (16). Re poor "voter turnout" (17). "Education for Democracy" (pamphlet) (18). BR's science fiction? (19). "Do We Survive Death?" (20). BR according to Adler (21), Ayer (22), Durant (23), Encyclopedia Britannica (24). Ayer on BR's preventive-war talk (25). Sara's questions (26); Carole Kutner's loaded questions (26f). Information wanted on undergraduate philosophy (27). Local chapters: Fresno (28), Chicago (29). News about members: Ashkenazy (30), Dely (31), Dimitt-Ellis-Goodpastor (32), Kuzmak (33), Lamont (34), Mahoney (35), McWilliams (36), Reinhardt (37), Slezak (38), Taskonis (39), Thompson (40). New members (41). Address changes (42). BRS is international (43). When they joined (44). For sale: books from the BRS Library (45); Ironside Medallion (46); BRS stationery for members? (47). Q&A: Ferenczi (48); Reston's quote (49). "Delightism" recommended (50). "Dear Russell, Dear Jourdain" reviewed (51). Obituaries: Edith (52), Rita Haun (53). BRS Library report (54); recent acquisitions (55). Contributors thanked (56). NL16 was late (57). New name for the Newsletter (58). Next issue (59). Communists boycott Venice Biennale (60). Index (61).

RUSSELL SOCIETY NEWS

No. 18

May 1978

- (1) Annual Meeting: time and place (50a); how to reserve a room (50b); 3-day schedule (50d). What J. Carter reads (13). Pseudoscientists(20). Allen & Unwin books for sale (31). Dora reviewed (40). Director-nominations invited (43). The Index is at the end (55). An asterisk in the left column indicates a request or an offer to lend.
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MAY '78 ANNUAL MEETING

- (2) See (50).
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REPORTS FROM OFFICERS

- (3) Chairman Peter G. Cranford reports:

See (51).

For a comment on the Chairman's previous report (RSN17-5), see (21).

- (4) President Robert K. Davis reports:

See (52).

- (5) Treasurer Stephen J. Reinhardt reports:

See (53).

- (5.5) Secretary Jack Pitt reports:

See (54).

REPORTS FROM COMMITTEES

(6) Membership Committee (Beverly Smith, Co-Chairperson):

Twenty-three new members, representing sixteen states, joined the BRS during the first quarter of 1978. Inquiries totaled one hundred twenty-one and came to the Society from a variety of sources, including publications, present members, and the BRS-sponsored talk by Zhores Medvedev, held in Berkeley in November 1977.

Most members seem to join within two months of our response to their initial inquiry, although one new member has joined after a period of two years!

(7) Science Committee (J.B. Neilands, Chairperson):

The following Letter-to-the-Editor appeared in "Chemical & Engineering News", issue of March 20, 1978:

Social responsibility

SIR: Your editorial on the social responsibility of the scientist vis-a-vis weapons systems and the accompanying article by Wil Lepkowski pose the problem of what action is to be taken on this question, which affects the survival of civilization and the integrity of the life support system of the planet. The Committee on Science of the Bertrand Russell Society makes the following motion: "Resolved, that the professional science societies of the world establish a short-wave radio network, the program content to be divided equally between advances in basic research and the impact of technology, especially modern weapons systems, on the biosphere."

J. B. Neilands

Committee on Science, Bertrand Russell Society, Augusta, Ga.

ABOUT BR'S WRITINGS

(8) On BR's science fiction. LEONARD CLEAVELIN writes:

To comment on Frank Bertrand's musings on BR and Science Fiction, I get the feeling that they are partly based on a deprecating notion of what science fiction is. I haven't read the story in question, but I don't see how it could be a "fluke" that a story by BR was considered science fiction. I don't know that much of the recent intellectualizing over science fiction as an art form is really justified; I think that the important thing to remember is that good science fiction must be good fiction, and the decision by the author to use what we would think of as a science fictional setting as opposed to a more orthodox setting depends on the message he wishes to get across, and how he wishes to affect the reader. It is certainly no blemish on BR's reputation if

he wrote a science fiction story, as long as it was a good story.

(9)

BR according to the 13th Edition (1926) of the Encyclopedia Britannica:
 This is the write-up KEN BLACKWELL told us (RSN17-24) that BR "evidently loathed":

RUSSELL, BERTRAND ARTHUR WILLIAM (1872-), British mathematician and philosopher, grandson of the first Earl Russell (Lord John Russell) and brother and heir of the second Earl Russell, was born at Chepstow, Monmouthshire, May 18 1872. He became a scholar, and subsequently a fellow, of Trinity College, Cambridge, and with peculiar lucidity propounded the theory of Neo-Realism. During the World War Mr. Russell twice infringed the emergency regulations, was for some time in prison, and was deprived of his fellowship in 1916. Thereafter he lectured and wrote on the major questions of metaphysics without the support of academic authority. He travelled through China and Bolshevik Russia and unsuccessfully contested the Chelsea constituency in the Labour interests. His most important works are: *Principles of Mathematics* (1903); *Principia Mathematica*, in which Prof. A. N. Whitehead collaborated (1910); *Mysticism and Logic* (1918); *The Analysis of Mind* (1921); and two books of popular exposition, namely the *A. B. C. of Atoms* (1923) and the *A. B. C. of Relativity* (1925).

Mr. Russell has been peculiarly successful in eliciting from contemporary physics those theorems that are most nearly consonant with his temper. He began by trying to impose upon psychological and metaphysical speculation the orderly logic of pure mathematics. As time went on, he came to despair of a successful issue, and in his later work admits that neither materialism nor idealism can wholly satisfy him. He has therefore tried to formulate a neo-realism, the substance of which is the existence of some primary stuff neither mental nor material. But

temperamentally he is a desperate man, loving extremes, and too many of his speculations are deliberately intended "à épater les bourgeois." His works on Russia *The Practice and Theory of Bolshevism* (1920) and China, *The Problem of China* (1922) deepen the impression made by his works on general philosophy. He is, essentially, an intellectual, who believes that the truth may be acquired by well disciplined ratiocination, but does not believe that the Governments of the world, whether despotic or democratic, will ever attain to the perception of truth. Therefore he is a deliberately lonely figure, almost querulously criticising the world's workings, ever ready to champion unpopular causes, slow in accepting any "fait accompli." He has with some justice been called a Huxley who has not found his Darwin. In collaboration with his second wife, Dora, daughter of Sir F. W. Black, he wrote *The Prospects of Industrial Civilization*, 1923. (See KNOWLEDGE, THEORY OF; RELATIVITY.) (H. C. HA.)

Its author is Henry C. Harwood, Literary Critic, "The London Mercury", "The Outlook" (London), and author of "Judgment Eve", etc.

Thank you, Leonard Cleavelin.

ASSESSMENTS OF BR

- (10) Osmosis. From the column, "Southland Parish", by Dan L Thrapp, in The Los Angeles Times of 2/7/70:

Bertrand Russell, who died this week at 97, in his recently completed 3-volume autobiography, displayed "no allegiance to religion," and may have died rejecting Christianity as he had lived in that posture.

Yet many would deny him that self-proclaimed desert of the soul.

In his autobiography he looked ahead to the specter of ultimate obliteration:

"We stand on the shore of an ocean, crying to the night and the **emptiness** sometimes a voice answers out of the darkness. But it is the voice of one drowning; and in a moment this silence returns. The world seems to me quite dreadful; the unhappiness of many people is **very great**, and I often wonder how they all endure it. To know people well is to know their tragedy: it is usually the central thing about which their lives are built. And I suppose if they did not live most of the time in the things of the moment, they would not be able to go on."

Yet, in a book disavowing Christianity, Lord Russell wrote of the world he desired:

"The world that I should wish to see would be one freed from the virulence of group hostilities and capable of realizing that happiness for all is to be derived rather from cooperation than from strife. I should wish to see a world in which education aimed at mental freedom rather than at imprisoning the minds of the young in a rigid armor of dogma calculated to protect them through life against the shafts of impartial evidence. The world needs open hearts and open minds, and it is not through rigid systems, whether old or new, that these can be derived."

What better definition of Christianity at its finest can there be save in Russell's proclaimed philosophy of love, kindness, peace, cooperation and the alleviation of human suffering?

Religious News Service, in commenting on the skeptic's death, observed: "Ethicists have argued that nowhere are such virtues taught in Western culture except in Christianity. One labeled Russell a 'Christian by osmosis'. If that is what he was, he had abundant company. Sometimes one believes that the most numerous body of Christians are those who deny they are such.

Thank you, JOHN TOBIN.

BR'S INFLUENCE

- (11) Ayer influenced. "I bought Russell's 'Sceptical Essays' when it first came out in 1928, and was immediately captivated by the opening sentence:

"I wish to propose for the reader's favorable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true."

"Russell went on to say that 'if such an opinion became common, it would completely transform our social life and our political system,' and then and thereafter I was disposed to think him right." Part of My Life. The Memoirs of a Philosopher, by A. J. Ayer (Harcourt Brace Jovanovich, New York, 1977) p.53-54.

This is of course the "Russell Doctrine" that Reston wrote about (N116-17).

(12) Ayer compared. From a review of Ayer's memoirs:

Ayer would like, I don't doubt, to be a living reminder of the late, amazing Bertrand Russell, the impish earl who was only too ready to divide his attention between knotty points of Boolean algebra and the virtues of birth control, with no loss either of zest or authority. Ayer is by no means the lasting force in philosophy that Russell was; he may profess logic but he isn't a strong enough mathematician to work on the questions in symbolic logic that now count for most. Nor is he such an excitable or picturesque man. But the resemblance is there and Ayer knows it. His views on the world are close to Russell's, he is yet another unshakeable, godless empiricist; his physical frame is bony, in some lights almost spectral, as Russell's memorably was; his delivery, when he speaks, is like an imitation of Russell's, impatient, precise, sardonic.

¹ The reviewer is John Sturrock, an editor of The (London) Times Literary Supplement. The review appeared in The New York Times Book Review of 1/22/78.

Thank you, HARRY CLIFFORD.

(13) What Jimmy Carter reads.
What books did President Carter bring from Plains, Georgia, that he could not be without?

Here's the list, as supplied by Walter Wurfel, deputy press secretary, after poking around the President's study and quarters:

- . Carl Sandburg's 6-volume Lincoln biography, "The Prairie Years" and "The War Years"
- . "Rheinhold Neibuhr on Politics", edited by Harry R. Davis and Robert C. Good
- . "A History of Western Philosophy" by Bertrand Russell
- . "Let Us Now Praise Famous Men" by James Agee and Walker Evans
- . "Collected Poems" by Dylan Thomas

These books are in the President's study. The family Bibles are in the residential rooms.

All the above is excerpted verbatim from The New York Times of 11/4/77.

Thank you, STEVE REINHARDT.

(14) BR and a USSR nuclear physicist. The following 4-page article, from "Bulletin of the Atomic Scientists" (11/77), takes its opening remark from BR's Manifesto to Mankind, which led to the Pugwash Conferences, which in turn led to the Salt Talks.

Thank you, Bob Davis.

A Soviet physicist's
warning of the dangers
of nuclear war



An eternal flame commemorates Leningrad's unnumbered World War II dead.

Have we learned to think in a new way?

Since the mid-1960s, the proposition that thermonuclear war would be suicidal for both parties has been used by the Russians largely as a commodity for export. Its chief proponents include staff members of the Moscow Institute of the USA and Canada, and Soviet participants at Pugwash, Dartmouth and similar international conferences, who are assigned the task of strengthening the hand of anti-military intellectual circles in the West.

—Richard Pipes in
Commentary,
July 1977.

Editor's note: Since Pipes and other U.S. "hard-liners" seldom directly quote these alleged Soviet seducers of western intellectuals, and rely instead on the words of Soviet generals of a mentality akin to some of our own, it may be instructive to read first-hand the kind of siren songs to which the deluded Pugwashites are subjected.

M. A. Markov is a distinguished theoretical physicist who is academic secretary for nuclear physics and astronomy of the Academy of Sciences of the USSR. He is also chairman of the Soviet Pugwash Committee. Following are excerpts from his report to the 27th Pugwash Conference August 24-29 at Munich, the latest in a series of international meetings which, since 1957, has engaged scientists and other public figures in a continuing discussion of science and world affairs.

We leave it to our readers to judge the sincerity of Academician Markov's position on nuclear war.

M.A. Markov

Learning to think in a new way" to preserve life on our planet is the motto of the historic Russell-Einstein Manifesto to mankind.

The words of the Manifesto were first heard 20 years ago, when top scientists from many countries got together in Pugwash, a small fishing village in Canada.

"We have to learn to think in a new way. We have to learn to ask ourselves, not what steps can be taken to give military victory to whatever group we prefer, for *there no longer are such steps* [emphasis added]; the question we have to ask ourselves is: what steps can be taken to prevent a military contest of which the issue must be disastrous to all parties?"

Have we learned to think in a new way?

"We are speaking on this occasion, not as members of this or that nation, continent, or creed, but as human beings, members of the species Man, whose continued existence is in doubt."

Have we learned to think in a new way as human beings?

An analysis of international developments over the past decade reveals that we have been successful when we have thought in a new way as "members of the species Man"; but we have suffered defeat when we have been unable to think in a new way and follow the methodological principles of the Manifesto, which formulates the idea of détente in a different language.

With regard to the solution of the main task, *making war impossible*, the answer is, regrettably, negative. Not only have we not learned to think in a new way, but we sometimes seem to have unlearned to think altogether.

The arms race is continuing and even accelerating, contrary to all logic.

It would be wrong, however, to assert that the past 20 years saw no real steps along the "road to peace." The presumptuous pessimism of such a statement would foreclose

the road to a reasonable future.

Let us look back on recent history.

Have we forgotten that intensive nuclear tests in the atmosphere, outer space and the sea threatened life on the planet long before nuclear conflict was possible?

Have we forgotten the declaration of 9,235 scientists, presented by Linus Pauling to the U.N. Secretary-General on January 13, 1958, warning of the grave danger of radioactive contamination by atomic tests?

As a result of multilateral agreements that grave danger for all things living has been essentially eliminated. (All the nuclear powers except China have stopped nuclear tests in the atmosphere, outer space and the sea.) This is but one positive result of international negotiations which go a long way to change the international climate. Here reason was prevailing.

A number of other bilateral and multilateral agreements have been signed which have improved international relations. These are some concrete advances along the road to peace.

We are entering the fourth post-war decade. Let it be recalled that less than 20 years separated the first and second world wars. One can point to real steps along the road to peace taken when reason has prevailed, when we have been able to think in a new way.

A Wartime Budget

On the other hand, the material preparations for war, far from ending, are being vastly intensified. According to the Stockholm International Peace Research Institute, the arms race annually devours \$300 billion. Without a war the world lives according to wartime budgets. About half of all the Earth's scientists and engineers are involved in the death industry.

A new and sinister danger stems from the fact that a disaster can be triggered not only by irresponsibility of government leaders, but also by designs of gangster groups or individuals, or simply as a result of psychic derangement of the people who have their finger on the "push-button." There are more and more people who have their finger on the

"push-button" as autonomous nuclear weapons systems are placed on bases scattered virtually all over the planet.

One of the main tasks along the road to peace that faced the authors of the Manifesto was to make possible the beginning of a dialogue between East and West. At the time it seemed impossible to start such a dialogue without the mediation of third countries, for example India.

The process of détente has initiated a direct dialogue between East and West, a process that the authors of the Manifesto could only dream of. If the dialogue is to succeed in resolving the main problem to which the Manifesto is devoted, the most important thing now is not to allow ourselves to be distracted from the main behests of the Manifesto by the relative trivia of "all the rest."

Mankind, if it escapes the destruction which threatens it, will have its own history which will develop according to its inherent laws. Forgetting the rest does not mean forgetting all ideological and social differences. The greatest minds in the history of our science, the authors of the Manifesto, call on us to "forget the rest" in talks and agreements aimed at avoiding the destruction of mankind, a threat that is becoming more and more real.

"All the rest" cannot be ignored, and it cannot be discussed as we move on our parallel courses along the road to peace. However, it should not impede our progress along the main road to peace.

One of the Manifesto's main points of departure can be briefly summed up in the following words: There can be no winners in a third world war.

What are the motives for the purely military character of the arms race? What purely military considerations could lie at the basis of this point?

Evidently there is one reason: military strategists hope to gain purely military advantages; advantages which could promise military-technical progress.

But scientific and technological progress is nonpartisan; it serves any opposing side in the same way. And it is no secret that these sides care-

fully follow each other's "successes."

But the sides' material resources and scientific and technological possibilities are such that as soon as military advantages arise they are quickly lost. Thus the purely military point of the arms race is lost.

- *"First-strike" strategy.* All the same, there are ideas of a purely military nature in achieving advantages in a possible military clash. What we are talking about is the "first-strike" strategy.

One of the greatest temptations for military strategists is to achieve a decisive victory through a blitzkrieg.

The conclusion is that this temptation ceases to be a temptation when an upper ceiling of military preparations has been reached whereby, in chess language, it is not possible for "white to open and win."

In other words, as we advance toward complete disarmament, obviously, such a level of military preparations exist that the idea of a blitzkrieg is precluded. Perhaps a discussion should be initiated of such a specific stage as a definite stage in the process of universal and complete disarmament. The impossibility of a blitzkrieg, and the prospects of a drawn-out war demand other conditions for the unleashing of a military conflict. They demand global war preparations of the entire country or groups of countries.

- *The possibility of global war preparations.* The possibility of a protracted war demands that armament be at a high technical level and that a psychological climate, so to speak, of "military enthusiasm," be created, or to put it simply, war hysteria.

Our history has already seen such zig zags and our future is not guaranteed against them if the arms race continues and if the chance of military détente is ruled out.

"I feel crushed," wrote the French writer Romain Rolland in his Swiss diary before World War I. "I would like to die. It is terrible to live among this crazy humanity and to see the bankruptcy of civilization, feeling my own impotence. The greatest catastrophe in the history of the world for centuries—the ruin of our greatest hopes for the brotherhood

of man."

At that time Romain Rolland could not imagine that an even greater catastrophe lay in wait two decades hence.

History has shown such an organization of mass insanity—this insanity is called nationalism and great-power chauvinism.

Albert Schweitzer apparently posed the rhetorical question, "What is nationalism?" He answered, "It is vile patriotism taken to a senseless degree and relating to its healthy and noble variety in the same way that the obsession of an idiot relates to normal human conviction."

Examples from the past are a warning to mankind. Mankind must keep a vigilant eye even on slight manifestations of this illness. History has shown us that nationalism is a disease of epidemic proportions.

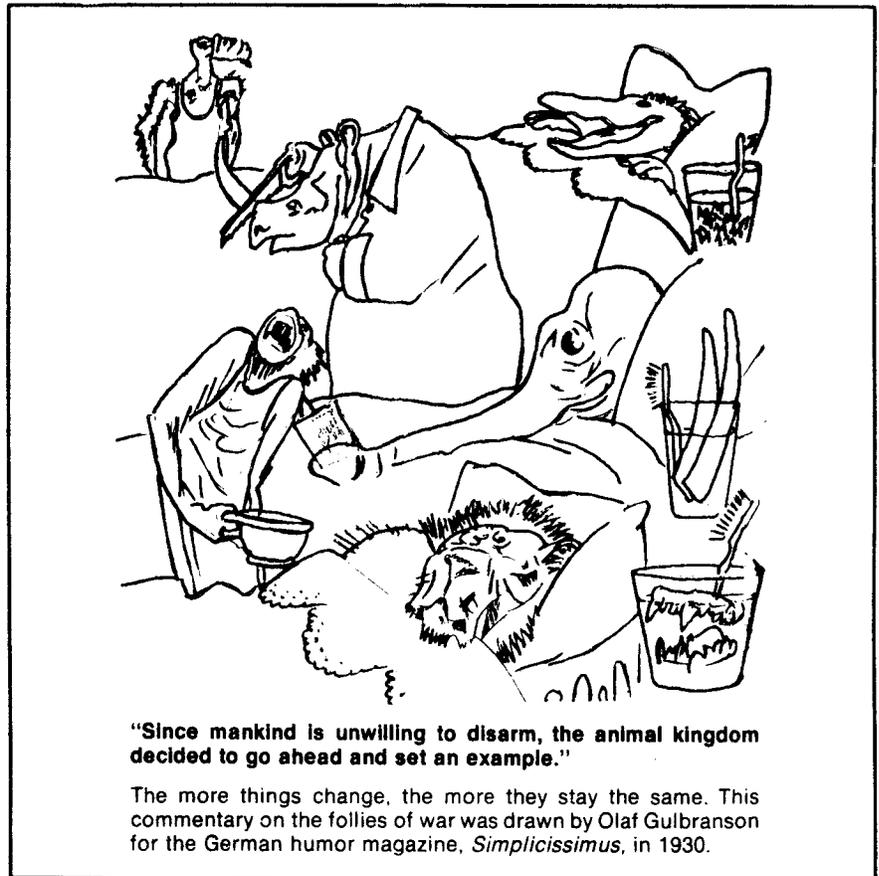
The world recently observed the thirtieth anniversary of the end of World War II. In other words, that part of the world's population between the ages of 35 and 40, who hardly or do not at all recall living

through the nightmare experience of the war years, is coming to dominate our planet. If these people do not as yet completely determine the world's political climate, they will do so in the near future. Therefore, it is necessary to recall and remember the history of the last war, how it arose, the possible psychological climate, and the accompanying mass war hysteria. The lessons of the last war are very instructive.

- *The Pugwash movement and the danger of military pacifism.* With the invention of the machine gun many considered that war had become impossible and absurd, because the threat of weapons of mass destruction had become enormous. But this threat did not prevent wars from breaking out.

Nobel, the inventor of dynamite, thought that the destructive power of the new weapon would make it impossible for a war to start. But wars broke out, despite the growth, if one can say, of the "coefficient of mass destruction" in the course of military conflicts.

With the appearance of the nucle-



"Since mankind is unwilling to disarm, the animal kingdom decided to go ahead and set an example."

The more things change, the more they stay the same. This commentary on the follies of war was drawn by Olaf Gulbranson for the German humor magazine, *Simplicissimus*, in 1930.

ar weapon, and with the threat of global destruction of life on earth, arose the realization that the use of this weapon was tantamount to self-destruction.

It seemed that the unusual nature of the weapon itself contained the impossibility of its use. However, this type of weapon is now being "improved."

It is a question of perfecting the targetability of the nuclear warhead launched from anywhere on Earth. This leads to the temptation to assert that atomic weapons can be aimed at the destruction of military objects alone without harming civilians. Thus, from being the most inhuman weapon it somehow becomes the most "humanitarian" weapon, if one can use such inappropriate terminology. The well-known idea about miniaturizing nuclear weapons and creating the so-called clean-bomb completes the picture of mankind's "well-being" in a future war.

The duty of scientists is to warn the world about this god of war donning the mask of a pacifist, and to warn about the military strategists' temptation to unleash a preventive war for "humanistic" ends.

The history of war shows that wars of the past and present centuries each time become more and more cruel and more global.

The gentlemanly practice of declaring war has long since become a thing of the past: now war is begun with a surprise global attack.

The task of the scientists is to convince government leaders that it is possible for a previously unknown weapon of mass destruction to appear. The history of war shows that in the process of war it always has and always does appear in an unforeseen form.

The genie has been released from the bottle, and it only remains for us to search for different forms of limiting its spread and preventing its aggressiveness. The danger is that an accumulation of plutonium can take place in reactors designed for generating nuclear energy for peaceful purposes.

Once again we are faced with a global problem, which must be decided in the way recommended by the Manifesto.

The situation is such that the industrially developed countries selling reactors and fuel to other countries must, in the first place, in their conditions of sale, be guarantors of nuclear security. But would it not be expedient also to think about organizing a supreme global inspectorate, for example, within the framework of IAEA with extensive overall powers of control enabling checks to be made, particularly of the new reserves of plutonium.

The mutual mistrust which nourishes the arms race must be replaced by a real feeling of security based on real material, technical and other aspects acceptable to all sides. How difficult it is to do this! But we have no alternative. We have to prepare for this and have to study persistently all the difficulties and possibilities of this slogan.

A certain scepticism exists in scientific circles about the problem of general and complete disarmament; they do not consider this to be a current issue. It is among scientific circles that one would expect the problems of the future to be discussed, however. As a rule these problems are only considered by statesmen when they become problems of the present.

New Economic Order

With détente, the need has naturally arisen for setting up a new economic order. This is a global problem of organizing the world economy and, in principle, it can be solved without solving the numerous remaining problems.

The stormy process of decolonization will lead to the appearance of numerous new states. The emergence of groups of states with their own problems will demand the solution of many problems we have not previously encountered.

Military détente will liberate vast material resources so necessary to these people.

Projects of colossal potential will appear for improving living conditions on our planet. With the rational and global organization of a new economic order, unemployment will become a thing of the past. Science will play a greater role under the new economic order. Sci-

ence has long since become a productive force and the most advantageous sphere for capital investment. We scientists can responsibly declare to the world that science has unlimited resources for greater good, bringing full and productive employment to the whole able-bodied population. We appeal to the people of the world to set up a new economic order on Earth, making the twentieth century one of universal flourishing and one of peace and science.

It has become a generally accepted fact that civilized society is intensively working on the transformation of our planet into a wilderness—destroying life.

Everybody understands that it is time to stop this destructive process but we are dragging our feet over making a decisive start. The problem of the environment, being a global problem, can be solved in the same way offered by the Manifesto.

At present, when thousands of millions of people on our planet are undernourished or starving, we are spending \$300 billion a year on armaments and employing in the war industry half a million highly-qualified specialists who are so much needed for peaceful purposes. In effect, in peace time, we are waging an undeclared war of starvation on thousands of millions of people on this planet.

The rapid elimination of the economic and cultural differences between the industrially developed and the developing countries would naturally ease the solution of the problems arising from the population explosion. We all appreciate that population growth in the industrially developed countries is considerably lower than in the developing countries.

Many fundamental, global problems are essentially connected with the necessity of solving the basic task of stopping the arms race and subsequent disarmament. The disappearance of an atmosphere of mutual suspicion and fear in favor of an atmosphere of security will lead to a new economic order and to the peaceful cooperation among people in solving tasks common to all mankind. □

ASSESSMENTS OF BR

(15)

Will Durant:

...we drove out some forty miles, and found him smoking his pipe in rare content, in a room whose walls were almost completely covered with neatly shelved books; here was a library that must be the gleanings of many generations.

Bertrand was now an earl, but there was nothing lordly about him except the confident consciousness of having a mind that moved like a deadly laser among the shams and delusions of his time. This rather awed and frightened me, for I had some romantic fancies of my own. I comforted my pride by wondering whether Russell's sharply quick and decisive thinking, despite his erudition, had ever allowed him to feel the wisdom hiding in the social and moral traditions of the race. But this is ungracious of me after having accepted his tea. He climbed some steps slowly to show us his children; he asked us to remember that he was then seventy-six years old. He lived (1970) into his ninety-eighth year, still leading noble and desperate causes, and sometimes coming out of the contest with glory. I admired him as a miracle among men, but — though I several times met him in friendly debate — I never knew him intimately enough to love him...

from "A Dual Autobiography" by Will & Ariel
Durant (Simon & Schuster, New York, 1977) p.273

PROMOTING BR/BRS

(16)

Psychologists take the bait. Peter Cranford's short paper, "Bertrand Russell's Relevance to Psychology," is offered free to psychologists, via an ad in APA MONITOR that runs in all issues for a year. There have been 126 requests to date (4/3/78). The paper has also just been offered to members of the American Society of Psychologists in Private Practice, through a news item in their newspaper.

SPREADING BR'S VIEWS

(17)

Letter from JOHN MAHONEY:

Please do not construe my withdrawal from the BRS as reflecting any dissatisfaction or malice. I enjoyed the experience, and I still remain an ardent admirer of BR (and the BRS, I might add!)

The simple fact is the grim reality of personal economic retrenchment. I pay my bills first, then my journals and magazines, then the BRS, and finally the various whale funds, Amnesty International, and so forth. The cash ran out before the journals were paid.

But enough of the bad news — here is some good. By virtue of my masochistic bent, I wound up on "another" interdisciplinary project at the

University; I say "another" because, to any research academician, interdisciplinary projects are living death. Not only do they detract from valuable research and writing time, but they also tend to be enormously time-consuming in their own right, since different academic fields must develop an understanding of each other's lexicon — tricky when time is copious, obscenely difficult when communication is via memoranda, which serve only to point up the fact that divisions of academia are essentially islands of ambiguity shouting jargon at each other across seas of misunderstanding.

Anyway, we selected an honors course for freshman selected on the basis of secondary school grades, etc., to represent the upper ten percent of admissions to Virginia Commonwealth University, a 17 k. urban university. The course is taught by many profs from different departments, in the hope that each will provide a different perspective on a common body of data; that is why I was selected, since I am a social/personality psychologist.

BR's "Why I Am Not A Christian" was my sole recommendation for the Philosophy/Religion unit.

There was some trepidation on the part of the committee, about the BR book. There were genuine concerns that it might prove inflammatory; but after rigorous discussion, it was selected as the main text for the unit.

The response was enthusiastic, with many students spontaneously praising the choice. During the class discussion, I circulated my copies of "Russell", which also elicited surprising interest from the group. (Allow me to note, parenthetically, that I thought the freshman would have little interest in a rarefied academic journal; my intent, in bringing "Russell" to class was to illustrate how knowledge is generated and disseminated.)

So, in all, the situation ended quite favorably. The group spent quite a bit of time discussing the politics of academics re the appendix to WIANAC. I also realize the important role the BRS is playing in the situation.

I realize I just talked myself into renewing. To hell with the phone company.

(The appendix to WIANAC is "How Bertrand Russell was Prevented from Teaching at City College, New York" by Paul Edwards. Ed.)

COURSES ON RUSSELL

(18) Jack Pitt, who gives a course on Russell at California State University, Fresno, discusses certain aspects:

The main difficulty in teaching Russell is in deciding which Russell to teach. This is true whether it is an introductory course, a course in twentieth century philosophy, or an undergraduate seminar on Russell. At least three alternatives, plus their various combinations, present themselves. One is to do Russell the professional philosopher, another to do Russell the social essayist, and the third is Russell on other philosophers.

The main problem with the first alternative is that it unavoidably

plunges one into logical atomism, which I have been able to make only partially clear in an entire semester. One can quickly dismiss it as being wholly out of the question in an introductory course, but does it follow that the professional Russell is unsuitable in such a course, or even in the twentieth century philosophy course?

I wish I were confident of the answer to this. What makes it difficult is the variable nature of the students one is talking with. Possibly only "The Problems of Philosophy" could convey some of the professional Russell to general students, yet in many ways this falls into my third category above (Russell on other philosophers). Thus I find that at the introductory level, it is usually best to stay with "Why I Am Not A Christian", say, or "The Principles of Social Reconstruction".

In a course on twentieth century philosophy one might be tempted to try "An Inquiry Into Meaning and Truth" or "Human Knowledge," but both of these books, I have found to my chagrin are a good deal more difficult than they are often regarded as being. A better choice would be "Analysis of Mind", but I do not believe it is presently available in paperback. Depending on the slant of the course, one could try "My Philosophical Development", "Human Society in Ethics and Politics", or "Mysticism and Logic"; yet again, only the latter is available in paper. One soon comes to see that there are a good many commercial as distinct from substantive considerations which affect which Russell is taught.

As it is the aim of our Society "to spread Russell's ideas", I have a suggestions on another issue that those of us who meet teachers could try. Periodically I have found myself teaching freshman English composition, which is essentially the same sort of course students have been having since grade eight. In some mystical fashion, students are to "learn to write". For the teacher this means finding something to write about. I and some of my colleagues in English have found that Russell the essayist fits very well into such a situation, via, say, "The Conquest of Happiness" or "Marriage and Morals" There is precedent then, for supposing that mentioning Russell to composition teachers and to teachers of forensics would fall on fertile ground. It could even result in students switching their major to philosophy.

RATIONALITY

(19)

The view from the top, as reported in The New York Times' "Quotation of the Day", on 2/21/78:

"Frankly, our faith in the rationality of the system has declined somewhat in the first year" — Jody Powell, President Carter's Press secretary.

(20) "The Invasion of the Pseudoscientists" is the title of an article by Boyce Rensberger in the Review of the Week section of The (Sunday) New York Times of 11/20/77, p.16. Here it is:

By **BOYCE RENSBERGER**

Rightly or wrongly, scientists have often been seen as caring little what other people think, if what those people think isn't science. But now a growing number of scientists, philosophers and other defenders of logic and the scientific method are concerned that Americans are being subjected to an increasing barrage of pseudoscientific fictions merchandised as scientific fact.

Besides such old staples of pseudoscience as astrology, U.F.O.'s and psychic phenomena, the new wave includes the Bermuda Triangle, biorhythms, pyramid power, psychic surgery, astral projection, Kirlian photography, Uri Geller's purported powers and the extraterrestrial descent of modern man.

Books promoting occult and paranormal phenomena flourish, with dozens of new titles each year. A recent Gallup Poll indicated that 32 million adult Americans believed in astrology. Newspaper horoscopes have grown in popularity: a generation ago, when there were more dailies than now, only about 100 carried them regularly but today some 1,250—about two in three—do. Enrollment in an increasing number of college courses dealing with "paramechanics" and "experimental parapsychology" is high. Many colleges present the subjects not as sociological curiosities but as genuine mysteries that science is unable to explain.

Some scientists and philosophers are now beginning to strike back with unusual vehemence and persistence. The most visible manifestation of the new attack is a one-year-old magazine called *The Zetetic* (Greek for skeptic) which publishes detailed and sometimes scathing critiques of various claims. The magazine is published by the relatively new Committee for the Scientific Investigation of Claims of the Paranormal, an organization of philosophers, psychologists, astronomers, writers, magicians and others. (Professional magicians have figured prominently in the movement because they are expert at the art of concealing the perfectly normal means used to create the illusion that paranormal events are taking place. Scientists, accustomed to an atmosphere of mutual trust in which cheating and deception are rare, have often been fooled by magic tricks offered as paranormal or supernatural phenomena.)

The committee, led by Dr. Paul Kurtz, a professor of philosophy at the State University of New York at Buffalo, is an outgrowth of the group that in 1975 garnered the signatures of 186 scientists on a manifesto denouncing astrology. Also in the battle is Dr. Kurtz's own magazine, *The Humanist*, a publication of the American Humanist Association. The November-December issue, for example, deals with Immanuel Velikovsky's popular but widely discounted theory that major events on earth were caused by near collisions with other planets, as well as with parapsychology, creationism versus evolutionism and the influence of Mars on athletic performance.

One member of the committee, a magician named James Randi, has publicly duplicated all of Uri Geller's feats: bending metal objects, making broken watches start, deflecting compass needles and reading hidden messages. More than a year ago the committee challenged Mr. Geller to submit to a controlled test of his powers but he never responded.

The committee has also evaluated the predictions of Jeanne Dixon and found her record to be no better than

that of ordinary persons making guesses. The *Zetetic* has published statistical analyses of the accuracy of astrological descriptions and disclosed some tricks of the mind reading trade by which people can learn to "convince strangers that you know all about them."

A current target of the committee is the NBC television network, which has broadcast a number of documentary-like programs about pseudoscientific topics, presenting them as if they either were based on fact or were genuine mysteries confounding science.

Earlier this month the group filed a formal complaint with the Federal Communications Commission, charging NBC with knowingly presenting questionable material that could result in physical harm to the public. The program at issue was a 90-minute show called "Exploring the Unknown," in which Burt Lancaster narrated demonstrations of such things as psychic surgery, communication with the dead, levitation, and the creation of photographic images on film through mental power alone. Viewers were led to believe that experts had authenticated the demonstrations.

The allegation that the program could result in physical harm is based on its favorable treatment of psychic surgery and psychic healing, a treatment the group said could lead people to seek psychic practitioners to the exclusion of needed medical care.

The anti-pseudoscience movement does not have the support of all scientists. Some feel it unnecessarily dignifies the various cults and cliques to frame formal responses to them. Others believe that no matter what scientists say, the true believers have already closed their minds. Still others could not care less; they see the various cults as harmless and the followers as quite unimportant to science.

Some scientists say that if one is to attack unscientific beliefs, one should also attack belief in God. To this, members of the committee respond that they are only interested in claims that are offered as scientifically verifiable. Most religions make no claim that science can show the existence of God.

Scientists who do support the new anti-pseudoscience militarism often give one or more of three reasons:

- The most pragmatic reason is that the more followers there are for pseudoscience, the less public support there is for continuing Government funding of legitimate science.

- A second reason often heard is that the wisest uses of science in a democratic society depend on the public's understanding of science. To the extent that pseudosciences create distrust or ignorance of real science, they create a society unable intelligently to influence the course of science or its impact on society. The pseudosciences create scientific illiterates who find the practical effects of science on their lives bewildering or even frightening. They are unable either to cope effectively or to respond intelligently to what may be science's untoward effects.

- In the third place, many scientists and their allies see merit in encouraging people to use their powers of inquiry and logic to the fullest. The huckster of pseudoscience, in this view, is guilty of a fraud far more profound than is the swindler seeking money. To permit pseudoscience to flourish unchallenged is to condone the debasement of the human mind.

Boyce Rensberger reports on science for *The New York Times*.

COMMENTS/REMARKS

(21) Comments on the Chairman's Report (RSN17-5), by Leonard Cleavelin:

In his report, Peter G. Cranford notes that the BRS must move in the direction of developing and promulgating an applied philosophy. I wholeheartedly agree, but there are a few questions which I would like to see answered. Peter seems to see this development as the creation of a new science. I would like to point out that most of the questions which philosophy (and by extension, I assume, an applied philosophy) deals with are those which are not amenable to scientific method (in fact, BR himself saw philosophy as rational speculation on those topics which did not fall in the purview of science; see History of Western Philosophy, Introduction, and Bertrand Russell Speaks His Mind, chapter 1.) and for this reason I think it misleading to speak of a "science" of applied philosophy, or even, on reflection, a separate discipline. There is much in philosophy which can and should be applied. Philosophical questions do pose quite important problems to individuals living in the real world. But when one speaks of applied philosophy, I would like to separate the question in to two parts. The first deals with philosophers (the academic species). BR stands as a living example that philosophers need not spend their lives in the pursuit of intellectual trivia, but it is up to individual philosophers to get involved in causes that they are willing to support, and bring to them their own special talents and abilities. For example, in the recent controversy over the Panama Canal treaties, I feel that philosophers could have rendered an inestimable service by explicating certain legal and ethical issues, for example, the problem of contracting a treaty "in perpetuity" when the only representative for the other nation is a non-native with a vested interest in the treaty. Discussions which I have had with thoughtful undergraduate majors in philosophy at my university and others have all come to the same conclusion: philosophy is and can be relevant to the lives of the majority of persons who are not professional philosophers, but the professional philosophers have abdicated their responsibility to go to the non-philosophical public and demonstrate the value of philosophy.

The second part of the question of applied philosophy concerns who it will be applied to: namely the (at the moment) non-philosophical public. Before we can really get moving on the acceptance of applied philosophy we will have to educate the general public in some way to the uses and benefits of philosophy, so that the people to whom it is directed will be able to see the purposes and aims of the applied philosophy we develop. I think that this is especially important in order to (and I'm being deliberately vague as to what denominations and groups I'm speaking of) counteract the influence of various religious groups and views which might hinder the acceptance of an applied philosophy by trying to subsume unto themselves matters such as ethics and the nature of man, which I think any applied philosophy should address itself to. However, these questions are generally in the public eye seen as matters of religion. It is up to us to show how philosophy can also (and I think much more profitably) treat these questions, which have hitherto been left solely to religious groups.

A final question for clarity's sake: in what way is our endeavor similar to or different ^{from} that of groups such as the American Humanist Association or the American Ethical Union? I would certainly consider liasons or other contacts with these two organizations, as much of what they have to say (especially concerning a universal ethics and so on) could be useful to us.

(22)

Subtle sarcasm? "I'd like to know," writes Leonard Cleavelin, "what a few other people think about one sentence in the last paragraph of Sanger's write-up of BR in the 14th Edition of Brittanica (RSN17-24), to wit: 'His religious views and his moral character may be due to the wise exercise of the paternal jurisdiction of the court of chancery.' Since Viscount and Lady Amberley desired their sons to be reared agnostics (which Lady Russell successfully thwarted), I can only come to the conclusion that Sanger is being subtly sarcastic here. Any other opinions?"

NEWS ABOUT MEMBERS

(23)

Harry Clifford reminisces:

In the early 30's, if I'm not mistaken, I attended a debate between Bertrand Russell and Will Durant, at Mecca Temple in N.Y. City. The subject of the debate was: "Is Modern Education A Failure?" BR said it was, while WD said it was not. I wonder how many still remember that debate. In 1944 BR gave a lecture at The New School in downtown N.Y., which I attended, and I recall that he said, among other things, that he thought there would be wars for another 500 years, as it would take that long for people to become civilized enough to desist from fighting wars. (This was before the advent of the A-bomb

In 1962, I prevailed upon the East Orange Public Library to arrange a display of BR's books, in honor of his 90th birthday.

(24)

Peter Cranford wrote this letter, which appeared in the March 1978 issue of "Guns & Ammo":

LETTERS

IT'S AN OLD STORY

Although I am undecided as to my position on gun control, it may be of interest to you to note that weapon control was instituted in China about 1,200 years ago when there was unparalleled lawlessness.

The local warlord near Canton, in order to eliminate banditry, forced all civilians to turn in their weapons. This

made matters much worse. When the civilians' knives, maces, spears and swords were confiscated, the only ones who did not turn theirs in were the thugs and bandits. The good people were now completely defenseless against the bad.

In 528 A.D., Daruma invented unarmed defense to give the civilians a means of self-protection. This eventually gave rise to judo, jui-jitsu, karate and more recently, Aikido.

Peter Crawford, Augusta, GA

- (25) Corliss Lamont wins financial damages from Central Intelligence Agency for its unconstitutional opening and copying of 155 letters to and from him, in suit sponsored by National Emergency Civil Liberties Committee. So reads the heading of an ad headlined AN IMPORTANT VICTORY FOR CIVIL LIBERTIES. The ad, in The New York Times, Sunday, March 12, 1978, continues:
 In a decision handed down February 17, Federal Court Judge Jack B. Weinstein of the Eastern District Court of New York awarded \$2000 to Corliss Lamont for the C.I.A.'s gross violation of his privacy, and directed the U.S. Government to send him a "suitable letter of regret" for the C.I.A.'s illegal actions. N.E.C.L.C. attorneys Leonard B. Boudin and Michael Krinsky represented Dr. Lamont.
 The ad reproduces a portion of the Judge's decision, which provides many details, and then solicits contributions to the N.E.C.L.C. at 175 Fifth Avenue, NY NY 10010. (Thank you, Bob Davis.)

- (26) Warren Allen Smith has a letter in UUWorld, March 15, 1978:
 Renee Namaste suggests that we substitute "e" for "he" or "she" plus "E" to refer to an androgynous personal god.
 Because theophagists will never drink to that, and because as a humanist I am concerned lest "I" might be downgraded to "i", I recommend capitalizing all personal pronouns but not capitalizing such unimportant concepts as gods, holy ghosts, god, e, or asexuality.
 Renee, if Ti (singular second person that Ti are) can accept My anthropocentric modifications, and if WORLD readers (opinion makers that They are) can publicize what E has led Me to develop, each surely will lend Ers (her + his) hand in helping You (second person plural) resolve one of Our language's ungodly intricacies.

JOB SOUGHT

- (27) R.N. ("Malt") Malatesha writes: "I have been teaching here at Idaho State University for the past two years and am in process of changing my visa status. The immigration office wants to make sure that I am not displacing a qualified U.S. citizen. And I am desperately looking for a job in the fall of '78 with an employer who would say that I am not displacing a qualified U.S. citizen." Malt's field is neuropsychology.
 * Got any suggestions? His address: Box 8319 ISU, Pocatello, ID 83209

BRS AUTHORS

- (28) Dissertation. We asked GLADYS LEITHAUSER if she could give a copy of her dissertation on Russell to the BRS Library, and she has kindly done so. It was written (recently) to fulfill a requirement for a Ph.D. in English Literature from Wayne State University in Detroit. She received the degree in December. Our congratulations and our thanks.
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NEW MEMBERS

(29) We are very glad to welcome these new members:

Michael Balyeat/76 W. 8th St. Apt.A-1/Columbus, OH 43201
 Jacqueline Berthon-Payon/463 W. 10th St./Claremont, CA 91711
 Emeka Chukwujindu/Dept. of Political Studies/ U. of Nigeria/Nsukka, Nigeria
 Evelyn Citak/332 Indianwood/Park Forest, IL 60466
 E. B. Cochran/25 Andrew Drive/Tiburon, CA 94920

Jim Curtis/15 Elizabeth Drive/Fonthill, Ont. Canada LOS 1EO
 Warren Davidson/242 Thompsonville Road/McMurray, PA 15241
 E. John DeHaven/RCA/WACS/Cape Romanzof, AK/APO Seattle, WA 98706
 T. A. Geyler/PO Box H 8287/Safford, AZ 85546
 David Haylock/PO Box 61-0517/Miami, FL 33181

Jean Holland/2680 Broadway/New York, NY 10025
 Shirley Mark/35 Centre St./Fairhaven, MA 02719
 Michael McGuire #308/12022 71st St. South/Seattle, WA 98178
 Philip O'Neill, M.D./211 South Geneva/Breckenridge, TX 76024
 Joseph Pecnik/407 N. Joplin/Pittsburgh, KS 66762

Joseph & Della Slater/436 Taylor St./Pittsburgh, PA 15224
 P. K. Tucker/3680 Centennial Way/Boise, ID 83706
 William & Elizabeth Valentine/2205 Arch Road/Eaton Rapids, MI 48827
 Donna Weimer/PO Box 226/Washington, PA 15301

ADDRESS CHANGES AND CORRECTIONS

(30) Corrections are underlined. A new address has no underlining.

Linda Blitz/c/o Int'l Associates #904/1346 Connecticut Ave N.W./Washington, DC 20036
 Jim Borachef/Box 83/Geraldton, Ont., Canada POT LMO
 Dr. Gladys Leithauser/122 Elm Park/Pleasant Ridge, MI 48069
 David B. Harley/33 Hollywood St.N./Hamilton, Ont., Canada L8S 3K7
 R. N. Malatesha/Box 8319/Idaho State University/Pocatello, ID 83209

Larry E. Small/ "no forwarding address" says PO
 Thomas C. Taskonis/1732 Indiana St./Racine, WI 53405
 Eldred C. Yerks/ "no forwarding address" says PO

FOR SALE

(31) Allen & Unwin books by and about BR are now available from the BRS Library, and at 15% off of list price. The books are listed, next page. The first price shown is the list price; the second price (in parenthesis) is 15% off of list. Plus postage: 50¢ per book; 25¢ for a book discount-priced under \$1.50. The Library makes a modest profit on these. To order, send

payment to Don Jackanics, HRS Library, 3802 N. Kenneth Avenue, Chicago, Il 60641. These are the books:

Books by Bertrand Russell

- THE AMBERLEY PAPERS. With Patricia Russell. 2 v. 20 plates. 1133 p. 1966. \$16.00. (\$13.60)
- AUTHORITY AND THE INDIVIDUAL. 128 p. 1949. Paper. \$2.95. (\$2.51)
- AUTOBIOGRAPHY OF BR.. Complete in one volume. 752 p. Paper. 1975. \$4.75. (\$4.04)
- AUTOBIOGRAPHY OF BR. v. 1, 1872-1914. 11 plates. 230 p. 1967. \$6.95. (\$5.91)
- AUTOBIOGRAPHY OF BR. v. 2, 1914-1944. 11 plates. 268 p. 1968. \$6.95. (\$5.91)
- BERTRAND RUSSELL: AN INTRODUCTION. Edited by Brian Carr. 152 p. 1975. \$7.95. Paper--\$4.25. (\$4.04)
- EDUCATION AND THE SOCIAL ORDER. 254 p. 1932. Paper \$3.50. (\$2.98)
- FREEDOM AND ORGANIZATION, 1814-1914. 528 p. 1934. \$8.95. (\$7.61)
- GERMAN SOCIAL DEMOCRACY. 2nd ed. 184 p. 1965. \$4.25. (\$4.04)
- HAS MAN A FUTURE? 136 p. 1961. \$1.75. (\$1.49)
- HUMAN SOCIETY IN ETHICS AND POLITICS. 239 p. 1954. \$6.50. (\$5.53)
- THE IMPACT OF SCIENCE ON SOCIETY. 2nd ed. 128 p. 1976. Paper \$2.25. (\$1.91)
- NEW HOPES FOR A CHANGING WORLD. 218 p. 1951. Price to come.
- AN OUTLINE OF PHILOSOPHY. 317 p. 1927. \$10.95. (\$9.31)
- POLITICAL IDEALS. 93 p. 1963. Paper. \$2.95. (\$2.51)
- POWER: A NEW SOCIAL ANALYSIS. 328 p. 1938. \$6.50. (\$5.53)
- THE PRACTICE AND THEORY OF BOLSHEVISM. 3rd ed. 136 p. 1962. \$4.25. Paper--\$2.95. (\$3.61 & \$2.51)
- PRINCIPLES OF SOCIAL RECONSTRUCTION. 174 p. 1960. \$5.50. (\$4.68) Paper--\$1.75. (\$1.49)
- THE PROBLEM OF CHINA. 260 p. 1922. \$6.50. (\$5.53)
- PROSPECTS OF INDUSTRIAL CIVILIZATION. With Dora Russell. 2nd ed. 288 p. 1959. \$4.75. (\$4.04)
- ROADS TO FREEDOM: SOCIALISM, ANARCHISM AND SYNDICALISM. 11th ed. 223 p. 1966. \$6.50. Paper--\$3.50. (\$5.53 & \$2.98)
- SCEPTICAL ESSAYS. 251 p. 1960. \$6.50. Paper--\$3.50. (\$2.98)
- UNARMED VICTORY. 155 p. 1963. \$3.75. (\$3.19)

Books about Bertrand Russell

Gottschalk, Herbert. BERTRAND RUSSELL: A LIFE. 91 p.
Paper. \$.95. (\$0.81)

Mace, C. A. BRITISH PHILOSOPHY IN MID-CENTURY: A CAM-
BRIDGE SYMPOSIUM. \$22.00. (\$18.70)

Wood, Alan. BERTRAND RUSSELL: THE PASSIONATE SCEPTIC.
221 p. Paper. \$1.25. (\$1.06)

- (32) BRS stationery printed. More members sent in orders for the BRS stationery described in NL16-30, enabling us to print it. We now have a supply on hand (\$3 for 100 sheets, postpaid.)
- (33) "American Rationalist" (magazine) has a book service that Leonard Cleavelin recommends to "rationalistically inclined BRS members". (Is there any other kind? Ed.) "For a book list, send \$1 (refundable with first order) to Book Service-AR, 2001 St. Clair Avenue, St. Louis, MO 63144. Mention my name and the fact that you're a member of BRS."
- (34) Etc. For other items sold by the Library — including "The Tamarisk Tree" by Dora Russell (40) — see RSN17-45.
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CORRECTIONS

- (35) Not a mansion. In the obituary on the deaths of the Crawshay-Williams, the Daily Mail reporter said, "Lord Russell had a mansion only 100 yards away from Mr. Crawshay-Williams' cottage." Bob Davis, who visited the "mansion", says: "ER's house was in fact a cottage. People assume that because he was an Earl, he lived in a mansion."
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4-YEAR INDEX CORRECTIONS

- (36) Please note the following corrections of errors and omissions in the 4-Year Index (NL16, pp. 24-54). You may wish to mark them in your copy of NL16.
- ✓ ANNUAL MEETINGS (p.25)
Results of the vote: 1976 Meeting in NYC on Dec. 26-28, 1975. Add: 7-2
- BALLOTS (p.26)
Voting for 5 Directors out of 6 candidates, closing date 10/1/77. Add: 15-40
- ARTICLES REPRINTED IN THE NEWSLETTER (p.26), add at the very end:
"Silly Season Samples", James Reston's column in the NY Times, 8/22/77. 16-17

- ✓ BLACKWELL, KENNETH (p.27)
Re-elected a Director for 3 years starting 1/1/77. Add:12-12
- ✓ DIRECTORS (p.27)^{BY}
15 Directors elected at Annual Meeting(12/75)... Add:10-6
- ✓ DIRECTORS (p.32)
Nominate your candidates for Director.12-37. Page number should be 14-37
- HOOK'S ARTICLE (p.34)
Add the following: Taskonis on the Hook article. 13-35
- The following 3 headings incorrectly appear on p. 39: NOBEL PRIZE FOR LITERATURE, NOTICE TO NEW MEMBERS, NUCLEAR POWER. They should appear on p. 42, after NEWSLETTER CONTRIBUTORS.
- ✓ VOTES BY MAIL
5 Directors elected for 3-year terms starting 1/1/78. Add:16-12

If you find other errors or omissions, please notify us.

RECOMMENDED READING

- (37) "Classics of Free Thought" by 36 authors (including BR), edited by Paul Blanshard. "The book is unique and needed," says JOHN TOBIN. \$5.95 paper, \$12.95 cloth (+ 50¢ postage) from Prometheus Books, 1203 Kensington Avenue, Buffalo, NY 14215.
- (38) "Platform for Change" by Stafford Beer (Wiley, 1975), recommended by JAMES KUZMAK. "Beer is an English cybernetician. BR is mentioned in the first few pages because he came up with the key thought of 'the class or classes that are (or are not) members or themselves'. This thought is central to the rest of the book because Beer advocates the development of a metalanguage for management whose logic is superior to the woefully inadequate present one. Beer argues for the applications of cybernetic laws and 'eudemonic' criteria to government and society, and a revolution to bring it about because we don't have much time."
- (39) "Hazards of Nuclear Power" by Alan Roberts and Zhores Medvedev (Spokesman, Nottingham, 1977). Price 95p. Contents: "The Politics of Nuclear Energy" by Alan Roberts (pp.7-57), and "Nuclear Disaster in the Soviet Union" by Zhores Medvedev (pp. 58-73). The book's bland title hardly prepares one for the chilling facts within. It is now in the BRS Library. Sent to us by Ken Coates for the Bertrand Russell Peace Foundation. (Spokesman is the publishing arm of the Foundation.) Thank you, Ken.

BOOK REVIEWS

(40)

Dora. We found "The Tamarisk Tree" a fascinating book. You needn't take our word for it; here are reviews from "Book Review Digest 1975":

RUSSELL, DORA. The tamarisk tree; my quest for liberty and love. 304p il \$9.95 '75 Putnam

B or 92

SBN 399-11576-5 LC 75-18634

"Bertrand Russell's second wife . . . feminist and member of the International Labor Party, gives an . . . account of her marriage to Russell and of the other men in her life in this . . . autobiography. She contradicts Lord Russell's version of their differences and seeks to convince . . . readers that she was truly dedicated to the concept of free love. Her devotion to Russell never weakened, even during her subsequent liaisons, she insists, and she was deeply hurt when he left her to marry an Oxford student." (Publishers' Weekly) The title refers to the tamarisk tree, a remembrance from childhood which came to symbolize Dora Russell's early idealistic aspirations and, ultimately, how her life measured up to those dreams. Index.

Choice 12:1357 D '75 110w

"[This book] is dominated and directed by its author's insistence on feminist values. I respect these, and I admire the way she makes them relevant to the events and relationships which she describes. Her criticism of Freud's essentially patriarchal view of sex is cogent and refreshing. Her loyalty to her spiritual bond with Russell is also to be respected. For the rest, I do not know what to make of the fact that it is Bertrand Russell who emerges from these pages much more clearly than Dora. Dora has opinions, but Bertie is a person. Nor do I quite know what to make of the Bertrand Russell who emerges." Robert Nye
Christian Science Monitor p38 D 1 '75 1050w

Economist 256:106 Ag 2 '75 370w

"Dora Russell's quest led her to an 'open' marriage to Bertrand Russell, dedication to liberal causes, the founding of an experimental school, and a stormy divorce after she bore another man's children, with Russell's approval. The author treats these events with surprising detachment, apparently for objectivity's sake, though the effect, unfortunately, is to make her analyses of her personal struggles and philosophy superficial. But the details of her history studies at Cambridge, visits to Russia and China, involvement in the first stages of movements like communism, progressive education, and feminism, are intrinsically fascinating. Also, since until now we have had only Bertrand Russell's version of the marriage, her book puts their relationship into a new perspective and is essential reading for anyone interested in the mathematician-philosopher." R. W. Tesler

Library J 100:1624 S 15 '75 110w

"There is a good deal of irony surrounding Dora Russell's autobiography. . . . For most readers, the lifetime of hard work and good causes, the political conferences, the humanist gatherings, the committees on birth control and sexual reform, will have less interest than the account of [her] marriage's curious beginning and ending. . . . Impossible as it is, for participants and observers alike, to know the whole truth about such tangles of passion, reason, pride, and revenge, one cannot help being engaged by this hubristic tragic-comedy. . . . The author does not take her story much beyond the ending of the marriage in *The Tamarisk Tree*, though she touches on later tragedies that she suffered and survived. In general she writes with admiration and affection of 'Bertie' and there are nice glimpses of their life together." Rosemary Dinnage

TLS p864 Ag 1 '75 950w

"The school the Russells founded in order to give their children companionship in a free environment is only sketchily described here, but then [Bertrand Russell's] stories about it are well known. . . . At all events, Russell withdrew from both school and marriage in 1932, leaving a bitterly unhappy woman to struggle through the divorce proceedings. Life continued to treat her unkindly—she does not discuss her later political work but mentions some of her personal problems—and she is to be admired for her evident courage as well as her candour. But there is also a streak of astonishing naiveté running through this book: it may have been part of what charmed Russell (she mentions his capacity for cynicism) but it is a dangerous quality in someone who marries an idol." Claire Tomalin

New Statesman 90:57 J1 11 '75 900w

"The Tamarisk Tree" is for sale by the BRS Library. See RSN17-45

FINANCES/CONTRIBUTIONS

(41)

Contributions. We thank TRUMAN ANDERSON JR., PETER CRANFORD, FRANCIE DIMITT, CORLISS LAMONT, and WILLIAM WEBBER for their recent contributions.

OBITUARIES

(42)

Edith. We were glad to receive the following newspaper clipping from Ken Coates, of the Foundation. Written by Ken, it ran in "Tribune" (London), which Ken identifies as "the English socialist newspaper":

DEATH OF EDITH RUSSELL

EDITH RUSSELL, who died on January 1, was Bertrand Russell's staunchest companion and aide; she did more than anyone else to sustain him during the last difficult and sometimes fearfully lonely campaigns of his most active life, writes Ken Coates.

What he thought of her is beautifully recorded in the dedication of his autobiography. She loved him completely selflessly, and he knew her great worth. But she did more than sustain him as a companion: she was an active partner in all his efforts, a shrewd critic and counsel, and a truly prodigious moral support. Wherever he was in those remarkable battles, she was there also: on the plinth at Trafalgar Square, or sitting down with the Committee of 100: off to prison for practising civil disobedience, or standing beside him at the inauguration of the Tribunal on War Crimes in Vietnam.

She was with him at the great London demonstration of the seamen during the 1966 strike: and she was there, unremittingly involved, in all the other quieter initiatives, for political prisoners East, West and neutral, or for the victims of war or political repression, which made their home in Wales, Plas Penrhyn, as busy as a major office, with its constant correspondence and telephoning, coming and going, planning and campaigning.

After 1970, when Bertie was no longer there, she toiled relentlessly to carry on his work. She continued to write many hundreds of letters, fund-raising, lobbying, defending victims of various arbitrary governments, and helping forward the development of the Russell Foun-

ation, of which she always remained a most vigorous and entirely self-sacrificing partisan.

Attacks on Russell continued after his death. She read them all, and painstakingly discussed the more serious ones, taking care to point out the numerous factual errors contained in so many of them. But she was profoundly reluctant to enter public debate on them although she never hesitated to address herself to the substantive issues about which various critics wished to belabour him.

Not all of the offenders were corrigible. Alexander Solzhenitsyn, for instance, never replied either to her private letters or to her public corrections of the various unfounded slurs he uttered against Russell's alleged attitudes to Stalin.

Edith Russell was a gentle, kindly person with a most resolute will, an unquenchable loyalty to the causes and principles in which she believed, and a capacity to encourage others in the face of seemingly overwhelming difficulties. There is no doubt in my mind that she was able to augment Russell's powerful commitments to human survival and against injustice, by joining her extraordinary moral force with his.

This alliance enabled him for years to combat not only the external adversaries, but physical frailty itself. I know of no more impressive evidence of the power of love than this. It has always been fashionable to think of love in the same moment that we think of youth. The depth of affection between these two noble people gives it all a different perspective for me, and I hope that perspective will have its relevance in the world we wish to bring into being.

Thank you, Ken.

ERS BUSINESS

(43) Director-nominations invited. The ERS has 15 Directors. 5 are elected each year, for 3-year terms. 5 Directors present terms expire on 1/1/79: PETER CRANFORD, BOB DAVIS, LEE EISLER, MARTIN GARSTENS, and GARY SLEZAK. We therefore need to elect 5 Directors for 3-year terms starting 1/1/79.

Any member may nominate a member to be a candidate for Director. The names of all candidates will appear on a ballot in the next issue, and each member will vote for 5 names on the ballot. Directors may be re-elected.

There is an innovation this year. We encourage anyone who so wishes to volunteer to be a candidate; that is, you are encouraged to nominate yourself, if you wish to.

Please send your candidate's name, and a brief statement of qualifications, to the Election Committee, c/o Russell Society News (address on Page 1).

P.S. The number of Directors may be increased from 15, at the May Meeting at ^M_c^Master. If so, the number of Directors to be elected this year may also increase.

ACKNOWLEDGMENTS

(44) Thank you, Don. We want to express our gratitude to Don Jackanicz for the excerpts by Adler, Ayer, and Durant that appeared in the last issue (RSN17-21,22,23), that he so kindly provided.

"RUSSELL SOCIETY NEWS" SUPPLEMENTS

(45) Membership list, dated 4/1/78, is being mailed with this issue. It is for members' personal use only, to facilitate communication with other members. Please do not show or lend it to non-members. Outsiders have sometimes used our mailing list for their own purposes; and when they do, members may receive mail they may not want.

PERIODICALS RECEIVED

(46) "World Peace News" (777 U.N.Plaza, New York, NY 10017) is published 9 times a year by The American Movement for World Government (PO Box 472, New Canaan, CT 08840). Its editorial board of 70 includes Isaac Asimov, author; Roger N. Baldwin, founder ACLU and the Int'l League for the Rights of Man; David R. Brower, President of Friends of the Earth; Norman Cousins, former editor of Saturday Review; Theodore M. Hesburgh, President of Notre Dame University;

Carey McWilliams, Editor Emeritus of The Nation; Otto Nathan, executor of the Estate of Albert Einstein. Subscription price: 3 years \$13, 2 years \$11, 1 year \$9. If interested, we suggest you request a sample issue, mentioning that you heard about them through Russell Society News.

PAPER RECEIVED

(47) "The Extinction of the Gadfly — A Plea for Philosophical Commitment" by Leonard Cleavelin and Don Evans, an 8-page paper written for the March 1978 intercollegiate Undergraduate Philosophy Conference sponsored by Illinois State University, is now available from the BRS Library.

The paper urges philosophers to come out of their ivory towers and deal with problems that affect the everyday life of the ordinary man, as BR did.

Note to educators: Leonard is enthusiastic about intercollegiate undergraduate conferences: "It is a fantastic way to get undergraduates involved in the 'meat' of philosophy, the interchange of ideas, views, and speculations; so fantastic that coursework doesn't come close."

SPECIAL PROJECT

(48) "Whettam's 'Symphony Against Fear'", says WARREN ALLEN SMITH, "is a dramatically strong musical statement, an atonal composition which inspires by its regal and rich tones. Like a Prokofiev composition, it is subject to a listener's interpretation. But the selection commences with a scherzo-like movement, as if dawn music, and the calmness proceeds fearlessly through a central section to a finale that includes a crescendo and unexpected final statement, leaving one wishing for more. Highly rhythmic, often irregular, it includes regal trumpet-like assertions with distinctive violin, flute, and percussion. The thematic developments are intrepid, audacious, assertive, cogitative, ponderous, pensive, intriguing (all adjectives in keeping with the work's being dedicated to Bertrand Russell.)"

Warren owns a recording studio in New York City. He took the tape that East German Radio had sent us (RSN17-54), put it on a reel, and listened to it. He is the first — and so far only — BRS member to have heard it.

"The master tape is first-rate, as is the composition," says Warren. "The work needs and deserves a wide audience."

He offers recommendations for making the work available on an LP or cassette. We will hear more about his recommendations at McMaster in May, where we will of course also hear the Symphony itself.

We are greatly indebted to Warren for his technical services and his advice.

ABOUT OTHER ORGANIZATIONS

(49)

The Bertrand Russell Peace Foundation is investigating human rights in West Germany, according to a March 15th story in the Washington University student newspaper, "Student Life":

**Tribunal Questions 'Berufsverbot'
THREAT TO HUMAN RIGHTS IN WEST GERMANY**

by Anne Strauss

During the last week in March the Third International Russell Tribunal will begin public hearings on the state of human rights in West Germany. The initial intention to organize this tribunal was announced by the Bertrand Russell Peace Foundation in February 1977 and came in response to widespread concern caused by the application of Germany's "radical decrees" of 1972 and subsequent, similarly motivated legislation. The Foundation "has come to the conclusion that a situation has been created in the Federal Republic of Germany which initial evidence shows to be characterized by repression and intimidation."

The international tribunal is a central part of the work of the Russell Peace Foundations, established in 1963 to carry out its benefactor's continual struggle on behalf of human rights and world peace. The present Russell Tribunal shares with the two preceding tribunals the object of identifying, investigating and

calling attention to violations of human rights in specific situations, using the United Nations Charter and appropriate local legal instruments as criteria against which such violations can be measured.

Every tribunal is composed of a jury of eminent persons of international renown whose moral integrity is above question. Every tribunal is insulated from political pressure emanating from parties and governments as well, so that, in the words of Jean Paul Sartre, Executive President for the first tribunal, four principles effectively guide the work of the tribunal: "Objectivity, openness, universality and independence."

The present tribunal, constituted on October 16, 1977 in the German city of Darmstadt, is motivated by the desire to prevent the erosion of democratic norms and protections in an established democracy. The Third International Russell Tribunal is mandated to pursue three issues: whether German citizens have been denied the right to practice

their chosen profession because of their political convictions,

whether a state of censorship has been created as a result of the application of criminal and civil laws or extra-legal measures, and

whether basic human rights have been eroded or eliminated in conjunction with criminal proceedings.

In the fall of 1976, some people on this campus concerned about the problem discussed above formed a St. Louis committee for civil liberties in West Germany. Other such committees have sprung up throughout the states and, at present, the N.Y. Committee is publishing a quarterly newsletter meant to inform the American public about restrictions on human rights in West Germany. On Thursday and Friday, March 16 and 17, from 11:30-1:30, the St. Louis committee will have a table in SUPAC where the newsletter will be sold and donations collected for both the work of the NY Committee and that of the Russell Tribunal, and signatures collected in support of the work of the Tribunal.

SUPAC is the university student union. Leonard Cleavelin is a student at Washington University.

Thank you, Leonard.

1978 ANNUAL MEETING

(50a)

May 19-21, 1978 at McMaster University, Hamilton, Ontario. That's when and where the BRS holds its 1978 Annual Meeting.

As Bob Davis has mentioned, Hamilton is within reasonable driving distance for the majority of our members, from Chicago to New England. Air travelers fly to Toronto, which we believe is an hour or so from Hamilton by bus.

(50b) How to reserve. Ken Blackwell — who (for the benefit of new members) is the Archivist of the Russell Archives — has arranged for dormitory accommodations. The price includes the room for Friday and Saturday nights, breakfast and lunch Saturday and Sunday, parking and taxes: \$30.90 per person, double occupancy, or \$36.50 single. The only other cost is the Saturday evening banquet, probably about \$12 more or less, depending on how many attend and on what food is selected.

To reserve a room, send payment (but do not include banquet) to Mr. Kenneth Blackwell, Archivist, Russell Archives, McMaster University, Hamilton, Ontario, Canada L8S 4L6

(50c) When you arrive at McMaster, go to the Russell Archives (located in Mills Memorial Library), and get (a) information about your room; (b) the printed program-schedule for the weekend; and (c) the printed agenda for the business meeting on Saturday.

The first session starts after dinner Friday evening at 7:30.

(50d) Tentative program-schedule:

Friday evening session starts at 7:30

- . Welcome and introductions
- . Film, "The Life and Times of Bertrand Russell" (BBC)
- . General discussion of BR's interests and how they relate to the BRS

Friday evening Board of Directors meeting starts at 10

Saturday morning session starts at 9

- . Short BR film
- . Members' business meeting
- . Lester Denonn talk, on his BR Library
- . David Harley talk, on the Beacon Hill School
- . excerpts from Dora Russell's not-yet-published book on education

Lunch, and free time to visit the Archives

Saturday afternoon session starts at 2

- . Short BR film
- . Harry Ruja talk, on BR and the Jews
- . Discussion of philosophy for high schools
- . Free time to visit the Archives

Red Hackle Hour, 5

Banquet; 7:30

Sunday morning session starts at 9

- . Short BR film
- . Gladys Leithauser, on the Faustian theme in BR's fiction
- . to be scheduled

Lunch, and farewell

REPORTS FROM OFFICERS

(51) Chairman Peter G. Cranford reports:

The most important development since the last issue of Russell Society News has been the realization that the Society is in need of some reorganization. The original founders operated very informally, and we aimed at a democratic organization on the model of a New England town meeting, where everybody votes on every issue. Too, at the time, we thought that the ideas of Russell would be better for the young (in particular) than the philosophical free-for-all of drugs, guru mysticism, and doing one's own thing whatever the personal or social consequences. Most of us operated on the assumption that hordes of people would become enamored of rational substitutes. In fact, one of our ex-members arranged for a hall to hold some 400 seekers of wisdom in a great New York hotel. Fortunately we were able to call it off in time.

The Society has evolved in a totally different fashion. Our membership will probably continue to be small; the intellectual and moral calibre of our members will be high; we will be depending on contributions mainly; we will be influential far beyond our numbers; we will continue to spread Russell's ideas; we will be active primarily as catalysts. Finally, under the limitations of our Bylaws, we are forced to govern more like a representative democracy than like a New England town meeting.

We are in the early stages of expanding our applied philosophy activities, which have been somewhat dormant. Jack Pitt and I would like to recommend an open conference to bring together other groups interested in the field.

(52) President Robert K. Davis reports:

Actually, Bob's report for this issue is not a formal one but consists mainly of items (48) and (50). That is, he has been working chiefly on plans for the upcoming Meeting at McMaster and on the Whettam Symphony project.

(You may recall, incidentally, that it was Bob's meeting, and correspondence, with Edith that initiated the chain of events that resulted in our acquisition of the tape of the Symphony and Warren Smith's evaluation thereof.)

(53) Treasurer Stephen J. Reinhardt reports:

For the quarter ending 3/31/78:

Balance on hand (12/31/77).....	759.06	
Income: 22 new members.....	250.00	
38 renewals.....	463.20	
Total dues.....	713.20	
Contributions.....	357.50	
Sale of Newsletter back issues.....	15.00	
Total income.....	1085.70	1085.70
		1844.76

Carried forward.....	1844.76	
Expenditures: Information & Membership		
Committees.....	588.22	
Subscriptions to "Russell".....	276.50	
Other.....	40.00	
Total spent.....	904.72	<u>904.72</u>
Balance on hand (3/31/78).....		940.04

(54)

Secretary Jack Pitt reports:

Unless the Secretary is an executive secretary, he or she rarely "reports", apart from minutes and other documents of a similar nature. But this time I would like to make a couple of observations.

First, an announcement. Effective as soon as is convenient for the organization, I will step down as Secretary, though I should be pleased to remain on the Board and to serve as Chairperson of the Traveling Fellowship Program.

The TFP will definitely swing into action in the coming year. It has been delayed because a decision from McMaster has been delayed.

Perhaps the Secretary is as good a person as any to observe that we have been rather casual in our observance of our bylaws. The main point is that we should either change our rules or follow them.

We obviously need, but still do not have, a fund-raiser.

Finally, a proposal. As we are so small and North America is so big, it might be worthy of discussion to ask whether we might function better divided into, say, East, Western, and Pacific Divisions (as is the American Philosophical Association, which is many times our size.) The Chairman of the Board could act as syntheizing agent, and Russell Society News could still maintain a level of national unity

I look forward to seeing as many as possible of you at McMaster.

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(55)

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RUSSELL SOCIETY NEWS

No. 19

August 1978

- (1) The 1978 Annual Meeting, at McMaster (2,49,50). Neilands at Nobel Symposium (12). BR as sociologist (15,47). Herbert Stahl's tribulations (45). Paul Edwards accepts (28). Time to vote (39,52a). Index (51). An asterisk in the left column indicates a request.

1978 ANNUAL MEETING

- (2) The Annual Meeting, at McMaster University, Hamilton, Ontario, May 19-21, 1978, proved to be highly satisfying. To tell it quickly: we discussed BRS business, saw 4 BR movies, heard 5 papers on BR, had a banquet, heard a symphony, and enjoyed the occasion generally. And, if you will forgive a bit of self-praise, we will quote from a letter HERB VOGT wrote later, after he had attended his first BRS meeting, at McMaster: "The best part was to learn how nice everyone was."
- The physical facilities were splendid. We had a large private auditorium (with movie projection booth, complete with operator), and a private dining room, all in the pleasant surroundings of the attractive Mc^Master campus.
- (2a) Two sets of minutes are part of this issue:(a) minutes of the meeting of Members (50), and (b) minutes of the meeting of Directors (49). They tell the story of what happened. We suggest you read them at this point, since the following are details that supplement the minutes:
- . Dr. William Ready, University Librarian, was the moving force behind the acquisition of the Russell Archives by McMaster. He persuaded the Canada Council to provide \$110,000, and Cyrus Eaton \$25,000, toward the original purchase of the Archives.
 - . For Joy Corbett's recollections of Beacon Hill School, see N113-23. She is now Joy Corbett Ray.
 - . In mid-afternoon Saturday, the meeting moved from our auditorium to the Russell Archives. Here we looked at the enormous collection of books and articles by and about BR, listened to tapes, and saw the Archives' most recent important acquisition: BR's own library, desk, and chair. Then followed the Red Hackle Hour, with genuine Red Hackle (unlike last year, when we were offered a mere substitute.)
 - . Saturday evening's banquet — quite a good one — was followed by a playing of Graham Whettam's Symphony Against Fear (N115-14,46). The tape that was played was a copy made by WARREN SMITH from a tape that East German Radio had been kind enough to provide. The original East German tape is being preserved for some possible future use.
 - . An interesting detail in GLADYS LEITHAUSER's paper on BR's interest in the Faustian theme is the name BR chose for the leading character in his early try at fiction, "The Perplexities of John Forstice." Forstice sounds remarkably similar to Faustus.
 - . The BRS Library is acquiring copies (or abstracts) of the papers presented at the Meeting, which may, of course, be borrowed.
- (2b) Officers were elected at the Directors' Meeting (49g) for one-year terms starting 1/1/79, as follows: Chairman, Peter Cranford; President, Robert Davis; Vice-President, Warren Allen Smith; Treasurer, Stephen J. Reinhardt; Secretary, Donald W. Jackanicz.
- (2c) 21 BRS members attended — approximately 10% of the membership, and about the same number as last year: DONG-IN BAE, KEN BLACKWELL, PETER CRANFORD, JIM CURTIS, BOB DAVIS, LESTER DENONN, LEE EISLER, MARTIN GARSTENS, MC KENZIE GOODRICH, ED HOPKINS, DON JACKANICZ, GLADYS LEITHAUSER, DAN MC DONALD, IBRAHIM NAJJAR*, JACK PITT, RAYMOND PLANT, STEVE REINHARDT, HARRY RUJA, WARREN SMITH, CARL SPADONI*, HERB VOGT. (*became members at the Meeting.)
- An equal number of non-members, some of them McMaster students or staff members, attended one or more events (two attended only the banquet): Catherine Beattie, Kandriin Blackwell, Andrew Brink, Grant Corbett, Earl Darlington, Bess Deponn, Jessie Edwards, Helen Garstens, Louis Greenspan, Nicholas Griffin, Barbara Hardt, David Harley, Joseph Harley, Mrs. J. P. Harley, Lourdes Harley, Diane Keress, Duncan Martin, Margaret Martin, Joy Corbett Ray, Mr. and Mrs. George Willie.
- (2d) A final thought about attendance: Dong-In Bae travelled all the way from West Germany to Hamilton to be with us. We hope more of you will be with us next year. We feel sure that cost is what keeps attendance down. How about starting now to put aside a few dollars a week — Christmas Club fashion — so you can come to the next Meeting?

NEXT ANNUAL MEETING (1979)

- (3) Where and when shall we meet in 1979? At the 1978 Meeting, the time and place of the 1979 Meeting was discussed. The general feeling seemed to be that it should be in the East, and that the members should vote on the precise location, and on the time.
- The following cities were mentioned, and are now candidates for 1979: Boston, Chicago, Hamilton (McMaster), New York, Philadelphia, Washington. Some thought we should not go to Chicago if ERA has not been passed.

- * If you think you may attend in 1979, please vote for the city you prefer, using the ballot (53b). Some members seemed to want to return to Hamilton in 1979. Hamilton has certain advantages: the Archives are there; the physical facilities are the best we've had and could hardly be improved on; and it may be possible to schedule our Meeting during the nearby Stratford Festival, and if so, we would have the option of seeing some Shakespeare either before or after the ERS Meeting. We do not yet have the dates of the 1979 Stratford Festival, but they will probably be the same as in 1978: June 5 to October 14.
- As to time, it will be a Friday-evening-through-Sunday weekend. Please indicate (on the ballot) the month you prefer (1st choice, 2nd choice). If any particular weekend is impossible for you, please say so on the ballot.
-

REPORTS FROM OFFICERS

(4) Chairman Peter G. Cranford reports:

I have been in communication with Dora Russell and John Sutcliffe in connection with their formally establishing a British ERS. The Earl Russell has stimulated the idea and Mrs. Russell has contacted Peter Cadogan, a former prominent member of the CTE of 100, and BR's good friend, Michael Scott. As things stand, we will meet in London sometime in August.

The Earl Russell and Dora Russell have written a joint letter to the Master of Trinity investigating the possibility of placing a suitable memorial there. Dora reports, "There is a plaque for Bertie and some of his work is on show in their library." She is also investigating to see if Peter Shore (Environment) has managed to save the terrace of houses in Sydney Street, Chelsea. The Russells lived in one of these and from there fought three elections and Dora started the Birth control campaign. No doubt the British group will begin raising funds for placing a bust of BR somewhere. She has suggested Red Lion Square, facing the Conway Hall "which was sacred to freethinkers."

Dora has two books in progress. She had originally written one but now plans to divide it so as to deal separately with the Beacon Hill School and her autobiography. She is quite active running her house and garden at Carn Voel, Penzance. If Dora had not undertaken the round-the-clock nursing of BR when he was stricken in China and barely survived, more than 50 years ago, his literary output would have consisted of about 15 books instead of some 70 — not to speak of all his other achievements of the years between 1920 and his death in 1970.

(5) President Robert K. Davis reports:

The highlight of the ERS year is always the Annual Meeting, and this year's was no exception. Most of the major news will be contained elsewhere in RSN19. I would like to poll you on a few issues; your responses will help us develop future plans. Please mark the questionnaire portion of the ballot (53c).

REPORTS FROM COMMITTEES

- (6) Applied Philosophy Committee. See (49i).
- (7) Audio-Visual Committee (Warren Allen Smith, Chairperson). See (49e).
- (8) Finance Committee (Peter G. Cranford, Chairperson). See (50a,c; 49c,f).
- (9) Library Committee (Donald W. Jackanicz, Chairperson). See (47,50d).
- (10) Membership Committee (Lee Eisler, Chairperson, Beverly Smith, Co-Chairperson). See (49b,50b).
- (11) Scholarship Awards Committee (Jack Pitt, Chairperson). See (50e,49d).
- (12) Science Committee (J.B. Neilands, Chairperson):

Joe Neilands will be one of the speakers at a Nobel Symposium — at the Royal Swedish Academy of Sciences, August 20-25 — on "Ethics for Science Policy". Among the topics on the agenda: ethical dilemmas in weapons development; priorities and control in the organization of research, from the points of view of society, of the scientist, and of the scientific community; the information problem in science. Joe will speak on the scientist's responsibility to communicate with those outside the scientific community.

SHORT & SWEET

- (13) BR describes hell. "Hell is a place where the motorists are French, the policemen are German, and the cooks are English."
From Lester Denonn's notes for his talk at the BRS Meeting at McMaster University, 5/20/78. He had come across the quotation in Edwards' The New Dictionary of Thought, a book in his extensive BR library.
-

BR QUOTED

- (14) Arnold Beichman, in a review of Arthur Koestler's latest book, Janus: A Summing Up (in the Boston Globe) writes:
Koestler, who shares Freud's gloomy outlook for mankind, has some hope. It's all reminiscent of Bertrand Russell, who once said that "we must proceed in the spirit of unyielding despair."
-

ASSESSMENTS OF BR

- (15) BR's sociological insights were well ahead of the sociologists, according to Sociologist JIM MCKEOWN. His article, "Russell as Precursor of Social Changes"(46), tells us that sociologists could have learned a lot from Russell — and no doubt still can. Jim wrote this paper especially for RSN.

* * * * *

First Peter Cranford wrote about BR as psychologist. Now Jim McKeown has written about BR as sociologist. We hope that people in other fields will write about BR in their fields (history, political science, religion, education, etc.)

- (16) "Bertrand Russell's 'Anti-Semitism'", an abstract of the paper that HARRY RUJA presented at McMaster on 5/21/78, is included in this issue (48).
-

PROMOTING BR/ERS

- (17) Still more requests from psychologists. There have been 204 requests (as of 7/18/78) for Peter Cranford's paper, "Bertrand Russell's Relevance to Psychology." The 5-page paper is offered free to readers of the APA MONITOR and THE PRIVATE PRACTITIONER. The offer is made in the MONITOR — which is published by the American Psychological Association — by means of a small ad which runs in every issue for a year. The offer in THE PRIVATE PRACTITIONER — published by The American Society of Psychologists in Private Practice — is made through an item in the editorial columns.
-

PHILOSOPHY

- (18) John Sutcliffe writes (4/30/78):

I was most interested in Leonard Cleavelin's remarks on Peter's "applied philosophy" (RSN18-21). I agree that an "applied philosophy" is needed but this does not imply it has to be a religious, moral or mystical one. It is a modern superstition of some philosophers that the irrational can be preserved by unpacking logic, on the one hand, from dealing with facts on the other, while retaining religion, morality and mysticism in some arbitrary metaphysical void independent of the other two. Without any basis in logic or fact, any such speculation is a sheer waste of time...

The time has come, I believe, to abstract from philosophy a new "science" derived from the lessons of logical analysis pioneered by Russell and continued by such philosophers as Karl Popper. It would be a science involving a comparative analysis of normative belief systems, whether any one of them fulfills or not the needs and desire of those it claims to serve, and whether the beliefs offer any genuine factual understanding of their condition and the world of which it is a part. I have attempted to construct such an analysis which I have called "ismology" and have employed it in turn as the foundation for a "practical sociology". Both are developments of themes in BR's work although I do not claim they are the only interpretations possible. I have taken the liberty of enclosing

two papers on these subjects which explain in more detail what I might term an "applied philosophy". An example of where this would be useful is in dealing with the invasion of "pseudo-science" a la Boyce Rensberger's piece (RSN18-20).

Another example of this kind of thinking is to be found in RSN18-10, Osmosis, which involves a kind of sentimental reductionism in those unprepared to face a disagreeable fact. Mr. Thrapp's use of BR's quote as exemplifying Christianity is a falsehood in complete disregard of the bloody history which accompanies this "faith". It reminds me of a debate I once had with a clergyman who assured me all Christians were simply members of the same Catholic family. When I pointed out that by the same token all Christians were really Jews, he wanted to change the subject.

John's 2 papers — "Ismology" (2 pages) and "Psychology, Suggestion, and Influence" (8 pages) — as well as his letter of 4/30/78 from which we have quoted can be borrowed from Don Jackanicz, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

RELIGION AND ITS ADVERSARIES

(19) This article appeared in The New York Times Review of the Week, 5/14/78, p.20. We're sorry we had to cut off part of Ms. O'Hair's head; we like what goes on in her head. For more on adversaries of religion, see (43) and (44).

Discussion Is Out, Only Experience Counts

Atheism Survives, But Debate Is Dead

By KENNETH A. BRIGGS

The legendary "village atheist," who once symbolized the tough-minded tradition of dissent from religion, is fading from American folklore as the result of changing cultural patterns which have reduced public debate on such issues as the existence of God.

The career of the atheist propagandist Madalyn Murray O'Hair provides an example. Two decades ago, she was the subject of passionate controversy for her attacks on religion. Now, though she has established a center for atheism in Texas, she attracts little serious attention. Recently, she toured the South debating with Bob Harrington, known as the "chaplain of Bourbon Street." The trip resembled a histrionic roadshow more than an intellectual contest.

Nor is the opposite pole of the debate, once typified by a weekly television program in which Archbishop Fulton J. Sheen used logic and a blackboard to try to convince his audience of the truth of Christian claims, any more visible. Perhaps in their heydays Bishop Sheen and Mrs. O'Hair were the last representatives of the robust rationalism that both justified medieval theologians, who confidently proved propositions about God, and nourished the illustrious American infidel, Robert G. Ingersoll, who drew huge lecture fees in the 19th century for proving God's nonexistence.

Talk about God has not entirely vanished from the public forum, but the terms of the discussion have changed; as private, evangelical religion has become the dominant religious force, its language has emphasized direct "testimony" rather than rationalistic approaches. "Discussion has shifted from the head to the heart," says Dr. Jonathan Z. Smith, dean of undergraduate studies at the University of Chicago and a professor of religion. Courses which approach theology from a personal and autobiographical standpoint "are the hottest thing in religious studies," Dr. Smith notes, adding that "a great deal of this approach doesn't lend itself to propositional thinking."

Among the explanations offered for the change is diminished confidence in the power of reason to lead to truth. "There is not the assumption that out of philosophical debate you can find answers or unveil God,"



Ed Malick
Madalyn Murray O'Hair

said the Rev. Richard Unsworth, the chaplain at Smith College. "The whole development of existential thought has much to do with it."

The loss of the leading theological "giants" in the past decade has been another factor. Paul Tillich and Reinhold Niebuhr, who generated intellectual challenge for religious questions, died during this period and there have been no comparable replacements.

Another factor cited is ignorance; students may be less equipped than formerly to carry on religious discussion. A growing number have had little or no religious training and are therefore not in possession of the terminology and basic theological concepts that allowed previous generations to discuss these subjects.

In the past, college students were expected to question the religion of their upbringing. But the growing numbers who now arrive with no spiritual background means that many come to religion first in their college years, usually through a personal experience.

Still another element in the university setting is the drift toward greater religious pluralism. "There is a sense among students that it's okay to differ on these issues," says Mr. Unsworth. "In the 50's we didn't understand how dominated we really were by the need for conformity."

Compared with that decade, the present time is marked not just by increasing secularism and a tendency toward unbelief, but by what the Rev. Claude Evans of Southern Methodist University describes as an increasing polarity between fundamentalist Christianity and a rising number of people who simply

"don't care." Like many others, Mr. Evans believes that public discourse on religious questions has deteriorated largely because, as he says, "anti-intellectual attitudes have taken over the culture." "Most people are not aware of modern, critical methods of Biblical scholarship, nor have they read theologians who really grapple with vital issues," he says.

Instead, he says, the turn toward fundamentalism supplies easy answers and largely rejects modern findings. And beyond the religious community, belief tends to be identified with fundamentalist views. The result is a diminution of thoughtful exchange of viewpoints.

Robert McAfee Brown, professor at Union Theological Seminary, acknowledges that philosophical approaches "are not very high on peoples' agenda," but asserts that the "moral anguish" generated by experiences such as the holocaust has caused some people to look for religious answers to questions.

In the face of enormous tragedy, Professor Brown says, many ask "If there is a God, is He some kind of a moral monster to be permitting this? — this is the way in which the real question gets posed."

The God-is-dead movement passed quickly a decade ago, repudiated by many believers and dismissed as fanciful by many others. What remained after the fad was the fact that, if nothing more, it had signified the emergence of an era in which God would not be spoken about in the same way, if at all.

Kenneth A. Briggs is religion editor of The New York Times.

RATIONALITY

(20) Also from The New York Times Review of the Week, of 7/2/78, p.14:

Note from a Universe-Watcher: 'We Are the Newest, the Youngest And the Brightest Thing Around.'

By Lewis Thomas

Somewhere, on some remote planet set at precisely the right distance from a star of just the right magnitude and right temperature, on the other side of our galaxy, there is at this moment a committee nearing the end of a year-long study of our own tiny, provincial solar system. The intelligent beings of that place are putting their signatures (numbers of some sort, no doubt) to a paper which asserts, with finality, that life is out of the question here and the place is not worth an expedition. Their instruments have detected the presence of that most lethal of all gases, oxygen, and that is the end of that. They had planned to come, bringing along mobile factories for manufacturing life-giving ammonia, but what's the use of risking strangulation.

The only part of this scenario that I really believe in is that committee. I take it as an article of faith that this is the most fundamental aspect of nature that we know about. If you are going to go looking for evidences of life on other celestial bodies, you need special instruments with delicate sensors for detecting the presence of committees. If there is life there, you will find consortia, collaborating groups, working parties, all over the place.

At least this is true for our kind of life.

Mars, from the look we've had at it thus far, is a horrifying place. It is, by all appearances, stone dead. It is surely the deadiest place any of us have ever seen, and it is hard to look at without wincing. Come to think of it, it is probably the only really dead place of any size we've ever caught a close glimpse of, and the near view is incredibly sad.

Or maybe there is life on Mars, and we've simply missed it so far. The innumerable consultants orbiting around NASA are confounded, just now, by intense arguments, highly technical, over this point. Could there be an island of life at the bottom of one of the Martian ravines? Shouldn't we set down fleets of wheeled vehicles on various parts of the surface, deployed to nose about from place to place, in and out of deep crevices, turning over rocks, sniffing for life? Maybe there is a single spot, just one, where living organisms are holed up.

Maybe so, but if so it would be the strangest thing of all, absolutely incomprehensible. For we are not familiar with this kind of living. We do not have solitary, isolated creatures. It is beyond our imagination to conceive of a single form of life that exists alone and independent, unattached to other forms.

If you dropped a vehicle, or a billion vehicles for that matter, on our planet you might be able to find one or two

lifeless spots, but only if you took very small samples. There are living cells in our hottest deserts and at the tops of our coldest mountains. Even in the ancient frozen rocks recently dug out in Antarctica there are endolithic organisms tucked up comfortably in porous spaces beneath the rock face, as much alive as the petunia in the florist window.

If you did find a single form of life on Mars, in a single place, how would you go about explaining it? The technical term for this arrangement is a "closed ecosystem," and there is the puzzle. We do not have closed ecosystems here, at all. The only closed ecosystem we know about is the earth itself, and even here the term has to be expanded to include the sun as part of the system, and Lord knows what sorts of essential minerals that have drifted onto our surface from outside, at one time or another long ago.

Everything here is alive thanks to the living of everything else. All the forms of life are connected. This is what I meant in proposing the committee as the basis of terrestrial life. The most centrally placed committee, carrying the greatest responsibility, more deeply involved in keeping the whole system running than any other body, or any other working part of the earth's whole body, is the vast community of prokaryotic microbes. Without them, for starters, we would never have had enough oxygen to go around, nor could we have found and fixed the nitrogen for making enzymes, nor could we recycle the solid matter of life for new generations.

The technical definition of a system, as summarized in a recent symposium, is as follows: A system is "a structure of interacting, intercommunicating components that, as a group, act or operate individually and jointly to achieve a common goal through the concerted activity of the individual parts." This is, of course, a completely satisfactory definition of the earth, except maybe for that last part about a common goal. What on earth is our common goal? How did we ever get mixed up in a place like this?

This is the greatest embarrassment for our species. Some of us simply write it off by announcing that our situation is absurd, that the whole place makes no sense, and that our responsibilities are therefore to ourselves alone. And yet, there it is; we are components in a dense, fantastically complicated system of life, we are enmeshed in the interliving, and we really don't know what we're up to.

The earth holds together, its tissues cohere, and it has the look of a structure that really would make comprehensible sense if only we knew enough about it. From a little way off, photographed from the moon, it seems to be

a kind of organism. Looked at over geologic time, it is plainly in the process of developing, like an enormous embryo. It is, for all its stupendous size and the numberless units and infinite variety of its life forms, coherent. Every tissue is linked for its viability to every other tissue; it gets along by symbiosis, and the invention of new modes of symbiotic coupling is a fundamental process in its embryogenesis. We have no rules for the evolution of this kind of life. We have learned a lot, and in some biomathematical detail, about the laws governing the evolution of individual species on the earth, but no Darwin has yet emerged to take account of the orderly, coordinated growth and differentiation of the whole astonishing system, much less its seemingly permanent survival. It makes an interesting problem: How do mechanisms that seem to be governed entirely by chance and randomness bring into existence new species which fit so neatly and precisely, and usefully, as though they were the cells of an organism? This is a wonderful puzzle.

And now we have swarmed like bees over the whole surface, changing everything, meddling with all the other parts, making believe we are in charge, risking the survival of the entire magnificent creature.

You could forgive us, or excuse us anyway, on grounds of ignorance, and at least it can be said for us that we are, at long last, becoming aware of that. In no other century of our brief existence have human beings learned so deeply, and so painfully, the extent and depth of their ignorance about nature. We are beginning to confront this, and trying to do something about it with science, and this may save us all if we are clever enough, and lucky enough. But we are starting almost from scratch, and we have a long, long way to go.

Mind you, I do not wish to downgrade us; I believe fervently in our species and have no patience with the current fashion of running down the human being as a useful part of nature. On the contrary, we are a spectacular, splendid manifestation of life. We have language and can build metaphors as skillfully and precisely as ribosomes make proteins. We have affection. We have genes for usefulness, and usefulness is about as close to a "common goal" for all of nature as I can guess at. And finally, and perhaps best of all, we have music. Any species capable of producing, at this earliest, juvenile stage of its development — almost instantly after emerging on the earth by any evolutionary standard of time — the music of Johann Sebastian Bach, cannot be all bad. We ought to be able to feel more secure for our future, with Bach at our elbow.

But security is the last thing we feel entitled to feel. We are, perhaps uniquely among the earth's creatures, the worrying animal. We worry away our lives, fearing the future, discontent with the present, unable to take in the idea of dying, unable to sit still. We deserve a better press, in my view. We have always had a strong hunch about our origin, which does us credit; from the oldest language we know, the Indo-European tongue, we took the word from earth — *DHGHEM* — and turned it into "Human"; "Humble" too, which does us more credit. We are by all odds the most persistently and obsessively social of all species, more dependent on each other than the famous social insects, and really, when you look at us, infinitely more imaginative and deft at social living. We are good at this; it is the way we have built all our cultures and the literature of our civilizations. We have high expectations and set high standards for our social behavior, and when we fail at it and endanger the species — as we have done several times in this century — the strongest words we can find to condemn ourselves and our behavior are the telling words inhuman and inhumane.

There is nothing at all absurd about the human condition. We matter. It seems to me a good guess, hazarded by a good many people who have thought about it, that we may be engaged in the formation of something like a mind for the life of this planet. If this is so, we are still at the most primitive stage, still fumbling with language and thinking, but infinitely capacitated for the future. Looked at this way, it is remarkable that we've come as far as we have in so short a period, really no time at all as geologists measure time. We are the newest, the youngest, and the brightest thing around.

I hope we will keep on with science, now that we've discovered how to use the method. We used to think we could find all the meaning we needed by making up stories, or by reasoning, but we have run out of facts to reason with and most of the stories no longer ring true. We need to know more about ourselves, and about all the rest of nature. We need science for this, more and better science, not for its technology, not for comfort, not even for health or longevity, but for the hope of wisdom, somewhere ahead.

Lewis Thomas, M.D., author of "The Lives of a Cell: Notes of a Biology Watcher," is president of the Memorial Sloan-Kettering Cancer Center. These remarks were delivered at the commencement exercises of the Mount Sinai School of Medicine.

COMMENT

(21) Why Jacqueline experiences a certain sadness:

It is with very mixed feelings and a certain sadness that I read the newspaper clipping (The Spectator, May 5, 1978) reproduced in the Bulletin just received: "Russell Library Arrives at Mac." In a way, I suppose it will be wonderful for McMaster University to possess Lord Russell's library, as well as the desk and chair where Russell worked, even his "floral armchair"...but what about England, what about Wales? Does not he, do not his things really belong there, on the other continent, in the old culture and the Old World that produced him? I guess I am a sentimental fool about these things, being a transplanted "Frenchman" myself, with constant longings for my country, and I am the stupid type who cried when the "Yanks" purchased London Bridge to put it over the Colorado River... The end of an era, even the end of a song...

Although the handsome sum paid for the purchase, and, most importantly, the reverence with which the scholars of B.R. at McMaster will treat his possessions, will justify this exile, I cannot help thinking, with sadness, that Old England was cheated, even if well-intendedly so. This "deportation" has a note of sacrilegiousness — if you forgive the expression! — somewhat like bringing Charles de Gaulle's tomb to the U.S.

I hope my comment is not misunderstood. It is indeed not intended as an insult to McMaster's archivists of B.R.'s works, whom, I am sure, will treat them with the utmost respect and give them a loving and reverential home, as indicated by the second paragraph of the clipping, mentioning Mr. Ken Blackwell watching the move "lovingly". It is just a certain sadness that I felt and had to communicate. I just hope that "my" B.R. (as I have called him to myself for years) would have approved.

We think BR would have approved this latest installment, since he approved the first installment to McMaster. Thank you, JACQUELINE BERTHON-PAYON, for expressing a thought that no doubt has occurred to many.

NEWS ABOUT MEMBERS

- (22) Leonard Cleavelin, philosophy major at Washington University, has been accepted as a candidate for an honors degree in his senior year. His thesis, in philosophy of law, will examine society's right to enforce its morality through the criminal code.
- (23) Albert Ellis is co-author (with William J. Knaus) of Overcoming Procrastination, advertised in The New York Times Book Review of 3/5/78. Softcover \$3.95 + 55¢ shipping, from Institute for Rational Living, Dept. B, 45 E. 65th St., NYC 10021
- (24) Corliss Lamont had an ad in The (Sunday) New York Times of 7/16/78 (Review of the Week, p.7) commemorating the centenary of the birth of John Massfield, Poet Laureate of England 1930-1967, whom he had known personally.
- (25) Herbert Stahl's tribulations are described in the Congressional Record, which is reproduced (45).
- (26) Ira L. Straus writes: "You may add to your list of oddball members that I am the Chairman of the Committee for Reunion with England and the author of its historic Declaration of Reunion, which activity has in large part been inspired by a line from BR (cited a couple of years ago in Russell) to the effect that the whole tragedy of modern nationalism began when Patrick Henry proclaimed death to be preferable to dependence on the British Crown.
"More seriously, I have been working on Trotskyism and American ex-Trotskyism. BR seems to have had considerable personal interest, influence and connections in the latter, although the British publishing establishment at present seems closer to the believing Trotskyists than to the ex-Trotskyists. I look forward to whatever enlightenment I may be able to draw from the BR Archives on this subject."
- (27) Herb Vogt writes about the Annual Meeting: "The best part of our meeting in Hamilton was to learn how nice everyone was. It was fun to share talk and beer. I enjoyed being with Lester Denonn and his wife; for years I had owned a copy of The Wit and Wisdom of Bertrand Russell, which he edited. Dong-In Bae brought back recollections of my own stays in Korea ('55-'56) and West Germany ('59-'62). I borrowed the tape of Whettam's 'Symphony Contra Timore' and made my own duplicate. I like the music very much."

HONORARY MEMBERSHIP

- (28) Paul Edwards. We are very pleased to report that Professor Paul Edwards has accepted an invitation to become an honorary member. He qualifies for honorary membership under Article II, Section 2 (III) of the BRS Bylaws. ("The nominee has made a distinctive contribution to some area of Russell scholarship.")
Professor Edwards edited the volume, "Why I Am Not A Christian," a collection of BR's short pieces chiefly on religion, which also includes his own 40-page appendix, "How Bertrand Russell Was Prevented From Teaching at the College of the City of New York." In The Encyclopedia of Philosophy (Macmillan), the superb 8-volume set of which he was Editor-in-Chief, he wrote the sections on BR's Life and Social Theories, Ethics, and Critique of Religion. He is Professor of Philosophy at Brooklyn College CUNY.
In his letter of acceptance, he graciously said, "Please let me know if I can be of some help to you."

The Bylaws require "approval by a two-thirds vote of the members voting", (Article II, Section 2)
Please vote, using the Ballot (Part 4), which is the last page of this issue.

(29)

NEW MEMBERS

We are happy to welcome these new members:

IRA N. BACHRACH/2229 Beach St./San Francisco, CA 94123
STEVE DAHLEY/265 Calusa Avenue/Citrus Springs, FL 32630
LUKE DONES/64 Linnaean St./Cambridge, MA 02138
RAY DONLEY III/5212-B Tahoe Trail/Austin, TX 78745
GEORGE DURAKOVICH/15722 Taft Lane, #1/Huntington Beach, CA 92649

RONALD EDWARDS/605 N.State St./Chicago, IL 60610
KATHLEEN FJERMEDAL/ 1130 20th St., #7/Santa Monica, CA 90403
JOHN GILSDORF/6270 Orchard Lane/ Cincinnati, OH 45213
ED HEDEMANN/123 Garfield Place/Brooklyn, NY 11215
WALTER M. HENRY/ 37 Park Drive/Silverbrook/Newark, DE 19713

DENISE K. HENRY/same address as Walter M. Henry
HUNTINGTON COLLEGE LIBRARY/Laurentian University of Sudbury/Sudbury, Ontario/ Canada P3E 2C6
JON R. JOST/3270 Lake Shore Drive/Chicago, IL 60657
DOUGLAS LAWSON/3316 Jones Bridge Road/ Chevy Chase, MD 20015
ALBERT LOZANO/ Box 1221/ APO New York, NY 09324

LESLIE MARTINKOVICS/Apt. 808/ 11200 Lockwood Drive/Silver Spring, MD 20901
C. MC DONOUGH/ original address in Wolfville changed; see (30) below
THES MEIJER/Box 93/Abbotsford, B.C./Canada V2S 4N8
IBRAHIM NAJJAR/Apt. 1603/46 Panorama Court/Rexdale, Ont./Canada M9V 4A4
JOHN PEGG/1983 McKinley/Eugene, OR 97405

KATHIE POWELL/10989 Bishwood Way/Columbia, MD 21044
CHRISTOPHER RIPPEL/11502 Rock Bass Court/Louisville, KY 40222
EDMUND ROBERTS, JR./950 Long Pond Road/Rochester, NY 14626
CAROL SMITH/10427 - 67th Avenue South/Seattle, WA 98178
CARL SPADONI/64 Sydenham St./Dundas, Ont./Canada L9H 2V2

JON SPRING/3488 Via Golondrina/Tucson, AZ 85716
IRA L. STRAUS/1215 Wertland St., Apt. B33/Charlottesville, VA 22903
DR. C. T. THOMAS/2048 Coniston Place/Charlotte, NC 28207
NORMAN WALKER/7353 S. Clyde Avenue/Chicago, IL 60649
BERNARD WEHLTE/946 Fairview Avenue, Apt. #8/Arcadia, CA 91006

OLIVE WILLIAMS/P.O.Box 5283/Augusta, GA 30906

(30)

ADDRESS CHANGES

'EMEKA CHUKWUJINDU, JR./13 Affa Street/Uwani - Enugu/Anambra State, Nigeria
ERIC CARLEEN/Rt 2 7291 County N/Sun Prairie, WI 53590
E. JOHN DEHAVEN/P.O.Box 311/Wayzata, MN 55391
DENNIS J. DARLAND/Apt. 405/228 N. 12th/Lincoln, NE 68510
W. MC KENZIE GOODRICH/655 Congress St., #405/Portland, ME 04101

CROCKETT L. GRABEE/Dept. of Physics/U. of Tennessee/Knoxville, TN 37916
CHARLES GREEN/307 Montana Avenue, #301/Santa Monica, CA 90403
KEVIN GROVES/ "undeliverable," says PO
JOHN HALLU/John Jay Hall (Room 603)/Columbia University/New York, NY 10027
GARY JACOBS/P.O.Box 693/Cascade IA 52033

JOHN LA GRECA/3612 25 Avenue/Vernon, B.C./Canada V1T 1P3
C. MC DONOUGH/5100 Dudemaine #105/Montreal, Que./Canada H4J 1N8
HUGH MC VEIGH/311 State Street/Albany, NY 12210
RAYMOND PLANT/29 Undermount Avenue/Hamilton, Ont./Canada L8P 3Z7
J. FARRELL SMITH/Dept. of Philosophy/U. of Massachusetts/Boston, MA 02138

W. BRUCE TAYLOR/8103 Eastern Avenue #B-307/Silver Spring, MD 20910
P.K. TUCKER/P.O.Box 1537/North Platte, NE 69101
BERNARD L. WHEELER/P.O.Box 744/Anchorage, AK 99510

(31)

MEMBERSHIP STATISTICS

200. The BRS now has 200 paying members, as of July 1st, the largest number since we were founded in February 1974. To qualify for low postal rates (within the USA) that are available to non-profit organizations, we must mail a minimum of 200 pieces to points within the USA.

(32)

BULLETIN BOARD

For sale: Lester Denonn's 5000 volumes, which include what is possibly the largest collection of Russelliana in private hands. This remarkable library includes 327 books by BR or that contain some words by him; 1760 books about BR or in which he is referred to; various articles by BR; letters from BR and Lady R; magazine articles about BR, etc. etc., for a grand total of 3026 items by, or related in some way or other to, BR. Plus books in 60 other categories.

Lester is interested in finding a suitable buyer. A suitable buyer will (1) meet his price, and (2) provide a proper environment — such as a university — for the collection. His address is 135 Willow Street, Brooklyn, NY 11202.

FOR SALE

(33)

Members' stationery price increased. We've had to raise the price on members' stationery (NL16-30), chiefly because of the new postal rates. We've reduced the number of sheets per package, from 100 to 80, so that now the total package weighs slightly less than one pound, and therefore the postage is the same to all parts of the country. The price for 80 sheets is \$3.50 postpaid. A number of members have bought this new stationery, and like it.

(34)

Books from the BRS Library. Most of the following books are published by Spokesman Books or by Allen & Unwin. Prices are discounted, and include postage. Please pay when you order, from Don Jackanicz, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641. (H = hardbound, p = paperbound.)

- The Tamarisk Tree, Dora Russell. \$4.75.
- Bertrand Russell 1872-1970. 80¢.
- Essays on Socialist Humanism in Honour of the Centenary of Bertrand Russell, Ken Coates, ed. \$3.40.
- History of the World in Epitome, BR. 80¢.
- Icarus, or the Future of Science, BR. \$2.00.
- Justice in Wartime, BR. \$6.20.
- The Life of Bertrand Russell in Pictures and His Own Words, Christopher Farley and David Hodgson, ed. \$3.40.
- Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to Bertrand Russell.
- Problems of Knowledge and Freedom, Noam Chomsky. \$1.00.
- The Amberley Papers, BR with Patricia Russell, 2 v. \$14.00.
- Authority and the Individual, BR. \$2.65.
- Autobiography of BR. Complete in one volume. \$4.30.
- Autobiography of BR, 1872-1914. \$6.25.
- Autobiography of BR, 1914-1944. \$6.25.
- Bertrand Russell: An Introduction, Brian Carr, ed. \$8.25 h. \$4.30 p.
- Education and the Social Order, BR. \$3.25.
- Freedom and Organization, 1814-1914, BR. \$8.00.
- German Social Democracy, BR. \$4.30.
- Has Man a Future?, BR. \$1.75.
- Human Society in Ethics and Politics, BR. \$5.80.
- The Impact of Science on Society, BR. \$2.25.
- New Hopes for a Changing World, BR. \$4.00.
- An Outline of Philosophy, BR. \$9.60.
- Political Ideals, BR. \$2.75.
- Power: A New Social Analysis, BR. \$5.80.
- The Practice and Theory of Bolshevism, BR. \$3.90 h. \$2.75 p.
- Principles of Social Reconstruction, BR. \$4.95 h. \$1.75 p.
- The Problem of China, BR. \$5.80.
- Prospects of Industrial Civilization, BR with Dora Russell. \$4.30.
- Roads to Freedom: Socialism, Anarchism and Syndicalism, BR. \$5.80 h. \$3.25 p.
- Sceptical Essays, BR. \$6.75 h. \$3.25 p.
- Unarmed Victory, BR. \$3.50.
- Bertrand Russell: A Life, Herbert Gottschalk. \$1.00.

British Philosophy in Mid-Century: A Cambridge Symposium. C. A. Mace, ed.
\$19.00.
Bertrand Russell: The Passionate Sceptic, Alan Wood. \$1.30.
Papers presented at the 1976 BRS sessions at the American Philosophical
Association (Eastern Division) annual convention. \$3.00.
Papers presented at the 1977 BRS APA annual convention. \$3.00.

QUESTIONS & ANSWERS

- (35) Movie mentions. DON JACKANICZ is seeking information about references to BR in 2 films:
(1) "The Best Man", a 1964 film, based on a play by Gore Vidal, about rival Presidential candidates -- played by Henry Fonda and Cliff Robertson -- and the lengths to which they will go in the hope of achieving success.
(2) "Taxi Driver", a relatively recent film.
Please forward any information to Don care of Russell Society News, address on Page 1 (bottom).
- (36) Anthony Flew. RONALD EDWARDS would like to know about a debate that involved BR and Anthony Flew. Please forward any information to Ron care of Russell Society News.
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RECOMMENDED READING

- (37) "Letters from The Earth" by Mark Twain (Harper & Row's Perennial Library). A collection published posthumously. "One of the things our grade school teachers keep hidden from us," writes LEONARD CLEAVELIN, "is Twain's essentially humanistic views. In many selections, he exposes foibles and inconsistencies in Biblical religion and the then common morality of his contemporaries (which, I think, haven't changed much since then) with a wit and style reminiscent of Russell's. Especially recommended sections: 'Letters from The Earth', 'Letter to The Earth', and 'The Damned Human Race'."
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FINANCES/CONTRIBUTIONS

- (38) Recent contributors. We thank the following members for their recent contributions: PETER CRANFORD, FRANCIE DIMITT, DON JACKANICZ, FRANK PAGE, and CHARLES HILL.
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BRS BUSINESS

- (39) Voting time. Please vote. The last page of this issue consists of a ballot, listing the candidates. We are to elect Directors for 3-year terms, starting 1/1/79.
At the 1978 Annual Meeting, the members voted to increase the number of Directors from 15 to 24. Consequently we may now vote for 8 Directors per year instead of 5 as in the past.
The ballot lists 8 candidates, and we recommend that you vote for all 8. (There would have been more than 8 candidates if more had been nominated.) It is clear that all 8 candidates will be elected, because there are as many openings as there are candidates. You may therefore wonder why you should bother voting. Here is why:
When you vote, you indicate that you take an interest in BRS affairs. This, then, is an opportunity to show your interest, and we hope you will make use of it.
Here are a few facts about the 8 candidates:
PETER G. CRANFORD (Augusta, GA). Founder of the BRS; Chairman of the Board; formerly President; currently a Director. Clinical psychologist in private practice.
ROBERT K. (BOB) DAVIS (Hollywood, CA). Founding member; President, formerly Vice-President; currently a Director. Salesman; former teacher.
LEE EISLER (Coopersburg, PA). Founding member; Chairperson, Information Committee and Membership Committee; Editor, Russell Society News; currently a Director. Retired; former advertising writer and executive.
MARTIN GARSTENS (Silver Spring, MD). Founding member; Chairperson, Applied Philosophy Committee; currently a Director; leader, BRS local chapter (Washington area). Senior Fellow, Dept of Physics & Astronomy, U. of Maryland.
JAMES E. MC KEOWN (Kenosha, WI). Former Director; active in BRS local chapter (Chicago area); author of "Russell as Precursor of Social Changes" (46). Professor of Sociology, U. of Wisconsin -- Parkside.

HARRY RUJA (San Diego, CA). 4-year member; Russell scholar and bibliographer. Professional philosopher; member, Philosophy Department, San Diego State University.
 GARY SLEZAK (Chicago, IL). Founding member; Vice-President; leader, BRS local chapter (Chicago area); currently a Director. Playwright.
 BEVERLY C. (BEV) SMITH (Rochester, NY). Co-Chairperson, Membership Committee. Active in local groups, including "Prison Action Group", "Euthanasia Education Council", "Rochester Memorial Society".

"RUSSELL SOCIETY NEWS" MATTERS

- (40) Single-space, please, when you submit something for possible use in RSN. It saves space, and therefore money. And please check that the typeface is clean.
- (41) Smaller type. We are trying an experiment with this issue: the print is smaller. That lets us put about 65% more on a page. A 30-page issue (printed the old way) can now be done in about 18 pages. The saving on printing is considerable. There is also a worthwhile saving on postage. (3rd class postal rates have just gone up 40-60%.)
 Considering our finances, the new way is a big improvement. We hope you can manage to read the smaller type without too much difficulty. But this is an experiment. We invite your comments.
 * (The smaller print is achieved in this way: we use the same typewriter as in the past, but on 11 x 14 pages, and the printer reduces the pages to 8½ x 11. When we reproduce pages from other publications, as in (19) of this issue, they too are reduced in size.)

ABOUT OTHER ORGANIZATIONS

- (42) The BR Peace Foundation is investigating human rights in West Germany. This was written up in the Washington University student newspaper, "Student Life" (RSN18-49). Here is a somewhat more detailed account, from The New York Times (3/30/78).

Rights Tribunal Opens in Frankfurt

By JOHN VINOCUR

Special to The New York Times

FRANKFURT, West Germany, March 29—The third Bertrand Russell international tribunal began hearings today on alleged human rights violations in West Germany after its purpose was denounced by both the political leadership and leftist segments.

The self-appointed tribunal was described by Willy Brandt, the former Chancellor, as "an insulting and scandalous exercise." At the same time, a left-wing extremist group interrupted the tribunal's first session in a suburban auditorium and charged that it had deserted West Germany's "anti-imperialist resistance." The Russell tribunal, the extremists said, was guilty of focusing attention on people denied employment because of their political opinions, but had forgotten political prisoners jailed under antiterrorism laws.

'Radicals Decree' to Be Examined

The tribunal, established by Lord Russell, the British philosopher and mathematician who died in February 1970, first met as the War Crimes Tribunal in Stockholm in 1967 to consider alleged United States atrocities in Vietnam. It was convened again in 1973 to inquire into torture in Latin America.

The tribunal, which has 28 members, none of them Germans, will be hearing testimony through Sunday on what has

become known here as "Berufsverbot," the exclusion from public-sector jobs of people who are deemed disloyal to the Constitution. Although there are no official statistics, about 4,000 people, mainly leftists, are estimated to have been affected. The exclusion order, also known as the "radicals decree," was issued jointly by the Bonn Government and the state governments in 1972.

The jury includes Josephine Richardson, a Labor Party member of Britain's Parliament; Dr. Noel Browne, a former Minister of Health of the Irish Republic; Lucio Lombardo Radice, a member of the Italian Communist Party's central committee, and Elliot Taikeff, a New York lawyer, the only American on the panel.

Also selected for the jury was Otelo Saraiva de Carvalho, the Portuguese officer who was a central figure in the 1974 revolution and an abortive left-wing coup attempt. However, he was not allowed by Portuguese authorities to leave the country, a spokesman for the tribunal said.

Chinese Leave for U.S.

HONG KONG, March 29 (Reuters)—A delegation of the China International Travel Service left Peking today to visit the United States, according to Hsinhua, the official press agency.

Thank you, Don Jackanicz.

PERIODICALS RECEIVED

- (43) "Other Minds" is the newsletter of the Rationalist Humanist Association, Box 314, Station A, St. Joseph, MO 64503. The 6-page May 1978 issue gives 2 pages to quotes from J.S. Mill, T. H. Huxley, and Bertrand Russell. They will send you their newsletter on request.
- (44) "Humanist Quest for Truth", newsletter of the Colorado branch of the American Humanist Association and of the Freedom From Religion Foundation, Inc., is sent free on request. The May 1978 issue is 5 pages. Box 625, Brighton, CO 80601.

CONGRESSIONAL RECORD

- (45) Dr. Herbert A. Stahl's tribulations, as reported in the Congressional Record of 3/1/76:

S 2536

CONGRESSIONAL RECORD — SENATE

March 1, 1976

ADDITIONAL STATEMENTS

DR. HERBERT A. STAHL

Mr. HRUSKA. Mr. President, historians no doubt will look back upon this, the 20th century, with mixed feelings. On one hand, the past 75 years have witnessed the greatest technological and scientific advances since the first stirrings of recorded civilization. These great accomplishments should have heralded the dawn of the golden age of mankind. Unfortunately, this has not been the case for, in fact, the 20th century has contained some of history's most brutal examples of man's inhumanity to his fellow man.

The details of this century's first 75 years have been well documented. They have included war, genocide, massacres, the mass displacement and movement of countless millions of refugees. I would like to take the opportunity to record one small footnote to this history by relating the case of Dr. Herbert A. Stahl.

Dr. Stahl was born in 1907 in Pressburg—now called Bratislava—of what was then part of the Austrian-Hungary Empire. Bratislava is situated on the left bank of the river Danube, just 1 hour's drive from Vienna. Across the river, readily seen from the Castle of Bratislava, are a few tiny Austrian villages where most of Herbert Stahl's ancestors came from. On the western horizon, the bluish silhouette of the famed Vienna Woods are clearly discernible. He was a citizen of that empire until 1918 when in the wake of World War I the Hapsburgs were deposed and the modern Czechoslovakian state created.

After the establishment of the new state, Dr. Stahl became a Czechoslovakian citizen. During the census of 1928, however, the citizens of Czechoslovakia were required to register according to their mother language. For Dr. Stahl this meant that he had to register using the language also spoken in Vienna, that

is, the Germanic language. This was to have grave consequences in future years.

As the new state prospered and advanced, so did the fortunes of Dr. Stahl who in 1932 had graduated from the University of Prague and was now a scientist and a writer. A 1-year's sojourn in Berlin familiarized him with the model German research institutions, particularly as basic and applied research into physics are concerned. During the early 1930's Dr. Stahl busied himself as a free lance writer of articles some of which opposed dictatorship and advocated the concept of a United States of Europe. Later, he was to be a prolific writer publishing, among others, 18 professional essays, in Czech or Slovak language, centering upon the flagrant absence of applied and industrial research in Czechoslovakia. These were well received and recognition of his work resulted in an invitation to be listed in a Czechoslovak Interservice World Engineering Who's Who, published in Prague. In 1937, he coauthored a Jewish cultural encyclopedia entitled "Jews in German Cultural Sphere."

During all these years, Dr. Stahl proceeded in his favorite field of tube electronics centering on the production of neon light devices. In 1933, he became the licensee for a Jewish-owned company founded in Prague by a refugee friend from Berlin, and continued later in the neon department of a huge shoe concern in Zlín, Moravia, soon to be dismantled by the owners in a wise foreboding of the rapidly approaching apocalypse.

During this same prewar period Dr. Stahl was by his own initiative instrumental in advancing the concept of a central Czechoslovak Institute for Industrial Research. This productive activity, however, came to a halt as a result of a serious traffic accident in 1938, and the concurrent pre-Munich confusion in Czechoslovakia. As Dr. Stahl laid confined to a hospital bed, the German Army under the pretext of protecting the Ger-

man minority, marched into the Sudetenland. The rest is well known, within a short time Czechoslovakia was under total German domination, and the world once again was at war.

Recovering from his injuries, Dr. Stahl soon found that there were practically no professional opportunities whatsoever for reasonable work in prostrate, German-controlled, Czechoslovakia. He had now a third citizenship namely that of Slovakia—to become his last one in Europe. As this puppet state was almost totally an agricultural community, Dr. Stahl returned in 1939 to Berlin where he joined the staff of a leading chemical reference work conducting later active scientific research and development in tube electronics.

In 1943, Dr. Stahl left Berlin and went westward to Hanola near Frankfurt where he conducted similar work, his results being published after the war in Dutch, American, Swiss, and German journals. By now, he was married to a German girl who, as a result of that marriage, had lost her citizenship, to become also a Slovak citizen.

Thus was the situation in 1945 when Germany surrendered to the victorious allies.

The conclusion of World War II resulted in many changes upon the map of Europe. According to some historians, certain of these changes resulted from a deliberate effort on the part of the Allies to eliminate possible sources of future upheavals by moving various ethnic minorities from areas long regarded as their historic homeland to countries where they would be part of a predominant culture. Thus, along with other minority groups caught in the postwar maelstrom of millions of refugees were some 3 million Sudeten Germans who were expelled from their primeval homeland in Bohemia and Moravia. Expelled or not, others were to have their properties confiscated.

Dr. Stahl, who by this time was in Great Britain, had his sizable real estate holdings, including his home in Bratislava with its multilingual library confiscated by the authorities as German reparations. This happened despite the fact that neither he nor his forefathers had ever been citizens of Germany, but of the Danubian Monarchy referred to above. In so doing the Czech Government ignored his stalwart service to the nation in the prewar years, and the oppressing peril throughout the Nazi domination.

Like many other refugees, Dr. Stahl never returned to the land of his fathers. Instead, he came to the United States where he was able to secure a job at the University of Kansas Medical Center. Later, he was to work for Westinghouse and RCA in their electronic tube factories, being mostly engaged in governmental work. In 1957, 5 years after his arrival in this country, he became a citizen.

Since 1962, Dr. Stahl, who had become a senior physicist in optoelectronics, has worked at the Army's Night Vision Lab located at Fort Belvoir, Va.

This story has had a relatively happy ending for unlike millions of others who perished during the turbulent years of the 1930's and 1940's, Dr. Stahl survived, and was able to rebuild his life.

The issue of the moral and legal responsibilities of the Czechoslovak Government which so callously expelled its citizens, and expropriated huge masses of property, however, remains as a thorn in Czech-United States relations to this very day.

Herbert Stahl is a 4-year member of the ERS.

ORIGINAL PAPER

Russell As Precursor of Social Changes

by

James E. McKeown

Professor of Sociology

University of Wisconsin — Parkside

(46)

In his writings Bertrand Russell frequently demonstrated that he possessed sociological imagination, which C. Wright

Mills has defined as the ability to use information and reason "to achieve lucid summations of what is going on in the world."¹

Fond of taking the long view, Russell in Freedom and Organization (1934) attempted to trace the main causes of political changes in the period 1814-1914. Such changes appeared to rise from four sources: economic techniques, as feudalism, capitalism, and socialism; political theories, as legitimacy and democracy; important individuals, as Metternich and Bismarck; and chance or accident in which a rather unimportant occurrence has a great effect, as the minor political assassination that set off the chain of international exchanges that led to the First World War.

At the time of the publication of Freedom and Organization, sociologists were generally aware that shifts in social values and behavior represent adjustments to more basic economic and political changes. The role played by the factor of chance, nevertheless, was to continue to be overlooked until after World War II when statistical analysis came into vogue. Interestingly, sociologists still do not know how to deal with the contribution of the important individual. It might be added that there is little likelihood that they will learn to do so as long as the majority of them still hold that there are no such things as individuals, only group members. While it is true that Thomas Carlyle over-emphasized the "great man theory of history", sociologists seem intent upon under-emphasizing it. Russell placed the important person in perspective, that is, midway between these two extremes.

In his classes at the University of Chicago after World War II Ernest Burgess regularly expressed the hope that sociology would become a predictive science. Yet as early as 1920 the Third Earl Russell was making forecasts regarding the future of the Russian Soviet experiment, whose methods he had found to be so rough, dangerous, and costly that they precluded the establishment of a "stable or desirable form of socialism".² Hence there was to be no bright tomorrow; instead, there would be any one of three kinds of doomsdays. One would be the ultimate defeat of bolshevism by the forces of capitalism. Another would be the decisive victory of bolshevism resulting in a Napoleonic-like imperialistic regime with a complete absence of socialist ideals. While the first would be doomsday for bolshevism and the second would be doomsday for capitalism, the third would be characterized by a prolonged world war in which both would meet their doom. Here, too, "civilization would go under and all its manifestations."⁴ It would almost seem that Russell in 1920 had seen a horrible vision of atomic warfare a quarter of a century before it became a reality.

Some years ago American blacks began to discover identity and roots in the African heritage. Since then various other racial and ethnic groups have also engaged in heritage-questing, thereby creating a trend. Sociologists, of course, have noticed this trend and appropriately have raised their voices in praise of "cultural pluralism." More than sixty years ago, however, in 1917, cultural pluralism was not a trend. In Europe nationalism was at its height; and in America the "melting pot" concept had emerged. It was then that the famous World War I conscientious objector wrote in Political Ideals: "We do not want to lay down a pattern or type to which men of all sorts are to be made by some means or another to approximate. This is the idea of the impatient administrator."⁵

In the later 1960s political sociologists emerged with their principles of conflict and confrontation. This was roughly about twenty years after 1938 when ER's Power: A New Social Analysis appeared. In this work the concept of power was given a remarkably simple definition: "the production of intended effects."⁶ It was then refined into types: namely, priestly power, kingly power, revolutionary power, economic power, and brute force, which Russell calls "naked power."⁷ Power: A New Social Analysis would have been an excellent book for the young radicals who were exercising power in the late 60s to have read. The political sociologists would also have done well to have read it. Unfortunately few did. Anti-intellectualism and anti-elitism were widespread in both groups; and the Third Earl Russell was both intellectual and aristocratic.

It was also in the late 1960's that departments of sociology at American universities were centers of agitation against the Viet Nam War. In the early 1960's, however, campuses had been quiet. Faith in the rightness of government policy, a faith that had emerged as a welcome spark of light in the great economic depression of the 1930's and had glowed ardently during World War II, had not yet burned out. In those early 1960's, nevertheless, Bertrand Russell had learned about the more than 16,000 American military advisors in Viet Nam and warned about the disastrous consequences that would result from escalation of the conflict.⁸ He attempted to promote sentiment against this American involvement but found little support in England and on the continent.⁹ Complacency was as great there as it was in America.

A Treatise on Russell's social views, of course, must include some references to Marriage and Morals, which appeared in 1929 and gave him the reputation that led to his being barred from lecturing at the College of the City of New York and at Columbia University. It might be added, nevertheless, that he was quite a visiting celebrity at the University of Chicago. Marriage and Morals contained predictions of greater liberation of women and greater reliance both upon trial marriage and divorce as hedges against unhappiness in marriage.¹⁰ Now in the late 1970's these predictions have proven rather accurate. On the other hand, ER predicted that as the old morality declined so would prostitution, and in doing so tarnished his record as a forecaster. He greatly underestimated the resilience of the "world's oldest profession."¹¹

Bertrand Russell was interested in things sociological. He probably should have been a sociologist; and despite his early training in philosophy he could have become a sociologist. The doors of sociology were wide open not just in the nineteenth century, but well into the twentieth persons from many other fields walked through them. The Frenchman August Comte, said to be the founder of sociology, had been a mathematician, the Englishman Herbert Spencer an engineer, and the German Georg Simmel a philosopher. William Sumner, who founded the sociology department at Yale, was a minister, while Lester Ward, the first head of sociology at Brown University, was a geologist. Then too, there was Robert Park, a former journalist, who ushered in the "golden age of sociology" at the University of Chicago. All these came to sociology; but why didn't Russell? The answer undoubtedly is that Russell was so well established as a philosopher, celebrity, and controversial figure that his program was full. He had neither the time nor the need to fraternize with sociologists.

Notes

1. Mills, C. Wright, The Sociological Imagination, New York: Grove Press, Inc. 1959, p. 5.
2. Russell, Bertrand, Freedom and Organization - 1814-1914, London: George Allen and Unwin Ltd., pp.7-8.
3. Russell, Bertrand, The Practice and Theory of Bolshevism, London: George Allen and Unwin Ltd., p. 8.
4. Ibid., p. 8.
5. Russell, Bertrand, Political Ideals, New York: Simon and Schuster, 1964, p. 10. Original book was written in 1917.
6. Russell, Bertrand, Power: A New Social Analysis, London: George Allen and Unwin, Ltd. 1938, p. 35.
7. Ibid., p. 50, 75, 41, 123, 39-40.
8. Clark, Ronald W., The Life of Bertrand Russell, New York: Alfred A. Knopf, 1976, p. 615-616.
9. Ibid., pp. 625-628.
10. Russell, Bertrand, Marriage and Morals, New York: Liveright Publishing Corporation, 1929, pp. 78-92, 156-167, 221-239.
11. Ibid., pp. 154-155.

REPORTS FROM COMMITTEES (CONTINUED)

Library Committee (Don Jackanicz, Chairperson):

Elsewhere in these pages are reports on our successful 1978 annual meeting. The Library had its own modest role over those three days--films were shown, a tape recording of music was presented, photographs were on display, complimentary materials were distributed, books were sold. It is hoped that the Library fulfilled its promise at least in part by making available such materials within various media.

As part of the Library report given at Hamilton, it was noted that recent postal increases as well as the continuing inflationary spiral required a reevaluation of the Library's prices for sale items and charges for borrowed items. Thus, it has been decided to add a few cents to the prices of books and other materials offered for sale. The most recent issue of RSN should be consulted for current prices. Also, it was agreed that in addition to paying for postage, and in certain cases (e.g. films) deposits and rental fees, borrowers will pay a nominal fee directed toward meeting the cost of Library expenses. As of August 1, 1978, therefore, a 25¢ borrowing fee will be requested for most items borrowed from the Library. As well, the cost for renting a film has been increased to \$15 plus a refundable \$25.00 deposit. Except for films and certain other materials of considerable value whose fees must be paid in advance of shipment, borrowers will be informed of the exact fee involved when materials are mailed to them; payment should be made when returning what has been borrowed. It is hoped that these price increases will not be misunderstood or discourage borrowing and sales. It should be remembered that for over a year, except for films, we have offered items for members' borrowing at only the cost of postage. Following this experimental period it is time to draw the conclusion that small fees must be charged to insure the proper functioning of the Library. With the sales program, on the other hand, price increases are to be expected from time to time; but members will recall that these books are available at discounted prices. Should any member have comments to offer concerning this announcement of increased prices and a new borrowing fee, they will be most welcome to send them to the Library.

With regret it must be said that we are yet awaiting shipments from Spokesman Books and Allen & Unwin. Members have ordered a variety of books, but some of these have not been mailed out simply because the Library has itself not received them. The patience of purchasers is appreciated. As soon as materials are received by the Library they will be mailed out.

In association with the Audio-Visual Committee, the Library is working toward making formerly available records and films of Russell available once again. Also being developed are plans for a possible recording of Graham Whettam Sinfonia Contra Timore. Such activities require quite a bit of time and effort. Again, any thoughts or proposals which members might have would be welcomed.

As always, the Library, or more properly I, the Librarian, look forward to hearing from members. Your contributions, borrowings, purchases, inquiries, and criticisms are together the measure of what the Library is doing and should do.

Founded at the December 1975 annual meeting, the BRS Library was originally intended to be a lending library offering materials relevant to the life, thought and work of Russell. In 1977 the Library was given its second responsibility of distributing BRS-sponsored writings. Also in 1977 the Library began a sales program. The fourth and most recent delegation of work dates from 1978 with the organization of a separate collection of materials documenting the BRS's history. It is not the purpose of the Library to compete with the Russell Archives, any other library or bookseller, or the private collections of individuals. Rather, the Library simply aims to be a convenient center of Russelliana capable of meeting our association's needs.

I. The Lending Library. Every member is invited to donate whatever materials he or she would like to share with others. While the collection grows chiefly through the contributions of individuals, BRS funds are appropriated from time to time for the purchase of comparatively rare or expensive items. Also welcome are monetary gifts from members for purchases. A number of books and other materials have been contributed by publishers and other organizations. Books by and about Russell are the most desirable materials for the lending library, but there is much more worth acquiring. Significantly, the first item contributed was a film. Articles from periodicals, phonograph records, tape recordings, photographs, newspaper clippings, in addition to books and films, are the kinds of things comprising the lending library. Most borrowing makes use of the mail. The borrower pays for the cost of postage and any other necessary charges as, for example, insurance for certain items. A nominal fee, varying from item to item, is charged to provide for Library expenses. Films and certain other materials require a refundable deposit and a rental fee. An interested borrower should write to the Librarian making a request with some estimate of how long the item(s) borrowed will be kept. Recommended maximum borrowing periods are three weeks for printed matter and one week for all other items. When materials are returned, payment for postage and any other charges should be paid; however, deposits and rental fees, when applicable, must be paid in advance. It is expected that all borrowers will respect what they receive and that they will return all materials within a reasonable time and in good condition.

II. Promoting Scholarship and the BRS. Scholarly and more popular writings about Russell, the BRS, and related topics are distributed through the Library to members and interested non-members. While some of these writings are complimentary, others are for sale. Papers presented at BRS-sponsored symposia are examples of these materials. With this activity Russell research and popularization are encouraged and the BRS receives worthwhile publicity.

III. The Sales Program. A variety of books and other materials by and about Russell can be purchased through the Library. Most are usually available to members at a discount. Any profit realized is directed to the BRS Treasury and allocated for Library use. The Newsletter gives information on current offerings and prices. To order, write to the Librarian with payment.

IV. The BRS Archives. For historical purposes the Library has organized a collection of BRS documents and other materials. Examples of this collection's contents are correspondence, Newsletters, posters, and minutes.

All members are encouraged to write with requests and comments. Every contribution to the lending library will be gratefully received and acknowledged. Purchase orders are always welcome and are filled as promptly as possible. Interest and support shown by individual members are appreciated and are vital for the success of the Library's work.

Bertrand Russell's "Anti-Semitism"

by
Harry Ruja

Abstract of paper read at the annual meeting of the Bertrand Russell Society, Hamilton, Ontario, May 20, 1978.

In an article in Commentary for July 1976, Sidney Hook, long-time opponent of Russell's on political issues, branded Russell as "touched with anti-Semitism." He came to this conclusion after reading Clark's recent Life of Bertrand Russell.

He based this indictment on disparaging remarks about Jews Russell transmitted in private letters to Lady Ottoline Morrell and on a statement calling for Israel's condemnation as an aggressor which Russell signed and released to the press in late January 1970, two days before his death.

As for the uncomplimentary remarks, Jews feel threatened by anti-Semitism primarily when it extends beyond private feelings into public action. Hook does not maintain that any of Russell's public actions were anti-Semitic.

Indeed, on a number of occasions BR made public his appeals to the Soviet authorities to abandon certain policies discriminating against Jews--e.g., placing obstacles in the path of Jewish cultural developments, accusing an extravagant number of Jews of "economic crimes" against the state, and of separating families. In 1953 he made a moving address at a ceremony in London memorializing the martyrs of the Warsaw Ghetto, declaring "I feel the tragedy most profoundly with a feeling of shame that such things had happened and we had not prevented them."

As to the statement regarding Israeli aggression against Egypt, he failed to take account of facts which would have produced a contrary conclusion.

Item: Israel's bombing was against military targets, not civilian ones (even the Arabs did not claim that).

Item: The action was a response to Egyptian shelling of Israeli locations which started nearly eight months earlier and which constituted a violation of the cease-fire agreement of June 1967, producing by December 1969, fifty Israeli casualties per week.

Item: Israel had not sought "expansion by force of arms" but had in the two wars preceding the 1970 War of Attrition sought to defend itself against Arab attempts (freely professed) to "annul" Israel

"altogether," to "root out the Zionist cancer," to "throw the Jews into the sea for good," and "to establish a final solution to the Jewish problem." (Documentation of all of these available.)

Item: The "expansion" was not a reality anyway, for, except for East Jerusalem, none of the territories acquired as a result of the Arab failures to liquidate Israel were annexed to Israel but were held in trust, as it were, until "secure and recognized boundaries" (in the UN's phrase) could be achieved by negotiation.

Item: The Jews did not drive the Arabs from their homes. They left at the urging of their leaders who expected quite plausibly to overrun the just-born Jewish state in a short time. When their effort failed and a peace agreement was not forthcoming, Arabs who left their homes became refugees and were forced by their own kinsmen to remain refugees as a cynical instrument of power politics. Israel, in contrast, in 1948 extended a hand of friendship to its Arab inhabitants in its Declaration of Independence and has offered repeatedly to participate in discussions leading to a solution of the refugee problem in the context of a peace settlement.

Russell expressed a noble sentiment in calling at the end of his statement for a new world campaign to bring justice to the long-suffering people of the Middle East. But he failed to understand that Arab refusal to recognize the validity of Jewish national aspirations has prevented that and that in consequence not only have the Arab Palestinians suffered but the Jewish Palestinians as well.

However this may be, none of this in my opinion is sufficient grounds for accusing Russell of anti-Semitism. Neither was it the opinion of the London Jewish Chronicle, or the Israeli newspaper Ha-aretz, or many other newspapers and journals, Jewish and non-Jewish, which mourned the passing of this great champion of freedom and rationality--in a word--humanity. Even when at times his facts were awry, his sentiments were always noble.

* * * * *

Sidney Hook's article in Commentary is reproduced in NL12-62.

1978 ANNUAL MEETING (CONTINUED)

Minutes of the 1978 Annual Meeting of Directors
of
The Bertrand Russell Society, Inc.

The Board of Directors of the Bertrand Russell Society, Inc. met in two separate sessions on Friday, May 19 and Saturday, May 20, 1978 in Room 1A1 of the Health Sciences Centre of McMaster University, Hamilton, Ontario, Canada.

Friday, May 19

The President of the Board, Peter Cranford, called the first session to order at 10:07 p.m. The following twelve Board members were present: Peter Cranford, Ken Blackwell, Bob Davis, Lester E. Denonn, Lee Eisler, Ed Hopkins, Martin Garstens, Don Jackanicz, Dan McDonald, Jack Pitt, Steve Reinhardt, and Warren Smith. Members not present were Joe Neillands, Gary Slezak, and Katharine Tait.

After Peter's opening remarks which included a warning that BRS finances are weak, Steve Reinhardt presented the Treasurer's report. Members were referred to Russell Society News for periodic detailed accounts of income and expenditures. Steve concentrated on suggesting methods by which income could be increased and by which present income could be used more economically. He (a) recommended that independent audits of Treasury operations be regularly made.

(b) Lee Eisler gave reports for the Information and Membership Committees. Noting that the BRS had 184 members, he explained that a minimum of 200 members are required for eligibility for non-profit organization postal rates. Lee elaborated on advertising practices and cited statistics indicating inquiry and membership trends.

(c) In general discussion the question of whether dues should be increased was studied. Topics touched upon included how more funding could be obtained and how increased membership and renewals could be encouraged. A proposal to establish a new Finance Committee was inconclusively discussed. The session was adjourned at 11:50 p.m.

Saturday, May 20

Peter Cranford called the second session to order at 5:00 p.m. The following ten Board members were present: Peter Cranford, Bob Davis, Lester E. Denonn, Lee Eisler, Ed Hopkins, Don Jackanicz, Dan McDonald, Jack Pitt, Steve

Reinhardt, and Warren Smith. Members not present were Ken Blackwell, Martin Garstens, Joe Neillands, Gary Slezak, and Katharine Tait.

(d) The report of the Scholarship Awards Committee was given by Jack Pitt. He distributed a sheet (49j) listing seven motions pertaining to the Travelling Fellowship Program. These seven motions were formally placed before the Board by Lee Eisler, seconded by Bob Davis, and unanimously accepted.

(e) Warren Smith next reported on the Audio-Visual and Administration Committee. He supplied general information on Graham Whettam's Sinfonia Contra Timore and explored the means by which the BRS could produce a recording of it. Discussion ensued on the financing and distribution of such a recording. Two opposing views were aired: (1) that this composition is a meaningful musical tribute to Russell; that the work in itself has artistic merit and should be made available to a larger public; that publicity for the BRS could be engendered through a successful recording; that a potentially substantial profit might be realized from the sale of such recordings; and (2) that the BRS should not become involved in new and complex undertakings when existing ones have yet to be consolidated; that the BRS would be furthering the career of a composer of whom little is known; that the distribution of recordings is problematic and can result in losses as well as profits. It was finally moved by Bob Davis, seconded by Lester E. Denonn, and unanimously accepted that Warren is to investigate further the possibility of the BRS producing a recording of the Whettam composition and that recognition be accorded to Warren's voluntarily made offer that he be responsible for any financial loss which may result from a BRS-sponsored Whettam recording. It was moved by Bob Davis, seconded by Jack Pitt, and unanimously accepted that the Audio-Visual and Administration Committee shall investigate the possibility of the BRS rereleasing out-of-print recordings of Russell.

(f) Lee Eisler reopened the previous evening's discussion of increasing dues. This topic led to consideration of the work of the Finance Committee chaired by Peter Cranford. It was moved by Jack Pitt, seconded by Lee Eisler, and unanimously accepted that Warren Smith and Bob Davis shall be Co-Chairpersons of a new Committee responsible for fund-raising. It was moved by Jack Pitt, seconded by Bob Davis, and unanimously accepted that any proposed changes in dues shall first be discussed at length by the new Committee responsible for fund-raising and that this Committee shall present a report on dues reform to the Board by August 31, 1978.

(g) The next order of business was the nomination and election of officers. Each of the following officers-elect was unanimously elected:

- Chairman of the Board of Directors-----Peter Cranford
(Nominated by Lee Eisler, seconded by Jack Pitt)
- Secretary of the Board of Directors----Don Jackanicz
(Lee Eisler, Jack Pitt)
- President-----Bob Davis
(Don Jackanicz, Lee Eisler)

-- Vice President-----Warren Smith
 (Lee Eisler, Bob Davis)
 -- Treasurer-----Steve Reinhardt
 (Bob Davis, Warren Smith)
 -- Secretary-----Don Jackanicz
 (Bob Davis, Warren Smith)

The Travelling Fellowship Program:
7 Proposals by Jack Pitt

(h) It was moved by Bob Davis, seconded by Ed Hopkins, and unanimously accepted that a Parliamentary and Elections Committee be formed with Lee Eisler as Chairperson. Lee appointed Warren Smith to assist in this Committee's work. It was then moved by Lee Eisler, seconded by Bob Davis, and unanimously accepted that terms of officers-elect shall begin on January 1 of the year following their election.

It was informally agreed that Don Jackanicz, the Secretary-elect, would assist Jack Pitt, the incumbent Secretary, in preparing minutes of the 1978 Board of Directors and general meetings. Also, it was informally agreed (i) that Jack Pitt and Ed Hopkins will work with Bob Davis to locate a new Chairperson for the Applied Philosophy Committee. Problems of financing were again discussed. The question was posed which officers have the power to sign BRS checks; no conclusive answer was agreed upon. Steve Reinhardt announced that he would be on vacation for seven weeks beginning about July 4 and therefore unable to act in his capacity as Treasurer. Board members were advised to make any necessary arrangements with Steve before that date. The final topic of discussion concerned the site and date of the 1979 meeting. It was decided to postpone a decision with the expectation that the general membership will make its preferences known within sufficient time for planning purposes. The meeting concluded at 7:01 p.m.

Respectfully submitted,

Donald W. Jackanicz
 Donald W. Jackanicz

August 1, 1978

(j) I think the useful question to ask is how shall the Travelling Fellowship Program (TFP) swing into operation (rather than why it has not done so). You should have the prior documents pertinent to the Program which I have duplicated and distributed to remind us of the point we had reached last year. I shall now advance some proposals aimed at establishing the Program as a reality in the coming year.

Motion 1 That the Chair of the TFP assume the responsibilities and duties of the Grant Committees. (This person may enlist the help of other interested members, would continue to report annually to the Board, and would keep the President up to date regarding actions taken. In particular, no funds exceeding fifty dollars would be spent without prior authorization of the President.)

Motion 2 That the Chair of TFP be required to assemble a Fellowship Selection Committee of at least three scholars of national/international reputation to judge Fellowship applications. The Chair would function as an ex officio member of this Committee.

Motion 3 That the chair of the TFP be authorized to execute the fund-raising plans.

Motion 4 That the previously adopted motion of setting aside \$1.50 of each member's annual dues to go towards the TFP be implemented beginning July 1st 1978.

Motion 5 (a) that funds earmarked for the TFP not be spent in any other way, and (b) that such funds already so spent be replaced within the current fiscal year from non-TFP sources.

Motion 6 That efforts continue to effect a compossible relation with McMaster University as stated in Motion 6 on this topic at the previous meeting.

Motion 7 That efforts be made to establish similarly compossible relations with Universities which either house Russell material of interest or have on their faculties persons with recognized and exceptional knowledge of some aspect of Russell's work or of his historical period.

* * * * *

These proposals were accepted at the Meeting of Directors.

1978 ANNUAL MEETING (CONTINUED)

Minutes of the 1978 Annual Meeting of Members
of
The Bertrand Russell Society, Inc.

The fifth annual business meeting of the Bertrand Russell Society, Inc. was held Friday, May 19 through Sunday, May 21, 1978 at McMaster University, Hamilton, Ontario, Canada.

Friday, May 19

The first session was called to order in Room 1A1 of the Health Sciences Centre at 7:30 p.m. by Ken Blackwell, Russell Archivist. He introduced Peter Cranford, Chairman of the BRS Board of Directors, Dean A. Berland, Chairman of the Russell Archives Advisory Board, and Dr. William Ready, University Librarian. Dean Berland welcomed the BRS on behalf of McMaster University. Entitling his talk "A Challenge to the BRS", Dr. Ready examined the development of the Russell Archives; he also explained that the papers of Sidney Hook were now available for \$750 and in effect challenged the BRS to raise funds toward their purchase. A film, The Life and Times of Bertrand Russell, was then presented. With President Bob Davis now chairing the session, the remainder of the evening was devoted to a general discussion of Russell's personal qualities and concerns and how they are related to the aims and work of the BRS. The session was adjourned at 9:50 p.m.

Saturday, May 20

Since a sizeable number of members were present at an 8:00 a.m. breakfast in the Green Room of the Health Sciences Centre, it was decided to begin the second session at that time and place. Chairman Peter Cranford presided and (a) was the first speaker. He concentrated on the problems of BRS financing, stating (b) that there is a deficit. Lee Eisler, the Chairperson of the Information and Membership Committees, next presented statistics on member recruiting, enrollments, and renewals. (About one member out of two renews membership.) He reported on results of magazine advertising: Atlantic Monthly and Saturday Review will be dropped; Atlas, Harper's, Mensa, The Nation, and The New Republic will be retained. He stated his appreciation of the fine work that Beverly Smith has been doing as Co-Chairperson of the Membership Committee: during the past year she has answered 400 inquiries and enrolled seventy-three new members, all of which represents a contribution to the BRS of many, many hours of work and reflects a strong desire to help the BRS function effectively. Next, Harry Ruja proposed to offer an honorary presidency or membership to a celebrated person such as an eminent philosopher.

- (c) Discussion briefly returned to matters of financing as Peter Cranford recommended considering a reduction of activities, for example by decreasing the size of Russell Society News, as an alternative to increasing expenses and, by implication, increasing dues and developing other income sources. A report on (d) the BRS Library was given by Don Jackanicz. He reviewed the work of the lending library and the sales program; requested \$280 in Treasury funds to purchase two Russell films whose price has continued to increase; told of discovering a film of Russell on Meet the Press; congratulated Peter Cranford whose paper, "The Relevance of Bertrand Russell to Psychology", has been well received by professionals learning of it through advertisements in the American Psychological Association Monitor; expressed the hope that similar brief papers will be written for professionals in other fields as an introduction to Russell; and supported proposals to produce records or tapes of out-of-print Russell records and the Graham Whettam symphony dedicated to Russell.

At 9:15 a.m. members reassembled in Room 1A1 with Bob Davis presiding. A short film, Bertrand Russell Discusses Happiness, was shown. The following were matters discussed or proposals made and/or acted upon:

- Lee Eisler suggested that annual meetings be held during the first six months of a year to avoid the possibility that meetings might become spaced too close to one another.
- Members voiced their preferences concerning the site and date of the 1979 meeting. Cities proposed included Hamilton, New York, Chicago, Philadelphia, Boston, San Francisco, and Austin. Some members expressed opposition to meeting in states whose legislatures have not passed the Equal Rights Amendment. Members will vote on the 1979 meeting site and date via a mail ballot.
- Bob Davis mentioned the possibility of organizing a charter tour of Britain in which places associated with Russell would be visited.
- Ken Blackwell proposed approaching the Bertrand Russell Peace Foundation through Christopher Farley to learn details of Russell's Plas Penrhyn house which has been put up for sale following Edith Russell's death. Bob Davis and Don Jackanicz are to investigate this.
- The problems of the Awards Committee were reviewed, especially the fact that nothing of substance had been accomplished by this Committee. Gladys Leithauser proposed a BRS book award, a suggestion receiving general approval; Nick Griffin proposed a BRS Award for Folly which many thought could attract media attention. However, no decisions were reached.
- It was moved by Martin Garstens, seconded by Peter Cranford, and unanimously accepted to offer Dora Russell honorary membership.
- It was moved by Lee Eisler, seconded by Harry Ruja, and unanimously accepted to increase the membership of the Board of Directors to a minimum of six and a maximum of twenty-four persons. (The previous numbers were three and fifteen.)

This is Item (50) continued

A series of individual presentations followed. Having traveled from West Germany to attend the meeting, Dong-In Bae spoke about the Korean Bertrand Russell Society of which he was the founder. He elaborated on his hope that the BRS will take stands on political issues. Carl Spadoni then gave his paper, "Philosophy in Russell's Letters to Alys Pearsall Smith", which charted Russell's place in turn-of-the-century Cambridge Neo-Hegelianism. David B. Harley presented his study, "Beacon Hill School", which examined the background of Bertrand and Dora Russell's educational experiment. It was shown that Russell's own educational experiences--many of them negative--and, moreover, tragic contemporary events--especially World War I with its popular support--were decisive factors leading to the School's founding and character. Next, Bob Davis read excerpts from the final chapter of Dora Russell's recently completed book on education. Having attended Beacon Hill School for ten years beginning at the age of two, Joy Corbett responded to a variety of questions from members. Following a break for lunch, another film, Bertrand Russell Discusses the Role of the Individual, was shown. Lester E. Demonn then presented "Some Adjectives, Adverbs, and Descriptive Phrases Which I Found in My Roamings Applied to Bertrand Russell". This talk included diverse biographical and bibliographical material. The session was adjourned at 3:00 p.m.

Sunday, May 21

The third and final session was called to order by Bob Davis at 10:00 a.m. in Room 1A1. A film, Bertrand Russell, was presented. Harry Ruja then spoke on "Bertrand Russell and the Jews". Citing various letters and published writings, he rebutted recent allegations of Russell's anti-Semitism made by Sidney Hook. However, it was claimed that Russell based his 1970 condemnation of Israel on inadequate evidence. The final individual presentation was that of Gladys Leithauser who gave her paper, "A Non-Supernatural Faust: Bertrand Russell and the Themes of Faust". After a review of the Faust legend's evolution, she examined the relevance of Faustian imagery in works such as A Free Man's Worship and "The Perplexities of John Forstice". Joy Corbett returned briefly to address further questions concerning her Beacon Hill School days. The session concluded at 1:00 p.m.

Respectfully submitted,

Donald W. Jackanicz

Donald W. Jackanicz

August 1, 1978

LAST MINUTE NEWS

(51) A. J. Ayer. We have just received word -- and a welcome word it is -- that Sir Alfred Ayer has accepted an invitation to become an honorary member. He qualifies for honorary membership under Article II, Section 2 (III).

He has admired, and been influenced by, BR's views, for some 50 years (RSN18-11), and has written many philosophical volumes, including Language, Truth and Logic (1936), The Problem of Knowledge (1956). Russell and Moore: The Analytical Heritage (1971), The Central Questions of Philosophy (1973). He is Professor of Logic at Oxford, and a Fellow of the British Academy. For much more about him, see The Encyclopedia of Philosophy, London: Macmillan, 1967.

The BRS Bylaws require "approval by two-thirds of the members voting." Please use the Ballot, Part 4, last page.

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(52) Introductory (1). 1978 Annual Meeting (2) Next Annual Meeting (1979)(3). Chairman Granford reports (4). President Davis reports (5,53c). Committee Reports: Applied Philosophy (6,491); Audio-Visual (7,49e); Finance (8;49c,f;50a,c); Library (9, 47,50d); Membership (49b,50b); Scholarship Awards (11,49d,j;50e); Science (12). BR describes hell (13). Beichman's BR quote (14). McKeown on BR as sociologist (15,46). Ruja on BR's "anti-Semitism" (16,48). Psychologists' 204 requests (17). Sutcliffe papers (18). Religious debate is dead (19). Lewis Thomas: we need more science (20). Why Jacqueline is sad (21). News about members: Cleavelin (22); Ellis (23); Lamont (24); Stahl (25,45); Straus (26); Vogt (27). Honorary memberships: Paul Edwards (28); A. J. Ayer (51). New Members (29). Address changes (30). 200 members (31). Denon library for sale (32). Stationery price increase (33). BRS Library: books for sale (34). Inquiries: BR mention in 2 movies (35); Anthony Flew-BR debate (36). Mark Twain book recommended (37). Contributors thanked (38). 8 Director-candidates (39). Please single-space (40). Smaller type, this issue (41). BR Peace Foundation in West Germany (42). Periodicals: "Other Minds" (43); "Humanist Quest for Truth" (44). Herbert Stahl (Congressional Record) (45). McKeown paper (BR as sociologist) (46). Library Report (47). Ruja abstract (BR's "anti-Semitism") (48). Minutes: Directors' Meeting (49); Members' Meeting (50). Ayer (51). Index (52). 4-part Ballot (53)

(53)

BALLOT

This ballot is in 4 parts. Please read each part before mailing.

(53a)

Part 1. Election of Directors

8 persons are to be elected to the Board of Directors, for 3-year terms starting 1/1/79. Please make a checkmark next to the names of those candidates listed below whom you wish to vote for. Brief remarks about each candidate are given in (39).

- Peter G. Cranford
- Robert K. Davis
- Lee Eisler
- Martin Garstens
- James E. McKeown
- Harry Ruja
- Gary Slezak
- Beverly C. Smith

(53b)

Part 2. Time and place of 1979 Meeting

(Please skip this part of the ballot if you are certain you will not attend the 1979 Meeting. On the other hand, if there is a possibility — even though it's only a slight possibility — that you may attend, please do not skip it.)

Write "1" next to your first choice, "2" next to your second choice.

- | | |
|-------------------|-------------------------|
| Place: () Boston | Time: () December 1978 |
| (2) Chicago | () January 1979 |
| (1) Hamilton | () February 1979 |
| () New York | () March 1979 |
| () Philadelphia | () April 1979 |
| () Washington | () May 1979 |
| () other _____ | () June 1979 |
| | () July 1979 |
| | () August 1979 |

I will not be able to come on the following weekend(s): _____

(53c)

Part 3. Bob Davis' questions

1. What talks or programs would you like to see on the agenda of the 1979 Annual Meeting? _____

Would a panel of students from Beacon Hill School interest you? Yes Have you any other observations or recommendations for the 1979 Meeting? _____

2. The possibility of a BRS-sponsored trip to Britain next summer was discussed and has met with some enthusiasm. Would you be interested in such a trip? No When would be a good time for you to take such a trip? _____

None Here is a tentative list of places to visit. Please circle ones that interest you: London Osford Cambridge Nottingham(BR Peace Foundation) North Wales (Penrhyndeudraeth) Woburn Abbey(Russell family estate, and greatest "stately home" privately owned and open to the public). Other suggestions Great
Idea but I wouldn't be able to go.

3. We discussed establishing a BRS Award for a book that expresses well some issue or interest that BR addressed. Do you have a nominee for such an award? _____
Would you be interested in serving on a selection committee? _____

4. A BRS Folly Award was also suggested. Such an award has intriguing possibilities, but will, it seems to me, be difficult to handle correctly. Do you have any nominees for such an award? _____

5. We are establishing a committee to explore the teaching of philosophy in high schools. Have you any suggestions for books, essays, etc., that might be of value in such a course? Portrait from Memory; "Mind and Matter"; "Why I look to Philosophy"

(53d)

Part 4. Honorary memberships

Honorary members must be approved by two-thirds of the members voting. Please make a checkmark below, to show your approval or disapproval.

- A. J. Ayer Check one: Approve Disapprove
- Paul Edwards Check one: Approve Disapprove

Your name _____ date _____
Remove this page and mail it to The Bertrand Russell Society, Inc., RD 1, Box 409, Coopersburg, Pa. 18036. Must be postmarked before 10/1/78.

RUSSELL SOCIETY NEWS

No. 20

November 1978

- (1) BRS at APA, 12/78 (2,9,10). Proposed BR memorial in Britain (4). Next year's meeting: time & place (50). Report on Nobel Symposium (8). Results of RSN19 ballot (12). BR's 10 Commandments (2 versions)(13,14). BR as political thinker(15). A.J.Ayer on philosophers (19). David Pears and Karl Popper accept (30,31). New procedure for paying dues (44a). Fund-raising volunteers wanted (45). An asterisk in the left column indicates a request.
-

COMING EVENTS

- (2) BRS at APA. The BRS will present its 5th annual symposium at the annual meeting of the American Philosophical Association (Eastern Division) on December 26, 1978. This year's meeting is in Washington, D.C. For more details, see the program (9), and abstracts of the papers (10a,b).
-

- (3) Chairman Peter G. Cranford reports:

The most important development since the last report was the strengthening of our ties with British friends of Russell's: Dora Russell, Michael Scott, Peter Cadogan, and Lord Brockway. I arrived in London during the international humanist meeting, and was well received for several reasons...chief of which was that Dora was with me. She was obviously greatly loved and respected.

Dora, now 83, made the long train trip from Carn Voel to London alone. She is in fine shape physically, mentally and emotionally, and is a delightful conversationalist. She is an excellent promoter, and the fruits of her ability should be apparent before long. She succeeded in interesting key people in a memorial to Russell, and made tentative decisions as to the sculptor and the location in London -- probably Red Lion Square opposite Conway Hall, or (less likely) in ancestral Russell Square.

John Sutcliffe, 36, is an impressive intellectual. Like Dora, he has considerable courage. He is very knowledgeable about Russell's ideas, and could more than hold his own if he were to meet an anti-Russell thug in some dark intellectual alley. John and his mother met with Dora and me for several days, and there was good talk and plenty of it.

I spoke with Rev. Michael Scott. Peter Cadogan, who worked with Russell (and was a World War II air force pilot), described Scott as a "living saint". Scott is a rational theologian, and this has caused him some problems with the church. I agree with Cadogan's assessment of Scott.

I was not able to visit the Bertrand Russell Peace Foundation, for lack of time. Incidentally, there is a suit pending between the Russell family and the Foundation.

I was not able to see Conrad or Lord John Russell. Dora reports that the latter thinks well of the aims of the Society.

Dora reported that Kate and her family would soon be returning to live with her.

One highlight of the trip: Dora took me and my son through the large waiting crowd, to visit Parliament. Lord Brockway showed us around, and we heard "Yes, m'Lord" a number of times, and other marks of deference. Dora, as the former wife of one lord and the mother of another, got her own share of deference, which she augmented by capitalizing on chivalry: she walks with a cane. When I assisted her on one occasion, her eyes twinkled as she said, "Don't worry about me. I don't really need it that much. But you'd be surprised at how much more attention I can get with it than without it!"

I asked Lord Brockway, who at 90 is completely alert (and favorably disposed toward the BRS), in what way age had affected BR's competence. He answered that the only substantial change had been emotional: Russell became short-tempered toward the end. John Sutcliffe, in conversation with Lord Brockway, found him very much in favor of the proposed memorial.

- (4) President Robert K. Davis reports:

See (50).

- (5) Treasurer Stephen J. Reinhardt reports:

See (51).

REPORTS FROM COMMITTEES

(6) Audio-Visual Committee (Warren Allen Smith, Chairperson):

On the possibility of producing Whettam's "Sinfonia Contra Timore", from the tape supplied by East German Radio, here are excerpts from our letter to Mr. Whettam:

...they will permit the use of the tape only for the 200 members of the BRS, and they say that reproduction in a larger quantity would require rights and be tied to financial obligations which would have to be agreed upon.

Only a few of our 200 members, however, are interested in music, for we are an academic society interested in Bertrand Russell, to whom the symphony was dedicated. Our proposal was to have made 1000 or so LP albums, to give 100 to the composer as well as to the orchestra, to give 100 or more gratis to major radio stations and university libraries, and to sell the remainder in order to pay the estimated costs of \$2500...with any overage going to our non-profit organization. Unfortunately, our modest proposal has been rejected.

We are still interested in purchasing 50 to 100 copies. Is it possible that the Leipzig Symphony might produce the the LP?

BRS Library holdings include phonograph records, tape recordings at 7½ ips, and cassettes of the following:

1. Bertrand Russell (Pye Golden Guinea GGL-0110)--a one-disc abridgment of Speaking Personally: Bertrand Russell
2. Bertrand Russell Speaking (Caedmon TC-1149)--four interviews of BR in 1960 by Woodrow Wyatt
3. Bertrand Russell Speaks: Human Nature and Politics (Audio Archives/Heritage LPA-1202)--BR presenting his 1950 Nobel Prize Lecture, with notes by Irwin Edman
4. Notice to the World:...Renounce War or Perish!...World Peace or Universal Death (Audio Masterworks LPA-1225)--proceedings of BR's 9 July 1955 Claxton Hall press conference
5. Searching for a New Land (Cetra LPX 12-13)--eleven bands of music by New Trolls, a rock group, one band a setting of BR's poem "To Edith."
6. Speaking Personally: Bertrand Russell (Riverside 7014-7015)--two discs; interview of BR by John Chandos
7. Whettam, Graham, "Sinfonia Contra Timore," an LP dedicated to BR by the English composer and performed by the Rundfunk-Sinfonieorchester Berlin (copy of a tape from Leipzig Radio Symphony Orchestra)
8. Wisdom: Conversations with the Elder Wise Man of Our Day, volume 2 (Decca DL-9084)--interviews by Romney Wheeler of David Ben-Gurion, Frank Lloyd Wright, Sean O'Casey, and BR

(7) Library Committee report (Donald W. Jackanicz, Chairperon): See (38 through 41).(8) Science Committee report (J. B. Neilands, Chairperson):

1. Scientists Discuss Ethics in Stockholm

On August 20-25 the Royal Swedish Academy of Sciences, with funding from the Nobel Foundation, presented a symposium titled "Ethics for Science Policy". The meeting was held at Södergarn, which is on an island in the Stockholm archipelago. The participants, all natural or social scientists, were from both eastern and western countries and, with a single exception, represented a broad spectrum of ideological opinion. The group called "Science for the People", comprised of younger, less professionally-oriented persons, was conspicuous by its absence. BR was there of course, in spirit, since it was he, together with Einstein, who started the Pugwash movement.

The symposium began with a dinner at the ornate headquarters of the Academy and on the following morning got down to business. Before the week was out a series of papers had been read on the philosophy of science, organization of research, ethical dilemmas in "big science" (space, nuclear power, defense) and, finally, communication among scientists and between science and the public.

The chairman was about to bring down the gavel on the last session when four participants delivered to the rostrum a resolution calling for greater social

accountability among scientists, with special emphasis on the urgent necessity that science should serve the causes of peace and human welfare. Nobel Symposia are quite dignified affairs and are not given to direct political action. The chairman intoned that to pass such a resolution would endanger the funding of future symposia. Thus chastened, the Gang of Four fell silent and, perhaps not wishing to embarrass the hosts, did not press the issue. The proceedings will be published by Pergamon Press in early 1979.

It was the consensus of almost everyone that spending for military purposes has gotten entirely out of hand. According to Frank Barnaby, Director of the Stockholm International Peace Research Institute, it is not too much to conclude that societies in both the US and USSR have become almost totally militarized.

Can a symposium like this accomplish anything of value? Allowing for the considerable expense of gathering people from the corners of the globe, we are left with the net advantage of meeting kindred souls, the opportunity to organize our thoughts on our ethical responsibilities to society and a forum in which to advance controversial ideas.

2. In early November, Professor Nguyen van Hieu, Vice-Director of the Vietnam Scientific Research Center, will visit Berkeley. The Committee on Science is arranging a buffet supper where Prof. Hieu will meet with members of the faculty of the University of California.

PHILOSOPHERS' CORNER

(9) BRS at APA (December 1978) — the program:

Program
of
THE BERTRAND RUSSELL SOCIETY

at the December 1978 meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION

Time: December 26, 1978 (Tuesday morning)

Place: The Washington Hilton Hotel, Washington, D.C.

I. ON RUSSELLIAN CLUSTERS
Eugene Schlossberger

Commentator: David Rosenthal, Graduate Center
City University of New York

II. REPRESSION IN BERTRAND RUSSELL'S ON EDUCATION
Howard Woodhouse, University of Western Ontario

Commentator: Mark Wartofsky, Boston University

Chairman: Justin Leiber, University of Texas, Houston

Copies of the papers presented here today may be borrowed (at no cost) or bought (for \$4), by writing to Mr. Don Jactanicz, Chairperson, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

This program is presented by the BRS Philosophers' Committee, chaired by Edwin Hopkins.

BRS at APA (December 1978) — abstracts of the papers:

(10a) I. ON RUSSELLIAN CLUSTERS, Eugene Schlossberger

In his Inquiry into Meaning and Truth Russell adopted a view of things and properties which he had earlier criticized in "On the Relations of Universals and Particulars," namely the view that things are just bundles of co-instantiated properties. This view, if correct, does facilitate Russell's epistemological program and treatment of names. I present, however, a number of arguments concerning spatial location, instantiation, modality and temporal change which clearly suggest that, as Russell himself held in 1912, the bundle theory is inadequate. A better ontological grounding for Russell's views in the Inquiry must be provided if those theses are to be maintained.

(10b) II. REPRESSION IN BERTRAND RUSSELL'S ON EDUCATION, Howard Woodhouse

In this paper I examine the methods suggested by Russell for controlling fear in the education of the young child in On Education. Upon analysis, some of these appear explicitly repressive despite the fact that Russell at the same time condemns traditional education and morality for requiring repression. After also examining Russell's conception of fear as either instinctual or learned, I explain the inconsistency in his educational theory by relating it to two main theoretical reasons:

1) The behaviorist conception of the child which Russell presents in On Education. His analysis is in terms of instinct, reflex and habit. Briefly, the establishment of good habits in the areas of sleeping and physical courage necessitate repression of both instinctual and learned fears.

2) Russell's 'behaviorised' conception of repression, by means of which he dissolves the notion of unconscious motivation into that of conflicting habits. Since these are readily amenable to instruction, Russell sees no need to invoke the metaphysical concepts of 'the censor' and 'the unconscious'.

He thereby abandons the psychological dynamism of the Freudian account. Finally I show that many of the problems inherited in On Education find their source in the philosophical psychology of The Analysis of Mind in which Russell adopted neutral monism. Secondary sources referred to include David Pears 'Russell's Theory of Desire' in J.E. Thomas and K. Blackwell (eds.) Russell in Review, Joe Park's Bertrand Russell on Education and Kate Tait's My Father Bertrand Russell.

(11) BRS at APA (December 1979) — a call for papers:

The following announcement was sent to publications read by professional philosophers:

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in New York in December 1979. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half-hour and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name of the author, with his address and the title of his paper, should be submitted on a separate page. The submission deadline is May 15, 1979, and the papers should be sent to Edwin Hopkins, Chairman, Philosophers' Committee, The Bertrand Russell Society, 6165 64th Avenue #5, E. Riverdale, MD 20840. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

THE MEMBERS VOTE

(12) Results of the RSN19 ballot:

Part 1. Election of Directors. All 8 candidates were elected...PETER G. CRANFORD, ROBERT K. DAVIS, LEE EISLER, MARTIN GARSTENS, JAMES E. MCKEOWN, HARRY RUJA, GARY SLEZAK, and BEVERLY C. SMITH...for 3-year terms starting 1/1/79.

Part 2. Time and place of 1979 meeting: New York City in June.

Part 3. Answers to Bob Davis' questions are to be found in his report (50).

Part 4. Honorary memberships: both nominations (of A.J. Ayer and Paul Edwards) were approved, by the necessary

"two-thirds of the members voting", as required by the BRS Bylaws. The formalities have now been completed.

Only 15% of the members voted. That's better than last year's 11% but nothing to brag about. Can we make a better showing with the current ballot (at the end of this issue)? The current ballot needs no envelope, and is already addressed. Instructions for folding are on the ballot. Please vote.

BY BERTRAND RUSSELL

(13) "My Ten Commandments" originally ran in "Everyman" on April 3, 1930. Here it is:

Everybody, I suppose, has his own list of virtues that he tries to practice, and, when he fails to practice them, he feels shame quite independently of the opinion of others, so far at any rate as conscious thought is concerned, though probably not fundamentally. I have tried to put the virtues that I should wish to possess into the form of a decalogue, which is as follows:

1. Do not lie to yourself.

This I regard as the most essential of all commandments. Some unduly rationalistic person may object that it is useless to lie to yourself, since you will not believe your own lie; this is a delusion. Coué has taught us to cure illnesses by auto-suggestion, and the same method is equally effective in obscuring consciousness of our own defects. If you have been engaged in a business transaction, and have succeeded in driving a sharp bargain with a person much poorer than yourself, you have only to assure yourself every night as you drop asleep that you showed extraordinary generosity and that most people would have been far harsher; after you have said this to yourself for a week or a month, you will believe it. Braggarts soon come to believe in the feats of courage they attribute to themselves. When you wish to believe some theological or political doctrine which will increase your income, you will, if you are not very careful, give much more weight to the arguments in favor than to those against. Generally speaking, unless you practice the habit of telling yourself the truth, you will be able to perpetrate any villainy with a clear conscience.

2. Do not lie to other people unless they are exercising tyranny.

This is the exact opposite to the generally received opinion, which is that one should tell the truth to the strong but not to the weak. It is considered right and proper for governments and great newspapers to lie for public objects, such as the suppression of Bolshevism or the execution of innocent persons with unpopular opinions; it is considered right for parents to lie to children about matters of sex and even about the moral excellence of the said parents. My principle is the opposite of all this. I consider that governments should tell the truth to their subjects, and that parents should tell the truth to their children, however inconvenient this may seem, but I do not consider that tyrants have a right to expect the truth from their victims. In extreme cases, this would be admitted: a conspirator who, under torture, refuses to betray his accomplices, is admired, provided his cause is not too abhorrent. But I think the principle has much wider applications. I should not blame children for lying to their parents if their parents are unreasonably repressive; I should not blame a freethinker for concealing his opinions if the avowal of them would cause him to starve. Those who are intelligent but weak cannot be expected to forego the use of their intelligence in their conflicts with those who are stupid but strong.

3. When you think it your duty to inflict pain, scrutinize your reasons closely.

I should say, "Do not take pleasure in the infliction of pain," were it not a matter that is outside the will. If you do take pleasure in the infliction of pain, you may be able to alter your character by various indirect methods, but you cannot cease to feel this pleasure merely by telling yourself that it is base; you can, however, by an act of will refrain from actions to which you are tempted by the desire for this pleasure. As a matter of fact, the wish to inflict pain is very much commoner than most people realize, and it is at the bottom of a great many beliefs supposed to be moral. It used to be believed among ourselves, and is still believed in Japan, that it is wicked for a woman to have anaesthetics in childbirth. This belief has never had any basis other than sadism, although all kinds of pseudo-scientific reasons have been given for it. I doubt whether operations, such as the extraction of tonsils, are always necessary when surgeons recommend them, and I suspect that some surgeons in some cases derive an unconscious pleasure from the infliction of pain. It is every surgeon's duty to inhibit his natural shrinking from the infliction of pain, and there is a certain psychological tendency for such inhibition to leave room for sadistic impulses.

We admire and praise self-sacrifice, and derive pleasure from the contemplation of virtuous lives devoid of happiness; this also often has its root in cruelty, and causes moralists to commend self-sacrifice even when it does no good to anybody. For all these reasons we are too prone to believe that pain is good for other people; and although this belief is sometimes justified, as, for example, in the case of a necessary surgical operation, we ought to be very sure in each case that our judgment is not influenced by any impulse towards cruelty.

4. When you desire power, examine yourself carefully as to why you desire it.

The desire for power is part of the essential mechanism of human nature, and it is not to be regarded as in itself an evil; it only becomes an evil when associated with certain other desires and impulses. Religious leaders, political reformers, and men of science are all actuated by various forms of love of power, but are not on this

account to be thought ill of. On the other hand, the power that consists in thwarting people is bad. Love of power therefore is an evil when it is associated with hatred or contempt, but not otherwise. Whether love of power is good or bad depends entirely upon those other desires for the sake of which power is wanted. If you desire power in order to be able to be cruel, you had better either subject yourself to a psycho-analyst who will change your character, or else commit suicide.

5. When you have power, use it to build up people, not to constrict them.

This maxim applies especially in education. Those who deal with the young inevitably have power, and it is easy to exercise this power in ways pleasing to the educator rather than useful to the child. The stock example is the father who wishes his son to follow in his footsteps to be, like himself, an eminent statesman, a prominent financier, a distinguished man of science or what not, and who is indignant when he finds that his son's tastes are utterly different from his own. All propaganda in education really comes under this head, since it consists not in teaching the young to think for themselves but in hypnotizing them into the unthinking acceptance of formulas. Power over subject nations comes under the same head. There are very few instances in history of such power being abandoned voluntarily, although there are many instances of its doing great harm.

6. Do not attempt to live without vanity, since this is impossible, but choose the right audience from which to seek admiration.

The man who seeks the admiration of fools has to become a fool, and the man who seeks the admiration of rogues has to become a rogue, but the man who seeks the admiration of the wise and good has to become wise and good. Vanity, like love of power, is an essential ingredient in human nature, and those who imagine that they can live without it deceive themselves: but vanity has forms that are noble as well as forms that are ignoble. Vanity is the motive of Hamlet's dying speech:

O God! -- Horatio, what a wounded name,
Things standing thus unknown, shall live behind me!
If thou didst ever hold me in thy heart,
Absent thee from felicity awhile,
And in this harsh world draw thy breath in pain,
to tell my story.

But this is a noble form of vanity, essential to the greatest characters.

7. Do not think of yourself as a separate, wholly self-contained unit.

A certain degree of egoism is natural to man but theory has made us more complete egoists than we are by nature. The natural man, at any rate for certain purposes, includes within the scope of his egoism his family, his tribe, his nation, and even all mankind. He will include his family when he is protecting his children from death or disaster; he will include his tribe or his nation in time of war; he may include all mankind in the face of some natural cataclysm. This last does not necessarily happen. For example, on the occasion of the earthquake in Tokyo, the Japanese considered that the Koreans were in some way to blame, and set to work to murder them. But in general a collection of men faced with grave danger from some natural cause, such as tempest or shipwreck, will tend to co-operate so long as co-operation offers a chance of escape.

Most co-operation is due to fear, so that as people become more powerful they become more individualistic. This, however, is not an inevitable law of human nature. It is possible to be actuated by hope rather than fear, and to co-operate in securing goods rather than in avoiding evils. So the Athenians, after defeating the Persians, co-operated to make Athens beautiful; so the Elizabethans, after defeating the Armada, co-operated to make England great and splendid. Such co-operation, where it has occurred, has been a genuine instinctive movement, not a mere pale obedience to duty. It is the possibility of such co-operation on a large scale that makes it permissible to have hopes for the future of mankind. But this depends upon the existence of a social sense as deep and instinctive as that of gregarious animals, and the modern world, for reasons which are somewhat obscure, is inimical to this kind of social sense, except in the one form of patriotism, which is too limited and too much bound up with war to be adequate as a source of social progress.

Conscious self-sacrifice should never be called for. Whenever it is, there is an implication of a feeling of dislike towards the object of the sacrifice.

8. Be reliable.

I mean by this to suggest a whole set of humdrum but necessary virtues, such as punctuality, keeping promises, adhering to plans involving other people, refraining from treachery even in its mildest forms. This whole set of virtues used to be commoner than it now is among the young. Modern education, in lessening the emphasis on discipline, has, I think, failed to produce reliable human beings where social obligations are concerned.

9. Be just.

I mean by this that everybody's acts should be judged quite regardless of whether you like or dislike the people concerned. But this is a very rare and difficult virtue, unknown, for example, in law courts. There is no country on earth where a foreigner can rely on getting justice against a native; there is no institution on earth of which the head does not have favorites who are allowed a latitude forbidden to those who are in disfavor. Justice is essentially an intellectual virtue, demanding the power to think dispassionately. Intellectuals, however, by no means always practice it. If it had existed among intellectuals they would not have behaved as they did in the Great War, either in Germany or elsewhere.

10. Be good-natured.

No collection of virtues, however brilliant, will make a person tolerable in daily life who is perpetually in the habit of scolding or complaining. A certain truthfulness and bonhomie are essential to the simpleness and happiness of everyday existence. This may seem a humble virtue, but I believe the lack of it has more to do with causing unhappy marriages than any one other factor.

If all these commandments were obeyed, mankind would be intelligent and happy. At present they are neither.

(Thank you, BOB DAVIS.)

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(14) While we're on decalogues, let's have another. This one comes from the Autobiography, Volume 3, New York: Simon & Schuster, 1969, p. 71:

"A LIBERAL DECALOGUE" *

by
Bertrand Russell

Perhaps the essence of the Liberal outlook could be summed up in a new decalogue, not intended to replace the old one but only to supplement it. The Ten Commandments that, as a teacher, I should wish to promulgate, might be set forth as follows:

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

* This first appeared at the end of my article "The Best Answer to Fanaticism — Liberalism," in *The New York Times Magazine*, December 16, 1951.

(Thank you, AMY BLOCK.)

ABOUT BERTRAND RUSSELL

(15) Liberal, Socialist, or Anarchist? That's the caption under a picture of BR on the front cover of the BBC's "The Listener", of 8/31/78. The following article starts on p. 263 of that issue:

Alan Ryan

Bertrand Russell's liberalism

Bertrand Russell is an underrated political thinker. But, if this is regrettable—and I, at any rate, think it is regrettable—it is not exactly surprising. One thing that must stand in the way of a proper estimate of what Russell contributed to our political ideas is the enormous reputation he acquired for his contributions to logic and the foundations of mathematics. Russell was a leading figure in what amounts to the only revolution these subjects had undergone in two-and-a-half millennia. It was an intellectual achievement which inevitably overshadowed his contributions to thinking about politics.

A second thing that, rather less happily, gets in the way is Russell's tremendously energetic career as a political activist. I am sure that there is much more to be said on behalf of his activities as the persecutor of the American persecutors of the Vietnamese than his opponents were willing to let on. Yet the simple-minded Marxism and the global paranoia with which his secretary and disciple-turned-mentor, Ralph Schoenman, encumbered that hostility to American folly, suggested that Russell was senile if he meant half of what he was supposed to be saying, and just silly if he was letting other people say it in his name. Ronald Clark's biography of Russell, which Penguin have just brought out in paperback, deals admirably with these rather melancholy events. He points out, with some subtlety, what it is very likely that Russell's lifelong allegiances would have led him to think, and what not. We now tend to associate accusations of pursuing an 'imperialist' policy with Marxist critics of American behaviour. But it ought to be remembered that the basis of the theory of imperialism was provided at the turn of the century by an English liberal, J. A. Hobson, a colleague of Russell's at the London School of Economics. Like many other radicals before the First World War, Russell simply took it for granted that capitalist countries would try to gain control of overseas markets and overseas sources of raw materials.

His hostility to America was of almost equally long standing. In the middle of the First World War, one of his fears was that a long-drawn-out conflict would drag the Americans into the European struggle between employers and workers; the pre-war American record led him to think that American soldiers on British soil would be used to put down strikes and intimidate political radicals. None of this, however, demanded the least attachment to Marxism as an intellectual doctrine, and certainly none of it went along with any affection for communism in practice. This can be seen readily enough by the proximity in date of two of his best-known books on politics: *The Principles of Social Reconstruction*, the lectures which give the clearest, most complete and most persuasive account of his political views, came out in 1916, and the cool and unenthusiastic appraisal of the new Soviet régime which makes up *The Practice and Theory of Bolshevism* came out a mere four years later, in 1920.

One of Russell's achievements as a political thinker was to keep alive and enrich the liberalism into which he had been born through the vicissitudes of the 20th century. Russell was of course, the child of liberal aristocrats. But the liberalism into which he was born was not the cautious, commercially oriented, only very mildly reformist outlook of the solid Liberal

Party. True, Russell's grandfather, Lord John Russell, had earned the nickname of 'finality Jack' by declaring that he hoped the Reform Act of 1832 would constitute a final settlement of Britain's constitutional problems; but Russell's parents were decidedly of the radical wing of liberalism. Lord and Lady Amberley were devoted to the causes to which John Stuart Mill and his allies were devoted, so much so that they persuaded Mill to become the infant Bertrand Russell's godfather—stressing, of course, that this was to be in 'no religious sense'.

The Amberleys' enthusiasms in the 1860s look strikingly like the causes for which their son was to fight in his turn. They scandalised their contemporaries by advocating a complete equality of the sexes at a time when almost nobody was prepared to contemplate more than a few timid concessions to a wife's right to physical and economic protection from her husband. It was not just a matter of giving wives some say over the property they brought into marriage; it was equally a matter of women's right to have a marriage dissolved without suffering financial and social penalties.

Kate Amberley worked with John Stuart Mill and his stepdaughter on the Women's Suffrage Society—and she drew from Queen Victoria the wish 'that she could have that young woman whipped'. Her husband scandalised polite society by publicly declaring that there was an urgent need to discuss the whole topic of birth control, since it seemed that the misery and poverty of the working classes could hardly be alleviated so long as they were unable to control the size of their families. Mill, of course, had been jailed for a night many years before, for distributing birth-control advice in working-class districts. One can only hope that the recollection comforted Russell in 1940 when the uproar aroused by his little book on *Marriage and Morals* cost him a professorship in New York.

If radicalism about the relations between men and women was the most obviously scandalous departure from the political proprieties, a more politically explosive issue was the rights of private property. Here, too, Russell's parents displayed the same casualness about the virtues of private property that their son was to display. The old Whig aristocracy had taken it for granted that landed property was an essential prop to the stability of English social and political life; their renegade offspring were inclined to argue that landlords were simply another variety of monopolist, that the rights of landlords were a tax imposed by the idle upon the industrious, and that the conjunction of all this with inheritance was merely to compound injustice by allowing its beneficiaries to pass on their ill-gotten gains to their children.

Earlier liberals had somewhat reluctantly conceded that the state could interfere with the rights of the owners of capital, to the extent of stopping employers exploiting their employees to an intolerable degree. They had agreed, less reluctantly, that the state ought to prevent the exploitation of children and other defenceless beings. Their successors began to explore the possibility of quite different ways of organising industry, such as workers' co-operatives, municipal ownership, outright nationalisation, and so on. It was this movement which made it entirely natural for

Russell to argue, after the First World War, that the liberal cause could be best served by a Labour government, and it was as a Labour candidate that he fought the Chelsea constituency in which he lived during the 1920s.

The picture of his attitudes in foreign affairs and in matters of war and peace is more difficult to summarise. Many orthodox liberals disliked war because it was bad for business. But the radicals' hostility to war was awkwardly allied to their principled hostility to injustice. Mill, for instance, thought that the Northern American states were entirely justified in fighting the civil war to abolish slavery. In the 1860s, Russell's father, Lord Amberley, had written an essay proposing the creation of a 'league of nations' with sufficient power to make an aggressive war a bad risk for any individual nation tempted to embark on it and this, too, demanded a willingness to stop war by threatening war.

It is worth bearing in mind how utterly different this liberal pacifism was from, say, the pacifism of a Gandhi. Gandhi's was all but absolute: characteristically introspective, and concerned with the damage that the violent man does to himself, to his own soul. Liberal pacifism meant scepticism about the efficacy of war, and it was generally piecemeal and instrumental. The point can be illustrated if we look at one of the most notorious episodes in Russell's career; soon after the war, he actually advocated a pre-emptive attack by the United States on the Soviet Union in order to stop the Soviet Union acquiring nuclear weapons. Although he later denied having made the suggestion at all, and although he always said that it was made, so to speak, in passing, and was of no great importance, it was not a moral aberration, nor, I think, a momentary lapse from his usual pacifism. Rather, it was the logical upshot of much the same process of thought that had led him to regard the First World War as a piece of criminal folly.

When evenly matched armies fought one another in what Russell saw as a war between opposing colonial powers, there was no goal at stake which was morally defensible in itself, or likely to be promoted by the means being used. When the existence of the atomic bomb made it likely that any future war would result in the extermination of mankind, it was overwhelmingly worthwhile stopping such a war breaking out; and, at this time, the American monopoly of nuclear weapons made it at least conceivable that that monopoly could be used to stop anyone else acquiring them. In effect, Russell was thinking to the end of the argument that began with the suggestion that the United States should tell the Soviet Union not to develop nuclear weapons, and went on to contemplate what would have to happen if the Soviet Union refused to comply.

There was not much room in Russell's way of thinking for doubts about the way in which the means employed might contaminate the ends for which they were used. He did not exactly relish the idea of world peace endorsed by fear of American bombs, but it was a better prospect than the near-certainty of general destruction.

Thomas Hobbes, 300 years earlier, had said much the same thing: Leviathan is better than war of all against all, with continual danger of violent death. Of course, once the Soviet Union had got nuclear weapons, the whole argument fell to the ground, and for Russell to turn to the politics of nuclear disarmament was not a contradiction of his previous position—it was a recognition of this fact.

All of what I have said so far may suggest that Russell simply took over the ideas of his parents and their political friends

and just applied them to new conditions. Nothing could be further from the truth; his godfather, John Stuart Mill, died when he was less than a year old, and his parents both died within the next two years. In so far as Russell took over the ideas to which he had been born, he had to do so by thinking them out for himself, against the efforts of his grandmother and the tutors whom she hired to bring him up.

Still, even if he had to rediscover his inheritance, there is still the question of what he added to it. Did he add anything to it, other than a good deal of personal courage, and an extraordinary literary talent? Oddly, I think part of the answer is that he subtracted a good deal, and that that was a creative achievement. This negative achievement amounted to taking the defence of individual freedom and diversity out of the rationalist, utilitarian setting in which predecessors like Bentham or Mill had placed it; this he did by appealing to an account of human psychology which owed more to the insights of writers like Nietzsche and Freud than it did to the empiricism of Mill, Hume or Locke.

Russell's *Principles of Social Reconstruction* provides a non-calculating case for liberty. Its foundation, said Russell, was the observation that men are creatures of impulse rather than reason; they do not, and, indeed, cannot, pursue happiness by carefully calculated methods. Impulse is blind and non-instrumental; impulses are organic, are sources of energy which aim at the satisfaction necessary to that impulse, pretty well regardless of further consequences.

The important distinction on which Russell placed most of the weight of his argument is between possessive impulses and creative ones. Creative impulses lead us to do things and make things which others can share without loss to ourselves; possessive impulses lead us to exclude others, to seize what we can and defend it against others. To talk about these impulses being 'a search for happiness' as the utilitarians had done, is either vacuous or misleading; it is vacuous—if all we mean by happiness is that our impulses are satisfied, and it is misleading if we take it literally, if we allow ourselves to forget that men will satisfy an impulse even at the expense of their own lives; to want to die for a cause, say, or to murder in revenge, cannot really be called the pursuit of happiness. The capitalist barons of Russell's days—the Carnegies, Rockefellers and Pierpont Morgans—were impelled by the need to stamp their will on the world, not by the desire to have as much money as would make them happy.

The *Principles of Social Reconstruction* is a hymn to the creative impulses. Although impulse is blind, it can be shaped and redirected, as well as simply repressed or satisfied, and the peculiar cast that Russell gives to familiar liberal themes comes from his concentration on the ways in which creativity can be liberated and possessiveness reduced. Russell's views about the attractions and dangers of socialism illustrate this. He agreed that among the horrors of capitalism in his day, we ought to include the poverty of many workers—their poor diets, inadequate housing, insufficient clothing; but it did not seem to him that it would be very

difficult to abolish poverty in this sense. This is another topic, but Russell was always oddly unperceptive about institutions: he saw that bureaucracy might be oppressive, but he was prepared to take it on trust that it would be efficient, and he did not foresee the sheer technical complexity of trying to abolish poverty.

But even if poverty were abolished, he thought that that would be a small step towards freedom; as early as his first book, his lectures on *German Social Democracy*, written in 1895, he complained that socialists overestimated the importance of material prosperity. Poverty was a very great evil, but it did not follow that affluence was a very great good. Given reasonable prosperity, the greater goods are enjoyable work and self-government at work and in the political realm. State ownership is a very limited step in this direction; you could nationalise the railways overnight and still do nothing to give the workers on the railways any sense that it was their industry.

So, one finds Russell keeping both the admirers of Bolshevism abroad and the enthusiasts for nationalisation at home, very much at arms length. Both were too keen to get men under their control, and therefore insensitive to the claims of diversity and variety; both were obsessed by the goals of efficiency and productivity, and therefore insensitive to the impact that this search had on our characters as well as on our welfare, narrowly considered. Trotsky called him a moth-eaten liberal aristocrat for his pains; but the insult was a compliment to Russell's good sense in seeing that Bolshevism might be permissible in a barbarous society which was being dragged into the modern world by main force, but that it was no model for a civilised society to follow. Equally, the Webbs did not like Russell's private life or his politics—Mrs Webb thought he was a dangerous anarchist in both domains—but he never fell for the powerful as they did.

Like his liberal predecessors, Russell was obsessed with education. Liberals always have been, because, if there is to be change without violence, it will presumably have to come about by persuading people of the need for it. The old empiricist belief that the mind was naturally a clean slate on which the educator might draw what he liked, encouraged a belief in the effectiveness of education; but it also opens up the prospects of a brave new world, in which peace and quiet are secured by indoctrination. Russell's enthusiasm for the psychology of impulse allowed him to defend an education in which social conditioning came a poor second to finding ways of shaping the artistic and intellectual capacities of children.

There is a standard myth about all this, of course, which represents Russell as the advocate of a childhood free-for-all, in which infantile self-expression reigns supreme. This is evidently nonsense: Russell constantly emphasised the need for discipline, self-control and orderliness. A mathematician, whose passion for the subject sprang from his sense of the unique satisfaction to be had from following complex arguments to their remotest conclusions, was not likely to advocate laissez-faire as an educational principle. Teaching yourself to keep alert and attentive is a different

matter from maintaining a sullen silence in the face of teacher's threats.

The importance of this is not just a matter of the educational decencies. Russell thought that there were far too many bored, resentful and unfulfilled people in all the most civilised countries; and this meant that there were far too many people who would welcome any sort of excitement, even if this was the excitement of a war or a pogrom. Commentators have always found it hard to understand the brief friendship between Russell and D. H. Lawrence; but it is not a surprising friendship in itself. Russell thought of the modern world in much the same terms as Lawrence—at any rate, in the sense that he thought Lawrence was right about the lifelessness of too much of it. Russell traced both that lifelessness and the violence to the excessive repression of the instinctual life.

Russell, obviously, and in personal terms, very quickly parted company with Lawrence on everything else; for Russell, like Freud and other embattled rationalists, thought that it was precisely the blindness of the impulsive life which makes the rational organisation of that life more essential. The indirectness of that organisation is obvious—the cultivation of creativity and the redirection of possessiveness is more like the gardener's provision of the right environment for his plants than the mechanical assembly of, say, an engine. But this is far from supposing that there is no such thing as skilful gardening. Freud, to be sure, was a more determined, more perceptive, and, in many ways, a better equipped student of the psyche than was Russell. Russell, however, had strengths of his own. He did not fall back on stoicism and scepticism about politics as Freud usually did, but stood by the liberal belief in the importance of institutional and organisational change.

The crispness of his intellectual style has led a lot of critics to take Russell for an 18th-century rationalist, who had not yet suffered the doubts and uncertainties of the later 19th century. But this is almost exactly wrong. The tone of voice may be that of the 18th century, but the achievement is a 20th-century one. By the middle of the first war, liberalism seemed to many of Russell's contemporaries to have been rendered obsolete by the violence and irrationality that the 20th century had already displayed; they appeared to render the 19th-century liberal's belief in the inevitability of peaceful, rational improvement entirely incredible. Russell's achievement was to keep his nerve in the face of the evidence, to absorb its implications, and to argue that the new disillusionment with human nature made liberalism more necessary than ever. It was not because men found it easy to understand themselves and tolerate each other's peculiarities that they needed Russell to remind them of the importance of freedom and reason, but precisely because they have always found it so hard.

Radio 3
Alan Ryan is reader in politics at the University of Oxford.

(Thank you, PETER CRANFORD.)

PROMOTING BR/BRS

- (16) * Promotion by public events? PETER CRANFORD, who has just visited England, says, "Those with expertise advise us that the better route for the BRS might be events, speakers, public meetings." Any comments?
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BR QUOTED

- (17) Reflection of Bertrand Russell is the caption on this Letter-to-the-Editor of "Chemical And Engineering News" of 7/10/78:

SIR: I was moved and somehow deeply encouraged by the recent discovery of your editorial "Nothing to kill or die for" in the Jan. 2 issue of your journal. A reflection of Bertrand Russell's came to mind, part of a lecture delivered in the late 1940's, and printed under the title "Science and War" in the book "The Impact of Science on Society":

"Either we must allow the human race to exterminate itself, or we must forgo certain liberties which are very dear to us, more especially the liberty to kill foreigners whenever we feel so disposed. I think it probable that mankind will choose its own extermination as the preferable alternative. The choice will be made, of course, by persuading ourselves that it is not being made, since (so militarists on both sides will say) the victory of the right is certain without risk of universal disaster. We are perhaps living in the last age of man, and, if so, it is to science that he will owe his extinction."

The rationalization of mass killing of his fellow men has been a primary occupation of mankind during historical time, and certainly before it. The position your journal has taken, I like to hope, may be symptomatic of diffusion of insight into the fundamentally self-destructive nature of such lightly promulgated delusions.

Robert Krause, M.D.

Binningen, Switzerland

(Thank you, JOE NEILANDS.)

BR & HUMAN RIGHTS

- (18) Jews in the USSR. The following comes from "Jews in Eastern Europe", June 1966, pp. 82-84:

Bertrand Russell Supports Students

Thirty thousand students signed a petition on Soviet Jews drawn up by the World Union of Jewish Students, the London *Jewish Chronicle* reported on March 27, 1966. It stated that the petition requested the following:

1. Soviet Jewry's right and opportunity of following its national and cultural heritage by studying and teaching its history, language, cultural and artistic traditions: rights which are guaranteed under the constitution of the U.S.S.R. and observed in connection with all other recognised national minorities of the U.S.S.R.: further to permit religious Jewish believers the identical rights and facilities for the practice of their religion, as are guaranteed to other religious minorities in the Soviet Union.

2. The destruction of manifestations of antisemitism, whether they be in defamatory articles in the press, or in discrimination in certain fields of employment and education.

3. The right of families, torn asunder by war and the bestialities of Nazi persecution, to be reunited with their relations, from whom they are still separated twenty long years after the holocaust.

4. The right of emigration for those Jews who wish to leave, such right to be granted freely and in conformity with the Universal Declaration of Human Rights.

The petition ends by stating:

"We hope that the Soviet Socialist peoples who have fought for and

preserved their liberty in the face of great suffering and sacrifice, will accord that same liberty and those same rights to the Jewish citizens of their republics.

"It is with this sole aim of equality that we raise our voice in protest today."

The petition was delivered to Soviet embassies in Belgium, Holland, Denmark, Sweden, France and Switzerland on March 27 and subsequently in England and Israel.

The World Union of Jewish Students received a message from Bertrand Russell in support of its efforts to publicise the facts about Soviet Jews. The message was as follows:

"The situation of Jews in the Soviet Union is one of those tragic anomalies that exercise the concern of those who are steadfastly opposed to the cold war and seek greater understanding between the nations. The irony of this situation is that Soviet Jews, survivors of a people whose destruction was a priority of Nazi Germany's war aims, are still facing a problem of national survival.

"In 1948 Stalin and his secret police executed the Jewish creative intelligentsia and totally destroyed Jewish institutions, publishing houses, schools, theatres and every vestige of national existence outside the synagogue. De-Stalinisation has brought little improvement. Jews still have no schools, no national theatres and no secular communal institutions.

"Although restitution was frequently promised in 1956 and 1957, only token symbols of culture have been permitted—a handful of books in the

Yiddish language published in small editions and exploited as reassuring propaganda abroad, one monthly Yiddish magazine, one or two dramatic groups and a few touring Jewish singers. This represents the total cultural resources of three million people traditionally regarded as one of the most talented and creative Jewish communities in the world.

"A comparison with other Soviet nationalities exposes the basic injustice of their situation, for even the smallest national groups in the Soviet Union are given the opportunity to pursue a cultural, social and political life of their own, denied to Jews.

"Although the anti-religious campaign in the U.S.S.R. is directed against all religions, it is prosecuted with exceptional severity against Judaism, and propaganda against Jewish religion often assumes a character of racial anti-semitism, as in the writings of Kichko, Mayatsky and Osipov. The closure of synagogues has been conducted ruthlessly. At the time of the October Revolution there were some 3,000 synagogues in the Soviet Union. By 1956, according to a Soviet report to the United Nations, only 450 remained. Since then a further 350 have been closed and many cities with large Jewish populations have no places of worship available at all. Religious life is additionally hindered by the denial to Judaism of essential facilities available to other recognised Soviet religions, to the extent that makes it impossible to practise Judaism with the freedom guaranteed by the Soviet Constitution.

(Thank you, BOB DAVIS.)

"It is particularly tragic that the Soviet authorities have still taken no steps to end the separation of members of Jewish families disunited in appalling circumstances during the Nazi war. As a result of repatriation agreements between the U.S.S.R. and other communist countries in Eastern Europe, most of these problems have been solved in regard to Poles, Rumanians and Germans who were allowed to resettle in their own countries, many Germans being permitted to join relatives in Western Germany.

"The one community which suffered most at the hands of the Nazis—the Jews—have many thousands of individuals in the U.S.S.R. who have been waiting for more than 20 years to join their close relatives in Israel and other countries. Elsewhere in Eastern Europe, Jews in similar positions have been allowed family reunification. The Soviet Union, however, has granted exit permits only to a small number of mainly elderly persons. Soviet Jews have no opportunity to voice their feelings publicly and are dependent on the support of public opinion abroad.

"I am happy that students of British universities are engaged in this special effort to make the facts more widely known. Discrimination against Jews in the U.S.S.R., like the persecution of dissident intellectuals, seriously impairs the development of the Soviet Union as a true socialist society and hinders the efforts of all those working for international co-existence."

PHILOSOPHERS

(19) A.J. Ayer on philosophers, as reported by Ved Mehta in Fly and Fly Bottle, Boston: Little Brown, 1962, pp.83-84:

I racked my sleepy brain for some more questions, and finally asked him whether there was one particular quality that all philosophers shared.

He was thoughtful for a moment and then said, "Vanity. Yes, vanity is the *sine qua non* of philosophers. In the sciences, you see, there are established criteria of truth and falsehood. In philosophy, except where questions of formal logic are involved, there are none, and so the practitioners are extremely reluctant to admit error.

To come back to Austin, no one would deny the incisive quality of his mind, and yet when Strawson defeated him in an argument about Truth, it never seemed to have once crossed Austin's mind that he was the vanquished. To take another example, Russell attacks Strawson as though he were just another Oxford philosopher, without reading him carefully. But perhaps at his age Russell has a right to make up his mind about a book without reading it."

DISSENTING OPINION

(20) BR and anti-Semitism (continued). IRA STRAUS writes:

In a paper abstracted in RSN19-48, Harry Ruja "defends" Russell against evidence that the latter held anti-Semitic attitudes. More precisely, he lets the distressing evidence (brought forth by Clark and Hook) pass, denying only that Russell's private sentiments affected his public judgements.

Even this, however, is unconvincing. In Russell's Bolshevism: Practice and Theory (NY: 1920) we find the disgusting remark that the Bolsheviki's orientation toward Asian empire "is probably accompanied in the minds of some with dreams of sapphires and rubies and golden thrones and all the glories of their forefather Solomon." (p. 116) A significantly irrationalizing effect must be conceded to Russell's distaste for Jews if we are to explain the presence of this ludicrous remark in a book which is generally so clear sighted and often so movingly prescient.

In his argument against Bolshevism, Russell dwelt perceptively and at length on cultural and national differences. His anti-Semitism indicates the seamy side of this concern -- linked to insular patriotic attitudes and possibly also to the anarchistic aspect of Russell's politics at the time. The other side of Russell's concern with the present fact of historical particularism -- his advocacy of liberal Anglo-American imperialistic internationalism -- of course won out in the 1940s, when he belatedly supported the war against Hitler and anxiously advocated a preventive war against Stalin.

When the Soviet Union developed its atomic capability, Russell moved on to the indubitable slogan, "Better Red than Dead," but he seems to have deduced from this only an inadequate policy of negotiation, arbitration and disarmament. The logical conclusion, it seems to me, would be to offer and negotiate complete but highly conditional surrender. Russell, by concluding only that one should yield rather than fight on any single question, enabled Hook to make the effective point that this would only encourage recklessly aggressive demands. But we may demolish here Hook's shibboleth that Russell's new position was inconsistent with his old one. To emphasize the urgency of an imperialistic solution, Russell had written in 1945 that "as soon as both sides possess atomic bombs, either side would be more rational if it made complete surrender to the other than if it resisted even the most extreme demands. But rationality is not to be expected in human affairs." (Common Sense XIV, Oct. 1945 p. 4.)

In the late 1960s Russell's universalistic concerns faded from public view as he exhibited an irresponsible enthusiasm for anti-imperialistic, anti-Western nationalism. His remarks against Israel -- which Ruja attributes to so extensive an ignorance of elementary facts as to indicate either extreme personal prejudice or an extraordinarily poor and prejudiced selection of political advisers -- may be better understood in this context, the context of a nexus of anti-imperialism, anti-Semitism, anti-Westernism and, sad to say, anti-rationalism.

And so it is not true of Russell that "his sentiments were always noble" (Ruja). We who are humanistically inclined must again remind ourselves that we can worship only with reservations, for all of our gods are imperfect.

COMMENT

- (21) John Sutcliffe on Jacqueline's sadness: "Jacqueline Berthon-Payon's feelings (RSN19-21) are my own on this point. Russell is still hated by many influential politicians at both ends of the political spectrum. For instance, a former Prime Minister, according to my information, played no small part in preventing the issuance of a commemorative stamp (which Prof. A. J. Ayer had proposed) for the centenary of Russell's birth. If this is true, then it is not surprising that no government money was forthcoming to keep BR's books and papers in England."
- (22) Agnostic, yes! Atheist, no! Writes SIGRID SAAL: "Referring to RSN19-19 (the New York Times story on Madalyn O'Hair and atheism, etc.), I would like to say that I for one certainly am not one of the ones who 'like what goes on in her head'. I am certainly sure that Bertrand Russell, God rest his soul, was not one either -- an agnostic, yes, but never an atheist."

NEWS ABOUT MEMBERS

- (23) Fred Allendorf -- whose Ph.D. is in Genetics, and who has been Assistant Professor of Zoology at U. of Montana -- is now at the University of Nottingham, having received a NATO-NSF Postdoctoral Fellowship to concentrate on research in the area of evolutionary genetics.

- (24) Alberto Donadio is moving to Switzerland (from Colombia), and would be pleased to meet any BRS member who happens to be in Geneva during his stay there (from mid-November 1978 through October 1979.) His address: International Commission of Jurists/109, route de Chêne/1224 Geneva, Switzerland.
- (25) Ed Hopkins has stopped teaching math to high school girls in favor of programming computers for Univac, doing scientific work for Goddard Space Flight Center.
- (26) Justin Leiber has been appointed Associate Professor in the Philosophy Department of the University of Texas (Houston). "The Philosophy-Psychology Symposium that has been operating out of SUNY Binghamton is coming here, so there is room for a lot of activity. I wear my Bertrand Russell T-shirt bravely. I have been rather startled to find both the campus and the city attractive; partly it is that both are optimistic and growing. My landlady, who had been a philosophy major at U. of Texas in Austin, asked the person I gave as reference, 'He isn't given to throwing waffles on the roof, is he?'"
- (27) Malt. We are delighted to report that R.N. ("Malt") Malatesha, who was looking for a job for Fall '78 (RSN18-27), has found one. Or, quite possibly, the job found him, as the following indicates:
While he was Assistant Professor of Education and Special Education at Idaho State University, he won an award given by Oregon State University at Corvallis. His new job is with -- can you guess? -- Oregon State University at Corvallis. The award was for his research paper, "Neuropsychological aspects of reading disability." He writes: "I will be doing research in neuropsychology, as Research Professor."
He had been selected by the International Neuropsychological Association to present one of his papers at Oxford, in summer 1977. His doctoral degree in reading is from the University of South Carolina. He has one master's degree in psychology, another in educational psychology.
- (28) Jim McWilliams writes: "Since I'm about to quit my job here with the government, I'd better send you some money before I get too broke to send it. Just in case I marry one of these (censored) I've been working with, I'm sending you dues for (censored) and wife. And if I don't marry one, you can keep the difference and call it a contribution. These days five dollars won't buy anything anyway, not even in a Mexican (censored)."
- (29) Kouji Tomimori writes from Japan: "My favorite hobby is climbing mountains. I am going to climb Mt. Yari, which is the most famous mountain after Mt. Fuji. It was named after Yar, which was a representative arm of 'Samurai', and its height is 3190 m."

HONORARY MEMBERSHIP

- (30) David Pears has accepted an offer of honorary membership, we are delighted to report. He qualifies under Article II, Section 2(III) of the BRS Bylaws ("The nominee has made a distinctive contribution to some area of Russell scholarship".) He edited the volume, Bertrand Russell: A Collection of Critical Essays, Garden City: Doubleday 1972 (Anchor Books), which includes his essay, "Russell's Logical Atomism", and identifies him as Tutor in Philosophy at Christ Church, Oxford. He is author of Bertrand Russell and the British Tradition in Philosophy, New York: Random House 1967. His essay, "Russell's Theory of Desire", appears in Russell in Review, edited by Thomas & Blackwell, Toronto: Samuel Stevens, Hakkert & Company, 1976.
- (31) Karl Popper. It is good news indeed that Sir Karl has accepted an invitation to become an honorary member. He qualifies under Article II, Section 2(III) of the BRS Bylaws.
He is Emeritus Professor in the University of London, a Fellow of the Royal Society, and a Fellow of the British Academy. He has written many books and essays, including The Logic of Scientific Discovery, The Open Society and Its Enemies, New Foundations for Logic, etc. For much more about him and his work, see The Encyclopedia of Philosophy, New York: Macmillan 1967.
Our letter of invitation to him had mentioned "the general compatibility of your views with Russell's," to which he responded in this way:

I am a great admirer of Bertrand Russell, whom I knew and loved, even though I did not always agree with his political views and activities. He was a great man and, I believe, the greatest philosopher since Kant (whom I value much more highly than he did.) I gladly accept your invitation to become an honorary member of your Society, and so to honour Russell's memory.

* * * * *

* The BRS Bylaws require "approval by two-thirds of the members voting." Please vote, using the ballot on the last page.

- (32) A.J. Ayer and Paul Edwards. The BRS members have voted their approval of these 2 nominees, by mail ballot, as already mentioned (12). Welcome to the Society, Gentlemen!
Their addresses: Professor Sir Alfred Ayer/New College/Oxford, England
Professor Paul Edwards/390 West End Avenue/New York, NY 10024
-

NEW MEMBERS

(33) We are pleased to welcome these new members:

J.M.ALTIERI/P.O.Box 1781/Old San Juan,PR 00903
 LAURENCE DALTON/17147 Owen St./Fontana,CA 92335
 MICHAEL T. DOORLEY/721 Highland Avenue/Newark, NJ 07104
 GRAHAM ENTWISTLE/100 Cornell Avenue/Ithaca, NY 14850
 RODNEY C. EWING/821 Solano, NE/Albuquerque, NM 87110

JACK FULTON/Hillcrest Hall, Room N105/U. of Iowa/ Iowa City, IA 52242
 RONALD HOLMBECK/Route 3/Cumberland, WI 54829
 ROBERT HOMA/213 Barnum Terrace/Stratford, CT 06497
 BRIAN HOPEWELL/6230 Ravenna Avenue,NE/Seattle,WA 98115
 MICHAEL HOROWITZ/Chemical Bank, Room 628/55 Water St./New York,NY 10041

NORA HUNT/1149 Heron Court/Fairfield,CA 94533
 MARK HYBERGER/548 W. Johnson, Apt. 301C/Madison, WI 53703
 MARK O. JOHNSON/Weld Hall 37/Harvard College/Cambridge, MA 02138
 BRUCE KEITH/825 Jones, #4/San Francisco, CA 94109
 BRUCE KUZMANICH/10114 Homan Avenue/Evergreen Park, IL 60642

KEVIN NORTON/200 Palmer Drive/North Syracuse,NY 13212
 JOHN & IRENE PRIMAK/American Bell International, Inc/B.O.Box 66-1437/Tehran,Iran
 WILLIAM R. RYAN/3812 Old Dominion Blvd./Alexandria, VA 22305
 REV. MICHAEL SCOTT/43 King Henry Road/London,England
 FERNANDO VARGAS/Suite 551/130 West 42nd Street/New York,NY 10036

THEODORE A. WOJTASIK,JR./2129 Newport Place, N.W./Washington,DC 20037

NEW ADDRESSES & OTHER CHANGES

(34) Changes in existing addresses are underlined. A new address has no underlining.

DR. FRED W. ALLENDORF/Genetics Research Unit/University Hospital/Clifton Blvd./Nottingham, England NG7 ZUH
 MICHAEL BALYEAT/1469 Worthington Avenue/Columbus, OH 43201
 GREG BEAULIEU/205 - 3520 31st St.,N.W./Calgary, Alta.,Canada T2L 2A4
 LINDA BLITZ/1220 Shenandoah Road/Alexandria,VA 22308
 E.B.COCHRAN/Box 1071/Tiburon,CA 94920

STEVEN R. CONN/0208-2 East Quad Prescott/U. of Michigan/Ann Arbor, MI 48109
 DENNIS J. DARLAND/1406 - 26th St./Rock Island, IL 61201
 ALBERTO DONADIO/International Commission of Jurists/109,route de Chêne/1224 Geneva, Switzerland
 GENE L. EVANS/4908 Delbrook Road/Mechanicsburg, PA 17055
 BARRY GOLDMAN/8531 Roseland Ct./Oak Park, MI 48237

W. MCKENZIE GOODRICH/77 Pine St.,Suite 110/Portland, ME 04101
 STEPHEN HAMBY/Dept. of Psychology/Mount Saint Mary College/Newburgh, NY 12550
 DR. EDWIN E. HOPKINS/6165 64th Avenue #5/E. Riverdale, MD 20840
 BRUCE KEITH/1865 Laurinda Drive/San Jose,CA 95124
 GENE KING/ 18080 Oakdale Road/Dallas,OR97338

ARLYN KRAVIG/ 17008 Hartland St./Van Nuys,CA 91406
 JAMES KUZMAK/St. John's College/Annapolis, MD 21404
 DOUGLAS LAWSON/ 1426 21st St.,N.W./Washington,DC 20036
 JUSTIN LEIBER/Dept. of Philosophy/U. of Texas/ Cullen Blvd./ Houston,TX 77004
 PROFESSOR R.N.MALATESHA/School of Education/Oregon State U./Corvallis, OR 97331

KATHIE POWELL/10989 Bushwood Way/Columbia, MD 21044
 ANDREW C. RAMSAY/750 Guerrero #3/San Francisco, CA 94110
 CYNDE STOLL/73 Cayenne Common/Lake Jackson, TX 77566
 JOSEPH TRUDDEN/33 40 81 St.,Apt.21/Jackson Heights, NY 33172
 MAJOR HERBERT G. VOGT/Marko Villas Apt. 307/2101 S. Atlantic Avenue/Cocoa Beach,FL 32931

(35) When you change your address, please notify us as soon as possible. 9 copies of RSN19 were lost because members had not notified us of changed addresses. The Post Office notified us of the new addresses (for a fee), but threw away the newsletters, because the Post Office does not forward 3rd class mail. We sent another RSN19 to the 9 new addresses, but this cost money, and delivery was delayed as much as 2 months. So please notify us.

QUESTIONS & ANSWERS

- (36) Movie quotes ER. KEN KORBIN has supplied what DON JACKANICZ was looking for (RSN19-35) -- references to ER in the 1964 movie, "The Best Man", which was based on a play by Gore Vidal:

Reporter: Do you think people mistrust intellectuals in politics?

Candidate: I'm glad you asked that question. Bertrand Russell seems to think so. He once wrote that the people in a democracy tend to think they have less to fear from a stupid man than from an intelligent one.

- (37) A ER-Flew debate? RON EDWARDS had inquired about a BR-Flew debate (RSN19-36). To find the answer, JOHN SUTCLIFFE went right to the source: he asked Anthony Flew about it. Here is Flew's response:

I never met Bertrand Russell, and a *fortiori*, never participated in a debate with him. However, I was once asked to join in a radio or TV programme with him only to have the invitation withdrawn after he had objected to my participation. I do not know whether this objection was grounded on my being an Oxford trained linguistic philosopher, or whether Russell could not bear in his later years to meet a spokesman of the classical Whig position of his own distinguished forebears.

In a forthcoming book of papers on Russell published by Allen & Unwin and edited by George Roberts there will be my own most substantial contribution to Russell studies -- a paper called "Russell on Bolshevism".

THE BRS LIBRARY

- (38) Librarian's report, by Don Jackanicz, Chairperson, BRS Library Committee:

The BRS Library continues to receive various requests for materials to be borrowed, books to be bought, and informational mailings. Please refer to earlier issues of RUSSELL SOCIETY NEWS for the Library's printed holdings. Elsewhere in this issue appears a brief article about films available for rental. Also in this issue appears a revised list of books for sale through the Library.

I am pleased to report that as of October 24, 1978 244 requests have come in for Peter Cranford's paper entitled "Bertrand Russell's Relevance to Psychology". The 243rd request, it might be noted, was sent from Australia! Through this paper's circulation within universities, hospitals, government offices, etc., many readers have been either introduced to Russell for the first time or shown that his writings have varied applications outside the fields of philosophy and mathematics.

In RSN-19 I mentioned that a fee would be charged for the borrowing of materials from the Library. However, except for films (described elsewhere in this issue), I am putting off charging fees, pending further consideration of the need and advisability of so doing. Therefore, all borrowing is free (except for films); the borrower pays postage (and insurance, where necessary) for all items.

As always, I welcome all inquiries, requests, and orders. The address is: Donald W. Jackanicz, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641, USA.

- (39) Recent acquisitions. Previous acquisitions have been listed in NLL3-48, NLL5-33, NLL6-40 and RSN17-55. Here are the latest. The donor's name appears at the end of each item.

70. Notice to the World: Renounce War or Perish!...World Peace or Universal Death. Tape recording (cassette) from the LP, Audio Masterworks LPA-1225. BR's 1955 press conference, with scientists from both sides of the Iron Curtain, on the dangers of atomic warfare; the ancestor of the Pugwash Conferences and the Salt Talks. Gary A. Jacobs.

71. Phil Donahue Show with guest Gore Vidal. Video cassette, 60 minutes. "Intelligent talk by intelligent people," says Lee Eisler, who asked Donahue for a transcript and got this cassette instead. "They almost sound like disciples of ER, and air views that don't ordinarily get a hearing on commercial TV." Multimedia Program Productions.

- (40) Books for sale. Due to recent price increases by publishers, we have had to raise our own prices slightly. However, the prices below, which include postage, are 15% below list prices. Occasionally there may be minor delays due to the need to special-order from publishers. Books are paperbound unless called "hardbound". Please send your check or money order, payable to the BRS, with your order.

BY RUSSELL

- THE ABC OF RELATIVITY-----\$6.50
- THE AMBERLEY PAPERS, with Patricia Russell (2 v.)-----\$16.50, hardbound
- AUTHORITY AND THE INDIVIDUAL-----\$3.25
- THE AUTOBIOGRAPHY OF BR, in one volume-----\$5.00
- THE AUTOBIOGRAPHY OF BR, Vol. 1-----\$7.10, hardbound
- THE AUTOBIOGRAPHY OF BR, Vol. 2-----\$7.10, hardbound
- BERTRAND RUSSELL: AN INTRODUCTION, edited by Brian Carr-----\$8.35 hardbound; \$4.70 paperbound
- EDUCATION AND THE SOCIAL ORDER-----\$3.85
- FREEDOM AND ORGANIZATION, 1814-1914-----\$9.45, hardbound
- GERMAN SOCIAL DEMOCRACY-----\$4.70, hardbound
- HAS MAN A FUTURE?-----\$2.25, hardbound
- HISTORY OF THE WORLD IN EPITOME-----\$0.80
- HUMAN SOCIETY IN ETHICS AND POLITICS-----\$11.15, hardbound
- ICARUS, OR THE FUTURE OF SCIENCE-----\$2.00, hardbound
- THE IMPACT OF SCIENCE ON SOCIETY-----\$2.80
- JUSTICE IN WARTIME-----\$6.25, hardbound
- AN OUTLINE OF PHILOSOPHY-----\$11.15, hardbound
- POLITICAL IDEALS-----\$3.25
- POWER: A NEW SOCIAL ANALYSIS-----\$6.90, hardbound
- THE PRACTICE AND THEORY OF BOLSHEVISM-----\$4.70, hardbound; \$3.25 papbd
- PRINCIPLES OF SOCIAL RECONSTRUCTION-----\$5.80, hardbound; \$2.00, paperbd
- THE PROBLEM OF CHINA-----\$7.10, hardbound
- PROSPECTS OF INDUSTRIAL CIVILIZATION, with Dora Russell-----\$5.00, hardbd
- ROADS TO FREEDOM: SOCIALISM, ANARCHISM, AND SYNDICALISM-----\$6.00, hardbd; \$3.85, paperbound
- SCEPTICAL ESSAYS-----\$6.00, hardbound; \$3.85, paperbound
- UNARMED VICTORY-----\$4.45, hardbound

ABOUT RUSSELL

- BERTRAND RUSSELL, A LIFE, Herbert Gottschalk-----\$1.10
- BERTRAND RUSSELL, 1872-1970-----\$0.90
- BERTRAND RUSSELL, THE PASSIONATE SCEPTIC, Alan Wood-----\$1.60
- ESSAYS ON SOCIALIST HUMANISM IN HONOUR OF THE CENTENARY OF BERTRAND RUSSELL, Ken Coates, editor-----\$3.50
- THE LIFE OF BERTRAND RUSSELL IN PICTURES AND HIS OWN WORDS, Christopher Farley and David Hodgson, editors-----\$3.50
- MR. WILSON SPEAKS 'FRANKLY AND FEARLESSLY' ON VIETNAM TO BERTRAND RUSSELL-----\$1.00
- THE TAMARISK TREE: MY QUEST FOR LIBERTY AND LOVE, Dora Russell-----\$4.75, hardbound

Papers presented at the 1976 BRS session of the American Philosophical Association (Eastern Division) annual convention-----\$4.00
 Papers presented at the 1977 BRS APA annual convention-----\$4.00

- (41) 5 films for rent, all b&w, 16mm. The borrower pays a rental fee, postage and insurance both ways, and a deposit. Fees are in a state of flux at the moment; if interested in borrowing any of the following films, please write and inquire about the fees (which will probably be in the \$10-\$25 range.) The films:

- THE LIFE AND TIMES OF BERTRAND RUSSELL. 40 minutes. Biographical.
- BERTRAND RUSSELL. 30 minutes. A general interview with BR.
- BERTRAND RUSSELL DISCUSSES HAPPINESS. 14 minutes.
- BERTRAND RUSSELL DISCUSSES PHILOSOPHY. 14 minutes.
- BERTRAND RUSSELL DISCUSSES THE ROLE OF THE INDIVIDUAL. 14 minutes.

Other BR films exist, and the Library is making efforts to acquire them.

FINANCES/CONTRIBUTIONS

- (42) Recent contributors. We thank the following members for their contributions: CAMPELL, CRANFORD, DAVIS, DONADIO, HOOPES, FRANK JOHNSON, KRAVIG, LEITHAUSER, MCVEIGH, MCWILLIAMS, O'CONNOR, READER, RUJA, STOLL, TOMIMORI. (Kouji Tomimori also made a contribution in 1977, inadvertently omitted from previous acknowledgements. Apologies.)
- (43) Contributions solicited. See (44b).
-

BRS BUSINESS

- (44a) New procedure for paying dues. In 1979 everybody's dues will be due on July 1st. This will eliminate (a) the need to send out several hundred renewal-request letters during the year, and (b) a number of record-keeping chores. The May issue of RSN will carry a notice that everyone's dues are due on July 1st. Please mail your dues as soon as you see the notice. We will not deposit your check until July 1st. It is a good idea to pay dues promptly. It not only enables the BRS to pay its bills, it also avoids possible interruptions of our mailings to you of "Russell Society News" and "Russell".
- * If you see any flaws in the new procedure, please let us know. It will go into effect January 1, 1979, unless we learn of some reason why it shouldn't. Suggestions or comments are also welcome.
- (44b) New reason for making a contribution now. One disadvantage of the new renewal procedure is this: The BRS Treasury won't take in any renewal money during the first half of the year. Therefore, a particularly good time to make a contribution to the BRS -- for those who are able to -- is now, to help us over the first 6 months. As you perhaps know, dues cover only a portion of our operating expenses; without contributions there would be a large deficit. Most of our money is spent to publish the newsletter, to pay for members' subscriptions to "Russell", and to recruit new members. If we are to survive as an organization, we need contributions in addition to dues. In order for us not to be overly dependent on a few large contributors (which is the case at present), we need many contributors, each contributing what he or she can spare. We will not be on an economically sound basis until this happens. If we could average a \$15 contribution from half of our members, we think that would solve our money problem for 1979. Can you spare \$15? If you can, please send it; and if you can't, please send what you can spare. Send it to the newsletter (address on Page 1). If you like what we are doing, help pay for it with a contribution. Every bit helps.

FUND-RAISING

- (45) Volunteers wanted for fund-raising. Experience desirable but not essential. The BRS will solicit funds from Foundations, government agencies, individuals -- by mail. We need a supervisor, preferably with some relevant experience, plus several aides. This is important work in a critical area. We will supply basic information, on whom to approach and how to write the solicitation. Many of you, on your Questionnaires, have offered to do some work for the BRS. Here is an opportunity. We do not know at present how much time it might require of you, but this is probably flexible; that is, you would do what you could in the time you could spare.
- * Volunteer, stating your credentials; write (or phone) Peter G. Cranford, 2108½ Walton Way, Augusta, GA 30904 (404-736-3514).

"RUSSELL SOCIETY NEWS" MATTERS

- (46) New, for beginners in philosophy: GARY JACOBS suggests that the newsletter have a section where beginners in philosophy can ask questions (and have them answered.) "We must remember that our ranks are quite diverse," says Gary. Let's try it. Novices, let's have your questions.

ABOUT OTHER ORGANIZATIONS

- (47) The Bertrand Russell Peace Foundation issued this press release, which we picked up from "Die Fackel"(49):

Hon. President: the Earl Russell, OM, FRS (1872-1970); Hon. Vice-President: Edith, Countess Russell
Directors: Ken Coates, Chris Farley

The Bertrand Russell Peace Foundation Ltd.

Press Release

BERTRAND RUSSELL HOUSE,
GAMBLE STREET,
NOTTINGHAM NG7 4ET,
ENGLAND (Reg. Office)

On the weekend of July 1st and 2nd the third International Russell Tribunal met in order to prepare for its second session, beginning January 3rd, 1979.

In the launching statement of October 16th., 1977 the Tribunal had declared that it would investigate in particular but not exclusively the following questions:

- +++ Are citizens of the Federal German Republic being denied the right to exercise their professions on account of their political views?
- +++ Is censorship being exercised through provisions of the criminal and civil law and through extra-legal measures?
- +++ Are constitutional and human rights being eroded or eliminated in the context of criminal court proceedings?

In the first session the week after Easter 1978 the Tribunal considered the first question and some related issues. The Tribunal concluded that citizens of the Federal Republic are frequently denied their right to exercise their professions on account of their political views, and that this constitutes a serious threat to human rights.

During the weekend conference, the members of the Tribunal reviewed various proposals for the agenda for its second session

which had been suggested by its advisory council, its secretariat as well as by other interested organizations and individuals. The principal topics which the Tribunal considered were:

1. Censorship
2. Changes in criminal court proceedings
3. The growth and methods of the "Verfassungsschutz"
4. The relationship between the practice of "Berufsverbote" and discriminatory practices in trade unions, professional organizations and private sector employment
5. Prison conditions and the treatment of prisoners

With respect to the fourth proposal, the Tribunal concluded that since it had devoted the entirety of its first public session to the subject of "Berufsverbote" and because there were other substantial questions demanding thorough public examination no additional time for the taking of evidence on "Berufsverbote" or similar or related practices in the Federal Republik would be allocated in second public session. The jury is now satisfied both by testimony received during the first session and from documentation it has reviewed, that the threat

to human rights because of political non-conformity is not limited to the realm of public employment. The final report on the first session will explore every major facet of this problem.

Furthermore the Tribunal decided that an examination of the criminal process necessarily included an inquiry into the treatment of those who are held in pre-trial detention. The Tribunal recognized that a full inquiry into prison conditions and the treatment of prisoners would require more time than the Tribunal has for the exploration of the subjects it has decided to consider.

Hence, the issues which will be explored publicly in January 1979 will be:

- +++ Censorship in the Federal Republic
- +++ The growth and methods of the "Verfassungsschutz"
- +++ Alleged violations of human rights of persons involved in the criminal process.

Berlin, July 2nd 1978

(48) The Russell Press, Nottingham -- publishing arm of The Bertrand Russell Peace Foundation -- prints Amnesty International's briefing papers, we noticed.

Incidentally, we just heard that the U.S. Department of Justice has asked the State of North Carolina to throw out the conviction of the "Wilmington 10". The "Wilmington 10" is one of the cases that Amnesty International has been working on, apparently with success (although Amnesty International never claims success for any outcome.)

PERIODICALS RECEIVED

(49) "Die Fackel/The Torch/Le Flambeau", Issue No. 5, September 1978, has been received, and forwarded to the BRS Library. As many know, it is published by the Korean Bertrand Russell Gesellschaft, of which BRS Member DONG-IN BAE is founder and President. This 60-page issue is in Korean except for the following items in English: 2 BR quotes, 2 anti-war songs (Buffy Saint-Marie's "Universal Soldier" and Bob Dylan's "With God on our side"), and a BR Peace Foundation press release (47).

REPORTS FROM OFFICERS (CONTINUED)

(50) President Robert K. Davis reports:

I am reporting on the results of the questionnaire in RSN19.

Re the 1979 meeting, the members showed a preference for New York City in June. The meeting will be held there the first weekend in June, June 1-3. The Board has confirmed that time and place. In the past we have stayed at the Hotel Tudor and had our meetings there. Whether we do that again, and other details, will be forthcoming. I hope to have a good series of talks for us. Please plan to attend!

Some of the topics for those talks, that members suggested, were: BR on scepticism, ethics, power, Wittgenstein, mathematics as logic; BR on Vietnam, Beacon Hill School, a talk by Paul Edwards, teaching philosophy in grade and high schools, fictional accounts of BR, a talk by Dora Russell. We hope to provide some of these.

Anyone interested in giving a talk on one of these topics (or on any other), please write me. And soon! (7025 W. Franklin #86, Hollywood, CA 90068.)

There is sufficient interest in a BRS tour to Britain to warrant further efforts. I have spoken to a travel agent and will try to have something definite set up by mid-winter. The places that members were most interested in were: London, Cambridge, Oxford, North Wales, and Woburn Abbey. If we offer this trip, it will not be limited to members; you can bring a friend.

We got little input on the book award idea. People liked the idea, but offered few titles. Most felt it should be a current award. I am going to ask our Librarian, Don Jackanicz, to head this effort.

People were split on the Folly Award idea. Some favored it emphatically; some didn't like it. Nominations were: Sidney Hook, Vanessa Redgrave, Anita Bryant, Idi Amin, and Senator Proxmire.

These books were suggested for a high school philosophy course: Wisdom of the West, A History of Western Philosophy, Authority and the Individual, Why I Am Not a Christian, Sceptical Essays, Philosophical Essays, Problems of Philosophy, Basic Writings of Bertrand Russell, How to Philosophize, Will Durant's Story of Philosophy, Philosophy: an Introduction by Randall, Philosophy for Pleasure by Honton, Plato's Dialogues, The Talit Dimension by Polany.

So! We hope to pursue these ideas in the coming months and tell you more.

On the personal side, I will be talking to the L.A. Humanist group on November 20th about BR. In December I will visit Britain for a month, see some BR-related people, and visit Cambridge, Woburn Abbey, and Oxford for a week.

(51) Treasurer Stephen J. Reinhardt reports:

For the quarter ending 6/30/78:

Balance on hand (3/31/78).....	\$940.04	
Income:		
30 new members.....	\$294.34	
15 renewals.....	190.45	
Total dues.....	484.79	
Contributions.....	443.50	
Sale of NL back issues & stationery.....	61.43	
Total income.....	989.72	\$989.72
		\$1929.76
Expenditures:		
Information & Membership Committees.....	\$704.53	
Subscriptions to "Russell".....	133.00	
Other.....	162.10	
Total spent.....	999.63	999.63
Balance on hand (6/30/78).....	930.13	

For the quarter ending 9/30/78:

Balance on hand (6/30/78).....	\$930.13	
Income:		
28 new members.....	\$318.20	
25 renewals.....	325.00	
Total dues.....	643.20	
Contributions.....	190.50	
Sale of NL back issues & stationery.....	34.00	
Total income.....	867.70	867.70
		1797.83
Expenditures:		
Information & Membership Committees.....	\$208.71	
Total spent.....	208.71	\$208.71
Balance on hand (6/30/78).....	\$1589.12	
* * * * *		
Unrestricted funds.....	\$1089.12	
Special purpose funds (BRS Travel Grant).....	500.00	1589.12

INQUIRY

(52) Book by Edith sought. CAROLYN WILKINSON writes: " I have been trying to find some of Edith Finch Russell's writings -- and in particular, the book she wrote in the early 1900's -- the biography of Carey Thomas, President of Bryn Mawr College." Any suggestions? Please respond care of the newsletter (address on Page 1, bottom.)

(53) INDEX

Introductory (1). BRS at APA, 12/78 (2,9,10a,10b). Chairman Cranford reports (3). President Davis reports (4,50). Treasurer Reinhardt reports (5,51). Committee reports: Audio-Visual (6); Library (7,38-41); Science (8). BRS at APA '78: program (9); papers (10a,10b). BRS at APA '79: call for papers (11). Results of RSN19 ballot (12). "My Ten Commandments" (13). "A Liberal Decalogue" (14). "BR's Liberalism" in BBC's "Listener"(15). BRS needs public events? (16). Letter to Editor of C&EN (17). Jews in the USSR (18). Ayer on philosophers (19). Straus on BR & anti-Semitism (20). Sutcliffe on Jacqueline's sadness (21). Agnostics, yes! Atheists, no! (22). News about members: Allendorf (23), Donadio (24), Hopkins (25), Leiber (26), Malatesha (27), McWilliams (28), Tomimori (29). Honorary memberships: Pears (30), Popper (31), Ayer & Edwards (32). New members (33). Address changes (34). Moving? Notify BRS (35). Q&A: "Best Man" quote supplied (36); Flew on BR-Flew debate (37). BRS Library: Librarian's report (38); recent acquisitions (39); books for sale (40); films for rent (41). Contributors thanked (42). New reason for making a contribution (43,44b). New procedure for paying dues (44a). Volunteers wanted for fund-raising (45). New RSN section for philosophy beginners (46). BR Peace Foundation: in West Germany (47); prints Amnesty International's briefing papers. (48). "Die Fackel" (49). President Davis reports (50). Treasurer Reinhardt reports (51). Book by Edith sought (52). Index (53) Ballot (Pears, Popper) (54).

Now is the moment to make use of the ballot, next page.

(54)

BALLOT

Nominees for honorary membership must be approved by two-thirds of the members voting. Please make checkmarks below, to indicate your approval or disapproval. Brief remarks about each nominee are given in (30) and (31).

David Pears. Check one: () Approve
() Disapprove

Karl Popper. Check one: () Approve
() Disapprove

Your name _____ date _____

Remove this page and fold it according to the instructions on the other side; follow the 3 steps. This ballot needs no envelope. Must be postmarked before January 1, 1979.

..... 1st, fold along this dotted line

Place
15¢
stamp
here

FIRST CLASS

The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

..... 2nd, fold along this dotted line

3rd, staple (or tape) sheet closed here →

RUSSELL SOCIETY NEWS
No. 21
February 1979

- (1) 5 years old (2). Pears and Popper approved (9). Atheist-agnostic, the last word? (10). BR compressed (11). Muhammed Ali (12). India's BR stamp (13). Dora accepts (23). Paradoxes wanted (33). Index (41). An asterisk in the left column indicates a request.
-

FIVE

- (2) The BRS is 5 years old.

Q: How are we doing, at age 5?

A: Pretty well; but there's plenty of room for improvement.

Here are some of the things we have done during our first 5 years of existence:

- . tapped existing reservoirs of Russell admirers, and enabled them to be in touch with one another;
- . grown to a membership of over 200 (222 at last count);
- . acquired distinguished honorary members;
- . presented a BRS symposium at the annual American Philosophical Association convention, every year for the past 5 years;
- . held a BRS symposium for psychologists attending the American Psychological Association's annual meeting in 1976;
- . propagandized against chemical weapons, nuclear weapons, and uncontrolled technology;
- . set up a BRS Library, that lends books, films, tapes;
- . surveyed U.S. colleges and universities for courses on BR;
- . established a BRS Travel Grant, to enable a scholar to visit the Russell Archives;
- . offered books by and about BR for sale;
- . issued a list of books by BR, sorted into categories;
- . held 5 annual meetings: 3 in NYC, 1 in Los Angeles, 1 in Hamilton;
- . issued 20 newsletters;
- . printed or reprinted a number of short articles, book reviews, recollections;
- . reproduced a list of 62 (+ 2) dissertations on BR.

Here's why we say there's room for improvement:

- . Fund-raising; we haven't yet raised a penny except from our own members.
- . The BRS Award, first proposed in July 1975, has never been awarded. A new attempt will now be made to organize for it(7).
- . The BRS Travel Grant has never been awarded, although funds to cover the first of these awards are on hand.
- . Applied Philosophy. There have been efforts to apply some of BR's views to everyday living, but nothing has come of them as yet.
- . Local chapters. Several chapters were started and seemed to be going well, but none has been heard from in quite a while.
- . Universal Human Rights Committee has done virtually nothing. It now exists in name only, and has no chairperson.

Q: What will the next 5 years bring?

A: Well, that's sort of up to us, isn't it.

COMING EVENTS

- (3) Annual Meeting reminder. The meeting will be held in NYC, June 1-3. Save that weekend; plan to come, if you possibly can.
-

REPORTS FROM OFFICERS

(4) Chairman Peter G. Cranford reports:

Most of the following is a P.S. to the previous report (RSN20-3) on my visit to England in August 1978.

- . The Bertrand Russell Memorial Committee presently consists of Lord Fenner Brockway, Sir Alfred Ayer, Peter Cadogan (General Secretary, South Place Ethical Society), Nicholas Walter (Managing Editor, Rationalist Press Association), John Sutcliffe, and Dora Russell. The Memorial is to be a bust of BR, and the Camden Council has consented to its placement in Red Lion Square, London. (The Camden Council is where BR took refuge, when Trinity turned him out in 1918.) Two inscriptions have been suggested for the Memorial: "The good life is one inspired by love and guided by knowledge," and "Remember your humanity and forget the rest."

* Which one would BRS members prefer, if they could choose?

- . I expressed the hope to Lord Brockway (on behalf of the BRS) that the next British project -- after the Memorial -- would be the preservation of buildings associated with BR.

- . Dora on BR: "Most people who followed Bertie knew nothing about his philosophy. They liked him for what he was -- his cheek, wit, activism and recklessness. He was at his best as a person. That was the person I loved."

- . Dora on BR: "In his very old age, Bertie became dictatorial and became out of touch with all his friends."

- . Dora to BR, on arriving in China (1921): "If we didn't have any money with us, what would you do?" BR: "I'd go to the Jews."

- . Dora agrees to the idea of promoting "compossibility". See (19).

- . Dora believes in massive protests by private groups rather than by governments, such as (presumably) the campaign in Britain against nuclear armaments, carried on by BR and his colleagues and followers. It could also apply to U.S. government protests against violations of human rights in the USSR, which have been counterproductive.

- . Several suggestions about future BRS meetings: (1) from Peter Cadogan, Dora agreeing: no regular meetings; occasional meetings, with lectures, advertised; (2) from John Sutcliffe: meetings at which publishable papers are presented, dealing only with such ideas as can be supported by factual evidence. BR's works should not be used to drift into other targets, as happened with the BR Peace Foundation, according to John.

- . Kate Tait's family will be living with Dora this summer (1979).

(5) President Robert K. Davis reports:

It has been a busy fall and winter for me. In November I gave a talk to the Los Angeles Humanists on Russell, discussing questions of relevance to Humanists: why BR did not accept the label of "humanist" for himself; which of BR's books are particularly apposite to humanists, BR's individualism, the BRS, and a lengthy question and answer session. I enjoyed the event and have the impression that they did too.

In December I left for a month in England and New York. As before I combined a vacation with BRS business. In England I saw a number of people who had been associated with BR, and missed a few who were away for the holidays. My first visit was with Graham Whettam, who was in from North Wales. He is the composer of "Sinfonia Contra Timore" (NLL5-46), dedicated to BR, and was a personal friend. Like BR, he has a talent for telling stories, and he regaled me with many by and about BR. A delightful evening!

As Peter Cranford reported, a Committee has been set up to erect a bust of BR in Red Lion Square -- near the British Museum. I had lunch and a leisurely afternoon with Peter Cadogan, the Director of the Rationalist Press Association and of Conway Hall (which is in Red Lion Square.) He heads the Committee, and we discussed the proposal. I hope to have details for the next RSN. We also discussed politics and BR. Conway Hall (i.e., the South Place Ethical Society), without necessarily being aware of BR's positions, shares a lot of BR's views and values. I obtained a copy of The Practice and Theory of Bolshevism for him, and am sending him copies of D.H. Lawrence's letters to BR. He gave me a copy of his pamphlet, "Direct Democracy". After our meeting, I popped out into a major bomb scare; it reminded me of the urgent need to bring both justice and a non-violent ethic to the solution of political differences.

I did not meet Lord Brockway, as he was in Africa. I have been interested in him ever since I came across him in the literature, as a young figure in the WWI pacifist movement and a colleague of BR's, when I was doing research into that part of BR's career. I was also unable to meet Sir Karl Popper, one of our new honorary members. His assistant called me in Oxford to tell me that he too was out of the country. I bought 4 of his books, which I am studying. I am warming up for an article about BR and history, and Popper's works on historicism are helpful.

In Oxford I visited my friend, BRS member Peter Houchin, and his family for Christmas. We were about a mile from Churchill's grave at Bladen, which I visited. On Boxing Day (the 26th) Peter and I visited Woburn Abbey, the 400-year old home of the Dukes of Bedford (the Russell family). (The proposed BRS tour next summer will include Woburn Abbey.) It is surrounded by a huge animal park. Inside, it has the art accumulated by one of the great English families. I saw a superb Dürer of the founder of the family, and many other paintings, plus books, furniture, china, silver and gold services, etc. It is an hour north of London, and I urge anyone who finds himself in the vicinity to pay a visit to Woburn Abbey.

While in Oxford I found a used-book store (Waterfield's) that was selling Arnold Toynbee's library. I got a personal set, in 6 volumes, of his A Study of History, some Gilbert Murray volumes of Plato -- Murray was a great translator of Greek plays, and a close friend of BR's -- and some books by the Webbs sent to Toynbee. I also got some new Russell books for my collection, including an obscure pictorial biography of BR issued at the time he received the Order of Merit (1949).

I next went to Penzance, to visit Dora and John Russell at Carn Voel. I arrived at the end of a storm and left at the start of another, so that I saw at first hand the tempestuous beauty of Cornish storms and the incredible beauty of Land's End. I spent the day at their cottage. I spoke briefly with the Earl, and talked with Dora for 4 hours. She originated the memorial bust idea, and is working on her own books. She has just won a suit against the Estate and Foundation, for funds for John, and was filled with plans and hopes for the future. As usual, the day went too fast, as she is an engrossing conversationalist.

I returned to London for New Year's and the worst storm in 15 years. The storm seriously disrupted transportation, but did -- as I was told repeatedly -- give the city a "Dickensian air."

I next had a nice talk with Chris Farley, of the Foundation. I told him about the proposed Memorial. We also discussed technical matters of copyright and possible cooperation in publishing at the Spokesman Press. We discussed the volumes not yet published, of ER's writings on and in America, and the hope that at least one will appear this year. The Foundation's plan to issue a BR medallion did not materialize because of high cost. Some questions have been addressed to me, about ER's house in Wales: it was leased by ER, not owned, and the owner recently sold it for a very tidy sum.

On New Year's Day and in the midst of the storms, I visited BRS honorary member, Sir Alfred Ayer. Due to both our schedules and the storm, our visit was short, but very rewarding. We discussed ER and the proposed Memorial. I now have an item I prize greatly: an autographed copy of Language, Truth and Logic.

After a rough flight, I arrived in New York, for a week. I had meetings with Lee Eisler and Warren Smith concerning the annual meeting and other BRS business. I was also there to see the opening of a play in the Village -- "Dungalore" -- co-authored by my friend (and BRS member), Dan Wray. It is a moral fantasy with a comedic approach.

The high point in New York was seeing Lester Denonn's collection of Russell material -- thousands of books and articles he has collected for over 50 years. A humbling experience for a relatively new collector, but also an inspiration and a guide to method in Russell-collecting. I spent a delightful afternoon rummaging in his library with him, and dining with him and his wife.

Lester is concerned about the eventual destiny of his collection. It is unique and superb. It should be preserved for research and not broken up. We need to find a source of funds -- \$100,000 -- to preserve it. It would provide the U.S. with a Russell collection ancillary to, and compossible with, the Russell Archives in Canada. Anyone who has experience in approaching foundations or other sources of funds for such a purpose, please get in touch with me. (7025 West Franklin #86, Hollywood, CA 90068. Phone: 213-874-5568.)

There are two main problems facing the BRS, and typical of organizations such as ours: acquiring funds for projects such as the above, and integrating a greater number of members into our activities. Solving these problems are now our most urgent priorities.

(6a,b) Treasurer Stephen J. Reinhardt reports:

For the quarter ending 12/31/78:

Balance on hand (9/30/78).....	1589.12	
Income:		
13 new members.....	115.00	
24 renewals.....	357.56	
Total dues.....	472.56	
Contributions.....	1690.22	
Sales of RSN, books, etc....	69.68	
Total income.....	2232.46	
		<u>2232.46</u>
		<u>3821.58</u>
Expenditures:		
Information & Member-		
ship Committees.....	1237.44	
Subscriptions to		
"Russell".....	185.50	
Total spent.....	1422.94	
		<u>1422.94</u>
Balance on hand (12/31/78).....	2398.64	

For the year ending 12/31/78:

Balance on hand (12/31/77).....	759.06	
Income:		
93 new members.....	977.54	
102 renewals.....	1336.21	
Total dues.....	2313.75	
Contributions.....	2681.72	
Sales of RSN, books, etc....	180.11	
Total income.....	5175.58	
		<u>5175.58</u>
		<u>5934.64</u>
Expenditures:		
Information & Membership		
Committees.....	2738.90	
Subscriptions to		
"Russell".....	595.00	
Other.....	202.10	
Total spent	3536.00	
		<u>3536.00</u>
Balance on hand (12/31/78).....	2398.64	

REPORTS FROM COMMITTEES

(7) Awards Committee (Donald W. Jackanicz, Chairperson):

For several years the BRS Award has been discussed, but it has never been awarded, nor have we agreed on all the details. The Award will be given to some individual who furthers some cause or idea that BR championed or whose actions exemplify some quality of character that distinguished BR. (such as moral courage.) The recipient will be invited to the annual meeting to receive the Award, which might be a book or certificate. Whether the BRS pays traveling expenses has not been decided.

At the 1978 annual meeting, a Book Award was proposed. This too deserves further consideration. We are not going to be able to make the Awards in 1979 -- not enough time -- but we ought to start working on them now, to be ready for 1980.

If you might be interested in serving on the Awards Committee, please write to me at 3802 N. Kenneth Avenue, Chicago, IL 60641.

Science Committee (J. B. Neilands, Chairperson):

- (8a) Buffet supper for a Vietnamese Professor was given by the BRS Science Committee, at the home of Joe and Juanita Neilands, on November 3rd. The Professor, Nguyen van Hieu, Vice-Director of the Vietnam Scientific Research Center, is touring the USA under the sponsorship of the Scientists' Institute for Public Information. A physicist, he is interested in meeting American colleagues, to discuss plans for the development of science in post-war Vietnam. Earlier the same day, he gave a talk in the Student Union (UC Berkeley) on "Science in Vietnam".
- (8b) An untimely death in Cambodia. Malcolm Caldwell, long time member of The Bertrand Russell Peace Foundation and faculty member at the University of London School of Oriental and African Studies, was murdered by unknown assassins while on a fact-finding trip through Cambodia in December. Caldwell, an editor of the *Journal of Contemporary Asia*, was well known for his incisive studies of Western imperialism in Indonesia and throughout South East Asia. He had expected to attend the annual meeting of the American Association for the Advancement of Science in Los Angeles, March 30-April 1, and the Science Committee had planned to invite him to lecture in Berkeley on that occasion. The last word from him was received in late November, when he wrote, " I'll have been to Kampuchea by the time I come - Malcolm." Only the barest details of the incident, which occurred at a Government guest house in Phnom Penh, were reported in the December 25 *New York Times* and in the January 8 issue of *Newsweek*. It is urgently necessary that additional facts surrounding the death of this crusading economic historian be developed and, in particular, to establish precisely what special interests were served by his murder.

THE MEMBERS VOTE

- (9) Honorary memberships approved, for David Pears and Karl Popper. For more on this, see (24).

FROM BR'S CORRESPONDENCE

- (10) Atheist yes, agnostic no. A Mr. Major asked BR whether he called himself an atheist or an agnostic. Here is BR's response:

Thank you for your letter of March 9. I do not wonder that you and Mr. Lewis are in doubt as to whether to call me an atheist or an agnostic as I am myself in doubt upon this point and call myself sometimes the one and sometimes the other. I think that in philosophical strictness at the level where one doubts the existence of material objects and holds that the world may have existed for only five minutes, I ought to call myself an agnostic; but, for all practical purposes, I am an atheist. I do not think the existence of the Christian God any more probable than the existence of the Gods of Olympus or Valhalla. To take another illustration: nobody can prove that there is not between the Earth and Mars a china teapot revolving in an elliptic orbit, but nobody thinks this sufficiently likely to be taken into account in practice. I think the Christian God just as unlikely.

From Dear Bertrand Russell, Feinberg & Kasrils, eds.,
Boston: Houghton, Mifflin, 1969, p.5-6

(Thank you, Leonard Cleavelin)

ABOUT BERTRAND RUSSELL

- (11) BR compressed. The New Columbia Encyclopedia (1975) fits 97 years into 17 column-inches, and -- considering the limitations of space -- does it rather well, we think. Judge for yourself:

Russell, Bertrand Arthur William Russell, 3rd Earl, 1872-1970, British philosopher, mathematician, and social reformer, b. Treleck, Wales. He had a distinguished background. His grandfather Lord John Russell introduced the Reform Bill of 1832 and was twice prime minister; his parents were both prominent freethinkers; and his informal godfather was John Stuart Mill. Orphaned as a small child, he was reared, despite his parents' wishes to the contrary, by his paternal grandmother under stern puritanic rule. That experience, although failing in its intended effect, powerfully affected his thinking on matters of morality and education. Russell studied at Trinity College, Cambridge (1890-94), where later he was a fellow (1895-1901) and a lecturer (1910-16). It

was during this time that he published his most important works in philosophy and mathematics, *The Principles of Mathematics* (1903) and, with A. N. Whitehead, *Principia Mathematica* (3 vol., 1910-13), and also had as his student Ludwig WITTGENSTEIN. World War I had a crucial effect on Russell: until that time he had thought of himself as a philosopher and mathematician; although he had arrived at pacifism before that time, it was in reaction to the war that he became passionately concerned with social issues. His active pacifism at the time of the war inspired public resentment, caused him to be dismissed from Cambridge, attacked by former associates, and fined by the government (which confiscated and sold his library when he refused to pay),

and led finally to a six-month imprisonment in 1918. From 1916 until the late 1930s, Russell held no academic position and supported himself mainly by writing and by public lecturing. In 1927 he founded with his wife, Dora, the experimental Beacon Hill School, which influenced the founding of other schools in Britain and America. He succeeded to the earldom in 1931 and in 1938 began teaching in the United States, first at the Univ. of Chicago and then at the Univ. of California at Los Angeles. In 1941 he went to teach at the Barnes Foundation in Merion, Pa., following the cancellation of his appointment to the College of the City of New York as a result of a celebrated legal battle occasioned by protest against his liberal views, particularly those on sex.

These views, much distorted by his critics, had appeared in *Marriage and Morals* (1929), where he took liberal positions on divorce, adultery, and homosexuality. In 1944 he was restored to a fellowship at Cambridge. In 1950 he received the Nobel Prize in Literature. Prior to World War II, in the face of the Nazi threat, Russell abandoned his pacifist stance; but after the war he again became a leading spokesman for pacifism, and especially for the unilateral renunciation (by Great Britain) of atomic weapons. In 1961 his activity in mass demonstrations to ban nuclear weapons led once more to his imprisonment. He organized, but was unable to attend, what was called the war crimes tribunal, held in Stockholm in 1967, presided over by Jean-Paul Sartre, and directed against U.S. activities in Vietnam. Almost until his death he was active in social reform. Throughout his life his dissent had earned easy popularity with either the right or the left. Untamable, he had profound trust in the ultimate power of rationality, which he voiced with an undogmatic but quenchless zeal. Philosophically and ethically Russell's thought grew in reaction against the extremes he encountered. He answered the idealism of F. H. Bradley and J. M. E. McTaggart with a logical atomism founded on a rigorous empirical base: he was deeply convinced of the logical independence of individual facts and the dependence of knowledge on the data of original experience. His emphasis on logical analysis influenced the course of British philosophy in this century. One of his most important notions was that of the logical construct, the observation that an object normally thought of as a unity was actually constructed from various, discrete, simpler empirical observations. The technique of logical constructionism was first employed in his

mathematical theory. Under the influence of the symbolic logic of Giuseppe Peano, Russell tried to show that mathematics could be explained by the rules of formal logic. His demonstration involved showing that mathematical entities could be "constructed" from the less problematic entities of logic. Later he applied the technique to concepts such as physical objects and the mind. Although he came to have misgivings about logical atomism and never assented to all the propositions of empiricism, he never ceased trying to base his thought—mathematical, philosophical, or ethical—not on vague principle but on actual experience. This can be seen in his pacifism as well as in his philosophy: he objected to specific wars in specific circumstances. So, in the circumstances preceding World War II he could abandon pacifism and, following the war, resume it. Similarly, in ethics he described himself as a relativist. Good and evil he saw to be resolvable in (or constructed from) individual desires. He did distinguish, however, between what he called "personal" and "impersonal" desires, those founded mainly on self-interest and those formed regardless of self-interest. He admitted difficulties with this ethical stance, as well as with his logical atomism. As much as anything, his thought was characterized by a pervasive scepticism, toward his own thought as well as that of others. As with his philosophical stance, Russell's positions on social issues grew as a reaction against extremes in his own experience. He believed that cruelty and an admiration for violence grew from inward or outward defects that were largely an outcome of what happened to people when very young. Pacifism could not be effected politically; a peaceful and happy world could not be achieved without deep changes in education, "I believe that

nine out of ten who have had a conventional upbringing in their early years have become in some degree incapable of a decent and sane attitude toward marriage and sex generally." His objections to religion were similarly based. What he tried to draw attention to was the destructiveness of accepting propositions on faith—in the absence of, or even in opposition to, any evidence. "The important thing is not what you believe, but how you believe it." The person who bases his belief on reason will support it by argument and be ready to abandon the position if the argument fails. Belief based on faith concludes argument to be useless and resorts to "force either in the form of persecution or by stunting and distorting the minds of the young whenever [it] has the power to control their education." If Russell's logic was not always unassailable, his life showed that ethical relativism could be combined with a passionate social conscience and that passionate commitment could be stated without dogmatism. In his autobiography (3 vol., 1967-69) Russell summarized his personal philosophy by saying, "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind." See *American Civil Liberties Union: The Story of the Bertrand Russell Case* (1941); John Dewey and H. M. Kallen, eds., *The Bertrand Russell Case* (1941, repr. 1972); D. F. Pears, *Bertrand Russell and the British Tradition in Philosophy* (1967); E. D. Klemke, ed., *Essays on Bertrand Russell* (1970); John Watling, *Bertrand Russell* (1970); A. J. Ayer, *Russell and Moore: The Analytic Heritage* (1971) and *Bertrand Russell* (1972); Ronald Jager, *The Development of Bertrand Russell's Philosophy* (1972).

Incidentally, this excellent one-volume encyclopedia of 3000-plus pages, list price \$79.50, is being offered at the bargain price of \$29.50 + \$1.75 postage, by Barnes & Noble, 105 Fifth Avenue, NY NY 10003.

(12) The Greatest writes about the reaction to his statement, "I aint got no quarrel with the Viet Cong."

For days I was talking to people from a whole new world. People who were not even interested in sports, especially prizefighting. One in particular I will never forget: a remarkable man, seventy years older than me but with a fresh outlook which seemed fairer than that of any white man I had ever met in America.

My brother Rahaman had handed me the phone, saying, "Operator says a Mr. Bertrand Russell is calling Mr. Muhammad Ali." I took it and heard the crisp accent of an Englishman: "Is this Muhammad Ali?" When I said it was, he asked if I had been quoted correctly.

I acknowledged that I had been, but wondered out loud, "Why does everyone want to know what I think about Viet Nam? I'm no politician, no leader. I'm just an athlete."

"Well," he said, "this is a war more barbaric than others, and because a mystique is built up around a champion fighter, I suppose the world has more than incidental curiosity about what the World Champion thinks. Usually he goes with the tide. You surprised them."

I liked the sound of his voice, and told him I might be coming to England soon to fight the European champ, Henry Cooper, again.

"If I fight Cooper, who'd you bet on?"

He laughed. "Henry's capable, you know, but I would pick you."

I gave him back a stock answer I used on such occasions: "You're not as dumb as you look." And I invited him to ringside when I got to London.

He couldn't come to the fight, but for years we exchanged cards and notes. I had no idea who he was (the name Bertrand Russell had never come up in Central High in Louisville) until two years later when I was thumbing through a *World Book Encyclopaedia* in the *Muhammad Speaks* newspaper office in Chicago and saw his name and picture. He was described as one of the greatest mathematicians and philosophers of the twentieth century. That very minute I sat down and typed out a letter of apology for my offhand remark, "You're not as dumb as you look," and he wrote back that he had enjoyed the joke.

A short time after I fought Cooper, when I had another fight prospect in London, I made plans for Belinda and me to visit him, but I had to explain to him that the outcome of my fight against being drafted to Viet Nam might hold me up. The letter he wrote back was sent to me in Houston:

I have read your letter with the greatest admiration and personal respect.

In the coming months there is no doubt that the men who rule Washington will try to damage you in every way open to them, but I am sure you know that you spoke for your people and for the oppressed

everywhere in the courageous defiance of American power. They will try to break you because you are a symbol of a force they are unable to destroy, namely, the aroused consciousness of a whole people determined no longer to be butchered and debased with fear and oppression. You have my wholehearted support. Call me when you come to England.

Yours sincerely,
Bertrand Russell

By the time I got his letter I had been convicted and my passport lifted, just as his had been in World War I. Four years later, when my passport was returned, the friend I had made with my remark in my front yard had died. I thought of him whenever I visited England and for years I kept a picture of his warm face and wide eyes. "Not as dumb as he looks."

(Thank you, Dennis Darland)

BR HONORED

- (13) India's Bertrand Russell stamp is reproduced below. We don't know exactly when it was issued, but it must have been some time between 1970, when BR died, and 1975, when JACQUELINE BERTHON-PAYON noticed it on a friend's letter. "If India can do it, I would think that England would want to do it also!" says Jacqueline. We share her feelings. (Again!) Thank you, Jacqueline.



BR & HUMAN RIGHTS

- (14) The following appeared in the January 1965 issue of "Commentary":

SOVIET ANTI-SEMITISM: AN EXCHANGE

The following exchange between BERTRAND RUSSELL and ARON VERGELIS, the editor of the Yiddish-language Soviet magazine, Sovietish heimland, was initiated last spring by a letter to Lord Russell from a Russian Jew who wished him to intercede against the suppression of Jewish culture.

Moscow, 20 May, 1964

Dear Mr. Russell:

The Jews of Russia have been very moved by your letters to N. S. Khrushchev concerning the discrimination against them in the trials dealing with economic crimes. But I must say that your advisers have led you to use your influence unwisely. I believe there was a certain tendentiousness in the evaluation of these trials. There was no need to use your name in this matter.

In our opinion, it is much more important that you ask world public opinion and the Soviet leaders to look into the problem of the forced assimilation of Jews that is taking place in the Soviet Union.

Although there are about three million Jews in the USSR, we do not have our own newspaper in Moscow, Kiev, Minsk, or the other population centers; there are no Jewish libraries; there are no

schools or courses for those who wish to study the Jewish language; there are no clubs, theaters, or any other centers of cultural activity; there is no public organization that concerns itself with the welfare of the Jewish population.

We find to our deep regret that it is impossible as well as fruitless to place this problem before the Soviet government or any other responsible organization.

We want nothing more than the rights given to the Jews of Poland, Rumania, and Czechoslovakia.

We ask you and other influential people to write to Premier Khrushchev and request him to solve this problem. It is urgent.

With respect.

(Signature withheld)

Please address all questions concerning our letter to the Jewish journal, *Sovietish heimland*, Mos-

cow Center, Kirov Street. This letter was written on behalf of a great number of people by a war veteran who is an invalid of the war, the father of several children, the bearer of several war medals, and a member of the Communist Party.

22 July, 1964

The Editor,
Sovietish heimland

Dear Sir,

I am writing to you to make known the feelings of several Soviet citizens, including members of the Communist Party in the Soviet Union, who have addressed letters to me recently. These Soviet citizens wish to enjoy the right to a full cultural life in the Soviet Union. They are Jews and they feel that they are denied the means of living a complete and satisfying life in the Soviet Union because they are denied the cultural facilities made available to all other national and minority groups in the USSR. I consider this an important and an urgent problem and I should be glad if you would kindly publish the letter I enclose, as well as my own letter.

I write because I am concerned for justice and for the good name of the Soviet Union. Unless people who are concerned for both raise their voices, the cause of peaceful coexistence and the pursuit of peace and general understanding between peoples and nations will be harmed by silence.

Yours sincerely,
Bertrand Russell

Dear Mr. Russell:

My colleagues and I on the editorial board of *Sovietish heimland* have read your letter very carefully. We greatly regret that we must tell you openly that only total ignorance of Soviet Jewish affairs and cultural life can account for the fact that a person as experienced as you are in public affairs could have allowed yourself to be involved in a campaign based not on facts but on unfounded accusations.

You sent us a copy of a letter you received from an anonymous writer in the Soviet Union. This anonymous correspondent suggests arguments for your intervention on behalf of Soviet Jews, who are supposedly discriminated against. You ask us to publish the letter, with the assurance that this will serve peace and "general understanding between peoples and nations."

But Mr. Russell, wouldn't the publication of an irresponsible letter serve aims contrary to those you mention?

Please bear in mind that the anonymous letter criticizes those who earlier counseled you to base your intercession for Soviet Jewry on the so-called "economic crime" that are allegedly being attributed to persons of the Jewish nationality in the Soviet Union. The anonymous writer admits the tendentious character of the clamor raised in the West about the various Soviet trials involving economic crimes; and he urges you to take up another issue, that of culture. As you can see, the "defenders" of Soviet Jewry are not consistent, or, baldly stated, they opportunistically supply the uninformed person with the "argument" they think has not yet lost its demagogic power.

However, if one objectively considers the development of Jewish culture, I doubt that it can continue to be exploited for political purposes. How, for instance, can you explain the fact that in England there is not one Yiddish school, not one Yiddish newspaper, no Yiddish theater, no variety artists who appear in Yiddish, no Yiddish literary journal, no Yiddish books or translations

from the Yiddish, no composers or artists who deal with Jewish themes?

I might be mistaken, but I don't think I have ever heard you express anxiety about this matter. But I have heard, on the other hand, that your compatriots claim that the Jews of London or Manchester are, as a rule, assimilated and that therefore there is simply no need for special Jewish cultural institutions in your country.

This may well be true. But one wonders why you deliberately ignore the obvious and natural fact that here in Moscow, in Kiev, in the Urals, in Leningrad, the Jews take less of an interest in Jewish culture than they did in the 1920's and 1930's and that it is impossible today to artificially expand the scope of cultural work done in Yiddish. How can one talk of satisfying "the cultural needs of the Jewish population" in isolation from their actual needs?

The fact of the matter is that the actual needs of Soviet Jewry with respect to Jewish culture are being satisfied. It is common knowledge that the main elements of Jewish culture have traditionally evolved chiefly through literature and through the works of painters, composers, and artists who cherish and preserve their bonds with their national environment. Study the facts, Mr. Russell, to satisfy yourself that these elements of Jewish culture are developing with sufficient intensity in the USSR.

At the same time, we are not advocates of what is called "cultural autonomy." On this point you will find many relevant passages in the work of V. I. Lenin, who more than once found it necessary to demonstrate the hollowness of this theory put forward by the Jewish nationalist party, the "Bund," which went bankrupt at the turn of this century.

Here in the land of socialism, libraries and clubs are not built on the national principle. We have no "pure" Ukrainian or Bielorrussian libraries and clubs. And there are also no "pure" Jewish ones. Moscow's Lenin Library has some 70,000 Jewish books on its shelves. The Salykov-Shchedrin Public Library in Leningrad has about 40,000, etc.

The Jewish workers are fully equal members in all Soviet clubs, so that Jewish concerts, plays, and literary soirées can be arranged in any club and palace of culture. As for literary activity in Yiddish, I would like you to name one other country where literary people writing in Yiddish enjoy such conditions for fruitful and creative work as in the USSR, where editions of Yiddish books and periodicals run as high as 30,000, where books by Jewish authors are systematically translated into other languages, where Jewish writers participate with full equality in all of the country's literary organizations and institutions. Incidentally, let me inform you that, as I write these lines, the editorial board of *Sovietish heimland* is engaged in a great and important project: we are preparing to change from a bi-monthly to a monthly publication with the new year.

But, speaking frankly, Mr. Russell, this is not the main point. Nor, of course, is the heart of the matter the "cultural autonomy" within which anonymous letter-writers wish to imprison us. The main point is that socialism has produced in the USSR a new type of Jew, one who is a full and equal member of the great, friendly workers' collective. What astonishes me is that after the definitive answer you recently received on this question from the Prime Minister, N. S. Khrushchev, the same question is again being raised.

Mr. Russell, surely you must know that all of these "questions" being raised by tendentious propaganda are nothing but cold war positions which certain circles consider to be advantageous at the moment. Were you to become more familiar with the life of the Jews in the Soviet Union, I am

certain that you would refuse to allow your name to be exploited by people who operate on the "catch-the-thief" principle: in order to divert attention from the virulent racism and anti-Semitism in some countries across the water, they raise a hue and cry about the allegedly unsolved Jewish problem in the Soviet Union.

Respectfully,
Aron Vergelis*

29th October, 1964

Dear Sir,

Thank you for your reply to my letter of July 22, 1964. I note that this reply was published in the October, 1964, issue of your periodical, *Sovietish heimland*. You did not publish my own letter, or the copy I sent of a letter addressed to me by a Soviet Jew complaining that Jews in the USSR are exposed to forced assimilation and appealing for "nothing more" than the rights accorded to Jews in Poland, Rumania, and Czechoslovakia. The reason you give for withholding this from your readers is that it is "irresponsible" and "anonymously written."

The letter was not anonymous. The decision to withhold the name of the writer was my own and was taken for reasons which you well understand. I should have been content to leave the question of "irresponsibility" to the judgment of your readers and I should have more confidence in the value of your reply if you had published my letter. Not only did you fail to publish the letter, but you misrepresented its content. The writer does not, as you allege, admit "the tendentious character" of the clamor raised in the West" around Soviet economic crimes. He states the opinion that public reaction to "the problem of forced assimilation" of Soviet Jews is much more important. In the long term, he is undoubtedly right, although the shooting of speculators and the singling out of Jewish offenders is properly abhorred by enlightened opinion.

Your reply is equally lacking in scruple when it dismisses as a "cold war" attitude, expressions of concern for Soviet Jews which exist in progressive, pro-Soviet, and also Communist circles in the West, and when it makes the ridiculous charge that the motive is the diversion of attention from "the racist and anti-Semitic orgy rife in some countries across the water." You cannot be unaware that the Communist Parties in Italy, France, United States, Canada, Scandinavia, Australia, and elsewhere have publicly criticized anti-Semitic literature in the USSR, discrimination against Jewish religion, and the depredation of Jewish culture. You are grossly misleading your readers if you suppress this important fact and misrepresent honest criticism of the inequality experienced by Soviet Jews. Your readers are surely able to judge for themselves the sincerity of your statement that it is an "obvious, natural fact" that Soviet Jews today "have less of a yearning for Jewish culture than in the 20's and 30's" and that "one cannot artificially expand, without rhyme or reason, the scope of cultural work done in Yiddish." They will, I am sure, be as astonished as I am that you omit that during the personality cult of Stalin, Jewish culture and its leading exponents were assassinated; and that restitution has since been quite inadequate. This seems to many of us an unacceptable way of diminishing the yearning for Jewish culture.

Nor can one with knowledge of the true situation of Soviet Jews be impressed by what you say about the "fruitful" conditions available to

*This version of the Vergelis letter was translated from the Yiddish (as it appeared in the Sept.-Oct. 1964 issue of *Sovietish heimland*). The English version Vergelis sent to Lord Russell differs in some small details—P.B.

Yiddish writers. Only five or six books in Yiddish have been published in the Soviet Union since 1948, not one by a living writer. I am fully informed of the cultural facilities that have been accorded to Soviet Jews since 1956. I welcome them as some mitigation of the crimes Stalin committed against the Jewish people, but they are meagre, grudging, and inadequate to the needs of a vigorous intellectual community of some three million Jews, of whom almost half-a-million speak the Yiddish language as a mother tongue. The striking cultural amenities supplied to even the smallest Soviet national and linguistic minorities illustrate injustice at present imposed on Soviet Jews.

You ask why I do not express anxiety about the unavailability of Jewish and Yiddish cultural institutions in Britain. *The Jewish Year Book for 1967*, published by the *London Jewish Chronicle*, lists hundreds of Jewish organizations of every kind, scores of libraries, museums, newspapers, and

schools, manifold religious institutions, and a considerable selection of book titles on aspects of Jewish history, religion, sociology, politics, and philosophy. A number of the listed institutions have facilities in both the Hebrew and Yiddish languages. All this exists for a total Jewish population in Britain of 450,000, or rather less than the number of Soviet Jews whose mother tongue is Yiddish and about one-sixth of the entire Soviet Jewish community.

The Jews in Britain are clearly at liberty to decide for themselves if they wish to assimilate, what form that assimilation shall take and in what way they shall express their interests as Jews. If Jews in your country had a comparable choice, within the framework of Soviet society, or if they had opportunities equal to those of the other Soviet nationalities, outside interventions would be presumptuous. Unfortunately, they do not; authority imposes upon them conditions of assimilation in which they have virtually no choice but sub-

mission.

As the appointed editor of the only Jewish journal in the USSR, you are not an initiator of policy on Jewish matters but an authorized spokesman. The present moment, however, requires all of us to explain the need for an enlightened Jewish policy to the Soviet government. More than two years ago, as a sincere friend of your country and its policy of coexistence, I said that this situation would do much harm to the reputation of the Soviet Union. This, indeed, has proved true. It will be unfortunate for both the Soviet Union and the Jewish people if something is not quickly done to accord dignity and justice to Soviet Jews. Nor can this letter end without an expression of concern that little has been done to reunite survivors of Jewish families broken up by the war, and so to terminate their prolonged sufferings.

Yours faithfully,
Bertrand Russell

PROMOTING BR/BRS

- (15) The BRS fact sheet aims to provide outsiders with a quick overview of the BRS -- its aims and ways -- on a single page. Here is the latest version. Your suggestions or corrections will be appreciated.

Some facts about THE BERTRAND RUSSELL SOCIETY, INC.

General aims: to promote Russell's ideas and causes he championed.

Some specific areas of interest: promoting Russell's writings; encouraging new scholarly and popular writings on Russell; presenting Russell's ideas as attractive, rational alternatives to alienation, cynicism, and mysticism; opposing misuses of science and technology; spreading Russell's views -- which deal with virtually all the problems facing modern man, from how to be happy to how to work for nuclear disarmament.

Why people join: most members join (they have told us) for one or more of 5 reasons: to learn more about Russell; to be in touch with other admirers; to work for things Russell worked for; to discuss Russell's work with others; to do something useful for others via the BRS.

Academia: although the BRS is not a scholarly society, one of its aims is to encourage Russell scholarship. A number of professional philosophers are BRS members. A BRS Symposium is held each year at the annual meeting of the American Philosophical Association (Eastern Division). A BRS Travel Grant will enable a scholar to travel to The Russell Archives, at McMaster University. A BRS Psychology Symposium was held for psychologists attending the American Psychological Association's annual convention (September 1976). Symposia papers are available from the BRS Library.

BRS Library lends films and tapes of Russell, as well as books by and about him. Books published by The Bertrand Russell Peace Foundation (England), and a small number of other books, are offered for sale.

Some members: SIR ALFRED AYER F.B.A., author, Russell scholar (Professor of Logic, New College, Oxford). DORA BLACK RUSSELL, pioneer feminist, educator, author, BR's 2nd wife, mother of John & Kate. LESTER E. DENONN, Co-Editor of "The Basic Writings of Bertrand Russell", BRS Board member and director. CORLISS LAMONT, author, philosopher, civil libertarian (Seminar Associate, Columbia University). PAUL EDWARDS, Russell scholar, Editor in Chief of "The Encyclopedia of Philosophy" (Macmillan) (Professor of Philosophy, Brooklyn College). J.B. NEILANDS, member, 3rd Commission of Inquiry, Bertrand Russell War Crimes Tribunal, North Vietnam (1967); BRS Board member and director (Professor of Biochemistry, UC Berkeley). DAVID FEARS, author, Russell scholar (Tutor in Philosophy, Christ Church, Oxford). SIR KARL POPPER F.R.S., F.B.A., author, philosopher (Professor Emeritus, University of London). CONRAD RUSSELL, Russell's son (History Department, Bedford College, University of London). THE EARL RUSSELL, Russell's son John. KATHARINE RUSSELL TAIT, Russell's daughter, BRS founding member, BRS Board member and director.

How the BRS functions: the BRS meets once a year. Other contacts between members are usually by mail. Committees are formed to work in specific areas. 4 BRS newsletters per year go to members, as does the periodical, "Russell", published by the Russell Archives, at McMaster University.

Committees: the Science Committee is chiefly concerned with misuses of science and technology that threaten the biosphere. The Philosophers' Committee promotes scholarly writings by professional philosophers, through its annual symposium at APA. The BRS wishes to develop a Universal Human Rights Committee, an Applied Philosophy Committee (to apply BR's views on the "good life" to everyday living), and an Awards Committee (to select recipients of the BRS Award.)

Degree of activity: members may be as active or as inactive as they wish to be. Some wish merely to be kept informed. No matter. Anyone who is interested in Bertrand Russell is welcome as a member.

For more information, write to:

Information Committee
The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, Pa. 18036

R8 1/79

RATIONALITY

(16) From the Op Ed page of The New York Times of November 25, 1978, p. 23:

A Possible Remedy for Thinking That Leads Youth Into Easy Acceptance of Cult Figures

By Harold J. Morowitz

NEW HAVEN, Conn.—In light of the cult tragedy in Guyana, I am reminded that the almost desperate effort to understand cults in the United States has ignored a fundamental flaw in our educational system that renders young people so vulnerable to these irrational movements.

Because we are interested in transmitting to our children the beliefs of their parents and teachers, we omit from school curricula training in methods of establishing the validity of ideas.

The primary question of "How do we know the things that we know?" is simply not dealt with.

This most important inquiry is confined to specialized college courses in epistemology, and the vast majority of students never confronts the issues.

As a result, we have a large cohort of young people set loose in a rapidly

changing and confusing world without any conceptual tools for evaluating the extraordinary amount of information that they experience daily.

If a cult leader comes along and states with great charisma "I am god" or "I am the voice of god" many do not know how to evaluate the validity of the statement.

Since education has largely been an appeal to authority (teacher, encyclopedia, textbook), cultists simply replace one authority with another.

The difficulty is that to have given students know-how to question cult leaders would also have provided them with an intellectual framework to question the established mores, religions and political systems of their elders.

I believe that we have reached the point where it is far worse to leave our young people exposed than it is to teach them how to formulate meaning-

ful answers.

They are already beset by doubts. We need to show them how belief can be rationally established.

One proposal advocates the institution of an eighth-grade class in theory of knowledge as an introduction to high-school education.

In such a course dealing with logic, epistemology and philosophy of science, we could develop the framework for rationalism and then allow the young people to use that powerful tool in assessing the subsequent materials they encounter.

In a very diverse cultural setting, we can no longer afford to merely transmit a body of knowledge and beliefs — we must allow the young to explore the bases of those traditions.

Such an approach to education will not come easily. Socrates was condemned for advocating this doctrine, and that condemnation contributed to

his death.

It has been argued that a study of verification is too obscure or difficult for most students at a high school level. If it is important enough, I believe that a way can be found to teach philosophical foundations to the young.

If we fail to render ourselves vulnerable by teaching students critical thinking, then we leave them easy prey to cult leaders, charismatic politicians and other less bizarre irrationalism such as food fads.

Much of advertising is designed to envelop those who do not question. Mass communication is too effective to stand without a truth filter for the recipients. Along with readin', 'ritin' and 'rithmetic we need to teach reality.

Harold J. Morowitz is professor of molecular biophysics and biochemistry at Yale.

RELIGION AND ITS ADVERSARIES

(17) O'Hair counterproductive? LEONARD CLEAVELIN seems to think so:

While I am more than willing to identify myself as an atheist, I would like to point out that that by no means implies that I like everything that goes on in Mrs. O'Hair's head*. She does deserve credit for her role in the School Prayer Case, which brought much-needed attention to some of the problems of church-state separation in the U.S. But...her scheme, concocted, I guess, during her visit to St. Louis, to remove the "St." from St. Louis, serves no useful purpose, and, I fear, may hurt serious humanism.

*We had said (RSN19-19) that we like what goes on in her head.

NEWS ABOUT MEMBERS

- (18) Margaret and Whitfield Cobb, who recently became members, have written as follows:
- We were both delighted to see the quote at the top of your letterhead. You might be interested to know that when we were married — September 17, 1944 — the inside of each of our wedding rings bore the inscription, "Inspired by Love and Guided by Knowledge." Moreover, our wedding vows, which we recited before a Friends Meeting (without a pastor) substituted the phrase, "promising with the inspiration of love and the guidance of knowledge to be unto her (him) a devoted and considerate husband (wife)," instead of the traditional Quaker wording, "...promising with Divine assistance to be unto her (him) a loving and faithful husband(wife)..."
- (19) Peter G. Cranford has written a short paper, "The Possibilities of Compossibility." The term "compossible" was first used by Leibniz to indicate that certain things co-existed. BR used it when two or more desires could be satisfied by the same state of affairs; he called them "compossible desires." Peter wishes to promote the use of "compossible" as a means of encouraging opposing groups to concentrate their efforts on areas of common ground (compossible areas) instead of on areas of irreconcilable differences. The paper is available from the BRS Library (address on Page 1, bottom.)
- (20) Gladys Leithauser has moved from Wayne State University (Detroit) to the University of Michigan (Dearborn), where she is teaching 3 freshman courses in expository writing. She is using BR's Power as the text, and will let us know later how her choice of expository model went over.
- (21) Don Loeb, who has been at Brandeis University, has gone on to Law School (U. of Michigan).
- (22) Warren Smith reports that: he is still teaching highschool (New Canaan, CT); still active in his recording studio (Manhattan), with a little help from his partners; still managing the investment portfolio for the Mensa Investment Club; and still writing "Manhattan Scene" for West Indian newspapers. He's also been practising piano, and (this is new) "after a lapse of three decades" finally performed, at the Stamford Unitarian Society.

HONORARY MEMBERS

- (23) Dora Black Russell has accepted the BRS invitation to become an honorary member, we are very happy to report. The members had voted unanimously, at the 1978 annual meeting, to extend the invitation. She has been a pioneer in the struggle for women's rights, especially women's suffrage, birth control, and civil liberties, as well as other causes that in most cases were unpopular at the time she espoused them. She ran the Beacon Hill School with (and without) her husband, Bertrand Russell, whose second wife she was. She and he are the parents of John (the present Earl) and Katharine Russell Tait. She is a member of The Bertrand Russell Memorial Committee (4).
- She continues to take her usual lively interest in the world around her, and not long ago, delivered a paper, "Religion in the Machine Age," before the South Place Ethical Society, in Conway Hall.
- Her book on the Beacon Hill School (NLL6-37) will be published by Virago, Peter Cranford advises.
- (24) David Pears and Karl Popper. The members have voted their approval of these 2 nominees, by mail ballot (RSN20-54), we are very pleased (though not surprised) to report. What did come as a surprise, and a welcome one, was the size of the vote: 27% of the members voted, nearly twice as many as had ever voted before.
- Welcome to the Society, Gentlemen!
- Their addresses: Professor David Pears/Christ Church/Oxford, England OX1 1DP
Sir Karl R. Popper/Fallowfield, Manor Close/Manor Road/Penn, Buckinghamshire/England HP10 8HZ
- (25) A. J. Ayer. We intend, from time to time, to provide additional background information about BRS honorary members. The following appears in The Encyclopedia of Philosophy, New York: Macmillan, 1967. We will welcome additional information or corrections, from the subject himself or from anyone else.

AYER, ALFRED JULES, contemporary British philosopher. Ayer was born in 1910. He received his education at Eton, where he was a king's scholar, and at Christ Church, Oxford. After graduating in 1932, he spent some time at the University of Vienna familiarizing himself with the logical positivist movement, then little known among English-speaking philosophers. He returned to Oxford in 1933 as a lecturer in philosophy at Christ Church and in 1935 became a research fellow of the college. Army service in World War II kept him from philosophy until 1945, when he went back to university teaching as fellow and dean of Wadham College, Oxford. In the following year he became Grote professor of the philosophy of mind and logic at University College, London, where he remained until his return to Oxford as Wykeham professor of logic in 1959.

Ayer's first book, *Language, Truth and Logic*, was published in 1936. Its combination of lucidity, elegance, and vigor with an uncompromisingly revolutionary position has made it one of the most influential philosophical books of the century. As Ayer explains in the preface, the views he advocates derive from Russell and Wittgenstein among modern philosophers and from the earlier empiricism of Berkeley and Hume and have much in common with the logical positivism of the Vienna circle. But he accepts none of these influences uncritically and clearly puts his own stamp on the position he outlines. He adopts Hume's division of genuine statements into logical and empirical, together with a principle of verification which requires that an empirical statement shall not be counted as meaningful unless some observation is relevant to its truth or

falsity. This starting point has drastic and far-reaching results. Metaphysical statements, since they purport to express neither logical truths nor empirical hypotheses, must accordingly be reckoned to be without meaning. Theology is a special case of metaphysics; affirmations of divine existence are not even false, they are without sense. For the same reason, value statements in ethics or aesthetics fail to attain the status of genuine statements and are exposed as expressions of emotion with imperative overtones. The a priori statements of logic and mathematics are empty of factual content and are true in virtue of the conventions that govern the use of the words that compose them. The tasks left for philosophy after this withdrawal from its traditional boundaries are those of solving by clarification the problems left untouched by the advance of

the sciences. Philosophy is an activity of analysis and is seen, in the end, to be identical with the logic of science.

The second edition of the book (1946) contains an introduction which modifies, though it does not retract, the main theses of the first edition. Ayer's attention here is directed chiefly to giving a precise formulation of the principle of verification. His original version is replaced by a much more elaborate and carefully worded formula. Both versions have, however, been shown to be faulty in admitting as meaningful metaphysical statements of precisely the kind that the principle is designed to outlaw. Indeed, there seems to be a weakness of the principle in that it appears plausible only when its expression is left uncomfortably vague.

The Foundations of Empirical Knowledge (1940) is concerned with two groups of problems, those of perception and those of "the ego-centric predicament" (privacy and publicity in language and in sense experience and the problem of other minds). The most interesting and original feature of the book is Ayer's treatment of the terminology of sense data as a language in which the problems of perception can be most appropriately dealt with rather than as a thesis embodying a discovery about the facts of sense experience. *Thinking and Meaning* (1947) was Ayer's inaugural lecture in the University of London. It is a trenchant application of Ockham's razor to the problems of intentionality and the relations between minds, thinking objects, words, and meaning. This short, powerful essay has so far received less than its due of critical attention. *Philosophical Essays* (1954) is a collection of papers ranging over philosophical logic, the theory of knowledge, and moral philosophy. Half the papers are carefully argued treatments of problems raised in Ayer's first two books; in particular, "The Analysis of Moral Judgements" is a moderate and persuasive restatement of the hints on ethics thrown out in *Language, Truth and Logic*.

In 1956 Ayer published *The Problem of Knowledge*, his most important book since 1936. It is a sympathetic and constructive treatment of the various problems of philosophical skepticism. After a short discussion of philosophical method and the nature of knowledge, he discusses at length the pattern of skeptical arguments. He then examines three problems familiar from his earlier work—perception, memory, and other minds—as instances of skepticism at work. It may be that no statement is immune from doubt, but this does not entail that no statement can be known to be true. Where statements cannot, even in principle, be justified, we may conclude not that they are to be rejected but rather that no justification is called for.

The Concept of a Person (1963) is a collection of essays. The most striking, the one that gives the book its title, is a notable survey of some aspects of the problems of body, mind, and personal identity. The outcome can be roughly summarized as follows: to say that I own a mental state *M* is to say that there is a physical body *B* by which I am identified and that a state of *B* causes *M*.

Ayer's most recent work, embodied in his Shearman lectures at the University of London in 1964 and so far unpublished, is on induction and probability. This is a new field of interest for Ayer, although it was foreshadowed in two papers in *The Concept of a Person*.

Ayer's work is very much of a piece, both in style and attitude. He is now more catholic in interest and more cautious and temperate in expression than in his earlier writings. But his arguments are informed by the same principles and set out with the same grace and clarity. He leans perhaps too heavily on Hume's dichotomy of statements into logical and factual, and he has not so far set himself seriously to meet contemporary criticisms (particularly those of W. V. O. Quine) that have been made of this famous distinction. This is at once a weakness of his present position and, perhaps, a presage of its future development.

velopment.

Works by Ayer

BOOKS

Language, Truth and Logic. London, 1936; 2d ed., 1946.
The Foundations of Empirical Knowledge. London, 1940.
Thinking and Meaning. London, 1947.
Philosophical Essays. London, 1954.
The Problem of Knowledge. London, 1956.
The Concept of a Person. London, 1963.

ARTICLES AND SYMPOSIUM PIECES

"Jean-Paul Sartre." *Horizon* (1945).
 "Albert Camus." *Horizon* (1945).
 "Some Aspects of Existentialism." *Rationalist Annual* (1948).
 "Logical Positivism—A Debate," delivered on the BBC June 13, 1949. The participants were Ayer and F. C. Copleston. Published in Edwards, P., and Pap, A., eds., *A Modern Introduction to Philosophy* (New York, 1957).
 "Professor Malcolm on Dreaming." *Journal of Philosophy* (1960), 517–535. Malcolm's reply, with Ayer's rejoinder, *ibid.* (1961), 294–299.

WORKS ON AYER

For critical discussion of Ayer, see John Wisdom, "Note on the New Edition of Professor Ayer's *Language, Truth and Logic*," *Mind*, Vol. 57, No. 228 (1948), 401–419, reprinted in Wisdom's *Philosophy and Psycho-analysis* (Oxford, 1953); H. H. Price, "Critical Notice of A. J. Ayer's *The Foundations of Empirical Knowledge*," *Mind*, Vol. 50, No. 199 (1941), 280–293; H. H. Price, "Discussion: Professor Ayer's Essays," *Philosophical Quarterly* (1955); D. J. O'Connor, "Some Consequences of Professor A. J. Ayer's Verification Principle," *Analysis* (1949–1950); W. V. O. Quine, "Two Dogmas of Empiricism," in *From a Logical Point of View* (Cambridge, Mass., 1953); M. Lazerowitz, "Strong and Weak Verification I," *Mind* (1939) and "Strong and Weak Verification II," *Mind* (1950), reprinted in Lazerowitz's *The Structure of Metaphysics* (London, 1955).

D. J. O'CONNOR

(26)

NEW MEMBERS

We are pleased to welcome these new members:

TOM BOHR/664 San Juan Street/Stanford, CA 94305
 MARGARET & WHITFIELD COBB/800 Cupp Street, SE/Blacksburg, VA 24060
 ABE COHEN, M.D./560 N Street, S.W./Washington, DC 20024
 JILL COUNTS/4423 N. Edmonson/Indianapolis, IN 46226
 WENDY & ROBERT EPSTEIN/344-16th Avenue, N.E./Minneapolis, MN 55413

ARLENA & RALPH (O.D.) GILBERT/107 Center Street/Elgin, IL 60120
 NICHOLAS GRIFFIN/Dept. of Philosophy/McMaster University/Hamilton, Ont./Canada L8S 4K1
 JOHN HARPER, JR./571 S. Coronado Street (#412)/Los Angeles, CA 90057
 WILLIAM D. HULET/PO Box 480140/U. Centre, U. of Guelph/Guelph, Ont./Canada N1G 2W1
 KIM ANTHONY IANNONE/6892 Trigo Road/Isla Vista, CA 93017

FRED H. ("SANDY") IRELAND/11645 Montana Avenue (#310)/Los Angeles, CA 90049
 VALERIE JANESICK, PH.D./743 Buchon (Apt. D)/San Luis Obispo, CA 93401
 ROBERT KATZ/PO Box 240/Rockport, MA 01966
 RICHARD LEE/PO Box 398/Morgantown, WV 26505
 JOHN R. LENZ/305 Riverside Drive (2B)/New York, NY 10025

ELSIE MCKENNEY/8509 Greenbelt Road (Apt. 102)/Greenbelt, MD 20770
 JOHN MCLUHAN, M.D./726 Southwest Drive (M-3)/Jonesboro, AR 72401
 M.T.P. SIMON, M.D./United Christian Hospital/130 Hip Wo Street/Kwun Tong, Kln./ Hong Kong
 W. M. WHARTON, JR./PO Box 132/Borrego Springs, CA 92004

(27)

ADDRESS CHANGES

Changes in existing addresses are underlined. A new address has no underlining.

MICHAEL BALYEAT/60 W. Northwood Avenue/Columbus, OH 43201
 ERIC CARLEEN/12 Cross Street/West Newton, MA 02165
 JACK R. COWLES/392 Central Park West (6C)/New York, NY 10025
 DENNIS J. DARLAND/4104 Selleck/600 N. 15th Street/Lincoln, NE 68508
 FRANCES LE T. DIMITT/PO Box 1442/Spring, TX 77373

LUKE DONES/"not forwardable," says PO
 JOHN HAILU/566 West 114th Street (5D2)/New York, NY 10025
 NORA HUNT (through March)/Drawer B, Unit 34/Patton State Hospital/Patton, CA 92369
 NORA HUNT (after March)/c/o Centa Schanz/Ringsels Str. 11a/8000 München 2/West Germany
 GARY JACOBS/300 Grand Blvd./Evansdale, IA 50707

DOUGLAS LAWSON/23 Westerly Drive/Fredonia, NY 14063
 DON LOEB/1738 Murfin Avenue (8)/Ann Arbor, MI 48105
 C. MCDONOUGH/3463 Ste. Famille (PH9)/Montreal, Que/Canada H2X 2K7
 MICHAEL MCGUIRE/107 S. Mary (5)/Sunnyvale, CA 94086
 STEPHEN A. WILKUS/1002 W. Main/Urbana, IL 61801

QUESTIONS & ANSWERS

- (28) Rx for medicines. ALBERTO DONADIO asks whether BR ever said something like the following, and if so, he would like the exact quotation and where it can be found:

All medicines should be thrown out at sea; only the fish would suffer from it.

- (29) For California-haters: BOB DAVIS advises that The Los Angeles Times of 12/3/78 reports BR as saying:

"Southern California — the ultimate segregation of the unfit."

Bob asks: Where? When? In what context?

- (30) On brains: Bob also advises that The New York Review of Books of 12/21/78, in a review of Piaget's books, reports BR as saying:

"If you had my brain, you would find the world a very thin, colorless place."

Again Bob asks: Where? When? In what context?

- (31) On alcohol. VANCE INGALLS writes:

Russell has commented that he felt alcohol would have been a possible escape from his periodic bouts of depression, but a fool's way out. So, can the following quote be true?

"If I would observe sobriety, I should recall that Bertrand Russell put down a fifth of whiskey daily."
In My Own Way, by Alan Watts, New York: Pantheon, Random House, 1972, p. 364

* * * * *

Please send answers to any of the above c/o Russell Society News, address on Page 1, bottom.

THE BRS LIBRARY

- (32) Film rental fees have now been set for the 5 films listed in the last issue (RSN20-41): the 14-minute films, \$10; the 30-minute film, \$20; the 40-minute film, \$25. Plus a \$50 deposit on each film.

FUN & GAMES

- (33) Paradoxes wanted. PETER CRANFORD suggests that it might be amusing to collect paradoxes, and he has sent us some. But before we get to his, here are a few you have probably come across before now:
- . BR's original paradox: the class of classes that are not members of themselves.
 - . The sheet of paper slipped under BR's door (by Wittgenstein?). On one side was written, "The statement on the other side is true." On the other side was written, "The statement on the other side is false."
 - . "All Cretans are liars," said the Cretan.
- Here are some Cranford paradoxes:
- . Never take my advice.
 - . The highway lobby argued that there was no highway lobby. (Washington, D.C. 1972)
 - . He said nothing.
 - . There is no truth.
 - . (One for the MSPs): Wife to husband: "You see, I can keep my mouth shut."

Two whimsical ones:

- . Zen guru to his disciples: "Think about not thinking."
- . At a seance to communicate with spirits, a voice from beyond says: "There is no life after death."

* If you know of a paradox — or can invent one — please send it to the newsletter. Specify whether it is original or not, and if not, where it originated, if known. Send as many as you wish.

FINANCES/CONTRIBUTIONS

- (34) Recent contributors. We thank the following for their contributions: CLEAVELIN, CRANFORD, DAVIS, EISLER, LEITHAUSER, LIPIN, REINHARDT, TOBIN, VOGT.
- (35) Contributions, please. Contributions are needed to help us cover expenses. Dues covered only 65% of expenditures in 1978.
 We have discontinued the yearly mailing of a request for a contribution, to each member. From now on, requests for contributions will be made only through the newsletter.
 As we said recently (RSN20-44b): if we can average a \$15 contribution from half of our members, that should solve our money problems for 1979 (at the present rate of expenditures).
 Can you spare \$15? If you can, please send it; and if you can't, please send what you can spare. If you like what the BRS is and does, help pay for it with a contribution you can afford. Every bit helps. Send it to Russell Society News, address on page 1, bottom.
- (36) Volunteers needed. Last issue we asked for volunteers to help us do some fund-raising. The response has been underwhelming; apparently no one wants to work at fund-raising.
 If you have hesitated to volunteer because you know nothing about fund-raising, that need not hold you back. We will supply basic information on how to solicit and whom to solicit. The soliciting will all be done by mail.
 We need a supervisor, preferably with some relevant experience, plus several aides.
 Help!
-

BRS BUSINESS

- (37) Current officers. At the 1978 annual meeting, the following officers were elected for the coming year (1979) and are now serving: Peter G. Cranford, Chairman; Robert W. Davis, President; Warren Allen Smith, Vice-President; Stephen J. Reinhardt, Treasurer; Donald W. Jackanicz, Secretary.
-

INVITATIONS TO CORRESPOND

- (38) Richard Lee enjoys rational or logical discourse, and would like to correspond "with like-minded individuals ...no matter what the topic." His field is hydrology and climatology. He's a Professor at West Virginia University. His address: PO Box 398, Morgantown, WV 26505. He doesn't care whether you use his title or not.
-

ABOUT OTHER ORGANIZATIONS

- (39) The BR Peace Foundation, through one of its Directors, Ken Coates, sent the following letter to The Times (London), where it appeared on August 5, 1978:

Nikolai Bukharin was surely a complex personality. We would find it difficult to disagree with much that you say in your leader (July 28) on our campaign for his rehabilitation. When we approached the Italian communists for support for the appeal of Yuri Larin, Bukharin's son, it was very far from our intention to nominate a new cult figure to replace discredited older ones. But there is one very powerful reason for the rehabilitation of Bukharin which is not covered in your leader.

Visiting Paris in 1936, Bukharin boasted that, single-handed ("with this pen") he had written the entire Soviet constitution of 1936. Whether this boast contained an exaggeration or not, Bukharin was certainly a most active member of the commission which was established to draft this constitution, and the finished document contained a large number of guarantees for freedom of expression and association together with guarantees of the "inviolability of the person". When this constitution was adopted later in the year, it was celebrated by the Webbs with a veritable panegyric. They pronounced it to be a document superior to

the Declaration of Rights of 1776 and to the French revolutionary Declaration of 1793. It is permissible to remain agnostic about the Webbs' judgment: the more so since the Soviet constitution seems never to have been properly enforced.

Since we took up the cases of a number of Soviet dissidents at the beginning of the decade, we have become increasingly aware of the fact that the main demand which is made by critics of present day Soviet society is that the constitution be actually enforced. Perhaps this is one of the reasons why last year a new constitution was proclaimed. However, all of the main provisions concerning civil rights have been carried over from the old to the new versions of this document, yet there remains considerable controversy about their implementation.

Clearly the continuing injustice to Bukharin needs to be evaluated within this context. If the main author of key passages in the fundamental law of the USSR cannot secure justice even posthumously, even after 40 years, what is the value of that fundamental law for other citizens?

(Thank you, Peter Cranford)

PERSONAL COMMUNICATION

(40) Justin Leiber (from Lee Eisler.) Are you out there somewhere, Justin? One postcard plus 2 letters (addressed to Mr. Justin Leiber, Dept. of Philosophy, University of Texas, Cullen Blvd., Houston, TX 77004) have been returned. From the writing on the envelope ("Return to sender" in longhand) it looks like the University rather than the Post Office is responsible. (The PO uses a rubber stamp.) The two envelopes are marked "not Physiology"; apparently they have never heard of Philosophy; with my Easterner's built-in unfairness to Texas (plus my exasperation), I am ready to believe it.

Maybe there's a lot of mail you haven't been getting because you're "not Physiology". The mystery deepens because I know you received RSN19: you returned the ballot. Or did the whimsical person who is returning your mail also return your ballot?

I would send these returned mailings to you, if I knew where to send them. Can you give me another address?

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P.S. Thank you, Bob Davis, for the "Commentary" article (14).

RUSSELL SOCIETY NEWS

No. 22

May 1979

- (1) Annual Meeting, NYC, June 1-3, 1979 (2). New Science Committee Chairperson sought (4). BRS Travel Grant Award in June (5,39). ER hits the jackpot (9). ER and economics (11). List of BRS members (40). Everybody's dues are due (23). ER appears with Sherlock Holmes in new detective novel (34). More paradoxes (29). Time to nominate Directors (35). An asterisk in the left column indicates a request.

- (2a) June 1-3, 1979 (Friday evening through Sunday noon) in New York City at the Tudor Hotel is when and where the BRS will hold its Annual Meeting. WARREN SMITH, who made the arrangements, says this about them:

The Tudor Hotel (304 East 42nd Street, New York, N.Y. 10017)(212-986-8800) is on Manhattan's East Side, about a block from the United Nations, and across the street from the Ford Foundation. Members arriving by car could park in a garage just steps away from the hotel. If you park on the street, be sure you are legally parked or a ticket plus towing can cost you up to \$100. Members arriving by public transportation at Grand Central Station or the Times Square area can take M-104 bus going eastward to First Avenue. From the East Side Air Terminal, walk about 4 blocks or take the short taxi ride. From JFK Airport, take inexpensive \$3.50 bus-subway shuttle to 42nd Street and Lexington Avenue, then walk or take the 50¢ M-104 bus eastward. Rooms at the Tudor are small but comfortable. Three Lions Pub in the Tudor is open until 3 A.M. Meals can cost \$3.50 and up for breakfast, \$8 and up for lunch, \$10 and up for dinner. A less expensive Automat -- one of the last two in the city -- is nearby, as are a hundred other dining spots.

Hotel rooms are at a premium throughout Manhattan. Unless you live in the city or are staying with friends, phone or write soon for reservations. To obtain special, reduced rates at the Tudor, ask for Kathy Capalbo, mention BRS, and quote these prices: single, \$30 per night; 2 people, double bed, \$40 per night; 2 people, twin beds, \$45 per night. Major credit cards are accepted.

When making a reservation, it's a good idea to accompany it with a deposit for one night.

- (2b) The agenda. BOB DAVIS has been planning it, and reports:

On Friday evening Humanist Philosopher Corliss Lamont will speak on some of the wrong things that have been said about ER. On Saturday we have Harry Ruja speaking on ER's views on Israel, Jack Pitt on ER's response to Marx, Lester Denonn on "Bertie and Litigation from Birth until Death: a Lawyer's Commentary", and David Harley on the Beacon Hill School -- "its operation, including details not previously known." We will also have films, a business meeting, a cocktail hour, and a banquet. On Sunday morning, Albert Ellis, will speak on "Psychotherapy and Bertrand Russell."

The Friday evening meeting will start at 8 P.M. in the meeting-room one floor below the lobby of the Tudor. A printed schedule of events for the entire weekend will be available in the meeting-room. We are pleased to note that all of the speakers are BRS members.

- (2c) Many members will probably eat dinner in the Tudor's dining room, before the Friday 8 P.M. meeting. This provides an opportunity to meet and greet other members before the 8 P.M. meeting starts.

REPORTS FROM OFFICERS

- (3) Chairman Peter G. Cranford reports:

The Bertrand Russell Memorial Committee was formally founded in London on March 5, 1979. Present were Lord Fenner Brockway (Chairman), Peter Cadogan (Secretary), Dora Russell, and Sir Alfred Ayer. John Sutcliffe was not able to attend. Alan Ryan, Rev. Michael Scott, Lord Ritchie Calder, John Gilmour, Barbara Wooton, and a representative from Camden borough have been (or will be) invited to become members of the Committee. Its address is Conway Hall, 25 Red Lion Square, London WC1R 4RL.

The plan is to install a bust of ER in Red Lion Square. The sculptor will probably be Mrs. Marcelle Quinton, wife of Anthony Quinton, Master of Trinity College, Oxford. It will cost about 1600 pounds, but the Committee

will try to raise 5000 pounds -- the surplus to be used for a series of memorial lectures. The appeal for funds will be international. Approaches will be made to The British Academy, The Royal Society, The Nobel Peace Foundation, McMaster University, and Humanist organizations.

- . Dora Russell has won her suit against The Bertrand Russell Peace Foundation for her son John's inheritance. John is the present Earl.
- . Ralph Schoenman, BR's former secretary in whom BR eventually lost confidence, has been permitted to re-enter England, after having been classed for some years as an undesirable alien.
- . Jack Pitt will be in Europe this year on a sabbatical, and will confer with John Sutcliffe.
- . John Sutcliffe may visit the USA this summer, and attend our annual meeting. He is a frequent commentator in "The Freethinker" and "The New Humanist", and continues to be very active in promoting BR's ideas. He has a plan for a New Manchester School. See (11).
- . The home office of the ERS (at 2108½ Walton Way) collapsed as the result of flooding brought on by broken water pipes, and is now located at 1500 Johns Road, Augusta, Georgia 30904. The phone numbers are unchanged: (404)736-3514 and 6384.
- . The first ERS was almost certainly founded at the University of Peking in December 1920. For this fact and others about BR, see The May 4th Movement by Chow Tse-Tsung (Stanford University Press, 1978, paperback), recommended to me by Dora Russell.
- . "The Humanist" (November/December 1978 issue) has a section, "Moral Education and Secular Humanism", that deals with applied philosophy.
- . I may have been in error when I said the Camden Council was BR's refuge when Trinity turned him out in 1918 (RSN21-4). Does anyone know the facts?

REPORTS FROM COMMITTEES

(4) Science Committee (J. B. Neilands, Chairman).

Confessions of the Chairman: Having served over the past five years as Chairman, I feel compelled to make this report and general accounting to the membership. I have had a few requests, most of them relayed from Lee, from new members who have expressed an interest in working with the Committee. Well, de facto it has been a two-person operation. Soon after the ERS was founded, Amy Block and I drew up a statement critical of nuclear power and submitted it to the Board of Directors. Locally, we staged two events, a lecture-reception for Soviet dissident Zhores Medvedev and a buffet for Professor Nguyen Van Hieu. The total absence of a democratic process in our deliberations can be rationalized by (a) acute deficiency of time (lectures, seminars, labs, staff and committee meetings, research, grant requests and reviews, publications, travel, etc., etc.), (b) lack of a budget, (c) reluctance to get the ERS involved in controversy, and (d) my willingness to at any time vacate the post in favor of another member, preferably one living in another corner of the country. I now issue a call to all members interested in the Committee on Science to so advise me via a note to my address, Biochemistry Department, University of California, Berkeley, CA 94720. I will tender the names at the June 1-3 meeting of the Board in New York, and that body will, I presume, nominate a new chairman.

(5) Travel Grant Committee (Jack Pitt, Chairman):

The grant (up to a maximum of \$500) to a doctoral candidate for travel expenses during the 12-month period starting June 1, 1979 will be awarded early in June. For details, see the announcement (39).

ERS PROJECTS

(6) Philosophy in high schools. This project aims to promote the study of philosophy in high schools, and is headed by LEONARD CLEAVELIN.

PHILOSOPHERS' CORNER

(7) 155 to 1. Those were the odds against getting the job, as a full-time teacher of philosophy, at Wabash College recently. 155 applied; 1 was hired. Here is the story, as reported in The New York Times of 4/2/79, p. A13:

College's Quest for Philosophy Teacher Provides a Lesson in Academic Hiring Process

By GENE I. MAEROFF
Special to The New York Times

CRAWFORDSVILLE, Ind. — Alan Berger has decided to give up city life in Manhattan for this cornfield-fringed town in central Indiana. Wabash College had offered him something he could not find in the New York area or, for that matter, anywhere else: a full-time job teaching philosophy.

Mr. Berger, who will get his doctorate this spring from Rockefeller University, won the faculty position over 154 other applicants from around the country. They were competing for a two-year appointment, paying \$13,000 a year, with no assurance of reappointment.

The college's search for and careful winnowing of these candidates, observed firsthand, provided an unusual look at the inner workings of academic selection. It dramatized the desperation that pervades the academic job market now that enrollments are no longer expanding and thousands of young scholars are finding their doctorates virtually useless.

Professors on Sabbatical

The quest began last fall when Eric Dean, the chairman of Wabash's joint department of philosophy and religion, realized that some of his professors would be away on sabbatical leaves over the next two years. At Wabash, a small liberal arts college with classes as small as eight students, this meant a replacement would be needed.

Ann Robertson, the department's first woman and its junior member, was dispatched to the annual meeting of the American Philosophical Association in New York at the Christmas vacation to interview possible candidates.

Almost all such academic gatherings have become the scene of frantic job searches by young Ph.D.'s. In what has come to be sardonically known as "the slave market," hopeful applicants submit dossiers and tramp from room to room being interviewed by college representatives. Mr. Berger was one such candidate.

By January, Wabash had 155 candidates, all with a doctorate or on the verge of receiving one.

Many Sought Short-Term Post

"It was sad to see so many experienced teachers applying for a short-term appointment that most of them never would have considered in years past," Mr. Dean commented.

A decade ago, when the academic job market was booming, many young Ph.D.'s limited their search to major uni-

versities, where they would be able to teach and conduct research.

Now, with undergraduates turning toward vocational and preprofessional programs, there are fewer and fewer faculty openings in fields like philosophy. Of 181 students graduating last year at Wabash, only one was a philosophy major.

Until recently, too, Wabash would not have bothered with so extensive a search. A couple of phone calls, one to the University of Chicago and the other to Yale — the alma maters of five of the six department members — would have yielded a man for the job.

This so-called "old boys network," which sufficed at many colleges and universities, has disintegrated in the face of demands for affirmative action to assure job opportunities for women and members of minority groups.

By the time the bleary-eyed department members assembled on the evening of Feb. 27, they had whittled the list down to 19. All the candidates had the background in analytic philosophy and symbolic logic that the department considered essential.

While perusing the dossiers, Bill Placher, who won tenure at Wabash last year and who, at the age of 30, is a contemporary of many of the applicants, said he tried to imagine how he would feel if he had bounced from job to short-term job, as was true of several candidates. He realized that he might be consumed by frustration.

Movers Not Considered

"I eliminated those who had been out of graduate school quite a while and had taught at a number of places," he said. "How long is it possible for someone to keep up enthusiasm when you have to keep moving?"

Plowing through heaps of transcripts, articles and recommendations, the philosophy faculty members at Wabash compared impressions, trying to decide which of the young scholars would be likely to have a commitment to teaching undergraduates that would transcend the instability of a two-year appointment.

Finally, after three hours, Wabash had its three finalists: Robert E. Moore, a postdoctoral fellow at Duke who had been an undergraduate at Rice, where one professor said he was the school's "most talented student"; Cindy D. Stern, who was completing her Ph.D. at Syracuse University, where a professor called her "almost certainly the best graduate student" of his eight years at the institution,

and Mr. Berger, whose file included a letter of recommendation from his thesis adviser, Saul Kripke, one of the nation's best-known philosophers.

Avoiding Smaller Classes

The intense scrutiny came about, in part, because a recent short-term appointee's performance had produced a temporary enrollment loss in philosophy.

"We have no built-in clientele," said I. Hall Peebles, a Yale graduate who for 21 years has watched more and more Wabash students turn to the science courses they think will help them get into medical and dental schools. "Philosophy is not required. We have to have teachers who can attract students."

The regimen of interviews inflicted upon each of the finalists reflected this concern. They came to Wabash, each in turn, for a day and a half, drinking enough coffee with faculty members to float an armada and facing more questions than a candidate for a stretch at Leavenworth.

Mr. Berger was the second of the three, arriving in this bucolic town with all the trepidation of one who has spent 28 and a half of his 30 years in New York City.

All-Male College

At Wabash, he found himself on a 40-acre, wooded campus with simple three-story, red-brick buildings facing onto a mall where students toss footballs. The college is among the nation's few remaining single-sex male colleges, and the social life is anchored by the fraternity houses dotting the campus perimeter.

A disarmingly open man, Mr. Berger was already well into the laborious process of finding his first full-time academic job. Two jobs for which he seemed to be a strong candidate had been withdrawn after the philosophy departments involved discovered that they would not get promised financing after all.

"I knew that once I got my Ph.D. the time remaining for me in New York would be finite," said Mr. Berger, a mathematics major in his undergraduate days at Queens College.

Again and again, the long-haired Mr. Berger, who has a scholarly, disheveled air, was asked if he thought he could adjust to life in the hinterlands of the Middle West. There were discussions of the work of Noam Chomsky, on whom Mr. Berger nervously delivered a guest lecture that he said rambled so much it almost cost him the job, and questions about how he would teach logic to young men from southern Indiana who do not want to be-

come professional philosophers.

Teaching and Writing Required

Another finalist, Miss Stern, a native of Levittown, L.I., put her finger on a different sort of problem. She agonized over the difficulty of teaching a full class load while trying to write enough articles to remain an acceptable candidate for the next college with an opening — an increasingly common dilemma for the young generation of academic gypsies.

For Miss Stern, the youngest finalist, getting so far into contention was a pleasant surprise: It was her first venture into the job market. She could have completed her Ph.D. in time to take the position at Wabash in the fall, but now she will make her work last a little longer, taking advantage of the fact that another year of financing is available to her.

The money is running out, however, for Mr. Moore, whose postdoctoral fellowship will expire in August. He is 29, a member of Phi Beta Kappa, and in 30 tries has yet to be offered a full-time faculty appointment.

'Back to Square One'

"I'm back at square one," a disappointed Mr. Moore said. "I knew when I went into graduate school that it wasn't going to be easy to get a job, so it's no surprise. But this is starting to drain me. I'm considering looking for something in business management."

Mr. Berger is not thinking about what will happen after his two years at Wabash. He is spending much of his time in the library at Columbia University, near his home, putting the final touches on his dissertation, "Language and Science as an Epistemic Foundation of Logic: A Critique." Twice a week he goes over to Hunter College to teach informal logic.

He relaxes in the evening by listening to classical music — on the radio, because his phonograph is broken. His future colleagues in Crawfordsville, where the radios play little but country music, have already suggested to Mr. Berger that he ought to have his phonograph repaired before coming here in the fall.

(Thank you, BEV SMITH)

BY BERTRAND RUSSELL

(8) An ignored report is the heading on this item from "In Search", a 4-page bi-weekly, Issue No. 139:

From a Jan. 3 Washington dispatch in the Washington Post:— The Justice Department indicated yesterday that it would take no immediate action on the recommendations by the House Select Committee on Assassinations for further inquiry into the murder of President Kennedy...

The committee concluded last week after an investigation costing \$5.8 million that "Kennedy was probably assassinated as the result of a conspiracy. ... The experts who conducted the study said that (an accidentally made) police tape recording... showed "beyond a reasonable doubt" that a shot had been fired from the so-called "grassy knoll" in front of the President...

ER also accepted the conspiracy hypothesis. In August 1963 he formed "the British Who Killed Kennedy? Committee" ("an unsatisfactory name") and, among other things, wrote a pamphlet — we assume it was a pamphlet — "Sixteen Questions on the Assassination". This is reprinted in his autobiography, where it occupies 13 pages. The

Autobiography of Bertrand Russell(hardcover)New York: Simon & Schuster,1969, Vol. 3,pp 289-301. Its opening paragraph reads as follows:

The official version of the assassination of President Kennedy has been so riddled with contradictions that it has been abandoned and rewritten no less than three times. Blatant fabrications have received very wide-spread coverage by the mass media, but denials of these same lies have gone unpublished. Photographs, evidence, and affidavits have been doctored out of recognition. Some of the most important aspects of the case against Lee Harvey Oswald have been completely blacked out. Meanwhile the FBI, the police, and the Secret Service have tried to silence key witnesses or instruct them what evidence to give. Others involved have disappeared or died in extraordinary circumstances.

"In Search" is published by The Institute for the Study of Relevant Progressivism, Celebeslaan 13, Hilversum, The Netherlands. It is a non-profit foundation. U.S. subscription office: 345 Hudson Street, New York, NY 10014.

(Thank you, BOB DAVIS.)

BR QUOTED

- (9) BR hits the jackpot.PETER CRANFORD writes:"My small nephew got the usual yellow slip in a fortune cookie,in a Chinese restaurant. His mother casually read it -- as my jaw dropped:

"The good life is inspired by love and guided by reason."

Peter also came across the following in the National Enquirer of April 3rd:

A man who has never enjoyed beautiful things in the company of a woman whom he loves has not experienced to the full the magic power of which such things are capable.

BR & ANTI-SEMITISM (& MARX)

- (10a) The bad and the good.PAUL EDWARDS writes:

In view of recent discussions about Russell's supposed anti-semitism, you might be interested to quote the following passage from p. 187 of Freedom versus Organization: 1814-1914 , New York: Norton, 1934:

Anti-Semitism is an abomination, but it has had one incidental good effect: that it has raised up, among Jews, tribunes of the people who might otherwise have been supporters of the status quo.If this view is just, Marxism is a suitable punishment for the illiberality of well-to-do anti-Semites.

- (10b) The above passage comes right after the following one, in which BR tells why he thinks Marx was interested in improving the lot of the working class, even though he himself had not come from that class:

His devotion to the interests of the proletariat is perhaps somewhat surprising, in view of his bourgeois origin and his academic education. He had all his life a love of domination associated with feelings of inferiority, which made him prickly with social superiors, ruthless with rivals, and kind to children. It was probably this trait in his character that first led him to become the champion of the oppressed. It is difficult to say what caused his feeling of inferiority, but perhaps it was connected with his being a Jew by race and a Christian by education. He may, on this account, have had to endure the contempt of school-fellows in his early years, without being able to fall back upon the inner self-assurance that would be possible to a Jew by religion..

BR & ECONOMICS

- (11) "Bertrand Russell and Social Economy" and "Manifesto of the New Manchester School of Social Economics" are new writings from JOHN SUTCLIFFE. He says these "are intended to advocate the economic views of Dora and Bertrand Russell. The School hopes to use BR's views as a basis for the discussion of contemporary economic and social problems and as an effective alternative to the antagonistic competition of economic nationalism that divides the world and now threatens the existence of the human race.

"Russell's economic views are neglected and are totally misunderstood by many "authorities" on Russell. It is the intention of the School to correct this. My colleagues in this endeavor are Mr. Anthony Deveraux, Senior Training Officer at the Manpower Training Services Agency of the Department of Employment in Manchester, and

Dr. Douglas Fox, Lecturer in Economics at the Victoria University of Manchester.

"We have approached people in various fields interested either in the problems of world economy or in Russell's contribution to them. They include Dora Russell (of course!), Lord Brockway, Sir Alan Cottrell FRS, Sir Alfred Ayer and others. Our hope is to involve as many people as possible in the debate. In particular we are specifically concerned with the effect of the new micro-processor technology and how it may lead to an unprecedented collapse of the existing and destructively wasteful system of economic nationalism. We also hope that BRS members will join in and let us have their ideas, opinion and suggestions. It is our intention to publish a series of short (600 word) articles on Russell's economics and the wide range of related topics they involve. Although we cannot pay a fee for them, we hope nonetheless that many members will find it possible to contribute. (The articles will be distributed either gratis or at cost, and be published at the rate of one per month.)"

The 1-page Manifesto and 20-page paper on social economy can be borrowed from the BRS Library, address on Page 1, * bottom. John as invited comments, questions, and suggestions. His address: 9 Naseby Avenue, Higher Blackley, Manchester, England M9 2JJ.

SPECIAL REQUESTS

- (12) BR in fiction. We'd like to do a series in the newsletter telling about fictional characters who are based (or said to be based) on BR. We don't mean fictional characters who bear the name "Bertrand Russell", as in (30). We mean fictional characters not named "Bertrand Russell" who allegedly are based on him. We are under the impression that there are many such characters, but we don't know who they are. If you know about any of them, * please tell us.

DISSENTING OPINION

- (13) About Peter Cadogan. John Sutcliffe takes issue with Bob Davis's remark that "Conway Hall (ie., the South Place Ethical Society), without necessarily being aware of BR's positions, shares a lot of BR's views and values" (RSN21-5).

John, in taking issue, assumes that the Ethical Society's views and values are those of its Director, Peter Cadogan.

Mr. Cadogan, by his own admission, is a transcendental idealist who advocates that, if man is to survive, "he must transcend civilisation"; we have to "go beyond it" apparently to some marvelous utopia, but he hasn't specified what exactly. He also believes that the Soviet Government will somehow magically vanish in the next half decade to be replaced by an equally transcendent unity extending "from the Rockies to the Urals."

His "Direct Democracy" is hardly credible. Like Rousseau's "Social Contract" it appears to advocate democracy; but, like Rousseau, for Cadogan democracy is an altruistic commitment of individual passionate conviction to the corporate identity of a tribal state. For Russell's opinion of this, I recommend the chapter on Rousseau in BR's A History of Western Philosophy. Cadogan's ideal places agreement of the majority prior to dissent of the minority, and assumes, like some latter-day Puritan that, given his Truth, everyone will naturally choose to embrace it.

Cadogan's view is diametrically opposed to that of Bertrand Russell.

NEWS ABOUT MEMBERS

- (14) Irvin Ashkenazy has an article on sea lions in "Westways Magazine" for March 1979. "It is interesting, sympathetic, and well illustrated with his own photographs," says Peter Cranford.

- (15) Lester Denonn: "My wife and I have just returned from a little over two months in Florida, where our son is a radio news announcer. He warned me against mentioning my keen interest in Russell lest the natives mistakenly deem me a communist. It was a restful stay away from New York City's cold and snow. Part of my time was spent covering court sessions for my son, and doing a lot of reading. The books I read all have Russell references. Among them are recent works about Plato, Kant, Hegel, Heidegger, Lecomte du Notty and Borges. The new volumes bring the total in my Russell library to well over 2100 books by, about, or referring to Russell. The additions will occasion a revised and more informative listing, which I am about to engage in. As some of you may know, I rarely read a book unless it is my own, so that I can underline and make marginal notes. For example, at the end of the Hegel volume, I penned: Hegel is an Egal/ Whom I like/Less than I do a bagel./ As someone said:/ I know who's Hegel,/ But what's a bagel?"

"My son's warning apparently does not apply to all the natives. In one of the book stores I hunted in, across the street from the University of Florida campus, the home of the Gators, I found several volumes of Russell's works and four copies of the Egner-Denonn Basic Writings. I became reconciled to Florida."

- (16) **Paul Edwards** recently completed a monograph on "Heidegger and Death -- A Critical Evaluation." It will be published in the spring by "The Monist" as the first of a series of monographs. It is dedicated to "Bertrand Russell, enemy of humbug and mysticism."

RELIGION AND ITS ADVERSARIES

- (17) **Atheism survives but debate is dead.** That was the headline on the New York Times story we ran a while ago (RSN19-19). It mentioned, among other things, that Madalyn Murray O'Hair -- "the subject of passionate controversy two decades ago for her attacks on religion" -- "now attracts little serious attention." "Recently she toured the South, debating with Bob Harrington, known as 'the chaplain of Bourbon Street.' The trip resembled a histrionic roadshow more than an intellectual contest."

Here is how "the roadshow" was written up in Newsweek, 9/19/77:

The Soul Mates

The ads in the local newspapers bill it as a "fight to the finish," and the deep-voiced emcee announces the challengers with all the buildup of a heavyweight prizefight. Entering on the right, decked out in a purple, red- and white-checked dress, is Madalyn Murray O'Hair, America's No. 1 atheist. From the left, carrying a red Bible, comes "Big Bob" Harrington, the flamboyant fundamentalist "Chaplain of Bourbon Street." The crowd goes crazy, cheering, whistling, hissing and booing, and the contenders settle into their act—a free-for-all debate on the merits of Christianity vs. atheism. "This demon-directed damsel is against God, country, church and home," yells Harrington, "and I'm going to stop her."

patriotic Christian O'Hair rushes back onstage at the offending words "under God" and tries to wrestle the microphone to the ground. From that point, the debates degenerate into a brawl, with O'Hair hooting at the "Christian idiots" and Harrington encouraging the true believers to chant, "We're fools for Christ."

The two continue their pattern of insults and retorts until O'Hair, on cue, gives Harrington the floor to make the pitch for money. As the plastic buckets are passed, the crowd is told to mark the envelopes "For Bob Harrington (God and Country)" or "For Madalyn Murray O'Hair (No God and No Country)." Though Harrington collects the greater number of envelopes, O'Hair has been getting the bigger offerings—including one check in Nashville, for \$1,000. O'Hair, who was



Harrington and O'Hair debate: God vs. the devil, or Punch vs. Judy?

"I'll show you that Bob Harrington is stupid," counters O'Hair, "just like all other preachers and Christians."

The "fight" between Harrington and O'Hair is as carefully staged as a Punch-and-Judy show, and for the past six weeks it has played to packed houses in Alabama, Tennessee, West Virginia and Illinois. The traveling roadshow, which will hit all 50 states by next summer, sprang from Harrington's idea that the pair could get more money and exposure together than either could generate alone. And although the audiences he drums up are stacked with tried-and-true Christians, O'Hair has eagerly accepted his challenge. "People are seeing someone who's not afraid to stand up to one of these goddam evangelists," says the tart-tongued atheist. "If nobody else will tell them they're nuts, I will."

Brawl: The show starts off with a twenty-minute harangue by O'Hair, followed by inspirational patter from preacher Harrington. But the action really gets rolling when Big Bob asks the crowd to stand and recite the pledge of allegiance. In a bit designed to stir the juices of any

instrumental in the 1963 Supreme Court ban on prayer in public schools, is hoping to raise \$1,000 a week from the debates to finance the work of her Society for Separationists. Operating out of a newly opened \$250,000 building in Austin, Texas, the society has just filed a suit in Federal court to stop the government from using the words "In God We Trust" on U.S. currency.

Harrington, who pays for the tour, insists he is just breaking even on it, but his own evangelical organization reportedly grosses \$200,000 a month from contributions and the sale of books, records and a motivational course called "The Total Man." A freewheeling Southern Baptist, he makes his rounds in a bus donated by Hustler publisher Larry Flynt ("The devil had the bus long enough," says the reverend). Harrington says he hopes to convert O'Hair. "Wouldn't she make a great evangelist?" he asks. And if all goes well, the preacher and the atheist hope to end their debates with a nationally televised Superbowl of the Soul.

—MARGARET MONTAGNO WITH FRANK MAIER
in Rockford, Ill.

NEWS ABOUT RUSSELLITES

- (18) Beware of Gore Vidal! This item from The New York Times Review of the Week (8/6/78,p.6) tells why:

**Reluctant Resignation**

Still contending that the issue was censorship, not censure, Robert M. Bonin, the Chief Justice of the Massachusetts Supreme Court, gave up his fight to remain on the bench last week after the state Legislature approved a resolution calling for his removal. Judge Bonin had been censured by the State Supreme Court in July for attending a lecture by author Gore Vidal to benefit 24 men awaiting trial for sex crimes involving adolescent boys. The Court also criticized him for having hired three secretaries who had previously worked for him in the Attorney General's office. In a two-page letter of resignation to Gov. Michael S. Dukakis, Judge Bonin conceded defeat but did not admit guilt. Blaming political pressures and the press for his downfall, he declared, "the Legislature has spoken, but my integrity is intact."

Vidal is a lifelong Russellite, KEN BLACKWELL tells us.

HONORARY MEMBERS

- (19) Karl Popper is written up in The Encyclopedia of Philosophy, Paul Edwards, Editor in Chief, New York: Macmillan, 1967, in this way:

POPPER, KARL RAIMUND, Austrian philosopher of natural and social science. Popper was born in Vienna in 1902 and was a student of mathematics, physics, and philosophy at the university there. Although he was not a member of the Vienna circle of logical positivists and was in sharp disagreement with many of its doctrines, he shared most of the group's philosophical interests and was in close touch with several of its members, having a considerable influence on Rudolf Carnap. His first book, *Logik der Forschung*, was published in 1935 in the circle's series *Schriften zur wissenschaftlichen Weltanschauung*. In 1937 Popper went as senior lecturer to Canterbury University College in Christchurch, New Zealand, and remained there until his move in 1945 to a readership at the London School of Economics in the University of London. Since 1949 he has been professor of logic and scientific method at the London School of Economics. He was knighted in 1964.

Rejection of verifiability theory. The foundation of Popper's wide-ranging but closely integrated philosophical reflections is the bold and original form he first gave in 1933 to the problem of demarcating science from pseudo science in general and from metaphysics in particular. The logical positivists had taken this problem to be one of distinguishing meaningful from meaningless discourse and had proposed to solve it by making empirical verifiability the necessary condition of a sentence's meaningfulness or scientific status—in their eyes one and the same thing. Popper dissented both from their formulation of the problem and from their solution. His view has always been that the important task is to distinguish empirical science from other bodies of assertions that might be confused with it: metaphysics, such traditional pseudo sciences as astrology and phrenology, and the more imposing pseudo sciences of the present age, such as the Marxist theory of history and Freudian psychoanalysis. To identify this distinction with that between sense and nonsense is, he holds, to make an arbitrary verbal stipulation. It is also an unreasonable stipulation because the line between science and pseudo science is neither precise nor impermeable. Pseudo science, or "myth," as he sometimes calls it, can both inspire and develop into science proper: indeed, the general progress of human knowledge can be considered as a conversion of myth into science by its subject to critical examination.

Falsifiability criterion. A crucial difficulty for the verifiability theory of meaning was Hume's thesis that inductive generalization was logically invalid. Being unrestrictedly general, scientific theories cannot be verified by any possible accumulation of observational evidence. Moritz Schlick sought to interpret scientific theories as rules for the derivation of predictive statements from observational ones and not as statements themselves at all, but this attempt came to grief on the fact that theories can be empirically falsified by negative instances. This logical

asymmetry in the relation of general statements to observations underlies Popper's view that falsifiability by observation is the criterion of the empirical and scientific character of a theory. He maintains, first, that scientific theories are not, in fact, arrived at by any sort of inductive process. The formation of a hypothesis is a creative exercise of the imagination; it is not a passive reaction to observed regularities. There is no such thing as pure observation, for observation is always selective and takes place under the guidance of some anticipatory theory. Second, even if induction were the way in which hypotheses were arrived at, it would still be wholly incapable of justifying them. As Hume showed, no collection of particular observations will verify a general statement; nor, Popper adds, is such a statement partially justified or rendered probable by particular confirming instances, since many theories that are known to be false have an indefinitely large number of confirming instances.

For Popper the growth of knowledge begins with the imaginative proposal of hypotheses, a matter of individual and unpredictable insight that cannot be reduced to rule. Such a hypothesis is science rather than myth if it excludes some observable possibilities. To test a hypothesis, we apply ordinary deductive logic in order to derive singular observation statements whose falsehood would refute it. A serious and scientific test consists in a persevering search for negative, falsifying instances. Some hypotheses are more falsifiable than others; they exclude more and thus have a greater chance of being refuted. "All heavenly bodies move in ellipses" is more falsifiable than "All planets move in ellipses," since everything that refutes the second statement refutes the first but much that refutes the first does not refute the second. The more falsifiable a hypothesis, therefore, the less probable it is, and by excluding more, it says more about the world, has more empirical content. Popper goes on to show that the obscure but important concept of simplicity comes to the same thing as falsifiability and empirical content. The proper method of science is to formulate the most falsifiable hypotheses and, consequently, those that are simplest, have the greatest empirical content, and are logically the least probable. The next step is to search energetically for negative instances, to see if any of the potential falsifiers are actually true.

Corroboration. If a hypothesis survives continuing and serious attempts to falsify it, then it has "proved its mettle" and can be provisionally accepted. But it can never be established conclusively. The survival of attempted refutations corroborates a theory; the corroboration being greater to the degree that the theory is falsifiable. Popper's critics have fastened on this theory of corroboration as the point at which the inductive procedure he ostensibly rejects makes an implicit reappearance. Is there any real difference, they ask, between the view that a theory depends for justification on the occurrence of confirming

instances and the view that it depends on the failure of falsifying ones to occur? Furthermore, his critics claim, there is apparently an inductive inference embedded in Popper's doctrine—the inference from the fact that a theory has thus far escaped refutation to the conclusion that it will continue to do so. Popper could reasonably reply that the formal likeness between confirming and falsifying instances conceals an important difference in approach—that between those who glory in confirmations and those who ardently pursue falsifications. However, a certain disquiet about the inductivist flavor of the positive support that his theory allows a hypothesis to derive from the failure of attempted refutations is expressed in Popper's leanings toward a rather skeptical view of the status of unrefuted hypotheses: "Science is not a system of certain, or well-established, statements. . . . Our science is not knowledge (epistēmē): it can never claim to have attained truth, or even a substitute for it, such as probability. . . . We do not know: we can only guess." (*The Logic of Scientific Discovery*, Ch. 10, Sec. 85, p. 278).

Empirical basis. To complete his account of the growth of scientific knowledge, Popper had to explain the empirical basis of the falsificatory operation, that is, he had to make clear the formal character of the observation statements that are logically deduced from theories. It follows from the falsifiability criterion that unrestricted existential statements of the form "There is (somewhere at some time) an X" are unempirical because however many spatiotemporal positions have been examined for the presence of an X, an infinity of further positions remains to be examined. This is not true, however, of circumscribed existential statements reporting the existence of something at a specified place and time. Popper takes the basic observation statements to be of this form, to refer to publicly observable material objects, and to be capable of being straightforwardly affirmed or denied as true or false. Such basic statements are motivated by perceptual experiences, but they do not, as they are held to in the usual empiricist tradition, describe them. They can themselves be empirically tested in the light of the further basic statements which follow from them, together with accepted scientific theories. The infinite regress that this conception involves is not a vicious one: it can be halted by a conventional assignment of truth to basic statements at any point. But this convention is not dogmatic, since it is only provisional; if the basic statements in question are challenged, they can always be exposed to empirical tests.

Epistemology. In recent writings Popper has drawn many further inferences from his initial body of ideas. One is that knowledge has no foundations or infallible sources, either in reason or the senses. He sees the rationalist and empiricist epistemologies of the modern age as united in a determination to replace one sort of authority—a sacred text or an institution—with another—a human mental capacity. Both kinds of intellectual authoritarianism hold

the mistaken opinion that truth is manifest and consequently that error is a sin and its propagation the outcome of some kind of conspiracy to deceive. There is no more comprehensive critique of the quest for certainty in the work of any other modern philosopher.

A second conclusion Popper draws is that the traditional empiricist account of concept formation—essentially Hume's idea that concepts are acquired by perceiving the similarity of sets of particular impressions—is mistaken because it embodies the same inductivist error as Bacon's and Mill's accounts of scientific knowledge. Resemblance is not passively stumbled upon; rather, we classify things together in the light of antecedent preconceptions and expectations. Popper rejects innate ideas strictly so called but believes that we approach the world of experience with innate propensities—in particular, with a general expectation of regularity that is biologically explicable even if not logically justifiable. The influence of Kant is especially evident in this side of Popper's thought. In a sense the proposition that nature contains regularities is for him synthetic a priori: it is neither a logical truth nor an empirical truth (since it is unfalsifiable), but it has a kind of psychological necessity as a general feature of the active human intellect.

Theoretical entities. Popper's dissent from the usual empiricist and positivist view that private, experiential propositions constitute the empirical foundation of knowledge and his insistence on the provisional and incomplete nature of scientific theorizing together determine his attitude to the subject matter or ontological significance of scientific theory. He rejects the essentialism of the rationalist philosophy of science, which conceives the goal of inquiry to be a complete and final knowledge of the essences of things, on the grounds that no scientific theory can be completely justified and that the acceptance of a new theory creates as many problems as it solves. He is equally opposed to the instrumentalist or conventionalist doctrine of those who, like Ernst Mach, Henri Poincaré, and Pierre Duhem, take the theoretical entities of science to be logical constructions, mere symbolic conveniences to assist us in the prediction of experience. The entities of scientific theory (such as molecules and genes) are not distinguishable in nature from the medium-sized public observables (such as chairs and trees) referred to in basic statements: both are possible objects of genuine knowledge.

Probability. A difficulty arises for Popper's falsifiability criterion from the presence in normal scientific discourse of statements about probability in the sense of frequency. No finite sequence of A's of which none are B decisively refutes the proposition that most A's are B. In his first book Popper put forward a modified version of Richard von Mises' view that the probability of the occurrence of a property in an unrestrictedly open class is the limit of the frequencies of its occurrence in finite segments of the open sequence, a version that made probability statements accessible to decisive empirical refutation. More recently he has argued that probability statements, although they may rest on statistical evidence, should not themselves be interpreted statistically but rather as ascribing objective propensities to natural objects.

Determinism and value. Popper's conviction that the mind is essentially active in the acquisition of knowledge and that its progress in discovery cannot be subsumed under a law and made the subject of prediction has led him far beyond the philosophy of natural science, with which his central doctrines are concerned. Scientific knowledge is a free creation; it follows that the mind is not a causal mechanism. He contends that no causal model of the most elementary acts of the mind in empirical recognition and description can be constructed, since such a model would leave out the intention to name that is essential to any real act of description. Although the pursuit of knowledge is guided by an innate propensity to expect deterministic regularity in the world, the existence of knowledge as developed by a series of unanticipated novelties is the strongest reason for rejecting general, metaphysical determinism.

Popper's theory of mind and knowledge also has ethical implications. Judgments of value are not empirical statements but decisions or proposals. Our valuations are not determined by our natural preferences but are the outcome of autonomous acts of mind—a further link with Kant. Popper's own basic moral proposal is, however, not very Kantian. Popper is a negative utilitarian for whom the primary moral imperative is "diminish suffering."

History and society. In *The Open Society and Its Enemies* (1945) and in *The Poverty of Historicism* (1957), Popper applies his theory of knowledge to man and society in the form of an attack on historicism, the doctrine that there are general laws of historical development that render the course of history inevitable and predictable. In *The Open Society* historicism is examined in three influential versions, those of Plato, Hegel, and Marx. In *The Poverty of Historicism*, historicism is formally refuted and attributed to two oppositely mistaken views about the nature of social science. The formal objection is that since the growth of knowledge exercises a powerful influence on the course of history and itself depends on the anomalous initiatives of original scientific genius, neither the growth of knowledge nor its general historical effects can be predicted. Some historicists have been motivated by the mistaken idea that a science of society would have a general evolutionary law as its goal. This is a naturalistic error. The evolutionary process is not a lawlike regularity at all; rather, it is a loosely characterized trend whose phases exemplify the laws of genetics, for example. The historicists who have made this error are right in believing that scientific method applies to society, but they have a false idea of what scientific method is. On the other hand, among historicists there are antinaturalists who hold that ordinary scientific method does not apply to society, for which laws of a special historicist form must be found. Popper asserts that scientific method applies both to nature and to society, and in the same way—to particular isolable aspects of the whole. Social science can discover laws that make clear the unintended consequences of human action, but there can be no laws of the whole system. It follows that social reform must proceed by piecemeal social engineering, not by total revolutionary reconstructions of the social order. Popper presents the central problem of politics in a characteristically falsificationist way: The question "Who

should rule?," he says, should be replaced by the question "How can institutions be devised that will minimize the risks of bad rulers?"

Philosophy and knowledge. Popper does not believe, as do most analytic philosophers, that philosophy is sharply distinguishable from science, either in its methods—which, like science's, must be those of trial and error, conjecture and attempted refutation—or in its subject matter—which is not only language but also the world to which language refers. Furthermore, there is no uniquely correct philosophical method. Both the examination of actual language and the construction of ideal languages can contribute to the philosophical understanding of particular problems, but they are not universal keys to truth. Popper believes that if philosophy is to be of any general importance, it must stand in a close relation to the work of other disciplines. When it is isolated, as a special autonomous craft, from the general pursuit of knowledge, it degenerates into scholasticism and triviality.

Works by Popper

BOOKS

Logik der Forschung. Vienna, 1935. Translated by Popper, with the assistance of Julius Freed and Ian Freed, as *The Logic of Scientific Discovery.* New York, Toronto, and London, 1959.

The Open Society and Its Enemies. 2 vols. London, 1945; 4th, rev. ed., with addenda, London, 1961.

The Poverty of Historicism. London, 1957; 2d ed., with some corrections, 1961.

Conjectures and Refutations; The Growth of Scientific Knowledge. London, 1963. Collected essays.

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"Logic Without Assumptions." *PAS*, N.S. Vol. 47 (1946–1947), 251–292.

"New Foundations for Logic." *Mind*, N.S. Vol. 56 (1947), 193–235, corrections and additions, N.S. Vol. 57 (1948), 69–70.

"Indeterminism in Quantum Physics and in Classical Physics," I and II. *British Journal for the Philosophy of Science*, Vol. 1 (1950–1951), 117–133; 173–195.

"On the Theory of Deduction." *Proceedings of the Koninklijke Nederlandse Akademie van Wetenschappen*, Vol. 51, Nos. 1 and 2 (1948).

"Probability, Magic or Knowledge out of Ignorance?" *Dialectica*, Vol. 11 (1957), 354–374.

"The Propensity Interpretation of Probability." *British Journal for the Philosophy of Science*, Vol. 10 (1959), 25–42.

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Kaufmann, Walter. *From Shakespeare to Existentialism.* New York, 1959. Chapter 7, "The Hegel Myth and Its Method," is a sympathetic but powerful criticism of Popper's account of Hegel in *The Open Society*.

Levinson, Ronald B. *In Defense of Plato.* Cambridge, Mass., 1953. This substantial critique of Plato's modern opponents gives Popper pride of place.

Neurath, Otto. "Pseudorationalismus der Falsifikation." *Erkenntnis*, Vol. 5 (1935), 290–294.

Reichenbach, Hans. "Über Induktion und Wahrscheinlichkeit. Bemerkungen zu Karl Poppers *Logik der Forschung*." *Erkenntnis*, Vol. 5 (1935).

Schilpp, P. A., ed. *The Philosophy of Karl Popper.* La Salle, Ill., forthcoming. A volume in the Library of Living Philosophers.

Warnock, G. J., review of *The Logic of Scientific Discovery.* *Mind*, N.S. Vol. 69 (1960), 99–101.

ANTHONY QUINTON

We would welcome additional information. Sir Karl is now Emeritus Professor in the University of London.

NEW MEMBERS

(20) We welcome these new members:

ROBERT BERGEN/2605 Bridgeport Way/Sacramento, CA 95826
 JEANNE & CHARLES BRANSON/PO Box 216/Seahurst, WA 98062
 JOHN BURTON/208 Bowerstown Road/Washington, NJ 07882
 NORMAN COMMO/Box 1459/Fulton, TX 78358
 ROBERT CROYLE/Dept. of Psychology/Princeton University/Princeton, NJ 08540

MARIA JOY FRIEDENBERG/4500 Connecticut Avenue N.W. (#709)/Washington, DC 20008
 PAUL GARWIG/5 Montagu Avenue/West Trenton, NJ 08628
 ALI GHAEMI/PO Box 427/McLean, VA 22101
 RAAN MARIE & RONALD HANDLON/PO Box 970221/Miami, FL 33197
 THOMAS HAW/1711 N. Sang Avenue/Fayetteville, AR 72701

JANET LEWIS/80 Salisbury Street(#910)/Worcester, MA 01609
 SUSANA IDA MAGGI/Pueyrred6n 391/Piso 3^a. Dep. 14/Cap. Fed. (1032) Argentina
 DAVID MAKINSTER/645 Hawkeye Drive/Iowa City, IA 52240
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MARY ANN SCHMIDT/215 5th Street/Dravosburg, PA 15034
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 DOROTHY TENGOOD/11919 Parklawn Drive(#302)/Rockville, MD 20852
 D.C. ("DUKE") TREXLER/1399 W. Wellington Drive/Deltona, FL 32725
 JOHN TRUCKENBROD/Rt. 1/West Brooklyn, IL 61378

ELEANOR VALENTINE/5900 Second Place, N.W./Washington, DC 20011
 LARRY WOOD/1504 Gordon Street/Redwood City, CA 94061
 JOZSEF ZELENA/PO Box 5043/La Salle Postal Station/Windsor, Ont./Canada N9J 2L3

CURRENT MEMBERS

- (21) A list of all BRS members in good standing on April 1, 1979 is part of this issue. See (40).

- (22) CHANGES OF ADDRESS

ROBERT CANTERBURY/ current address not available
 DR. PETER G. CRANFORD/1500 Johns Road/Augusta, GA 30904
 JACK FULTON/141 Hillcrest Road/Waterloo, IA 50701
 T. A. GEYLER/ current address not available
 CROCKETT L. GRABBE/Naval Research Labs/Code 6780/Plasma Physics Div./Washington, DC 20375

JOHN HAILU/Hogan Hall(502)/Columbia University/New York, NY 10027
 JOHN L HARWICK/39 Fairway Avenue/Delmar, NY 12054
 MARK HYBERGER/3033 Grand Avenue S. (#203)/Minneapolis, MN 55408
 KIM ANTHONY IANNONE/6598 Trigo Road (#9)/Goleta, CA 93017
 JUSTIN D. LEIBER/Dept. of Philosophy/University of Houston/Houston, TX 77004

MEMBERSHIP RENEWALS

- (23) Everybody's dues for 1979 are due now. This is the first year of a new system for renewing membership. It will eliminate our need to mail several hundred individual renewal-request letters during the year, and will simplify record-keeping. Instead of each member's dues becoming due on the anniversary of the date he or she joined (the old system), everybody's dues become due at mid-year.

We hope you have found your membership in the BRS worthwhile, and wish to continue as a member.

We have become an established company of admirers of Russell, intent on learning more about him, spreading his views, and working for things he worked for. If you share any or all of these aims, the time to renew your membership is now.

Strictly, dues are not due till July 1st. But please send us your renewal check now; date it July 1st.

This is the only renewal-request you will receive. When you respond promptly, it avoids possible delays in mailing you the newsletter and "Russell".

Send dues to BRS Membership Committee, RD 1, Box 409, Coopersburg, PA 18036. Regular member, \$15, couple \$20, student \$5. Outside the USA and Canada, add \$5.

Thanks!

FOR SALE

- (24) BRS stationery for members. At the top of each sheet is the quotation: "The good life is one inspired by love and guided by knowledge.*" At the bottom, it says: "Motto of the Bertrand Russell Society, Inc." In between, the 8½ x 11 white sheet is blank. Paper quality: average. \$3.50 for 80 sheets, postpaid within the USA. and Canada. Order from the newsletter, address on Page 1, bottom.

MORE ABOUT...

- (25) India's Bertrand Russell stamp (RSN21-13) was issued on September 16, 1972, BEV SMITH advises -- during the hundredth year after BR's birth. BR was born on May 18, 1872.
- (26) Atheist vs. agnostic, Installment III: from Pamphlet B-864, E. Haldeman-Julius, ed., Girard, Kansas: Haldeman-Julius Publications, 1950:

AM I AN ATHEIST OR AN AGNOSTIC?

A PLEA FOR TOLERANCE IN THE FACE OF NEW DOGMAS

BY BERTRAND RUSSELL

I speak as one who was intended by my father to be brought up as a Rationalist. He was quite as much of a Rationalist as I am, but he died when I was three years old, and the Court of Chancery decided that I was to have the benefits of a Christian education.

I think that perhaps the Court of Chancery may have regretted that since. It does not seem to have done as much good as they hoped.

Perhaps you may say that it would be rather a pity if Christian education were to cease, because you would then get no more Rationalists.

They arise chiefly out of reaction to a system of education which considers it quite right that a father should decree that his son should be brought up as a Muggletonian, we will say, or brought up on any other kind of nonsense, but he must on no account be brought up to try to think rationally. When I was young that was considered to be illegal.

SIN AND THE BISHOPS

Since I became a Rationalist I have found that there is still considerable scope in the world for the practical importance of a Rationalist outlook, not only in matters of geology, but in all sorts of practical matters, such as divorce and birth control, and a question which has come up quite recently, artificial insemination, where bishops tell us that something is gravely sinful, but it is only gravely sinful because there is some text in the Bible about it. It is not gravely sinful because it does anybody harm, and that is not the argument.

As long as you can say, and as long as you can persuade Parliament to go on saying,

that a thing must not be done solely because there is a text in the Bible about it, so long obviously there is great need of Rationalism in practice.

As you may know, I got into considerable trouble in the United States solely because, on some practical issues, I considered that the ethical advice given in the Bible was not conclusive, and that on some points one should act differently from what the Bible says. On that ground it was decreed by a Law Court that I was not a fit person to teach in any University in the United States, so that I have some practical ground for preferring Rationalism to other outlooks.

DON'T BE TOO CERTAIN!

The question of how to define Rationalism is not altogether an easy one. I do not think that you could define it by rejection of this or that Christian dogma. It would be perfectly possible to be a complete and absolute Rationalist in the true sense of the term and yet accept this or that dogma.

The question is how to arrive at your opinions and not what your opinions are. The thing in which we believe is the supremacy of reason. If reason should lead you to orthodox conclusions, well and good; you are still a Rationalist. To my mind the essential thing is that one should base one's arguments upon the kind of grounds that are accepted in science, and that one should not regard anything that one accepts as quite certain, but only as probable in a greater or a less degree.

Not to be absolutely certain is, I think, one of the essential things in rationality.

PROOF OF GOD

Here there comes in a practical question which has often troubled me. Whenever I go into a foreign country or a prison or any similar place they always ask me what is my religion.

I never quite know whether I should say "Agnostic" or whether I should say "Atheist." It is a very difficult question and I daresay that some of you have been troubled about it.

As a philosopher, if I were speaking to a purely philosophic audience I should say that I ought to describe myself as an Agnostic, because I do not think that there is a conclusive argument by which one can prove that there is not a God.

On the other hand, if I am to convey the right impression to the ordinary man in the street I think that I ought to say that I am an Atheist, because when I say that I cannot prove that there is not a God, I ought to add equally that I cannot prove that there are not the Homeric gods.

None of us would seriously consider the possibility that all the gods of Homer really exist, and yet if you were to set to work to give a logical demonstration that Zeus, Hera, Poseidon, and the rest of them did not exist you would find it an awful job. You could not get such proof.

Therefore, in regard to the Olympic gods, speaking to a purely philosophic audience, I would say that I am an Agnostic. But speaking popularly, I think that all of us would say in regard to those gods that we were Atheists. In regard to the Christian God, I should, I think, take exactly the same line.

SKEPTICISM

There is exactly the same degree of possibility and likelihood of the existence of the Christian God as there is of the existence of the Homeric God. I cannot prove that either the Christian God or the Homeric gods do not exist, but I do not think that their existence is an alternative that is sufficiently probable to be worth serious consideration. Therefore, I suppose

that on these documents that they submit to me on these occasions I ought to say "Atheist," although it has been a very difficult problem, and sometimes I have said one and sometimes the other without any clear principle by which to go.

When one admits that nothing is certain one must, I think, also add that some things are much more nearly certain than others. It is much more nearly certain that we are here assembled tonight than it is that this or that political party is in the right.

Certainly there are degrees of certainty, and one should be very careful to emphasize that fact, because otherwise one is landed in an utter skepticism, and complete skepticism would, of course, be totally barren and totally useless.

PERSECUTION

One must remember that some things are very much more probable than others and may be so probable that it is not worth while to remember in practice that they are not wholly certain, except when it comes to questions of persecution.

If it comes to burning somebody at the stake for not believing it, then it is worth while to remember that after all he may be right, and it is not worth while to persecute him.

In general, if a man says, for instance, that the earth is flat, I am quite willing that he should propagate his opinion as hard as he likes. He may, of course, be right but I do not think that he is. In practice you will, I think, do better to assume that the earth is round, although, of course, you may be mistaken. Therefore, I do not think that we should go in for complete skepticism, but for a doctrine of degrees of probability.

I think that, on the whole, that is the kind of doctrine that the world needs. The world has become very full of new dogmas. The old dogmas have perhaps decayed, but new dogmas have arisen and, on the whole, I think that a dogma is harmful in proportion to its novelty. New dogmas are much worse than old ones.

(Thank you, DONG-IN BAE)

- (27) Atheist vs. agnostic, Installment IV. BILL YOUNG -- who heads The Society of Evangelical Agnostics -- writes:

I must take exception to the heading for Item RSN21-10. I think it should have read "atheist, yes, agnostic, yes" on the basis of the letter that was quoted, as well as on such articles as "Am I An Atheist Or An Agnostic?"

in which he says that he speaks of himself both as an agnostic and an atheist under different circumstances, and "What Is An Agnostic?" in RELIGIONS IN AMERICA, in which he says essentially the same thing.

* Incidentally, I know of no time when he used the word "agnostic" in any sense other than as not knowing about, or suspending judgment about, a deity. If BRS members are aware of times when he used the term in the broader sense Huxley defined -- "Positively the principle (agnosticism) may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the agnostic faith..." ("Agnosticism" in SCIENCE AND CHRISTIAN TRADITION, p. 246 -- I would be glad to know about it.

(28) Ali. Last issue we reproduced Ali's report on his exchanges with BR (RSN21-12), but failed to name the book it came from. It is The Greatest: My Own Story by Muhammed Ali, New York: Random House, 1975.

FUN & GAMES

(29a) Paradoxes (continued). We're having second thoughts about the way we dealt with paradoxes last issue (RSN21-33). We think we included statements that, strictly, didn't belong there.

Let us consider two kinds of paradoxes. Here is the first kind:

"All Cretans are liars," said the Cretan."

If all Cretans are liars, then the Cretan speaker is lying when he says "All Cretans are liars." Thus it is false that all Cretans are liars. But if it is false that all Cretans are liars, then the Cretan speaker may be telling the truth when he says "All Cretans are liars." Thus it may be true that all Cretans are liars.

The statement tells us that all Cretans are -- and are not -- liars. Here is a grammatically correct statement that has 2 opposite meanings. A nightmare, especially for a logician! This is the kind of paradox -- the paradox of meaning -- that interested BR, and troubled him...until he found a way to eliminate the contradiction with his theory of types.

DAVID MAKINSTER offers this definition of what we are calling a paradox of meaning: it is a statement which implies its own negation, and is in turn implied by its negation.

(29b) Now for the second kind of paradox:

"You see, I can keep my mouth shut," said the speaker."

Here the contradiction is between what the speaker does and what the speaker says. The contradiction involves behavior: the speaker's behavior -- in uttering the statement -- contradicts the speaker's statement. There is no contradiction as to the meaning of the statement. The paradox of behavior is not the kind that interested BR, and strictly does not belong in a Russell Society newsletter.

But let's not throw paradoxes of behavior away; they can be funny. "The highway lobby argued that there is no highway lobby" is a witty remark. That it is a paradox of behavior perhaps becomes more apparent when it is cast in this form: "There is no highway lobby," said the highway lobby." The behavior (the highway lobby's act of uttering the statement) belies the statement ("There is no highway lobby.")

We will therefore continue to welcome paradoxes of behavior, for the fun of it. Here are some more:

. We saw this classified ad in The New York Review of Books, 3/22/79:

Ironist who would not place personal ad seeks woman who would not answer one. NYR Box 1124.

. LEN CLEAVELIN noticed a similar ad in a St. Louis suburban paper:

White male, 27, looking for attractive single-divorced woman, 21-33, for intimate relationship. Should not be the type of woman who would answer this ad...

. Len also heard about a sign in a New York City bus that read:

ARE YOU ILLITERATE? WRITE FOR FREE INFORMATION AND HELP...

. David Makinster sent this one:

It's wrong to make value judgments.

. And of course there's Groucho's remark:

I wouldn't join the club that would have me.

(29c) Now for several paradoxes of meaning:

. BOB DAVIS says this is a variant on the "I am lying" paradox (according to an "Alice in Wonderland" commentary):

I never mean what I say.

. Bob wonders whether this one qualifies. We think it does.

Everyone is mad.

. David Makinster sent us one which we changed somewhat:

The village barber should shave every man in the village who does not shave himself. Should the barber shave himself? (If he does, he shouldn't; and if he doesn't, he should.)

(29d) We present the following from Len Cleavelin, though we can't say we understand it:

Associated with BR are the "paradoxes of material implication," to wit, that a false proposition implies any proposition, and that a true proposition is implied by any proposition. These really aren't paradoxes in the strict sense of the word, but are theorems which follow from the definition of material implication given by BR and Whitehead in Principia Mathematica. As a matter of fact, they hold true in any system of propositional logic. C. I. Lewis was dissatisfied with this, which he defined thus: p strictly implies q if and only if it is not possible that p be true and q be false. Ironically, the system of logic he developed had its own paradoxes of strict implication, namely, that a necessarily true proposition is implied by any proposition, and that a necessarily false proposition implies (both these implies are strict implications) any proposition. Thus, we see another instance of the Severeid law in action (ie., "The chief cause of problems is solutions").

* * * * *

* Please continue to send in paradoxes. All kinds welcome.

TRIVIA

(30) Quotation of the Day in The New York Times of 2/6/79:

Quotation of the Day

"I had a big decision. Whether to teach philosophy for the rest of my life or make sandwiches. I chose to make sandwiches, and I think I've learned more from behind my sandwich counter in New York than I could have in teaching philosophy." — Jimmy Dell, 'Orto of Mangano's restaurant on Ninth Avenue. [B3:3.]

When he spoke those words, he was being a philosopher rather than a sandwich-maker. He had just lost the contract to supply Amtrak with his superb ethnic sandwiches, made fresh 7 days a week, to a line of standardized frozen sandwiches, and was viewing his situation philosophically.

Not to mention that it had undoubtedly been easier to get a job as sandwich-maker.

FINANCES/CONTRIBUTIONS

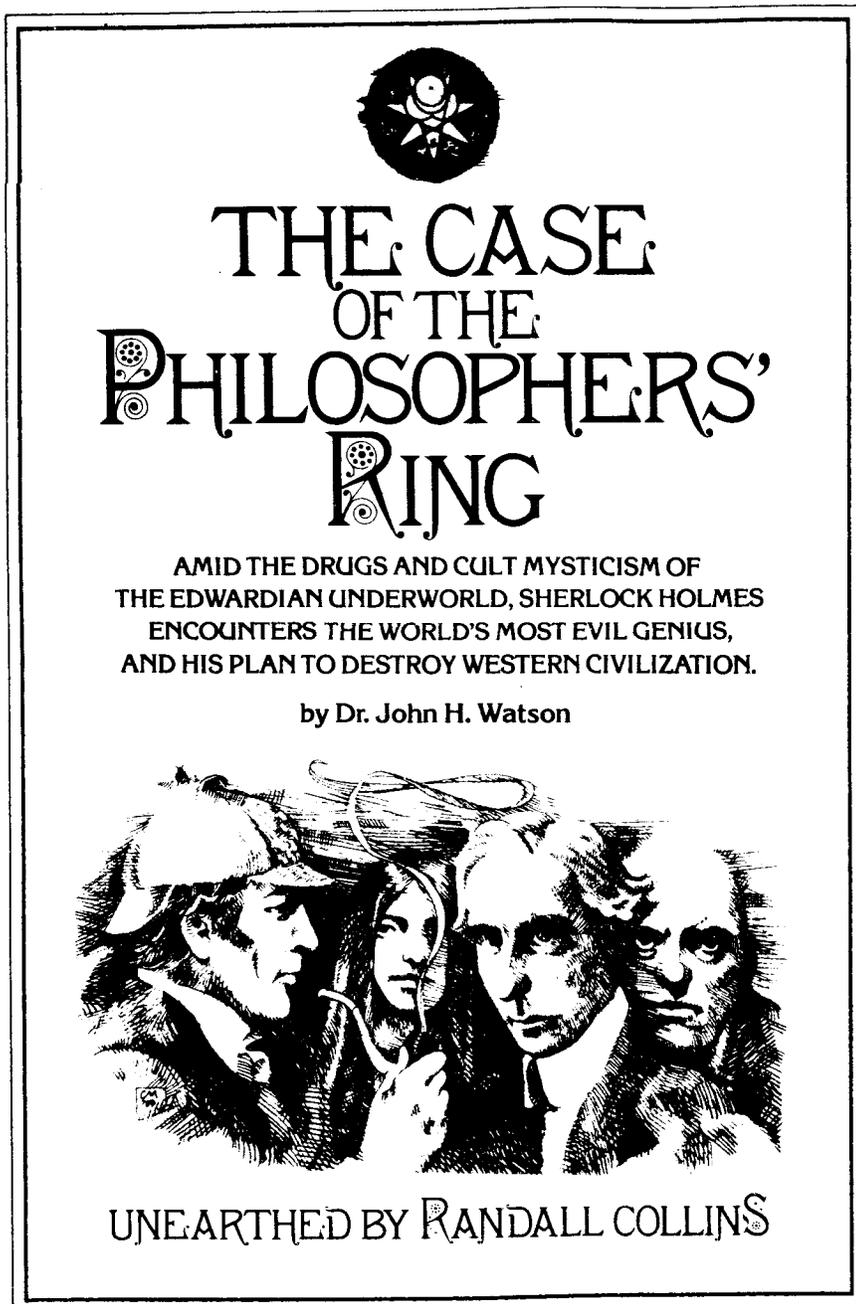
(31) Contributors thanked. We thank PETER CRANFORD and KATHY FJERMEDAL for their several generous contributions. Though our data is not complete for this quarter, please note the scarcity of contributors, Wouldn't you like to help remedy this?

FUND-RAISING

(32) Volunteers. Help us with fund-raising, we said in RSN21-36. We also said we would supply basic information on how to solicit -- and whom to solicit -- by mail. But there have been no volunteers. We are cast down. Restore * our spirits! Win the Approval & Gratitude of your Peer Group: volunteer! Notify the newsletter, address on Page 1, bottom.

RECOMMENDED READING

- (33) Lady Ottoline's Album, Carolyn G. Helbrun, ed., New York: Knopf, 1976, recommended by PETER CRANFORD. "It is filled with photographs she took of members of her circle, which included Russell, Huxley, James, Lawrence, Eliot, and many other well-known figures." It was reviewed in "Russell" 25-28:1977, p. 75. The book is in the ERS Library.
- (34) The Case of the Philosophers' Ring "by Dr. John H. Watson, unearthed by Randall Collins" (New York: Crown, 1978), recommended by KATHY FJERMEDAL. Peter Cranford says, "It will delight anyone interested in ER." BR is a key character in this new Sherlock Holmes mystery. Words spoken by the fictional BR echo words spoken (or written) by the real BR; the author knew his ER. We reproduce part of the dust cover:



ISBN: 0-517-535300

\$7.95

THE CASE OF THE PHILOSOPHERS' RING

It is the summer before the outbreak of World War I. Holmes, at his Baker Street flat, receives a telegram from the brilliant young philosopher, Bertrand Russell, begging him to come to Cambridge to investigate the theft of a uniquely precious treasure—the mind of Ludwig Wittgenstein.

Thus begins one of the most diabolically clever, suspense-laden reimaginings of the Sherlock Holmes legend. Randall Collins, himself a preeminent American scholar, takes us into the intrigues of the Cambridge Apostles, who at the time of this caper include among their members G. H. Hardy, John Maynard Keynes, G. E. Moore, and, of course, Bertrand Russell. Why has Wittgenstein become lethargic and paranoid? Holmes and Watson set out to investigate some of the West's greatest minds.

(continued on back flap)

BRS BUSINESS

- (35) Time to nominate Directors. As you know, the Board of Directors is the ultimate governing body of the BRS. The directors elect the officers, to whom the directors delegate responsibility for running the BRS.

Until last year, the BRS had a maximum of 15 directors, 5 elected each year for 3-year-terms. At the 1978 Annual Meeting, the maximum was raised to 24. This year we would like to elect 8 directors. We would also like to have more than 8 names on the ballot, so that members will have a choice; also so that we don't seem to be having a soviet-style election with no opposition candidates.

There is a problem in getting members to nominate directors. Most members have not met other members face-to-face (because they have not attended an Annual Meeting); and it is difficult -- and perhaps undesirable -- for a member to nominate another member whom he or she has never met personally. And in fact, in past years, no such member (i.e., one who has never attended an Annual Meeting) has ever nominated another member.

One solution to the problem is for members to nominate themselves. This is fully acceptable; it has already occurred, and has worked out well. Perhaps you ought to consider it. The duties of a director are not onerous. Directors are occasionally asked their opinion about something, by mail; and they are expected to attend Annual Meetings. Think it over.

The names of the candidates will appear on a ballot in the next issue of RSN. Directors elected will serve 3-year terms starting 1/1/80. The directors whose 3-year terms expire on 1/1/80 are KEN BLACKWELL, LESTER DENONN, DAN MCDONALD, JOE NEILANDS, and STEVE REINHARDT. Directors may succeed themselves; that is, they may be re-elected.

- * If you wish to nominate someone (including yourself), send the candidate's name -- and a few descriptive lines -- to the Elections Committee, c/o Russell Society News,, address on Page 1, bottom.

- (36) Universal Human Rights Committee. "I am very concerned that this Committee appears to be floundering," writes DAVID MAKINSTER. "Perhaps the situation could be helped by forming a study group to address the problems of selecting issues, techniques, etc., for initial organization of Committee activities. I suggest that RSN readers submit ideas on how to get the UHRC off the ground. Surely addressing Human Rights issues is one of the most important things our Society can do; and surely a diverse group of Russell-admirers would include some individuals whose experiences would be useful in this area."

- * Members with ideas, please write to David, at 645 Hawkeye Drive, Iowa City, IA 52240. He will report back to us.

- (37) Attention, Chairpersons: the following appeared in The Washington Post, 3/10/79:

'Chairperson' Out of Order, Oxford Dictionary Rules

LONDON, March 9 (UPI) — It's "chairman," in a pinch "chairwoman" but never "chairperson."

So rules a new Oxford dictionary published in paperback yesterday. "Chairperson" doesn't even rate a mention in its pages. "Hopefully" is circumscribed. And one should not confuse "definite" with "definitive."

"The public in general is much more conscious than it used to be about what is right and wrong," said the woman who edited the Oxford Paperback Dictionary, Joyce Hawkins of the Oxford University Press. She used "public" as a singular noun in the American way rather than a plural one as in Britain.

"We rather think things are changing away from permissiveness."

"Chairwoman" is okay — or rather, allowed. But "chairman," it says, may be used about persons of either sex.

"Hopefully," it says, means only "in a hopeful way," and must be used with a noun. It is no substitute for "it is to be hoped," nor is the phrase "due to" a proper synonym for "because of."

The dictionary is a grumbling, cantankerous kind of wordbook that for the first time issues flat ukases:

"Ain't this word is avoided in standard speech except in humorous use, e.g.: She ain't what she used to be."

"We feel the time has come to lay down the law on what is right and wrong," said editor Hawkins. ("Lay down the law: to talk authoritatively, or as if sure of being right.")

The new volume, which even before publication ran through two printings totaling 500,000 copies, sets out to be not only definite but definitive, two words it complains are often confused.

PERIODICALS RECEIVED

- (38) THE SEPARATIONIST, Vol. 1, No. 1, is a 12-page newsletter that intends to be a bi-monthly, and calls itself "A Magazine of Freethought and Church/State Separation." It contains good writing and bad proofreading. \$4 per year. 4521 Meadowbrook Drive, Leavittsburg, OH 44430.
-

- (39) Travel Grant announcement:

THE BERTRAND RUSSELL SOCIETY INC.

The Bertrand Russell Society is pleased to announce its sponsorship of a **traveling scholarship** for currently enrolled doctoral candidates up to the maximum amount of five hundred (\$500.00). The conditions of the award are as follows:

- i. The applicant must submit a brief proposal indicating an area of interest in Russell, his thoughts, or his times, and a reason why travel is relevant. This need not exceed two pages.
- ii. The applicant must submit a letter from the chair of the appropriate department which states that all work for the doctorate degree has been completed except for the dissertation.
- iii. The applicant must submit a letter from her/his thesis advisor which evaluates both the applicant and the proposed plan of study.

It is to be stressed that the award can be used only to pay traveling expenses (e.g., air fare, gas mileage) and not to pay for meals and lodging at one's destination. The award must be used between June 1, 1979 and June 1, 1980. Applications and supporting letters are due May 1, 1979, and should be sent to:

Jack Pitt
School of Humanities
California State University (Fresno)
Fresno, California 93740

Announcement of the recipient of the award will be made early in June, 1979.

(actual size: 8½ x 14)

(40) Members of The Bertrand Russell Society, Inc., on April 1, 1979. An asterisk indicates an honorary member.

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 Robert Canterbury/current address no available

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Please advise us of any errors

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RUSSELL SOCIETY NEWS

No. 23

August 1979

- (1) Last call for dues (43). 1979 Annual Meeting (3,4,58,59,60). BBC-TV program on BR (2). Historian wins BRS Scholarship (8). New Treasurer wanted (11). Gödel upsets the applecart (17). Don Quixote paradox (44). Time to vote (51a, 62). Index (61). An asterisk in the left column indicates a request.

COMING EVENTS

- (2) BBC-TV program on BR. BOB DAVIS received this letter, dated June 29, 1979, from BBC-TV Producer Christopher La Fontaine:

Thank you very much for your letter of May 24th referring to our projected programme on the life of Bertrand Russell and offering to help.

This is most kind of you and I certainly would like to take up your kind offer when we have got the project finalised. As you know, we have made a preliminary film interview with Dora Russell which went extremely well and now it's a question of finding some television station in the US or some other country who will be prepared to share the production costs. As we are considering a dramatised documentary, it's likely to be fairly expensive, but we hope to raise the necessary money as this is a project well worth doing, and I am certain it would be well received.

As soon as we make any progress I shall certainly let you know. Thank you once again for your interest in our programme.

ANNUAL MEETING (1979)

- (3) The 6th Annual Meeting of the BRS was held in New York City, at the Hotel Tudor, June 1-3, 1979 (Friday evening to Sunday noon).

For the gist of what happened, see the Agenda (4), the Minutes of the Members' Meeting (58), and the Minutes of the Directors' Meeting (59), and the abstract of Harry Ruja's paper (60).

We taped all of the talks, and most of the discussions that followed. The tapes are (or soon will be) in the BRS Library; their sound is not of professional quality, but quite audible. The papers presented at the meeting will also be going to the BRS Library, with one exception: Albert Ellis didn't have a paper; he spoke (very fluently) from notes.

These officers were re-elected for one-year terms starting 1/1/80: Chairman, Peter Cranford; President, Bob Davis; Vice-President, Warren Smith; Secretary, Don Jackanicz. The present Treasurer, Steve Reinhardt, was not re-elected at his own request. The post is open starting 1/1/80 (or sooner), and a volunteer is wanted. See (11).

19 BRS members attended one or more sessions: LEONARD CARLSON, JACK COWLES, BOB DAVIS, LESTER DENONN, LEE EISLER, SEYMOUR GENSER, DAVID GOLDMAN*, STEPHEN HAMBY, DAVID HART, ROBERT HOMA, DON JACKANICZ, KEN KORBIN, JOHN LENZ, STEVE MARAGIDES, JACK PITT, STEVE REINHARDT, HARRY RUJA, WARREN SMITH, IRA STRAUS. (*became a member at the Meeting.)

11 non-member guests also attended one or more sessions: Jim Adams, Bernard Auffram, Mrs. Lester Denonn, Diane Hart, Ralph Kean, Norman Roscoe, Rose Ruja, Arline Rubin, Nancy Spataro, P. Tido, Judy Wald.

- (4) Agenda:

FRIDAY, 1 JUNE 1979

6 p.m. Cocktails and Informal Dinner
Tudor Hotel's Three Lions Pub and Dining Room

8 p.m. Welcome and Introduction
Cameo Room (downstairs)

8:15 p.m. "Bertrand Russell," NBC Film (30 min.)

8:45 p.m. "Bertrand Russell on Israel"
DR. HARRY RUJA
Dept. of Philosophy, San Diego State University

10:00 p.m. Board of Directors Meeting

SATURDAY, 2 JUNE 1979

- 9:30 a.m. Opening Remarks
ROBERT DAVIS, President of Bertrand Russell Society
- 9:45 a.m. "Life and Times of Bertrand Russell," BBC Film (40 min.)
- 10:30 a.m. "Bertrand Russell's Response to Marx"
DR. JACK PITT
Dept. of Philosophy, California State University at Fresno
- 11:30 a.m. General Discussion
- 12:00 noon Lunch
- 2:00 p.m. "Bertrand Russell Discusses the Role of the Individual," film (15 min.)
- 2:20 p.m. "Bertie and Litigation From Birth Until Death: A Lawyer's Commentary"
LESTER E. DENONN
- 3:00 p.m. Discussion Followed By Business Meeting
- 5:00 p.m. Cocktails
- 7:00 p.m. Dinner

SUNDAY, 3 JUNE 1979

- 9:00 a.m. "Psychotherapy and Bertrand Russell"
DR. ALBERT ELLIS, Executive Director
Institute For Rational Living
- 10:30 a.m. "Bertrand Russell Discusses Philosophy," film (15 min.)
"Bertrand Russell Discusses Happiness," film (15 min.)

(5) Item deleted.

ANNUAL MEETING (1978)

(6) 1978. Two of the papers presented at the 1978 meeting, at McMaster University, are included in "Russell 29-32:1978": Carl Spadoni's "Philosophy in Russell's Letters to Alys", and Gladys Leithauser's "A Non-Supernatural Faust."

ANNUAL MEETING (1980)

(7) Chicago next? Since we have had several annual meetings on the East Coast and one on the West Coast, it's time we had a meeting between the 2 Coasts, in a city where there are a fair number of members. That points to Chicago. There are reasons besides geography favoring Chicago: BR taught at Chicago; some of his students, now distinguished in their own right, might give talks. But not everything favors Chicago. Some members feel strongly that we should avoid Chicago because Illinois has not passed the Equal Rights Amendment.

If you think you might attend, please vote for the city you prefer, using the ballot, Part 2 (66). As to time of the meeting, it will be a Friday evening to Sunday noon weekend. Please indicate the month you prefer. May or June seem to be the preferred months. If any specific weekend is impossible for you, mention it on the ballot.

RECENT EVENTS

(8) Historian wins BRS Scholarship. The first BRS Traveling Scholarship has been awarded to Kirk Willis, doctoral candidate in history at the University of Wisconsin - Madison. The award pays up to \$500 for travel for purposes of research for a dissertation. Mr. Willis plans to travel to the Russell Archives, at McMaster University, Hamilton, Ontario, to do research for his dissertation, "Bertrand Russell: An Intellectual Biography, 1972-1918."

The BRS intends to award the Traveling Scholarship annually. As this first award indicates, applicants need not be in the field of philosophy, but may be in any of the many other fields that also interested BR.

During the coming academic year, while Jack Pitt is in Europe on a sabbatical, George Sessions will serve as Chairperson of the Traveling Scholarship Committee. His address: Philosophy Dept., Sierra College, Rocklin, CA95677.

A press release announcing the award was sent to publications in the Wisconsin area and to journals in the fields of history, philosophy, psychology, sociology. A "please post" sheet, with the same text, was sent to each of 5* departments in selected universities (Chicago, Columbia, Harvard, Michigan, Pittsburgh, Princeton, Texas, UC Berkeley, UCLA, USC, Washington, Wisconsin, Yale) and to some philosophy departments elsewhere. We expect this to produce many applications next year. *English, History, Philosophy, Psychology, Sociology

REPORTS FROM OFFICERS

(9) Chairman Peter G. Cranford reports:

A chief over-all problem with The Bertrand Russell Society is what appear to be flaws in the organizational set-up dating back to its founding. Chief of these is the cost of getting together, which has made attendance at annual meetings sparse. Another is that communication going out to the larger body of members (as distinct from directors) is limited to the newsletter. Hence the super-democratic organization which we envisaged at the founding has not materialized. A third problem has been our heavy reliance on a very limited number of volunteer workers — fine though their work has been — in the Information Committee (newsletter), Library Committee, Science Committee, the BR Memorial Committee (London), and in promoting Russell as a psychologist as well as a philosopher. A fourth problem has been financing, a problem that is perhaps in the process of being solved with our acquisition of a new finance chairman. Perhaps a reorganization is needed. One director has recommended that we reorganize, with wide input from our membership. To effect this, I am of the opinion that it should be directed by someone with considerable successful organizational experience.

All of this should not be cause for great concern. Our founding fathers were able to rise above the deficient Articles of Confederation.

(10) Treasurer Stephen J. Reinhardt reports:

For the 2nd quarter of 1979:

Balance on hand (3/31/79).....	844.54	
Income: 21 new members.....	242.67	
39 renewals.....	497.20	
	Total dues.....	739.87
Contributions.....	337.50	
Sale of RSN, books, etc.....	176.81	
	Total income	1254.18
		<u>2098.72</u>
Expenditures: Information & Membership Committees.....	441.58	
Subscriptions to "Russell".....	199.50	
Other.....	-	
	Total spent	641.08
		<u>641.08</u>
Balance on hand (6/30/79).....	1457.64*	
*Unrestricted funds.....	957.64	
Special purpose funds (Traveling Scholarship).....	500.00	
		<u>1457.64</u>

(11) New Treasurer wanted. Steve Reinhardt, now in his 4th year as ERS treasurer, feels that he must step down. We are delighted by his news that he has been given new responsibilities in his other job (the one that produces income), even though it will deprive us of a superb Treasurer. His records are models of clarity and completeness.

Steve is able to stay on as Treasurer till the end of the year, if the transition to a new Treasurer cannot be made sooner. How much time does the job need? About 8 hours a month, Steve estimates.

He will brief the new Treasurer on the details of the job.

If you are good at record-keeping and at keeping a checkbook balanced, etc., and would like to be

* Treasurer, please write and tell us your qualifications.

This is urgent!

REPORTS FROM COMMITTEES

(12a) Library Committee (Don Jackanicz, Chairperson):

At the June 1979 annual meeting the BRS Library provided five films of Russell each of which being well received by those in attendance. By the time of the 1980 meeting it would be most welcome were we to have available one or more additional films to supplement these five which have been presented a number of times previously.

NBC and Mr. Lawrence E. Spivak were recently contacted for permission for the Library of Congress to produce an authorized duplication for the BRS of the filmed broadcast of Russell's October 28, 1951 "Meet the Press" appearance. Regrettably, both the organization and the individual refused to allow duplication even though officials at the L. of C. were interested in helping. About ABC there is nothing to mention presently, but CBS has offered to sell us authorized copies of two films of the program "Small World" on which Russell appeared on October 19, 1958 and February 28, 1960. Each is available for \$150.00 plus shipping costs. So, for slightly more than \$300.00 we could have two rare films to offer. I know each member would enjoy viewing these and the other two Russell films (BR Discusses Mankind's Future and BR Discusses Power each priced at \$135.00) about which the membership has been informed but copies of which we have not yet acquired. I do request that the BRS authorize expenditure for at least one of these films now and for the rest within a short time. But now I am appealing to all BRS members to consider making a special donation toward the purchase of all the films needed to complete our collection. Thus far, \$40.00 has been contributed toward this end, but we are very far from having enough for even one new film. All those willing to help acquire these worthwhile films can send a check or money order payable to the Bertrand Russell Society in care of the BRS Library. If action is taken quickly, we will certainly be able to have a premiere screening in 1980 and perhaps even a memorable Russell film festival.

Now I would like to extend an invitation to any BRS member having a certain amount of free time and an interest in participating more fully in our organization's activities. For some time I have been the only person involved with the work of the Library. I hope there are others who would find such work rewarding. So it is that I invite all members to contact me should they be interested in sharing the Library's work. A variety of responsibilities are involved all of which being conducive to meeting others in person and by mail and telephone. Quite a broad perspective on the BRS and the membership can be attained through Library work.

* So, please feel free to make an inquiry or to offer your time and help.

In Don's final paragraph, he asks for a volunteer to assist him. If you offered, on your BRS Questionnaire, to do a bit of work for the BRS, here is an opportunity.

(12b) What's available from the Library? Members who attended the 1979 Meeting were provided with the following lists:

- . Books, articles, papers that can be borrowed.
- . Films that can be rented.
- . Books for sale.
- . Cassettes that can be borrowed.

On request, the Library will send you any of these lists. Specify which list(s) you want. The Library's address is on Page 1, bottom.

(13) Philosophy-in-High-School Committee (Leonard Cleavelin, Acting Chairperson):

* This committee is in the formative stage, and the following remarks are tentative. I would appreciate BRS members' sending me any comments/suggestions, and letting me know if they might be interested in serving on the Committee. My address is 6540 Hancock, St. Louis, MO 63139.

I don't think we need spend much time justifying the teaching of philosophy in high schools. As a very important segment of Western cultural and intellectual history, philosophy needs no more justification for its inclusion in the secondary curriculum than do such subjects as art, art history, foreign languages, and English and foreign literature. It certainly needs no more justification than some of the subjects that were taught for credit at my old high school: Popular Culture (as if that isn't self-contradictory), Rock Music, Ballroom Dancing, Science Fiction, and Practical Economics (i.e., "how to make and save money").

Rather, I see our main problems as being two: first, what kind of philosophy curriculum shall we propose, and second, how shall we get it accepted? I'm sure no one will think me derelict in my duties if I don't worry about the second problem at this moment: until such time as we have a workable curriculum ready, the problem is more or less moot.

How should such a curriculum be organized? What topics should be included in it? What will be our goals and purposes in introducing philosophy to high school students?

There are, I suggest, two purposes. The first would be to help teach students to think and reason logically and rationally. (I believe there is a difference between thinking and reasoning, and between being logical

and being rational.) I was pleased to see the Harold Morowitz article in "Russell Society News" (RNS21-16); he advocates a course very similar to what I hope we would advocate. As Ronal Munson points out, in the preface to his book The Way of Words: An Informal Logic, "It seems to me that our society can only profit from raising the standard of rational discourse." That, I think, is one of our goals.

The second purpose, which goes hand in hand with the first, is to teach something that BR urged time and time again, namely, "that there are things which we thought we knew and don't know," (BR Speaks His Mind, p.12) and therefore to teach students "to act with vigour when they are not absolutely certain" (though always, of course, in a rational manner.)

At least one semester (preferably one year) would be spent studying logic, specifically what we might call informal logic — such subjects as the traditional fallacies of irrelevance (ad misericordiam, ad hominem, tu quoque, etc.) argument by analogy or example, inductive vs. deductive argument, and related subjects. I suggest that it is good to begin with logic, for several reasons. If a curriculum provides both logic and several selected problems in philosophy, it is possible that an initial exposure to logic might make the task of learning philosophical reasoning a little easier. There is also a pragmatic reason: out in the big bad world there are a lot of fundamentalists of various ilk, and "reactionaries" in general, who might take seriously the advice of St. Paul: "See to it that no one makes a prey of you by philosophy and empty deceit (Colossians, 2:8) — and remember too that Socrates was executed for "corrupting the youth"! These well-meaning though misguided persons might well object to the inclusion of philosophy in the secondary curriculum on the grounds that it might be too subversive of the mos maiorum (loosely, "ancient customs" or "practices", in the sense I'm using it, the established religion/morals), which they feel must be passed down unthinkingly from generation to generation. A high school course in logic would not be as open to that objection, and therefore we might get a few schools to introduce their students to logic, if opposition to philosophy proves too great.

Ideally I think the philosophy curriculum should be divided into two tracks: one for college-bound students, one for the non-college-bound. This is not an elitist notion. The non-college-bound would spend one semester doing informal logic. This would teach him/her the basics of rational argument. The second semester would provide a topical introduction to philosophical problems, either theoretical (e.g., metaphysics, epistemology, theoretical ethics) or more practical (e.g., aesthetics, practical ethics). I assume that the non-college-bound need less of a knowledge of the "big names" and doctrines in philosophy and more of an introduction to the more important philosophical problems, and an invitation and opportunity to think for himself about them. Perhaps we can induce in him/her the habit of thinking philosophically, and which might remain for life.

The track for the college-bound would be different. Ideally their course in logic would last a full year, and need not be focused strictly on informal logic. Since it can be assumed that the college-bound students will be taking courses in certain disciplines (mathematics, science, political science, history, etc.) as undergraduates, the college-bound track could introduce topics in philosophy relating to some of these studies. For example, the course in logic might include some formal symbolic logic, some philosophy of science, and some basic epistemology and philosophy of mind; subjects that would fit in well with three areas of collegiate study: mathematics, physical sciences, and psychology.

As for the second course in philosophy, again ideally a full year, I have not quite decided. Since my undergraduate degree is in philosophy, my personal opinion is that the college-bound student should have a grounding in the Western philosophical tradition, which I feel is important to any person who could call him/herself "liberally educated." However I can see where the second course might well be devoted to a topical introduction, like the non-college course, but dealing, rather, with topics relating to collegiate studies (social-political philosophy, philosophy of science, philosophy of history, philosophy of mind, biomedical ethics, etc.)

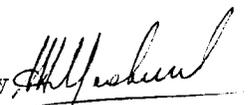
(14) Science Committee (J.B. Neillands, Chairperson) received this letter and book review from Zhores A. Medvedev:

I hope that you remember my visit to the Univ. of Calif. which you sponsored through The B. Russell Society. The subject of my talk was on the Nuclear disaster in the Urals, and because since 1977 (or 1976) there were a lot of contradictory speculations about it, either it was or not, I finally decided to collect and publish all materials in form of comprehensive book. It will appear in few weeks in New York (W.W. Norton Inc. N.Y. 10036) I sent them a list of my friends and colleagues to whom complimentary copy should be sent as soon as the book be available and you must receive it soon. I be glad to hear your comments and if you let your environmental colleagues know about this book — they probably interested to write a review.

Hope that everything is OK in Univ. of California, but collect the facts about position of science I have read about financial difficulties of the University and possible closure of one or two campuses. We are not better under a new Conservative Government and the Institute is already told to cut the experimental as well as personal budget. Because this institute is completely dependent of the government funds this is a serious blow.

All the best

Yours sincerely,


Zhores A. Medvedev

28 June 1979

NUCLEAR DISASTER IN THE URALS
Zhores A. Medvedev, translated by
George Saunders. Norton, \$12.95
ISBN 0-393-01219-0

The recent near-disaster at Three Mile Island should stir interest in Medvedev's important but scientifically demanding book. Medvedev, a Russian biologist exiled in England, set off a controversy when, in an article in *New Scientist* in late 1976, he wrote of a 1956 nuclear disaster in the Chelyabinsk region of the southern Urals, site of the Soviets' first nuclear reactor. A leading British scientist, Sir John Hill, termed his story "rubbish." This book, remarkable as a work of "scientific detection," is Medvedev's convincing response. This famed Russian dissident traces the evidence he has found—mostly disguised and never specifying a particular region—in relatively recent Soviet scientific papers analyzing intense strontium-90 and cesium-137 contamination over a vast area which, he makes clear, can only be the southern Urals. Brief accounts by Russian emigrés now in Israel support Medvedev's findings. The so-called Kyshtym disaster in which untold numbers died after an explosion of buried nuclear wastes, remains unacknowledged by the U.S.S.R. Medvedev authenticates his work with translated documents. Glossary, notes, etc.

- (15) New Science Committee Chairperson proposed. Joe Neillands explained, in RSN22-4, why the Science Committee had remained a 2-member committee, "with a total absence of democratic process in our deliberations", and expressed a "willingness to at any time vacate the post in favor of another member, preferably one living in another corner of the country."

Since then, as a result of a suggestion by John Sutcliffe, ALEX DELY has become interested in the possibility of becoming Joe's successor. Alex calls himself a "philosopher turned physicist". He seems extraordinarily well qualified in science, and endowed with considerable energy. (Some members may recall the 3-page "Dely Report" of 7/1/77, distributed with NLL5.)

Born in Belgium, he has worked at CERN (European Center for Nuclear Research), and during the past 5 years has had several fellowships, the latest being a National Science Foundation Fellowship, at the Laboratory for Astrophysics and Space Research, Enrico Fermi Institute, University of Chicago. Next academic year, he'll be in the Physics Department of Illinois State University. Also, see (35).

Here are some things Alex would do, if approved as Chairperson:

- . Survey BRS members as to their scientific interests.
- . Discuss timely subjects, such as nuclear energy, genetic engineering, etc., "with their many ramifications."
- . Write quarterly articles on areas in physics such as elementary particles, relativity, cosmology, with their philosophical implications.
- . Provide scientific book and journal reviews.
- . And much more

- * Heads of committees must be approved by the Board of Directors, according to the Bylaws, Article XI, Section 2. Directors, please use the ballot (Part 5) at the end of this newsletter, to indicate your decision.

- (16) Universal Human Rights Committee. DAVID MAKINSTER offers the following observations:

1. We need to decide just what the Committee is supposed to be and do.
2. We ought to decide exactly what we construe the phrase "human rights" to mean, i.e., what rights do we hold to be universal for all people by virtue of their being human? Clarification of this would be facilitated if members would write in, pointing out just where BR explained his views on the matter. A basic statement of principles, with reference to BR's own declared principles, seems to me to be essential.

He makes one suggestion as to what the Committee might do:

I have often wished that some sort of "hot line" existed, which could serve as a clearing house for activities of many different groups involved in Human Rights issues, while offering a humane and rational perspective on those issues. Such a set-up would enable many groups to work toward common goals, to keep informed of one another's concerns, so as to use time and energy to best advantage, and to serve as an open forum for debate. If the UHRC could serve such a role, it could consolidate rather than duplicate the work of like-minded groups and individuals.

If you are one of the many members who said, on your BRS Questionnaire, that you were interested in the UHRC, here is an opportunity to take action. Write to David, giving your responses to these 3 questions:

- 1) What should the UHRC do, what activity (or activities) should it engage in?
- 2) What do you think of David's suggestion that the UHRC act as clearing house and consolidator of human rights activities of other groups?
- 3) What do you think BR meant by "human rights", and can you provide quotations in support?

- * Write to David Paul Makinster, 654 Hawkeye Drive, Iowa City, IA 52240.

ABOUT BR'S WRITINGS

- (16A) BR for freshman. GLADYS LEITHAUSER, teaching English to college freshman (U. Michigan-Dearborn), tried using BR's Power as a model of exposition. Here's how it turned out:

On the whole I was quite satisfied with the book as a model for a class in English Rhetoric and Composition. But I must admit that the students did a bit of complaining — many of them seemed to find the book hard going. The fact is, however, that most of them have never had to read a sustained work of exposition or argument, even though they are college freshmen. Consequently, I don't think they are proper judges of what they can handle. What I found gratifying was a situation they, as individuals, could never see — that most of them wrote adequate summaries or criticisms and that their level of discussion became more sophisticated. Their final essays showed a wider grasp of issues and a better sense of organization than their opening papers. The book has a visible structure as a whole. I especially like the analogy of power in human life to energy in the physical world, with its ability to take different forms. Russell is a fine stylist in terms of his sentence variation, his use of transition, his exact vocabulary, etc., as you know.

In the second term, I used Education and the Social Order. It went less well. Perhaps it seems too dated. People did not do well in class discussion; they left everything for me to do. The funny part is that, once again, I was able to see a truly beneficial effect on their final, impromptu essays. I asked them to write on some institution or organization that had a positive effect on their lives. A good many turned in an analytical study of their educational experiences, and the analyses employed many of the topics Russell covers in the book. In conjunction with the second book, I also showed one of the films, A Conversation

with Lord Russell. I think it made their author more real to them.

- * I'm going to choose a different writer for my model this semester. But if anyone wishes to suggest still a third possibility for my Winter Semester, I will gratefully receive the idea of another Russell book. My choice has to be available in paperback, and I'd like something in the 200-400 page range (which is why I'm not using Authority and the Individual, for example). It should also be one sustained work, or I would use a collection of essays.

- (17) Gödel upsets the applecart. According to the following book review, Kurt Gödel proved that Russell and Whitehead were mistaken in what they thought they had done about whole numbers. The reviewer is Brian Hayes, who is "on the staff of 'Scientific American'." The review — the first half of which is reproduced below — is from The New York Times Book Review of 4/28/79, p. 13:

GÖDEL, ESCHER, BACH

An Eternal Golden Braid.

By Douglas R. Hofstadter.

Illustrated. 777 pp. New York: Basic Books. \$18.50.

By BRIAN HAYES

CERTAIN ideas in the sciences have been stuffed almost to bursting with metaphoric meaning. Everybody's favorite is the concept of entropy, a measure of disorder in thermodynamics. Entropy tends to increase, and so the word is called on to express a variety of sentiments about the common fate of dissipation and decay. The uncertainty principle of quantum mechanics has been extended, or distended, in a similar way: From the principle that any observer disturbs the thing he measures comes the notion that no bystander is entirely innocent.

The incompleteness theorem proved in 1931 by Kurt Gödel seems to be another candidate for metaphoric inflation. It is a great truth, and so it ought to have a large meaning; perhaps it should have the power to change lives. Unlike entropy and uncertainty, however, the incompleteness theorem is not the kind of idea that grabs you by the lapels and insists on being

recognized.

The theorem is a variation on the only well-remembered line of the Cretan poet Epimenides, who said, "All Cretans are liars." Another version of the same antinomy is more succinct and more troublesome; it reads, "This sentence is false." The unsettling effect of these statements was for a long time attributed to the looseness and ambiguity of natural languages, where a phrase can refer simultaneously to more than one thing. It was assumed that in a formal language, one constructed on strict rules of logic, no such inconsistent statements could be formulated; they would be unutterable. Gödel showed otherwise.

Gödel's proof employs a formal language invented by Bertrand Russell and Alfred North Whitehead, who had set out to build a secure foundation for the arithmetic of whole numbers. The language has a vocabulary of symbols and a grammar of rules for combining the symbols to form "strings" which can be interpreted as statements about the properties of numbers. A few simple strings are accepted as axioms, or self-evident truths. Any string of symbols that can be derived from the axioms by applying the grammatical rules must also be true; it is therefore designated a theorem. The language is at once simple and powerful, and until 1931 it appeared to have the satisfying

quality of completeness. Russell and Whitehead believed that any true property of the whole numbers could be demonstrated in their language, and that no false propositions could be proved.

The theorem by which Gödel upset that belief is a string of symbols in the Russell-Whitehead language that can be interpreted on two levels. In one sense it is a straightforward statement about the natural numbers that seems to be true; at the same time, it represents a statement of "metamathematics" with the evident meaning: "This string of symbols is not a theorem." The paradox of Epimenides is with us again, and this time there is no escaping through the loopholes of language. If the string can be derived from the axioms, then a falsehood has been proved and the Russell-Whitehead language is inconsistent; by implication, so is arithmetic. If the string cannot be derived from the axioms, then there is a true statement about the natural numbers that cannot be proved in the formal language. There is good reason for choosing the latter alternative and concluding that the Russell-Whitehead language is incomplete. In fact, the result is more general than that: Any system of formal logic powerful enough to describe the natural numbers is intrinsically incomplete.

- * Questions: What did Russell and Whitehead think of Gödel's proof? Did they concede its correctness? Did they do anything about it?

- (18) Hampshire's choices. The New York Times Book Review asked a number of writers the following: Which post-World War II books have already established themselves or may eventually establish themselves in a group of a hundred or so of the most important books of Western literature; also, which prewar books that were not considered in this category might now be, in the light of the history of the last three decades. This is how Stuart Hampshire responded:

Stuart Hampshire

Prewar: "German Social Democracy" by Bertrand Russell, six lectures made by him at the newly founded London School of Economics in 1896. They are a brilliant criticism of Marx's theories, increasingly valid and proven today.

Postwar: "Philosophical Investigation" by Ludwig Wittgenstein, a new conception of philosophy that will continue to be very influential. "1984" by George Orwell, which marked a turning point and will always be read and quoted. "Dr. Zhivago" by Boris Pasternak, the best of the books on the Soviet intelligentsia.

(Thank you, Ken Korbin)

- (19) "Autobiography II" reviewed by William Gass, Professor of Philosophy at Washington University. First published in "Book Week", it is reprinted in Fiction and the Figures of Life by William H. Gass, Boston:Godine (Nonpareil Books), 1979, pp. 242-246.

Ghostly, like a slow sea fog, religious doubts and vague metaphysical disquiets began to darken Bertrand Russell's mind, and when, at eighteen, he read a refutation of the First Cause Argument in Mill's *Autobiography*, he became an atheist. He was somewhat puritanical and priggish in his views, but a day of constant kissing altered that. His first wife, Alys, intellectually freer about sex than Russell was, emotionally had the same beastly Victorian attitudes. In their relationship, she'd decided intimacy

would, by preference, be rare. "I did not argue the matter," Russell says, adding smugly, "and I did not find it necessary to do so." Happy in his marriage, Russell had been leading a calm and superficial life: an imperialist in politics, an empiricist in philosophy, he had scrubbed his mind through mathematics until its surface shone with analytical clarity. One day a witness to the agonies of an attack of angina in Mrs. Whitehead, he changes again, this time going further, faster (in five minutes), and concluding that "the loneliness of the human soul is unendurable," that only intense love can "penetrate" it, that "whatever does not spring from this motive is harmful," that consequently "war is wrong," public school education "abominable," the use of force as well, and "that

in human relations one should penetrate to the core of loneliness in each person and speak to that." Not commonplace sentiments then, as inferences they were even more remarkable; but logic's hold on Russell has always been precarious.

Happy and superficial: these are constantly conjoined in Russell's life; only pain and controversy give his mind its weight; only then does it sink out of sight in the loneliness he speaks of. Is it, for all of us, the same? Once, bestriding his bike, he realized he no longer loved his wife. A grave, tumultuous insight suddenly possesses the rider of the machine. Of course he finds his reasons, but the page is plainer than he is. Over the years he had floated to the surface of Alys; he could no longer penetrate her; and no longer touching bottom there, he could not confront more than the forehead of himself either. For renewal, Russell needed another love affair. The rider would like to be running, feeling his own feet lifting him forward as he had, in the depths of his love, once before.

The first volume of Russell's *Autobiography*, from which these incidents have been taken, shows him to be a man of fairly shallow calculation, cold, and capable of the cruelty of indifference, using his mind as a weapon and a cover; but it shows him also periodically and quite irrationally shaken by instinct and impulse, warm and generous sometimes, noble and fine, or charmingly foolish. Gradually, throughout this brilliant second volume,¹ we see these hidden forces, appearing in his life in bursts, move his heart to the right place, allowing him to speak for peace and gentleness and love—often eloquently, with force, and at great personal sacrifice; but we see, too, that he hasn't yet ceased to simplify, to reduce, as though the weight of experience were mostly fatty excess to be sweated away by a series of vigorous mental exercises. His feelings may run deep, but his view of life remains naïve, and he is constantly surprised, sometimes desperately disappointed, driven to the edge of suicide.

Whitehead once complained of some of Russell's preliminary work for *Principia Mathematica* that "Everything . . . has been sacrificed to making proofs both short and neat." In youth, for a period, a materialist, he nevertheless found consciousness an irreducible datum; still, as this second volume shows, he has continued to feel his self, his inward person, to be like a ghost in some alien, indifferent, Cartesian machine. To touch. To be touched! But you cannot touch a ghost, nor can a ghost touch. *Ghost*. Over and over, unconsciously, he uses this word to describe himself, both in his present account and in the letters he wrote at the time. And the God he seeks vainly for is also a ghost, as is the love he needs.

¹ *The Autobiography of Bertrand Russell, 1914-1944* (Boston: Atlantic/Little, Brown, 1968).

(Thank you, Len Cleavelin)

(20) Russell Bibliographies by HARRY RUJA:

One who wishes to find a "Russell" to read, can do so easily enough in nearly any fair-sized library or bookstore. The current Books In Print, the basic listing of books available for purchase in the United States, has 70 different listings under "Bertrand Russell." Some of these are different editions of the same book, but even eliminating duplications, 51 different titles remain. The British Books In Print lists about 53 different titles for Russell.

It's hard to find a decent library which doesn't have some Russell. If it's a public library, intended for the general public, Russell's popular books will certainly be available, such as The Conquest of Happiness, Marriage and Morals, and the Autobiography; Among his more philosophical works, The History of Western Philosophy and The Problems of Philosophy have attracted, and continue to attract, many readers.

Kenneth Blackwell, Archivist of the Bertrand Russell Archives in McMaster University, Hamilton, Ontario, compiled for the Bertrand Russell Society a most useful Russell book-list, arranging Russell's major publications into 17 categories, and ending with his own list of the Top Russell Ten. Copies of this four-page list are available from the librarian of the BRS, Don Jackanicz, 3802 N. Kenneth Avenue, Chicago, IL 60641.

Blackwell also compiled a more ambitious Russell bibliography for The New Cambridge Bibliography of English Literature, I.R. Willison, ed., vol.4, 1900-1950 (Cambridge University Press, 1972). (The item is unsigned, but

Russell is forty-two when this volume begins, and a well-known philosopher, yet he is astonished to find that most people are delighted at the prospect of war. He had, he says, to revise his views on human nature; but he merely swings from one facility to another, and blithely compares his simplistic views with Freud's. He dreads failure, and has an unwholesome tendency to recant. Even D. H. Lawrence's furious, sick, sadistic, Fascist rant derails him momentarily; for passion appeals to him, as does Lawrence's cult of the deep core. Russell throws off this illness, although from it, slowly, he learns a little more. He honestly wants to be an impulsive man. We find him planning to be impulsive, and congratulating himself afterward for acting in the moment, heedless of consequence, as he does so often in his love affairs. This leads him to mistake the suddenness of his thoughts sometimes for cachets of their truth, though his intellect insists upon a thorough investigation.

Still, he never is able to commit his mind to social issues with the rigor and severity he allows it in logic and epistemology. There is not a little, in Russell, of the scholar's wistful love of power ("Power over people's minds is the main personal desire of my life . . ."), as if, through social action, he could finally penetrate others, materialize his ghost.

Throughout the First World War he carries his pacifism bravely, and there is a fine account of his imprisonment for it. There are also excellent descriptions of his trips to Russia (which he hated) and China (which he loved). With Dora Black, his second wife, he founds an experimental school for children. It swallows much of his money, while thought and theory, like bubbles of air, carry him soon from its depths, as he is carried gradually from Dora's, too. The freedom he wishes to give his pupils, as well as the freedom he wishes to give his wife, both have to be modified, the one in the practice, the other in the hope. "Anybody else could have told me this in advance, but I was blinded by theory." The Nazis then give his pacifism too stiff a test. Nonviolent resistance, he decides, "depends upon the existence of certain virtues in those against whom it is employed." This volume concludes with an account of his trip to the United States with his third wife, Patricia Spence, his teaching and writing here, and especially the (for us) shameful contretemps concerning his appointment at City College.

Clear, incisive, frequently witty, as honest as his inner check and the law will allow, Russell has written the history of an emblematic life: exemplary in its devotion to both emotion and truth, triumphant in its dedication to our freedom to decently pursue them, and symptomatic of the consequences of their separation in its sometimes painful failures.

Blackwell has informed me that the bibliography is mostly his work. The editor lists Blackwell as among those to whose "advice and knowledge" the volume is indebted.) This bibliography runs to three double-column pages, in small print. At that, it lists only books and contributions to books, but it does have a substantial list of books and essays about Russell.

The earliest bibliography of which I know is one compiled by Gertrude Jacob and published in The Bulletin of Bibliography (Boston) in September 1929 and May 1930. Journal articles by Russell and reviews of Russell's works are listed as well as his books, in addition to places of publication of portraits of him.

The fullest bibliography of Russell's works, by far, is that by Lester E. Denonn, which appeared in preliminary form in Who's Who in Philosophy, edited by D. D. Runes, and by Denonn and R.B. Winn as associate editors (New York: Philosophical Library, 1942) and in a much expanded form as an important part of The Philosophy of Bertrand Russell, edited by Paul A. Schilpp (Evanston, Ill.: Northwestern Univ., 1944; other editions by other publishers, 1946, 1952, 1963, 1971). This remains the standard and most useful bibliography of Russell to this day. It lists not only Russell's books and journal articles, and contributions to books edited by others, all arranged in chronological order, but it also lists translations, reprints, and reviews of his works.

I published a less ambitious bibliography in David F. Pears, ed., Bertrand Russell: A Collection of Critical Essays (Garden City, New York: Doubleday, 1977). I listed for the most part only those of Russell's writings which are primarily philosophical. Items in foreign languages were cited sparingly, but I did list books and articles about Russell. I arranged the Russell items chronologically within six categories: history of philosophy, philosophy of history, biography; survey of philosophy, miscellaneous; logic, foundations of mathematics; theory of knowledge, philosophy of science; metaphysics, philosophy of religion; and ethics, social and political philosophy. The secondary materials were listed mostly in alphabetical order, by author.

Blackwell and I have been engaged some 15 years in compiling what we hope will be the definitive bibliography. He is fortunate enough and resourceful enough still to find a new Russell item from time to time. The Archives have been a fruitful source of leads. Just the knowledge of the existence of the Archives has encouraged some Russellphiles throughout the world to bring rare items to Blackwell's attention. It may very well be another five years, however, before that bibliography sees the light of day.

ABOUT BERTRAND RUSSELL

- (21) G. E. Moore. reflects on his undergraduate years in Cambridge (1892-1896), in his autobiography. Parts of it, including the following, are contained in The Philosophy of G. E. Moore, Paul Arthur Schilpp, ed., Chicago, IL: Northwestern University, 1942, pp. 12-16.

II. FIRST TWELVE YEARS AT CAMBRIDGE. 1892-1904

(a) *Four undergraduate years: 1892-1896*

I went up to Trinity College, Cambridge, in October 1892, and for the first two years of my residence there was working for Part I of the Classical Tripos. In this line, in spite of the brilliance of some of my teachers—especially A. W. Verrall—, I do not think that I learned anything startlingly new. I had been so well taught by Lendrum, at Dulwich, that my work during these two years at Cambridge consisted almost exclusively in merely learning more of the same kind of things which he had already taught me.

It was in quite other directions that these first two years at Cambridge made a great difference to me. Towards the end of my first year I began to make the acquaintance of a set of young students—most of them a year or two my seniors, both in ages and academic standing—whose conversation seemed to me to be of a brilliance such as I had never hitherto met with or even imagined. They discussed politics, literature, philosophy and other things with what seemed to me astounding cleverness, but also with very great seriousness. I was full of excitement and admiration. My own part in these discussions was generally merely to listen in silence to what the others said. I felt (and was) extremely crude compared to them; and did not feel able to make any contributions to the discussion which would bear comparison with those which they were making. I felt greatly flattered, and rather surprised, that they seemed to think me worthy of associating with them. I have said that at Dulwich I never became really intimate with any of the clever boys I met there. At Cambridge, for the first time, I did form intimate friendships with extremely clever people; and, of course, this made an enormous difference to me. Until I went to Cambridge, I had had no idea how exciting life could be.

Among the young students with whom I began to make acquaintance at the end of my first year was Bertrand Russell; and it was mainly owing to his advice and encouragement that I began to study philosophy. Russell was two years my senior in academic standing; and hence, when I was in my second year (and it was only in that year that I began to know him at all well), he was already in his fourth year and completing his academic course by working for Part II of the Moral Sciences Tripos: he left Cambridge at the end of that year. In the course of it he must have formed the opinion, from hearing me argue with himself or with friends of ours, that I had some aptitude for philosophy: at all events at the end of the year he urged me strongly to do what he had done and to take Part II of the Moral Sciences Tripos for my Second Part; and if he had not urged me, I doubt if I should have done so. Until that year I had in fact hardly known that there was such a subject as philosophy. I came up to Cambridge expecting to do nothing but Classics there, and expecting also that afterwards, all my life long, my work would consist in teaching Classics to the Sixth Form of some Public School—a prospect to which I looked forward with pleasure. I had indeed at Dulwich read Plato's *Protagoras* under Gilkes; but I certainly was not then very keenly excited by any of the philosophical questions which that dialogue raises, and I do not think I had read any other philosophy at all. What must have happened, during this second year in Cambridge, was that I found I was very keenly interested in certain philosophical statements which I heard made in conversation. One such occasion I can remember. Russell had invited me to tea in his rooms to meet McTaggart; and McTaggart, in the course of conversation had been led to express his well-known view that Time is unreal. This must have seemed to me then (as it still does) a perfectly monstrous prop-

osition, and I did my best to argue against it. I don't suppose I argued at all well; but I think I was persistent and found quite a lot of different things to say in answer to McTaggart. It must have been owing to what I said on such occasions as this that Russell came to think I had some aptitude for philosophy. And I think this example is also typical of what (if I am not mistaken) has always been, with me, the main stimulus to philosophy. I do not think that the world or the sciences would ever have suggested to me any philosophical problems. What has suggested philosophical problems to me is things which other philosophers have said about the world or the sciences. In many problems suggested in this way I have been (and still am) very keenly interested—the problems in question being mainly of two sorts, namely, first, the problem of trying to get really clear as to what on earth a given philosopher *means* by something which he said, and, secondly, the problem of discovering what really satisfactory reasons there are for supposing that what he meant was true, or, alternatively, was false. I think I have been trying to solve problems of this sort all my life, and I certainly have not been nearly so successful in solving them as I should have liked to be.

I have here mentioned one debt which I owe to Russell, and, since I have mentioned his name, I think I had better now (although it will interrupt my narrative) try to give as complete an account as I can of all that I owe to him. His name has often been publicly coupled with mine and, since I came to the United States in 1940, I have found that some misapprehension exists as to the relations between us. For one thing, I discovered that some people supposed that I was the elder of the two. That, of course, is, in itself, a mistake of no importance whatever; but I think it was probably due to another mistake, which is perhaps of some importance, though not much. I have heard it publicly stated (and I think I have also seen the same in print) that Russell was a pupil of mine! Nothing could be further from the truth. It would be far nearer the truth to say that I was a pupil of his, since I really have attended no less than three complete courses of lectures given by him, whereas he has never done more than attend one single lecture given by me. I imagine that this mistake must have been due to a passage in Russell's Preface to his *Principles of Mathematics* in which he acknowledges some indebtedness to me; but, of course, what Russell there says, though it may have been the origin of the mistake, gives no sort of excuse for it. The main facts about the connection between his work and mine are, I think, as follows. I have said that Russell left Cambridge in June 1894, at the end of my second year. But, though he had left Cambridge, I used, for some six or eight years after that date, to see him frequently and discuss

philosophical questions with him. These discussions took place either when I visited him at his house in the country or when he visited Cambridge. For several years in succession he and his wife took a house in Cambridge for the whole of the Lent term, and I had much discussion with him during these visits. In these discussions there was, of course, mutual influence. It is to ideas which he thought he owed to me as a result of them that Russell was referring in the Preface to his *Principles*; and we both of us subsequently discovered that these ideas were largely mistaken. I do not know that Russell has ever owed to me anything except mistakes; whereas I have owed to his published works ideas which were certainly not mistakes and which I think very important. After about 1901 we met but rarely for a period of about ten years, until, from 1911 to 1915, we were both of us lecturing in Cambridge, and both had rooms in Trinity; and I then attended his lectures on the Foundations of Mathematics. I certainly owe much to all this personal contact with Russell; but I think I owe even more to his published works. I have certainly spent more time in studying what he has written than in studying the works of any other single philosopher. I reviewed for *Mind* his first philosophical book, the *Essay on the Foundations of Geometry*, which was developed out of the dissertation by which he won a Fellowship at Trinity. I read the proofs of his *Philosophy of Leibniz*. Later I worked very hard indeed for a very long time in trying to understand his *Principles of Mathematics*; and I actually wrote a very long review of this work, which was however never published. As for his *Introduction to Principia Mathematica*, his *Problems of Philosophy*, his *Lowell Lectures*, a series of articles which he published in the *Monist*, beginning with four entitled "Logical Atomism," his *Introduction to the Philosophy of Mathematics*, and his *Analysis of Mind* (which last I reviewed in the *Times Literary Supplement*), I have, in the case of all these six works, lectured in detail on particular passages in them on various occasions during my lectures at Cambridge. Of course, I have not agreed and do not agree with nearly everything in his philosophy; and my lectures on what he has written have always been partly critical. But I should say that I certainly have been more influenced by him than by any other single philosopher. Perhaps I should have owed to him even more than I do if I had taken another piece of advice which he gave me. About 1900 or a little later he urged me strongly to take private lessons from Whitehead in Mathematics, particularly in the Differential Calculus. This advice I did not take, not, I am afraid, for any well-considered reasons, but mainly from mere inertia and doubt whether it would do me any good. I still have no settled opinion as to whether, if I had taken it, it would have made any great difference to me.

(Thank you, Don Jackanicz)

(22) BR in fiction. Last issue we said we wanted to find out about characters in fiction that were based on BR (RSN22-12). KEN BLACKWELL has obliged with the following:

Most of the fictional Russell characters are covered in Rosenbaum's essay in Russell in Review, with the notable exception of another character discussed by him in Russell 21-22.

(Russell in Review contains papers presented at the Russell Centenary Celebration at McMaster University in 1972. It is edited by J.E. Thomas and Kenneth Blackwell, and published by Samuel Stevens, Hakkert & Co., Toronto, 1976.)

Professor Rosenbaum discusses these characters:

- . Mr. Apollinax, in the poem of the same name by T. S. Eliot (1915)
- . Sir Joshua Malleson, in Women in Love by D. H. Lawrence (1916)
- . Bertie Reid in The Blind Man by D. H. Lawrence (1918)
- . Mr. Scogan in Crome Yellow by Aldous Huxley (1921)
- . Thornton Tyrrell in Memoirs of an Infantry Officer Siegfried Sassoon (late 1920s)
- . Melian in Pugs and Peacocks by Gilbert Cannan (1921)

In general, Russell was "treated as a satiric or at least ironic figure". D. H. Lawrence had a brief friendship with BR, then came to dislike him with great intensity:

The enemy of all mankind you are, full of the lust of enmity. It is not the hatred of falsehood which inspires you. It is the hatred of people, of flesh and blood. (Russell in Review, p. 72.)

This dislike was mutual, as this 1962 letter shows:

Lawrence was a man who was consumed with a desire to punish those who did not share his intense feelings, borne of personal conflict and a wish to do violence. He hated rationality and emphasized violent feeling -- "thinking with the blood". Dear Bertrand Russell, Feinberg and Kasrils, eds., Boston: Houghton Mifflin, 1969, p.158.

T.S.Eliot and BR didn't much care for each other either. Writes Eliot (1926):

I am sorry to include the name of Mr. Russell, whose intellect would have reached the first rank even in the thirteenth century, but when he trespasses outside of mathematical philosophy, his excursions are often descents. (Russell in Review, p. 66)

An inquirer wrote to BR (in 1965), saying:

Eliot's friends all seem to think that he was the epitome of goodness and morality, but his writings seem to me to display an astonishing narrow-mindedness and intolerance...

To this, BR replied:

I entirely agree with your estimate of Eliot's character... I met him by chance just after the beginning of the First War in London in October. I said, "Hello, what are you doing here?" He said, "I have just returned from Berlin." I said, "What do you think of the war?" He said, "I don't know except that I'm not a pacifist." I said, "I see. You don't care what people are killed about, so long as they are killed." (Dear Bertrand Russell, p.156) (And thank you, David Makinster.)

Here is a footnote from Russell in Review, p.85:

...parodies of Russell appear to have begun with the revue, "Beyond the Fringe" (1961). One of the original members of the cast was Alan Bennett, who mocked Russell's and Lady Ottoline's memoirs in his play, "Forty Years On". At one point in the play Russell mentions to "Lady Sybilline Quarrell" that "I had no contact with my own body until the spring of 1887, when I suddenly found my feet. I deduced the rest logically."

This has been a superficial (and distorted) sampling of the contents of the Rosenbaum paper in Russell in Review (pp. 57-87). We recommend that you get hold of a copy and read the whole thing. You can buy Russell in Review from the Archives, or borrow it from the BRS Library, address on Page 1, bottom.

BR MENTIONED

- (23) Lester Denonn told us that this past winter he'd been reading books about Plato, Kant, Hegel, Heidegger, Lecomte du Notty, and Borges, all of which had Russell references (RSN22-15). We asked him to tell us what those references were:

First Plato. What occasion would there be to refer to Russell in a work on Plato? J. N. Findlay found seven in Plato and Platonism. He says: "Platonism was also strongly present in the early thought of the great Cambridge realists, G.E. Moore and Bertrand Russell and in Russell's Principles of Mathematics of 1903..."

Where would Russell appear in Kant's Rational Theology, a work by Allan W. Wood? Says he: "Kant's view has been, and still is, widely accepted and is even (owing to its adoption by Gottlob Frege and Bertrand Russell) incorporated into the standard systems of formal logic, via the existence quantifier."

There are ten references to Russell in J. N. Findlay's Hegel: A Re-examination. He refers to Problems of Philosophy and Principia Mathematica but without quotations therefrom. At one point he says, "(Hegel is here dealing with the puzzles which agitated both Plato and Russell, as to what things can properly be said to be many; it seems that neither things without relation, nor things related to a Whole, can fitly claim the title.)"

We find a not uncommon blast in a quotation from Pierre Lecomte du Notty, as cited in Mary Lecomte du Notty's biography: "If errors had not been committed by the priests of certain religions, materialism, in the shape of a faith reared against religious faith, might never have been born. It would never have been born because man is essentially religious. He has been religious for millenaries, ever since the age of Cro-Magnon Man, and the literary and pathetic explosions of a Bertrand Russell cannot change him."

For a change, however, we can go to South America to learn of Jorge Luis Borges in the biography by Emir Rodriguez Monegal. He says: "Borges, in his discussions of Zeno and Korzybski, Bergson and Bertrand Russell, Nietzsche and Mauthner, was developing (very quietly) a new vision that would enable him to write his metaphysical poems and stories..."

In Heidegger & Modern Philosophy, edited by Michael Murray, there are nineteen references to Russell, not all of which were spotted by the one who prepared the index, a not uncommon fact, I have found: Principia Mathematica and The Principles of Logical Atomism are referred to but no quotations are added. Of course, I added my postcript:

Heidegger/ Geschmeidegger/ Whatever that means!
 I think he was full of lima beans.
 There is a "being" in each lima bean
 At least in each one that I have seen.
 Then why all the fuss about "being" and "is"?
 He ranted about after drinking gin fizz?
 That he was a Nazi there can be no doubt
 That's why all of us should count him out.

And what of our own Sir Alfred, two of whose excellent books I purchased recently? As one would expect, there are eighty-nine references to Russell in Metaphysics and Common Sense. He also refers to The Philosophy of Logical Atomism and to An Inquiry Into Meaning and Truth, Our Knowledge of the External World, My Philosophical Development, A Critical Examination of the Philosophy of Leibniz, Principles of Mathematics, Principia Mathematica, Problems of Philosophy ("...is still as good an introduction to philosophy as there is."), The Analysis of Mind, "Reply to Criticism" in The Philosophy of Bertrand Russell, Logic and Knowledge, Human Knowledge, Its Scope and Limits, A History of Western Philosophy, and Principles of Social Reconstruction. Indeed a most adequate appraisal of Bertrand Russell's philosophy can be found in these pages.

There are two interesting quotations from Our Knowledge of the External World: "Objects of sense, even when they occur in dreams, are the most indubitably real objects known to us. What, then, makes us call them unreal in dreams? Merely the unusual nature of their connection with the other objects of sense." And again: "It is only in the failure of our dreams to form a consistent whole, either with each other or with waking life, that makes us condemn them."

And in Sir Alfred's The Origins of Pragmatism we find occasion for eight references to Russell. I give only one penetrating quotation: "There are philosophers such as Hume and Russell, who have written with greater elegance, but no modern philosopher who matches William James in the vividness and range of his inquiry or the freshness of his humour."

And so I continue my enchanting, interesting, and rewarding search.

BR'S PROPHECIES

* This is a new section in the newsletter, suggested by Peter Cranford, who also sent the following item on **power stations**. If you come across similar prophecies or warnings in BR's writings, please send them in.

- (24) "**Power stations** are acquiring such importance that, if they are left in private hands, a new kind of tyranny becomes possible, comparable to that of the medieval baron in his castle. It is obvious that a community which depends upon a power station cannot have tolerable security if the power station is free to exploit its monopolistic advantages to the full." In Praise of Idleness, New York: Barnes & Noble, 1962 (paperback), p.90. Originally published in London, in 1935.

ASSESSMENTS OF BR

- (25) The 17 inches. "Concerning the Columbia Encyclopedia article on Russell, reproduced in RSN21-11," writes PAUL DOUDNA, "I was surprised at its length. The article in the 1950 edition is only about one-third as long. There are 20 people in the 1975 edition with longer articles than the one on Russell. They are (starting with the longest): Shakespeare, Napoleon, George Washington, Stalin, Woodrow Wilson, Lincoln, Franklin Roosevelt, Julius Caesar, Thomas Jefferson, Jean-Jacques Rousseau, Theodore Roosevelt, Peter the Great, Voltaire, Charles V, Hitler, Henry VIII, Martin Luther, Harry Truman, Andrew Jackson, Thomas Aquinas. Russell tied Nixon and both beat out Jesus Christ by a small margin."
- (26) "Bertrand Russell on Israel", an abstract of the paper that HARRY RUJA presented at the 1979 Meeting is included in this issue (60).

PROMOTING THE BRS

(Next page)

- (27) WIN Magazine is published weekly with the support of the War Resisters League. "Win", May 24th issue, was devoted to resisting nuclear power, and did a good job of it. At WRL's July Conference in Tennessee, they will explore such topics as Full Employment, the J. P. Stevens campaign, Lessons from the Civil Rights Movement, Nuclear Power, Feminism, and Nonviolence Theory. There will also be swimming, dancing, and singing, and the annual Anarchists vs. Socialists softball game."

"Win" has a page called "People's Bulletin Board." It consists of classified ads, for which there is no charge. They ran the following ad for us:

Bertrand Russell Society. Information: W1, RD 1, Box 409, Coopersburg, PA 18036. Russell was, among other things, the first eminent anti-nuclear activist.

We are indebted to HUGH MCVEIGH for letting us know about "Win" and the "People's Bulletin Board". BRS Member Ed Hedemann is on the staff of "Win".

OPINION

- (28) "Holocaust" by Gerald Green, shown on BEC Television, was reviewed by JOHN SUTCLIFFE in "The Freethinker":

Much has been written about the last war. As a member of a generation born during it, I knew none of the glory -- only the aftermath. We played on bomb sites, lived in a seedy drabness, and saw the guilt in our parents' faces for what war makes one human being do to another. We saw too their unspoken pain redeemed in the hopes and love they spent on us.

"Holocaust" is a complete travesty of the facts. Germans are no longer the stereotypes they once were, but the equally false romantic presentation of the past exploits human suffering for commercial success. They see "the Nazi" as something intrinsically distinct from humanity and not as, in fact, a potential in each of us to be evoked by fear and hate to persecute and exterminate the invented enemies of our madness. The dangerous superficiality of "Holocaust" imposes a certain acceptability of the facts and the madness it portrays.

Personally I cannot hate the Nazis. I cannot continue the festering sore that still creates their like, or compromise the hopes and love that came out of the real "Holocaust". We have survived and our survival demands the courage to recognize the facts and their implications, in Russell's words, to "remember your humanity and forget the rest". I cannot but think that in this our survival has some sort of significance.

* * * * *

("Holocaust" was also shown in Germany, and is credited with having been responsible, in part, for Germany's recent decision to eliminate the statute of limitations on Nazi war crimes. Ed.)

ANOTHER VIEW

- (29) Dora on Cadogan & Conway Hall, in a letter to Bob Davis, dated May 3, 1979:

I had just written to you when the latest newsletter from the BR Society arrived. It contains many interesting things.

But there is one paragraph on which I must comment; perhaps you could make what I say known at the forthcoming meeting in New York.

It concerns Conway Hall and Peter Cadogan. Conway Hall carries with it a long tradition of unorthodoxy and dissent. It was built to take the place of the nonconformist chapel at South Place and to carry on the ethical tradition of Christianity, from which belief in God gradually disappeared, succeeded by the Ethical Council(?) and Humanism. It has been associated with the 19th century protesters such as Bradlaugh, with the Rationalist Press Association and with the Secular Society, which publishes The Freethinker and was founded in 1881. The RPA publishes The Humanist. A regular lecture is given each Sunday morning at Conway Hall, by some well known figure in contemporary controversy. The hall and rooms are let to societies for their meetings, on the basis of complete freedom of speech, always provided that order is maintained. Even the National Front was allowed to hold a meeting there, but was later banned because of disorder. In the main, the Hall is very much the home of progressive and struggling minority movements.

Peter Cadogan is the Secretary and Organiser; he does not dictate the views of the Society; on the other hand, like everyone else, he is entitled to his own views and to express them. He works extremely hard and we have reason to be very grateful that he has undertaken to act as Secretary of our Russell Memorial Committee, the more so as the Ethical Society is at the moment in grave financial anxiety, because the Inland Revenue treat it as a political body and refuse the charity status that is accorded to religious organisations. This means a very heavy burden of income tax - penalty for believing in ethics minus God. In fact, in freedom of thought and speech Conway Hall is very much in line with Bertie Russell's views.

As to Rousseau, I have not read Peter Cadogan's opinion about him, with which, of course, John Sutcliffe is at

liberty to disagree. Nor does everyone associated with Conway Hall have to treat everything said by Bertie as gospel — Bertie would hate that. And I myself do not agree with Russell about Rousseau. It is worth while to study what Rousseau says in relation to the recent conflicts of the British Trade Unions with the Labour Government. I also think it nonsense to say that Rousseau is a forerunner of the Nazis; this theory is based on not understanding the true source of the dogmas of the Herrenvolk — the Master Race — in Hitler Germany. If I can do the book I am planning for this summer, I hope to be able to say something about all this.

(Thank you, Bob Davis)

COMMENT

(30) Don Roberts writes:

I enjoyed reading The Case of the Philosophers' Ring (May 79 item 34); thought the first half better than the last, the setting-up of the mystery better than its resolution (for several reasons). Readers of BR News might find it fun to locate sources for some of Collins' "events"; I have located the following, and would be interested in others [I give the page number in Collins' book, and a few identifying words]:

- 15 'Why Bertie' Schilpp vol. 17 (= World of Math I:391) "O Bertie".
- 28 Whitehead writing mathematics Portraits from Memory 103 (=Autobiog I:190).
- 34,35 The formulas are in the Newman article, World of Math I:371, numbered 1.5 and 1.10.
- 56 Leibniz, Principles of Nature and Grace, sect. 7, asks: "Why is there something rather than nothing." Heidegger has made more money on the question than Leibniz did.
- 58 "Whereof one cannot speak" is the 1922 translation of the last sentence in the Tractatus. Reference given on Collins 67, also.
- 61 "Never glad confident morning" My Philosophical Development 75.
- 66 World of Math I:372, number 1.12.
- 67 World of Math I:371, number 1.6.
- 87 World of Math I:371, numbers 1.8, 1.9. Again the last sentence in Tractatus.
- 133 "the same God" Portraits from Memory 30 (=Autobiog II:30); Russell used the term "agnostic" in relating this story.

No doubt there are more (I admit there is not much value in the search). My major objection to Collins' book is that he make of Holmes a kind-of hippie (e.g., 123 Holmes scans the "psychic horizons").

I suspect Malcolm's Memoir of Wittgenstein is the source for the information regarding the furnishing of Wittgenstein's room (page 54), but I haven't taken the time to check it.

* If you locate other sources of Collins' "events", please inform the newsletter, address on Page 1, bottom.

NEWS ABOUT MEMBERS

(31) Dong-In Bae. We had sent Dong-In an ad from the New York Times of June 15th or 16th in which certain Korean organizations protested about President Carter's planned visit to South Korea. Here are some of Dong-In's comments:

I agree with the ad. I also wrote a letter to President Carter on May 17th (copy enclosed), appealing to him not to visit Seoul under present political conditions in Korea. In South Korea and abroad, all groups opposing the Park regime are opposing Carter's South Korea trip, for reasons explained in my letter.

Some groups, including ours (The Korean Bertrand Russell Society) do not belong to the "Union of Overseas Koreans for Democracy and Unification", which signed the Times ad. That organization was founded in Tokyo in August 1978...

I was in New York June 7-10 to take part in the Overseas Koreans Conference. About 80 of us, including 3 friends of the KERS, demonstrated at the White House in Washington, opposing Carter's visit to Seoul and demanding an end to military aid to the Park regime. Regrettably, I could not come to New York earlier to take part in the annual BRS meeting. I hope to meet BRS members again in the future.

Here are highlights of Dong-In's letter of May 17th to President Carter:

You visit to Seoul... (is) an explicit expression of your support of the Park regime, one of the cruelest and most anti-democratic dictatorships in the world. Your visit will legitimize the status quo of this inhuman despotism.

We Koreans don't want another Korean war. If the purpose of your visit to Seoul is to demonstrate to North Korea the firmness of your support for South Korea, you could do so by announcing clearly, during your stay in Tokyo, your unshakeable commitment to the prevention of war on the Korean peninsula, just as you wisely did for the Middle East area.

I therefore appeal to you to reconsider your planned visit to Seoul and to cancel it.

(32) Leonard Cleavelin will attend Northwestern Law School (Chicago) starting this Fall.

(33) Harry Clifford sent this letter to the Star-Ledger (Newark, N.J.), where it appeared May 16, 1979:

Contrary to what reader E.D. Wilkerson says about Albert Einstein and "this hullabaloo about Einstein's relativity," Einstein was, in the words of the Encyclopedia Britannica ... one of the most creative intellects in human history." Each one of four research papers that he published contained a great discovery in physics: the special theory of relativity; the equivalence of mass and energy; the theory of the Brownian movement; and the photon theory of light.

His general theory of relativity was verified during an eclipse of the sun when astronomers ascertained that light rays from stars near the sun bend due to its gravitational force. This brought Einstein international fame.

Bertrand Russell, one of the great mathematicians and philosophers of this century, regarded Einstein's theory of relativity of such importance that he wrote a book about it, The ABC of Relativity. In this book Russell states: "It is true that there are innumerable popular accounts of the theory of relativity, but they generally cease to be intelligible just at the point where they begin to say something."

Einstein's profound theories revolutionized our conception of the physical world and changed the course of science.

(34) Peter Cranford. "The chief activities of the past year have been in bringing to a near close the writing of a series of feature articles and a book on methods of influencing people. The theoretical sub-structure is Russellian although the practical applications are empirically derived. John Sutcliffe has been concerned with the theory and I with the practice. Our joint thinking will be presented to interested groups in Manchester, England, the week of August 19-26, this year. Jack Pitt will also present a pertinent philosophical paper."

(35) Alex Dely writes from the Laboratory for Astrophysics and Space Research, The Enrico Fermi Institute, University of Chicago: "This is where I'll be spending my summer, doing work at Space Lab II (Space Shuttle Program experiments), working with the Meyer groups in cosmic rays, the Kerr black hole studied by Chandrasekhar, and the Nambu elementary particle/high energy physics group. Hope to develop some comprehensive theoretical framework uniting the two. Have recently become involved in nuclear debate, trying to set up a mini-clearing house of nuclear information at Illinois State University." Also see (15).

(36a) Corliss Lamont has written another Basic Pamphlet, "Immortality: Myth or Reality?" An ad for it appeared in The New York Times Book Review of 4/21/79, p. 52. To obtain it, send 50¢ in coin or check to Basic Pamphlets, Dept. BRS, Box 42, New York, NY 10025.

(36b) The National Emergency Civil Liberties Committee (175 Fifth Avenue, New York, NY 10010) issued this press release dated June 5, 1979:

The National Emergency Civil Liberties Committee hails Corliss Lamont's victory, on February 17, 1978 on winning \$2000 damages from the United States government in his lawsuit against the Central Intelligence Agency for illegal and unconstitutional mail openings of his private correspondence. On June 4, 1979 Michael Krinsky, attorney on record for this case, presented Dr. Lamont with the \$2000 U. S. Treasury check (dated 5/2/79).

Dr. Lamont stated: President Carter's Executive Order 12036 issued on January 26, 1978 permits the President and the Attorney General to authorize mail openings of correspondence in either United States postal channels or foreign postal channels without judicial warrant. For 20 years the excuse of "national security" has been consistently abused, yet the Carter Administration has not issued guidelines for a charter for the CIA that will protect American citizens against these government intrusions.

Dr. Lamont is donating the \$2000 check to the National Emergency Civil Liberties Committee's special fund to be used to promote effective guidelines for the FBI and CIA that will adhere to the Bill of Rights.

(37) Jack Pitt is in Europe, on a sabbatical for the academic year 1979-1980. Also see (34).

(38) John Sutcliffe. See (34) and (39).

SPECIAL ACTIVITIES

- (39) New Manchester School. Last issue we reported on John Sutcliffe's "Manifesto of the New Manchester School of Social Economics" (RSN22-11). To this he now adds "The New Manchester School Manifesto on Heuristic Psychology".

"Heuristic psychology," says John, "consists of 3 major elements. Firstly, a theoretical model... Secondly, a system of analysis... (which) in human terms is either a personal biography of an individual or the social history of a community. Thirdly, on the basis of this we have developed a practical technique of rational influence to encourage, by self learning, the adoption of a line of behavior to actualize the positive potential in the psychology of an individual or group and to reinforce it as part of their behavior in order for them to meet the facts of their situation and if necessary to change them.

...

"Peter Cranford and I are preparing a seminar on Heuristic Psychology to be held in August in Manchester. All are welcome to attend... or to submit papers." Also see (34).

The Manifesto which John sent us was accompanied by the following papers, reprints and letters:

- . "Happiness Reconquered" by John Sutcliffe (5 pp.)
- . "Industrial Democracy" by John Sutcliffe (3 pp.)
- . "Inherent Tendencies of Industrialism" by Dora Russell (4 pp.)
- . "Answers and Question" by Peter Cranford (3 pp.) (originally written in 1967)
- . "Bertrand Russell and The New Manchester School" by Lester Denonn (2 pp.)
- . "The Frugality Phenomenon" by Carter Henderson (4 pp.) (reprint from "The Bulletin of the Atomic Scientists", 5/78)
- . Letter of support from Lord Fenner Brockway
- . Brief letters from Sir Alfred Ayer and Sir Alan Cottrell

All of these items, plus John's letter to Lee Eisler of 6/10/79 explaining Heuristic Psychology, will be available from the ERS Library, address on Page 1, bottom.

John's address is 9 Naseby Avenue/Higher Blackley/Manchester M9 2JJ/ England

HONORARY MEMBERS

- (40) About Paul Edwards. Professor Edwards has published a great deal, often as an editor. He was, for example, Editor-in-Chief of the monumental 8-volume Encyclopedia of Philosophy (see below).

A naturalized American citizen, born in Austria in 1923, he received a B.A. and an M.A. from the University of Melbourne, and a Ph.D. from Columbia University. He has had many scholarships, including a Guggenheim Fellowship in 1964-65.

He is presently Professor of Philosophy at the City University of New York, Brooklyn College, and has taught at the University of Melbourne; City College, New York; Columbia University; New School for Social Research, New York; University of California, Berkeley; and New York University.

In 1979 Columbia University awarded him the Nicholas Murray Butler Medal in Silver. It is awarded annually to an alumnus "who has evidenced outstanding competence in philosophy or in educational theory, practice or administration." Professor Edwards says: "I believe that Bertrand Russell was the first one to get the gold medal which is awarded once every ten years."

Books and monographs:

The Encyclopedia of Philosophy (8 vols.) (editor-in-chief), New York: Macmillan and The Free Press; London: Collier-Macmillan, 1967

The Logic of Moral Discourse, The Free Press, 1955

A Modern Introduction to Philosophy (ed. with Arthur Pap) Glencoe, Ill.: The Free Press; London: Allen & Unwin, 1957

Buber and Buberism -- A Critical Evaluation (The Lindley Lecture, 1969), The University of Kansas Press

Why I am Not a Christian and Other Essays on Religion and Related Subjects by Bertrand Russell (ed.), New York: Simon & Schuster; London: Allen & Unwin, 1957. Professor Edwards wrote the editorial introduction and the appendix, "How Bertrand Russell Was Prevented from Teaching at the City College of New York"

Articles:

"Are Percepts in the Brain?" Australian Journal of Psychology and Philosophy, 1942

"Bertrand Russell's Doubts about Induction", Mind, 1949

"Necessary Propositions and the Future," Journal of Philosophy, 1949

"Do Necessary Propositions 'Mean Nothing'?", Ibid.

"Ordinary Language and Absolute Certainty," Philosophical Studies, 1950

"Hard and Soft Determinism," in S. Hook (ed.), Determinism and Freedom, New York University Press, 1958

"The Cosmological Argument," The Rationalist Annual, 1959

"Some Notes on Anthropomorphic Theology," in S. Hook (ed.), Religious Experience and Truth, 1961

"Professor Tillich's Confusions," Mind, 1965

"Is Fideistic Theology Irrefutable?" The Rationalist Annual, 1966

"Atheism," "Atheismsstreit," "Common Consent Arguments," "Life, Meaning and Value of," "My Death," "Pansychism," "Popper-Lynkeus, Josef," "Reich, Wilhelm," "Russell, Bertrand, Sections I and IV," "Why" -- all in The Encyclopedia of Philosophy

"Existentialism and Death — A Survey of Some Confusions and Absurdities, in Philosophy, Science and Method — Essays in Honor of Ernest Nagel, St. Martin's Press, 1969

"Difficulties in the Idea of God," in E. H. Madden, et al. (eds.), The Idea of God, Springfield, Ill.: Charles C. Thomas Publisher, 1969

"The Greatness of Bertrand Russell," The Humanist, London, 1970

"Kierkegaard and the 'Truth' of Christianity," Philosophy, 1971

"A Critical Examination of 'Subjective Christianity'," Question, 1971

"The Greatness of Wilhelm Reich," The Humanist (U.S.) (text of a BBC broadcast, 1973)

"Heidegger and Death as 'Possibility'," Mind, 1975

"Heidegger and Death: A Deflationary Critique," The Monist, 1976

Translator (from the German):

"On the Foundations of Our Belief in a Divine Government of the Universe" (by J. G. Fichte). In Patrick Gardiner (ed.), Nineteenth Century Philosophy, The Free Press, 1967

General Editor of several series of books published by The Free Press, Macmillan and Collier Books. Volumes published so far:

The Idealist Tradition (A.C. Ewing), 1957

Theories of the Universe (M. J. Munitz), 1957

Logical Positivism (A. J. Ayer), 1959

Theories of History (P. Gardiner), 1959

Realism and Phenomenology (R. W. Chisholm), 1960

Twentieth Century Philosophy (W. Alston and G.

Nakhnikian), 1963

A Critical History of Western Philosophy (D.J.O'Connor), 1954

The Existence of God (J. Hick), 1964

Problems of Space and Time (J.J.C.Smart), 1964

Body, Mind and Death (A. Flew), 1964

Perception and the External World (R. J. Hirst) 1965

The Nature of Man (E. Frcmm), 1969

Introduction to Aesthetics (J. Hospers), 1969

General Editor (with Crane Brinton) of Collier Classics in the History of Thought. (14 volumes published so far).

General Editor (with Richard Popkin) of Readings in the History of Philosophy. (7 volumes published so far).

Forcoming Publications:

Heidegger and Death — A Critical Evaluation. First of a new series of "Monist Monographs" published by Open Court of LaSalle, Ill. Scheduled for publication September 20th.

"Reich, Wilhelm," Collier's Encyclopedia, scheduled for 1979.

The Philosophy and Psychology of Death (approx. 750 pages), New York: The Free Press, scheduled for 1980.

In recent years, Professor Edwards has devoted a good deal of his time to a highly critical examination of the works of various existentialists, including Kierkegaard, Heidegger, Buber, and Tillich.

NEW MEMBERS

(41) We welcome these new members:

LOUIS ACHESON JR./17721 Marcello Place/Encino, CA 91316

HELEN ASBJORNSON/6442 Margaret's Lane/Edina, MN 55435

ROBERT BARBER/1425 Fillmore/Topeka, KS 66604

JAMES BERTINI/2104 S. Salina St./Syracuse, NY 13205

RAYMOND BLUM/1309 N. Spaulding Avenue/Los Angeles, CA 90046

ALEX BONFIGLIO/663 Wendy Drive/Newbury Park, CA 91320

TOM BRANDT/2003 Kalia Road/Hilton Lagoon Apts.(19K)/Honolulu, HI 96815

PROF. ANDREW BRINK/Dept. of English/McMaster University/Hamilton, Ontario/ Canada L8S 4L6

LEONARD CARLSON/2160 Holland Avenue/Bronx, NY 10462

BRUCE CHRISTIAN/6800 Rockledge Cove/Austin, TX 78731

GAIL EDWARDS/1848 Villa Drive/Greensboro, NC 27403

JAMES FEW/Rt. 6, Box 709/Hot Springs, AR 71901

SAMMY FRENCH/813½ W. 20th/North Little Rock, AR 72114

DAVID GOLDMAN, M.D./333 East 79th St./New York, NY 10021

DAVID HART/300 Kendrick Road/Rochester, NY 14620

LINDA HAYLEY/212 East B St./North Little Rock, AR 72116

STANLEY HEINRICHER/205 Cherry Drive/Melbourne Beach, FL 32951

ALVIN HOFER/9952 S.W. 8th St.(#118)/Miami, FL 33174

JOHN A. JACKANICZ/3802 N. Kenneth Avenue/Chicago, IL 60641

CONNIE JESSEN/2707 Pittsburgh St./Houston, TX 77005

PROF. RICHARD REMPEL/Dept. of History/McMaster University/Hamilton, Ontario/Canada L8S 4L6

ROBERT SASS/3067 Retallack St./Regina, Sask./Canada S4S 1T3

ARSHAD SHERIF/150 - 38 Union Turnpike(#10K)/ Flushing, NY 11367

MITCHELL SIMMONS/905 Everett St./Ahoskie, NC 27910

GLENNA STONE/2136 Cottingham Drive/Montgomery, AL 36106

DAVID SUSMAN/15075 Lincoln (432)/Oak Park, MI 48237
MICHAEL ZYGMONT/347 Hewett Road/Wyncote, PA 19095

ADDRESS & OTHER CHANGES

- (42) MICHAEL BALYEAT/"undeliverable" says PO.
TOM BOHR/PO Box 9318/Stanford, CA 94305
LEONARD CLEAVELIN/Abbot Hall (807)/710 N. Lake Shore Drive/Chicago, IL 60611 (starting 8/23/79)
DENNIS J. DARLAND/1406 - 26th St./Rock Island, IL 61201
ALEX DELY/Enrico Fermi Institute/LASR 225/U. of Chicago/933 E. 56th St./Chicago, IL 60637 (summer '79)
- ALEX DELY/Physics Dept./Illinois State University/Normal, IL 61761 (academic year 1979-1980)
FRENCE L. DIMITT/9000 Fondren (#240)/Houston, TX 77074
ED HEDEMANN/123 Garfield Place/Brooklyn, NY 11215 (Not a change, but the address in RSN22-40 was wrong.)
BRIAN HOPEWELL/20 Charon Terrace/South Hadley, MA 01075
MICHAEL HOROWITZ/116 W. South Orange Avenue (#2)/South Orange, NJ 07079
- GARY JACOBS/PSC Box 438/Hanscom AFB, MA 01731
DR. FRANK E. JOHNSON/801 N. Tyrol Trail/Minneapolis, MN 55416
MARK O. JOHNSON/5909 Headley Road/Gahanna, OH 43230 (till 9/8/79)
MARK O. JOHNSON/Weld Hall 37/Harvard College/Cambridge, MA 02138 (after 9/8/79)
JAMES P. O'CONNOR/377 W. 23rd Avenue/Eugene, OR 97405
- DUKE C. TREXLER/no change of address; remove quotation marks around Duke
WILLIAM L. WEBBER/615 Fourth St. S.W. (F)/Washington, DC 20024

MEMBERSHIP RENEWALS

- (43) Last call for dues. As we reported last issue (RSN22-23), everybody's dues were due July 1st. Many members have paid their dues but many have not. There is a 2-month grace period, which extends the time to September 1st. If your dues have not been received by September 1st, you are a dead duck. We'd hate to lose you but we cannot afford to keep you without dues.
(If you have joined since the first of this year, i.e., 1/1/79, your dues are not due till July 1, 1980.)
- We suggest you mail us your check right now, while you have it in mind. You wouldn't want to be a dead duck, would you? At least, we hope you wouldn't want to be.
- Send dues to the BRS Membership Committee, RD 1, Box 409, Coopersburg, PA 18036. Regular member \$15, couple \$20, student \$5. Outside the USA and Canada, add \$5.

PARADOXES

- (44) Len Cleavelin sends this splendid excerpt from Don Quixote. This situation is this:

Sancho Panza has been tricked into believing he is the governor of an island Don Quixote has been promising him for years. He sits as a judge and a case is presented to him:

Nevertheless, in spite of his hunger and fortified only by the preserves he had eaten, he undertook to sit in judgment that day; and the first matter that came before him was a problem propounded by a foreigner in the presence of the major-domo and the other attendants.

"My lord," he began, "there was a large river that separated two districts of one and the same seignorial domain—and let your Grace pay attention, for the matter is an important one and somewhat difficult of solution. To continue then: Over this river there was a bridge, and at one end of it stood a gallows with what resembled a court of justice, where four judges commonly sat to see to the enforcement of a law decreed by the lord of the river, of the bridge, and of the seignory. That law was the following: 'Anyone who crosses this river shall first take oath as to whether he is bound and why. If he swears to the truth, he shall be permitted to pass; but if he tells a falsehood, he shall die without hope of pardon on the gallows that has been set up there.' Once this law and the rigorous conditions it laid down had been promulgated,

there were many who told the truth and whom the judges permitted to pass freely enough. And then it happened that one day, when they came to administer the oath to a certain man, he swore and affirmed that his destination was to die upon the gallows which they had erected and that he had no other purpose in view.

"The judges held a consultation. 'If,' they said, 'we let this man pass without hindrance, then he has perjured himself and according to the law should be put to death; but he swore that he came to die upon that scaffold, and if we hang him that will have been the truth, and in accordance with the same law he should go free.' And now, my Lord Governor, we should like to have your Grace's opinion as to what the judges should do with the man; for up to now they have been very doubtful and perplexed, and, having heard of your Grace's keen understanding and great intellect, they have sent me to beseech your Grace on their behalf to tell them what you think regarding this intricate and puzzling question."

"Certainly," said Sancho, "those judges who sent you to me might have spared themselves the trouble, for I am a fellow who has in him more of the dull than of the sharp; but, nevertheless, let me hear the case once more and it may be that I'll hit upon something."

The one who had propounded the question then repeated it over and over again.

"It seems to me," said Sancho at last, "that I can settle the matter very shortly. This man swore that he was going to die upon the gallows, and if he does, he swore to the truth and the law says he should be freed and permitted to cross the bridge; but if they do not hang him, he swore falsely and according to the same law ought to be hanged."

"My Lord Governor has stated it correctly," said the messenger; "so far as a complete understanding of the case is concerned, there is no room for any further doubt or questioning."

"Well, then," said Sancho, "my opinion is this: that part of the man that swore to the truth should be permitted to pass and that part of him that lied should be hanged, and thus the letter of the law will be carried out."

"But, my Lord Governor," replied the one who had put the question. "it would be necessary to divide the man into two halves, the lying half and the truthful half, and if he were so divided it would kill him and the law would in no wise be fulfilled, whereas it is essential that its express provisions be carried out."

"See here, my good sir," said Sancho, "either I am a blockhead or this man you speak of deserves to die as much as he deserves to live and cross the bridge; for if the truth saves him, the lie equally condemns him. And this being the case, as indeed it is, it is my opinion that you should go back and tell those gentlemen who sent you to me that, since there is as much reason for acquitting as for condemning him, they ought to let him go free, as it is always more praiseworthy to do good than to do harm. I would give you this decision over my signature if I knew how to sign my name; and in saying what I do I am not speaking on my own account but am remembering one of the many pieces of advice which my master Don Quixote gave me the night before I came here to be governor of this island. When justice was in doubt, he said, I was to lean to the side of mercy; and I thank God that I happened to recollect it just now, for it fits this case as if made for it."

Don Quixote by Miguel de Cervantes Saavedra, translated by Samuel Putnam, New York: Viking, 1954, pp. 842-843

- (45) Paul Doudna says there is a sign in an office where he works which says: "I never make mistakes. I once thought I did, but I was wrong."

And this: "According to an article in ETC. Magazine, the scholastic philosophers had a famous dictum: 'Never deny; rarely affirm; always distinguish.' They did not intend it to be a paradox, but obviously anyone believing this must deny that one should deny."

- (46) Charles Green says G. K. Chesterton "had a particular fondness for paradoxes. For example, in a Father Brown story, 'The Invisible Man', no one saw the culprit enter the house where he committed the crime because, being the Postman, everyone saw him — but didn't see him. Also, in his autobiography, recalling past events in his life, GKC noted, 'Really, the things we remember are the things we forget.'"

- (47) Nicholas Griffin doesn't agree with what we said about paradoxes in RSN22-29a:

On paradoxes I think you got it right first time, and that the distinction between paradoxes of meaning and paradoxes of behaviour (RSN22) doesn't hold up.

If a paradox of meaning is defined as 'a statement which implies its own negation, and is in turn implied by its negation' then it is clear that the Epimenides ('"All Cretans are liars," said the Cretan') is not a paradox of meaning. In this paradox we have two statements:

- (1) '"All Cretans are liars," said the Cretan'

and the shorter, contained statement:

- (2) 'All Cretans are liars'.

Clearly (1) does not imply its own negation, for its negation is 'The Cretan didn't say: "All Cretans are liars."' But neither does (2) imply its own negation, for (2) is simply a non-paradoxical, if racist, statement about the vices of Cretans. If an Egyptian had said (2) there would have been no logical problem.

What generates the Epimenides paradox is the assertion of (2) by a Cretan. In other words it is the speaker's behaviour in uttering the statement which contradicts the speaker's statement — but this is a paradox of behaviour. It so happens that, in the case of the Epimenides, the speaker's behaviour is linguistic behaviour, and this, presumably, gives rise to the mistaken belief that meaning is involved.

Russell, in particular, could not have adopted the offered distinction between paradoxes of meaning and paradoxes of behaviour, because for him all paradoxical ~~statements~~ sentences were meaningless (i.e. did not express propositions) and thus neither implied, nor were implied by, anything.

To add to your collection, the following paradox was passed on to me by a colleague from his son:

'There is three errors in this sentence.'

* Any comments?

(48) Also see (17)

CONTRIBUTIONS

(49) We thank JACQUELINE BERTHON-PAYON, LEN CLEAVELIN, JACK COWLES, BOB DAVIS, LEE EISLER, WILLIAM HULET, DON JACKANICZ, DON LOEB, HUGH MCVEIGH, HARRY RUJA, JON SPRING, for their contributions, and last but not least PETER CRANFORD and KATHY FJERMEDAL for their multiple contributions. Much appreciated.

FUND-RAISING

(50) 3 have volunteered to try to help solve the problem of fund-raising, we are very pleased to report. KATHY FJERMEDAL of 1130 20th St(#7), Santa Monica, CA 90403, DAVID MAKINSTER of 645 Hawkeye Drive, Iowa City, IA 52240, and HUGH MCVEIGH of 311 State St., Albany, NY 12210.
We don't underestimate the difficulties of the problem, the solution to which has eluded us for 5 years. Perhaps these 3 will achieve a breakthrough.
We think we know reasonably well what the merits of our case are -- that is, why ERS projects are worth funding -- but we're less sure of whom to tell it to.

ERS BUSINESS

(51a) We want your vote! There is a ballot on the last page of this issue, for voting on the following:
. Part 1. Election of Directors .Data in (51b).
. Part 2. Time and city of 1980 meeting. Discussed in (7)
. Part 3. Proposal to discontinue the use of "Chairperson". Discussed in (53).
Plus two parts for Directors only:
. Part 4. Proposal to raise dues. Discussed in (52).
. Part 5. Proposal to elect a new Science Committee Chairperson. Discussed in (15).

(51b) Director-Candidates. Here are a few facts about each candidate:
. KENNETH BLACKWELL (Hamilton, Ontario) is Archivist of the Russell Archives, Editor of "Russell", a Founding Member and a Director of the ERS.
. JACK COWLES (New York City), a retired naval officer (Commander/Aviator/Intelligence), has been interested in ER ever since he took ER's course in philosophy at UCLA in 1940.
. LESTER DEMONN (Brooklyn, N.Y.) is a distinguished lawyer, a ERS Honorary Member and Director, and editor or co-editor of The Basic Writings of Bertrand Russell, The Wit and Wisdom of Bertrand Russell, and Bertrand Russell's Dictionary of Mind, Matter and Morals.
. J.B. NEILANDS (Berkeley, Cal.) is Professor of Biochemistry at UC Berkeley; a Founding Member and Director of the ERS and Chairperson of its Science Committee; member, 3rd Commission of Inquiry, Bertrand Russell War Crimes Tribunal, North Vietnam (1967).
. RAYMOND PLANT (Hamilton, Ontario) was the first person to join the ERS after it had been founded. He is thus, except for the 12 Founding Members, the oldest BRS member in terms of seniority. He is Regional Solicitor for the Regional Municipality of Hamilton-Wentworth.
. STEPHEN J. REINHARDT (Wilmington, Del.) joined the ERS in 1974, has attended every meeting since, and has been ERS Treasurer, and a Director, since 1976.

* Please vote!

(52) Higher dues proposed. There are several reasons for raising dues: 1) Inflation raises all our costs (recruiting, newsletter, subscriptions). 2) The Traveling Scholarship needs \$700 per year. The 1979 award was covered by a large donation, which will not be repeated. We have to find the money for 1980 and thereafter. 3) There are other projects that need funding, such as The ERS Award, The ERS Book Award, making out-of-print LPs of ER available to members. The proposed new dues schedule, below, would not provide enough extra money to fund all of these, but it might provide enough to get us started on one of them.

The present dues schedule is: regular member \$15, couple \$20, student \$5. The proposed new schedule, to take effect October 1, 1979, would be: regular member \$20, couple \$25, student \$5.

If 200 members pay an additional \$5 per year, it will raise an additional \$1000.

* Directors, please vote on this, using Part 4 of the ballot, last page of this newsletter.

- (53) "Chairperson". In RSN22-37, we reprinted an item from the Washington Post headed "'Chairperson' out of order, Oxford dictionary rules." We are not bound, of course by what the Oxford dictionary decides, but it does indicate the dissatisfaction that many feel with "Chairperson". One can be for women's lib without being for "Chairperson". A man or a woman can be a "Chairman". A woman can also be a "Chairwoman".

We would like to see the ERS drop the use of "Chairperson". What does the majority wish? Please us the ballot * (Part 5), last page of this newsletter.

"RUSSEL SOCIETY NEWS" MATTERS

- (54) Blank Page 4? Several members have advised us that Page 4 in their last newsletter (RSN22) was blank. If yours was blank, please let us know and we'll send you a replacement for the blank page.

COMMUNICATIONS RECEIVED

- (55) Science for the People has issued an 8-page pamphlet headlined "3 MILE ISLAND NUCLEAR DISASTER -- what the public is not being told -- what antinuke organizers need to know."
It is carefully written, with 41 footnotes citing sources of statements. It describes the TMI affair, and then deals with these topics: Low Level Radiation/Core Meltdown -- the Ultimate Disaster/Plutonium -- the Ultimate Poison/Radioactive Waste -- No Place to Put It/Cheap Power? -- Forget it!/Who Benefits from Nukes?/Are We Hooked?/What Are the Alternatives?/What Needs to be Done/How To Do It.
It closes with a "Resource List" of periodicals, films, books and pamphlets, and 31 antinuclear organizations, plus this: "For an updated list of organizations, write to the Nuclear Information and Resource Service, Groundswell Monthly Newsletter, 1536 16th Street, N.W., Washington, DC 20036."
For a copy of the pamphlet, send 25¢ to Science for the People, 897 Main Street, Cambridge, MA 02139.
- (56) For Non-Believers. The First International Exhibition of Literature for Non-Believers will be held at Stockholm University, Sweden, September 1-31, 1979. Write to: Literature Exhibition, Box 170, S-147 00 Tumba, Sweden.
- (57) CAPP. The Committee Against Physical Prejudice is "Fighting Bigotry Based On Personal Appearance." They say, for instance, that "Television has increasingly made overweight and various types of unattractive people either the butt of jokes or the victims of insult" and they want to do something about it. Their address: PO Box 18118, Cleveland Heights, OH 44118.

ANNUAL MEETING(1979)(cont.)

- (58) Minutes of the Members' Meeting:

The sixth annual meeting of the Bertrand Russell Society, Inc. was held Friday, June 1 through Sunday, June 3, 1979 at the Hotel Tudor, 104 E. 42nd St., New York, NY 10017. Except where noted, the events described below took place in the Hotel's Cameo Room.

Friday, June 1

An informal dinner at the Hotel's Three Lions Pub preceded the calling to order of the first session at 8:30 p.m. by President Bob Davis. Following his welcome, the film Bertrand Russell was presented. Next, Harry Ruja delivered a paper entitled "Bertrand Russell on Israel" which primarily concerned Russell's 1970 condemnation of that nation as an aggressor. While Russell was defended against charges of anti-Semitism, it

was claimed that he had seriously misinterpreted recent Middle Eastern history and had thereby reached an incorrect conclusion regarding Israel's place within the international community. Discussion followed after which the session was adjourned at 10:35 p.m. The Board of Directors then met in separate session.

Saturday, June 2

The second session was called to order by Bob Davis at 10:00 a.m. A film, The Life and Times of Bertrand Russell, was presented after which Jack Pitt addressed those assembled on "Bertrand Russell's Response to Marx." Using German Social Democracy as his principal source, he contrasted Marx and Russell's views on religion and human labor concluding that areas of striking agreement and disagreement exist between the two writers. Discussion followed, and the session was adjourned at 12:15 p.m.

Reconvening at 2:10 p.m., the session continued with the film Bertrand Russell Discusses the Role of the Individual. Lester E. Denonn then presented "Bertie and Litigation from Birth until Death: A Lawyer's Commentary." Included were topics such as the custody case over the child Bertrand, his four marriages and three divorces, his World War I activities, the 1940 City College Case, and posthumous legal disputes. A discussion period followed.

Bob Davis then began the business meeting by examining the question of the future disposition of Lester E. Denonn's extensive collection of Russelliana valued in excess of \$100,000. In the ensuing discussion it was agreed that this rich library would best be kept whole for research purposes and that foundations should be approached toward that end. Next, Jack Pitt, Chairman of the Scholarship Committee, reported on the award of the first BRS Traveling Scholarship to Kirk Willis, a history graduate student at the University of Wisconsin, Madison. Mr. Willis is preparing a doctoral dissertation entitled "Bertrand Russell: An Intellectual Biography, 1872-1918" and was chosen from a field of four qualified applicants. In his report Jack explained the selection process and distributed copies of the poster used to announce the Scholarship. As Secretary, Don Jackanicz stated that copies of the minutes of the 1978 annual meeting and Board of Directors meeting were available for inspection; as Chairman of the Library Committee, he also discussed Library matters with reference to a ten page handout describing materials available for sale and on a lending and rental basis.

Treasurer Steve Reinhardt then reported the BRS remains solvent. Somewhat over \$1000 is in the Treasury. Members were reminded to consult issues of Russell Society News (RSN) for more complete financial statements. It was also stated that dues alone do not provide for the BRS's needs--contributions have always been and will likely remain necessary. Lee Eisler, Chairman of the Information and Membership Committee, began his report by recommending an increase in membership dues because of inflationary pressures. An informal show of hands indicated general agreement. As of May 1, 1979, he stated, current BRS membership totaled 252; in addition, 177 persons are ex-members. The problems of member recruiting, retention, and drop-outs were reviewed. This year, it was explained, an average of \$12 in advertising expense was required to obtain a new member. Lee concluded his report by commenting on the RSN of which he is the editor: by reducing its type size and using non-profit organization postal rates for domestic mailing, considerable savings have been realized; all members are invited to contribute materials to the RSN be they essays, reviews, notices, or letters. In the absence of Ed Hopkins, Chairman of the Philosophy Committee, Lee briefly reported that the December 1979 BRS Symposium at the American Philosophical Association meeting will be held as scheduled and that papers are now being selected.

Following these Committee reports, Lee Eisler proposed that the term "Chairperson" be avoided in all BRS activities. He opined that "Chairman" is appropriate for persons of either sex and that the other term was clumsy and unnecessary. An alternative term, "Co-ordinator", was put forth. Although no definite vote on this matter was taken, it was informally agreed that the RSN will no longer use "Chairperson".

Bob Davis then opened discussion on a variety of topics. He noted that outside fundraising has thus far been unsuccessful although he is investigating the possibilities. Three Committees--Awards, Applied Philosophy, and Human Rights--have been inactive as have the local chapters such as that in Chicago. It was generally agreed that local chapters are at least presently unworkable due to the spirit of the times which does not allow for easily co-ordinated, regular meetings. The Science Committee and the Philosophy in the Schools Committee are functioning, Bob noted, but no one was present to offer reports on them. A site for the 1980 annual meeting has not been chosen. However, Bob suggested that Chicago be considered as previous meetings have been held on the East and West Coasts as well as at the Russell Archives. No one has signed up for the 1979 BRS-sponsored Britain tour. Outlining the manner by which such tours are organized, Bob emphasized the complexity involved when a special tour is made to order as opposed to when a group such as the BRS reaches an agreement, as was done in this case, to join a regularly scheduled tour with general appeal. It was suggested that a future annual meeting might be held in Britain in which event a more Russell-related tour might be arranged. Bob next read an open letter signed by Joan Baez and other members of the Humanist International Human Rights Committee which appeared in the May 30, 1979 edition of the Washington Post and other newspapers; the letter lamented the present domestic situation in Viet Nam and urged that nation's leaders to pursue just and humane policies toward dissenters and minorities. After a group discussion of what Russell's attitude toward recent Viet Nam events might have been, the session was adjourned at 4:40 p.m. Some of those in attendance retired to the Hotel's Three Lions Pub for cocktails as plans for the traditional Red Hackle Hour could not be met owing to a scarcity of that Scotch. At the suggestion of David S. Goldman, the formal annual meeting dinner was held at the Saito Restaurant, 305 E. 45th St., a few blocks north of the Hotel.

Sunday, June 3

After Bob Davis called the final session to order at 9:10 a.m., Albert Ellis spoke on "Psychotherapy and Bertrand Russell." Defining psychotherapy as "the science and art of how humans disturb themselves and what they can do about it," he referred to a variety of Russell's works to illustrate that the rational and the irrational (or the non-rational) must be balanced to foster a long-range hedonism. Following a lively discussion period, two films, Bertrand Russell Discusses Philosophy and Bertrand Russell Discusses Happiness, were presented. At 11:15 a.m. the meeting was adjourned.

Respectfully submitted,

Donald W. Jackanicz

Donald W. Jackanicz
Secretary

July 1, 1979

(59) Minutes of the Directors' Meeting:

The Board of Directors of the Bertrand Russell Society, Inc. met in one session on Friday, June 1, 1979 in the Cameo Room of the Hotel Tudor, 104 E. 42nd St., New York, NY 10017. The following eight Board members were present: Bob Davis, Lester E. Denonn, Lee Eisler, Don Jackanicz, Jack Pitt, Steve Reinhardt, Harry Ruja, and Warren Smith. The following seven Board members were not present: Kenneth Blackwell, Peter G. Cranford, Ed Hopkins, Dan McDonald, Joe Neilands, Gary Slezak, and Katharine Tait.

In the absence of Board Chairman Peter G. Cranford, the meeting was called to order by Bob Davis at 10:40 p.m. The first order of business was the election of officers for the term of one year to begin January 1, 1980. Each of the following persons was unanimously elected:

--Chairman of the Board of Directors-----Peter G. Cranford
(Nominated by Lee Eisler, seconded by Lester E. Denonn)
--Secretary of the Board of Directors-----Don Jackanicz
(Jack Pitt, Lee Eisler)
--President-----Bob Davis
(Lee Eisler, Warren Smith)
--Vice President-----Warren Smith
(Bob Davis, Steve Reinhardt)
--Secretary-----Don Jackanicz
(Jack Pitt, Warren Smith)

The incumbent Treasurer, Steve Reinhardt, announced his desire to step down from that post at the conclusion of his present term. No persons were nominated for Treasurer, and it was agreed that nominees would be solicited via Russell Society News (RSN). While he had the floor, Steve stated he will send copies of the records to Peter G. Cranford who will arrange for an independent audit of BRS finances.

The meeting then turned its attention to the BRS Bylaws and whether any reform of them might be necessary. Lee Eisler proposed (1.) that the Bylaws be amended to mention specifically that the Chairman of the Board of Directors is an officer of the BRS; (2.) that the Bylaws be amended to make the Chairman of the Board of Directors responsible for preparing the agenda for Board meetings and the President responsible for preparing the agenda for the annual general meetings; and (3.) that Article VI, Section 4 of the Bylaws be amended so as to omit "other members" in favor of "member" or to have "including oneself" follow "other members" in the sentence presently beginning "Any member is free to submit the nomination of any other members. . . ." To these proposals Jack Pitt expressed his disagreement by stating that changes in the Bylaws should be considered for only the most compelling reasons. Discussion of this constitutional issue briefly went on, however, it was pointed out that Article X specifies Bylaw amendments require a majority vote of the Society, not of the Board. Therefore, the proposed amendments were put aside with the understanding that future discussion of them and possible others may be forthcoming in the RSN.

Next, the topic of Committees was discussed especially in relation to the problems of those which are inactive. Lee Eisler expressed his regret that certain Committees exist with no head or clearly defined work. Noting that in most cases the work of individuals rather than of Committees has resulted in accomplishments, he suggested that inactive Committees contribute to member dissatisfaction. Bob Davis then recommended that members, especially new members, be located who are willing to give of their time to Committee functions. Don Jackanicz proposed to define a form of subsistence for inactive Committees but did not elaborate on this. In the end it was informally agreed to allow the status quo to continue.

A brief discussion followed concerning the Scholarship Committee with Jack Pitt distributing the résumé of George Sessions who is assisting in that Committee's work.

With no further business at hand, Lester E. Denonn moved that the meeting be adjourned; Jack Pitt seconded the motion which was unanimously carried. The meeting thus closed at 11:20 p.m.

Respectfully submitted,

Donald W. Jackanicz
Donald W. Jackanicz, Secretary

July 1, 1979

- (60) "Bertrand Russell on Israel". Abstract of the paper by Harry Ruja, read on June 1st, at the 1979 Annual Meeting:

Though in June 1943 Russell had written sympathetically of the Zionist ideal ("In a dangerous and largely hostile world, it is essential for the Jews to have some country which is theirs..."), the reality of the Jewish state failed to arouse his enthusiasm. He was silent when Israel declared its independence in 1948 and remained silent during the turbulent years which followed while Israel fought off its enemies. In June 1967, however, he labelled Israel the aggressor in the Mideast conflict, and in January 1970, just a short time before his death, he renewed the accusation.

Russell's adverse judgment of Israel was the result of a misperception of the facts relating to the Mideast conflict. He disregarded the hostility of the Arab nations to the very existence of the Jewish state; he failed to take into account the offers of peace Israeli leaders made repeatedly; he ignored the fact that Israel's "expansion" was not the product of imperialistic ambitions but of the defeat of her enemies who sought not additional territory but Israel's liquidation; and erroneously he assigned responsibility for the Arab refugees to Israel rather than to the Arab leaders who had urged the Arabs living in "Palestine" in 1947-48 to leave while hostilities were in process.

Jews honored Russell at his death for his vigorous messages in behalf of freedom for Soviet Jews and his moving words of pity and sympathy at the 1953 memorial in London for the martyrs of the Warsaw Ghetto. It is a matter of regret that Russell failed to assess the Mideast conflict accurately and condemned Israel instead of defending her in her search for peaceful self-determination.

INDEX

- (61) Introductory (1); BBC-TV program on ER (2). 1979 Annual Meeting, general (3), Agenda (4), Minutes: of Members' Meeting (58); of Directors' Meeting (59). Two 1978 papers in "Russell" (6). 1980 in Chicago? (7). First BRS Traveling Scholarship awarded (8). Chairman Cranford reports (9). Treasurer Reinhardt reports (10). New Treasurer wanted (11). Library Committee report (12a). What's available from the Library (12b). Philosophy-in-High-School Committee (13). Science Committee report (14). New Science Committee Chairperson proposed (15). Universal Human Rights Committee (16). ER for freshman (16A). Gödel upsets the appletart (17). Hampshire's choices (18). Autobiography II reviewed (19). Ruja on "Russell Bibliographies" (20). G. E. Moore thinks back (21). ER in fiction (22). Denonn finds new references to ER (23). ER's prophecies (24). 17 inches (25). "Bertrand Russell on Israel" (26,60). WIN Magazine ad (27). Sutcliffe reviews "Holocaust" (28). Dora on Cadogan & Conway Hall (29). Don Roberts locates sources for "Philosophers' Ring" (30). News about members: Bae (31), Cleavelin (32), Clifford (33), Cranford (34), Dely (35), Lamont (36a,b), Pitt (37), Sutcliffe (34,38,39). New Manchester School (39). About Paul Edwards (40). New Members (41). Address changes (42). Last call for dues (43). Paradoxes: Cleavelin's Don Quixote (44), Doudna (45), Green (46), Griffin (47); also see Gödel (17). Contributors thanked (49). 3 fund-raising volunteers (50). Time to vote (51a); Director-Candidates (51b). Higher dues proposed (52). Proposal to drop "Chairperson" (53). Blank Page 4 in RSN22? (54). Communications received: Science for the People (55), for Non-Believers (56), CAPP (57). 1979 Minutes: of Members' Meeting (58); of Directors' Meeting (59). "Bertrand Russell on Israel" (60). Index (61). Ballot (62).

RUSSELL SOCIETY NEWS

No. 24

November 1979

- (1) It's Chicago in June 1980 (2). Science Committee seeks our interests (5a). BRS at APA 12/28/79 (8). Results of the vote: "chairperson" out, dues up, Dely in.(10). ER's Kalinga Prize (20). More paradoxes (38-40). Help wanted -- badly! (42). An asterisk in the left column indicates a request.

(1.5) COMING EVENTS

BRS at APA, December 28, 1979. See (8).

(2) ANNUAL MEETING (1980)

Chicago in June. As reported elsewhere (10), members voted to have our next annual meeting in Chicago, and in June. (Hamilton and July were 2nd choices.)

- * Don Jackanicz, who lives in Chicago, is making arrangements. He would appreciate ideas and suggestions about any aspect of the meeting. Anyone wishing to present a paper should let Don know about it. Don's address: BRS Library, address on Page 1, bottom.
- * There'll be a lot more information about the meeting in the next issue.

REPORTS FROM OFFICERS

(3) Treasurer Stephen J. Reinhardt reports:

For the 3rd quarter of 1979:

Balance on hand (6/30/79).....	1457.64	
Income: 30 new members.....	335.57	
74 renewals.....	941.74	
	Total dues.....	1277.31
Contributions.....	332.50	
Sale of RSN, books, etc.....	3.39	
	Total income.....	1613.20
		1613.20
		3070.84
<u>Expenses:</u> Information & Membership Committees.....	1009.55	
Subscriptions to "Russell".....	357.00	
Other		
	Total spent.....	1366.55
		1366.55
Balance on hand (9/30/79).....	1704.29*	
	*Unrestricted funds.....	1204.29
	Special purpose funds (Traveling Scholarship).....	500.00
		1704.29

*Russell Society News (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
 BRS Library: Don Jackanicz, BRS Librarian, 3802 N. Kenneth Ave., Chicago, IL 60641

REPORTS FROM COMMITTEES

(4) Audio-Visual Committee (Warren Smith, Chairman):

We have disbanded our project to produce an LP album. In May of 1978 we had considered producing the Leipzig Radio Symphony Orchestra's recording of a work dedicated to Bertrand Russell, Graham Whettam's "Sinfonia Contra Timore." The Rundfunk der DDR dallied so long before assenting to our modest request to use their tape, that we lost interest. However, we did lend our copy of the tape to Robert Sherman, program director of The New York Times's Radio WQXR, asking if he would assess the music. In September 1979 he played the composition, told his listeners about our Society and its plan to produce the LP, and received highly favorable listener response. To invest \$2500 and hope to sell 700 LP's at \$4, however, is considered too risky at this time. Meanwhile, if the East German Radio or Composer Whettam produces the LP, we will be glad to help distribute and sell them.

(5a) Science Committee (Alex Dely, Chairman):

As the new Chairman of the Science Committee, I would like to mention what I have in mind doing, and I would appreciate members' reactions to my proposals.

First, let me say that, as a physicist, I am greatly interested in fundamental physical theory, in fundamental aspects of the universe. I hope eventually to develop a comprehensive unifying philosophy of science (and of knowledge.)

I am presently working with George Elam (New York) on an alternative theory about elementary particles. We have just started to develop it mathematically, and it might interest BRS members to see how a theory gets born instead of merely seeing the end product, which is often complex.

I propose to review certain scientific issues in the newsletter, using journals and other sources that most BRS members do not ordinarily come across. Here are some subjects; I need to know which of them are of possible interest to members:

1. nuclear energy. 2. DNA research and regulations. 3. cosmology. 4. relevance of science.
5. nuclear warfare. 6. science and world government. 7. unified psychology. 8. Russell on science.
9. Einstein on science. 10. other _____

I also propose to have our members meet and talk with some experts in science, probably at an annual BRS meeting. Here too the subject will depend on members' interests.

I invite all members interested in any aspect of science and its applications to become members of the Science Committee. The duties are only what each individual member wants to do, little or much. Our technological society desperately needs the input of all people in its increasingly complex decisions. And this is a place to start.

* Please send me a postcard mentioning which scientific subjects interest you. And if you wish to be on the Science Committee, please say so. My address: Physics Department, Illinois State University, Normal, IL 61761

* * * * *

(5b) We asked Alex where he stands on nuclear power. Here is his response:

I am moderately opposed to it in its present form. Only a year ago, I was in favor of it, but — besides TMI — I have since studied many NRC documents and internal Atomic Industrial Forum publications, and I was shocked. But this is a subject for future correspondence and/or papers.

(6) Russian nuclear disaster disputed. Last issue we reproduced a letter Joe Neillands had received from Zhores Medvedev, and a review of Medvedev's book, Nuclear Disaster in the Urals (RSN23-14). In the book, Medvedev claimed that there had been a nuclear explosion in the Chelyabinsk region of the Southern Urals, site of the Soviet Union's first nuclear reactor, in 1956, which the USSR had never acknowledged.

In the following New York Times story (10/30/79, p. C3), 4 American physicists dispute Medvedev's claim.

By WALTER SULLIVAN

FOUR physicists, including the former director of the Los Alamos Scientific Laboratory, where the first atomic bomb was developed, have questioned reports that a nuclear accident occurred near the southern Ural Mountains of the Soviet Union in late 1957 or early 1958.

They believe, instead, that the reports refer to contamination by fallout from unusually "dirty" Soviet weapons tests, several of which were conducted

at that time over Novaya Zemlya, 1,300 miles to the north. The blasts were in the multimegaton range.

The thesis that some form of accident occurred, with many casualties and widespread radioactive contamination, has been advanced by Dr. Zhores Medvedev, a dissident Soviet biochemist. He has proposed that a spontaneous chain reaction may have occurred in plutonium-laden reactor wastes.

In 1976, after leaving the Soviet Union, he described in the British jour-

nal New Scientist what he took to be evidence for a nuclear accident in the Ural area.

He has spelled out his argument more fully in his book "Nuclear Disaster in the Urals," published this month in Britain by Angus & Robertson and in the United States by W. W. Norton & Company.

His account has been seized upon by opponents of nuclear energy as a dramatic indication of its hazards. The challenge to his interpretation is presented in the Oct. 26 issue of Science, journal of the American Association for

the Advancement of Science, by three Los Alamos staff members, Drs. William Stratton, Danny Stillman and Sumner Barr, and the laboratory's former director, Dr. Harold M. Agnew. Dr. Agnew is now president of the General Atomic Company in San Diego.

Rumors Reached Europe

Rumors of an accident in the Soviet Union began reaching western Europe in 1958. Some accounts said thousands were injured, some of them seriously. If there had been such a catastrophe, Dr. Medvedev reasoned, Soviet biolo-



Dr. Zhores Medvedev
Camera Press



The New York Times/Oct. 30, 1979

gists would have taken advantage of it to study the effects of heavy radioactive contamination.

He searched the open Soviet literature for such accounts and found that unusually high levels of strontium 90 and cesium 137 had been found in several Soviet lakes.

From the life forms identified in the report he concluded that the affected area lay to the east of Kyshtym on the eastern slope of the Urals. Near that city the Soviet Union built the first reactors to produce plutonium for its weapons program.

Dr. Medvedev argues that radioactive wastes stored in metal tanks or dumped into an excavation accumulated a sufficient concentration of plutonium to constitute a "critical mass," leading to a spontaneous chain reaction and explosion.

In reply the authors of the Science article term it "unlikely" that the Russians would allow that much plutonium to escape their refining process. If a such a chain reaction did occur, they say, it would have been "too slow to disturb the ground more than trivially."

Such an accident, the physicists say,

would be unlikely to spread strontium and cesium — and nothing else — over so wide an area. They point out that the report cited by Dr. Medvedev made no mention of plutonium as a contaminant. Strontium and cesium are typical constituents of nuclear weapons fallout in which the shorter-lived radioactive elements have already decayed.

Unusually high concentrations of weapons fallout have occurred in the United States and elsewhere under special meteorological conditions, such as the washing out of fallout particles from the atmosphere by heavy rains.

While the data can be explained as fallout, the four physicists say an accidental release of radiation cannot be ruled out. Nevertheless, they add, the magnitude of the event "may have been grossly exaggerated," the source of the radiation may have been identified "uncritically" and an improbable mode of its dispersal suggested.

Furthermore, they say in conclusion, "we find it hard to believe that an area of this magnitude could become contaminated and the event not discussed in detail or by more than one individual for more than 20 years."

(7) Universal Human Rights Committee (David Makinster, Acting Chairman):

Several members responded to my observations in the last newsletter (RSN23-16). I will make a full report -- including recommendations -- in the next issue.

PHILOSOPHERS' CORNER

(8) BRS at APA: the Program:

Program
of
THE BERTRAND RUSSELL SOCIETY, INC.
at the December 1979 meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION

Time: December 28, 1979 (Friday morning)

Place: The Sheraton Centre, New York City

I. DEFINITION AND DESCRIPTION IN RUSSELL, 1900-1910
Thomas P. Barron, University of Texas/Austin

Commentator: Jon Fjeld, Duke University

II. RUSSELL AND ONTOLOGICAL EXCESS
D. A. Griffiths, University of Hong Kong

Commentator: Tom Wartenberg, Duke University

Chairman: David Johnson, Naval Academy

Copies of the papers presented here may be borrowed at no cost, or bought for \$2, by writing to: Mr. Don Jackanicz, Librarian, BRS Library, 3802 N. Kenneth Avenue, Chicago, IL 60641.

This program is presented by the BRS Philosophers' Committee, Edwin Hopkins, Chairman

(9) BRS at APA: Abstracts of the Papers:

Russell and Ontological Excess, D.A. Griffiths

The Theory of Descriptions is usually presented as the means by which Russell liberated himself from Meinongian ontological excess. This presentation is examined, and found to be misleading.

It is argued first that the account of denoting set out in 'The Principles of Mathematics' (POM) avoids (as does Frege's theory) what Russell recognized, in 'On Denoting', to be the Meinongian route into ontological excess. Secondly it is shown that a second route, which Frege's theory does not avoid was recognized in both POM and 'On Denoting', and in the former avoiding tactics were developed. These tactics, however, clearly fail in the case of negative existential statements.

It is concluded, therefore, that Russell of POM does not need the theory of descriptions to curb his ontological excesses; an analysis of existential statements will suffice. A need will arise only if the POM account of denoting is rejected.

Definition and Description in Russell, 1900-1910, Thomas P. Barron

The label "logician" -- commonly applied both to the program of the Principles of Mathematics and to that of Principia Mathematica -- is generally understood as indicating an attempt both (i) to define the concepts of mathematics in terms of logical concepts, and (ii) given these definitions, to derive the truths of mathematics from axioms involving only logical terms. I contend that this label is ambiguous since Russell meant one thing when he spoke of definition in the Principles, and yet another thing when he spoke of definition in Principia. The main function of definitions in the former work is epistemological; in the latter, ontological. I map out the problems that led to these important changes -- changes that the introduction to Principia tends to mask -- and show how they constitute a major discontinuity in the development of Russell's general ontology as well as in his philosophy of mathematics.

THE MEMBERS VOTE

(10) Results of the RSN23 ballot:

Part 1. Election of Directors. 6 candidates were elected, for 3-year terms starting 1/1/80: KENNETH BLACKWELL, JACK COWLES, LESTER DENONN, J. B. NEILANDS, RAYMOND PLANT, & STEPHEN J. REINHARDT.

Part 2. Time and place of 1980 meeting: Chicago in June. When only "1st choice" were counted, May, June and July were tied; but when 1st and 2nd choices were combined and counted, June was out front, followed by July. Chicago led the rest when 1st choice (only) were counted, and also when 1st and 2nd choices were combined and counted. Hamilton came in 2nd.

Part 3. Proposal on the use of "chairperson". "Chairperson" will be discarded. The vote against it was nearly 2 to 1.

Part 4. Proposal to raise dues. The proposal was approved. Dues are raised \$5, except for students. The new rates, effective at once: regular \$20, couple \$25, student \$5. Outside USA and Canada, add \$5, as before.

Part 5. New head of Science Committee proposed. Proposal approved. Alex Dely is the new Chairman.

In 1977, 11% of the members voted; in 1978, 15%; this year the figure is 20%. Not great but improving.

BY BERTRAND RUSSELL

(11) Sham education. TOM STANLEY writes: "I was pleased to see an article on Haldeman-Julius in Russell 29-32. William Ryan overlooked an early contribution Russell made to a Haldeman-Julius pamphlet." Tom sent us the pamphlet, from which we reproduce the overlooked contribution:

LITTLE BLUE BOOK NO. 1125
Edited by E. Haldeman-Julius

A Book of American Shams

Nelson Antrim Crawford, Bertrand Russell, Joseph McCabe, and Others

Copyright, 1926,
Haldeman-Julius Company

HALDEMAN-JULIUS COMPANY
GIRARD, KANSAS

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THE SHAM OF AMERICAN EDUCATION

By BERTRAND RUSSELL

Having not seen America since the spring of 1914, I was expected, during my recent visit, to notice many changes. Americans find it necessary to their self-respect to believe that their country changes fast, and no doubt in the main the belief is true; but naturally the changes are not so readily perceived by strangers as by those who take the constant background of Americanism for granted. Nevertheless I did notice some rather interesting changes. Ten years ago, I saw mainly universities and university teachers. Certainly their attitude then was in many respects different from that of many teachers at the present time. Ten years ago the majority were doing their work with no strong consciousness of outside interference; now many of them seem to feel that they have to choose between hypocrisy and starvation.

There are two quite different kinds of tyranny to which university men are exposed in America: that of boards of trustees in the privately endowed universities, and that of the democracy in the State universities. The former is primarily economic, the latter primarily theological; both, of course, combine on moral persecution, and dismiss any man who becomes involved in a scandal, however innocently. Moreover, methods exist of fastening scandals upon those whose opinions are disliked.

PRINTED IN THE UNITED STATES OF AMERICA

A BOOK OF AMERICAN SHAMS 23

The tyranny of boards of trustees is part of the power of capitalism, and is therefore attacked by socialists. Upton Sinclair's book "The Goose-Step" consists of a long series of instances with names and dates. This book naturally roused great interest in academic circles. As a rule, the Principal of a university denounces it as a gross libel, and quite unreliable in its facts; but the younger teachers, in a quiet corner, will whisper that it is quite correct, at any rate so far as *their* university is concerned. An outsider cannot, of course, form a well-informed judgment on this matter without a much longer study than I was able to make. But obviously it is a bad system to make learned men dependent for their livelihood upon a collection of ignorant and bigoted business men. Some of our provincial universities have tended to imitate America in this respect, but so far the prestige of Oxford and Cambridge has prevented the bad effects that might have been feared.

The tyranny of the democracy raises more interesting problems, and is much less discussed, because those who dislike tyranny are apt to like democracy. In the South and in some parts of the Middle West, Protestantism is as fierce as in Belfast, and the whole intellectual atmosphere is reminiscent of the seventeenth century. Since the taxpayer's money supports the State universities, he feels that these institutions ought to magnify his ego by teaching what he believes, not what is believed by those who have taken the trouble to form a rational opinion. Hence the all but

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successful attempts to make it illegal to teach evolution in certain States. In the East, in some States, the Catholics are sufficiently powerful to enforce an Inquisition on State teachers. This atmosphere of theological persecution makes many State universities quite as destitute of freedom as those that depend upon private endowments. And it is, in fact, a more serious matter than capitalist tyranny, for two reasons. First, the tyranny of a majority is harder to endure and to resist than that of a ruling oligarchy, because the latter, but not the former, rouses the sympathy and admiration of the public for the victim. Secondly, theology interferes more intimately than politics with the matters concerned in university teaching. It is very difficult to think of a single subject where a teacher can avoid conflicting with those who believe in the literal truth of the whole of the Bible, as the Fundamentalists do.

(12) About the Chinese. The following ran in "The Atlantic Monthly" in December 1921, pp. 771-777:

SOME TRAITS IN THE CHINESE CHARACTER

THERE is a theory among Occidentals that the Chinaman is inscrutable, full of secret thoughts, and impossible for us to understand. It may be that a greater experience of China would have brought me to share this opinion; but I could see nothing to support it during

the time when I was working in that country. I talked to the Chinese as I should have talked to English people, and they answered me much as English people would have answered a Chinese whom they considered educated and not wholly unintelligent. I do not be-

lieve in the myth of the 'subtle Oriental': I am convinced that in a game of mutual deception an Englishman or American can beat a Chinese nine times out of ten. But as many comparatively poor Chinese have dealings with rich white men, the game is often played

only on one side. Then, no doubt, the white man is deceived and swindled; but not more than a Chinese mandarin would be in London.

One of the most remarkable things about the Chinese is their power of securing the affection of foreigners. Al-

most all Europeans like China, both those who come only as tourists and those who live there for many years. In spite of the Anglo-Japanese alliance, I cannot recall a single Englishman in the Far East who liked the Japanese as much as the Chinese. Those who have lived long among them tend to acquire their outlook and their standards. New arrivals are struck by obvious evils: the beggars, the terrible poverty, the prevalence of disease, the anarchy and corruption in politics. Every energetic Westerner feels at first a strong desire to reform these evils, and of course they ought to be reformed.

But the Chinese, even those who are the victims of preventable misfortunes, show a vast passive indifference to the excitement of the foreigners; they wait for it to go off, like the effervescence of soda-water. And gradually strange doubts creep into the mind of the bewildered traveler: after a period of indignation, he begins to doubt all the maxims that he has hitherto accepted without question. Is it really wise to be always guarding against future misfortune? Is it prudent to lose all enjoyment of the present through thinking of the disasters that may come at some future date? Should our lives be passed in building a mansion that we shall never have leisure to inhabit?

The Chinaman answers these questions in the negative, and therefore has to put up with poverty, disease, and anarchy. But, to compensate for these evils, he has retained, as industrial nations have not, the capacity for civilized enjoyment, for leisure and laughter, for pleasure in sunshine and philosophical discourse. The Chinaman, of all classes, is more laughter-loving than any other race with which I am acquainted; he finds amusement in everything, and a dispute can always be softened by a joke.

I remember one hot day, when a party of us were crossing the hills in chairs. The way was rough and very steep, the work for the coolies very severe. At the highest point of our journey, we stopped for ten minutes to let the men rest. Instantly they all sat in a row, brought out their pipes, and began to laugh among themselves as if they had not a care in the world. In any country that had learned the virtue of forethought, they would have devoted the moments to complaining of the heat, in order to increase their tip. We, being Europeans, spent the time worrying whether the automobile would be waiting for us at the right place. Well-to-do Chinese would have started a discussion as to whether the universe moves in cycles or progresses by a rectilinear motion; or they might have set to work to consider whether the truly virtuous man shows complete self-abnegation, or may, on occasion, consider his own interest.

One comes across white men occasionally who suffer under the delusion that China is not a civilized country. Such men have quite forgotten what constitutes civilization. It is true that there are no trams in Peking, and that the electric light is poor. It is true that there are places full of beauty, which Europeans itch to make hideous by digging up coal. It is true that the educated Chinaman is better at writing poetry than at remembering the sort of facts which can be looked up in

Whitaker's Almanac. A European, in recommending a place of residence, will tell you that it has a good train-service; the best quality he can conceive in any place is that it should be easy to get away from. But a Chinaman will tell you nothing about the trains; if you ask, he will tell you wrong. What he tells you is that there is a palace built by an ancient emperor, and a retreat in a lake for scholars weary of the world, founded by a famous poet of the Tang dynasty. It is this outlook that strikes the Westerner as barbaric.

The Chinese, from the highest to the lowest, have an imperturbable quiet dignity, which is usually not destroyed, even by a European education. They are not self-assertive, either individually or nationally; their pride is too profound for self-assertion. They admit China's military weakness in comparison with foreign powers, but they do not consider efficiency in homicide the most important quality in a man or a nation. I think that at bottom they almost all believe that China is the greatest nation in the world, and has the finest civilization. A Westerner cannot be expected to accept this view, because it is based on traditions utterly different from his own. But gradually one comes to feel that it is, at any rate, not an absurd view; that it is, in fact, the logical outcome of a self-consistent standard of values. The typical Westerner wishes to be the cause of as many changes as possible in his environment; the typical Chinaman wishes to enjoy as much and as delicately as possible. This difference is at the bottom of most of the contrast between China and the English-speaking world.

We in the West make a fetish of 'progress,' which is the ethical camouflage of the desire to be the cause of changes. If we are asked, for instance, whether machinery has really improved the world, the question strikes us as foolish: it has brought great changes, and therefore great 'progress.' What we believe to be a love of progress is really, in nine cases out of ten, a love of power, an enjoyment of the feeling that by our fiat we can make things different. For the sake of this pleasure, a young American will work so hard that, by the time he has acquired his millions, he has become a victim of dyspepsia, compelled to live on toast and water, and to be a mere spectator of the feasts that he offers to his guests. But he consoles himself with the thought that he can control politics, and provoke or prevent wars as may suit his investments. It is this temperament that makes Western nations 'progressive.'

II

There are, of course, ambitious men in China, but they are less common than among ourselves. And their ambition takes a different form — not a better form, but one produced by the preference of enjoyment to power. It is a natural result of this preference that avarice is a widespread failing of the Chinese. Money brings the means of enjoyment, therefore money is passionately desired. With us, money is desired chiefly as a means to power; politicians, who can acquire power without much money, are often content to remain poor. In China, the *tuchuns* (military governors), who have the real power, almost always use it for the sole

purpose of amassing a fortune. Their object is to escape to Japan at a suitable moment, with sufficient plunder to enable them to enjoy life quietly for the rest of their days. The fact that in escaping they lose power does not trouble them in the least. It is, of course, obvious that such politicians, who spread only devastation in the provinces committed to their care, are far less harmful to the world than our own, who ruin whole continents in order to win an election campaign.

The corruption and anarchy in Chinese politics do much less harm than one would be inclined to expect. But for the predatory desires of the Great Powers, — especially Japan, — the harm would be much less than is done by our own 'efficient' governments. Nine tenths of the activities of a modern government are harmful; therefore, the worse they are performed, the better. In China, where the government is lazy, corrupt, and stupid, there is a degree of individual liberty which has been wholly lost in the rest of the world.

The laws are just as bad as elsewhere: occasionally, under foreign pressure, a man is imprisoned for Bolshevik propaganda, just as he might be in England or America. But this is quite exceptional; as a rule, in practice, there is very little interference with free speech and a free press. The individual does not feel obliged to follow the herd, as he has in Europe since 1914, and in America since 1917. Men still think for themselves, and are not afraid to announce the conclusions at which they arrive. Individualism has perished in the West, but in China it survives, for good as well as for evil. Self-respect and personal dignity are possible for every coolie in China, to a degree which is, among ourselves, possible only for a few leading financiers.

The business of 'saving face,' which often strikes foreigners in China as ludicrous, is only the carrying out of respect for personal dignity in the sphere of social manners. Everybody has 'face,' even the humblest beggar; there are humiliations that you must not inflict upon him, if you are not to outrage the Chinese ethical code. If you speak to a Chinaman in a way that transgresses the code, he will laugh, because your words must be taken as spoken in jest if they are not to constitute an offense.

Once I thought that the students to whom I was lecturing were not as industrious as they might be, and I told them so in just the same words that I should have used to English students in the same circumstances. But I soon found I was making a mistake. They all laughed uneasily, which surprised me until I saw the reason. Chinese life, even among the most modernized, is far more polite than anything to which we are accustomed. This, of course, interferes with efficiency, and also (what is more serious) with sincerity and truth in personal relations. If I were Chinese, I should wish to see it mitigated. But to those who suffer from the brutalities of the West, Chinese urbanity is very restful. Whether on the balance it is better or worse than our frankness, I shall not venture to decide.

The Chinese remind one of the English in their love of compromise and in their habit of bowing to public opinion. Seldom is a conflict pushed to its ultimate brutal issue. The treat-

ment of the Manchu Emperor may be taken as a case in point. When a Western country becomes a republic, it is customary to cut off the head of the deposed monarch, or at least to cause him to flee the country. But the Chinese have left the Emperor his title, his beautiful palace, his troops of eunuchs, and an income of several million dollars a year. He is a boy of fourteen, living peaceably in the Forbidden City. Once, in the course of a civil war, he was nominally restored to power for a few weeks; but he was deposed again, without being in any way punished for the use to which he had been put.

Public opinion is a very real force in China, when it can be roused. It was, by all accounts, mainly responsible for the downfall of the An Fu party in the summer of 1920. This party was pro-Japanese, and was accepting loans from Japan. Hatred of Japan is the strongest and most widespread of political passions in China, and it was stirred up by the students in fiery orations. The An Fu party had, at first, a great preponderance of military strength; but their soldiers walked away when they came to understand the cause for which they were expected to fight. In the end, the opponents of the An Fu party were able to enter Peking and change the government almost without firing a shot.

The same influence of public opinion was decisive in the teachers' strike, which was on the point of being settled when I left Peking. The Government, which is always impecunious, owing to corruption, had left its teachers unpaid for many months. At last, they struck to enforce payment, and went on a peaceful deputation to the Government, accompanied by many students. There was a clash with the soldiers and police, and many teachers and students were more or less severely wounded. This led to a terrific outcry, because the love of education in China is profound and widespread. The newspapers clamored for revolution. The Government had just spent nine million dollars in corrupt payments to three teachers who had descended upon the capital to extort blackmail. It could not find any colorable pretext for refusing the few hundred thousands required by the teachers, and it capitulated in panic. I do not think there is any Anglo-Saxon country where the interests of teachers would have roused the same degree of public feeling.

Nothing astonishes a European more in the Chinese than their patience. The educated Chinese are well aware of the foreign menace. They realize acutely what the Japanese have done in Manchuria and Shantung. They are aware that the English in Hong Kong are doing their utmost to bring to naught the Canton attempt to introduce good government in the South. They know that all the great powers, without exception, look with greedy eyes upon the undeveloped resources of their country, especially its coal and iron. They have before them the example of Japan, which, by developing a brutal militarism, a cast-iron discipline, and a new reactionary religion, has succeeded in holding at bay the brutal lusts of 'civilized' industrialists. Yet they neither copy Japan nor submit tamely to foreign domination. They think, not in decades, but in centuries. They have been conquered before, first

by the Tartars and then by the Manchus. But in both cases they absorbed their conquerors. Chinese civilization persisted, unchanged; and after a few generations the invaders became more Chinese than their subjects.

Manchuria is a rather empty country, with abundant room for colonization. The Japanese assert that they need colonies for their surplus population, yet the Chinese immigrants into Manchuria exceed the Japanese a hundred-fold. Whatever may be the temporary political status of Manchuria, it will remain a part of Chinese civilization, and can be recovered whenever Japan happens to be in difficulties. The Chinese derive such strength from their four hundred millions, the toughness of their national customs, their power of passive resistance, and their unrivaled national cohesiveness, — in spite of the civil wars, which merely ruffle the surface, — that they can afford to despise military methods, and to wait till the feverish energy of their oppressors shall have exhausted itself in internecine combats.

China is much less a political entity than a civilization — the only one that has survived from ancient times. Since the days of Confucius, the Egyptian, Babylonian, Persian, Macedonian, and Roman empires have perished; but China has persisted through a continuous evolution. There have been foreign influences — first Buddhism, and now Western science. But Buddhism did not turn the Chinese into Indians, and Western science will not turn them into Europeans. I have met men in China who knew as much of Western learning as any professor among ourselves; yet they had not been thrown off their balance, or lost touch with their own people. What is bad in the West — its brutality, its restlessness, its readiness to oppress the weak, its preoccupation with purely material aims — they see to be bad, and do not wish to adopt. What is good, especially its science, they do wish to adopt.

The old indigenous culture of China has become rather dead; its art and literature are not what they were, and Confucius does not satisfy the spiritual needs of a modern man, even if he is Chinese. The Chinese who have had a European or American education realize that a new element is needed to vitalize native traditions, and they look to our civilization to supply it. But they do not wish to construct a civilization just like ours; and it is precisely in this that the best hope lies. If they are not goaded into militarism, they may produce a genuinely new

civilization, better than any that we in the West have been able to create.

III

So far, I have spoken chiefly of the good sides of the Chinese character; but, of course, China, like every other nation, has its bad sides also. It is disagreeable to me to speak of these, as I experienced so much courtesy and real kindness from the Chinese, that I should prefer to say only nice things about them. But for the sake of China, as well as for the sake of truth, it would be a mistake to conceal what is less admirable. I will only ask the reader to remember that, in the balance, I think the Chinese one of the best nations I have come across, and am prepared to draw up a graver indictment against every one of the great powers.

Shortly before I left China, an eminent Chinese writer pressed me to say what I considered the chief defects of the Chinese. With some reluctance, I mentioned three: avarice, cowardice, and callousness. Strange to say, my interlocutor, instead of getting angry, admitted the justice of my criticism, and proceeded to discuss possible remedies. This is a sample of the intellectual integrity which is one of China's greatest virtues.

The callousness of the Chinese is bound to strike every Anglo-Saxon. They have none of that humanitarian impulse which leads us to devote one per cent of our energy to mitigating the evils wrought by the other ninety-nine per cent. For instance, we have been forbidding the Austrians to join with Germany, to emigrate, or to obtain the raw materials of industry. Therefore the Viennese have starved, except those whom it has pleased us to keep alive, from philanthropy. The Chinese would not have had the energy to starve the Viennese, or the philanthropy to keep some of them alive. While I was in China, millions were dying of famine; men sold their children into slavery for a few dollars, and killed them if this sum was unobtainable. Much was done by white men to relieve the famine, but very little by the Chinese, and that little vitiated by corruption. It must be said, however, that the efforts of the white men were more effective in soothing their own consciences than in helping the Chinese. So long as the present birth-rate and the present methods of agriculture persist, famines are bound to occur periodically; and those whom philanthropy keeps alive through one famine are only too likely to perish in the next.

Famines in China can be permanently cured only by better methods of agriculture combined with emigration or birth-control on a large scale. Educated Chinese realize this, and it makes them indifferent to efforts to keep the present victims alive. A great deal of Chinese callousness has a similar explanation, and is due to perception of the vastness of the problems involved. But there remains a residue which cannot be so explained. If a dog is run over by an automobile and seriously hurt, nine out of ten passers-by will stop to laugh at the poor brute's howls. The spectacle of suffering does not of itself rouse any sympathetic pain in the average Chinaman; in fact, he seems to find it mildly agreeable. Their history, and their penal code before the revolution of 1911, show that they are by no means destitute of the impulse of active cruelty; but of this I did not myself come across any instances. And it must be said that active cruelty is practised by all the great nations, to an extent concealed from us only by our hypocrisy.

Cowardice is *prima facie* a fault of the Chinese; but I am not sure that they are really lacking in courage. It is true that, in battles between rival tuchuns, both sides run away, and victory rests with the side that first discovers the flight of the other. But this proves only that the Chinese soldier is a rational man. No cause of any importance is involved, and the armies consist of mere mercenaries. When there is a serious issue, as, for instance, in the Tai-Ping rebellion, the Chinese are said to fight well, particularly if they have good officers. Nevertheless, I do not think that, in comparison with the Anglo-Saxons, the French, or the Germans, the Chinese can be considered a courageous people, except in the matter of passive endurance. They will endure torture, and even death, for motives which men of more pugnacious races would find insufficient — for example, to conceal the hiding-place of stolen plunder. In spite of their comparative lack of active courage, they have less fear of death than we have, as is shown by their readiness to commit suicide.

Avarice is, I should say, the gravest defect of the Chinese. Life is hard, and money is not easily obtained. For the sake of money, all except a very few foreign-educated Chinese will be guilty of corruption. For the sake of a few pence, almost any coolie will run an imminent risk of death. The difficulty of combating Japan has arisen mainly from the fact that hardly any Chinese politician can resist Japanese bribes. I think this defect is probably due to the fact that, for many ages, an honest

living has been hard to get; in which case it will be lessened as economic conditions improve. I doubt if it is any worse now in China than it was in Europe in the eighteenth century. I have not heard of any Chinese general more corrupt than Marlborough, or of any politician more corrupt than Cardinal Dubois. It is, therefore, quite likely that changed industrial conditions will make the Chinese as honest as we are — which is not saying much.

I have been speaking of the Chinese as they are in ordinary life, when they appear as men of active and skeptical intelligence, but of somewhat sluggish passions. There is, however, another side to them: they are capable of wild excitement, often of a collective kind. I saw little of this myself, but there can be no doubt of the fact. The Boxer rising was a case in point, and one which particularly affected Europeans. But their history is full of more or less analogous disturbances. It is this element in their character that makes them incalculable, and makes it impossible even to guess at their future. One can imagine a section of them becoming fanatically Bolshevik, or anti-Japanese, or Christian, or devoted to some leader who would ultimately declare himself Emperor. I suppose it is this element in their character that makes them, in spite of their habitual caution, the most reckless gamblers in the world. And many emperors have lost their thrones through the force of romantic love, although romantic love is far more despised than it is in the West.

To sum up the Chinese character is not easy. Much of what strikes the foreigner is due merely to the fact that they have preserved an ancient civilization which is not industrial. All this is likely to pass away, under the pressure of Japanese, European, and American financiers. Their art is already perishing, and being replaced by crude imitations of second-rate European pictures. Most of the Chinese who have had a European education are quite incapable of seeing any beauty in native painting, and merely observe contemptuously that it does not obey the laws of perspective.

The obvious charm which the tourist finds in China cannot be preserved; it must perish at the touch of industrialism. But perhaps something may be preserved, something of the ethical qualities in which China is supreme, and which the modern world most desperately needs. Among those qualities I place first the pacific temper, which seeks to settle disputes on grounds of justice rather than by force. It remains to be seen whether the West will allow this temper to persist, or will force it to give place, in self-defense, to a frantic militarism like that to which Japan has been driven.

(Thank you, John Harper)

ER BIBLIOGRAPHIES

- (13) Another ER bibliography. "Harry Ruja, in his article on bibliography (RSN23-20)," writes Tom Stanley, "did not mention the one I've found most useful: 'Bertrand Russell: A Classified Bibliography, 1929-1967' by Harry Ruja, in 'The Bulletin of Bibliography' September-December 1968, pp. 182-190, 192 and January-March 1969, pp. 29-31. This is especially valuable for its lists of book reviews and articles in magazines."

ABOUT BERTRAND RUSSELL

(14) Virginia Woolf's diary provides another point of view about BR:

Saturday 3 December

I dined with the Sangers last night, & enjoyed society. I wore my new black dress, & looked, I daresay, rather nice. That's a feeling I very seldom have; & I rather intend to enjoy it oftener. I like clothes, if I can design them. So Bertie Russell was attentive, & we struck out like swimmers who knew their waters.³ One is old enough to cut the trimmings & get to the point. Bertie is a fervid egoist—which helps matters. And then, what a pleasure—this mind on springs. I got as much out of him as I could carry.

"For I should soon be out of my depth" I said. I mean, I said, "all this" & I waved my hand round the room, where by this time were assembled Mr & Miss Amos, Rosalind Toynbee, a German, & Mrs Lucas—⁴ "All this is mush; & you can put a telescope to your eye & see through it."

"If you had my brain you would find the world a very thin, colourless place" he said

But my colours are so foolish I replied.

You want them for your writing, he said. Do you never see things impersonally?

Yes. I see literature like that; Milton, that is.

The Choruses in Samson are pure art, he said.

But I have a feeling that human affairs are impure.

God does mathematics. That's my feeling. It is the most exalted form of art.

Art? I said.

Well there's style in mathematics as there is in writing, he said. I get the keenest aesthetic pleasure from reading well written mathematics. Lord Kelvin's style was abominable.⁵ My brain is not what it was. I'm past my best—& therefore, of course, I am now celebrated. In Japan they treated me like Charlie Chaplin—disgusting.⁶ I shall write no more mathematics. Perhaps I shall write philosophy. The brain becomes rigid at 50—& I shall be 50 in a month or two. I have to make money.

Surely money is settled upon Russells by the country, I said.

I gave mine away years ago, to help promising young men who wanted to write poetry.⁷ From 28 to 38 I lived in a cellar & worked. Then my passions got hold of me. Now I have come to terms with my self: I am no longer surprised at what happens. I don't expect any more emotional experiences. I don't think any longer that something is going to happen when I meet a new person.

I said that I disagreed with much of this. Yet perhaps I did not expect very much to happen from talking to Bertie. I felt that he had talked to so many people. Thus I did not ask him to come here—I enjoyed it though a good deal; & got home & drank cocoa in the kitchen; & at 7.30 this morning traced a smell of shag in the house & found L. smoking his pipe by the kitchen fire, having come back safe.

3. The Hon. Bertrand Arthur William Russell (1872-1970), grandson of Lord John Russell, twice Prime Minister, and heir-presumptive to his earldom; philosopher, mathematician and pacifist; at Trinity College, Cambridge, he and C. P. Sanger were both Apostles. VW and Russell came to dine without their spouses: LW was seeing his constituents in the north; Russell's wife, Dora Black, with whom he had spent the previous academic year in China and had married in September following his divorce from his first wife Alys, had given birth to their son on 16 November. Russell was at this time earning his living in London by journalism and lecturing.
4. Maurice Sheldon Amos (1872-1940), jurist, was a friend and contemporary of both Sanger and Russell at Trinity; his sister was called Bonté and was a doctor. Rosalind Toynbee, née Murray (1890-1967), wife of the historian Arnold Toynbee, daughter of Professor Gilbert Murray and granddaughter of the formidable Lady Carlisle, was herself a novelist. Mrs Lucas was probably Emily Beatrice Coursolles Jones (1893-1966), not long married to the Cambridge don F. L. Lucas (see below, 3 January 1922, n 3); in 1919 she had reviewed *Night and Day* in the *Cambridge Magazine* (see *I VW Diary*, p 310, fn).
5. William Thomson, first Baron Kelvin of Largs (1824-1907), Professor of Natural Philosophy in Glasgow for over 50 years, mathematical physicist and second inventor; his papers were published in 5 volumes, 1882-1911.
6. On their way back from China in July Russell and Dora Black had visited Japan where they had been pursued by journalists. See *The Autobiography of Bertrand Russell*, Vol. II (1968), pp 133-5.

Saturday 23 February

That reminds me of the celebrated Mr [Bertrand] Russell the other night at Karin's. (She gives her weekly party in the great gay drawingroom which is nevertheless a little echoing & lofty & very very chill). He said "Just as I saw a chance of happiness, the doctors said I had got cancer. My first thought was that that was one up to God. He had brought it off—just as I thought I saw a chance of happiness. When I was just getting better—I had very nearly died—my temperature was 107 twice over—the thing I liked was the sun: I thought how nice to feel the sun & the rain still. People came a long way after that. I wanted people very much, but not so much as the sun. The old poets were right. They made people think of death as going where they could not see the sun. I have become an optimist. I realise now that I like life—I want to live. Before that illness, I thought life was bad. Its an odd thing—both my pessimism & my optimism are instinctive" (I forget which he said was the deeper of the two.) So to Charlie Sanger, who is good all through; & then on to Moore. "When he first came up to Cambridge, he was the most wonderful creature in the whole world. His smile was the most beautiful thing I have ever seen. We believed in Berkeley" (perhaps). "Suddenly, something went wrong with him; something happened to him and his work. Principia Ethica was nothing like so good as his Essay on Judgment (?). He was very fond of Ainsworth.¹⁰ I don't know what happened— It ruined him. He took to putting out his tongue after that. You (I, that is) said he had no complexes. But he's full of them. Watch him putting his tongue round his mouth. I said to him once, Moore, have you ever told a lie? "YES" he said—which was the only lie he ever told. He always speaks the truth at the Aristotelian. An old gentleman met me on my way here, & asked if I were going. No; I said (not such a fool). Joad is speaking tonight. Haldane made a speech once, & old Shad Hodgson had to pass a vote of thanks. He had had an epileptic fit that afternoon. He got up & talked nonsense—utter nonsense. So they asked me. And I had to thank Haldane, though I'd got ready to criticise every argument he used. Never mind: I put them all into an article, & that stung much sharper."¹¹ I asked him, as I ask everyone, to write his life for the press. But my mind is absolutely relevant. I can't ramble. I stick to facts. "Facts are what we want. Now the colour of your mother's hair?" "She died when I was two—there you are—relevant facts. I remember my grandfather's death, & crying, & then thinking it was over. I saw my brother drive up in the afternoon. Hooray! I cried. They told me I must not say hooray at all that day. I remember the servants all looking very attentively at me when I was brought to Pembroke Lodge after my father died. Whitehead's father, who was the local parson, was sent for to persuade me that the earth was round. I said it was flat. And I remember—some seaside place, now destroyed—remembered the sands, I think."¹²

10. G. E. Moore's 'The Nature of Judgment' was published in *Mind*, vol. viii, 1899; his *Principia Ethica* in 1903. Alfred Richard Ainsworth (1897-1959), Scholar of King's, an Apostle, was a close friend of Moore's; in 1894 the two went to Edinburgh together, where from 1903-07 Ainsworth was a lecturer in Greek. In 1908 he married Moore's youngest sister Sarah (an unhappy union which ended in divorce) and joined the Board of Education which he was to serve until 1940.
11. The Aristotelian Society, with lay as well as academic membership, was founded in 1880; the presidential address by Richard Burdon Haldane, 1st Viscount Haldane (1856-1928), statesman and sometime Lord Chancellor, criticised by Russell (see *Mind*, vol. xvii, 1908), was on 'The Methods of Modern Logic and the Conception of Infinity'. Shadsworth Hollway Hodgson (1832-1912) was the first president, 1880-1894, and a leading spirit of the Aristotelian Society.
12. Both Bertrand Russell's parents—John Russell, Viscount Amberley (1842-1876) and Katherine Louisa, née Stanley (d. 1874), had died before he was four years old, and he and his brother were taken to Pembroke Lodge, Richmond Park, the home of his grandfather Lord John Russell, 1st Earl Russell; the elder boy Frank (John Francis, 2nd Earl Russell, 1865-1931) was sent to Winchester, but Bertie was brought up by his grandmother in rigorously disciplined, isolated, spartan conditions. The summer of 1877 he spent with his grandparents in the Isle of Thanet, in the parish of St Peter's, of which the Rev. Alfred Whitehead was vicar; his son Alfred North Whitehead (1861-1947), FRS, mathematician and philosopher, was co-author with Russell of the commanding *Principia Mathematica* (1910-13). See *The Autobiography of Bertrand Russell, 1872-1914*, 1967.

Saturday 23 February (continued)

He had no one to play with. One does not like him. Yet he is brilliant of course; perfectly outspoken; familiar; talks of his bowels; likes people; & yet & yet— He disapproves of me perhaps? He has not much body of character. This luminous vigorous mind seems attached to a flimsy little car, like that on a large glinting balloon. His adventures with his wives diminish his importance.¹³ And he has no chin, & he is dapper. Nevertheless, I should like the run of his headpiece. We parted at the corner of the Square; no attempt to meet again.

13. Bertrand Russell's first, and for almost two decades loveless, marriage to Karin's aunt Alys Pearsall Smith finally ended in divorce in 1921, when he married Dora Black; but he had had in the interim several manifest affairs with married women. See Russell's autobiographical volumes and *The Life of Bertrand Russell* by Ronald W. Clark, 1975.

All of the above comes from *The Diary of Virginia Woolf*, Volume 2, 1920-24, Anne Olivier Bell and Andrew McKeille, eds. (New York: Harcourt Brace Jovanovich 1978) pp.146-148, 293-295.

(Thank you, Don Jackanicz)

- (15) Skinner. From a review, by Rosemary Dinnage, of B. F. Skinner's *The Shaping of a Behaviorist* (Part Two of an *Autobiography*), in *The New York Times Book Review*, 5/20/79, p. 11:

In his first volume of autobiography Professor Skinner took the reader up to his early 20's and his decision to do postgraduate study in psychology at Harvard. He had spent a year after graduation trying, and failing, to become a writer. Bertrand Russell's account of J. B. Watson, founder of behaviorism, aroused his curiosity and he bought a copy of Watson's "Behaviorism." (Years later Professor Skinner met Russell, who was lecturing in Minnesota, and told him that he had converted him to behaviorism; "Good heavens," said Russell, "I thought I had demolished it.")

- (16) An empty house. Leo Abse, M. P., reports the following, in the November 1978 issue of "In Britain":

I WAS born in 1917, when millions of young men were being slaughtered in France, and jingoism reigned supreme. My mother, as wilful as she was beautiful, defying the times, decided to name me after the most provocative and renowned pacifist of the era, the philosopher Bertrand Russell. Only a vigorous intervening grandmother had at the very last second rescued me from the intimidating fate of having his name

inscribed upon my birth certificate. When during the Cuban crisis of 1962 I shared platforms with the twice-imprisoned third Earl, Nobel prize winner and holder of the Order of Merit, he laughed, even at that grim moment, as I recounted the family tale. And, although the philosopher died eight years ago, again, in North Wales last month, in his half empty eyrie - Plas Penrhyn, perched high above the Glaslyn

Estuary - I heard his fluted laugh.

The house he had occupied for twenty years was now half empty and disconsolate: with the recent death of his courageous fourth wife, Edith, the estate is now being wound up. Most of the ungainly furniture had gone, some across the Atlantic for the re-creation, over the ocean, of his study, as an ugly shrine for his admirers, and his massive library stacked high, ready for shipment to the new purchasers, the

Canadian MacMasters University. The shabby buff-coloured walls still had hanging upon them the vulgar embroidered tributes, gifts from Mao and from Ho Chi Minh; the cold linoleum-floored bathroom still had as its centrepiece a stained, chipped, enamelled tub. Only a reproduction of Piero della Francesca's peaceful Holy Ghost, remaining in its position above the bed of the avowedly goddess guru, strove to overcome the cheerlessness.

(Thank you, Bev Smith)

BR QUOTED

- (17) Joan Baez has been crusading recently against "the cruelty, violence, and oppression" that continues under the present Vietnamese regime.

She was not chagrined by the reports that the end of the Vietnam war did not bring an end to violence in that ravaged country. "I was not disillusioned," she said. "I met Bertrand Russell once when he was in his 80s and we sat in his little room and he served us tea. I said, 'All right, Bert, let's get on with it. What do you think our chances are?' 'Our chances of what?' he asked. 'Of survival,' I said. And he said that if people started turning things around in the next 20 years we could make it, and I asked what the chances of that were, and he said, 'Probably none.' So we laughed and ate our little tea cakes. And then you just get on with it. For me, it's all part of having had a Quaker upbringing. You tell the truth as you know it."

From a story in the *International Herald Tribune* 7/5/79.

(Thank you, Alberto Donadio)

- (18) Impulse. DAVID HART had the pleasant experience of looking up a word in a dictionary and finding BR quoted. The word was "impulse", the dictionary was The American Heritage Dictionary, and the quote was: "Respect for the liberty of others is not a natural impulse in most men." (Bertrand Russell)
- (19) Reader's Digest, May 1979, provided the following:

The secret of happiness: let your interests be as wide as possible, and let your reactions to the things and persons that interest you be as far as possible friendly rather than hostile.

Bertrand Russell, The Conquest of Happiness (Liveright)

(Thank you, Peter Cranford)

BR HONORED

- (20) The Kalinga Prize for the popularization of science was established by UNESCO in 1951 and awarded to BR in 1957. The Prize, awarded annually, consists of one thousand pounds sterling, and is based on a grant to UNESCO for this purpose by Mr. B. Patnaik, of India. The winner of the Prize also receives the UNESCO Gold Medal, and is invited to visit India as a guest of the Kalinga Foundation Trust.
- Kalinga was the name of an ancient empire that covered a great part of India and Indonesia. The empire was conquered by the sovereign, Asoka, more than 2000 years ago, but the campaign of conquest gave him such a distaste for war that he spent the rest of his life working for peace.
- In 1957 there were 7 candidates from 6 countries. BR was nominated by the Venezuelan Association for the Advancement of Science. The jury of 3 consisted of a Belgian, an Englishman and a Pole — designated by the Director-General of UNESCO.
- Winners in other years include such well-known names as Julian Huxley, Waldemar Kaempffert, George Gamov, Ritchie Calder, Arthur C. Clarke, Gerard Piel, Warren Weaver, Eugene Rabinowitch, Konrad Lorenz, Margaret Mead. Professor Pierre Auger spoke, at the Kalinga Prize Ceremony in Paris, January 28, 1957:

The Director-General, in his speech, emphasized the great importance of the interpretation and dissemination of science for the present-day world. In this field, the man whom we honour today has, during a long and fruitful career, made an outstanding contribution. He has written books like "The Analysis of Mind" and "The Analysis of Matter", where interpretation of the results of science takes the form of personal creativity; and he is also the author of general works like "A History of Western Philosophy" and "Human Knowledge, its Scope and Limits". Through him, countless men of good will have been guided towards a deeper understanding of the value of science, of what science brings us, and what it means.

Ladies and gentlemen, it is both a very easy and a very difficult thing to describe Bertrand Russell's achievement. It is easy if one confines oneself to its world impact, to the simple fact that the list of books I have before me comprises 48 separate works, translated into many languages and read throughout the entire world, and that to these must be added a host of booklets, essays, articles and lectures. The vast scope of this output should also be mentioned, since the subjects range from politics — his first book dealt with German social-democracy — to the theory of relativity, to which should be added mathematics and philosophy, as well as numerous problems of sociology and ethics.

Its very scope, however, makes it exceedingly difficult to define his work and to summarize it in a single formula. Bertrand Russell wrote for logicians, and taught them many things — how, for example, to construct and demolish paradoxes. He wrote for mathematicians, for whom he defined their principles; but in addition, he wrote for an educated though non-specialist public, to whom he explained the practical significance of the relativity or quantum theories. Finally, he wrote for what may be described as the public at large, dealing, either seriously or humorously, with the problems that beset us all when we reflect upon ourselves and try to find our bearings amid the tumult of our century.

Yet it seems to me that, when all this is said, there emerges, not indeed a formula, but a sort of general light shed upon our problems, as a result of which we find these problems more clearly stated, nearer solution and sometimes, indeed, actually solved. Bertrand Russell has re-analyzed the discoveries of the theoretical and experimental sciences, combined and connected them, and identified those features in them which are new and of importance for our future and that of our communities — in short, he has "humanized" them. And for this reason I venture to recognize in his work a particularly brilliant example of scientific humanism, that new humanism which is so great a need of the world today. Every subject of concern to thinking men is examined by Russell from an essentially rational standpoint. He applies to political, moral and economic questions a sort of generalized scientific method. One outstanding feature of this method is undoubtedly his constant and, I would say, almost instinctive care to avoid all "conventional" theories, all statements based on a particular tradition, habit of thought, or prejudice. This is a thread leading from Montaigne, through Descartes, to Russell which I, as a Frenchman, am particularly glad to see. But systematic doubt, though essential in the application of the scientific method, is not in itself constructive; it has to be fought and overcome by hope. And that hope is there, in all Bertrand Russell's works — the hope of learning, the hope of understanding, the hope of acting more effectively, more usefully and more happily; a hope based on a complete conviction that the world of the future will be built for man, by man himself.

ER responded to the above in this way:

This present occasion is one in which I am very happy to be a participant. I wish to express my thanks to the Jury who awarded the Prize and to the donor, Mr. Patnaik. My only regret is that, owing to old age, I am not able to go to India as I should have wished to do had it been possible. I am very conscious of the importance of India both in the distant past as the inventor of the numeral zero and of the numbers which in the West are mis-called Arabic, and also as a rapidly increasing contributor to the corpus of scientific knowledge. I think that Mr. Patnaik deserves the gratitude of mankind for his recognition of the importance of popular science. There was a time when scientists looked askance at attempts to make their work widely intelligible. But, in the world of the present day, such an attitude is no longer possible. The discoveries of modern science have put into the hands of Governments unprecedented powers both for good and for evil. Unless the statesmen who wield these powers have at least an elementary understanding of their nature, it is scarcely likely that they will use them widely. And, in democratic countries, it is not only statesmen, but the general public, to whom some degree of scientific understanding is necessary. To insure wide diffusion of such understanding is by no means easy. Those who can act effectively as liaison officers between technical scientists and the public perform a work which is necessary, not only for human welfare, but even for bare survival of the human race. I think that a great deal more ought to be done in this direction in the education of those who do not intend to become scientific specialists. The Kalinga Prize is doing a great public service in encouraging those who attempt this difficult task.

In my own country, and to a lesser degree in other countries of the West, "culture" is viewed mainly, by an unfortunate impoverishment of the Renaissance tradition, as something concerned primarily with literature, history and art. A man is not considered uneducated if he knows nothing of the contributions of Galileo, Descartes and their successors. I am convinced that all higher education should involve a course in the history of scientific knowledge in so far as this can be conveyed without technicalities. While such knowledge remains confined to specialists, it is scarcely possible now-a-days for nations to conduct their affairs with wisdom.

There are two very different ways of estimating any human achievement: you may estimate it by what you consider its intrinsic excellence; or you may estimate it by its causal efficiency in transforming human life and human institutions. I am not suggesting that one of these ways of estimating is preferable to the other. I am only concerned to point out that they give very different scales of importance. If Homer and Aeschylus had not existed, if Dante and Shakespeare had not written a line, if Bach and Beethoven had been silent, the daily life of most people in the present day would have been much what it is. But if Pythagoras and Galileo and James Watt had not existed, the daily life, not only of the Western Europeans and Americans but of Indian, Russian and Chinese peasants, would be profoundly different from what it is. And these profound changes are only beginning. They must affect the future even more than they have already affected the present. At present, scientific technique advances like an army of tanks that have lost their drivers, blindly, ruthlessly, without goal or purpose. This is largely because the men who are concerned with human values and with making life worthy to be lived, are still living in imagination in the old pre-industrial world, the world that has been made familiar and comfortable by the literature of Greece and the pre-industrial achievements of the poets and artists and composers whose work we rightly admire.

The separation of science from "culture" is a modern phenomenon. Plato and Aristotle had a profound respect for what was known as science in their day. The Renaissance was as much concerned with the revival of science as with art and literature. Leonardo da Vinci devoted more of his energies to science than to painting. The Renaissance architects developed the geometrical theory of perspective. Throughout the eighteenth century a very great deal was done to diffuse understanding of the work of Newton and his contemporaries. But, from the early nineteenth century onwards, scientific concepts and scientific methods became increasingly abstruse and the attempt to make them generally intelligible came more and more to be regarded as hopeless. The modern theory and practice of nuclear physicists has made evident with dramatic suddenness that complete ignorance of the world of science is no longer compatible with survival. On this ground, above all others, I am happy to be associated in the work which the Kalinga Prize exists to promote.

ER MEMORIAL

(21) Peter Cadogan, in a letter dated 7/10/79 to Bob Davis:

Bertrand Russell's bust has been finished in its original clay by Marcelle Quinton. Freddie Ayer has seen it and he told me last Thursday that he was very impressed. We are still awaiting the O.K. from Camden Council concerning the site in Red Lion Square. My hope is that we will make the Appeal to coincide with the beginning of the University term in October.

BR'S INFLUENCE

(22) Underground admirer. The following cartoon, by Robert Crum, ran in the underground publication, Hydrogen Bomb and Chemical Warfare Funnies, copyright 1970 by the Rip Off Press, San Francisco.



(Thank you, John Mahoney)

INTELLIGENCE

(23) Una Corbett's letter appeared in The Baltimore Sun, 3/9/79:

Special Schools

Sir: After the debacle more than 10 years ago of the effort to make City College a haven for bright academic students and later to create a special elementary school for Hopkins Hospital medical personnel, both of bitter memory, it is shocking to learn that school authorities still foster a strange notion of education and the role of the public school system in a democracy.

The current effort to garner bright

children for Roland Park Elementary School confirms my teaching experience that the bright students get the major attention of school authorities. Easy to teach, well motivated, with parental interest and support, they are supposed to bring prestige to the school.

I once struggled with a class of 40 tenth-grade English students while across the hall a Latin teacher read *Catullus* with seven college-bound seniors. The practice of changing deteriorating

junior high schools to middle schools with careful districting to assure admission to only chosen students is in the same pattern.

Under the pressures of our current turbulent society have educators lost their vision? The public schools are our greatest socializing and humanizing institution. Their chief job is training for citizenship with independence of thought and concern for action toward the betterment of individual and community, the ultimate goal.

Administrators, teachers and parents concerned with education would do well to ponder the following comment in a recent *Newsletter* of the Bertrand Russell Society:

"Intelligence measured by smartness has very little value.

"Real intelligence is judgment embodied in useful knowledge, a good set of emotions, habits of diligence, a reasonable dedication to altruism and a minimum of self-destructiveness."

Una Corbett.

Una tells us what prompted her to write the letter:

In my letter, I quoted from a letter Peter Cranford had written to The Atlanta Constitution, as reported in RSN16-21. I liked his statement so much that I copied it and used it wherever possible, and was delighted to include it here, as The Sun is widely read.

The effort to set up special schools for bright children is a device to avoid integration. The City College mentioned is a comprehensive public high school for boys, founded in 1840 and having great prestige, as many leading Baltimoreans are alumni. After the 1954 Supreme Court decision, deprived blacks flocked to it. In the Johns Hopkins Hospital case, the School Board planned a special school so that the children of the medical personnel would not have to attend neighboring inner city schools, largely black. The Roland Park School is in an affluent neighborhood where white children have fled to private schools as black children are bused in. This school has recently set up a special program for bright children, inviting children from other schools to transfer to it. Of course, the other schools resent this raiding and are protesting.

This seemed a good opportunity to remind citizens of what the public schools are all about, to use the Peter Cranford quotation, and to mention the Bertrand Russell Society.

CURRENT PUBLIC ISSUES

(24) "Carter's energy policy is a disaster!" writes JOE NEILANDS. "It appears to be a scheme to capitalize the synthetic fuel development process on behalf of the oil industry.

"A group here has been trying to raise consciousness about nuclear energy and the weapons lab with some success. Although we have not yet induced the Regents to sever connection with Los Alamos and Livermore, we have the votes of the Governor and about half of the other members of the Board."

OPINION

(25) More on Cadogan. This letter appeared in "The New Humanist" (date of issue not known) pp.38-39:

HUMANIST sectarianism is no better than any other kind, but I think it is necessary to say something about a recent publication by Peter Cadogan, who has been general secretary of the South Place Ethical Society throughout the 1970s. In a series of articles printed in the *Ethical Record* (February, March, April 1979) and reprinted as a leaflet called *Humanism* (May 1979), he gives his "opinion as to what the organised humanism of the future, in England, needs to amount to if it is to be credible and to command new and significant support".

Most of the text is unexceptionable in the context of the romantic and rhetorical tradition of ethical Humanism. The opening paragraphs on Faith, Inspiration, Belief, Philosophy, and Vision resemble a sermon more than an argument, but I am worried about something more serious than mere style. For most free-thinkers in this country, the essence of Humanism—the one thing without which it is not Humanism—is the rejection of religion. Yet Cadogan seems to be saying that this may have been a mistake. He insists that "we detach religion from supernaturalism" and "we are in a period of transition from supernaturalist to humanist religion", that a "society without a religion is a contradiction in terms, a society without meaning", that the arts are "linked inextricably with religion" and science is linked with religion as well as with the arts, and that the Humanist movement is "akin to the best tradition of the churches" and "we should be actively associated with them".

No one wants to deny that there is a strong religious component in the history of Humanism and a weak religious component in the Humanist

movement today, and no one wants to damage the legal claims of the South Place Ethical Society to be considered as a religious organisation with charitable status. But I am sure it is true to say that in this country most Humanists see religion as being linked inextricably with the supernatural and therefore reject it, and few Humanists are still impressed by or even interested in the various attempts to establish a non-theistic form of religion—whether the "Rational Religion" of the Owenite movement, or the "Religion of Humanity" of the Positivist Churches, or the "Religious Humanism" of the Ethical Societies. This tendency is still relatively strong in Continental Europe and North America, but I suggest that it scarcely exists today in Britain and that Cadogan's attempt to impose it on the Humanist movement as a whole will lead not to its revival but to its destruction. Most Humanist individuals and organisations are opposed to humanistic as well as theistic religion, and naturalist as well as supernaturalist nonsense.

As well as this general objection, I find some objectionable details in this new statement of his case. "What are the sacred books of humanism? They include the works of Sir Thomas More, Francis Bacon and William Shakespeare, William Blake and D. H. Lawrence." Cadogan no longer says that "the sacred" is "beyond criticism"; but, even so, should we really give reverence to More's writings advocating the death penalty for Protestants, Bacon's essay against atheism, Shakespeare's frequent praise of monarchy, Blake's frequent sneers at atheism and science, or Lawrence's frequent praise of irrationalism? Humanists who seek support from the great figures of

English literature would surely do better with William Morris, Bertrand Russell and Shelley, Thomas Hardy and E. M. Forster.

"Since the seventeenth century the philosophy of science has been greatly inhibited by Cartesian dualism of mind and body and its mechanical/material explanation of the universe." That kind of dualism hasn't played much part in science for two centuries or in philosophy for a century, and the reductionist explanations of the universe have surely been much more successful than the transcendental ones of the past.

"Surveys show that some 93 per cent of the population no longer go to church." The most recent of such surveys—two carried out a year ago, by National Opinion Surveys and for the Mormon Church (see the *New Humanist*, Autumn 1978 and February 1979)—give much lower figures, between 30 and 60 per cent never going, the more significant fact being that only about 15 per cent go both regularly and voluntarily. "The same surveys show that most of that majority think 'there is something' nevertheless. No organised body of opinion has yet been able to define and structure the opportunity that this presents." The implication that the Humanist movement should represent the large section of the population who don't go to church but believe in "something" is surely based on a complete misunderstanding of the nature of Humanism and of the history of our movement.

I am finally worried by Cadogan's postscript. He asks: "Is there such a thing in this country as a Humanist movement? Or is Humanism a mere shaky verbal umbrella held over ethicism, secularism and rationalism to give the appearance of unity without its substance?" He then says

that on most issues "we have a large number of friends who may be humanists with the small *h* and to whom we are much closer than Humanists as such", and that this "real humanist movement", this "humanism of the future" is to be found among people who are "agnostics," Christians, Jews", and who are in "ecological and environmental movements", "decentralists", "Women's Libbers", "life-stylists", the "consciousness movement", "networkers", "humanistic psychology".

In a further paragraph which was not reprinted in the leaflet, he adds that "if we really started to think in these terms and broke with the pathetic and frustrating belief that the movement consists of four organisations only (SPES, NSS, RPA, BHA) we would be in a position to get out of our present cul-de-sac". Apart from the obvious fact that no one believes the movement consists only of the four organisations in question, there is the harsh fact that when South Place appealed for help in its current crisis the response came from the organised Humanist movement and no one else. It is surely unwise to turn against old friends when new friends turn away from you! What emerges from this attempt to answer these questions is another question—not whether there is a Humanist movement, but what Peter Cadogan is doing in the Humanist movement.

The seriousness of this question is shown by his reply to criticism from Barbara Smoker in the *Ethical Record* of June 1979. He says that attempts at liaison between the Humanist organisations during the past ten years have failed "because there is no agreement about positive objects we want to pursue together" (his emphasis). He adds that "this is a serious matter and one reason for the overall decline of organised

Humanism over recent years". He doesn't add that during the past four or five years there has been substantial agreement between three of the organisations in question, and that sectarian disagreement has come almost entirely from representatives of the South Place Ethical Society. As a result there is now close and constant liaison between the British Humanist Association, the National Secular Society, and the Rationalist Press Association on a day-to-day face-to-face basis. So it is certain that there is a formal Humanist movement, though it is small and weak; but it is not certain that the South Place Ethical Society is part of it. Is this what Peter Cadogan wants, or what the rest of the South Place Ethical Society want? Nearly all Humanists sympathise with their legal and financial problems, but we should be sorry if South Place ended by ceasing to be either religious in law or Humanist in identity.

* * *

WHILE I am about it, I might as well make another criticism of Peter Cadogan. In a South Place lecture on Bertrand Russell, given at Conway Hall in July 1978 and summarised in the *Ethical Record* of March 1979, he included the following passage:

Russell was a Cartesian Newtonian dualist and he remained so even though he began to work at the discoveries of

Einstein and Rutherford. Those discoveries threatened his original logical atomist position and they were not pursued. . . . He chose to ignore the Darwinian revolution in biology and led English philosophy into an impossible cul-de-sac from which it is only now beginning to emerge. Physics and mathematics are not the scientific bases of the life sciences. They turn upon the study of cells and their function. This is a different order of thinking and is a higher and more complex scientific dispensation from which to take off into human enquiry. Russell ignored it and, sustaining the 17th century dualism of mind and body, added substance to the archaic and inhibited the processes of enlightenment.

It is no part of our work to defend prominent rationalists against attack, and I myself made several public attacks on Russell's social and political ideas while he was still alive; but it is part of our work to put the record right and correct inaccurate attacks. Leaving on one side things which seem to me to make no sense at all, I think nearly everything in that passage is wrong.

Russell took different views at different times of the old problem of what kind and how many basic forms of reality there are, but one view he never held and always opposed was dualism—the view that everything is either appearance or reality, mind or matter, soul or body, and that these two substances are quite separate. As A. J. Ayer says in his *Modern Masters* book *Russell* (1972): "An opinion

which has been widely held, both before and after it was given the authority of Descartes, is that objects or events are divisible into the two classes of mental and physical, which do not overlap; but this is a view which Russell consistently contests." According to Russell's own accounts, from 1894 to 1898 he accepted the idealist monism of Hegel and Bradley (that there is a single form of reality, mind or spirit), then he preferred pluralism (that there is an infinite number of forms of reality), then soon after the completion of *Principia Mathematica* in 1910 he accepted the view known as neutral monism ("The stuff of which the world of our experience is composed is, in my belief, neither mind nor matter, but something more primitive than either"). So Cadogan's basic thesis is the reverse of the truth.

Then Russell did not just begin to work at the discoveries of Einstein and Rutherford, but completely absorbed them into his philosophy of science and indeed became one of the popularisers of their view of the world, writing a whole book on relativity. Moreover, he went beyond their discoveries when they were in turn superseded about half a century ago. But all this had nothing to do with his logical atomism, because this had nothing to do with science. As he said, "The atom I wish to arrive at is the atom of logical analysis, not the atom of

physical analysis."

Again, Russell did not ignore the Darwinian revolution in biology, but took it completely for granted, so that summaries of its importance and implications may be found in several of his books. I am no more a biologist than Cadogan, but it seems odd to say that physics and mathematics are not the scientific bases of the life sciences in view of the remarkable contributions made by physics and mathematics to recent advances in biology—the mathematical theory of evolution developed by J. B. S. Haldane, the molecular biology of Jacques Monod or James Watson and Francis Crick, and the experiments from Stanley Miller to Sidney Fox which have shown how life might have originated. Biology obviously involves different emphases from physics and mathematics, but surely no biologist would claim that it is a higher order of thinking or a higher or more complex scientific dispensation. In the end human inquiry must rest on all the branches of science, and Russell, as the philosopher closer to science than any before him, was perfectly well aware of this. Whether he led English philosophy into an impossible cul-de-sac or inhibited the processes of enlightenment, I know no more than Cadogan, but it seems unlikely, and at least he didn't falsify the arguments of the thinkers he disagreed with.

NICOLAS WALTER

(Thank you, John Sutcliffe)

- (26) Holocaust. "I was among those who were offended by the cheap, commercial untruths of the TV docudrama, 'Holocaust', writes Eliot Freemont-Smith in "The Village Voice" (8/20/79, p.52). "But sometimes one must weigh the pains against the gains. 'Holocaust' was shown in Germany earlier this year -- over howls of nationalistic insult and outrage -- and is generally credited with forcing the Bundesrat to rescind the statute of limitations on Nazi crimes. So you never know."

This view should perhaps be kept in mind when considering John Sutcliffe's unqualified condemnation of 'Holocaust' (RSN23-28).

NEWS ABOUT MEMBERS

- (27) Professor Sir Alfred Ayer was one of the speakers at the "Fifty Year Retrospective in Philosophy" at the University of Delaware, on October 24th. (Thank you, Steve Reinhardt)
- (28) R. N. ("Malt") Malatesha has just received a grant from NATO to conduct an international meeting on Neuropsychology and Cognition.
- (29) Joe Neilands attended the week-long American Chemical Society meeting in Washington, in September, and is now taking a two-quarter leave from his duties as Professor of Biochemistry at UC Berkeley to do some writing.
- (30) Kathryn Powell is working for her M.A. in International Affairs, at American University in Washington, D.C.

QUESTIONS & ANSWERS

- (31) Poor fish. Alberto Donadio asked (in RSN21-28) whether BR had ever said something like, "All medicines should be thrown out at sea. Only the fish would suffer from it."
We happened to come across the following in The Mind/Body Effect by Herbert Benson (New York: Simon & Schuster, 1979) p.103:

We can no longer state, as did did Dr. Oliver Wendell Holmes, the physician and man of letters, in 1860: "Throw out opium...throw out a few specifics which our art did not discover...throw out wine...I firmly believe that if the whole materia medica, as now used, could be sunk to the bottom of the sea, it would be all the better for mankind -- and all the worse for the fishes."

Benson gives the source of his quotation as The Works of Oliver Wendell Holmes. Vol. 9. Medical Essays. Boston: Houghton, Mifflin, 1892.

NEW MEMBERS

(32) We welcome these new members:

ADAM PAUL BANNER/DESIYAB/Ataturk Bulvarı No.44/Ankara, Turkey
 REBECCA A. BURKART/411 North 29 Street/Battle Creek, MI 49015
 ISHAM BYROM, JR./1108 Berwick Trail/Madison, TN 37115
 RICHARD CLARK Ph.D./2061 Albatross St./San Diego, CA 92101
 H.R. Cooke, Jr./Geological Survey of Greenland/Oster Volgade 10/DK-1350 Copenhagen K, Denmark

DUSTY COOKSEY/c/o Sue Murphy/Rt. 1, Box 233/ Harrah, OK 73045
 EUGENE CORBETT, JR. M.D./PO Box 267/Fork Union, VA 23055
 ALBERT ENGLEMAN/PO Box 23/ Solana Beach, CA 92075
 DAVID ETHRIDGE/7841 Willow St./New Orleans, LA 70118
 JOE GORMAN/1333 Mountain Av/Claremont, CA 91711

CHARLES D. HARRIS/NAVSECSTA - 530/3801 Nebraska Avenue N.W./Washington, DC 20390
 BRUCE HEDGES/12 Z Manzanita Park/ Stanford, CA 94305
 C.L. ("BUD") HERRINGTON/1907 West Oakland Av/Sumter, SC 29150
 SYD LEAH/21745 125 Av/ Maple Ridge, BC/Canada V2X 4L7
 ANDREW LYNN/73 Margaret St./Box Hill Nth, 3129/Victoria Australia

ED MARTINEZ/10-2 Westbrook Hills Drive/Syracuse, NY 13215
 WILLIAM T. ("TED") MOORE/711 S. Main St. (D-3)/Blacksburg, VA 24060
 LELAND PRATSCH/1195 Collette Place/St. Paul, MN 55116
 SARAH ("SALLY") PRIMM/2420 W. Kiowa St./Colorado Springs, CA 80904
 JACK RAGSDALE/PO Box 28200/Dallas, TX 75228

D. ANTHONY RANN/PO Box 1000/Bitner, NC 27509
 BRAD ROBISON/3001 College Av.(Apt. C)/Berkeley, CA 94705
 IRENE SAYLOR/242 E. King St. (Apt. 5)/Lancaster, PA 17602
 KENNETH SCHEI/12652 Gibraltar Drive/San Diego, CA 92128
 BETSEY SHAFFER/172 Essex St./Bangor, ME 04401

SURESH SUNDARRAJAN/Box 7844/Ole Miss, MS 38677
 CRAIG TISON/30626 Hathaway St./Livonia, MI 48150
 JUDY WALD/110 E. 59 St./New York, NY 10022
 KELLY WHALEN/GA. TECH. Box 36332/Atlanta, GA 30332

ADDRESS & OTHER CHANGES

(33) New addresses or corrections. (Corrections are underlined.)

JAMES BERTINI/Rubin Hall, 35 Fifth Av./New York, NY 10003
 LINDA BLITZ/212 S. 12th St./Arlington, VA 22204
 DR. JOHN COOK JR.
 GRAHAM ENTWISTLE/207 Kelvin Place (#3)/Ithaca, NY 14850
 DR. NICHOLAS GRIFFIN

THOMAS HAW/PC: "Addressee unknown at address given"
 GARY JACOBS/104 Offut Road/Bedford, MA 01730
 DR. VALERIE JAMESICK/School of Education, SUNY/1400 Washington/Albany, NY 12222
 DR. R. N. MALATESHA/777 S.W. 15th St./Corvallis, OR 97330
 THEO MEIJER

KEVIN NORTON/5562 Bear Road (H-1)/ N. Syracuse, NY 13212
 KATHRYN POWELL/4430 Macomb St., NW/Washington, DC 20016

RECOMMENDED READING

- (34) "D. H. Lawrence's Nightmare" by Paul Delany (New York: Basic Books, 1978): "It has a good deal about Russell in it," says MARTIN GARSTENS, which is possibly an understatement. Here is the Russell entry in the index:

Russell, Bertrand, x, xi, 27, 29, 33, 45, 52, 75, 84, 243, 318, 320, 327, 382; affair of, with C. O'Neill, 252-53, 276; blood-consciousness and, 180; break with, 206-8, 245; breaks with O. Morrell, 276; collaboration with, 115-18, 122; end of war and, 384; esoteric ideal of male comradeship and, 89; excess of reason of, criticized, 178-79; feud between O. Morrell and Frieda and, 200; Frieda criticizes, 100; and Frieda's divorce from Weekley, 95; and Frieda's visitation rights, 95; D. Garnett compared with, 87; "Goats and Compasses" and, 198; and imperiousness of O. Morrell, 92; Lawrence to, on Foister, 53; Lawrence to, on giving power to working class, 181; Lawrence's attack on, 82; and Lawrence's discovery of principle of evil, 84, 85; Lawrence's nervous breakdown and, 189-90; Lawrence's quarrel with liberalism and, 132-35, 137, 140; and Lawrence's struggle with powers of darkness, 112; and Lawrence's visit to Trinity College, 78-80; O. Morrell, revolution and, 64-74; Mansfield's flirtation with, 252-53; Mountsier's arrest and, 283; need for supreme leader and, 119-21, 123; new Ranamin and, 172, 173; pacifism of, 67-68, 109-11, 124, 145, 319; position of, at Trinity College, 77; and reissue of *The Rainbow*, 194; renewing friendship with, 349-50; *The Signature* and, 141, 143-46, 148; Smilie and, 374; visit by, 83; *Women in Love* and, 273; in *Women in Love*, 68, 179; world government and, 250

BOOKS BY BR

- (35) Autobiography III. David Hart writes:

As you may know, Allen & Unwin has never had the U.S. distribution rights for volume 3 of BR's Autobiography. Although the rights for volumes 1 and 2 have been reverted to A & U, Simon & Schuster retains exclusive U.S. rights to volume 3. Those who, like myself, appreciate the fine quality of the A & U edition have had either to forego purchase of volume 3 or settle for the inferior S & S edition. No more! The A & U clothbound edition is available from Blackwell's, Broad Street, Oxford OX1 3BQ, England. The price, as of August 1979 is £ 6.22, including postage.

ERS LIBRARY

- (36) New BR film needed. Don Jackanicz reports that "we've received 3 contributions of \$25 each toward the purchase of a new film. This is very encouraging, even though films are expensive -- \$175-300 each. We would like to have at least one new film for the 1980 meeting. (There are still 5 commercially available BR films that we don't own.) This is therefore a timely moment for anyone who can do so to make a contribution; please give it careful consideration. Any amount is welcome, modest or otherwise."

FUN

- (37) Fun with Smullyan. JOHN HARPER and TOM STANLEY each sent us the following pages from What Is the Name of This Book? by Raymond Smullyan (Englewood Cliffs, N.J.: Prentice-Hall). Martin Gardner calls it "the most original, most profound, and most humorous collection of recreational logic and mathematical problems ever written." (Wow!)

243. A Proof that You Are Either Inconsistent or Conceited.

I thought of this proof about thirty years ago and told it to several students and mathematicians. A few years ago someone told me that he had read it in some philosophical journal, but he could not recall the author. Anyway, here is the proof.

A human brain is but a finite machine, therefore there are only finitely many propositions which you believe. Let us label these propositions p_1, p_2, \dots, p_n , where n is the number of propositions you believe. So you believe each of the propositions p_1, p_2, \dots, p_n . Yet, unless you are conceited, you know that you sometimes make mistakes, hence not everything you believe is true. Therefore, if you are not conceited, you know that at least one of the propositions, p_1, p_2, \dots, p_n is false. Yet you believe each of the propositions p_1, p_2, \dots, p_n . This is a straight inconsistency.

Discussion. What is the fallacy of this argument? In my opinion, none. I really believe that a reasonably modest person has to be inconsistent.

B. MORE MONKEY TRICKS

244. Russell and the Pope.

One philosopher was shocked when Bertrand Russell told him that a false proposition implies any proposition. He said, "You mean that from the statement that two plus two equals five it follows that you are the Pope?" Russell replied "Yes." The philosopher asked, "Can you prove this?" Russell replied, "Certainly," and contrived the fol-

lowing proof on the spot:

- (1) Suppose $2 + 2 = 5$.
- (2) Subtracting two from both sides of the equation we get $2 = 3$.
- (3) Transposing, we get $3 = 2$.
- (4) Subtracting one from both sides, we get $2 = 1$.

Now, the Pope and I are two. Since two equals one, then the Pope and I are one. Hence I am the Pope.

245. Which Is Better?

Which is better, eternal happiness or a ham sandwich? It would appear that eternal happiness is better, but this is really not so! After all, nothing is better than eternal happiness, and a ham sandwich is certainly better than nothing. Therefore a ham sandwich is better than eternal happiness.

246. Which Clock Is Better?

This one is due to Lewis Carroll. Which is better, a clock that loses a minute a day or a clock that doesn't go at all? According to Lewis Carroll the clock that doesn't go at all is better, because it is right twice a day, whereas the other clock is right only once in two years. "But," you might ask, "what's the good of it being right twice a day if you can't tell when the time comes?" Well, suppose the clock points to eight o'clock. Then when eight comes around, the clock is right. "But," you continue, "how does one know when eight o'clock does come?" The answer is very simple. Just keep your eye very carefully on the clock *and the very moment it is right* it will be eight o'clock.

PARADOXES

- (38) Little old lady. "I remember an old story about the little old lady," writes H. F. Cooke, Jr., from Denmark, "who always sat in her pew after church services until everyone else had left, and said that if everyone would just wait as she does until everyone else has left, there would be no crush at the door."
- (39) Insanity. Another from HFC Jr.: In a letter to Time Magazine (October 1) about the violence in Ireland, a Mr. Smith asks: "What is the purpose of their insanity?"
- (40) Jeremy Bernstein in his delightful book, Experiencing Science (New York: Basic Books, 1978), starts his chapter on Gödel's Theorem this way (pp. 246-248):

APRIL 28, 1906 was a good day. Soft spring breezes wafted over the River Cam. Stem-bent daffodils assisted the chorus of earliest birds. Bertrand Arthur William Russell, the third earl, had just descended from his railway carriage in the Cambridge Station. His step was brisk as he walked along St. Andrews Street. The Great Gate of Trinity College was not far away. He was looking forward to a discussion of ethics with his colleague G. E. Moore. His work with Whitehead had been going well—they were writing the *Principia Mathematica*. The title stirs the blood. Newton's *Philosophiæ Naturalis Principia Mathematica* created theoretical physics. Their book, so they thought, would create the foundations of mathematics. All of mathematics, they felt, would be shown to be derivable from a few self-consistent axioms, a few symbols, and a few rules of inference. It would be a logician's dream come true. Russell's sense of well-being was nearly total. Almost accidentally, his left hand swept over his chin. He was temporarily disconcerted by a disagreeable sensation of stubble. In his eagerness to come up from London, he had forgotten to shave.

"No matter," he thought, "I shall visit my barber—Barrett," whose shop was located on the corner of St. Andrews and Market streets. "'Barrett the barber' belongs to the class of all men whose professions have the same first initial as their last names," thought Russell. "'Locke the logician,' 'Plato the philosopher,' 'Maxwell the mathematical physicist'—they're all members of the class," Russell noted. He stopped in front of Barrett's shop. Before entering it he looked in the corner of the shop window for the familiar hand-lettered sign. It was there—faded but still legible. It read: "Barrett is willing to shave all, and only, men unwilling to shave themselves."

Russell chuckled softly to himself. The sign had first appeared in the summer of 1902. That June, Russell had written a note to his German colleague, the logician Gotlob Frege. After reading Frege's *Grundgesetze der Arithmetik* (*The Foundations of Arithmetic*) Russell had found an absolutely fatal flaw in it. Frege's definition of "class" was faulty. The class of all classes that are not members of themselves is *not* defined.

Think about it. Turn it over in your mind. If this class is a

member of itself then, by definition, it is not a member of itself, and if it *is not* a member of itself then it is a member of itself. One is awash in a paradox. Frege understood this almost at once. He wrote to Russell, "Your discovery of the contradiction caused me the greatest surprise, and I would almost say consternation, since it has shaken the basis on which I intended to build arithmetic..." Russell and Whitehead had worked for years afterward to eradicate the contradiction. A "theory of types" had been formulated and a notion of "meta-mathematics" had been introduced. All was now secure—or so they thought.

As Russell entered Barrett's shop, his nostrils were assailed by the smell of perfumed shaving tonics and bubbling soaps. Barrett

greeted him with pleasure.

"Ah, Your Grace," he said. "I see that you have come up from London."

"Yes, Barrett," Russell replied. "And I see that the old sign is still there."

Barrett braced himself for the inevitable question. "Tell me, Barrett," Russell went on, "in view of your sign, are you willing to shave yourself?"

Barrett flinched.

On this same day, a thousand miles away in the town of Brünn, in the Austro-Hungarian Empire—the same town, by the way, in which Gregor Mendel was born—Kurt Gödel was born.

This was to be the start of something big.

(Thank you, Steve Reinhardt)

CONTRIBUTIONS

- (41) We are grateful to the following members who have made contributions to the BRS Treasury during the past 3 months: ED COCHRAN, ALBERTO DONADIO, ALEX DELY, UNA CORBETT, CHARLES HILL, JIM MCWILLIAMS, IBRAHIM NAJJAR, JOE NEILANDS, JIM O'CONNOR, RAY PLANT, STEVE REINHARDT, WARREN SMITH, KOUJI TOMIMORI, and not least to PETER CRANFORD and KATHY FJERMEDAL for their continuing multiple contributions.

HELP WANTED

- (42) Help wanted very much! Please give the following your most careful consideration.

3 BRS jobs need to be filled, and soon.

If you are one of the many who said, on your BRS Questionnaire, that you were willing to do some work for the BRS, now is the time that we need you.

Please speak up!

These are the 3 jobs:

- Treasurer. This is for someone good at keeping records and balancing a checkbook, etc. Steve Reinhardt says it takes about 8 hours a month.
- Membership Committee Co-Chairman: sends BRS printed matter to persons who inquire about the BRS, and to those who join. Inquiries come in from all over the USA, and occasionally from foreign countries (with colorful foreign stamps.) Sometimes a letter tells why the inquirer is interested in (and indebted to) BR, which can be quite interesting. Takes 3 to 6 hours a week.
- Library Committee Co-Chairman will share the work with Chairman Don Jackanicz. The Library lends books, films, and tapes, and also sells books.

If you wish to volunteer for one of these jobs, please notify the newsletter (address on Page 1, bottom.) Or if you'd like to know more about any of them (before making up your mind), tell us so and we'll send information.

It is important that these openings be filled without excessive delay, so that we can continue to function the way we ought to. So...

Please speak up! Write now.

BRS BUSINESS

- (43) Renewal procedure. In 1979 we made some changes in membership-renewal procedure. We suspect that the new system is not well understood by at least some members. So please allow us to be repetitious and explain it once more.

Under the new system, everybody's renewal dues are due on the same date, July 1st. Notification that dues are due consists of an item in the May newsletter. (Under the old system, your dues were due 12 months after the date you joined, and you were sent a letter notifying you that dues were due.)

We realize that a renewal-notice in the newsletter is not as visible as a letter; it is more easily overlooked. Therefor next year, in the May newsletter envelope, there'll be an extra, separate sheet of paper, of a different color, that says dues are due.

The new system has a certain built-in unfairness to some members. Renewal dues for a member who joined in December come due in about 6 months (July 1st); so his first year's dues cover only about 6 months of membership. On the other hand, renewal dues for a member who joined in January come due in about 18 months (July 1st of the following year). These are the extreme cases. To the extent that the month in which you enrolled comes closer to July, your first year's dues will come closer to covering 12 months of membership. Thus, no matter when members joined in 1978, their renewal dues were due July 1, 1979.

We try to compensate for the unequal lengths of first-year memberships. A member who joined anytime in, say, 1978 receives all 4 1978 BRS newsletters and all 1978 issues of "Russell".

The new system saves the Membership Committee a lot of time and work, and also eliminates one source of possible error (the due date).

After the first "year" of membership, renewal dues always cover 12 months of membership.

- (44) Agenda for 1980 meeting. It might be well if some thought were given to the 1980 agenda well in advance of the meeting. This is what the bylaws say about the agenda:

Article IX, Section 1. Agenda. The agenda for Society meetings shall be prepared by the Board of Directors. Items for the agenda may be proposed by any member, and must be submitted to the Chairman of the Board of Directors in writing.

Article XI, Section 2. Additions to the Agenda. At a meeting of the Society, additions to the agenda may be made by a majority of those members present and voting.

- * Send your agenda suggestions to Chairman Peter G. Cranford, 1500 Johns Road, Augusta, GA 30904.

FOR SALE

- (45) Lester Denonn's Russell Library -- which now consists of over 2100 books by, about, or referring to BR -- is looking for a good home, which will probably be a university. Three conditions must be met: (1) the university must be considered suitable; (2) the university must be willing and able to provide appropriate facilities; and (3) money must be raised. A donor (or donors) must be found who will buy the Library -- the price is said to be in the neighborhood of \$100,000 -- and present it to the university.
For further information, write to Lester Denonn, 135 Willow Street, Brooklyn, NY 11202.

ABOUT OTHER ORGANIZATIONS

- (46) Humanists Mid-South is organizing an AHA chapter for humanists living in the South and Midwest, Len Cleavelin advises. BRS members who might wish to look into it should write to Humanists Mid-South, c/o Stewart V. Pahl, 210 Combs Street/ Hot Springs, AR 71901.
- (47) The Fellowship of Religious Humanists sponsored The Institute for Humanist Leadership, in Chicago, on October 11-13, as part of its annual meeting. The Institute was "planned primarily for humanist leaders and those preparing themselves to become humanist leaders. Other interested parties are invited to attend." Speakers included a Unitarian minister, 2 rabbis, and 5 professors (including Paul Kurtz, editor of "The Humanist" and of Prometheus Press). The group celebrated a John Dewey Day and a Charles Darwin Day. The Fellowship publishes a quarterly, "Religious Humanism." Its address: PO Box 278, Yellow Springs, OH 45387.

COMMUNICATIONS RECEIVED

- (48) Religious tax-exemption is anathema to Aura Dawn Veirs. Here is an excerpt from her letter:

I believe religious tax-exemption must be repealed, because religions are accumulating wealth and investing it, and are placing their candidates into public office, where they subvert civil law, such as calling abortion and homosexuality "religious crimes," and demanding they be punished by civil law. All laws oppressing women (and thus their families) are based on purely religious argument.

She enclosed photocopies of certain pages of Religious Wealth and Business Income by Martin Larson (New York: Philosophical Press, 1965) — a book that apparently supplied her with some of the facts (or alleged facts) that she mentions in her letter:

Page 75 mentions the 1958 "Der Spiegel" articles which said the Jesuits owned 50% of the stock of the Bank of America, and controlled Phillips Oil and Creole Petroleum, and were invested in munitions factories, aircraft plants, steel, and DiGeorgio Fruit Company, a notorious exploiter of farm labor here and abroad.

Her address is 4346 Via Padova, Claremont, CA 91711.

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RUSSELL SOCIETY NEWS
No. 25
February 1980

- (1) 1980 Annual Meeting (2,4,5). 1980 Travel Grant announcement (3,26). BR's Sonning Prize (21). Appeal for contributions, for BR memorial in London (22). The index is at the end (46). An asterisk in the left column indicates a request.
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COMING EVENTS

- (2) 1980 Annual Meeting will take place in Chicago June 20-22, 1980. See (4,5).
- (3) 1980 Travel Grant. See (26).
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ANNUAL MEETING 1980

- (4) The plans. Don Jackanicz is in charge of arrangements. Here is his report:

The seventh annual BRS meeting, in Chicago, will run from Friday (evening), June 20th to Sunday (noon), June 22nd. With a site closer to the geographic center of North America, it will perhaps be easier for a greater number of members to attend.

I invite you to consider a longer stay in Chicago. If you stay longer, you can probably take advantage of bargain fares from airlines, bus lines, and Amtrak. There are plenty of things to see in Chicago.

The BRS annual meeting will be welcome — I have been notified — at all 3 major Chicago-area universities: University of Chicago, Northwestern University, and University of Illinois at Chicago Circle. I am investigating facilities, housing, costs, and will report in the next (May) issue of RSN.

Three distinguished scholars will make presentations. Lester E. Denonn (Brooklyn, NY lawyer; Russell bibliographer; creator of one of the largest Russell libraries; honorary member and director of the BRS) will discuss "Characterizations of Bertie — Pro and Con — as Revealed in L.E.D.'s Russell Library." George Nakhnikian (Professor of Philosophy at Indiana University, Bloomington; moving spirit behind the University of Indiana's Symposium of March 9-11, 1972 to commemorate Russell's centenary; editor of "Bertrand Russell's Philosophy" — New York: Harper & Row, 1974 — which consists of papers presented at that Symposium) will discuss the thought behind BR's statement, "The good life is one inspired by love and guided by knowledge." Paul Arthur Schilpp (Professor Emeritus of Philosophy at Northwestern University; Professor of Philosophy at Southern Illinois University, Carbondale; editor of the series, "The Library of Living Philosophers", of which one volume is on Russell) will speak on the TLOLP project, Russell's role in it, and his reminiscences of eminent philosophers.

I invite members to send suggestions or ask questions. If any member or non-member wishes to propose an additional presentation for the meeting, please let me know what it is, and soon. My address is on Page 1, bottom.

Finally, I encourage you to attend and participate, if at all possible. It is very satisfying to meet fellow-admirers of Russell, and learn things about them (and him) you never knew before!

See you in Chicago, I hope.

- (5) Are expenses tax-deductible? We repeat an item from the October 1975 newsletter (NL8-8):

Some but not all BRS members are entitled to deduct the cost of travel, lodging and meals, to attend the Annual Meeting, the IRS informs us. These members fall into 2 groups: (1) Professional members — including philosophers, educators, psychiatrists, psychologists, etc. — who benefit in the field of their professional competence through their membership in the BRS. (2) Essential members — whose presence is essential to the proper conduct of the meeting. This includes Directors, who elect the officers at the meeting; Officers, who conduct the meeting; Committee Chairmen who report to the meeting; and Committee Members who amplify the Chairman's report.

Note: if you take a tax-exemption, you must also report it to the BRS Treasurer, Dennis Darland (1406 - 26th St., Rock Island, IL 61201). The BRS is required to report it as income -- even though it pays no tax on income -- when income exceeds \$5000.

REPORTS FROM OFFICERS

(6) Chairman Peter G. Cranford reports:

On First Looking Into Russell's Letters to Lady Ottoline

Ever since Ken Blackwell told me about a year ago that most of Russell's psychology was revealed in Russell's letters to Lady Ottoline, I had the desire to examine them. Recently I made a trip to the Humanities Research Library at the University of Texas to scan the 2,000 letters or so prior to deciding how to tackle them.

His relationship with Lady Ottoline began on March 19, 1910. His first letter was written on April 8th. He was now about two months shy of being thirty-eight. Principia had recently been finished and so was his marriage.

I had hoped, ambitiously, to scan the letters at a clip of fifteen seconds each, and if I could not keep up the pace I would sample all I could. It took me forty minutes to absorb the short April 8th. letter.

My impression of this letter follows:

He quickly revealed himself as a person with very sensitive feelings. He was capable of great joy and great pain--with the latter more predominant. He had strong guilt feelings about not being able to love Alys any longer, but was solaced by the fact he may not have been totally to blame since she was heartily disliked by the Whiteheads. He had an unusually quick perceptiveness in when analyzing another's intellectual strengths and limitations. He had a great need to be understood. He was still in some quandary about his religious beliefs and already was using Ottoline as a sounding board, perhaps subconsciously feeling that no one could help him much--except by listening sympathetically. The sympathy and empathy he had for others was no doubt augmented by own intense suffering that began in childhood. He expressed his emotional indebtedness to Spinoza, and confessed to an emotional inability to "appeal" to others--as he had tried to do in his Free Man's Worship. What he really meant by "appeal" was "reach and help others". He felt that his FMW was of value only for people in great unhappiness.

He made it clear that his work came first, and although he intimated otherwise in his autobiography, I think that if "push came to shove", even Lady Ottoline would have been second. However, he was clearly in love with her, and reacted to her as almost anyone else reacts to new found love--looking to be inspired to find a certain meaning in life akin to religion--which he then did not have.

This first letter saddened me greatly. I felt that I was examining a patient destined to be tortured for a long time. I hoped that I was wrong. If I proved to be wrong it could only be because, he was successful in applying to himself the "therapy" he preached to others--notably in the Conquest of Happiness.

Or did he achieve it simply via love?

(7) President Robert K. Davis reports:

I have just returned from England and France. In England I visited Peter Cadogan at Conway Hall, and we discussed the Russell Memorial. The fund drive is now on. Peter Cadogan asked me to handle the North American drive; members wishing to make contributions should mail them to the newsletter or to the Committee in England; see (22). All contributions, however modest, are welcome.

I attended a talk given by Peter Cadogan at the Sunday Humanist meeting at Conway Hall, and met various members. Of special interest was Peter Hunt, President of the H.G.Wells Society, with whom I had tea.

I also made my first trip to Cambridge, saw Trinity College and ER's brass memorial in the chapel. It is all as impressive as I had always been told. While there, I visited JACK PITT, who is spending the academic year in Cambridge.

I will be the convocation speaker February 20th at Morningside College in Sioux City, Iowa. In a week of activity revolving around the subject of pacifism, I will be speaking about "Bertrand Russell and Some Philosophical Conundrums of Pacifism", and I will be visiting classes to speak about Russell. Members in the Sioux City area who wish to should contact me in advance, and we can meet and chat and have tea.

(8) Treasurer Stephen J. Reinhardt reports:

For the quarter ending 12/31/79:

Balance on hand (9/30/79).....	1704.29	
Income:		
21 new members.....	285.00	
36 renewals.....	524.78	
Total dues.....	809.78	
Contributions.....	289.40	
Sales of RSN, books, etc.	48.90	
Total income.....	1148.08	1148.08
		<u>2852.37</u>

Expenditures:		
Information & Membership		
Committees.....	136.27	
Subscriptions to "Russell"	-	
Other	-	
Total expenditures.....	136.27	136.27

Balance on Hand (12/31/79).....2716.10*

*Unrestricted funds.....	2216.10
Earmarked for 1979 BRS Travel Grant...	500.00
	<u>2716.10</u>

For the year ending 12/31/79:

Balance on hand (12/31/78).....	2398.64	
Income:		
111 new members.....	1246.71	
162 renewals.....	2113.72	
Total dues	3360.43	3360.43
Contributions.....	1256.65	
Sales of RSN, books, etc.....	394.91	
Total income.....	5011.99	5011.99
		<u>7410.63</u>

Expenditures:		
Information & Membership		
Committees.....	2249.73	
Subscriptions to "Russell"	843.50	
Other.....	1601.30	
Total expenditures.....	4694.53	4694.53

Balance on hand (12/31/79).....2716.10*

(9) Secretary Donald W. Jackanicz reports:

See (4) and (35).

REPORTS FROM COMMITTEES

(10) Science Committee (Alex Dely, Chairman):

The major aim of the Science Committee will be to present as unified as possible a portrait of the strengths and weaknesses of science, its uses and abuses, and its interrelation with every other aspect of man's activities on Spaceship Earth

As we and our earth are extremely vulnerable, both laymen and scientists must know where to obtain significant information, to discuss and resolve the many problems which beset us, and in the most efficient way possible.

I have set up a clearing house -- partly at my house, partly at the University -- of about 1000 books, articles, papers and studies dealing with all aspects of the environment and its pollution. These items have come from the Nuclear Regulatory Commission, Environmental Protection Agency, etc. (and their associated state divisions), from local and national environmental groups, university research institutes, and industrial mailings. Mention any environmental subject, and I believe I have in-depth information on it! I invite BRS members to make use of these resources.

I am working on the possibility of inviting a scientist to talk, at the June BRS annual meeting.

I expect, in future newsletters, to present position papers on a number of scientific topics.

George Blam and I are ready to compose our first account of a new theory of elementary particle phenomena.

- * I repeat my invitation to BRS members interested in any aspect of science or its applications to become members of the Science Committee. Why not look into this? My address: Physics Department, Illinois State University, Normal, IL 61761.

PHILOSOPHERS' CORNER

- (11) Jobs for Ph.D.s. For some time now jobs have been scarce for professional philosophers and others in the humanities. Earlier we reported the situation at Wabash College, where 155 applied for one job, teaching philosophy (RSN22-7).

Well, NYU is trying to do something for PH.D.s who can't get jobs in the fields for which they were trained -- at least for those who can come up with \$1000 for tuition -- as the following ad in The New York Times shows:

Humanities Ph.D.s: Business Can Use Your Skills!

Careers in Business

An innovative and successful program offered for the third successive year by New York University's Graduate School of Business Administration.

Recent Ph.D.s and A.B.D.s in the humanities and related social sciences are invited to enter the national competition for 50 places in the intensive summer program designed to orient them in substantive areas of business administration. Placement services are offered by the School and interviews with major business corporations and organizations in the public sector are provided.

Program dates: June 20-August 15, 1980
Application deadline: January 15, 1980
Tuition: \$1,000



NEW YORK UNIVERSITY
Graduate School of
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For applications, write or call:
Dr. Ernest Kurnow
Careers in Business Program
Graduate School of Business
Administration
New York University
100 Trinity Place
New York, N. Y. 10006
Telephone: (212) 285-6234

New York University is an affirmative action/equal opportunity institution.

BY BERTRAND RUSSELL

- (12) "The Sham of American Education" that we reproduced last issue (RSN24-11) from E. Haldeman-Julius' "Little Blue Book No. 1125" (1926) -- and that TOM STANLEY had kindly sent us -- turns out to have been a reprint of an article that originally appeared in the "Nation and the Athenaeum" (London, 11 October 1924). The original article, titled "The American Intelligentsia", was twice as long as the reprint. It is reprinted in full in Bertrand Russell's America by Barry Feinberg and Ronald Kasrils, London: George Allen & Unwin, 1973, pp.232-235. Writes HARRY RUJA, who let us know about all this: "I had a moment of excitement thinking Stanley had found a new item to add to my bibliography!" Harry and KEN BLACKWELL are collaborating on what will probably be the authoritative Russell bibliography.

BR, WRITER OF LETTERS

(13) On statesmen's euphemisms for mass-killing, in this 1962 letter:

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

PLAS PENRYN,
PENRYNDEUDRAETH,
MERIONETH.
TEL. PENRYNDEUDRAETH 242.

9th May 1962

Sebastian Arrieta,
2209 Pacific Avenue,
Manhattan Beach, Calif.

Dear Mr. Arrieta,

Thank you for your letter, which I read with great interest.

I entirely agree with what you wrote to Kennedy about Franco and Guernica. It seems to me inevitable that when the major powers base their policies on the threat of a million Guernicas they will support regimes like Franco or Syngman Rhee on the one hand, or like Kadar and Ulbricht on the other. You tell Kennedy that history will remember him by his actions and not by his words. The complete prostitution of words like freedom, humanity, decency, peace, or liberation, and the euphemisms of deterrent, over-kill, strategic bombing, have robbed words issued by the so-called statesmen of any meaning. Franco said he was determined to destroy half of the Spanish population to achieve his purpose: the men of power in your country and mine are determined to destroy mankind.

Yours sincerely,

Bertrand Russell

Bertrand Russell.

(Thank you, Sebastian Arrieta)

BR ON WRITING

(14) The Buckley vocabulary. HARRY CLIFFORD sent this letter to the Star-Ledger (Newark, NJ). It appeared 1/31/80:

In expressing his conservative views, William Buckley invariably uses long or unusual words that the average newspaper reader does not always understand.

In a recent article in The Star-Ledger he used words such as "vaticinations, antipodal, salvific, typhonic vectors and decocted." It should not be necessary to use an unabridged dictionary when reading a newspaper.

Buckley would do well to heed the advice of Bertrand Russell, that great master of English, who, in commending a few simple maxims to writers of expository prose, said: "Never use a long word if a short word will do."

Harry W. Clifford,
East Orange

BR, PUBLIC SPEAKER

(15) On cruelty, BR spoke at the Tenth Anniversary Memorial of the Warsaw Ghetto Uprising, in London in 1953:

"Perhaps I have not the same intimate right to mourn these martyrs, as I cannot feel it the way you do, but I assure you with all my heart that I feel the tragedy most profoundly and with a feeling of shame that such things had happened and we had not prevented them... In the company of those who suffered, I feel a certain humility..."

"One ought to have found something to say to mankind that would have prevented such horrors. Mankind has an extraordinary capacity for cruelty. What is it that makes people be like that when they might be decent human beings?"

To find an answer to this question was essentially a scientific problem, Earl Russell said. Cruelty was the manifestation of a disease which sprang from fear, greed and humiliation. Punishment of persecution, whilst necessary, was not enough. Wars may be necessary, but did not make people any better.

Earl Russell said he had fought throughout his life to diminish persecution, cruelty and wickedness in the world and would continue to do so, even against his own government. "I do not think we should tolerate oppression. We must all try to stand for human rights and human dignity. Everybody belongs to some minority; and we must stand up for them if they are unjustly treated, whether we belong to them or not. That is a principle I have endeavored to make the rule of my life."

The first paragraph above is from the London Jewish Chronicle, 17 April 1953. The remaining paragraphs are from Bulletin 140 (16 April 1953), News and Feature Service, World Jewish Affairs, 55 New Cavendish Street, London W1.

(Thank you, HARRY RUJA and BOB DAVIS)

ABOUT BERTRAND RUSSELL

- (16a) Quiz, here are 3 non-scholarly accounts of certain aspects of BR. Can you spot inaccuracies? Let us know what * you find.
- (16b) From the section, "Anatomy of some Celebrated Marriages", in The People's Almanac #2 by David Wallechinsky and Irving Wallace, New York: Morrow, 1978:

Bertrand Russell and Alys Pearsall Smith

Courtship: Bertrand Russell and Alys Pearsall Smith met at her home in the summer of 1889. He was 17 and staying at his uncle's home in Hindhead, England, while he waited for classes to begin at Cambridge. An aristocrat, he had been raised by his grandparents, Lord and Lady John Russell, after he was orphaned in early childhood. Alys was five years older than Bertrand. She had been raised in America by Quaker evangelists who had recently resettled in England. Now she was visiting her parents during her vacation from college.

Reluctantly, Bertrand accompanied his uncle on a welcome call to their new neighbors. Dreadfully shy, he was afraid that his uncle would accept an invitation to supper. The Americans did ask them to stay for supper and his uncle accepted.

At the table the boy met the worldly Bryn Mawr student, Alys. She seemed more emancipated than any woman he'd ever known. She had gone to school on her own, she had crossed the Atlantic unchaperoned, and she was an intimate friend of Walt Whitman. Alys was also attractive and good-natured. "She was kind, and made me feel not shy," Russell later recalled. "I fell in love with her at first sight."

Over the next few summers he often walked the 4 mi. from his uncle's house to eat supper with Alys's family and spend the evening with them singing Negro spirituals around a campfire. The family's vigor and freshness, as well as—or in spite of—their "funny grammar" and the Quaker "thee" and "thou" that peppered their speech, invigorated Russell, who envisioned America as a romantic land of free-



Bertrand Russell and his first wife, Alys Pearsall Smith, 1894.

dom. He admired the family's "absence of many prejudices" and "emancipation from good taste." More important, he found himself strangely devoted to Alys. He decided that if she were still single when he became 21, he'd ask her to marry him.

Proposal: He celebrated his 21st birthday in May, 1893, at Cambridge, and immediately gained control of £20,000 from his father's estate. Now a man of means, he went to Alys's home in Friday's Hill in mid-September and took her for an early stroll before breakfast, hoping to take advantage of the misty pastoral dawn. His nerve stuck somewhere in his throat. A few hours later, fortified by breakfast, he walked her into the nearby woods again, and this time, with "hesitation and alarm," he proposed to her. "I was neither accepted nor rejected," he said. "It did not occur to me to attempt to kiss her, or even

take her hand." They simply agreed to keep on seeing each other and let time decide.

Seven months later, in snowy London, Bertrand finally got around to kissing Alys. And in the fall of 1894, a year after his proposal, she accepted him.

Lord and Lady Russell hit the roof when he told them about the engagement. They called the 26-year-old Alys "no lady, a baby snatcher, a low-class adventuress... whose vulgarity would perpetually put [Bertrand] to shame." To dissuade him further, they called the family doctor, a muttonchopped Scotsman, to the ancestral estate to tell Bertie about the history of insanity and instability in the Russell family. His aunt was subject to hallucinations, his uncle was mad, and his own father had been an epileptic before his death.

These exaggerated tales plunged young Bertrand into a depression. He saw madness everywhere and feared his own latent insanity. He worried about one of Alys's strange uncles and the quirks he'd observed in her parents, and wondered seriously if their marriage would produce a madhouse of idiots. Alys, however, ingeniously put these fears to rest during one of their walks. She said they'd simply have a childless marriage.

Bertrand rushed back to his grandparents to tell them the good news. Again they brought in the doctor, this time to give him a gloomy lecture about the injurious effects contraceptives had on health. Lady Russell even hinted from the wings that contraceptives had contributed to his father's epilepsy.

When this ruse failed, Lady Russell resorted to another stalling tactic. Glumly clinking her numerous medicine bottles, she told him that since she had so little time left on earth, he and

Lord John, she added, had persuaded the ambassador to Paris to offer Bertrand the post of honorary attaché. If their love withstood the test of his absence, she would no longer oppose the marriage.

Wedding: Bertrand agreed to go to Paris. The family sent his older brother along to keep tabs on him. After three months of dull paperwork, Bertrand hurried back to Alys. They were married on Dec. 13, 1894, in a simple London Quaker meeting, "without being congratulated by a host of silly fools who don't think in their hearts that we are to be congratulated." None of the Russells showed up, and Lady Russell notified her grandson in a pleasant but cool letter that he had been disinherited.

Happily Ever After: Though Alys had in theory defended free love whenever she had had the opportunity, she was determinedly hesitant to sacrifice her virginity on her honeymoon. Thanks to her fanatically, often maliciously religious mother, Alys considered sex dirty and just a curse to marriage. She believed that intercourse was strictly for propagation, and since they'd already decided to remain childless, sex promised to be a rare event. But Bertrand wasn't having any of that nonsense, not after gritting his teeth through 22 years of virginity. He reported later that, due to his insistence, they caught on fast. When they eventually decided to have children, it turned out that Alys was sterile.

The marriage went smoothly for several years. For Bertrand it was a great intellectual period, a time of fruitful work unhampered by emotional drain. He and Alys traveled extensively in Europe and America. She spent a good deal of time speaking to temperance and suffrage groups. He lectured at various universities, published two books, and began work on his monumental *Principles of Mathematics*.

Alys owed it to her to consider a trial separation.

One day in 1901, while Russell was riding his bicycle along a country road, he suddenly realized he no longer loved Alys. His feelings had probably been changing for some time before he realized it. As Lady Russell had predicted, Alys's quaint Quaker mannerisms, her earnestness about "good work," and her American vulgarisms had often embarrassed him. His

great intellectual awakening had left her far behind. And he had finally admitted to himself that Alys was not the saint he'd taken her to be.

Though they grew apart after that day, he stayed with her—sleeping in a separate bed—for ten years. In 1911, while she raged at him for telling her about a newfound love, he rode away on his bicycle and never came back. They were

divorced in 1921.

They didn't meet again till 1949. Alys, then 81, had remained true to him, never remarrying. She had kept track of his career and had occasionally attended his lectures unnoticed. Russell, now a widely read philosopher on the subjects of love and marriage, had been through three additional marriages as well as numerous

affairs. An international figure, he had been awarded the Nobel Prize for literature, and the king of England had conferred upon him the Order of Merit. After Alys had arranged his 78th birthday party in 1950, she wrote him a letter in which she said, "I am utterly devoted to thee, and have been for over 50 years."

Russell died in Wales on Feb. 2, 1970, three months before his 98th birthday.

(16c) From the section, "Inside the Nobel Prize Awards: Literature," in The People's Almanac #2:

1950 Bertrand A. Russell (1872-1970), British Work: *Human Knowledge*
Nobel Laureate: He was a rebel with many causes, a pacifist who fought on a dozen far-flung humanitarian fronts. Scion of aristocratic individualists, the orphaned infant was brought up by his grandfather (twice prime minister under Queen Victoria). He was educated privately and at Trinity College, Cambridge. Writing at the rate of 3,000 words a day, he wrote over 40 books, dealing with logic, mathematics, morals, sociology, politics, polemics, and education. But the founding father of modern analytic philosophy was no ivory-towered sophist. This activist's activities were always getting him into trouble and even into jail (for opposing con-

scription in 1918, for nuclear disarmament agitation in 1961). In 1916 Trinity College fired him for his pacifist principles (28 years later they had second thoughts and appointed him a Fellow). In 1940 New York's City College went to court to annul his appointment because of his immoral views. He inherited an earldom in 1931, received the Order of Merit in 1949, and was awarded the Nobel Prize in 1950. He started to write fiction (*Satan in the Suburbs*) at 81, and in his 90s he was energetically opposing U.S. involvement in Vietnam and proposing assorted peace plans. In spite of (or because of?) his variegated matrimonial career (three divorces and four wives), he called himself "a happy pessimist."

(16d) From the section, "Atheists and Agnostics" in The People's Almanac by David Wallechinsky and Irving Wallace, New York: Doubleday, 1975:

BERTRAND RUSSELL (1872-1970)

His Person: British philosopher who contributed to the fields of mathematical logic, education, religion, and politics. Lost Labor party's support when he stood for Parliament in England and a Fellowship at Trinity College because of religious beliefs. Lost a teaching position in the U.S. because of his agnosticism and his "alleged advocacy and practice of sexual immorality" (case was tried by a Roman Catholic judge). Nobel Prize winner. From staunch Presbyterian background. Imprisoned while campaigning for nuclear disarmament. Established Bertrand Russell Peace Foundation. Wrote: *The History of Western Philosophy, On Education, Marriage and Morals, Why I Am Not a Christian, Which Way to Peace?*

His Belief: "The whole conception of God is a conception derived from the ancient Oriental despotisms. It is a conception quite unworthy of free man. . . . A good world needs knowledge, kindness, and courage; it does not need a regretful hankering after the past or a fettering of the free intelligence by the words uttered long ago by ignorant men."

(Thank you, LEN CLEAVELIN)

(17) A most important person. Here is a popular account of ER, in The 100 Most Important People in the World by Donald Robinson, New York: Putnam, 1970:

BERTRAND RUSSELL's voice is quavery now. Much of what he says is divorced from fact or logic. But it is still the voice of a brave thinker who believes deeply in the worth of individual man.

"I find many men nowadays oppressed with a sense of impotence, with the feeling that in the vastness of modern societies there is nothing of importance that the individual can do. This is a mistake," he wrote a while back. "The individual, if he is filled with love of mankind, with a breadth of vision, with courage and with endurance, can do a great deal."

Russell is still doing a great deal of importance. In recent years, he led the protest movement in Europe against the United States' policies in the Vietnam War. His tone was often overwrought. "Within living memory, only the Nazis could be said to have exceeded in brutality the war waged by your Administration against the people of Vietnam," he passionately wrote President Lyndon B. Johnson. He was so rabid at times that many people felt he had become a captive of the Communists in his very old age, and it may have well been true. But multitudes of non-Communist Europeans listened to him and believed him. He did more probably than any one person to trigger the international outcry which eventually forced President Johnson to halt the bombing of North Vietnam.

Looking back on almost a century of vibrant, provocative living, Russell eloquently wrote in his autobiography at the age of ninety-four, "Three passions have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

Out of these three searing passions of the third Earl Russell have come many galvanic thoughts for mankind to weigh and act upon. He has long been considered the world's greatest living philosopher. As far back as 1950, he was awarded the Nobel Prize for Literature "in recognition of his many-sided and significant authorship, in which he has constantly figured as a defender of humanity and freedom of thought."

The second son of Viscount Amberley, Bertrand Arthur William Russell was born near Trelleck, England, on May 18, 1872. Both his parents died before he was four years old, and he was brought up by his grandmother. His father provided in his will that the boy be reared by some agnostic friends of his, but a British court set the will aside. Nonetheless, by the time he was eighteen, Russell had lost all his belief in Christianity.

After he was graduated from Cambridge in 1894, he spent a brief period with the British Embassy in Paris, then moved on to Germany

where he made a study of politics, the basis of his first book, *German Social Democracy* (1896).

In 1900, Russell became interested in the new system of "symbolic logic" developed by the Italian mathematician Giuseppe Peano. It led him to write *The Principles of Mathematics* (1903) in which he extended Peano's theories and asserted the then-startling view that mathematics actually was a part of logic.

This book gained him the attention of the entire intellectual world. Its successor, the three-volume *Principia Mathematica* (1910-13), on which he collaborated with the great Alfred North Whitehead, created a new syntax of mathematic logic, so important that it is included on many lists of the 100 great books of all time.

Since then he has written more than forty books, among them *The Problems of Philosophy* (1911) in which he laid the groundwork for the evolution of modern realism; *Mysticism and Logic* (1918) in which he assailed mysticism for its "illogicality" and held that the first law of morality was to think straight; *An Outline of Philosophy* (1927); and *A History of Western Philosophy* (1946) in which he helped to make philosophy clear and readable to the general public.

In these books, he was always the "analytical empiricist," maintaining that there were solely two kinds of knowledge: the empirical—that which could be observed directly—and the logical.

In addition to philosophy, he has written on a myriad of other subjects: on education, objecting to the teaching of the classics in schools and urging more science instead; on sex, opposing family life and conventional morals; on politics, castigating all illiberal tendencies and urging freedom of thought and action. His *Why I Am Not a Christian* came out in 1957 and his despairing *Has Man a Future?* in 1961. The fascinating three-volume *The Autobiography of Bertrand Russell* appeared between 1967 and 1969, with a wealth of memories that was incredible, such as the most intimate details of Russell's numerous love affairs, to say nothing of how much he masturbated at the age of fifteen. The *Autobiography* was a great financial success. He got \$202,000 for the American rights alone.

Russell has taught at many schools: Peking's National University; the University of California; Harvard; Chicago; Princeton; Cambridge, among others.

He has gotten into endless controversies over his outspoken views. During World War I, he was fired from the Cambridge faculty and imprisoned for six months for pacifism. His appointment to the faculty of the City College, New York, in 1940 provoked violent

protests by right-wing and church groups on the grounds that he was "lecherous, salacious, libidinous . . . atheistic . . . untruthful." His contract was canceled, leading him to remark, "Precisely the same accusations were brought against Socrates—atheism and corrupting the young."

For all his opposition to war, Russell vigorously supported the democracies against the Nazis in World War II. Immediately after the war, though, he began crusading for nuclear disarmament. A nuclear war would put an end to civilization, he warned. At the age of eighty-eight, he went to jail again, for a week, for participating in a peace demonstration.

He was long a staunch critic of Communism. As far back as 1920, he wrote a persuasive book, *The Practice and Theory of Bolshevism*, predicting the death of freedom in a Communist Russia. But in his last decades, he came under the influence of an unsavory, pro-Communist American who turned him into an apologist for the Soviet Union and her allies. He sponsored an "International War Crimes Tribunal" in Stockholm in 1967 that was an unabashed exercise in anti-American propaganda.

The first Russell marriage was in 1894 to Alys W. Smith. She divorced him, and in 1921 he married Dora Winifred Black by whom he had two children. In 1936, a year after this marriage was dissolved, he wed his young red-headed secretary, Patricia Helen Spense, and they had one son. They were divorced in June, 1952, and he quickly married Edith Finch, a fifty-two-year-old American author. Upon his brother's death in 1931, the philosopher became the Earl Russell of Kingston Russell. He doesn't use the title.

At ninety-seven Russell looked much as he had for the past twenty years, a thin, wiry little man, with a hatchet face, wrinkled leathery skin, and a thatch of unruly white hair. He and his wife make their home in Wales, at Plas Penrhyn, Penrhyndeudraeth, Merionethshire. Because of intestinal trouble, he lives entirely on a diet of liquids, including tea, soup, and seven double scotches and water a day.

In the last volume of his *Autobiography*, Russell summed up the failures and successes of his life. His books were among the successes. "They have been acclaimed and praised, and the thoughts of many men and women have been affected by them. To this extent I have succeeded," he said.

As to the failures, he wrote, "I set out with a belief that love, free and courageous, could conquer the world without fighting. I came to support a bitter and terrible war. In these respects, there was failure."

* If you disagree with any of the details above, let us know about it.

(Thank you again, Len Cleavelin)

(18) A game of croquet. Corinna Lindon Smith Norman tells about a visit to the Smith household (BR's in-laws) in 1897, in Interesting People, University of Oklahoma Press, 1962:

Mary Costelloe, the Smiths' elder daughter, and her two children, both girls, were living at Friday's Hill while she flitted back and forth between her former home and Paris. She talked to me about the marital difficulties that had ended in separation, as though I were a contemporary in experience. Her many kindnesses to me made a deep impression and laid the foundation for a real friendship during the long years when, as Bernard Berenson's wife, her intellect found an outlet in helping him in his work.

At the same moment I was being disillusioned about marriage, I came in contact with romance in the same household. Bertrand Russell had married Alys, the younger Smith daughter, three years before, and obviously they were very much in love. She was unusually tall and very graceful, her wavy brown hair, bright blue eyes, and exquisite complexion made her a striking figure in my eyes.

(Thank you, TOM STANLEY)

"Bertie," as Russell was called, was not handsome, because his forehead was too prominent and his chin receded a little, but his was an arresting face, full of character, with clear-cut features and keen eyes. He was so frank in mentioning his dislike of being bored that I kept out of his way until one afternoon, after tea, he invited me to join him and Logan in a game of croquet, a procedure that continued throughout the remainder of my stay. He attacked the ball on the croquet grounds with the logic and devastating skill he used in demolishing arguments contrary to his unconventional opinions, and as effectively.

Logan was no match for him, and the only time I beat him Bertie attributed to my luck, not skill. When I told him this was not fair, he sized me up in a searching glance, as though considering my words, and remarked, "You are right."

ER QUOTED

- (19) Christopher Lasch in The Culture of Narcissism, New York: Norton, 1979, p. 187:

Bertrand Russell once predicted that the socialization of reproduction -- the supersession of the family by the state -- would "make sex love itself more trivial," encourage "a certain triviality in all personal relations," and "make it far more difficult to take an interest in anything after one's own death."

(Thank you, KATHY FJERMEDAL)

- (20) Forbes Magazine, the business publication, has a regular column called "Thoughts on the Business of Life." The issue of February 4, 1980 starts off with a statement by Bertrand Russell:

The good life is one inspired by love and guided by knowledge.

It then quotes Sophocles, the Bible, Solzhenitsyn, Havelock Ellis, Carlyle, Lyndon B. Johnson, Malraux, Hodding Carter, Ralph Waldo Emerson, and J. C. Penney. The Russell statement has become the motto of the BRS.

(Thank you, WHITFIELD COBB)

ER HONORED

- (21) The Sonning Prize -- funded by C. J. Sonning, a Danish editor -- is given to "a man or woman -- Danish or foreign -- who has accomplished meritorious work for the advancement of European civilization." The prize amounts to at least 100,000 Danish kroner -- in recent years, 200,000 kroner -- and is awarded at least every two years.

It is administered by the University of Copenhagen (to which Russell Society News is indebted for most of this information.) All European universities may nominate candidates; the final choice is made by a committee elected by the Senate of the University.

The first Sonning Prize was awarded to Albert Schweitzer in 1959. The second went to Bertrand Russell in 1960. A partial list of recipients also includes Niels Bohr (1961), Sir Laurence Olivier (1966), Arthur Koestler (1968), Karl Popper (1973), Hannah Arendt (1975). In 1950 an extraordinary prize was presented to Sir Winston Churchill.

Professor of Comparative Linguistics, Louis Hjelmslev, made the presentation speech, on the occasion of the award to ER:

Our thanks are due to Lord Russell, not only for having expressed his willingness to accept the Sonning Prize, but, even more, for having consented to come in person and address this audience. For this kindness we tender our heartfelt thanks.

Lord Russell's personal presence gives an added value to this meeting. It is true that it can safely be assumed that Bertrand Russell is well-known to all those present. Bertrand Russell is known to be a brilliant and stimulating writer and an extremely productive and fertile writer at that, on a very large scale ranging from the exact sciences and linguistic theory through philosophy in all its aspects on to social science, including educational and political problems. Not only is he well-known as an interesting writer. To describe his writings as being merely interesting would indeed be an understatement. Throughout his writings no reader can fail to be constantly aware of the character that makes its presence strongly felt in the background. The strict logical reasoning which he imposes on himself and on his reader, the deliberate severity that mostly predominates in his style and which sometimes entails some pungent remarks to dispose of what he likes to call muddleheadedness, all this does not prevent him from revealing that he is not only engrossed by his subject, but personally engaged in it, not so much for his own sake, but for the sake of the humanity whose fate he shares.

Nor does the logical severity prevent him from expressing good-humoured sympathy with professional or other fellow-creatures. The reader feels he is in good company with a fine representative of the human species, not only a universal and versatile intellect, not only a great thinker, but an engaging personality entitled to take as his motto as far as knowledge is concerned, but also ethically: homo sum, humani nil a me alienum puto.

It is beyond doubt that for these reasons Bertrand Russell enjoys much popularity in academic circles and is familiar to the world. It may be pardonable to add: familiar to us in Denmark and in the Danish capital. In addition, there are quite a few people in this city to whom Bertrand Russell is a personal acquaintance and who recall the time when he lectured here.

These, then, are some of the reasons why we have been looking eagerly forward to seeing Lord Russell and to listening to him.

This is bad logic. Admittedly. If it were not for the friendly attitude he is taking towards us, the sharp intellect of Bertrand Russell might now produce a logical razor and turn the tables against me, saying that if we know him so well as I have just said, this would not be a reason for listening more, but for listening less to him. Fortunately for us, however, Bertrand Russell would be more likely to admit that there are more

things in the human mind than are dreamt of in formal logic. If the logical razor were produced, I might have answered that we believe we know Bertrand Russell as a writer and as a scientific personality, and we believe we know him quite well, but we feel convinced that we do not know him sufficiently well. And to this last statement we expect Lord Russell to subscribe whole-heartedly. Incidentally, it so happens that it is founded on experience: reading and re-reading Bertrand Russell's numerous writings shows that there is always something new to be found and that there are surprises in a good many pages and hidden between the pages.

No single person would venture to undertake a complete survey of Bertrand Russell's numerous activities. Since an incomplete survey would be a contradiction in terms, I am not going to give any survey. What I am giving you is far from being an academic or professorial lecture. This, I hope, will appeal to Lord Russell and meet with his approval. He has told us that Aristotle is the first European to write like a professor. But several reasons make me believe that he did not mean this as a flattering observation.

Of all great thinkers mentioned by Bertrand Russell, Aristotle is perhaps the one who appeals least to his mind. He gives us to understand that Aristotle's work has had a detrimental, disastrous effect on his successors. We learn, incidentally, that "a science which hesitates to forget its founders is lost." Aristotle is one of these founders, though by no means the only one. Thus, to some extent, others are consigned to the same fate.

One feels that Bertrand Russell speaks with much more sympathy of Plato than of Aristotle. But he refutes -- and I think on perfectly good grounds -- Plato's theory of ideas, according to which (to quote Bertrand Russell) "there is laid up in heaven an ideal cat and an ideal dog...and...actual cats and dogs are more or less imperfect copies of these celestial types." It is to the metaphysical part of this doctrine that Bertrand Russell takes exception rather than to its logical part, since it seems respectable enough to admit in some way the logical existence of a universal semantic content underlying, say, the linguistic form, "cat".

"Language cannot get on," says Russell, "without general words such as 'cat', and such words are evidently not meaningless. But if the word 'cat' means anything, it means something which is not this or that cat, but some kind of universal cattiness. This is not born when a particular cat is born, and does not die when it dies. In fact, it has no position in space or time; it is 'eternal'."

The Aristotelian theory of universals, by which he intended to overcome some of the metaphysical implications involved in Plato's theory of ideas is, according to Bertrand Russell -- and he may be right again -- "a common-sense prejudice pedantically expressed," and so has to be rejected, at least in the form adopted by Aristotle.

Now here is Bertrand Russell on Aristotle:

He is the first to write like a professor: his treatises are systematic, his discussions are divided into heads, he is a professional teacher, not an inspired prophet. His work is critical, careful, pedestrian, without any trace of Bacchic enthusiasm. The Orphic elements in Plato are watered down in Aristotle, and mixed with a strong dose of common sense; where he is Platonic, one feels that his natural temperament has been overpowered by the teaching to which he has been subjected.

He is not passionate, or in any profound sense religious. The errors of his predecessors were the glorious errors of youth attempting the impossible; his ~~errors~~ are those of age which cannot free itself of habitual prejudices. He is best in detail and in criticism; he fails in large construction, for lack of fundamental clarity and Titanic fire.

Thus far Bertrand Russell. One shadowy thought might perhaps steal its way into the reader's mind, as far as Aristotle and professors are concerned: is it really as bad as that?

There is no denying, however, that large constructions, based on fundamental clarity and nourished by Titanic fire -- and this is exactly what we find in Bertrand Russell -- should not be watered down by professional teachers. Bertrand Russell is a wonderful teacher himself, and it is far from us to make a second-hand textbook of his theories. Suffice it to say that Bertrand Russell's achievements inspire us with admiration. This is self-evident, and on my part it is nothing but a preliminary statement which I shall have to amplify in my final remarks.

But you will permit me now to stress a few points which may have particular bearing on today's situation, the award of the Sonning Prize.

The Sonning Prize is awarded for an outstanding achievement for the benefit of European Civilization.

I should prefer to refrain from definitions, those slippery things. But sometimes there is no getting around them. Anyhow I feel it incumbent on me to make it clear how the purpose of the award may be said to be fulfilled in the present case.

Let me state first that by Europe we understand Great Britain and the continent (including, of course, some adjoining islands such as the Greek and the Northern archipelago.) We Danes do not conform to the British usage, according to which Europe is taken to mean the continent (with adjoining islands) as opposed to Britain.

May I state next that it may be very hard to find a justification for the term European Civilization.

I should think that the only available clue to a definition is to be found in the tradition transmitted from Ancient Greece through the ages up to the present day. Indeed, nowhere in Europe is education more strongly influenced by classical tradition than in Great Britain, Britannia, which in effect shared with most

of the rest of Europe the fate of being under the sway of Rome long before Great Britain created an empire of her own -- and Rome in its turn would hardly have existed as a metropolis of European civilization had it not received a strong impact from Greek civilization.

It is not a question of admitting this dependence on ancient tradition or rejecting it. It is a question of being in its power or not. The fact of combatting it is a sufficient sign of feeling its strength.

A moment ago I happened to speak at some length of Bertrand Russell's views on Greek philosophy. Whether Lord Russell agrees or disagrees, his attitude may serve as an illustration. In his "History of Western Philosophy", where his critics have not failed to note that some philosophers of good repute have been tacitly left out, ancient Greek philosophy plays an important part. On the other hand, in his book, "The Scientific Outlook", and elsewhere, Bertrand Russell makes a distinction between science and philosophy. Scientific method, as he understands it, does not really come into the world until Galileo. In this connection, we are told as follows:

"The Greeks ...did surprisingly little for the creation of science. The great intellectual achievement of the Greeks was geometry, which they believed to be an a priori study...not requiring experimental verification... The Greeks observed the world as poets rather than as men of science, partly, I think, because all manual activity was ungentlemanly, so that any study which required experiment seemed a little vulgar. Perhaps it would be fanciful to connect with this prejudice the fact that the department in which the Greeks were most scientific was astronomy, which deals with bodies that only can be seen and not touched."

This is what Bertrand Russell wrote in 1931. Alas, could the Greeks have seen what human beings are now tampering with, they might, accordingly, have given up their astronomical research and failed to make their glorious astronomical discoveries!

Without the unbroken tradition from the ancient Greeks with all its good or bad qualities, I fail to see how we could define European Civilization. The Dialectics of Plato are being continued in all European civilization and do not cease to leave their mark on the European mind. If they were given up, and only then, European Civilization would cease to exist as such. In all other respects it may prove difficult or impossible to speak of a common European Civilization. East and West are very different worlds in our time. Hardly any European thinker has done so much as Bertrand Russell to grasp the nature of these two worlds, to bridge the gap between them, and to promote a policy designed to save the future of mankind in a true European spirit.

Civilization is not necessarily nor exclusively science only, even if science is taken in a wider sense. Art in all its aspects has merits of its own and forms part of civilization. It is, as Bertrand Russell points out, much older than science. We may add that art, as a time-honoured tradition, is not found in Europe only. It is older than Europe and much more widespread. So is Philosophy, particularly if Philosophy is taken to include speculative cosmology or other kinds of metaphysics.

As opposed to Art and speculative Philosophy, Science seems to me to be the hallmark of European Civilization. Only sporadically is Science found outside the European tradition and its later offshoots. If we take scientific method in its narrower sense and define it by induction and experience, Greek astronomy may well be included. But the scientific method need not necessarily be opposed to the deductive method, but only to Metaphysics and speculative Philosophy. In that case even Greek geometry can be included. Not only Aristarch the Samian, but also Euclid and Archimedes seem to be typical Europeans in the sense I am here advocating.

What is really characteristic of European thinking at its best is, to my mind, the combination of scientific research with general philosophy. As one great linguist of our time has said, the ancient Greeks had the gift of wondering at things that other people take for granted. In the Introduction to his "Inquiry into Meaning and Truth", Bertrand Russell rightly points out that "the first difficulty is to see that the problem is difficult." This is, if I may be allowed to say so, a very Greek and a very European remark.

All deeply rooted European Civilization tends towards philosophy through strictly scientific research, including induction and deduction, experimental observation and constructive hypothesis.

In the same way as the notion expressed by the Greek word politics, this philosophy, purely theoretical in its essence, tends to become an applied philosophy. We can hardly choose any better example to show this than that of Bertrand Russell, the scientific and theoretical, and at the same time, realistic

Πολιτικὴ κατ' ἐξοχήν.

Bertrand Russell carries with him a good many marks of genuine Greco-European traditional civilization.

He is, like the ancient Greeks, an entirely independent mind. Faced with authority, this may make him a rebel, a revolutionary. Faced with narrow-minded traditionalism, this may make him something of a gamin, like Galileo, according to Bertrand Russell's own statement.

He has, like the Greeks, a noble respect for the individual and for other people's opinions, although he would, like Socrates, want them to state, dialectically, the reasons for their judgments before deeming them worthy of attention.

He has, like the Greeks, the courage of his convictions. It is highly meritorious to have submitted ancient idols to merciless criticism and to have pointed out emphatically what he does not hesitate to call the "two millenia of muddleheadedness" to which some fundamental errors of the so-called founders have given rise. It takes courage to do this, and it needed a man like Bertrand Russell to accomplish this task. He has hit the Greeks with their own best weapons. He is the boldest dialectician since Socrates. Indeed, his war against the

Greeks is extremely Greek.

If European thinking tends towards a general philosophy based on objective research, it can hardly be true, as it is often maintained, that science — in the wider sense of the word — is becoming constantly more specialized. What is really becoming specialized is not science, but scientific technique. In all our efforts to reach an intimate understanding of the basis on which experimental data are founded, the various branches of human knowledge are more dependent upon each other than ever before.

That is why not only analysis, so often mentioned by Bertrand Russell as one of the characteristics of the scientific method, but even synthesis is an important element in European thinking. No better example could be found than that of Bertrand Russell. The scientific progress would consist, according to him, in making "successive approximations of the truth, in which each new stage results from an improvement, not a rejection, of what has gone before."

Such improvements can often be achieved through the discovery of complementarities to replace contradictions, that is: through a synthesis which enables us to view conflicting aspects as complementary.

It is a great achievement on the part of Bertrand Russell, who perhaps at first saw an insurmountable barrier between deductive and inductive methods, to have combined them in the logical empiricism of which he is the originator. In the era of "two millenia of muddleheadedness", "logical empiricism" would seem to be an obvious contradiction in terms. It has proved to be just the opposite.

Other efforts to achieve synthesis have followed.

Just as through Einstein, space and time combined into space-time, so Bertrand Russell, in his endeavors to find a solution of the old dualism, "mind versus body", following and refining the great idea of William James, arrived at the neutral monism, the discovery of a possible "neutral stuff", mind-body.

In the final chapter of "An Inquiry into Meaning and Truth", Bertrand Russell suggests the possibility which is not quite expressly stated, but nevertheless seems clearly inferential: that there may well be a complementarity between verbal and non-verbal structure, or, in other terms, between the structure of language and the structure of the world.

Finally, it is worthy of notice that through a synthesis of logic and metaphysics, Bertrand Russell here also arrives at stating the possibility, or even necessity, of a metaphysics on purely logical grounds.

I said before that Bertrand Russell inspires us with admiration. But not only do we admire him: we think much of him — just as he himself states about Plotinus: "Whatever one may think of him as a theoretical philosopher, it is impossible not to love him as a man." But we think much of Bertrand Russell as a man because we think much of him as a theoretical philosopher. We think much of him because he inspires us with confidence in Europe, in European tradition, in European Civilization. He is one of the exponents of European Civilization at its very best, and one whose example gives us confidence in the future.

In his "Scientific Outlook", Bertrand Russell gives some examples of [practitioners of] scientific method. They are: Galileo, Newton, Darwin, and Pavlov. All these are Europeans. Others might be added, all Europeans. I suggest that we add one more name, which could hardly have been included by the author, that of Bertrand Russell.

BR responded with the following, which he called "Old and Young Cultures":

THE STUDY of differing cultures is somewhat modern. It has been pursued in recent times, with an immense wealth of erudition, by Arnold Toynbee. There is, however, one aspect in the history of cultures which he does not seem to me to have adequately emphasized. I mean the changes which most cultures undergo with the lapse of time. There are some features common to young cultures, and others common to old ones, and these are, to a considerable extent, independent of the particular characteristics of the cultures in question. Most cultures begin with a revolt of some class or nation or creed against what they consider unjust treatment. But after they have conquered an important place in the world, they lose their original rebellious features and become a help in the maintenance of stable government. Perhaps I should say a few words as to what is to be meant by a "culture." I should mean a system of beliefs, or at least of habits, an artistic or intellectual tradition, and ways of making social coherence possible. There are two ways in which a culture may die: one is by foreign conquest, and the other is by a new native culture. Foreign conquest destroyed the Minoan and Mycenaean civilization, though important elements of it were incorporated in the later civilization of Greece. The Aztec and Peruvian civilizations were completely exterminated by the Spaniards and contributed practically nothing to the subsequent culture of the regions in which they had flourished. The most outstand-

ing example of the growth of a new culture from within is that of Christianity in the Roman Empire.

It by no means always happens that victors in war impose their own culture upon the vanquished. When the Romans conquered the Greeks, they adopted Greek culture almost in its entirety; and when the Teutons conquered the Western Roman Empire, they, in turn, adopted the culture of Rome.

In our own day, a new culture has been gradually replacing the Judeo-Hellenic culture which has been connected with Christianity. This new culture is that of science—not, mainly, of science as knowledge, but, rather, of science as technique. Christianity took about three hundred years to acquire control of an important government. Scientific technique has taken about the same length of time—namely, from Galileo to Lenin. It has, at present, all the characteristics of a young culture, as Christianity had in the time of Constantine. But if, in any large part of the world, it acquires secure supremacy, it is to be expected that, like Christianity, it will gradually acquire artistic and philosophic maturity with all the trappings of cathedrals, church music, sacred pictures, and ecclesiastical potentates.

It may be argued that the scientific culture which is tending to replace that of Christianity is not really a new culture, but an inevitable development, having its source in Greek curiosity about the universe. However, it must be said that the distinc-

tion between different cultures and divergent branches of the same culture is largely arbitrary. It might, for instance, very plausibly be maintained that Muslim culture is only a continuation of that of Greece. Such questions have no substance and can be decided in accordance with the taste of the author concerned. However we may choose to decide this question, history shows that what are indubitably different branches of the same culture may display a mutual enmity as implacable as that between completely distinct cultures. An example of this is the hostility between Protestants and Catholics during the first hundred and thirty years after the Reformation.

We, who are accustomed to the heritage of cultural wealth that is associated with Christianity as we know it, have difficulty in realizing how hostile it was to culture while it was still new and fighting for supremacy. St. Jerome records a dream which illustrates this point. He had been a deeply sensitive student of the literature of Greece and Rome in their great days. He was sensitive to matters of style and found it difficult to give the same literary approval to the somewhat barbaric Greek of the Gospels as he had given to the objects of his unregenerate literary admirations. The qualms which these hesitations gave rise to found expression in a dream. He dreamt that at the Last Judgment, Christ asked him who he was, and he replied that he was a Christian. The answer came: "Thou liest. Thou art a follower of Cicero, and not of Christ." And thereupon, he was ordered to be scourged. Still in his dream, he cried out: "Lord, if ever again I possess worldly books, or if ever again I read such, I have denied Thee." The dream influenced him profoundly, and, for some years, his letters were free from quotations of pagan literature. Although, gradually, such quotations reappeared, it was half-heartedly and apologetically.

One can imagine almost exactly the same dream, *mutatis mutandis*, occurring to a brain-washed Chinese scholar in the present day. He might remember in a dream the fable of Po Lo, who asserted that he understood the management of horses, and, by means of the bridle and the whip, tamed them until more than half of them were dead. The fable concludes: "Those who govern the Empire make the same mistake." Or he might remember Tao Ch'ien's poem about *New Corn*:

*Swiftly the years, beyond recall.
Solemn the stillness of this fair morning.
I will clothe myself in spring-clothing
And visit the slopes of the Eastern Hill.
By the mountain-stream a mist hovers,
Hovers a moment, then scatters.
There comes a wind blowing from the south
That brushes the fields of new corn.*

(Translation by Arthur Waley.)

In his dream, he would be summoned before an earthly, not a heavenly, tribunal, and would assert valiantly that he was a Marxist-Leninist. But the judge would frown and say, "Thou liest. Thou art a disciple of Chuang Tze." Culturally, there is very little difference between St. Jerome and the brain-washed Chinese scholar. Each represents a young culture, hostile to ancient beauty, and not yet sufficiently mature to produce new beauties of its own.

There are certain antitheses between old and new cultures. Broadly speaking, the new value work, while the old value what may, in a large sense, be called play. The new make appeal to the poor, and the old to the rich. The new believe that happiness is only obtainable in another world, the old find *this* world full of things to enjoy. The difference between an old and a new culture is epigrammatically expressed by Marx when he says, "Philosophers have only *interpreted* the world in various ways, but the real task is to *alter* it." To any person appreciative of an ancient culture, this is a dusty saying. Such

a person, when he contemplates a great painting, a piece of exquisite music, or the verse of some supreme poet, does not think that his real task is to alter all this. St. Jerome and Marx do think so. For some centuries the Christian Church continued to take St. Jerome's view as to classical learning. As Gregory the Great said, "The praises of Christ cannot find room in one mouth with praises of Jupiter."

When the new culture has become established, and the struggle for supremacy is no longer necessary, the worldly successors of St. Jerome, Gregory the Great, and Marx may allow a place for contemplation as opposed to action, and may concede that a busy-body is not the highest type of human being. But this difference is not a difference between one culture and another; it is a difference between an old culture and a young one. If one reads the objections of Plotinus to Christianity, they are extraordinarily similar to the objections which those of us who are not Communists feel to the doctrine of Karl Marx. Plotinus complains, for example, that the only souls acknowledged by Christians are those of God and human beings, whereas, in his philosophy, the sun has a soul, the moon has a soul, and every separate star has a separate soul. Compared with this philosophy, he says, how jejune and dry and lifeless is the world of Christian theology. If he lived now, he would be saying much the same things, no longer about Christianity, but about Marxism.

History, as based upon written records and not only upon archaeological evidence, begins several millennia sooner in Egypt and Babylonia than it does anywhere else. About the time when history begins elsewhere, great religions which had extraordinary vitality began in various parts of the world. Confucius and Buddha belong to this time, and so, according to some authorities, does Zoroaster. In the Hellenic world, the religion of Bacchus probably began at about the same time. This religion illustrates within a rather short period, and in a very striking way, the development from youth to age. At first the religion of Bacchus, which came from the uncivilized Thracians, was associated with drunkenness and ritual murder. But, before long, in the reformed shape of Orphism, it became the inspirer of much that was best in Greece. Pythagoras and Plato owed much to it and, what is perhaps more surprising, whole chunks of its theology became imbedded in Christian doctrine. At the beginning of Plato's *Republic*, there is an old man who has hitherto been indifferent to religion, but now, from fear of death, has adopted Orphic views as to the future life. What Plato relates of his beliefs is amazingly similar to what was afterwards believed by Christians. It is Orphism, also, that first taught the need to be twice born, once physically and once spiritually. The savage elements of the original Bacchic worship still appear in the *Bacchae* of Euripides, but they are then already a somewhat ancient memory and are in process of disappearing.

I said a moment ago that young cultures emphasize work and old cultures lay more stress upon what, in a certain sense, may be called play. But in saying this I am including under the head of play whatever is not designed for practical utility. I include under this head art and literature and contemplative philosophy, and the pursuit of knowledge when not subservient to technique. The Greeks pursued knowledge in mathematics and astronomy, but, with the exception of Archimedes, they valued knowledge for its own sake and not for its usefulness. This was still largely true in Europe after the Renaissance, but gradually, especially after the Industrial Revolution, knowledge came increasingly to be valued for its economic and military utility. There has been, in consequence, a profound disruption in what it has become customary to call "Western values." European civilization, as it existed before this disruption, came from a synthesis of Jewish, Greek, and Roman elements. One may describe the new culture, which is gradually arising, as the result of thrusting out the Greek

elements in the synthesis and substituting scientific technique in their place. The result, in its extreme form, is Marxism, but something of the same process is visible in all countries that are industrially developed or hope soon to become so. It is only, however, the contrast between its extreme Eastern form and its more moderate Western developments that is producing the political and military strains from which we are suffering. It is profoundly unfortunate that the process of disruption has divided the civilized world between two hostile cultures. There have been such divisions before: between Christianity and Islam, and between Catholicism and Protestantism. But never before have men possessed such scientific power of inflicting disaster upon each other, and never before has tolerance of cultural diversity been so important. I could wish this diversity to be viewed as the inevitable difference between old and young, and, therefore, as something which the passage of time can be relied upon to soften. The apostles of traditional culture are not without their share of blame, since they have been unwilling to admit that science deserves its place as an enricher of culture and not as a destructive enemy to it. If there is something barbaric in the new creed—that has generally been a characteristic of what was new. Christianity was, itself, a successful synthesis, but new elements have be-

come important since that synthesis was established; and these new elements have made a wider synthesis indispensable. We must hope that men will develop sufficient new wisdom to live in the new world that their own ingenuity has created, for, if they cannot, the race will perish.

In the world in which we are living, there is a great danger and a great opportunity—both greater than any at any former time, and both created by our power to realize our wishes. We can, if we choose, destroy the human race. We can, on the other hand, create a happy, prosperous, civilized, and peaceful human family, embracing all nations, all colours, and all creeds. Which we shall do depends upon collective passions, and collective passions are the sum of individual passions. Each one of us, if he allows himself to be dominated by hatred, envy, pride of superiority, or the pursuit of safety by means of large-scale murder, is contributing his quota towards universal disaster. Each one of us, if he is inspired to action by hope and tolerance and the realization that strife is as foolish as it is wicked, is doing what lies within his power to bring about an earthly paradise, never before possible, but now realizable through scientific technique. The choice lies within the scope of human passions. Life or death? Our century will decide.

BR's remarks were later published in Fact and Fiction, New York: Simon & Schuster, 1961, pp.151-159, which we have reproduced above. We were tempted to reproduce BR's original typescript, with corrections and additions in BR's own hand — that KEN BLACKWELL supplied us with — but that would have required much more space.

We have provided Professor Hjelmslev's talk in full, despite its length. If you think it was longer than it had to be, remember, BR had to sit through the whole lengthy thing. Can we do less?

BERTRAND RUSSELL MEMORIAL

(22)

An appeal for contributions.The letter below speaks for itself.

We are sure that a lot of BRS members will want to contribute to the cost of the new BR memorial in London.

The letter:

BERTRAND RUSSELL MEMORIAL

An Appeal made by Sir Alfred Ayer, Lord Brockway (Chairman of the Appeal Ctee), Peter Cadogan (Secretary), Lord Ritchie Calder, Frank Dobson MP, John Gilmour, Dora Russell, Lord Willis and Baroness Wootton.

c/o SPES, Conway Hall, 25 Red Lion Square, London WC.1. Tel:01. 242. 8032/3.

14th November 1979

Dear Sir,

Bertrand Russell, one of the most important philosophers of this century, awarded academic honours in many countries and the Nobel Prize for Literature, revered by multitudes all over the world for his untiring efforts for peace and human understanding, has not so far received the recognition that is his due.

Permission has been given by Camden Council for the placing of a bust of Russell in central London in the gardens of Red Lion Square and a committee has been formed to promote the project. Robert Davis, President with Peter Cranford, Chairman of the Bertrand Russell Society in the USA and members of Russell's family are giving encouragement to this venture.

("Bertrand Russell Memorial" letter, continued)

We think that there will be many admirers of Russell and his work who will wish to contribute to the cost of the memorial and we invite them to respond to this Appeal.

The sculptor will be Marcelle Quinton.

Yours sincerely,

A. J. Ayer

Sir Alfred Ayer

Artchie Calder

Lord Ritchie-Calder

Dora Russell

Dora Russell

Fenner Brockway

Lord Brockway (Chairman of
Appeal Committee)

Frank Dobson

Frank Dobson MP

Willis

Lord Willis

Peter Cadogan

Peter Cadogan (Secretary)

John Gilmour

John Gilmour

Barbara Wootton

Baroness Wootton

BERTRAND RUSSELL MEMORIAL APPEAL

When some day (probably in the near future) you see a picture in this newsletter of the completed Bertrand Russell Memorial in the gardens of Red Lion Square -- or if, when in London, you see it with your own eyes -- you will get great satisfaction out of knowing that you helped put it there, with your contribution.

To make your contribution, make your check payable to "Bertrand Russell Society, Inc." (which makes it tax-deductible) and mail it to the newsletter, address on Page 1, bottom. We will mail a BRS check to Conway Hall, with a covering letter naming all contributors.

Alternatively, you can mail your check, made out to "Bertrand Russell Memorial" directly to Bertrand Russell Memorial, c/o South Place Ethical Society, Conway Hall, 25 Red Lion Square, London, England WC1R 4RL. (If you do this, it will not be tax-deductible.)

* Right now could be a very good time to write your check and mail it in.

RELIGION AND ITS ADVERSARIES

(23) Christianity/immorality. Humanist Quest for Truth, a chapter of the American Humanist Association (PO Box 625, Brighton, CO 80601) issues a spritely newsletter, where we found this item in the Late December 1979 issue:

QUOTATION FROM A STANFORD UNIVERSITY PROFESSOR, V. A. Harvey:

"...the genuine lover of truth is a person who does not entertain any proposition with a greater degree of assurance than the proof it is built upon will warrant. Since Christian belief, by definition, is the entertaining of propositions incommensurate with the evidence, the Christian cannot also be regarded as a lover of truth. Moreover, if love for the truth be a virtue, and most Christians would have said that it is, then faith must be a vice. In short, it is immoral to be a Christian!"

ASSESSMENTS OF BR

(24)



(Thank you, New Yorker. Issue of 1/21/80, p. 33)

RECOMMENDED READING

(25) Whitfield Cobb writes: "My wife, our eldest son (Dartmouth '68) and I read aloud Katharine Russell Tait's My Father, Bertrand Russell last spring. I thoroughly enjoyed it and thought it made Russell seem much more a real person than his Autobiography did."

BRS TRAVEL GRANT

(26) The following announcement of the BRS Travel Grant for 1980 has been sent to 15 major universities, addressed to the chairmen of the Philosophy, Psychology, History, Sociology and English Departments:

Announcing
THE BERTRAND RUSSELL SOCIETY'S
1980 Travel Scholarship

The Travel Scholarship -- of The Bertrand Russell Society, Inc. -- will be awarded to a currently enrolled doctoral candidate in any field. It will pay up to \$500 for travel for purposes of research for a dissertation.

The conditions:

- i. The applicant must submit a brief proposal indicating an area of interest in Russell, his thoughts, or his times, and a reason why travel would be useful.
- ii. The applicant must submit a letter from the chairman of the department which states that all work for the doctorate has been completed except the dissertation.
- iii. The applicant must submit a letter from his/her thesis advisor which evaluates both the applicant and the proposed plan of study.

The award covers travel expenses only (e.g., air fare, gas mileage) and does not pay for meals and lodging at the destination. It is to be used between June 1980 and June 1981.

Applications and supporting letters are due April 15, 1980, and should be sent to:

George Sessions
Humanities Division
Sierra College
Rocklin, CA 95677

The recipient of the award will be announced early in June 1980.

In 1979 the recipient was a doctoral candidate in history at the University of Wisconsin - Madison.

QUESTIONS & ANSWERS

(27) Retirement homes. WHITFIELD COBB asks a question which we hope will be answered:

The retirement "homes" or similar institutions for the able elderly with which I am familiar are usually affiliated with some religious denomination, even though membership in that denomination is not prerequisite for admission. Are there facilities operated by, and maintaining an atmosphere supportive of, humanists, agnostics, or atheists? In other words, where would members of the Bertrand Russell Society find congenial companions for the last few years of lives with no illusions about a heavenly reward?

OPINION

- (28) Dora supports Cadogan's views on the direction that Humanism ought to take. Here is her letter to "The New Humanist", Autumn 1979 issue:

A Humanist synthesis

AS ONE who calls herself a Humanist and atheist, I consider it of very great importance at the present time, to create a climate of opinion—or feeling—"movement" that will encourage people, especially the young, to find something worth living for in what we are pleased to call our pluralist society. To this end, the *New Humanist* of June 1979 contains much useful discussion, but a regrettable lack of cohesion. I do not like to see old friends quarrelling.

Our world, our culture is heading for destruction. Surely what matters most is to try and find out why this is happening and how to avert disaster. Those who begin to be aware of the present human predicament are still pitifully few. Eminent among them was Bertrand Russell, whose philosophy, as Nicolas Walter rightly says, was not dualism, but "neutral

monism", based on his interpretation of science. He wrote of "a world of events in space-time" and "logical atomism". The difficulty for all who are not versed in higher mathematics is to understand what modern scientists and philosophers are talking about. But Peter Cadogan is not wrong in saying that they derive the tools of their trade from the 17th-century Cartesian stress on the impartial intellect: "Cogito ergo sum".

Bertrand Russell wrote to Lady Ottoline:

I have a perfectly cold intellect which insists upon its rights and rejects nothing. It will sometimes hurt you, sometimes seem cynical, sometimes heartless... you won't much like it. But it belongs with my work—I have deliberately cultivated it and it is really the main thing I have put discipline into... the sudden absolute cessation of feeling when I think must be trying at first. And nothing is sacred to it—it looks at everything quite impartially... (29 April 1971).

One must then place Russell among the scientific or rational Humanists—with, I think, Nicolas Walter and

many others. But was it this intellect that inspired Russell's protests against war in 1916, or his long battle against nuclear power?

These scientists and philosophers were at least heirs of Descartes in the way they set themselves to take their material world to pieces: the *Analysis of Matter* and the *Analysis of Mind* of Russell; Rutherford and the physicists splitting the atom right down to invisible particles; the chemists taking molecules to pieces and changing them into others; molecular biology and the double helix that determines the genes. All this clearly demolishes old superstitious religions, but reverence for the scientific world outlook can in itself become a religion, yet at the same time, engender that scepticism which Paul Kurtz calls "the dissidence factor". Having analysed everything, these intellectuals jib at synthesis: they want to *know*, not *believe*, because experience shows that dogmatic faiths and ideologies mean persecution.

Can any of us *know* that life is worth living? Each intellectual really lives by some concept of his imagination: mathematicians and astronomers in space-time; physicists' dancing atoms; chemists' dreams of their new substances; some biologists—as Joseph Needham suggests—in the growth force of living organisms to expand even into a basis for a new structure. Ordinary people believe all sorts of things—whatever may come their way.

Human beings can only build on what they are, and know. We need a synthesis which Humanism can provide. The National Secular Society has set out a fine new Manifesto. All I am saying is: Peter Cadogan is right that it will take more than cool-headed negative rationalism to persuade people to accept those aims. Humanists do have a faith capable of resolving conflict. Could they begin by believing in themselves?

DORA RUSSELL
Porthcurno, Cornwall

(Thank you, John Sutcliffe)

"Holocaust" again. JOHN SUTCLIFFE objects to our having called his remarks an "unqualified condemnation of 'Holocaust'" (RSN 24-26). He says his criticism was not "unqualified":

The programme distinguished two kinds of humanity, "the Nazi" and "the Jew", as exclusive moral entities. It was this I objected to. Russell showed the limits of this kind of thinking in the example of socialists who assume the moral pre-eminence of the proletariat and condemn the capitalist. In both cases, the human nature common to all these absurd dichotomies is ignored or denied to serve moral prejudice. To quote Terence, "I am a man, and nothing human do I consider alien to myself."

Finally, the real influence on the Bundesrat decision to continue to prosecute Nazi warcrimes was foreign public opinion (especially in America and Israel) for economic reasons, as many former Nazis still occupy positions of power in Germany.

We agree with what he says in his first paragraph.

But it is not relevant to our contention that his condemnation was "unqualified. He condemned "Holocaust" ("Holocaust" is a complete travesty of the facts.") and had nothing good to say about it (RSN23-28). That's what we mean by "unqualified condemnation".

In contrast, Eliot Fremont-Smith condemned "'Holocaust's' cheap commercial untruths", but went on to say "...one must weigh the pains against the gains..." His condemnation was not unqualified.

As for John's second paragraph, we question whether what he says explains the event. The fact that the Bundesrat rescinded the statute of limitations (on the prosecution of Nazi crimes) not long after the showing of "Holocaust" suggests that "Holocaust" was the immediate — though not necessarily the exclusive — cause of the rescission.

Finally, in our opinion, "Holocaust" was not ill-suited to the job it tried to do: it used unobtrusive fictional devices to get a somewhat indifferent general public to sit through a monstrous horror story that was not fictional. It undoubtedly made a lot of people vividly aware, with penetrating specificity, of things they had never known before — or had known of only in a vague, general way — about events that occurred in Nazi Germany.

NEWS ABOUT MEMBERS

- (30) Amy Block has filed her thesis and has been graduated. "Believe it or not, I'm done!" We think this means she got her Ph.D. Her specialty is nutrition and she was due to spend December doing nutrition field work in Ecuador.

(31) John Lenz writes: "I collect rare books and have especially been trying to build up a collection of all material relating to Russell that I could find. If any members have scarce Russell books or letters that they might wish to sell at retail prices, please let me know." John's address: Apt. 2B, 305 Riverside Drive, New York, NY 10025.

(32) Steve Reinhardt was asked by us about his recent vacation:

I went to Nepal with a Sierra Club group and enjoyed two treks (backpacking) in areas different from the region I visited two years ago. The first trek took us to that region in the Himalayas north of Kathmandu known as Laugtaug. We were accompanied by eight Sherpas who handled the logistics, i.e., procuring and preparing food, and generally getting us to where we should be at the end of each day. We also had porters, mostly of the Tamaug tribe, to carry food and equipment.

The trek lasted 18 days and took us past small villages surrounded by cultivated fields of barley, millet and rice as well as uninhabited areas that ranged from dense bamboo thickets at low altitudes to barren, rocky landscapes as we ascended. Our highest elevation in the Laugtaug region was about 15,500 feet. At one point we were able to see mountains in Tibet standing just across the border.

The second trek took us to the Khumbu region for 22 days. This is the northeastern part of Nepal, known for its Sherpa population, Mount Everest, and the yeti (abominable snowman). Mention of the latter always brings a smile to a Sherpa's face. They seem to be more sceptical than climbers who periodically find mysterious "footprints". Eight of us made one climb on this trek and reached the summit, a little over 20,300 feet, of a mountain that qualifies as a foothill in Nepal. The last three hours were on snow and ice but did not involve technical climbing.

The weather for both treks was near perfect and the views ranged from spectacular to more spectacular. One of the many highlights, however, was getting to know the Sherpas. Several times we were guests in their houses and got some inkling of the integrity and beauty of a culture that may not survive in its protective isolation for too many more generations.

I will always remember how we celebrated last Thanksgiving in Namche Bazaar as guests of one of our Sherpa guides. Mingma's house was, like most of them in the comparatively prosperous town of Namche, two storeys, made of stone and solidly set below the brow of a hill well over 12,000 feet high. One entered the first storey, a large dark room, where cattle were housed part of the year, and groped toward a corner where a wooden ladder led up to the second storey. This was where Mingma, his wife and two young children lived, a large room with a small curtained-off area at one end for cooking. It was sparsely but efficiently furnished; chests and shelves were built against panelled walls; equipment lay about -- a coil of rope, an ax, an enormous copper pot containing the water supply that was carried each day from a spring some distance away, and whatever else was needed to survive in comfort.

On Thanksgiving Day we gathered together in this room, my group, some of Mingma's friends and most of the neighborhood children. The room was warmed by two small charcoal stoves that frequently showered sparks on the wooden floor or onto a stray dog, which then yelped in the merry confusion as we stamped out the stray coals.

The significance of the holiday was easily grasped by the Buddhist Sherpas and they joined in the festivities. There were the roast chickens Mingma's wife prepared, her version of a pumpkin pie using a local squash substitute, the cans of cranberry sauce we had brought from the USA hoping to use this way...rakshi ladled from a large can where the rice had been fermenting in yeast for about two months...Sherpas doing traditional dances...everyone singing...dogs barking when a tail got stepped on...three Tibetans pounding drums and clapping cymbals together while a fourth took over the floor and improvised a dragon dance...and the centerpiece that Mingma had made of local twigs, branches, etc., that he had found along the trail and had decorated with seven candles that were toppling over or burning down and setting the greens on fire.

I am sure none of us will ever forget that Thanksgiving. Unfortunately, it meant that your Treasurer was away from home for almost two months and many of the members must have wondered why their checks had not been deposited. The delay was entirely my fault -- I was off having a good time.

NEW MEMBERS

(33) We welcome these new members:

GERALD ALSPAUGH/PO Box 2111/Elkins, WV 26241
 GEORGE ALTOMARE/Box 1332, FDR Station/New York, NY 10022
 KENDALL BRINK/RR2, Box 258/Lawson, MO 64062
 RANDALL BRUNK/Box 369/College Park, MD 20740
 GARY FLYNN/437 Pershing Road/Zanesville, OH 43701

STEVEN FOSTER/341 E. Loula (#4)/Olathe, KS 66061
 BERNARD GBUR/1510 N. Blair/Royal Oak, MI 48067
 STEVE GIORDANO/103 Fraley St./Kane, PA 16735
 STEVEN GRIGOREAS/321 S. Precinct St./East Taunton, MA 02718
 KENNETH GRUNDMANN/2374 Sheridan Road/Salt Lake City, UT 84108

KEITH JACKSON/31470 John R, Apt. 243/Madison Heights, MI 48071
 BILL PASTOR/Box 1475/Philadelphia, PA 19105
 SUSAN SHORT PEDDIE/PO Box 25084/Portland,OR 97225
 DR. LUIS RUBIO/Goldsmith 140 Altos/Mexico 5, D.F./Mexico
 LARRY SANTONI/1616 W. Pine/Fresno, CA 93728

RICHARD SHORE/59 Hespeler Ave./Winnipeg, Manitoba/Canada R2L 0L2
 DON SHORT/PO Box 25084/Portland,OR 97225
 PETER SOKARIS/542 Myrtle Ave./Albany, NY 12208
 REGINA STUMBER/Memelstr. 9/4802 Wetter/West Germany
 JOHN UHR/Box 458, New College/5700 N. Tamiami Trail/Sarasota, FL 33580

CHANGE OF ADDRESS

- (34) DR. FRED W. ALLENDORF/Dept. of Zoology/University of Montana/Missoula, MT 59812
 ADAM PAUL BANNER/PO Box "H" - 1724/Midland, MI 48640
 AMY P. BLOCK/1820 Euclid #8/Berkeley, CA 94709
 TOM BRANDT/1833 Kalakaua (Ste.#300)/Honolulu, HI 96815
 GEORGE CARTER/3655 Pruneridge Ave(Apt.249)/Santa Clara, CA 95051
- RAN DONLEY III/5410 Hunters Glen/Austin, TX 78745
 DAVID ETHRIDGE/237 1/2 Lorenz Blvd./Jackson, MS 39216
 PAUL GARWIG/228 Penn Valley Terrace/Yardley, PA 19067
 BARRY GOLDMAN/16260 Fairfax/Southfield, MI 48075
 THOMAS HAW/C622E Butterfield/Wesleyan College/Middletown, CT 06457
- DR. EDWIN E. HOPKINS/6165 64th Avenue #3/Riverdale, MD 20840
 DR. FRANK E. JOHNSON/Dept. of Surgery/St. Louis U.School of Medicine/1325 S. Grand Blvd./St. Louis, MO 63104
 CALVIN MCCAULAY/470 Dundas St. (#708)/London, Ont./Canada N6B 1W3
 SARAH ("SALLY") PRIMM/2420 W. Kiowa St./Colorado Springs, CO 80904
 IRENE SAYLOR/c/o Commonwealth Nat'l Bank/PO Box 3389/Lancaster, PA 17604
- MITCHELL SIMMONS/7 W. 7th St.(#4)/Weldon, NC 27890
 CARL SPADONI/26 Thorndale St. N./Hamilton, Ont./Canada L8S 3K4
 WILTON STIEGMANN/5939 Dewey Drive/Alexandria, VA 22310

BRS LIBRARY

(35) BRS Librarian Don Jackanicz reports:

The BRS Library will participate in the June 20-22 annual meeting in several ways. Books by and about BR will be offered for sale. Films from the Library's collection will be shown. All materials in the Library will be on hand, for those wishing to borrow. Exhibit displays and a bibliographical assistance project are being planned. More information on all this

I would like to thank E. B. COCHRAN and LEE EISLER for their recent contributions toward the purchase of a Russell film. It would be good to have at least one new Russell film to present at the June meeting. \$75 has been accumulated for this, but at least another \$75 is needed. Please consider making a contribution. Thank you very much.

JOHN LENZ has volunteered to assist in the work of the BRS Library. He and I are working on a plan to improve service to members by dividing the work and responsibilities of the Library. Should any other member desire to help, he or she is invited to write to me. (Address on Page 1, bottom.)

(P.S. BOB DAVIS has just contributed the \$75 needed for a new film. Ed.)

PARADOXES

- (36) IBM. DENNIS DARLAND tells about a paradox he often encounters in his work with computers: "In IBM manuals, there are occasionally pages which are blank except for this statement: 'This page was intentionally left blank.'"

BR'S PROPHECIES

(37) Concerning oil:

The supply of oil in the world is limited, and the consumption of oil is continually and rapidly increasing. It will probably not be very long before the world's supply of oil is practically exhausted -- unless indeed the wars which will take place for its possession are sufficiently destructive to reduce the level of civilization to a point where oil will no longer be needed. We may, I suppose, assume, if our civilization has not suffered a cataclysm, that some substitute for oil will be discovered as oil becomes more expensive through rarity. The Scientific Outlook, New York: Norton 1959. Originally published 1931.

(Thank you, Peter Cranford)

CONTRIBUTIONS

(38) Contributions needed. Please remember that membership dues do not cover our costs. In 1979 dues covered only 72% of costs. Members make up the difference with contributions.

In order not to be overly dependent on a few large contributors (which is the case at present), we need to have many contributors, each contributing what each can afford. We will not be on an economically sound basis until we have many members who make contributions each year, in amounts ranging from, say, \$1 to \$100.

We realize that not all members can afford to make contributions, and we emphasize that no member is expected to make a contribution. We urge members who can afford to, to send a (tax-deductible) contribution to the BRS Treasury. Send it c/o this newsletter, address on Page 1, bottom.

Thanks!

(39) Contributors thanked. Our thanks to GEORGE ALTOMARE, DONG-IN BAE, BOB DAVIS, LEE EISLER, DON LOEB and DONNA WEIMER for their contributions, and our special thanks to PETER CRANFORD and KATHY FJERMEDAL for their continuing monthly contributions.

HELP WANTED

(40) Help wanted, help received. Last issue, we asked for help (RSN42-42) and got it. All 3 BRS jobs have been filled.

.The new BRS Treasurer is DENNIS DARLAND, of Rock Island, Illinois. He is a computer programmer for Rock Island County. Is he going to keep track of BRS moneys by computer or by hand? We don't know and are almost afraid to ask.

. The new Co-Chairman of the Membership Committee is P. K. TUCKER. She will handle inquiries and enrollments. PK first learned of BR's existence from her father, who had taken a course with BR. Her field is psychology and she is currently the Youth Services Coordinator of Lincoln County Youth Services.

. The new Co-Chairman of the Library Committee is -- as mentioned in (35) -- JOHN LENZ, a student at Columbia University. For more about John, see (31).

We thank Dennis, PK and John for volunteering to handle these jobs. They will enable the BRS to continue to function the way it ought to.

And we thank STEVE REINHARDT, outgoing Treasurer, and BEV SMITH, Outgoing Co-Chairman of the Membership Committee, for the really marvelous jobs that both did, and for many years. Their standards of performance were very, very high. We salute you!

FOR SALE

(41) Lester Denonn's BR Library. For details see RSN24-45.

BRS stationery for members: at the top of each sheet is the quotation: "The good life is one inspired by love and guided by knowledge." At the bottom, it says: "Motto of The Bertrand Russell Society, Inc." In between, the 8½ x 11 white sheet is blank. Paper quality: average. \$3.50 for 80 sheets, postpaid within the USA and Canada. Order from the newsletter, address on Page 1, bottom.

PERIODICALS RECEIVED

- (43) Humanist Quest for Truth. We have great admiration for this newsletter, issued by the Brighton, Colorado chapter of the American Humanist Association -- mentioned earlier (23). A partial list of captions indicates the contents of the 6-page November 1979 issue: Meeting News, News from Other Humanists, Help for the Cambodians, Textbook Review, Freedom From Religion Foundation Convention, Charles Colson, ACLU Notes, Catholic Bishops and Elections, Idi Amin Speaks, After-Life Experience, Church and State Problems, The Born Again Sceptics Guide to the Bible*. It also tells about efforts (later successful) to have the City of Denver eliminate the Nativity Scene from city property.
- *Available from Freedom From Religion Foundation, 726 Miami Pass, Madison, WI 53711. "One of the few books which interprets the Bible with great humor. It does not have the sting or nastiness which accompanies other books of this nature."
- (44) The San Diego Humanist: the attractive 4-page December 1979 issue reports on events in its area -- the Humanist Convention in San Diego January 25-27, 1980, discussion group meetings, philosophy forum meetings, etc. -- and contains several short articles ("What is the Good?" "Apologia for Atheism", "Humanism Past and Future"). It is published by the Humanist Association of San Diego, Suite 208, 953 Eighth Avenue, San Diego, CA 92101
- (45) World Peace News, an 8-page tabloid-size publication, consists largely of quotations -- many of them! -- mostly favoring world government. Its address is 777 U. N. Plaza, 11th Floor, New York, NY 10017. 9 issues per year; \$11 for 1 year, \$13 for 2 years, \$15 for 3 years. It is published by the American Movement for World Government, 20 West 40th Street, New York, NY 10018, which is sponsoring the Tenth Annual World Government Seminar, May 10th, at 777 U. N. Plaza, for which Isaac Asimov has written the following:
- How strange it is that no club, however small, would dream of operating without officers and bylaws -- but we're perfectly willing to let our planet and ourselves go to destruction because it doesn't occur to us that the world can't do without officers and bylaws any more than a club can.

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- (46) Introductory (1). 1980 Annual Meeting (2,4). Are expenses deductible? (5). 1980 Travel Grant (3,26). Reports from officers: Chairman Cranford (6); President Davis (7); Treasurer Reinhardt, 4th ¼ '79 and full year '79 (8); Secretary Jackanicz (4,35). Science Committee report (10). Jobs for Ph.D.s (11). "The Sham of American Education" (12). BR on statesmen's euphemisms (13). The Buckley vocabulary (14). BR on Warsaw Ghetto uprising (15). Popular presentations of BR: "The People's Almanac" (16), "Important People" (17), "Interesting People" (18). BR quoted: by Lasch (19), by Forbes (20). The Sonning Prize (21). BR Memorial appeal (London) (22). Christianity/immorality (23). New Yorker cartoon (24). "My Father, Bertrand Russell" recommended (25). 1980 Travel Grant announced (26). Retirement homes for agnostics? (27). Dora supports Cadogan (28). "Holocaust" again (29). News about members: Amy Block (30), John Lenz (31), Steve Reinhardt (32). New members (33). Address changes (34). Library report (35). IBM paradox (36). BR's oil prophecy (37). Contributions needed (38). Contributors thanked (39). New Treasurer Darland, new Co-Chairman of Membership Committee Tucker, new Co-Chairman of Library Committee Lenz (40). For sale: Denon's BR Library (41), BRS stationery for members (42). Periodicals received: "Humanist Quest for Truth" (43), "San Diego Humanist" (44), "World Peace News" (45). Index (46). Davis at Morningside College (47).

LAST MINUTE ITEMS

- (47) Davis at Morningside College. See (7). Bob expects to be there from February 18 to February 22. People wishing to get in touch with him should call Chuck Wetzal, (712)276-2763, 3416 Davis Street.

RUSSELL SOCIETY NEWS

No. 26

May 1980

- (1) Annual Meeting, June 20-22 (2). Science Committee's nuclear symposium (6). The BBC on BR 10 years later (10). BR Memorial contributions lag (17). JBN's Nobel Symposium talk (22). Dora's "Tamarisk Tree 2" reviewed (26). 7 BR films in BRS Library (27). Time to nominate Directors (31). Renewal dues are due (32). Tom Horne's choral manuscript sought (33). Amnesty International USA will petition on death penalty (34,43). Theory about elementary particles (40). Current members (41). Index (42). An asterisk in the left column indicates a request.
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ANNUAL MEETING

- (2) 1980 Annual Meeting will be held June 20 (8 PM) to June 22 (noon) at the Center for Continuing Education (of the University of Chicago) 1307 East 60th Street, Chicago, IL 60637. For lodging (at \$34 single, \$38 double, per night), write directly to the Center. For lodging at \$10 per night, write International House, 1414 East 59th Street, Chicago, IL 60637. A 4-page memo providing complete details was mailed (First Class) to all members on April 5th. If you have questions, write or phone Don Jackanicz, PO Box 1727, Chicago, IL 60690; (312)286-0676.
- (3a) 7 BR films to be shown at the June meeting. See (27) for a listing of the 7.
- (3b) Footnote on whiskey. Let DON JACKANICZ tell it in his own words:

Several members have asked whether it is possible to locate Red Hackle Blended Scotch Whiskey in the USA or Canada, and whether we will have an ample supply of it for our June Red Hackle Hour. I am pleased to report that Russell's favorite brand is still being produced, is available for retail sale here and there, and will be present at our Annual Meeting in plentiful supply.

In my attempt to locate Red Hackle, I was referred to BRS Newsletter (now Russell Society News) 11-29 and 12-41. These references listed wholesalers and retailers who handled Red Hackle. I wrote to some of them, and to Hepburn & Ross, Ltd., of Glasgow, Red Hackle's distiller, which finally led me to Armanetti's Liquor Stores of Chicago. I visited the one at 7324 N. Western Avenue (Chicago, IL 60645) and had a pleasant talk with Mr. Max Ponder, its manager. He plays racquetball with Saul Bellow, told me many things about the liquor business, and knew quite a bit about Red Hackle, though he was not aware of Russell's preference for it or, for that matter, of Russell. In a second conversation with Mr. Ponder, I found that he had looked up Russell and had been impressed by the fact that Russell, like his friend Bellow, had received the Nobel Prize for Literature. I have invited him to our meeting, and he may come, at least to our Red Hackle Hour.

Alcoholic beverages cannot be shipped across state lines. But anyone coming to Chicago this June, who has been seeking a source of Red Hackle, can acquire as much as he wants at Armanetti's.

REPORTS FROM OFFICERS

- (4) Chairman Peter G. Cranford reports:

As the number of members approaches the 300 mark, it seems that the Society is now solidly established and should continue indefinitely. Its growth, which on the surface seems slow, parallels that of the American Association of Practicing Psychologists, which grew very slowly at first, but which is strong and useful.

Since the founding of the BRS in 1974, we have functioned informally, and indeed with some violations of the charter. Since this involves a danger to our non-profit status, I have culled from the bylaws what needs to be done.

Among the duties which the charter requires the board to fulfill are: determine the place and time of the annual general meeting; notify the members of it at least 30 days in advance; draw up agendas; elect directors (by the members) by mail ballot; appoint committees and their chairmen; elect the 5 officers — chairman, president, vice-president, treasurer, secretary — for a period of one year.

- * The agenda is in the process of being drawn up. I will greatly appreciate suggestions from board members and the general membership.

In view of the world situation, I suggest as an "activist" project the promotion of BR's idea of compossibility. Shortly before his death, he had expressed to Lady Russell the hope that others would do something with it.

Members to whom the idea is new can get a quick understanding of his basic position on intra-personal, inter-personal and inter-group relationships by reading a few pages in Human Society in Ethics and Politics (paperback) Mentor Books, 1962, p. 121, last 12 lines; p. 123, lines 9-16; p. 127, first paragraph. Also Autobiography of Bertrand Russell, Vol. III (hard cover) p. 29, last paragraph.

In the light of past history and present world conditions, compossibility may be the most important of all of Russell's ideas.

- * Please feel free to forward any comments on any of the above to me at 1500 Johns Road, Augusta, GA 30904. I am particularly interested in hearing from each board member, since the feasibility of a press conference needs to be discussed in advance.
- * I should like to urge members to contribute about \$3 payable to the Society and designated for the Bertrand Russell Memorial. (We have had contributions of 352.50 up to this point.) It will take an average of that to fulfill a guarantee of \$1000 I made to the British Committee. Our part in the Memorial was to serve as a catalyst for Dora Russell's original idea.

* * * * *

(4a) Here is the last paragraph of p. 29 of Autobiography III referred to above:

There is one approximately rational approach to ethical conclusions which has a certain validity. It may be called the doctrine of compossibility. This doctrine is as follows: among the desires that a man finds himself to possess, there are various groups, each consisting of desires which may be gratified together and others which conflict. You may, for example, be a passionate adherent of the Democratic Party, but it may happen that you hate the presidential candidate. In that case, your love of the Party and your dislike of the individual are not compossible. Or you may hate a man and love his son. In that case, if they always travel about together, you will find them, as a pair, not compossible. The art of politics consists very largely in finding as numerous a group of compossible people as you can. The man who wishes to be happy will endeavour to make as large groups as he can of compossible desires the rulers of his life. Viewed theoretically, such a doctrine affords no ultimate solution. It assumes that happiness is better than unhappiness. This is an ethical principle incapable of proof. For that reason, I did not consider compossibility a basis for ethics.

REPORTS FROM COMMITTEES

- (5) Philosophy-in-High-Schools Committee. LEN CLEAVELIN undertook to be Acting-Chairman shortly before he entered law school last Fall. He says: "I grossly underestimated the amount of time law school would eat up. You might want to open the position up to someone as interested in the project as I am but who has a lot more time than I have in the present circumstances."
- * Does someone wish to volunteer?

- (6) Science Committee (Alex Dely, Chairman):

The Science Committee has a continuing interest in the energy crisis and the environment, and the effect each has on the other.

At the June meeting, the Science Committee will sponsor a symposium on nuclear energy, with input from the Nuclear Regulatory Commission, the Environmental Protection Agency, other government agencies, and many non-governmental energy-oriented organizations.

If there is time (at the June meeting), I will offer a paper on the social responsibility of the scientist, as I see it.

I am trying to get permission (for BRS members who are interested) for a tour of the Laboratory of Astrophysics and Space Research at the University of Chicago, where I worked last summer.

Finally (and perhaps rashly!) I am including in this newsletter a summary of an alternative theory of elementary particles that George Blam and I have been working on for ever a year (40). If you're wholly unfamiliar with elementary particles, it probably won't make too much sense to you. At least I can tell you that there's no mathematics in it. Just let your eye run gently down the page. Even though you don't understand every sentence, it may give you an idea of the process by which a theory is developed; and that, I suggest, you might find interesting.

PHILOSOPHERS' CORNER

(7) A report on the 1979 BRS/APA session, by David Johnson, who chaired the session:

The program of the Society was convened by the chair, David E. Johnson of the U. S. Naval Academy, at 10:00 a.m. on Friday, December 28, 1979 at the Sheraton Centre Hotel in New York City. The session was attended by about thirty philosophers, generating a lively discussion in the latter half of each session of the program.

Presenting his paper, "Definition and Description in Russell, 1900--1910", Mr. Thomas Barron of the University of Texas discussed the shift in Russell's ontology that occurs from Principles of Mathematics to Principia Mathematica. The key to understanding Russell's move from a lavish to a frugal ontology is to be found in a change in Russell's use of 'definition', a change rooted in Russell's development of his theory of descriptions in the 1905 "On Denoting". Barron argued that Russell moves from "direct definitions" (a rule for replacing one syntactical unit of a sentence by another expression belonging to the same grammatical category, without otherwise altering the sentence in which the replacement takes place) to "contextual definition" (a set of rules for paraphrasing entire sentences in such a way that no syntactical unit in the resultant sentence corresponds to the phrase defined). The latter sort of definition is seen by Barron as central to Russell's move to ontological frugality. Russell's use and interpretation of incomplete symbols (definite descriptions and other contextually definable signs) eliminates the ontologically misleading feature of these expressions in negative existential sentences, e.g., "The Queen of France does not exist", so that we need not be misled into holding "that the grounds for the truth of these sentences must involve entities correlated with these descriptions." In other words, since expressions for e.g., classes, similarity relations and some functions are all contextually defined, Russell can eliminate "the apparent need to posit the mysterious entities in the first place". Therefore, Mr. Barron's conclusion was, "Whereas the Principles endeavors to convince us that the numbers really are classes, Principia quietly maintains that, ontologically speaking, there are no numbers, although the truths of mathematics are still truths."

Mr. Jon Fjeld, Duke University, commenting on Barron's paper, granted the accuracy of the interpretation of Russell. His questions focused first on the importance of the shift outlined by Barron for a discussion of Russell's logicism, and second on the actual frugality of Principia's ontology. Mr. Fjeld pointed out that in Principia, propositional functions still remain and the world is not reduced to one of individuals. That is, Fjeld questioned whether the Russell of the Principia is trying to be a nominalist.

The second portion of the program consisted of a paper by Mr. D.A. Griffiths, University of Hong Kong, "Russell and Ontological Excess" commented on by Mr. Tom Wartenberg, Duke University. The focus of Mr. Griffiths' presentation was on the ontological excess in Principles of Mathematics. Thus, the two parts of this years session dovetailed effectively. Mr. Griffiths urged the following points: (1) there is no ontological excess in the Principles; (2) if there is ontological excess there, it can be handled by something other than the theory of descriptions; and (3) anyway, the theory of descriptions will not prune the ontological jungle.

Mr. Wartenberg argued that Mr. Griffiths had failed to clarify his use of 'excess', and that he, Wartenberg, would contend that Russell has an excess of ontological realms. In the lively exchange that followed with the audience, there was focus on whether or not denotations matter for the meaning of expressions, on the role of propositions in Russell's ontological excess, and on the distinction between truth-bearer and truth-maker in generating ontological excess. David. E. Johnson

Abstracts of the 2 papers discussed at this meeting — of the BRS at the annual convention of the Eastern Division of the American Philosophical Association — were presented in the November issue (RSN24-9).

- (8) Want to comment at the 1980 BRS/APA session? ED HOPKINS, Chairman of the Philosophers' Committee, puts it this way:

Any member who wishes to comment on a paper presented at a meeting of the Society with the American Philosophical Association this December should contact me, giving qualifications and the specific area of Russell's philosophy on which he/she can best comment.

Ed's address: 6165 64th Avenue (#3), Riverdale, MD 20840.

BR, PUBLIC SPEAKER

- (9) More on the Warsaw Ghetto speech (RSN25-15), from KEN BLACKWELL:

A year or two before she died, Lady Russell copied her recording of BR's Warsaw Ghetto speech for the Russell Archives. It is considerably longer than the extracts you print, and will some day be published in The Collected Papers of Bertrand Russell. In my opinion, this speech is the definitive rebuttal of those who see BR as an agent of anti-Semitism.

ABOUT BERTRAND RUSSELL

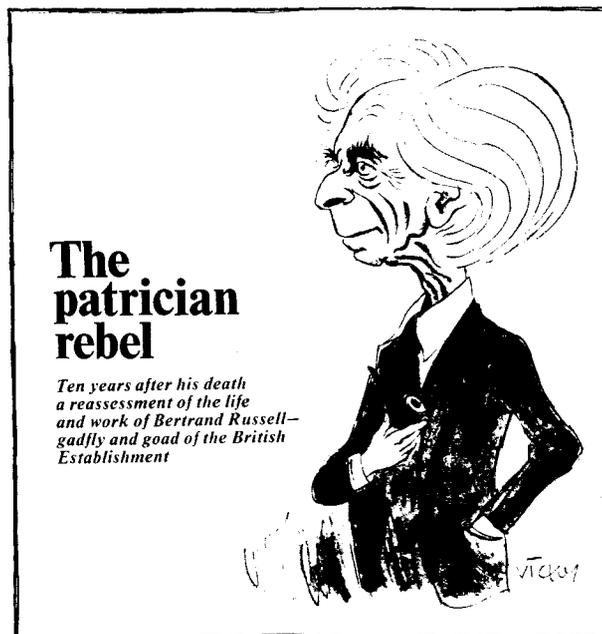
- (10) From "The Listener", 17 January 1980, published by the BBC, London:

17 January 1980

30p

The Listener

USA AND CANADA: 90c



This is the front cover of "The Listener" reduced to one-fourth the area of the original.

Anthony Howard

Bertrand Russell: the patrician rebel

Throughout my life I have imagined myself, in turn, a liberal, a socialist or a pacifist. But I have never been any of these things in any profound sense. Always the sceptical intellect, when I have most wished it silent, has whispered doubts to me, has cut me off from the facile enthusiasms of others and has transported me into a desolate solitude.

BERTRAND RUSSELL (1872-1970)

The words of Bertrand Russell, third Earl Russell, grandson of a prime minister, godson of John Stuart Mill, looking back at the end of his life on a career that made him—'desolate solitude' or not—probably the most celebrated private British citizen of his age. And, in longevity, what an age it was. When he was born in 1872 Queen Victoria still had almost 30 years left on the Throne; he was to live through six successive reigns—for most of the time the gadfly and goad of the British Establishment. Strangely, however, he himself was every inch a child of the Establishment. Both his parents were to die before he was four; and he was brought up at Pembroke Lodge, a grace-and-favour residence in Richmond Park, by his grandparents: Lord John Russell, then already in his eighties, who, 40 years earlier, had fought the 1832 Reform Bill through Parliament, and his much younger wife, Frances, herself the daughter of an earl.

By the time 'Bertie' was six, his grandfather was dead—and it was very much a women's household in which Russell grew up. He had an elder brother, Frank, but he was seven years older and, anyway, was away at school—an experience that 'Bertie' himself was never allowed to enjoy. Brought up instead by aunts, governesses and tutors, he did not leave home until at 16 he was sent to a 'crammers' at Southgate in North London just before going up as a mathematical scholar to Trinity College, Cambridge, at the age of 18 in 1890.

He was to remain attached to the college for the bulk of the next five years—becoming first a prize Fellow and then a lecturer (ironically, he was not to be elected to a full Fellowship until 1943 when he was over the age of 70). But it was this initial Cambridge period that really laid the foundation of Russell's academic reputation. It was certainly in the early part of his life that he wrote his most intellectually distinguished books: *The Foundations of Geometry* in 1897; *The Principles of Mathematics* in 1903; *Problems of Philosophy* in 1911; and, perhaps above all, jointly with A. N. Whitehead, *Principia Mathematica* in 1910.

The unkind—or perhaps merely those endowed with his own sharp, critical faculty—were later to say that all Russell's original work was done before he was 45. Certainly, he was to write many more books—nearly 50 in all; but his later works tended to be popular and polemical rather than scholarly and serious. It may, of course, have been that he simply tired of philosophy—he never, after all, was one for unchanging affections. But, in any case, the great watershed in his career was provided by his opposition to the 1914-18 war. In 1916, having been convicted under the Defence of the Realm Act and fined £100 for writing an anti-conscription leaflet, he was stripped of his lectureship by the Council of Trinity College. But the greatest drama was yet to come, for by 1918 Russell was again in court and this time was sent to prison. The sentence was six months

—though as it was eventually served in what was then known as the First Division, which meant having what books and newspapers you liked as well as enjoying your own food, the hardship was not great.

By the time Russell emerged from jail—just two months before the war ended—he had become a national celebrity. The years of the ivory tower were over; from now on, his forum was the political arena. Henceforth, the pattern of his life was to be combative and controversial rather than contemplative and collegiate. But it was not just fame—or notoriety—that Russell discovered in early middle age; he also embarked on what was to be an abiding interest in the opposite sex.

His first marriage—entered into at the age of 22—had not been a happy one and it broke up in 1911, when Russell launched on his celebrated 'Bloomsbury' five-year affair with Lady Ottoline Morrell of Garsington (the wife of an anti-war Liberal MP). His private life, which had been reasonably orderly and staid till early middle age, now became reckless, some might even say racy. Lady Ottoline was eventually succeeded in his affections by an aristocratic actress called Lady Constance Malletson and she, in her turn, by a young Girton graduate, Dora Black, whom Russell married in 1921.

In 1920 Russell had visited the Soviet Union—and, remarkably, for an intellectual in the heady days that followed the Russian Revolution, was in no way taken in. For Michael Foot, who as an undergraduate at Oxford in the 1930s came to know Russell, the view that he then gave remains evidence not only of clear-sightedness but of considerable courage.

Many of the things he said that were anti-Soviet were legitimate. First of all, he was anti-Marxist—he did not accept the doctrines of Karl Marx in any sense at all, and indeed was highly critical of them from what I suppose you could call a liberal-democrat point of view. And he didn't believe in all the doctrines of the materialist conception of history—he was anti-Marx, anti-Hegel, anti-Plato, anti—a whole stream of semi-totalitarians, however you like to

describe them. So that was part of it. Then when he went to Russia in 1920 or so, I suppose that what he saw then helped to confirm his own judgments on the matter. When he came back from there and put these views in the atmosphere of the left of that time, I suppose that was considerably difficult. I don't remember the 1920s all that well myself, but I know that in Oxford in the 1930s most of the left were denouncing Russell for what he had said in *Roads to Freedom*. But if anybody reads it now—and I recommend anybody to go and do it—they will see that it's a pretty remarkable judgment on Marxism and on the Soviet state and on what has happened subsequently. He saw its dangers much earlier than anybody else, or pretty well anybody else, on the left.

In the interwar years Russell's voice certainly carried—especially to the younger generation. Part of the reason for that rested, of course, on the solid basis of his work as an academic philosopher. About his stature as a philosopher Sir Alfred Ayer is in no doubt:

One thing is his range and the second is the fertility of his ideas; in every field that he approached he came up with interesting and original ideas. For one thing he wrote what probably still is the best introductory book to philosophy. *The Problems of Philo-*

sophy, which came out in 1911. In some ways it is old-fashioned, and people, including myself have tried to write books which supersede it, but I don't think anyone so far has succeeded.

Why, then, did Russell's reputation as a philosopher suffer a decline even in his own lifetime? Partly perhaps it was that his own approach necessarily began to seem dated in the austere era of logical positivism.

It was always difficult to pigeonhole Russell into any normal human category. To his second wife, Dora, with whom he founded one of Britain's first progressive schools in the 1920s, it sometimes seemed as if he was, like Lloyd George, only a 'half-human visitor' from some 'magic and enchanted woods':

I can still see his profile silhouetted, you know, and his hair blowing back, his peculiar profile, his rather receding chin . . . he always looked rather like the Mad Hatter, you know. T. S. Eliot, in that poem he wrote about Bertie's coming to the United States, begins: 'When Mr Apollinax visited the United States, his laughter tinkled among the teacups'. And it goes on to represent him as being a sort of elfin person.

Hardly therefore the kind of individual normally entrusted with the education of the young. And, sure enough, Beacon Hill—the school the Russells started in Hampshire in 1927—soon ran into a blaze of notoriety. Free thought, free expression, free love—to the popular press it soon came to represent a trinity of sin. The attacks on the school particularly infuriated Dora Russell (or Countess Russell as she slightly embarrassedly became when her husband inherited his brother's earldom in 1931); it simply is not true, she insists, that the school had no discipline or control of any kind. Yet the school's family scandalous reputation was hardly helped when, in the early 1930s, Dora, having borne Russell two children, had two further children by another man, and Russell himself started yet another affair, with the children's governess—whom he was to marry as his third wife in 1936. By then, however, Russell had withdrawn from the school, leaving it to Dora to run by herself until, having moved to Essex, it finally closed after the end of the Second World War. In any event, Russell himself hardly devoted all his energies to it—even in September 1927, when the school first opened, he was away on a lecture tour in America.

America, in fact, in his middle age, became very much his sounding-board and stamping-ground; like other British celebrities after him, he made a dead set at the always lucrative American lecture circuit, touring it in 1924, 1927, 1929 and 1931. The by-products tended to be essentially potboiler books, one of which, *Marriage and Morals*, was to return to haunt him when he finally decided, in 1938, to embark on an academic career in America. He went first to Chicago and then to the University of California at Santa Barbara, but trouble only really arose when he was offered, in 1940, a visiting professorship at the state-funded City University of New York. It was an appointment that he was never allowed to take up, for the uncontrolled fury of that city's always influential Roman Catholic community broke over his head. Though the state's Board of Higher Education initially upheld his appointment, Russell soon found himself arraigned before the Bar of Public Opinion for his moral views—an experience about which, it must be said, he contrived to adopt a predictably lofty, disdainful view:

Civilised people didn't mind them, but there was a whole rabble in New York of uneducated Irish people, and they had completely, absolutely ignorant views. There

was a woman who was intending to send her daughter to the College of the City of New York, where her daughter was not going to study mathematical logic, which was the subject I was going to teach. Nevertheless, this woman professed to be afraid that I would rape her daughter or corrupt her in some way by my mere presence in other classrooms in the same university, and on that ground she brought an action.

The woman who brought the action succeeded—the university, in the words of the judge who tried the case, having convicted itself of being interested in 'establishing a chair of indecency'. At the age of 68, Russell with two ex-wives and three children to maintain (his third wife had provided him with a further child) found himself without visible means of financial support. It was probably, none the less, the luckiest break he ever had, for to his rescue there rode an eccentric American millionaire, Albert Barnes, who invited him to lecture at his personal foundation outside Philadelphia.

The relationship was not to be an easy one—indeed by the end of 1942 Russell found himself once again dismissed; but it was while working at the Barnes Institute that Russell wrote and prepared the bulk of the lectures that were later to form the corpus of far and away his most commercially successful book, *History of Western Philosophy*. On both sides of the Atlantic it had a tremendous sale and was to ensure for Russell what he had always previously lacked—financial security.

By now, in fact, he was even threatening to become a respectable person: in 1940 he made it clear through the columns of the *New Statesman* that he renounced his former pacifist convictions and had even gone on to give his active support to the war against Hitler's Germany.

Though he remained in America for the greater part of the war—returning to England only in 1944—he was luckier than, say, Isherwood or Auden, in never having it held against him that he preferred the safety of exile to the perils of the home front. In fact, when he ultimately returned to his native land, it was to take up the 'full' Fellowship at Trinity College, Cambridge, that had always been denied to him. The young man who had been court-martialed and stripped of rank by Trinity College in 1916 was now transmogrified by the unanimous decision of the College Council into its principal academic ornament and public trophy.

Nor was that all: in the whole of Russell's career there is no stranger episode than the five years that followed the ending of the Second World War. Whether it was a reaction against his treatment at the hands of the Americans—or simply joy at a sinner that repenteth—Russell became in effect the prodigal son for whom the fatted calf was prepared. There were official lectures for the British Council and the Foreign Office, the founding BBC Reith Lectureship, talks to schoolboys (including one which I myself heard at Westminster School in which he seemed to advocate preventive nuclear war against Russia); finally, in 1949, the ultimate Establishment accolade—the award of the Order of Merit, by King George VI at Buckingham Palace.

But if the British power structure thought they had finally lassoed and tamed the heir of the aristocratic nonconformist tradition they were soon to be disabused. Not only was Russell by 1952 divorcing yet another wife and marrying a fourth (this time an American), he was also soon reverting to type and rebelling against the conventional wisdom. Undeterred by the award of the Nobel Prize, he chose, though the prize was for literature and not for peace, to make his speech of acceptance into an impassioned plea for the banishing of nuclear fear from the world. Was there

not, though, a contradiction between his new position and that which he had publicly adopted at a time when the Soviet Union possessed neither the H-bomb nor even the A-bomb? Russell himself, with the aid of his logician's mind, remained totally unembarrassed. Had he, in fact, originally advocated a pre-emptive nuclear strike by the West?

It's entirely true and I don't repent of it; it was not inconsistent with what I think now. What I thought all along was that a nuclear war in which both sides had nuclear weapons would be an utter and absolute disaster. At that time nuclear weapons existed only on one side, and therefore the odds were the Russians would have given way. I thought they would and I think that still could have prevented the existence of two equal powers with these means of destruction which is causing the terrible disaster now.

Other members of the Campaign for Nuclear Disarmament found the evident contradiction harder to overlook. A. J. P. Taylor, for example:

I always regarded him as erratic. I remembered the saying in 1948 and had been very shocked by it. On the other hand, it was perfectly characteristic of Russell to go to the other extreme and say, which in this case I think was right, that atomic bombs should never be used, but it didn't impress me that he said it, because I remembered the opposite . . . When we set up the Campaign for Nuclear Disarmament we wanted a distinguished figure and there was Russell who'd spoken out very frankly against nuclear weapons, and he was made President. Like any President of a society, he was meant to be a figurehead—not to come to executive meetings, not to lay down policy, but just to give us his benign blessing and there his name would be at the top of the letter paper. But instead of that, he thought he was much better fitted to run the Campaign for Nuclear Disarmament than we were. I thought he was a frightful nuisance.

By now, there were those ready to say that Russell had become a publicity hunter. He had perhaps first courted the charge when, in 1957, he addressed a joint open letter to Mr Khrushchev and President Eisenhower in the columns of the *New Statesman*. Even in the world of 1957 it was a remarkable initiative for a private citizen to take—but the sequel was even more remarkable. Paul Johnson, then on the editorial staff of the *New Statesman*, describes what happened:

I very well recall looking through the box which was full of all the letters that had come in, and the top letter was about 50 pages long—all in Russian. And I said to the editorial secretary: 'Well, at least we've got one reader in Russia!' She replied: 'If you look carefully, you'll see that that letter is from the Kremlin.' So I did and I went to the end of the letter and there it was signed N. Khrushchev—Nikita Khrushchev.

An answer eventually came, too, from John Foster Dulles, President Eisenhower's Secretary of State. And it was perhaps the success of this original exchange that persuaded Russell, or at least those around him, that he had only to speak for world leaders to listen. At the time of the Cuban missile crisis in October 1962 no fewer than five long cables were dispatched from his remote home in North Wales, including ones to Mr Khrushchev, President Kennedy, and Prime Minister Macmillan (even though the latter two figures had only a year earlier been described by Russell as men 'much more wicked than Hitler').

On 12 September 1961 Russell, at the age of 89, found himself once again in court. He was charged under a Criminal Statute of 1361 with inciting the public to

civil disobedience following a sit-down demonstration in Trafalgar Square by members of the breakaway group of the Campaign for Nuclear Disarmament, the Committee of 100, of which Russell was President. He and his fourth wife were sentenced to two months' imprisonment, but such was the outcry that the sentences were both almost immediately reduced to one week, served in each case in a prison hospital.

Next it was the turn of the Labour Party, to which Russell had belonged for nearly 50 years, to resort to punitive measures. In the summer of 1962 his expulsion from the party was recommended by the National Executive.

In 1965 Russell voluntarily tore up his Labour Party card, anyway, at a public meeting, as a protest against the Labour Government's passive acquiescence in American actions in Vietnam. It was his last great public fling. From the age of 93 he spent almost all his time at his home near Portmeirion. Sir Alfred Ayer visited him there a year or two before his death:

Both his hearing and his eyesight were failing a little bit, so that he was a bit confused in company, but if you talked to him alone he was still absolutely lucid and made jokes and understood what was being said, and retained, I think, until the end a very powerful mind.

A powerful mind, but still a prejudiced one? Paul Johnson is in no doubt:

My last contact with Bertrand Russell was in 1968 when the Russians invaded Czechoslovakia and various people got together to sign a letter to *The Times* which I had to organise. Bertrand Russell signed it, along with a lot of other well-known, famous people, but *The Times* people got on to me and said: 'Don't you think that this ought to be signed Bertrand Russell, and others?'—in other words, bring his name to the top of the list. So I said yes. The next thing I knew was Bertrand Russell ringing me up in a tremendous fury. He said: 'Why should my name be at the head of the list? Why am I not in alphabetical order, like everybody else?' I replied: 'Do you mean you didn't want to sign the letter, Bertie?' And he said: 'Yes, of course I wanted to sign the letter, but why should my name be at the head of the list?' I replied: 'Bertie, I have detected you in a logical error because you were prepared to sign the letter but you're not prepared to sign at the head of the letter!' 'Logical, fiddlesticks!' he replied. I think the truth of the matter was that he wanted to sign an anti-Russian letter but he didn't want to sign a pro-Western letter, because he was so anti-West, and I think that therein lay the origins of his logical dilemma.

Not that Russell was ever one to deny that dilemmas existed even in the world of logic. Indeed as a philosopher he never ruled out the possibility that his own deductions could be wrong, as Sir Alfred Ayer confirms:

Russell was a man, I think, of religious feeling—he had a kind of sense of the mystery of the world and at one time had almost a religious attitude towards mathematics; he was a man of religious *temper*, but he rejected the ideas anyhow of a transcendent deity, an other-worldly deity, a Christian god or anything of that sort, simply on intellectual grounds. There is a famous story that when at one meeting somebody asked him: 'What will you do, Lord Russell, when, after your death, you are confronted by the Deity?' and Russell replied: 'I shall say to him, "God, God, why did you make the evidence for your existence so insufficient?"'

Anthony Howard wrote and presented 'Bertrand Russell: A Reassessment' (Radio 4). The producer was Michael Gandon.

Author Anthony Howard is the Editor of "The Listener".

(Thank you JACK PITT and JOHN SUTCLIFFE)

* * * * *

- (11) Inaccuracies. Last issue we reproduced some popular accounts of BR (RSN25-16,17), and invited you to let us know if you noticed any inaccuracies. BOB DAVIS found some; he also agrees with (and adds to) some of the statements. In the following, the original statements are underlined, Bob's comments are not.
- (11a) In "Anatomy of Some Celebrated Marriages", a section in "The People's Almanac #2" by David Wallechinsky and Irving Wallace (1978) (RSN25-16b):
- Lord and Lady Russell hit the roof when he told them about the engagement.
Lord (John) Russell could hardly have objected to the engagement to Alys, as he was dead. He died when BR was 6.
- To dissuade him further, they called the family doctor...to tell Bertie about the history of insanity and instability in the Russell Family. His aunt was subject to hallucinations, his uncle was mad, and his own father had been an epileptic.
Apparently all those nasty thing were said, and were correct. BR's first son, John, has the hereditary schizophrenia, as do John's daughters, one of whom killed herself by setting herself on fire.
- Bertie agreed to go to Paris. The family sent his older brother along to keep tabs on him.
I'm not positive but I don't think Brother Frank was sent to keep tabs on BR. Frank was off on his own career, which included several marriages — a British court later found him guilty of bigamy — and he was too self-centered for that kind of assignment.
- After the wedding, Lady Russell notified her grandson in a pleasant but cool letter that he had been disinherited. Lady Russell did not disinherit BR, but he was treated coldly after this.
- Though Alys had in theory defended free love whenever she had the opportunity...she considered sex dirty... She believed that intercourse was strictly for propagation...and they had already decided to remain childless... But Bertrand wasn't having any of that nonsense... He reported later that they caught on fast. They caught on so fast that BR says he suffered from sexual fatigue at the end of 3 weeks.
- (11b) In "I_nside The Nobel Prize Awards", a section in "The People's Almanac #2" (RSN25-16c):
- ...the orphaned infant was brought up by his grandfather (twice Prime Minister under Queen Victoria.) BR was raised by his grandmother, because, as mentioned above, his grandfather had died when BR was 6.
- ...he wrote over 40 books...
He wrote over 70.
- This activist's activities were always getting him into trouble and even into jail (for opposing conscription in 1918...)
BR was sent to prison, not for opposing conscription (which he did oppose) but for writing an article in which he said the American Army was accustomed to intimidating strikers. The war was on, and the British Government felt that BR's statement might prejudice relations with America; BR was sentenced to 6 months.
- In 1940 New York's City College went to court to annul his appointment (to teach at City College.) City College did not go to court. The lawsuit (which annulled the appointment) was a private action brought by a mother whose daughter was going to attend City College.
- (11c) In "Atheists and Agnostics", a section in "The People's Almanac", same authors (1975)(RSN25-16d):
- Lost Labour Party support when he stood for Parliament in England and a Fellowship at Trinity College because of religious beliefs.
He lost Liberal Party support (1910). And he lost the Fellowship because of his 1916 conviction (for writing the "Everett Leaflet" against conscription) and for his pacifist work.
- (11d) In "The 100 Most Important People in the World" by Donald Robinson (1970)(RSN25-17):
- He was so rabid at times that many people felt he had become a captive of the Communists in his very old age, and it may well have been true.
I don't think the idea that BR was a captive of the Communists is credible.
- ..."The Problems of Philosophy", in which he laid the groundwork for the evolution of modern realism;...
I don't think it can be said to have laid the foundation for modern realism. It is simple and popular. BR called it his shilling-shocker.
- But in his last decades he came under the influence of an unsavory pro-Communist American who turned him into an apologist for the Soviet Union and her allies.
He was never a Soviet apologist.

She (Alys) divorced him...
He divorced her.

Upon his brother's death in 1931, the philosopher became the Earl Russell of Kingston Russell. He doesn't use the title.

He didn't use the title professionally, that is, on his books and articles, but he used it socially. In the Wyatt interviews, he is addressed as "Lord Russell". Ayer's autobiography reports on BR defending the title.

There are also some slightly incorrect dates:

- . "History of Western Philosophy" was published in 1945, not 1946.
 - . BR was sent to jail (a second time) at age 89, not 88.
 - . The 3rd divorce (from Peter) was in 1949, not 1952, though it may have taken till then before it became final.
-

BR POPULARIZED

- (12) Instant philosophy. The American Association of Retired Persons' bi-monthly publication, "Modern Maturity" has -- in its April/May 1980 issue -- a 5-page article, "Introduction to Philosophy. The Meaning of Life" by Graham Berry. In 5 pages it covers all of philosophy from Thales ("636? -546?") to Wittgenstein (1889-1951). Actually the text is even shorter than 5 pages, since the pictures of 10 philosophers -- BR is one of the 10 -- are included in the 5 pages. This is what it says about BR:

Continuing the preoccupation of British philosophers with science, Bertrand Russell (1872-1970), Nobel prizewinner in literature and a noted mathematician, set out to translate philosophy into the clear-cut language of mathematics. He found that Christianity could not be phrased in mathematical equations and abandoned all but its moral code.

Says JOHN TOBIN, who told us about all this: "I do not believe it sizes up Russell correctly." We agree.

In fairness, let it be said that the article is a sort of philosophy sampler for senior citizens. It aims to induce them to read books on philosophy -- it names several -- or to take a course at the Institute of Lifetime Learning.

BR QUOTED

- (13) In "The San Francisco Chronicle" (3/29/80), in L. M. Boyd's column, "Grab Bag":

"A happy life must to some extent be a quiet life," observed Bertrand Russell, "for it is only in an atmosphere of quiet that joy can live."

(Thank you, TERRY ZACCONE)

- (14) In "The Los Angeles Times' Home Magazine" (3/30/80), in Alfred Sheinwold's column on bridge:

Bertrand Russell defined mathematics as the science in which you don't know what you're talking about nor whether what you say is true. Mathematicians make good bridge players.

This is BR quoted and misquoted. BR didn't define mathematics this way; rather, he made an observation about mathematics. His remark is both funny and true, i.e., witty.

(Thank you, JOHN TOBIN)

- (15) In "Forbes Magazine" (3/17/80). This is the 2nd month in a row that Forbes is quoting BR. Clearly BR's star is rising in the world of business!

The secret of happiness is this: let your interests be as wide as possible, and let your reactions to the things and persons that interest you be as far as possible friendly rather than hostile.

(Thank you, WHITFIELD COBB)

- (16) In a "Unitarian Universalist" newsletter. We thank OPHELIA HOOPES for this one, which she says comes from "Sceptical Essays" (1928):

William James used to preach the Will to Believe. For my part, I should wish to preach the Will to Doubt. What is wanted is not the will to believe, but the wish to find out, which is the exact opposite.

BERTRAND RUSSELL MEMORIAL

- (17) The appeal for funds from London — to help pay the cost of the memorial bust of BR to be placed in the gardens of Red Lion Square, London — was distributed by us to about 25 publications. "The New York Review of Books" ran the appeal in its April 17th issue; "The Humanist" will run it; and one or more scholarly journals have run it. The results to date have been pretty thin.

Nor have BRS members responded in great numbers. Consider this situation:

Here is Russell, a man who inspires the most intense devotion. We know (because you have told us) that many of you feel greatly indebted to him...are grateful that he lived, and acted, and wrote...and liberated you from something or other...or opened your eyes...or fortified you...or untangled things...or gave you a new vision ...and reassured you, by his own example, about the human spirit.

And here is an opportunity to pay homage to this man you owe a lot to, by translating your feelings of gratitude into concrete action.

Philip Stander is one who has done so, and he summed it up well when he made a contribution; he said it was made "with gratitude for all that Russell has given on behalf of humankind."

Act now, so that when the bust is unveiled in Red Lion Square, you will know that you helped put it there, with your contribution.

You can send your contribution directly to London (RSN25-22), made out to "Bertrand Russell Memorial".

To make your contribution tax-deductible, send it — made out to "The Bertrand Russell Society, Inc." — to RD 1, Box 409, Coopersburg, PA 18036. A BRS check will be sent to London, and all contributors will be named.

Peter Cranford has suggested a contribution of \$3 (4), but some members will no doubt wish to do more than that.

There will never be another opportunity quite like this one, to pay your respects to Russell's memory.

Act!

- (17a) Some members have already acted. We are glad to report that the following members have already contributed to the Russell Memorial: ADAM PAUL BANNER, LEN CLEAVELIN, PETER CRANFORD, BOB DAVIS, LEE EISLER, DON JACKANICZ, CORLISS LAMONT, JOE NEILANDS, BILL PASTOR, PHILIP STANDER.

NUCLEAR AFFAIRS

- (18) "Nuclear Disaster in the Urals"? Yes. No. Yes. First, there was a book by this title, by Zhores A. Medvedev. A review of the book, in "Publishers Weekly" (6/28/79) and Medvedev's letter to Joe Neilands are reproduced in RSN23-14. Second, there was a science article in "The New York Times" (10/30/79) disputing Medvedev's claim that a nuclear disaster had occurred in Russia (in 1956) (RSN24-6). Third, a later story in "The New York Times" (3/8/80) says Medvedev was right. We reproduce it at the top of Page 10. (Thank you, JOE NEILANDS)

- (19) A Sunday newspaper-magazine shocker that really shocks. The following appeared in "Parade", in the Allentown (Pa.) Call-Chronicle of 3/9/80:

Frightening Quotation From Dr. George Kistiakowsky, emeritus professor of chemistry at Harvard, former head of the explosives division of the Manhattan Project (atom bomb), science adviser to President Dwight Eisenhower, and one of the world's most knowl-

edgeable scientists on nuclear weapons: "Given the present geopolitical trends and the quality of political leaders that burden mankind, it would be a miracle if no nuclear warheads were exploded in anger before the end of this century and only a bit smaller miracle if that did not lead to a nuclear holocaust."



Science adviser George Kistiakowsky with President Eisenhower in 1960

Item 18 continued. From "The New York Times" (3/8/80):

The Editorial Notebook

The Lesson of the Poisoned Urals

While Americans argue over the odds of a nuclear accident, the Russians already know what such an accident can be like. They apparently suffered one more than two decades ago — an explosion of nuclear wastes at a weapons production complex in the Ural Mountains.

The incident was first revealed in 1976 by Zhores Medvedev, an exiled Soviet geneticist living in London. His story was promptly denounced as a fraud by Western nuclear and intelligence experts who noted, correctly, that it was based on rumors. Yet everything learned since suggests that Dr. Medvedev was essentially right.

Discovering the truth has required scientific detective work. Superficial confirmation came quickly: other exiles said they knew of a large area in the Urals contaminated by radioactivity. Documents pried loose from the C.I.A. by Ralph Nader reported rumors of major accidents at a secret weapons complex there. Then Dr. Medvedev, determined to clear his reputation, combed through Russian scientific journals and found scores of articles about heavy radioactive contamination of land, water, plants and animals. He deduced that they actually described the aftermath of an explosion of nuclear waste that killed hundreds, hospitalized thousands and poisoned hundreds of square miles.

Nuclear Accidents Really Can Contaminate Large Areas

Experts still disagree with him over the cause and extent of the accident. But two recent studies by American laboratories confirm that the Ural accident almost certainly occurred. One argues (rather implausibly) that the area was contaminated by fallout from a nuclear weapons test in the far-away Soviet Arctic. The other, conducted by environmental scientists at the Oak Ridge National Laboratory, agrees with Dr. Medvedev that nuclear waste was the problem.

It suggests that a powerful chemical explosion ruptured one or more waste storage tanks, spewing a radioactive plume 40 or more miles in one direction and releasing liquids that contaminated lakes and rivers in another. At least 40 square miles were poisoned, and perhaps 400 square miles were affected. A comparison of maps made before and after the accident indicates that the Soviets evacuated some 30 small communities and built a reservoir and canal system to hold back contaminated water.

How many people died is uncertain.

Dr. Medvedev had cited reports of thousands, dead or injured; the Oak Ridgers doubt there were severe injuries beyond the site of the accident.

Is any of this relevant to America's nuclear safety debate? The waste storage techniques that blew up on the Russians have apparently never been used here. Nor, almost certainly, did the accident involve reactors, the chief concern here after Three Mile Island. Yet the scientists at Oak Ridge do not completely dismiss the accident as a freak, with no chance of recurring.

Radioactive discharges can contaminate large areas and require long evacuations and vast engineering projects to limit the damage. The accident in the Urals thus underscores the wisdom not only of careful emergency planning but also of locating any future nuclear facilities — whether civilian reactors or weapons factories — far enough out in the hinterland that no accident can do much damage.

The C.I.A. knows more than it has revealed about the accident; it could assist emergency planning by releasing the pertinent documents. But only the Soviets know exactly what happened and which corrective measures worked best. Their knowledge, which could help other nations avoid a similar disaster, is worth bargaining for.

PHILIP M. BOFFEY

RELIGION AND ITS ADVERSARIES

- (20) Evolution vs. Creation. The Campus Crusade for Christ is sponsoring a "debate-like panel discussion", scheduled for March 19th, at San Diego State University. The crusade people would like the Biblical story of Creation taught in high school science classes along with the theory of evolution.

There will be speakers from the Creation Science Research Center (sic) as well as from the AHA, etc.

"The contention of the pro-creationist speakers will probably be that evolution is the religion of secular humanism in the public schools and so should be balanced with the religion of the creationists," says "The San Diego Humanist" of March 1980 — which is published by the Humanist Association of San Diego (953 Eighth Avenue, Suite 208, San Diego, CA 92101.)

We'll report on the "debate" in a future issue.

Query: Would a dedicated creationist (is there any other kind?) be willing to have the Biblical story of Creation taught as theory (a possibility) rather than as fact (a certainty)?

- (21) Lavanam. From "The Humanist Quest for Truth", March 1980 (which is published by the Brighton, Colorado chapter of the AHA, PO Box 625, Brighton, CO 80601):

Lavanam is anxious to visit the United States again this year to promote the World Atheist Center. Donations towards his fare should be sent to Dr. George Willoughby, 4722 Baltimore Avenue, Philadelphia, PA 19143. If you would like Lavanam as a speaker, phone Dr. Willoughby at 215-727-2671. He is a force for uniting non-believers and an extremely interesting man. We are happy to report that his Atheist sister has been elected to India's Parliament.

THE SCIENTISTS AND THE REST OF US

- (22) Joe Neilands was one of the speakers at a Nobel Symposium on "Ethics and Science Policy" held in August 1978 at the Royal Swedish Academy of Sciences (RSNI9-12). He spoke on the scientist's responsibility to communicate with those outside the scientific community. We reproduce his talk, next page. For the benefit of new members:

Joe — Professor of Biochemistry at UC Berkeley — is a founding member of the BRS, and was Chairman of the BRS Science Committee for its first 5 years.

COMMUNICATION WITH OTHERS— THE SCIENTISTS' RESPONSIBILITY

J. B. NEILANDS

Biochemistry Department, University of California, Berkeley, California, USA

Introduction

There are many reasons why I have looked forward to this Symposium with keen anticipation. Within the United States, public support of scientific research appears to be entering another crisis in which people are questioning the value of the money spent. At least this is true of cancer research, an activity which up until now has been well funded, as epitomized by the statement 'more people are dying off cancer than are dying from it'. I have looked forward to this opportunity to exchange ideas with social scientists and with other natural scientists, since I have often wondered if my chosen profession has been of any net value to humanity. Finally, this meeting has provided a forum at which I can describe some of my own experiences in working at the interface between science and society.

California is perhaps an overdeveloped corner of the globe, and hence my report will be a 'burp from the belly of the beast'.

At a symposium of this type we should be satisfied if we can define the problems, make contacts with others, and evaluate any plans or suggestions for remedial action.

It will be assumed in what follows that the research scientist has a special responsibility for misdirected technology, simply because it is we who preside over the wellsprings of knowledge in this arena.

The problems

It is inherent to the nature of basic research that its ultimate impact on society cannot be predicted with any degree of accuracy. Consider, for example, the work of the organic chemists of the previous century who first extracted from plant sources and characterized the simple chemical substance styrene. As the years went by, other chemists found out how to polymerize this molecule into a plastic, polystyrene. This polymer enjoys very wide application in industry. The delicate apparatus which arrives at the loading dock of our building is usually packed in it to prevent breakage, and it is used on a massive scale as an insulator and for numerous other domestic purposes. Apart from a general objection to the industrial way of life, there is no really serious quarrel with these uses. On the other hand, when the Second Indochina War began in earnest, there was a sudden requirement for a large volume of napalm^{1, 2}. Polystyrene was examined and found to be well-suited for the manufacture of napalm. In the formulation known as napalm B, the type commonly used in Indochina, it constitutes fifty percent of the bulk of the material. So much polystyrene was diverted to napalm in those years that there was a shortage of certain other items, among which were certain small dishes which we use for the culture of bacteria.

Should we hold the early organic chemists responsible for the development of that hideous weapon, napalm? Naturally not; but the point is well made here that it is impossible to peer into the future and to predict the ultimate uses of any piece of fundamental research. The basic research I have in mind is not to be confused with that concerned with applied aspects of weapons development, experimentation on human subjects without consent, etc.

Since we cannot foresee the eventual uses of the knowledge which we create it would seem incumbent upon all natural scientists to devote at least a portion of his/her time to the humanization of the profession. There are so many problems in our contemporary society that one must perforce be selective, and I have hence concentrated on two aspects which I believe to be of overriding significance, namely, *militarism* and *environmental degradation*. Alternatively, this hierarchy of priorities could be restated as *survival* and the *quality of life*.

Militarism

A study of the history of arms development teaches us that those weapons which are made are eventually used on the battlefield. This includes the atomic bombs of the type deployed at Hiroshima and Nagasaki, which, as we all know, were really primitive weapons by the standards of today. Strong pressures were undoubtedly applied for the use of nuclear weapons in the recent Indochina wars. Only the combination of a diffuse, unsuitable target and excessive international political costs appear to have deterred this ultimate obscenity on the part of the Johnson-Nixon regimes.

Over the past three decades, nuclear weapons development has 'progressed' through the atomic and hydrogen bombs, to exotic delivery systems, to the latest refinement, the enhanced radiation (neutron) bomb. The nuclear arms race seems, in general, to have

been initiated by the USA, with the USSR playing the game of 'catch-up'³. Other nations, for less than obvious reasons, have felt compelled to join in this race to extinction. Nuclear power reactors, designed for the generation of electricity, have been instrumental in the dissemination of fissionable material around the globe.

The life-threatening hazards of atomic weapons can be relegated to two classes, i.e. instant devastation or a more gradual extermination based on the after-effects of ionizing radiation.

An equally important reason for ending the arms race is connected with its social cost. A recent report by the US Arms Control and Disarmament Agency (ACD) reveals that world expenditures for military purposes in 1976 touched 400 billion dollars. This can be calculated to be the better part of a million dollars per minute. *In the USA, the size of the military budget determines, by difference, the budgetary allocation for all other departments and programmes.* The US ACD report also contains the distressing news that arms exports and imports are on the increase and that spending for military purposes in the Third World is rising sharply.

After he assumed office, President Carter told the world that one of his objectives would be to rid the earth of nuclear weapons. However, he did not appear personally at the recent special session of the United Nations on disarmament, which concluded:

'The time has come to abandon the use of force in international relations and to seek security in disarmament . . . The hundreds of billions of dollars spent annually on the manufacture or improvement of weapons are in sombre and dramatic contrast to the want and poverty in which two-thirds of the world's population live . . . Mankind is confronted with a choice: we must halt the arms race and proceed to disarmament or face annihilation.'

Since the tentacles of the military budget extend to every hamlet in America and account for the employment of large numbers of workers, it is futile to call for an immediate reduction in spending *per se*; rather, some of the money should be allocated to research and development in benign technologies, such as solar energy. This was the thought behind the Transfer Amendment to the Military Appropriations Act, an initiative promoted by the Women's International League for Peace and Freedom and other groups. While it failed of passage this year, the amendment received substantial support in the Senate and will undoubtedly be tried again in future years.

Environmental degradation

While the insane weapon systems and the exorbitant expenditures for arms that can never be used and which only enhance the insecurity of nations must be the primary target for elimination, we should not lose sight of another process by which the human race and its civilization could be terminated. I refer to the industrial mode of life, with its attendant, inevitably negative impact on the integrity of the biosphere and the quality of the life-support system of the planet^{4, 5}. Industrialism is a disease which is rampant in our society, east and west. Thus, man persists in searching for new sources of energy, such as fusion reactors, apparently without considering that the process itself may result in excessive heating of the earth and a radical change in climate, to say nothing of the accelerated rate of depletion of the natural resources connected with the use of such large reservoirs of energy. Just as with a thermonuclear exchange on a large scale, the unremitting pursuit of industrial development will, with equal certitude, bring us to the same level of degradation—only the timetable is different.

Ultimately, the sun will have to be accepted as the sole energy source for all domestic and industrial needs. The particular type of political organization adopted will be predicated in the first instance by its environmental compatibility. This means a decentralized, fully recycling sun-driven economy based exclusively on bio-elements and materials.

The response

Both of the salient problems which I have outlined above; namely, *militarism* and *environmental deterioration*, arise from technology, which, in turn, is rooted in scientific research. It is part of the inevitable 'peril and promise' of science. The basic researcher cannot escape responsibility for this situation, since, as we have seen, even the most obscure investigation can lead in the end to negative applications. However, at least within the USA, the academic researcher, if properly motivated, has recourse to an alternative behaviour which may perhaps help to redress the balance. Herewith some personal examples, drawn from the three sectors of our duties; namely, *teaching*, *research* and *public service*.

Teaching

In drawing attention to weapon systems, I have naturally stressed the nuclear variety as pre-eminent in their possible and probable impact on the biosphere and the works of man. Here the physicist has an opportunity to bring the bomb into the classroom, at least to the extent of describing both the principles of its operation and the biological and physical consequences of its use. This is not difficult to do at my own institution, the

University of California, From the time of the Manhattan project, there has been an intimate relationship between the Berkeley campus and the bomb. Every nuclear device designed in the USA bears the *imprimatur* of the University of California via our administration of the federally-owned facilities at Livermore, California and Los Alamos, New Mexico. For this, the University receives a few million dollars; in return, a thin veneer of academic gloss has been applied to the weapons programme of the Pentagon. My colleague in the physics department, Charles Schwartz, has given vigorous leadership to a movement seeking to end the alliance between the University and the Defense Department.

The biological scientist has a corresponding opportunity and responsibility to impart the correlation between biology and the needs of the military, a connexion which did not escape the attention of industry. Thus, nerve gas weapons can be demystified by pointing out their mode of action and by using them, in biochemistry, to help explain the catalytic activity of enzymes of the proteolytic variety.

Since the student revolution, beginning at Berkeley in 1964, very few changes have been instituted into the academic structure. However, it has become easier to initiate courses and to teach controversial subjects. Thus, in biochemistry we have a course, 'Biochemistry and Society', which is concerned with herbicides, pesticides, food additives, drugs, etc. I have taught this course for a number of years and have made it a strict rule to have at least one lecture on weapons or on some aspect of the military infrastructure.

Research

It is perhaps more difficult to orient a basic research programme in an applied direction but, according to Bruce Ames, who developed a simple bacterial test for mutagenesis-carcinogenesis, with a little imagination it can be done. My own research is concerned with the mechanism whereby microbial cells take up the inorganic nutrient, iron. One would anticipate, *a priori*, that the societal impact of this particular research theme would be very slight. Not so. Let me give a few examples.

It turns out that when microbes are starved of iron they fight back by elaborating special chemical substances, called siderophores, which have an outrageously high affinity for iron. Over two decades ago we discovered how to induce microbes to make practical quantities of these substances, with the result that several dozen have been thoroughly characterized as chemical entities and a few have found their way into the clinical laboratory. In certain types of anaemia, the patient can be kept alive by constant, periodic transfusions with whole blood. Eventually, however, since there is no biological mechanism for eliminating the accumulated iron, the individual dies of iron poisoning. Thus, the siderophores of microbial origin show promise as drugs for the treatment of transfusion-induced siderosis. The National Institutes of Health, Bethesda, Maryland, have an active programme of support for the development of suitable drugs of this type, and my laboratory has been the beneficiary of such support for a number of years¹.

By a quirk of coordination chemistry, ferric ion and plutonium (and related transuranium elements) prefer to bind to the same type of organic molecule (ligands). As expected, siderophores display a very high affinity for plutonium and may be useful for the excorporation of this element, which is, on a weight basis, the most toxic inorganic substance yet discovered. Since siderophores are generally produced by microbes living in the water and soil of the surface of the earth, and since the presence of siderophores in such sources can readily be demonstrated by applying sensitive biological tests, the movement of the transuranium elements through the food chain may be promoted by these microbial ligands, which are intended for iron. Recently, I have become a consultant to Batelle Northwest, a contractor for the Department of Energy located near the Hanford Reservation on the Columbia River, which is investigating the role of siderophores in the transport of plutonium in the soil.

Public service

In addition to teaching and research, the usual American academic person is expected to perform in another, vaguely defined, frequently ignored category designated 'public service'. This has sometimes been interpreted to be consulting to government or industry. In any controversy with a major scientific or technological dimension, the public often goes unrepresented because the experts have been hired away by the special interests.

In the early 1960s I became aware of the plans of a local utility company to place a nuclear reactor on a particularly scenic stretch of the California coast in Sonoma County, some fifty miles north of San Francisco. The site was to have been taken over for the construction of a marine laboratory by the University of California, but the latter, which had close ties with both the power company and the Atomic Energy Commission, promptly abandoned the site to industrial development. Together with Harold Gilliam, a local writer, Joel Hedgpeth, a marine biologist, and Karl Kortum, curator of a maritime museum, I organized an association to preserve the area, known as Bodega Head and Harbor, in its native form. It was remarkable that at Berkeley, the epicentre of nuclear knowledge, we could find not a single reputable scientist to testify to the hazards of the nuclear process as a means of generating electricity. Eventually, the

project was scrapped, ostensibly on the grounds that the site was too close to a major earthquake fault line (San Andreas), but in reality, I believe, because of public indignation. The old Atomic Energy Commission, later Research and Development Agency and now Department of Energy, was supposed to be neutral in the matter but was, in reality, a vigorous advocate of the reactor behind the scenes.

The University has since built its marine laboratory on Bodega Head and has pledged itself to resist industrial encroachment on the area. However, at one point the power company and University had planned joint development of the site, the latter claiming that heated water from the reactor would attract fish!

Our struggle to preserve the scenic values of the California coast convinced me that the means of communication in our society were defective. I and others spent a great deal of time and effort trying to establish a cooperative, community-owned newspaper. The paper was to be independent of advertising and to be owned entirely by the readers by virtue of holding a \$5 share. We sold a large number of shares of this denomination and managed, after a year or two of intense effort, to raise a modest sum of capital. It was not enough, in my judgement, to sustain the paper through the initial lean years while it sought to establish circulation. The paper, called *The Citizen*, lasted for about a year and went bankrupt. The problem of disseminating information, the latter being the very basis of a democratic society, is one which is still in need of solution.

Although the environment and the promulgation of information are important problems, our primary attention, as I have already intimated, should be the military establishment and its activities.

Following a visit to Hanoi in 1967 as an investigator for the Bertrand Russell War Crimes Tribunal and noting the large-scale use in the war of 'riot control' agents and 'weed killers', I decided that, as a biochemist, I was in a unique position to become an expert on chemical warfare and so to make a contribution to public understanding of this aspect of the war.

At the December 1968 meeting of the American Association for the Advancement of Science (AAAS) in Dallas, Texas, E. W. Pfeiffer and I organized a group called Scientists' Committee on Chemical and Biological Warfare. Others who joined the group and who were listed on the letterhead included Philip Siekevitz, Rockefeller University, David Baltimore, Massachusetts Institute of Technology, John T. Edsall, Harvard University, A. W. Galston, Yale University, E. James Lieberman, National Institutes of Health, Michael McClintock, University of Colorado, Richard Novick, Public Health Research Laboratory of the City of New York, Gordon Orians, University of Washington, Robert Rutman, University of Pennsylvania and Susan Zolla, New York University Medical Center. We announced our first annual meeting by an advertisement in *Science*², the organ of the AAAS; this cost us about \$100 each and said in part:

'As a result of recent accidents and disclosures the American public has become aware of our substantial program of research and development in chemical and biological weapons. In Vietnam a form of chemical warfare—the use of herbicides and antipersonnel gases—has been in progress for many years. These developments are of far-reaching importance and have grave implications for the future of US military and foreign policy. They require the closest scrutiny; those who are aware of the dangers involved should bring the issues to public attention, and press for suitable action.

'The Scientists' Committee on CBW was established at Dallas in December 1968. We propose to gather and disseminate information, and to work for certain specific actions.

'The information program is based on the following principles: (1) every effort will be made to obtain and publish information with traditional scientific objectivity; (2) all information will be made public; (3) the Committee will promote, and assist in, a comprehensive study of the ecological and sociological effects of the military uses of chemical agents in Vietnam; (4) technical information will be assembled on research and development of CB weapons in the United States and other countries; (5) the policies of various countries in the area of CBW will be brought to public attention.

'We ask for action by our Government to ratify the 1925 Geneva Protocol on CBW, without reservations or restrictive amendments. We intend to campaign for ratification.'

The war had radically affected academic life in the USA, and so most of the major professional societies that we approached readily complied with our request for symposia or for the use of facilities at our annual conventions. We organized evening lectures and films on the topic of chemical warfare, the Geneva Protocol and other matters deemed capable of bringing home the full horror of the war. Besides the AAAS, the American Chemical Society, often accused of pro-industry bias, the smaller American Society of Biological Scientists, and many other science organizations sponsored events or adopted resolutions urging ratification of the 1925 Geneva Protocol banning first use of chemical and biological agents in war. In the end, organizations that advocated ratification of this instrument represented not less than 250 000 scientists.

In this connexion I wish to salute the metamorphosis of the American Chemical Society. Back in 1926 it had joined with industry spokesmen, the military and veterans groups to defeat ratification of the Protocol. In the ensuing years most countries ratified this treaty but not, conspicuously, the USA. President Nixon announced in 1969 that he was sending the measure back to the Senate with a request for advice and consent to

ratification. He sought at that time to exempt tear gas and herbicides, a move which stalled action for several years. The Board of Directors, reversing its previous stand, called for ratification. At last the treaty was signed by President Ford in a form which does not completely rule out the deployment of chemicals but restricts their use to very special circumstances. In recent years, at its national meetings in Los Angeles and in San Francisco, the American Chemical Society has arranged forums on chemical warfare and has made available verbatim reprints of the proceedings of these symposia^{10 11}.

The Scientists' Committee on Chemical and Biological Warfare is now more or less defunct. However, in view of renewed interest in chemical agents on the part of the Pentagon, we may need to revitalize the organization. The problem of binary nerve gases is one of perennial concern to all parties interested in disarmament. The military has had considerable difficulty in shipping, decontaminating and decommissioning the nerve gas arsenal. Many of these problems would be solved by adoption of the binary type of agent, in which the two halves, relatively harmless in themselves, are kept separate and only combined after the projectile is in flight to the target. For several years, the Pentagon has requested an appropriation which would be sufficient to enable conversion of the entire nerve gas inventory into the binary type agent. Thus far, Congress has decline to approve this item in the budget.

I conceived the idea of publishing a book comprised of eyewitness reports of American scientists who had actually visited the chemical warfare battlefields in Vietnam. A number of publishers were approached with the idea; none showed any interest, apart from the Free Press Division of Macmillan Company. That publisher, after a long delay, brought out a full report by G. Orians, E. W. Pfeiffer, A. Vennema, A. H. Westing and myself on the use of anti-personnel gas and chemical herbicides. The book, which contains some pertinent remarks in a foreword by Gunnar Myrdal, was entitled *Harvest of Death*¹². While it never became a 'best-seller', it is a historical documentation of the illegal use of chemical agents in modern war.

Disincentives

I was cautioned by my colleagues that my public activities would cause me to lose my grants and that my career as a researcher would come to an end. I did lose my support from the Office of Naval Research, which had underwritten the costs of my work on microbial iron transport since the early 1950s. Since just at that time it became unpopular for the military to support basic research, it is not clear that this was an act of retribution. I do think that the Navy had in mind a public relations effort to contain criticism and to cultivate the goodwill of the scientific community. They were among the first dependable sources of support for basic research and were on the scene before the National Science Foundation was created.

This episode highlights the virtue of the Mansfield Amendment to the military budget, a measure which restricts support only to those projects that have a direct military application. The quality and objectivity of the science bought by military dollars may be tainted by the source of the funds; however, the public service duties of the investigator may well be in conflict when agencies with a controversial mission are a significant source of funding.

Evidence that the academic scientist still has a public image of being objective can be seen in the endorsements to an advertisement promoting nuclear power. Many of the scientists who signed the statement gave their academic but not their industrial affiliations¹³.

I was improperly taken off the payroll of the University of California during my trip to Hanoi; I was on vacation at the time. I also lost the use of my passport for about a year. Eventually my salary was restored, and, following a suit in the federal court for the northern district of California, my passport was revalidated. (Recently, President Carter removed all restrictions on the freedom of travel.) These were very small penalties, but they are apparently enough to deter some members of the scientific community from public activity.

We are living in a technological age, and we need to devise some means of encouraging the participation of scientists in public affairs. In my opinion, the average research scientist is too oriented toward awards and professional esteem.

Proposal for action

Professional societies, at least within the USA, are constitutionally dedicated to public service. This dedication usually nets some kind of privilege, such as a tax concession or a postal subsidy. I suggest that professional science societies around the world form a council, which would publish a newsletter and perhaps eventually operate a short-wave radio network. The information content would be divided between recent advances in the pure research aspect of some branch of science and a discussion of the societal impact of the entire science enterprise. Science organizations in the eastern bloc countries seem to be as enchanted with the 'technological fix' as their counterparts in the west, so we would probably have to go ahead without the participation of those who feel that science is fine if developed under socialist auspices¹⁴. Scientists enjoy frequent contacts across international boundaries, but usually only on a strictly professional basis. The Pugwash group does good work but is essentially élitist in composition. The World Federation of Scientific Workers in the eastern bloc countries and the Federation of American Scientists are both vitally concerned with disarmament, but the two organizations operate independently of each other. Societies for social responsibility in science exist in several countries but suffer from lack of a broad appeal to most scientific workers. What I am proposing is an association of scientists in a world-wide federation with a constitutional dedication to peaceful and ecologically sound uses of scientific knowledge.

Notes

1. Takman, J., ed. (1967) *Napalm*, Stockholm, Raben & Sjogren.
2. SIPRI (1975) *Incendiary Weapons*, Stockholm, Almquist & Wiksell.
3. Epstein, W. (1976) *The Last Chance—Nuclear Proliferation and Arms Control*, New York, Free Press.
4. Myrdal, A. (1976) *The Game of Disarmament*, New York, Pantheon.
5. Heilbroner, R. L. (1974) *An Inquiry into the Human Prospect*, New York, Norton.
6. Schumacher, E. F. (1973) *Small is Beautiful*, New York, Harper & Row.
7. Lovins, A. (1977) *Soft Energy Paths: Toward a Durable Peace*, San Francisco, Friends of the Earth.
8. Anderson, W. F. & Hiller, M. C. (1976) *Development of Iron Chelators for Clinical Use*, NIH Publication 76-996, Bethesda, Md., National Institutes of Health.
9. *Science*, **166**, 950, 1969.
10. American Chemical Society (1977) *Chemical Weapons and US Public Policy, Report of the Committee on Chemistry and Public Affairs*, New York.
11. American Chemical Society (1977) *Binary Weapons and the Problem of Chemical Disarmament, Report of the Committee on Chemistry and Public Affairs*.
12. Neilands, J. B., Orians, G., Pfeiffer, E. W., Vennema, A. & Westing, A. H. (1972) *Harvest of Death*, New York, Free Press.
13. Schwartz, C. (1975) *Science for the People*, New York, p. 30.
14. Medvedev, Z. A. (1978) *Soviet Science*, New York, Norton.

NEWS ABOUT MEMBERS

- (23) Joe Neilands: "I've enjoyed my sabbatical, but must go back to work (appropriately?) on April 1st. In February the whole family visited Washington, D.C., toured Monticello and had good luck with the weather. Then I made a solo lecture tour through Ohio, Oklahoma, and Southern California. I've been a little active in the local chapter of the Citizens Party and may offer myself as a candidate for the post of Interior Secretary in the shadow cabinet of Barry Commoner."

NEW MEMBERS

- (24) We welcome these new members:

BRUCE T. ANDERSON/PO Box 644/Minneapolis, MN 55440
 RUBEN ARDILA, PH.D./Apartado Aereo 52127/Bogota, Colombia
 THOMAS BARKER/929 East 3rd Avenue/Escondido, CA 92025

WALTER BAUMGARTNER, PH.D./Clos de Leyterand/1806 St. Léger, Switzerland
 PASCAL BIERCKER/484 Lake (Apt. 7)/St. Louis, MO 63108

MICHAEL DAVIS, M.D./226 Linden St./Dresden, TN 38225
 PATRICK DEVANE/562 Holly, #301/St. Paul, MN 55102
 JOHN HARPER SR./1509 W. Piru St./Compton, CA 90222
 VIVIAN HARPER (Mrs. JH Sr)/same address
 JOHN KISSELL/823 No. Vista St./Los Angeles, CA 90046

ERNEST PINTARELLI/Route 1, Box 50A/Wausaukee, WI 54177
 CHERIE RUPPE/17114 N.E. 2nd Place/Belleview, WA 93008
 ALMA STUART/275 Bonita Drive/Merritt Island, FL 32952
 GEORGE SWIRE/3681 San Simeon Way/Riverside, CA 92506
 DANIEL TITO/Box A, F9296/Bellefonte, PA 16823

ARNOLD VANDERLINDEN/108 Cameron Crescent/Pointe Claire, Quebec/Canada H9R 4E1
 PAUL WALKER/2324 W. 4 (#2)/Cedar Falls, IA 50613
 RONALD H. YUCCAS/641 Sunset Drive/Naperville, IL 60540

ADDRESS CHANGES

(25)

ADAM PAUL BANNER/PO Box 1733/Midland, MI 48640
 THOMAS BARKER/PO: "Moved. Left no address."
 JAMES BERTINI/346 State St. (Apt. 6A)/Albany, NY 12210
 LINDA BLITZ/822 S. Taylor/Arlington, VA 22204
 ROBERT K. (BOB) DAVIS/2501 Lakeview Avenue/Los Angeles, CA 90039

DAVID ETHRIDGE/320 Alexander St. (Apt. C)/Jackson, MS 39202
 LARRY SANTONI/405 E. Thomas/Fresno, CA 93728
 GLENNA STONE/1102 Sherman, Apt. 19/Levelland, TX 79336
 DAN WRAY/2131 Cahuenga Blvd. (#22)/Hollywood, CA 90028

BOOK REVIEWS

(26)

"The Tamarisk Tree 2" by Dora Russell, reviewed in *The Times* (London), March 30, 1980:

Progressive lady

DORA RUSSELL is the perfect Progressive Lady of the early 20th century, successor to Ibsen's New Woman, and predecessor of yesterday's bra burners. In 1919, when first living with Bertrand Russell, she was perfectly willing to bear his children but disappointed that they were settling down like a married couple. On being told by Russell that he would get a divorce from his first wife and marry her, she burst into tears.

Naturally she felt that education, like sex, should be free of restriction, and she may well have been the driving force behind the setting up of Beacon Hill School, that school as the popular press called it, where games were not compulsory or competitive, the aesthetic emphasis was on do-it-yourself art, and children were left to decide whether or not they would come into class. There was a School Council run by the children, nakedness in good weather was encouraged, adults were addressed by their first names.

Did it work? Russell, who retired from the enterprise after five years, says no. There were rarely more than twenty children, so that money was always short. Problem children were sent to the school, and had to be under constant supervision to stop bullying. Lack of order and routine made the children bored and destructive. "A school is like the world: only

THE TAMARISK TREE 2
 by Dora Russell/Virago £8.95
 pp 218

Julian Symons



Dora Russell: distinctly authoritarian

government can prevent brutal violence."

So far Bertie. It is not surprising that Dora, who continued the school for another eleven years, thinks otherwise, playing down problems and viewing things through honey-tinted spectacles. The differences between them are neatly encapsulated in what one child said in defence of bullying. "The bigs hit me, so I hit the smalls, that's fair." "Hit" is Bertie's word.

Dora tells the same story, but changes the word to "tease."

Her book is an account of the struggle to continue the school, in different places, and at times with desperately little money. Bertie removed two of their children to Dartington, and then withdrew support from the school. Later he is glimpsed occasionally, behaving badly or ungenerously. Bernard Shaw, appealed to for money, offered "the utmost sympathy and kindness" and a bank guarantee—but no cash. In 1937 there were twenty pupils, three years later the number was down to ten. At times Dora was the only teacher. She went bankrupt, but continued the school.

This second volume is about Beacon Hill almost to the exclusion of the author's personal life. Nearly half the book is taken up by the poems and plays of the children, and no doubt the plays were livelier in performance than they are in reading. Glimpses of a personality do come through, however, glimpses not wholly agreeable. The dedication and persistence shown in running the school are little short of heroic, but the character of this lover of freedom comes through as distinctly authoritarian. Can it be purely accidental that two other schools which merged with Beacon Hill at different times quickly ended the collaboration? And what would have happened to teachers who questioned Russell tenets like: "As soon as books are introduced, you are at one remove from direct reality," or rejected the determination to concentrate on

nature study projects, avoiding "nationalist and chauvinist teaching of history"?

In the hidebound educational Twenties and Thirties one would have been on the side of this Progressive Lady. Today the educational rigidity she shows is apparent. What kind of teacher is it who fails to understand that to ignore "nationalist and chauvinist" reading of history is to take children dangerously far from the real world and its motives? Or who does not know that the ability to read gives immense joy to children and enlarges tenfold their understanding of "outer reality"? In a final chapter called "Was It All Worthwhile?" the author contrasts her conception of education with that of those who at present clamour for emphasis on purely vocational training. But an educational choice isn't an either/or between the Beacon Hill "freedom" to learn about pond life and cavort naked on lawns, or to be trained as a computer operator. It should embrace academic skills, the awareness of competition, the reality of power. Those children who thought that it was natural for the bigs to hit the smalls had a better understanding of reality than Dora Russell shows.

(Thank you, DAVID HART)

BRS LIBRARY

(27) Films available from the BRS Library, as reported by Librarian Don Jackanicz:

The entire collection of films housed in the BRS Library will be presented at the June 20-22, 1980 Annual Meeting in Chicago. These include two new titles recently acquired thanks to contributions from several members. Each of these films is available for rental from the Library. The modest fee collected is earmarked for the future purchase of films. (Two CBS films from the 1950s may be our next purchases, but they must first be viewed to determine their exact content and visual quality.) Our seven films are:

1. Bertrand Russell Discusses Philosophy.
2. Bertrand Russell Discusses Power.
3. Bertrand Russell Discusses Mankind's Future.
4. Bertrand Russell Discusses The Role of the Individual.
5. Bertrand Russell Discusses Happiness.

-----No. 1-5 are black and white, 16 mm., 13½ minutes in length each. A transcript for each can be found in the book Bertrand Russell Speaks his Mind (Cleveland: World Publishing Co., 1960). Rental cost: \$10.00 per film plus a refundable \$50.00 deposit per film.

6. Bertrand Russell.

-----No. 6 is black and white, 16 mm., 30 minutes in length. A transcript is available in "A Life of Disagreement", Atlantic Monthly, v. 190, August 1952, pp. 51-54. This is a general interview dealing with autobiographical, philosophical, and political topics. Rental cost: \$20.00 plus a refundable \$50.00 deposit.

7. The Life and Times of Bertrand Russell.

-----No. 7 is black and white, 16 mm., 40 minutes in length. This film was produced by the BBC as part of the 90th birthday celebration for Russell in 1962. A documentary, it uses a biographical format which, for better or worse, concentrates on the threat of nuclear war and Russell's work to prevent such folly. Included are interviews with Russell and several prominent British intellectuals.

To order a film or films write to Don Jackanicz, BRS Library, 3802 N. Kenneth Ave., Chicago, IL 60641 stating the title or titles desired and about how long it or they will be kept. Full payment must be made after which the film or films will be shipped via U. S. Mail or United Parcel Service. The renter must pay postage (and for U. S. Mail shipment insurance) both ways--the Chicago to renter postage will be recovered by withholding an equal amount from the deposit which will be refunded upon receipt of the returned film or films.

CONTRIBUTIONS

(28) We need contributions from more members! Please remember that dues do not cover our operating costs. Contributions make up the deficit. Contribute what you can when you can. Send a contribution c/o the newsletter, RD 1, Box 409, Coopersburg, PA 18036.

(29) We thank JOHN TOBIN for his contribution, and PETER CRANFORD and KATHY FJERMEDAL for their continuing, regular, monthly contributions.

RECRUITING

(30) Know any potential members? From time to time members send us names of people they know who might be interested

in joining the BRS. If you know any such people, send their names and addresses to P.K. Tucker, Co-Chairman, BRS Membership Committee, PO Box 1537, North Platte, NE 69101. She will see to it that they receive information about the BRS.

ELECTION OF DIRECTORS

- (31) Time to nominate Directors. As you know, the Bylaws now permit a Board of 24 Directors. 8 Directors are to be elected this year (and every year) for 3-year terms.

Any member can nominate another member, to be a candidate for the office of Director.

Also, if you wish to be a candidate yourself, notify the Election Committee. Someone will nominate you.

The duties of a Director are not onerous. Directors are occasionally asked their opinion on something or other, by mail; and they are expected to make a reasonable effort to attend annual meetings.

We would like to have more than 8 names on the ballot, so that members are given a choice.

We need candidates. Don't be reluctant to nominate someone else. Don't be reluctant to volunteer yourself.

The names of the candidates will appear on the ballot, next issue (RSN27). Directors elected will serve for 3 years, starting 1/1/81. Directors whose terms expire on 1/1/81 are ED HOPKINS, DON JACKANICZ, JACK PITT, WARREN SMITH, and KATE TAIT. Directors may succeed themselves; that is, they may be re-elected.

* To nominate someone — or to volunteer yourself — write the Elections Committee, RD 1, Box 409, Coopersburg, Pa 18036.

MEMBERSHIP RENEWALS

- (32) Everyone's renewal dues are due now (except members who joined in 1980).

(This is a repetition of the DUES ARE DUE notice, printed on a separate sheet that accompanied this newsletter.)

If you joined the BRS any time in 1979, you have received all 4 issues of "Russell Society News", and your renewal dues are due now.

If you joined the BRS any time before 1979, your renewal dues are due now.

Strictly, your dues are not due till mid-year — July 1st; but it might slip your mind if you wait till July 1st. The prudent thing to do is to send us your membership-renewal check now — while you have it in mind — and date the check July 1, 1980

Dues are \$20 (regular), \$25 (couple), \$5 (student); plus \$5 if outside the USA and Canada.

By responding promptly, you also avoid possible delays in mailings of "Russell Society News" and "Russell".

Please mail dues to RD 1, Box 409, Coopersburg, PA 18036.

Are you reaching for your checkbook?

BULLETIN BOARD

- (33) Tom Horne needs his music-manuscript returned. He writes:

At the Russell Society meeting a couple of years ago, I brought copies of a musical setting I wrote to the introduction of Russell's autobiography. By accident, I gave out all my copies, and had none left to submit to a publisher. I would be grateful if someone would return a copy to me, so that I can copy it.

It was at the Los Angeles meeting in 1977 that Tom gave out the copies of his 8-part choral work, "Three Passions".

* If you've got a copy, please lend it to him. His address: 2824 East Mission Lane, Phoenix, AZ 85028.

ABOUT OTHER ORGANIZATIONS

(34.)

Amnesty International USA is collecting signatures for a petition to President Carter on the death penalty.

The petition does not ask for the abolition of the death penalty. It asks that a Presidential Commission on Capital Punishment be appointed, to gather data on various aspects of the death penalty. These aspects are mentioned in the petition itself, which is reproduced on the last page (43).

We have included the petition in this newsletter because it provides an opportunity for the IRS to help AIUSA collect signatures.

We urge you to sign this petition, and also to get others to sign. You — and others — can sign the petition whether you are for or against the death penalty, because the petition does not take a stand for or against; it merely asks for fact-finding.

After you have collected as many signatures as you can, put a 15¢ stamp on the petition, fold it, seal it, and mail it. It is already addressed.

Thanks!

(35)

The International League for Human Rights is collecting signatures on behalf of Andrei Sakharov. Here is their letter, and the statement on Sakharov:

National affiliates and correspondents around the world.

In consultative status with the United Nations, UNESCO, ILO and Council of Europe.

Executive Director
Maureen R. Berman

The International League for Human Rights

(formerly The International League for the Rights of Man)

236 East 46th Street, 5th floor
New York, N.Y. 10017
Tel. (212) 972-9554
Cable HUMRIGHTS, N.Y.

Dear Member:

In this period of international tension, it is more urgent than ever that we work to keep human rights an important factor in American foreign policymaking, and that we support those whose rights are threatened in other parts of the world.

As you know, Andrei D. Sakharov, Honorary Vice President and Board Member of the International League, was forced into internal exile by Soviet authorities. Since 1971, when the Moscow Human Rights Committee of which Dr. Sakharov is a founding member became an affiliate of the League, we have worked closely with him. We have undertaken our efforts on his behalf with a special commitment.

We are cooperating with Dr. Sakharov's stepchildren who reside in the United States, Tanya and Efrem Yankelevich. You may have seen reports of the press conference we organized for the Yankeleviches which was covered on five New York television stations and broadcast worldwide.

The League is now coordinating a petition campaign on behalf of Dr. Sakharov and needs your help.

If you are willing to sign the enclosed statement, please indicate so on the enclosed card.

In this first letter as the League's President since Jerome Shestack resigned in order to accept President Carter's appointment as the new United States Representative to the United Nations Human Rights Commission, you will not be surprised to find me asking for your continued financial support. This is a time of increased League activity -- and increased need.

If you support our efforts on behalf of Dr. Sakharov -- and our other efforts to help those who suffer from government repression in every region of the world -- please help us by again making a generous contribution. We will be most grateful.

Sincerely,

Harris L. Wofford, Jr.
President



Honorary Presidents
Roger N. Baldwin
Gunnar Myrdal

Honorary Vice Presidents
Fenner Brockway
Jan Papanek
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Jack Greenberg
Felix Gross
Rita Hauser
Dorothy Hibbert
Philip Hoffman
Benjamin Hooks
John P. Humphrey
Florence Kandell
Sylvia Kaye
Winthrop Knowlton
Sidney Liskofsky
Suzanne Massie
Thomas P. Melady
Alva Myrdal
Set Momjian
Leo Nevas
George Obiozor
Heinz Pagels
Antonio Maria Pereira
Bogdan Raditsa
Luis A. Reque
Andrei D. Sakharov
Alexander Salzman
Lee Traub

STATEMENT ON BEHALF OF ANDREI SAKHAROV

THE FORCED EXILE OF NOBEL LAUREATE DR. ANDREI SAKHAROV, WHOSE COURAGEOUS DEFENSE OF HUMAN RIGHTS IN THE SOVIET UNION HAS BEEN A SOURCE OF HOPE FOR HIS COUNTRY AND FOR ALL THE WORLD, IS AN INTOLERABLE ACT. TO PROTEST THIS GRAVE INJUSTICE, WE WILL WORK TOGETHER IN OUR INDIVIDUAL AND ORGANIZATIONAL CAPACITIES, TO EXERT AS MUCH PRESSURE AS POSSIBLE ON THE SOVIET LEADERS TO RELEASE DR. SAKHAROV AND ALLOW HIM TO EXPRESS HIS VIEWS WITHOUT CONSTRAINT. WE CALL ON OTHERS TO JOIN US IN DEMONSTRATING THAT DR. SAKHAROV'S FRIENDS THROUGHOUT THE WORLD WILL ACTIVELY AND TIRELESSLY OPPOSE THE SILENCING OF THIS GREAT DEFENDER OF HUMAN RIGHTS.

If you wish to work on behalf of Sakharov, write to the League and tell them so. (236 East 46th St., 5th Floor, New York, NY 10017). Mention that you learned about their efforts through The Bertrand Russell Society's newsletter.

(36)

The Bertrand Russell Peace Foundation "profoundly concerned by the acute worsening of international tension, the renewed arms race, and the growing danger of nuclear proliferation"...has..."proposed the creation of a European Nuclear-free Zone as a feasible middle-term goal."

They are canvassing for signatures in Great Britain (in support of their proposal) and would like to see similar efforts launched in the USA. Here is how they state their case:

STATEMENT ON A EUROPEAN NUCLEAR-FREE ZONE

We are entering the most dangerous decade in human history. A third world war is not merely possible, but increasingly likely. Economic and social difficulties in advanced industrial countries, crisis, militarism and war in the third world compound the political tensions that fuel a demented arms race. In Europe, the main geographical stage for the East-West confrontation, new generations of ever more deadly nuclear weapons are appearing.

For at least twenty-five years, the forces of both the North Atlantic and the Warsaw alliances have each had sufficient nuclear weapons to annihilate their opponents, and at the same time to endanger the very basis of civilized life. But with each passing year, competition in nuclear armaments has multiplied their numbers, increasing the probability of some devastating accident or miscalculation.

As each side tries to prove its readiness to use nuclear weapons, in order to prevent their use by the other side, new more "usable" nuclear weapons are designed and the idea of "limited" nuclear war is made to sound more and more plausible. So much so that this paradoxical process can logically lead only to the actual use of nuclear weapons.

Neither of the major powers is now in any moral position to influence smaller countries to forego the acquisition of nuclear armament. The increasing spread of nuclear reactors and the growth of the industry that installs them reinforce the likelihood of world-wide proliferation of nuclear weapons, thereby multiplying the risks of nuclear exchanges.

Over the years, public opinion has pressed for nuclear disarmament and detente between the contending military blocs. This pressure has failed. An increasing proportion of world resources is expended on weapons, even though mutual extermination is already amply guaranteed. This economic burden, in both East and West, contributes to growing social and political strain, setting in motion a vicious circle in which the arms race feeds upon the instability of the world economy and vice versa: a deathly dialectic.

We are now in great danger. Generations have been born beneath the shadow of nuclear war, and have become habituated to the threat. Concern has given way to apathy. Meanwhile, in a world living always under menace, fear extends through both halves of the European continent. The powers of the military and of internal security forces are enlarged, limitations are placed upon free exchanges of ideas and between persons, and civil rights of independent-minded individuals are threatened, in the West as well as the East.

We do not wish to apportion guilt between the political and military leaders of East and West. Guilt lies squarely upon both parties. Both parties have adopted menacing postures and committed aggressive actions in different parts of the world.

The remedy lies in our own hands. We must act together to free the entire territory of Europe, from Poland to Portugal, from nuclear weapons, air and submarine bases, and from all institutions engaged in research into or manufacture of nuclear weapons. We ask the two superpowers to withdraw all nuclear weapons from European territory. In particular, we ask the Soviet Union to halt production of the SS-20 medium range missile and we ask the United States not to implement the decision to develop cruise missiles and Pershing II missiles for deployment in Western Europe. We also urge the ratification of the SALT II agreement, as a necessary step towards the renewal of effective negotiations on general and complete disarmament.

At the same time, we must defend and extend the right of all citizens, East or West, to take part in this common movement and to engage in every kind of exchange.

We appeal to our friends in Europe, of every faith and persuasion, to consider urgently the ways in which we can work together for these common objectives. We envisage a European-wide campaign, in which every kind of exchange

takes place; in which representatives of different nations and opinions confer and co-ordinate their activities; and in which less formal exchanges, between universities, churches, women's organizations, trade unions, youth organizations, professional groups and individuals, take place with the object of promoting a common object: to free all Europe from nuclear weapons.

We must commence to act as if a united, neutral and pacific Europe already exists. We must learn to be loyal, not to "East" or "West", but to each other, and we must disregard the prohibitions and limitations imposed by any national state.

It will be the responsibility of the people of each nation to agitate for the expulsion of nuclear weapons from European soil and territorial waters, and to decide upon its own means and strategy, concerning its own territory. These will differ from one country to another, and we do not suggest that any single strategy should be imposed. But this must be part of a trans-continental movement in which every kind of exchange takes place.

We must resist any attempt by the statesmen of East or West to manipulate this movement to their own advantage. We offer no advantage to either NATO or the Warsaw alliance. Our objectives must be to free Europe from confrontation, to enforce detente between the United States and the Soviet Union, and, ultimately, to dissolve both great power alliances.

In appealing to fellow Europeans, we are not turning our backs on the world. In working for the peace of Europe, we are working for the peace of the world. Twice in this century Europe has disgraced its claims to civilization by engendering world war. This time we must repay our debts to the world by engendering peace.

This appeal will achieve nothing if not supported by determined and inventive action, to win more people to support it. We need to mount an irresistible pressure for a Europe free of nuclear weapons.

We do not wish to impose any uniformity on the movement nor to pre-empt the consultations and decisions of those many organizations already exercising their influence for disarmament and peace. But the situation is urgent. The dangers steadily advance. We invite your support for this common objective, and we shall welcome both your help and advice.

BOB DAVIS finds their statement reasonable and balanced, and would like to work on behalf of it in the USA. If you * would like to join Bob in this effort or if you have any suggestions as to how to further this cause, notify Bob (2501 Lakeview Avenue, Los Angeles, CA 90039.)

(37) Stanford Against Conscription (SAC) says it "is a coalition of individuals who, for a variety of reasons, believe that President Carter's call for registration should be opposed." They sent a packet of literature. Their address: c/o Jon Bower, 667 Marion Avenue, Palo Alto, CA 94301.

(38) American Atheists held their annual convention in Detroit, April 4-6. For information, write PO Box 2117, Austin, TX 78768.

PUBLICATIONS RECEIVED

(39) "Islamic Revolution", subtitle: "Dimension of the Movement in Iran". Published by Research and Publication, Inc., PO Box 2556, Falls Church, VA 22042. \$10 per year. Volume 1, Number 7, October 1979 is a 30-page slick paper Time-size publication. Contents include "an eyewitness account of Kurdistan", polygamy in Iran, and "Propaganda Devices used by the Media".

REPORTS FROM COMMITTEES (CONTINUED)

(40) Elementary particles. This is Alex Dely's summary, mentioned in (6):

AN ALTERNATIVE THEORY OF THE CONSTITUTION OF MATTER The Expanding-Contracting Particle Play

By George Blam and Alex Dely

(The following sketchy notes of our continuously evolving theory came out of consideration of the missing neutrinos supposed to be emanated from the sun.)

What if a positron is really a central core constantly attracting quanta of energy to a central point in spacetime, and an electron is a core expelling such quanta from a central point? These expanding and contracting cores, because of their extremely small size, would have little influence on the basic nuclear, subnuclear

and electromagnetic forces, but would render a point in spacetime where gravity is effected. As such they would fulfill the same role as the virtual particles in other now standard theories...

What if such an expanding "particle" meets a contracting one? The result is a particle vastly reduced in size because of mutual annihilation, but where the cores remain to become neutrinos, whereas the contracting and expanding clouds around the cores become scattered and are manifested as gravitational waves or gravitinos. We have not yet found sufficient data to obtain numerical results as to how much contribution this process yields in the case of the sun. The neutrino would be neither contracting nor expanding, the resulting pulse of gravitinos can become redshifted or blueshifted, thus changing in frequency and thus energy, which accounts for the vast output of X-rays, gamma rays and other electromagnetic radiation from the stars, instead of Einstein's gravitational waves. It also accounts for the fact that our laboratories are at a very limited position relative to the rest of the universe, thus explaining why in electron-positron collisions only gamma rays are consistently observed.

Since however a very small particle with small mass remains, it is subjected to gravity, which may explain the neutrino scarcity near earth as due to the strong fields near the sun. The resulting neutrino will inherit some of the characteristics of the electron and positron, to obey conservation laws such as mass-energy, momentum, etc... but the distribution of the latter contributions, besides symmetry, depends in large measure on the model of the electromagnetic interaction used, as well as even more on synthetic models combining all known forces.

In the presently popular Weinberg-Salam model, we are checking their predictions and the available literature to adjust our parameters.

The theory also explains paircreation: a neutrino split up into electrons and positrons.

In the big bang theory of the origin of the universe, an enormous explosion yielded an immeasurable amount of radiation. This radiation should theoretically produce equal amounts of matter and antimatter. Cosmologists have long worried about the missing vast amounts of antimatter. We explain the situation as follows: It is likely that the universe did not expand totally uniformly. In that event the radiation may have pairproduced electrons and positrons which may have bunched together and, because of different energies, the resulting particles occupied different energy levels, thus able to share their clouds of virtual particles without violating any known physical laws. Similarly, the outward pressure of the positron cloud would prevent other positrons in the same energy level, yet would also allow the electron cloud to come so close as to balance the positron pressure and gravitational forces. By combinations of the above mechanisms, positrons and electrons could coalesce to form the heavier-than-electron particles.

At present we are working on the most likely layout of each of the known elementary particles. However, one bonus of our theory is that it neatly incorporates a persistent but fringe concept in elementary particle physics, namely the bootstrap theory, which in summary states that there are no families of privileged elementary particles, but that all particles except maybe one, are formed, and given their full and everchanging characteristics (such as their quantum numbers) by their interaction with the whole of the universe. This somewhat Eastern idea has profound and beautiful philosophical implications.

Anyhow, our theory predicts that the big bang radiation at each energy level can give rise to that energy equivalent of an electron positron pair. Then by their interaction, bunching, coalescing wholly or partly, new and everchanging particles can be created, so that our everexpanding zoo of particles (over 200 have now been observed) may never come to an end; indeed, physicists, by experimentally changing the magnetic field configuration, and especially as a result of the tremendous increase in energies in the world's accelerator facilities, may be insuring the constant manufacture of "artificial" particles, which rarely form in nature ordinarily. But that remains an item for further study and reflection.

However, preliminary results indicate our ability to obtain the experimentally observed masses, charges, and other particle properties within statistical bounds of the accepted values. Presently we are studying the makeup of atomic nuclei in our framework. Presently we are trying to resolve a discrepancy between the constituent particle masses in a nucleus and its observed values. However we hope to arrive at a reasonable explanation, which presently seems to be that some of the missing mass is converted into energy of motion during the nuclear assembly. Thus, varying decay schemes with measurable effects can be forecast which hopefully will coincide with predictions of the traditional beta-decay, the newly predicted proton decay, and many others...

The above is a short summary of our work. Recent experiments (some of them described in a May 1978 "Scientific American" article as well as in recent scientific journals) have found jets emanating during particle interactions. Present day quantum chromo dynamics has not been able to fully explain them. We think our expanding-contracting particle cloud hypothesis may soon become an attractive alternative. In the next few months we hope to apply more sophisticated mathematical modeling to obtain quantitative results which can then be checked against observed data. We hope to present some preliminary findings in an informal session at the Chicago 1980 annual meeting.

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John Uhr/Box 458, New College/5700 N. Tamiami Trail/Sarasota, FL 33580
Rudolph Urnersbach/Bldg. I, Apt. 12/140 Camelot/Saginaw, MI 48603
Eleanor Valentine/5900 Second Place, N.W./Washington, DC 20011

William Valentine/2205 Arch Road/Eaton Rapids, MI 48827
Arnold Vanderlinden/108 Cameron Crescent/Pointe Claire, Quebec/
Canada H9R 4E1
Fernando Vargas/Suite 551/130 West 42nd St./New York, NY 10036
Major Herbert Vogt/Marko Villas Apt. 307/2101 S. Atlantic Ave./
Cocoa Beach, FL 32931
Judy Wald/110 E. 59th St./New York NY 10022

Norman Walker/7353 S. Clyde Ave./Chicago, IL 60649
Paul Walker/2325 W. 4 (#2)/Cedar Falls, IA 50613
Bernard Wehlte/946 Fairview Ave. (#8)/Arcadia, CA 91006
Donna Weimer/PO Box 226/Washington, PA 15301
Charles L. Weyand/17066 Los Modelos/Fountain Valley, CA 92708

Kelly Whalen/Georgia Tech., Box 36332/Atlanta, GA 30332
Bernard L. Wheeler/PO Box 744/Anchorage, AK 99510
Carolyn Wilkinson, M.D./1242 Lake Shore Drive/Chicago, IL 60610
Olive Williams/PO Box 5283/Augusta, GA 30906
Larry Wood/1504 Gordon St./Redwood City, CA 94061

Dan Wray/2131 Cahuenga Blvd. (#22)/Hollywood, CA 90028
William H. Young/Cedar Springs Retreat/42421 Auberry Road/
Auberry, CA 93602
Ronald H. Yuccas/641 Sunset Drive/Naperville, IL 60540
Terry & Judith Zaccone/13046 Anza Drive/Saratoga, CA 95070
Jozsep Zelena/PO Box 5043/La Salle Postal Station/Windsor, Ont./
Canada N9J 2L3

Michael Zygmunt/347 Hewett Road/Wyncote, PA 19095

(Please advise us of any errors:
RD 1, Box 409, Coopersburg, PA 18036)

Note: the above membership list is for the personal use of members only, in communicating with other members.

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The Amnesty International petition on the last page of this newsletter is intended for mailing, and is already addressed. Please refer to (34).



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Place
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stamp
here

FIRST CLASS

Amnesty International U.S.A.
c/o The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

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3rd, staple (or tape) sheet closed here →

RUSSELL SOCIETY NEWS

No. 27

August 1980

- (1) Last call for dues (37). The 1980 meeting (2). The first BRS Award (17). BRS Award candidates wanted (18). New series, "My Favorite Russell" (10). Schilpp's favorite Russell (16). BR on Iran (11). Time to vote for Directors (36,44), for 1981 meeting place (3,44). for Schilpp's honorary membership (26,44). BAS anti-war Essay Competition (19). "Faith and Fanaticism" (42). Index (43). An asterisk in the left column indicates a request.

THE 1980 MEETING

- (2a) The 7th Annual Meeting of the BRS was held on June 20-22, 1980 (from Friday evening to Sunday noon) at the University of Chicago's Center for Continuing Education.

The sessions were absorbing and the facilities (all under one roof) were excellent, credit for all of which belongs to DON JACKANICZ. He selected the site, planned the program, acquired the speakers, arranged the exhibits, provided Red Hackle, taped the sessions, and videotaped the presentation of the BRS Award. He also arranged to get feedback: a questionnaire asked members how they had liked various features of the weekend.

Films of BR were one feature of the sessions, as has been true of all recent BRS meetings. 7 BR films were shown; the BRS now owns all 7 BR films that are commercially available (RSN26-27).

All sessions were taped, and you may borrow the cassettes from the BRS Library (address below).

An attendance record was set. 33 members attended one or more of the 5 sessions: JERRY ALSPAUGH, GEORGE BLAM*, ROBERT CANTERBURY, LEN CLEAVELIN, JACK COWLES, PETER CRANFORD, DENNIS DARLAND, BOB DAVIS, ALEX DELY, LESTER DENONN, RON EDWARDS, LEE EISLER, MARY GIBBONS*, BARRY GOLDMAN, DAVID HART, ALVIN HOFER, DON JACKANICZ, JOHN JACKANICZ, ROBERT LOMBARDI, STEVE MARAGIDES, JIM MCWILLIAMS, JOE NEILANDS, JACK RAGSDALE, STEVE REINHARDT, HARRY RUJA, CHERIE RUPPE, GARY SLEZAK, CRAIG TISON, ELEANOR VALENTINE, ARNOLD VANDERLINDEN, HERB VOGT, CAROLYN WILKINSON, RON YUCCAS. (* became a member at the meeting)

Also present at one or more sessions were 16 non-member guests: Celeste M. Cassidy, Bess Denonn, James P. Gianickos, Richard J. Harris, Allen Jonassen, Gladys Krobil, Jean Nakhnikian, George Nakhnikian, Keith Peterson, Marian Roberts, Madelon Schilpp, Paul A. Schilpp, Amber Stelnicki, Miriam Targ, Lila Weinberg, Arthur Weinberg. (We don't vouch for the spelling; we had to decipher signatures.)

The following officers were elected (or re-elected) for one-year terms starting 1/1/81: Chairman: PETER CRANFORD; President, BOB DAVIS; Vice-President, HARRY RUJA; Treasurer, DENNIS DARLAND; Secretary, DON JACKANICZ.

- (2b) Lester Denonn's talk, "Characterizations of Bertie — Pro and Con", consisted of quotes selected from the 2100 books and articles in his great Russell Library. As the following samples indicate, many people had nice things to say about BR; but it was not unanimous:

- . Santayana: Bertie was small, dark, brisk...according to some people the ugliest man they had ever seen. But I did not find him ugly, because his mask, though grotesque, was expressive and engaging.
- . Laski: Did you ever read B. Russell's rather striking piece of rhetoric, "A Free Man's Worship"? I think that it is the religion of a sensible man.
- . Gellner: If humanism had saints, they would be the first to be canonised. (Said of Hume, J.S. Mill and Russell.)
- . Radhakrishnan: He has been a major force in the growth of liberalism in national and international affairs.
- . Berenson: For many years I have been reading what you published about things human, feeling as if nobody else spoke for me as you did.
- . Jager: His fiction...abounds in lucid intelligence and wit. In 1953 he published the first of two volumes, declaring that after devoting his first eighty years to philosophy, he planned to devote the next eighty to other forms of fiction.

*Russell Society News (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
 BRS Library: (to 8/31/80) Don Jackanicz, BRS Co-Librarian, 3802 N. Kenneth Ave., Chicago, IL 60641
 (starting 9/1/80) Jack Ragsdale, BRS Co-Librarian, P.O. Box 28200, Dallas, TX 75228

- . Willey: It was universally known that Russell despised titles, and insisted on being described and addressed as plain Bertrand Russell. After the lecture he came up to me and asked me to arrange for a taxi with the Trinity porter. "If you tell him it's for LORD RUSSELL it will be all right."
- . Durant: The bad boy of England, scandalizer of all continents, and prospective terror of the House of Lords...
- . Broad: As we all know, Mr. Russell produces a different system of philosophy every few years.

(2c) Peter Cranford spoke about "The Possibilities of Compossibility", summarized as follows:

Scattered in several of Russell's works is his idea of "compossibility" — a condition "when desires can be satisfied by the same state of affairs." He hoped that the idea would be expanded by others. Compossibility advises that we seek our good by providing for another what he feels is to his good.

The use of compossibility to satisfy our desires, to increase the total amount of good, and to exert influence can make tough decisions less difficult. For instance, Nations A and B have differing ideologies. Both A and B wish to satisfy their desires, one of which is to participate in the Olympic Games. The question is, should A punish B for its ideology by boycotting the Games?

Compossibility would say "No" in this and all other similar situations — between all people and all groups. It puts water on the flames instead of gasoline.

Antagonists can still continue to disagree in areas of conflict (generally pertaining to matters of self-preservation)

The advantages of compossibility are constructive action in the face of deadlocks, positive attitudes instead of negative ones, less acrimonious backgrounds, denial of "an eye for an eye" and "the meek shall inherit the earth"; and it does not leave the field to wariness gone mad — the certain prelude to universal destruction.

(2d) Don Jackanicz spoke about BR's stay in Chicago, 1938-39 (when BR taught at University of Chicago for a semester), and illustrated it with slides. His talk was based on a paper he and GARY SLEZAK had written ("The Town is Beastly and the Weather was Vile"), which was published in "Russell 25-28", p.5. Since most members have this issue of "Russell", we will say no more about it. (If you do not have it, you can borrow it from the BRS Library, address on Page 1, bottom.)

(2e) The nuclear panel of 6 speakers — 3 pro and 3 con — discussed nuclear energy. It is a serious subject. Their arguments were presented with considerable care and great conviction, on both sides. (Jim McWilliams said, later: "Next time give them knives.") We will not attempt to summarize; we doubt that we could.

(2f) The BRS Award was presented to Paul Arthur Schilpp. This was the highlight of the weekend. The citation read: "For opening a new path to a better understanding of the work of living philosophers." He was given a standing ovation. He responded with some interesting reminiscences about BR. For more about Professor Schilpp, see (16), (17), (26), (44).

(2g) Bob Davis spoke about BR's pacifism, noting that there are different kinds of war — wars of colonization, wars of principle, wars of self-defense, wars of prestige — and different kinds of pacifism — absolute and relative, individual and political. BR's pacifism was relative (for he favored World War II).

(2h) Some negatives. Excellent as the meeting was — it may have been the best one yet — we cannot say it was perfect. There were, in fact, 2 notable imperfections. Apparently under the mistaken impression that the BRS is a scholarly Society, Professor George Nakhnikian gave a professional philosopher's talk that was too scholarly for non-philosophers. And George Blam, pinchhitting for Alex Dely, with whom he is developing a theory about elementary particles (RSN26-40), talked about those particles and was too specific for non-physicists.

And while we're being negative: some members mentioned — on the feedback questionnaire — that in some of the BR films, it is difficult to understand what the people are saying — due, in part, to the U.K. accents. Perhaps transcripts should be available, in future.

Otherwise, all was lovely. If you missed the 7th Annual Meeting, you missed a good one!

For more about the meeting, see the minutes (40).

THE 1981 MEETING

(3) Where in 1981? Here is where we have met in the past: 1974, 1975, 1976 New York (Hotel Tudor); 1977 Los Angeles (Westwood Holiday Inn); 1978 Hamilton (McMaster University); 1979 New York (Hotel Tudor); 1980 Chicago (University of Chicago's Center for Continuing Education.) We have had the poorest facilities in New York, and the best

facilities when we have met in academic quarters (Hamilton, Chicago).

At the 1980 meeting, a number of cities were mentioned for 1981: Austin, Boston, Baltimore, Hamilton, Los Angeles, Washington. These are listed on the ballot (last page of this newsletter), along with a blank space where you can list some other city, if you wish to. Boston has a lot of academic institutions, and we might be able to locate in one of them. Hamilton has the Russell Archives, and McMaster's superb facilities. Washington has, well, it's Washington.

Bob Davis has some ideas about all this. See the next item (3.5).

A weekend in June seems to be the best time. June has several merits: it does not conflict with the academic year; and it does not have winter storms that gum up air-travel schedules.

Well, take your pick. We're going to vote for Hamilton.

* * * * *

Don's memo. Don Jackanicz has written a short (3-page) memo ("Some Annual Meeting Reminiscences") on the way he planned for the 1980 meeting and the way it turned out. Whoever is in charge of a future meeting might get some useful ideas from it. It is in the BRS Library.

REPORTS FROM OFFICERS

(3.5) President Robert K. Davis reports:

Elsewhere in this issue (44) you are asked to notify us as to your preference for time and place of the 1981 annual meeting. Since the meeting is one of the major responsibilities of the president, I would like to make a few remarks and solicit your suggestions.

Our meetings have gotten better, for the most part, with the passage of time. This year's meeting in Chicago was the best yet, and is due almost entirely to the work and ability of Don Jackanicz. The Chicago experience points out the fact that there are two basic conditions for a successful meeting. First, there must be a fairly large number of BRS members in the area to draw attendance from. Second, there must be a person on hand locally who will take charge — select a meeting-place and reasonable accommodations, solicit speeches, etc.

We have not had a meeting in the South because neither of these conditions have been met. Washington, DC has been suggested for 1981. We do have membership in sufficient numbers in the Boston-Washington corridor to justify this, but we don't seem to have anyone in the area to organize it. If you have any suggestions to solve this problem or wish to volunteer to help, please so indicate on the ballot. My own feeling is, Washington would be the best choice for 1981, if (and only if) the organization problem can be solved.

Hamilton was mentioned quite often. So was California. That would presumably mean Los Angeles, because most of our California members live in this area. San Francisco was mentioned because it is a great place to visit, but unfortunately we have only 4 or 5 members in that area. Claremont was mentioned for its academic and wine facilities; it is in the L.A. area and certainly is a possibility.

Please let us know your preference for the coming meeting, and also for later ones.

There is some interest in a meeting in London. It was suggested for 1981 (perhaps to be coordinated with the Memorial Bust Dedication) but prudence would suggest a later date. I personally like the idea and we could put together a good program, in all likelihood. However I think very few members would go (in '81), so it is probably not a good idea. Please let us know (via the ballot) whether you would attend such a meeting, later on.

Several of us in Southern California are thinking of having a purely social get-together in the immediate future. Interested So. Cal. members who have not received a letter on this should contact me immediately — as well as anyone else who is going to be in the L.A. area. (2501 Lakeview Avenue, Los Angeles, 90039.213-663-7485.)

(4) Treasurer Dennis J. Darland reports:

For the quarter ending 3/13/80:

Balance on hand (12/31/79).....	2716.10	
Income: 24 new members.....	364.22	
6 renewals.....	70.00	
Total dues.....	434.22	
Contributions.....	852.50	
sales of RSN, books, etc.....	130.35	
Total income.....	1417.07	+1417.07
		4133.17
Expenditures: Information & Membership Committees.....	857.17	
Subscriptions to "Russell".....	234.50	
Other.....	91.35	
Total spent.....	1183.02	-1183.02
Balance on hand (3/31/80).....	2950.15	

Unrestricted funds.....	1617.65
Special purpose funds: 1979 Scholarship Award.....	500.00
1980 Scholarship Award.....	500.00
Bertrand Russell Memorial(London).332.50	
Total restricted funds.....	1332.50
Balance on hand (3/31/80).....	2950.15

(This report was presented at the 1980 meeting.)

REPORTS FROM COMMITTEES

(5) Information Committee (Lee Eisler, Chairman):

The Information Committee's job is to communicate with members — and with non-members to the extent that we are able to. To communicate with members, we issue a newsletter 4 times a year. To communicate with non-members, that is, with the outside world, is difficult (on a small budget). Our efforts in this direction are modest. Mostly we try to reach the academic community. We would of course like to reach the general public as well, and let it know of our existence. Sooner or later we'll plan some event that the media will judge to be of interest to the public; then it will be reported in the newspapers, etc. Unfortunately the doings of philosophers are rarely judged to be of interest to the public.

We reach out to the academic community in 3 ways. (1) We have a BRS session at the annual meeting of the American Philosophical Association (Eastern Division). The announcement of this session — and the call for papers — appear in the scholarly philosophy journals. (2) We offer the BRS Travel Scholarship. It began in 1979, and awards (up to) \$500 to a doctoral candidate, to enable him to travel, say, to the Russell Archives to do research for his dissertation. The announcement of the Travel Scholarship is sent to 5 departments in 15 large universities (Philosophy, Psychology, History, Sociology, and English). The announcement of the winner is sent to the same 75 departments. The winner in '79 was a historian. (3) The announcement of the BRS Award — given this year for the first time — is sent to the Philosophy Departments of 15 major universities, to philosophy journals, to The New York Times, etc.

(This report was presented at the 1980 meeting.)

(6) Membership Committee (Lee Eisler, Chairman; P.K. Tucker, Co-Chairman):

The Membership Committee's chief job is to recruit new members. To do this, we are advertising (this year) in 9 publications: APA MONITOR, THE HUMANIST, MENSA, THE NATION, THE NEW REPUBLIC, THE PROGRESSIVE, SATURDAY REVIEW, and UU WORLD. This produces about 50 inquiries — and about 8 new members — per month, on the average. It's a lot of work to handle these 58 responses each month, and I am very grateful to Co-Chairman Tucker for doing it. I'm also indebted to BEV SMITH, the previous Co-Chairman, who handled this assignment for 3 years.

(This report was presented at the 1980 meeting.)

(7) Philosophers Committee (Ed Hopkins, Chairman):

The papers for the meeting of the BRS with the Eastern Division of the American Philosophical Association in Boston (December 1980) are in process of being chosen. My main problem is a dwindling supply of papers. I need to have more papers submitted. If you know of anyone who has a paper on Russell that he would want to read at our meeting, urge him to submit it to me. I intend to have a meeting, with papers on Russell, every year, but I do need help in getting those papers. I have not yet solicited papers from known Russell scholars, but will do so if necessary.

(This report was presented at the 1980 meeting.)

(8) Science Committee (Alex Dely, Chairman):

(Alex was unable to give his scheduled talk at the 1980 meeting, because of various complications. Here are excerpts from the talk he intended to give:)

The Social Responsibility of Scientists and Laymen

All of us are working and living in the year 1980, when the control over much scientific research and development is in the hands of a few people at large private institutions, corporations and government bureaucracies. These people often use scientific results in such a way as to fulfill their own institution's goals. Most often, such goals do not fit the broad parameters of international concerns for the environment, quality of life, resource scarcity or even the future of life itself. If we are all not soon to be regretful Einsteins, scientists and laymen such as yourselves have the enormous and pressing responsibility to speak out on social issues and scientific ones, as Russell did, so effectively and eloquently, not as a representative of an institution but as an educated human being...

No matter what our leaders pretend, the ugly reality is that massive sums of money and manpower are spent in the preparation for the most effective destruction. The U.S. federal budget creates a Faustian bargain for many activists and researchers — the risk of loss of integrity in return for those all too necessary funds to continue an endeavor, be it in pure science or the fight against pollution.

Government support (and control) at 15 leading American universities accounts for over 85% of monies in the biological sciences, 80% in physics and chemistry. Much too often, safe research is carried out with results either insignificant or a mere confirmation of well-known facts, merely to make sure the money will keep coming.

Let us discuss some areas in which everyone, especially that mythical creature, the "objective scientist", should act with discernment and tenacity:

First is the need to limit the apotheosis of irrationality — the threat of nuclear annihilation. The issue of disarmament and the consequences of even a limited nuclear war have been widely discussed. J. Moreland and I are developing an essay to be entered in the Essay Competition (of "The Bulletin of Atomic Scientists") on "How to Eliminate the Threat of Nuclear War". (Our essay will appear in the next issue of the newsletter. For a description of the Essay Competition, see Item 19.) (The theme of their essay is the technical and financial feasibility of developing the resources of the moon. Ed.) This is an area in which every citizen should participate, the scientist as information dispenser and organizer, everyone else as political and grassroots activist: The moon development program will extend over about 20 years.

A more immediate concern is the pollution of our planet. Are we going to stay at war with Nature? Nearly 20 million people participated in the first Earth Day in 1970. Since then, environmental concerns have become part of the political value system. Strong laws were enacted in the U.S. However, current economic problems tend to reduce effective enforcement of such laws. The web of life is enormously complex, and we still do not know its many synergistic relationships. Only intense citizen pressure can keep the environmental issues in the limelight, and force the development of satisfactory solutions. Again the scientist must do the research, disseminate the information in a coherent, comprehensive picture, and then the layman can spread awareness of problems and solutions.

The 1979 Council on Environmental Quality reports that the U.S. water resources (drinking water reserves, coastal fisheries, and wetlands) are in trouble. Industrial waste and land run-off are found difficult to legislate and control. The U.S. endangered species list grew from 89 in 1969 to 228 in 1980. In that same time span, the U.S. lost 17 million acres to roads, shopping centers and the like. Worldwide there are more than a billion more people to feed. With increased use of foodstuffs for gasahol production, food scarcities in parts of the world will probably worsen. Americans still squander resources as if there were no tomorrow. We rely more on foreign oil today than we did in 1973. Every person who calls himself "educated" must spread the word that Spaceship Earth is a finite resource. Either we go out into space or we cut back on attacks on the environment; I hope we will do both.

Scientists, as government consultants and experts, will need to learn to escape from the secrecy which so often covers inefficiency. If no one knows, it becomes much too easy to deal with troublesome advice, whether it is factual or not. Scientists cannot remain the professional diplomats they are today, building behind-the-scenes relationships based on reciprocal favors. Scientists or their representative groups must offer the public and government free and informed advice, whether the public or government asks for it or not!

Such action is beyond one man's powers, but the efforts of a concerned group can produce remarkable results. No science is a precious sanctuary where one can forget the woes of the world. As a start, each Congressman should be assigned a volunteer individual scientist or group of laymen, to provide advice on the many new problems in technology, which Congress must eventually vote on.

Science is not something beyond ordinary human affairs. Empire builders in science have promulgated that myth. Informed laymen — and only they — can destroy it, and ultimately help science, by enabling the rest of the world to understand its relatively simple findings — not the detailed studies, but the broad concepts and basic ideas.

Many scientists have been intimidated by threats to withhold grants, and by the knowledge that during a long fight, they will be drained emotionally, physically, and intellectually. Scientists cannot do it alone; laymen must help carry the burden.

The science of biology probably poses the gravest threat, yet holds the greatest promise, for human life. Historically, scientist and layman alike have contributed to the perversion of this science through loyalty to parochial patriotism rather than international or ethical tenets of a profession or world law. Chemical and biological warfare have been part of the U.S. weapons arsenal in Maryland since 1946. Gradually the sciences traditionally promoting human life (medicine, biology, and biochemistry) are being perverted for military applications. Part of the Hippocratic Oath reads, "Neither will I administer a poison to anybody, even when asked to do so, nor will I suggest such a course."

Biological warfare is more insidious than nuclear war. Without an overt declaration of war, countries can be ravaged by successive crop failures of unknown origin; epidemics of human disease and fertility can be caused. In Vietnam, the U.S. Army used defoliating and herbicidal chemicals, completely disregarding international law. The U.S. Department of Defense continually surveys major food crops in China and Russia, with emphasis on their susceptibility to known blights. Army training manuals show estimates on the introduction of blights into an unprepared country (80% cropless in a single attack), and one can conclude that anticrop warfare (in a period of food supply strain) will be a question of feasibility rather than morality. The chemical and biological ingredients used or planned for warfare are constructed so as to be non-biodegradable, thus threatening whole nations with disastrous ecological consequences.

In too many situations, scientists feel that to take a moral stance is outside their professional domain. Such a "hear no evil, see no evil" attitude is dangerous. Too often, the harmful effects of, say, insecticides, have not yet been studied. In such a situation — over 50% of all chemicals on the market are still untested! — the scientist must be vigilant as protector of the public health rather than as mere collector/evaluator of existing, incomplete data. Since most scientists are not trained to see and assess the total context, they must

be pressured from the outside, by knowledgeable and persistent laymen.

Small areas of science are often the basis of technology. The influences of such technology on daily life have not yet been widely studied; too often the scientist feels that these influences are beyond the reach of objective verification or other parts of "scientific method". Even in relatively common activities, such as food processing, many a biologist would discover food for a nightmare when reviewing the list of FDA-approved food additives. Consumers today are often the guinea pigs because scientists and technicians provide inadequate, falsified, or no evidence at all, to prove products safe. Scientists and laymen alike should press for legislation making companies liable for ill effects suffered by customers.

Research geneticists and recombinant DNA scientists have spoken out more pointedly about their concerns about hazards, especially those genetic in nature. Today we have the ability to change man's gene pool, and patents are awarded on living organisms. Yet most scientists have compartmentalized their thinking to such a degree as to become unable to grasp complex relations between chemicals and genetic damage.

There are thousands of scientific publications, millions of pages, from which fact one can easily conclude that most scientists cannot possibly be the experts in broad areas they would like or purport to be. Public understanding of what science can and cannot do is of paramount importance. The stakes are too high to permit knowledge without wisdom.

We urgently need a broad, ecological philosophy, a humility toward the complexities of nature and toward man's abilities and limitations. Man does not have the God-given right to extract from Nature every last bit of material, regardless of the cost to other organisms. Man cannot survive the loss of biological diversity. As competition for scarce resources builds, social stresses mount. We must find ways to change the most important aspect of man's world: his view of himself.

Our world is too quickly being reduced to a domesticated garbage heap; scientists have helped this come about. Some of them recognize the problems, fewer are constructing the "big picture" in which solutions can be found. But the world runs not by science alone; laymen must take over some of the load. Grass roots groups have done a great deal in spreading ecological understanding. But short-term economics and ecology don't seem always to go hand in hand; and time may not be on our side. Schools must teach all the facts of life, not just the ones which prevailing ideology allows. Scientists can discover the facts and start their dissemination; but laymen must keep pressuring them, to make them see the whole forest rather than single trees. Scientists should not be seen as experts or gods. They must be made to reject the secrecy which surrounds most work in areas of defense, biology, etc.

Nuclear war, insecticides, solar energy, weapons systems, etc., are not just scientific issues, but social, moral and economic ones as well. The public cannot judge till given the facts; that is the scientist's role. Then the public must assimilate the information, and make a collective judgment.

Many more problems could be mentioned — population growth, world food supply, etc. — but all discussion points to the unique role of the scientist: to inform the public about achievements and failures in science and technology, so that the public conscience can operate. This requires a continual feedback between scientist and layman, to assure reliability of information. We must all help build a composite picture of how the world runs, what it consists of, how the parts interrelate, what causes damage, etc. Education is the key. Scientists and educators must be required to transmit accurate and complete information about our world. No such information or knowledge can be considered "classified". The boundaries separating specialized areas of human affairs, and between science and the public, must be eliminated. Ultimately it is a matter of commitment that will make or break us.

All of us who see this need are obligated to work for its resolution. Each individual, scientist and layman, must choose the area in which his efforts will be most fully felt. Our efforts, whether in science, in education, in business, or in politics may help save mankind from a perilous and unsavory future. Bertrand Russell made that effort. Let us try to follow his example.

(9) Universal Human Rights Committee (David Paul Makinster, Acting Chairman):

(David regrets that he has to step down as Acting Chairman. Other demands on his time make it impossible for him to do the job the way he would like to. He offers these observations:)

The inclusion in RSN26 of the Amnesty International USA petition is exactly the sort of action by which, in my estimation, the Human Rights Committee can be most useful. I have mentioned before the idea of an "information clearinghouse for Human Rights groups." To publicize, assist, and help to coordinate the activities of capable, established Human Rights groups is far more valuable than merely duplicating efforts with limited resources.

Whoever chairs the Committee would do well to subscribe to the HUMAN RIGHTS BULLETIN of the International League for Human Rights, 236 East 46th Street, New York, N.Y. 10017 — a fine source of information and general resources.

We should consider exchanging mailing lists with other organizations interested in promoting human rights. Individuals who object to this should be given time to request by mail that their names be excluded from such an exchange.

The meaning of "human rights" should be made specific, based, as far as possible, on what Russell believed, although I am not aware that he made any outright definition or enumeration of human rights. Here is a start, based on my own understanding of Russell:

Every individual has a right to develop his or her character and talents free from persecution or the threat

of persecution arising from intolerance concerning ideas, private lifestyle, personal conscience, or any other unconventionality that does not actually deprive others of their similar personal liberty. To deprive a person of life, health, property, means of livelihood, or freedom -- of personal association, thought and its expression, or unrestricted movement -- on the basis of that person's failure to conform to prevailing ideologies and social mores, is to treat that person as less than fully human. That is the basic characteristic of a "human rights violation," which, as I see it, makes it impossible for one to live a life "inspired by love and guided by reason." If we are to be concerned with Human Rights the way Russell was (as I understand him), we must not reject concern for issues as diverse as child abuse, the arms race, ERA, the poisoning of the environment with chemicals and nuclear waste, the jailing of Soviet Jews, and the wholesale firing of homosexual teachers, to name just a few items.

Finally, I would like to say that I am more than willing to devote whatever time I can spare to the Committee's activities.

A SPECIAL REQUEST

(10) "My Favorite Russell" -- a new series in the newsletter -- starts in this issue.

The series will consist of responses (by various members) to the questions: Which of Russell's writings is your favorite, and why?

* Members, please send us your answers.

* Honorary members, we'd be specially interested in knowing what your favorite Russell is, and we hope you will wish to tell us.

Please send your response to the newsletter (address on Page 1, bottom.)

The series is off to an excellent start: the first installment is by Paul Arthur Schilpp, who just received the first BRS Award (17). His essay appears as Item 16.

BR ON THE WORLD SCENE

(11) BR on Iran:

I propose to take Iran as a case study of what the West means by the "free world"... I hope citizens of the West will begin to inquire as to why their taxes and armies have been given over to support tyranny and corruption the world over... When the national uprising occurs, will the United States protect Iranian "freedom" as in Viet Nam by seeking at immense human cost to suppress the rebellion? (Bertrand Russell, 1966)

We thank DENNIS DARLAND, who advises that he found this quotation in a piece of literature he acquired at the University of Iowa in 1978. It was put out by the Iranian People's Support Committee.

BR QUOTED

(12) In "Forbes" (again!) Last issue we mentioned that "Forbes" had quoted BR 2 months in a row. Now, in the May 12th issue, they're at it again:

Whenever one finds oneself inclined to bitterness, it is a sign of emotional failure.

Looks like BR has achieved complete respectability.

(Thank you, Whitfield Cobb.)

(13) In "Today", "Florida's Space Age newspaper, a Gannet newspaper published in Brevard County, Florida". The date is some time in February 1980:

(next page, please)

Russell, Lincoln Among Atheists

By TOM ATKINSON
Merritt Island

I read the history of the Spanish conquistadores in Mexico, and Central and South America — how these Catholic Christians would take Indian babies to a priest or monk, have them baptized, then bash their heads on the rocks. The

(Thank you, Herb Vogt.)

history of the scandals behind the pope's robes will convert any thinking person to atheism.

To those who have labeled me a Communist, I suggest they read *Why I Am Not a Christian* by Bertrand Russell. Lord Russell was also labeled a Communist, and he was a Nobel Prize winner. Thanks for putting me into his company. I repeat one of his last statements: "There has been a rumor in recent years that I have become less opposed to religious orthodoxy than I formerly was. This rumor is totally without foundation. I think all the great religions of the world — Buddhism, Hinduism, Christianity, Islam and Com-

munism — both untrue and harmful. . ." etc. (This Clarion book is available at most bookstores.)

Last Friday morning on TV 2 news, I heard a young man singing a song praising Abraham Lincoln as a man of God. The truth is, Christians have been claiming America's most respected president as one of their own for decades. Honest Abe said: When I find a church that practices what it preaches, that church I will join. Read *Lincoln the Atheist* by Joseph Lewis, P.O. Box 2117, Austin, Texas 78768.

ABOUT BERTRAND RUSSELL

- (14) Nero Wolfe's creator is scared (for once), as told in Rex Stout, A Biography by John McAleer (Boston: Little Brown, 1977) pp. 192-193:

As soon as she got back from Russia, Ruth resumed her duties as Scott Nearing's secretary. One of the first things she did was to arrange for Scott to debate Bertrand Russell at Carnegie Hall, on 25 May 1924. For moderators, she rounded up Samuel Untermyer and Benjamin A. Javits, brother of Jacob Javits. The topic was "Can the Soviet Idea Take Hold of America, England, and France?" Scott took the affirmative side.

Rex had an aversion to staged debates and avoided them as a matter of principle. Yet he wanted to meet Russell. Ruth handled that too. She brought Russell around to Rex's apartment, on Perry Street, for high tea. In Rex Russell found a lively intellectual sparring partner. Over the next five years, until Rex went to Europe, whenever Russell was in New York, he came by regularly for dinner and conversation. One night when they were having dinner together, their minds ranged over English literature. They talked of the Mediterranean origin of the usual Gothic villain in English novels. Rex asked: "Why is it that whenever there is a character of Latin extraction in a novel by an Englishman, even if the novelist is obviously sympathetic with the character, between the lines there is always a note of condescension?" Russell's brow corrugated. "They gesticulate," he announced, "and we can't bear it." Of Russell, Rex told me: "In 1926 he was fifty-four and world-famous;

I was forty and merely an American businessman who could answer his thousands of questions about my country and fellow citizens, and could (and did) supply vast quantities of fresh caviar, which he loved. And apparently he liked me. There wasn't much we never talked about. Once he spent hours trying to define and describe to his satisfaction, precisely, the difference between the operation of his mind and mine that made me incapable of understanding the general theory of relativity."¹¹

Russell was one of the few men in the world who could hold Rex in awe. Years later, in the spring of 1940, he was Rex's dinner guest at High Meadow. Of that occasion Egmont Arens afterward reported: "I'd known Rex more than twenty years and never saw him at a loss for words. He was informed and intelligent and he showed it. But that night he was like a little mouse at a feast of cats — silent and attentive and bright eyed and quietly pleasant. And all of a sudden I realized, By God, Rex is scared! He really was scared. I was surprised and kind of touched."¹²

During World War II, when Russell sent his children to America, on his instructions they visited Rex.

Though best known as the author of the Nero Wolfe mysteries, Stout was also a founder of "The New Masses" (a Marxist periodical of the 20s), a board member of the American Civil Liberties Union, and president of Vanguard Press. Ruth is Rex Stout's sister. The Russell-Nearing debate was published by Allen & Unwin as Bolshevism and the West and by Haldeman-Julius as Soviet Form of Government: Little Blue Book No. 723.

We are indebted to TOM STANLEY for all of the above.

- (15) Blanshard on Russell Brand Blanshard is "a philosophical rationalist"... "perhaps the most distinguished living proponent of that great tradition," according to Paul Arthur Schilpp. Schilpp edited The Philosophy of Brand Blanshard (La Salle, IL.: Open Court, 1980), which is Volume 15 in "The Library of Living Philosophers". Here is what Blanshard had to say about BR in that just-published volume, pp. 86-90:

During Moore's period at Swarthmore, Russell and his wife were living not many miles away in a fine stone house at Malvern, bought for him by my former employer, A. C. Barnes. One day a note came from Lady Russell inviting the Moores and ourselves to tea. Moore declined, on the ground that he was indisposed, which was true, I think, in more senses than one; the two men, whose names are so often joined, and who owed so much to each other, were not temperamentally congenial. But Dorothy Moore accepted, and Frances and I drove her to the house, which was in the neighborhood of Bryn Mawr. I recall only two things about this visit. Russell was in a jovial mood, and taking me into his study, pointed to an old silhouette on the wall. It was the likeness of a philosopher, he said; could I tell who it was? I have a fair eye for philosophic physiognomies, but this had me baffled. "That," said Russell, "is my godfather, John Stuart Mill." It was the strange and unlikely truth. Russell was born in 1872; Mill died in 1873; Russell's parents, the Amberleys, had been devoted admirers of Mill; and though none of them had any clear religious beliefs, Mill had consented to serve as godfather and had sent the infant an inscribed silver cup. The other fragment of memory from that visit is a remark of Russell's about James. He had evidently been engaged on the

chapter on James for his *History of Western Philosophy*, and had been rereading the essay on "The Will to Believe." "Isn't it immoral!" he exclaimed.

I did not know Russell nearly as well as I did Moore, but I read far more of him, partly because there was so much more of him to read; between forty and fifty of his volumes are on my shelves. He came to Ann Arbor in the early twenties to lecture on the structure of the atom, and kept his audience amused with such comparisons as that between the behavior of electrons in passing from orbit to orbit and the behavior of fleas in hopping unseen from one place to another. With a few other young philosophers, I took him to a basement café in the Michigan Union and plied him with food and questions. I asked what ground he had for believing in Occam's razor. He replied that it was incapable of proof but that we could not help believing it, and that experience appeared to confirm it. I sent him a copy of *The Nature of Thought* in 1942, and though it contained a sharp criticism of his *Analysis of Mind*, he wrote me a pleasant letter about it, reminding me that Joachim, to whom the book was dedicated, was a relative of his who had drawn up for him, when he was eighteen, a list of readings, including the *Logics* of Bradley and Bosanquet;

"they started me on philosophy," he said. In October 1968 I went to McMaster University in Canada to give an address at the opening of the Russell Collection to the public. This collection of Russell's books and manuscripts, which had been acquired earlier that year, will undoubtedly be a Mecca for students of his work. He must have had a larger volume of correspondence than any other philosopher in history, including Voltaire, for the collection contains more than 120,000 letters, with "a few thousand" temporarily reserved; and more than 4,500 correspondents are listed by name. His library also was acquired by McMaster, including Wittgenstein's library, which Russell bought from him in 1919. I was happy that I could add one small item to the collection myself. Moore had written part of his essay on Russell's theory of description in our house in Peacham, Vermont, and had left the manuscript with me. I sent it to the Russell Collection.

Russell was as ready as Moore to change his views with changing evidence. He started with Hegelian idealism; from this he shifted to one of the most extreme realisms on record; and toward the end of his life he shifted back to a Berkeleyan position regarding all that is immediately experienced. It will be recalled that according to Montague the chief difficulty with the New Realism was that it could not deal with error. Russell boldly met this difficulty, not by withdrawing from realism but by defiantly becoming more realistic still; he was prepared to regard all the strange shapes seen as one walks round a table and all the bats' heads seen by the alcoholic as members of an independent physical order. This position was examined by Lovejoy in *The Revolt Against Dualism*, and when he finished, not much was left of it. Russell, alive to the force of such criticism, beat a slow retreat. By 1948, when *Human Knowledge: Its Scope and Limits* appeared, he was writing, "if percepts are 'mental,' as I should contend, then spatial relations which are ingredients of percepts are also mental."¹³ Indeed the space and time of common life with all their contents were now regarded as mind-dependent, and the problem of the theory of knowledge was to find some way of correlating items in the realm of sense with the events in the realm of physics that gave rise to them. Our "real" world, the plain man's world of tables and chairs, of green grass and blue skies, is a panorama in the minds of its beholders. In comparison, the physical world was a ghostly affair that lay at the end of a precarious inference, and matter had resolved itself into "a wave of probability undulating in nothingness."

Moore was the very type of a Cambridge specialist; Russell was a Renaissance universalist. Russell wrote on every branch of philosophy except aesthetics. When I asked him once why he had not written on that too, he replied, "because I don't know anything about it," though he added characteristically, "that is not a very good excuse, for my friends tell me that it has not deterred me from writing on other subjects." He has been charged with turning out potboilers which were loosely and hastily thrown together, and no doubt in the vast volume of his writing one does find a wide variation in quality. His *History of Western Philosophy* is not the place to go for accurate philosophic reportage; his views on religion seem to me too unsympathetic and negative; and his later anti-Americanism, which led him to range an American president alongside Hitler, embarrassed many of his admirers. But even in second-grade Russell there are the trenchancy and force of a remarkable mind. If one does not get Aristotle quite as he was from the *History*, one gets at least the enlightening impression that one great logician formed of another. The defects of Christianity pointed out in *Why I Am Not a Christian* are real defects, even if the virtues are too largely ignored. And though Russell's indictment of American policy was too much like a prosecutor's brief, what he loved above all—rationality—and what he hated above all—cruelty—were surely the right things, whether he found them in

the right places or not.

How many philosophers, one wonders, have succeeded in being readable through thousands of pages? Russell's success is the more striking because he was in one sense not a stylist at all. He did, to be sure, fall under the influence for a time of his literary brother-in-law, Logan Pearsall Smith, whose gods were Flaubert and Walter Pater; and he showed what he could do in the rhetorical vein when he wrote *A Free Man's Worship*. "a work," he said later, "of which I do not now think well." Until he was twenty-one, he wanted to write like John Stuart Mill. But he came to think that, for him at least, imitation involved insincerity, and that the true ideal was one derived from mathematics; "I wished to say everything in the smallest number of words in which it could be said clearly."¹⁴ The result is a style dominated by simple declarative sentences, and so nicely adjusted to his way of thinking that he could write without revision. He had another mode of economizing his energies in writing, namely a strategic use of the subconscious. When he had to write an article, or essay, he would give intense attention long beforehand to defining the issues he wanted to deal with and summoning up such relevant knowledge as he had. He would then commit the matter to his subconscious until two weeks or so before the article was due, when he usually found that he could write it straight off with very little effort. What led him to rely on this method, he said, was his experience in preparing his Lowell Lectures on *Our Knowledge of the External World*. The lectures were to be given in Boston at the beginning of 1914. He struggled with the problem through most of the preceding year, only to reach the end of the year in frustration and despair. Since the time was short, he arranged to dictate to a stenographer what straggling ideas might come. "Next morning, as she came in at the door," he recalled, "I suddenly saw exactly what I had to say, and proceeded to dictate the whole book without a moment's hesitation."¹⁵ When I was writing the chapter on "The Subconscious in Invention" for *The Nature of Thought*, I found many instances of such use of the subliminal mind, but I doubt if there is any philosopher for whom it has proved such a cornucopia as for Russell.

What I admire most about Russell, however, is not his writing but his rationalism. Not rationalism in the technical sense, for he abandoned that when his pupil Wittgenstein convinced him on a walking trip in Norway that mathematics was only a vast tautology. By rationalism here I mean the rational temper, the habitual appeal to reason as the only ultimate arbiter of men's differences of view. Russell was involved almost continuously in political and moral controversy; he lost his Trinity fellowship and went to jail over the First World War; he was refused the right to teach in New York because of his views on marriage and morals; he was bitterly attacked for his opinions on Hiroshima and Vietnam. But he was always ready to present reasons for his beliefs, and to reconsider them if these reasons could be shown unsound. Most persons are much worse in theory than in practice, but Russell's practice was sometimes better than his theory. From middle life on, he was prey to the unfortunate doctrine, which for a while even Moore found seductive, that moral judgments are only expressions of feeling or desire, and, as incapable of truth or falsity, cannot be made out by evidence. But neither in controversy nor in practice did he behave as if he took this seriously. He never ceased to argue on moral issues, to assume that where men differed there was an objective truth to be found, or to believe that the highest human goodness lay in acting rationally. He acted himself like an eighteenth-century rationalist, and the man whom he regarded as "the noblest and most lovable of the great philosophers"¹⁶ was that archrationalist Spinoza. It can hardly be doubted that in the annals of practical rationalism Russell will rank high.

(Thank you, Don Jackanicz.)

"MY FAVORITE RUSSELL"

(16)

By Paul Arthur Schilpp:

The Society has asked me to say in a more or less abbreviated statement which one of Bertrand Russell's writings I would choose as my first preference and why. I am happy to comply with this request although I am all too aware that no scholar should respond to a specific request like that without having read everything that the respective author had written and published. And, with all my regard and respect for Lord Russell, I simply can make no such claim. As over against my good friend, Mr. Lester E. Denonn, I do not even begin to own a small proportion of Russell's writings which are in his possession. Consequently, in undertaking this assignment, I must in advance plead guilty to unprofessional procedure.

On the first half of this assignment, that is, naming a specific Russelian writing, I must admit that among those I do know I have no hesitancy whatsoever in picking his "A Free Man's Worship" of 1902. At that point

in his life Russell was barely thirty, certainly far from famous, whether in philosophy, mathematics, science, or even politics. It may seem strange, therefore, to pick such an early writing in his career. But, in all honesty, I can make no better choice.

Which brings me to my reason for this selection. In a way this may be easily and succinctly stated: "A Free Man's Worship," in my humble judgment, is a literary masterpiece of the first magnitude. No other scholar, certainly no philosopher in the English-speaking world in the twentieth century, can, at least from my point of view, match the stylistic beauty of this literary piece. It isn't a matter of agreeing or disagreeing with its content; with much of which I do in fact agree. But that is, as I have just indicated, quite beside the point. The magnificent phrases, each followed by many others, just come sweeping along until one feels almost breathless by the time one reaches the end. Who, who has ever read it, can forget such paragraphs as the following (I shall only select two):

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

* * * * *

"Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power."

It really does not matter how many times one reads or has read such passages. At each renewed time of reading, they grip the reader anew. Is there anything else I can say?

THE BERTRAND RUSSELL SOCIETY AWARD

(17) The first ERS Award, as told in a ERS press release:

FIRST BERTRAND RUSSELL SOCIETY AWARD GOES TO PHILOSOPHER PAUL ARTHUR SCHILPP

Paul Arthur Schilpp, Distinguished Research Professor of Philosophy at Southern Illinois University is the recipient of the first Bertrand Russell Society Award. The Award was presented on June 21st, during the Society's 7th annual weekend meeting, held this year in Chicago, at the University of Chicago's Center for Continuing Education.

This first Award has been given for an important innovation in philosophical scholarship, which benefited not only Russell, but quite a few other contemporary philosophers as well, and will no doubt benefit many more in the future.

The Award's citation reads: "For opening a new path to a better understanding of the work of living philosophers." The new path is The Library of Living

Philosophers, which Professor Schilpp conceived and edited. The Library consists of a series of volumes, each one dealing with a single philosopher, but with a difference.

Most philosophical studies in the past have been about philosophers who are dead. Professor Schilpp asked scholars to write about philosophers who were still living, and who could respond to what the scholars had written about them. Thus, the volume on Russell, for example, contains "critical or descriptive essays" by eminent scholars, each examining some aspect of Russell's work. Then Russell replies to these essays, agreeing with some and disagreeing with others. In the process much light is shed.

In all there are 14 volumes, on 14 philosophers — including Dewey, Whitehead, Santayana, Einstein and Popper — and several more in preparation. The majority were published during Professor Schilpp's 29 years in the Philosophy Department of Northwestern University, where he is Professor Emeritus of Philosophy.

Only a few highlights of Professor Schilpp's long and productive career can be mentioned here. Besides being an editor, he is or has been: an author and philosopher (The Crisis in Science and Education, Human Nature and Progress, Kant's Pre-Critical Ethics, The Quest for Religious Realism); a Methodist clergyman, like his father; a consultant in philosophy to Encyclopedia Britannica; President of the American Philosophical Association (Western Division); Co-Chairman of the recent Einstein Centennial Commemoration Festival in Carbondale, Illinois; a visiting professor at the University of Munich; a lecturer in India and Ceylon; and a representative of the State Department at the Pakistan Philosophical Congress.

Bertrand Russell (1872-1970) wrote for 2 entirely distinct audiences: Philosopher & Mathematician Russell wrote for his fellow philosophers and mathematicians; Citizen Russell wrote for his fellow citizens around the world. The Bertrand Russell Society, Inc., is not a scholarly society, though one of its aims — as its first Award indicates — is to promote Russell scholarship. It also aims to promote ideas and causes that Russell championed. Most of the Society's members live across the USA and Canada; about a dozen foreign countries are also represented on the membership list. For information about the Society, write RD 1, Box 409, Coopersburg, PA 18036.

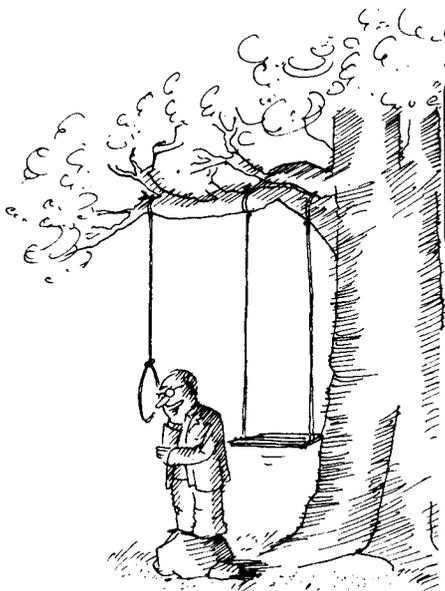
- (18) * The second BRS Award? We are asking for your suggestions, for the next recipient of the BRS Award. Whom would you like to see get it? Send us your nominations.

There should be a genuine connection between the person you nominate and BR. It might be someone who had worked closely with BR, in an important way. Or someone who has made a distinctive contribution to Russell scholarship. Or someone who has acted in support of a cause or idea that BR championed, or whose actions exhibited qualities of character (such as moral courage) reminiscent of BR.

Send your BRS Award nominations c/o the newsletter (address on Page 1, bottom) and tell why you think your nominee deserves the Award. If the winner is a well-known figure — or at least, not unknown — it may earn publicity for the BRS, which would be desirable.

PROMOTING BR'S PURPOSES

- (19) Against the threat of nuclear war, from "The Bulletin of the Atomic Scientists":



THE BULLETIN OF THE ATOMIC SCIENTISTS



ANNOUNCES

An International Essay Competition

In honor of its founding Editor, Eugene Rabinowitch, the Bulletin of the Atomic Scientists and the Albert Einstein Fund offer a \$5000.00 prize for the best essay on

How to Eliminate the Threat of Nuclear War

Thirty-five years after the bombing of Hiroshima and Nagasaki, the danger of nuclear war is greater than at any other time. Five nations have nuclear arsenals and many more are on the threshold.

The Editors and Directors of the Bulletin believe that once these weapons are used the ensuing war will be mankind's last and will mark the disappearance of our civilization. We appeal to those individuals born after Hiroshima to address the issues of peace and survival.

Competition Requirements

The Competition is restricted to individuals born on or after August 6, 1945.

Contestants must submit an original and three copies of an English language essay not to exceed 4000 words.

A self-addressed envelope and return postage must be included with each entry.

The contestant must submit a statement giving the Bulletin of the Atomic Scientists first and exclusive publication rights for one year from date of submission.

Entries must be postmarked by September 15, 1980.

Review Procedures

The Bulletin Editors and Editorial Council will review all essays. The final decision will be made by an international and independent jury whose members will be selected by the board of directors.

The Award

\$5000.00

The Rabinowitch Award Essay will be published in the January 1981 Bulletin of the Atomic Scientists

Mail Your Essay to

The Rabinowitch Essay Competition
The Bulletin of the Atomic Scientists
1020-24 East 58th Street
Chicago, Illinois 60637 USA

Additional copies of this announcement are available at the above address.

(Thank you, Bob Davis.)

RATIONALITY
and its adversaries

- (20) Evolution vs. Creation, continued. Last issue we reported that the Campus Crusade for Christ people were trying to get the Biblical story of creation taught in highschool science (sic!) classes, along with the theory of evolution. (Incidentally we reported it under the heading, RELIGION AND ITS ADVERSARIES, but RATIONALITY AND ITS ADVERSARIES seems more appropriate.)
- Fundamentalism seems to be on the march these days — see Martin Marty's article (42) or the current Republican platform — and the Humanist Association of San Diego is taking the threat (to the teaching of science) seriously. They are publishing a quarterly journal, called "CREATION/EVOLUTION". "Its aim will be to answer, in simple but correct language, all the major 'scientific' arguments creationists usually use in their publications and debates." \$8 for one year (4 issues). \$2.50 for the current issue. Send your check to CREATION/EVOLUTION, 953 Eighth Avenue (208), San Diego, CA 92101.
-

NEWS ABOUT MEMBERS

- (21) Herb Campbell was planning to come to the 1980 meeting, but got taken to the hospital instead. There they gave him a pacemaker, and he reports that he's coming along fine. He has provided all of us with A NEW APPROACH TO PEACE by Bertrand Russell, that accompanies this newsletter. Some of you may recall that he and BR traded rivers some years ago (NL3-65). Herb has been a river pilot at scenic Wisconsin Dells, a tourist attraction. If any BRS member wanders up that way, Herb could be very helpful, and that would please him very much. Write him (P.O. Box 231, Wisconsin Dells, WI 53965) or phone (608-254-8468).
- (22) Lee Eisler had an experience similar to one of BR's. He was due to enter the hospital for a minor operation last year. A hospital employee phoned him at home and asked a few routine questions, one of which was, "What is your religion?" The question is asked for the benefit of local clergymen, who regularly come to the hospital to visit patients of their various faiths. Lee answered, "I'm an agnostic." The next question was, "Do they have a church in Coopersburg?"
- (23) Ed Hedemann is spokesman for the War Resisters League, one of the antidraft groups planning to protest draft registration, according to a story in The New York Times, June 15, 1980, p. 19. Here are 2 excerpts from the Times story:
- | | |
|---|--|
| <p>Some antidraft organizers are toying with what Dan Ebener of the pacifist Fellowship of Reconciliation called "all sorts of creative ideas to disrupt the system."</p> <p>These include legally tying up business at the post offices where registration is expected to take place by forming lines of dozens of people to buy one-cent stamps and registering thousands of noneligible or false names with the Selective Service System. "We'll register Carter and maybe some generals," said Ed Hedemann of the War Resisters League.</p> | <p>Mr. Hedemann said that the war Resisters League might urge those who registered to wait until the last two days before signing up, while Susar Hadley said that the Fellowship of Reconciliation would distribute cards on which those of draft age would be asked to register their opposition to the draft at the same time that they registered with the Government.</p> |
|---|--|
- (24) Conrad Russell made a lightning trip to McMaster, to lecture to the History Department, on March 11th. (Thank you, WARREN SMITH and KEN BLACKWELL.)
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QUESTIONS & ANSWERS

- (25) $2 + 2 = ?$ "Some time in the middle 30s," writes JACK RAGSDALE, "I came across something of Russell's that read something like 'two and two are about four', and that has always intrigued me. Does anyone know where in BR's writings it occurs...and what it means?" Write Jack c/o the newsletter (address on Page 1, bottom.)
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HONORARY MEMBERSHIP

- (26) Paul Arthur Schilpp has been proposed for honorary membership. He received the first BRS Award for his contribution to Russell scholarship, as described in (17). Honorary members must be approved by two-thirds of the members voting. Please vote (last page).

NEW MEMBERS

(27) We welcome these new members:

MRS. E. DEWEY BENTON/1324 Palmetto St./Clearwater, FL 33515
 GEORGE BLAM/20 Arlington Ave./St. James, NY 11776
 DECIO A. CALDERON/31-76 51st (5A)/Woodside, NY 11377
 A. J. CARLSON, JR./274 Saxer Ave./Springfield, PA 19064
 RICHARD D. CHESSICK, M.D., Ph.D./2622 Park Place/Evanston, IL 60201

DEWEY DANIELSON/ P.O.Box 2000 FPC/Lompoc, CA 93438
 JACK H. DORWART/1735 Costada Court/Lemon Grove, CA 92045
 PHILLIPS B. FREER/3845 Mt. Vernon Drive/Los Angeles, CA 90008
 MARY M. GIBBONS/211 Central Park West/New York, NY 10024
 STEVEN A. HISS/2337 SW Archer Road (#401)/Gainesville, FL 32608

JAMES LLOYD HOOPES/250 Avalon Ave./Ft. Lauderdale, FL 33308
 MR & MRS RICHARD HYMAN/99 Pond Ave.(D 617)/Brookline, MA 02146
 MICHAEL R. INGRAM/Box 1010 - 43629/Canon City, CO 81212
 GERALD L. JACOBS/Rt. 7, Box 710, RCV/Cleveland, TX 77327
 CHRISTOPHER B. LISTON/34 University Ct./Normal, IL 61761

ROBERT LOMBARDI/285 Winspear Ave./Buffalo, NY 14215
 P.KARL MACKAL/7014 W. Mequon Road (112N)/Mequon, WI 53092
 DOUGLASS MAYNARD/3342 Yale Station/ New Haven, CT 06520
 PETER MEDLEY/1835 N. 51st St./Milwaukee, WI 53208
 MARY LOU MOORE/414 5th Ave. SW/Puyallup, WA 98371

EVA PREISS/138 High St./Brookline, MA 02146
 BRUCE A. ROMANISH/420 Conklin Hall/Rutgers University/Newark, NJ 07102
 ROCCO G. TOMAZIC/15050 Pine Valley Trail/Middleburg Heights, OH 44130
 ROB & ANN WALLACE/1905 Meadowbrook Ave./Tampa, FL 33612
 JULIUS F. WERNICKE, JR./Route 4, Box 55/Pensacola, FL 32504

JOSEPH C. WILKINSON/2717 25th Ave./Gulfport, MS 39501
 DR. ROGER WOODRUFF/501 Phoenix Av./Elmira, NY 14904

ADDRESS & OTHER CHANGES

(28) New addresses or corrections. Corrections are underlined>.

TRUMAN E. ANDERSON, JR./1776 Lincoln/Denver, CO 80203
 PASCAL BERCKER/2123 Salisbury/St. Louis, MO 63107
 ROBERT C. BERGEN/2605 Bridgeport Way/Sacramento, CA 95826
 JAMES BERTINI/346 State St.(6A)/Albany, NY 12210
 TOM BOHR/c/o House Subcommittee on Science, Research & Technology/ Rayburn House Office Bldg. 2319/
 Washington, DC 20515 (through August 1980)

TOM BOHR/Office of Student Affairs/UC School of Medicine/San Francisco, CA 14143 (starting September 1980)
 ROBERT S. CANTERBURY/415 S. Verlinden Ave./Lansing, MI 48915
 RICHARD CLARK, Ph.D./1707 Chalcedony (#5)/San Diego, CA 92109
 E. B. COCHRAN/deceased
 ALBERTO DONADIO/Apartado 16914/Bogotá, Colombia

WILLIAM EASTMAN, Ph.D./Dept. of Philosophy/The University of Alberta/Edmonton, Canada T6G OW4
 GAIL EDWARDS/1807 Mimosa Drive/Greensboro, NC 27403
 DAVID ETHRIDGE/P.O.Box 1453/University, MS 38677
 DAVID S. HART/56 Fort Hill Terrace/Rochester, NY 14620
 THOMAS HAW/1711 N. Sang Ave./Fayetteville, AR 72701

ALVIN HOFER, Ph.D./9952 S.W. 8 St.(#118)/Miami, FL 33174
 FRANK E. JOHNSON, M.D./11941 Claychester Drive/Des Peres, MO 63131
 CALVIN R. MCCAULAY/470 Dundas St. (701)/London, Ont./ Canada N6B 1W3
 SARAH PRIMM/706 Prospect Lake Drive/Colorado Springs, CO 80910
 BRAD ROBISON/420 Bellevue Ave.(302)/Oakland, CA 94610

CHERIE RUPPE/17114 N.E. 2nd Place/Bellevue, WA 98008
 PHILIP STANDER, Ed.D./7 Seabreeze Lane/Bayville, NY 11709
 DANIEL TITO/PO:"address unknown"
 PAUL WALKER/306 S. 6th St./Marshalltown, IA 50158

BOOK REVIEWS

- (29) "The Case of the Philosophers' Ring" by Randall Collins is a new (1978) "Sherlock Holmes" detective story in which a fictional BR plays an important role. We spoke rather highly of it in RSN22-34.

But now along comes a professional philosopher, who takes a sterner view. He is HARRY RUJA (our new Vice-President-Elect, incidentally), Professor Emeritus, Philosophy, at San Diego State University, and this is what he says:

Recently I read this work, which is one of an expanding series of "Sherlock Holmes" tales purporting to be by "Dr. Watson".

We read of Russell's mathematical work, of his association with Wittgenstein, his connection with Trinity, and of his friends, Keynes, Whitehead, Strachey, and Moore. The mystery in the novel is who, or what, caused the death of a brilliant young Hindu mathematician, found lifeless without a mark on him but with a taut abdomen. There is more mystical mumbo-jumbo than ratiocination in the solution, though Holmes is shown "deducing" a stranger's history on first meeting, in typical "Astounding, Holmes," "Elementary, my dear Watson" fashion.

The facts about Russell and his circle of acquaintances are, however, sadly garbled. Collins has Russell participating in demonstrations against the war (World War I) even before England got involved, when in fact Russell's opposition took active form only after the war was well under way. Moreover, BR was not on the streets protesting but in his study writing Why Men Fight and editorials for The Tribunal. Collins has Russell in prison for having urged the munitions workers to strike, whereas the more prosaic reason was that he had expressed scepticism as to the help American troops could offer the Allies.

Collins even retells Russell's jokes wrong: as for instance, the one in which BR is asked by the jailer what his religion is and replying "agnostic," not "atheist" as Collins has it, is reassured with the remark, "Well, there are many religions, but I suppose they all worship the same God."

Even on trivial matters, Collins bungles, as when he refers to Arthur Balfour, who had arranged for Russell to have a somewhat more comfortable cell, as "Lord" Balfour, a title Balfour did not acquire until 1922.

There are some interesting moments in the mystery as it unfolds, but all in all, this book will appeal more to mystery-fiction lovers than to friends of Russell, for whom the distortions will prove painful, if not downright offensive.

BRS LIBRARY

- (30) 2 Co-Librarians. Beginning September 1, 1980, Jack Ragsdale and Don Jackanicz will each assume the title of Co-Librarian of the BRS Library. Jack will take physical possession of the Library's holding, and will answer members' requests to borrow, buy or rent. (Films are for rent.) Contributions to the Library (of books, etc.) should be sent to him. Don will continue to work on a variety of Library projects, including the acquisition of material and bibliographic research.

For some time, Don had been trying to interest another BRS member in taking over part of the Library's work. "A few members expressed interest, and I thank all of them warmly for their ready willingness to help." Don and Jack discussed the Library at the 1980 Meeting, and Don concluded that Jack was the volunteer in best position to do the job. Don is now in process of closing out all outstanding Library accounts. If you have ordered books and have not yet received the complete order, you will hear from Don in due course.

Thus, the Library now has 2 addresses: Jack Ragsdale/P.O. Box 28200/Dallas, TX 75228
Don Jackanicz/3802 N. Kenneth Ave./Chicago, IL 60641

At the 1980 Meeting, the entire Library collection, supplemented by materials from Don's personal library and the Library of the University of Illinois at Chicago Circle, was assembled for display and reference. The BRS Library is indebted to The Open Court Publishing Co., of La Salle, IL, which lent an exhibit set of "The Library of Living Philosophers" (edited by Paul Arthur Schilpp, who was guest of honor at the 1980 Meeting.) There is a special discount price for BRS members on volumes in "The Library of Living Philosophers". See below.

- (31) Open Court discount. Open Court Publishing Company has offered BRS members a 20% discount on the 11 in-print volumes in "The Library of Living Philosophers". Take 20% off of the following list prices: Albert Einstein, 27.50; C. D. Broad, 27.50; C. I. Lewis, 25.00; Ernst Cassirer, 30.00; G. E. Moore, 25; Karl Popper (in 2 vol.) 35.00; George Santayana, 25.00; Karl Jaspers, 30.00; Martin Buber, 27.50; Rudolph Carnap, 35.00; Sarvepalli Radhakrishnan, 27.50. Paperbound: Albert Einstein, 6.95; Ernst Cassirer, 12.00; G. E. Moore, Vol. 1, 6.95, Vol. 2, 5.95; Karl Jaspers, 12.00.

The Russell, Dewey, and Whitehead volumes are out of print, and are available (only) from University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106

PARADOXES

(32) Jerry Alspaugh writes:

My 31 fourth-graders are enjoying the paradoxes in Russell Society News.

I told them about the one I found more than 20 years ago, in my Introduction to Philosophy course. It comes from BR's Human Knowledge (New York: Simon & Schuster, 1948), which I quote (p.180):

I once received a letter from an eminent logician, Mrs. Christine Ladd Franklin, saying she was a solipsist, and was surprised that there were no others. Coming from a logician, this surprise surprised me.

Back then I wrote my own paradox: "I'm going to kill myself, or die trying."

I remember an old cartoon which had one lady telling another: "Let's get several boxes before the hoarders come."

James Fixx offers this poser about a smart explorer captured by savages, who say to him: "Make a statement. If it is true, you will be hanged. If it is false, you will be shot." He says: "I will be shot," and is released.

My last paradox concerns me. Now that I have a free mind, I feel as I did when I was a "sanctified" Nazarene.

EXPENSES/CONTRIBUTIONS

- (33) Deductible expenses. This is a reminder to those members who are entitled to treat the cost of attending the 1980 meeting as a deductible expense on their federal income tax. That includes, as we understand it, members whose presence is essential to the conduct of the meeting — officers, directors, chairmen and committee members. If you are one of those members, and you take the deduction (as you are entitled to), there is one more thing you must do: you must notify the BRS Treasurer, and tell him the total amount you are deducting. The BRS is required to report that amount as a contribution to the BRS, on the BRS's tax return. (The BRS is not required to pay taxes, but it must file a return when its income exceeds \$5000.)
- * So please be sure to do your part in enabling the BRS to conform to the requirements. Notify BRS Treasurer Dennis J. Darland (1406 26th St., Rock Island, IL 61201) of the amount you will claim as a tax-deductible expense. Better not wait till 1981; better do it now.
- (34) Russell Memorial (London). We are pleased to report that 21 more BRS members have aided the plan to place a memorial bust of BR in the gardens of Red Lion Square, London, through their contributions: ROBERT CANTERBURY, WHITFIELD & MARGARET COBB, JACK COWLES, DENNIS DARLAND, LESTER DENONN, WILLIAM EASTMAN, PHILLIPS FREER, BARRY GOLDMAN, CHARLES GREEN, CONNIE JESSEN, FRANK PAGE, JACK RAGSDALE, CHERIE RUPPE, CAROL SMITH, GLENNA STONE, JOHN TOBIN, HERB VOGT, RONALD YUCCAS, TERRY & JUDITH ZACCONE. They, and all other donors, will hear from the Appeal Committee of the Bertrand Russell Memorial (London), thanking them for their contributions, and advising them (in advance) of the date and time the bust is to be unveiled. If you haven't yet sent a contribution, there is still time to do so. Send your (tax-deductible) check, made out to "The Bertrand Russell Society, Inc." to the ER Memorial, c/o the newsletter (address on Page 1, bottom).
- (35) BRS Treasury. We thank the following members for their contributions to the BRS Treasury: DENNIS DARLAND, PHILLIPS FREER, RAY PLANT, HARRY RUJA, DONNA WEIMER, and — for her continuing, regular, monthly contributions — KATHY FJERMEDAL.

BRS BUSINESS

- (36) Time to vote. The last page of this newsletter consists of a ballot for voting on the following:
- (1) Election of 8 Directors, for 3-year terms starting 1/1/81
 - (2) Time and place of 1981 meeting. Discussed in (3, 3.5)
 - (3) Honorary membership for Paul Arthur Schilpp. Discussed in (26).
 - (4) Feasibility of a future meeting in London. Discussed in (3.5)

Here are some facts about the Director-Candidates:

ADAM PAUL BANNER, age 59, was born in Chicago and graduated from the University of Evansville, Indiana in 1949 with a degree in Chemistry and Physics, followed by unfinished graduate studies at George Washington University. He has spent in excess of five years, not counting military service, outside the United States, serving in: Japan, Thailand, Korea, and Turkey as a civilian government employee and as a volunteer executive for the International Executive Service Corps of New York City. Presently semi-retired, he is a carbon and graphite chemist and has been known to write a fair poem.

ED HOPKINS, present Board member, Chairman of the Philosophers Committee. Originated and organizes the annual BRS Symposium at the APA (Eastern Division).

DON JACKANICZ, present Board member, BRS Secretary, BRS Co-Librarian. Planned and brought off the successful 1980 meeting.

S. ALI MOHAMMAD GHAEMI, of McLean, VA. Entering Junior year in highschool Member: Amnesty International, Int'l League for Human Rights, Clergy & Laity Concerned, United Nations Ass'n of the U.S., Palestine Congress of North America, Society for Iranian Studies, Thoreau Society, Thoreau Fellowship, various national and international Islamic groups, many philatelic groups. Interested in politics, history, writing, poetry, Islamic and Socialist philosophies, historical perspectives of philately. The "S" stands for "Sayyed", title of verification of descent from Holy Prophet Mohammad through his cousin and son-in-law, Emam (or Imam --- religious leader) Ali.

CHERIE RUPPE, Associate Member: Pugwash, Federation of American Scientists, Union of Concerned Scientists. Fellow of Endangered Wildlife Trust of So. Africa. and Member of The Whale Protection Fund. Member of Pacific Northwest Ballet Ass'n and PNWB League. Interests: skiing, sailing, hiking, photography & travel.

WARREN ALLEN SMITH, present Board member, BRS Vice-President (until 1/1/81). Member: American Humanist Ass'n, British Humanist Ass'n, Mensa. Former book review editor, "The Humanist" (USA), high school teacher (English), recording studio owner.

KAT TAIT, present Board member, founding member, honorary member, first BRS Treasurer, author of "My Father, Bertrand Russell," (New York: Harcourt Brace 1975).

P.K. TUCKER, Co-Chairman, Membership Committee; Research Psychologist in health care and law enforcement, Youth Services Coordinator of Lincoln County Youth Services.

Please vote. There are 8 candidates for 8 openings. There would have been more candidates if more members had nominated candidates, or had volunteered themselves. Next year, let us have more than 8 candidates, so that we give the member-voters a choice; with your cooperation, we can do it.

Even though all the candidates are going to be elected, we ask you to vote anyway, in order to (a) indicate your interest in BRS affairs, and (b) show your approval of the slate of candidates.
Vote.

MEMBERSHIP RENEWALS

(37) Last call for dues. As we reported last issue (RSN26-32), everybody's dues were due July 1st (except members who enrolled this year). There is a 2-month grace period, which extends the time to September 1st. If your dues have not been received by September 1st, you will be excommunicated and will probably spend the rest of time in Dante's 7th circle of hell.

We suggest you mail your dues check right now, while you have it in mind. You wouldn't want to risk excommunication, would you? Please send dues to BRS Membership Committee, RD 1, Box 409, Coopersburg, PA 18036. Regular member, \$20; couple, \$25; student, \$5. Outside USA and Canada, add \$5.

OBIT.

(38) We regret to report the death of BRS Member Edward B. Cochran, of Tiburon, California, after a short illness.

PERIODICALS RECEIVED

(39) "Flashpoint" is an 8-page publication (page size 11½ x 17) that "defines itself in the broad tradition of 'libertarian socialism', of which anarchism is one variety." "Libertarian socialism holds that the 'means of production', the workplaces, machines, etc., should be democratically controlled by all who work with them. Unlike the Communists or social democrats, we don't want to replace a private boss with a government boss." \$4 for 12 issues. Box 7702, Saskatoon, Saskatchewan, Canada.

1980 MEETING (CONTINUED)

- (40) Minutes of the 1980 Meeting. The Seventh Annual Meeting of The Bertrand Russell Society, Inc., was held Friday, June 20, through Sunday, June 22, 1980, at the University of Chicago Center for Continuing Education, 1307 E. 60th Street, Chicago. Except as noted, the events took place in the Center's Conference Room 2BC.

Friday, June 20. From 6:00 to 8:00 P.M. people registered in the Center's first floor lobby. At 8 P.M. Chairman Peter Cranford called the first session to order. After introductory remarks, he asked all present to stand up, one at a time, and say a few words about themselves. President Bob Davis then took the chair. Two films, Bertrand Russell and Bertrand Russell Discusses Happiness, were shown, after which Professor George Nakhnikian (of Indiana University) read "Reason and Self-Love", an excerpt from his forthcoming book on ethics. Following some discussion of this paper, the meeting was adjourned at 10:30 P.M. The Board of Directors then met in Room 215. All members were welcome to attend the Directors' Meeting, and many did.

Saturday, June 21. The morning session was called to order by Bob Davis at 8:30 A.M. After presentation of the film, Bertrand Russell Discusses Power, Don Jackanicz spoke on "Bertrand Russell in Chicago, 1938-39" (see 2d). Bob Davis turned the chair over to Peter Cranford, who presided over the General Business Meeting which, for convenience, included the 2nd session of the Directors' Meeting. For details see (41). Bob Davis again took the chair. Next, Lester Denonn presented his talk, "Characterizations of Bertie — Pro and Con — from L.E.D.'s Russell Library." (2b). The session was adjourned at noon.

At 1:30 P.M. the afternoon session was called to order by Bob Davis. The film, The Life and Times of Bertrand Russell was presented, after which Peter Cranford delivered his paper, "On Compossibility" (2c). Then came another film, Bertrand Russell Discusses the Future of Mankind. The next event was a panel discussion, "Nuclear Energy and the Responsibility of Scientists." (2e) The panel, chaired by Bob Davis, consisted of 3 pro-nuclear speakers — John R. Honekamp, A. David Rossin, and George S. Stanford — and 3 anti-nuclear speakers — Lawrence R. Knobel, William Martin, and Amber Steynicki. Each panelist presented an introductory statement, after which they discussed the issue as a group. The audience posed questions and expressed individual viewpoints. The session was adjourned at 6 P.M.

Members and guests were then invited to the Red Hackle Hour, in the Center's second floor lobby. Next came the banquet, from 7 to 8:30 P.M., in a private Center dining room.

The evening session began with the film, Bertrand Russell discusses Philosophy. Then Don Jackanicz presented the first Bertrand Russell Society Award to Paul Arthur Schilpp, "for opening a new path to a better understanding of the work of living philosophers" (as the inscription read, on the Award plaque.) It was Professor Schilpp's turn to speak: he discarded his prepared speech on BR's philosophy — because, as he said, we had just heard from the master himself, on film — and ad-libbed a series of recollections, mostly about BR; the results were quite delightful. After a lively discussion period, the sessions was adjourned at 11:30 P.M.

Sunday, June 22. Session called to order by President Bob Davis at 9 A.M. The film, Bertrand Russell Discusses the Role of the Individual, was shown. Chairman Peter Cranford took the chair and presided over the third and final General Business Meeting, which again included a Directors' Meeting. See (41) for details. Again taking the chair, Bob Davis spoke on "Bertrand Russell's Pacifism." (2g). Science Committee Chairman Alex Dely then briefly reported on his Committee's work, and introduced a colleague, George Blam, who reviewed a technical research topic in physics (RSN26-40). The session was adjourned at 12:45 P.M.

Submitted by Donald W. Jackanicz, Secretary.

- (41) Minutes of the 1980 Directors' Meeting. The Board of Directors of The Bertrand Russell Society, Inc. met in 3 sessions — on Friday, June 20, on Saturday, June 21, and on Sunday June 22 — at the University of Chicago Center for Continuing Education, 1307 E. 60th St., Chicago.

Friday, June 20. Chairman Peter G. Cranford called the meeting to order at 10:50 P.M. in Room 215. These Board members were present (as well as many members who were not Directors): Peter Cranford, Robert Davis, Lester Denonn, Lee Eisler, Don Jackanicz, Joe Neilands, Steve Reinhardt, Harry Ruja, and Gary Slezak. Secretary Jackanicz read the minutes of the 1979 Directors Meeting; their acceptance was MSC. Discussion turned to Jack Pitt, now in England, who had submitted a letter of resignation (from the BRS) to Bob Davis. Peter Cranford stated that the resignation was not in effect, since letters of resignation must be sent to the Board Chairman. The Travel Scholarship project, conceived and directed by Jack Pitt, was reviewed and praised. His letter of resignation was related to changes in the Travel Scholarship proposed by others. Harry Ruja advised postponing any action on the Travel Scholarship and on the resignation until Jack Pitt returned to the USA later this year. Peter Cranford will contact Jack Pitt in an effort to determine what problems exist and how to attend to them.

It was moved by Bob Davis, and unanimously carried, that an ad hoc Officer Nominating Committee be formed — consisting of Lester Denonn, Lee Eisler, and Harry Ruja — to submit a slate of officers (for the year 1981) by Sunday, on which the Directors could then vote. Don Jackanicz asked whether "Inc." had to be included on BRS stationery; Lester Denonn and Steve Maragides, both lawyers, advised that the answer is "yes", because "Inc." is legally part of the Society's corporate title. Lee Eisler expressed dissatisfaction with the design of the current BRS stationery; he will attempt to redesign it. Don Jackanicz suggested that the BRS issue membership cards to all members. Peter Cranford suggested establishing the post of Finance Chairman, to analyze the budget and determine whether money is being well spent. The session was adjourned — on Gary Slezak's motion — at 11:58 P.M.

Saturday, June 21. The joint Directors/General Business Meeting began — in Conference Room 2BC — at 10:17 A.M., as Chairman Peter Cranford was handed the gavel by President Bob Davis, who chaired the General Meeting. Board Members present were: Peter Cranford, Bob Davis, Lester Denonn, Lee Eisler, Don Jackanicz, Joe Neilands, Harry Ruja,

and Gary Slezak. Treasurer Dennis Darland submitted a financial report, stating that on March 31, 1980, \$2950.15 was the balance on hand (details in Item 4). The Bertrand Russell Memorial bust, to be permanently displayed in London, was discussed; members were urged to make contributions — and to do it through the BRS, in order to show that the BRS is participating in the fund-raising efforts and also to make the contributions tax-deductible. President Bob Davis reported on his recent activities, including work with Peter Cadogan on the memorial bust, the search for a permanent site for Lester Demom's Russell Library, and correspondence with the owner of a portrait of BR that the owner would like to present to a suitable organization or institution.

Lee Eisler, Chairman of the Information Committee and Membership Committee, reported on his work with "Russell Society News", advertising, and other related topics. (Details in Items 5 & 6.) He made 3 requests of all members: (1) to send in items for inclusion in the newsletter; (2) to make contributions to the BRS Treasury, as membership dues are insufficient to cover expenses; and (3) to make a contribution through the BRS to the Russell Memorial (London). Don Jackanicz spoke about the Awards Committee, commenting that no chairman now exists and that it is highly desirable that there be one. The Chairman handed the gavel back to the President at 11 P.M. and the meeting was adjourned.

Sunday, June 22. The final session began at 9:30 A.M., with Peter Granford presiding. Board members present were Peter Granford, Bob Davis, Lee Eisler, Don Jackanicz, Harry Rujaj, and Steve Reinhardt. Lee Eisler reported on the recommendations of the ad hoc Officer Nominating Committee: Chairman, Peter Granford; President, Bob Davis; Vice-President, Harry Rujaj; Treasurer, Dennis Darland; Secretary, Don Jackanicz. He moved that the entire slate be elected, and it was carried unanimously.

The site of the 1981 meeting was discussed; a number of cities were proposed; a newsletter poll of members will be taken (see Items 3 & 4.) A committee consisting of Bob Davis, Lee Eisler, Don Jackanicz, and Harry Rujaj was formed, to work on a possible 1982 or 1983 BRS trip to Britain, which might be the site of an annual meeting.

Peter Granford told of a \$900 gift from BRS Member Ricky Hyman for the promotion of the concept of "compatibility." Lee Eisler read a letter from Herb Campbell (see Item 21) who had been ill and who would enjoy hearing from members (PO Box 231, Wisconsin Dells, WI 53965.) Dennis Darland moved that he be empowered to open a BRS bank account at the First National Bank of Rock Island, Ill; approved. Peter Granford mentioned Joe Neilands' idea of arranging an orderly succession of officers. The meeting was declared adjourned by the Chairman at 10:25 A.M.

Submitted by Donald W. Jackanicz, Secretary

FUNDAMENTALISM



FAITH AND FANATICISM

by Martin E. Marty

AMERICANS KNOW that in the modern world religion is of no account—and yet there was the television picture, relayed from Teheran, telling a different story altogether. United by fanatic loyalty to fierce Shi'ite Islam, millions of Iranians, led by a scowling Ayatollah, toppled the hated Shah, thereby embarrassing the United States. Ten months later embarrassment turned to terror as Iranian students and militants stormed the American embassy and took more than 50 members of the staff hostage.

Many of the images that reached screens here were, of course, familiar. Burnings in effigy, snipers, and street demonstrations have been nightly news fare for years. But other signs of the revolution evoked only incomprehension. Why would Teheran women leave behind the modish dress they wore in their offices and take to the streets in black garb and the *chador*, the veil from preliberation days? How could people today wage war in the name of the *Qur'an*, an ancient scripture? And why would anyone want to turn war, which is always evil enough, into a *jihad*, a "struggle," or holy war? To get the phenomenon into focus, the media and the nation settled on a term: fundamentalism—Shi'ite Islam was so remote from experience as to seem useless—with the word "militant" often preceding it.

Soon fundamentalism became a buzz-

word, just as a year earlier, after Jonestown, every intense religious group was tagged as a "cult." Everyone from the *hare krishna* chanters to the amiable Amish came to be cults, and none of them liked it. Similarly, American Protestant fundamentalists resent being pushed into the same camp with the Moslems, whom they regard as infidels. For their part, Islamic scholars protest that to borrow a term from the American experience—"fundamentalism" comes from *The Fundamentals*, a group of mild-mannered tracts published in the U.S. after 1910—and apply it to Moslems half a world away is a sign of imperialism, as if America had to provide a model for every movement, even those in other nations.

Now such disclaimers have some justification. Not everyone labeled a fundamentalist is one, nor does only one kind of fundamentalism exist. Nevertheless, there is no denying that in the 1980s religion is back with a vengeance—and not just in Iran. Most of the burgeoning movements around the world are militantly antimodern, fanatical, and hold in contempt the separation of church and state. Every day, it seems, brings forth new evidence of the growing power and determination of the religious recalcitrants. While millions of individuals, thousands of congregations, and hundreds of movements may be moderate in outlook, I know of no place where

wide-scale and aggressive liberalism is holding its own against the spiritual opponents of the modern impulse.

In the Islamic world, besides Iran, there is the example of Saudi Arabia, where around 200 Moslem fanatics (said to call themselves the New Kharajites) invaded the Grand Mosque at Mecca because they considered the Saudi regime unworthy of representing the true faith. According to reports, about 300 people were killed before Saudi troops retook the mosque. Ayatollah Ruholla Khomeini's charge that the incident was backed by the U.S. and "Zionists" incited an attack on the U.S. embassy in Pakistan, where General Zia-ul-Haq is trying to forge an Islamic republic.

In Japan, the most literate and technologically advanced society on earth, people are not behaving as had been predicted. Instead of becoming completely private about religion, the way moderns normally are, or dropping faith entirely, many of them are joining new religions like Soka-gakkai and Rissho-koseikai. Members of these Buddhist sects do not completely fit the Khomeini mold, and would resent being tarred with the same brush. They have been more supple than the Iranians in adapting to urban styles, and the salvation they offer, unlike that of Islam, is this-worldly. But as uprooted moderns they seek authority, discipline, a kind of earnest religious experience. As at home with the media as the Ira-

nians are, the Soka-gakkai people have chosen to go political and work through the highly nationalistic Komeito, or Clean Government party. With its less political but ideologically more conservative partner, this religion has to be reckoned with.

Militancy reappeared on Indian soil, where some once-gentle Hindus have been roused to battle over—and please pardon what sounds like a cliché but is literal—sacred cows. In West Bengal and Kerala, where Western modernism is powerful, thanks to Communist dominance, the Moslem and Christian minorities fear Hindu fanatics who object, sometimes violently, to the eating of beef. The cows are only one of many symbols of tension between religious communities in that nation.

In Israel, the Bloc of the Faithful, or Gush Emunim party, cherishes the reputation but not the name of militant fundamentalism. Operating on the West Bank as an annexationist no-compromise group, its followers take literally the ancient scriptural covenant between God and Abraham, and are ready to go to war for their beliefs.

In the USSR, while moderate religion complies with the state, fundamentalist Baptists and Pentecostals remain belligerent in their dissidence. Even Aleksandr Solzhenitsyn, whose criticisms of the West have cheered many masochists here, is fired by a rigid Eastern Orthodox outlook and Slavophilia. It is his fundamentalist style that gives the novelist such power and eloquence. The last thing he wants to understand is Western pluralism and its tolerance.

Meanwhile, over in the Catholic Church, militants are rallying around leaders like French Archbishop Marcel Lefebvre, who insists on clinging to Latin liturgy and rejecting most of the policies adopted by the Second Vatican Council. Even Pope John Paul II, because he is cracking the whip on progressive theologians like Hans Küng, is sometimes lumped with religious right-wingers. What spares him is his sometimes radical view of world politics, an expansive personal mien, and his embrace of Vatican Council reforms.

Finally, there are those American Protestant militants whose distinguishing characteristic is meanness; they are mean and want to be seen as mean. The scowl is as much a part of their image as it is that of Khomeini or the Pittsburgh Steelers' defensive line. Their view has been propounded by George W. Dollar in his *A History of Fundamentalism in America*. True believers, he writes, must "both expound and expose ... because of new form of middle-of-the-roadism, worldliness, and friendliness to apostate church activities." Translate: Billy Graham and his kind. Doubt never crosses the minds of people like Dollar.

His book breathes the spirit that Finley Peter Dunne put into the mouth of his Mr. Dooley: "A fanatic is a man that does what he thinks th' Lord wud do if he knew th' facts in th' case."

People who do not turn their TV dials to the right channels may still think of fundamentalists as apolitical. With good reason. Only a dozen years or so ago, the rightists attacked moderate and liberal religious leaders in the mainline denominations and in the National Council of the Churches of Christ and the World Council of Churches and the Vatican for "speaking out" on such issues as the war on poverty, civil rights, and peace. Fundamentalists said this violated the law of God in the scriptures.



Young Iranian militant—around the world, 'religion is back with a vengeance.'

But who says fundamentalists cannot change? Today it is hard to picture a candidate for office trembling because the ecumenical councils or the boards of social concern of United Methodist Church or the United Church of Christ or the United anything else have advocated policies contrary to his own. But before 1980 ends not a few candidates will have ducked for cover to escape the fundamentalist barrage.

Militant fundamentalists control a large percentage of the 1,400 radio and 35 television stations that make up the Protestant media network; it currently claims 47 million devoted hearers who turn to religious TV for entertainment, conversion, healing, positive thinking, and political signal calling. Moreover,

fundamentalist leaders like the Reverends Jerry Falwell and Pat Robertson—who take in more money than the Republican and Democratic parties—are mastering the mails. Along with direct-mail wiz Richard Viguerie, they work through fronts with names like Religious Round Table, the Moral Majority, and Christian Voice to spread their views. They have helped unseat former Senators Thomas J. McIntyre and Dick Clark, and they have the power to send other legislators whom they have targeted to political oblivion.

But their larger enemies are humanism, liberalism, and immorality. "Fifteen years ago," says Falwell, "I opposed what I'm doing today, but now I'm convinced this country is morally sick and will not correct itself unless we get involved." Involvement means, for him, "fighting a holy war.... What's happened to America is that the wicked are bearing rule. We have to lead the nation back to the moral stance that made America great." The echoes of the Iranian militants are loud and clear.

Why fundamentalism now? After all, on no calendars but their own were militant fundamentalists supposed to have power in the 1980s. Already in the 1780s people of the Enlightenment foresaw the end of irrational religion in the face of the rise of reason. By the 1880s religious liberals seemed to be adapting to modernity so suavely that the obscurantists seemed to be heading for obscurity. And although militant fundamentalism has a long history in the U.S., America seemed to be on a thoroughly modern course after 1964. The mainline and moderate churches had prospered during the Protestant-Catholic-Jewish suburban boom in the Eisenhower era. John Kennedy, Pope John XXIII, Martin Luther King, Jr., Paul Tillich, and the remembered Pierre Teilhard de Chardin were heroes to the upbeat religionists. In his best-seller of 1965 Harvey Cox wrote that *The Secular City* was no less than a transcription for our times of "the Biblical image of the Kingdom of God." It would be "the commonwealth of maturity and interdependence."

What went wrong? The curious but correct answer is "modernity and modernization." In his *The Ordeal of Civility*, John Murray Cuddihy argues that victims of modernization experience life as being all chopped up, too full of choice. Modernity, they know, separates church from state, ethnicity and region from religion, fact from value. It cruelly sunders and rarely supports. People in its wake experience "hunger for wholeness." On this scene the Ayatollah is almost a pure demodernizer. He would counteract the differentiations and diffusions that make religion so flexible, that cause it to be such a thin spread in the life of dispersed moderns. Fortunately for him,

there was a villain of modernization: the Shah, who imported but hoarded the best features of technology and left the oppressed of Iran with nothing except trampled customs and a disintegrating culture. Like all fundamentalism, then, the Shi'ite version is reactive; it repeats trends and wants to recover what has been lost.

This brings us to the crucial point: fundamentalism and traditionalism are far from the same thing. Tradition comes from *traditio*, "handing over," and refers to what God hands over to the Church in Jesus Christ and the succession of believers. But such tradition, as the great scholar Yves Congar reminded fellow-Catholics, is a flowing stream, not a still and stagnant pond. Motion, development, flow—these are precisely what the fundamentalist world-view cannot tolerate.

So with conservatism. It can be supple, absorptive, and empathic. Western, chiefly biblical, faith is grounded in history. It has to do less with Platonic ideas than with Mosaic realities. This faith celebrates remembered events such as exodus and exile, or for Christians, the words and ways of Jesus. Conservatives do not freeze everything back in biblical times. They conserve or save what they find of value in the inherited intuitive wisdom of subsequent people, whether saints or martyrs or sinners. The fundamentalist codifies everything.

The sociopsychological underpinnings of fundamentalism and other such phenomena were eloquently described by the late Talcott Parsons. In one of his few eloquent passages, the sociologist wrote that moderns, like their ancestors, must still endow their good fortune and their suffering alike with meaning. They cannot let these occur as something that "just happens." But modernity calls forth ever more human initiative in the search for meaning. Greater demands call for greater daring. So the human "takes greater risks. Hence the possibility of failure and of the failure being his fault is at least as great as, if not greater than, it ever was." The firm ground is gone. If the venturer is on the high-wire, he asks for a secure net.

During such tense periods, fundamentalists seek high-intensity religious experiences in order to find meaning. Then, to channel and rein these experiences, they need strong authority. The "kids" found it in "the cults," where a master stated all Truth and a surrogate family provided all support. As long as people are unsure of their identities, mistrustful of strangers, threatened by erosive creeds, and wary of conspiracies, some of them will huddle into fundamentalism. Through such movements around the world they seek to ward off the devils, the shahs abroad, or the humanists at home. They will find com-

pany with other true believers and remake or unsettle their part of the world before the End. As long as there are potential followers for such movements, there will be no lack of leaders to exploit their impulses.

In America, fortunately, pluralist democracy and an affluent society provide counterforces and many benefits to pass around, thus keeping fundamentalists from forming armies. Still, militants will attract people to the notion that if Russia has its atheistic creed and Iran its Moslem ideology, both of which work because they allow for no doubt or ambiguity, then "we" need equally fierce dogmas to match theirs. Religious counterparts to the SALT treaties falter, and



Reverend Jerry Falwell—'The enemies are humanism, liberalism, and immorality.'

interfaith or ecumenical strivings seem to be nothing but foolish memories.

Will the fundamentalists win? Some who answer yes to that question foresee the end of the age of Enlightenment, the decline of liberalism, the demise of dialogue. Certainly the fundamentalist and tribalist outbreaks have checked empathic or responsive instincts in many cultures. Moderate church people are envious of the growth among authoritarian groups. No one today writes about massive outpourings of understanding between people. The new prophets envision an age in which religiosity fuses with weaponry to produce upheavals in Iran, unsettlements in America, and statist creeds and faiths.

Yet prophets have been wrong before.

As surprising as the survivals and reappearances of militant fundamentalisms have been, so also has the presence of people who combine faith with openness. Even if it is not their half of the inning, there are still those who believe that one can combine deep commitment with urgent civility. They refuse to accept the argument that all would be well if only religion would go away. Whatever one wishes, most people are going to continue their search for meaning, whether in benign or malign company and spirit. When they desert religious symbols, they often transfer their fanaticism to nationalist or totalitarian ideologies. The civil, committed believers, meanwhile, urge an end to distinctions between kinds of religious faith.

They need but are not finding alliance with the other intended victim of holy wars, currently named humanist. Mr. Falwell has found his scapegoat: "255,000 secular humanists," he said in January, "have taken 214 million of us out to left field." He wanted to lead the crowd back to right field. The Moral Majority wants "the vast majority of Americans" to ally against what they call, along with Falwell, "humanism."

Previously, academic humanists were of little help. Historically uninformed as some of them were; reacting against their childhood faith as were others; unwilling to recognize the varieties of historic religious experience, writers like Joseph Wood Krutch, Harry Elmer Barnes, and Walter Lippmann decided that all religious certainty had to be murderous, all religious tolerance heretical, and fundamentalist faith alone had integrity. Such twitting of liberals was a luxury in 1925. It helped humanists keep their distance from open-minded theists who stood in developmental traditions of faith.

Today when Ayatollah fundamentalism violates the rules of diplomatic games or adopts the weapons of terror, such luxuries are less attractive. If "the fundamentalists are coming," it is important, this time, to understand both their grievances and their impulses. Some reconnaissance, to determine who is in their camp and who is not, is strategically wise. Most of all, after the appearance in our century of people like Pope John XXIII, Mohandas Gandhi, Abraham Joshua Heschel, and Martin Luther King, Jr., it no longer seems necessary to equate faith with certainty and both of them with murder. There are happier alternatives, even if they are less visible than ever, less favored than fanaticism in today's world of conflict.

Martin E. Marty is Fairfax M. Cone Distinguished Service Professor at the University of Chicago, associate editor of The Christian Century, and author of, among other books, A Nation of Behaviors.

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BALLOT

(4) This ballot is in 4 parts. Please participate in all parts.

Part 1. Election of Directors

8 Directors are to be elected, for 3-year terms starting 1/1/81. Make checkmarks next to those candidates, below, for whom you wish to cast your votes. Remarks about the candidates are provided in (36).

- | | | |
|--|---|--|
| <input type="checkbox"/> Paul Adam Banner | <input type="checkbox"/> S. Ali Mohammad Ghaemi | <input type="checkbox"/> Katharine R. Tait |
| <input type="checkbox"/> Edwin W. Hopkins | <input type="checkbox"/> Cherie Ruppe | <input type="checkbox"/> P. K. Tucker |
| <input type="checkbox"/> Donald W. Jackanicz | <input type="checkbox"/> Warren Allen Smith | |

Part 2. Time and Place of 1981 Meeting

If there is a chance, however slight, that you may attend the 1981 Meeting, please vote your choice of time and place. If, however, you are certain that you will not be able to attend, then do not vote Part 2 and go directly to Part 3.

Write "1" next to your first choice, and "2" next to your second choice, for time and place.

- | | |
|--|--|
| Time: <input type="checkbox"/> December 1980 | Place: <input type="checkbox"/> Austin |
| <input type="checkbox"/> January 1981 | <input type="checkbox"/> Baltimore |
| <input type="checkbox"/> February 1981 | <input type="checkbox"/> Boston |
| <input type="checkbox"/> March 1981 | <input type="checkbox"/> Claremont, CA |
| <input type="checkbox"/> April 1981 | <input type="checkbox"/> Hamilton (Russell Archives) |
| <input type="checkbox"/> May 1981 | <input type="checkbox"/> Houston |
| <input type="checkbox"/> June 1981 | <input type="checkbox"/> Los Angeles |
| | <input type="checkbox"/> Washington, DC |
| | <input type="checkbox"/> other _____ |

I will not be able to come on the following weekend(s) _____

Part 3. Honorary Membership Proposal

Professor Schilpp is the subject of several items in this newsletter: (2f)(16)(17)(26). Please make a checkmark below to indicate your approval or disapproval of conferring honorary membership on Candidate Schilpp.

- Paul Arthur Schilpp Check one: Approve
 Disapprove

Part 4. A future meeting in London?

Would you attend a meeting in London in, say, 1982 or 1983?

- Please check one: Yes Probably Possibly No

Your name _____ date _____

Please remove this page and fold it according to instructions on the other side; follow the 3 steps. It is addressed, and needs no envelope. Must be postmarked before October 1, 1980.

.....
1st, fold along this dotted line

FIRST CLASS

Place
15¢
stamp
here.

The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

.....
2nd, fold along this dotted line

3rd, staple or tape sheet closed here 

RUSSELL SOCIETY NEWS

No. 28

November 1980

- (1) BRS at APA, December 28 (4,5). 1981 meeting at Hamilton in June; 8 directors elected (6). Denonn's favorite
 Russell BR Memorial unveiled Historian wins 1980 BRS Travel Grant Religion makes trouble
 Los Angeles members meet New honorary member Collectors' Corner, Member's
 expulsion proposed A ballot is at the end The Index comes just before it An asterisk in the
 left column indicates a request.
-

(1.5)

COMING EVENTS

BRS at APA , December 28. The BRS will have a session, as usual, at the annual meeting of the American Philosophical Association (Eastern Division), this year in Boston. This is the 7th consecutive year of these BRS sessions at APA. For the program, and abstracts of 2 papers, see (4) and (5). The exact date of the session is not quite certain, and should be verified; it will probably be December 28.

REPORTS FROM COMMITTEES

- (2) Membership Committee (Lee Eisler, Chairman, P.K. Tuckers, Co-Chairman):

We will try to enlarge BRS membership to 500. At that figure, we expect to be financially independent; that is, we will be able to pay our own way, without depending on members for contributions to make up a deficit.

We now have between 250 and 300 members. (Renewals are still coming in, which is why we do not have an exact figure at this time.) We won't reach 500 overnight, nor even in a year or two. If we continue to grow at the same rate as in the past, we may make it by 1984 or 1985. This is a projection, and rests on several assumptions, some of which may turn out to be mistaken; we hope they won't.

To improve our chances, we are stepping up our advertising, with a view to speeding up the acquisition of new members. Chairman Peter Cranford has approved the idea of increasing the advertising appropriation; and he and Rick Hyman -- who recently made a very generous contribution to the BRS Treasury -- have approved of using some of the Hyman contribution to pay for the increased advertising.

If the BRS becomes economically self-supporting, it will have taken an important step toward the goal of long-term survival -- a goal worth working for.

* * * * *

- * In 1981 we will be advertising in HARPER'S, THE HUMANIST, INQUIRY, MENSA, THE NATION, THE NEW REPUBLIC, NEW YORK REVIEW OF BOOKS, THE PROGRESSIVE, SATURDAY REVIEW. We are interested in finding additional publications for our ads. If you know of one you think might be suitable, send us its name; we will investigate. Our address is at the bottom of this page.

- (3) Science Committee (Alex Dely, Chairman):

I received a very warm letter from Professor Paul A. Schilpp, who said, among other things, "I'm glad to see that this excellent and important paper, 'The Social Responsibility of Scientists and Laymen', is now available -- although it should be made available to tens of thousands more readers..."

(The paper had been scheduled for the 1980 BRS meeting, and was printed in RSN27-8.)

Although the praise was very generous, I do think the ideas are relevant. I would like to write several versions of it, to send out to popular magazines. However, I am pressed for time and I would appreciate it if some member would volunteer to help me rewrite one or more versions of my talk.

- * Any volunteers? Write Alex directly: Physics Dept., University of Arizona, Tucson, AZ 85721

I also invite interested members to write me about becoming members of the Science Committee.

Alex also advises that he and Jerre Moreland are collaborating on an essay, "How to Avert Nuclear War", for entry in the Essay Competition in "The Bulletin of the Atomic Scientists" (RSN27-19). The competition is in honor of the publication's founding editor, Eugene Rabinowitch.

PHILOSOPHERS' CORNER

(4) BRS at APA: the Program:

Time and Place: at the annual meeting of the Eastern Division of the American Philosophical Association, this year in Boston, at the Boston Sheraton, December 27-30, 1980. The BRS session will probably be on December 28, at 10 A.M., but should be verified.

I. RUSSELL AND THE ATTAINABILITY OF HAPPINESS. Marvin Kohl, SUNY/Fredonia
Commentator: Mitchell Staude, University of Maryland

II. REFERENTIAL AND NON-REFERENTIAL USES OF DENOTING EXPRESSIONS. Richard Fumerton, University of Iowa
Commentator: Justin Leiber, University of Houston

Chairman: David Johnson, Naval Academy

This Program is presented by the BRS Philosophers' Committee, Edwin Hopkins, Chairman

(5) BRS at APA: Abstracts of the Papers:

Russell and the Attainability of Happiness, Marvin Kohl

Happiness depends partly upon external circumstances and partly upon oneself. It depends upon having and appreciating reasonably continuous success at satisfying one's basic needs and correlate interests. According to Russell, when understood in this way, happiness is attainable for most ordinary men and women. Two objections are considered: first, the charge that happiness is not attainable largely because of man's unavoidable fear of death and second, the charge that Russell's characterization is too rich, too loose, and that because of this, because the nature of the goal is unclear, happiness is generally less attainable.

Referential and Non-referential Uses of Denoting Expressions, Richard Fumerton

In "Reference and Definite Descriptions" Keith Donnellan attempted to draw distinction between what he called the referential and attributive (non-referential) uses of definite descriptions. While the distinction seems easiest to draw in terms of definite descriptions it may also be possible to extend it to predicate expressions (denoting properties) and proper names. In this paper I shall argue that the most natural way of explicating this distinction at the level of language involves appeal to epistemological concepts and that appeal to such concepts raises old epistemological problems that new philosophers of language ignore at their peril. I shall further argue that if the distinction between referential and non-referential uses of denoting expressions is to avoid becoming so vague as to be of little philosophical importance, it will involve a distinction Russell drew long ago between objects with which we can be acquainted and objects with which we cannot.

THE MEMBERS VOTE

(6) Results of the RSN27 ballot:

Part 1. Election of Directors. 8 candidates were elected for 3-year terms starting 1/1/81: PAUL ADAM BANNER, ALI GHAEMI, EDWIN HOPKINS, DONALD JACKANICZ, CHERIE RUPPE, WARREN ALLEN SMITH, KATHARINE R. TAIT, P.K. TUCKER.

Part 2. Time and Place of 1981 Meeting: Hamilton in June was chosen by a good margin when only "1st choice" was counted, and also when 1st and 2nd choices were combined and counted. We selected June 26-28 (from Friday evening through Sunday noon), as earlier June weekends encountered obstacles.

Part 3. Honorary membership for Paul Arthur Schilpp is approved all but unanimously. (Yes, there was one "disapprove"!)

Part 4. A future meeting in London? Of the 61 members who responded to Part 4, there were 6 yes, 7 probably, 34 possibly, and 14 no.

21% of the members voted, the same percentage as last year. We ought to do better.

ER ON PACIFISM

(7)

4 kinds of pacifists, 4 kinds of war. Last issue we reported briefly on the talk BOB DAVIS gave (at the 1980 meeting) on ER's pacifism (RSN27-2g). That brief report didn't satisfy us; we asked Bob for more. Here it is:

What follows is a shortened resume; I will leave out the part on World Government. I drew from a variety of sources, but my primary sources are "The Future of Pacifism", a 1944 article in "The American Scholar", vol. 13, #1, and Justice in Wartime, 1916 (difficult to obtain as it has not been republished except possibly in the scholar's reprint series.)

I agreed to give this talk at a college before the Soviet invasion of Afghanistan and the hostage affair, but wrote it during the worst parts of these crises last winter. I was struck by ER's prescience in these matters. In 1916 he remarked: "The fact that the Persians -- the intellectual aristocracy of the Moslem world -- had freed themselves from the corrupt government of the Shah (in 1910) and were becoming Liberal and Parliamentary was not regarded as any reason why their northern provinces should not be devastated by Cossacks and their southern regions occupied by the British." (J.W.) ER often said that his first political memory was of the Second Afghan War of 1878; the British and Russians schemed over Afghanistan in the 19th Century much as they do today. ER's views are still in step with today's events.

ER makes several distinctions concerning types of pacifism. First, there is Absolute Pacifism. This means that no wars are justified for any participants. The pacifism of the Quakers and of Ghandi is of this sort, and is closely connected with the philosophy of non-violence. Among Christians this is generally rooted in the Commandment, "Thou Shalt Not Kill" and the Sermon on the Mount. Christians normally make exceptions only when self-defense, communists or fascists are involved. By the tenets of Absolute Pacifism, war against Nazi Germany was wrong.

The other form of pacifism is Relative Pacifism -- the general but not total disbelief in the acceptability of war. According to this, very few wars are worth fighting, and most wars produce worse results than other alternatives would have. By this theory, opposition to Germany in World War II was justified. The problem of "drawing the line" arises. All wars seem to be garbed in the rhetoric of self-defense

Pacifists may be further classified as belonging to one of two types, the individual pacifist and the political pacifist. The individual pacifist's concern is limited to his own activities; he refuses to fight. The political pacifist's concern is to prevent his government from fighting; and he attempts in various ways to influence the actions of his government. Many religious pacifists are of the individual sort. They are concerned with their own conscience or state of grace and not with society as a whole.

ER was a relative, political pacifist. He believed that most, but not all, wars are wrong, and he worked in the political arena for goals he felt would avoid war. Though he suffered imprisonment twice in his lifetime for his anti-war work, he did support World War II and repudiated his 1936 Which Way to Peace? (It is still worth reading.) Being against war sounds very much like conventional wisdom today, but we should remember that through most of history war has been glorified. During the first half of this century such views were still very strong, and supported intellectually by Social Darwinism. That ER's views are commonplace today is due in no small part to ER's own efforts.

It should also be noted that ER approached a position of Absolute Pacifism after the spread of nuclear weapons, on the basis that any war was likely to lead to the use of nuclear weapons and universal destruction. He felt that the imposition of any political system, no matter how horrible, was superior to universal destruction, because man could recover from a "new dark age" but not from annihilation. On the other hand, he supported North Viet Nam, presumably as a war of genuine self-defense, and he broadcast support to the Czechs in 1968. I personally have no doubt that he would do the same today about Afghanistan.

If one accepts Relative Pacifism, one must be able to decide which wars are acceptable. ER developed a way of classifying wars in the chapter, "The Ethics of War," in J.W.

The first type is Wars of Colonization, which ER felt were often justified. By this he meant wars where a people of superior culture occupied and drove out the indigenous people. "They have the merit, often fallaciously claimed for all wars, of leading in the main to the survival of the fittest, and is chiefly through such wars that the civilized portion of the earth has been extended from the neighborhood of the Mediterranean to the greater part of the earth's surface." He stressed that the differences between the peoples must be undeniable, and that "if we are to judge by results, we cannot regret that such wars have taken place." However, he stressed that these wars belong to the past as the world is fully peopled now.

His second category is Wars of Principle; these too are often justified. They are wars in which one side is genuinely supporting a principle of value -- such as religious toleration -- against a force that is attempting to destroy that principle. He felt that the U.S. Civil War, conceived as a war to end slavery, was therefore justified for the North. But he also said, "It is very seldom that a principle of genuine value to mankind can only be propagated by military force; as rule, it is the bad part of men's principles, not the good part, which makes it necessary to fight for their defense."

The third type is Wars of Self-Defense, which he says, surprisingly, are rarely justified. He means that most wars are called self-defensive by the participants, and usually incorrectly. A war that really was self-defensive by the rule of the Wars of Principle he might accept. However, submission by the party attacked might, in some cases, be preferable if judged by the final results. He thought that submission to Germany in World War I could have been preferable to the destruction caused by the war, despite the ultimate victory.

The final classification is Wars of Prestige, which he felt applied to almost all modern wars, and were never justified. "Rather than forego the triumph, rather than endure the humiliation, they are willing to inflict upon the world all those disasters which it is now suffering and all that exhaustion and impoverishment which it must long continue to suffer." This seems to me to sum up the U.S.A. in Viet Nam, Russia in Afghanistan, and the Iraq-Iran War.

At a later date, 1936, BR added revolution to his list. He observed that revolutions "are justified if supported by a majority of the people and do not serve to impose minority rule."

BR does not provide easy answers but to my mind there are no easy answers. Absolute Pacifism attempts to provide a complete answer, but I cannot accept that all wars for all participants have been bad. Resistance to Nazi Germany was certainly justified. On the other hand, almost all wars seem to be thought just by the participants. So we are left to sort it out, to inform ourselves about history, current events, other viewpoints, and logic. From this raw material we must make our judgments. In this process, BR's views, his classifications, can be of distinct help.

MY FAVORITE RUSSELL

(8) By Lester E. Denonn:

My favorite of favorites among all of Bertie's works is The Amberley Papers, which I have just read for the sixth time. Although his parents died when he was very young, they had a marked influence on his beliefs. The Problems of Philosophy is my next choice. It was used as a text in an undergraduate course and again in a graduate course. Since I had already studied the work, I was the star of the graduate course.

I also like the rest!

BR QUOTED

(9) "Forbes" quotes BR quite often, as we have seen (RSN25-20, RSN26-15, RSN27-12). Here's another one, from several years ago (4/17/78):

Men who are unhappy, like men who sleep badly, are proud of the fact.

And a recent one (9/29/80):

It is possible, and authentic wise men have proved that it is possible, to live in so large a world that the vexations of daily life come to feel trivial, and that the purposes that stir our deeper emotions take on something of the immensity of our cosmic contemplations.

(Thank you, Whitfield Cobb)

BRS PROJECTS

(10) Short papers wanted. A long time ago KEN BLACKWELL suggested that we have a series of short papers (as part of BRS literature) giving BR's views on various subjects. They would be titled RUSSELL ON HISTORY, RUSSELL ON RELIGION, RUSSELL ON CENSORSHIP, RUSSELL ON PHILOSOPHY, RUSSELL ON POWER, RUSSELL ON HAPPINESS, RUSSELL ON EDUCATION, RUSSELL ON WOMEN'S RIGHTS, RUSSELL ON COMMUNISM, RUSSELL ON MARX, etc., etc. Each one would be brief; 2 sides of one page, maximum.

* Who will volunteer to write one? Advise the newsletter and mention the topic. Address on Page 1, bottom.

BERTRAND RUSSELL MEMORIAL

(11) The unveiling date is October 23rd. We recently received the following letter:

(See next page, please)

BERTRAND RUSSELL MEMORIAL

An Appeal made by Sir Alfred Ayer, Lord Brockway (Chairman of the Appeal Cttee), Peter Cadogan (Secretary), Lord Ritchie Calder, Frank Dobson MP, John Gilmour, Dora Russell, Lord Willis and Baroness Wootton.

c/o SPES, Conway Hall, 25 Red Lion Square, London WC.1. Tel: 01. 242. 8032/3.

TO ALL THOSE WHO HAVE DONATED TO THE APPEAL

8th October 1980

Dear Lee Gasler,

Many thanks for your donation of (amount deleted)

All has gone well and you are invited to attend the unveiling of the Memorial at:

12.00 mid-day, Thursday 23rd October 1980
in the Gardens of Red Lion Square, London WC.1

Lord Brockway will preside over the ceremony and Dora Russell will unveil the bust. The idea of the Memorial stemmed in the first place from Dora Russell. She took the matter up with Lord Brockway and the Appeal Committee was constituted. Sir Alfred Ayer, who knew the work of the sculptor Marcelle Quinton, introduced her to us and the work began. Marcelle Quinton also advised on the site, designed the plinth and arranged the installation.

Sir Alfred Ayer will also speak during the ceremony as will Peter Cadogan, the Honorary Secretary of the Appeal Committee (ex-Committee of 100 and currently the General Secretary of the South Place Ethical Society).

The Borough of Camden has been most helpful throughout and has contributed generously to the Appeal. We are glad to say that the Mayor of Camden, Councillor Ron Hefferman, will be present on the 23rd and will speak on behalf of the Borough.

After the ceremony all Donors are invited to a Reception in the Library of the adjacent Conway Hall - where Bertrand Russell once gave the Conway Memorial Lecture.

All Donors are cordially invited to the Reception. As this letter also constitutes the invitation will you please be good enough to bring it with you?

On behalf of the Appeal Committee,

Peter Cadogan (Honorary Secretary)

NOTE: We are still a few hundred pounds short of the target of £4000. Money is still coming in. If you would like to bring the Appeal to the notice of a friend who has not so far contributed, we hope you will do so. All new Donors will receive this acknowledgement and invitation by return.

Although it was on very short notice, Bob Davis and Don Jackanicz decided to be present at the unveiling.

The Appeal Committee had advised us (RSN27-34) that it would thank all donors individually, and would advise them (in advance) of the date and time of the unveiling. It didn't work out quite that way. Some donors were notified in advance; some were not; and some still have not been notified. But every donor will (sooner or later) receive the thank-you letter which is reproduced above.

To date the BRS has received a total of 1032.50 for the Bertrand Russell Memorial, from 53 donors, the great majority of whom are BRS members.

A report by BOB DAVIS on the unveiling appears toward the end of this newsletter (48c,d).

BR CELEBRATED

(12) For Doonesbury fans:

(Thank you, RICHARD SHORE)

ASSESSMENTS OF BR

(13) Baumgartner on Howard on BR. Walter Baumgartner thinks that Anthony Howard's reassessment of the life and work of Bertrand Russell ten years after his death (RSN26-10) needs to be reassessed itself.

Many of Howard's statements -- and the fact that some statements were made at all -- need to be scrutinized. Admirers of Russell admit that there were unusual aspects of this unusual man, but a reading of Howard's article does not provide a well-balanced picture. To be specific:

Howard: "It was certainly in the early part of his life that he wrote his most intellectually distinguished books." Howard goes on to name The Foundations of Geometry and 3 others.

This is what BR had to say, years later: "My first philosophical book, An Essay on the Foundations of Geometry, which was an elaboration of my Fellowship dissertation, seems to be now somewhat foolish... Apart from details, I do not think there is anything valid in this early book." (My Philosophical Development. London: Allen & Unwin, 1959. p. 39) Not exactly intellectually distinguished. Alan Wood, in his biography, does not mention The Foundations.

Howard: "The unkind -- or perhaps merely those endowed with his own sharp critical faculty -- were later to say that all of Russell's original work was done before he was 45." Apparently, then, we ought to write off the following:

- The Practice and Theory of Bolshevism (1920). Historian Walter Laqueur calls it the most brilliant essay ever written on the subject, including the way it forecasts future repression in the Soviet Union.
- Marriage & Morals (1929). It placed Russell with G.B. Shaw and H. G. Wells as the main spokesmen for a "new morality" which has had considerable influence. "Russell" No. 33/34, p. 25.
- The Conquest of Happiness (1930), an extremely helpful book. It has, for example, induced Dr. Peter Cranford to distribute several hundred copies to patients and friends. ("Russell" No. 12, p. 31)
- Power, A New Social Analysis (1938) is of enormous political importance, and a fascinating prototype for logical atomism. ("Russell" No. 33/34 p.25)

- A History of Western Philosophy (1945). The best written and most interesting history of philosophy ("Russell" No.35/36. P. 19), which also shows the connection of philosophy with political and social circumstances.
- Human Knowledge, Its Scope and Limits (1948). "...it seems to me that these later views of Russell's on perception and related matters are crucially important and, moreover, that they are the nearest thing to the truth about these issues that have been proposed to date." Grover Maxwell in Bertrand Russell: A Collection of Critical Essays, D.F. Pears, ed. Garden City: Doubleday (1972) pp. 110-111.

Howard, referring to the Beacon Hill School: "Russell himself hardly directed all of his energies to it -- even in September 1927, when the school first opened, he was away on a lecture tour in America."

Howard suggests the image of a man who shuffles out of his responsibilities; but the reason Russell was lecturing in America was to raise money for the school. "My father was off to America in pursuit of money again in 1929 and 1931 and when he was not in America, he was busy writing books to raise the necessary funds." My Father, Bertrand Russell by Katharine Tait. New York: Harcourt Brace Jovanovich (1975) p. 100

Howard: "The by-products tended to be essentially potboiler books, one of which, Marriage & Morals, was to return to haunt him when he finally decided, in 1938, to embark on an academic career in America." This is slanted writing. "...was to return to haunt him ..." suggests that BR might have regretted writing Marriage and Morals, but there is no evidence of that, nor any reason to think he regretted it.

Howard: "The woman who brought the action (to stop BR from teaching at CCNY) succeeded -- the university, in the words of the judge who tried the case, having convicted itself of being interested in 'establishing a chair of indecency'." (Howard calls it a university, but in fact it was a college, City College.) More slanted writing. The uninformed reader might well assume that BR had been unable to persuade the judge to decide the case in his favor. In fact, BR never participated in the case, though he wanted to. It was the City of New York, dominated by Catholic politicians, that defended the case, and did so with a view to losing it; and did lose it. The judge was Catholic. BR was never called to testify.

Howard: "Though he remained in America for the greater part of the war...he was luckier than, say, Isherwood or Auden in never having it held against him that he preferred the safety of exile to the perils of the home front."

A reflection on BR's integrity. He was in America when the war broke out, and was not allowed to travel to England. He was finally able to persuade the British Embassy in 1944 to let him return to England. (Autobiography III, p.342.) We only see the top of the iceberg, and can never be certain of the real motives behind human actions, but to claim, as Howard does, that BR sought nothing but safety does not fit BR's character, and is quite unfair.

Howard takes quite a lot of space to quote a hostile critic, A. J. P. Taylor of the Committee for Nuclear Disarmament: "When we set up the Campaign for Nuclear Disarmament we wanted a distinguished figure, and there was Russell, who'd spoken out very frankly against nuclear weapons, and he was made President. Like any president of a society, he was meant to be a figurehead -- not to come to executive meetings, not to lay down policy, but just to give his benign blessing and there his name would be on top of the letter paper. But instead of that he thought he was much better fitted to run the Campaign for Nuclear Disarmament than we were. I thought he was a frightful nuisance."

This contributes nothing to our understanding of BR. It merely tells us that Taylor didn't like Russell.

Howard: "By now" -- ie., after the Campaign for Nuclear Disarmament had begun -- "there were those ready to say that Russell had become a publicity hunter."

BR sought publicity for the cause of nuclear disarmament, not for himself, which would have been out of character. Only a hostile or uninformed critic would suggest otherwise.

All in all, Howard seems to say that BR, though brilliant, could be irresponsible and lacking in moral fiber. What a pity that he chose to write this article without being better informed. There is enough misinformation about BR floating around -- e.g., many believe BR was a communist -- without adding still more.

BRS TRAVEL GRANT

(14) 1980 Travel Grant is awarded. For the second year in a row, the BRS Travel Grant has been awarded to a historian. He is Steven J. Livesey, doctoral candidate in History at the University of California, Los Angeles. The award pays up to \$500 for travel for purposes of research for a dissertation. Mr. Livesey's dissertation, "Metabasis: The History of a Concept from Greek Antiquity to the Renaissance," will be based in part on his research in libraries in England, France, Germany, and Italy.

(15) 1981 Travel Grant is announced. The announcement (a) of the conditions of the 1981 Travel Grant, and (b) of the winner of the 1980 Travel Grant was sent to 5 departments in some 15 major universities and a few others. The 5 departments are Philosophy, Psychology, History, English, Sociology.

NUCLEAR DISARMAMENT

- (16) A 25th Anniversary. From "The Bulletin of the Atomic Scientists" (October 1980), with thanks to BOB DAVIS:

From Science Council of Japan

Statement from the Council in commemoration of the 25th anniversary of the Russell-Einstein Manifesto.

A quarter of a century ago, on July 9, 1955, a Manifesto signed by the two distinguished scientists, Bertrand Russell, Albert Einstein and nine other Nobel Laureates, including Hideki Yukawa, was released as a call to the whole world.

The Manifesto faced and gave a warning against the actual peril arising as a result of the development of nuclear weapons, which confronts mankind with the possibility of annihilation. It appealed to the scientists of the world, irrespective of differences of political thinking, creed, nationality, socio-economic system, to assemble in conference to deliberate how to overcome this peril. The objectives were to adopt a resolution to urge the governments of the world to realize that their purpose cannot be furthered by a world war, to recommend that all matters of dispute be settled by peaceful means, and simultaneously to initiate a signature campaign subscri-

ing to this resolution among scientists and the general public all over the world.

The Manifesto, from the standpoint of "human-beings, members of the species Man, whose continued existence is in doubt," emphasizes the special responsibility of scientists because they do know most about the formidable dangers of nuclear warfare and consequently they should endeavour more strenuously than anyone else to bring about the complete abolition of nuclear weapons. Indeed, the Manifesto ushered in the meeting of scientists at Pugwash in 1957, where distinguished scientists from various countries of the world, including H. Yukawa and S. Tomonaga, assembled and adopted a statement in line with the spirit of the Russell-Einstein Manifesto.

During the past 25 years, considering the opinions and movements of the peoples of the world, it is fortunate that no nuclear weapon has been used in actual warfare. Nevertheless, the possible danger of their use is growing stronger because of the recent developments of nuclear weapons systems which have

invalidated the theory of nuclear deterrence—the pretext for maintaining nuclear weapons in the past.

The final document unanimously approved at the Special Session for Disarmament of the General Assembly of the United Nations held two years ago clearly stated that "Mankind today is confronted with an unprecedented threat of self-extinction" because of the accumulation of nuclear weapons.

The pressing situation in which we now find ourselves proves that the aim of the Manifesto, which recommended that every government "find peaceful means for the settlement of all matters of dispute between them" has even greater significance than when it was issued.

The Science Council of Japan, at the time of its inauguration in 1949, declared its firm determination both within Japan and overseas that it would exert itself to make science provide the basis for a cultural nation and for world peace, indicating the attitude of self-reflection of Japanese scientists. Since then, particularly since the H-bomb tests at the Bikini Atoll in 1954, the Council has ceaselessly expressed serious con-

cern for the complete abolition of nuclear weapons and time and again has issued many recommendations, statements and appeals against testing, production, stockpiling and use of nuclear weapons.

It was only natural then, that the Council stood firmly behind the aims of the Russell-Einstein Manifesto, and adopted a resolution to give full support to the statement of the scientists meeting at Pugwash.

As this year marks the twenty-fifth anniversary of the Russell-Einstein Manifesto, the Council, recalling its consistent stand in support of nuclear disarmament through all these years, hereby re-confirms the spirit and significance of the Manifesto and simultaneously resolves to make even greater efforts to carry out the special responsibility of scientists to attain the most earnest aspiration of humanity for the still unrealized total abolition of nuclear weapons.

We therefore call upon all scientists and scientific organizations both in Japan and overseas to support this statement of our Council and to collaborate with us in the pursuit of these aims. □

RELIGION

- (17) Fundamentalism. We intend to give considerable space to the resurgence of fundamentalism -- the belief that the Bible is the word of God and therefore infallible -- because it perpetuates beliefs for which there is no evidence, many of which do great harm; because it is anti-democratic, in that it confers enormous power on those who interpret the Bible and claim to know what God wants people to do; because its approach to issues and problems is the antithesis of the scientific approach; because it seems to be achieving political power in the USA; and finally because it is the exact opposite of what Bertrand Russell stood for.

- (18) "Discover" reports on creationism. "Discover" is the new Time-Life "Newsmagazine of Science." This is from the October 1980 issue, pp. 92-93:

CREATIONISM ON THE RISE

In an all-out challenge to Darwin, the Scientific Creationists are more creative than scientific

The division in the ranks of the Darwinists has given comfort and new hope to the fundamentalists, who reject evolution out of hand. Foremost among them are the "scientific creationists," who cite what they claim is scientific evidence that Darwin was wrong; that the earth's plants and animals were created

more or less in their present forms; that people and apes, not to mention pickereel and pigs, never had a common ancestor. In state after state, in all regions of the U.S., the anti-evolutionists are campaigning to have their beliefs included in public school science courses. Late in August they got some big-

league support when Republican presidential candidate Ronald Reagan told reporters, prior to a meeting of Christian fundamentalists in Dallas, that if evolution is taught in the public schools, the "Biblical story of creation" should also be taught.

The famous 1925 Scopes trial in

Tennessee, which pitted the Bible-thumping William Jennings Bryan against defense attorney Clarence Darrow, dealt with a comparatively simple argument. Schoolteacher John Scopes was haled into court on charges that he had violated state law by teaching evolution in the classroom. Bryan ar-

gued that man was created in just the way the Book of Genesis told it. But Darwin so brilliantly demonstrated that it was illogical to take the Bible literally that creationism never quite recovered, and the way was cleared for greater public acceptance of evolution. (Though they won the war, Darrow and Scopes lost the battle; Scopes was fined \$100.)

Today's creationists are considerably more sophisticated than Bryan; they go to painful lengths to emphasize the "scientific" over the "creationist," but in doing so they have become more creative than scientific. Much of their support comes from the Institute for Creation Research, in San Diego, an offshoot of the Baptist-oriented Christian Heritage College (enrollment 200). Richard Bliss, who holds a Ph.D. in education and is director of curriculum development for ICR, sounds the theme with a pithy statement of principle: "I believe that the Creator created man as man, the dog as dog, the different plants as different plants."

Bliss's colleague Gary Parker, a biology professor, elaborates. Design, he says, is a key to creationist thought. "The evolutionists would have us believe that all the living things are due to three factors—time, chance, and continuing process. But the creationists say that there is a level of order to life that couldn't possibly have come from pure chance." Parker says the evidence seems to show that all organisms were created from an inventory of common parts, and that each species is put together in a different arrangement. "It's just like having a big pile of cinder blocks," explains Parker. "You can make an armory from those blocks, or a warehouse, or a mansion. It depends on your design." Using another simile, he says that a pile of aluminum, electrical wire, rubber, and other materials dumped on the end of a runway would never arrange itself into an airplane, let alone fly. "But an intelligence external to that matter can design it and give it a function, can make it into an airplane." David Raup of Chicago's Field Museum, dismisses that argument: "It does not take into account two essentials of evolution—unlike cinder blocks, organisms reproduce themselves, and they are subject to natural selection."

For their evidence, the creationists exploit the quarrel among paleontolo-

ASPCA founder Henry Bergh chides Darwin in Thomas Nast's famous cartoon.



gists over the matter of gradualism in evolution. If Darwin was right, say the creationists, why are there gaps in the fossil record? They point to the sudden appearance of complex life forms in Cambrian rocks as evidence that the Great Flood occurred. Its waters, they say, drowned most existing life and quickly buried it in mud, which explains why so much of it was preserved in fossil form. To help make their point, they even cite some of the theories proffered by the paleontologist Stephen Jay Gould. Says Gould: "It's so utterly infuriating to find oneself quoted, consciously or unconsciously, incorrectly, by creationists. None of this controversy within evolutionary theory should give any comfort, not the slightest iota, to any creationist."

But it does. And partly for that reason, the creationists have ranged

throughout the U.S. to promote their cause. In state after state, legislation has been introduced that would require public schools to add creationist teachings to their biology classes. Wisconsin, Missouri, and South Dakota already provide such instruction. In Washington County, Virginia, teachers this fall will have to take brief note of creationism in biology and earth science courses, quoting from Genesis to give the basis of this viewpoint. School administrators in Tampa, Florida, have been ordered to provide extensive creationist instruction. Says one official: "The recommendation from our office was that scientific creation and other theories be taught in areas other than science, but the board of education chose to have them taught in science as well."

Creationist fervor is influencing the

textbook industry, as well. At least four major publishers now deal with the subject. Says Lois Arnold, senior science editor at Prentice-Hall, "We don't advocate the idea of scientific creation, but we felt we had to represent other points of view." Other publishers may soon do the same. Texas has decided that all texts dealing with evolution should "identify it as only one of several explanations of the origins of humankind." That requirement is the strongest pressure yet on the publishing industry, which is beginning to buckle under. Says one editor whose book presents the creationist position: "Creationism has no place in a biology text, but after all we are in the business of selling textbooks."

Here and there, opponents of creationism have gone to court to fight its inroads. A Tennessee law requiring the teaching of creationism was declared unconstitutional because the wording explicitly mentioned the Bible. The U.S. District Court rejected a suit brought against the Smithsonian Institution that would have required including creationism in a display on evolution. The American Civil Liberties Union successfully fought a decision by two Indiana school districts to adopt a creationist book as a biology text. That book was later rewritten to get around the court's objections. Says Lawrence Reuben, the lawyer who handled the ACLU's case: "Now I'm not sure I could win against the book, although it says essentially the same thing."

Scientists are disturbed by the burgeoning creationist movement. Niles Eldredge calls it "a return to know-nothingism." Wayne Moyer, executive director of the National Association of Biology Teachers, complains that the creationist campaign is "pure propaganda, a very serious delusion of the public." The Iowa Academy of Science has formed a special committee to combat creationist pressures.

Clifford G. McCollum, a committee member and past president of the Iowa Academy, summarizes what many scientists feel about the movement: "It's a contradiction in terms to speak of 'scientific creationism.' The basic premise, the basic dogma, is the existence of a divine creator. What they espouse as academic freedom to teach creationism is their academic freedom to teach the flatness of the earth."

—James Gorman

(19) Reagon favors creationism, according to the following portion of a report in The New York Times (8/24/80, p.28), headlined: "Anderson Attacks Reagan and Carter Foreign Policies." Anderson is being questioned, in the first paragraph:

Questioned by reporters, he also took sharp issue with Mr. Reagan over remarks the Republican nominee made yesterday about evolution and biblical history at a meeting of Christian fundamentalists in Dallas.

Identifying himself as an evangelical Christian, Mr. Anderson said "I put myself outside" any attempts to "politicize evangelical doctrine" or to say "what should be or should not be taught in the classrooms of America."

Mr. Reagan said he favored teaching the biblical theory of creation along with the scientific theory of evolution in public schools.

Mr. Anderson said he favored "the fullest freedom as far as scientific inquiry is concerned," and said he believed "we should not get into anything that smacks of censorship as far as textbooks are concerned."

(19)

"The Dial" reports on creationism. "The Dial" is a new monthly published by the Educational Broadcasting Corporation. The following is from the September 1980 issue, pp.44-51:

THE FOLKS WHO HATE DARWIN

When you saw the TV series *The Voyage of Charles Darwin*, it didn't occur to you that the ideas in it were controversial. You won't despair when the series is repeated, nor wince if you encounter the new British series, *Life on Earth*, nor gnash your teeth at the evolutionary assumptions of the *Cosmos* and *Nova* shows. But there are people who will, people who think evolution is wrong, if not evil. Meet four of them here. Read of the scope of their movement (page 51). Then read, overleaf, the advice of a scientist who tells you how to argue with these earnest and determined people.

Richard E. Bliss,
Institute for Creation Research,
San Diego, California

"I'll make a prediction: The scientific community to its own demise will ignore the creationist model. There is a grassroots strength for this movement that will cause it to spread fast. The explosion will come as soon as teachers know that creationism is good science. We have the data; the scientific data are with us."

Arthur S. Underland,
aerospace engineer,
Houston, New York

"Evolutionists make the assumption that evolution is true. But what does the fossil record tell us? No evidence for evolution. Cambrian rocks five hundred and seventy-five million years old contain fossils of the major phyla of the animal kingdom. Sudden! zap, just like that, every organism is complete. A clam is a clam, a jellyfish is a jellyfish. Not a single intermediate fossil has ever been found between an invertebrate and a fish."

William Ball,
mining developer,
Indianapolis, Indiana

"A lot of Christians accept evolution because it's all they've ever been taught. They believe God brought about life through an evolutionary process. I accepted this, too, until about four years ago, when I became a Christian. Now I see what an impossible situation God's evolutionary process would be. It's like calling black white."

Duane T. Gish,
Institute for Creation Research,
San Diego, California

"We believe those creatures discovered in East Africa called *Australopithecus* are distinctly apes and not related to man. The creationist view is that man has always been man. We say this because we've never seen anything created. No one has ever seen anything come into being - not stars, not plants, not animals. Things were created supernaturally by processes that are not operating in the world today. A dog always remains a dog, a fruit fly always remains a fruit fly, an onion always remains an onion."

(20)

WHAT TO SAY TO THESE PEOPLE

BY GARRETT HARDIN

The seven-part TV series *The Voyage of Charles Darwin* ended in a reenactment of the 1860 Huxley-Wilberforce debate, in which Dr. Samuel Wilberforce, bishop of Oxford, attacked Thomas Henry Huxley for upholding Darwin's views, but was thoroughly trounced. A television viewer might well have concluded that Darwinism had triumphed. How

wrong he would have been!

Among scientists, it is true, the Darwinian theory did pass from triumph to triumph in the years after the debate to become the only view seriously entertained by professional biologists. The idea of natural selection now suffuses every branch of biology. There, Darwin has won.

But in the public arena, things are quite otherwise. Sixty-five years after Huxley-Wilberforce, the trial of John T. Scopes, a high-school teacher, revealed an enormous resistance to Darwin's ideas among Fundamentalist Protestants. To the dismay of both parties in the dispute, this celebrated 1925 "monkey trial," in which Scopes was accused of teaching the theory of

evolution in Dayton, Tennessee, was ultimately decided on purely technical grounds. Scopes was first convicted and fined \$100, but on appeal he was acquitted on the technicality that the fine had been excessive. Within a few years, other trials around the country determined that state laws could not mandate the teaching of the biblical story of creation nor forbid the teaching of evolution in the public schools. Both violated the First Amendment of the Constitution, which established the separation of Church and State.

In the 1860 debate, evolutionists won the battle; in the following century, they nearly lost the war. By the time of the centenary of the *Origin of Species*, in 1959, the vast majority of high school biology texts had resolved the dispute simply by suppressing both special creation and evolution. The word "evolution" was usually omitted, with the flabby word "development" standing in its place. Natural selection was scarcely touched upon. A high school student in 1960 would generally have had no inkling of the importance of Darwin in the intellectual history of humanity.

The public resurrection of Darwinism came, curiously, from space. In October 1957, the Soviet Union launched *Spunik I*, the first artificial earth satellite. By beating us out in the race to space, the Soviets shattered American complacency about our technological superiority. There arose an immediate outcry for greater emphasis on the teaching of science in the high schools. As biologists took up their portion of the educational burden, they became aware of how disastrously school administrators and textbook publishers had sabotaged biology. A feisty geneticist, Nobel Prize winner H. J. Muller, protested in an article entitled "One Hundred Years Without Darwin Is Enough." In response, the Biological Sciences Curriculum Study, the official arm of the biology teaching profession, put out five different high school textbooks, each of them assigning a major role to evolution and natural selection. When the state board of education in Texas asked for a special edition that would mitigate these frightening ideas, BSCS refused to compromise.

In human affairs as in Newtonian physics, action provokes reaction. Within a few years, Fundamentalists had developed a new attack, which ran around the end of the First Amendment. Knowing that they could not insert an explicitly religious view into the school curricula, they called their view scientific, christening it "scientific creationism." Their plea that it be included in the curricula had a surface plausibility. No human being *was* present at the origin of life on earth, nor did anyone actually observe and record the evolution of one species into another millions of years ago. Therefore (said the creationists), it is just as scientific to believe that all existing species were created in an instant in exactly the same forms that they now appear as it is to suppose that they evolved. Scientific creationists do not ask that their theory displace Darwin's in the schools. They ask only for equal time.

Are scientific creationists concerned primarily with science or with religion? In a presentation to the California Board of Education, one of their spokespersons said, "Creation in scientific terms is *not* a religious or philosophical belief." At the same time, an appeal for funds made by the Creation Science Research Center, in San Diego, bragged that it intended "to take advantage of the tremendous opportunity that God has given us . . . to reach the 63 million children in the United States with the scientific teaching of Biblical creationism."

Even at the religious level the creationist view is a biased one. The only creation story they mention is the one in Genesis (in which there are actually two stories—the version in the first chapter being

so different from that in the second chapter that biblical scholars believe they were written hundreds of years apart). Why do they not mention the belief of Hindus that the world began with the creation of the cosmic egg? What about the Babylonians' belief that there was not a single creationist god but two cosmic parents?

Many outsiders see the creationists' call for fair play as little more than a legal ploy. A close reading of Fundamentalist literature by social scientist Dorothy Nelkin, of Cornell University, led her to believe that these earnest people are most deeply disturbed by what they regard as the moral disintegration of our society—rising crime rates, profligate sexuality, breakdown of the family, undermining of authority, and so on. Darwin may be only the scapegoat.

Because many of the views of Fundamentalists are widely shared, creationists have considerable support among those who couldn't care less about the creation-versus-evolution argument. During the past generation, Americans have become ever more concerned about fair play toward minorities. Protecting minorities increases diversity, which is regarded as a positive good. Scientists have long insisted that truth cannot be determined by majority vote; Galileo, after all, was in his day a minority—or "a majority of one," to use Thoreau's inspired phrase. We worship fair play; we are intolerant of dogmatism.

So in town meetings and in public debates, scientific creationists have proved formidable opponents. Scientists have not found it easy to explain to creationist supporters why a view held by a sizable minority should be forcibly excluded from the public schools.

To see what is involved, let us adopt a tactic discovered long ago by the mathematicians: When one question stumps you, ask another. That is, ask a related question whose answer throws light on the first.

Let our other question be this: Why don't we teach astrology in the schools? Astrology holds that the course of each human life is determined to a considerable degree by the position of the stars in the sky at the exact moment of the individual's birth. Belief in it, in one variant or another, has probably been held by most of the people on earth. Even today, some universities in India offer degrees in the subject. Yet American believers do not pressure boards of education to add their subject to the curriculum. If believers in astrology became as well organized as the creationists, it is hard to see how their demands could be withstood. Our emotions concerning this issue have not been aroused; we can objectively examine the issues. On what grounds might scientists object to the inclusion of astrology in the public schools?

The reason for not calling astrology a science is simple: Its assertions cannot be proved false.

There is a widespread belief among the public that the statements of science are *provable*. Scientists and philosophers now agree this is wrong. No scientific statement is ever fully proved. Science is made up of statements that *may* be proved false but that have not, in fact, been proved false by the most rigorous tests. Those that are not falsifiable are *waterproof hypotheses*, and they are beyond the pale.

Let's see why astrology is not science. Over 1,500 years ago, Saint Augustine cited what he regarded as a definitive disproof of astrology. He knew of two babies who were born at the same time, one to a wealthy couple and the other to a slave woman. When these babies grew up—surprise!—the child born to wealth became wealthy, and the slave's child became a slave. Since they had been born at the same instant, it was obvious, said Saint Augustine, that the astrological hypothesis was nonsense.

Did Saint Augustine prevail? He did not. Astrolog-

gers had a very simple response to his "disproof," which they continue to repeat to the present day. It is this: No two babies are ever born at *exactly* the same instant. Therefore, their astrological signs are different, and their futures must differ as well. Insistence on the word "exactly" converts the astrological position into a waterproof hypothesis.

Should astrology be taught in public schools? Not as science. On this scientists must be adamant. The total exclusion of doctrines based on waterproof statements is one of the few dogmas of science. If the public wants to have astrology taught as part of some other course—history? sociology?—that is a matter about which a scientist, *as a scientist*, has nothing to say.

Having shown that astrology is not scientific, we can return to our principal question: Is scientific creationism scientific? Curiously, a complete answer to this question was worked out more than a century ago in a brief dispute that has, by a quirk of history, been almost completely forgotten. The idea of evolution is much older than Darwinism. What Darwin contributed was a believable mechanism to account for evolution. Fifteen years before the *Origin of Species*, an anonymous volume, *Vestiges of the Natural History of Creation*, espoused the evolutionary view. Scientifically, *Vestiges* was, in the opinion of scientists both then and now, a poor thing, but it was very popular; it went through ten editions before the *Origin of Species* was published.

Many religious people saw evolution as a threat to morality and religion. One of the most disturbed of these was Philip Gosse, a minister in the Fundamentalist group called the Plymouth Brethren. Gosse was not only a minister but also a naturalist (a common combination in Victorian England). During the 1850s, Darwin consulted him on many matters, though without ever revealing the heretical trend of his thought.

Gosse, upset by *Vestiges*, set out to demolish completely all theories of evolution. He began with geology. Geologists explain the strata of the rocks by physical principles, deducing that it must have taken millions of years to deposit layer upon layer of sedimentary rocks. There is no way to reconcile this deduction with the religious belief that the world began in the year 4004 B.C., so proclaimed in the seventeenth century by James Ussher, archbishop of Armagh. But Gosse thought he had found a way. His book, published two years before the *Origin*, was entitled *Omphalos*. The name is significant: It is Greek for "belly button."

Consider Adam and Eve, said Gosse. Did they have navels? Since the navel is a vestige of the link between the fetus and the placenta, one could argue that they had no navels, since Adam was created from dust and Eve was created from Adam's rib. But one could also argue that the first human had to have a navel; it is inconceivable that God (a perfect being) would create imperfect creatures. Adam's and Eve's navels were not evidence of a preexisting being (namely a mother) but were merely what one would expect in God-created creatures.

Gosse explained the stratification of the rocks by the same logic. Strata are not evidence of processes occurring over millions of years; they are merely what one would expect to find in a perfect world. The strata and their fossils were all created on day three (see Genesis) as a materialization of God's thought. The fossils are merely artifacts that God was pleased to place among the strata when he created the world. The deductions of the geologist and the biologist fall to ground, and the Bible stands supreme as the revelation of truth. So said Gosse.

Gosse expected *Omphalos* to be attacked by scien-

tists. It was. He was not prepared for the bitter denunciation by the religious community. Asked to write a review of *Omphalos*, his friend Charles Kingsley, a minister and the author of *Westward Ho!*, refused. He wrote a letter to Gosse explaining why.

"You have given," Kingsley said, "the 'vestiges of creation theory' the best shove forward which it has ever had. I have a special dislike for that book; but, honestly, I felt my heart melting towards it as I read *Omphalos*."

"Shall I tell you the truth? It is best. Your book is the first that ever made me doubt [the doctrine of absolute creation], and I fear it will make hundreds do so. Your book tends to prove this—that if we accept the fact of absolute creation, God becomes God-the-Sometime-Deceiver. I do not mean merely in the case of fossils which *pretend* to be the bones of dead animals; but in . . . your newly created Adam's navel, you make God tell a lie. It is not my reason, but my *conscience* which revolts here . . . I cannot . . . believe that God has written on the rocks one enormous and superfluous lie for all mankind."

"To this painful dilemma you have brought me, and will, I fear, bring hundreds. It will not make me throw away my Bible. I trust and hope. I know in whom I have believed, and can trust Him to bring my faith safe through this puzzle, as He has through others; but for the young I do fear. I would not for a thousand pounds put your book into my children's hands."

Gosse, abandoned by churchmen, gave up theorizing and returned to merely observing nature. As a popularizer of nature, his position in science education is an honorable one. His *Evenings at the Microscope* persuaded many an English gentleman to take up the microscope as a hobby.

Returning to the present, we note that there has been no improvement in the arguments for creation since *Omphalos*. Of course we now have the ingenious "radioactive clock" method of dating strata and fossils, but this can be explained away as easily as Adam's belly button. If an Archeozoic crystal has more lead and less uranium than one formed during the Cenozoic Era, it is merely because God set the two clocks at different times when he started both of them ticking in 4004 B.C. So say the creationists.

Neither scientist nor scientific creationist can suggest any deduction from the creation hypothesis that can be proved false, now or in the future. But the hypothesis of evolution is falsifiable by a thousand conceivable observations, for example, finding *Australopithecus* bones in strata from the Mesozoic Era. Evolution, therefore, might be a false hypothesis. But creationism can never be proved false.

The Reverend Charles Kingsley was closer to the truth than perhaps he knew when he said it was not his reason but his conscience that made him reject the waterproof belly button argument. In some abstract sense, science may (as some claim) be value

free, but the practitioners of science often become very emotional when they are confronted with waterproof hypotheses. They exhibit what can only be called moral indignation—or the sort of contemptuousness a professional gambler would express if he were asked to play poker with twos, threes, fours, fives, and one-eyed jacks wild. Grown men don't play such games.

There is a paradox in the present Mexican standoff between scientists and scientific creationists. Bible supporters want Genesis taught because (they say) it is scientific; evolutionists want waterproof hypotheses excluded because (they feel) they are intellectually immoral. Small wonder for confusion.

Actually, all of the arguments given here could be included in public schools and with considerable educational benefit. That such material is not included has many explanations. The principal one is

no doubt this: It is always easier to teach facts than arguments. It is particularly difficult to examine for an understanding of arguments. Teachers—some of them—are lazy. So are some students. Classes—

most of them—are large; this militates against teaching subtle arguments. A pluralistic society like ours makes it easier to run away from a controversy than to deal with it fairly and openly.

One wonders: When the second centenary of the *Origin of Species* rolls around, in the year 2059, will the theory of evolution through natural selection be universally accepted? Evidences of natural selection are everywhere: in the unwanted appearance of DDT-resistant insects and antibiotic-resistant disease germs as well as in the wanted development of domestic plant and animal varieties in response to breeding programs in which man defines the selective criteria. But these evidences are nothing to a person who does not reject waterproof hypotheses.

Our social world is a chaotic one. It is understandable that many sincere people should seek emotional refuge in a waterproof hypothesis like that of instantaneous creation. Broadening the support for Darwin's view depends not so much on accumulating more scientific evidence as it does on getting more people to understand the nature of science itself. □

Garrett Hardin, a former biology and human ecology professor at the University of California, Santa Barbara, now writes and lectures.

THE CREATIONISTS' CLOUT

No one knows how many scientific creationists there are, but since the late Sixties, they have managed to have bills introduced in at least fifteen states that would force public schools to teach, alongside evolution, that a supreme being made us. So far, none of these bills has been passed, although some have met only narrow defeat. The Georgia legislature passed different versions of a bill but could not agree on a final form.

Creationists have done their most persuasive wooing in the twenty-two states where school board committees choose textbooks. Now in California, many high school students use a biology book that does not even mention Darwin. In New York, Luther Sunderland persuaded the state board of education to reassess the biology text used in its public schools.

The movement's best-known organization is the Institute for Creation Research, in San Diego. It is funded by individuals who learn of its work through a monthly newsletter and receives, officials say, an average of 1,000 donations each month, the average amount being \$20. ICR's seven staff scientists all have doctoral degrees and spend most of their time promoting creationism on college campuses. They also write books. Many of these are published by Creation-Life Publishers, near San Diego. One recent children's book has modern man and dinosaurs living side by side.

Christian Heritage College, also in San Diego, offers courses in creationism to 400 students and holds special courses for teachers.

Creation Science Research Center of San Diego is the legal activist among the creationist groups. It recently sued the California Board of Education for not making it clear that creationism may be taught in biology classes. CSRC says it helped force changes in texts at least six times in California during the last decade.

The Bible Science Association, in Minneapolis, sold, until recently, radio spots to many midwestern stations. It publishes weekly readers for schools and a monthly newsletter with a circulation of 18,000. The Creation Research Society, in Ann Arbor, Michigan, with a membership of 700, publishes the *Creation Research Quarterly*, a journal of record containing the latest "scientific" findings to substantiate the cause.

Only recently are school boards and teachers learning how to argue effectively against creationists. An issue of *The American School Board Journal* published an article advising readers of how to mobilize in defense of science. Several counties in Georgia defied decrees by local boards to include creationism in the school curricula.

—C.H.

(21) From The New York Times (10/15/80, p. A18):

Secular Humanists Attack A Rise in Fundamentalism

By KENNETH A. BRIGGS

A group of 61 prominent scholars and writers have attacked the recent rise of Christian fundamentalism by issuing a declaration that denounces absolutist morality and calls for an emphasis on science and reason rather than religion as a means of solving human problems. Called "A Secular Humanist Declara-

tion," the statement warns that "the reappearance of dogmatic authoritarian religions" threatens intellectual freedom, human rights and scientific progress. It expresses skepticism toward "supernatural claims," doubt about "traditional views of God," and rejection of the "divinity of Jesus."

The group assails "fundamentalist, literalist and doctrinaire Christianity; a rapidly growing and uncompromising Moslem clericalism in the Middle East and Asia; the reassertion of orthodox authority by the Roman Catholic papal hierarchy; nationalistic religious Judaism; and the reversion to obscurantist reli-

gions in Asia."

Affirming the need for moral standards that are based on logic and empirical experience, the declaration opposes "absolutist morality" and says that it is immoral to "baptize infants, to confirm adolescents, or to impose a religious creed on young people before they are able to con-

sent."

U.S. and Foreign Signers

Among the American signers are Dr. B. F. Skinner, the retired Harvard psychologist, Isaac Asimov, the author, Dr. Walter Kaufman and Dr. Sidney Hook, both philosophers, and Francis Crick, the Nobel laureate cited for his work in the discovery of DNA. Dr. Paul Kurtz, a member of the faculty at the State University of New York at Buffalo, drafted the basic document and gathered the signatures. The declaration appears in the first issue of a secular humanist magazine, "Free Inquiry," edited by Dr. Kurtz.

The list of foreigners who joined in the statement includes Baroness Barbara Wootton, deputy speaker of the British House of Lords; Kai Nielsen, the Canadian philosopher, and Dora Russell, widow of Bertrand Russell.

Dr. Kurtz said that the "growth of fundamentalism that is a vociferous critic of secular humanism as a scapegoat" had prompted him to issue the counterattack.

Secular humanism, as a philosophy that favors exclusion of religion in making moral and political decisions, has been frequently attacked by many Roman Catholics and Protestants as the chief factor in what they see as a sharp decline in the nation's morals. According to this view, the secular humanists have succeeded in removing God from schools and government deliberations and among the results has been a tendency to regard morals as man-made.

Role in Political Campaign

The attack on humanism has been a key element in the effort by conservative evangelicals to gain political influence in the present American election campaign. Preachers on the stump and on television repeatedly rail against what they see as an atheistic plot to stamp out religion. Most are working for causes and candidates who espouse moral positions that are believed to be grounded in the divine authority of the Bible. These morals, which include opposition to homosexuality, premarital sex, abortion and divorce, are viewed by the evangelicals as immutable and those who do not heed them

are seen as subject to God's judgment.

"The moving force behind humanism is Satan," writes H. Edward Rowe, an evangelical leader, in a new book, "Save America." "Humanism is basically Satan's philosophy and program. Certain features of it may sound reasonable, but it always leads to tragedy, simply because it ignores the guidance of God."

The secular humanists trace their heritage to classical philosophy, the worldly focus of the Enlightenment of the 18th century and the emergence of the scientific method. Among those who are said to stand in this tradition are Lucretius, Spinoza, Darwin and Einstein. Though humanists reject divine authority over morality, most believe sound ethical standards can be derived from human reason.

In the declaration, the group asserts that secular humanists "may be agnostics, atheists or skeptics." The statement contends that "men and women are free and are responsible for their own destinies and that they cannot look toward some transcendent Being for salvation."

Reflecting elements of two earlier humanist manifestos, in 1933 and 1973, the declaration depicts supernatural religion and divine revelation as enemies of the rational process that leads to progress. "We are apprehensive that modern civilization is threatened by forces antithetical to reason, democracy and freedom," the statement says.

Reliance on Scientific Method

"Although not so naive as to believe that reason and science can easily solve all human problems," the declaration continues, "we nonetheless contend that they can make a major contribution to human knowledge and can be of benefit to mankind. We know of no better substitute for the cultivation of human intelligence. We believe the scientific method, though imperfect, is still the most reliable way of understanding the world."

Dr. Kurtz asserted that the scientific method continues to be the "dominant model" for the modern world, despite attacks from some religious groups. "The critics want to turn the clock back to the pre-modern world, to repeal the modern, scientific world," Dr. Kurtz said.

Though empirical, rational methods appear to be the most common means of exploring human problems, the declaration complains that secular humanists do not have sufficient opportunity to explain their views. It says the media are "inordinately dominated by a pro-religious bias" and that the "views of preachers, faith healers, and religious hucksters go largely unchallenged."

"Secular humanism places trust in human intelligence rather than divine guidance," the declaration says. "Skeptical of theories of redemption, damnation, and reincarnation, secular humanists attempt to approach the human situation in realistic terms; human beings are responsible for their own destinies."

The other United States signers were:

George Abell, professor of astronomy, UCLA; John Anton, professor of philosophy, Emory University; Khoren Arisian, minister, First Unitarian Society of Minneapolis; Paul Beattie, minister, All Souls Unitarian Church, president, Fellowship of Religious Humanism; H. James Birx, professor of anthropology and sociology, Canisius College; Brand Blanshard, professor emeritus of philosophy, Yale University; Joseph L. Blau, professor emeritus of religion, Columbia University; Arthur Danto, professor of philosophy, Columbia University; Albert Ellis, executive director, Institute for Rational-Emotive Therapy; Roy Fairfield, former professor of social science, Antioch College; Herbert Feigl, professor emeritus of philosophy, University of Minnesota; Joseph Fletcher, theologian, University of Virginia Medical School; Sidney Hook, professor emeritus of philosophy, New York University, fellow at Hoover Institute; George Hourani, professor of philosophy, State University of New York at Buffalo; Marvin Kohl, professor of philosophy, medical ethics, State University of New York at Fredonia; Richard Kostelanetz, writer, artist, critic; Joseph Margolis, professor of philosophy, Temple University; Floyd Matson, professor of American Studies, University of Hawaii; Ernest Nagel, professor emeritus of philosophy, Columbia University; Lee Nisbet, associate professor of philosophy, Medaille College;

George Olincy, lawyer; Virginia Olincy; V. W. Quine, professor of philosophy, Harvard University; Robert Rimmer, novelist; Herbert Schapiro, Freedom from Religion Foundation; Herbert Schneider, professor emeritus of philosophy, Claremont College; George Tomashovich, professor anthropology, Buffalo State University College; Valentin Turchin, Russian dissident, computer scientist, City College, City University of New York; Sherwin Wine, rabbi, Birmingham Temple, founder, Society for Humanistic Judaism; Marvin Zimmerman, professor of philosophy, State University of New York at Buffalo.

From Canada: Henry Morgenthaler, physician, Montreal.

France: Yves Galifret, executive director, l'Union Rationaliste; Jean-Claude Pecker, professor of astrophysics, College de France, Academie des Sciences;

Britain: Sir A. J. Ayer, professor of philosophy, Oxford University; H. J. Blackham, former chairman, Social Morality Council and British Humanist Association; Bernard Crick, professor of politics, Birkbeck College, London University; Sir Raymond Firth, professor emeritus of anthropology, University of London; James Herrick, editor, The Free Thinker; Zhores A. Medvedev, Russian dissident, Medical Research Council; Lord Ritchie-Calder, president, Rationalist Press Association; Harry Stopes-Roe, senior lecturer in science studies, University of Birmingham, chairman, British Humanist Association; Nicholas Walter, editor, New Humanist.

India: A. B. Shah, president, Indian Secular Society, director, Institute for the Study of Indian Traditions; V. M. Tarakunde, Supreme Court Judge, chairman, Indian Rationalist Humanist Association.

Israel: Shulamit Aloni, lawyer, member of Knesset, head of Citizen's Rights Movement.

Norway: Alastair Hannay, professor of philosophy, University of Trondheim.

Yugoslavia: Milovan Djilas, author, former vice-president of Yugoslavia; M. Markovic, professor of philosophy, Serbian Academy of Sciences & Arts and University of Belgrade; Sveta Stojanovic, professor of philosophy, University of Belgrade.

(Thank you, STEVE REINHARDT and BEV SMITH)

(22)

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THE NEW YORK TIMES, MONDAY, OCTOBER 6, 1980

Against Creationism

By Ben Bova

We may laugh at the quaintness of the 1925 monkey trial in Tennessee, when teacher John T. Scopes was threatened with fine and imprisonment for teaching Darwinian evolution to his high-school students. Yet it wasn't until 1970 that the last anti-evolution laws in our country were wiped off the books. Even then the battle did not end. It goes on today, more subtle, and in some ways more bitter, than ever before.

Creationists, who believe that the world and the human race were created out of nothing by some divine fiat, no longer insist on banning every mention of evolution from the classroom. Instead, they pressure school boards to give Creationism "equal time" with evolution in science classes. As a result, in many biology texts the origin of the human species is illustrated by Michelangelo's Adam from the Sistine Chapel ceiling. It's fine painting, and Genesis is an inspired bit of writing. But it isn't biology. To insist that Genesis be inserted into biology texts and to



pretend that religious mythology can explain biological phenomena is about equivalent to believing that straw can be woven into gold.

The Creationists claim that scientists still refer to evolution as a "theory"; therefore, the scientists don't accept

Darwin's ideas as proved. In science, the word "theory" indicates "a systematic statement of principles; a formulation of apparent relationships or underlying principles." A hypothesis is an unproved idea. A theory, in science, is a structure of logic that brings

together many diverse observations (and welds them into an understandable whole. Really powerful theories, such as those of Darwin and Einstein, also predict phenomena that haven't been observed before.

The Creationists retort: "But scien-

tists themselves don't agree on Darwin's theory." True. God forbid that they should.

Science is a process of discovery. Darwin's ideas are some five generations old now. Much new information has been uncovered. Biologists argue about the details of evolutionary processes, just as physicists argue about subatomic particles. This does not mean that physicists don't believe atoms exist.

Evolution, as described by Darwin and others, is the cornerstone of the biological sciences. No serious scientists dispute this, even though they will haggle fiercely over minute details.

Recently the concept of "scientific creationism" was raised, with scientists or engineers — usually not biologists — saying that evolution stands at

best on shaky intellectual ground. To prove that Creationism is correct, the Creationists try to find flaws in evolution. This is an intellectual shell game, in which you don't prove your point but instead try to demolish the opposing point of view and then pretend that this proves you're correct.

So far not one shred of evidence has ever been found to support the Creationist point of view. Not a fingerbone, not a leaf, not a shard of evidence exists. We may have been created by some deity or other unfathomable force, but there is no evidence whatsoever that it happened in this way. And if it did happen this way, the creating force went to incredible trouble to litter this planet with the evidence of evolution: from dinosaur fossils to hominid teeth, from the elegant

speciation Darwin found during his voyage on H.M.S. Beagle to the stages of development a human fetus undergoes during its nine-month gestation.

There is a dark element of catechism thinking among the Creationists. They don't need evidence, because they know they're right. Their mode of thought, straight out of medieval times, leads not to understanding but to acceptance of Authority. Make no mistake about it. Those who are convinced of the truth will never stop merely with demands for "equal time." They inevitably move toward taking political control, just as they inevitably gravitate toward the most conservative positions on issues. Already the Creationists are using political clout to tamper with biology teaching. Give them the political power and

they will outlaw any ideas they do not agree with: Evolution is merely one of many ideas that these zealots attack.

The preceding paragraph is hypothesis, an unproved idea. We can test this hypothesis in good scientific fashion. Are the Creationists fair-minded people who want only to present conflicting ideas in an equitable, reasonable manner? Ask the next Creationist you meet whether he or she would be willing to have a chapter explaining Darwinian evolution inserted into the Bible alongside Genesis. Then you'll learn what "equal time" really means to them.

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Ben Bova is executive editor of *Omni* magazine, a monthly, from which this is adapted.

(23) From The New York Times (10/15/80, Op Ed page):

WASHINGTON — Columnists, political commentators, and editorialists have been writing a great deal lately about the emergence of religion-oriented political organizations, even suggesting that this is the most important issue in the Presidential election — more important than inflation or foreign policy or unemployment.

Religion is indeed important in the 1980 elections, but it is apt to be more so in future ones.

Many have written of this issue as if it concerned simply the question of church-state relations, and as if the separation between church and state is threatened. In fact, not one of the religion-oriented political organizations wants to lower the barrier between church and state. All of us do want the nation's laws and policies to reflect the values, beliefs, and principles of America's Christian majority. What justification is there for our seeking that?

First of all, there is the point that the majority of Americans are Christian — that is, ours is a Christian nation. Consider just the Catholics. The church in the United States claims 49 million members, but a few years ago the Gallup poll found 11 million more of us — 60 million in all. That is more than a quarter of the population. Add the nation's Protestants and Eastern Orthodox and you get an overwhelming majority. Why should not a nation's laws, policies, and even public ceremonies reflect the values, beliefs, and principles of the majority of its people? Those of such nations as Ireland and Israel do. Ours used to. They should again.

Leaving aside the matter of numbers, they should. That is because laws and policies and the politics that bring them into being are not abstract. They have to do with how men live — men, not simply citizens, but living, breathing, hurting, playing, working, worshipping, dreaming men. It is not sim-

A Christian America

By Gary Potter

ply that these men, including the women among them, need and want homes, jobs, education for their children, social stability and a secure and peaceful future — all matters on which politics touch. They are also creatures created in the image of God, they are His children, and they are entitled to the dignity and freedom befitting their station. Who is more likely to secure their entitlement than Christians, those who recognize they are God's children?

I spoke of freedom. Am I free because I can see a pornographic movie, or sell one, or make one, or recruit my neighbor's daughter to perform in one? Is that freedom?

Christian political activists have another idea. They have the idea that it is the business of politics to ensure for men the freedom to do their duty. Every man's first duty is to win salvation. This is a way of saying that there are things that matter more than mere politics and should precede them in importance. Good politics, like good economics, depend on good morals. Good morals depend on religion.

Every really serious political issue is finally moral. When Humberto Cardinal Medeiros urged voters in Massachusetts to elect pro-life candidates he was not speaking as a politician. He spoke as the quintessential moralist, a man of religion. It is for a man of religion to instruct us morally even as it is for a man of politics to seek a public order annealed to the highest concep-

tion of the public good: a society of free men bent on doing their duty. That would be a Christian society.

What about men, Christian and otherwise, who are unmindful of their duty? What about the non-Christians in a Christian society? Would they be oppressed? It is the rule of the secularist that is oppressive. The secularist has no vision of anything beyond the here and now. He does not believe in eternal life, or at least he acts as if he does not. The here and the now are all he has. So his compulsion is to make an imperfect world perfect. To do it he regulates, controls, manipulates, dictates and, in the end, tyrannizes. Tyranny is a substitute for government. There is nothing that prevents our having a tyranny, except the growing awareness of the nation's Christians that it is dangerous for their values, beliefs, principles, and morals to be disregarded in the political process and in the formulation of public policy. So they are beginning to weigh candidates and issues in the light of their faith.

Commentators disturbed by this development are not consistent. They argue that "private" moral views inspired by religious beliefs should not infuse public actions, but they never argue that persons who believe in nothing beyond themselves and their ability to perfect the world should fail to vote their views.

Men who believe in nothing beyond themselves and their ability to perfect the world are liberals by definition. It was inevitable that Christians should be in conflict with them. That is not because Christians necessarily are conservatives, but because liberalism is a sin.

Gary Potter heads Catholics for Christian Political Action, which he describes as "an independent national laymen's political-education and action organization."

(Thank you, BEV SMITH)

CURRENT PUBLIC ISSUES

(24) Nuclear Power opponents who don't happen to know about the Union of Concerned Scientists would do well to write them and ask about their activities. They are mostly MIT professors who know what is risky (and what is not) about nuclear power. They are the group that Governor Thornberg of Pennsylvania consulted in connection with the venting of radioactive gas at Three Mile Island. Their current concern is that the U.S. is about to embark prematurely on a radioactive waste disposal plan that is inadequate and that will probably have dangerous and irreversible consequences. Their address: 1384 Massachusetts Avenue, Cambridge, MA 02238.

LOCAL CHAPTERS

- (25) L.A. A group of BRS members met, for the fun of it, on September 19th at a Hollywood restaurant, and enjoyed good company, good conversation, and (for all we know) good food. We don't have a complete list of who was there, but we know it included BOB DAVIS, KATHY FJERMEDAL, JOE GORMAN, JIM HAUN, and HARRY RUJA. They decided to meet again, on Sunday, November 16th, at 1 P.M., at Bob's house, where they will look over his Russell collection, discuss a book, and drink tea and/or Red Hackle. (The book: Why I Am Not A Christian, chosen because most of them had read it.) There may also be 2 short BR films.
- If you think you may go, write Bob a note (2501 Lakeview Avenue, Los Angeles, CA 90039) or phone (213-663-7485). His house is very small, and he wants to have enough chairs on hand.
-

NEWS ABOUT MEMBERS

- (26) Dong-In Bae writes from Germany: "Although I cannot attend the annual meeting, my heart and mind will be with you in Chicago. I have only one wish: I think it would be desirable to print the scholarly addresses in the next newsletter, on the following grounds: (1) as a documentation of a feature of BRS activities; and especially (2) for the benefit of the members who did not attend the meeting. I wish you great success in your meeting. With warm regards."
- (27) Whitfield & Margaret Cobb have an oil portrait of BR hanging over the fireplace in their living room. It is "imaginatively colored -- cool blue head of reason, hot orange flames of irrationality -- from a black and white photograph of BR on one of his ban-the-bomb protest marches (published in Life), and was painted by Sylvia Wilkinson, then an art major at the University of North Carolina at Greensboro, where I used to teach math."
- (28) Peter Cranford is, as we know, interested in promoting the concept of "compossibility". It was the subject of his talk at the 1980 meeting (RSN27-2c). His new book, just completed, may help, at least indirectly. "I had planned to use the title, 'Compossibility: The Art and Skill of Influencing People (Including Yourself)' but this ran into resistance. The book owes a debt to Russell, and should help the cause. The new title will probably be, 'How To Be Your Own Psychologist', self-published in four to five months."
- (29) Dora Russell, as reported in "World Press Review" (August 1980), and originally reported in The Times, London: Pessimistic Educator. As an early champion of such causes as progressive education, Socialism, and global peace, Dora Russell finds today's world less hopeful than that of the 1920s, when she and her husband, Philosopher Bertrand Russell, founded Britain's "discipline-free" Beacon Hill School. Bemoaning the advance of technology in modern schools, she says, "I don't believe it would be possible to educate children now as I once believed they could be educated. Who cares about the human race anymore?"
- Mrs. Russell, now eighty-five, lives in Cornwall, in the house she and Lord Russell bought sixty years ago. She recently published the second volume of her autobiography and is continuing work on a book about the technological age. "Either we turn our planet into a machine," she says, "or we return to some form of civilization. It is a savage, difficult choice." (Thank you, BOB DAVIS)
- (30) Paul Arthur Schilpp was planning to retire (again!) and move to the gentler climate of California this year. This summer, he and his wife, Madelon, made a house-hunting trip to California. He writes: "We did not find what we were looking for -- and I do not feel confident that we ever will (they want \$210,000 for just a chicken coop -- or outhouse). We may be forced to stick where we are. In any case, after officially retiring emeritus status on July 1, I was reappointed on September 1: no rest for the wicked; which, I suppose, shows just how terribly wicked I must be."
-

QUESTIONS & ANSWERS

- (31) 2 + 2 = ? JACK RAGSDALE had wondered what BR meant when he said something like, "Two and two are about four." Jack also wondered where the remark occurred (RSN27-25).
- KEN KORBIN offers this: "Wittgenstein said something like this: 'If there are two apples on a table and two more apples are put on the table, then there are probably four apples on the table.' This may be the source of BR's remark, although I do not know what Wittgenstein means."
-

HONORARY MEMBERS

(32) We welcome a new honorary member:

PAUL ARTHUR SCHILPP/Emeritus, Philosophy/Southern Illinois University/Carbondale, IL 62901

NEW MEMBERS

(33) We welcome these new members:

KEVIN BOGGS/1111 S.W. 16th Ave.(101)/Gainesville, FL 32601

ANNE L. BUTCHER/1203 6th Ave.(1)/Tacoma, WA 98405

R. S. J. DAWSON/3733 Robinhood Drive/Houston, TX 77005

MIKE EYAYLA/608 N. Cummings/Los Angeles, CA 90033

ZEN C. HANGER/3317 Murl Ave./Muskegon, MI 49442

MIKE HOWARD/422 W. Upsal St./Philadelphia, PA 19119

DR. H. W. LESSING/50 F, Cornwall Gardens/London S.W. 7, England

PIETER D. MASTERS/1200 N. 7th Ave.(125)/Tucson, AZ 85705

FRITZ MOELLER/1561 Machado Ct./Concord, CA 94521

PROF. HUGH S. MOORHEAD/Dept. of Philosophy/Northeastern Illinois University/Chicago, IL 60625

PAMELA MOORHEAD/3 Washington Square Village(11R)/New York, NY 10012

PAUL K. MOSER/2016 Terrace Place (107)/Nashville, TN 37203

SHAWN NEWMAN/303 St. Joseph's Hall/University of Notre Dame/Notre Dame, IN 46556

KARIN E. PETERSON/Grinnell College/Grinnell, IA 50112

FRANKLIN ROSELL/4290 SW 138 Ct./Miami, FL 33175

WAYNE E. SANGSTER/7325 Booth/Prairie Village, KS 66208

WILLIAM L. STOUGHTON/1609 N. Mar Les Drive/Santa Ana, CA 92706

MR/MRS JOE WINSTON/610 Clymar St./Compton, CA 90220

ADDRESS & OTHER CHANGES

(34) New addresses or corrections. Corrections are underlined.

JAMES BERTINI/155 E. 2nd St. (4A)/New York, NY 10009

DAN BOND/St. Mary's Seminary & University/5400 Rolland Avenue/Baltimore, MD 21210

PROF. ANDREW BRINK/Dept. of English/McMaster University/Hamilton, Ont./ Canada L8S 4L9

ALEX DELY/ Physics Dept./University of Arizona/Tucson, AZ 85721

ALBERT ENGLEMAN/PO Box 32586/Oklahoma City, OK 73123

GRAHAM ENTWISTLE/126 Westbourne Lane(B-10)/Ithaca, NY 14850

SAMMY FRENCH/8412 Oak Ridge/North Little Rock, AR 72116

CHARLES D. HARRIS/201 E. Green St./Mascoutah, IL 62258

RICHARD & IRIS HYMAN/99 Pond Ave.(D617)/Brookline, MA 02146

WILLIAM MCKENZIE-GOODRICH/77 Pine St.(110)/Portland, ME 04102

EVA PREISS/514 W. 33rd St./Baltimore, MD 21211

SARAH PRIMM/PO Box 195/Colorado Springs, CO 80901

BRUCE A. ROMANISH/420 Conklin Hall/Rutgers University/Newark, NJ 07102

PHILIP STANDER,ED.D./Dept Behavioral Sciences/Kingsborough Community College, Brooklyn, NY 11235

REGINA STUMBER/Memelstr. 9/5802 Wetter/West Germany

DANIEL A. TITO/463 Main Road (rear)/Hanover Green/Wilkes Barre, PA 18702

WILLIAM VALENTINE/315 S. Main/Eaton Rapids, MI 48827

COLLECTORS' CORNER

(35) This new section is for members and non-members who wish to buy, sell, or trade books, letters, photographs,

etc. that have some connection with BR. We will also list the names and addresses of collectors.

- (36) Book Collector DAVIS. Bob Davis/ 2501 Lakeview Avenue/ Los Angeles, CA 90039
- (37) Book Collector LENZ. John R. Lenz/305 Riverside Drive (2B)/New York, NY 10025
- (38) Book Collector LESSING. Dr. H. W. Lessing/50 F, Cornwall Gardens/London S.W.7/England. He would like to be in touch with other collectors and with people interested in selling books by BR.

CONTRIBUTIONS

- (39) Russell Memorial (London). The following have each made a contribution to help pay the cost of the memorial bust of BR that was unveiled in the gardens of Red Lion Square last month: JACQUELINE BERTHON-PAYON, GRAHAM ENTWISTLE, DOUGLAS F. FRASER, DAVID S. HART, ALVIN HOFER, RICHARD HYMAN, GLADYS LEITHAUSER, WILLIAM MCKENZIE-GOODRICH, ERNEST L. SNODGRASS, WILLIAM VALENTINE. Our thanks go to all of them.
- (40) BRS Treasury. We thank these members for their contributions, which help pay our annual operating deficit: JACK COWLES, DENNIS DARLAND, KATHY FJERMEDAL, RICHARD HYMAN, CORLISS LAMONT, GLADYS LEITHAUSER.

BRS BUSINESS

- (41) Expulsion of member proposed. The BRS has never expelled a member; there has never been reason to. But now, alas, there is good reason, at least in our opinion. The members will be the final judges; they will vote on it. Here are some facts:
- John Sutcliffe, who lives in England, has been a member since September 1975. He has taken a lively interest in BRS affairs, and his writings have often appeared in the newsletter.
- * * * * *
- NL11-8 (8/76) reports that he is "in process of setting up a BRS in Britain." That is, he intended to form a BRS-BRITAIN COMMITTEE of the BRS, and recruit new members in Britain. For this purpose, he ran ads at his own expense in "The New Humanist" (Britain).
- NL13-8 (2/77): Bob Davis reports, after a lengthy visit with Sutcliffe in England, that "England does not lend itself to our style of organization, but John is a valuable member to have in England." That is, the plan to have a BRS-Britain Committee was dropped, and Sutcliffe continued as a regular member.
- * * * * *
- Sutcliffe had a letter published in "The Listener". He sent a copy to us for possible inclusion in the newsletter. The letter said highly derogatory things about an unnamed organization that -- obviously and unmistakably -- was The Bertrand Russell Peace Foundation. The letter was signed this way:
- John Sutcliffe
The Bertrand Russell Society
- Sutcliffe had every right to write this letter in his own name but no right whatever to say it was coming from the BRS or represented the BRS view, which it does not. We wrote him as follows on July 19, 1980:
- I am distressed to see that your published letter, which you identify as having appeared in "The Listener" of 7/2/80, is signed with your name and "The Bertrand Russell Society".
- That is a misappropriation of the BRS name. You are not authorized to speak for the BRS.
- Nor are you the "England Representative" of the BRS, although your stationery claims that you are. The BRS does not have an England Representative or any representatives other than elected ones. Calling yourself an England Representative is a misrepresentation, and should stop.
- I don't wish to be entirely negative. You have made a number of useful contributions to the BRS. That is why I am not going to recommend that you be expelled as a member.
- I don't expect you to like what I have said here, but I hope that when you think it over, you will decide that you can live with it, and this will enable you to continue to make useful contributions to the Society.

On July 26th he responded to our letter this way:

Dear Lee,

How could I ever be annoyed with so petty and patronising an individual as you? Does my tolerance level of feels appear so low to you?

May I apologise -not for my action- but for the silly man you obviously are. Loyal to the letter of Bertie Russell you are totally ignorant of the spirit of the man and his work.

Your bureaucratic mentality so eager to cross every "t" and dot every "i" is alien to any organisation that represents Bertie and his work. The discussion of compossibility at the BRS meeting was most interesting, why dont you try it sometime. But it makes me wonder how much of Davis "compossibility" with the Peace Foundation prompted your letter and its rather amusing attempt to impose its pathetic authority.

Note that he does not say he will stop calling himself "England Representative", nor does he say he will stop writing letters to publications as if coming from the BRS. To say nothing of the abusive tone.

* * * * *

Bob Davis had had similar problems with Sutcliffe earlier. Here are relevant excerpts from Bob's letter to Sutcliffe of January 5, 1978:

I am writing you about a matter of procedure. Lee Eisler sent me a copy of the entry in the English Association handbook for this year with an attached letter. In the letter he pointed out that having a British Representative, as you are listed, implies a British chapter and that violates the express intention of the Board not to have foreign chapters. That was decided last February, and I notified you of that in my letter of February 16th. I feel that Lee is correct in this matter and that when it is time for the 1978 book to be compiled, you should tell them to drop mention of us completely as we are not a British group.

Here is how Sutcliffe answered on January 15th:

As ever you match the charm of the well oiled machine with the tact of an air-raid. As one who is supposed to inspire an organisation they lead your indelicacy is inspirational only to every narrow minded bureaucrat. Your letter was insensitive timed as it was, and this reply may seem to you over sensitive, but you demonstrate a serious deficiency in your ability to administer anything but the most slavish machine or a dedicated bunch of acolytes. I think and I hope I have proved my worth to the BRS and its collective effort of many diverse individuals contributing to a common commitment in Bertie's work and its aims. But I deplore the efforts you and Lee Eisler seem to be making to institutionalise our freely united work. You are, I feel, making the same error of judgement as the Foundation, and you may (as I think you desire to do) overcome your difficulties with them, so that you can gain access to his work, only to fall into their trap of reducing it to a single authoritative interpretation. Consequently in order to show you mean business you have keep the rank and file under control so as not to rock the boat and thus threaten future relations with the Foundation. Dissent from corporate decision has thus to be sat on. Is my crime so terrible in and by itself? It just may regardless of so major an error as to transgress so mighty a policy bring in new members who wont know that in you and your committee lies the true authority of all our effort and the only True word of Bertie Russell, and I suppose that would be unforgivable.

I hope Peter Cranford's creation has not fallen into the hands of so many petty minded bureaucrats. We do not need celestial time servers dotting every 'I' and crossing every 'T'. We are a group of individuals acting together with initiative, not a stereotyped commercial organisation looking for profitable success. Such a view is alien to Russell and his work.

* * * * *

HARRY RUJA --BRS Vice-President elect, Emeritus Professor of Philosophy at San Diego State University -- offered these comments, in a letter to Bob dated September 30, 1980:

I have worked through the correspondence on the Sutcliffe matter. On the basis of this correspondence alone, I would have to agree to expulsion, if only for the tone of contempt he has adopted in his letter to you and Lee. I know nothing of the source of his dislike of the two of you, but certainly the perfectly reasonable request you made of him, in a completely non-accusatory manner, should not have provoked the abuse and hostility in his replies. I assume that the decision not to have foreign chapters, or, more specifically, an English representative, was made with due deliberation by the Board, not "rammed through" for some sinister motive. If so, Sutcliffe's resentment of the decision seems utterly uncalled for.

You acted properly in asking the English Association to delete their listing of us in their Handbook of Societies after Sutcliffe made it clear he had no intention to do so. Since apparently S. intends to

continue to do what we have asked him repeatedly not to, I suggest you send a letter to The Times of London and to The Observer, and perhaps also to The Manchester Guardian to the effect that the BRS is an American society, incorporated under the laws of Georgia, with no foreign chapters or foreign representatives, though open to all persons everywhere who accept the goals of the society. If Lee did not write to The Listener as soon as he received a copy of Sutcliffe's letter published in the Feb 7 issue of The Listener in which the signature implied that S. was representing the BRS, you (or Lee) should do so now, even at this late date, informing The Listener that that was a fraudulent identification.

* * * * *

That is the case against John Sutcliffe.

According to the Bylaws (Article II, Section 3), "Any member...may be expelled...by a two-thirds majority of those members voting by mail in a referendum occasioned by the issue."

* Please vote, using the ballot at the end of this newsletter.

CORRECTIONS

- (42) He WAS there. When we listed the members who attended the 1980 meeting (RSN27-2a), we inadvertently omitted HUGH MOORHEAD's name. When we mentioned it to him, he replied, "Leaving my name out is of no matter — so never mind" — which reminded him of the joke that BR got sick of hearing, at home, in his youth: What is mind? No matter. What is matter? Never mind.
- (43) How to order LOLP. Last issue, we reported the discount, for BRS members, on books in the series, "The Library of Living Philosophers" (RSN27-31). We meant to include the following paragraph, which tells how to order:
- To order, write Ms. Mary McNelis, Open Court Publishing Co., La Salle, IL 61301, and state that this is a "BRS Order". Enclose exact discounted price plus \$1 handling charge. If any questions, phone (toll free) 800-892-6831.
- (44) It was Bob Davis's idea. And we should have mentioned that fact when we introduced the new series, "My Favorite Russell". The series began last issue with Paul Schilpp's favorite Russell (RSN27-16), and continues in this issue with Lester Denonn's favorite Russell. We expect this idea to produce a lot of interesting reading.

PERIODICALS RECEIVED

- (45) Die Fackel/The Torch/Le Flambeau is published by the Korean Bertrand Russell Society. As some of you know, it was founded in 1977 by BRS Member Dong-In Bae. It is located in Koeln, West Germany. Dong-In, a Korean, has been given political asylum there.
- We have just received Issue No. 12, August 15, 1980; 44 pages, page size 6 x 8½. It is mostly in Korean; 5 pages are in German. Page 38 is Dong-In's letter, in English, to President Carter, expressing concern over the fate of Kim Dae Jung and over many other human rights violations in South Korea, whose government the USA supports.
- Earlier we had received Issue No. 1 (NL13-55) and Issue No. 2 (NL15-42). All 3 issues are available from the BRS Library (Jack Ragsdale, BRS Co-Librarian, PO Box 28200, Dallas, TX 75228.)
- (46) "Islamic Revolution" We reported receiving this periodical in RSN26-39. ALI GHAEMI has some views on it. If interested, write him directly: PO Box 427, McLean, VA 22101

COLLECTORS' CORNER (CONTINUED)

- (47) Walter Craig Davidson (805 Marinel Lane, Mission, TX 78572) writes:
- I own a copy of The Autobiography of Bertrand Russell, 1872-1914, McClelland and Stewart Limited, Toronto, Montreal, First Canadian Edition, that was autographed for me by Bertrand Russell. It is in perfect condition. I also have a typewritten, short letter to

me, signed by Bertrand Russell in ink. The letter is on Bertrand Russell's Plas Penryn, Penryn, Merioneth letterhead and dated 14 January, 1957.

The letter is in response to one I wrote Bertrand Russell concerning my understanding of his views on determinism and free will. The letter is in perfect condition. I also have a copy of Bertrand Russell's Wisdom of the West, editor Paul Foulkes, Rathbone Books, Ltd., London, 1959, printed in Great Britain by L.T.A. Robinson Ltd., London, with Doubleday & Company, Inc., Garden City, N.Y. on the title page. This was personalized to me as follows: "With good wishes to Craig Davidson/Bertrand Russell July, 1960." This book is in perfect condition.

Inasmuch as I am retiring shortly and would not like to see these items lost eventually, I will accept the highest bid for either or both of these items. I had thought to contact Sotheby's but will not do so until your members have had an opportunity to acquire these items.

THE UNVEILING

(48a)

The Times, October 24, 1980



Photograph by Jonathan Player

Mrs Dora Russell with Marcelle Quinton's bust of her husband after yesterday's unveiling.

Bertrand Russell commemorated

By Michael Horsnell

About 100 Humanists gathered to pay homage to the late Bertrand Russell in London yesterday when a bronze bust of the philosopher was unveiled.

Lord Russell, who died in 1970 aged 97, will gaze in effigy through the plane trees of Red Lion Square, by Conway Hall, the cultural cathedral of the humanist movement in Bloomsbury where he lectured.

In an emotional appeal to her former husband as she unveiled the bust, Mrs Dora Russell, aged 85, asked: "Bertie, do we live and labour in vain? You

wrote that the good life is inspired by love and guided by knowledge. Well, there is far too much knowledge in the world at the present time and far too little love."

It was Dora Russell who conceived the idea of the memorial. She took it up with Lord Russell's lifelong friend, Lord Brockway, and an appeal committee raised most of the £4,000 needed. Sir Alfred Ayer, a member of the committee, introduced the sculptor, Marcelle Quinton, who took six weeks to produce the bust at what she calls an "idealized 60 years of age".

Lord Brockway, who presided at the ceremony, said: "He began his active life in opposition to war. He ended his active life in opposition to war and the danger of nuclear bombs. I very much hope if this country suffers a nuclear attack that the bust of Bertrand Russell will be left standing as a warning to us."

He added: "Bertrand Russell was a complete man, a great philosopher and great mathematician, a great sociologist. In each of those spheres he will be remembered."

(48b) Dora Russell, October 23, 1980:

First of all I want to thank all those who have helped in any way to make the placing of this memorial and our presence here today possible. If I do not enter into details it is simply to save making a long speech. Thank you all very much, very much. We are most grateful.

Bertie used to enjoy saying that he came of a family whose members were expected so to live as to have equestrian statues erected to them after their deaths. He felt he could not aspire to that honour, but must therefore try to live in some way to deserve being remembered. Of course those of us who knew and loved him will always remember him; those, too, who enjoy reading will enjoy reading his books. His wit and wisdom stay in the mind.

None the less, I felt that those of us who were with him in his first campaign for peace in 1916 should, before we also disappear, make some actual and visual sign and place of remembrance, to which those who will follow him in the age-long struggle for peace and liberty may come and think about him, as about the still suffering world. Many of us have known martyrs in that struggle — these too we will remember here today and hereafter.

Peace-makers are comrades of danger, poverty, and scorn. Did Bertie, do we, live and labour in vain? The world of nuclear weapons seems to be in a worse state than ever. Bertie wrote that the good life is one inspired by love and guided by knowledge. There is far too much knowledge in the world today and precious little love. I have never been able to see other peoples as my enemies, even as competitors. Surely now we realize that we have only this world and must learn to love one another. Peace on earth is not spelt in ideologies...**

And to young people I say, why are you running to other countries and other gurus, when you have this marvelous one here of your very own. From Bertie's book, which I hold as almost his finest, the History of Western Philosophy, you can learn to understand our past and present and so how to think clearly about the future.

And may everyone of you who can walk march this very Sunday with that CND* for which he did so much.

Bertie, thou shouldst be living at this hour, we still have need of thee. But while we live, the cause you espoused will not be abandoned, nor will you be forgotten by generations to come.

*CND: Committee for Nuclear Disarmament

**Several words are undecipherable on our copy

(48c) Bob Davis's report:

Don Jackanicz and I managed to attend the October 23rd dedication of Bertrand Russell's memorial bust by the skin of our teeth. The invitations were mailed on October 8th to all donors from London but seem to have been lost in the mails. Don received his on the 20th and immediately phoned me. We decided to go. We both flew out on the 21st and arrived on the 22nd for the following day's dedication. One more day of delay in the mail and we would not have been able to make it.

The dedication was at noon in Red Lion Square, which is very close to the British Museum. I urge you all to visit the bust if ever you get to London. It is very well done. I refer you to the reprint of the London Times story and picture. (We will try to have a better picture in the next issue. Ed.) Though not mentioned in the Times story, Sir Alfred Ayer, Peter Cadogan, and I also spoke briefly.

After the ceremony, there was a reception in Conway Hall, which adjoins the Square. Among those present were BR's son, the Earl Russell, a granddaughter, Sarah Russell, and a number of British humanists, artists, and intellectuals. Of special interest to me were Sir John and Lady Russell; he was formerly British Ambassador to Argentina and is a son of the famous "Russell Pasha" — the Cairo police commissioner of some 70 years ago. I also met Georgiana Blakiston, a Russell, who has recently published Woburn and the Russells, which I promptly procured and read. It is a history of the Russell family, centered around the Dukes of Bedford and the family home of Woburn Abbey. Incidentally, it is appropriate to have BR's bust in this section of London as it was developed by the Russell family over several hundred years. There are many reminders of this; the British Museum fronts on "Great Russell Street", for example.

I also discussed the sculpture with the sculptress, Marcelle Quinton. She is prepared to have 7 more editions made at a minimum of \$7000 each, so perhaps one in North America is not an impossibility. I may contact the Getty Museum people here, via Sir John and Lady Russell, on the matter. I suggested to Mrs. Quinton that small reproductions, with a price within reach of average people, might be desirable, and she promised to explore the possibility.

I called a new member. Dr. H. W. Lessing, on my arrival and told him about the dedication, so that he was able to attend. I had supper with him and Mrs. Lessing on Friday, and we discussed collecting BR items -- an activity we hope to expand through the newsletter. He is interested also in a British BRS group. I met two other people similarly interested -- Jack Black, once a lawyer for BR, and G. N. Deodheker, Secretary of the National Secular Society, and we will pursue this idea with them. They are also very interested in an eventual London (or Oxford) BRS meeting.

David Hart, a BRS member who teaches mathematics in Rochester, NY, is on leave in Cambridge. His wife called him on the trans-Atlantic phone the day of the dedication and he managed to arrive for the event. Don and I spent the following Monday with him in Cambridge seeing the sights and talking Russell. He is doing well there, and has promised to send a report to the newsletter..

Don and I also spent Saturday in Oxford where I acquired many old books, including a number of Russell items and a 1724 biography of Cardinal Woolsey.

Sunday we attended the 11 A.M. Lecture at Conway Hall, on logic. Conway Hall usually has a humanist service -- ie, a lecture -- at this hour on Sundays, and I recommend it, if you find yourself in London. In the afternoon we attended the CND anti-nuclear rally in Trafalgar Square -- a rally similar to the ones the CND and BR had put on in the 1960s. Both Peter Cadogan and I feel that the official estimates of 50-60,000 were conservative, and that it looked more like 100,000. It was much like our demonstrations here on the same subject.

On Tuesday I spent the afternoon with Peter Cadogan exploring the possibilities of a British BRS chapter, a London BRS meeting, and an approach to Sakharov by an American equivalent to work for peace and disarmament. The question is: who should make the approach? We have several ideas but nothing definite at the moment.

The rest of our trip was personal. We attended several good concerts and plays, and Don was dashing around Britain and France on a rail pass when I flew home on the 29th.

(48d) Bob Davis says a few words.

Here is a rough recollection of my remarks at the dedication, after I was introduced by Lord Brockway:

I am very glad to be here to lend an international touch to the dedication of Bertrand Russell's bust. I have come 6,000 miles on very short notice precisely because I feel the importance of this occasion.

The Bertrand Russell Society is a small organization, but international. Most of our members are in North America, but there are members on all continents -- in England and the Continent, Latin America, Africa, Asia, and Australia.

This is testimony to the fact that Russell was not only a great Englishman but also a great international figure, a great human. Indeed, I would say that in the last 25 years of his career he was primarily an international figure. He was quite aware that his outlook had become international, as evidenced in his great 1954 BBC speech when he concluded with his famous appeal -- "Remember your humanity and forget the rest."

So it is appropriate that we have some international representation at this dedication of the bust of a great Earthian.

Thank you.

INDEX

- (49) Introductory (1). Coming event: BRS at APA 12/28/80 (1.5). Reports from Committees: Membership (2); Science (3). BRS at APA: the Program (4); 2 abstracts (5). Results of the vote (6). Davis on BR's pacifism (7). Denonn's favorite Russell (8). Forbes quotes BR (9). BRS project: short papers wanted (10). BR Memorial: date is set (11); reports on the event (48). Doonesbury cartoon (12). Baumgartner on Howard on BR (13). BRS Travel Grant: 1980 Grant awarded (14); 1981 Grant announced (15). Science Council (Japan) on nuclear disarmament (16). Religion: Fundamentalism (17); "Discover" on creationism (18); Reagan favors creationism (19); "The Dial" on Darwin-haters (20a) and what to say to them (20b); secular humanists to the defense (21); Bova against creationism (22); "A Christian America" (23). UCS vs. nuclear power (24). L.A. meetings on 9/19 and 11/16 (25). News about members: Bae (26); Cobb (27); Cranford (28); Dora (29); Schilpp (30). A response to "2 + 2 + ?" (31). New honorary member Schilpp (32). New members (33). Address changes (34). Collectors' Corner (35): Davis (36); Lenz (37); Lessing (38); Davidson (47). Contributions: BR Memorial (London) (39); BRS Treasury (40). Expulsion of member proposed (41). Corrections: Moorhead was there (42); how to order LOLP (43); Bob Davis's idea (44). "The Torch" (periodical) received (45). More on "Islamic Revolution" (periodical) (46). Collector Davidson (47). BR Memorial unveiled (48). Index (49). Ballot (50).

(50)

BALLOT

This ballot is in 2 parts. Part 1 is for all members. Part 2 is for Directors only.

Part 1. Expulsion of a member

The case against this member -- that is, the case in favor of expelling him -- is provided in (41).

Please check one: () I vote for expulsion.

() I vote against expulsion.

Part 2. Proposed changes in BRS Travel Grant

If you are a Director, you have been sent a memo giving reasons for the proposal to change the "1982 Travel Scholarship" (so-called) to the "1982 Doctoral Grant" (That memo was not included in this newsletter to save newsletter space.)

Please check one of the 3 options below:

() I approve of the proposed changes.

() I disapprove of the proposed changes.

() I wish to postpone a decision now, and discuss the proposed changes at the 1981 annual meeting.

Your name _____ date _____

Please remove this page and fold it according to instructions on the other side; follow the 3 steps. It is addressed and needs no envelope. Must be postmarked before January 1, 1981

.....
1st, fold along this dotted line
.....

FIRST CLASS

Place
15¢
stamp
here.

The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

.....
2nd, fold along this dotted line
.....

3rd, staple or tape sheet closed here 

RUSSELL SOCIETY NEWS

No. 29

February 1981

- (1) 1981 annual meeting (2,47). AHA's 2 anti-fundamentalist conferences (3d). Science Committee: plans (5a), Pugwash 1980 (5b). Results of vote: both proposals carry (6). Essay by ER: "What Is Happiness?" (7). Karl Popper's "Favorite Russell" (8). Vatican may OK Galileo (22). Photos: ERS Award (Chicago), ER Memorial (London) (29). "Nuclear Nightmares" reviewed (34). Index (48). An asterisk in the left column indicates a request.

ANNUAL MEETING

- (2) The 1981 Annual Meeting will take place at the Russell Archives, McMaster University, Hamilton, Ontario, June 26-28, from Friday evening till Sunday noon. For details — such as costs, how to reserve a room, how to get there, etc. — see (47).

REPORTS FROM OFFICERS

President Bob Davis reports:

- (3a) * Work on the Annual Meeting at McMaster continues. It will be organized primarily by Ken Blackwell, a BRS founding member and Director of the Russell Archives. Speakers are needed and suggestions are welcome. Questions or suggestions may be sent either to Ken (Russell Archives/ McMaster University/ Hamilton, Ontario/Canada L3S 4L6) or to me (2501 Lakeview Avenue, Los Angeles, CA 90039).
- (3b) In November we had a local ERS meeting at my house. Present were LOUIS ACHESON JR., JACQUELINE BERTHON-PAYON & guest Gary Aurouze, PHIL FREER, JOE GORMAN, CHARLES GREEN, ARLYN KRAVIG & guest Berry Hall, MARTY LIPIN, and ELLEN YOUNG. We discussed "Why I Am Not A Christian" and "What Is An Agnostic?"
- (3c) We decided to have another meeting, and our poster tells the story:
- BERTRAND RUSSELL SOCIETY will hold a public meeting Sunday, February 15 at 12:30 P.M. at the Claremont College Faculty House. There will be 2 Bertrand Russell filmed interviews, and a discussion of his views on religion, based mainly on "A Free Man's Worship", "Why I Am Not A Christian", "What I Believe", "What Is An Agnostic?" More information from Jacqueline Berthon-Payon, Joe Gorman, and Robert Davis (we listed addresses and phone numbers.) Also lunch (optional).
- We felt that, in this age of increasing religious obscurantism, ER's works have peculiar merit, in that they address the questions directly and honestly and provide a rational alternative.
- I urge members in other cities — who are concerned about the growing power of the fundamentalists — to get together and do something similar, as part of the good fight.
- (3d) On the following page is a letter from the American Humanist Association. I plan to attend their San Diego conference in April, as does Joe Gorman. Note that they are having another conference in late October at the University of Maryland. This provides an opportunity for Maryland-area members who feel strongly about the resurgence of religious fundamentalism, to do something about it! Let AHA know, probably at the Amherst address, that you plan to attend.
- (3e) I am taking a one-week course on how to raise funds from foundations, in early February, here in L.A. The ERS has many projects it could pursue, if it had money. Perhaps, with the aid of this course, I can raise some.

Treasurer Dennis J. Darland reports:

- (4a) Deductible expenses. As previously reported, the cost of attending a BRS meeting is a deductible expense, for US income tax purposes, for some ERS members — those whose presence is essential to the conduct of the meeting, such as directors, officers, committee chairmen who report to the meeting (and probably committee members who supplement a chairman's report.) The ERS does not reimburse these expenses.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
ERS Library: Jack Ragsdale, ERS Co-Librarian, PO Box 28200, Dallas, TX 75228

Forward.....	11,145.47	
Expenditures: Information & Membership Committees....	4,541.88	
236 subscriptions to "Russell".....	826.00	
2 Travel Grants @ \$500 ('79 & '80)....	1,000.00	
Russell Memorial (London).....	1,032.50	
Library.....	264.59	
1980 Annual Meeting.....	1,295.49	
Corporation Fee.....	15.00	
Bank Charges.....	36.56	
Other.....	91.35	
	Total expenditures	9,103.37
		-9,103.37
Balance on hand (12/31/80).....		2,042.10

REPORTS FROM COMMITTEES

(5) Science Committee (Alex Dely, Chairman):

(5a) Future plans. Alex wrote the following letter to a member who had expressed interest in getting on the Science Committee. We print it because others may also wish to know what this Committee is going to be doing.

You have already discovered that the ERS is a loosely knit organization devoted to critically evaluating the relevance of Russell's ideas to today's world problems. Russell, during the last 25 years of his life, was first and foremost concerned with the spread of nuclear weapons. In the light of the continued proliferation of such weapons, I consider this issue to be of towering importance.

Secondly, implicit in Russell's (and Einstein's) thought was the concept that man, in order to prosper as a species, must learn to live in harmony with nature. For that goal to be achieved, the public must be made aware of the intricate ecological balance of nature.

Thirdly, Russell delighted in the phenomenal explosion of radical concepts throughout the physical and biological sciences. However he would have been pained by the lack of comparable breakthroughs in their philosophical consequences, i.e., our outlook on the Universe, our "World View". Indeed, our sciences at present live in the spirit of analysis, whereas what we desperately need (in order to have the public understand, value, and adopt our conclusion) is an attempt at synthesis, an integration of the emerging concepts and their meaning. In short, we must construct a comprehensive philosophy that is relevant to today's world problems and which incorporates findings of all the sciences.

The above are the three main interests I would like to develop through the Committee. However, you are probably more interested in specific tasks. Here they come!

It will not help a bit if we restrict our ideas to the ERS itself. I have expressed these concerns through some newsletter reports, e.g., "The Social Responsibility of Scientists" (RSN27-8). I think we should approach the print media. Although my time is limited and my interests vary widely, from physics to politics, one series of projects I have in mind is to compose a series of short essays on environmental matters, to be sent to newspapers for inclusion in their editorial pages. Those essays could be expanded for magazines such as "Saturday Review" and many similar publications. As we are in a depressed economy, the environment will take a back seat politically, which I greatly deplore. Some topics are: DNA dangers and possibilities, pesticide dangers, untested chemicals' effects on the foodchain, quality of food we consume, sources of pollution...and the list goes on, as you well know.

A similar series of essays could be written on nuclear weapons or biological & chemical warfare, which was the approach that interested my predecessor, Joe Neilands. Finally, most of today's problems are global: the world food situation, energy, population, technology transfer, etc., etc. They can only be solved at an international level. That would be an excellent topic for essays, especially in the light of the prevalent attitude that government intervention is necessarily harmful. Is it? When does it become so? How can we make an international effort that's effective? Are ideologies, parties, etc., harmful to the cause? There is literally no end to the topics that need to be brought to the public's attention, lest it remain uninformed. That is the first leg of my specific actions. I'm in the process of writing a series of such short essays and will soon start sending them off. I also hope to do something similar in the semi-technical scientific journals, such as "Bulletin of the Atomic Scientists" and "Physics Today", in my area of specialization.

Finally, at the local and state level in Arizona, I'm hoping to get politically involved in environmental matters, and at the federal level, in energy policy.

I try to spend 4 hours a week on the aforementioned essays and other committee work, primarily gathering information and taking notes. Every couple of months, I summarize these, and compose a few essays. I have built up a modest collection over the past 4 years. Soon, after expanding some of them, I expect to start sending them out. The main purpose is to spread concern over issues that concerned Russell, and to spread awareness of the Society and ourselves.

Perhaps you are thinking, "My God, all that sounds great, but it is so frustratingly complex! Where do I start? Will it make a difference?" I understand the feeling of inadequacy at times. I have had it many a time! However, Russell, in his 80s took to the streets of London to protest nuclear weapons and was thrown into jail. With this in mind, I say, let us all do what we humanly can and feel we should according to our values.

I'm sure your interests differ widely from mine. The projects above are strictly my plans for myself. They are not fixed Committee plans. Since I receive only on-and-off help from other members, I am pretty much on my own; that's why I mention my interests. However, I'd be delighted if you could join me on the Committee. Choose your own title and pick your topics, if mine don't suit you. Spend as little or as much time at it as you wish. We're dealing with a world full of problems crying out for thought. Every bit of help would be appreciated.

(By the way, the State Department has authorized construction of a nuclear plant at Bataan in the Philippines, after geologists found active quake faults only 10 miles away. Disconcerting!)

(5b)

Pugwash 1980. Alex's report, which follows, is based in part on the November 1980 issue of "The Bulletin of the Atomic Scientists" and in part on correspondence with some of the Belgian and Netherlands organizers of the 1980 Pugwash Conference (which was held at Nijenrode, Breukelen, Netherlands): Dr. Smith, Netherlands Pugwash Director; R. Gastmans, of Louvain, Belgium; Unesco's Dr. Apostel, of Ghent, Belgium; and a Russian emigré in Belgium who prefers not to be named.

In "A New Approach To Peace," Russell states "...Not only would such a (nuclear) war be a total disaster to human hopes, but...a nuclear war may break out at any minute... We have first to persuade governments and populations of the disastrousness of nuclear war... Of these tasks, the first has been largely accomplished... They have succeeded in making very widely known, even to governments, the dangers of nuclear war..."

However, today, neither governments nor a majority of the populations seem to take this view. The Russians, we are indoctrinated, are using sophisticated technology and are ahead of us, so nothing but the best, latest, and most modern nuclear weapons are necessary to protect the free world. (Nobody seems to worry about the continued abysmal performance of the 54 25-year-old Titan missiles, rotting in the Southwest.) The public is swallowing that scenario whole.

Instead, limited nuclear war has become respectable, whereas mutual assured destruction (MAD) is considered outmoded (primarily because scientists in many laboratories have developed new generations of nuclear weaponry.) Professional patriots, including our President, have opted for a first-strike capability.

That nuclear war will probably occur before this century ends was an unspoken fear at the 1980 Pugwash Conferences, a formal conference of scientists and scholars from all parts of the world. This past August's 30th Conference — on Science and World Affairs — was the 25th Anniversary of the first Pugwash Conference, that resulted from the "Russell-Einstein Manifesto", which advised men to "remember your humanity and forget the rest." Here are some of this Conference's conclusions:

- 1) "A major nuclear war would mean the end of civilization. And yet — nuclear arms are proliferating to many additional states,...while attempts are made in various countries to lend respectability to the insidious notion of a winnable nuclear war."
- 2) "Military expenditures (\$500 billion worldwide, and growing at \$20 billion a year) consume resources needed for improvement of human life, especially in poor nations."
- 3) "Resulting economic, social, and political inequities...create dangerous foci for the outbreak of local wars, which could easily escalate."
- 4) "We must more than ever make this appeal: 'Shall we put an end to the human race; or shall mankind renounce war?'"

Alfred Nobel thought that once armies were able to annihilate each other in minutes, civilized nations would then recoil with horror. Well, we have reached the point where not only armies but entire populations can be wiped out. Yet no public outcry is forthcoming. Science and technology are continuing to play devastating roles. Immediately after SALT I was signed, both superpowers started to develop new kinds of weapons (such as the cruise missile) that were not covered in the treaty.

What can be done constructively?

I. International agreements must remain a priority. First-strike capabilities must be outlawed.

II. Disarmament has been a failure, in the main, because the negotiators have been the superpowers themselves, who want to preserve their power-superiority over the rest of the world. The smaller states must get deeply involved in the negotiations, and end their sin of silence; those nations are the ones where a limited nuclear war would be fought!

III. Pugwash has tended not to take sides. They must throw away their respectful attitudes toward ineffective agreements. Pugwash must organize the scientists and leaders of small nations to use their superiority in numbers to influence the superpowers.

IV. Scientists in the nuclear nations must speak up. Many, as individuals, speak out against nuclear war.

Many, however, remain silent on the public front, for fear of losing jobs and prestige. As long as the public does not show them appreciation for whistleblowing, their first loyalty will be to those by whom they are fed, paid, and nurtured. In short, the public, and only the public, can make the position of nuclear-war-protester a prestigious and rewarding one.

V. Opposition to renewing a nuclear arms race has, traditionally, been confined to individuals and small groups outside the policy-making establishment. In all countries, large coalitions are needed, consisting of schools, universities, churches, labor unions, the private sector and those agencies of government that would have to deal with the remains of society after a nuclear war. Such coalitions, to be effective, would need an enormous grassroots network of dedicated and informed individuals in all communities. Organizing such a network involves small sacrifices from lots of people, and most jobs could be handled by ordinary citizens.

VI. The Bertrand Russell Peace Foundation has, over the past 12 months, effectively staged a Campaign for European Nuclear Disarmament (END), for a nuclear-weapons-free Europe. Due to its persistence — and the work of others — the British Parliament held its first debate on nuclear weapons in 15 years, in January 1980! Even though Britain is notorious as a country where public debate on defense issues is severely hampered by lack of information and resources, the END Campaign shows that accomplishment is possible.

VII. Finally, what must every BRS member do? They must get involved in at least one of the above activities, more than one if possible. They must inform themselves, join local groups of discussion and public education, they must speak in schools and before school boards. They must use radio, TV and newspapers to get their activities and messages across. If religious zealots can do so, so can we! We must run for local government positions, so we can have meaningful input into community decisions and can influence public policy. Ultimately, in a nation, everything ties together. If things go wrong, aggression comes alive. All of us can take a few hours a month and compose a short article, or paraphrase a Russell idea on nuclear war. If we do so, and send them to local, state and national mass magazines, we will spread Russell's word and our own concern for mankind's fate. Those among us who do not contribute in their own way do a grave disservice to the memory and image of Russell, a man who fought for his beliefs. There is a world out there that needs our message. It may not be there for long!

Alex is insistent about what ought to be done. "If the BRS is not to be seen as a farce in studying and spreading Russell's activism, all our members should be as informed and involved as possible... Any human endeavor consists of two main phases: one is analysis and information gathering, the second is action. Either one without the other is doomed to failure..."

If Alex sounds too insistent, it is well to remember what ER said when accused of being fanatical about the need to get rid of nuclear armaments: "It's hard not to be fanatical about it, because the issue is so important and we have no Ark." (Can someone supply the source of this quote?)

(5c) Alex gets a grant, a \$2500 grant from the Arizona Research Labs, to use as he sees fit.

(5d) "How To Avoid Nuclear War" — a 12-page essay that Alex and Jerre Moreland (Psychology Department, Bradley University) submitted in the Essay Competition of "The Bulletin of the Atomic Scientists" (RSN27-19, RSN28-3) — is available from the BRS Library, address on Page 1, bottom.

(Thanks to CHERIE RUPPE for sending the pages of the November 1980 "Bulletin" referred to above.)

RESULTS OF THE VOTE

(6a) Expulsion. The members voted to expel John Sutcliffe. The vote was not close.

(6b) Travel Grant change. The directors voted in favor of changing the "Travel Grant" (formerly the "Travel Scholarship") to a Doctoral Grant, starting in 1982. The Grant will be \$500, to be spent as the doctoral candidate wishes.

BY BERTRAND RUSSELL

(7) Bob Davis is a book collector, as we know (RSN28-36). When in England for the unveiling of ER's bust (RSN28-48), he located 2 volumes, to each of which ER had contributed a chapter. Here is one of them (the other will appear in RSN30):

What Is Happiness? by 10 authors. London: John Lane/The Bodley Head, 1938. ER's contribution follows.

HAPPINESS depends upon a combination of internal and external causes. Writers on happiness, most of whom have been in comfortable circumstances, have unduly emphasized the internal causes.

What Marcus Aurelius would have thought if he had been put on a raft in the Arctic Ocean with nothing to eat or drink, would not have been quite what he said in his writings. Any man who maintains that happiness comes wholly from within should be compelled to spend thirty-six hours in rags in a blizzard, without food.

There have, no doubt, been men who could have remained happy in such circumstances, but they have been few and not far removed from lunacy. For the overwhelming majority of mankind certain elementary necessities and comforts are an indispensable condition of happiness. I do not much admire those rich men and women who tell the poor that happiness is spiritual and just as easy on a small income as on a large one.

Omitting saints, lunatics, and men of genius, ordinary people need, for their happiness, certain fairly simple conditions, which with a little wisdom in economics and politics, could be fulfilled for almost everyone. I put first the purely physical conditions—food and shelter and health. Only when these have been secured is it worth while to consider psychological requisites.

Having said this, however, I do not want to deny the importance of mental causes. We all know many people who have good health and enough to eat, who are nevertheless miserable. They may suffer through external circumstances: unpopularity, lack of success, unhappiness in marriage, or unsatisfactory children.

Or they may suffer through internal maladjustment, through conflicts in their own psychology. Not infrequently, external misfortunes have their source in the character of the sufferer; but conversely, the character of the sufferer may be warped by external misfortunes.

Happiness, if it is to have any depth and solidity, demands a life built round some central purpose of a kind demanding continuous activity and permitting of progressively increasing success. The purpose must be one which has its root in instinct, such as love of power or love of honour, or parental affection.

Some people, it is true, are like cats, and can be contented so long as they can lie in the sun; but this is exceptional, at least in northern countries. As the mental life develops, men become less and less able to

find happiness in mere passive enjoyment.

Nor is activity for its own sake satisfactory; what is needed is activity directed to a desired end. For the great majority of mankind there is too much of this: the time and energy spent in earning a living condemn the hours of leisure to fatigue and futility. But I doubt whether those who win sudden wealth in a sweepstake or a lottery are able, after the first, to enjoy their new leisure, unless they can become sufficiently interested in something to take again to work—though not such severe or uninteresting work as most people find necessary in order to avoid starvation.

Economic insecurity is, at present, one of the great sources of unhappiness. I am thinking not only of that extreme form which consists in fear of utter destitution, but of the dread of a descent in the social scale. This is not only painful in itself, but is a cause of terrible political consequences—Fascism, imperialism, and militarism are all reinforced by it.

It is entirely preventable: with a better economic system there need be no destitution and no social classes. But meanwhile the evil perpetuates itself by filling men's minds with envy and fear. So long as our economic system remains competitive, these emotions, with all their evil progeny, will continue to govern large parts of the lives of individuals and nations, making happiness precarious and embittered unhappiness very common.

The psychological sources of unhappiness, which are studied by psychiatrists in their extreme forms, mostly have their source in unwise treatment during childhood. A child may be unloved, or may feel that another child is unjustly favoured at his expense; the result is almost sure to be a proneness to discontent and envy and hostility.

Or he may be thwarted in his legitimate impulses of adventure and exploration, with the result that he becomes either timid or blindly rebellious.

This form of mistake is especially common with uneducated parents, who are perpetually saying 'don't' when there is no occasion for prohibition. It must be admitted that this attitude is not surprising in harassed and over-worked mothers, since a child's adventurousness is dangerous to himself and inconvenient to others.

This is one of the arguments in favour of nursery schools, where the environment can be free from dangers and fragile objects, and the child can learn muscular dexterity without fear of disaster.

There is an opposite danger, which is that of 'spoiling' by too much emotional affection and too little training in self-discipline. This produces an adult who is too much attached to a parent to be able to form new ties, or so accustomed to indulgence as to make impossible demands upon contemporaries.

These are only a few of the ways in which bad handling during the first years may produce a character incapable of happiness or success in later life.

The happiest body of men in the modern world are, I should say, the men of science. Their work is interesting, and difficult without being too difficult; they feel it to be important, and the world agrees with them; their sense of power is gratified, since science is transforming human life; and in spite of the new horrors that science has added to war, most of them are convinced that the effects of scientific knowledge are pretty sure to be beneficial in the long run.

They have the pleasure of exercising skill, the pleasure of winning public respect, the pleasure of seeing the practical benefits of their discoveries, and their work has a large impersonal interest which is a protection against self-absorption.

The conditions of a happy life, it seems to me, are: first, health and a fair degree of economic security; second, work which is satisfying both because it is felt to be worth doing and because it utilizes whatever skill a man possesses without making impossible demands; third, personal relations that are satisfying, and especially a happy family life; fourth, a width of interests which makes many things enjoyable.

Our age is not a happy one, because it is oppressed by vast organized hostilities, of nation against nation, class against class, and creed against creed. These evils have their root in political and economic evils, but they are perpetuated also, in part, owing to defects in individual psychology, which make mass appeals to hatred and fear more successful than appeals for sanity and co-operation.

If the majority of men were individually sane they would soon make an end of the collective insanities which threaten our civilization. But it is difficult to see how individual sanity is to be brought about in the countries whose Governments depend for their existence upon its absence.

Perhaps there is in human nature an impulse towards sanity which will reassert itself before long. It has been so in the past after epochs of temporary madness; we may therefore hope that it will be so again.

"MY FAVORITE RUSSELL"

- (8) Karl Popper writes that his favorite Russells are The Problems of Philosophy and Mysticism & Logic. He regrets that he cannot say more at present because he is "totally snowed under by urgent unfinished work and I simply cannot spare the time to write. I am sure you will understand." We do, and we were pleased to hear from him.

ER POPULARIZED

- (9) **The New York Public Library at Lincoln Center**

BRUNO WALTER AUDITORIUM

111 Amsterdam Avenue Telephone 799-2200

THE OPEN BOOK
presents
**BERTRAND RUSSELL'S
GUIDED TOUR OF INTELLECTUAL RUBBISH**

dramatized by **Marvin Kaye**

TUESDAY, NOVEMBER 13, 1979
WEDNESDAY, NOVEMBER 14, 1979
4:00 P.M. ADMISSION FREE

The use of cameras in this theatre is not allowed.

Free tickets may be obtained at the Amsterdam Avenue entrance on the day of the event. For evening programs apply in person after 4:00 p.m.; after 12 noon on Saturdays. For 4:00 o'clock programs, apply after 3:00 p.m.

We've been in touch with Marvin Kaye since 1973 (yes, '73, before we were born, so to speak. The BRS was not founded till '74.) (For more, see NL3-33 and NL6-32.) His group, THE OPEN BOOK, is now a federally-approved non-profit organization, and is now seeking funding, in order to put "Guided Tour" on in NYC and also to make it available for touring. We've asked him to let us know next time "Guided Tour" is staged, so that members in the NY area who wish to can attend.

PROGRAM SEQUENCE:

Introduction	Full Ensemble
Autobiographical Interlude	Bill Bonham
Remembrance of Friends Past	Bill Bonham, George DeLucenay Leon
On Education	Beverly Fite, Saralee Kaye, George DeLucenay Leon, Toby Sanders, Nancy Temple (wearing mortarboard)
On Sex and Marriage	June Miller, Saralee Kaye (seated at beginning of section), Toby Sanders
Mr. Bowdler's Nightmare	Beverly Fite (Mrs. Bowdler), George DeLucenay Leon (Mr. Spiffkins), June Miller (Narrator), Toby Sanders (Mr. Bowdler)
On Old Age	Bill Bonham
On Comets	Full Ensemble
On the Future of Mankind	Full Ensemble

BERTRAND RUSSELL'S GUIDED TOUR OF INTELLECTUAL RUBBISH was originally commissioned and performed by the late Robert Raunseville as a one-man show. Portions of it were staged by him at Deerfield Academy and Western Washington State University.

The complete script is a two-act drama. The present version, arranged for reading ensemble, represents roughly half of the full play, revised and slightly condensed to meet the strict staging limitations of THE OPEN BOOK productions.

Incidental Music: *Two Studies for Flute, Coroner, & Cello* by Burt Levy; used by permission of the composer.

BERTRAND RUSSELL'S GUIDED TOUR OF INTELLECTUAL RUBBISH is the only authorized dramatization of the writings of the late Lord Russell. It is performed with the permission of the joint copyright owners, Marvin Kaye and The Bertrand Russell Estate, and is expressly authorized by those parties, as well as Edith, Countess Russell; George Allen & Unwin Ltd., the publishers of Bertrand Russell's works; and The Bertrand Russell Peace Foundation.

THE OPEN BOOK is a professional readers theatre company sponsored by Jay Broad and Jose Ferrer and registered with the New York State Charities Commission.

BR QUOTED

- (10) "Forbes" loves BR. Hardly a month goes by, it seems, without finding BR quoted in "Forbes". The issue of 11/24/80 offers this:

It is the preoccupation with possession, more than anything, that prevents men from living freely and nobly. How odd of "Forbes" to pick this particular quotation for its readers, mostly businessmen.

(Thank you, WHITFIELD COBB)

BR MEMORIAL

- (11) The announcement of the unveiling, issued by the Appeal Committee, is reproduced here, for the record:

BERTRAND RUSSELL MEMORIAL

An Appeal made by Sir Alfred Ayer, Lord Brockway (Chairman of the Appeal Cttee), Peter Cadogan (Secretary), Lord Ritchie Calder, Frank Dobson MP, John Gilmour, Dora Russell, Lord Willis and Baroness Wootton.

c/o SPES, Conway Hall, 25 Red Lion Square, London WC.1. Tel: 01. 242. 8032/3.

The Unveiling Ceremony

of the bust of Bertrand Russell - sculptor, Marcelle Quinton

12.00 mid-day, Thursday 23rd October 1980
in the Gardens of Red Lion Square, London WC.1

LORD FENNER BROCKWAY

DORA RUSSELL (who will unveil the bust)

SIR ALFRED AYER

PETER CADOGAN (ex-Committee of 100)

and

THE MAYOR OF CAMDEN
CLLR RON HEFFERMAN

All who would like to pay tribute to the life and work of the great philosopher will be welcome.

For photos taken at the unveiling by DON JACKANICZ, see (29).

ABOUT BERTRAND RUSSELL

(12)

Asimov's minibiography, in *Asimov's Biographical Encyclopedia of Science and Technology*. "The Lives and Achievements of 1195 Great Scientists from Ancient Times to the Present." Garden City: Doubleday, 1964, 1972.

[821] **RUSSELL**, Bertrand Arthur William Russell, 3d Earl
English mathematician and philosopher
Born: Trelleck, Monmouthshire, May 18, 1872
Died: Penrhynedeudraeth, Merionethshire, February 2, 1970

Russell's parents died while he was very young and his grandfather John Russell took charge. This grandfather had been Prime Minister of Great Britain from 1846 to 1852 and from 1865 to 1866, and was created 1st Earl Russell in 1861.

Young Bertrand led a lonely, unhappy childhood in the puritanical home of his grandparents. He entered Cambridge in 1890, where George Darwin [642] was one of his teachers and where Whitehead [748] grew interested in the young man.

Bertrand Russell inherited the earldom from his elder brother in 1931 but preferred not to use the title. This was all of a piece with his strong and unconventional liberal views. Through much of his life he had been a militant pacifist (which is not the contradiction in terms it seems) and for this lost his college post during World War I and spent some months in jail in 1918. He ran for Parliament (unsuccessfully) on the Labour ticket in 1922.

His views on social problems were equally unconventional. From 1927 to 1932 he ran a school for children in which advanced notions of discipline (or, rather, lack of it) were used. In 1940, when, during a temporary stay in the United States, he was appointed to the staff of the City College of New York, his published views on sex were

used by the clergy and the Hearst press to arouse a storm of disapproval against him. His appointment was pusillanimously withdrawn as a result by a State Supreme Court order.

During the stressful times before World War II, Russell retreated from pacifism, but with the coming of the nuclear race and the cold war of the 1950s, he returned to his earlier views with greater force than ever. In his nineties this militant patriarch led the forces of neutralism in England and constantly defied the government, confident that it would not choose to jail him (although it did for a short while in 1961).

Russell heard Peano [731] lecture in mathematics in 1900 and grew interested in the basic logic of mathematics. In 1902 he made his first mark in this direction when he wrote to Frege [657], pointing out what has since become a famous logical paradox and asking how Frege's new system of mathematical logic would handle it. Frege was forced to admit that his system fell short and so added a footnote to his two-volume work that nullified all that had gone before.

Russell then went on to try to answer his own question by setting up a still better system of logic on which to base mathematics. This effort reached its climax in the publication from 1910 to 1913 in collaboration with Whitehead of *Principia Mathematica*, a name reminiscent of Newton's [201] great work. This was the most ambitious and nearly successful effort to make all of mathematics completely rigorous, but as Gödel [1069] was to show twenty years later, all such efforts were doomed to failure.

Russell wrote numerous books and in 1950 he received the Nobel Prize in literature.

ASSESSMENTS OF BR

(13)

Gilbert Ryle on BR the Philosopher. Ryle read the following at a meeting of the Aristotelian Society at 5-7 Tavistock Place, London, WC 1, on Monday, December 7, 1970, at 7:30 P.M.

We members of the Aristotelian Society are here tonight to say 'Goodbye and thank you' to that grand philosophical thinker, Bertrand Russell, who gave his first paper to this Society in 1896.¹ This is not an occasion for an exegetic commentary on the almost infinite variety of his thought, but rather one for concentrating our gratefulness on those three or four determining impulses by which his thinking has given to the philosophical thinking of all of us, quite irrespective of our particular opinions and specialities, much of its whole trajectory.

For what concerns us today and, I maintain, for what should chiefly concern the future historians of twentieth-century thought, it matters comparatively little whether a few or many of us accept, or whether a few or many of us reject, this or that Russellian doctrine. The fact that he did not found a school or capture disciples was due partly to the accidents of his career, but especially to certain admirable features of his thinking. Among these was his immunity from reverence in general and especially from reverence for himself. He would have found Russell-acolytes comical and Russell-echoes tedious. On the other hand, what matters immensely is that, not what we think but, so to speak, the very style of our philosophical thinking perpetuates, where we are ordinarily least conscious of it, a style of thinking that had not existed in philosophy before, say, 1900.

(1) In speaking, metaphorically, of the Russellian style of thinking, though I am not alluding primarily, I am alluding secondarily to one particular intellectual temper for which the credit – the great credit as I think – needs to be divided between William James and Russell. For in one respect James and Russell were quite unlike Mill, Sidgwick and Bradley, quite unlike Brentano, Meinong and Husserl, and quite unlike even Moore, namely in their combination of seriousness with humour. Hume and Bradley had wit, and Hume could play. But James and Russell found out for themselves and so taught us at our best how to pop doctrinal bubbles without drawing blood; how to be illuminatingly and unmaliciously naughty; and how, without being frivolous, to laugh off grave conceptual bosh. Stuffiness in diction and stuffiness in thought were not, of course, annihilated, but they were put on the defensive from the moment when James and Russell discovered that a joke can be the beginning, though only the beginning, of a blessed release from a strangling theoretical millstone.

(2) Much more important was a new style of philosophical work that Russell, I think virtually single-handed, brought into the very tactics of philosophical thinking. Anticipated, I suggest, only by the unre-membered Aristotle, Russell occasionally prescribed and often delib-

erately practised what can be called 'aporetic experimentation'. In his *Mind* article of 1905 'On Denoting', he says:

A logical theory may be tested by its capacity for dealing with puzzles, and it is a wholesome plan, in thinking about logic, to stock the mind with as many puzzles as possible, since these serve much the same purpose as is served by experiments in physical science. I shall therefore state three puzzles which a theory as to denoting ought to be able to solve; and I shall show later that my theory solves them.

In 1904, near the beginning of his first *Mind* article on 'Meinong's Theory of Complexes and Assumptions', he had praised Meinong for the excellence of his quasi-empirical method of psychological research. His 1908 article 'Mathematical Logic as based on the Theory of Types' opens with a list of seven selected contradictions demanding some common solution. Now of course other philosophers, indeed all other philosophers worthy of the name, always had resolutely and conscientiously tried to overcome theoretical difficulties. They knew that their theories were in jeopardy so long as hurdles remained uncleared or uncircumvented. Nearly all of them, too, had from time to time opposed error by putting up obstacles in the way of the erroneous views or the bad arguments of others. It is not criticism or self-criticism that Russell invented. What was, I think, new was Russell's heuristic policy of deliberately mobilising, stiffening and constructing his own hurdles against which to pit his own nascent speculations. Difficulties in the way of a theory are no longer obstacles to thought; they can be and should be constructed or collected as aids to thought. They can be the self-applied tests by which philosophical thinking may become a self-correcting undertaking. As in the laboratory a well-designed crucial experiment tests a physical or chemical hypothesis, so in logic and philosophy a well-designed conceptual puzzle may be the *experimentum crucis* of a speculation.

To us, in 1970, this heuristic policy is obviously right. The most modest discussion note in one of our philosophical journals presupposes that philosophical progress requires positive and planned operations of sifting the tares from the wheat of doctrines and of arguments. Criticism is now not hostility; self-criticism is now not surrender. But we should, I suggest, search eighteenth- and nineteenth-century philosophy in vain, cases of a philosopher actively hunting for and designing conceptual hurdles to advance his own future progress.

In his *Principles of Mathematics*, chapter X, entitled 'The Contradiction', and in its second Appendix, Russell had launched himself on what was to prove to be that most arduous of his theoretical undertakings which culminated many years later in his history-making Theory of Types. Already, in 1903, he was marshalling a battery of heterogeneous paradoxes against which he would test the desiderated solution of the special paradox of self-membered classes. Each of these auxiliary paradoxes, whether superficial or fundamental, was to serve as a testing device, with its own special edges, of the theory-to-be of self-reference.

Two precautionary words. By 'aporetic experimentation' I do not mean tentativeness, diffidence or even undogmatism. Russell meant some of his conceptual experiments to yield not 'perhapses' but definite results. Next, in using the notion of *experimentation*, I am not, of course, referring to physical tests; and I am not supposing that it is the mission of conceptual experiments – if anything has this mission – to engender inductive generalisations.

Unlike Wittgenstein, Russell was not focally, but only peripherally concerned to fix the places in human knowledge of logic and philosophy. When, as in *Our Knowledge of the External World as a Field for Scientific Method in Philosophy*, he did try to do this, he adopted too easily the idea that philosophy could and should be disciplined into a science among sciences. It was not, however, by this sort of promised assimilation of philosophy to science that he taught us a new kind of dialectical craftsmanship, but by the examples that he set of planned puzzle-utilisation. Like Moore, Russell constantly preached Analysis; but what, when pioneering, he practised included this far more penetrating, because self-testing, method of inquiry.

(3) At the end of the ninth chapter of *The Problems of Philosophy* (1912) Russell wrote:

The world of universals, therefore, may also be described as the world of being. The world of being is unchangeable, rigid, exact, delightful to the mathematician, the logician, the builder of metaphysical systems, and all who love perfection more than life. The world of existence is fleeting, vague, without sharp boundaries, without any clear plan of arrangement, but it contains all thoughts and feelings, all the data of sense, and all physical objects, everything that can do either good or harm, everything that makes any difference to the value of life and the world. According to our temperaments, we shall prefer the contemplation of the one or the other. The one we do not prefer will probably seem to us a pale shadow of the one we prefer, and hardly worthy to be regarded as in any sense real. But the truth is that both

have the same claim on our impartial attention, both are real, and both are important to the metaphysician. Indeed no sooner have we distinguished the two worlds than it becomes necessary to consider their relations.

Here Russell declares, what his writings show, that he himself knew and loved the views from the Alpine heights where there dwelled Plato, Leibniz and Frege, but also knew and loved the valleys that were tilled by Hume, Mill and James. Russell was that rare being, a philosopher whose heart was divided between transcendentalism and naturalism. His mind had been formed in his youth both by John Stuart Mill and by pure mathematics.

Indeed Russell got much of the impetus and nearly all of the turbulence of his thinking from his being homesick for the peaks while he was in the plains, and homesick for the plains when he was on the heights. However drastic, his reductionisms had some reluctances in them; however uncompromising, his Platonisms were a little undevout. Neither transcendent being nor mundane occurring felt to him either quite real, or gravely unreal. When in the mood he could think flippantly of either.

His ice-breaking and Ockhamising article 'On Denoting' came out only two years later than his ice-breaking, Platonising *Principles of Mathematics*; and in his *Our Knowledge of the External World* (1914) the second chapter 'Logic as the Essence of Philosophy', which is Fregean in inspiration, is immediately succeeded by two chapters entirely in the vein of the phenomenalism of John Stuart Mill. His paper of 1919 'On Propositions', which is very largely in the idioms of Watson, James and Hume, succeeds by only a year his lectures on Logical Atomism, where he is talking as if in the hearing of Meinong, Whitehead and the youthful Wittgenstein.

In his very early Platonising days he submitted in the *Principles of Mathematics*, section 427, a list of terms or objects that possess being, though they lack existence, namely, 'Numbers, the Homeric gods, relations, chimeras and four-dimensional spaces . . . if they were not entities of a kind, we could make no propositions about them'. Though he wrote this with complete seriousness, yet we can surely detect in his list an accent of sly shockingness, as if he could already guess what it would be like to season this overhospitable platter of being with a pinch of salt; and even what it would be like one day, though not yet, to investigate the credentials of the argument 'if they were not entities of a kind, we could make no propositions about them'.

Conversely, however far he moved away from the Platonism of his youth, he never conceded to Mill's reductionism about the truths of mathematics anything more than the recognition that it really is one business of pure mathematics to be capable of being applied to what there is in the everyday world. In the Introduction to the 2nd edition (1937) of his *Principles of Mathematics* he rejects the formalism of Hilbert for, apparently, excluding applications of mathematics to the real world: he allows, with regrets, that mathematical truths, with those of formal logic, being 'formal' truths, cannot, as he had once thought, be construed as describing transcendent entities. He allows too, again with regrets, that there is something in some way 'linguistic' about these formal truths. But not for a moment does he concede to Mill that these truths are merely high-grade inductive generalisations about things that exist and happen down here. None the less he would quite soon be developing a theory of perception and, therewith, a theory of physical objects which does not do very much more than bring up to date the phenomenalism of Mill's *System of Logic*.

It is sometimes said that Russell merely oscillated, pendulum-like, between transcendentalism and naturalism, or between Platonism and empiricism. The truth, I suggest, is that, anyhow in his formative and creative years, we find him neither at rest in the valley nor at rest among the peaks, but mountaineering – trying to find a way from the valley back to the peaks, or a way from the peaks back to the valley. He had two homes. But where he toiled, and where he was alone, and where he was happy was on the mountainside.

(4) The last of the four determining impulses by which Russell directed the course of subsequent philosophy is this. Russell was not only a pioneer formal logician, but, like Aristotle and Frege, he was a logician-philosopher. He saw every advance in formal logic as, among other things, a potential source of new rigours in philosophy; and he saw every philosophical puzzle or tangle as a lock for which formal logic might already or might some day provide the key. It was due to him, as well as, in lesser degree, to Frege and Whitehead that some training in post-Aristotelian formal logic came fairly soon to be regarded as a *sine qua non* for the philosopher-to-be; and debates between philosophers on philosophical matters quickly began often merely to ape but sometimes to apply or employ the blackboard operations of the formal logician.

Naturally it was, at the start, the more dramatic innovations in Russellian logic that were adopted by philosophers. The new term-relation-term pattern of simple propositions was for a time expected to accomplish nearly all the philosophical tasks at which the sub-

ject-predicate pattern baulked. But even if not into this new pattern, still formalisation into some newly sponsored pattern or other was for a time expected to make short work of any surviving philosophical problems. But to say this is only to say that Russell, Whitehead and Frege made many philosophers enthusiasts for their new so-called Symbolic Logic – and enthusiasts are always impetuous. The remarkable thing is that these three – and Russell more than the other two – did fire this enthusiasm. Even outside the English-speaking world they fired it, partly through the mediation of Wittgenstein, as far away as Vienna; and without this mediation as far away as Poland.

Doubtless some of these zeals were ephemeral or factitious; doubtless, too, some of the Frege–Russell hopes for a monolithic Euclideanisation of mathematics were doomed to disappointment; and certainly we have long since forgotten the promise, if it was ever made, that philosophical problems would now receive their solutions by instant formalisation. None the less, philosophy in the English-speaking world has inherited from the *Principles of Mathematics* and *Principia Mathematica*, as well as from Frege's logical writings, not only a respect for rigour, but a discipline in rigour, the absence of which from what, with reservations, I label 'continental' philosophy still makes cross-Channel discussion unrewarding.

However, I do not wish merely to acknowledge the huge effects of, especially, Russell's logicising of philosophy. There was another massive legacy left by Russell, the logician-philosopher, which we can call the Theory of Types.

By 1903 Russell had found, and imparted to Frege, a contradiction in that notion of *class* which had been a central concept in the work of Cantor, as well as in Frege's and Russell's own definitions of *number*. With this contradiction the young Russell had associated a whole battery of partly similar antinomies, for all of which, it seemed, some general diagnosis and, hopefully, some general cure could be found. Either answer, 'Yes' or 'No', to the question 'Is "I am now lying," true?' seems to establish the other: 'Yes, if no; but no, if yes'. To the question 'Is the class of classes that are not members of themselves a member of itself?'

the only answer again seems to be 'Yes, if no; but no, if yes'. Russell came, in the long-postponed end, to the conclusion that for a specifiable reason these questions are unanswerable by 'Yes' or by 'No': they are improper questions. Epimenides's assertion was a pseudo-assertion: an assertion cannot be a comment upon itself; and a given class C can only be nonsensically spoken of as one of the items that belongs, or even does not belong as a member to C.

Besides the sentences that convey standard propositions that are true or else false, there are grammatically passable sentences which are neither true nor false, but nonsense. It was some, but only a very few, nonsense-excluding rules that Russell, in his Theory of Types, tried to formulate and justify.

It is of some historical interest that the Vienna Circle misappropriated Russell's notion of nonsense for its own special Auegan purposes. But it is of huge historical importance that the whole *Tractatus Logico-Philosophicus* can be construed as a Procrustean essay in the theory of sense/nonsense. The *Philosophical Investigations* also is, in large measure, an inquiry into the rules of 'grammar' or 'logical syntax' of which patent or latent absurdities are in breach. In his lectures on Logical Atomism Russell showed how he had already been glad and proud to learn from the young Wittgenstein of 1912–3 some of the expansions, extensions and new applications of which his former Theory of Types had now become capable.

In these different, though doubtless internally connected ways, Russell taught us not to think his thoughts but how to move in our own philosophical thinking. In one way no one is now or will ever again be a Russellian; but in another way every one of us is now something of a Russellian. Perhaps we do not even read Russell very much; but in at least four radical ways what we say to philosophers and write for philosophers differs in intellectual method and intellectual temper from what we would have said and written in pre-Russell days and from what we would say and write today if we were – shall I say? – Ruritanians.

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Bertrand Russell Memorial Volume, George W. Roberts, ed. New York: Humanities Press, 1979
London: Allen & Unwin, pp. 16–21

(14)

W. I. Matson on BR's Ethics:

Spinoza is the noblest and most lovable of the great philosophers. Intellectually, some others have surpassed him, but ethically he is supreme. As a natural consequence, he was considered, during his lifetime and for a century after his death, a man of appalling wickedness. (A History of Western Philosophy, New York, Simon & Schuster, 1945: 569; a passage written with the fervour of fellow feeling, soon after the CCNY affair)

The first I heard of Bertrand Russell was in the 1930s when half a page, with portrait, was devoted to vituperating him in the Hearst Sunday paper. I can't remember the particular occasion; I think he was just being denounced on general principles as an enemy of the people, an atheist and immoralist. He was quoted as having described his outlook as like that of Lucretius – an opening which the author exploited in this way: 'All we know of Lucretius comes from Bishop Eusebius, who in his *Chronology* notes for the year 55 BC: "T. Lucretius Caro died. Having been driven mad by a love potion, in intervals of sanity he wrote some poems which were edited by Quintus Cicero." That's the kind of man Russell is (the furious scholar continued): an admirer of sexual psychopaths.'

With youthful perversity I was led to find out more about Russell, and Lucretius too, whose poems, I discovered, were still extant in our public library. So I took up philosophy because William Randolph Hearst hated Bertrand Russell. There must be many of my generation who, whether or not as a result of these proteptic discourses, got their first enthusiasm for philosophy from some encounter with Russell's work. Not mathematics, philosophy; and not epistemology, ethics; for what first aroused our interests and passions were the same books and essays that shocked Hearst, those coolly sensible, humorous, and humane disquisitions on what kind of life is worth living for a human being.

Man has been called a rational animal, yet to look at the human condition rationally is often thought an inhuman thing to do. Most people cannot examine life: some, like Dr Johnson, can but do not want to; of the few who are willing and able, most, like Plato, Marx and Freud, throw away received opinions only to set up new orthodoxies often more constricting than the old, thus justifying Dr Johnson. It was the rare merit of Russell, as of Voltaire, to have looked at the way of the world with a gaze childlike in its directness yet deeply penetrating and to have asked of what he saw: Does this help or hinder a man in his effort to live a

life worth living by a rational animal? If not, why do we have it, and could we not have something better?

Life does not get examined even by its appointed examiners unless some shock sets them off. With Russell it was the First World War. No wonder. He was not a pacifist, but he saw that there was not enough at stake on either side to justify the slaughter, and that a negotiated settlement, on almost any terms, would be better than its continuance. This empirical approach, whereby what it would be best to do is decided not in accordance with rigid and mechanical deduction from abstract principles, but by attention to the particular circumstances of the case at hand, is the rule from which he never deviated. In the seventeenth century he would have been called a trimmer; in the twentieth he was an act utilitarian.¹

Like Aristotle's, Spinoza's and John Stuart Mill's, Russell's idea of the happiness that ought to be the aim of conduct is not titillation but the untrammelled development and exercise of innate powers: vitality. Vital activity manifests itself more as what we do on impulse than in accordance with plans and schemes, Russell believed. In his early ethico-political treatise *Principles of Social Reconstruction*, impulse, hymned as the very 'expression of life', generated some curiously sophisticated varieties, such as an impulse towards art and science, and even one 'to avoid the hostility of public opinion'. He recognised that not all impulses are splendid, nor all premeditated actions mean, and the tone of *HSEP* is more cautious. Nevertheless Russell always saw happiness as roughly measurable by the scope afforded to spontaneity, and the occupational malady of civilised life as the subordination of impulse to purpose that it necessarily imposed.

The means-end distinction has great importance in Russell's ethical thinking, defining the place of reason in conduct and clarifying the difference between purpose and impulse. Reason, we are told, is concerned only with 'the choice of the right means to an end that you wish to achieve. It has nothing whatever to do with the choice of ends' (*HSEP*: 8), which are the bailiwick of the emotions. The picture is familiar. There are the things you want – the objects of your impulses and feelings, and there are the means you may adopt to get them, your planned actions. The latter are the domain of reason, the finding out of how things are and of the logical relations that may hold between statements. Whether such and such a course of action is likely to obtain what you want, is something on which reason may deliver a verdict. But whether you want it or not is simply a matter for feeling – you just *do*, or don't, have this emotional attitude towards the thing. It is not reasonable, nor unreasonable, to like or dislike anything for its own sake. There is no such thing as

an irrational aim except in the sense of one that is impossible of realization' (HSEP: 11). When we call something good or bad, we are not making a statement that is true or false, we are making an exclamation, expressing a wish, or commanding or suggesting.

Some philosophers in this century have been content with this emotive ethical theory descended from Hutcheson through Hume. Russell, however, was dissatisfied, at least part of the time, and strove through his life to work out a version that would not lead to the consequence, which he confessed to *feeling* was profoundly wrong, that reason has nothing to choose between the ends pursued by Adolf Hitler, on the one hand, and Dag Hammarskjöld, on the other. Much of his last and most important ethical work, HSEP, is concerned with the problem of avoiding having to say that no ethical judgment is liable to criticism on grounds of truth – that condemnation of Nero boils down to 'Nero? Oh fie!' (HSEP: 26).

His way out was to hold that although ethical judgments are based on feelings, still the feelings of mankind are sufficiently in agreement to allow for the possibility of ethical generalisations valid for all animals like us. He summed up his efforts in four 'propositions and definitions' which, he claimed, 'provide a coherent body of ethical propositions, which are true (or false) in the same sense as if they were propositions of science':

- (1) Surveying the acts which arouse emotions of approval or disapproval, we find that, as a general rule, the acts which are approved of are those believed likely to have, on the balance, effects of certain kinds, while opposite effects are expected from acts that are disapproved of.
- (2) Effects that lead to approval are defined as 'good', and those leading to disapproval as 'bad'.
- (3) An act of which, on the available evidence, the effects are likely to be better than those of any other act that is possible in the circumstances, is defined as 'right'; any other act is 'wrong'. What we 'ought' to do is, by definition, the act which is right.
- (4) It is right to feel approval of a right act and disapproval of a wrong act. (HSEP: 115 ff.)

If ethics is to be founded on 'the fundamental data of feelings and emotions' (HSEP: 25), this is a more plausible version than some others. It does not base goodness and badness directly on the feelings that we allegedly report when we assign the words 'good' and 'bad' to things. Rather Russell says that we have 'emotions of approval' (whatever those might be) for reasons that boil down to beliefs about the likely consequences of the acts approved. If the Aztec approves of human sacrifice and cannibalism, that is because he believes them important for securing a bumper crop of maize. We may disagree with his belief, but we do not disagree with his contention that a bumper maize crop is a good thing – or at any rate that feeding the surviving people is good. The relevant agreement would still exist even if we happen not to desire the continued supply of maize to Aztecs. For what the Aztec thinks is a good thing is enough maize for his group; we likewise value food for *our* herd. This is not a logical truth – the Aztec, or we, could desire the starvation of our respective groups without violating any logical laws – but Russell thinks it unlikely, in fact, that we would. He is saying that, as a general rule, human beings disagree only about means, not about ends. And disagreement about means is not really moral disagreement, for the question whether a certain act is likely to have a certain effect is a factual one, resolvable in principle by scientific methods. We could grow maize with and without the assistance of human sacrifice, and by statistical analysis of the yields conclude whether the means proposed was, in fact, efficacious.

Again the means-ends distinction is made to bear the whole philosophical load. This is a heavy burden. Except for the acts of God, everything we have to contend with is the effect of a human action, and anything at all may be approved or disapproved. So you may approve, and I disapprove, the same act, just because we both believe (correctly, let us assume) that it is likely to have the effect of diminishing the population of X's. As this kind of disagreement is frequent, this kind of effect cannot be what Russell has in mind as falling within the scope of the generalisation (1), which affirms general agreement of the 'emotional' reactions to agreed facts. And the reason is easy to see. Disagreement at this level doesn't count, for we have not yet reached the realm of ends. Why do you approve of diminishing the population of X's, while I disapprove? Because you think that something ultimately desirable, let us say the ecological balance, will thereby be furthered. But perhaps I agree with this estimation of the facts, and still disapprove: perhaps because I think it's better to upset the ecology, which within broad limits can take care of itself, rather than cause widespread and acute suffering

here and now. So we have to go on to a still higher plateau, where you want the ecology let alone in order to produce a better world (or at any rate not a worse one), and I likewise want a better, or non-worse, world. Here we agree, but it is a sterile kind of agreement. What, indeed, would it be like to wish for a worse world – worse for everyone and everything, and for oneself as well? We have reached the end, to find there only a tautology. Thus, it was not quite right of Russell to claim that the ethical propositions advocated were 'true (or false) in the same sense as if they were propositions of science', at least not if one holds, as Russell did, that the most general propositions of science are non-tautological.

One should not make too much of objections like these to the four-proposition ethics, however. For that was not really the ethical system that Russell advocated, even though he sincerely believed he did.

Russell thought along these lines: Ethics ought to be objective. Objectivity means being scientific. Being scientific means generalising by induction from particular data. Now, the data of ethics are not the sense-data out of which science is constructed; but they are another species of the genus consciousness, namely, feelings or emotions. Ethical propositions, therefore, are generalisations from those feelings in which mankind agree, as science is generalisations from the percepts that command agreement.

We need not here consider whether this is a satisfactory conception of the structure of science, for the analogy with ethics does not hold. An 'objective' system based on feelings as data would be, as we have seen, either false or trivial. And even if it were neither, it would still not be ethics, but rather a compendious statement of what people feel – sociology or psychology, without normative import, despite the 'definitions' in the second and third propositions. This is not to say that you can't derive 'ought' from 'is' – but you can't do it this way. You might just as well come right out and say something like

What ought to be approved is what enhances vitality.

If you are an optimist, you may also say

What is approved = What ought to be approved.

Russell certainly believed the first of these. Equally certainly he did not believe the second. But there is also the Kantian element: Russell wrote of 'that respect for the human being as such, out of which all true morality must spring' (*Marriage and Morals*, New York, 1929: 153), and however little formal attention this non-utilitarian principle got, it is never far beneath the surface in all his particular disquisitions.

Thus, Russell's real ethics was at least in part Aristotelian-cum-Kantian – somewhat ironically in view of the rough treatment he gave those philosophers in his *History* and elsewhere. That this was his real 'system' can be seen, for example, in his consistent and emphatic opposition to Marxism, an opposition for which the four-proposition ethic provides no grounds; on the contrary, the two almost conflate themselves. Russell detested Marxism because it is a philosophy stemming from and perpetuating hatred,¹ manipulating human beings and suppressing their spontaneity and individuality more thoroughly than any other.

No one in his century had a mind freer of cant than Russell's. Such freedom had its price, as he often found to his rue. He could not solace himself among the intellectual herd when buffeted by Hearst & Co. If Russell had lived only to the age recommended by the Psalmist, he would have died in poverty, far from home and virtually friendless. Happily, he survived to attain high honours and moderate wealth. But he would not have been pleased to see, as I did, his portrait stuck on the wall in the place of honour between Mao Tse-Tung and Che Guevara in a den of student revolutionaries. It is a nice question whether it is better to be praised for the wrong reasons than not to be praised at all. But an undoctinaire apostle of common sense seldom has another choice.

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NOTES

- 1 An act of which, on the available evidence, the effects are likely to be better than those of any other act that is possible in the circumstances, is defined as 'right' (*Human Society in Ethics and Politics* (HSEP), London, George Allen & Unwin, 1954: 116). This is vastly different from rule utilitarianism, *alias* the domino theory, which got us into the Vietnam War.
- 2 Even more perhaps from envy, an emotion whose importance in human affairs Russell aristocratically underestimated.

ER'S INFLUENCE

(15) Abbie Hoffman, in an interview in the Tucson Weekly News (12/10/80):

Q: Do you see people returning to an organization like SANE?

A: Yes, I would think an organization like SANE, Ban the Bomb, Campaign for Nuclear Disarmament, I think that's going to happen. Nuclear weapons are going to become big issues.

The Sixties began for me really with those movements, triggered by Bertrand Russell in Trafalgar Square — Campaign for Nuclear Disarmament — CND. We saw the image of fifty to a hundred thousand people and him with his lion mane up there on a platform, and people would sit down and they wouldn't let traffic come through. They blocked off Trafalgar Square with 100,000 people. And those images filtered across this country. And that was very early. Against the testing of nuclear weapons.

(Thank you, ALEX DELY)

ERS PROJECTS

(16) "Russell on Ethics" is the title of a short paper by PHIL STANDER, written in response to our request (RSN28-10). It's the first of a series of short papers that present ER's views on a variety of subjects. How about offering to write one? See RSN28-10 for suggested topics. Here is "Russell on Ethics":

"All human activity is prompted by desire or impulse." On this point Russell is emphatic. "If you wish to know what men will do, you must know not only, or principally, their material circumstances but rather the whole system of their desires with their relative strengths."⁽¹⁾

Russell states his own desires: "...three passions, simple and overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."⁽²⁾ In all that Russell writes, there is the implicit or explicit view that, although both love and knowledge are the two main requisites for right action, love is more fundamental. This is so, Russell tells us, because it will lead men to seek knowledge in order to find out how to benefit those they love.⁽³⁾

Russell considers the general happiness of man a legitimate ethical end or aim. Contempt for happiness is easier when the happiness is other people's. History demonstrates that the men who did most to promote happiness were those who thought happiness important, not those who despised it in favor of something more "sublime."⁽⁴⁾ Only a philosophy based on love, empathy and compassion can serve man, can produce stable improvements in human affairs, and can avoid the nightmare of war.

The fundamental data of ethics, for Russell, are feelings and emotions. Ethics differs from science, for an ethical judgment does not state a fact. "It states, though often in a disguised form, some hope or fear, some desire or aversion, some love or hate. The Bible says, 'Thou shalt love thy neighbor as thyself,' and a modern man, oppressed with the spectacle of international discord, may say, 'Would that all men loved one another'; these are pure ethical sentences which clearly cannot be proved or disproved merely by amassing facts."⁽⁵⁾

Since, in Russell's view, actions are determined by subjective desires, how is it possible to say that some actions are ethically superior to others? Russell finds it possible by examining desires.

Russell calls a number of desires "compossible" (a term borrowed from Leibniz) when all can be satisfied by the same state of affairs. When desires are not compossible, they are "incompatible". When a nation is at war, the desires of all its citizens for victory are mutually compossible, but incompatible with the opposite desires of the enemy. Obviously there can be a greater total satisfaction of desire when desires are compossible than when they are incompatible. Therefore, according to Russell's definition of the good:

...compossible desires are preferable as means. It follows that love is preferable to hate, cooperation to competition, peace to war, and so on. (Of course there are exceptions: I am only stating what is likely to be true in most cases.) This leads to an ethic by which desires may be distinguished as right or wrong, or, speaking loosely, as good or bad. Right desires will be those that are capable of being compossible with as many other desires as possible; wrong desires will be those that can only be satisfied by thwarting other desires.⁽⁶⁾

From this ethic of general happiness, or the common good, one can infer an indefinite number of ethical maxims. In addition to the test of compossibility, there is a simple rule by which all ethical maxims are to be tested: "No ethical maxim must contain a proper name," meaning "any designation of a particular part of spacetime" — not only the names of individuals but also of regions, countries, and historical periods. Russell is suggesting something more active than a cold intellectual assent, something in the nature of real desire, "something which has its roots in sympathetic imagination. It is from feelings of this generalized sort that most social progress has sprung and must still spring."⁽⁷⁾

"If your hopes, wishes, desires and plans are confined to yourself, or your family, or your nation, or the adherents of your creed, you will find that all your affections are paralled by dislikes and hostile sentiments. From such a duality in men's feelings spring almost all the major evils in human life — cruelties, oppressions, persecutions, and wars. If our world is to escape the disasters which threaten it, men must learn to be less circumscribed in their sympathies."(8)

Given this emotive basis of programs of action, i.e., the principle of universal love or reverence for life, and its manifestation in the generalized sort of sympathetic imagination he calls "abstract sympathy", Russell proceeded to design programs of reform which would insure the future of man. World government and world-wide democracy as the organizational panaceas and a tolerant population characterized by a sense of the unity of the world and the family of man constitute the general aims of Russell's programs of reform.

1. Russell, Human Society in Ethics and Politics, New York: Mentor Books, 1952, p.132
2. Russell, The Autobiography of Bertrand Russell (1872-1914), Boston: Little Brown, 1966, p.3
3. Russell, Education and the Good Life, New York: Liveright, 1926, p. 187
4. Russell, A History of Western Philosophy, New York: Simon & Schuster, 1945, pp.644-5
5. Russell, Human Society in Ethics and Politics, p.19
6. Ibid. p.47
7. Russell, "A Philosophy for Our Time," in Portraits From Memory and Other Essays, New York: S&S, 1951, p.182
8. Ibid.

PHILOSOPHY

(17) 'ANALYSTS' WIN BATTLE IN WAR OF PHILOSOPHY, says the heading on this story in The New York Times (1/6/81), p.C1:

By EDWARD B. FISKE

AS in Athens, so in America: Philosophers disagree, sometimes with passion. Last week, in a battle fought with virtually every traditional academic weapon short of hemlock, proponents of "analytic" philosophy reasserted their control of the Eastern Division of the American Philosophical Association.

At the division's annual meeting here, the analysts soundly defeated candidates of a coalition of "pluralists" who charge that they have been unfairly excluded from positions of leadership.

The debate, marked by personal acrimony as well as philosophical differences, dramatized the political nature of the world's oldest academic profession. "All academic fields have factions and personality conflicts," said John J. McDermott, a pluralist from Texas A and M. "In philosophy the issue seems to be whether some of us are actually in the profession."

Since World War II, the "analytic" approach to philosophy has been dominant in American universities. Primarily a product of such 20th-century thinkers as Ludwig Wittgenstein and Bertrand Russell, it seeks to clarify traditional problems of philosophy through logic and by careful analysis of language and concepts. "Philosophy is a continuation at a more abstract or inclusive level of the natural sciences," said Willard Quine of Harvard University, one of the greatest of contemporary American analytic philosophers.

The opposing term, "pluralist," describes not a single approach but a variety of nonanalytical schools, including phenomenology, existentialism, metaphysics and the American "pragmatism" that grew from the thought of John Dewey and William James. Unlike the analysts, they see philosophy as a way of describing the world rather than analyzing thoughts, and they see themselves as heirs to the philosophers and issues of the past.

In discussing the ethics of abortion, for example, an analytical philosopher might begin by analyzing terms such as "non-voluntary," while a representative of one of the pluralist schools might start by describing a situation in which an abortion took place.

Pluralists charge that analysts' fascination with logic and highly technical arguments —

Continued From Page C1

pled with their acknowledged indifference to the history of philosophy — is driving undergraduate students away from philosophy courses. "In schools like Vanderbilt and Stony Brook, where pluralists are represented on the faculties, you get as much as 15 percent of students enrolled in philosophy courses at any given time," said Donald Lohs, a professor at the State University of New York at Stony Brook. "At places like Maryland or Pittsburgh, where the analysts are dominant, you get only about five percent."

The struggle between the two factions broke out at last year's convention of the Eastern Division, when the "Committee on Pluralism" successfully challenged the "official" slate of officers. The dissidents managed to elect John E. Smith of Yale as vice president and captured the other two available elective seats on the 10-member executive committee. Professor Smith now moves up to the presidency of the 3000-member division.

At last week's convention, the analysts fought back. A letter was circulated over the signatures of nine past presidents charging that the Committee on Pluralism "seeks to obtain through political means a position of influence which its members have not been able to obtain through their philosophical work."

The counterstrike succeeded. When the votes were counted, Adolf Grunbaum of the University of Pittsburgh, an analytic philosopher who had lost the election last year, won the vice-presidency over William Barrett, the New York University professor who was the pluralist entry. The pluralist candidates for the executive committee, John Lachs of Vanderbilt University and Sandra Rosenthal of Loyola in New Orleans, were also defeated.

The rhetoric of the political debate left little doubt that the participants were professional philosophers. At a

rally organized by pluralists on the eve of the election Bruce Wilshire of Rutgers University said that he looked forward to a day when "the various groups and parts of it will define themselves as parts of the whole, not parts which are the whole."

Privately, the two sides frequently engaged in personal attacks. A Yale analyst described one pluralist colleague as "a joke" and another as "not a serious contributor to philosophical literature." Professor Lachs riposted for the pluralists: "How about those who have the political power without philosophical distinction?"

Underlying the conflict are some fundamental nonintellectual tensions within philosophy. As in other fields, there has been a dispersion of talent beyond such traditional bastions of influence as Harvard, Princeton, Michigan and, more recently, Pittsburgh; and departments at universities such as Vanderbilt, Kansas and Arizona have become increasingly visible.

The pluralists, most of whom come from such newer institutions, claim that the structure of the A.P.A. does not reflect this "democratization." "It's a revolt of the provinces against the Northeast," said Mr. Lachs.

The pluralists also claim that analysts conspire to keep nonanalytic philosophy out of the influential journals and that they do not regard the pluralist approaches as serious philosophy. It would be most unusual, for example, for a student at Harvard to do a dissertation on Dewey or James.

Analysts readily concede that they are not particularly familiar with the opposition. Professor Quine, asked whether individual pluralists might be exceptions to the generalizations in the letter he signed, replied, "I suppose so, but I don't know their work."

A variously attributed saying in higher education is that academic politics are so bitter because "so little is at stake." At the convention this became a serious issue.

Pluralists argued that, by controlling



The New York Times/Edward B. Fiske
Ruth Marcus and William Barrett

the association, the analysts are in a position to advise foundations and the National Endowment for the Humanities where to distribute their grants, suggest experts to evaluate departments, determine who presents and publishes scholarly papers and influence who gets jobs and who does not.

The analysts, however, deny that such power flows from the organization. "Philosophers do philosophy, not associations," said Ruth Marcus of Yale. "I can't think of a single occasion where the A.P.A. was called upon to compose a council or make a grant for someone."

The Eastern division voted last week to elect future officers by mail ballot. Pluralists said this procedure would give a voice to philosophers from smaller institutions who cannot afford to come to the meetings. One analyst disputed this conclusion, however, saying "they will still vote for the people they read."

Professor McDermott, formerly a professor at Queens College in New York City, noted that there is not a single major philosophy department in this country devoted to American pragmatism. He called it "rather ironic" that he travels from Austin to Cambridge to complete a new edition of the works of William James, shunned by the analysts at Harvard.

Asked whether he agreed that this was indeed ironic, Professor Quine looked somewhat quizzical and said, "I don't believe I know McDermott."

Continued on Page C4

- (18) "Russell's Cryptic Reply to Strawson" — an article by James W. Austin in "Philosophy and Phenomenological Research" (June 1979) — concludes with a paragraph that "ought to ignite the interest of Russell scholars," says DAVID PAUL MAKINSTER.

The paragraph refers to Russell's article, "Mr. Strawson on Referring," in "Mind" (July 1957). Here is the paragraph:

Most read his article as the incomprehensible ramblings of an old warrior no longer able to rationally defend his theory from its detractors. While his thoughts are admittedly skeletal and recondite, they are neither ultimately incomprehensible nor the ravings of senility. Moreover, they are right.

David continues: "This article, together with a companion piece by the same author (DENOTING PHRASES AND DEFINITE DESCRIPTIONS, "Southern Journal of Philosophy", VI. XIV,#4), constitutes an original and sympathetic illumination of Russell's contributions to the theory of reference — contributions too often given short shrift by contemporary linguistic philosophers."

NUCLEAR AFFAIRS

- (19) Medvedev's nuclear disaster on "60 Minutes!" Nuclear Disaster in the Urals — a 1979 book, which is an expansion of a 1976 magazine article, by Zhores A. Medvedev — is a piece of scientific detective work that points to a nuclear disaster in Russia in 1956 (RSN23-14). This was at first disputed (RSN24-6) and later accepted as probably correct (RSN26-18).

Medvedev's nuclear disaster finally got the national attention it deserves when it was discussed on CBS's "60 Minutes", on November 9, 1980. The point — especially for the USA, where we may or may not go ahead with nuclear power plants — is that nuclear accidents can contaminate large areas, and have.

- (20) END — the European Nuclear Disarmament Campaign launched by the Bertrand Russell Peace Foundation — has been endorsed by "The Bulletin of the Atomic Scientists." The Bulletin carried the Foundation's "Statement on a Nuclear Free Zone" in its December '80 issue. To refresh yourself on the text of the Statement, see RSN26-36.

(Thank you, BOB DAVIS.)

For book reviews of Nuclear Nightmares, see (34).

RELIGION

- (21) Creationism, continued. From "People"(12/8/80):

THE SCOPES TRIAL SETTLED THE ISSUE OF EVOLUTION, RIGHT? WRONG: DARWIN IS ON THE RUN AGAIN, CLAIMS AN EXPERT

Stephen Jay Gould admits that if nature had endowed him somewhat differently, "I would have been happy playing center field for the Yankees or singing Wotan in Wagner's Ring cycle at the Met." As it turned out, he's done all right. Raised in Manhattan, a court stenographer's son, Gould graduated from Antioch College and received his Ph.D. in paleontology from Columbia in 1967. That same year he joined the Harvard faculty and is now a tenured professor of geology. A gifted writer, Gould produces a monthly column on evolution for Natural History magazine. Called "This View of Life," it won the 1980 National Magazine Award for Es-

says and Criticism. Thanks to "a lucky bit of physiology," the 39-year-old professor can work past midnight seven days a week, sleep for only six hours and awake totally refreshed. Under this regimen, he has written Ontogeny and Phylogeny, a 1977 scholarly study of the theory of evolutionary stages, and two volumes of collected essays. Ever Since Darwin (1977) and his recently published The Panda's Thumb (W.W. Norton, \$12.95). Gould lives in Cambridge, Mass. with his wife, Deborah Ann, and sons Ethan, 7, and Jesse, 11. There he discussed the facts and fantasies of man's origins with Eric Lev-
in of PEOPLE.

Is evolution really a controversial idea anymore?

In the last five years there's been a tremendous resurgence by creationists, or fundamentalist Christians, who deny evolution and hold to the Bible as literal truth. Instead of hoping to discredit evolution entirely, as they did with the Scopes Trial in the '20s, they're willing to settle for a so-called dual model, the teaching of evolution and creation side by side. During the campaign President-elect Reagan made a statement supporting the dual model. This is becoming one of the most pressing political issues today.

Is the dual model catching on?

The creationists are getting even more than they asked for from local school boards. Instead of adopting the dual model, the boards sometimes just kick evolution out. Cowardly textbook publishers have been quietly excising evolution too.

Are religion and science reconcilable?

Certainly. Science can't answer the ultimate questions of where it all came from. Either matter was here all the time, or something that created matter was here all the time. Either way, some notion of eternity is inescapable.



"Calling an Edsel a dinosaur is unfair to dinosaurs," says Gould. Diplodocus (left), like his brethren, was really an efficient creature.

Mickey Mouse's evolution toward a more youthful appearance, Gould argues, resembles a process in humans called neoteny.



I don't think the facts of nature necessarily prove the existence of an ordering agent—which is what a lot of people mean by God—but that's an issue science doesn't get into. Science does not threaten anyone's faith. What galls me is that the creationists selectively distort the work of scientists and prey on the public's misconception about what the word "theory" means.

How?

In the American vernacular, a fact is something well established, while a theory is more dubious and a hypothesis is just a guess. The creationists say ignore evolution because it's only a theory. That isn't the way scientists use the word at all. Facts are the data of the world; theories are ideas that help us interpret and explain facts. The fact of evolution is as certain as the fact of gravity. You can debate endlessly, as physicists still do, whether Newton's or Einstein's theory of gravitation is better, but apples still fall. Likewise, scientists debate whether Darwin's theory of evolution or somebody else's is better; but people still evolved from ape-like ancestors. The debate indicates not that evolution is in trouble, as the creationists would have you believe, but that biology is alive and well. In fact, it's a marvelously joyous and fruitful debate.

What has the debate focused on?

Mainly, the Darwinian hard line of the last 40 years. It states that small genetic variations occur at random in local populations of a given species. Gradually, over vast spans of time, natural selection preserves those variations that help the organism better adapt to its environment and eliminates other variations that do not. The hard line says, although Darwin himself never took this hard a line, that any major change must be seen as an adaptation produced by natural selection, or survival of the fittest.

For example?

One classic case of natural selection is the peppered moth. The species around Manchester, England became black over 50 years or so after the Industrial Revolution. It was an adaptive

response to trees darkened by soot from local factories. Camouflaged against the sooty bark, they survived. The light-colored moths, easily spotted by hungry birds, were eaten and died out.

How is the Darwinian hard line being challenged?

We've seen that a lot more genetic variation occurs than we thought. It's been found that individual genes may exist in as many as 20 different chemical states, each state being a kind of mutation. Some mutations don't change the behavior or form of the organism, so they don't affect the organism's ability to survive. Thus evolution may be less survival-oriented and more random than we thought.

What other myths about evolution are being exploded?

Darwin argued that change is always slow and gradual, but we now see otherwise. Today, for instance, 5,000 to 10,000 years is often cited as the average time required for the production of a new species—for example, for polar bears to arise from their immediate ancestors, the brown bears. Darwin would not have denied that species could develop that quickly, but he would have said that in general a lot more time is necessary.

Ten thousand years is "quick"?

Absolutely. You have to consider that most species survive an average of five to 10 million years. If they arise in 5,000 to 10,000 years, that is about one-tenth of a percent of their entire existence. On a geological time scale, that is instantaneous.

How could Darwin have missed this?

Today we know a lot more about the actual mechanics of how species arise than Darwin did. Also, Darwin was very much a 19th-century man who shared the cultural bias of his day that slow, steady progress was the way of the world. The historical cataclysms of the 20th century have discredited that notion. Perhaps the most subtle point is that we are no longer making excuses for the fossil record, as Darwin and his immediate successors did.

What do you mean?

The fossil record—the record of the past as documented by fossils—has never indicated slow, gradual change between species. It has shown species arising suddenly. For years scientists explained that away by claiming the record was spotty. We can't say that anymore. Millions more fossils have been found since Darwin's time.

Doesn't the fossil record show any intermediate evolutionary forms?

Very rarely for lower-level species. But for enormous transformations like the rise of mammals from reptiles—which took tens of millions of years—there are numerous steps. For instance, two small bones of our middle ear called the hammer and anvil were originally components of the reptilian lower jaw. We can very distinctly trace their slow-movement to the back of the jaw and then into the head, decreasing in size and increasing in sensitivity to sound as they went.

So evolution builds new parts with materials already on hand?

Exactly. As the French biologist François Jacob once said, nature is an excellent tinkerer. A wonderful example is found in pandas, which is where I got the title of my book. They spend their days eating bamboo, stripping off the leaves by running the stalk between the pad of their paw and what seems to be an opposable thumb. Actually it is not a thumb but a greatly enlarged wrist bone. It's a somewhat clumsy solution, but just such odd arrangements prove that evolution is a real process, full of imperfections.

Did such imperfections cause the dinosaurs' extinction?

No, extinction is a natural part of life. Dinosaurs, in fact, were one of the most successful animal groups ever. They ruled the world for 100 million years. Humans beings have only been around 200,000 years as a species and five million years as a lineage distinct from apes. Dinosaurs have really gotten a bum rap. The old view was that they were slow, clumsy brutes, inefficient and very dumb. Recent anatomical reconstructions show that dinosaurs

were perfectly efficient, adequate creatures whose brains were the right size for reptiles of their dimensions. They were finished off eventually by climatic change, biological competition and possibly the impact of an immense asteroid 65 million years ago.

If extinction is a natural part of life, then how long do we human beings have?

That's not answerable because we've altered the earth so much it just isn't a biological question anymore. Our destiny is in our own hands. I seriously doubt, however, that we or any species now existing will still be here in five billion years, when the sun blows up and the earth comes to an end.

Why do you cite Mickey Mouse as an example of evolution?

A long time ago I noticed that Mickey Mouse's appearance had changed considerably since his invention in 1928. He started as a nasty, rambunctious creature, but as he became a national symbol Disney made him more lovable. Mickey's nose got thicker and shorter, his eyes bigger, his limbs softer and puffier and his ears moved back. All this made him appear more cuddly and juvenile. The Disney artists intuitively understood what changes would make Mickey cuter; I don't think they realized the biology behind it.

What is the biological significance?

Human evolution follows a process called neoteny—the retention of youthful features. We, meaning mankind, grow more slowly and mature sexually much later than other primates. We retain certain features in adulthood—lack of body hair, small nose, small teeth, large eyes—that are part of the juvenile stages of other primates. This has been extremely important to us in at least two ways. One is that our large brain is partially the result of brain growth continuing into early life. In most animals, the body keeps growing but the brain stops. Perhaps more important, we remain flexible in our behavior. As adults we can play and learn the way other primates can do only in infancy. We are, in a literal sense, grown-up children. So Mickey's evolution mirrors our own. □

(22) Vatican Opens Study on Clearing Galileo says a headline in the Los Angeles Times (10/24/80). Here are excerpts:

On instructions of Pope John Paul II, the Vatican has undertaken a new study of Galileo Galilei with the apparent objective of reversing the 347-year-old finding of heresy brought against him by the Holy Office.

...In 1611 he was convicted of heresy for arguing that the sun is at the center of the universe, and he was found "at least erroneous" for arguing that the Earth was not at the center of the universe but in fact was in motion.

No formal action was taken against Galileo at that time because he agreed to abandon the censured views and not to communicate them to others.

In 1633 at the age of 69, he was again brought to trial on grounds of his new findings again supporting the theories of Nicolaus Copernicus, the 16th Century Polish astronomer who said the planets revolve around the sun.

The court concluded that he was "vehemently suspected of heresy" and he was forced to kneel and forswear the scientific findings and then face life imprisonment. House arrest in Florence was substituted for the prison term.

J. Bronowski tells the story of Galileo's trials and triumphs in The Ascent of Man, Boston: Little Brown, 1971, pp. 198-218.

(Thank you, JOHN HARPER, JR.)

BR devotes 8 pages of The Scientific Outlook (New York: Norton, 1931) pp. 24-32, to excerpts from the sentence passed on Galileo in 1633. Here is how it starts:

Whereas you, Galileo, son of the late Vicenzio Galileo, of Florence, aged 70, were denounced in 1615 for holding as true a false doctrine taught by many, namely, that the sun is immovable in the center of the world...

NEWS ABOUT MEMBERS

(23) Adam Paul Banner has good reason, we think, to feel pleased. Here's why, as reported in the Midland Daily News:

Banner's petition answered

By DONNA SANKS
Daily News staff writer

If you buy a wood stove next winter and are surprised at the amount of information in the accompanying literature about how to install and maintain it, you can thank Adam Paul Banner.

Banner, ~~3802 N. Kenneth~~ decided in 1977 that consumers needed to know more about the coal and wood burning appliances that, when improperly used, were burning their houses down.

He petitioned the Consumers Product Safety Commission to require manufacturers to put safety information on coal and wood-fired appliances and in literature about them.

Starting in May, manufacturers will be required to do just that.

The commission's new rules, issued almost four years after Banner initiated the action, requires product makers to provide information on the appropriate clearances between the

stove and chimney connector and combustibles to avoid fire, type of chimney and floor protection to be used, how to prevent over-firing, inspection and cleaning information and the name and address of the manufacturer.

Banner said he decided to petition the product safety commission while working for a local building supply company which sold coal and wood burning stoves.

"I detected a tremendous lack of education on the part of consumers about how to use and maintain them," he said. Much of the information required by the commission will have to be permanently attached to the burners so when they change hands, the new owner will be aware of safety precautions.

Banner's petition contained fire data from New York, Illinois, Wisconsin, Minnesota and Michigan about the number of fires and deaths caused as a result of improper use of coal and wood-fired heaters.

According to the product safety commission about 14,000 fires and 115 deaths are estimated to have occurred in 1978 from the use of wood or coal stoves. The major causes of fires was improper installation, placing the devices too close to combustibles which are ignited from the heat of the stove, the commission report said.

Banner said he doesn't expect the new regulations to cut down dramatically on the number of house fires or deaths resulting from improper use of the stoves. "There is the possibility that people will tend to become more aware of what the problems are," he said.

"You don't change people. You contribute in small quiet ways. Maybe you may save one or two lives. What does it matter. Even if you save one, it's worth it," Banner said.

The Midland resident said he is interested in energy and the environment and regularly reads the federal register, where new regulations must be printed before going into effect.



Adam Paul Banner

"This is just another step in consumer education," he said.

(24) Len Cleavelin writes: "I'm still in Chicago, contending with the winter (mildly unpleasant), with the law (ditto), and with lawyers (dreadful). If that weren't bad enough, there's the small matter of the presidential election. As Clarence Darrow said, 'I was told, as a child, that anyone could become President. I'm beginning to believe it.'"

(25) Peter Cranford, author, has a publication date for his new book: April 15. We don't yet know its title or cost.

(26) Don Jackanicz is working on a paper on BR and the House of Lords, which he intends to present at our '81 meeting. * He would appreciate hearing from anyone who has relevant information. (3802 N. Kenneth Avenue, Chicago, IL 60641)

(27) Joe Neilands, first Chairman of the Science Committee and Professor of Biochemistry at UC Berkeley reports:

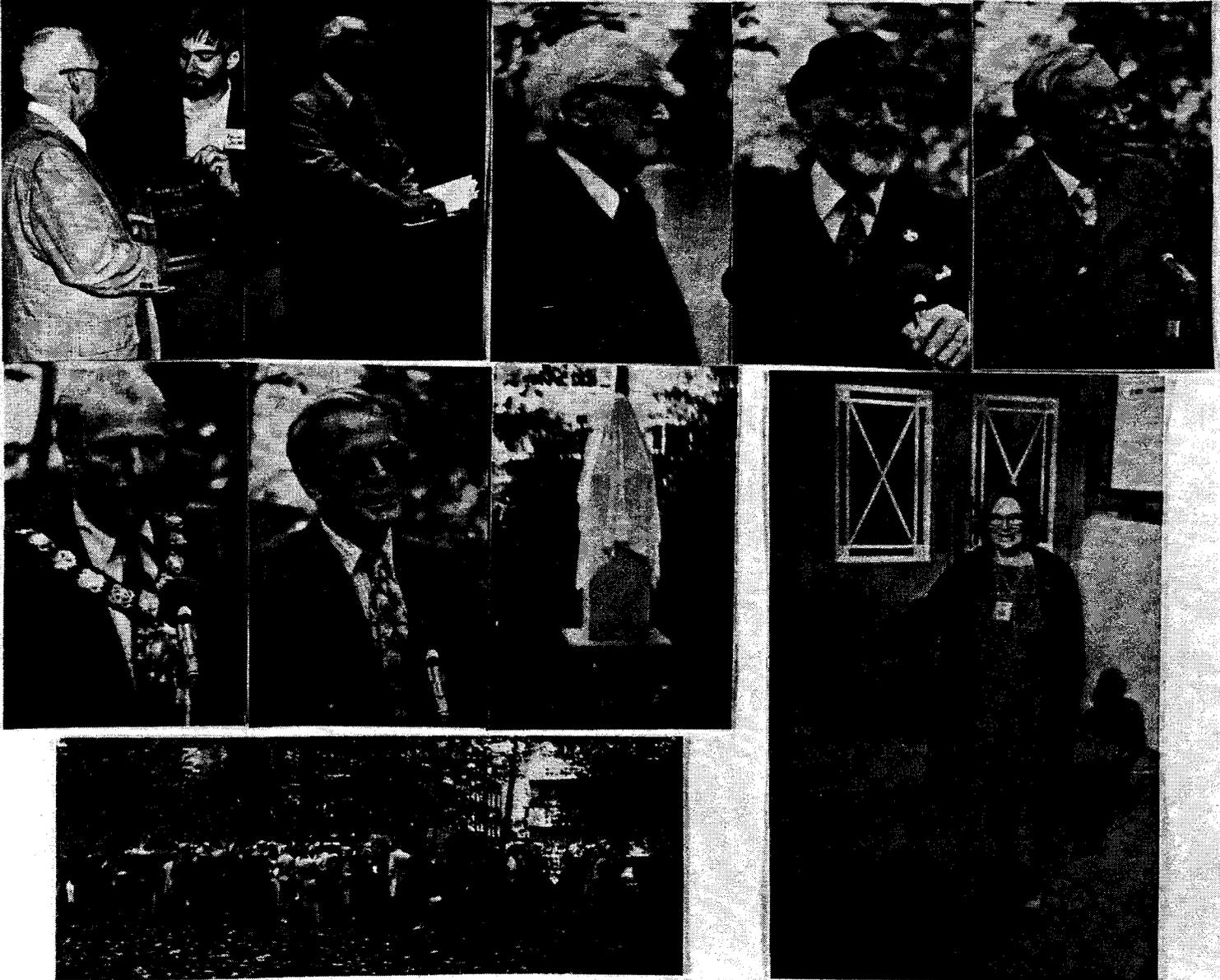
The film, "The Life and Times of Bertrand Russell", was shown to an audience about about 30 here in the Biochemistry Department on December 19. It was my Xmas present to the Department. For a fee of \$50 to the copyright holder, we obtained permission to make a video tape of this very fine film. It is now available in our library, where students may view it at their leisure.

(28a) Conrad Russell's book, Parliaments and English Politics 1621-1629 (Oxford University Press, 453 pp.), was reviewed in "The New York Review of Books" (12/18/80, pp. 58-61). The reviewer, J. H. Hexter, Director of the Yale Center for Parliamentary History, says: "Russell's main views diverge sharply from those of every specialist for the past century, and if he is right, then the interpretations of other historians of the years between 1560 and 1660 are surely askew." (Thank you, BOB DAVIS.)

(28b) The program of the 1980 Annual Meeting of the American Historical Association lists Conrad Russell, Yale University, as presenting a paper, "Causes of the English Civil War." (Thank you, DON JACKANICZ)

PHOTOS

(29)



Top row, 1 to r: Paul Arthur Schilpp receiving the Bertrand Russell Society Award plaque from BRS Secretary Don Jackanicz (Chicago, June 29, 1980) Professor Schilpp reminiscing about ER after receiving the Award Lord Brockway speaking at the unveiling (London, October 24, 1980) Peter Cadogan speaking Professor Sir Alfred Ayer speaking 2nd row: Counsellor Ron Hefferman, Mayor of Borough of Camden, speaking BRS President Bob Davis speaking The bust of ER by Marcelle Quinton, not yet unveiled Dora Russell, after the unveiling, in front of Conway Hall. She made it all happen. Bottom left: The crowd at the unveiling.

Rather than reproduce a very poor picture of the bust, unveiled, we intend to get a good picture of it by next issue. A dark outline of the bust appears in the picture of Lord Brockway, above.

(Thank you, DON JACKANICZ)

NEW MEMBERS

(30)

We welcome these new members:

ALFRED BERGER/Box 1004/Thiells, NY 10984
 BARBARA BUSCA/18, Ch. François-Lehmann/1218 GRAND SACCONEX/Geneva, Switzerland
 GARY R. CHINN/290 E. 49th/Eugene, OR 97405
 LORNE ELLASCHUK/42 Dekay St./Kitchener, Ont./Canada N2H 3T2
 MARK E. FARLEY/PO Box 9086, NT Station/Denton, TX 76203

FRANK GALLO/6727 Poplar Avenue/Takoma Park, MD 20012
 EARL N. GEORGE/307 Montgomery St./Brooklyn, NY 11225
 MARGUERITE GIESELER-NEWMAN/1540 Joshua Place/Camarillo, CA 93010
 CHARLES HELLER/11 Fort George Hill/New York, NY 10040
 AMY L. HOCK/Box 30 MHA/Ferdinand, IN 47532 (but see address change below)

DOUGLAS IRONSIDE/Box 3113/Bellingham, WA 98272
 REV. FREDERICK E. KIDDER/St. Stephen's Episcopal Church/Elemi 103 (Alt. Santa Maria)/Guaynabo, PR 00657
 DAVID KOZACZEWSKI/108 1/2 S. Maple/Sturgis, MI 49091
 PROF. ROBERT P. LARKIN/6565 Snowbird Drive/Colorado Springs, CO 80918
 FRANK B. MYERS, JR./Rt. 5, Box 142/Washington, NC 27889

DICK NELSON/7417 Alto Caro Drive/Dallas, TX 75248
 DALE PARAYESKI/PO Box 1069/Hamilton, Ont./Canada L8N 3G6
 MARIA FRANCESCA SCHIERA/144 Chambers St./New York, NY 10007
 JOHN S. SCHWENK/RD 2/Garrison, NY 10524
 MIKE WILLIAMS/UVM Married Students Housing #53/Winooski, VT 05404

ELLEN M. YOUNG/Chapman College/Box 9461/Orange, CA 92666
 KEITH W. YUNDT/Political Science Dept./Kent State University/Kent, OH 44242

ADDRESS & OTHER CHANGES

(31) New addresses or corrections. Corrections are underlined>.

AMY P. BLOCK/1610 Hearst Avenue/Berkeley, CA 94703
 PATRICK DEVANE/683 Cherokee/St. Paul, MN 55107
 DAVID ETHRIDGE/Box 1321/Jackson, MS 39205
 ALI GHAEMI/ Use this shorter version of his name.
 JOHN HAILU/528 City Island Avenue/Bronx, NY 10464

BRUCE HEDGES/Synergy, 664 San Juan St./Stanford, CA 94305
 AMY L. HOCK/2016 Oakland/Portsmouth, OH 45662
 DAVID MAKINSTER/858 Hawkeye Pk./Iowa City, IA 52240
 WILLIAM MC KENZIE-GOODRICH, B.A.
 STANLEY R. ORDO/8310 14th Avenue(102)/Hyattsville, MD 20783

GLENNA STONE/2109 Tech Drive/Levelland, TX 79336
 DANIEL A. TITO II/PO Box 1183/Wilkes-Barre, PA 18703

RECOMMENDED READING

(32) "Gödel, Escher, Bach" by Douglas R. Hofstadter (New York: Vintage Books, 1979). "This is a book about mathematics and logic that you don't have to be a mathematician or logician to understand," says Lee Eisler. The book has been on the NYTimes best-seller list, to everyone's surprise. Here's part of what Gerald Jonas says, in "Behind The Best-Sellers" (New York Times Book Review, 12/28/80, p.18): "The germ of the book was Mr. Hofstadter's conviction that something should be done about the average person's ignorance of one of the epochal discoveries of 20th Century mathematics, Gödel's Theorem. In a rough paraphrase, this theorem states that no formal system capable of rigorous distinctions between truth and falsehood can ever be both consistent and complete. Gödel is one of the spoilsports of modern science; along with Heisenberg's Uncertainty Principle and the Second Law of Thermodynamics, Gödel's Theorem sets unpassable bounds to man's ability to know and control everything."

(33) "Cyril Burt, Psychologist" by L. S. Hearnshaw, Cornell University Press, 1979. "A study of a charlatan," says ADAM PAUL BANNER. By chance, we happened to see what "Discover" (February 1981) said about it. It will curl your hair.

Errant Knight
 No question about it: Sir Cyril Burt was a cad. For several years, the British Psychological Society had hoped desperately that the reputation of its late president could be salvaged. Alas, the evidence was too persuasive.
 Burt spent the major part of his career trying to prove that intelligence is genetically, not environmentally, determined, and that upper-class people have inherently higher I.Q.s. In his most famous study, Burt published what appeared to be convincing data on 68 pairs of identical twins who had been brought up separately from birth under starkly different social conditions, yet had precisely the same I.Q.s. His work was a key influence leading to Britain's 1944 Education Act, which set up a school system that effectively segregated children on the basis of their I.Q. scores. So respected was Burt that in 1946 he became the first psychologist in Britain to be knighted.
 Five years after his death in 1971, he was branded a fraud by several American and British scientists and a London *Sunday Times* reporter. They claimed that Burt had fabricated both his statistics and the research assistants he cited in his papers. Other scientists rushed to verify those findings, and soon Sir Cyril was in posthumous disgrace.
 For four years the British Psychological Society ignored the accusations. Meanwhile one of its most respected and cautious members, Professor Leslie Hearnshaw, embarked on his own study of the Burt affair. The society hoped that Hearnshaw would return with good news, but in the end he reported that Burt had indeed been "handed, devious, and corrupt."
 Still, the debate rages. Just how devious was the inventive psychologist? His supporters insist that he began to fabricate data only in the latter half of his life, when disease, depression, and retirement nearly drove him mad. Detractors claim that Burt was "lent from his early years." They are trying to gather more damning evidence, but will probably have little luck; nearly all Burt's earliest research material was destroyed during a German air raid in the early 1940s.

BOOK REVIEWS

(34) "Nuclear Nightmares" is a book that thinks about the unthinkable and shows how it could happen. 2 reviews follow:

(34a) From The New York Times Book Review (11/3/80, p. 18):

NUCLEAR NIGHTMARES

An Investigation Into Possible Wars.
By Nigel Calder.
168 pp. New York:
The Viking Press. \$10.95.

"If you listen carefully you can hear the cackle of chickens coming home to roost," writes Nigel Calder in this grim, ironic look at the ultimate evil of our time. We citizens of the nation that introduced nuclear warfare to the world now find the prospect of sudden nuclear death a steadfast if uninvited house-guest; his ghostly form attends every supper table in America, and he will not go away.

The danger that nuclear arms will again be used in anger has not diminished in the 35 years since Hiroshima. Meanwhile the consequences of nuclear war

have mounted to a Moloch's stature with the growth of the weapons stockpiles, up now to something approaching 10,000 warheads each for the United States and the Soviet Union — "deliverable," as they say, into our laps and theirs upon a moment's notice.

So ghastly would be the consequences of even a "limited" nuclear war that optimists count upon its very horror to keep it forever at bay. (If you listen carefully, you can hear whistling in the dark.) The aim of "Nuclear Nightmares" is to dispel unwarranted optimism of this sort by outlining four plausible ways a nuclear war might start.

Mr. Calder's first scenario envisions nuclear conflict arising out of "conventional" war between NATO and Warsaw Pact forces in Europe. For 25 years

NATO had made it clear that this would be the likely result of any Soviet aggression in the area, though Western Europe is a poor nuclear theater, for as one NATO officer complained to Mr. Calder, "German towns are only two kilotons apart."

Nuclear assault by one of the less powerful nations now acquiring the bomb makes for Mr. Calder's second "nightmare." Here the very paucity of warheads can invite their use, as Mr. Calder notes: "If you have a thousand, and can hide some in submarines at sea and scramble others into the air at a moment's notice, then it is technically difficult to destroy all of your nuclear weapons in a surprise nuclear attack. . . . If, on the other hand, you have only two bombs, one of them parked in a grove near the airport and the other in the stables of the

summer palace, it is possible for a well-informed aggressor who has three bombs to use two of them to annihilate your nuclear weapons and the third to destroy your capital city."

Mr. Calder's third and fourth scenarios rear their frightening heads from the very complexity of the modern nuclear war machines. Accident remains a risk — a communications anomaly during a world crisis might prompt the commander of a single submarine to deal death to millions — but still worse risks wear the mask of sanity, as when the increased accuracy of multiple nuclear warheads invites a cold-blooded decision to strike against an opponent's missile silos before he can hit yours.

Mr. Calder is a science writer of the first order, the author of "Violent Universe," "Ein-

stein's Universe" and the estimable BBC documentaries associated with them, but he is not superhuman and he has no grand solution to offer to our nuclear dilemma. "My feelings," he writes, "are those of a busybody who has shouted 'Fire!' in the theater and now cannot point to the safe way out." He urges signing a comprehensive test-ban treaty, which at least would slow the alarming technological acceleration of the nuclear arms race, but his view of our future even with this improvement is dark. Writing this sane, informative and depressing book does not appear to have given him much pleasure or satisfaction. The nuclear house-guest sits at his table as at ours, threatening to remain until the end of the world, as evil a legacy as ever a generation bequeathed its children. ■

4b) From The Progressive (December 1980, pp.55-57):

NUCLEAR NIGHTMARES: AN INVESTIGATION INTO POSSIBLE WARS

by Nigel Calder
Viking Press. 168 pp. \$10.95.

Scott Sanders

Within half an hour from the moment you read these words, an all-out nuclear exchange between the United States and the Soviet Union could murder some 300 million people outright and sentence incalculable millions more around the globe to lingering death by hunger and disease. The long-term effects of radiation and ecological disruption would exterminate many species, perhaps including, within a generation or two, our own.

The mind recoils from such a prospect. We either stop thinking about the menace of nuclear war or we tacitly assume, as readers of Victorian novels once assumed, that all will turn out right in the end. Meanwhile, we go on paying our life insurance premiums, planting orchards, taking care that our children eat healthy foods, debating the merits of space colonies, trusting there will be a future. Surely the doomsday weapons will never be launched. Surely the holocaust is impossible.

On the contrary, nuclear war is quite possible, and is rendered more likely with each new bomb constructed, each new weapon devised, each new country joining the holocaust club. That is the chilling and convincing point of Nigel Calder's *Nuclear Nightmares*. Among the myriad possible routes to nuclear war, Calder ex-

amines the four likeliest ones: the escalation of conventional war in Europe; the proliferation of nuclear weapons; the breakdown in military command or electronic control of weapons; and the quest by both superpowers for first-strike capability.

The European war scenario, centered in Germany, will be familiar to readers. But many may not realize, as I did not, that official NATO policy promises first use of nuclear weapons should conventional defenses fail. Deployment of "tactical" nuclear weapons, ranging in size from artillery shells to guided missiles, makes firing the first salvo easier. Once the swapping of missiles begins, combatants are not likely to exercise gentlemanly restraint. If war flares in Europe, with thousands of nuclear weapons aimed across the ideological border, the continent will almost surely be reduced to ashes.

According to Calder's second scenario, acquisition of the bomb by one government after another, including racist regimes such as South Africa's and dictatorships such as Brazil's, will eventually lead to the local use of nuclear weapons. Since the two superpowers claim the whole planet as their province, any local outbreak might well become global. The members of the nuclear club caution other nations to leave the atom alone, while daily they add to their own arsenals. Both SALT treaties permit—indeed, virtually mandate—large increases in atomic stockpiles. France, Germany, America, and the Soviet Union export nuclear reactors, fuels, and reprocessing equipment to client nations. They persevere in this commerce even though critics have shown—see, for ex-

ample, "Nuclear Power and Nuclear Bombs" in the summer issue of *Foreign Affairs*—that any state possessing reactors can readily build the bomb.

The third possible route to apocalypse leads through the electronic and bureaucratic thickets surrounding the weapons. As military decisions become increasingly dependent on satellites, radar, and computers, faults in that system may precipitate the very disaster it is built to prevent. Twice in the past year, for instance, our computers announced that the Soviets had launched a nuclear strike. The mistake was discovered in time to avert our promised retaliation. But on some future midnight, when political tension is higher or human judgment slower, mistaken warnings might provoke one side or the other into firing away at these electronic ghosts. Furthermore, as the chain-of-command stretches from the President down to officers in the missile silos, the opportunities for error and for malevolence multiply.

According to Calder's fourth scenario, the superpowers might lurch into war as a consequence of perfecting counterforce weapons. Such instruments are aimed at destroying missiles and submarines and bombers instead of cities. All of that sounds humane enough until you reflect that counterforce weapons only make sense if used first. There is no profit in firing a super-accurate missile, such as the proposed MX, at empty Soviet silos. Every major weapons development of the past decade, most of them pioneered by the United States, has strengthened the incentive for striking first. If each U.S. missile carries ten independently targeted warheads, by firing first we would theoretically be able to destroy

ten Soviet missiles for every one we expend. The Soviets, of course, would enjoy the same ugly advantage by striking first.

"When both superpowers are armed to the teeth with 'counterforce' nuclear weapons," Calder notes, "the danger is not that either side is tempted in cold blood to make his strike, but that both are driven toward it by mutual fear. There may come a moment when, without any malice in your heart, you have frightened your opponent so badly you must hit him before he hits you. Nuclear deterrence becomes nuclear impulsion." Thus the Carter Administration describes the B-1 bomber, cruise missile, MX, and Trident as defensive measures; but they can be viewed only as aggressive by the Soviets. The Soviet arms buildup, justified in the name of defense, appears belligerent to us.

As in his several previous volumes on modern science where he dealt with subjects ranging from meteorology to relativity, here Calder analyzes complex technical issues lucidly, and demonstrates, through his elegant turns of mind, the virtues of reason. There are many complexities in the nuclear arms debate: How can military parity between the United States and the Soviet Union be measured? How can test bans be policed? How can proliferation be halted?

The central issue, however, is elementary: The nuclear arms race is suicidal. It must be halted. The spawning of new weapons must be stopped. Existing arsenals must be dismantled. Means must be found for settling disputes between nations without war. And all these wonders must be brought to pass quickly, perhaps before the

turn of the century, if humankind is to survive. I say "wonders," because no one familiar with the nuclear morass,

least of all Calder, imagines the political and technical problems can be easily solved. Most of the political issues with which we deal are trivial by comparison, as if a homeowner were busily oiling a squeaky door while a fire smolders in the cellar. The penalty for

failing to quench that fire, as *Nuclear Nightmares* makes painfully clear, will very likely be planetary annihilation.

As a start, Calder urges the United States to renounce all nuclear testing for a period of, say, three months. If the Soviets reciprocate, we can progress to a comprehensive test ban treaty. By the same means we could establish a missile-test quota. Both re-

strictions, on nuclear explosions and missile firings, could be readily monitored by existing satellite systems. Both proposals are featured in the "Call to Halt the Nuclear Arms Race," a citizens' initiative aimed at forcing the superpowers to disarm, available from the American Friends Service Committee, 15 Rutherford Place, New York, New York 10003. Another use-

ful guide to citizen action is "Nuclear War Prevention Kit," available for \$1 from the Center for Defense Information, 122 Maryland Avenue NE, Washington, D.C. 20002.

Scott Sanders is a novelist, essayist, and professor of English at Indiana University.

BRS LIBRARY

- (35) See RSN30. Unfortunately, we have had to postpone this item — which gives all the holdings of the BRS Library — till our next issue (RSN30), because of the last-minute inclusion of details about the 1981 meeting (47).

FINANCES/CONTRIBUTIONS

Deductible expenses. See (4a).

- (36) Russell Memorial (London) contributions. Our thanks to FRANK PAGE for his additional contribution.

- (37) BRS Treasury contributors: KEVIN BOGGS, LEN CLEAVELIN, JACK COWLES, DENNIS DARLAND, DOUGLAS IRONSIDE, JIM O'CONNOR, JACK RAGSDALE...and PETER CRANFORD and KATHY FJERMEDAL on a continuing, regular monthly basis. We thank them all for helping to keep us solvent.

BRS BUSINESS

- (38) Bylaw amendments proposed. The bylaws say (Article X, Section 1): "These bylaws may be amended by a majority vote of the Society, voting at a meeting called at least in part for this purpose, and after prior notification of at least thirty days."

This, then, is notice — and it is at least 30 days in advance of the annual meeting scheduled for June 26-28, 1981 — that that meeting is being called at least in part for the purpose of amending the bylaws.

These amendments (and perhaps others) will be proposed at the June meeting:

- (38a) Term of office. At present officers are appointed by the directors for one-year terms. The bylaws do not specify when that one-year shall start and end. Up till now we have assumed that it coincides with the calendar year, that is, that the term runs from January 1st to December 31st. This change is proposed: that the term of office — for officers appointed by the directors at an annual meeting — shall start as soon as they have been appointed, and shall end at the following year's annual meeting, when the directors again appoint the officers.

Strictly, this may not require an amendment; but we propose that it be written into the bylaws as an amendment.

- (38b) Vice-Presidents. At present, the bylaws call for one Vice-President. We propose that it be permissible to have more than one Vice-President when the directors so wish.

Suppose a BRS member wishes to become active in a fund-raising campaign aimed at outsiders. Now, it is generally known that outsiders like to know that they are dealing with someone in a position of authority. Therefore the fund-raiser will be more effective, and his job will be made easier, if he is a Vice-President. That's why we propose that the BRS not be limited to one Vice-President. Incidentally, banks usually have more than one Vice-President for the same reason.

- (38c) Article VII, Section 4. We propose that this section be dropped. It is not relevant. It reads:

Contract with Officers. The Board of Directors may contract with officers for their services, but in no case shall the term of the contract exceed one year. Compensation for services of officers shall be set by the Board of Directors.

- (38d) Agenda. The bylaws (Article IX, Section 1) say, "The agenda for Society meetings shall be prepared by the Board of Directors. Items for the agenda may be proposed by any member, and must be submitted to the Chairman

of the Board of Directors in writing."

We propose that the agenda for the Directors' annual meeting be prepared by the Chairman of the Board; and that the agenda for the General Meeting (also called the "Members' Meeting" or "Business Meeting") be prepared by the President; and that items for the agendas may be proposed by any member, to the Chairman or the President, in writing.

This is a way of dividing the work (of preparing agendas) between the 2 chief officers, and is what in fact we have been doing for the past several years.

- (38e) Expulsion. At present it takes a two-thirds vote of the members voting to expel a member (Article II, Section 3). We have just seen how cumbersome that is. It required nearly 2 pages of RSN28 to state the case against Sutcliffe, plus 2 more pages for the ballot; that is, about one-sixth of the entire newsletter was taken up by the matter. 4 pages of other items of interest had to be dropped or postponed.

We propose that the voting on expulsion be done by directors instead of by the entire membership, by a two-thirds vote of the directors voting.

The directors are the more interested and more active members of the ERS. Their vote can be counted on to be at least as well-considered, at least as fair, as a vote by the entire membership. It would be handled by a memo to the directors, and would free a lot of space in the newsletter; it would also save money. For these reasons, we recommend the change.

- (39) Student dues raised, from \$5 to \$10 a year. We maintained the old \$5 rate for a long time, even though it did not cover costs, because we were (and are) glad to have younger people as members. But recently the number (and proportion) of student members has increased (which is good) and increased our losses (which is bad). Also our costs are higher. Hence the higher dues.

FOR SALE

- (40) BRS members' stationery. 80 sheets, 8 1/2 x 11, \$3.50 postpaid, while it lasts. It will cost more next time we print. Order from the newsletter, address on Page 1, bottom.
- (41) 118-page Denonn catalog, listing the items in Lester's great Russell Library, is available from JOE GORMAN, 1333 Mountain, Claremont, CA 91711. \$4.50. \$5 for the printed-only-on-one-side, for the "annotatively bibliomantic". While they last. Postpaid.

ABOUT OTHER ORGANIZATIONS

- (42a) 4th Russell Tribunal. The following report appeared in the newspaper "24 Heures" of Lausanne, Switzerland on October 27, 1980:

Un Tribunal Russell sur les Indiens d'Amérique siègera à Rotterdam

A session of the Russell Tribunal — the 4th of that name — will take place in Rotterdam, the Netherlands, from November 24th to the 30th, on the rights of American Indians.

The first Russell Tribunal (named for the British mathematician and Nobel Prize winner, Bertrand Russell) met in 1967 to investigate the Vietnam war.

The idea of setting up an international tribunal surfaced in 1977 after the UN Conference on the plight of the Indians. The jury of 15 prominent international persons will examine charges — made by Indians from all parts of America — of genocide, confiscation of territory and natural resources, repression, and violation of treaties.

Incomindios, an international committee for the defense of American Indians, announced the formation of the Tribunal at a press conference in Zurich on Wednesday. According to Incomindios, the entire international community should feel responsible for violations of the rights of Indians.

...

* * * * *

Although The Bertrand Russell Peace Foundation is not named in the above report, the 4th Russell Tribunal was set in motion by them, as were the first 3. RSNL8-49 reported on the setting up of the previous Tribunal, the 3rd — in West Germany, in March 1978.

(Thank you, WALTER BAUMGARTNER. Our translation.)

(42b) 4th Russell Tribunal, continued. The following is from the "Washington Peace Center Newsletter" (January '81):

The Fourth international "Russell Tribunal" held a week long hearing about Indian treaties and human rights violations, in Rotterdam. The jury, consisting of members of European parliaments, labor union representatives, and church leaders, is funded by the "Bertrand Russell Peace Foundation" (Bertrand Russell was a famous philosopher and Nobel laureate in mathematics). The Tribunal came to the conclusion that the rights of Indians all over South, Central, and North America are denied. The uranium mining on Indian land by multinational corporations in the United States was one of the main issues discussed. On the Navajo and Hopi reservations, hundreds are suffering from cancer and leukemia because of the radioactive pollution in air and water. The Indians accuse the US government of planning genocide of their people.

(Thank you WHITFIELD COBB. Thank you also for advising the WPCN that BR's Nobel Prize was in literature, not mathematics.)

Bertrand Russell Peace Foundation's END Campaign: see (20).

(43) Center for War/Peace Studies seeks members and asks for support in its work, "Applied Research Toward a World of Peace With Justice". It is particularly involved in 4 issues: the Law of the Sea, arms control and disarmament, the Middle East, and United Nations reform. Its sponsors include Elizabeth Mann Borgese, Lord Caradon, Stuart Chase, Norman Cousins, Alva & Gunnar Myrdal. Tax-deductible membership is \$20. 218 E. 18th St., New York, NY 10005.

PERIODICALS RECEIVED

(44) "The Churchman", "A Humanistic Approach to Religion, Ethics, and Education." "An independent journal of religious humanism...edited in the conviction that religious journalism must provide a platform for the free exchange of ideas and opinions; that religion is consonant with the most advanced revelations in every department of knowledge; that we are in a fraternal world community; and that the moral and spiritual evolution of man is only at the beginning." Henry Steele Commager and Linus Pauling are among its Associate Trustees, most of whom are ministers. The contents of the November 1980 issue are about as liberal as a liberal could wish. \$6.50 per year. 1074 23rd Avenue North, St. Petersburg, FL 33704.

(45) "Exploring the Bible" Newsletter, a 5-page mimeographed monthly, explores the Bible unsympathetically. \$6 a year, from DISCOVERY, Box 20331, West Valley, UT 84120

(46) "Adelante" (August 1980) is a 16-page Spanish language publication of the anti-Castro Cuban Democratic Socialist Party (PO Box 350, 805, Miami, FL 33135). Its editorial (in English as well as Spanish) urges a vote, not for Carter or Reagan, but for McReynolds. "He represents the end of Imperialism and Capitalism in America."

LAST MINUTE ITEMS

(47) To attend the Annual Meeting, 1981:

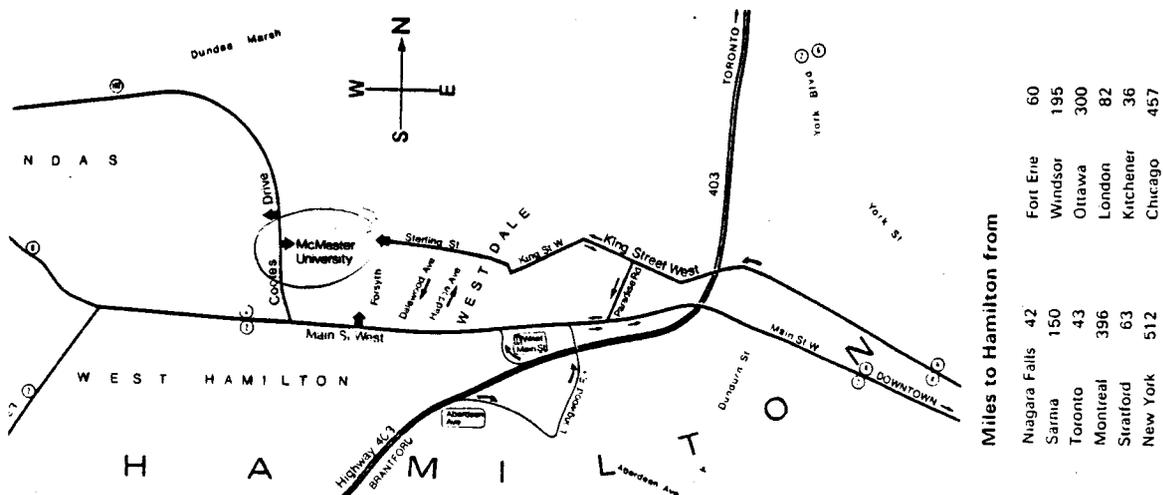
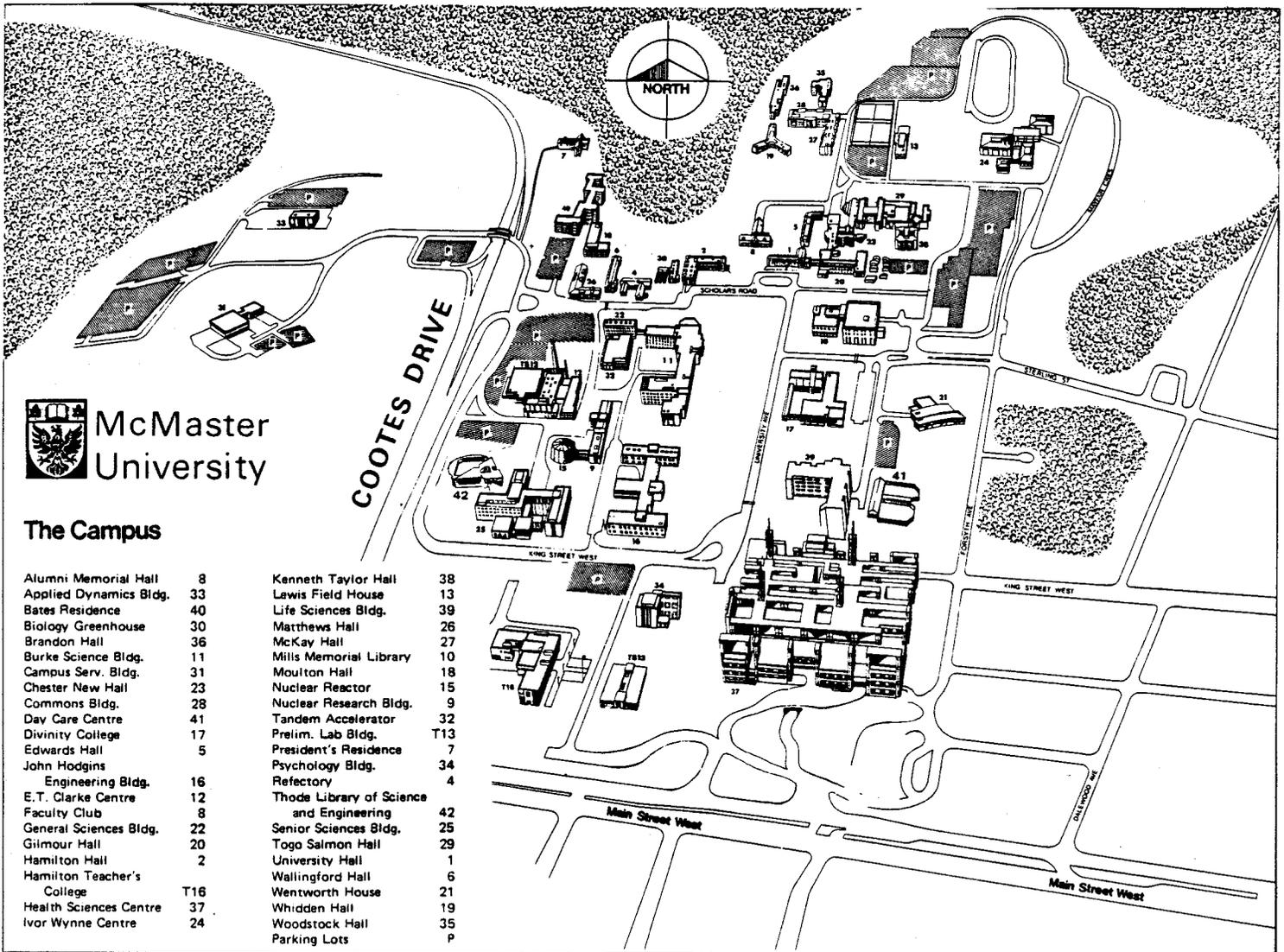
Transportation: The easiest way to get to Hamilton is to travel to Toronto, either by train or plane. Buses go regularly and frequently from the Airport and from the Toronto Bus Depot, about an hour's ride.

Programme: this will consist of films, papers, a Red Hackle Hour, business meeting, and banquet. The papers will be on a diversity of topics associated with Russell's life and work: Russell and Spinoza (or at least Russell's practical ethic); Russell's intellectual development before going to Cambridge; etc. Those wishing to give papers are requested to write to The Bertrand Russell Archives, Mills Memorial Library, McMaster University, Hamilton, Ont., Canada L8S 4L6; please provide an abstract and tentative title. The banquet promises to be a true gala affair at the Russell Archivist's home.

Costs: total cost of the banquet (including wine) and registration for the meeting is \$25. Cost of lodging and other meals is \$39, double, or \$49, single. Payment of the \$25 is to be sent in advance to the Russell Archives. Payment of the \$39 or \$49 should be sent to Conference Services, McMaster University, Hamilton, Ont., Canada L8S 4K1 by June 12th at the latest (see next page for 2 mailing coupons.)

On arrival at McMaster June 26th, go to the Main Lobby Registration Desk in the Commons Building, to register and pick up room key. You can then settle into your room, and then go to the Russell Archives for programme details.

(Thank you, CARL SPADONI. Carl is Assistant Archivist.)



Hamilton, Ontario, Canada L8S 4K1
(416) 525-9140 ext. 4781

McMaster University Conference Services

THE BERTRAND RUSSELL SOCIETY
1981 ANNUAL MEETING
JUNE 26-28, 1981

RESIDENCE ACCOMMODATION
McMaster University
Hamilton, Ontario

Registration Deadline: June 12
Cancellation Deadline: June 23

On campus accommodation in one of McMaster's modern residences is available to all members attending the Annual Meeting of The Bertrand Russell Society, June 26 to 28, 1981. The residences feature single and twin bedded rooms with centralized washroom facilities.

Interested delegates are asked to complete and return the attached form with full payment to McMaster University no later than Friday June 12, 1981.

The following rates will apply:

\$39.00 per person based on double occupancy
\$49.00 per person based on single occupancy

These rates include:

2 nights in residence	(June 26,27)
2 breakfasts	(June 27,28)
1 lunch	(June 27)
1 dinner	(June 26)
Parking	(June 26 - 28)

The University regrets that application for accommodation received after the deadline of June 12, 1981 cannot be guaranteed. Cancellations with a full refund will be granted if notice of cancellation is received by Conference Services no later June 23, 1981.

Check in time : 4:00 p.m. | Check out time : 12:00 noon

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RUSSELL SOCIETY NEWS

No. 30
May 1981

- (1) '81 annual meeting in June (2). Philosophy papers and commentators wanted (49). BRS Award to Steve Allen (18). Russell on: Marx (14), Education (15), Morality (16). Creationism decision (22). Volunteer needed (42). Dues are due (41). Time to nominate Directors (40). BRS Library holdings (35). New (to us) BR postcard (44). The index is on the last page. An asterisk in the left column indicates a request.
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ANNUAL MEETING '81

- (2) June 26-28. That's when the 1981 meeting will be held, at McMaster University, Hamilton, Ontario (where the Russell Archives are). Details about transportation to Hamilton, reservations, and costs were reported in the last issue (RSN29-2,47).

It looks like it's going to be an excellent meeting. Here is the tentative schedule of events:

Friday, June 26th. 1:00-6:00 Registration, Commons Building, Main Lobby. Pick up room information and parking sticker. Go to Russell Archives, Mills Memorial Library, for a Programme.
5:00-6:30 Supper, Vallenge Memorial Dining Hall, Commons Building
7:30 Welcome and Introduction, CNH (Chester New Hall) 106
7:45 Film. CNH 106
8:30 15 minute coffee break, in CNH Foyer
8:45 Nick Griffin, "First Efforts", CNH 106
10:00 BRS Board of Directors Meeting, CNH 207. All members welcome.

Saturday, June 27th. 7:30-8:45 Breakfast, Vallenge Memorial Dining Hall, Commons Building
9:00 Film. CNH 106
9:30 General BRS Business Meeting & BRS Award
10:00-10:15 Coffee break. CNH Foyer
10:15 Don Jackanicz, "Russell and The House of Lords". CNH 106
11:10 Bob Davis, "Russell and Clio", CNH 106
12:00-1:30 Lunch, Vallenge Memorial Dining Hall, Commons Building

2:00 David Harley, "Russell and Wells", CNH 106
2:45-3:00 Coffee break, CNH foyer
3:00 Panel on editing Russell's papers, CNH 106
4:00-5:00 Red Hackle Hour, Reading Room outside of Russell Archives, Mills Memorial Library

7:00 Banquet, Ken Blackwell's house in Greenville

Sunday, June 28th. 7:30-8:45 Breakfast, Vallenge Memorial Dining Hall, Commons Building
8:45-10:00 Free time to pack and check out
10:00 David S. Hart's talk
11:00 Ken Blackwell, "Russell's Ethical Debt to Spinoza."
12:00 Cash lunch in Vallenge Memorial Dining Hall, Commons Building (optional).

We hope a lot of you can get there. And for those who cannot, we expect to tape the whole thing (audio cassettes), and make the tapes available through the BRS Library.

All who have attended past meetings are glad they did. Try to make it, if you possibly can.

REPORTS FROM OFFICERS

- (3) Chairman Peter G. Cranford reports:

I'm delighted at the way things have been going (and growing) during the past year. I am thinking not only

*Russell Society News, a quarterly (Lee Eisler, editor): RD 1, Box 409, Coopersburg, PA 18036
BRS Library: Jack Ragsdale, BRS Co-Librarian, PO Box 28200, Dallas, TX 75228

of the steady increase in membership, but also of the BRS Award, that now seems on its way to becoming an annual event. In 1980 the Award went to Paul Arthur Schilpp, in recognition of his contribution to philosophical scholarship, through The Library of Living Philosophers, which he originated and edited. Bertrand Russell was one of many who benefitted from it. In 1981 the Award will go to Steve Allen for his entertaining and enlightening presentation of ideas -- including some of Russell's -- in the PBS series, "Meeting of Minds".

As I have mentioned on other occasions, I am interested in promoting "compossibility", a word that Leibniz originated and that appealed greatly to Russell. It should not take too much luck to put "compossibility" into the language. It is important that this be done since the idea of compossibility is the only one I know of that has a chance of bringing about a needed change in foreign policy. For instance, in the Polish-Russian confrontation, compossibility would advocate that our diplomatic efforts be directed at assisting both sides in finding a compossible solution. If the United States had made such a gesture, we would immediately have regained a large measure of the moral leadership we have lost since Vietnam. As it is, Russia and the United States keep circling each other like two insane sumo wrestlers.

The compossible idea is not entirely new. Others have advocated the substitution of love for paranoia. Russell's contribution was to provide a practical method for doing this. I can think of no greater project for us than to carry the torch of compossibility.

I hope I may have furthered the cause of compossibility, in a modest way, through a feature story on my new book, in the "Atlanta Constitution" (March 30, 1981). See (51)

(4) President Robert K. Davis reports:

This winter and spring has been a busy one for me as President. In February I attended a week-long seminar on fund-raising, which helped me develop techniques that I hope will benefit the BRS. In February, we also had another meeting of the Southern California members, ably organized by Joe Gorman, and held at the Claremont Colleges. We had brunch, saw 2 ER films, and discussed his religious views. About a dozen people attended. Topics for future meetings will include ER on war and disarmament, on communism, and on the future. Steve Allen has donated videotapes of the 2 "Meeting of Minds" episodes that have Russell as one of the characters. I hope to show these tapes at a local meeting some time this fall.

On April 18th I represented the BRS at the American Humanists' annual conference, in San Diego. I was on a panel discussing varieties of free thought in America, and what we can do together to combat moral majorityism. My remarks were well received. The rest of the conference was delightful. It dealt mostly with the MM, and it provided me with a lot of ammunition for dealing with them. Carl Sagan accepted their award ("Humanist of the Year") and gave an excellent talk.

We have been working steadily on the agenda for the annual meeting this June. There's a good chance that we may have the 1982 meeting at a college at Oxford. When we polled members last summer, about 12-15 said they might attend a meeting in England. I hope a meeting at Oxford will entice even more of you. I am communicating with people in England about human rights and/or dissidents as possible themes for the meeting. I invite members to drop me a line with suggestions or observations.

We have accepted an offer from the San Diego Unitarians to co-sponsor their dramatic presentation, "Bertrand Russell Meets the Moral Majority." The time has been shifted from May 30th to some time in the fall.

(5) Treasurer Dennis J. Darland reports:

For the quarter ending 3/31/81:

Balance on hand (12/31/80).....2042.10

Income: 27 new members.....300.00

2 renewals.....40.00

Total dues.....340.00

contributions.....572.50

sales of RSN, books, etc.....3.50

Total income.....916.00

+ 916.00
2958.10

Expenditures: Information & Membership

Committees.....1080.95

subscriptions to "Russell".....259.00

The Grantsmanship Center.....375.00*

Bertrand Russell Memorial.....105.00*

bank charges.....3.40

Total spent.....1823.35

-1823.35

Balance on hand (3/31/81).....1134.75

*covered by contributions

(6) Philosophy Committee and Science Committee: see (49) and (50).

BY BERTRAND RUSSELL

(7) Second thoughts. This is a preface ER wrote for a privately printed edition of "A Free Man's Worship". In it ER tells in what ways he would write it differently if he were writing it "today" (i.e., in 1923), 21 years after he wrote it originally. It is the edition that Tom Stanley writes about in (36).



PREFACE

A Free Man's Worship was written twenty-one years ago, and in that period of time most men undergo very considerable changes. These changes, in my own case, would lead me to use somewhat different words if I were writing on the same theme now, but I see no reason to think that they would be better words. At the same time, a Preface gives an opportunity for mentioning such modifications as may have a more than personal importance.

Fundamentally, my view of man's place in the cosmos remains unchanged. I still believe that the major processes of the universe proceed according to the laws of physics; that they have no reference to our wishes, and are likely to involve the extinction of life on this planet; that there is no good reason for expecting a life after death; and that good and evil are ideas which throw no light upon the non-human world. I still believe that, in times of moral difficulty and emotional stress, the attitude expressed in this essay is, at any rate for temperaments like my own, the one which gives most help in avoiding moral shipwreck. Indeed I believe this, if possible, more firmly than when I wrote. The outbreak of the war, apart from the general disaster, was to each one of us a personal crisis; to me it afforded an invitation to cynicism and despair. Experience showed that no good purpose was served by yielding to this temptation. But the fundamental attitude recommended in A Free Man's Worship, which was the one that I strove to maintain, appears to me in retrospect the one which I should still wish to preserve in a world cataclysm, in spite of the isolation which it entails.

There are, however, two points in

regard to which, if I were writing now, I should wish to introduce some modification. The first of these concerns materialism; the second concerns the scope of the notions of good and evil.

As regards materialism, the views expressed in the essay would, presumably, be generally classed as materialistic. But speaking metaphysically, I do not by any means believe in the reality of matter, which I regard as a mere logical construction convenient for every-day purposes and for the approximate statement of physical laws. Matter, as commonly conceived, is supposed to persist and exercise force. But according to the physics of relativity, all that ultimately exists is a world of fleeting events, which coexist and succeed each other according to certain laws. There are no permanent substances and there are no such entities as "forces." For this reason it is an imaginative error to regard matter as persisting any more than an individual spirit persists, and it is an undue survival of an outworn point of view to speak of matter as possessing power. "Power," like "force," is a concept for which a true metaphysic (so at least I believe) will find no place. The imaginative outlook demanded by such a metaphysic is difficult and novel. Certainly it would be in some points different from that expressed in A Free Man's Worship. But I doubt whether it is possible, as yet, to express it in literary form, without philosophic subtleties.

This question, however, is less important, in our present connection, than it might naturally be thought to be. The reason is, that it makes no appreciable difference to human destiny. It does not alter the nature of death, or of its antecedents and consequents. It does not in any way humanize the universe of physical science, or diminish our grounds for believing the course of that universe to be quite alien to our desires. Those aspects of materialism which were inimical to religious orthodoxy remain unaffected; all that is affected is its habit

of treating matter as a "substance," capable of being imaginatively personified, and even hated, as in the doctrine of the Manichaeans. The "events" which remain as the ultimate constituents of the physical world cannot rationally be regarded with love or hate, or with any emotional attitude except that of intellectual curiosity. But from the point of view of human life, and the place of good and evil in the world, the change from matter to "events" makes no difference whatever.

It remains to consider the scope of good and evil. At the time when I wrote this Essay, I believed good and evil to be what is called "objective," that is to say, I believed that if one man judged a certain thing to be good, not merely in its effects, but in itself, while another judged it to be in itself bad, one of them must be mistaken. I did not believe that, in judging a thing to be good, we are merely expressing our own emotional attitude to it, so that another man, whose emotional attitude is different, may equally legitimately judge it to be bad. Now I do believe this, for a variety of reasons which cannot be set forth in this place. I believe, that is to say, that good and evil are what is called "subjective." The practical effect of this is less than might be thought. In the first place, if two men do in fact differ as to what they think good, little is gained by insisting that one of them is in error, so long as no method is known of deciding which of them it is. In adding up accounts, if two men obtain different results, a little care in repeating the calculation will show which (if either) is right; but in ethical disputes no method has ever been found of compelling agreement. That being so, it is as well to recognize that we have to deal with an emotional difference, not an intellectual one, and that argument is as fruitless as in the case of two people of whom one likes oysters while the other does not. But in the second place, ultimate ethical differences, when irrelevancies have been

cleared away, are very rare. It must be admitted that they do exist; those who believed in eternal damnation regarded the punishment of sin as good in itself, quite apart from any reformatory or deterrent effect, while most moderns regard punishment as in itself a regrettable necessity, to be justified (if at all) by its good effects. In spite of such instances, however, it will usually be found, if an ethical question is stated in a manner sufficiently abstract to avoid party passion, that people do not differ much as to what is ultimately desirable on its own account, but only as to the means of obtaining it. Everybody is agreed that happiness is better than unhappiness, love than hate, and knowledge than ignorance. Practical disagreements arise, not through divergent opinions as to what is worth having, but through the fact that we all want it for ourselves or our class or our nation, rather than for all mankind impartially. Practical disagreements also arise as to the means of obtaining what all desire, but these are, in theory, capable of being settled by purely scientific arguments. Moreover they are very often a cloak (usually unconscious) for individual or collective selfishness, which is not defended in theory, though it is always obtruding itself in the stress of life. These causes of ethical dispute are amenable to ethical or scientific argument, even though we admit that, in the last analysis, good and evil are "subjective." On this matter therefore, as in regard to materialism, the points we have been considering affect only the manner of expression, not the fundamental attitude and outlook. In a happier world, an easier attitude might be possible; but in a world so full of horror as the one in which we find ourselves, it is difficult to see how anything less unbending can withstand the assaults of despair.

BERTRAND RUSSELL



(8)

"What Life Has Taught Me" by Twenty-Five Distinguished Men & Women", selected and arranged by Sir James Marchant, was published by Oldhams Press Limited, London, in 1948. BR, one of the 25, contributed this:

incite to war. I have had to admit that gains are never secure, and that benefits to which men have grown accustomed are liable to be carelessly tossed aside in moments of excitement. I have had to face the possibility that perhaps knowledge is a misfortune, and only ignorance can preserve human beings from mutual extermination.

These facts, and others like them, are to be assimilated, but afford no argument against the desirability of what they prove to be difficult. We know that democracy is possible, since there are countries where it exists; we know that tolerance is possible, for the same reason. If there are populations incapable of the compromise and mutual forbearance upon which tolerance and the success of democracy depend, that is no reason for not valuing these things, but only for not attempting to approach them by short cuts, and for studying the conditions which, hitherto, have made them possible where they were possible. There is a type of person, all too common in the world of practical affairs, who is determined to be effective at all costs, and who, if he cannot do good, is content to do harm. If he knows how to make dynamite but not how to build houses, he will blow up existing buildings, causing a greater racket and a quicker change than any architect could hope to cause. And so, when democracy proves difficult, dictators arise, and take pride in the multiplicity of the hopes that they have brought to ruin. If I had to make up moral maxims for the young, my first would be: "It is better to do a little good than much harm."

Respect for the individual—a very essential part of the Liberal creed—is a less definite matter than democracy or legal toleration, and more hedged about with limitations and provisos. What I mean by it is rather a state of feeling than a definite precept. It is not always possible, in practice, to treat an individual with respect, for example, if he is a homicidal maniac. But I will try first to indicate what I mean, and only then consider what life has taught me as to its practicability.

Human beings impinge upon each other in many ways. Where there is food for one, and ten people to eat it, there will be conflict. Where two rivals each desire to be supreme in one community, at least one of them must be disappointed. Where there are many religions, each claiming to be the unique repository of absolute truth and the sole means of eternal salvation, it is difficult for them to live in peace with one another. In the present day, those who believe in State trading and those who believe in private capitalism are finding it very hard to adjust their differences. It is certainly not always possible for conscientious men to avoid violent conflict, since two creeds, both impersonal and both held with perfect sincerity, may be mutually incompatible.

But much the greater part of the violence in human relations would be prevented if men could feel and practise the virtue which I am calling "respect for the individual." Primarily, this consists in a great reluctance to inflict humiliation. In former times hardly anyone (except King Lear when he was mad) saw any harm in this. The stocks and the pillory were opportunities for the jeers of hostile crowds; criminals were branded so that their disgrace became indelible; children were not only flogged, but unmercifully mocked. This sort of thing was dying out during the nineteenth century, but has been revived in recent times. The Nazis, in their milder moods, dressed Jews in ridiculous costumes, and drove them through the streets wearing placards saying "I am a Jew." After the liberation of France, female collaborators, shorn of their hair, were exhibited to the execration of their neighbours. In all totalitarian countries, punishment has

Tsarist government, which shocked enlightened opinion throughout the world, was provoking a revolutionary opposition from which something infinitely better was to be expected before long.

There was always the possibility of war, but Hague Conferences and the Concert of the Powers gave grounds for hope that an explosion could be deferred until the probably not distant date when the Social Democrats acquired control in Germany. And surely, in an epoch of sane progress, men could not be so mad as to jeopardize everything in the gamble of a world conflict. So I, in common with most others of liberal outlook, thought and felt in the years before 1914.

The experience of subsequent years, while it has not changed my views as to what would be desirable, has shown that the road to the realization of nineteenth-century hopes is much longer and more arduous than it had seemed. The forces of obscurantism, irrationality, cruelty, and ruthless strife have shown themselves (temporarily, we may hope) capable of defeating the movement towards ordered progress. A war in defence of freedom, even when victorious, inevitably involves the sacrifice of some part of what is being fought for. The world in which we find ourselves is nearer to the world of Hitler's dreams than it was before 1933; in this impersonal sense, some part of the victory was his. To take only one instance: there is far more anti-Semitism, both in England and in America, than there was before Hitler's persecution of the Jews began. The First World War, we were told, was a war to end war, and for a moment it seemed as if it might achieve this object; but no one dares to maintain that the Second World War can have any such outcome. Instead, the menace of the atomic bomb suggests the futility of all hopes for the immediate future of mankind.

This gloomy situation may be met in various ways. The easiest, and perhaps the most natural, is "let us eat and drink, for tomorrow we die." If this attitude is widely adopted, there is no doubt that tomorrow we shall die, and not only we, but the whole civilized way of life gradually built up by the Greeks and Romans, Christianity and science. Perhaps it is now too late; perhaps the seeds of death, nourished in the soil of the unbridled lust for power which moralists have never succeeded in curbing, cannot now be prevented from bearing their dreadful fruit; perhaps the discipline of a dark age is necessary before a saner civilization can arise. If so, those who say "let us eat and drink" are in the right: forethought is folly, and intoxication—alcoholic or spiritual—the only possible alleviation of despair.

But while there remains any chance that this utter pessimism is excessive, I shall refuse to adopt it. There is still a chance of averting disaster, and to increasing that chance all the efforts of those who feel a responsibility towards the world should be directed.

The lessons that life has taught me during the present century are not cheerful ones. I have had to admit that sheer cruelty plays a much larger part than I thought in the make-up of a large proportion of mankind. I have had to admit that, when the present is painful, men, for the most part, will seek alleviation, not in rational measures which might produce gradual amelioration, but in myths inspired by hatred and phantasies of power, leading to outbursts of violence which intensify the evils by which they are caused. I have had to admit that when suffering is intense and widespread it generates callousness: large-scale atrocities and cruelties which, fifty years ago, would have caused a universal outcry, now pass almost unnoticed unless they can be used to

WHEN I UNDERTOOK to write on this subject, I did not realize how difficult I should find it. Of the things which I now believe, some spring from my own temperament, some from reading and reasoning, and some from experience; it is only these last that can be said to have been taught me by life. But to separate them from the others is a matter of hazardous psychological conjecture.

When I was young, if I had heard of an elderly man writing on this subject, I should have had very definite expectations. I should have looked for a collection of moralistic platitudes explaining his success, such as: "Good habits cannot be acquired too early in life. Such modest achievements as may have been mine I attribute to early rising, cold baths, abstinence from tobacco, moderation in alcohol, but above all regular work, day in, day out, with occasional holidays devoted to healthful exercise in the Alps or on Highland grouse moors." But the splendid certainties of those days are gone, and I cannot speak to the young of this time with the same hope of imposing on their credulity.

For my part, a large proportion of my activities has been devoted to logic and mathematics, and to the more abstract aspects of the empirical world, such as space and time. On such matters life has nothing to teach; on the contrary, it has always seemed to me that the spirit of impartiality and detachment which they demand has an important part to play in teaching how life should be lived. Perhaps as a result of these pre-occupations I have learnt less from life than most old men have; I have sought rather, in a platonic spirit, to mould life to a pattern than to mould the pattern to what life would have suggested as the line of least resistance.

But in saying this I am thinking of my adult life. The pattern that has influenced me was, of course, formed by early influences, and might have been very different if I had grown up in a different environment. The Jesuits used to say that the first seven years are decisive; psycho-analysts sometimes speak as though character were determined by what happens to a child during its first three years. However that may be, I recognize that, in my own case, my character, tastes, and ideals were, in the main, fixed by the time I reached the age of sixteen. Of course many things then were only in embryo, but the seed had been sown, and could only produce a growth of a certain species.

In practical matters I was brought up in the creed of nineteenth-century aristocratic liberalism, involving toleration, democracy, freedom of opinion, and respect for the individual. I have never seen any reason to abandon any part of this creed, though I have been more conscious at some times than at others of its apparent or temporary limitations. Until 1914 I shared the optimism which then seemed reasonable. Parliamentary institutions were firmly established in America and Western Europe, the German Reichstag was a vigorous body which had every prospect of increasing its power; Japan had a Diet, Russia acquired its Duma in 1905, and China attempted to adopt democracy in 1912. No reason appeared for doubting that all the world, before long, would be governed by democratic representative institutions.

Toleration, equally, seemed assured of victory. The days when Bradlaugh had been prevented from taking his seat were in the past; the vindication of Dreyfus led to a Liberal era in France. In Germany, it is true, men who made fun of the Kaiser suffered a few months' imprisonment, but I doubt if there is now any country outside Great Britain and the Dominions where the penalties for political heresy are as slight as they were in Germany between 1900 and 1914. The intolerance and cruelty of the

consisted partly of making its victims, under the influence of torture, behave in ways that destroyed their self-respect; confession, begging for mercy, and betraying comrades were the commonest of these ways.

To anyone possessed of sympathy and psychological imagination, this sort of thing is infinitely painful. When a human being has been humiliated beyond a point, something of value in him has been irreparably destroyed. The Stoics maintained that a man could always avoid this damage by the exercise of his own willpower, but we now know that this is false. There is no one whose will cannot be broken by torture which is sufficiently severe and sufficiently prolonged, but apparently the ancients were less ingenious in these ways than the governmental fiends of our day. The knowledge of these dark facts saps most men's resistance at an early point, since they are aware that it will give way sooner or later. Consider a German who was a Communist till 1933, then a Nazi till 1945, and now (in the Russian Zone) is again a Communist. What self-respect can such a man have retained? What crimes will he refuse to perform, and in what atrocities will he be unwilling to bear a part? And almost the whole of the Continent of Europe is full of such men, many of them in positions of some authority.

Aristocratic pride was formerly regarded as a virtue, in part with justice, and in part not; it was a virtue in so far as it consisted in self-respect, but a vice when it involved contempt for inferior mortals. In Spanish peasants I have found the good element of pride without the bad; so I have in all classes in China. But in Western urban communities, and among those who have submitted to dictatorships, whether of the German or the Russian variety, not only is the good kind of pride usually absent, but there is no willingness to admit that it is a virtue. This is due, I think, to the diminution of economic, social, and political independence. It has been revived, to some degree, among Western wage-earners, by the growth of trade unionism. But it is hardly to be expected where success depends upon carrying favour with official superiors, or where unguarded candour may lead to execution or the concentration camp. To preserve it should be one of the aims of a good social system. In economic and political relations, and above all in education, self-respect should be carefully guarded, and humiliation avoided to the utmost extent that practical necessities permit.

The problem of combining the greatest practicable degree of respect for the individual with the indispensable controls required for public order, economic justice, and technical efficiency, is one of immense difficulty and complexity, requiring hazardous conjectures as to social consequences and a doubtful balancing of one set of ethical values against another.

In the province of education, respect for the child demands that instruction shall, as far as possible, be a matter of co-operation between teacher and pupil, not of a discipline imposed by force without the child's inward assent. It demands also that the beliefs and precepts instilled into the child's mind shall be such as are genuinely believed to be for his good, and not merely such as are convenient to the powers that be and calculated to make him die quietly whenever a predatory government can further its ends by having him killed. These considerations led me to believe in "progressive" education. At the same time, I am compelled to acknowledge that many "progressive" educators, in their zeal for individualism, neglect things that are of great importance. We are not only individuals, but also members one of another; education should make a man not only an upstanding individual,

but a useful member of society. This requires, on the one hand, adequate instruction, and on the other hand a social ethic. Everything possible should be done to make children enjoy learning, but learn they must, if they are to play their part in a civilized community. And in a world where organization has created great forces—churches, political parties, industrial corporations, and above all, armed States—a man who never thinks of himself as a unit in a group is impotent unless he is a great creative artist. It is necessary to find a cohesive force as powerful as patriotism, but without the limitations that make patriotism inadequate. Education must take account of the need for collective sentiments, with the correlative concept of social duty.

We need, and should teach in schools, loyalty to something greater than our own nation. It is nationalism that has brought the world to its present terrifying condition, and that is making an acceptable solution of international problems so hard to find. The loyalty that is needed is loyalty to Man, and not to Man merely as a biological species, but as the sole embodiment, so far as our knowledge extends, of certain values. Man is capable of creating and appreciating beautiful things, he is capable (within limits) of knowledge, he can experience love and admiration and ecstasy. It is true that he exemplifies also the opposites of these goods: the creation of hideous squalor, wilful ignorance, hatred and envy and anguish. But in spite of all that is horrible and all the insistent incitements to despair, I retain the belief that Man is capable of developing his better potentialities and gradually lessening the intensity of his evil passions. It is this belief, not a narrow nationalism, that should be taught in schools and made the basis of social obligation. It is this belief—so at least it seems to me—that alone supplies an antidote to despair that is rational, and not based upon some comforting myth that invites men to abrogate the primary duty of a sober search for what is true.

For the man who values individual liberty, perhaps the most perplexing of all problems is that of economic organization. The case for Socialism, broadly speaking, is derived from the concept of justice, not from that of liberty. But its opponents argue that justice may be too dearly bought if it involves the sacrifice of freedom. This is one of the matters as to which life has taught me most, but unfortunately, its lessons have been mutually contradictory, and have left me somewhat bewildered. Until 1914 I was a Liberal, and felt hesitations about Socialism because I feared that it would diminish freedom. The First World War made me a Socialist, because I thought that Socialist States would be less warlike than States inspired by predatory capitalism. But the Soviet régime, which I have always abominated as ruthless and dictatorial, showed how easy it is for a nominal Socialism to develop an oligarchical tyranny more thoroughgoing and disastrous than any that is possible under capitalism. In the substitution of bureaucracy for big business I see no cause for rejoicing.

If Socialism is to be a boon and not a disaster, it must fulfil certain conditions. It must be democratic, in the Western sense, not in the perverted sense that the Soviet Government is endeavouring to popularize. And it is not enough that it should be democratic as a whole; there must be democracy in the various parts, as was suggested by guild socialism. Take, say, the iron and steel industry. If this industry is in the hands of the State, and its governing officials are appointed by the Government, they will have at least as much power as now belongs to the great capitalists who control the industry. Indeed, they are pretty certain to have more, since strikes against a democratically elected government will win less

sympathy than strikes do at present. Clearly the solution lies in extending, rather than in curtailing, the functions of trade unions. Every great industry should be controlled, so far as its internal affairs are concerned, by a trade union co-extensive with the industry. The general public, which is represented by the State, is interested in the amount and price of the product, but the mode of production and the appointment of managers concerns the industry itself, and should be in its hands—subject to an ultimate control by the State in the event of gross evils being established by a public inquiry.

Not only the industry as a whole, but each factory, should have a measure of self-government. If Socialism is not to stifle individual energy and initiative, it must be accompanied by an immense extension of federalism. The general principle that should govern all federal institutions is clear: whatever mainly concerns a subordinate group should be managed by that group, while what concerns its external relations should be managed by a federal authority. Thus there are matters concerning a single factory, matters concerning the national iron and steel industry as a whole, matters concerning its relations to the rest of the nation, and matters concerning its relations to the industry in foreign countries. Each of these should have its own democratically elected authority, with suitably limited powers. Short of some such system, Socialism will merely introduce a new tyranny, the tyranny of officials. And this will not long remain merely a matter of inequality of power; it will soon become—as the development of the U.S.S.R. has shown—a matter of inequality of income also. All the old privileges will reappear, without the exceptions and loopholes and irregularities that, in the old system, enabled men like Shelley and Darwin to do valuable work of which the community did not see the value.

All the questions that I have considered hitherto are overshadowed—and have been overshadowed ever since 1914—by the supreme problem of the abolition of war. If this can be solved, it is reasonable to hope that others will be solved in due course; but if it cannot be solved within the next few years, the outlook is one of utter and unmitigated disaster, at any rate for Western Europe, including Great Britain. And even if our complex social organization could survive one more great war, it could not survive a series, each worse than the last, combining continually more destructive forms of atomic energy with bacteriological warfare. Somehow the habit of war must be ended, and ended soon.

The atomic bomb, while it has made the problem more urgent, has also made its solution much less difficult. The American Government has proffered what would probably develop into an adequate system, but Russia has refused to accept the offer. The atomic bomb is such a terrible weapon that, if it were controlled by an international authority, that authority would be able to make aggressive war hopeless. This requires that all nations should submit to inspection by officials representing the international authority, and that any attempt to resist or obstruct their work should be treated as a *casus belli*. The United States, in spite of its initial advantage, is willing to submit to these conditions, but the Soviet Government has rejected the necessary limitation of the veto on the ground that it involves infringement of sovereignty. Without infringement of sovereignty human life, as we have known it, cannot long continue, unless some one nation succeeds in conquering the world.

What the world needs is the elimination of wars between nations by the creation of an international authority, possessed of irresistible force, and using that force in accordance with an agreed body of

international law. The first and most urgent step towards this end is the international control of atomic energy. To this step the Soviet Government is now the only serious obstacle.

Ever since the dawn of history, communists have oscillated between the opposite poles of dictatorship and anarchy, involving the opposite dangers of ossification and dissolution or foreign conquest. Through science the world has become one community, which has to choose between common prosperity and common ruin. But it is as yet an anarchic community, destitute of government, filled with hatred and suspicion, profoundly obsessed with the archaic belief that one man's gain must be another man's loss. Under the stress of misfortune passions have grown more violent, and fear has increased mutual suspicion. Jews and Arabs, Hindus and Muslims, Chinese Communists and Chinese nationalists, carry on their little wrangles, while the dispute between Washington and Moscow threatens to reconcile them all in a common grave. The new danger is so vast and so terrible that men shrink from allowing themselves to realize it; they shrink still more from

admitting that ancient enmities, burning controversies, and passions are shibboleths have all become absurd, pathetic and trivial, like sailors quarrelling over a sixpence while their ship is sinking.

What mankind needs is not law alone, or liberty alone, but each in its own province: law to control impulses of aggression and tyranny, freedom for impulses that are creative or for the common benefit. Various obstacles stand in the way, partly institutional, partly psychological. Of the institutional obstacles the most serious and the most dangerous is national armaments. If this were overcome, the resulting prosperity and relief from fear would gradually promote sanity, and lead to the discovery of methods of diminishing the psychological obstacles of cruelty, envy, greed, and lust for power—methods which would be partly psychological, partly educational, and partly economic. The problem of creating a happy world is not insoluble, provided the will to solve it existed. Will men prefer disaster, or will they acquiesce, however reluctantly, in their own salvation?

This is the second of the two volumes that BOB DAVIS brought from England last year. For the first one, see RSN29-7.

(9) A foreword. BR wrote the foreword to the English edition of Corliss Lamont's Freedom Is As Freedom Does. This is from JACK RAGSDALE's copy, a second edition, dated 1956:

number of his friends as Communists, he may obtain absolution.

As in ancient Rome and modern Russia, this system has produced its crop of professional informers, mostly men who once were Communists and who now denounce others at so much a head. These are generally men over whom the Government holds the threat of prosecution for perjury for having at some time denied they were ever Communists. They are safe so long as they continue to do the dirty work demanded of them, but woe betide them if they repent. One of them, Matusow, after securing the conviction of a number of innocent people, went before a Federal judge and recanted. For this the judge said he would give him three years in prison. Although Matusow won this case on appeal, the Government currently is prosecuting him on another charge, that of perjury, for statements he made in his general recantation.

The police have, for many years, shown a complete disregard for the law and, so far as I can discover, no Federal policeman has ever been punished for breaking the law. The whole terrorist system would break down if one simple reform were adopted: namely, that criminals should be punished even if they are policemen.

The evils of the system have not failed to be condemned by some who cannot be accused of subversive opinions. This is true especially of the Federal judiciary. For example, as Mr. Lamont relates, the Federal Court of Appeals in San Francisco objected to the Government's "system of secret informers, whisperers and tale-bearers" and went on to say: "It is not amiss to bear in mind whether or not we must look forward to a day when substantially everyone will have to contemplate the possibility that his neighbours are being encouraged to make reports to the FBI about what he says, what he reads and what meetings he attends." On the whole, however, such protests from "respectable" citizens are distressingly rare. The persecution of minority opinion, even when not obviously connected with Communism, is a thing which has not been imposed from above, but suits the temper of most men and receives enthusiastic support from Juries.

At first sight, it seems curious that a great and powerful country like the United States, which contains only a handful of Communists, should allow itself to get into such a state of fright. One might have expected that national pride would prevent anything so abject, but such a view would be one which could only be suggested by a false psychology. We are all of us a mixture of good and bad impulses, and it is almost always the bad impulses that prevail in an excited crowd. There is in most men an impulse to persecute whatever is felt to be "different." There is also a hatred of any claim to superiority, which makes the stupid many hostile to the intelligent few. A motive such as fear of Communism affords what seems a decent moral excuse for a combination of the herd against everything in any way exceptional. This is a recurrent phenomenon in human history. Whenever it occurs, its results are horrible. There is some reason to hope that Russia is past the worst in this respect. When McCarthy fell into disfavour, it seemed as if persecution in the United States might diminish. So far, the improvement has been less than one might have hoped. But improvement has begun, and it would be no excess of optimism to think that it will continue, and reach a point where men of intelligence and humane minds can once more breathe an atmosphere of freedom. If this comes about, books such as Mr. Lamont's will have served an immensely important purpose.

It is a pleasure to have the opportunity of introducing to the British public Mr. Corliss Lamont's book *Freedom Is as Freedom Does*. The book is an admirable epitome of the various forms of attack on personal liberty that have been taking place in America in recent years. So far as I am able to judge, Mr. Lamont is wholly reliable as to facts, and he has shown good judgement in selecting from an enormous mass of material. Every friend of freedom ought to lay to heart what he has to say. This applies not only to Americans, since there is no country where liberty may not be endangered.

All countries (except perhaps Holland and Scandinavia) are liable to waves of hysteria, though the extent of the damage caused by such waves differs greatly in different places. France had such a wave in 1793 and, in a lesser degree, during the Dreyfus case. Germany had it in the worst possible form during the time of Hitler. Russia had it under Stalin. And America has had it three times, in 1798, in 1919-20, and since the outbreak of the Korean War. Let us not flatter ourselves that Britain is exempt. From the accession of Charles I until the Revolution of 1688, hysteria of all kinds—left wing, right wing, religious, and economic—was rife. In reading what has happened in America since 1950, I constantly feel as if I were reading about England under the Stuarts. Congressional Committees are the counterpart of the Star Chamber, and Senator McCarthy seems like a re-incarnation of Titus Oates who invented the Popish Plot. Nor is it necessary to go so far back. In the days of the French Revolution, when the mob sacked Dr. Priestley's house and the Government employed spies and *agents provocateurs* to ferret out sympathizers with the Jacobins, England was not unlike what America has been lately. The younger Pitt, if he found himself now in Washington, would feel quite at home. I think it important that English readers should remember such facts and should not react to what is amiss in America by smug national complacency. I think it also important to remember, in protesting against loss of liberty in America, that the loss in Russia was very much greater and that the defects of the American system afford no argument in favour of the Soviet dictatorship.

In spite of these provisos, I cannot deny that some of the facts about the anti-Communist hysteria in America are utterly amazing. Who would have guessed that the *Girl Scout Handbook*, a work intended to instruct what we should call Girl Guides in their duties, was savagely criticized because it praised the United States Public Health Service and spoke favourably of the United Nations, "the handiwork of that arch-traitor Alger Hiss"? So severe was the censure that a correction had to be immediately issued omitting the offending matter.

Perhaps the most valuable chapter in Mr. Lamont's book is the one called "Police State in the Making." The Federal Bureau of Investigation (FBI) has been steadily building up its power and spreading terror far and wide. It has 130 million fingerprint cards and a system of indexing them of which it is enormously proud. Only a minority of the population do not appear in a police dossier. Members of the FBI join even mildly liberal organizations as spies and report any unguarded word. Anybody who goes so far as to support equal rights for coloured people, or to say a good word for UN, is liable to be visited by officers of the FBI and threatened, if not with prosecution, at least with blacklisting and consequent inability to earn a living. When a sufficient state of terror has been produced by these means, the victim is informed that there is a way out: if he will denounce a sufficient

ABOUT BERTRAND RUSSELL

- (10)
- 1929 debate
- , as advertised in "The New Republic", October 9, 1929:

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ER MEMORIAL

- (11)
- Memorial bust of ER
- now stands in the gardens of Red Lion Square, London. The following photo of Dora and the bust, taken when the bust was unveiled, October 23, 1980, is the one that was used in The Times. We reproduced it (poorly) from a copy of The Times (RSN28-48a). Now we reproduce it directly from a print supplied by The Times, for which we thank The Times and Peter Cadogan, who procured it.



- (12) * Contributions needed. The Memorial Appeal Committee still needs another 600 pounds, to finish paying for the bust, so contributions are still very welcome. Send tax-deductible contributions to the newsletter (address on Page 1, bottom), with checks made out to "Bertrand Russell Society, Inc."
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BR QUOTED

- (13) BR, MCP. The following appears in the course of a long article by John Russell in The New York Times (February 1, 1981, p. D12) about the way men and women have been depicted in the arts during the past 100 years:

The human images that have a large popular constituency in recent art have been of women: doughty and all-enduring in the case of Henry Moore, ample and placidly observant in the case of Auguste Maillol, bouncy and Sousa-esque in the case of Gaston Lachaise. Men shrank, meanwhile, until we came to hear Hamlet's "What a piece of work is a man" as ironical.

No matter how you look at it, there's no doubt which way is up. Men blew it. They blew it as statesmen, as thinkers, as managers and coordinators, and they blew it as lovers. The philosopher Bertrand Russell was a very clever man indeed, by any standards, but as far as posterity is concerned he blew it when he told his first wife not to bother educating herself on his account. ("You really need not trouble yourself about your degree of intellect," he wrote to her. "No woman's intellect is really good enough to give me pleasure.")

We wrote Mr. Russell as follows: "Your Bertrand Russell quotation was a surprise, because I have been under the impression that Russell championed women's rights all his life, in print and also in action (as when he stood for Parliament, campaigning for votes for women in 1907, and lost.)"

He responded:

Alys Russell told me of BR's attitude when I saw her (often) in the late 1940s. The exact words I used come from Barbara Strachey's recent book on her family -- published 1980 by Gollancz in London -- I'm afraid I forgot the title.

Championing women's rights and prizing them as pure intellectuals are not the same thing? Or were not to BR when he was young?

(Thank you, KATHY FJERMEDAL)

ERS PROJECTS/RUSSELL ON X

Here are 4 short papers in our series, "Russell on X", written in response to the request in RSN28-10.

- (14) "Russell on Marx" by DAVID S.HART:

Russell considered Marxism false in theory and disastrous in practice. His published criticisms of Marx began in 1896 in his first book, German Social Democracy. The research for this book was done during a period in which Russell lived in Berlin with his first wife, Alys. Though at the time Russell was a Liberal, his views on Marxism remained largely unchanged, even after he became a socialist. It was because Russell was a non-Marxian socialist that he received the scorn of both the Right and the orthodox Left, especially in the years that followed the Russian revolution.

While Russell often expressed an admiration for the style and sincerity of the Communist Manifesto, he had little respect for Das Kapital. As a contribution to pure economic theory he considered it seriously flawed and of little importance. Marx draws from his Theory of Value the conclusion that wages represent the value of what is required for a worker's "production", i.e. his subsistence. Russell did not think that the level of wages was due to abstract necessity; and he felt that Marx had ignored the possibility of raising wages by means

such as trade unions. In addition, Russell argued that wages are affected by other factors; for example, skill. As he puts it: "a successful Queen's Counsel costs no more to produce than any briefless barrister." Russell noted also that Marx's theory assumed Malthusian conclusions on population: conclusions that, even in Marx's time, experience had shown to be false.

Marx's Theory of Surplus Value was examined, and rejected, by Russell. According to this theory, the capitalist's profit is the value of what the laborer produces in the time beyond that required to meet his wages. Marx based value on labor-time and wages on labor-power. Russell thought this was inconsistent. He held that the conclusion that value is based on labor-time depends on the proposition that wages are based on labor-time, which Marx rejected. Moreover, Russell claimed that the view that value is based on labor-time is false. He saw demand as an independent factor that contributes to value; a factor not wholly an outgrowth of material conditions. That Marx ignored demand, Russell pointed out, was the result to be expected from the materialist theory of history, which can view demand as an effect, but not a cause. Russell found also that Marx did not distinguish between the idle rich and the small capitalist. This led Marx, according to Russell, to disregard what the small capitalist contributes to the value of his product. The error in theory becomes a calamity in practice when, for example, no distinction is made between the small land-owning farmer and the giant landlord.

As for Marx's Law of Concentration of Capital, Russell thought that it was true to a large degree in industry, but false in agriculture. Moreover, he pointed out that the concentration of capital does not imply its concentration in a few hands. Russell gave the example of a stock-holding company to illustrate his view that the number of persons with an interest in capital may actually increase. This is connected with an important difference between Russell and Marx. Marx thought that industrial development would divide society into two hostile camps. Russell believed quite the opposite: that industry in advanced countries tended to blur class differences. He saw that new jobs were being made for scientific and skilled workers, as well as for managers; and that these workers were likely to have divided class loyalties.

Though Russell rejected Marx's laws of economic and historical development, he was in sympathy with much of Marx's indictment of capitalist society. However, Russell's views on how change was to be brought about were in complete contrast to the Marxian doctrine of class war. Russell thought it a great defect of orthodox Marxism that it had no program for approaching its goals by degrees. The all or nothing, death or glory attitude of the class war participants leads to a hot conflict in which the value of both liberty and democracy is forgotten. Russell spent a large part of his life fighting evils quite as great as any Marx had foreseen; but the tool he valued most was argument, not force. In Roads to Freedom, Russell says²:

"Persuasion is a slow process, and may sometimes be accelerated by violent methods; to this extent, such methods may be justified. But the ultimate goal of any reformer who aims at liberty can only be reached through persuasion. The attempt to thrust liberty by force upon those who do not desire what we consider liberty must always prove a failure."

Russell and Marx each pictured an international movement that would put an end to war. Marx's vision was connected with his doctrine of class war. He thought that a person's chief loyalty was to his class; and that wars would cease when the proletariat of all countries had united to overthrow bourgeois society. Russell felt that Marx overestimated class loyalty and underestimated nationalism. That most of Marx's followers supported their national governments at the time of the first world war must surely add weight to Russell's view. However, Russell's most serious objection to Marx's internationalism was that Russell believed that no stable international union could be brought about as the result of a class war fueled by hate. Again, from Roads to Freedom³:

"There is no alchemy by which a universal harmony can be produced out of hatred. Those who have been inspired to action by the doctrine of the class war will have acquired the habit of hatred, and will instinctively seek new enemies when the old ones have been vanquished."

In looking at Marx's philosophy, Russell was careful to distinguish between traditional materialism and the dialectical materialism of Marx. The older materialism is silent on economics and politics; indeed it is compatible with any social and economic system. In Marx's materialism, however, it is not matter alone, but matter and its relation to percipients that is important. Perception is not a passive relation, but an activity in which subject and object are altered. Russell took a very different view; he held that our knowledge makes no difference to the thing known. In addition, he believed that there is no reason why something cannot exist apart from being perceived by any mind. According to Russell, a result of Marx's materialism was a pragmatic theory of truth; something Russell rejected throughout his life, whether the proponent was Marx, James, or Dewey.

Russell disagreed with Marx's view that there is a logical ordering to human events. He felt that this view, as well as Marx's belief that revolution would lead inevitably to progress, reflected 19th century optimism. Russell thought that the practical result of these views was **disastrous**. He believed

that they gave to Marxism a dogmatic certainty that allowed its followers to dispense with ethical considerations. From Freedom and Organization 1814-1914⁴:

"Communists always assume that conflicts between Communism and capitalism, while they may for a time result in partial victories for capitalism, must in the end lead to the establishment of Communism. They do not envisage another possibility, quite as probable, namely, a return to barbarism."

It appeared to Russell that in applying a dialectical method to historical development, Marx considered only one series of thesis, antithesis, synthesis: the series that ends with the establishment of communism. Since class conflicts provided the spur to progress, one wonders whether Marx felt that any progress within communism was possible. Perhaps Russell's most humorous expression of this sentiment is to be found in German Social Democracy⁵:

"The communistic state ought, according to the development-conception of the dialectic method, to form the starting point of a new triad, the thesis for a new antithesis; but if this idea ever occurred to Marx, he must have thought that 'sufficient unto the day is the evil thereof,' for he nowhere gives a hint of anything better than the socialistic community."

Criticisms of Marx can be found in almost every one of Russell's many books. One might perhaps be tempted to wonder why Russell would return so often to theories he thought false. Russell saw that because Marx's work contained an important kernel of truth, it had a natural appeal; but he saw also that if it was taken as the whole truth by passionate adherents, its mistakes in theory were likely to lead to disasters in practice. As in many areas, Russell's vision proved remarkably clear. But beyond any theoretical objections was Russell's conviction that Marxism was a movement driven by hate. This, more than anything, went against Russell's belief that a kinder world could be built only upon a foundation of love and intelligence.

¹ Bertrand Russell, German Social Democracy, 2nd edition; London: George Allen and Unwin Ltd., 1965, p.19.

² Bertrand Russell, Roads to Freedom: Socialism, Anarchism, and Syndicalism, 4th ed.; London: George Allen and Unwin Ltd., 1966, p.93.

³ Ibid, p.103.

⁴ Bertrand Russell, Freedom and Organization: 1814-1914, 1st ed.; London: George Allen and Unwin Ltd., 1945, p.225.

⁵ Bertrand Russell, German Social Democracy, 2nd ed.; London: George Allen and Unwin Ltd., 1965, p.3.

(15) "Russell on Education" by BRUCE A. ROMANISH provides representative quotations that highlight BR's views:

On teachers:

The teacher should love his children better than his state and his church; otherwise he is not an ideal teacher. (1)

It is necessary that teachers have some knowledge of psychology, considerable training in the art of teaching, and a certain freedom to relax the curriculum where necessary. (2)

...the teacher is far the best of the forces concerned in education, and it is primarily to him or her that we must look for progress. (3)

On teaching patriotism:

If you wish a man to commit some abominable crime, from which he would naturally recoil in horror, you first teach him loyalty to a gang of arch criminals, and then make his crime appear to him as exemplifying the virtue of loyalty. Of this process, patriotism is the most perfect example.

...those who consider that children should not be taught to regard wholesale slaughter as the noblest work of man are denounced as renegades, and friends of every country but their own. (4)

Patriotism of the nationalistic type...ought to be mentioned as a form of mass hysteria to which men are unfortunately liable, and against which they need to be fortified both intellectually and morally. (5)

On the press:

The press is such as the public demands, and the public demands bad newspapers because it has been badly educated. (5)

On freedom of opinion:

The fundamental argument for freedom of opinion is the doubtfulness of all our beliefs. If we certainly knew the truth, there would be something to be said for teaching it. But in that case, it could be taught without invoking authority, by means of its inherent reasonableness. (6)

On orthodoxy:

Orthodoxy is the grave of intelligence, not matter what orthodoxy it may be. And in this respect, the orthodoxy of the radical is no better than that of the reactionary. (7)

On punishment:

I believe that punishment has a certain very minor place in education; but I doubt whether it need ever be severe. I include speaking sharply or reprovingly among punishments. The most severe punishment that ought ever be necessary is the natural spontaneous expression of indignation. (8)

On competition in education:

In education, the ideal of competition has had two kinds of bad effects. On the one hand it has led to the teaching of respect for competition as opposed to co-operation, especially in international affairs; and on the other hand, it has led to a vast system of competitiveness in the classroom, and in the endeavor to secure scholarships, and subsequently in the search for jobs. (9)

...the first thing the average educator sets to work to kill in the very young is imagination. Imagination is lawless, undisciplined, individual, and neither correct nor incorrect; in all these respects it is inconvenient to the teacher, especially when competition requires a rigid order of merit. (9)

On truthfulness:

I would have my children truthful in their thoughts and words, even if it should entail worldly misfortune, for something of more importance than riches or honors is at stake. (10)

On freedom and discipline ("permissiveness"):

Very rigid discipline, such as that of soldiers in wartime, makes a man incapable of acting without the goad of external command. On the other hand, complete freedom throughout childhood does not teach him to resist the solicitations of momentary impulse; he does not acquire the capacity of concentrating upon one matter when he is interested in another, or of resisting pleasures because they will cause fatigue that will interfere with subsequent work. The strengthening of the will demands, therefore, a somewhat subtle mixture of freedom and discipline, and is destroyed by an excess of either. (11)

Many things which must be thought about are uninteresting, and even those that are interesting at first often become very wearisome before they have been considered as long as is necessary. The power of giving prolonged attention is very important, and it is hardly to be widely acquired except as a habit induced originally by outside pressure. (12)

On dogmatism and scepticism:

Knowledge, like other good things, is difficult, but not impossible. The dogmatist forgets the difficulty, the sceptic denies the possibility. Both are mistaken, and their errors, when widespread, produce social disaster. (13)

- (1) Education and the Good Life. New York: Boni & Liveright, 1926. p. 57
- (2) Education and the Social Order. London: Allen & Unwin, 6th impression, 1968. p. 166
- (3) Sceptical Essays. New York: Norton, 1928. p. 192
- (4) Education and the Social Order. pp. 136, 139.
- (5) same, p. 138
- (6) Sceptical Essays. p. 200
- (7) Education and the Social Order. p. 21
- (8) Education and the Good Life. p. 167
- (9) Education and the Social Order. p. 161
- (10) Education and the Good Life. p. 165
- (11) Education and the Social Order. p. 40
- (12) Principles of Social Reconstruction. London: Allen & Unwin, 14th edition, 1960. p. 111
- (13) Education and the Good Life. p. 52

(16) "Russell on Morality" by LEE EISLER is drawn from his book, Morals Without Mystery:

Russell makes a simple distinction between ethics and morals. Ethics has to do with ends, with values, with what is "good". Morality has to do with means, with ways of achieving the values or "goods" that ethics has chosen.

In considering values, Russell takes the view that human happiness is the most important "good".

Consequently, of all the actions that are possible in a particular set of circumstances, the one that seems likely to produce the most happiness is the morally right action, and any other action is morally wrong, immoral.

In considering happiness, Russell is interested only in quantity, regardless of who the people are who will experience the happiness. This kind of impartiality, which does not favor one person or group over another, is capable of winning the allegiance of all, for all will be treated fairly. It also deals with

the problem of "egoism" -- should my desires count more than other people's? Here's what Russell says on this:

Suppose I am a small boy who has been secretly given twelve chocolates, and I have eleven companions who have been given none. I may have such limited desires that I surreptitiously eat all the twelve myself, in which case each gives me less satisfaction than the one before, and the last perhaps hardly any. Or I may be so filled with benevolence that I give one to each of my companions, and eat only one myself. In that case, each chocolate gives as much satisfaction as the first one gave in the other case, and the total of satisfaction is greater than in the other case. Therefore the benevolent boy causes more of the good to exist than is caused by the selfish boy. This illustrates how some desires minister more to the general good than other desires do.

Now we run into a problem. Suppose I invite some friends to see a certain movie because I think they will enjoy it. We go to the movie, and it turns out that some of the group didn't like it. I learn that the ones who had not liked it had wanted to see a different movie. This shows the trouble we get into when we give other people what we think will make them happy. It is better to give people what they think they want; we should try to satisfy their desires.

Although giving people what they want does not guarantee that they will be happy, it will surely produce more happiness than giving them what they don't want, or what we think they want or ought to want.

So instead of aiming to produce maximum happiness directly, we try to achieve it indirectly, by aiming to produce maximum satisfaction of desire (no matter whose.)

But how can we tell whether an act seems likely to produce maximum satisfaction of desire? We can examine the kinds of desire that are to be satisfied.

Russell classifies desires into "compossible" (compatible) and incompatible desires. Compossible desires can be satisfied by the same state of affairs; incompatible desires cannot be. As Russell puts it:

If two men are both candidates for the Presidency of the United States, one of them must be disappointed. But if two men both wish to become rich, the one by growing cotton, the other by manufacturing cotton cloth, there is no reason why both should not succeed. It is obvious that a world in which the aims of different individuals or groups are compossible is likely to be happier than one in which they are conflicting.

Again, if two persons wish to own the same painting, the desire of at least one of them cannot be satisfied. But if two persons want to hear the same public concert in the park, the desires of both can probably be satisfied.

To sum up: pairs or groups of desires are either compossible or incompatible; more desire can be satisfied when desires are compossible than when incompatible.

It is also true that desires can be modified by social institutions (such as the criminal law or the economic system) and by the moral code (which determines praise and blame), or formed by early education. A wise society will use these means to modify desires, discouraging incompatible desires and encouraging compossible desires and their satisfaction, so as to produce maximum satisfaction of desire, and consequently of happiness.

* * * * *

This brief outline gives only the bare bones of some of what Russell had to say about morality. For more of his insights on morality and ethics -- in the superbly expressive language for which he is renowned (and which must surely have been a factor in the decision to award him the Nobel Prize in literature) -- see his Human Society in Ethics and Politics (New York:Simon & Schuster, 1955). The two indented quotations above are from HSEP, p. 37 and p. xix.

* * * * *

An interviewer once asked Russell whether his ideas on ethics and morals satisfied him. "No," said Russell, "but other people's satisfy me still less."

(17) 2 formats are now available for papers in the "Russell on X" series, as you may have noticed. Format #1 is a sort of essay with quotations, as in "Russell on Marx" (14). Format #2 is a collections of quotations, as in "Russell on Education" (15).

David Hart is writing "Russell on Power" and "Russell on Non-Economic Factors in Politics". ⁴here are still plenty of subjects left, such as RUSSELL ON RELIGION, RUSSELL ON CENSORSHIP, RUSSELL ON PHILOSOPHY, RUSSELL ON HAPPINESS, RUSSELL ON WOMEN'S RIGHTS, RUSSELL ON COMMUNISM, RUSSELL ON SEX, RUSSELL ON MARRIAGE, RUSSELL ON SCIENCE, RUSSELL ON PSYCHOLOGY, RUSSELL ON CIVIL LIBERTIES, RUSSELL ON DEMOCRACY, RUSSELL ON WARS, RUSSELL ON NUCLEAR ARMAMENTS, ETC., ETC.

* How about trying your hand at one?

BRS AWARD

(18)

Steve Allen will receive the 1981 Bertrand Russell Society Award. He is an unusual fellow. Though widely known as a comedian and durable TV performer, it is not generally known that he is interested in ideas. He has written many earnest non-fiction books ("Explaining China", "How To Think", "Ripoff" are a few) and serious fiction, such as "The Wake". What endeared him to the Award Committee was the PBS series, "Meeting of Minds", which brings together, in animated conversation, great figures and thinkers of the past. Mr. Allen wrote it and appears in it as moderator. The BRS Award plaque will say:

For using unique talents
in the service of public enlightenment
by inviting ordinary citizens
to meetings of many great minds

The New York Times recently had a feature story on the front page of its Business Section (2/16/81 p.D1) headlined STEVE ALLEN, THE CONGLOMERATE. The Times story is mostly about Mr. Allen's remarkably diversified activities as a public entertainer (including the writing of 4000 songs), but also includes the following:

Besides his penchant for entertaining America, Mr. Allen is also committed to enlightenment. "I have a philosophical concern that the American public is getting dumber," he says. "As we sit here engaged in idle banter, the American public is getting dumber. So I've done three things. One is 'Meeting of Minds.' A second was a record album called 'How to Think.' The third was an educational game called 'Strange Bedfellows.'"

Here's what Robert Lewis Shayon said about Steve Allen, in the "Saturday Review", about 25 years ago:

Mr. Allen is a thinking man's comic. His thoughtfulness has become more apparent to observers since his highly successful career as a TV entertainer began recently to proliferate, in a twentieth-century version of the Renaissance man, with buds of literary talent, musical composition, movie-acting, orchestra-conducting, even sermonizing as a lay preacher in a New York church, and, more recently, arguing in Hollywood for the ending of nuclear weapons testing.

Mr. Allen will not be able to attend the June meeting. The Award will be presented by Bob Davis at a private meeting. Mr. Allen will make a special tape, to be played at the June meeting at McMaster.

(Thank you, DON JACKANICZ, for much material on S.A.)

PROMOTING BR'S PURPOSES/NUCLEAR DISARMAMENT

(19)

From "The Bulletin of the Atomic Scientists" (January 1981, pp. 33-36):

The threat today**The Russell-Einstein Manifesto 25 years later.**

Joseph Rotblat is emeritus professor of physics at the University of London. For many years he was the editor-in-chief of *Physics in Medicine and Biology*; and for 28 years the chief physicist to St. Bartholomew's Hospital in London. He is a former secretary-general of Pugwash. This article is based on a paper he presented to the 30th Pugwash Conference in Breukelen, the Netherlands. Rotblat was a signer of the 1955 Russell-Einstein Manifesto.

(Thank you,
BOB DAVIS)

The development of the hydrogen bomb in the United States and the Soviet Union in 1953 marked the start of a deadly race, the nuclear arms race, with both sides manufacturing and testing bombs of ever-increasing destructive power. Even at that time, before the advent of ballistic missiles, these bombs delivered by manned aircraft could annihilate the largest centers of population. In the climate of intense mistrust, fear and hostile propaganda which prevailed at that time, it seemed highly probable that the Cold War would change into a hot war in which civilization would be

destroyed.

It was in those circumstances that the Russell-Einstein Manifesto was born 25 years ago. It was a time when the world situation appeared highly dangerous and the outlook for mankind was very gloomy. The idea that the scientific community should be actively concerned about the dangers to humanity, which arose largely through the work of scientists, was conceived by Bertrand Russell; it was immediately endorsed by Albert Einstein, whose signature to the Manifesto was one of the last acts of his life. Together with the signatures of nine other sci-

entists from six countries, the Manifesto was issued to the public in London on July 9, 1955.

While specifically calling upon scientists to assemble in a conference to discuss the means of averting the danger, it urged governments to realize that mankind had entered a new phase in which disputes must be settled by peaceful means, because there would be no victors in a nuclear war. The Manifesto also contained a powerful and moving appeal to the general public:

"We are speaking on this occa-

sion, not as members of this or that nation, continent, or creed, but as human beings, members of the species Man, whose continued existence is in doubt. . . . We shall try to say no single word which should appeal to one group rather than to another. All, equally, are in peril, and, if the peril is understood, there is hope that they may collectively avert it."

Looking back at the Manifesto from the perspective of a quarter of a century, it might appear that the hope expressed in it—that the peril may be averted—has been fulfilled.

The best evidence, of course, is that we are still here, that a nuclear war has been avoided, even though we came dangerously close to it on several occasions. Many factors have contributed to the restraint shown by the nuclear powers. Among these factors one must include the weight of evidence provided by scientists about the immediate and long-term disastrous consequences of a nuclear war.

But if, after congratulating ourselves on surviving so far, we take a sombre look at the world today, we must come to the conclusion that the peril has not been averted. Indeed, the world situation today is far more perilous than it was 25 years ago: the probability of a nuclear war during this century is very high.

For a time, during the past 25 years, the danger of a nuclear war appeared to have abated. Much trust was put into the deterrent value of nuclear weapons, and most people believed that we had reached a nuclear stalemate—that no side would risk an attack with nuclear weapons because the other side would retaliate and inflict unacceptable damage. However, it was not generally realized that this balance of terror was not a stable equilibrium, that it was in fact a dynamic balance, a spiralling arms race, in which technological advances and improvements compelled both sides to keep raising the level of armaments all the time in order not to fall behind. As a result of this, the nuclear arsenals have increased several hundred-fold, and we now have the equivalent of five tons of high explosives for every man, woman and child on this globe.

But more dangerous than this quantitative expansion was the qualitative advance, the sophistication of the new types of weapons and the fantastic precision with which they can reach and destroy a target many thousands of miles away. Each side is getting nearer to a situation where it may perceive that it has acquired the ability to knock out, in a first strike, a sufficiently high proportion of the enemy's missiles to reduce the retaliatory potential to an acceptable level. At present, a first strike capability is still remote, due to the invulnerability of submarine-launched missiles; but intense research on antisubmarine warfare may lead to greater detectability of the location of submarines, and thus give a first strike posture more credibility. Even those who believed in the deterrent now have to admit that the continuous qualitative progress in nuclear weaponry, far from giving greater security, has in fact made both sides much more vulnerable.

In addition to this vertical proliferation, we also have the increased danger of horizontal proliferation. Twenty-five years ago there were three nuclear powers; now we have officially five nuclear weapon states. But a sixth has demonstrated its nuclear capability by testing, and at

least two others are believed to possess nuclear weapons. A number of other countries are on the threshold of becoming nuclear weapon states, and the membership of the nuclear club is likely to increase. This trend can be attributed to the changed attitude of the nuclear powers towards nuclear war, which arose from the change of emphasis from deterrence to an offensive posture. If the great powers now consider the use of nuclear weapons as a means of winning a conflict, then why should not other nations aspire to possession of nuclear weapons, and in this way increase their security as well as prestige.

The change of attitude of the nuclear powers towards nuclear war has made the present situation extremely dangerous. For many years, and to most people even now, a nuclear war was unthinkable. Its consequences would be unacceptable; it would mean the end of civilization; and therefore it could never happen. But now we are told that a nuclear war is not only possible but that it could be won at a relatively low cost in casualties. The military strategists have for some years advocated the doctrine of flexible response, and this has now become the official policy of the U.S. government.

Technological advances in the arms race—especially the greatly improved accuracy—are mainly responsible for this new policy. Deterrence is by definition a defensive posture; a big bomb presents a real menace to a city even if it cannot be accurately targeted. On the other hand, in an offensive posture high accuracy is essential. With a small error in targeting, even nuclear weapons of low yield could ensure the destruction of a specific military object; this in turn makes possible the full utilization of MIRV (multiple independently-targetable re-entry vehicles), a device which enables one launcher to carry ten or more warheads, each programmed to hit a different target. Thus, the new technology has brought about a change in strategic doctrine, from deterring a nuclear war to fighting a nuclear war.

A fighting posture was, of course, postulated even earlier, in the decision to respond to a conventional attack in Europe with short-range nuclear weapons. The NATO countries have been basing their strategy on the concept of a limited nuclear war, fought with tactical nuclear weapons, "mininukes" and neutron bombs, designed to minimize damage to property if not to people.

The notion that one side can choose to wage a limited nuclear war is absolute nonsense. One side can start a war, but it takes two sides to keep it limited. The assumption that both sides will conduct the war like a chess game, each in turn making a move in accordance with agreed rules, is quite groundless.

In any situation involving the security or interest of the big powers,

the probability of isolating the conflict is very small. In particular, a clash in the European theater, initially intended to be limited to the use of tactical nuclear weapons on military targets, is likely to escalate: first by nuclear attacks on vital targets in the cities in the theater zone, still with purely military aims in mind, but then increasing in scale to attacks on targets in the home lands of the adversaries, and eventually to a massive exchange, with the employment of all the stockpiles of nuclear weapons. Indeed, once nuclear weapons are used—which means that deterrence has failed—each side will be anxious to be the first to reduce the retaliatory potential of the enemy. An all-out strategic nuclear war is therefore most likely to occur.

Yet the public is being systematically conditioned to the acceptance of a limited nuclear war. In an attempt to persuade the public that escalation can be avoided, the deterrent is again invoked. We are told that if the deterrent is to be credible, we must take measures to minimize the casualties of a nuclear war, and thus show the enemy that we are not afraid of such a war. Civil defense measures are, therefore, being urged on the public. "Protect and Survive" is the slogan in the United Kingdom, and similar campaigns are being mounted in other countries. The suggested civil defense measures would be laughable if they did not carry such tragic consequences. They will not convince any enemy, but they may lull the population into a false sense of security. If the public is made to believe that the casualty toll can be greatly reduced by civil defense measures, then a nuclear war becomes more acceptable, and this in itself makes the outbreak of such a war more likely. While some people accept the official line that civil defense measures are going to protect them, and they acquire expensive shelters even though these would be ineffective in an all-out nuclear war, others take the fatalistic attitude that a nuclear war with total destruction is inevitable. Some find comfort in the thought that at least there would not be much suffering; we shall all be dead in an instant. But this is not what is likely to happen in a nuclear war.

Very few people know that in Hiroshima three times as many people died in the five-year period after the bomb than on the day of the explosion. They died from the combined effects of burns, mechanical injury and radiation. In a full-scale war, in which many cities would be the targets, even the pitiful medical care available in Hiroshima would be absent, and the suffering and agony would be multiplied a thousand-fold.

When the magnitude of destruction is too large, our senses become dulled. We can no longer comprehend it. It is, therefore, essential to go back to the actual experience of nuclear bombing, to the two

Japanese cities, even though anything that happened there would be dwarfed by the scale of a future holocaust. We have to move away from the notion that the death of hundreds of millions is a matter for statistics, and begin to think again in terms of human beings, in terms of the tragedy of hundreds of millions of individual lives that would be lost, and the immense misery this would bring to the survivors. Listening to the voices of the survivors of the Japanese bombing would help to orient our thinking. The book, *Children of Hiroshima*, recently published in English, contains accounts written by children six years after the event about their experience of the bomb. It should be read by everybody. Here are two such accounts written by boys who were five years old at the time the bomb exploded over Hiroshima.

"I was playing outdoors when I saw a sudden flash. Fire broke out everywhere. Our house and gate burned down before I knew it. I felt very sad. Then we went under a bridge. There were many people there dying from burns. Then we went to the other side of the river and stayed there overnight.

The next morning, we were hungry. My sister went to the school near Misasa Bridge where there was an emergency relief squad and she brought back some boiled rice balls for us to eat. While we were wandering around with our sister, we met Daddy and Mummy. Mummy had burns on her hands and feet. Daddy looked as if he would die any moment. I was so unhappy I started to cry. I was very, very sad. We did our best to take care of him. He was on the verge of dying. When I brought a glass of water for him to drink, he seemed to get better.

Then we went to our relatives' and stayed there for some time. In a few days, they built a shack for us to live in.

One day, I went to the hill to play. When I came back, Daddy was dead. We put him into a coffin and carried it to a crematory. The next day, we brought back some of his bones and buried them in the cemetery.

A few days later, Mummy died too. We put her into a coffin and carried it to the cemetery the same as Daddy. My sister and I buried the bones of my Mummy beside my Daddy's. We prayed kneeling in front of their grave and cried to ourselves.

I went to the hill to gather chestnuts. I boiled them and made an offering of them to my Mummy and Daddy. Some days later, I went to the river to dig shellfish. I came back with them and my sister boiled them. We ate them. Then we took some of them to our parents' grave. Then we went into town to buy some incense-sticks. As soon as we returned home, my sister went to the cemetery to offer them to our parents." □

- (20)
- From a letter to the Editor, Los Angeles Times, March 29, 1981, Part II, p. 6:

In this period of renewed casual discussion of the use of the atomic bomb, there was one page that hit home most strongly. There are nine photos of assorted subjects, by sex, age, and nationality. The facing page features the following quotation of Bertrand Russell:

"The best authorities are unanimous in saying that a war with hydrogen bombs is quite likely to put an end to the human race . . . there will be universal death—sudden only for a fortunate minority, but for the majority a slow torture of disease and disintegration . . ."

Perhaps the trigger happy should paste this quote to their shaving mirrors to be read at least once a day.

(Thank you, JOHN TOBIN)

HUMANISM

- (21)
- BR, Humanist, is featured on the May page of the American Humanist Association's 1981 Desk Calendar . (\$3 from AHA, 7 Harwood Drive, Amherst, NY 14226.) This quotation appears:

The conviction that it is important to believe this or that, even if a free inquiry would not support the belief, is one which is common to almost all religions and which inspires all systems of state education. The consequence is that the minds of the young are stunted and are filled with fanatical hostility both to those who have other fanaticisms and, even more virulently, to those who object to all fanaticisms . . . The world needs open hearts and open minds, and it is not through rigid systems, whether old or new, that they can be derived.

Others featured on other pages include Dana Andrews, Edwin H. Wilson, Corliss Lamont, Margaret Sanger, Julian Huxley, Brock Chisholm, Albert Ellis, John Boyd Orr, Vashti McCullum, Steve Allen. (Thank you, JOHN TOBIN.)

RELIGION/CREATIONISM

- (22)
- Fred Hechinger, The New York Times' education reporter, discusses the California case in the issue of March 10, 1981, p. C4:

Creationism, Politics And Public Schools

By FRED M. HECHINGER

LAST week's widely publicized case before a California judge in Sacramento began with a demand that pupils in California's public schools be informed by their science teachers that evolution is not the only theory that explains the creation of humankind. The trial concluded with a ruling by Judge Irving Perluss that existing state education policies did not violate the religious rights of people who object to the teaching of evolution.

But to placate the plaintiff, the judge directed the education authorities to circulate a policy statement to schools and textbook publishers that Darwin's theory of evolution should not be treated as a dogma of the "ultimate cause of origins."

The issue before the court seemed to be Act Two of the Scopes Trial of 1925, in which a biology teacher was found guilty of violating the Tennessee law against the teaching of evolution. Kelly

Segraves, a California parent, brought suit to argue that his children were denied their right to be taught the biblical story of creation as another "model" of the way man arrived on this planet. To avoid any collision with the constitutional prohibition of teaching religion in public schools, the challengers insisted that they were advocating not religion, but a rival scientific version—scientific creationism.

In the end, they compromised by agreeing to a policy that requires science teachers merely to acknowledge the existence of other theories. Although the case thus ended in something of a draw, the reappearance of the issue in the courts was a revealing reminder of how politics and pressure groups influence public education.

The rising respect given by politicians to the numbers and influence of creationists was shown when Ronald Reagan, several months before he entered the White House, responded to a question about evolution: "Well, it is a theory, it is a scientific theory only, and it has in recent years been challenged in the world of science and it is not yet believed in the scientific community to be as infallible as it once was believed."

Many scientists and science teachers

were appalled. "Nonsense," said Niles Eldredge of the American Museum of Natural History. "No active geneticist, embryologist, systematist, anatomist or paleontologist doubts that life has evolved. What such biologists do argue about is how life has evolved."

The Science Council of New York City, with a membership of more than 1,000 science teachers, met at Rockefeller University in December for a symposium on creationism. A representative of New York City's Board of Education emphasized that in its jurisdiction only science and scientific theory, and not scientific creationism, would be taught in science classes, whatever else might be studied in literature or other classes.

There are plentiful indications, however, that school boards in many communities have already made accommodations or can be expected to do so if pressure mounts. In Florida, a Tampa school administrator said: "The recommendation from our office was that scientific creation and other theories be taught in areas other than science, but the Board of Education chose to have them taught in science as well."

Political inroads into the curriculum are not new, and even flagship institu-

tions above the public schools have not been immune. In 1796, a course in French language and literature, which had been instituted 10 years earlier when the French were allies, was eliminated from the curriculum at Harvard to assuage anti-French feelings. It was not revived until 1806 when students petitioned for its return.

In World War II, Nicholas Murray Butler, president of Columbia University, purged anything and anyone suspected of being pro-German. Many public schools followed a similar course.

For many years, textbook publishers, fearful of losing sales in the South, avoided criticism of slavery and referred to the Civil War as the War Between the States.

This is the background that makes science teachers nervous about the creationist drive. Some of them remember that in 1926, one year after the Scopes trial, George W. Hunter, former science chairman of DeWitt Clinton High School in the Bronx, deleted all mention of evolution from "Civil Biology," the textbook he wrote that had been used by John T. Scopes.

Stanley L. Weinberg, a science teacher in Iowa, who is involved in ef-

forts to combat creationism, said that it was not until the early 1960's, when some prominent university scientists took the lead in a nationwide high school science reform movement, that evolution reappeared in science textbooks.

What worries science teachers now is that the supporters of creationism may be able to confuse the public by complaining that they are denied their democratic right to equal time for an allegedly rival scientific theory. Their strategy is to attack evolution as an "unproven" theory that is either invalid or, at most, of dubious value.

Dr. Wayne A. Moyer, executive director of the National Association of Biology Teachers, replied in a speech: "A theory often represents a brilliant flash of insight.... A theory is never proved

but it is continuously scrutinized as new observations are added.... A scientific theory can never be proved—only disproved." The creationists, he says, in effect turn the argument around and say that evolution, because it cannot be proved in a laboratory, is not a science.

These science teachers fear that the activities of the creationists could result in the religious doctrine replacing scientific theory in some public school science classes. Experience suggests that textbook publishers might soon be affected. Texas, a major textbook buyer, has already determined that science texts covering evolution should "identify it as only one of several explanations of the origins of humankind."

In an effort to resist the influence of creationists, Mr. Weinberg has helped

to organize Committees of Correspondence. Already in operation in 12 states, they enlist scientists, teachers and lay citizens to provide information and protective action at the local level. "I urge scientists especially to become involved because you are next," said David Kraus, a spokesman for New York's group, who is chairman of the Science Council's committee for scientific freedom.

Dr. Moyer translates the issue to the classroom level. Asked by a student whether he believes in evolution, he would, in turn, ask the student what he meant by "evolution" and by "believe." Suppose a student were to ask, "You know, humans coming from monkeys and stuff like that — are you really convinced?"

Dr. Moyer said he would reply: "I have faith or belief in the methods of

science. That is, I trust them to tell me about the real world. This gives me confidence in the theory of evolution. As for humans coming from monkeys, I am confident that more than 5 million years ago there was a population of apelike animals which separated into two or more subpopulations. They continued to evolve during the intervening years to produce modern man and modern apes."

Mr. Moyer added that giving students the mental tools to make sense of facts "may not always win you plaudits from the community for you will be helping students to challenge authority." The creationists, he says, are aware of this and want to prevent their beliefs from being challenged. He concludes that, as professional critical educators, "there is no doubt that we stand in their way."

(23) "Galileo", in The New York Times, 4/12/81, p.E23:

Galileo's Latest Memo

By Theodore K. Rabb

TO: Charles Darwin
FROM: Galileo Galilei
SUBJECT: Your current troubles

Since I once had to deal with the science vs. Bible problem, maybe I can cheer you up by reminding you of what I had to go through to establish the sun as the center of the solar system.

Actually, the trouble started with Copernicus. He was a perfectly respectable churchman, but the theologian who published his book, one Osiander, thought it safest to add a preface saying that the heliocentric theory was only a hypothesis. The sun was put at the center, and the earth made to move around it, just for the sake of some calculations; the theory was not necessarily a true description of the heavens. Osiander wanted to be extra careful not to offend those who believed the older, geocentric theory, based on the Bible.

These traditionalists, however, did

not want anyone teaching Copernicus's ideas. Martin Luther himself rebutted Copernicus by citing the biblical passage in which Joshua makes the sun stand still. Others quoted Ecclesiastes: "The earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose." Another favorite was the 93d Psalm, which can be translated as "The earth also is stable, that it cannot be moved."

Some critics preferred arguments from common sense. (I can't bore you with everything they said, so I'll cut out their excess verbiage, and mine, too.) One famous scholar, Jean Bodin, said that "no one in his senses will ever think that the earth, heavy and unwieldy from its own weight and mass, staggers up and down around its own center and that of the sun." But the main objections related to the Bible, and these finally led the Roman Church to declare the Copernican view contrary to Holy Scripture. It would be arrogant, Pope Urban VIII said, to teach Copernican notions: "To speak about the subject as if it were anything but a hypothesis would be tantamount to constraining God within the limits of your ideas."

The critics of Copernicus took heart because scientists could not agree among themselves. Some thought Copernicus right; others thought him wrong; and yet others tried to find a compromise in between. But their disputes did not make the biblical argu-

ment any more relevant, as I pointed out:

"These men have resolved to fabricate a shield for their fallacies out of the mantle of pretended religion and the authority of the Bible. These they apply, with little judgment, to the refutation of arguments that they do not understand and have not even listened to. Contrary to the sense of the Bible, they would extend its authority until even in purely physical matters they would have us altogether abandon reason and the evidence of our senses in favor of some biblical passage.

"I think that in discussions of physical problems we ought to begin not from the authority of scriptural passages, but from sense-experiences and necessary demonstrations. Nothing physical which sense-experience sets before our eyes, or which necessary demonstrations prove to us, ought to be called in question upon the testimony of biblical passages. I do not believe that that same God who has endowed us with senses, reason, and intellect has intended us to forgo their use. He would not require us to deny sense and reason in physical matters which are set before our eyes.

"It would perhaps fit in better with the decorum and majesty of the sacred writings to prevent every shallow and vulgar writer from giving to his compositions an air of authority by inserting in them passages from the Bible. Such authors would impose upon

others an obligation to subscribe to conclusions that are repugnant to manifest reason. God forbid that this sort of abuse should gain countenance and authority, for then in a short time it would be necessary to proscribe all the contemplative sciences. Truly demonstrated physical conclusions need not be subordinated to biblical passages, but the latter must rather be shown not to interfere with the former. If in order to banish the opinion in question it were sufficient to stop the mouth of a single man then that would be very easily done. But it would be necessary to forbid men to look at the heavens."

As you know, they did stop my mouth. When I proved Copernicanism beyond a doubt, I was condemned by the Inquisition. My punishment was to repeat the seven penitential psalms once a week for three years, under house arrest. The decision frightened many scientists, including Descartes, and crippled Catholics' work in astronomy. And yet, in the long run we astronomers won out, because, to quote my friend Kepler, "so great is the power of truth." Eventually the Church actually apologized to me — ironically, though, it did so at this very time, the late 20th century, when anti-Copernicanism has appeared in a new guise: anti-Darwinianism.

Theodore K. Rabb, professor of history at Princeton University, has written on the history of science.

(24) Letter to the Editor, Washington Post, from a lady in Virginia:

According to the doctrine of my church, the universe was created when Uncle Duke dropped a tab of Owsley into a volcano and Vulcan spewed out six virgins, who then shackled up with him and begat my second cousin, twice removed. It is profoundly repugnant to me that the science classes in Virginia public schools do not accord respect to the convictions that I have instilled in my children. Fortunately, the creationists have found the courage to speak out in support of our beliefs. May their tribe increase.

BARBARA BASSETT

Alexandria

OPINION

- (25) Gore Vidal. Three excerpts from "Views from a Window: Conversations with Gore Vidal", Robert Stanton, editor. Secaucus, NJ:Lyle Stuart, 1980.

Reagan:

AMERICAN FILM: How do you feel about movie actors?

VIDAL: Oh, I love actors. Movie actors are a very special breed. Gregory Peck and I were once talking about Ronald Reagan, and I said, "I wouldn't want a professional screen actor to be President of the United States, no matter how nice or bright he is because he's spent his entire life being moved about like a piece of furniture. He's used to being used."

p.157

BR's sex life:

THE EARL OF LONGFORD, 1974: Yes, indeed. I have read *Burr*, and one or two of Gore Vidal's other books, and of course he is an absolutely brilliant writer of fiction. But Jefferson, who used to be one of my heroes, is my hero no longer after reading Gore Vidal's account of him. I don't think he would deny that Jefferson appears as a very dishonest figure in the book. And I think a man who behaves badly in the world of sex will behave badly in other worlds as well. You can find exceptions—perhaps Wellington was an exception—but, by and large, if a man is very self-indulgent and betrays his wife, he will betray his friends and everybody.

DEAN: How high on your own list of sins would you place sexual promiscuity: Higher than average?

LORD LONGFORD: Let me put it this way: the older you get, the higher it comes. Bertrand Russell was a genius in his way, but he behaved abominably to a whole series of women by any ordinary standards—the standards of John Stuart Mill, or any liberal.

DEAN: But isn't sin a departure from a standard which the sinner himself accepts?

LORD LONGFORD: Bertrand Russell was such an egotist that I don't know what standards he could accept which could possibly put him in a bad light. But the fact is that he not only left a whole string of women in a very unhappy condition but

gloried in it. He was a tremendously idealistic man, but in that field he was utterly selfish, and I think if you behave very badly in the world of sex you can reveal yourself as totally selfish. And, in the last resort, leaving out religion altogether, just taking any sort of morals, selfishness is the supreme sin.

VIDAL: Well, I don't really accept any of that. I too have read Russell's autobiography. I've also read him on mathematics, I've certainly read him on philosophy. He was a master of the English language and I don't think adultery made him split infinitives. I don't think his life with women in any way affects his findings in mathematics, nor the nobility of many of the political causes which he espoused in later life, and which I'm sure Lord Longford also espoused. He was a virtuous figure. Putting the two things together is a kind of madness. One has nothing to do with the other. As a matter of fact, I have often found that people who are not particularly well fulfilled with their wives or their women or their boyfriends are sometimes infinitely more virtuous in their public lives or in their art. Also, I don't find Russell in the least self-ish sexually: he was a great romantic. If anything, he was rather silly, the way he was falling in love with people.

LORD LONGFORD: He kept leaving these women, and in that autobiography he describes how he ruined some woman whom he didn't marry in the end. I should think, in that field, he was totally selfish.

pp.228-230

Vidal's atheism:

STANTON, 1979: I doubt that you care much for the opinion of others, especially when they attempt to challenge your unpopular beliefs. Do people still try to convince you to change your ways?

VIDAL: Those who love Jesus spend a lot of time writing me hate letters. In fact, the most mail that I ever got was the result of a Phil Donahue television program. I said that I was an atheist. A spasm of hatred went through the Bible belt ...

p.82

The BRS Library has a videotape of that TV program. (donated by Phil Donahue in response to our request for a transcript. Transcripts were not available in those days.)

NEWS ABOUT MEMBERS

- (26) Peter Cranford is the author of How To Be Your Own Psychologist (Augusta:Great Pyramid Press, 1980). It is a large, handsome hardbound book of some 220 pages, containing observations and advice based on the author's "30 years of full-time private practice as a clinical psychologist." "Compossibility" is featured prominently on the dust jacket and cover, and there are 21 direct references to BR in the index plus a number of indirect ones. For the Atlanta Constitution's story on the book, see (51). List price \$14.95, \$16.00 postpaid. Special BRS price, \$12 postpaid, from Pyramid Press, Box 2745, August, GA 30904.

(27) David Hart at Cambridge:

I spent the months of September through January in Cambridge. For some time I had wanted to pursue things not connected with my work in mathematics. I wanted to read, write, and think, about whatever moved me. When I first arrived in Cambridge, my feeling was one of jubilation mixed with awe. Cambridge is a strikingly beautiful medieval city. The streets go off in every different direction and are very seldom straight for more than a 100 yard stretch. The map of Cambridge reminds one of what one would see if a box of stick matches were dropped onto a piece of paper: a thoroughly skew pattern! Cambridge is dominated by the university, which is a loose union of 22 independent colleges. The architecture is of a grand scale: most of the colleges were founded and built between the 13th and 16th centuries. In the colleges live the students, fellows, and various resident scholars.

It is not unusual to meet persons who have a 40 year continuous association with their college. I met several times with a philosopher who, inspired by Russell, Wittgenstein, and Moore, came to Cambridge from Poland in 1936 and has never left. The former president of my Cambridge college studied under Wittgenstein from 1929-1931; he showed me his notebooks from Wittgenstein's lectures: they were fascinating. I learned from him that Wittgenstein hated Russell's book The Conquest of Happiness; Wittgenstein called it a "vomitive".

I did not at first have any connection with the university: I had come over merely to pursue my research without any fuss. Initially, I found the university to be a very closed and private world: inaccessible to all but a few. Later, however, I was invited to become a member of a college; this made it easier for me to move within university circles. I wrote letters to many persons and talked about my interests in Russell's philosophy. A succession of invitations to tea followed, and I was able to meet many philosophers with whom I could discuss my ideas. I became part of several philosophical discussion groups and from that time on Cambridge opened up to reveal a society of the greatest friendliness and warmth.

However, it was not only in the university that I met interesting and intelligent persons. More of my friends came from outside the university than from inside it. In fact, it was by taking part in public events that I was able to make some of my more rewarding friendships. I was constantly surprised by how many people I met who had deep interests in many subjects. When I would tell people that Bertrand Russell, Edith Sitwell, and Henry W. Fowler were three of the persons whose work I admire greatly, a lively discussion would follow. Here, at home, the same comment brings a blank stare and a quick change of subject.

I was eager to observe the English Left and to learn whether Russell's brand of socialism was anywhere to be found. To my surprise, I found that England is not the place to look for Russell's political influence. Many of the warnings that Russell gave in the 1920's and 1930's are ignored by the most powerful elements of the Left. The result is that many of the hazards seen by Russell have not been avoided. I was lucky to be in England during a period of great political activity: a Social Democratic party was formed by dissidents from the oligarchic, undemocratic Labor party. The Campaign for Nuclear Disarmament, of which Russell was the first president, doubled its membership and added 200 new chapters in the past year. In addition, Russell's call for unilateral disarmament by Britain is gaining an ever increasing following.

I found Wittgenstein's influence on the current Cambridge philosophers to be enormously more powerful than Russell's. This does not seem to be due to a lack of interest in Russell's work; for many of those I met had read almost all of Russell's philosophical writings. One might say that though they know Russell, they quote Wittgenstein. I brought up Russell at every opportunity: at the Moral Sciences club, in discussion groups, and in private conversations. In this way I learned a great deal and I changed many of my previous views. I went to Cambridge with a specific research project in mind; I came home with the seeds of many projects.

It is always fascinating to hear anecdotes from persons who had met or heard Russell. A 90 year old woman I met had heard Russell speak at the time of the first world war. Her opinion of him was not high: "I never liked him; you could never pin him down." A person who was at Trinity when Russell returned in 1944 told me of the necessity of securing a seat in Hall on the side of Russell's good ear if dinner-time conversation was desired. I became friendly with a retired professor of mathematics at the University of Sydney; we often talked about Russell. He had heard Russell speak on several occasions and had read most of Russell's books. He admired Russell greatly: "Russell had the finest and quickest mind I've ever known, and his altruism was sincere." I find many such expressions of profound respect as I look back over the bulky journal that I kept during my time in Cambridge. I should be happy to talk to anyone about my experiences. However, I might give this warning: when once I have started talking about Cambridge, it is very difficult to get me to stop.

- (28) Don & John Jackanicz. The two brothers took a trip to Texas in April. Don gives his impressions of the University of Texas at Austin:

It enjoys a wonderfully fine campus setting, and I spent 2 days wandering through it. I do hope that one year the BRS can hold its Annual Meeting at the University, with its attractive atmosphere, suitable accommodations, and the Russell-Morrell letter collection.

My brief visit to the University's Humanities Research Center afforded the opportunity to examine, however briefly and superficially, the more than 1700 letters written by Russell to Lady Ottoline Morrell from 1910 to 1938. Also available there are a number of other important Russell materials. Ellen S. Dunlap of the Center most graciously helped me get acquainted with the collection's format and order. I am sure she and the other librarians would welcome inquiries and visitors. She can be contacted as follows: E.S.D., Humanities Research Center, University of Texas, Box 7219, Austin, TX 78712. Of course, the Russell Archives has photographs of most if not all of these materials, but to examine the originals is quite an experience.

The Center has approximately 1600 letters on 5 microfilm reels, of the 1910-1938 correspondence from Lady Ottoline to Russell as well as photocopies. (The Russell Archives has a converse set of copies.) Also in the collection are letters from Russell to others, an 1898-1905 notebook of 85 pages in which he recorded impressions of McTaggart's lectures on Lotze and of his life with Alys Russell, manuscripts of articles, and such curiosities as first editions of The Analysis of Matter and Human Knowledge: Its Scope and Limits with marginalia by George Santayana.

Worth the trip!

QUESTIONS & ANSWERS

- (29) 2 + 2, continued. Originally JACK RAGSDALE wondered what BR meant when he said, "Two and two are about four." (RSN27-25) KEN KORBIN offered a Wittgenstein quote, adding that he, Ken, did not know what Wittgenstein meant by it (RSN28-31). Now comes ALBERT ENGLEMAN with this:

Primal man -- he who lives within us in the instinctual realm of the mind -- performs his mathematics by counting or not-counting. The instinct to count is activated at the mere mention of a number -- and a number, after all, is simply the conventional symbol of the counting that has been done by another to a certain point. Therefore, to perceive a number absolutely we must limit the counting impulse urged by the appearance of its symbol, and we must stay the urge to count more, up or down.

There would be no confusion whatever if the proposition had been put this way (the unconscious engrams are in parentheses): "There are two, and only two apples on a table (do not count beyond two), and two more apples, and only two, are put on the table (count two more only); then there are probably four apples on the table."

You see, the probability is a conditional assurance and says: "You may well believe there are four apples on the table (as you have counted), and if there are not, it has nothing to do with the arithmetic of the thing, but is rather a matter of an insinuating obfuscation by which the apples may be redefined or unidentified."

Everybody got it straight now?

- (30) No Ark. KEN KORBIN has supplied the source of the quotation used in RSN29-5b: John Chandos interview of BR in 1961, preserved on Riverside LP 7014/15 (out of print). Here is the corrected quotation:

BR: "I find it difficult not to get a little fanatical about it because the issue is so large." (The danger posed by the existence of nuclear weapons.) "It's the largest it's been since Noah."

Chandos: "And we have no Ark."

BR: "No, we have no Ark."

NEW MEMBERS

- (31) We welcome these new members:

DEBRA ALMROTH/14918A Arista/Milwaukie, OR 97222
 ANDRE BACARD/Modern Studies Group/Box 5121/Stanford, CA 94305
 JOHN BASTONE/3460 S. Bentley Av./Los Angeles, CA 90034
 JULIE BAXTER/12911 Hunter's Arrow/San Antonio, TX 78230
 MARGARET CARLSON/88345 Lakeside Drive/Veneta, OR 97487

DAVID L. CUGINI/3640 Dartmouth Drive/Bethlehem, PA 18017
 JOHN J. DE MOTT/5439 "C" Sorrento Drive/Long Beach, CA 90803
 DON I. & LYNDA EVANS/2175 Mallul Drive (116)/Anaheim, CA 92802
 JOHN FOTI/115-54 114 Place/Ozone Park, NY 11420
 RANDY GLEASON/Box 242/Grinnell College/Grinnell, IA 50112

JOHN W. HARRISON, JR./22411 Beech/Dearborn, MI 48124
 DOUGLAS HINTON/1305 Moisart Av./Kenner, LA 70062
 HAROLD W. KOCH/512 W. Venice Av.(504)/Venice, FL 33595
 MOLLY M. MACPHERSON/1911 Andy Holt Apt./Box 280/Knoxville, TN 37916 (obsolete; see below)
 DR. FRANK L. MUEHLMANN/5240 N. 2nd St./Philadelphia, PA 19120

KAZUYOSHI NAGAKI/1252 Warner St.(6)/Chico, CA 95926
 PROF. RALPH NEWMAN, EMERITUS/Hastings College of the Law (UC)/1390 Market St. (1411)/San Francisco, CA 94102
 FREDERIKA B. PHILLIPS/1882 Columbia Road, N.W. (5)/Washington, DC 20009
 JAMES PULIK/108 E. 17th St./New York, NY 10003
 JOY C. RAY/9112 Provident Av./Silver Spring, MD 20901

GREGORY J. SCANNELL/Colonial Crest/Markland Road/Lafayette, NY 13084
 MARIA FRANCESCA SCHIERA/144 Chambers St./New York, NY 10007
 CHARLES M. SPENCER/1004 Chicago Av./Modesto, CA 95351
 PERCY TZU-JUNG LI/4300 Holdrege St.(C203)/Lincoln, NE 68503

ADDRESS CHANGES

(32) New addresses:

MICHAEL DAVIS, M.D./404 South Elk Av. F/Fayetteville, TN 37334
 PATRICK DEVANE/661 W. Orange - up/St. Paul, MN 55117
 RICHARD & IRIS HYMAN/6697 No. Grande Drive/Boca Raton, FL 33433
 JOHN R. LENZ/317 W. 100th St. (4C)/New York, NY 10025
 MOLLY H. MACPHERSON/1488 Clairmont Place, Nashville, TN 37215

MICHAEL MCGUIRE/343 Florence Av./Oakland, CA 94618
 ELLEN M. YOUNG/525 N. Miller Road (Lot #79)/Scottsdale, AZ 85257

NEW BOOKS

(33) "The Evolution of Conscience" is by Ralph A. Newman, Professor Emeritus, Hastings College of the Law, University of California (San Francisco). He writes:

It is my hope that the scientific discovery of the source of virtue will replace the explanation of divine inspiration, which is losing its hold on millions -- though there are still many intelligent people who find it difficult to throw off the lure of the supernatural.

Here is how Professor Newman presents his book:

The Evolution of Conscience is the first study of the significance of recent discoveries in the field of animal behavior in connection with the problem of the source of the impulse of benevolence toward our fellow humans. This impulse is a biological inheritance, from our ancestors of the animal kingdom, of the instinct of concern for the weaker members of the herd or community. Without this instinct no species could have survived. There is no longer need to resort to supernatural explanations of altruism. Men are made of the same elements that are found in the rocks, the plants, the animals and the distant stars, and man's social impulses are as much the product of the evolutionary process as are his need for food and shelter.

The decisive controls of life, we are told by a discoverer of the secret of the origin of life, are reduced to a matter of the precise order in which the microscopic molecules are arranged in a giant molecule. These tiny organisms are the result of a fortuitous combination of twenty amino acids and four nucleic acids, and the giant molecule is the origin of all forms of life. The universe and all living things are the result of chance.

If the rate of expansion of the universe in the first second of cosmic time had been reduced by only one part in a thousand billion, the universe would have collapsed after a few million years, long before any biological evolution could have taken place. Our planet, Earth, was torn from the sun by the tidal pull created by a wandering star. The process of evolution produced, through countless millions of random mutations, millions of branches of life, one of which resulted in the phenomenon of man.

It is intolerable that men and women who honestly regard belief in God as superstition must hesitate to express their unbelief for fear of social reprisal. Belief in God is itself a subtle form of atheism; men cannot create, out of their fears, hopes and imagination, a God who really exists.

The dogmas of the western religions, centered about the story of Jesus, have been revealed to parallel in nearly every detail the mythology of earlier civilizations. Recent archeological discoveries have established the existence of a sect which flourished at the time of Jesus not many miles from Bethlehem, where Jesus was born and where he received his religious education. The teachings of this sect are identical, except for the doctrine of the immaculate conception, to the basic doctrines announced by Jesus. These discoveries raise serious doubts that the doctrines he preached were divinely inspired. Christology was fully established before Jesus was born. For millions of people who are no longer satisfied with the theological explanation of the meaning of their lives, the implications to be drawn from many branches of modern science will enable them to tear themselves free from the shackles of the supernatural and to find a natural explanation of life's meaning in the sentiment of human brotherhood that is innate in their own nature.

The weaving of the rich tapestry of social solidarity is a quest of purest religious quality; a thrilling adventure, as each of us can find out for himself. The mists of the supernatural have begun to lift. We can gaze at the open sea.

Some opinions about the book:

Edward L. Barrett, Jr., Professor and former Dean, School of Law, UC Davis: "You have put into words ideas which have helped me to rationalize and understand attitudes of my own which I had resisted thinking about and putting into words. Hence I find your project enormously useful."

Dr. M. E. Marty, Lutheran Pastor, and on the University of Chicago School of Divinity: "Your idea is dazzling."

Algernon D. Black, Leader Emeritus, New York Society for Ethical Culture: "What you have done is a magnificent piece of work and one which should be of great use to a great many people. It is informative, challenging and clarifying and I, for one, shall treasure it and use it."

The book can be ordered from Alchemy Books, 681 Market St.(755), San Francisco, CA 94105, for \$8.60 postpaid.

* * * * *

Peter Cranford's new book is discussed in (26) and (51).

"MY FAVORITE RUSSELL"

(34)

By Bob Davis:

My favorite Russell is his 1934 Freedom Versus Organization:1814-1914. As he states in the preface: "This book is an attempt to trace the main causes of change during the hundred years from 1814 to 1914." It is essentially an intellectual history of the period but has elements of both social and political history. It includes a section on American history which, as an American, I find particularly interesting.

I like it best for a number of reasons. First, it is history, perhaps my chief love since childhood. ER wrote several kinds of history. His History of Western Philosophy is the best known. But in Freedom, his discussion of how the thinkers of the 19th Century, especially the Philosophic Radicals, actually influenced events is clearer than that of any professional historian I know of.

Another reason I like this book best is that it was written when ER seems to have been at the peak of his stylistic power. The first volume of his autobiography, also stylistically brilliant, was written at this time, though not published until 1967. I consider it the best-written book of history I have ever read, including Gibbon. Its 451 pages (Norton paperback edition) provide a continuous seamless narrative, with nothing lost, nothing jumbled -- on a topic so complex that most other writers bog down and get lost in the material. In my opinion, it even tops the classic work in this area, by Elie Halevy.

Russell's sense of humor and his ability to make light comments that instruct are abundantly present. In his chapter on Jeremy Bentham, Russell adds the footnote: "He (Bentham) made an unvarying practice of walking around his garden before breakfast and after dinner. These walks he described as his 'ante-jentacular and post-prandial circumambulations'." That note explains a great deal about Bentham's impenetrable prose -- a curse to all who study him. ER also manages to work in the old doggerel:

Stuart Mill both mind and matter
Ruthlessly would beat and batter...

One of the best uses of humor is in one of the four chapters on Marx and Marxism. These, incidentally, are very good expositions of the subject, and I recommend them highly -- unless you are a Marxist and wish to remain one. At the end of a long and serious discussion of dialectical materialism, ER wrote the paragraph indented below. I first read it in a restaurant and broke into such laughter that everyone began to stare at me and the former Lt. Governor of the State of Iowa came over to find out what was so funny; after I showed it to him, he decided to read the book! Marxism, like any other religion, doesn't bear being laughed at very well. Here it is:

History can be viewed in many ways, and many general formulae can be invented which cover enough of the ground to seem adequate if the facts are carefully selected. I suggest, without undue solemnity, the following alternative theory of the causation of the Industrial Revolution: industrialism is due to modern science, modern science is due to Galileo, Galileo is due to Copernicus, Copernicus is due to the Renaissance, the Renaissance is due to the fall of Constantinople, the fall of Constantinople is due to the migration of the Turks, the migration of the Turks is due to the desiccation of Central Asia. Therefore the fundamental study in searching for historical causes is hydrography.

When I discussed the idea of this series with Paul Arthur Schilpp last summer, I told him of my choice. He responded that he had asked Russell which of his (Russell's) books Russell liked best. BR answered: Freedom Versus Organization. Read it!

BRS LIBRARY

(35) Send all inquiries, requests or orders to Jack Ragsdale, Co-Librarian, PO Box 28200, Dallas, TX 75229.

(35a) Films. The 7 Russell films listed below, each acquired through member contributions, may be borrowed by BRS members and by responsible non-members. Each is 16mm. black and white. Rental prices are given below. A \$75 deposit is also required, per film, which is refunded when the film is returned, less the cost of shipping and insurance. Film rentals have a one week limit, except in unusual instances. Contact the Library as soon as a definite use-date is known. The Library would appreciate hearing about any other Russell films in private collections, other libraries, or broadcasters' files.

1. Bertrand Russell Discusses Philosophy.
2. Bertrand Russell Discusses Power.
3. Bertrand Russell Discusses Mankind's Future.
4. Bertrand Russell Discusses the Role of the Individual.
5. Bertrand Russell Discusses Happiness.

-----No. 1-5 are 13½ minutes each. In these films Russell is interviewed by Woodrow Wyatt on a variety of specifics within the general topics. A transcript for each can be found in the book Bertrand Russell Speaks His Mind (Cleveland: World Publishing Co., 1960). The audio portion of No. 1 is also available on the record Bertrand Russell Speaking (Caedmon TC-1149).
Rental cost: \$25.00 per film plus a \$75.00 deposit per film.

6. Bertrand Russell.

-----No. 6 is 30 minutes in length. Interviewed by Romney Wheeler, Russell deals in this film with autobiographical, philosophical and political topics. A transcript is available in "A Life of Disagreement", Atlantic Monthly, v. 190, August 1952, pp. 51-54.
Rental cost: \$40.00 plus a \$75.00 deposit.

7. The Life and Times of Bertrand Russell.

-----No. 7 is 40 minutes in length. This film was produced by the BBC as part of the 90th birthday celebration for Russell in 1962. A documentary, it uses a biographical format which, along with interviews with Russell and several prominent British figures, concentrates on the threat of nuclear war and his work to prevent such folly.
Rental cost: \$40.00 plus a \$75.00 deposit.

(35b) Tape recordings may be borrowed for \$1 per tape, plus shipping and insurance both ways. The audio cassettes were produced by amateurs, are fairly good, though not up to professional standards. We intend to have all available Russell discs and audio tapes transferred to top quality cassettes by a professional studio. We would appreciate getting information on any other Russell discs or tapes held in private collections, other libraries, or broadcasters' files.

I. Video Cassettes.

1. Phil Donahue interviews Gore Vidal for nearly an hour in 1970. The views expressed jibe well with BR's, and are not often heard on a popular TV show.
2. Presentation of the BRS Award to Paul Arthur Schilpp on June 21, 1980 followed by his acceptance speech and reminiscences of Russell. Approximately 45 minutes.

II. Reel to Reel Audio

1. Sinfonia Contra Timore, a symphony by Graham Whettam dedicated to Russell and completed in 1962; Leipzig Radio Symphony Orchestra, Gunther Blumhagen, conductor.

III. Audio Cassettes.

1. Excerpts from the Proceedings of the June 20-22, 1980 BRS Annual Meeting held at the University of Chicago, Chicago, IL, including the presentation of the BRS Award to Paul Arthur Schilpp followed by his acceptance speech; George Nakhnikian's paper "Reason and Self-Love"; Donald W. Jackanicz's paper "Bertrand Russell in Chicago, 1938-1939"; Robert K. Davis's talk on "Russell's Pacifism"; Lester E. Denonn's paper "Characterizations of Bertie--Pro and Con--from L. E. D.'s Russell Library"; Peter G. Cranford's paper "On Compossibility"; Alex Dely and George Blam's discussion of the BRS Science Committee and contemporary physics; and the panel discussion on "Nuclear Energy and the Responsibility of Scientists" with participants John R. Honekamp, A. David Rossin, George S. Stanford, Lawrence R. Knobel, William Martin, and Amber Stelnicki and moderator Robert K. Davis.
2. Excerpts from the Proceedings of the June 1-3, 1979 BRS Annual Meeting held at the Hotel Tudor, New York, NY, including Harry Ruja's paper "Bertrand Russell on Israel"; Jack Pitt's paper "Bertrand Russell's Response to Marx"; Lester E. Denonn's paper "Bertie and Litigation from Birth Until Death: A Lawyer's Commentary"; and Albert Ellis's talk on "Psychotherapy and Bertrand Russell".
3. David Susskind speaking with Bertrand Russell. From a June 17, 1962 television broadcast. Approximately 100 minutes.
4. Bertrand Russell Speaking, a phonograph record (Caedmon TC-1149). Four interviews of Russell by Woodrow Wyatt in 1960. Approximately 45 minutes.
5. Bertrand Russell Speaks: Human Nature and Politics, a phonograph record (Audio Archives/Heritage LPA-1202). Russell presenting his 1950 Nobel Prize Lecture "Politically Important Desires". Approximately 45 minutes.
6. Notice to the World--Renounce War or Perish!--World Peace or Universal Death, a phonograph record of the proceedings of BR's July 9, 1955 Claxton Hall press conference regarding nuclear weapons. (Audio Masterworks LPA-1225) Approximately 30 minutes.
7. Speaking Personally: Bertrand Russell, a phonograph record of BR interviewed by John Chandos. Approximately 90 minutes. (Riverside 7014-5)
8. Bertrand Russell, a phonograph record being an abridgement of No. 7 above. (Pye Golden Guinea GGL-0110). Approximately 40 minutes.
9. Wisdom: Conversations with the Elder Wise Men of Our Day, Volume 2, a phonograph record (Decca DL-9084) featuring interviews by Romney Wheeler of BR, David Ben-Gurion, Frank Lloyd Wright, and Sean O'Casey. Appr. 40 min.

(25c)

Print. Most of the books, booklets, articles and papers listed below have been contributed by BRS members. Contributions are welcome, especially those by or about Russell. There is no charge for borrowing. Borrowers pay postage (and insurance when needed) both ways.

1. PRINCIPLES OF SOCIAL RECONSTRUCTION; BR; 174 pp.
2. PROBLEMS OF KNOWLEDGE AND FREEDOM; Noam Chomsky; 111 pp.
3. THE RIGHT TO BE HAPPY; Dora Russell Black; 295 pp.

4. "The Political and Cultural Influence" from THE IMPACT OF AMERICA ON EUROPEAN CULTURE; BR; 17 pp.
5. Untitled contribution to LIVING PHILOSOPHIES; BR; 11 pp.
6. "Introduction" to THE NEW GENERATION: THE INTIMATE PROBLEMS OF MODERN PARENTS AND CHILDREN; Victor Francis Calverton and Samuel D. Schmalhausen, editors; BR; 8 pp.
7. BERTRAND RUSSELL CENTENNIAL CELEBRATIONS: CATALOGUE OF THE EXHIBITION; 40 pp.
8. ROADS TO FREEDOM: SOCIALISM, ANARCHISM, AND SYNDICALISM; BR; 143 pp.
9. A HISTORY OF WESTERN PHILOSOPHY AND ITS CONNECTION WITH POLITICAL AND SOCIAL CIRCUMSTANCES FROM THE EARLIEST TIMES TO THE PRESENT; BR; 895 pp.
10. THE CONQUEST OF HAPPINESS; BR; 180 pp.
11. NEW HOPES FOR A CHANGING WORLD; BR; 218 pp.
12. FREEDOM VERSUS ORGANIZATION, 1814-1914; BR 471 pp.
13. DEAR BERTRAND RUSSELL. . . : A SELECTION OF HIS CORRESPONDENCE WITH THE GENERAL PUBLIC, 1950-1968; Barry Feinberg and Ronald Kasrils, editors; 169 pp.
14. "Russell on Religion"; INTERNATIONAL JOURNAL FOR PHILOSOPHY OF RELIGION, Spring 1975; Jack Pitt; 14 pp.
15. Review of Elizabeth R. Eames, BERTRAND RUSSELL'S THEORY OF KNOWLEDGE and Ronald Jager, THE DEVELOPMENT OF BERTRAND RUSSELL'S PHILOSOPHY; PHILOSOPHY AND PHENOMENOLOGICAL RESEARCH, March 1974; Harry Ruja; 3 pp.
16. THE COMPANIONATE MARRIAGE; Ben B. Lindsay and Wainwright Evans; 396 pp.
17. NECESSARY RUSSELL: AN INTRODUCTION TO THE LIFE AND TIMES OF BERTRAND RUSSELL; William Ready; 118 pp.
18. Reviews of Ronald W. Clark, THE LIFE OF BERTRAND RUSSELL; Dora Russell, THE TAKARISK TREE: MY QUEST FOR LIBERTY AND LOVE; and Katharine Tait, MY FATHER BERTRAND RUSSELL; a collection of book reviews taken from newspapers, magazines and journals.
19. THE BITCHES' BREW OR THE PLOT AGAINST BERTRAND RUSSELL; Myra Buttle, pseudonym of Victor William Williams Saunders; a play; 87 pp.
20. RUSSELL IN REVIEW; J. E. Thomas and Kenneth Blackwell, editors; 268 pp.
21. MY OWN PHILOSOPHY: A NEW ESSAY; BR; 30 pp.
22. THE LIFE OF BERTRAND RUSSELL IN PICTURES AND HIS OWN WORDS; compiled by Christopher Farley and David Hodgson; 95 pp.
23. THE FUTURE OF SCIENCE; BR; 86 pp.
24. BERTRAND RUSSELL'S PHILOSOPHY; George Nakhnikian, editor; 278 pp.
25. MYSTICISM AND LOGIC; BR; 226 pp.
26. THE AUTOBIOGRAPHY OF BERTRAND RUSSELL, Volume I; 308 pp.
27. HUMAN SOCIETY IN ETHICS AND POLITICS; BR; 200 pp.
28. THE PROBLEMS OF PHILOSOPHY; BR; 167 pp.
29. THE GOOD CITIZEN'S ALPHABET; BR; about 50 pp.
30. RUSSELL'S PHILOSOPHY AND THE MODERN AGE; Tsutomu Nakino; in Japanese; 281 pp.
31. THE PROCEEDINGS OF THE BERTRAND RUSSELL MEMORIAL LOGIC CONFERENCE, DENMARK, 1971; John Bell, Julian Cole, Graham Priest, and Alan Slomson, editors; 404 pp.
32. "Recollections of Three Hours with Bertrand Russell"; Lester E. Denonn; 6 pp.
33. INTRODUCTION TO MATHEMATICAL PHILOSOPHY; BR; 208 pp.
34. PRINCIPIA MATHEMATICA, Volumes I, II, and III; Alfred North Whitehead and BR; 1,907 pp.
35. "The Labour Party's Foreign Policy"; BR; pamphlet of Oct. 14, 1965 speech; 5 pp.
36. DICTIONARY OF MIND, MATTER AND MORALS; BR; Lester E. Denonn, editor; 190 pp.

37. "Panpsychism versus Modern Materialism: Some Implications for an Ecological Ethics"; George S. Sessions.
38. THE PRINCIPLES OF MATHEMATICS; BR; 524 pp.
39. "Psychosurgery: Some Ethical Considerations" and "INS Opinion about Psychosurgery"; Herbert Lansdell; 13 and 3 pp. resp.
40. NORMS WITHOUT MYSTERY; Lee Eisler; 118 pp.
41. BERTRAND RUSSELL SPEAKS HIS MIND; BR interviewed by Woodrow Wyatt; 173 pp.
42. DIE FAKEL/DIE TORCH/LE FLAMBEAU: ZEITSCHRIFT DER KOREANISCHEN BERTRAND RUSSELL GESELLSCHAFT (JOURNAL OF THE KOREAN BRS); No. 1, March 1977 and succeeding numbers; chiefly in Korean and German.
43. FACING UP TO NUCLEAR POWER: RISKS AND POTENTIALITIES OF THE LARGE-SCALE USE OF NUCLEAR ENERGY; John Francis and Paul Abrecht, editors; 244 pp.
44. "Bertrand Russell's Conception of the Meaning of Life"; Peter G. Cranford; 8 pp.
45. "Russell and his Detractors"; Peter G. Cranford; 5 pp.
46. ADVENTURES IN CIVIL LIBERTIES; Corliss Lamont; 25 pp.
47. "The Case for British Nuclear Disarmament"; BULLETIN OF THE ATOMIC SCIENTISTS, March 1962; BR; 5 pp.
48. LIVING PHILOSOPHIES; book having a BR contribution; 334 pp.
49. THE TAMARISK TREE: MY QUEST FOR LIBERTY AND LOVE; Dora Russell; 304 pp.
50. READER'S INDEX TO THE SUBJECTS DEALT WITH IN BERTRAND RUSSELL'S BOOKS; Tsutomu Makino; English and Japanese; 37 pp.
51. "Naturalistic Humanism", chapter from VOICE IN THE WILDERNESS; Corliss Lamont.
52. "Anthropocentrism and the Environmental Crisis"; George Sessions; 12 pp.
53. "Principles and Perplexities: Studies of Dualism in Selected Essays and Fiction of Bertrand Russell"; Gladys Garner Leithauser; Ph. D. dissertation; 294 pp.
54. "Education for Democracy"; BR; 16 pp.
55. "The Extinction of the Gadfly--A Plea for Philosophical Commitment"; Leonard Cleavelin and Don Evans; 9 pp.
56. HAZARDS OF NUCLEAR POWER; Alan Roberts and Zhores Nedvedev; 73 pp.
57. OTHER MINDS: MONTHLY LETTER OF THE RATIONAL HUMANIST ASSOCIATION; beginning 1978.
58. POLITICAL IDEALS; BR; 172 pp.
59. SATAN IN THE SUBURBS; BR; 143 pp.
60. ODYSSEY OF A LIBERAL; Freda Utley; 319 pp.
61. LADY OTTOLINE'S ALBUM; SNAPSHOTS AND PORTRAITS OF HER FAMOUS CONTEMPORARIES AND OF HERSELF; Carolyn G. Heilbrun, editor; 117 pp.
62. "The Possibilities of Compossibility"; Peter G. Cranford; 2 pp.

(35d) Books for sale. Prices include postage, but may be raised if costs increase. "HB" indicates hardbound; otherwise softbound. Most titles can be shipped immediately. These discounted books -- often difficult to find locally -- can add to your collection at a saving, while helping the BRS, which makes a modest profit.

BY BERTRAND RUSSELL

THE ABC OF RELATIVITY-----	\$ 6.75 HB
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BY OTHER AUTHORS

BERTRAND RUSSELL, A LIFE, Herbert Gottschalk-----	\$ 1.50
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ESSAYS ON SOCIALIST HUMANISM IN HONOUR OF THE CENTENARY OF BERTRAND RUSSELL, ed. Ken Coates-----	9.00 HB
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THE LIFE OF BERTRAND RUSSELL IN PICTURES AND HIS OWN WORDS, ed. Christopher Farley and David Hodgson-----	4.00
MR WILSON SPEAKS 'FRANKLY AND FEARLESSLY' ON VIETNAM TO BR-----	1.25
NATIONAL FRONTIERS AND INTERNATIONAL SCIENTIFIC CO-OPERATION, Zhores A. Medvedev-----	4.00
SECRECY OF CORRESPONDENCE IS GUARANTEED BY LAW, Z. A. Medvedev-----	3.50
THE TAMARISK TREE, MY SEARCH FOR LIBERTY AND LOVE, Dora Russell	5.00 HB

COLLECTORS' CORNER

(36) Tom Stanley writes:

Although Russell was one of the finest essayists of the Twentieth Century, few of his essays have been reprinted as attractive, well designed books.

In 1923 Thomas Mosher, publisher and bibliophile, reprinted "A Free Man's Worship" in a boxed edition of 950, with an additional 50 numbered copies in vellum. Russell contributed an interesting preface on how his views had changed in the twenty years since it had been written. This preface is usually omitted when the essay is anthologized but can be found in the Haldeman-Julius reprint: What Can A Free Man Worship? (Girard, (1925)).

In 1959 Herb West, bookseller and publisher, reprinted the essay together with Burrough's "The Faith of a Naturalist" as Two Modern Essays On Religion (Hanover: Westholm Publications). Most of the 500 copies were signed by West.

PARADOXES

(37) Chemistry. The following sign is in the Chemistry Lab of l'Ecole d'Humanité of Galdein, Switzerland:

He who understands nothing but chemistry
does not understand chemistry properly.

(Thank you, H. L. Cooke, Jr.)

CONTRIBUTIONS

- (38) BRS Treasury contributors. We thank BOB DAVIS and JOHN SCHWENK...and PETER CRANFORD and KATHY FJERMEDAL, who never fail to make monthly contributions.
* Members, please notice: the list of contributors used to be much longer. Wouldn't you like to help lengthen the list?
- (39) Russell Memorial (London) contribution:our thanks to Baylor L. Johnson (non-member).
-

ELECTION OF DIRECTORS

- (40) Time to nominate Directors. Directors are normally elected for 3-year terms. The bylaws permit a Board of 24 Directors, and we would like to fill all 24 seats. (Only 22 are filled at present.) We will elect 8 Directors for 3-year terms. We will also elect 2 Directors for 1-year terms, because we elected only 6 Directors 2 years ago. This will bring the total to 24.
- Any member can nominate any other member to be a Director-candidate.
- If you wish to be a candidate yourself, notify the Elections Committee, and someone will probably nominate you.
- The duties of a Director are not onerous. Directors are occasionally asked their opinion about something or other by mail; and they are expected to make a reasonable effort to attend annual meetings (the cost of which, incidentally, is tax-deductible.)
- We would like to have more than 10 names on the ballot, so as to give members a choice.
- A brief statement about a potential candidate should accompany a nomination.
- The next newsletter, RSN31 (August), will contain a ballot with names of candidates and information about them.
- Directors whose terms expire at the end of this year are PETER CRANFORD, BOB DAVIS, LEE EISLER, MARTIN GARSTENS, HARRY RUJA, GARY SLEZAK, and BEV SMITH. Directors may succeed themselves; that is, they may be re-elected.
- To nominate someone -- or to volunteer yourself -- write the Elections Committee, RD 1, Box 409, Coopersburg, PA 18036.
-

MEMBERSHIP RENEWALS

- (41) Everyone's renewal dues are due now (except those who have joined since the first of this year.)
- If you joined the BRS any time in 1980, you have received all 4 1980 issues of "Russell Society News", and your renewal dues are due now.
- If you joined the BRS any time before 1980, your renewal dues are due now.
- Strictly, dues are not due till July 1st; but the prudent thing to do is to send us your check now -- while you have it in mind -- and date it July 1st. This way it won't slip your mind.
- Dues are \$20 (regular), \$25 (couple), \$10 (student); plus \$5 if outside the USA and Canada.
- Please respond promptly, to avoid possible delays in mailings of "Russell Society News" and "Russell".
Mail dues to RD 1, Box 409, Coopersburg, PA 18036.
-

VOLUNTEER NEEDED

- (42) The Membership Committee needs a volunteer, to be Co-Chairman, handling inquiries and enrollments.
- The procedures and record-keeping have been worked out, and seem satisfactory. The work is not difficult but it does take some time -- perhaps 3 to 5 hours a week -- and it is absolutely essential to the BRS's well-being.

It can be quite interesting to get inquiries -- requests for information about the BRS, some with personal statements or observations -- from all parts of the USA and from foreign countries (often with unusual stamps.)

This job is for someone who has worked in an office and enjoys doing paperwork.

You will need some space to store the printed material that is sent to inquirers and new members.

The work is now being done by "PK" Tucker, the present Co-Chairman, who has been doing it for more than a year, and we are greatly indebted to her; but now there are other demands on her time. She will continue as Co-Chairman, until someone else takes over.

No one should volunteer who is not prepared to stay for at least a year.

Anyone who might be interested should write Lee Eisler, Chairman, Membership Committee, RD 1, Box 409, Coopersburg, PA 18036. If you happen to be coming to the June meeting at McMaster, we can discuss it there.

* Who will volunteer?

FOR SALE

(43) Members' stationery, 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On bottom: "Motto of The Bertrand Russell Society, Inc." Printing costs are up 76%, envelope up 50%, postage up 53%. Our price is up 48%: \$6.25 for 95 sheets (which weigh just under a pound.) Order from the newsletter, address on Page 1, bottom.

(44) BR postcard. Philippe Halsman's handsome 1958 photo of BR with pipe. Actual size 4¼ x 6. 75¢ for the first one, 50¢ each after the first one. Order from the Newsletter, address on Page 1, bottom.



(Thank you, TOM STANLEY)

ABOUT OTHER ORGANIZATIONS

- (45) "END" Campaign criticized. The Bertrand Russell Peace Foundation is campaigning for European Nuclear Disarmament (RSN26-36). The campaign has been endorsed by "The Bulletin of the Atomic Scientists" (RSN29-20). But not everyone favors the campaign; this letter appeared in the "Bulletin" (April '81, p.57):

The "Appeal" being circulated for signature by the Bertrand Russell Peace Foundation concerning END—European Nuclear Disarmament—does not deserve the support you give it by publishing it on the first page of your December 1980 issue. There are far better proposals for arms control and disarmament in Europe being put forward, for instance by the French government at the 1980 European Security Conference meeting in Madrid.

END is based on three fallacies. The Appeal states: "Over the years

public opinion has pressed for nuclear disarmament and detente between the contending military blocs. This pressure has failed." This statement is quite untrue. There has been public hope that detente might come about, but there has been virtually no public pressure for disarmament.

The Appeal states: "We must act together to free the entire territory of Europe, from Poland to Portugal, from nuclear weapons..." The "entire territory of Europe" goes as far as the Urals.

The Appeal states: "We offer no

advantage to either NATO or the Warsaw alliance." By excluding European Russia from "Europe," the Soviet Union would have a monopoly of nuclear weapons in Europe. They would also retain their conventional superiority.

The French government at Madrid has been arguing that nuclear is only likely to break out in Europe as a result of *conventional* war in Europe; which seems reasonable. They therefore argue for *conventional* disarmament within the region stretching from the Atlantic to the Urals.

Nuclear disarmament, they argue, cannot be regional, but must be universal; which again makes sense.

Carl Friedrich von Weizsacker's article in the same issue, *European Armaments in the 1980s*, alive as it is to many of the realities of Europe, will, I hope, have dissuaded your readers from accepting the not quite innocent naivetes of END.

ELIZABETH YOUNG
London W2 3HS

(Thank you, BOB DAVIS)

PERIODICALS RECEIVED

- (46) "Freedom From Religion Foundation Newsletter" (March 1981). Issued (free) by the New Jersey Chapter (Box 40, Asbury, NJ 08802) of the national organization (30 West Mifflin St., Suite 312, Madison, WI 53703), this 8-page monthly provides reprints of newspaper stories on activities of religious groups. This issue contains stories on Moral Majority, creationism, school prayer, the Pope, Islamic sect, Baptist preacher, Penthouse, book burning and abortion. It also contains an editorial; notice of a meeting in NYC on April 13; another meeting in Morristown, NJ on April 5; and lists of books, buttons, bumper stickers and labels for sale. Tax-deductible membership, \$15.
- (47) "Tranet" "Transnational network of appropriate/alternative technologies." "A newsletter of, by and for those individuals and groups around the world who are actively developing appropriate/alternative technologies." A remarkable information source for those to whom the ideas -- small-is-beautiful, self-sufficiency, self-reliance -- appeal. The 18-page Spring '81 issue (No.18) includes a directory of African A.T. (Alternate Technology) Centers. The Fall issue will include a directory of intercultural exchange programs, etc. "Tranet" (quarterly) goes to members only. Membership \$15 a year, to PO Box 567, Rangeley, ME 04970
- (48) "New Muslim Outlook" (not yet a publication; now in planning stage). It plans to be "a new monthly newsletter directed by a group of students, concentrating on the socio-political situations in the Third World in general and the Muslim World in particular. Emphasized shall be analyses of currents in political repression and dissidence, human rights violations and clarification of some misconceptions produced by several information vehicles in the West. The writing shall not include religious revolutionary rhetoric, and shall be presented in an analytical manner deviating from the typical radical journalism found in other Islamic religious-political journals. We ask for your moral and financial support, since our means of production are extremely limited. Sample copy (1st issue): 75¢. Year subscription: \$7.00. Donations welcome. When replying, please mention where you saw this notice. PO Box 3152, Falls Church, VA 22043."

REPORTS FROM COMMITTEES

- (49) Philosophy Committee (Ed Hopkins, Chairman):

I am now in process of choosing papers for the BRS meeting with APA (Eastern Division) this December. I still need papers. Papers must reach me before the end of May. Also I would still like to get more names of people interested in commenting on a particular aspect of Russell's philosophy. Include a phone number where you can be reached, if you are responding to either the call for papers or the call for commentators, at this late date.

(50) Science Committee (Alex Dely, Chairman):

I have been working in 2 areas: (1) "peace" efforts, and (2) hazardous waste management in Arizona. As I have received little input from BRS members, I have decided to describe my own activities, with the idea that some members may wish to do similar things in their own communities.

- On the "peace" front, I have been active in 4 main projects. First, I have been in written contact, personally and through the American Physical Society, with the exiled Russian physicist, Andrei Sakharov. We are gearing up a major effort to send him letters of moral support for his courageous anti-nuclear proliferation stands, as well as journals so he can keep up-to-date with developments in physics.
- Second, I have become an abstractor/editorial consultant to the Canadian Journal of Peace Research Abstracts, which digests all relevant books, articles, etc....dealing with any aspect of the arms race and disarmament. (They need more such abstractors. They'll send you the reading materials to keep in return for your summary of them. If interested, contact me: Physics Department, University of Arizona, Tucson, AZ 85721.)
- Third, I have become a member of the American Physical Society's Committee on International Scientific Affairs, which, along with other major scientific organizations, will recommend personal and institutional ways to transfer scientific/technological information to Third World nations efficiently. Fourth, I'm trying to galvanize Tucson area public interest groups, schools, etc., into opposing the MX missile system. I talk to any group that will listen. I am also preparing a 30-page critique of the MX Environmental Impact Statement, which is technically inadequate. BRS members can help oppose the MX by writing a comment -- even if only a general opinion -- to President Reagan or Defense Secretary Weinberger before July 1st (the final decision date). For more information, contact me, or SANE, 514 C Street, N.E., Washington, DC 20002, or National Campaign to Stop the MX, 201 Massachusetts Avenue, N.E., Suite 116, Washington, DC 20002.

Arizona's hazardous waste management program has been rated #39 out of 50 states, in overall effectiveness. (Alex supplies some specifics, which we omit. Ed.) In cooperation with various environmental groups (Sierra Club, Friends of the Earth, etc.) and other citizen organizations, I have set up a comprehensive clearing-house of toxic waste information, for these groups as well as the press and public. I have prepared testimony for hearings and I am lobbying for an adequate package. I need other states' versions of hazardous waste legislation/regulations. If some of you can send me a copy of such from your local governments, as a possible model for us, I would be very grateful. I hope you all will get involved in similar projects in your own communities, for this issue will surely become THE environmental issue, if not THE political one, of this decade.

NEW BOOKS (CONTINUED)

(51) "How To Be Your Own Psychologist" by Peter G. Cranford, is described in a feature story in the "Atlanta Constitution" (March 30, 1981), only a small part of which is reproduced here, and in regrettably small type:

How To Fire Your Analyst

Dr. Peter Cranford, maverick psychologist, comes out with a book to help troubled people cure themselves, sans psychoanalyst, sans expense.

By Robert Lamb
Contribution for News

IF DR. PETER Cranford isn't careful, he'll not only lose the hand that he holds, he'll lose it off clean up to the elbow.

The Augusta psychologist has written a book titled "How to Be Your Own Psychologist." One who has bought and used the book, Cranford and his colleague might find themselves in a bit of a predicament.

But Cranford could not care less. In fact, a portion of his book sings the praises of altruism. "Altruism is the highest form of respect," he writes. "The appeal to another's altruism is the strongest -- the only -- influence we can exert on others. When we have little to offer in exchange,"

But hold on. Cranford didn't spend much time talking about altruism. He is, but simple and sappy he isn't. Right up front he tells you: "The purpose of this book is to help you to increase your ability to influence yourself and others."

Ah, spoken like a true pragmatist. "I have been reading this book for a long time," says William Barrard Russell, who came along with James as his idea. But listen up: "Everything you desire you must get out of yourself. You must get everything you have or will get from yourself." Cranford writes, "Almost everything you have or will get comes from yourself. It is your own influence is 'never based on assets' and is important to self-preservation, he says. In short, persuasion is the name of the game. OK. Fine. But how do you do it?"

"Compassion," Cranford says, adding that he filed the idea from Russell. "I have been reading this book for a long time," says William Barrard Russell. Simply put, it means this: "If you can prove that you can satisfy your own needs, he will do what you want him to do."

Cranford explains. Russell took the concept that certain ideas co-exist in the mind. He says that the golden rule and reciprocal altruism. You scratch my back and I'll scratch yours.

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RUSSELL SOCIETY NEWS

No. 31

August 1981

- (1) '81 Annual Meeting reported (6,53,54). Playboy interview (12). BR on Evolution (16), on History (17). '82 BRS Award nominations wanted (19). On Sakharov (20). On Nuclear Disarmament (21-23). About Humanism (24-28). Time to vote (43). Membership list (51). An asterisk in the left column indicates a request.

(2) MEMBERSHIP RENEWALS

Last call for dues. Everyone's dues were due on July 1st (except new members who enrolled this year.) If your dues have not been received by September 1st, you become — horrible thought — a non-person. Please mail your dues, if you haven't yet done so, to the Membership Committee, RD 1, Box 409, Coopersburg PA 18036. Dues: regular \$20, couple \$25, student \$10. Plus \$7.50 if outside the USA and Canada.

COMING EVENTS

(3) Tenth Interamerican Congress of Philosophy (October 18-23, 1981):

THE INTERAMERICAN SOCIETY OF PHILOSOPHY
AND
THE AMERICAN PHILOSOPHICAL ASSOCIATION
THE
TENTH INTERAMERICAN CONGRESS OF PHILOSOPHY

5. SOCIETY AND RIGHTS: PHILOSOPHICAL PROBLEMS
A. Economic issues
B. Political representation
C. Civil rights
D. Social change
E. Political institutions

Theme: HUMAN RIGHTS
Host Institution: FLORIDA STATE UNIVERSITY
Place: TALLAHASSEE, Capital of Florida
Dates: 18 - 23 OCTOBER 1981
Languages: ENGLISH, PORTUGUESE, SPANISH, FRENCH

6. PRACTICE: Discussion of concrete problems of the limitation, defense, and extension of human rights from the perspective of one or more participating countries.

The organizing committee welcomes contributions on any philosophical topic, and will arrange sessions as appropriate for what is submitted.

The committee is inviting work on the topic of human rights, the theme of the congress, both in the form of individual papers and organized symposia. It especially welcomes contributions on this topic, either in the form of single papers or ideas for symposia, and suggests the following categories.

THEME: HUMAN RIGHTS

1. PHILOSOPHIC FOUNDATIONS
 - A. Alternative points of view on rights
 - B. Origins and development of rights
 - C. Changing conceptions of rights
2. HUMAN NATURE OR THE HUMAN CONDITION
 - A. Needs and rights
 - B. Rights and human differences (race, gender, sex, age, etc.)
 - C. Health care, research, and rights
 - D. What are the human rights?
3. RIGHTS OF INQUIRY AND EXPRESSION: PHILOSOPHICAL PROBLEMS
 - A. Speech, publication, and broadcast
 - B. The arts
 - C. Religion
 - D. Science
 - E. Philosophy
4. ETHICS AND RIGHTS
 - A. Moral and legal problems of human rights
 - B. UN Declaration of Human Rights (especially the study led by Klibansky for the International Institute of Philosophy)
 - C. The work of the Interamerican Commission on Human Rights
 - D. Moral Education

Funds are available for a limited number of participants. In view of the limitations, we appeal to those wishing to attend to seek local funding where possible. In order to make the necessary arrangements, the committee requests that brief abstracts or summaries of proposed work be received in the congress office by April 30, 1981. While we will consider proposals received after that date, those received later will have a diminishing prospect for financial assistance or optimum placement in the program.

Individual contributed papers should be planned for a delivery time of about twenty minutes, so that ample discussion time will be available. Similar considerations prevail for symposia. Where desirable, fuller written versions may be distributed in advance. We are now developing publication plans, and anticipate that the invited papers and a portion of the contributed papers will be published in the original language and in what translations may be possible and appropriate, with abstracts in all four languages.

Papers will be accepted without regard to the philosophical point of view they express, and wherever possible the committee intends to put works with differing points of view close to each other on the program in order to maximize the opportunity for fruitful exchanges. In addition, cognizant of the relevance that fundamental and applied work have for each other in the area of human rights, the committee will attempt to arrange for constructive dialog.

A number of other organizations, for example the Society for Iberian and Latin American Thought, are planning meetings of their own in conjunction with the Tenth Congress. Further information on this will be available later.

The Tenth Congress has been designated a regional international meeting by UNESCO. Prospective participants from outside Canada and the United States will need a passport and a United States visa. Please advise us if any unusual difficulties arise.

The 16-page pamphlet announcing the Congress, from which the above is taken is in Portuguese, Spanish and French as well as English. There are enrollment forms in the 4 languages. For more information, write Tenth Interamerican Congress of Philosophy, American Philosophical Association, University of Delaware, Newark, DE 19711. Thank you, DAVID MAKINSTER.

(See Page 32 for addresses of newsletter and BRS Library)

- (4) Humanist Summit Conference (October 29-30, 1981), at College Park Maryland. BOB DAVIS and DON JACKANICZ will represent the BRS at the Conference. All BRS members are invited. For information, write Bob (2501 Lakeview Avenue, Los Angeles, CA 90039).
- (5) BRS at APA (December 28, 1981). For the 8th consecutive year, the BRS will have a session at the annual meeting — this year in Philadelphia, December 26-30 — of the American Philosophical Association, Eastern Division. For the program see (11). The date of the BRS session is probably December 28th, but it should be verified.

ANNUAL MEETING '81

- (6a) The 8th Annual Meeting of the BRS was held on the agreeable green campus of McMaster University, Hamilton, Ontario, home of The Bertrand Russell Archives, the weekend of June 26-28, 1981.

Facilities were excellent, thanks to the good work of KEN BLACKWELL, CARL SPADONI, and CHERYL WALKER, of the Russell Archives. Ken is Archivist, Carl is Assistant Archivist, and Cheryl is Secretary.

28 BRS members attended: KEN BLACKWELL, ANDREW BRINK, BOB CANTERBURY, PETER CRANFORD, DENNIS DARLAND, BOB DAVIS, RON EDWARDS, LEE EISLER, PAUL GARWIG, NICK GRIFFIN, ALVIN HOFER, DON JACKANICZ, MARVIN KOHL*, HERB LANSDELL, JOHN LENZ, BOB LOMBARDI, STEVE MARAGIDES, CALVIN MCCAULAY, MICHAEL PARAYESKI, RAY PLANT, STEVE REINHARDT, CHERIE RUPPE, CARL SPADONI, KATE TAIT, ELEANOR VALENTINE, WILLIM VALENTINE, HERB & BETTY VOGT. (*rejoined the BRS at the meeting)

11 non-members attended: Joseph Capuana, Catherine Funnell, Paul Gallina, David Harley, Elaine Heller, Joan Link, Marilyn Mason, Margaret Moran, Richard Rempel, Roland Stromberg, Elizabeth Valentine.

The following officers were reelected for 1-year terms, starting immediately: Peter G. Cranford, Chairman; Robert K. Davis, President; Harry Ruja, Vice-President; Dennis J. Darland, Treasurer; Donald W. Jackanicz, Secretary.

(A Bylaw amendment, passed at the meeting, provides that officers elected at an Annual Meeting shall take office immediately upon election, and shall remain in office until the next election, at the following year's Annual Meeting. Formerly the term of office coincided with the calendar year.)

There were talks by Ken Blackwell, Bob Davis, Nick Griffin, David Harley, Don Jackanicz, and Bob Lombardi; a panel discussion, with Ken Blackwell, Andrew Brink, Nick Griffin, and Richard Rempel participating, and Carl Spadoni moderating; and a showing of 2 "Meeting of Minds" programs in which BR was one of the characters.

All talks were taped and you may borrow the tapes from the BRS Library (address on Page 1, bottom). It is not true that the tapes are completely unintelligible; you can often make out what people are saying.

The gastronomical and social highlight of the weekend was the Saturday night banquet at Ken and Kandriin Blackwell's splendid, spacious house in the country (about 4 miles from Mc^Master). We will not attempt to describe the many superb platters that were set out before us, all made by K. B. (plus excellent brown bread baked by the other — or archiving — K.B.) that set a standard for future banquets that we don't expect to see equalled. Banquetwise, it will be all downhill from now on.

* * * * *

Here are summaries of 2 of the talks:

- (6b) Ken Blackwell's "How Russell Planned to Achieve Compossibility":

Bertrand Russell had certain difficulties in his personal life: the familial loneliness into which he was plunged as an orphan, the consequent lack of union with others (be they groups or individuals), and the lack of peace caused by the restless torment of his particular set of passions. Russell sought love because through love he felt the hard shell of his ego dissolve and experienced the mingling of personalities. He sought even sexual love for this reason, as is evidenced by the coinciding of his early asceticism of both the emotions and the body and later expansiveness of the emotions and welcoming of sexual love. In the realm of thought, Russell is well known for his insistence on certain standards of belief. Allowing yourself to believe without good evidence is to yield to paltry personal desires to which a largeness of vision would never succumb. And just as he wished to escape from the prison of purely personal desires, he wished man to escape from the anthropocentric viewpoint, the perspective that judges all in terms of man's desires. When, however, it became a question of man's existence being threatened by man himself, Russell's ability to think of the human race without distinctions, supported by an expansive generosity, led him into strife in his old age, to do battle not with other men but with age-old hostile forces in man himself. In private life he was a generous man whose impersonal intellect was tempered by caring for the persons involved in the issue at hand. The record of his life shows him (as he puts it in his advice on growing old) making his "interests gradually wider and more impersonal, until bit by bit the walls of the ego recede and [his] life becomes increasingly merged in the universal life."

The foregoing description uses language associated with what I identify as the Spinozistic ethic by which Russell lived and which underlies his normative writings.

[Following this opening paragraph, I examined some of Russell's writings — especially The Conquest of Happiness — for the concept of self Spinoza bequeathed him and which is at the foundation of his ethic to promote generosity and rationality.]

(6c) Nick Griffin's "First Efforts":

The title of this talk is taken from the third chapter of My Philosophical Development and concerns Russell's intellectual development before he went to Cambridge in 1890. Given Russell's puritanical upbringing from his grandmother, his early thinking on religious subjects is traced through his secret journal, "The Greek Exercises". Russell's fascination with mathematics and his failed attempts to understand it are also analyzed. The talk concludes with the loss of Russell's religious beliefs upon reading Mill's Autobiography. The talk to the ERS was an abbreviated presentation of the first chapter of a book that I'm writing with Carl Spadoni entitled Russell's Idealist Apprenticeship.

* * * * *

For much more on the '81 Meeting, skip to Don Jackanics's reports, Pages 31-33. Other talks in later issues.

REPORTS FROM OFFICERS

(7) Chairman Peter G. Cranford reports:

A chief action of the Board of Directors was to initiate a revision of one of the Bylaws. The need for this was presented by Alvin Hofer because of differences of opinion as to how ethical violations were to be handled. He presented detailed procedures, and will present the results of further study. Others serving on the revision committee are Cherie Ruppe, Ray Plant, and the Board Chairman.

It was also decided that payment to the Russell Archives for "Russell" would be made at the time of publication rather than in advance.

It was suggested that we have a symposium on compossibility. This could serve as a pilot for an international discussion at a later date. Steve Allen and Dick Cavett have been approached, to include an examination of compossibility on their respective TV shows.

I have been in communication with Dr. Paul G. Kuntz, Professor of Philosophy, at Emory University, who has been in touch with Kenneth Blackwell concerning a philosophical workshop to be held on the Atlanta campus. Emory now rivals Harvard in the amount of endowments.

The Meeting held at McMaster this year was well organized, stimulating and socially enjoyable. It lived up fully to the high standard that has been set by recent Meetings. The intellectual calibre of those who participate is impressive.

(8) President Robert K. Davis reports:

I have been working on a number of projects in addition to the McMaster Meeting and doing research. In May Dan Wray, Jacqueline Berthon-Payon and I, with my sister as photographer, presented the ERS Award to Steve Allen at his offices in Los Angeles. We had an interesting half-hour with Allen, who seems to be well versed in Russell's religious ideas. I sent Andrei Sakharov a brief telegram, at the request of the Sakharov Defense Committee, on the occasion of his 60th birthday (see 20c).

As noted earlier, I have been working on having the 1982 Annual Meeting in England. I received some encouragement last fall; some members said they would try to attend. Recently several more have made it clear that they intend to go, and several European members have responded enthusiastically. I have been working with Peter Cadogan, of the South Place Ethical Society — he ran the BR Memorial campaign — and he put me in touch with the Wilberforce Council for Human Rights. We are discussing a joint meeting at Oxford, with the theme "Persecution Without Prison" — an area of human rights. It has to do with people punished administratively — exile is an example — rather than by imprisonment. Much has to be decided and nothing is certain yet, but I do have high hopes that this Meeting can be arranged. Members with suggestions or observations should please forward them to me (2501 Lakeview Avenue, Los Angeles, CA 90039.)

A statement by Andrei Sakharov, not widely distributed in North America, put out by the Wilberforce Council, is being distributed with this newsletter. We can feel pleased that they are interested in working with us.

The ERS has been invited, by the American Humanist Association, to attend a "Humanist Summit Conference" in College Park, MD, October 30-31. (Cf. 4. The AHA letter of 5/28/81 says the dates are Oct. 29-30. If you plan to attend, better check with Bob as to the correct dates.) I have indicated that I plan to attend, if personal finances permit; Don Jackanics has also indicated interest in attending. The Summit Conference will serve as a coordinating committee and idea generator among the groups attending, especially important in these days of Moral Majority nonsense.

Finally, I have been working on finding a home for Lester Denonn's Russell Library. I attended a seminar on fund-raising last winter, which helped clarify the problem. I have found a potential home for the collection. The prestigious private Huntington Library in San Marino, California (in the L.A. region) has indicated that it is "enthusiastic over the prospect" of getting the Denonn collection, and that "there is a large and interesting body of material in the collection which should be most useful to scholars studying Russell and other

philosophers of his time." Of course, the money is still to be raised; but having (1) learned the proper way to handle this project, and (2) found a very good potential home, I can at last report some real progress in this matter.

(9) Treasurer Dennis J. Darland reports:

For the quarter ending 6/30/81:

Balance on hand (3/31/81).....1134.75

Income: 5 new members.....60.00

50 renewals.....960.00

Total dues.....1020.00

Contributions.....607.50

Sale of RSN, books, etc.....160.33

Total income.....1787.83

+1787.83
2922.58

Expenditures: Information & Membership Committees.....1215.79

Bertrand Russell Memorial (London).....50.00*

Incorporation fee.....5.00

BRS Library.....48.34

BRS Award to Steve Allen.....68.29

Telegram to Andrei Sakharov.....14.05

1981 Annual Meeting.....124.68

Bank charges.....50

Total spent.....1526.65

-1526.65

Balance on hand (6/30/81).....1395.93

*covered by contributions

REPORTS FROM COMMITTEES

(10) Science Committee (Alex Dely, Chairman):

(1) Dissident scientist report: as a member of the American Physical Society's Committee on International Scientific Affairs, I helped write a "Human Rights Kit: Suggestions for Activities in Support of Oppressed Physicists" (available free from American Institute of Physics, 335 E. 45th St., New York, NY 10017). It gives case reports of scientists illegally imprisoned in Eastern Europe and South America for unpopular political beliefs, and sample letters to U.S. and foreign officials. Though most BRS members are not physicists or scientists, these actions can be taken by any citizen. I encourage BRS members to write letters of support for these courageous people; the investment in time is small, the emotional satisfaction large. Contact me if interested. (Physics Dept., University of Arizona, Tucson 85721.)

(2) Thanks to Kate Tait, who volunteered her services as an abstractor to the Canadian Journal of Peace Research Abstracts. I enjoy this work very much, and find many ingenious ideas on how to stop nuclear proliferation and start educating for a political system in which conflicts can be resolved through reason rather than military might.

(3) The landbased MX missile system is getting increased criticism from many who have studied the social, political, environmental and economic costs of "man's largest project". The decision on the basing mode (land or sea) will probably be made in July or August. I'm helping organize several workshops and a large conference-debate in Phoenix. We are hoping the land-based system can be defeated, as it is militarily inferior to sea-based missile systems.

(4) I have become the State Toxic Substances Coordinator for the coalition of several environmental and consumer groups. In June and July, severe ground water pollution was found in Tucson, due to TCE (trichloroethylene). This carcinogen is estimated (at the levels detected) to cause 1 excess cancer per 10,000 people. As Tucson gets all its drinking water from ground water, and the population is 500,000, the health hazard is obvious. Equally disturbing, the EPA's Enforcement Division is being eliminated, and OSHA is being weakened. The states will now have to take over the task, and Arizona lacks trained personnel, money and other support. I am holding workshops, outlining alternatives and possibilities of political action. Several thousand wells have been closed across the country due to TCE alone. I suggest that BRS members look into the situation in their own communities. You may be unpleasantly surprised, but may still have time to correct the problem. I have plenty of information on how to start a toxic substances campaign. If interested, please contact me.

Anyone interested in working with me, or getting more information, on any of the above, please write to me.

PHILOSOPHERS' CORNER

(11)

THE PROGRAM OF THE BERTRAND RUSSELL SOCIETY

with

THE EASTERN DIVISION OF THE AMERICAN PHILOSOPHICAL ASSOCIATION

Place: Sheraton-Philadelphia and Franklin Plaza Hotels, Philadelphia

Time: December 27, 1981 to December 30, 1981
(Probably the morning of the 28th at 10 a.m. Consult the program issue of the APA Proceedings for confirmation.)Do Relations make any Particular difference?
Chris Swoyer, University of Oklahoma

Commentator: Roger Simonds, American University

Russell on the Relations of Universals and Particulars
Larry Blackman, SUNY, Geneseo

Commentator: David Rodier, American University

Chairman: Justin Leiber, University of Houston

Abstracts of the papers to be presented may be gotten in advance of the meeting by writing Edwin Hopkins, 6165 64th Ave. #3, Riverdale, Md. 20840.

This Program is presented by the BRS Philosophers' Committee
Edwin Hopkins, Chairman

BR INTERVIEWED

(12)

The Playboy Interview. G. B. Gelson, ed. (New York:Playboy Press, 1981). Interviewer: Norman MacKenzie. March 1963:

In mid-Camelot, even Kennedy "liberals" did not question the need for a strong military. The New Left had not yet formed, Catch-22 was still a cult book, and pacifism was something odd and just a bit unsavory. Which seemed to be good enough reasons for Fisher to assign journalist Norman MacKenzie to interview Lord Bertrand Russell, the renowned mathematician, philosopher, and pacifist.

It was supposed to be a "theme" interview: Lord Russell's passionate call for disarmament and his castigation of both superpowers would certainly provide enough substance for an extended conversation, Fisher thought. But as it turned out, Lord Russell had some unconventional views on other matters, too, calling for a new outlook on sexuality, for a revamping of sexual education, for a new and open morality—topics congenial to PLAYBOY, but not often articulated by such a respectable spokesman. It was Fisher's—and PLAYBOY'S—first real coup.

If the long and stormy life of Bertrand Arthur Russell can be said to possess any unifying thread, it is an enduring attitude of passionate skepticism, a lifelong refusal to accept any truth as immutable, any law as infallible or

any faith as sacred. During the nine decades of his dedication to dissent, the erudite Earl Russell, a member of the House of Lords, has been awarded the Nobel Prize for literature in recognition of his pioneering research in mathematical philosophy and symbolic logic, and honored with Britain's distinguished Order of Merit for service to his country. But he has also been reviled as an enemy of religion and the flag; jailed for his ringleadership of passively nonviolent demonstrations against nuclear armament; and variously extolled and execrated for his contentious convictions on free love, women's suffrage, sex education, pacifism and preventive war.

As the London Times wrote last May on the occasion of Lord Russell's 90th birthday, "for every one who grasps even the outline of his contribution to mathematical logic, 10,000 wear the little button that he wears." The button is the badge of the Campaign for Nuclear Disarmament, a militantly antimilitary movement of which he is the combative champion. As spiritual leader of the famed Committee of 100, a ban-the-bomb group that commands widespread popular support in Britain, he has also earned international eminence—and a brief prison term for civil disobedience—as the most articulate agitator for the controversial cause of unilateral disarma-

ment.

In October 1961—after a decade of mounting personal outcry against the unabating arms race—Russell warned his uneasy listeners at a ban-the-bomb rally in London's Trafalgar Square that they would be lucky if any of them were alive in a year's time. That year has passed, and nuclear holocaust has not yet overtaken us. We began our interview by reminding Lord Russell of this prophetic miscalculation.

PLAYBOY: Inasmuch as the world has successfully survived the year since your Trafalgar Square address, Lord Russell, would you care to revise your estimate of the likelihood of an atomic war?

RUSSELL: I said at Trafalgar Square that we would need luck as things were, and we have been extremely lucky so far. But I don't see any reason to be optimistic. I still feel that the human race may well become extinct before the end of the present century. Speaking as a mathematician, I should say that the odds are about three to one against survival. The risk of war by accident—an unintended war triggered by an explosive situation such as that in Cuba—remains and indeed grows greater all the time. For every day we continue to live, remain able to act, we must be profoundly grateful.

PLAYBOY: In a scathing reference to President Kennedy, Premier Khrushchev and Prime Minister Macmillan, you said in 1961 that "they are the wickedest people who have ever lived in the history of man, and it is our duty to do what we can against them." Did you actually mean to say that Kennedy, Khrushchev and Macmillan are the worst of a gallery of villains which includes Hitler and Attila?

RUSSELL: That was an arithmetical statement. Just as it is a wicked thing for one man to murder another, it is 10 times as wicked to murder 10 others, and 1,000,000 times more wicked to be responsible for the death of 1,000,000 men. No man in history has ever had the chance to murder on such a scale. In the past there have been long and bitter wars that caused appalling destruction, but at the end there were still people who could build again. Today we face the prospect of total obliteration in a single day. If mankind is to survive at all, intelligent people must learn to think and act in a less provocative manner than in former times.

PLAYBOY: Did not the avoidance of nuclear war over Cuba last October reassure you about the prudence and restraint of both Kennedy and Khrushchev?

RUSSELL: There *are* signs that the politicians are beginning to realize the implications of the power they wield. But they have not fully assimilated them. So much seems to depend on very personal factors with politicians—even on what they have had for breakfast and whether they have indigestion when they have to make some important decision. What I am saying is this: When two great powers disagree about anything—it doesn't matter what—they must find a way to settle it somehow by arbitration or by negotiation, not by war or threat of war. We know only too well that if you threaten someone with war and he doesn't give way, then you may find yourself committed either to war or to backing down—and *that* choice has almost always been resolved by war. The Berlin crisis is a case in point. Here the Russians have been somewhat aggressive; they are trying to secure a change in the status of West Berlin by what amounts to threats of war. In the case of the Cuban crisis, on the other hand, Khrushchev has shown himself to be less belligerent than Kennedy, and in effect, at a crucial moment last October, was responsible for avoiding a war of nuclear devastation. Full credit must be given to him for this. He acted with great restraint in a crisis of the first magnitude. I hope it may presage similar responses should the Berlin question reach a comparable peak of crisis. The essential thing to understand is that no conceivable solution to any problem is worse than a nuclear war. It is necessary to realize before it is too late that any act—whatever its motive or rationale—is to be considered wicked if the consequence is an atomic holocaust.

PLAYBOY: What do you believe was the effect of your own personal intervention with Khrushchev—via your much publicized cable appealing for Russian prudence in responding to the American blockade of Cuba?

RUSSELL: He carried out the promise he made in the letter replying to my cable—the promise to do nothing rash that would risk conflict. Within hours of my communication, 12 Soviet ships had turned back from their Cuban destination and Khrushchev had stopped further shipment. This left Cuba illegally blockaded in violation of international law. I believe that if a blockade is defensible when applied to Cuba, then the precedent can be applied also to Berlin and even to Britain, which is an advanced American nuclear base. America should remember the War of 1812 when the United States would not tolerate a British blockade. This is the very heart of what I have been saying for years: If nuclear bases are intolerable in Cuba, then they are intolerable anywhere in the world. Nuclear bases threaten the survival of mankind and the Cuban crisis has shown us how very close we are to annihilation.

PLAYBOY: Do you think the Russian position on Berlin may bring us closer still?

RUSSELL: I can't tell. There are all these different possibilities. There is *intended* war, resorted to when one side really thinks it can win. That is the least likely cause in this case. Then there is escalation—a little war growing into a big one. There is also threat and counter-threat, where each side hopes the other will give way—a course inevitably bringing such dangerous factors as prestige and national pride into play. But what is most likely in Berlin or elsewhere is simply war by misinterpretation. You may get a meteor or something like that showing up on a radar screen, and someone will press the button. There is no time to consider. It could so easily happen, in a day, in a moment . . .

PLAYBOY: Can you make any estimate of the destructive consequences of such a disastrous "misinterpretation"?

RUSSELL: This is a question for experts, though all experts are biased. For an uninformed person such as me, it is very difficult to make any precise forecast. But I could give you a *minimum* estimate. I believe you must generally estimate that, at the very least, the price of nuclear war would be that half the population of both America and Russia, plus the whole of the population of Western Europe and Britain, would be wiped out.

Fear is very much a part of the incentive for armaments. If the fear were removed, each side would be more reasonable. I think that if the West were to voluntarily divest itself of nuclear weapons as a token of its peaceful intentions—this would greatly impress the Russians. They would then feel that they had nothing to fear and that they could enormously reduce their own expenditure on armaments. They would spend their money on consumer goods instead.

PLAYBOY: Does your disarmament plan involve also the abandonment of conventional weapons?

RUSSELL: We should not interfere with conventional weapons unless there is general nuclear disarmament. We would then discard all but a very small number of conventional weapons.

PLAYBOY: It has been said by some political observers that this eventuality will remain entirely academic as long as the U.S. continues to insist on inspection without disarmament, and the U.S.S.R. on disarmament without inspection. Would you agree or disagree with this appraisal?

RUSSELL: It does rather look that way. One side says that America is to blame for the stalemate and the other says Russia is responsible. You get the same sort of explanation in both countries. That, roughly speaking, has been the excuse for not reaching agreement. But I think the true explanation lies deeper than that. Neither side *wants* agreement, and they have to have something plausible to disagree about. You must realize that in both countries there are political and military factions—lobbies, if you like—which exert powerful pressure for extremist policies. On both sides they consist of people with interests in armaments and all the apparatus of preparation for war. There are military commanders in power on both sides, and their vested interest is in exercising that power. In fact, military people carry much more weight in the making of policy than does public opinion.

PLAYBOY: Would you say, then, considering this climate of opinion within as well as between Russia and America, that there is any realistic hope of drafting a global disarmament plan which would be acceptable to both sides?

RUSSELL: No, not at present. There is no possibility of attaining or sustaining general disarmament until East-West tension has lessened.

PLAYBOY: In 1957 you wrote in *The New Statesman*, the liberal British journal, an appeal to Premier Khrushchev and then-President Eisenhower for just such a lessening of world tension, to which both the Russian leader and John Foster Dulles responded with public reassurances. Six years have elapsed since then without a noticeable decline in global strife and division. At this critical moment in the cold war, would you care to make another such appeal—perhaps suggesting specific ways in which relations can be improved—to Khrushchev and President Kennedy?

RUSSELL: If I were to make another such appeal, I would have to begin by repeating what I said in 1957. I should say simply to both men: "You seem anxious to destroy the world, to create vast misery and total destruction. All this preparation for war is childish—and suicidal. If you could only begin to tolerate each other, you would be perfectly happy." I would go on to suggest that the overridingly urgent necessity is to come to an agreement; this is far more important than the precise form the agreement takes. Last summer I sent a message to Moscow in which I expressed the wish that in all negotiations between East and West, the negotiator for the Communists should begin by saying that the universal victory of capitalism would be less disastrous than nuclear war. At the same time, the Western spokesman should start by admitting that the universal victory of communism would be preferable to the destruction of mankind. In a speech last July,

Khrushchev singled out this suggestion and said that he entirely agreed. I was rather pleased. I would suggest further that the likelihood of war could be lessened immeasurably if both sides would place a great deal more emphasis on the ghastly destructiveness of war. At present the major organs of publicity in both East and West are inclined to make the public believe that nuclear war wouldn't really be so terrible after all. That is why I am opposed to Civil Defense preparations. They are diabolical inventions calculated to tell lies and to deceive. Everyone who knows anything knows that. People may think themselves safe in their deep shelters—but they will roast. Governments must be made to give up the habit of lying in order to persuade people to die quietly. Thirdly, I would strongly recommend an agreement on both sides not to teach that the other side is wicked. For Americans, communism is the Devil; for the Russians, capitalism is the Devil. The truth is that neither is wicked than the other. They are both wicked.

PLAYBOY: Do you see no difference between the moral positions of America and Russia?

RUSSELL: No. They *both* have abominable systems. I am inclined to prefer the American system, but only because it is more allied with what I am used to. If I had been born a Russian, probably I should prefer the Russian system.

PLAYBOY: Have your views changed since you returned from a trip to Russia in 1920 to write one of the earliest and sharpest criticisms of the Soviet regime?

RUSSELL: I still take exactly the same view. Up to the time of Stalin's death, it was really quite horrible. Since then, I think, things have not been quite so bad—though I still don't care for the Soviet system at all. I just don't happen to like the American system either. The Americans tell you they stand for freedom: What they mean is that you must be quite willing to perish in order to be free in hell. In Russia they punish you if you espouse capitalism; in America they punish you if you espouse communism. What is the difference? But it is not worthwhile for us to go into the question of whether Russia or America has the better system. There are merits and demerits on both sides. The only important matter is to find some way of compromise between them which will avoid war. At present each has an entirely melodramatic conception of the other, and I think that the Russian Government in particular encourages this view by not allowing Russian tourists to visit other countries except in small organized groups. The same applies to Western visitors in Russia. This is a great pity. But there also seems to be some kind of fear in the West that if you get to know Communists, you will begin to admire them and finally be won over by them. Not a bit of it. There is simply no other way to achieve on each side an understanding of the real nature of the other.

PLAYBOY: Do you consider it possible to strive for these same aims *without* waiting a century—by relying on the UN?

RUSSELL: It can't be done through the UN as it is now, because the UN does not embrace China. Its exclusion is a colossal stupidity. The veto also is an absurdity. Some nations, moreover, are very much more powerful and populous than others, and you cannot invest a little nation with the same weight as a big nation. What you will have to do is divide the world into regions. You might, for example, have North America as one group, Europe as another, Russia as a third, China as a fourth, and so on. You would have to work it out with a view to making it more or less equally balanced in population. And the various regions ought to be so constituted that their internal relations would be foremost in importance and their relations to the outer world secondary in importance. I would leave each region complete autonomy for its own affairs. The world government would become involved only when there were contests or disputes with other regions. We shall not long survive without some such system.

PLAYBOY: On a personal level, why have you chosen to adopt a policy of civil disobedience as a means of promoting the cause of peace?

RUSSELL: Purely to get attention. All the major organs of publicity are against us. It was extremely difficult to get any attention at all until we resorted to it. I have no views in principle either for or against civil disobedience. It has always been practiced at different times and places. With me it is purely a practical question of whether to do it or not, a method of propaganda.

PLAYBOY: Do you feel that the authorities have the moral right to prosecute and imprison those involved in such nonviolent demonstrations for peace—as they have done to you?

RUSSELL: I have no right to complain about being punished for breaking the law. I complain only if I am not permitted to break it. I recognize that if you go outside the law you cannot complain if it is made a little awkward for you, but it ought to be possible to do so. If I suddenly took it into my head that I wanted to assassinate the Queen, then I should expect to be punished. You do that sort of thing with full foreknowledge of the consequences.

PLAYBOY: You were recently threatened with expulsion from the Labor Party for urging Western representatives to attend a Moscow "peace" conference and state their views. Aren't such occasions always turned to their own advantage by the Communists?

RUSSELL: On the contrary. Members of the Committee of 100 went to Moscow last summer and presented their point of view very effectively indeed. They got publicity both inside and outside of Russia. Many Americans have asked me why I don't preach my ideas to the Russians as well as to the West, and the answer is that I *do*. Certainly the Russians disagree with much of what I say, but I have found it just as easy—or as difficult—to get publicity for my views in the Soviet press as in the English press. The question I wondered about was whether they had bowdlerized what I said. I have taken the trouble to get translations of what they printed and found that they have been completely faithful. They have not altered a scrap.

PLAYBOY: In addition to disseminating your views personally on both sides of the Iron Curtain, you were the initiator of a series of peace conferences, of which the first was held in Pugwash, Nova Scotia, between groups of scientists from East and West. What positive results do you feel have emerged from these symposia?

RUSSELL: They have made a contribution toward informed opinion. For one thing, as a result, the test-ban negotiations came very much closer to success than they would otherwise have done. But the Pugwash meetings have not accomplished as much as one might have hoped. There was a lack of effective publicity. The public won't listen to informed opinion. They want uninformed opinion.

PLAYBOY: In 1916, you were fined £100 by the Lord Mayor of London for circulating a pacifist leaflet which the law deemed "likely to prejudice the recruiting and discipline of His Majesty's Forces." Your intention, you said then, "was to procure, if possible, a change in the law, or failing that, to secure a change in administration." Does the same intention motivate your current antiwar activities?

RUSSELL: Yes. Then, of course, I was defending the rights of conscientious objectors in World War I. I do not wholly share their views, but I felt, and still feel, that one should respect their convictions. They believe what I do not believe: that it is wicked to take part in *any* war, however righteous the cause. I supported the war against Hitler, and have become a pacifist today largely because of the destructiveness of nuclear warfare.

PLAYBOY: Even if a nuclear conflict is avoided, either through disarmament or a continuing balance of power, Khrushchev has made it clear that future "peaceful co-existence" will entail a continuing nonviolent struggle on the ideological front and an intensified campaign of economic competition which he predicts will eventually "bury" us. What posture do you feel the West should adopt in combating this threat?

RUSSELL: Neither of these conflicting interests will be arbitrated equitably and amicably until we have a truly representative and authoritative world government. In the absence of one, it will be a tug-of-war, a question of who is stronger. A continued program of economic and educational aid to underdeveloped countries, meanwhile, would be a significant means of strengthening the Western position. It would be better, of course, if such aid were given cooperatively by both sides, but I don't think that this is practical politics at the moment. In either case, it should be given not on cold war grounds, but simply because these people need help.

PLAYBOY: Do you share the apprehension of leading sociologists and economists concerning the implications of unchecked population growth in such overcrowded and underproductive areas as Africa, China, India and parts of Latin America?

RUSSELL: The population problem has, in my opinion, been rather exaggerated. It can be solved by adequate birth control, and I don't think that Catholic objections will prevent the increasingly widespread use and acceptance of contraceptives. After all, Roman Catholics represent only a small segment of the world's population. India and China are the really big problem areas, and both are inclined to favor birth control.

PLAYBOY: Do you agree with many historians and social scientists who foresee that the next century will witness "an inexorable economic and social evolution," as one commentator has expressed it, "from the tradition of individual enterprise to the psychology of mass man"?

RUSSELL: Societies comprised of small farmers, merchants and artisans will soon be anachronistic. Almost everybody is already part of something big. If we are to preserve individual liberty in this new world of huge firms and institutions, we must begin thinking in different terms from the tenets of classical liberalism. We will be able to deal with the "curse of bigness," as Justice Brandeis called it, only by democratizing industry. I would like, for example, to see rules providing for the popular election of directors and managers in each industry. The important thing is to ensure the limitation

and equitable division of power. At present economic power is too much concentrated in the hands of a few big men who control the lives of others to an undesirable degree. The Russians—in fact, socialists of all countries—make the cardinal error of believing that if you have a democratic state running industry, then it automatically follows that the industries themselves will be democratic. But to put state officials in place of capitalist officials changes nothing; they are still men, still wielding the same power. Unless state officials are made responsible to all us underlings, nothing will ever be achieved by nationalization.

PLAYBOY: So far we have been talking mainly of the issues which have preoccupied you during the last half-dozen years. But your life's work has encompassed a multitude of causes. Which of them has mattered most to you?

RUSSELL: Though they have mattered differently at different times, the question of international peace certainly transcends any I have ever been concerned with or any issue that previously excited me. But I have derived great satisfaction from many of my interests—matters of the mind more than anything else. Mathematical logic has been the source of perhaps my deepest intellectual gratification. It has given me very great pleasure to feel, in an important field of human knowledge, that I may have made some lasting contribution to man's understanding of things which were once beyond his grasp, but which can now be comprehended and manipulated. I am also pleased with the aftermath of my campaign for women's suffrage and my efforts to secure a more enlightened sexual morality and behavior. They have gone almost as well as I would have liked them to go. When I was young, one talked to a woman in a different language than when talking to a man. There was a cultivated unreality in intercourse between men and women which I thought was very bad indeed. Today things are utterly different. Young people don't realize how much change there has been. But we still need much more freedom and frankness in sexual instruction. Another matter to which I have always attached great importance in education is that schools ought not to teach nationalism. Every school, with hardly any exception, has as one of its objects the deception of children. They teach them patriotism, to salute the flag. But the flag is a murder symbol, and the state is a pirate ship, a gang of murderers come together. When they salute the flag, they salute the symbol of bloody murder. All this is perfectly clear, valid psychology.

PLAYBOY: On the occasion of your 90th birthday, Lord Russell, you said, "In old age, one becomes aware of what has, and of what has *not* been achieved." Did you mean this observation to apply to the fruits of your own efforts in behalf of the various causes you've espoused?

This bears repeating:

"...in all negotiations between East and West, the negotiator for the Communists should begin by saying that the universal victory of capitalism would be less disastrous than nuclear war. At the same time, the Western spokesman should start by admitting that the universal victory of Communism would be preferable to the destruction of mankind."

BR QUOTED

(13) St. Louis Post-Dispatch, Letter to the Editor:

Bertrand Russell once sardonically remarked that he could find very little evidence that man is a rational animal. The latest spate of correspondence from the anti-gun control people certainly justifies Lord Russell's pessimism. As nearly as I can decipher their arguments, they are saying that after a victim is dead or wounded, law enforcement and justice should be vigorous and swift. My grandmother would have called it "locking the barn door after the horse was stolen."

Richard Ash

Mexico, Mo.

(Thank you, STEVE MARAGIDES)

(14) Forbes (5/11/81, p. 348):

"A sense of duty is useful in work but offensive in personal relations." Bertrand Russell

(Thank you, WHITFIELD COBB)

BR MEMORIAL

- (15) Russell Memorial (London) -- not quite paid for. This from London, from Peter Cadogan, who handled the fund-raising:

The present position is that we owe the sculptor her last 200 pounds and have about 50 pounds in the bank. It would be nice if we were to raise a little more. Dora and John Russell gave very generously to the fund (they were the biggest donors) and then finally put up an extra 400 pounds to make sure we paid our way -- so that, since this was in theory a loan, any surplus we have will be paid back to Dora. The help we have received from The Bertrand Russell Society in the US has been most rewarding both financially and psychologically.

RUSSELL ON X

- (16) "Russell on Evolution", quotations selected by FRED ALLENDORF, who last month attended a special workshop in teaching evolution at the college level -- he teaches evolution to biology majors at the University of Montana -- at the Annual Meeting of the Society for the Study of Evolution, in Iowa City.

On the origin of life:

It may seem odd that life should evolve by accident, but in such a large universe accidents will happen. (1)
It is probable that all forms of life have evolved from unicellular organisms. How these were first formed we do not know, but their origin is no more mysterious than that of helium atoms. (2)

On Darwin:

The doctrine that all men are born equal, and that the differences between adults are due wholly to education, was incompatible with his emphasis on congenital differences between members of the same species. (3)

On a design:

Is there not something a trifle absurd in the spectacle of human beings holding a mirror before themselves, and thinking what they behold so excellent as to prove that a Cosmic Purpose must have been aiming at it all along? (4)

If I were granted omnipotence, and millions of years to experiment in, I should not think Man much to boast of as the final result of all my efforts. (5)

Man, as a curious accident in a backwater, is intelligible: his mixture of virtues and vices is such as might be expected to result from a fortuitous origin. (6)

On evolution as progress:

The same laws which produce growth also produce decay. (7)

And if the changes on the earth's surface during the last million years appear to our present ethical notions to be in the nature of progress, that gives no ground for believing that progress is a general law of the universe. (8)

A process which led from the amoeba to man appeared to the philosophers to be obviously a progress -- though whether the amoeba would agree with this opinion is not known. (9)

On Man's relationship to other animals:

Things and species lost their boundaries, and none could say where they began or where they ended. (10)

The difference between man and the lower animals, which to our human conceit appears enormous, was shown to be a gradual achievement, involving intermediate beings who could not with any certainty be placed within or without the human family. (11)

An adherent of evolution may maintain that not only the doctrine of equality of all men, but also that the rights of man, must be condemned as unbiological, since it makes too emphatic a distinction between man and other animals. (12)

Would not a world of nightingales and larks and deer be better than our human world of cruelty and injustice and war? (13)

On the environment:

Man is a part of nature, not something contrasted with nature. (14)

To formulate any satisfactory modern ethic of human relationships it will be essential to recognize limitations of man's power over the non-human environment. (15)

On philosophy:

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the accidental collision of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of the human genius, are destined to extinction in the vast death of a solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. (16)

From evolution, so far as our present knowledge shows, no ultimately optimistic philosophy can be validly inferred. (17)

- (1) Religion and Science (London:Oxford 1935)p.216. (2) Human Knowledge:Its Scope and Limits (NY:Simon & Schuster 1948) p.36. (3) A History of Western Philosophy (NY:S&S 1945) p.726.(4) Religion and Science p.221.(4) same, p. 222. (6) same. (7) same,p.81. (8) Our Knowledge of the External World (NY:Mentor 1960)p.21. (9,10,11) same, p. 18.

(12) A History of Western Philosophy, p.727. (13) Religion and Science, p.221. (14) "What I Believe" in The Basic Writings of Bertrand Russell, Egner & Denonn, eds. (NY: S&S), p.367. (15) A History of Western Philosophy, p. 729. (16) "A Free Man's Worship" in The Basic Writings of Bertrand Russell, p.67. (17) Religion and Science, p. 81.

(17) "Russell on History" by PHILIP STANDER:

As a science, history conveys two very different meanings. First, science, as the verifier of historical facts, is especially important where evidence is both scarce and obscure and where there is a conflict of testimony. "History, however much it may be pursued as an art, has to be controlled by the attempt to be true to fact." (1) Science, in the sense that the historian does his utmost to preserve fidelity to the facts, is absolutely essential to the study of history.

There another sense in which history attempts to be scientific. This is when historians seek out causal laws connecting different facts. The attempt to discover such causal laws in history resembles attempts by which the physical scientists have succeeded in discovering interconnections among facts. "If there were a science of history, its facts would be deduced from general laws, which would come first in the general order." (2)

At present, Russell is quick to admit, history is far from this state. While some aspects of history can be made more or less scientific, and Russell believes that it is important to do this whenever possible, the material is much too complex to be reduced to scientific laws at present. In fact, Russell adds, such reduction to law is probably centuries away. Due to our present ignorance there is too much that appears as chance, and too great a likelihood that we overlook, in the search for causal laws connecting events, an incalculable number of variables and forces. (3) "I think the course of history is subject to laws and is probably for a sufficiently wise person deterministic; but nobody is wise enough. It is far too complicated and nobody can work it out; the person who says he has done so is a charlatan." (4)

Another difficulty in searching for such laws is that there is not so much recurrence in history as there is, for example, in astronomy. For even when historical causal sequences are established, there is not much reason to expect that they will hold in the future. The relevant facts are so complex, and we are so ill-equipped to deal with them, that unforeseeable changes falsify our predictions. "No historian, however scientific, could have predicted in the fourteenth century the changes brought about by Columbus and Vasco da Gama. For these reasons I think that scientific laws in history are neither so important nor so discoverable as is sometimes maintained." (5)

Russell applies these arguments especially to those who think that they have discovered some formula according to which human events develop, to those large schemes of historical development which many have found so fascinating. Men such as Hegel, Marx, and Spengler have created general formulae which, Russell believes, can only be made plausible by omitting half the facts. Such men who attempt to make up philosophies of history are dismissed by Russell as merely inventors of mythologies. (6)

Russell's sceptical appraisal of "descriptive theories", of projections into the future on the basis of described patterns, derives from his views concerning our knowledge of the past. Since the past is known through given effects, a wide variety of causes of the same effect is conceivable, thereby rendering questionable an historian's explanatory theory. For this reason, it is highly probable that the future might be very different from projections based on some descriptive patterns which, in turn, were based upon the "discovery" of causal relations. The assessment of evidence and records, Russell concludes, will always be restricted to context, temperament, occupation, and so on. That is, historians come to the past with attitudes and biases, and their temporal location and local interests determine their individual assessments of the past.

In coming to grips with the fact of considerable disagreement among observers of the same event, Russell contends that an historian's narrative, most certainly, is an imposed structure upon events where historians exclude and include according to their various senses of significance. The result of this process of selection is the demonstration of relations between the facts. And it is precisely because the historian shows relations, i.e., makes connections by jumping over spaces of time, that the historian is an artist, his selectivity being a reflection of his motives, temperament and assumptions.

It is grossly incorrect, however, to conclude that Russell believes historical records to be an iron curtain to the past. Among philosophers, Pragmatists have been similarly misinterpreted. Rather, like the Pragmatists, Russell's view is that, since everything said about the past is reduceable to record, then one must be sceptical of those attempts to form closed, absolute, and final descriptions about events derived from records. This form of scepticism assumes that some records yield more plausible accounts than others. It is this issue of "plausibility" that renders understandable much of Russell's activities in the realm of historical research.

First, in this connection, some observations yield evidence more plausible than others. Essentially, Hume asserted this when he wrote, "All probability...supposes an opposition of experiments and observations, where the one side is found to overbalance the other, and to produce a degree of evidence, proportioned to the superiority." (7) In much the same way, Russell asserts, some discoveries of cause and effect relationships appear more plausible than others. Thus, it becomes possible for Russell to study "general trends" in history and to talk of "cause and effect". One must keep in mind, however, that the use of such terms is to be understood in light of the issue of "plausibility".

When, finally, A History of Western Philosophy was completed, Russell openly admitted to being eclectic, for, in order to cover such a vast stretch of time, "it is necessary to have very drastic principles of selection. ...In the case of the men whom I have discussed, I have mentioned what seemed relevant as regards their lives and their social surroundings; I have even sometimes recorded intrinsically unimportant details when I considered them illustrative of a man or his time." (8) Of course, such selectivity influences the causal relations which one infers. In the case of Russell, philosophy was perceived as an integral part of social and

political life: "not as the isolated speculations of remarkable individuals, but as both an effect and cause of the character of various communities in which different systems flourished." (9) This, essentially, is Russell's theory of "reciprocal causation", i.e., the theory that history is determined by the interaction of men and their environments, the theory that the circumstances of men's lives do much to determine their philosophy and that, conversely, their philosophy does much to determine their circumstances. (10)

(1) "History As Art" in Portraits from Memory etc. (NY: S&S 1951) p.192. (2) Inquiry into Meaning and Truth (London: George Allen & Unwin 1940)p.17. (3) "How to Read and Understand History" in Understanding History etc. (NY: Philosophical Library 1957)p.38. (4) Hegel's Philosophy of History (NY:Random House 1941)p.44. (5) "History As Art", p.194. (6) "How to Read and Understand History", p.15-17. (7) "An Enquiry Concerning Human Understanding" by David Hume, in The English Philosophers from Bacon to Mill, Edwin A. Burt, ed. (NY: The Modern Library 1939) p. 654. (8) A History of Western Philosophy (NY:S&S 1945)p.x. (9) Same, p. ix. (10) Same, p. xiv.

THE BRS AWARD (1981)

(18) The 1981 BRS Award, to Steve Allen was reported in RSN10-17. Here is how it was reported in a BRS press release:

STEVE ALLEN RECEIVES THE 1981 BERTRAND RUSSELL SOCIETY AWARD

The 1981 Bertrand Russell Society Award has gone to Steve Allen, a man who does not fit anyone's stereotype. Though widely known as a comedian and versatile TV performer, it is not generally known that he is also given to serious thought, as will appear below.

The Award, in the form of a Plaque, was presented to Mr. Allen by BRS President Bob Davis, at a private meeting in Van Nuys on May 28th.

The Plaque citation reads: "For using unique talents in the service of public enlightenment, by inviting ordinary citizens to meetings of many great minds."

This refers to the PBS TV series, "Meeting of Minds," which brings together great figures and thinkers of the past, in animated conversation. The series was conceived, written, and moderated by Mr. Allen.

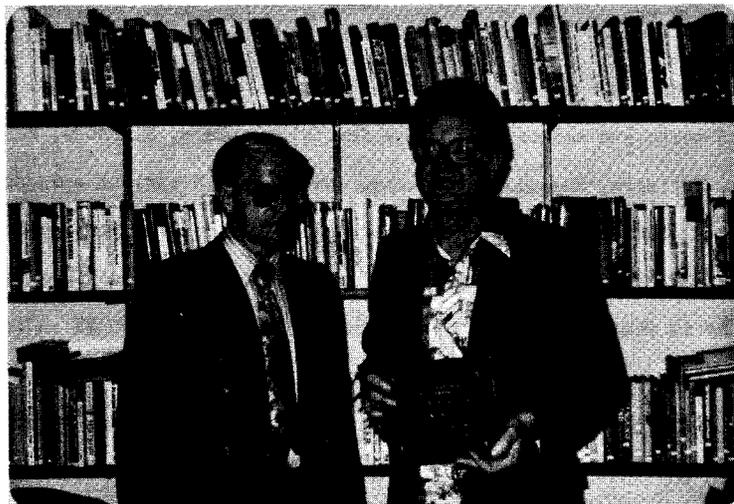
"Meeting of Minds" deals with important figures of many kinds — from rulers and generals to poets and saints, and not a few philosophers. Socrates, Plato, Aristotle ... Aquinas, Voltaire, Russell...all appear on-stage, in various episodes. In fact, "Meeting of Minds" might almost have been called "Philosophy For People Who Don't Like Philosophy." It is not a dry-as-dust presentation of ideas to a captive audience, as is sometimes the case in a college classroom. (No TV audience is captive.) There are flashes of wit, clashes of ideas, and the excitement of good argument. And, importantly, the ideas presented are true to the historical record. All this may help explain why "Meeting of Minds" is now in its 4th season, with more to come in prospect.

That a popular TV performer, in position to reach a very large audience, should wish to use his time and talents to enlighten his fellow citizens — clearly a labor of love — should not go unnoticed. Nor has it. "Meeting of Minds" has won the Peabody Award, a TV Critics Circle Award, the Encyclopedia Britannica Award, the Film Advisory Board Award, and 3 national "Emmy" nominations. The Bertrand Russell Society is delighted to add its Award to this list. It is clear that Mr. Allen knows what's important, in the opinion of lots of people.

Bertrand Russell was also someone who invested a good deal of his time in enlightening his fellow citizens, as titles of many of his books indicate: "The ABC of Atoms", "The ABC of Relativity", "The Conquest of Happiness", "What I Believe", "Marriage & Morals", "A History of Western Philosophy". This last was one of the few books that President Carter took with him to the White House from Plains.

Only the bare bones of Steve Allen's remarkable versatility and energy can be indicated here. He is a comedian-actor-jazz pianist-clarinetist-lyricist-post-novelist-master of ceremonies-orchestra leader-singer. And that's not all: He has composed 4000 songs, and written 22 books. Some of the books are decidedly serious, such as "Ripoff" (on white collar crime), "The Ground Is Our Table" (about migratory farm labor), and "Explaining China". His novel, "The Wake", first written as a play, about a poor Irish Catholic family in Chicago, is semi-autobiographical. He has also written 2 volumes of poetry.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970). It is not a scholarly society — though quite a few scholars are members — and is open to anyone interested in Russell. For information, write RD 1, Box 409, Coopersburg, PA 18036.



Bob Davis has just given the BRS Award plaque to Steve Allen

THE ERS AWARD (1982)

(19) The 1982 ERS Award — whom would you like to see get it? Send us your nomination, your candidate.

A candidate should have done one of the following:

- made an important contribution to Russell scholarship (as ERS Award Winner Paul Schilpp did);
- popularized important ideas, thus enlightening the public (as ERS Award Winner Steve Allen does in "Meeting of Minds");
- worked closely with ER in an important way;
- acted in support of a cause that ER believed in. M.I.T. Professor Henry W. Kendall, of the Union of Concerned Scientists, who works against nuclear armaments (and nuclear power), would qualify;
- acted in ways that exhibited qualities of character (such as moral courage) reminiscent of ER.

Send your nomination to the ERS Award Committee, care of the newsletter (address on Page 1, bottom), and tell why you believe your candidate deserves the Award. If you name a well-known figure, it may earn publicity for the ERS, which is a plus. If you are not sure whether your candidate qualifies, don't let that stop you: it's up to the Award Committee to pass on qualifications.

HUMAN RIGHTS (SAKHAROV)

(20a) Peter Cadogan on Sakharov, in "New Scientist" (May 26, 1981):

Andrei Sakharov

There has been too much silence about Andrei Sakharov and it is good to see *New Scientist* make an end of it ("Sakharov: science of a dissident", 30 April, p 274). May I draw readers attention to the remarkable statement he made last October in the form of an open letter to the president of the Soviet Academy of Sciences? Part of it reads as follows:

"My life has been such that for two decades I found myself among those engaged in scientific-military and military construction projects in which I myself took an active part and then, for more than 12 years, I have been among those people who have set themselves the task of a non-violent struggle

for the observation of human rights and the rule of law. My fate has thus forced me to perceive with especial acuity the questions of war and peace, international security, international trust and disarmament, and the questions of human rights and open societies, and to give intense thought to these problems in all their interdependencies. That was how my position evolved. In many respects it proved unorthodox, at odds with the official line and with my own assessments of many years previous. In the final analysis all this has completely changed my life, my goals and my ideals."

The open letter runs to six pages, is a truly remarkable document, and is available from me for an SAE, or from

its publishers in this country: The Wilberforce Council for Human Rights, Salisbury Hall, Park Road, Hull HU3 1TD.

Sakharov would like to hear from scientific colleagues and friends. The November 1980 *Bulletin of the Atomic Scientists* published an appeal from F. Janouch of the Research Institute for Physics, Stockholm, part of which reads: "I am convinced that it is time now for the scientific world community to escalate the efforts to help our distinguished Soviet colleague. From Andrei Sakharov's last communication it is obvious that he is mainly missing the information about what is going on in physics. It should be easy for physicists to break down this information barrier. Let the theoretical institutes,

laboratories and groups from all over the world begin sending to Sakharov their preprints, lecture notes, and reports."

They should be sent by registered mail with the pink "advice of delivery" card (P68G)CS to: Professor Andrei Sakharov, Prospekt Gagarina 214, kv3, Scherbinka 2, Gorki, USSR. If the pink delivery card is not returned within a month with Sakharov's signature on it, please ask the local post office to investigate the matter. The Post Office is obliged, according to international convention, to make an investigation and, if unable to provide proof of delivery, to pay compensation.

Peter Cadogan
East West Peace People
1 Hampstead Hill Gardens
London NW3

(20b) Sakharov's 6-page open letter to the President of the Soviet Academy of Sciences is enclosed with this newsletter. BOB DAVIS obtained copies for ERS members from The Wilberforce Council for Human Rights, Hull, England, which published it. Our thanks to the Wilberforce Council and to Bob.

Note: the Wilberforce pamphlet suggests 2 actions: (1) Write a polite letter to Brezhnev expressing your concern about the denial of Sakharov's human rights, with a carbon copy not to Popov, the Soviet Ambassador to England, but to the Soviet Ambassador to the U.S. (His Excellency, Dr. Anatoly F. Dobrynin, Soviet Ambassador, Soviet Embassy, 300 Massachusetts Avenue N.W., Washington, DC 20036.) (2) Write a letter of support to Sakharov, address on back page of the Wilberforce pamphlet.

(20c) Andrei Sakharov Defense Committee (NYC) urged people and organizations to telegraph greetings to Sakharov on his 60th birthday, May 21, 1981. Bob Davis did so, on behalf of the ERS.

NUCLEAR DISARMAMENT

(21) From The New York Times Review of the Week (5/24/81, p.E19):

A Day To Remember

By James Reston

WASHINGTON — It used to be celebrated as Decoration Day, then as Memorial Day, sometimes even by the simpler English name of Remembrance Day — but lately we have forgotten to

remember why it was set apart: On May 3, 1868, Gen. John A. Logan, Commander in Chief of the Grand Army of the Republic, issued an order that on May 30 of that year there should be a pause to decorate the graves of the soldiers killed in the Civil War, and to pray for reconciliation and peace.

Since then we have had five wars, with so many more graves to decorate that we are running out of space here in Arlington Cemetery. Yet one of the most significant aspects of politics here now is that very little is said about how to avoid another war. There is no discussion, as there was in the years after

the Second World War, of organizing the nations for peace, no debates about Baruch plans or Acheson plans or Lillenthal plans for the control of nuclear weapons, no Eisenhower plan for transferring tens of billions of dollars from military to civilian purposes.

It almost seems to be accepted that

safety lies in more and more military weapons, now costing the world over \$800 billion a year. The United States military budget — significantly called the "defense" budget — is now larger than the entire Federal budget of 20 years ago and the main opposition to it comes from those who want to make it even larger.

Occasionally somebody does speak out against the prevailing indifference to the mounting cost and danger of the arms race, but their warnings are certainly not part of any serious debate between the parties or even much thoughtful discussion in the press.

Prof. Henry Kendall, a physicist at the Massachusetts Institute of Technology and chairman of the Union of Concerned Scientists, recently made a speech at the State University of Groningen in the Netherlands, deploring the mounting tension between the major nuclear nations and the lack of debate about that perilous predicament.

"The danger of nuclear war remains one of the grim features of modern life," he said. "... a few U.S. nuclear strategists, some of them with close as-

sociations with the present Reagan Administration, even believe that 'limited' nuclear wars can be fought — and in terms of American political objectives — 'won.' Europeans no doubt, living as they do on one of the primary potential battlefields, must find this opinion rather unsettling...."

The explosion of a one-megaton weapon in the lower atmosphere," he reports, "will create a fireball some 7,000 feet in diameter: a million tons of air will be heated above 2,000 degrees centigrade. Detonated at or near the ground the weapon will dig a crater nearly one-fifth of a mile in diameter and 300 feet deep. If such an explosion occurs in an urban area, some 50 square miles will be totally destroyed by the blast effects and much of the wreckage burned out from fires started by the heat...."

We will spare you the gruesome details of his estimates of death and destruction in any nuclear war, but Senator Edward Kennedy did manage to get the entire speech printed, without debate, in the appendix to the Congressional Record of May 12, 1981.

George Kennan, probably our most

distinguished and certainly our most articulate living diplomat, was in Washington last week to receive the Albert Einstein Peace Prize.

He asserted that the United States and the Soviet Union were now on a "collision course politically" and that the "process of rational communications between the two governments seems to have broken down completely."

"Every President of this country from Dwight Eisenhower to Jimmy Carter," he said, "has tried to remind us that there could be no such thing as victory in a war fought with such weapons... [yet] when one looks back over the history of these warnings, one has the impression that something has now been lost of the sense of urgency, the hopes, and the excitement that initially inspired them so many years ago."

"One senses, even on the part of those who today most acutely perceive the problem and are inwardly most exercised about it, a certain discouragement, resignation, perhaps even despair, when it comes to the question of raising the subject again...."

Kennan has little faith that the present crisis can be averted by merely

renewing the strategic arms talks with the Soviet Union and agreeing to small reductions in nuclear arms.

"I can see no way out of this dilemma," he observes, "other than by a bold and sweeping departure.... I would like to see the President, after appropriate consultation with the Congress... propose to the Soviet Government an immediate across-the-board reduction by 50 percent of the nuclear arsenals now being maintained by the two superpowers...."

Though this dramatic proposal came from the man who has the longest experience of any American on Soviet affairs and who originally proposed the policy for "containing" the expansion of Soviet power, his remarks were not widely discussed or even circulated.

It is this silence — or indifference — or forgetfulness — that is so ominous on this Remembrance Day. George Kennan may be right or wrong, but with his record, he is certainly not irrelevant, and might even be as worth listening to as, say, Senator Jesse Helms, North Carolina's gift to peace and good will.

What seems to be a transcript of the Kennan speech that Reston refers to appeared as an article in "The New York Review of Books" (7/16/81, pp. 14-15). Titled "A Modest Proposal", it ends with this paragraph:

In the final week of his life, Albert Einstein signed the last of the collective appeals against the development of nuclear weapons that he was ever to sign. He was dead before it could see publication. It was an appeal drafted, I gather, by Bertrand Russell. I had my differences with Russell at the time, as I do now in retrospect. But I would like to quote one sentence from the final paragraph of that statement, not just because it was the last one Einstein ever signed, but because it sums up, I think, all that I have been trying to say on the subject. It reads as follows:

We appeal, as human beings to human beings: Remember your humanity, and forget the rest.

(22) From "The Dial" (February 1981) pp. 46-49:

Why Aren't We More Afraid Of The Bomb?

We are very afraid. But we don't show it.
There's the rub.

BY ROBERT JAY LIFTON

Robert Jay Lifton is a professor of psychiatry at Yale University. His most recent book is *The Broken Connection: On Death and the Continuity of Life*.

The atom bomb that struck Hiroshima shortly after 8:00 A.M. on August 6, 1945, was a trifle. Strategic war-

heads today can create a nuclear explosion over a thousand times more powerful. These devices are infinitely more lethal in the amount of radiation they can spread. We know, nevertheless, what that trifling bomb did to Hiroshima. We know that people by the thousands were incinerated in the streets, many of them as they hurried to work. A white flash, and they were

gone. Ninety percent of the people who were outdoors and within six tenths of a mile from where the bomb hit died instantly. All the buildings within two miles crumbled. The blast melted stone.

Surviving the explosion was no guarantee of remaining alive. Within days, radiation began its work. People became weak, ran high fevers, developed diarrhea, bled from all their orifices, lost

their hair, and died. Death by radiation is in many ways worse than the explosion itself. Radiation is invisible. It was the survivors' second encounter with death after the bomb dropped.

Years later, they had their third encounter. Because of radiation, cases of leukemia, most of them fatal, increased. This was only one kind of cancer that the bomb produced; the incidence of

cancer of the thyroid, the lungs, the ovaries, and the cervix also rose. But psychologically, leukemia, particularly in children, was the ultimate horror, the eventual outcome of the first moments after the bomb struck. The fears have not ended. The rate of cancer among survivors continues to increase. They wonder what genetic scars will appear in their children or their children's children.

We can be reminded of the Hiroshima bomb, and we know that many more powerful bombs are aimed right now at cities around the world. So why aren't we frightened by the knowledge that if a one-megaton bomb (the bomb dropped on Hiroshima was only thirteen kilotons) struck a city as densely populated as New York, over two million people would probably die instantly? Cockroaches would survive well. They would be blinded by the flash but still able to resist radiation far better than humans.

I think we are afraid, but we hide our fear. We have done precious little talking about the consequences of Hiroshima and Nagasaki. Yet, my study of Hiroshima survivors and my observations in this country today lead me to believe that those events *have* had an important psychological impact on us. The Hiroshima explosion cannot really represent what would occur today if nuclear weapons were used. Still, Hiroshima has things to tell us, particularly if we look at it not as an obscure event in the past but as a truth dominating our existence today. Ironically, we ourselves experience in muted form much of what happened psychologically to the survivors even though we have never experienced such a holocaust.

Right after the bomb exploded, the survivors ceased to feel, though they were surrounded by destruction and mutilation—people whose flesh fell from their bodies, charred corpses in fantastic positions, screams and moans. "Somehow, I became a pitiless person," one survivor told me, "because if I had had pity, I would not have been able to walk through the city, to walk over those dead bodies, badly injured bodies that had turned black, their eyes looking for someone to come and help them."

The survivors were psychically numb. It was a defense mechanism to close themselves off from death. Their unconscious message: If I feel nothing, then death is not taking place. But such cessation of feeling is itself a symbolic form of death.

There was also another emotion: The survivors felt the need to justify their own survival when so many others had died. An impossible task. The alternative was to feel guilty for being alive, and this turned to shame. Survivors spoke of "the shame of living." They

could never simply conclude that by happy chance they had survived. Now, thirty-five years later, some have remained so identified with those who died that they themselves feel as if dead. In daily life, they have become distrustful and suspicious yet have craved human relationships. These have been difficult to find; just as the survivors felt ashamed for themselves, others in Hiroshima have felt them to be tainted by death. Survival became a stigma, and some of that attitude still lingers.

Hiroshima initiated us into the possibility of global destruction. In the United States, that awareness has a special impact on children, according to unpublished studies conducted several years ago by Michael Carey, a historian trained in psychoanalytic methods. He interviewed people who had been schoolchildren in the early 1950s. It was the time when schools across the country held bomb drills, in which pupils were told to crouch under their desks. The Hiroshima and Nagasaki bombs and the fear of a menacing Russia inspired those quaint exercises. Nightmares and fantasies of death and destruction resulted.

The repercussions went far beyond bad dreams. A child must struggle to understand death and come to terms with its inevitability and finality. We all have difficulty doing this, but under ordinary circumstances, we come to accept death as part of life's rhythm. Bomb drills, bomb scares, and images of grotesque, massive death interfere with the capacity of children to think of death as natural. They equate it with annihilation.

The world is insane. This attitude also emerged from Carey's interviews—the bomb is irrational, governments are irrational, and those in authority have no real authority. In such a world, nothing can endure. Awareness of the bomb's potential has thus created an ephemerality; we remain alive at the whim of a craziness that can make us disappear in an instant.

We deal with this by leading double lives. All those whom Carey interviewed spoke of both the possibility of destruction as well as the need to go about their lives as if nothing would happen. Most of us probably lead the same double lives and, in fact, share the themes that appear in Carey's work. We cannot afford to incorporate our knowledge of the destructiveness of nuclear weapons into our emotions. If we allow ourselves to feel what we know, we probably could not go on; hence the extraordinary gap we experience between knowledge and feeling.

Becoming numb to the threat of nuclear destruction is perhaps one way to get through daily life, but it is not a so-

lution. Indeed, it may lead us right into extinction. The existence of nuclear weapons and the threat of their use interfere with the human desire for continuity. We need to feel connected, I believe, to those who have existed before and will exist beyond our brief individual life spans. We normally experience this sense of immortality in the idea of living on in our children, our creations, our influences on others, and in something all cultures describe as an individual's relationship to the natural world. We also feel this larger continuity in spiritual, or religious, terms and, finally, in psychic states that we view as transcendent, states so intense that time and death disappear—religious ecstasy, song and dance, sex, or merely the contemplation of beauty.

But in the face of extermination by a nuclear holocaust, who can believe in living on in one's children and their children or by means of spiritual or creative achievement or even in nature, which we now know to be vulnerable to our destructive weapons? Though we may be numb to the danger of destruction, we are aware of the bomb's presence, its weight on us. This, I believe, is why we are hungrier than ever for states of transcendence. We seek highs from drugs, meditation, jogging, and skydiving, and we join extremist religious cults that offer a kind of cosmology that sometimes includes or even welcomes a nuclear event.

Much worse, a religion based solely upon the nuclear threat exists today. It is industrial society's ultimate disease, a condition I call nuclearism. Worshipers passionately embrace nuclear weapons both as a solution to anxiety over possible nuclear holocaust and as a way of restoring a lost sense of immortality. They seek grace and even salvation—the mastery of death and evil—through the power of the new technological deity.

Adherents see the deity as capable not only of apocalyptic destruction but also of unlimited creation. The bomb, they think, can solve diplomatic impasses, force a way to peace, and atomic energy's potential can create a world of milk and honey. Believers come to depend on weapons to keep the world going. Edward Teller, a leader in the development of the hydrogen bomb, has associated unlimited bomb making with the adventurous intellectual experience of Western civilization, derided what he calls "the fallout scare," assured us that we can survive a nuclear attack, and insists above all that we cannot and must not try to limit the use of nuclear weapons.

A dangerous expression of nucle-

arism in our present weapons policy is the advocacy of "limited nuclear war." Proponents continue to seek from weapons magical solutions to political and military dilemmas while closing their eyes to the unlimited destruction that would result.

We must be able to imagine the consequences of nuclear weapons if we are to stop their use. Coming to terms with massive death, collective death, is asking a great deal of the human imagination. Yet, I do not see how we can ask for less.

That is why we need to remember Hiroshima. Its images give substance to our own intellectual sense of horror. However inadequately that city represents what would happen now if thermonuclear weapons were dropped on a population center, it helps us imagine. Keeping alive Hiroshima's death may help us keep alive.

The proximity of a nuclear holocaust is beginning to break through our numbness, at least for many of us. The accident at Three Mile Island, the near explosion of a Titan II warhead in Damascus, Arkansas, bring the ease of massive death in the nuclear age to the surface of our consciousness. The Iraq-Iran conflict deepens the shadow of possible global destruction. We are beginning to see through the sterility of the nuclear language—"exchanges," "scenarios," "stockpiles"—used by our political and military planners. As we sense the danger increasing, our defenses weaken and our fears increase. This is the beginning of awareness. We now need to go further and place nuclear dangers in the contexts of our lives, our values, and our personal and political advocacies. Unless each one of us knows where he or she stands ethically and politically—what one feels about the future of nations and mankind—a stand on nuclear holocaust may be impossible.

But to gain that perception, one must open oneself to discomfort and anxiety. That poses a formidable historical, even evolutionary, problem. Ordinarily, we are selective in what we experience, feeling just enough and closing ourselves off just enough to function and survive. Technology has upset that equation. What is now required is an unprecedented level of tension and psychic balancing, one that permits us to imagine a nuclear holocaust but does not paralyze us with fear.

Can we speak of a shift in consciousness taking place? We may do better to speak of a struggle against numbing. As reluctant as a turn toward awareness may be, it is an important step along a path to a human future. □

HUMANISM

(24) From The New York Times (5/27/81)p. A26:

Secular Humanists Confront the Moral Majority

To the Editor:

The informative news article by Dena Kleiman on the increase in book censorship and on the general assault on "secular humanism" (May 17) should alarm supporters of civil liberties and all fair-minded Americans.

As Miss Kleiman shows, rightist religious groups, such as the Moral Majority, are everywhere attacking the philosophy or religion of humanism, which has become, they contend, "the unofficial state religion." "Its omnipresence . . . particularly within the nation's schools," they say, "is responsible for crime, drug abuse, sexual promiscuity and the decline of American power." The religious fundamentalists claim that humanists control education, the press, radio and TV and the Government itself.

As an active humanist for almost 30 years, I am astonished at these wild charges, since humanists have unfortunately remained a small minority. The American Humanist Association has never had more than 6,000 members, and that number is at present reduced to approximately 3,000. We would indeed rejoice if humanism had the power and influence widely ascribed to it today.

While constantly accused of being "amoral," secular humanism advocates the highest ethical standards. Its supreme ethical aim is the this-earthly

welfare, progress and happiness of all humanity, with reliance on the methods of science and reason, democracy and love. It embodies the sound principles of the philosophies or religions and thus incorporates much of the Judeo-Christian ethic as set forth in the Bible, especially in the Ten Commandments and the Sermon on the Mount.

Like demagogic politicians, demagogic organizations need a demonic scapegoat, and they have chosen humanism. They extend their malicious propaganda to the liberals and even the American Civil Liberties Union, which a Moral Majority leader has absurdly denounced as "a Communist front."

In the face of all this pernicious nonsense, we humanists are standing firm and fighting back as best we can.

CORLISS LAMONT
Honorary President
American Humanist Association
New York, May 18, 1981

'An Incorrect View'

To the Editor:

Though some state Moral Majority chapters, which are autonomous, may be involved in limited efforts to influence the quality of reading material in some public schools, the national Moral Majority office is not involved in any such problems at this time.

Those state chapters that are so in-

involved are doing nothing different from what feminist organizations and minority groups have been doing for years. Those groups have succeeded in rewriting books so that they reflect the way they view themselves and the way they perceive the world. What is good for the liberal goose ought to be good for the conservative gander.

I do not believe in a "conspiracy theory" among secular humanists. Their philosophy, however, is a world view that is shared by many who have influence in such substantive areas as textbooks, television, movies and advertising. As major influencers of what we see, read and, therefore, think, secular humanists are having a major impact on America.

Secular humanism is an incorrect view of mankind, placing the created at the center of all things, rather than the Creator. From such a presupposition flow inevitable moral and ethical consequences that I believe have proved to be detrimental to the best interests of the human race.

Under the Constitution, secular humanists are perfectly free to assert their philosophy, but they must be tolerant of those who disagree with them and do the same.

CAL THOMAS
Vice President for Communications
The Moral Majority
Lynchburg, Va., May 20, 1981

(Thank you
DON JACKANICZ)

(25) From Newsweek (July 6, 1981) pp.48-49:

The Right's New Bogyman

During last year's political wars, the preacher-politicians of the Moral Majority transformed the terms "liberal" and "liberalism" into synonyms for godlessness and immorality. Now, in the wake of last November's conservative landslide, the fundamentalist New Right has shifted its terminology and tactics to confront a new bogyman. The target is what Christian fundamentalists label "humanism"—and their campaign against anyone they regard as a humanist threatens to become as virulent as the anti-communist crusade of the 1950s.

In the Western tradition, humanism is not really a philosophy. Rather, it is an attitude that recognizes the dignity of man and the importance of culture to his full development; it therefore emphasizes, as the poet T. S. Eliot put it, the superiority of "breadth, tolerance . . . and sanity" over "narrowness, bigotry and fanaticism." In the fundamentalist view, however, humanism becomes very nearly its own opposite: a narrowly anti-Christian creed that denies God, glorifies self-indulgence and preaches everything from Darwin's theory of evolution to socialism and pornography. With the influence of humanists in government, the media and public education, says the Moral Majority's Rev. Jerry Falwell, "secular humanism has become the religion of America." It has, he declares, "taken the place of the Bible."

That apocalyptic message has become the rallying cry of a diverse field of right-wing political and religious groups, and it is being repeated with increasing frequency throughout the nation. The Christian Broadcasting Network, for example, has

sold 1,813 prints of "Let Their Eyes Be Opened," a half-hour film that warns about the pervasive influence of humanism in the public schools while regaling audiences—most of them Bible-study and prayer groups—with peephole views of scantily clad teen-age prostitutes.

The crusade's most vigorous apostle is San Diego preacher Tim LaHaye, a self-styled Biblical family counselor who has used his anti-humanist zeal to achieve considerable political clout. Earlier this year LaHaye organized the Council for National Policy, an informal coalition of New Right activists that for the first time puts well-heeled conservatives like oil billionaire Bunker Hunt and fundamentalist preachers in regular touch with right-wing political tacticians, U.S. senators—and the White House. As council president, LaHaye figured prominently at a lavish dinner party recently given in Washington, D.C., by conservative fund-raiser Richard Viguerie and attended by a number of Cabinet and White House officials. "We share a basic commitment to moral values," LaHaye says of his new political-religious coalition. As he noted in "The Battle for the Mind," a book he wrote about the humanist threat, "We must remove all humanists from public office and replace them with pro-moral political leaders."

So far, the anti-humanist campaign's main battleground has been in the public schools. Armed with fundamentalist tracts with titles like "Secular Humanism: The Most Dangerous Religion in America," activists criticize textbooks, intimidate teach-

ers and block sex-education programs. In Alabama, businessman Leo Yambrek enlisted the support of Gov. Forrest (Fob) James's wife in an anti-humanist crusade that succeeded in eliminating five history and social-studies textbooks from the state's education curriculum. In New Hampshire, former Congressional candidate Bob Sweet has taken to the lecture circuit warning parents and teachers against the dangers of godless humanism in the classroom. And in the wealthy Dallas suburb of Plano, Texas, a group called Concerned Parents for Quality Education has written congressmen—and the White House—demanding that all traces of humanism be removed from the Plano schools. "It's a pervasive campaign, an epidemic and a real attack on public education," says Dorothy Massie of the National Education Association's teacher rights department. "It's really a witch hunt, only now the witches are humanists."

'Paranoid': Who are the humanists whom the fundamentalists are hunting? There is no clear answer. In the classic mode of what American historian Richard Hofstadter has called "the paranoid style in American politics," the fundamentalists seem to have created a conspiracy where none actually exists. LaHaye, for instance, warns darkly that America is being victimized by "275,000 humanists" who control everything from the Supreme Court and the Federal government to the nation's universities, labor unions and media. But in "The Battle for the Mind" (350,000 copies of which are currently in print), he manages to identify only a handful of card-carrying sec-

ular humanists—chiefly the hundred-odd signers of a windy 1973 tract called the "Humanist Manifesto II." This group of prominent, self-described nontheists—among them, science-fiction writer Isaac Asimov, behavioral psychologist B. F. Skinner and philosopher Sidney Hook—denounced religion in the name of the "scientific method." In doing so, they set themselves off from the mainstream of humanist tradition—a tradition in which man's relationship to God is as important a subject as any other human activity.

Despite its obscurity, the "Humanist Manifesto" has been used by fundamentalists to back up their charge that secular humanism is a religion—and as such should not be taught in public schools. The basis of that argument was set out in a 1978 article in the Texas Tech Law Review by attorneys John W. Whitehead and John Conlan. According to Whitehead and Conlan, secular humanism received what amounted to official recognition as a religion when the Supreme Court decided to allow principled nontheists to register as conscientious objectors to military service. As a result, they wrote, "Traditional theism, particularly Christianity, [was] disestablished as the State's presuppositional base in exchange for the religion of Secular Humanism." What were the humanist religion's tenets? To define them, Whitehead and Conlan turned to the "Humanist Manifesto"—which asserts the supremacy of human reason and science over religious faith and the authority of the Bible.

Narrow Test: Like many conspiracy

theories, the anti-humanist argument contains elements of truth. Until the establishment of universal public education in the late nineteenth century, most American higher education—and much secondary schooling as well—took place in Christian schools. Not all of them, however, would have passed the modern fundamentalist's narrow test for Biblical inerrancy. In any case, the appearance of totally secular universities did have a profound influence on the thinkers and activists who eventually shaped public education in America. "John Dewey and most of the other progressive architects of the public-education system grew up in small-town, Protestant America," says church historian Martin Marty. "But after they went to university, they dismissed all religion as the dull, small-town Protestantism they had known." Today, however, apart from an occasional celebrity skeptic like Skinner, there are few dyed-in-the-wool secular humanists left on campus who do much more than serenely ignore religion.

The fundamentalist attack on humanism is aimed at far more than just contemporary secularism. It represents a challenge to the root values of Western culture and the tradition of Christian humanism that lies at its core. As evangelical educator David Hicks notes, "The dialectic between pagan humanism and Christianity . . . undergirds all Western thought, culture and education."

Just as Saint Augustine used the scaffolding of Platonism to create the first system of Christian theology, so did Saint Thomas Aquinas draw on Aristotle to fashion his magnificent medieval synthesis of reason and revelation. Even the great Protestant reformers, Calvin and Luther, were trained as humanists; indeed, it was their humanistic studies that led them to their rediscovery of the Bible. And in Erasmus and Saint Thomas More, Renaissance humanism merged with Christian learning and sanctity.

"The Christian humanist does not feel skittish about using the word *humanism*," evangelical scholar Mark Noll has written, "since at the heart of his faith stands the confession that God—the originator of everything right and good—himself became man." The fundamentalists seem oblivious to this notion. "They know a lot about Jesus," Noll says, "but they would know a lot more about him if they also knew Aquinas and Pascal."

But the fundamentalist mind is essentially bellicose; it demands an enemy to fight, not books to read. Modern fundamentalism, after all, got off the ground in the 1920s when Biblical literalists abandoned the secular university and all it represented in favor of their own Bible colleges—sanctuaries that scorned humanistic learning as satanic. In their view, seminal thinkers like Plato and Aristotle were worth discussing only as

examples of pagan error. Both Falwell and LaHaye were educated at such schools, and today both head fundamentalist colleges that continue this essentially anti-intellectual tradition.

The fundamentalist critique of humanism is breath-takingly simple. "All books are based either on man's thoughts or God's thoughts," LaHaye argues in "The Battle for the Mind." The notion that Christianity could be enriched or informed by outside sources is thus considered completely invalid. Indeed, LaHaye criticizes Aquinas for reintroducing Aristotelian thought in the Christian West, remarking: "It is an irony of history that a man who was sainted by his church as a scholar was responsible for reviving an almost dead philosophy, which has become the most dangerous religion in the world today—humanism." This notion that anything not inspired directly by Biblical truth is inevitably anti-Christian applies to more than just philosophy. Among others, LaHaye excoriates Michelangelo for sculpting a nude David—when the Bible makes it clear in Genesis that, having fallen from grace, man should cover his nakedness. "The Renaissance obsession with nude 'art forms,'" LaHaye declares, "was the forerunner of the modern humanist's demand for pornography in the name of freedom."

Alienation: Such bizarre indictments

may say less about humanism than about the fundamentalists' profound alienation from the life of the mind. As the Roman Catholic philosopher Jacques Maritain observed, "Humanism is inseparable from civilization or culture." In rejecting it, the fundamentalists are, in a sense, rejecting the entire Western tradition.

They may also be rejecting some potential allies—chiefly those orthodox Christians, both Catholic and Protestant, who are equally upset by sexual promiscuity, drugs and moral indifference. The fact is, fundamentalists share a common enemy with orthodox Christians and devout Jews: secularists in every walk of life who deny that man has a transcendent dignity and destiny. Together, they might well find a way to bring teaching about religion back into the nation's schools and check the zealotry of those social planners who would manipulate the young at the expense of parental authority.

Fundamentalists have only recently awakened to these problems, and to the fact that the United States is no longer—if it ever was—the Christian nation they yearn for. America is a complex, pluralistic nation whose problems demand of its citizens all the breadth, tolerance and sanity that Eliot said humanism has to offer. And if that takes the form of a religious faith, it must feed on more than resentment and fear.

(26) Humanist books purged, a front page story in The New York Times(5/17/81):

Parents' Groups Purging Schools Of 'Humanist' Books and Classes

By DENA KLEIMAN

In Onida, S.D., birth control information has been removed from the high school guidance office, and the word "evolution" is no longer uttered in advanced biology. "Brave New World" and "Catcher in the Rye" have been dropped from classes in literature. The award-winning children's book "Run, Shelley, Run" has been banned from the library.

In Plano, Tex., teachers no longer ask students their opinions because to do so, they have been told, is to deny absolute right and wrong. In Des Moines, Iowa, a high school student production of "Grease," the hit Broadway musical, was banned. In Mount Diablo, Calif., Ms. Magazine is off the school library shelves; it is available only with permission from both a parent and a teacher.

Lobbying Methods Sophisticated

Emboldened by what they see as a conservative mood in the country, parents' groups across the nation are demanding that teachers and administrators cleanse their local schools of materials and teaching methods they consider antifamily, anti-American and anti-God.

Armed with sophisticated lobbying techniques and backed by such national organizations as Moral Majority, the Eagle Forum and the Christian Broadcasting Network, these parents are banding together to remove books from libraries, replace textbooks, eliminate sex education courses and balance lessons of evolution with those of Biblical creation, at least. They also seek to revise such things as the open classroom, new math and creative writing, asserting that these relatively unstructured academic approaches break down standards of right and wrong and thus promote rebellion, sexual promiscuity and crime.

'Secular Humanism' Opposed

There have always been disgruntled parents of one political persuasion or another. But visits to several cities and interviews with educators and leaders of the movement in cities around the nation show that today's groups are far more numerous, well organized and vocal. Their focus is no longer a specific book or course of study but rather the very nature of public education itself. The philosophy of "secular humanism," they say, permeates every facet of school life, from learning the alphabet to high school lessons in American history.

"Secular humanism is the underlying philosophy of all schools," said Terry Todd, national chairman of Stop Textbook Censorship, a group based in South St. Paul, Minn., which argues that "decent" books such as "The House of Seven Gables," "A Midsummer Night's Dream," "Huckleberry Finn" and "Robinson Crusoe" have been censored in favor of "humanist" literature. "Those of us who understand know how it is infiltrated, know how it is inculcated in the children."

Lottie Beth Hobbs, president of the Pro-Family Forum in Fort Worth, Tex., which distributes a leaflet entitled "Is Humanism Molesting Your Child?" said, "Humanism is everywhere. It is destructive to our nation, destructive to the family, destructive to the individual."

According to these groups, "humanism" has become the unofficial state religion. Its omnipresence, they contend, particularly within the nation's schools, is responsible for crime, drug abuse, sexual promiscuity and the decline of American power.

The Philosophy Called Humanism

There is a philosophy called humanism, which places man at the center of the universe, encourages free thought

and scientific inquiry without deference to a supreme being and offers no absolute standard of ethics.

But critics of the antihumanist movement, including teachers, parents and administrators, charge that the campaign is based more on hysteria than fact. They see "secular humanism" as a meaningless catch-all term used by these groups to describe all the nation's ills. While they acknowledge that humanism is the underlying philosophy of modern society, they dispute the belief that its acceptance is a result of conspiracy. Nor do they believe that it has been destructive to mankind.

"I think secular humanism is a straw man," said Paul Kurtz, a professor of philosophy at the State University at Buffalo, a leading humanist. "They are looking for someone to blame."

"Substitute the word humanist for Communist of the fifties or Bolshevik of the twenties," said Dorothy Maasie of the National Education Association. "This time the target is public school education."

Based primarily in predominantly white suburbs and small towns, the protesting parents' groups, which number in the hundreds, have names such as Young Parents Alert, People Concerned With Education, Parents of Minnesota and Guardians of Education. They include many parents who have never been involved in organized activity before but have decided to join with others now because they fear that the problems of urban school systems are slowly encroaching on those of their own home towns. Direct mail, toll-free telephone numbers and cable television provide easy access to others who share their concerns.

Brainwashing Is Alleged

Through brochures, films and pamphlets distributed at parents meetings, these parents are being told that humanism "brainwashes" students to accept

suicide, abortion and euthanasia and that it encourages them to lie, alienates them from their parents, fosters such "socialistic" anticompetitive practices as the open classroom and conditions them to think that there is no such thing as right or wrong.

"Some of you may have elementary or secondary children who experience stomach aches, headaches, nightmares or other similar complaints and/or disorders that cannot be accounted for," warns a pamphlet entitled "Parental Guide to Combat the Religion of Humanism in Schools," distributed by Parents of Minnesota. "Look in your schools! Modern educational materials and the techniques used may be what is causing those problems."

"I worry about my sons," said Lore Finley, whose two sons attend grade school in Blunt, S.D., and who only recently has become aware of the movement against secular humanism. "We do not have any rules in school; no right, no wrong. I don't like secular humanism. It teaches anything goes: if you feel it's O.K., do it."

What these parent groups are asking for, they say, is a return to many of the teaching practices and textbooks of 30 years ago, as well as the Christian values and principles upon which, they argue, the country was founded. They are asking specifically for history texts that emphasize the positive side of America's past, economics courses that stress the strengths of capitalism and literature that avoids divorce, suicide, drug addiction and other harsh realities of life.

Rating Textbooks for Parents

On another level, they advocate a return to academic "basics," contending that the abandonment of such disciplines as penmanship has led to slackening of standards and declining achievement. They want reading programs that focus on phonics rather than whole word recognition, writing programs that stress good

spelling over creativity. They also want, they say, a curriculum and an approach to teaching that clearly delineates between right and wrong.

"There is just too much negativism," said Mel Gabler, who with his wife, Norma, operates the largest "textbook clearinghouse" in the country, advising parents' groups on the moral acceptability of textbooks from their home in Longview, Tex. The Gablers say inquiries have increased 90 percent since President Reagan was elected in November.

"There is an uneasy feeling that maybe we've bent over backwards with being broadminded," said Dr. Scott Thompson, president of the National Association of Secondary School Principals.

According to Judith Krug of the American Library Association, since last November there have been attempts to remove, restrict or deny access to 148 different books in 34 states.

In Buhler, Kan., for example, "The Kinsman," a science fiction novel by Ben Bova, was removed from the library of the Prairie Hills Middle School because parents complained that it was sexually suggestive. In Gretna, Va., a parent-teacher committee at the high school voted to cut out or ink over "Howl" by Allen Ginsberg and "Getting Down to Get Over" by June Gordon, which involves the trauma of a woman who was raped, both of which are in "The Treasury of American Poetry."

In Muskego, Wis., students must now have written permission to check out the feminist health manual "Our Bodies, Ourselves." In Branson, Mo., an issue of Sports Illustrated was returned to the publisher in a brown paper bag because it emphasized bikini swim suits. In French Lick, Ind., "Death of a Salesman" has been banned from a high school English class because it contains obscenities.

Curbing Various Textbooks

Because of successful challenges by such groups as the Gablers, numerous health, social studies, English and science textbooks have already been removed or revised to comply with parental

complaints. Most recently, the Alabama Board of Education voted to remove "Justice in America" and "Unfinished Journey," both published by Houghton Mifflin and widely used in social studies classes across the country, from the state's approved textbook list in response to parental complaints that they were filled with secular humanism.

"We feel we brought the best of scholarship and accumulated as accurate and objective a book as we can possibly publish," Gary Smith, corporate counsel for Houghton Mifflin, said of "Unfinished Journey." "We found it difficult to find substance to support the charges made."

Many attempts to ban books have met failure. Others are still tied up in litigation, such as *Pico v. Island Trees*, a case involving a ban on Long Island in 1978 of nine books, including "Slaughterhouse Five" by Kurt Vonnegut Jr., "The Fixer" by Bernard Malamud, and "Down These Mean Streets" by Piri Thomas. The Long Island case is currently on appeal to the Supreme Court and could become an important test case of a school board's right to decide the contents of a school library.

Even in areas where censorship efforts have failed, teachers and others say that the battles themselves have had a chilling impact in certain cases on what goes on in the classroom.

Avoiding Controversial Subjects

"I think about what I'm doing twice," said Betty Duke, who teaches ninth grade history at Vines High School in Plano, a suburb of Dallas, where no specific book has been eliminated. "Is there anything controversial in this lesson plan? If there is, I won't use it. I won't use things where a kid has to make a judgment."

In South St. Paul, a suburb of St. Paul, Minn., all books that could possibly be considered controversial must be so labeled. They must then be reviewed by committee and either rejected or accepted by the school board. Rather than be subjected to that procedure, teachers in the school system simply have not changed the curriculum in more than six years and continue to use books that may

in fact no longer be relevant.

"We want and need to update contemporary literature," said Joyce Johnson, who teaches language arts at South St. Paul Senior High School. "But we won't make suggestions because they would only be labeled out of context."

Learning About Humanism

Peter Carparelli, the principal of Helena Senior High School in Montana, said that many of his teachers had become anxious since a meeting last month when a discussion of the sex education curriculum turned into a forum on the ills of secular humanism. "There is this feeling that you're being questioned," he said.

"Anything that I think possibly controversial I tape," said George H. Tanner, one of several teachers at Montello High School in Wisconsin who began taking cassette tape recorders to class after parents accused them of "anti-God" statements they deny making.

Parents become aware of "secular humanism" and the campaign to cleanse the schools in different ways. Some first heard about it by means of religious television, newspapers or at religious services. Many others have been invited to community meetings and have been shown films and given pamphlets from such national organizations as the Gablers, the Pro-Family Forum, the Eagle Forum, Moral Majority, the Heritage Foundation and America's Future.

Some of the pamphlets currently in circulation include "Weep for Your Children," "The Hate Factory" and "Anti-God Humanists are 'Conditioning' Our Children."

Quick Network Reaction

A 29-minute film produced by the Christian Broadcasting Network and entitled "Let Their Eyes Be Opened" has already sold over 1,800 copies at \$125 each to individuals and groups across the nation. The film shows, among other things, aborted fetuses and teen-agers who have taken an overdose of drugs. It attempts to show that teen-age prostitution, pornog-

raphy and murder are all a result of secular humanism in the schools.

"Two years ago I didn't even know what secular humanism was," said Joy Cook of Blunt, S.D., president of the local parents group attempting to purge it from the schools. "Now I realize you can be a humanist without knowing it and that there are humanists doing everything."

Mrs. Cook, who has a son at Sully Buttes high school in Onida and another child in grade school in Blunt, first heard about secular humanism when she was working to oppose the proposed equal rights amendment. She was told to call a lobbyist in North Dakota, who in turn said that she would put Mrs. Cook in touch with someone who could tell her more about humanism. Fifteen minutes later, Mrs. Cook said, she received a phone call from Mel Gabler of Texas, who sent her a package of materials.

Mrs. Cook now subscribes to at least a dozen national organizations sympathetic to her cause and keeps their literature in cardboard boxes and files in her living room. She plays host to sessions around her kitchen table to inform her neighbors of humanism's dangers and is always an outspoken participant at school board meetings. She, among others in the community, was in favor of banning "Run Shelley Run" by Gertrude Samuels, which was chosen by the American Library Association as Best Book For Young Adults in 1974 and which deals, in sometimes stark language, with the problems of a teen-age runaway.

"We have to get rid of secular humanism," said Donald J. Rykhus, superintendent of schools in Onida and Blunt, S.D. The only way that can be done, he said, was by getting rid of "liberal, real liberal, personnel."

"I worry for my son," said Vicky Brooks, who teaches English at Sully Buttes high school and opposed the ban. "I don't want him to be in a community where if you disagree you are wrong. I want him to be able to evaluate opinions and be able to think. People who can't think are ripe for dictatorship."

(27) From *The New York Times* (7/22/81) p.A13:

We're No Holier for Our 'Holy War'

By Martin E. Marty

Martin E. Marty is professor of the history of modern Christianity, at The University of Chicago, associate editor of The Christian Century, and author, most recently, of "The Public Church: Mainline-Evangelical-Catholic."

CHICAGO — One year into its holy war, the United States, is not, and stands small chance of becoming, a holier, happier, more civil, or more moral nation.

Last summer, during the election campaign, citizens began to see what in the black movement used to be called the "religiocification" of politics. Now, the unpromising language of the crusade or jihad corrupts the news media and disrupts society. It is time for a cease-fire.

Religiocification has old, long roots. Grant the New Christian Right a point: Now and then its foil, "Secular Humanists," have used religious terms. In 1934, the philosopher John Dewey wanted democratic humanism to become "explicit and militant" as a faith. Humanist manifestos in 1933 and 1973 — overlooked, and overlookable, documents — included some holy-war terms. But if they were calling for some kind of "church," almost no one ever joined.

The United States Supreme Court unwittingly handed the Protestant Right some weapons. In *Torcaso v. Watkins*

(1961), the Justices named some religions that did not focus on faith in God: Buddhism, Taoism, Ethical Culture, and, yes, Secular Humanism. In United States v. Seeger (1965), the Court quite properly granted conscientious-objector status to a citizen whose "religious" conscience was formed without reference to a "Supreme Being." The Court cited the theologian Paul Tillich's broadening definition of religion as "ultimate concern."

With aid from a hated philosopher, the Court, and a theologian, the new religious Right started calling every mental outlook, world view, philosophy of life, or even warm tingle, a religion.

In 1978, John W. Whitehead, a lawyer, and John Conlan, a former Congressman, put the arsenal together in a garbled article in the Texas Tech Law Review. Fundamentalist best-sellers since then have billboarded their argument. The two authors claimed that in a string of cases, climaxed in the "school prayer" decisions of 1962 and 1963, the Justices had "virtually eliminated... traditional theism" from schools. In the authors' reasoning, since some "ultimate concern" has to ground all talk of values and morals, some religion has to be privileged and established in American public institutions. Even though the Justices had explicitly rejected this notion and carefully ruled out

Secular Humanism as a candidate for such establishment, Mr. Whitehead and Mr. Conlan claimed that at least by default they had ruled it in.

During the last three years, we have heard the claim that the faith of the majority, traditional theism, should be so established. Whose theism — that of Jews and Christians, or Christians alone, or Protestants, or Mormons? The Right wants Genesis-based "Scientific Creationism" given equal time to counter evolution, which they claim can be taught only as a sort of religion. While there are plausible grounds for tuition tax credits, the Protestant militants implausibly argue that public schools are established churches of Secular Humanism and that they have the right to be protected from them. Library and school-board members may be devout Presbyterians or Roman Catholics, but if they do not surrender to the Right, they are chased as godless Secular Humanists.

The Rightist case is based on distortions of language and history. The Supreme Court school-prayer decisions did not take God out of the schools. Two years before the first decision, a survey shows, only about 6 percent of the school districts in the pious Midwest and only 2 percent of those on the West Coast had "devotional home room exercises," and only 18 percent and 11 percent had Bible reading at all.

Some religious leaders have called

for de-escalation of the holy war. The evangelist Billy Graham, the conservative Baptist theologian Carl Henry, responsible evangelicals, many Catholic bishops, half the Southern Baptist Convention — all have warned against confusions that result when leaders mobilize religious instincts for political causes.

America may have a (sometimes creative) civil religion, but it has also gotten by as a civil society. Alongside its public religion, its schools have been productive on the basis of a public philosophy. The writer G. K. Chesterton did call this "the nation with the soul of a church," but, like the other nations of the free West, it is also a nation with the soul of a nation. Arthur Mann, a University of Chicago historian, recently reminded discussants in a debate that through most of America's history, citizens did well with simpler concepts like "American Ideals," and asked, whatever happened to them?

Not every aspect of every world view, science class, notion, or philosophy has to be a matter of "ultimate concern" and thus religion. Citizens can pursue religion through churches, synagogues, and, yes, tiny clubs of Secular Humanism. The religions have a right to seek influence in the free realm. What the United States needs now is civil argument, which can resume only when the holy war scales down.

(28) From the Los Angeles Times (5/28/81):

Art Buchwald**Hunting Down the Secular Humanists**

The new threat to this country, if you believe the Moral Majority and the television preachers, is not Communists or fellow travelers but "secular humanists."

The "secular humanists" are the ones who are brain-washing our children with books about evolution, sex, race relations, ERA and naughty words.

This means we have to get the books out of the schools and libraries. The book censors are starting to organize, the moral crusade has begun and the hunt for secular humanists is on.

I am always intimidated by book-burners, so I want to get on the bandwagon as soon as possible.

My problem is, unlike the Red-baiting witch hunts of the McCarthy days, I find it impossible to know who a secular humanist is.

★

It was easy to tell a Commie or fellow traveler in the '50s because he always carried a Daily Worker under his arm and didn't bother to shine his shoes. He never had a nice thing to say about Roy Cohn or Sen. Joe McCarthy and he kept taking the Fifth Amendment when he was called in front of the House Un-American Activities Committee. Also, you could check up on him by finding out if he once belonged to one of the hundreds of subversive organizations listed by the government as being for the violent overthrow of the government.

But a secular humanist is a different breed of cat. From what I can gather, he is much harder to identify unless he openly admits he thinks Darwin's theory of creation makes sense.

Secular humanists are not joiners. They don't have cells where they plot anti-American and anti-God propaganda. Most of them work alone, doing historical research, writing textbooks and novels, and explaining

how babies are born. They pollute children's minds with how the world is, rather than how the anti-humanists would like it to be.

What makes them so dangerous is that secular humanists look just like you and me. Some of them could be your best friends without you knowing they are humanists. They could come into your house, play with your children, eat your food and even watch football with you on television, and you'd never know that they have read "Catcher in the Rye," "Brave New World" and "Huckleberry Finn."

★

Of course, there are some who flaunt their humanism and will brag they're for abortion and against prayers in public schools. You can throw them out of the house.

But for every secular humanist who will tell where he or she stands on a fundamentalist issue, there are 10 who keep their thoughts to themselves and are working to destroy the American family.

No one is safe until Congress sets up an Anti-Secular Humanism Committee to get at the rot. Witnesses have to be called, and they have to name names of other secular humanists they know.

Librarians and teachers must be made to answer for the books they have on their shelves. Publishers have to be held accountable for what they print. Writers must be punished for what they write.

The secular humanists should be put on notice that they can no longer hide behind the First Amendment.

If we're going to go back to the old moral values that made this country great, we're going to have to do it with search-and-destroy methods. First, we must burn the books—and if that isn't enough, then we must burn the people.

(Thank you
JOHN TOBIN)

RELIGION

(29) Instructions from Mt. Sinai, from the New York Times Review of the Week (5/24/81)p.E19:**By Anthony Lewis**

One of the important elements in Ronald Reagan's election was right-wing fervor on social and religious issues. The Moral Majority and other groups roused a lot of voters with their calls to end abortion, put prayer back in the schools and resist the women's movement as a threat to the family.

Since Jan. 20 the Reagan Administration has done its best to keep those questions on the back burner in Congress. It did not want its economic program obstructed by an emotional fight over social issues.

But now the fight is on. And we can already see that it represents a danger to the President — not to his economic package, which is on its way, but more deeply to the political climate in the country.

Abortion, that most divisive of issues, has led the way. Senator Jesse Helms and others have been pressing for action on a bill to get around the Supreme Court's decision that it is unconstitutional to make early abortions a crime, by a "simple" declaration that human life begins at conception.

Then last week the Senate, by a vote of 52 to 43, attached to an appropriation bill the strictest anti-abortion rider it has ever approved. The lan-

guage forbids the use of Federal funds to pay for a poor woman's abortion unless the pregnancy threatens her life. It rules out abortions under Medicaid even in cases of rape or incest.

In the debate on the rider, the issues were ones not of party but of faith — really of religious belief. The chief debaters were all Republicans: on one side Senator Helms, on the other Senators Bob Packwood and Lowell Weicker.

Senator Helms specifically rejected appeals for the approximately 15,000 women who become pregnant as the result of rape each year. Under existing law they are eligible for Medicaid abortions if they are poor and have reported the rape within 72 hours. But Senator Helms spoke of "a d herring whereby people come up four months later and say, 'Oh, by the way, I was raped four months ago.'"

Senator Packwood said: "There is growing in this country a Cotton Mather mentality . . . narrow, unforgiving." He spoke of "a feeling that 'God speaks to me. I will tell you what He says. Tough luck if you're not on the same wavelength.'"

Senator Helms answered: "We're talking about the deliberate termination of human life. If that's a Cotton Mather mentality, so be it. There is a set of instructions that came down

from Mount Sinai about that."

That drew from Senator Weicker: "We're not running this country from divine commandments or instructions from Mount Sinai."

My guess is that most Americans do not want this country run by divine commandments — or, rather, by politicians who claim exclusive knowledge of those commandments, the intolerance that motivated Cotton Mather in the Salem witch trials is not the basis of the American political system.

Fundamentalist religion is gaining strength in the United States. But I do not believe it follows that religious Americans want a theocracy as their form of government. Many, even of the strongest personal beliefs, would hold to the country's tradition of diversity in faith and separation of religion from government.

It happens also that a guarantee of diversity — a prohibition on the mixing of church and state — is written into the Constitution. And most Americans, when they think about it, are not likely to favor radical change in that aspect of our fundamental law.

Then there is the place of the Supreme Court in our system. Americans rallied in 1837 to protect a Court whose decisions they did not like against the court-packing plan of a highly popular President. I think the

feeling for the Court as an institution, as a safeguard, is just as strong today. Most Americans will feel uneasy about changing the Court's reading of the Constitution by "simple" legislation.

The public, then, may come to see those who raise the social issues not as "conservatives" but as radical zealots. And the mood of friendly tolerance for conservative experiment in Washington could turn sour.

In the same week that the anti-abortionists were pushing to the extreme in Washington, Italians by a 2-to-1 margin rejected a tightening of their moderate abortion law — and did so despite the emotional circumstance of the attack on the Pope. It would be ironic if a country with a First Amendment were to let religion command politics more than it does in Rome.

Another irony is that some of the same men who talk about translating the word of God into American legislation show little concern for the godless cruelties of other governments. Senator Helms indicates no desire to have the United States speak out against torture in Uruguay or official anti-Semitism in Argentina.

There again I doubt that the right-wing zealots speak for America. The more the extreme right sets the pace, the more danger there is that Ronald Reagan's Washington will lose its rapport with the country.

(30) Creationism, James Gorman in "Discover" (May 1981)

"Isn't it difficult to realize that a trial of this kind is possible in the 20th century in the United States of America?"

That question was asked more than half a century ago by defense attorney Clarence Darrow about the famous "monkey trial" of 1925, in which a Tennessee public school teacher named John Scopes was found guilty of violating state law by teaching evolution in his classroom. Incredible as it may seem, the same question could have been asked in March 1981, as evolution went on trial in a California courtroom, and was seriously challenged by a bill passed overwhelmingly by the Arkansas state legislature. Although the much heralded California trial ended inconclusively, the Arkansas vote may have set the stage for another, more dramatic battle.

The California case was brought by Kelly Segraves, 38, and several others, including Segraves's 13-year-old son Kasey. Segraves is director of the Creation-Science Research Center, based in San Diego. He is one of a growing number of fundamentalist Christians who consider themselves "scientific creationists"—a description that many scientists believe was invented solely as a device to slip creationism into public school curricula in the guise of science. Segraves's grievance was that the state of California was teaching evolution as fact in public school science classes. Thus, he said in his complaint, infringing on the free exercise of religion by those whose beliefs run contrary to the Darwinist theory of evolution. His demand: science courses must take a position of "neutrality" on the origins of life. About the only way that could be done—though Segraves did not specifically request it—would be for the schools to teach also the scientific creationist view,

essentially the same as the biblical version of the beginning of life as described in Genesis.

Interest in the trial had been building, and when it began early in March in Sacramento, Superior Court was packed with spectators hoping for a rerun of the Tennessee case. Local newspapers headlined the event "The Monkey Trial," and the presiding judge, Irving Perluss, acceded to pleas from the press for full coverage. A television crew was in place in the jury box, a photographer sat in the front row of spectators, and the opposing attorneys were equipped with clip-on, battery-operated microphones.

In his opening statement, Richard Turner, Segraves's attorney, said that his client wanted teachers to "stop teaching the theory of evolution as fact in public schools." To dramatize his point, on the second day of the trial he called as a witness young Kasey Segraves, who testified that his public school teacher had told him that man evolved from apes. This conflicted with what he was taught at home. Said Kasey, "I believe that God created man as man and put him on the earth."

It soon became apparent that Kelly Segraves had backed away from the language of his original complaint. He was careful not to advocate the teaching of creationism in the schools, and said he objected most to the state's making the theory of evolution "unquestioned dogma." All he really wanted, it turned out, was qualification of one sentence in the state's science guidelines for teachers and textbook publishers, which read: "The process [of evolution] has been going on so long that it has produced all the groups and kinds of plants and animals now living as well as others that have become extinct." The addition of such phrases as "most scientists believe" or "scientists hypothe-

size" would satisfy him.

Judge Perluss was incredulous. "I thought you wanted scientific creationism taught in the schools. I wonder if this case of great and important constitutional issues has evolved, if you pardon the pun, and come down to a question of semantics. If this is what this case is now all about, then it seems to me we're wasting an awful lot of time."

After five days of argument, Perluss handed down his ruling. He held that the evolution statement did not infringe the free exercise of religion and could thus stand unamended. But he ordered wide dissemination to educators and textbook publishers of a 1973 state board of education policy directive that specified that evolution should be presented as theory, not dogma.

On the surface, the ruling seemed a defeat for opponents of the teaching of evolution in public schools. But Segraves seemed pleased. Said he, "We've done what we came here to do—that is, establish the rights of the Christian child. We've made sure dogmatic assertions can't be made in the science classroom any more." Deputy Attorney General Robert Tyler was not happy with the ruling. "The science framework and the state of science in California is intact," he said. "But to throw the creationists a bone, the judge mandated a meaningless act. The very fact that the creationists won anything has given them great momentum."

In fact, the momentum was already there. Pressed by fundamentalists, legislators in 14 states have introduced bills requiring that creationist views be presented in science classes. One Florida school district requires that creationist ideas be taught in biology classrooms, and in California, Minnesota, South Dakota, Kansas, Illinois, and

Iowa, individual biology teachers have voluntarily included these ideas in their courses. The Texas school board insists that biology textbooks used in public schools include a statement that evolution is a theory and not a fact. Bowing to such pressures, several publishers have sharply reduced the amount of space in biology textbooks devoted to Darwinian theory, or have added sections on creationism.

In mid-March the creationists won their greatest victory to date, when Arkansas passed a bill requiring that, beginning in 1982, if either evolution or scientific creationism is taught in public schools, balanced treatment must be given to the other viewpoint. In an apparent effort to convince the courts that the legislation does not violate the constitutional separation of church and state, the bill prohibits the teaching of religion or reference to religious writings in the classroom. Said Arkansas State Representative Michael Wilson, who sided with the minority in the 68-to-19 vote, "As a lawyer, I will tell you the courts will hold this bill unconstitutional as quickly as it gets to court."

Indeed, the Arkansas legislation seems to define the battle line sharply and set up a confrontation that could provide what Sacramento failed to: a 1980s version of the Scopes trial.

Many scientists believe that the creationists are attacking not only evolutionary theory but the nature of scientific inquiry itself. In the following Essay, written for DISCOVER this month, Harvard professor Stephen Jay Gould, a leading paleontologist (and one of creationism's chief antagonists), accuses scientific creationists of distorting legitimate scientific discourse with falsehoods and innuendo. His arguments may well state the case of the scientific community in the trial that seems destined to come.

(31) "The Churchman" ran this ad in the New York Times Review of the Week (5/24/81) p.E7. We admire it.

PARDON ME, MR. LINCOLN

THREE SCORE, and three years ago
Our grandfathers helped bring forth upon
this planet

The First World War,
Conceived in nationalistic fervor
And dedicated to the proposition
That some people are more equal than others.
Now we are engaged in a vast Cold War.
Testing whether our nation or any other nation
So deceived and so frustrated can long endure.
For many years international leaders
Have been conducting conferences and meetings,
presumably in efforts
To halt the insane, irrational, immoral and
suicidal condition
That threatens with extinction all living
organisms. But in a larger sense, they cannot
obliterate, they cannot eradicate.
They cannot save us from the ultimate folly of
nuclear war.
The courageous, selfless and consecrated persons,
living and dead,
Who over the years struggled, bled, and died
In pursuit of peaceful solutions to international
misunderstandings
Are the only ones who can show us the way to
save ourselves from the extinction.
The world's people seldom note nor long
remember the unspeakable horrors of past wars,
But they will not survive an atomic holocaust.
It is for those of us now living to dedicate
ourselves completely
To the unfinished task which peacemakers, living
and dead, thus far nobly advanced.
It is for those of us who for so long have buried our
heads in the sands
To be here dedicated to the great unfinished task
remaining before us

That this nation and the entire world, under God,
Shall at last emerge from the scourge of war;
And that government of the military, by the
military and for the military,
Shall vanish from the Earth.

MAHLON R. HAGERTY

The above poem reflects the sentiments found
in each fearless issue of *The Churchman*, a
Humanist-oriented journal, the oldest religious
(and youngest in spirit) magazine in the country. A
copy of the poem, plus a free issue of *The Church-
man*, will be sent for a \$5.00 trial subscription of
one year. Among its authors are Professor John
Somerville, Hazel Henderson, George Seldes, Brig.
Gen. Hugh B. Hester, Edward Larrab, Dr. Corliss
Lamont, Rabbi Morrison D. Bial, the Rev. Stephen
H. Fritchman, Robert St. John — all speak-
ing forthrightly and with enlightenment on the
pressing issues of our troubled time with a focus
on world peace.

YES, I accept your offer to try THE CHURCHMAN.

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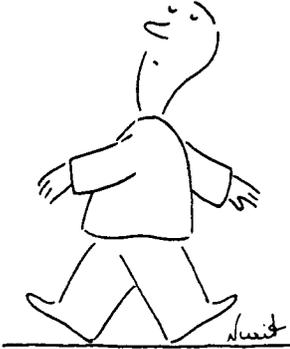
RATIONALITY

- (32) Cognitive dissonance. From The New York Times Review of the Week (5/17/81) p.E22:

The Triumph of Cognitive Dissonance

To the Editor:

Cognitive dissonance, which is the belief in two or more mutually exclusive ideas, is not unusual. What is less



common is a political philosophy based on such logical contradictions. Today, American conservatives seem to believe that:

- In technology, America is falling behind the rest of the world; funding

for education and scientific research should be cut.

- Government should stay out of peoples' private lives; what is needed is a constitutional amendment prohibiting abortion.

- Federal spending causes inflation because it is wasteful and inefficient; military spending should be increased.

- The military cannot keep enough trained, dedicated people in service; resume the draft (see also private lives, above).

- The free market should determine the worthiness of any product or service; curtail Japanese imports.

- America needs efficient transportation; subsidize Lockheed and Chrysler. Cancel Conrail.

Most serious is the belief that the way to reduce the likelihood of nuclear war is to build more nuclear weapons. I realize that the republic in which logic rules has yet to be founded. I hope that the republic in which illogic rules is not upon us. One concern I have is whether, like the village in Vietnam, America will be destroyed in order to be saved.

JOSEPH WALKER
Philadelphia, May 11, 1981

NEWS ABOUT MEMBERS

- (33) Andre Bacard recently became a member and would like to hear from members who live in, or plan to visit, the Bay Area. Write him at Box 4121, Stanford, CA 94306
- (34) Adam Paul Banner is going to Haiti for 3 months (or more) under the auspices of the International Executive Service Corps, as a Volunteer Executive. He designs plants, and is a technical specialist in the manufacture of carbon and graphite. He will assist in the start-up and development of a flashlight battery plant. For his address in Haiti, add (39).
- (35) Leonard Cleavelin, who is studying law, has accepted a commission in the U.S. Navy Judge Advocate General's Corps. He is spending the summer as an Ensign on temporary active duty, and was therefore unable to be at the McMaster Meeting.
- (36) Daniel Tito expects to matriculate at Goddard College, Vermont, this fall.
-

QUESTIONS & ANSWERS

- (37) More on 2 + 2 = ? Originally, JACK RAGSDALE wondered what ER meant when he said something like "Two and two are about four" (RSN27-25). KEN KORBIN offered a statement approximately from Wittgenstein (RSN28-31). Now BOB LOMBARDI comes across some paragraphs that seem relevant, in ER's The Art of Philosophizing (NY: Philosophical Library 1968) pp.114-115:

"But," you may say, "none of this shakes my belief that 2 and 2 are 4." You are quite right, except in marginal cases—and it is only in marginal cases that you are doubtful whether a certain animal is a dog or a certain length is less than a meter. Two must be two of something, and the proposition "2 and 2 are 4" is useless unless it can be ap-

plied. Two dogs and two dogs are certainly four dogs, but cases may arise in which you are doubtful whether two of them are dogs. "Well, at any rate there are four animals," you may say. But there are microorganisms concerning which it is doubtful whether they are animals or plants. "Well then, living organisms," you say. But there are things of

which it is doubtful whether they are living organisms or not. You will be driven into saying: "Two entities and two entities are four entities." When you have told me what you mean by "entity," we will resume the argument.

Thus concepts, in general, have a certain region to which they are certainly applicable, and another to which they are certainly inapplicable, but concepts which aim at exactness, like "meter" and "second," though they have a large region (within the approximate field) to which they are certainly

inapplicable, have no region at all to which they are certainly applicable. If they are to be made certainly applicable, it must be by sacrificing the claim to exactness.

The outcome of this discussion is that mathematics does not have that exactness to which it apparently lays claim, but is approximate like everything else. This, however, is of no *practical* importance, since in any case all our knowledge of the sensible world is only approximate.

Bob continues:

Though Russell doesn't use the quote " $2 + 2$ sometimes = 5", it is clear how leeway can be found to make a case for it. For example, two women plus two women equal four women, you might say. But what if one woman were pregnant? What if one were pregnant with twins? So much for the certainty of mathematics, since mathematics is subservient to the arbitrary judgment of the person doing the adding.

NEW MEMBERS

(38)

We welcome these new members:

KEVIN A. ALDRICH/82 Overland St./Fitchburg, MA 01420
VINCENT BATTIS, JR./4403 Centre Av.(C-2)/Pittsburgh, PA 15213
CLARE A. FEY/663A Robinwood Drive/Pittsburgh/PA 15216
DONALD E. M. HYLTON/13311 Ankerton/Whittier, CA 90601
JOSEPH P. INFANTE/First Av./Hauto Valley Estates/RD 1, Nesquehoning, PA 18240

ANDRES KAARIK/Sorakersvagen 15/S 122 47 ENSKEDE, Sweden
PROF. MARVIN KOHL/Philosophy, SUNY/Fredonia, NY 14063
SCOTT KURHAN/44 Cottontail Road/Norwalk, CT 06854
HARRY LARSON/1550 Tenth Av./San Diego, CA 92101
RICHARD H. MOCK/POBox 12232/Columbia, SC 29211

GILBERT MURRAY/2225 N. Main St./Walnut Creek, CA 94596
KENNETH J. MYLOTT/1380 S.W.4 St./Boca Raton, FL 33432
JOSEPH NECHVATAL/18 N. Moore St./New York, NY 10013
PROF. & MRS. RICHARD P. PHARIS/Biology /University of Calgary/Calgary, Canada T2N 1N1
GEORGE R. RINHART/Upper Grey/Colebrook, CT 06021

LEONARD S. SCHWARTZ/4520 Sendero Place/Tarzana, CA 91356
JACK B. SUCONIK/115 Linden/Elmhurst, IL 60126
JOHN A. SWAIN/2808 Alton Drive/Champaign, IL 61820
ELIZABETH VOGT/Marko Villas Apt. 307/2101 S. Atlantic Av./Cocoa Beach, FL 32931
DENISE WEILAND/PO Box 333/Perryville, KY 40468

JOHN A WILHELM/4600 71st St./La Mesa, CA 92041
SANTO & BETTY ZACCONE/6208 Dundee Drive/North Highlands, CA 95660

NEW ADDRESSES & OTHER CHANGES

(39)

When something is underlined, only the underlined part is new (or corrected.)

TRUMAN E. ANDERSON, JR./1200 Denver Center Bldg./Denver, CO 80203
ADAM PAUL BANNER/c/o J.J.Dessalines/CITE Exposition/Box 465/Port-au-Prince, Haiti
DR. KENNETH BLACKWELL/Archivist/Russell Archives/McMaster University/Hamilton, Ont./Canada L8S 4L6
RANDALL BRUNK/PO Box 413/Glenn Dale, MD 20769 F
LEONARD CLEAVELIN/6540 Hancock Avenue/St. Louis, MO 63139

R. S. J. DAWSON/2326 Rosefield/Houston, TX 77080
RAY DONLEY III/5426 Manchaca (214)/Austin, TX 78745
GRAHAM ENTWISTLE/70 Commons Drive (5)/Shrewsbury, MA 01545

DR. STEPHEN HAMBY/309 Beacon Crest Lane (9)/Birmingham, AL 35209
 GERALD L. JACOBS/810 Anderson/Warrensburg,MO 64093
 PROF. ROBERT P. LARKIN/Geography/University of Colorado/Colorado Springs/CO 80907
 JOHN R. LENZ/317 W. 100 St.(4F)/New York, NY 10025
 PIETER D. MASTERS/PO Box 75/Zion Hill, PA 18981

ALMA A. RITZENBERG(formerly Stuart)/275 Bonita Drive/Merritt Island,FL 32952
 VERA ROBERTS/Box 34/Frobisher Bay/N.W.T.,Canada X0A 0H0
 VIVIAN B. RUBEL(formerly Mrs. E. Dewey Benton)/1324 Palmetto St./Clearwater,FL 33515
 PROF. HARRY RUJJA/4664 Troy Lane/La Mesa, CA 92041
 CARL SPADONI/Assistant Archivist/Russell Archives/McMaster University/Hamilton, Ont./Canada L8S 4L6

DANIEL A. TITO III/463 Main Road/Wilkes-Barre,PA 18702
 ROB & ANN WALLACE/1502 S. Oregon Circle/Tampa, FL 33612

COLLECTORS' CORNER

(40) Preservation. TOM STANLEY writes:

The physical care of books and pamphlets is a very important but often neglected aspect of collecting. I'd like to recommend two sources of concise introductions to this topic: Preservation Office, Library of Congress, Washington,DC 20540. (They offer 5 leaflets on environmental protection of paper materials.). Michael Turner, Preservation Office, Bodleian Library, Oxford, England. (Two leaflets.) These items are free.

If you'd like to complete your collection of Haldeman-Julius pamphlets by Russell, you can contact the company at its new address: Norris Peters, Little Blue Book Company, Box 19911, Columbus, OH 43219. Mr. Peters must own the copyright as he wrote that he could print any of the titles for distribution. For the story of BR and H-J, see "Russell" (29-32:1978).

CONTRIBUTIONS

(41) BRS Treasury contributors:we thank PETER CRANFORD, LEE EISLER, KATHY FJERMEDAL, PHILLIPS FREER, DON JACKANICZ, RAY PLANT, JOHN SCHWENK, and JOHN TOBIN.

(42) Russell Memorial (London) contributors: our thanks to JACQUELINE HERTHON-PAYON, PETER CRANFORD, LEE EISLER, DON JACKANICZ, JIM MCWILLIAMS, FRANK PAGE, and WILLIAM VALENTINE. Contributions to the Russell Memorial are still needed; please see (15).

ELECTION OF DIRECTORS

(43) We are voting to elect 8 Directors, for 3-year terms starting 1/1/82. This year, for the first time, we have more candidates (13) than openings (8). That is how it should be (when possible), to give members a choice. We like all 13...but can vote only for 8. You need not sign your ballot; it can be a secret ballot, if you so choose.

Here is data on the Director-Candidates:

JACQUELINE HERTHON-PAYON (Claremont, CA) is the new Co-Chairman of the Membership Committee. For more about her, see (44).

PETER CRANFORD (Augusta, GA) is founder (and chief financial angel) of the BRS; BRS Chairman of the Board; formerly President; currently a Director; author, and clinical psychologist in private practice.

BOB (Robert K.) DAVIS (Los Angeles) is a founding member; BRS President; former Vice-President; currently a Director; salesman; small business proprietor; former highschool teacher.

ALEX DELY (Tucson, AZ). Chairman, Science Committee. Born & educated in Belgium (philosophy & physics). U.S. resident since '76. Physics research at U. Chicago. Teaching physics at U. of Arizona, formerly at Illinois State U. Active in "progressive issues" (disarmament, equal access to justice, etc.). State Toxic Substances Coordinator for Sierra Club, BRS member since '75.

LEE EISLER (Coopersburg, PA) is a founding member; Chairman, Membership and Information Committees; editor,RSN; currently a Director; retired; formerly advertising writer and executive.

DAVID HART (Rochester, NY) attended BRS Annual Meetings in '79,'80, and '81. Gave talk at '81 meeting on ER's disregarded advice to the English Left. "My interest in ER led me to spend a recent leave of absence" -- from teaching mathematics -- "in Cambridge"(England) (written up in RSN30-27). Wrote "Russell on Marx"(RSN30-14).

ALVIN HOFER(Miami,FL) is Chairman of a BRS committee to revise expulsion procedures. Would like to see "more of the Society's decisions determined by the general membership, by RSN balloting." Ph.D. in physics; has done basic and applied research. Member:Common Cause, National Organization for Women.

MARVIN KOHL (Fredonia, NY) is Professor of Philosophy at the State University of New York, and author of Benificent Euthanasia, Infanticide and the Value of Life, and other books.

HUGH S. MOORHEAD (Chicago) is Professor and Chairman, Philosophy Department, Northeastern Illinois University, Chicago;Master's Thesis on Russell; Doctorate on the Great Books movement. "Have nearly all of ER's books, purposely omitting Principia Mathematica,which isn't readable!" Has 3 notes from ER.

JACK RAGSDALE (Dallas,TX) is Co-Chairman of the BRS Library Committee.Born in Atlanta, fortunately received "a good inheritance of tolerance and doubt, and questioned religious and social values even before I discovered ER's Why I Am Not A Christian in my teens. I started as a seaman and finished as an importer/wholesaler. I have traveled extensively, which has sharpened my awareness.Speak Spanish;lived in NYC 40 years."

HARRY RUJA (San Diego, CA) is BRS Vice-President. Professor Emeritus, Philosophy, San Diego State University. Russell scholar and bibliographer;currently a Director. BRS member since its first year (1974).

WILLIAM VALENTINE (Eaton Rapids, MI). Telecommunications specialist, Michigan Supreme Court. B.S.,M.A., Communications. Formerly directed funded research at U. Notre Dame and Michigan State U., experience that could be useful to BRS projects. Recent articles:"Human Rights and World Telecommunications", Pacific Telecommunications Conference, Honolulu,1980; "A Conversation with Dora "ussell" in "Russell" (1981)

DAN WRAY (Hollywood). BRS member since 1975. Playwright and screen writer. Attends local (Los Angeles area) BRS meetings and presentations. Especially interested in ER as an intellectual historian, as in A History of Western Philosophy. Hopes to suggest future BRS projects and to help make arrangements for the '82 meeting in Oxford (England).

Please vote! Use the ballot on the last page of this newsletter.

BRS BUSINESS

- (44) Membership Committee's new Co-Chairman is Jacqueline Berthon-Payon. Laureate du Conservatoire de Musique, Nancy, France; BRS member since early '78. An "instant convert" to BR when a friend lent her The Will To Doubt some years ago. She has since given away, to friends and acquaintances, 115 copies of Bertrand Russell's Best (Egner,ed.) She will deal with requests for information about the BRS, and enroll new members. We welcome her warmly to her new office. Her address: 463 W. 10th St.,Claremont, CA 91711.

FOR SALE

- (45) Members' stationery price reduced 20%.We ordered a larger quantity and got a better price from the printer. New price: \$5 postpaid for 95 sheets. 8½ x 11, white. "A cross the top;"The good life is one inspired by love and guided by knowledge*" Bertrand Russell.On bottom:"Motto of The Bertrand Russell Society, Inc." Order from the newsletter, address on Page 1, bottom.
- (46) BR postcard. Philippe Halsman's handsome 1958 photo of ER with pipe. 4¼ x 6. 75¢ for the first one, 50¢ each after the first one. RSN30-44 shows it. Order from the newsletter, address on Page 1, Bottom
- (47) New book price list replaces the list of RSN30-35d. Till further notice, order these books from Don in Chicago, not from Jack in Dallas.

---The following titles can be ordered from the BRS Library at the discounted prices shown.

---This list and prices are current as of August 1, 1981 and supersede previous lists and prices. From time to time market changes require title deletions, allow for title additions, and force price increases. But the discounts given provide considerable savings, especially for certain titles which are often difficult to locate.

---Prices include postage and other shipping costs.

---"H" indicates a hardbound edition. No notation indicates a paperbound edition.

- Prices shown are in U.S. funds. Please remit by check or money order, payable to The Bertrand Russell Society, in U.S. funds or the equivalent.
 ---Your order will be promptly filled, although occasionally an out of stock item may cause a brief shipment delay.
 ---Send orders to Donald W. Jackanicz; 3802 N. Kenneth Ave.; Chicago, IL 60641; U.S.A.

By Bertrand Russell

AUTHORITY AND THE INDIVIDUAL.....	\$ 3.75
THE AUTOBIOGRAPHY OF BR (in one volume).....	7.50
THE AUTOBIOGRAPHY OF BR, Volume I.....	16.00 H
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HAS MAN A FUTURE?.....	8.00 H
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HUMAN SOCIETY IN ETHICS AND POLITICS.....	16.00 H
ICARUS OR THE FUTURE OF SCIENCE.....	3.00 H
THE IMPACT OF SCIENCE ON SOCIETY.....	2.75
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AN INQUIRY INTO MEANING AND TRUTH.....	16.00 H
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MY PHILOSOPHICAL DEVELOPMENT.....	2.75
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THE PRACTICE AND THEORY OF BOLSHEVISM.....	3.75
PRINCIPLES OF SOCIAL RECONSTRUCTION.....	7.00 H
PRINCIPLES OF SOCIAL RECONSTRUCTION.....	3.75
THE PROSPECTS OF INDUSTRIAL CIVILIZATION, with Dora Russell.....	15.00 H
ROADS TO FREEDOM.....	4.00
SCEPTICAL ESSAYS.....	4.00
UNARMED VICTORY.....	11.00 H

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BERTRAND RUSSELL, 1872-1970.....	1.25
ESSAYS ON SOCIALIST HUMANISM IN HONOUR OF THE CENTENARY OF BR, edited by Ken Coates.....	9.00 H
ESSAYS ON SOCIALIST HUMANISM IN HONOUR OF THE CENTENARY OF BR, edited by Ken Coates.....	4.00
THE LIFE OF BR IN PICTURES AND HIS OWN WORDS.....	4.00
MR. WILSON SPEAKS 'FRANKLY AND FEARLESSLY' ON VIETNAM TO BR.....	1.25
NATIONAL FRONTIERS AND INTL. SCIENTIFIC CO-OP, by Z. A. Medvedev....	4.00
SECRECY OF CORRESPONDENCE IS GUARANTEED BY LAW, by Z. A. Medvedev...	3.50
THE TAMARISK TREE, MY SEARCH FOR LIBERTY AND LOVE, Volume I, by Dora Russell.....	5.00 H

ABOUT OTHER ORGANIZATIONS

(48)

BR Peace Foundation objects to objections. The Foundation has been campaigning for European Nuclear Disarmament. (RSN26-36). Elizabeth Young does not favor the campaign (RSN30-45). Now Ken Coates, a Director of the Foundation, responds to Ms. Young, in this May 12, 1981 Letter to the Editor, "Bulletin of the Atomic Scientists":

Elizabeth Young writes to say that your readers should not accept "the not quite innocent naivetes of END" (the European Nuclear Disarmament Campaign). Why are we "not quite" innocent? Does she mean we are not as stupid as she would like us to be thought? Or does she mean that we are not "innocent" because we are in some way "guilty"? If so, of what are we to be convicted? All those public figures who came together last year to propose that a nuclear-weapons-free zone be established in Europe are absolutely politically transparent. Our different and evolving views on a whole range of matters have been quite widely published and discussed, and concealment of our purposes is the very last thing which informed critics have ever charged against any of us. No: we may be wrong, but if so our argument can easily be met without unworthy innuendo. If we are right, such innuendo is even more unworthy. Ms. Young really ought to stick to the issues, and bite her tongue when these aspersions cross her mind. She will find that she may become more persuasive when she does.

Up to now, however, her arguments are not very strong. We propound three fallacies, she thinks. The first of these is that "public opinion has pressed for nuclear disarmament and detente." No, she thinks, on the contrary:

"there has been virtually no public pressure for disarmament." But the United Nations Special Session on Disarmament did not fall out of the sky. How was it brought into being? Were there not constant pressures from the non-aligned states, from European neutrals, and from voluntary peace organizations, churches, and other bodies? When, since 1978, spokesmen as different as the Pope, Lord Mountbatten, President Tito and the Socialist International have warned against the arms race, does all this have no effect on public opinion? But elsewhere Ms. Young has expressed her disapproval of the final document of the UN Special Session, because it gives explicit support to the idea of nuclear weapons-free zones. Pressure for disarmament, in her view, is not properly so-called unless it fits her so-far unstated criteria of what is acceptable disarmament.

Our second fallacy is, she thinks, geographical: we have called for an ultimate, de-nuclearization of military forces in Europe "from Poland to Portugal", but Europe reaches into the Urals. This point would weigh more heavily if it had not several times been answered in a variety of exchanges initiated by Elizabeth Young in other newspapers. The call for a nuclear-free zone is directed against the threat of "limited" nuclear war. It seeks to arouse a common movement between all the European countries which are sandwiched between the nuclear superpowers. Superpower disarmament must be negotiated separately, not because we wish it so, but because this fact is an evident and regrettable part of the same logic which has evolved superpowers. In appealing to the political territory of Europe, we are, as Elizabeth Young knows, adapting to the proposals for general ground-rules on nuclear-free zones which were drawn up in the UN Special Session. Within the meaning of those rules, not only do member-states of such zones pledge themselves to forswear nuclear weaponry, but also a number of explicit undertakings are reciprocally required from the nuclear powers. If half of the USSR were to be included in such a zone, then the USA would be asked to allow that it might be strafed from Vladivostok but must withhold a response against Moscow or Leningrad. This is, we may believe, a nonsensical suggestion, and it reinforces the appreciation that the two superpowers necessarily constitute a special case. We do not suggest that the UN Special Session offers the only possible basis for denuclearized zones, but we do believe that it proposes a starting point. If Ms. Young is asked how she would proceed differently, she refuses, because she disagrees with the UN recommendations in their entirety so far as this issue is concerned.

Lastly, we are accused of fallacy because she believes our proposals would advantage Russia, while our intention is to offer no advantage to either Alliance. But our proposals would have the same effect in the Warsaw Pact as in NATO, in the sense that they would concentrate the nuclear forces into superpower territories, and thus reorient their priority targeting upon each other. The basic advantage here would be for Europe, East and West, which would have defused the most pressing danger of limited war preparations, and bought time, if not much, for joint superpower nuclear disarmament. Obviously Ms. Young disagrees with us, but she has not pinpointed a "fallacy". There is more than one opinion, a situation which is quite compatible with an absence of fallacies on both sides, unless fallacies are defined by some political authority.

In weighing the military balance, Elizabeth Young enters a complex field, as she well knows, but her description greatly simplifies it. It is a debate worth pursuing further, and for this reason I will not accuse her of "not quite innocent" naivete, but instead would prefer to invite her to develop her argument, in which others might then join with some prospect of enlightenment.

(49) You can count on the Quakers! We are pleased to reproduce this flyer, sent us by ALEX DELLY:

support a
nuclear moratorium



wear a button!

1½" diameter, 2 colors as shown, safety
backpins, available from AFSC

1-25 25¢ each
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(50) "Humanistic Judaism"— an attractive quarterly published by the Society for Humanistic Judaism — "is the voice of the fourth Jewish alternative. This alternative embraces all Jews who value their Jewish identity, but who find no place in the three traditions of conventional Judaism." They are committed "to reason and humanpower." Books they offer for sale include Humanist Manifestos I and II, 3 books by Corliss Lamont, 2 by Lester Mondale. The Winter 1981 issue deals largely with feminist efforts to eliminate the male-is-superior aspects of traditional Jewish religion. Information: Society for Humanistic Judaism, 28611 West Twelve Mile Road, Farmington, MI 48018.

(51)

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Part I, above, is a list of those who were members on June 1, 1981. (It was distributed at the '81 McMaster meeting.)
 Part II, below, lists members who have joined the BRS since June 1, 1981.

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ABOUT "RUSSELL"

(52) Latest issue? A number of members have inquired about this. The latest issue of "Russell" is "35-36 autumn-winter 1979-80". Another issue, a quadruple one, is nearly ready for distribution.

The eighth Annual Meeting of The Bertrand Russell Society, Inc. was held Friday, June 26 through Sunday, June 28, 1981 at McMaster University, Hamilton, Ontario, Canada. Except as noted, all events took place in Room 106 of Chester New Hall on the McMaster University campus.

Friday, June 26, 1981

Following afternoon registration in the Commons Building and in the Russell Archives in Mills Memorial Library, an informal dinner was held in the Vallance Memorial Dining Hall of the Commons Building.

At 7:08 p.m. Kenneth Blackwell, Russell Archivist, called the first session to order by welcoming all assembled and introducing Robert K. Davis, BRS President, who thereafter presided over the proceedings.

A general business meeting began as President Davis reported on a number of recent BRS business items and his own undertakings:

1. With the help of Peter Cadogan of London, plans for a 1982 BRS Annual Meeting in Oxford are progressing.
2. The President sent greetings from the BRS to Andrei Sakharov on his 60th birthday.
3. BRS members have been invited to attend the October 1981 American Humanist Association conference to be held in College Park, Maryland.
4. The President recommends Los Angeles as site of the 1983 BRS Annual Meeting.
5. The Huntington Library of San Marino, California has offered to house Lester E. Denonn's Russell Library, but \$100,000 for its purchase would have to be raised by 1983.
6. The President intends to work toward the creation of a sculpture of Will and Ariel Durant to be placed in a Los Angeles park near their home. Steve Allen has expressed interest in helping with this effort.
7. The 1981 BRS Award was presented to Steve Allen on May 28, 1981 by Jacqueline Berthon-Payon, Dan Wray, and the President "for using unique talents in the service of public enlightenment, by inviting ordinary citizens to meetings of many great minds." (Although Mr. Allen was unable to attend the Annual Meeting, a set of photographs of the Award presentation ceremony was on display.)
8. The absence of Vice President Harry Ruja was noted; he is devoting a year to scholarly work in Israel.

All members present unanimously agreed to dispense with the reading of the 1980 Annual Meeting Minutes. Treasurer Dennis J. Darland then reported the BRS's cash balance was approximately \$1,400.00. His detailed Treasury records are available for inspection. Next, the Co-Chairman of the Information and Membership Committees, Lee Eisler, briefly spoke on developments regarding Russell Society News and membership growth. Lee then distributed to all present a sheet of five proposed Bylaw amendments (see attached). The membership present unanimously adopted the first; discussion on the second was postponed; the third was defeated; and the fourth was unanimously adopted. Discussion followed on Lee's fifth proposed Bylaw amendment and one advanced by Alvin Hofer (see attached), both of which concerning member expulsions. Agreement was reached to discuss the expulsion question more fully at a later time, however, Steve Maragides requested the Minutes to include an official reference to the recent expulsion of John Sutcliffe.

With the conclusion of the general business meeting, Nicholas Griffin read "First Efforts", a part of the first chapter of a forthcoming book, Russell's Idealist Apprenticeship, authored by Carl Spadoni and himself. This presentation dealt with Russell's mathematical and philosophical thought during his pre-Cam-

bridge years. After discussion and a brief refreshment interval, the first of two "Meeting of Minds" video tapes were shown, having been donated by Steve Allen. Engaged in this television conversation, moderated by Mr. Allen, were St. Augustine, Thomas Jefferson, the Empress Theodora, and Russell.

The first session was adjourned at 10:05 p.m. Shortly thereafter, the BRS Board of Directors met in Room 207 of Chester New Hall.

Saturday, June 27, 1981

Breakfast was taken in the Vallance Memorial Dining Hall. At 9:05 a.m. President Davis called the second session to order. After a few general announcements, the second "Meeting of Minds" video tape was presented. In this tape the four previously mentioned figures concluded their conversation. A brief refreshment interval followed. Don Jackanicz then spoke on "Russell and the House of Lords", outlining Russell's few House of Lords speeches and providing background on that institution and Russell's apparent contempt for it. The final morning session event was the presentation by Robert K. Davis of "Russell and Clio" in which he examined Russell's philosophy of history, particularly as stated in Power: A New Social Analysis. The session was adjourned at 12:20 p.m. The Vallance Memorial Dining Hall was the site for lunch. About one hour before the afternoon session began, the BRS Board of Directors held a second meeting outdoors on the plaza near Kenneth Taylor Hall.

The afternoon session was called to order by President Davis at 2:10 p.m. "H. G. Wells and Bertrand Russell: World Educators" was presented by David Harley who explored the intellectual relations between these two figures. After a refreshment interval, a panel discussion was held in which the McMaster University Russell papers editorial project was reviewed. Participants were Carl Spadoni, who chaired the discussion, Kenneth Blackwell, Andrew Brink, Nicholas Griffin, and Richard Rempel. The complexity and extent of the project, which will result in up to thirty printed volumes, were described, and questions from the audience served to clarify a number of points. At 3:48 p.m. the session was adjourned.

A Red Hackle Hour was held from 4:00 to 5:00 p.m. in the Reading Room adjoining the Russell Archives. The permanent collection and temporary exhibits of the Archives and the friendly atmosphere in the Reading Room were quite sufficient to insure a pleasant hour for all. Shortly before 7:00 p.m., members met in front of the Commons Building to arrange for rides to the Greensville, Ontario home of Mr. and Mrs. Kenneth Blackwell at which a delightful garden banquet was held. The evening concluded as members returned to Hamilton somewhat after 11:00 p.m.

Sunday, June 28, 1981

Breakfast was again taken in the Vallance Memorial Dining Hall. The final session was called to order at 9:35 a.m. by President Davis. Robert Lombardi then presented "Nuclear Disarmament: A Plan for Peace" in which he expounded his own proposals for reducing American and Soviet armaments. This was followed by "Detours on the Road to Freedom: Russell and Today's English Left" given by David S. Hart who recently returned from an extended stay in Cambridge. Due to time limitations, a refreshment break was combined with discussions of these two papers. Lastly, Kenneth Blackwell spoke on "How Russell Planned to Achieve Compossibility" which replaced his previously announced paper, "Russell's Ethics-- A New Look", and which included considerable material on Russell's admiration of Spinoza. Following a concluding discussion period, at 12:08 p.m. the session was adjourned. An informal lunch was then held in the cafeteria of the Health Sciences Center.

Board of Directors of The Bertrand Russell Society, Inc. met in two sessions on Friday, June 26 and Saturday, June 27, 1981 at McMaster University, Hamilton, Ontario, Canada.

Friday, June 26, 1981

The Chairman of the Board of Directors, Peter G. Cranford, called the first session to order at 10:08 p.m. in Room 207 of Chester New Hall. The following ten Board members were present: Peter G. Cranford, Kenneth Blackwell, Dennis J. Darland, Robert K. Davis, Lee Eisler, Don Jackanicz, Raymond Plant, Stephen J. Reinhardt, Cherie Ruppe, and Katharine Tait. The following twelve Board members were not present: Adam Paul Banner, Jack R. Cowles, Lester E. Denonn, Martin A. Garstens, Ali Ghaemi, Edwin E. Hopkins, J. B. Neilands, Harry Ruja, Gary M. Slezak, Beverly Smith, Warren Allen Smith, and P. K. Tucker.

Non-Board member Robert Lombardi raised the problem of John Sutcliffe by questioning whether an official BRS endorsement process exists for ideas and opinions put forth by individual members. The Board responded that each BRS member is free to speak for himself or herself and may bring up any issue at BRS meetings; however, the statements of individual members must not be represented as being endorsed by the BRS unless specific Board or general membership consent is given. Non-Board member Alvin Hofer, who had been recognized to speak by Chairman Cranford, then turned the Board's attention to his proposed Bylaw amendment regarding the expulsion of members. His "working document" (see attached) and his statement in its support stressed the need for absolute fairness for one whose expulsion is being considered. Chairman Cranford, Robert K. Davis, and Lee Eisler recounted the history leading to the expulsion of Mr. Sutcliffe with the latter two Board members agreeing that his expulsion had been scrupulously based on Bylaw procedures and was conducted with fairness. The Chairman, however, raised doubts as to the propriety of the procedures used. Raymond Plant then moved that Alvin Hofer's "working document" be officially received by the Chairman for Board study. This motion was unanimously accepted. Chairman Cranford named a committee consisting of himself as Chairman, Alvin Hofer as Corresponding Secretary, and Raymond Plant and Cherie Ruppe as members to review the expulsion provisions in the Bylaws. He also expressed his intention to write to Mr. Sutcliffe on the Board's discussion of the expulsion topic; his letter, the Chairman stated, would be circulated to all Board members before being mailed to Mr. Sutcliffe.

Turning to the subject of BRS funds, Treasurer Dennis J. Darland briefly reviewed his accounts and began a discussion on the possibility of investing Treasury money which is presently restricted in full to a checking account. Some Board members voiced their concern of possible legal problems which could result from such investments, while it was mentioned that the small amount now in the Treasury could not command particularly high returns in any investment. However, all agreed that it would be preferable to realize some small fund increase through placing some amount of Treasury funds in interest-bearing accounts in banks or other relatively secure financial institutions. Robert K. Davis finally moved that the Treasurer, with the cooperation of officers and knowledgeable BRS members, be allowed to invest BRS funds in a responsible manner. This motion was accepted by an eight to two yes vote; Kenneth Blackwell and Raymond Plant voted no.

Next discussed was the best procedure for Board members, officers, and members performing official BRS business to qualify for income tax deductions for their legitimate, non-reimbursed expenses. (The discussion was based on the United States income tax model and may or may not be applicable to those individuals liable for income tax payments in other countries.) Treasurer Dennis J. Darland and Don Jackanicz recounted the latter's late 1980 request that the Treasurer 1. accept his personal check, whose total represented his non-reim-

bursed 1980 BRS expenses plus a contribution to the BRS, and 2. send in return a BRS check in the amount of his non-reimbursed expenses total. Don had expended a considerable amount of his own funds in 1980 for BRS activities and wanted to make his income tax computations and forms as simple as possible; he therefore hoped to use the cancelled personal check as evidence of a contribution to the BRS for income tax purposes rather than to itemize all of his individual expenses as deductions. Dennis explained that he did not honor Don's request as he did not consider the arrangement proper. Don explained that he was following the example of Robert K. Davis who had sent a check under similar circumstances to a previous Treasurer. Discussion brought the Board to the conclusion that it would be preferable for each BRS member acting in an official capacity to be responsible on his own or her own for any income tax deduction and that, though used in the past, the contribution-reimbursement method outlined above should be avoided. Contributions are of course encouraged, and members are to be reimbursed upon request for authorized expenses. But the BRS's best interests require individuals to handle their tax deductions independently.

Board members Kenneth Blackwell and Katharine Tait left the meeting at 11:10 p.m.

The session's last order of business concerned Russell: The Journal of the Bertrand Russell Archives and its infrequency of publication which has disturbed many BRS members. Robert K. Davis stated that the BRS should take some position since a large number of Russell subscriptions are paid for through BRS membership dues. He suggested two possibilities: 1. discontinue subscriptions through the BRS, allowing each individual to subscribe on his or her own as desired; 2. the BRS should pay for Russell only when an issue is published. Discussion continued for a few minutes on this problem. But, owing to the late hour, the meeting was adjourned at 11:18 p.m. by Chairman Cranford with the understanding that a second Board meeting would be held the next day at a location to be announced.

Saturday, June 27, 1981

Chairman Peter G. Cranford called the second session to order at 1:18 p.m. outside in the plaza of Kenneth Taylor Hall. The following seven Board members were present: Peter G. Cranford, Dennis J. Darland, Robert K. Davis, Lee Eisler, Don Jackanicz, Cherie Ruppe, and Raymond Plant. The other fifteen Board members were absent.

Don Jackanicz suggested that, to save limited time and to streamline proceedings, only Board members should be allowed to speak during Board of Directors meetings unless a non-Board member is specifically authorized to speak by the Chairman. His suggestion was briefly discussed, but no formal motion was made.

Two points were then made by Chairman Cranford: 1. in his opinion the "informal" procedures which have been followed to good ends by officers should be replaced by formal ones; 2. regarding the possibility discussed from time to time of organizing a BRS publishing venture, he recommends refocusing on the audio tape medium, especially considering the chaotic structure of the publishing industry and the contemporary appeal of audio-visual materials.

Robert K. Davis reintroduced the question of Russell and what, if any, action the BRS should take regarding its infrequency of publication. He moved that effective January 1, 1982, the BRS is to make payment to McMaster University for the Russell journal at the time of publication. This motion was unanimously accepted. The Secretary was requested to inform McMaster University of the Board's decision via a formal letter.

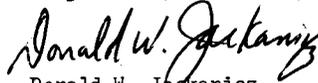
Discussion turned to the election of officers. Chairman Cranford expressed his view that a change in officers would be beneficial for the BRS. Cherie Ruppe

then put forth a blanket resolution for the complete reelection of all incumbent officers. Her motion was unanimously accepted.

The final matter discussed was the proposed 1982 Annual Meeting in Britain. Chairman Cranford voiced the opinion that such a meeting might not be successful because of the great distance involved, considering the majority of the BRS's membership resides in North America; he suggested planning would be difficult and probably few members would be able to make such a major trip. However, Robert K. Davis, who has been the principal advocate and organizer of a Britain meeting, optimistically outlined the successful liaison formed between the BRS and Peter Cadogan of the London South Place Ethical Society, who has offered to work with us in planning a 1982 Annual Meeting at Oxford. Bob also cited the possibility of working with the London-based William Wilberforce Society from which he has recently received encouraging communications. In any event, Bob stated, he will keep all Directors fully informed of his continuing work which, he feels assured, will result in a worthwhile 1982 Britain Annual Meeting.

As the afternoon session of the general BRS meeting was due to begin and as no further business remained to be discussed, Chairman Cranford adjourned the session at 2:01 p.m.

Respectfully submitted,



Donald W. Jackanicz
Secretary of the Board of Directors
The Bertrand Russell Society, Inc.

July 1, 1981

P.S. to the above: Alvin Hofer's "working document" is not included at this time, as it is a preliminary proposal. When the committee produces the final version (on expulsion procedures), it will appear in the newsletter.

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RUSSELL SOCIETY NEWS

No. 32

November 1981

- (1) **BR on Marriage, 1928 (3), on Pacifism in Wartime, 1919 (4), on Freedom in America, 1963 (5). Humanist Summit Conference statement (7b). Oppressed physicists kit (9c). The CCNY Affair, by Heckscher (11). A short book on BR by Clark (12). BRS '82 Doctoral Grant announcement (13). On nuclear disarmament (16-18,41). 8 Directors elected (32). Ray Plant's disclaimer (43). Index is at the end (45). An asterisk in the left column indicates a request.**

COMING EVENTS

- (2) **The World Congress of Philosophy, August 21-27, 1983, will meet in Montreal. The theme will be culture. RAY PLANT suggests that it might offer an opportunity for presenting a paper on some relevant aspect of Russell. A circular gives details of events, fees, lodging, and deadlines. Here is a statement from the circular:**

The World Congresses of the Fédération internationale des sociétés de philosophie (FISP) are held every five years. Some previous congresses have dealt with a variety of questions while more recent ones have tended to seek unity in a common theme. Many participants, though recognizing the advantages of greater unity and coherence, realized that much good philosophical work had been excluded because it was unrelated to the theme. The

Montréal World Congress will, for these reasons, combine both approaches.

One part of the program will bear on a central theme which will be elaborated in four plenary sessions, and four special sections. In addition, general sections devoted to the major areas of philosophy, colloquia, symposia and so on, will be scheduled.

We mean by culture that which human intelligence and feeling have accomplished

through the ages: values, symbols, myths, language, religion, arts, sciences, technology, laws, philosophy, social and political structures... Culture, however, amounts to more than an accumulation of material and spiritual accomplishments; it is a complex and dynamic reality, in and through which the individual gives substance to his aspirations, and transforms himself and his environment. The Congress will attempt to ask, in a strictly philosophical perspective,

radical questions about the nature of culture, the diversity of its aspects, the adequacy of its responses to the most profound expectations of individuals and groups, and its capacity to provide a better future for humanity.

This theme will be elaborated in four plenary sessions, each comprising three invited papers, and in sessions of four special sections, under the same titles as the plenary sessions, consisting of contributed papers.

If interested, write for information to: **Secrétariat du XVII^e Congrès mondial de philosophie, Université de Montréal, C.P.6128, succursale A, Montréal, Québec, Canada H3C 3J7**

BY BERTRAND RUSSELL

- (3) **Russell on marriage, in "The Outlook", March 7, 1928. Marriage & Morals was published the following year, 1929.**

My Own View of Marriage

THE subject of marriage is a much more complicated one than seems to be generally thought by those who write about it. There are, broadly speaking, two views, both of which are widely held but neither of which appears to me to have any validity. There is the romantic view, embodied in fairy tales, according to which the prince and princess marry and live happy ever after; this is the view which has led to the frequency of divorce, for as soon as the couple are not living happy ever after he comes to the conclusion that it was not the princess and she that it was not really the prince; then each makes another experiment, probably equally unsuccessful. And the reason of the repeated failures is that both have had an entirely impossible conception of what the relation between two people can be.

Then there is the view, expressed with brutal frankness by St. Paul, that "it is

better to marry than to burn;" in this view, sexual pleasure is wholly regrettable, but human nature is so weak that few will forego it wholly; marriage, however, can be relied upon to reduce the pleasure to a minimum and to turn husband and wife into mutual policemen. This view describes itself as the belief that marriage is a sacrament.

Each of these opposing views is too extreme, the one in that it regards pleasure as the end of life, the other since it thinks the same of the prevention of pleasure. Pleasure in itself is a good, but not a very important good, and it cannot satisfactorily be made the end of life because it does not entail progressive activity. To achieve happiness it is necessary to have some end never completely realized, but always in process of realization. Ambition, parental affection, scientific curiosity, artistic creativeness, supply such activities; a man or woman who is absorbed in one of these

and is not wholly unsuccessful can achieve a measure of happiness, but a man or woman who lives for pleasurable moments is certain, ultimately, to be the prey of unendurable boredom.

It is in this respect that marriage is distinguished from temporary extramatrimonial relations. Marriage is complicated, owing to the fact that it involves two very diverse elements—the relation of the man and woman to each other, and the relation to their children. (Where there are no children the essence of marriage is absent.) In a happy marriage the husband and wife love each other and their children, and their love for each other is fulfilled, not merely in sex, but in co-operation for their children; this is a motive which in decent people survives at moments when mere pleasure has lost its vividness, or when perhaps some psychological strain has introduced difficulties into the merely personal aspects of the relation. But

when marriage is wholly successful, the satisfaction which it affords is extraordinarily complete, since the sexual and parental instincts co-operate to reinforce each other.

It is at the production of such marriages that laws and morals ought to aim. This end is certainly not achieved by the conventional ethics which maintain that two wholly inexperienced people should enter upon an indissoluble relation; to find a person with whom one can live harmoniously through life is not easy, and is all but impossible to the totally inexperienced, who cannot distinguish sex hunger from the deeper affection which will survive satisfaction and be intensified by it. There should, therefore, be experience before marriage, both for men and women; there must also be the possibility of dissolving marriage for grave cause. The conventional view, however, as to what constitutes grave cause is, to my mind, wholly mis-

taken. Occasional adultery on either side is quite compatible with deep and lasting affection, and if this were generally realized jealousy would not nearly so often wreck the happiness of married people, as it does at present. Jealousy is, of course, rooted in instinct, but the occasions which bring it into play depend very largely upon beliefs and social conventions. What is expected does not cause the same jealousy as what is unexpected, and jealousy becomes far more terrible when it is reinforced by the belief that a sin has been committed. I do not say that the control of jealousy is altogether easy, but it is certainly not more difficult than lifelong faithfulness to one person. It would be absurd to pretend that a happy or decent life is possible without self-control, but I maintain that a large part of the necessary self-control should go into the curbing of jealousy, whereas conventional morality regards jealousy as wholly admirable. I am not, however, advocating unfaithfulness; I am merely advocating a tolerant attitude to it when it occurs.

There are, however, other causes sufficiently grave to call for the dissolution of a marriage in spite of the harm that may be done to children; among the more obvious of these I should mention insanity, crime, and habitual drunkenness. Where such things exist in one partner to a marriage, it is better for the children that that partner should not have access to them. There are other situations in which divorce might be desirable, but they are very difficult to define with legal precision. When the parents hate each other, they are apt to institute a competition for the children's affections; this produces an atmosphere which is almost bound to create grave nervous disorders in the children, for whom, therefore, divorce is as desirable as it is for their parents. I do not quite know how such cases can be brought within the purview of the law except through the vague idea of incompatibility, which amounts, in effect, to divorce by mutual consent. Probably in fact divorce by mutual consent, given a right public opinion, would do less harm than the continuance of a marriage which has become nothing but a legal bondage. It should, however, be recognized that wherever there are children it shows a failure of self-control and a lack of parental responsibility in one, if not both partners, when they cannot so adjust their differences as to co-operate in regard to the welfare of their children.

What is of real importance in a suc-

cessful marriage is the merging of the ego in a wider unit. That man and wife are one flesh should be something more than a mere phrase; there should be an instinctive physical sympathy as the structure upon which mental companionship is built. Modern men and women are much too much inclined to a certain hardness and completeness of the ego. In a great many marriages, even when they are not unhappy, there is no profound interpenetration, no merging of the individual life into a wider, more satisfying common existence. This in this merging that the real excellence of marriage consists, and where it is absent no profound happiness can exist. Although many people resist this breaking down of the walls of self, it is nevertheless a profound human need, and where it is not corrected there will be a sense of dissatisfaction, of which the causes will very likely remain unknown. But where this complete union has been achieved it extends also to the children, towards whom parental love will be free and spontaneous and not tainted with jealousy. This result is not to be achieved without generosity, fearlessness, and passion, three things at which the traditional moralist looks askance. There must be no attempt to fetter one's partner, no fear of the possible pain to which one exposes one's self by a complete abandonment to love, no inhibition of passion as the result of a niggardly morality.

One of the difficulties in all modern civilization is the association of well-regulated and orderly conduct with personal prudence. Personal prudence carried beyond a point is death to all the finer qualities and all the spiritual joys that life has to offer. It is for this reason that all the great mystics have inveighed against it; "cast thy bread upon the waters;" "take no thought for the morrow;" "he that loseth his life shall find it"—all these are condemnations of prudence. Yet it would be impossible to carry through marriage and the care of young children without prudence. I think there is, however, a distinction to be made between the prudence which is personal and concerned with avoiding hurt to one's self, and that other prudence which springs from love and is concerned with avoiding hurt to the object of affection. Personal prudence in marriage means the certainty of missing all that gives importance to marriage as an enrichment of the individual life; but prudence in regard to the welfare of one's children is clearly one of the most imperative duties, though even this may

be overridden by some great public need.

The psychological difference between the two kinds of prudence is clear, since one has its root in fear, the other in love; unfortunately, the prudence which is rooted in fear has been much reinforced by conventional morality. We think better of a man who grows rich than of a man who grows poor, of a woman incapable of love than of a woman seduced. In all this our outlook is lacking in courage and magnanimity, and this is at the basis of a very large number of matrimonial troubles. Not infrequently husband and wife begin their married life with a determination on each side to preserve as much privacy as possible, the wife aiming at privacy chiefly in physical matters, the husband in matters concerned with his business; in this way an attitude of mutual antagonism grows up and there is never that complete surrender to a common life out of which alone a true marriage can grow. People have some strange notion that there is something sacred about their individuality, and so they tend to make the sex relation trivial and purely physical instead of being a profound and fructifying union of two whole persons. This may be connected with the individualism that has grown up from the Christian doctrine of personal salvation as opposed to the more primitive belief in the family.

MAN is a complex creature, but his life should be built upon a basis of instinct, using this word not in its technical sense, but in the broader sense common in popular usage. Sex, parenthood, and power are the chief instinctive passions, and much harm has come through confused mixtures of the three as well as from an intellectual simplification of each. Each has its penumbra in the emotional life, and, as a source of profound satisfaction, none brings its full possible contribution to human happiness unless it comes with the right surroundings. The impulse to power is obviously the source of political activity, also of the business activities of men who are already rich. It is the source also of the intellectual life; the impulse to knowledge comes primarily from the feeling that knowledge is power.

Parenthood is an impulse quite distinct from sex, as any one may see who will take the trouble to read the Old Testament. It is mainly a desire to escape from death, to leave some portion of one's ego functioning in the world after the death of the rest of the body;

but in order for it to be developed to its full extent in women it requires the physical care of the child, and in order to exist in men in any satisfying form it requires certainly as to paternity. This is, of course, the crux in all theories which would relax the rigidity of the marriage bond on the side of women; this also is the justification for male jealousy; but in the practical working out of this problem men have found in their marriage relations an outlet for their impulses to power rather than for their feelings of affection. The psychological problem to be faced, and I do not pretend that it is an easy one, is this: can a man retain any certainty of paternity if marriage is an equal partnership instead of a slavery involving in fact if not in form a more or less Oriental seclusion; or, if this is impossible, will women's demands for freedom lead to a return to the matriarchal system?

I do not think the psychology of modern marriage has as yet been at all worked out, and I foresee a considerable period of difficulty before civilized mankind arrives again at an institution as solid and lasting as the old patriarchal family. Perhaps this stage will never be reached until the state assumes the economic rôle of the father and the family, as we know it, ceases to exist. I sincerely hope not, for marriage and the family supply elements in life which are very valuable and which nothing else in the modern world can give. Life in its biological aspect is a continuous stream in which the division into different individuals is incidental and unimportant; to realize this aspect of life is to leave the prison of self by one of the many gates into a larger world, and for ninety-nine men and women out of one hundred it is the easiest of these gates.

Sex alone does not have this merit, but only sex in connection with parenthood, for then it becomes something transcending the emotion of the moment and forming part of the stream of life from the beginning to the unknown end! The true education in sexual morality would consist of giving to young people a sense of the importance and dignity of marriage so conceived. The old-fashioned morality had a basis which was not rational, while the newer absence of morality tends to sweep away all that has real value in the relations of men and women; to preserve this we need a new morality, not less serious than the old, but based upon a truer psychology and a just appreciation of human needs.

(Thank you, TOM STANLEY)

- (4) "Reflections on Pacifism in Wartime (1914-1918)", reprinted in The Past Speaks, Walter L. Arnstein, editor, (Lexington, Mass.: D.C. Heath, 1981) pp. 322-324:

BERTRAND RUSSELL, *Reflections on Pacifism in Wartime (1914-1918)*

Just as the declaration of war on Germany in August, 1914, won the support of most but not all British leaders so did the prosecution of the war that followed win the support of most Britons but rouse the objections of a small but distinguished group of conscientious objectors. Of these, the philosopher Bertrand Russell was one of the most eminent.

The most difficult period in which to keep one's head was the very beginning, before the battle of the Marne. The rapid advance of the Germans was terrifying, the newspapers, and still more private conversations, were full of apparently well-authenticated atrocity stories; the stream of Belgian refugees seemed to strengthen the case for defending Belgium. One by one, the people with whom one had been in the habit of agreeing politically went over to the side of the war, and as yet the exceptional people, who stood out, had not found each other. But the greatest difficulty was the purely psychological one of resisting mass suggestion, of which the force becomes terrific when the whole nation is in a state of violent collective excitement. As much effort was required to avoid sharing this excitement as would have been needed to stand out against the extreme of hunger or sexual passion, and there was the same feeling of going against instinct.

It must be remembered that we had not then the experience which we gradually acquired during the war. We did not know the wiles of herd-instinct, from which, in quiet times, we had been fairly free. We did not realise that it is stimulated by the cognate emotions of fear and rage and blood-lust, and we were not on the look-out for the whole system of irrational beliefs which war-fever, like every other strong passion, brings in its train. In the case of passions which our neighbours do not share, their arguments may make us see reason; but in war-time our neighbours encourage irrationality, and shrink in horror from the slightest attempt to throw doubt upon prevailing myths.

The great stimulant to herd-instinct is fear; in patriots, the instinct was stimulated by fear of the Germans, but in pacifists fear of the patriots produced a similar result. I can remember sitting in a bus and thinking: "These people would tear me to pieces if they knew what I think about the war." The feeling was uncomfortable, and led one to prefer the company of pacifists. Gradually a pacifist herd was formed. When we were all together we felt warm and cosy, and forgot what an insignificant minority we were. We thought of other minorities that had become majorities. We did not know that one of us was to become Prime Minister, but if we had known we should have supposed that it would be a good thing when he did.

The pacifist herd was a curious one, composed of very diverse elements. There were those who, on religious grounds, considered all warfare wicked; there were many in the I.L.P.¹² who came to the same conclusion without invoking the authority of the Bible; there were men who subsequently became Communists, who were cynical about capitalist wars but were quite willing to join in a proletarian revolution; and there were

men in the Union of Democratic Control,¹³ who, without having definite opinions about wars in general, thought that our pre-war diplomacy had been at fault, and that the belief in the sole guilt of Germany was a dangerous falsehood. These different elements did not easily work together. The

cynicism of communists-to-be was painful to Quakers, and Quaker gentleness towards the war-mongers was exasperating to those who attributed everything evil to the wickedness of capitalists. The Socialism of the I.L.P. repelled many Liberal pacifists, and those who condemned all war were impatient with those who confined their arguments to the particular war then in progress. And so the pacifist herd split into minor herds. In some men, the habit of standing out against the herd became so ingrained that they could not co-operate with anybody about anything.

The atmosphere was very inimical to intelligence. At first, I tried not to "lose, though full of pain, this intellectual being." I observed — or thought I observed — that, in the early months, most people were happier than in peace-time, because they enjoyed the excitement. This observation produced indignation among my pacifist friends, who believed that virtuous democracies had been tricked into war by wicked governments. Arguments as to the origins of the war were thought unimportant by those who were opposed to all war, and were brushed aside as irrelevant by the great bulk of the population, to whom victory was the only thing that mattered. For the sake of unanimity among pacifists, it became necessary for the different sections to suppress all but the broadest issues. We all had to avoid all subtlety, and practice a kind of artificial stupidity.

And gradually the hysteria of the outer world invaded the pacifist herd. I remember hearing a woman at a meeting state, with passion, that if her son were wounded in the war she would not lift a finger to nurse him. The logic was clear, since nursing was war-work; but her position was not calculated to recommend pacifism to waverers. Some pacifists, out of opposition to the patriots, made out such a good case for the German Government that they embarrassed German pacifists, who were trying to persuade their public that the faults were not all on our side. At intervals, the German Government made peace offers which were, as the Allies said, illusory, but which all pacifists (myself included) took more seriously than they deserved. Having, with great difficulty, disbelieved what was false in war propaganda, it was impossible to believe what happened to be true.

I remember one evening when I came away from a pacifist meeting with Ramsay MacDonald. He was depressed, and as we walked up Kingsway he said he was afraid of acquiring what he called the "minority mind." Some may think that he has since been only too successful in avoiding this danger, but it cannot be denied that it is a danger. It does not do to think that majorities must be wrong and minorities must be right.

In times of excitement, simple views find a hearing more readily than those that are sufficiently complex to have a chance of being true. Nine people out of ten, in England during the war, never got beyond the view that the Germans were wicked and the Allies were virtuous. (Crude moral categories, such as "virtuous" and "wicked,"

revived in people who, at most times, would have been ashamed to think in such terms). The easiest theory to maintain in opposition to the usual one was the Quaker view, that all men are good at heart, and that the way to bring out the good in them is to love them. Christ had taught that we ought to love our enemies, and few people cared to say straight out that He was mistaken. Those who genuinely held the Quaker view were respected, and the Government disliked having to send them to prison.

The class-war opinion, that capitalist wars are wicked but proletarian wars are laudable, could be preached with success to working-class audiences; it had the advantage of giving an outlet for hatred, of which many persecuted pacifists felt the need. Frequently, in meetings nominally opposed to all war, the threat of violent revolution was applauded to the echo. This view was, of course, the one of all others most hated by the authorities, but it was psychologically capable of being held by a majority.

The view which I took, and still take, was that, while some wars have been justified (for instance the American Civil War), the Great War was not justified, because it was about nothing impersonal and raised no important issue. This view required too much argument to be effective in such a violent time; it could be put forward in books, but not at meetings. It was also impossible to get a hearing for the view that a war cannot be justified by its causes, but only, if at all, by its effects. A "righteous" war was supposed to be one which had the correct diplomatic preliminaries, not one in which victory would bring some benefit to mankind. One of the most surprising things about the war, to me, was its power of producing intellectual degradation in previously intelligent people, and the way in which intellectual degradation always clothed itself in the language of a lofty but primitive morality.

To stand out against a war, when it comes, a man must have within himself some passion so strong and so indestructible that mass hysteria cannot touch it. The Christian war resister loves his enemies; the Communist war resister hates his government. Neither of these causes of resistance was available for me; what kept me from war fever was a desire for intellectual sobriety, for viewing matters involving passionate emotion as if they were elements in a formula of symbolic logic. I found it useful to think of nation *x*, nation *y*, and nation *z*, instead of England, France and Germany. But the effort was considerable, and hardly left me the mental energy to apply the same process when *x* was the British Government and *y* was the imprisoned pacifists. I still think, however, that intellectual sobriety is very desirable in war time, and I should wish all who, in anticipation, expect to stand out against the next war, to practise the habit of translating concretes into abstracts, so as to see whether their reasonings still seem convincing when the emotion has been taken out of them. In theory, we all know that this is essential to scientific thinking, but the war showed that it is more difficult than many people suppose.

SOURCE: From Bertrand Russell, "Some Psychological Difficulties of Pacifism in Wartime," in Julian Bell, ed., *We Did Not Fight: 1914-18; Experiences of War Resisters* (London: Cobden-Sanderson, 1935), pp. 329-335. By permission of The Bertrand Russell Estate.

¹² the Independent Labour Party, a relatively small socialist group affiliated with, but not identical to, the parliamentary Labour Party

¹³ An organization founded during the war to work for a negotiated peace. It anticipated Woodrow Wilson in its advocacy of a postwar League of Nations.

(Thank you, DON JACKANICZ)

(5)

THE MYTH OF AMERICAN "FREEDOM"

By Bertrand Russell

A reprint from the May, 1963 issue
of *The Minority of One*.

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By Bertrand Russell

The active presence of freedom in American life is vanishingly small. Words and slogans are used for long periods after they have been emptied of content by events. Those who know within themselves that to challenge their society fundamentally is a dangerous thing to do deceive themselves by clinging to such hollow slogans until they have been sufficiently corrupted to have lost interest in them. The next step for the absence of vital life is for the conceptions to be acknowledged as something desirable anyway. "National interest" is the replacement term most preferred.

I consider that there are three large developments in American society which have made talk of freedom and individual liberty empty talk which satisfies the diminished consciences of those who want to believe that they are motivated by these values at the same time that they embrace a society which despises freedom and individual liberty.

These three developments are: 1) Overt and unabashed police-state techniques; 2) the evolution of institutional life incompatible with freedom and liberty; and 3) the power-struggle between two authoritarian giants, America and Russia, which has introduced the concomitant threat of annihilation for mankind. These three developments act upon and reinforce one another.

Since the end of World War II, the way to political power in the United States has been characterized by the crudest persecution of dissident opinion. The object of this persecution has been to impose upon the United States an acceptance of capitalism and of the power of large industry. To further this end, any potential critics of such a power arrangement have been hunted down and declared subversive. One of the tragic aspects of this development has been

the willingness on the part of liberals to swallow the dishonest assumptions, seek to dissociate themselves from those under attack, and to allow the perpetrators to establish their power and their values as beyond question. Questions have been decided to be incompatible with patriotism.

"Subversives" are those who pose such questions. They are called Communists because it was also a purpose of men who hold American power to discredit alternatives to Capitalism by equating support of a foreign power with domestic dissidence.

Communists were a convenience and all who retained an independent mind were obligated to denounce Communism if they were to remain free and employed. Communism, however, was an issue created as a conscious hoax. The power of the Soviet Union was real and the power-conflict with the Soviet Union was real. Espionage, as old as nation-states, was also real. None of these facts had any bearing on the use to which they were put by cynical addicts of power. Communists had no political significance within American life. It is not clear why it is illicit for Communists to play a role in the political life of a free country.

It was soon clear, however, that Communists would be hunted, for that enabled the hunters to accuse all with whom they had political differences of being this new form of devil, carefully cultivated as a domestic "menace".

The Federal Bureau of Investigation is a secret political police. It has frequently fabricated evidence to frame innocent people and any who dared suggest that this had been done were themselves subjected to the same treatment. The Justice Department undertook to pay for a posse of terrified perjurers who, upon losing their terror, found official lying a lucrative way to live. American political life centered in the late forties and fifties upon the intimidation of all men of integrity prepared to criticize their country.

Investigating committees have also used the paid informer and instructed liar. Many individuals have been jailed and many thousands more deprived of livelihood. The effect of this systematic and pervasive program of intimidation has been to eliminate political alternatives from the public discourse in the United States.

Opportunist politicians such as Joseph McCarthy and Richard Nixon patterned their careers on the national pastime of inquisiting men with independent minds. The press has entirely cooperated in this. The press, like all media of communication, is controlled by large economic interests. These very economic interests have nurtured the attack upon civil liberty and the "concentration camp for the mind" which characterizes the United States of America.

The Justice Department assisted with loyalty boards, subversive lists, and prosecutions of individuals for their political views. The F.B.I. persisted in fabricating evidence and even the existence of Communists to be hunted in order to continue to drain public funds.

The case of Alger Hiss illustrated the proposed fate of all foolish enough to defy; and the F.B.I. constructed a typewriter to secure a false conviction.

The atmosphere of hysteria so sedulously cultivated by the press and the Government of the United States was sufficient to murder the Rosenbergs who were accused of espionage on the evidence of a perjurer. Even the law under which they were tried was substituted for the one under which they were accused because the former carried the death penalty. The Rosenbergs were incapable of having copied the documents they were said to have copied because, as Einstein pointed out, they lacked the essential training necessary to have done that of which they were accused. The peacetime death penalty showed how far the persecutors would go in the United States and

helped to diminish the danger of intellectual independence.

Espionage, however, was only the guise, for political views of a radical kind would hardly be cultivated by an intended spy. The continued object was the man who disagreed. After a time, however, the persecution of dissidents (called ferreting out Communists) became a career in itself and more and more victims were necessary to feed the inquisition and its victim-hungry administrators.

The case of Morton Sobell, illegally kidnapped, convicted on non-existent evidence, sentenced to thirty years, is one of the more obvious examples of "freedom" in the United States.

The Attorney-General's list includes today many hundreds of organizations which are declared subversive. The Feinberg Law of New York requires teachers to report on the political beliefs of their colleagues. Those who are friends or associates of political dissidents are themselves subject to and in danger of overt persecution.

The system of terror which I am describing and which, I am certain, is familiar to Americans, has worked in an informal way as devastating as its more exhibitionist aspect. Private industry does not employ the politically suspect. The right to travel is a consequence of holding dependable views. A great blackmailing industry emerged with journals such as "Red Channels," destroying careers by smearing men as Communists. The important fact is that a free society would not be one in which a political view could constitute a danger to the holder. Nor could someone be "smeared". Smears betray the absence of freedom.

The result of this pervasive and systematic terror has been that Americans first respond to political discussion by seeking to attach labels to ideas, the better to dismiss them without having to consider them.

It is not possible to have such an environment for fifteen years without profound effect. Americans prefer to say that the witch-hunt was a passing phase of hysteria created by nasty men such as McCarthy. On the contrary, the persecution which America has witnessed and largely embraced was created by men of power to destroy political opposition. McCarthy was an excrescence upon this fact.

The second development to which I have referred earlier is an institutional one. The nature of a large industrial society is bureaucratic and impersonal. The individual is submerged in vast collective units. Individuals who are created for such institutions are without features marking independence of mind. Adlai Stevenson said:

"Technology, while adding daily to our physical ease, throws daily another loop of fine wire around our souls".

This statement is one full of insight. It reveals that the United States is as collectivized as the Soviet Union in the sense that both societies are characteristically large and are dominated by bureaucracies. The private or public character of these institutions does not determine the extent to which people are cogs. It is technology and size which do that. Ideology is largely irrelevant.

For this important reason, the persecution of men of independent mind is not the only source of tyranny in America. The daily lives of people are incompatible with freedom. They no longer have real control over decisions which affect them and this is a fundamental fact.

Part of this second development is the nature of power itself within American political life. The corporate community constitutes a private Government. Industries are interlocked and the economic and political life of the United States can not seriously be separated. So it is with economic and political power. The corporate community finances both political parties, provides the

millions necessary for both candidates in Senatorial elections, owns and controls the media of communication and, in effect, exercises the power of decision-making. For this reason formal political democracy in the United States is largely a sham and "freedom" is a convenient myth at the disposal of faceless bureaucrats. The overwhelming political power of the corporate community is private in character only insofar as there is no public awareness of its role, let alone knowledge of its decisions or control over them. The two political parties operate within this system and the formal political institutions—the Congress and the Executive—merely serve to administrate for the corporate community. After fifteen years of persecution, systematic conditioning and the eradication of political opposition, the American public accepts national interest as defined by corporate capitalism. For these elementary reasons, the political democracy of which Americans speak is, for me, largely without serious meaning.

Intimately related to these two developments which I have sought to describe has been the power struggle between the Soviet Union and the United States—the Cold War. The elimination of dissent was achieved by identifying dissent in the popular mind with support of the "enemy", the "devil" the inconceivably wicked Russians. The nice thing about this was that it also became impossible to question the power-struggle itself. Russia was the means of ending American radicalism and the means itself was sacred. I am utterly convinced that if the conflict with the Soviet Union had never existed a different menace would have been adopted for the purposes of political persecution.

Nonetheless, the struggle for power with Soviet Russia has enabled American politicians to sanctify every oppressive act in the name of national security and to label every appeal for freedom as sympathy for the Russians.

In the course of the struggle it has become apparent that neither side is concerned about anything except dominating the other. The Russians may proclaim hostility to Capitalism and the Americans to Communism. Yet the two systems, under the very pressure of their own conflict, have become remarkably alike. The bureaucratic and impersonal character of these two countries has taken them in very similar directions. Stalin, it was true, was exceptionally cruel. Since Stalin the cruelty has diminished apace with the growth of intolerance in America.

The United States has created and supported tyrannical regimes around the world. The sole criterion for support has been subservience to American military needs and willingness to allow the resources and peoples of the respective countries to be exploited by American industry.

This pattern in America has made the question of freedom directly relevant to the unlikely hope of human survival. Unless it becomes possible not only to question in isolation the holders of American power, but to mobilize effective political opposition to their power and their policy, survival is in doubt.

If friendship with the Soviet Union is treasonable, if the power of the military-industrial complex is unchallengeable, if the insane struggle between the Soviet Union and the United States is not halted, then the absence of freedom will lead to the end of life on our planet.

I believe that until a radical analysis of this kind is made by Americans and acted upon, regardless of the consequences, we must all live through the sufferance of semi-literate paranoids with their fingers on buttons.

(Thank you, JOHN TOBIN)

REPORTS FROM OFFICERS

(6) Chairman Peter Cranford reports:

(6a) (Editor's note: Chairman Peter Cranford and President Bob Davis disagree as to whether expelled BRS Member John Sutcliffe should be allowed to appeal his expulsion.)

Peter says that, at the '81 Board meeting in June, he appointed a committee to consider that question.

Bob maintains (and says the minutes will confirm) that no such committee was appointed; that the Chairman does not have the power to appoint any committee (for it is the Board, not the Chairman, that has that power, according to the Board's Bylaws); that, in any case, it is the Society (the members) and not the Board (the Directors) that has the responsibility of dealing with expulsion, according to the BRS Bylaws, and that the Board has no power to overrule a Society vote; that Peter's belief that Sutcliffe should be allowed to appeal was supported by advice Peter got from BRS Director Ray Plant, an attorney, but that Ray's advice was mistakenly based on the obsolete BRS Constitution instead of the current BRS Bylaws. (The obsolete Constitution does not provide for expulsion by mail ballot; the Bylaws do so provide. Sutcliffe was expelled as the result of a mail ballot.)

There are many aspects of the Sutcliffe matter. To provide all details might fill much of this newsletter; briefly this is what has happened:

Peter polled the Directors and asked for their "reactions" to Sutcliffe's request for an appeal, and later said that a majority (9 to 7) had "voted" in favor of appeal. In response to that, several Directors who had given favorable "reactions" said they had not meant to have them counted as "votes" -- and changed their position.

Bob now questions whether a majority of the Board does in fact favor allowing an appeal.

To answer this question, BRS Secretary Don Jackanicz (who is also Board Secretary) has mailed ballots to all Directors, asking them to vote on whether to allow Sutcliffe to appeal, and we should know the answer by the end of this month. That should settle the matter one way or the other.

Bob -- though he believes there is no way under the Bylaws that the Sutcliffe case can be reopened -- has nevertheless said he would abide by the result of Don's poll, as a contribution to bringing this matter to a conclusion. Now here is Peter's Chairman's Report:)

(6b)

The society is in the process of re-assessing its methods and goals as the aftermath of the Sutcliffe case. At the last board meeting Dr. Alvin Hofer argued that the by-laws, particularly as they pertain to expulsion, needed revision. Dr. Hofer was then appointed chairman of the committee to do so. He will be assisted by Cherie Rupee, Steve Reinhardt, Ray Plant and myself.

Robert Lombardi then challenged the method used in the Sutcliffe case. As a result I appointed Cherie Rupee and Ray Plant to assist me in an investigation of the procedure. The chief points at issue were that Mr. Sutcliffe had written that no charges had been transmitted to him and that he had had no opportunity to formally argue in his defense. I wrote him in January of 1981 to the effect that he could present his case to the board. I did not hear from him again. It then occurred to me that he might not have received my letter written some eight months previously, and decided I should write to him to see if he had. A very short letter was written making this inquiry, and since it had no other substance I did not send copies to the board.

In the meantime, Ray Plant sent me the enclosed letter (dated August 28, 1981) indicating that there were several weaknesses in the procedure and John Sutcliffe should be informed that he could appeal either by written statement or in person. Sutcliffe then sent a letter requesting the right to appeal. I sent his letter to all board members asking for their reaction. A majority of the seventeen responding wrote letters giving various reasons why an appeal should be allowed. The minority, led by the BRS president and the editor of the BRS newsletter, argued that since Sutcliffe was expelled in accordance with the by-laws (see attached opinion by Ray Plant dated September 22, 1981), no appeal should be granted. Both have also argued that the board has no power to re-open the matter.

The president seems self-contradictory at this point since he is working in behalf of Amnesty International which seeks to have people released who were convicted in accordance with the laws of their country. Bertrand Russell was similarly punished on several occasions.

Since the sub-committee and the board were in agreement, I communicated our decision to Sutcliffe granting his request to appeal. I expect a formal appeal within the next few weeks.

(6c) Here are Ray's 2 letters that Peter refers to:



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August 28th, 1981.

Mr. Peter G. Cranford, Ph. D.,
Chairman,
Board of Directors,
The Bertrand Russell Society,
1500 Johns Road,
Augusta, Ga., 30904,
U. S. A.

Dear Peter:

Re: John Sutcliffe.

Thank you for your letter of August 10th re John Sutcliffe's appeal against expulsion. Your letter just arrived owing to the recent Canadian mail strike.

My advice would be for you to notify Mr. Sutcliffe that his appeal will be considered and to inquire whether he wishes to conduct his appeal by way of correspondence to the Board then if upheld, by mail to the members at large, or whether he wishes to conduct his appeal in person or by agent at our next Annual Meeting.

As you know, there is no explicit procedure for appeal in the Society's By-laws. These are being reviewed and I will be recommending that the affected member may have a choice of conducting his appeal by correspondence or by appearing in person or by agent at the next Annual Meeting of the Board and membership.

I hope to have my comments to you on a proposed expulsion procedure by letter in the near future.

Kind regards.

Yours sincerely,

Ray Plant
R. M. Plant,
Regional Solicitor.

RMP:mb

September 22nd, 1981.

Dr. Peter G. Cranford,
1500 Johns Road,
Augusta, Georgia,
30904, U.S.A.

Dear Peter:

Further to the efforts of the Sub-committee, I have reviewed the Society's Constitution which I have available. Section 3 of Article II of the Constitution covers the subject of expulsion in a cursory way. The aims of the Society as set out in Section 1 of Article II are sufficiently general that I doubt very much whether Mr. Sutcliffe could be expelled for violation of them.

His conduct was personally abusive but did not contravene the stated aims of the Society. It is for this reason that I suggest that the Constitution of the Society be amended to reflect that expulsion may occur for any reason deemed sufficient by the Board of Directors and membership of the Society where such reason is related to the conduct of the member in public or private life which would bring the Society or its office holders into disrepute. In this connection, is there further word on Mr. Sutcliffe's Appeal from the other members?

To assist in the Sub-committee's evaluation of the By-laws, it would be of value if a set of By-laws were distributed to the members of the Sub-committee for perusal and recommendations.

Yours sincerely,

Ray Plant
R. M. Plant,
Regional Solicitor.

RMP:mb

C.C. Mr. Alvin D. Hofer, Ph. D.
Mr. Stephen J. Reinhardt
Ms. Cherie Ruppe

(7) President Bob Davis reports:

(7a) First, I would like to offer these observations on the Sutcliffe matter:

1. The letter from Ray Plant is based on the old Constitution which is not in force rather than on the Bylaws that we now operate under, and which -- unlike the Constitution -- provide for expulsion by mail ballot.
2. There is no committee to investigate the Sutcliffe expulsion. The Board Bylaws state that committees are appointed by the Board, not by the Chairman, and the Board appointed no such committee.
3. I received Peter's original letter, that he sent to the Board, 6 weeks later than the other Directors. (It did not call for a "vote", but merely for a "reaction".) I immediately wrote to the Directors, opposing appeal on constitutional grounds and also because Mr. Sutcliffe is not good for the Society. But by this time, many Directors had already responded to Peter's letter, and Peter announced the result as a "vote" in favor of appeal. Since then 3 Board members have notified me that they object to having their "reaction" treated as a "vote" (which they did not intend) and have changed their minds, which I believe nullifies Peter's majority.
4. Ray Plant, in his letter of September 22nd fails to mention that the principal charge against Mr. Sutcliffe was his refusal to stop acting as our official representative; such behavior is grounds for expulsion. The abusive behavior he exhibited toward others -- including non-members, apparently as our representative -- is secondary.
5. Finally, Mr. Sutcliffe's recent letter of appeal shows no regret and no promise to stop the activities for which he was expelled.

* * * * *

(7b)

Don Jackanicz and I attended the Humanist Summit Conference in College Park, Maryland (in University of Maryland facilities) on October 30-31. The purpose of the meeting was to draw together "humanistically oriented groups" to organize for combatting Moral Majorityism. Whether or not the BRS is such a group (I think it is) depends on definitions, and I will rely on BR's statement that though he did not use the label ("humanist") himself, he would not be inclined to "bring an action for libel" if someone applied it to him.

There were interesting talks by Paul Kurtz, Jerry Larue, N.F.I.Schwarz of Utrecht, Holland -- Co-Chairman of the International Humanist and Ethical Union -- and others. There were also group planning sessions. It was a successful conference. We passed a group affirmation-resolution, and will start "networking" among groups -- humanist, religious, and establishment -- who are threatened by or dislike the Moral Majority and its allies. Don and I both signed the affirmation (and contributed to it.) I am presenting it to the BRS Board to consider for official BRS endorsement. Here is the statement:

Affirmation of American Freedom by the Humanist Summit Conference

We, representatives of humanistically oriented groups, deplore the attack upon us by intolerant religious forces. We believe that this simplistic attack is not only upon humanism but is an all-out assault upon the open and pluralistic character of American society and upon the Constitution and traditional American freedoms. By their repeated assaults upon the separation of church and state, these zealots undermine the very foundation of our democratic society and religious freedom. We hold that no one group, religious or secular, has an exclusive claim to patriotism in America nor an inherent right to force its values and ideology upon the rest of us. Rather, we believe that it is through open discussion and debate that we as Americans can arrive at intelligent decisions on the ethical, social and political issues facing us. As humanists we accept both our right and obligation to participate in determining the future of our society without threats of intimidation or censure. This, we believe, is the essence of being an American and is of central importance to humanism.

To follow this up, the Ethical Union is sponsoring another conference in March '82 which I shall try to attend. Also the International Humanist and Ethical Union is having a World Conference in Hanover, Germany, August 1-5, '82, which I have been invited to attend and hope to be able to. It dovetails with our proposed '82 meeting at Oxford.

(8)

Treasurer Dennis Darland reports:

For the quarter ending 9/30/81:

Balance on hand (6/30/81).....	1395.93	
Income: 41 new members.....	697.50	
89 renewals.....	1555.00	
Total dues.....	2252.50	
Contributions.....	120.00	
Sale of RSN, stationery, books, etc.....	205.13	
Total income.....	2577.63	+2577.63
		<u>3973.56</u>
Expenditures: Information & Membership Committees.....	1612.81	
"Russell" subscriptions.....	339.50	
Bertrand Russell Memorial (London).....	90.00	
BRS Library.....	891.65	
Annual Meeting (1981).....	50.00	
Bank Charges.....	24.44	
Total spent.....	3008.40	-3008.40
Balance on hand (9/30/81).....	965.16	

REPORTS FROM COMMITTEES

(9)

Science Committee (Alex Dely, Chairman) reports:

(9a)

(1) The following, on the '81 Pugwash Conference, supplements the New York Times article of 9/4/81 reproduced below (16).

The 31st Pugwash Conference (August 28-September 2, 1981 at Banff, Alberta, Canada) had as its theme, "Avoiding Nuclear War". The group concluded that an ominous spread of concepts making nuclear war thinkable is coupled to strivings to get rid of all arms control agreements (SALT, NPT...)

The group agreed that nuclear weapons' only real use is as deterrents, not as weapons, and reaffirmed that it is impossible to limit a nuclear war in quantity and/or quality. The Pugwash group, consisting of U.S., U.S.S.R. and other scientists, unanimously rejected any doctrine legalizing limited nuclear war.

They deplored the defeat of SALT II in the U.S. Senate, and want the U.S. and U.S.S.R. to refrain from any

action that could jeopardize important provisions of SALT II (which were agreed upon) so that future negotiations would not start in a vacuum.

They agreed that the most useful step in stopping the U.S.-U.S.S.R arms race would be to prevent the spread of nuclear weapons to more countries, as well as a mutual freeze on nuclear forces to current numbers and characteristics. Most importantly, destabilizing systems (such as the MX, which can be perceived as having first-strike capabilities) must be avoided; in this case, when both sides have similar systems, the situation is much worse than if only one nation does. Trying to match such systems adds to the instability; rather first strike targets should be dismantled, leaving first strike weapons nothing to attack.

They also endorsed a nation's withholding its supplies of fissile material for weapons purposes. The situation in Europe was thought to be deteriorating rapidly. A "zero proposal" was suggested, in which non-deployment of NATO weapons (such as the neutron bomb) would be coupled to a reduction in U.S.S.R. SS-20 missiles. It was suggested that, in each power bloc, political action be taken to ban training in the use of these new weapons at military maneuvers. To gather such public support, it was agreed to contact all scientific organizations, and scientists of high prestige, to undertake massive public outreach projects.

- (9b) (2) A letter was sent to Congressman John Rhodes and others, opposing efforts (such as H.R. 4400) to weaken the Clean Air Act, and indicating the harm to Arizona that would result from the proposed weakening of the Act. The Clean Air and Clean Water Acts are up for renewal, and letters of support to your Congressman and Senators would be useful.
- * (9c) (3) A 7-page package of material was sent to 40 ERS members who in some way are connected with a university, as part of the Science Committee's dissident scientists effort. It describes the treatment given Soviet physicist Vladimir Kislak, a Jewish refusenik (who was refused a visa to join his family in Israel), jailed on a charge of having attacked a woman; and includes a petition for his release. A free 16-page kit, "Suggestions for activities in support of oppressed physicists" is available from Kurt Gottfried (Chairman, American Physical Society Committee on the International Freedom of Scientists), Newman Laboratory, Cornell University, Ithaca, NY 14853.

PHILOSOPHERS' CORNER

- (10) A call for papers for December 1982 was sent to scholarly journals by the ERS Philosophy Committee Chairman Ed Hopkins:

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in December 1982. Papers may be on any aspect of Russell's Philosophy. They should have a reading time of about one half an hour and should be submitted in triplicate, typed and double spaced with an abstract of not more than 150 words. The name of the author, with his address and the title of his paper, should be submitted on a separate page. The submission deadline is May 15, 1982 and the papers should be sent to Edwin Hopkins, Chairman, Philosopher's Committee, The Bertrand Russell Society, 6165 64th Ave., #3, Riverdale, Md. 20737. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

ABOUT BERTRAND RUSSELL

- (11) The CCNY Affair, as reported in *When LaGuardia Was Mayor* by August Heckscher with Phyllis Robinson (New York: Norton, 1978) pp.269-275:

The Case of the Noble Earl

On October 1, 1939, the Board of Higher Education of New York City named as professor at City College an erudite, disconcertingly witty Englishman who was to teach the philosophy of mathematics. Nobody took much notice of it at the time, and those who did saw nothing inappropriate in the choice. The *Sun*, bellwether of the conservatives and guardian of conventional standards, commented editorially on the new appointment. "He thinks so clearly, and writes with so much sparkle and gusto, that business should boom in the philosophy department." It did indeed, but in

a quite different way from what the editorialist had anticipated.

The Englishman in question was Bertrand Russell, world renowned mathematician, but also expounder of views upon social and political questions that often astounded and shocked his contemporaries. In particular, he held views on the relations between men and women which even today, though they are widely followed, are rarely expressed so lucidly and frankly. In a book, *Marriage and Morals*, published ten years before his New York appointment, he had written: "I am sure that university life would be better, both intellectually and morally, if most university students had temporary childless marriages that would afford a solution to

the sexual urge neither restless nor surreptitious, neither mercenary nor casual, and of such nature that it need not take up time that should be given to work." All sex relations that do not involve children should be regarded as a purely private matter, he urged; adultery was permissible and even desirable, and as for Christianity: "Through its whole history it has been a force tending toward mental disorders and unwholesome views of life."

That was strong language. The book was attacked at the time but in due course was forgotten; at the start of the war Russell accepted a teaching appointment at the University of California. But there was one man, Bishop William T. Manning of New York, who did not forget and carried on in the press and elsewhere a continuing crusade against the English earl. The issue as it was posed by the bishop, and as it was seen by most others who took up the fight, was not quite the one we would expect today: not civil liberties and the right to teach, but the right to speak unpopular views. It was, in short, the old issue of toleration, and Bishop Manning was one of those who could not bear to put up with views so different from his own and so personally offensive.

In the volatile community of New York the Russell appointment was not likely to be passed over in silence. When the mathematical operation of adding one to one was performed—when the opinions of Bertrand Russell were set in conjunction with the post of City College professor—the ensuing controversy reached through all levels of public opinion, shook up the Board of Education, the courts, and the City Council, and posed a crisis for the LaGuardia administration. The mayor himself was in an acutely embarrassing position. He did not, it must be said, emerge with honors from this trial. His battles for the rights of minorities and the oppressed, his stand against the suppression of free thought in the European dictatorships, seemed to be ignored when highly unpopular opinions were expressed in his own backyard.

LaGuardia at this time and later was much influenced by the religious hierarchies, both Catholic and Episcopalian. Bishop Manning, who referred to Russell as "an ape of genius," had enlisted the mayor's aid in various church matters and was in regular communication with City Hall. In fairness it must be added that the mayor, as a sensitive politician, was aware of the repercussions throughout his New York constituency likely to be aroused by Russell's views on sex and religion. When the chips were down, the liberals and the defenders of toleration were but a small group within the city complex, and by no means the most powerful. Finally, the mayor's own views on sexual morality, orthodox and conventional as they were, made him susceptible to being genuinely shocked by the writings of the noble earl.

"I am not a prude," the mayor stated, with the kind of innocence which made people think he very probably was. He added, to prove his point, that he had been an aviator in the war and had traveled "all over Europe." His attitude toward women was certainly old-fashioned. When his secretary, Anna Clark, visited Washington on official business, he insisted she stay at a hotel which demanded of its residents that they check in by midnight. When, at the end of a day's work, he suggested to Mitzi Somach that she ride home with him in his city car, he made sure that a third person in addition to the driver accompany them. All this might have been set down as one more of the mayor's amiable eccentricities. But when the Bertrand Russell appointment divided true believers from the bigots and the nervous nannies, it placed LaGuardia on the wrong side of the line.

Between October and March the Bertrand Russell affair boiled along below the surface of public opinion, but enough discontent was aroused to cause the council on March 14 to adopt a resolution ordering the Board of Higher Education to rescind the appointment. The St. Patrick's Day Parade that year was held under a driving snow; one can imagine that among the notables on the platform (several of whom stayed like the mayor until the end) the case was fully discussed. Here were leading representatives of the religious and political establishment, and the Russell appoint-

ment had grown as heated as the weather was cold. "Why is it we always select someone with a boil on his neck or a blister on his fanny?" LaGuardia had grumbled a few days before, and his sentiments at the grand Irish tribal rite must have been expressed in similar vein. Two days after the parade, the Board of Education was to meet to reconsider the appointment.

On the eve of the meeting the mayor received from Charles H. Tuttle, a respected member of the board, a somber letter warning that the appointment, if carried through, would do harm to City College and would be an affront to the religious people of the city. "I lay the facts before you so that you may take such action as your judgment dictates." With the letter was a memorandum setting forth lengthy quotations, most of them from Russell's controversial *Marriage and Morals* of a decade earlier. At the same time the mayor was receiving advice from Burlingham. "I hope you will keep out of the Bertrand Russell mess," wrote that wise mentor. "If Bishop Manning had kept his fourteenth-century trap shut, the noble earl would have come and gone without notice." At about the same time, in a letter addressed to "My dear and good bishop," LaGuardia was extending to Manning profuse apologies for the appointment and promising to act "within the limits of such powers as I have."

These powers included pressure on the Board of Higher Education. One member, having resisted such pressure, appealed later for LaGuardia's "forgiveness," saying that his vote could only be laid to "conscience or human fallibility." Others, though less penitent, were suffering from the same debilities. The board at its March 19 meeting voted eleven to seven against reconsideration of the appointment. A taxpayer's suit started court action, while in Albany an inquiry was voted into the activities of reds and other subversives in the New York City schools.

The decision of the court came rapidly, on March 31, in the form of an opinion delivered by Justice John E. McGeehan. McGeehan was a Catholic who had once tried to have the portrait of Martin Luther expunged from a city mural depicting the history of religion. Not surprisingly he now found Russell unfit for the post of professor. Russell's attitudes toward sex were "immoral and salacious"; besides, he was not a United States citizen. The next move was the mayor's. On April 6, when the LaGuardia budget was presented, it was noted that funds for the Bertrand Russell post had been dropped. This was in keeping, it was blandly explained, "with the policy to eliminate vacant positions." On the same day two thousand students at City College left their classes at noon in protest. At Carnegie Hall a rally urged restoration of the \$8,800 budget item and called for an appeal of the McGeehan decision.

At this point LaGuardia's course becomes least comprehensible. He set himself rigidly against appeal, and Chanler, the corporation counsel, announced under evident pressure that his office would not take the Russell case to a higher court. Chanler's face-saving defense of this position was that it was a poor case on which to base an appeal; there was "the gravest danger" that it might be affirmed. He refused also to permit other counsel to take over. The Board of Higher Education thereupon flouted the mayor by naming special counsel of its own, top lawyers from the conservative law firm of Root, Clark, Bushby, and Ballantine. At the University of California, meanwhile, Russell found his post barred to him when he sought to continue there rather than to subvert New Yorkers.

The strains resulting from the mayor's stand were intense, both within and outside his official family. John Dewey, the noted educator, wrote LaGuardia a letter which must have hurt. After expressing shock at the mayor's refusal to allow an appeal, he stated, "I have regarded you as a person who could be counted on to do the straightforward thing independent of political pressure." Burlingham was deeply dismayed. His letter of April 18 is worth quoting at length:

I strongly urge you to direct Chanler to consent to appeal. I seriously

doubt his right to tell the Board of Education they cannot appeal and I regard this refusal . . . as high-handed. . . .

You know how foolish I think the Department of Philosophy and the Board of Higher Education were in nominating and appointing Russell, and how abhorrent Russell's doctrines are to me. But why should a man with your record in a free country do to the CCNY what the Nazis have done to Heidelberg and Bonn? . . .

Your attempts to dispose of the case while it was in the courts was bad enough; but to prevent the Board appealing to higher courts is far worse. . . .

It is not like *you*.

To this cry from the heart LaGuardia's reply was a disingenuous brush-off. "The pressure groups are certainly bearing down on you," the mayor wrote. "A lawyer has advised his client (the mayor) not to appeal, and the client has accepted. . . . That is all there is to that."

The actual relations between "the lawyer" and "the client" are suggested by a letter of April 27 to Chanler. Referring to a "memo re the Russell case," evidently suggesting some means to placate the liberal groups, LaGuardia thus addressed his corporation counsel:

In reference to your memo re the Russell case, it might be becoming to a scrivener in the office of a barrister in the 18th century, but utterly unworthy of a law officer in the greatest city in the world. . . . The city's law department is pettifogging on technical procedural matters. The city provides third-grade clerks for that purpose. . . . I fear you are under a misapprehension as to the duties of your office and the responsibilities which go with these duties. Further correspondence will not be helpful; nor is it desirable.

Avoidance of an open break with the corporation counsel was fortunate for the LaGuardia administration. Chanler evidently was

(Thank you, JOHN JACKANICZ)

(12) Another by Ronald Clark, as reported in...

PUBLISHERS' WEEKLY

VILLAGE VOICE Literary Supplement October 1981

BERTRAND RUSSELL AND HIS WORLD

Ronald Clark. Thames & Hudson (Norton, dist.), \$14.95 ISBN 0-500-13070-1

Clark wrote an earlier extended biography of Russell (1975, "The Life of Bertrand Russell"), but this present compact life story is an excellent rendering of the 98 years of his subject's very active life and packs much information into less than 100 pages of text. Russell's childhood in Richmond Park was a tranquil one, his years at Cambridge were active and his work as a mathematician resulted in "Principia Mathematica." It was in 1918, as a war protester, that he served his first prison term and his career as a gadfly of the Establishment began. He lectured widely in the U.S., married four times and won a Nobel prize for literature. The 105 black-and-white illustrations have been carefully selected, and they illuminate the text perfectly. They include rare photos of T. S. Eliot, D. H. Lawrence and Wittgenstein—as well as of Russell's wives and children. A model of popular biography.

[September 28]

(Thank you, PETER CRANFORD)

BERTRAND RUSSELL AND HIS WORLD
By Ronald Clark

Thames and Hudson, \$14.95

To accomplish great things and create an individual style, it is probably no hindrance to issue from a ruling class line and spend 98 years sentient upon the earth. Godfathered by John Stuart Mill, Bertrand Russell arrived in 1872, was orphaned early, and was subsequently brisk-walked into manhood by his austere and formidable grandparents. Next there was Cambridge, and soon after that lasting fame from his collaboration with Alfred North Whitehead on the monumental *Principia Mathematica*, published between 1910 and 1913.

Russell proved that certain ancient logical paradoxes were fundamental to mathematics, generating roughly the same seismographic shock wave in mathematical logic as Einstein's Relativity Theory was to produce in physics. "It is passion that has made my intellect clear," Russell wrote, "absolute unbridled Titanic passion . . . that has made me never stop to ask myself if the work was worth doing . . . [or] care if no human being ever read a word of it." It was also a passion for avoiding first wife Alice.

There would be four marriages and many affairs—those with Ottoline Morrell and Colette Maleson were the most important and

able to adjust his conscience to the mayor's interpretation of "the duties of his office." No doubt he did believe that in the hysterical atmosphere of the moment an appeal would risk confirmation. He must have understood, too, the physical strain under which the mayor was laboring. Dr. George Baehr, the mayor's personal physician, was forbidding him to make any appointments at night. Mitzi Somach found the mayor's conduct of office affairs too burdensome to endure further; she left quietly at this time, realizing only afterward that he had been an ill man. Unchanged in his affection, Burlingham wrote LaGuardia in May, "I am so worried that you are not taking proper care of yourself. Here you are, when you should be resting, in so many activities and giving so much of yourself to each of them."

The Russell affair came to its conclusion in the fall. Russell had by then accepted a teaching post with the Barnes Foundation in Merion, Pennsylvania, and the Board of Higher Education at its October meeting voted fifteen to two to drop the case. A final word in this inglorious episode may be left to Russell himself, who broke a dignified silence to answer a letter in the *Times* charging that he ought to have withdrawn voluntarily from the City College appointment:

If I had considered only my own interests and inclinations, I should have retired at once. But it would have been cowardly and selfish. . . . I'd have tacitly assented to the proposition that substantial groups shall be allowed to drive out of public office an individual whose opinions, race, or nationality they find repugnant. . . . In a democracy it is necessary that people should learn to endure having their sentiments outraged. Minority groups already endure this. . . . If it is once admitted that there are opinions toward which tolerance need not extend, the whole basis of toleration is destroyed.

enduring couplings. There would be late-in-life children, a school for tots, treatises on sexual freedom, and, in 1940, a disgraceful ruling by the N.Y. State Supreme Court outlawing Russell's City University appointment on the grounds of immorality and atheism. That sexual desire was both ecstatic and evanescent was a paradox with which Russell never fully made peace. To explain his appetites, he theorized that he could not remain physically attracted to a woman for more than seven or eight years and then spent his life proving it—a bit of casuistry he would never have permitted himself in logic.

Russell stood (and lost) in the Wimbledon by-election of 1907 as a candidate supporting the Women's Suffrage Society. He was a pacifist during World War I and went to jail for his views. And although a Socialist (sometimes), by the 1950s Russell had become an ardent Russiaphobe, at one stage even advocating "preventive war" with the Soviets. But as the cold war continued, Russell returned to his pacifist stand, his white mane becoming a symbol of the British movements to ban the bomb and end intervention in Vietnam. Explaining why he devoted the later part of his life entirely to politics, Russell said, "What is the truth on logic does not matter two pins if there is no one alive to know it."

Russell's enormous productivity—he wrote and wrote and wrote, usually 3000 words a day,

earning the majority of his income as a journalist and freelancer—and the grand sweep of events in which he participated are always thrilling to read about in Ronald Clark's vigorous narratives. The present volume distills his consistently juicy 700-page biog of 1975 (Knopf, \$15), into a 100-page aperitif with generous side order of illustration. Pheromone-chocked Russell looks, of all things, like Jiminy Cricket. And in an Augustus John portrait, Ottoline Morrell is positively predatory, her menacing tongue peeking out beneath long incisors. Ottoline was the original of D. H. Lawrence's venomously penned *Hermione* in *Women In Love*, and one sort of gets a feel for what he saw.

Clark's new book alters two aspects of his earlier story: Ralph Schoenman, Russell's enigmatic (maybe sinister) secretary, now appears to have had less influence over Russell, and the discord between Russell and Colette Maleson is presented as arising from her infidelity rather than his insatiableness. But clear-headed and engaging as this volume is, it's much too meager for such an expansive life as Russell's. "I do so hate to leave this world," he said a few days before his death. One is loathe to leave this vital and various life too. I recommend the '75 book for better and more.

—Laurie Stone

(Thank you, WARREN SMITH)

(12a) ...and as recommended by DON JACKANICZ:

At perhaps the height of Russell's fame and public acceptance, a picture biography, Bertrand Russell, O.M. by H. W. Leggett appeared in 1950. Although difficult to locate today, this book served as the only biography of Russell until Bertrand Russell, The Passionate Sceptic by Alan Wood was published in 1957. Now, Bertrand Russell And His World by Ronald Clark, author of the immense The Life of Bertrand Russell (1976), has arrived, owing much to both the Leggett volume in terms of format and the earlier Clark volume in terms of content. Format: Bertrand Russell And His World consists of about two-thirds text and one-third photographs; the illustrations, many of them never before published, complement the text excellently. Content: obviously based on research which yielded the first, longer Clark volume, this book distills the author's earlier, perhaps overly detailed, narrative to provide an engaging sketch of Russell's public and private lives. This is not a "coffee table book", which might well apply to The Life of Bertrand Russell in Pictures and his own Words (compiled by Christopher Farley and David Hodgson). It offers a reader new to Russell a pleasing way of gaining introductory biographical knowledge. And it offers more knowledgeable Russell readers a reinforcing review of facts already known, plus perhaps overlooked incidents and details and wonderful photographs.

BRS DOCTORAL GRANT

(13) The following announcement was sent to some 25 American, Canadian and U.K. universities in September and October:

Announcing
The Bertrand Russell Society's
1982 DOCTORAL GRANT

The Bertrand Russell Society will award a doctoral grant of \$500 to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life, or times of Bertrand Russell.

The candidate is required to send to the Society:

- (1) an abstract of the theme of the dissertation and of the plan of study;
- (2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval;
- (3) a letter from the dissertation advisor evaluating the applicant and the plan of study;
- (4) a signed statement saying that if the candidate is awarded the grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Dept., Northeastern Illinois University, Chicago, IL 60625, by May 15, 1982. The results of the competition will be announced in June 1982.

HUMAN RIGHTS

(14) Dyson on involvement. He is Professor of Physics, School of Natural Sciences, at the Institute for Advanced Study in Princeton. He is the author of Disturbing the Universe. From The New York Review of Books (4/30/81) p. 43:

Winner

The following essay will appear as an introduction to Mark Ya. Azbel's book Refusenik: Trapped in the Soviet Union, to be published at the end of April by Houghton Mifflin.

Freeman J. Dyson

Mark Azbel is one of the genuine heroes of our time, worthy to stand on the stage of history with Andrei Sakharov and Alexander Solzhenitsyn. I met him first in Moscow in 1956 when he was shy and thin, a brilliant young physicist

rising rapidly through the ranks of the Soviet scientific establishment. He and I had worked independently on the same problem in solid-state physics. His solution was more general and more powerful than mine. I knew then that he would become an important scientist. I had no inkling that he would become a

famous dissident. His book describes the human background of his life: the hardships of childhood in wartime Siberia, the joys and sorrows of becoming a full member of the privileged Soviet intelligentsia, the gradual growth of awareness of his Jewish roots, the transfer of his loyalties from Russia to

Israel, the decision to emigrate, the drama of his five-year leadership of the group of Jewish dissidents in Moscow, and the final safe arrival in the promised land with wife and daughter and cat.

Two aspects of the book make it unique as a historical document. In Book I, Azbel gives us an authoritative record of the vicissitudes of Soviet science during the post-Stalin era. The record is based primarily on his firsthand knowledge of the leading physicists and of the Party hacks with whom they had to struggle. But his interests and his knowledge extend far beyond physics, into all areas of Soviet intellectual life. And his understanding of the hidden sources of power and influence give his record a depth that is lacking in accounts written by outsiders.

In Book II we have a record of the duel that was fought, in the secret chambers of the KGB, between Azbel and the various KGB interrogators who tried to break down his resistance. This duel is similar in many ways to the duel described in Arthur Koestler's novel *Darkness at Noon*, forty years earlier. Koestler's hero, Rubashov, is one of the old Bolshevik leaders of the 1917 revolution. Stalin's policemen succeed in breaking his spirit and persuade him to incriminate himself and his friends before they execute him. Azbel was given the same treatment. He tells me that he has never read *Darkness at Noon*, and I therefore accept as accurate his memory of the many details of his interroga-

tions, which faithfully echo the interrogations of Rubashov. There is only one essential difference between Rubashov's duel and Azbel's. Rubashov lost and Azbel won.

How could it have happened that Azbel won? There are two main reasons. In the first place, Azbel is gifted with superhuman courage and presence of mind. When, in the course of his interrogations, he is brought before a group including a full general of the KGB and the Prosecutor-General of Moscow, his immediate reaction is to think: "I suppose it was not until this confrontation with such a formidable array of top-ranking authorities that I fully realized what a threat we posed to them." Which of us ordinary mortals would entertain such a thought at such a time?

The final turning point of his duel comes when he is interrogated by an official of even higher rank, Sergei Ivanovitch Gavrilov, the liaison man between the KGB and the Central Committee. Here Azbel takes the offensive. "You'll encounter some new troubles, which, I assure you, you don't anticipate. Either you'll have to let me go, or you'll have to imprison me for a long term; you won't have any other choice. You seem to know a lot about me, Sergei Ivanovitch. You probably realize that I'm not lying.... So there are the alternatives for you. Which do you prefer: simply to let me go, or to create another martyr to arouse the sympathies of the scientific community? It seems to me that in this case our interests coin-

cide."

The second reason Azbel won is that the Soviet establishment has in some sense lost its nerve. Forty years ago, the interrogators of Rubashov would not have been intimidated by Azbel's defiance. They would not have hesitated to add one more martyr to the millions they had already made. They would have replied to his recalcitrance by sending him down to be shot in the cellar or sending him away to rot in a labor camp. Now, forty years later, things have changed. The Soviet regime, even in the innermost recesses of the KGB, is unsure of itself. Azbel prevailed over his enemies because he was prepared to die and they were unprepared to kill. This is a historical development of profound importance, not only for the future of Soviet society but for the future of all mankind.

We in the West have a double responsibility, which we cannot evade. In the first place, as Azbel's story makes clear, we have a responsibility to give practical and moral support to individuals who are fighting for their lives and their freedom within the Soviet system and who call to us for help. In the second place, we have an even greater responsibility to avoid doing harm to the millions of loyal Soviet citizens who do not ask for our help and can only be endangered by it. In particular, we must think of the plight of the multitude of Jews who are striving to build a future for themselves and their children in the Soviet Union and for whom any action tending to identify Jews in general as

Western protégés represents a deadly threat. Above all, we must avoid repeating the mistakes of 1918-1920, when the well-meaning but blundering attempts of the United States and other Western countries to help the opponents of the Soviet regime ended in the strengthening of our enemies and the massacre of our friends.

Confronted with this double responsibility, what should we do? Whether we decide to involve ourselves or not to involve ourselves in the struggle for human rights in the Soviet Union, we are gambling with other people's lives. I have generally believed that it is wise for us to avoid involvement, remembering the words of Solzhenitsyn: "I put no hopes in the West—indeed, no Russian ever should. If we ever become free it will only be by our own efforts." But now Mark Azbel has convinced me that there are occasions when Western involvement is practically effective and morally justifiable. I regret now that I gave no help to Azbel during his years of struggle. I still am afraid that our impatient attempts to force the Soviet regime to adopt our alien standards may result in halting the slow internal evolution of the regime toward more humane patterns of behavior. We must weigh the consequences of intervention in each case as best we can, never acting in a spirit of self-righteous ignorance, giving help only when we can clearly see that the people we help are like Mark Azbel, people who have the strength and the courage to become free by their own efforts. □

(15) The Prime Minister supports the Wilberforce Council's campaign.

(Thank you, BOB DAVIS)



Mr. Jack Lennard, co-ordinator of The Wilberforce Council, presents the Prime Minister, Mrs. Margaret Thatcher, with a copy of "Freedom Call" during his visit to No. 10 Downing Street.

Mrs. Margaret Thatcher, the Prime Minister, has expressed her support for the worldwide campaign launched by The Wilberforce Council, to reunite Soviet Jews with their families who have settled in Israel. She was briefed on the plight of some of the 500 split families by Mr. Jack Lennard, when he was invited to Number 10 to discuss the reunification campaign. The Prime Minister said "This campaign is one which deserves the support and encouragement of all who attach importance to the humanitarian principles underlying the Final Act of the Conference on Security and Co-operation in Europe. It is important that the efforts of government in this field are paralleled by those of voluntary organisations and individual men and women. Only in this way can the depth of feeling in the United Kingdom about abuses of human rights be brought home to those responsible."

Please help The Wilberforce Council for Human Rights, Salisbury Hall, Park Road, Hull HU3 1TD, England.

NUCLEAR DISARMAMENT

(16) Pugwash 1981, as reported by The New York Times(9/4/81) p. A3:

Scientists From 40 Nations Urge Freeze on Nuclear Arsenals

By HENRY GINIGER

Special to The New York Times

BANFF, Alberta, Sept. 3 — Alarmed over the intensification of the arms race, scientists from the United States, the Soviet Union and 38 other countries appealed here today for a freeze on the present levels of nuclear arsenals by the two major powers.

The scientists urged "an immediate moratorium on new weapons deployment," followed quickly by agreements on weapons production and testing, a ban on all nuclear tests and a cutoff in production of fissile material. This so-called strategy of suffocation was first proposed by Prime Minister Pierre Elliott Trudeau of Canada three years ago.

Members of the Pugwash movement, a 24-year-old meeting ground for scientists seeking to find ways to limit the arms race and reduce international tensions, talked here in private for close to a week in one of the most pessimistic moods since the movement began in the little Nova Scotia town of Pugwash in 1957.

The Nuclear War Fallacy

The 133 experts in the natural and social sciences who gathered here on Friday for the 31st conference of its kind declared that in 12 months since last year's meeting in Amsterdam "the nuclear arms race has become still more sav-

age."

The group noted that strategic arms limitation talks had been interrupted and other disarmament negotiations "have stopped completely or are at an impasse." Alarm was also expressed over what the group saw as the growing notion that limited nuclear wars can be fought and won.

"It is a fallacy to believe that nuclear war can be won," the scientists said, adding that there was a wide feeling among them that "the leaders of the nuclear powers should explicitly deny military doctrines which legitimize limited nuclear warfare."

The group continued, "The Soviet and American Governments should reaffirm their intention to maintain equal security at more stable and lower force levels."

Much of the anxiety appeared to stem from moves by the Reagan Administration toward an arms buildup at home and in Europe, and the nine Soviet scholars who attended did nothing to discourage this view. At a public forum in Calgary on Sunday, Georgi A. Arbatov, head of the Soviet Institute for United States and Canadian Studies, declared that "the only obstacle on the way to arms control is the position of the United States."

Senator Charles Percy, chairman of the Senate Foreign Relations Commit-

tee, pointed out that the atmosphere created by the Soviet intervention in Afghanistan had made Senate approval of the most recent arms accord with the Soviet Union impossible. He stressed, however, the Administration's commitment to arms control and reduction.

Prof. Herbert York of the University of California at San Diego, who was the American negotiator for a comprehensive test ban treaty until the talks were suspended last November, said in an interview that the toughening of American policy "did not take place in a vacuum," and he pointed to events in Iran and Afghanistan. Nonetheless, he said there was a perception in the Pugwash group that the Reagan Administration was "not sufficiently informed about or interested in" disarmament questions and had placed a relatively low priority on them.

The group expressed particular concern over the threatened arms buildup in Europe and said "it is essential that serious negotiations on limiting nuclear weapons in Europe begin soon before it is too late to set low limits." But when proposals were made to dismantle the Soviet SS-20 missile system in exchange for an American pledge not to deploy American Pershing-2 and cruise missiles in Europe, the Soviet participants resisted this as unbalanced. They were

understood to have insisted that the West's present forward-based systems had to be involved in any accord on mutual reductions in Europe.

'Rough Parity' With Soviet

The scientists agreed that at present there was "rough parity" in the deterrent capacities of the United States and the Soviet Union and warned against efforts to "destabilize" this balance. They were particularly concerned about the introduction by both sides of missile systems that threaten each side's deterrent ability and provided "incentives for starting a nuclear war."

The group said that the highly accurate counterstrike missile systems "are particularly dangerous since they create mutual fears of a first strike."

There was general resistance by the Soviet scientists to any direct or implied criticism of actions by the Soviet Union or of countries allied to it. Participants in the Pugwash movement nominally represent only themselves, but some Western scientists acknowledged that the Soviet contingent is answerable to officials at home. In particular, there is a Soviet commitment to publish Pugwash statements without change and the Soviet representatives were therefore sensitive to any Pugwash statement that could run counter to official policy.

(17) From Pugwash 1980, a talk by Hideki Yukawa, as it appeared in The Bulletin of the Atomic Scientists, January '81:

The absolute evil



Hideki Yukawa, Nobel laureate, is emeritus professor of physics at Kyoto University, Japan (606). He presented this address to the 30th Pugwash Conference.

A quarter of a century has passed since I signed the Russell-Einstein Manifesto. I am now deeply worried about the present world situation which has not improved in the intervening years, but has rather entered a more tragic phase.

For a short period tension between the East and the West seemed to be relaxed and dialogues on peace between the United States and the Soviet Union became more active. Recently, however, there has been a retrogressive move to Cold War times. This is obviously against the spirit of the Manifesto. It is not only short-sighted but also dangerous for scientists to try to close the way to international dialogue. Clearly, free exchange of opinion internationally

and domestically is vitally important for peace as well as for the progress of science itself. If we give up our efforts for mutual understanding, there remains only confrontation through military power.

It is now quite evident what will come of military confrontation between the major powers, or mutual deterrence based on nuclear weapons. A balance of terror with huge and highly sophisticated nuclear weapon systems, far beyond comparison with the state of the world 25 years ago, seems to have reached an almost intolerable stage. Recently, horrible accidents surrounding nuclear strategic systems have repeatedly been reported. I believe this to be the sternest warning that the danger of the nuclear annihilation of human beings by an unintended major war has now become a reality.

Why are we human beings still treading such a foolish and pernicious path? What can we gain from the spiralling arms race? With much regret I have to state that even sci-

entists gathering at Pugwash Conferences in pursuit of world peace cannot avoid some responsibility for this matter. One of the fundamental causes for the present awful situation of the arms race, I think, is that we have rejected as unrealistic the original idea of Bertrand Russell that nuclear weapons are an absolute evil and must be eliminated. In the process, we have accepted the illusion of keeping peace with nuclear weapons. This is in principle wrong and is unintentionally or intentionally affected by vested interests with respect to possession of nuclear weapons. I am afraid that any peace design based on vested interests of nuclear weapon states cannot be persuasive to many of the non-nuclear weapon states.

Another fatal cause may be that we have been so indolent, if not rather timid, in pursuit of a new world order where one can live without armaments, while we have been supporting complete and general disarmament. Designing such a new world order is indeed a difficult

task, because it will be associated with some change of the present political status. I believe, however, short-sighted technical manipulation without a future prospect will not be able to resolve the present tragic situation.

A future scenario is not explicitly depicted in the Manifesto. Insofar as I know, however, Russell and Einstein were considering this problem. In fact, in order to control the sovereignty of states both were thinking of a world federation, an idea with which I am also sympathetic in principle. This idea may still be premature, but it should be elaborated upon in collaboration with experts from different fields. At the Pugwash Conferences in the past decades, even discussing such a problem has been put aside in favor of detailed arguments regarding the technical aspects of arms control.

I therefore appeal to all of you to make a fresh start based on the original idea of the Russell-Einstein Manifesto and cooperate to implement it however difficult it may be. □

(Thank you, BOB DAVIS)

(18) The CND is alive and well -- and living in London and on the Continent.

Here's what BR said about the CND -- the Campaign for Nuclear Disarmament -- in 1969:

The CND was publicly launched at a large meeting at the Central Hall, Westminster, on February 17, 1958. So many people attended this meeting that there had to be overflow meet-

ings. It seems now to many people as if the CND has been part of the national scene from the beginning of time, and it has lost its lustre and energy through familiarity.

But if the CND had "lost its lustre and energy" 11 years after its founding, it certainly snapped back in 1981 ...and into the headlines. This is from the New York Times (10/25/81) p.3:

150,000 in London Rally Against Bomb

By WILLIAM BORDERS
Special to The New York Times

LONDON, Oct. 24 — About 150,000 people marched through the heart of London today in a peaceful demonstration demanding nuclear disarmament.

Carrying placards depicting the horrors of nuclear war and chanting "Ban the bomb!" the marchers wound their way from the north bank of the Thames, near Trafalgar Square, to Hyde Park for a three-hour rally, blocking automobile traffic all along the route.

The rally, like a similar one in Bonn two weeks ago, reflected rising antinuclear feeling that is spreading across Europe, especially among the young.

The Campaign for Nuclear Disarmament, which sponsored the protest here, says that its membership in Britain has increased tenfold — from 3,000 to 30,000 — since early 1980.

Michael Foot, the leader of the Labor Party and a longtime campaigner for nuclear disarmament, said at the Hyde Park rally that the goal was to recapture in the 1980's the fervor of the huge peace rallies in Britain 20 years ago.

"This time we must carry it through to the end and get rid of all nuclear weapons everywhere," he said, speaking from a platform decorated with a sign that read, "Together We Shall Stop the Bomb."

Although the rally was not specif-

cally anti-American, there was an anti-American tone in many of the signs and speeches, including that of Mr. Foot, who said:

"Ronald Reagan says there can be a limited nuclear war. But any idea of limited nuclear war in Europe is an insanity and an outrage. We will take this message from one corner of Britain to the other, from one corner of Europe to the other, from one corner of the world to the other until we rid the world of nuclear weapons."

At its annual convention last month, the Labor Party formally committed itself to nuclear disarmament, although that policy is opposed by a substantial faction within the party.

Several of the speakers today, expressing a fear that is basic to the recent resurgence of antinuclear feeling in Europe, said that when Americans speak of a limited nuclear war they mean a nuclear war that is "limited to us, the Europeans," excluding the two superpowers.

The protesters, most of them apparently middle class and under the age of 40, came from all over Britain on special trains and buses. Many brought babies or young children, their carriages bearing such slogans as "Let Me Be Allowed to Grow Up" and "I Want to Live."

The crowd estimate was made by Scotland Yard, which had a helicopter hovering overhead all afternoon.

There were reports of similar anti-nuclear demonstrations from Rome, Bonn and Paris.

HUMANISM & ITS ADVERSARIES

(19) From the New York Times Review of the Week (9/6/81) p. 18E:

Humanists Begin to Rally In Ancient Battle of Creeds

By WRAT HERBERT

Several volunteers at the Natchitoches Parish Hospital in Louisiana surprised the hospital administration last year by resigning in protest against the hiring of a philosopher from nearby Northwestern State University as "humanist-in-residence." At the same time in Maine, the federally funded State Humanities Council was fending off attacks on its activities by *The Maine Paper*, a conservative weekly tabloid. Somewhat earlier, in Virginia, Prof. Robert S. Alley abdicated the chairmanship of the Religion Department of the University of Richmond at the urging of the administration; Mr. Alley had come under fire from the local Baptist community, which condemned his biblical scholarship as heretical.

Such incidents are part of an increasingly visible campaign, conducted by the new Christian right and spearheaded by Moral Majority, against a force they label "secular humanism." Last week, Yale University's president, A. Bartlett Giamatti, formerly professor of a humanistic discipline — literature — counterattacked with a speech to incoming freshmen, in which he excoriated the activities of the religious right as a threat to traditions of free intellectual inquiry.

Just who are these humanists who have become the target of such displeasure? There is, in fact, an organized group of secular humanists, the American Humanist Association, which traces its origins to the 1933 Humanist Manifesto. The humanist credo has evolved since then, but the basic tenets of the organization, which includes notable academics and intellectuals, remain intact: a belief in

rational man as the source of his own salvation and a rejection of the supernatural. According to Sidney Hook, professor emeritus of philosophy at New York University and a long-time humanist, "In rejecting the supernatural, humanism maintains that moral judgments are valid independent of revelation. That is what Moral Majority is attacking." The latest statement, the Secular Humanist Declaration, issued by the kindred Council for Democratic and Secular Humanism in Buffalo last October, is explicitly critical of fundamentalist religions.

Aside from such associations, "humanist" is a gelatinous word. It could identify organized agnostics in New York, one of the liberal Christian world views, or a humanities professor who might or might not be a religious believer. Indeed, Moral Majority spokesmen concede that the quarrel extends far beyond card-carrying humanists.

In his book, "The Battle for the Mind," Tim LaHaye, a San Diego Baptist Minister and Moral Majority board member, argues that 275,000 secular humanists now control public debate by controlling the media, government, schools, colleges and universities. Moral Majority further contends that humanism constitutes a civil religion in the United States. Paul Kurtz, professor of philosophy at the State University of New York in Buffalo and author of *Humanist Manifesto II* (1973) and the Secular Humanist Declaration, agrees that humanist attitudes dominate American life, but only in the sense, he says, that humanism is committed to intellectual tolerance. "The fundamentalist attack is directed toward the idea and values of the university, which they view as a secular institution,"

he said. "What they object to is modernity."

Roots in the Renaissance

To the extent that humanism stands for skepticism and open inquiry, Professor Kurtz and others argue, today's cultural skirmish is the latest in an ancient battle of creeds. Humanism traces its roots to the Renaissance and the rediscovery of the secular Greek and Roman texts that ultimately led to the enlightenment and scientific revolution. But Jaroslav Pelikan, Yale University professor of Christian history, argues that humanism and religious faith are not incompatible.

Professor Pelikan also observes that the position of the Christian right has many historical antecedents and can itself be traced to the Renaissance. "We call it the Reformation," he said. Suspicion about rational discourse must always be troubling to a university, he added, because the university depends on rational discourse and the possibility of examining and re-examining the fundamentals. "The unexamined life is not worth living," Socrates said. He, by the way, also ran into this."

Such sentiments are widely shared in the academic community, but there's no consensus on whether fundamentalist attitudes undermine intellectual inquiry. Martin Marty, professor of Christian history at the University of Chicago, notes that the brunt of the attack from the Christian right "will be felt in the elementary schools and local libraries." In 1980, he said, 1,200 communities reported citizen pressure for censorship, in contrast to 300 communities in 1979.

More to the point, Professor Marty said, is that the Christian right is fostering a general anti-intel-

lectual climate. "Giamatti sees liberals in the academy as unwilling to defend pluralism and the free marketing of ideas — and he's right," he said. "Why is America so willing to forgo the diversity out of which so much good has come?"

Henry G. Yost, president of the American Association of University Professors, also said that the university cannot be divorced from the rest of society and that the A.A.U.P. has for this reason

taken a stand against state legislation requiring the teaching of "creationism" alongside evolution in the schools. "Students don't arrive at college out of the womb," he said. "They come out of the public school system, and if they come with the idea that science is something which it is not, they're going to have trouble with higher education."

But the acid test, Mr. Yost and others argue, will

come in the humanities themselves — the disciplines traditionally concerned with values. "We teach our students to be critical, and if we succeed, they will be critical of all values and will ultimately develop their own set of values," Mr. Yost said. "If one begins with the fundamentalist assumption that there is one demonstrable set of values, one is not free to question."

Also see (7b).

LOCAL MEETINGS

- (20) A picnic in the park -- planned by BOB DAVIS for Southern California members and guests, in Brand Park, Glendale, on August 30th -- was well-attended and well-liked, reports KATHY FJERMEDAL. Members present -- besides Kathy and Bob -- included LOU ACHESON, NORM & LYN BAKER, JACQUELINE BERTHON-PAYON, PHIL FREER, JOE GORMAN, MARK HARRYMAN, DON HYLTON, HARRY RUJA, and DAN WRAY.

NEWS ABOUT MEMBERS

- (21) Joseph Nechvatal exhibited 8 drawings on "The Occult Power of Technology" at The Drawing Center, 137 Green St., NYC, Sept. 16 - Oct. 28. Another exhibit, "The Occult Power of Technology, Part II" will be held at P.S.1, 46-01 21st St., Long Island City, NY, Oct. 18 - Dec. 13. He is fabricating a large mural on the horrors of nuclear war to be permanently installed in Baltimore, with sound track and theatrical lighting, when fully funded. About half the funding has been raised; he'd like help in funding the rest. If you help, you will receive, * in appreciation, an original drawing, etc. His address: 18 No. Moore St., New York, NY 10013

QUESTIONS & ANSWERS

- (22) BR and Husserl? Did BR have any contact with, or opinion about, the phenomenology of Edmund Husserl? A Polish student, Bogdan Tadzik, working on his thesis, would like to know. Please respond c/o the newsletter, address * on Page 1, bottom. We will forward your response to Poland.

DORA

- (23) From The Outlook, March 7, 1928:

Mrs. Bertrand Russell vs. the University of Wisconsin

MRS. BERTRAND RUSSELL, wife of Bertrand Russell, whose article appears in this issue of The Outlook, has found the open sesame to the front page. She has been denied, she says, the right to appear on a public platform by those who are in disagreement with her views. President Glenn Frank, of the University of Wisconsin, whom she holds responsible for this denial, presents a different version of the incident from that of her own. In a despatch to the New York "World" he says:

Neither the present existence nor the future guaranty of free speech for students and teachers at the University of Wisconsin is in any way involved in the Dora Russell episode.

My advice in the matter, which I declined to give until after members of the student committee had expressed their own doubt and reluctance respecting the lecture, rested

upon one consideration and one only—that the discussion and advocacy of free sexual relations both before and after marriage is an enterprise that good taste and a sense of propriety suggest should be staged elsewhere than before a mixed audience in a co-educational institution.

President Frank goes on to draw a not very happy comparison between taking a bath in a glass bath-tub and lecturing on sex before a mixed audience.

This is the way in which Mrs. Russell views the situation:

This insult to my personal integrity is unpardonable, especially as Frank's references to taking his bath in public show that his own mind is tortured by a sense of impropriety where the human body is concerned.

The younger generation do not feel this, but are besmirched by the attitude of their elders and forced to poisonous secrecy by prohibitions.

The younger generation was never so much in need of honest and sincere discussion of these problems. It is absolutely necessary to give them new values, as I am trying to do in speech and writing.

It may be debatable whether the hindsight of the student

council and of President Frank was justified by the character of the lecture which Mrs. Russell proposed to deliver. Certainly it is not debatable that the University would have avoided a great deal of unpleasant notoriety and Mrs. Russell's ideas would have been deprived of a great deal of publicity if it had permitted her, when once invited, to appear as scheduled. The decision to invite her would have been a question of good taste or a question of whether or not she had anything really valuable to offer. The invitation, once withdrawn, immediately made her a martyr in the cause of free speech—a distinction to which she is not entitled.

It is rather amusing to find that while the controversy over Mrs. Russell rages in the press and while President Glenn Frank is defending his exclusion of Mrs. Russell from the University halls, Columnist Glenn Frank, who writes a syndicated daily feature for the press, takes occasion to quote with

(Thank you, TOM STANLEY)

approval the following phrases of Thoreau:

The wisest man preaches no doctrines; he has no scheme; he sees no rafter, not even a cobweb, against the heavens. It is clear sky.

No way of thinking or doing, however ancient, can be trusted without proof.

How vain to try to teach youth or anybody truths. They can only learn them after their own fashion, and when they are ready.

If I were consciously to join any party, it would be that which is the most free to entertain thought.

Fresh air is the surest poison that has yet been discovered for half-baked ideas. In fact, it is more than a poison, for it exercises a selective power between half-baked and well-baked ideas which the wisest of any generation cannot individually possess.

POPPER

(24) From World Press Review, August 1981, pp.33-34:

The Statesmen's Philosopher

Karl Popper's formula for minimizing political error

—PAUL-HEINZ KOESTER—

Paul-Heinz Koester is Editor of the weekly "Stern" of Hamburg, from which this is excerpted.

British Prime Minister Margaret Thatcher is refreshed by the teachings of economist Adam Smith, and France's Giscard d'Estaing gets spiritual nourishment from the writings of Voltaire. When Germany's Helmut Schmidt goes on vacation he carries books by Vienna-born philosopher Karl Popper.

Karl Raimond Popper, once a construction worker and carpenter's apprentice, is the West's most important living political thinker. Some of his works have been published in twenty-two languages. He is revered almost as a political philosopher, and some assert that the influence of this scholar, who lives in England, extends "even into contemporary German political issues and party policies."

Popper considers himself a theoretician of science rather than a political thinker, and he is far more interested in natural sciences than in the social sciences. He is the founder of critical rationalism, a theory of knowledge that is also a "critical method for eliminating error"—a method that, through the attempt to refute theses and theories, discovers their errors. He destroyed the century-old notion that scientific knowledge is unassailable.

Induction, which is used by scientists for arriving at knowledge, means the observation of separate, recurring facts and events to derive universally valid laws of Nature and theories. A universal statement gains validity by the number of observations on which it is based. Popper

showed that inductive reasoning from the particular to the universal does not work. An observation that ten swans are white tells us only that ten swans are white, not that all swans are.

Popper's critical rationalism teaches that however much an endeavor fails to prove the truth of an assertion, we nonetheless come closer to the truth by seeking our errors and attempting to eliminate them. In doing so it is even possible to discover the truth. We simply can never be entirely certain of it.

Popper's teaching applies equally to political theories. In contrast to the natural scientists, who abandon a theory once it has failed, politicians tend to adhere dogmatically — uncritically, according to Popper—to a theory known to be unusable. The consequences are repression, suffering, and war. Popper therefore demands, "We should let our erroneous theories, instead of people, die."

Sir Karl, who was knighted by the Queen of England, supports the concept of a democracy in which political ideas compete with one another. In this "open society" only "reasonable" reforms should be possible—only those that can be tested for their success or failure. We can never predict all the consequences of our actions, Popper says, but we can correct many errors if we proceed in small, comprehensible steps.

He formulated a series of principles that should be heeded by every political reformer. For example, he believes in eliminating specifically deplorable conditions such as housing shortages and unemployment, rather than making decisions in the name of an abstract goal such as that of

"general well-being."

His vision of an ideal politician is a "social technician" who attacks problems like an engineer. The engineer's task is to construct a machine that functions and then to keep it going. The social technician has a similar task: "to design social institutions and to reshape or preserve already existing social institutions."

The social engineer may have a conception of the ideal society, but he guards against "the new planning of society as a whole." His critical reason tells him that such a complex undertaking would unavoidably lead to a situation in which causes could no longer be distinguished by effects and in which the consequences of actions could no longer be known.

The main cause of deplorable social conditions and political injustice in democratic States, in Popper's view, is lack of insight into the piecemeal nature of political action. "Avoidable evils often are not avoided," he says, "because most politicians do not realize that to err is human and that it is only possible to learn from self-criticism and the correction of one's mistakes."

Popper's message has been received in Bonn. Years ago German Foreign Minister Ralf Dahrendorf, a former Popper student, introduced some of his teacher's philosophy into party politics. And Helmut Schmidt, always endeavoring to cast ideological ballast overboard, advised politicians in the foreword to his book *Critical Rationalism and Social Democracy* to read not only Marx but also Popper.

The Chancellor and the thinker met last December. They discussed how critical rationalism might be applied to international policy, especially in areas of tension. Their meeting took place in the village of Penn, in Buckinghamshire, England. Popper has lived there for thirty years with his wife Hennie, rarely venturing from his modestly furnished home.

Popper's interest in contemporary politics is astonishingly slight. He neither owns a television set nor subscribes to a newspaper. He pays as little attention to the many articles and books preoccupied with his thinking. Otherwise, he explains,

he would get excited about them and "spend the whole day writing letters."

Popper's father, who was a lawyer, heightened his social conscience at an early age. Popper inherited a love of music from his mother. While still in public school, he browsed in his parents' library through works that would soon become decisive for him—the writings of John Locke, David Hume, Charles Darwin, Immanuel Kant, and Schopenhauer.

Popper endured "hours of hopeless boredom" in secondary school, which he left at seventeen without graduating. He enrolled at the University of Vienna, becoming a Marxist until he witnessed the shooting of several young, unarmed workers who were goaded by Communists into a clash with police. "It became clear to me that as a Marxist I bore some responsibility for the tragedy, at least in principle," he says in his autobiography.

"It was terrible to presume to knowledge which, on the basis of an uncritically accepted dogma, made it a duty to endanger the life of another person for a dream that possibly could never be realized. One may surely risk one's own life for such a thing but never another's."

The young philosopher, who worked in construction and carpentry before graduating from Vienna's Pedagogical Institute in 1928, had been preoccupied with questions of science theory following his rejection of Marxism. He found his way to critical rationalism mainly through involvement with the works of Isaac Newton and of Albert Einstein, who contradicted part of Newton's theory of gravitation.

The partial incompatibility of the two scientists' theories was confirmation of what the young thinker had long suspected: that no theories can be certain to be true; that inductive conclusions based on separate observations are not applicable to general laws of nature; and that the gathering of supportive data does not suffice to document the truth of a theory.

However, Vienna's school of logical positivists proposed verifiability of statements by experience as the distinction between sense and nonsense. A heated dispute evolved, for Popper declared re-

futability by observable facts to be the criterion for truth. In his view a theory that is claimed to be scientific must be testable. The more clearly it is restricted, the better it can be tested—indeed, there is no other way.

In 1934 Popper's book *Logic of Scientific Discovery* brought invitations to lecture in England, where he met the influential liberal economist August von Hayek and the renowned Bertrand Russell, whom Popper calls "the greatest philosopher since Kant." He later took a teaching position in New Zealand.

In London in 1945 he published *The Open Society and Its Enemies*, whose argu-

ments for democracy have a logical and polemical sharpness rare in philosophical literature. His shorter but equally important work, *The Poverty of Historicism*, which attacked "historicists" such as Hegel and Marx, appeared a year earlier.

Popper considers predictions about the future course of history "pure superstition." His most important counterargument: "The course of human history is strongly influenced by the growth of human knowledge." A prediction would have to take into consideration the growth of knowledge—for example, in atomic and energy research—but that is not possible, because no scientist can state

today what he will know only tomorrow.

In *The Open Society and Its Enemies*, Popper tested Marx's explanation of the development toward a classless society. Marx asserted that tensions develop between the wealthy and the working class that lead to revolution, to the triumph of the proletariat, and eventually to a classless society. Popper counters that the last point above all cannot necessarily be concluded: After post-revolution disintegration of working-class solidarity, new classes can form—such as the party elite of the Soviet Union and the suffering class of the Gulag Archipelago.

With publication of *The Open Society*

Popper was invited to join the faculty of the famous London School of Economics and Political Science, where he taught logic and scientific methods for more than twenty years. Among his most important recent writings is *Objective Knowledge: An Evolutionary Approach*.

In this book he describes three worlds: the objective world of matter, the subjective world of consciousness, and the similarly objective world produced by the human spirit—ideas, theories, problems, and arguments. "The task of our consciousness," he says, "is to create a connection between the first and the third worlds." ■

As some recent BRS members may not know, Sir Karl is an Honorary Member of this Society.

(Thank you, BOB DAVIS)

NEW MEMBERS

(25) We welcome these new members:

NORMAN & LYN BAKER/403 S. Mesita Place/West Covina, CA 91791
 MICHAEL BALYEAAT/2923 Fulton St./Berkeley, CA 94705 (former '78 member #312 rejoins)
 PROF. ROBERT H. BELL/152 Ide Road/Williamstown, MA 01267 (English Dept., Williams College)
 MARY JO BLASCOVICH/352 N. George St./Millersville, PA 17551
 RICHARD L. BRADLEY/14912 Dickens St.(13)/Sherman Oaks, CA 91403

MICHAEL EMMET BRADY/9426 Flower St./Bellflower, CA 90706
 FRANK M. CAPUTO/503 Sherwood Road/Pittsburgh, PA 15221
 TIMOTHY CISSNER/1215 Harvard Blvd./Dayton, OH 45406
 CHARLES R. COCHRAN/PO Box 23422/Emory University/Atlanta, GA 30322
 ABE. M. COHEN, M.D./560 N St., S.W. (N904)/Washington, DC 20024 (former '79 member #387 rejoins)

DANIEL H. COHEN/3264 NE 158th/Portland, OR 97230
 PROF. EDNA DeANGELI/Maginnis Hall (9)/Lehigh University, Bethlehem, PA 18015 (Classics Dept.)
 PASCAL DIETHELM/Possy/74380 Lucinges, France
 RICHARD FALLIN/153 W. 80th St. (4A)/New York, NY 10024
 WILLIAM FORD/87 Clearwater Drive/La Grange, CA 30240

JOSEPH & DIANE FREY/666 Spadino Av. (2205)/Toronto, Canada M5S 2H8
 JULIA GERMAN/601 W. 110 St. (5K6)/New York, NY 10025
 FRANCISCO GIRÓN/Preystr.20/2 Hamburg, 60, FRG/(West Germany) (full name, Spanish way: Francisco Girón Batres)
 J. D. A. GMELOCH/3971 Worthmor/Seaford, NY 11783
 JAMES L. GRIGGS/PO Box 965/Arcata, CA 95521

THOMAS GRUNDBERG/Utsättaregr. 149/S-222 47 LUND, SWEDEN
 MARK R. HARRYMAN/4457 Euclid Av./San Diego, CA 92115
 WILLIAM F. HOMER/22480 West Road (108)/Woodhaven, MI 48183
 KEVIN R. JENKINS/102 Timber Lane/Collinsville, CT 06022
 IRENE S. KAUFMAN/1614 9th Av. West/Seattle, WA 98119

THOMAS LUCIA/103 Cogswell St./Haverhill, MA 01830
 JOSEPH MENNEN/Tulane Medical Center/1430 Tulane (Box A-51)/New Orleans, LA 70112
 MIRON POLIAKINE/23, Guatamala St./Jerusalem, Israel
 MARCUS & EVA POMICE/641 Fifth Av./New York, NY 10022
 JOHN B. SIKES, JR., M.D./c/o Overland Post/PO Box 0/2150 N. Main (6)/Red Bluff, CA 96080

CHARMAINE SOLDAT/653 N. Caswell (5)/Pomona, CA 91767
 JAMES V. TERRY/PO Box 7702/Stanford, CA 94305
 BILL TESTERMAN/518 East Main St./Rogersville, TN 37857
 JIMMIE A. TUCKER/PO Box 46587/Pass-A-Grille Beach, FL 33741
 JOHN VAN WISSEN/RR2/Alliston, Ont/Canada L0M 1A0

LINDA M. WEBB/RR 3, Box 7585/Farmington, ME 04938
 JAMEE MARIE WILLIAMS/PO Box 5283/Augusta, GA 30906

(daughter of BRS Member Olive Williams)

(26)

NEW ADDRESSES & OTHER CHANGES

When something is underlined>, only the underlined part is new (or corrected).

ADAM PAUL BANNER/PO Box 1733/Midland, MI 48640
 ROBERT V. BARBER/RR 2/Lyndon, KS 66451
 THOMAS BARKER/1670 E. El Norte Pkwy (77)/Escondido, CA 92027
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 BARRY GOLDMAN/225 Merton (203)/Detroit, MI 48203
 JOHN HAILU/Stonehaven Estates Rt-312/Brewster, NY 10509

DR. STEPHEN HAMBY/Rt. 1, Woodville, AL 35776
 STEVEN HISS/125 NE 39 Pl/Gainesville, FL 32601
 DONALD E. M. HYLTON/2040 Sherbourne (1)/Los Angeles, CA 90034
 GARY JACOBS/ ACD/KF (PA) /Scott AFB, IL 62225
 DR. VALERIE JANESICK/923 Mercer (8)/Albany, NY 12208

PROF. MARVIN KOHL/Philosophy Dept./State University College, Fredonia, NY 14063
 ROBERT LOMBARDI/209 Hutchinson Av.(1)/Buffalo, NY 14215
 DAVID MAKINSTER/329 E. Univ. Apts./Bloomington, IN 47401
 PIETER D. MASTERS/235 N. Cherry Av./Tucson, AZ 85719
 PETER MEDLEY/2247 S. 15th St./Milwaukee, WI 53215

KENNETH J. MYLOTT/817-2 Arkansas St./Tallahassee, FL 32304
 KARIN E. PETERSON/2323 S. 31 St./La Crosse, WI 54601
 JACK RAGSDALE/4461 - 23rd St./San Francisco, CA 94114
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RECOMMENDED READING

(27) Ludwig Wittgenstein: Personal Recollections, Rush Rhees, ed. (Totowa, NJ: Rowman & Littlefield, 1981), is recommended by DON JACKANICZ. He says this:

The philosophical and personal relationships of Russell and Wittgenstein are discussed in considerable detail in Russell's own writings and in biographical studies of Russell. L. W.: P. R., although not including much on Russell, does broaden greatly our knowledge of Wittgenstein the man, that is, the man whom Russell claims to have prevented killing himself on a number of occasions, the man whose work made Russell wonder for a while whether he, Russell, had anything more to contribute to philosophy, the man who said to Russell and Moore -- referring to his work, on the day they examined him for a Ph. D. -- "Don't worry, I know you'll never understand it." Wittgenstein the writer is often perplexing, and his character and actions were sometimes even more so. The reminiscences given by the six contributors to this volume -- one of Wittgenstein's sisters, the woman who taught him Russian just before his Soviet Union trip, and four of his students and friends -- overflow with detail and anecdotes. Some of the material is comic, some deeply moving, all of it worth reading for anyone wanting to understand more fully one of the great philosophers who took from and gave to Russell.

BOOK REVIEW

(28) Davis reviews Cranford. Bob Davis has read Peter Cranford's new book (RSN30-51) and likes it. His review:

Peter Cranford's new book, How To Be Your Own Psychologist, is one that many of you may wish to own and perhaps give to a friend. Non-technical, "it can easily be read by an intelligent highschool student", and is geared to help people without an academic background in psychology. It is one of the better of the "How To" genre. It avoids the crackpotism of much popular psychology -- he doesn't once recommend that you lie down on the floor and scream!

The book aims to help the reader help himself, to make his life more fulfilling and help others do the same.

As one might expect, Russell appears in the text a great deal. Much of the book advocates Russell's "compossibility" — the entire first section is devoted to it. Compossibility uses mutual interests or agreements — "what a person feels is to his good" — to achieve cooperation in life. Russell quotations pepper the book, and his "The good life is one inspired by love and guided by knowledge" — the motto of the ERS — is part of the preface.

Other sections describe "Direct Influence", "Self-Influence" and "Altruistic Influences". Some chapters are devoted to handling problems such as nervous breakdowns, anxiety, depression, suicide, influencing children, teen-agers, and the elderly, and achieving happiness.

I found some of the later chapters most interesting. I particularly liked Chapter 8 — "Great Maxims of Self-Interest". Here Cranford lists 30 maxims — from an original list of 150 — that he feels are a guide to successful living. Some of my favorites are: "the guide to life is probability", "Act on what is probable", and "Assume that you are responsible for everything that goes wrong in your life (even if you are not)." This is followed by advice on how to program the maxims into your life.

Programming or influencing yourself — your subconscious — is an important feature of the book. I have used such techniques in dealing with smoking and dieting. There is also advice on self-hypnosis. Meanings are made clear by examples from real life.

A lot of books on psychology are not accessible to the non-expert. A lot that are accessible are irresponsible. Cranford's book is neither. Many will find it useful.

"MY FAVORITE RUSSELL"

(29) Hugh Moorhead's favorites come from Sceptical Essays (New York: Norton, 1928), pp. 11, 113-114.

Introduction: On the Value of Scepticism

I wish to propose for the reader's favourable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true. I must, of course, admit that if such an opinion became common it would completely transform our social life and our political system; since both are at present faultless, this must weigh against it. I am also aware (what is more serious) that it would tend to diminish the incomes of clairvoyants, bookmakers, bishops and others who live on the irrational hopes of those who have done nothing to deserve good fortune here or hereafter.

The Harm that Good Men Do

We all know what we mean by a "good" man. The ideally good man does not drink or smoke, avoids bad language, converses in the presence of men only exactly as he would if there were ladies present, attends church regularly, and holds the correct opinions on all subjects. He has a wholesome horror of wrongdoing, and realizes that it is our painful duty to castigate Sin. He has a still greater horror of wrong thinking, and considers it the business of the authorities to safeguard the young against those who question the wisdom of the views generally accepted by middle-aged successful citizens. Apart from his professional duties, at which he is assiduous, he spends much time in good works: he may encourage patriotism and military training; he may promote industry, sobriety, and virtue among wage-earners and their children by seeing to it that failures in these respects receive due punishment; he may be a trustee of a university and prevent an ill-judged respect for learning from allowing the employment of professors with subversive ideas. Above all, of course, his "morals," in the narrow sense, must be irreproachable.

It may be doubted whether a "good" man, in the above sense, does, on the average, any more good than a "bad" man. I mean by a "bad" man the contrary of what we have been describing. A "bad" man is one who is known to smoke and to drink occasionally, and even to say a bad word when someone treads on his toe. His conversation is not always such as could be printed, and he sometimes spends fine Sundays out-of-doors instead of at church. Some of his opinions are subversive; for instance, he may think that if you desire peace you should prepare for peace, not for war. Towards wrongdoing he takes a scientific attitude, such as he would take towards his motor-car if it misbehaved; he argues that sermons and prison will no more cure vice than mend a broken tire. In the matter of wrong thinking he is even more perverse. He maintains that what is called "wrong thinking" is simply thinking, and what is called "right thinking" is repeating words like a parrot; this gives him a sympathy with all sorts of undesirable cranks. His activities outside his working hours may consist merely in enjoyment, or,

worse still, in stirring up discontent with preventable evils which do not interfere with the comfort of the men in power. And it is even possible that in the matter of "morals" he may not conceal his lapses as carefully as a truly virtuous man would do, defending himself by the perverse contention that it is better to be honest than to pretend to set a good example. A man who fails in any or several of these respects will be thought ill of by the average respectable citizen, and will not be allowed to hold any position conferring authority, such as that of a judge, a magistrate, or a schoolmaster. Such positions are open only to "good" men.

Hugh is not alone in admiring the first excerpt. James Reston used it in a column in 1977. See NL16-17.

CONTRIBUTIONS

- (30) We thank these members for their contributions to the BRS Treasury: KEVIN BOGGS, ALEX DELY, HARRY RUJA, OLIVE WILLIAMS...and KATHY FJERMEDAL, who never misses a month!
- (31) Non-contributors, please consider making a contribution. Any amount. If we can double our membership -- which we are trying to do -- we may no longer need contributions to cover our operating deficit; but till then, we will need whatever help you can give. Please send what you can spare c/o the newsletter, address on Page 1, bottom.
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ELECTION OF DIRECTORS

- (32) Elected:JACQUELINE BERTHON-PAYON, PETER CRANFORD, BOB DAVIS, ALEX DELY, LEE EISLER, HUGH MOORHEAD, JACK RAGSDALE, and HARRY RUJA.
- What was new and different about this election was that, for the first time, there were more candidates than openings, which gave members a choice. All 13 candidates were well qualified. We hope that those who were not elected will agree to be candidates again next year.
- The votes were tallied by Lee Eisler. The count was verified by BRS Secretary Don Jackanicz.
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NEWSLETTER MATTERS

- (33) Changing your address?Please notify us promptly when you move. That will save us the nearly \$2 it costs when your newsletter is returned to us and we then re-mail it to your new address.
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FOR SALE

- (34) Members' stationery, 8½ x 11 white. Across the top:"The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom:"*Motto of The Bertrand Russell Society". \$5 postpaid for 90 sheets (weighs just under a pound, travels Third Class). Order from the newsletter, address on Page 1, bottom.
- (35) BR postcard, 4¼ x 6. Philippe Halsman's handsome 1958 photo of BR with pipe. 50¢ each plus 25¢. RSN30-44 shows it reduced in size. Order from the newsletter, address on Page 1, bottom.
- (36) Haldeman-Julius Blue Books, from Bob Black, Box 23, Pittsburgh, Kansas 66762. A 10-page list of approximately 200 paperback books "for atheists, anarchists and other friends" includes these by BR: AM I AN ATHEIST OR AN AGNOSTIC? CAN MEN BE RATIONAL? THE FAITH OF A RATIONALIST. IDEAS THAT HAVE HARMED MANKIND. IS SCIENCE SUPERSTITIOUS? ON THE VALUE OF SCEPTICISM. STOICISM AND MENTAL HEALTH. HAS RELIGION MADE USEFUL CONTRIBUTIONS TO CIVILIZATION? WHAT CAN A FREE MAN WORSHIP? The last 2 are Little Blue Books (3½ x 5), 50¢ each. The others are Big Blue Books (5½ x 8½), \$1 each. Add \$1 handling charge for orders under \$10.

(37) Books from the BRS Library, at the discounted prices shown:

- This list and prices are current as of August 1, 1981 and supersede previous lists and prices. From time to time market changes require title deletions, allow for title additions, and force price increases. But the discounts given provide considerable savings, especially for certain titles which are often difficult to locate.
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- Send orders to Donald W. Jackanicz; 3802 N. Kenneth Ave.; Chicago, IL 60641; U.S.A.

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ABOUT OTHER ORGANIZATIONS

(38)

"The Moral Minority" is an 8-page newsletter put out by Moral Minority/The Real Majority, Inc., a non-profit organization dedicated to preserving the separation of church and state, defending human and civil rights, and eliminating prejudice based on sex, race, religion or national origin." The Moral Minority doesn't like the proposed Human Life Amendment or the Family Protection Act, and does like Senator Goldwater (who doesn't like the Moral Majority or its fund-raiser, Richard Viguerie.) Membership and subscription, \$10. They will probably send a sample copy on request: Moral Minority, Inc, #1068, PO Box 22557, Denver, CO 80220.

CORRECTIONS

- (39) David Hart WAS there, at the June meeting, at McMaster. What's more, he was one of the speakers (see RSN30-2), and -- in his quiet, understated way -- gave one of the more enjoyable talks of the weekend (on how British Labor failed to follow BR's advice.) Omitting all mention of David from our report on the '81 meeting was undoubtedly the worst error we've made in 31 newsletters, and we regret it very much.
- (40) André Bacard's correct address is Box 5121, Stanford, CA 94305. He would like to hear from members who live in, or plan to visit, the Bay Area.

NUCLEAR DISARMAMENT
continued

- (41) END. A lot of Europeans want nuclear weapons kept out of Europe, and have been demonstrating in large numbers to say so (18). The founder of the movement for European Nuclear Disarmament (END) is E. P. Thompson, says The Bulletin of the Atomic Scientists.

In the Bulletin's words (January 1981) p. 6 →

The Bulletin invited Professor Thompson to comment on a few of the many books on nuclear holocaust. In this article the author does so, and then moves on to a comprehensive and challenging assessment of the nuclear menace in Europe.

This is how the Bulletin identifies Thompson, p. 8 →

E. P. Thompson, historian and writer, founder of the Center for the Study of Social History at the University of Warwick (U.K.), is currently a visiting professor, Brown University, Providence, R.I. 02192. He is the author of *The Making of the English Working Class* (1963) and *Writing by Candlelight* (1980). He is the founder of the movement for European Nuclear Disarmament (END), and co-editor of *Protest and Survive* (1980).

And here is the Thompson article, pp. 6-13:

The END of the line

Nigel Calder is a most able practitioner in the "high popularization" of science and technology, and his work demands respectful attention.¹ *Nuclear Nightmares* is an instant party-stopper, and a book to press into the hands of your flippant nephew or giddy niece. More seriously, it deserves a general readership, as a brisk and informed run-through of the technological and strategic infrastructure of World War III. We are provided with several chilling scenarios as to its probable occasion, and if the book is not supplemented with further (and very different) reading, it will lead readers only into the immobility of despair.

The Military Balance, published annually by the International Institute of Strategic Studies, acquires in Calder's pages a biblical authority. Europeans in the past year have come to look skeptically (even sourly) upon the reputed objectivity of that "International" Institute. They have noted that the public interventions of some of its staff and council in the debate surrounding the decision to "modernize" NATO's nuclear forces have been indistinguishable from those of NATO apologists, and that a large advance

in weaponry in favor of the Warsaw powers was registered in the 1980 *Balance* by the expedient of changing the rules and counting in new ways.² This alarmist evidence was eagerly blown up in the U.S. press on the eve of the election. Many of us in Europe these days tend to turn for evidence to institutes in Stockholm (SIPRI), West Berlin, the Sussex Arment and Disarmament Information Unit and, in the United States, to such sources as this *Bulletin*.

What Calder does is to show the massing of weaponry, its sophistication, the logic of interlocking strategies, and the several points where "deterrence" may pass swiftly into war in a compulsive process in which peoples and governments have become "the servants rather than the masters of that which they have created." Those words are George Kennan's, and Calder's book might be taken as a densely-observed extended illustration of Kennan's more general summary:

"... that immensely disturbing and tragic situation in which we find ourselves today: this anxious competition in the development of new armaments; this blind dehumanization

of the prospective adversary; this systematic distortion of the adversary's motivation and intentions; this steady displacement of political considerations by military ones in the calculations of statesmanship; in short, this dreadful militarization of the entire East-West relationship in concept, in rhetoric, and in assumption, which is the commanding feature—endlessly dangerous, endlessly discouraging—of this present unhappy day."³

Yet I cannot disguise my view that Calder's book, as well as others in this growing genre, are also symptoms of this unhappy day. They neither challenge nor, in any fundamental way, do they diagnose. Rather, they exhibit precisely "the steady displacement of political considerations by military ones." The sophistication of the technological reportage masks an inadequacy in the treatment of political process. The brisk bravura of Calder's style presses always toward the exotic and exclamatory mode of science fiction: it has no terms for graver meditation on our predicament, and no space for the measured analysis of the actions of states. Louis René Beres's *Apocalypse* prompts the same reflections: carrying some useful information, and also more

positive proposals than Calder does, its analysis of political process is nevertheless sadly defective.⁴

What happens in these cases is that analysis is forced, unwittingly, into the parameters of a self-fulfilling argument. Founded upon the evidence of weapons and strategies, whose rationale is always that of "deterrence," there is no space in which the validity of any alternative rationale can be allowed or examined. We are inside the rationale which has led us to this unhappy day, and which will shortly lead us to worse, and we can never get out. Whether the balance of evidence or perception is tilted towards the West or East (how many systems?, what worst case expectations?), the analysis is confined *within the same parameters*: that is, within the leap-frog logic of deterrence. Within this logic the hawks of each side feed to each other arms and provocations. They strive for "parity," envisage "gaps" and "windows of opportunity." Through never-ending negotiations at the highest level they adumbrate elaborate devices of "control" and trade-off, which their clever games-players then seek to evade or to turn to new advantage, and thus generate more thrust in the course toward collision.

Operating within such parameters,

Calder, at the end simply gives up. Disarmament conferences are dismissed as the background croaking of frogs beside the silos at Grand Forks; any reversal of the collision-course could be more dangerous than going on as we are. Beres, willing himself to be more positive, offers new proposals for arms control negotiators at the very topmost level, some of which are neat and deserve attention. Yet none of these proposals will be worth a dime unless there are profound, worldwide modifications in public consciousness, which bring their thrust to bear in the realm of active, operative *politics*—modifications for which the paradigm of deterrence offers no terms.

I find that many North Americans these days are profoundly pessimistic about any such utopian expectations: the well-informed are despairing, and they hope, at the best, only to slow down the leapfrog logic. Europeans have become in the past year a shade more desperate, and they are in increasing numbers despairing of the logic of deterrence. They are looking outside the old parameters of "balance" to the long-neglected processes of political discourse and cultural expression. Across the widening Atlantic we send you greetings, but also our storm signals of despair.

Arguments founded upon weaponry and strategy are enclosed within a determinism whose outcome must be war. All that doves can do within these parameters is check or decelerate a thrust which (next month, next year, next crisis, next election) accelerates once more. If there is anywhere any hope, we must search for it outside this determinism. I will proceed by defining certain areas of concern which Calder's book, and others of this genre, do *not* discuss. Those I select (for there are many others) are:

- the ultimate location of the upward "creep" of weaponry;
- ideological problems relating to the control and manipulation of information; and
- a particular case of the politics of weaponry, illustrated by NATO "modernization."

Weapons do not, as yet, invent and make themselves. There is a human decision to make them. Who takes such decisions? How?

This is a question more important than those of throw-weight or circular error probable, yet it is assumed unanalyzed in deterrence theory. From the time of Eisenhower and Khrushchev, the leaders of the superpowers have shrugged off personal responsibility.⁵ But so also have some of the highest scientific and even military advisors to these leaders. I need not mention the distinguished line of arms control, sci-

entific and defense advisors to U. S. administrations who have candidly signalled their profound disagreements with the decisions of government. In the Soviet Union, blanket official secrecy makes the record less clear; we must go back as far as Khrushchev's memoirs for a similar account of the rejection of prime scientific advice, in the encounters between Khrushchev and Andrei Sakharov.

In Britain the Official Secrets Acts are so heavy that we learn a little of the process only some years after the event, and then only from advisors so eminent that they are immune from prosecution. Three notable cases can be cited from 1979 to 1980: Lord Louis Mountbatten, Lord Zuckerman, and Field Marshal Lord Carver. Mountbatten, in a concise and humane speech delivered at Strasbourg two months before his murder, signalled his extreme anxiety at the nuclear arms race and indicated the specific advice he had given, when Commander-in-Chief of the British General Staff, against any strategy which entertained the possibility of limited or theater nuclear war.⁶ Carver, another outgoing Commander-in-Chief, and a conventional proponent of NATO deterrence theory, has signalled in a succession of interviews and letters to the Times his long-standing opposition to an independent British nuclear weapons system. Zuckerman, who was Chief Scientific Adviser to the British Government from 1964 to 1971, has surveyed, in a lecture of outstanding importance, the record of two decades in which "the views of the Killians, the Wiesners, the Kistiakowskys, the Yorks"—and (by implication) the Zuckermans—were consistently overruled.⁷

We are faced here with an extraordinary situation, although not a situation for which a historian is altogether unprepared. Not only the nominal leaders of states but also their chief scientific advisors and chiefs of general staff disclaim responsibility for the most central decisions of state policy. All gesture toward an ulterior process to which they themselves became captive. It was Eisenhower who warned of the "danger that public policy could itself become the captive of a scientific-technological elite." Zuckerman, the scientist, passes the buck down the line to technology. The "military chiefs, who by convention are the official advisors on national security, merely serve as a channel through which the men in the laboratories transmit their views," and "chief scientific advisors have proved to be no match for the laboratory technicians":

"The men in the nuclear weapons laboratories of both sides have suc-

ceeded in creating a world with an irrational foundation, on which a new set of political realities has in turn had to be built. They have become the alchemists of our times, working in secret ways which cannot be divulged, casting spells which embrace us all."

We have at last identified the human agent of our doom, concealed within a secret laboratory, casting malevolent spells. And this brings us close to the findings of experts on arms control who have identified the ulterior thrust towards weapons innovation in such terms as "technology creep."⁸ Undoubtedly this directs us to a significant moment of process, which appears to its own actors in this way. Yet there is still something unexplained. For this traces the most significant tendency of our times to a source, either in a laboratory conspiracy, or in an inexorable technological determinism of a kind for which historians (or, I should say, historians whom I consider to be reputable) do not find any historical precedent. That is, some vulgar practitioners of determinism apart, historians do not find that technology (or inventors), unaided, created industrialization or capitalism or imperialism. Nor can technology creep, unaided, bring us to extermination. Historians find, rather, a collocation of mutually-supportive forces—political, ideological, institutional, economic—which give rise to process, or to the event. And each of these forces exists only within the medium of human agency.

I see no reason why this historical finding must now, in 1980, undergo drastic revision. But this need not lead us toward any optimistic conclusions. We may be led to an even more pessimistic finding: that technology creep is indeed supplemented by a host of collateral and mutually supportive forces which, taken as a set, constitute the process which has led us to Kennan's "this present unhappy day." And if we read Zuckerman with care, we find that the men in the laboratories did not do all this alone. They also "knew how to respond to the mood of the country, how to capture the attention of the media, how to stir the hearts of generals. They have been adept . . . in creating the climate within which political chiefs have to operate."⁹

The cast has now become larger: it takes in public opinion, the media, the military, the politicians. In sum:

- the weapons systems—and their "laboratory" technicians, lobbyists and public relations operators—
- attract a large concentration of the resources and scientific skills of the host society and are then transformed into huge inertial forces within that society, whether bureau-

cratic or private in expression:

- they are interlocked with the government bureaucracy (exchange of personnel with Defense ministries and with Party bureaucracy, and so forth), and become adept at lobbying in the media and in the organs of the state;

- there is generated around them a large supportive and protective security and policing apparatus, which, in its turn, enhances the control of information and the inhibition of opposition, and which actively furthers the crystallization of a supportive ideology.

Politicians then rise in influence from the weapons system and security apparatus themselves (Brezhnev, Bush). As in all long-term historical processes—and imperialisms provide clear examples—now one and now another of the collateral forces may attain dominance: now the "alchemists in the laboratories," now the generals, now the media, now the politicians, may appear to be calling the tune. But this is only as it seems to the actors at a particular moment within the process, for in truth alchemists, politicians, generals and ideologists are all part of one set. Technology can creep only because ideology is creeping alongside it and because politicians are creeping away from any decisive control. And behind the politicians is the pressure of those hundreds of thousands of electors who "are making their livings doing things which were promoted years before by their political predecessors. It is the past which imbues the arms race with its inner momentum."¹⁰

That is a pessimistic conclusion indeed.¹¹ It leads reflective persons within the system to suppose that there may be only one remote possibility of staving off the end. By some wizardry at the highest level of diplomatic engineering between the superpowers—SALT XIII?—the plug will at the last moment be pulled, and the waters of nuclear menace will drain out of the rival baths just before they overflow onto the floors of the world. This most momentous political action will be taken, by the leaders of states and their advisors, without any of the normal preliminaries of general political agitation and discourse. It is supposed that the very same political forces which have made these insane structures will suddenly unmake them: the weapon systems and their political and security support systems will de-weaponize themselves.

This will not happen. And what this analysis should indicate is that it is precisely at the top of both opposed societies that agreement to de-escalate is *most* impossible. It is here that inertia and "creep" have their uncontested reign. It is here that the advice of scientists and even

of rational military minds is jammed by a concatenation of competing interests and bureaucracies. It is here that the maintenance of cold war becomes an actual *interest*, and an instrument of policy in the subjection and control of client states, the legitimation of other kinds of adventure, and the suppression of dissent. It is here that the futile exercises of "balance," of contests for "face," of "posture," of endlessly protracted negotiations about minutiae, and of worst case hypotheses, govern every encounter.

The conclusion is evident. If we are to develop a counterthrust to the inertia of the weapons systems, then we must do this first of all, not at the top, but at the bottom, in the middle, and on the margins of both opposed state structures. Only here is there space for the insertion of any rationality. We can destabilize the weapons systems only from below. The means must include those of political discourse and agitation; of lateral exchanges of many kinds between the middle ranges of society in the opposed blocs; of detaching client states from their dependency on either bloc and adding to the sum of influence of non-aligned powers; of pressing measures of conversion to peaceful production within the weapons system itself;¹² and of contesting, with every surviving resource of our culture, the enforcement of security and of information control.

I have written: "with every *surviving* resource of our culture." But survival can no longer be assumed. Calder, Beres and other writers in this genre carry warnings about the dangers of nuclear terrorism.¹³ The point should be taken, although it is low on the list of the most probable occasions of disaster. What they say very much less about is the danger that the weapons states will themselves become terrorist, and turn their terror against their own peoples.

The evidence is disquieting. The essential information about weapons and strategy (without which no democratic counterforce can possibly be mounted) already comes through to us from only a few channels. The Soviet Union and its client states are governed by the strictest rules of military secrecy. Persons employed at any level in the weapons system must renounce travel (for holiday or other purposes) to the West, unless under exceptional and authorized conditions. Similar controls are enforced in several Western states. While public opinion in the Soviet Union and in Eastern Europe is anxious about weaponry and war (and, in the most general sense, is "peace loving"), the level of information available to citizens on

weaponry and strategy is very low. There is almost no public controversy about what options are available to their own statesmen; even the names of weapons (SS-6, SS-20, the Backfire bomber) are unknown.¹⁴

In Britain the Official Secrets Acts operate with a rigor which surprises many Americans. Even members of successive British cabinets were not informed of the Chevaline program for the sophistication of the Polaris warhead—a program which was pressed forward over a period of nearly ten years, at a cost of £1,000 million, without budget sanction and without any mention in the House of Commons.

What is even less widely known in the United States is that the last British government, under the Labor Party, mounted a full state prosecution, based on the Official Secrets Acts, of an ex-corporal who had divulged some low level and very stale information about signals interception to two radical investigative journalists. (They were also prosecuted—not for publishing but simply for *listening* to "secrets.") This prosecution, the "ABC trial" of 1978, was pressed forward by the Security Services, and was accompanied by devices to fiddle or "vet" the ancient and much-lauded safeguard of British liberties, the jury system.¹⁵

Margaret Thatcher's Conservative government, shortly after entering into power in 1979, rushed forward a new Official Information Bill. This measure, designed by Security, was heralded by a public relations lobby, presenting it as a rationalizing and lenient revision of the law. On inspection—and only after the Bill had been steered by Lord Hailsham through the House of Lords—it was found to be the most draconian measure of thought control presented to the British legislature since 1820. New clauses were aimed directly at journalists and at peace researchers, enabling Security to break open their offices and files; and if researchers had accumulated materials, from *legitimate open public sources*, which, when pieced together like a jigsaw, revealed an "official secret," then they were liable to prosecution. An official secret in Britain has been defined as any information on the operation of the state which the state has not officially released.

Thatcher's Bill was aborted, in the face of opposition. We can expect a "reformed" Bill to be re-introduced at any time, although the existing Acts are heavy enough. In the past year some very effective investigative journalism has been going on, notably by Duncan Campbell (one of the defendants in the ABC trial) in the *New Statesman*, which has revealed, among other things, the large

extent of telephone tapping and surveillance of British citizens, and the fact that the United States has some four or five times more military bases and installations in Britain than has ever been admitted to the British Parliament. There has also been a "leakage" of regional Civil Defense contingency plans, which include measures for the internment or execution in the event of war of suspected seditionists. British Security is now itching for a spectacular and successful State trial.

I know less about the immediate situation in other Western states, although the outstanding independent European newspaper, *Le Monde*, has come under state prosecution, in part (it is said) in consequence of its severe criticisms of the new French Security Law. And in Australia a book and two national newspapers are now under prosecution, in the first exercise of Official Secrets Acts since World War II, for revealing details of secret ANZUS (Australia, New Zealand, and the United States) agreements.

The object of these operations is, of course, not to conceal information from an enemy, but to conceal it from their citizens. Sometimes, as Zuckerman has noted, "the rules of official secrecy are exploited, not because of the need for security, but to promote partisan policies" as between competing interests within the state bureaucracies. More generally it is part of the overall exercise in manipulating domestic public opinion. I find these political developments to be greatly more threatening than are scenarios of nuclear terrorism or of war by accident through a snarled computer. The essential precondition to any counterthrust to the inertia of the weapons systems must be the ever-wider communication of fuller and more objective information about these systems.

In the European Nuclear Disarmament (END) movement we are laying increasing stress on *lateral* communication, on transcontinental (as well as transatlantic) exchanges between specialist groups: universities, scientists, doctors, religious bodies or trade unions. We owe, and the entire world owes, a debt of gratitude to those members of the U.S. scientific, intellectual and arms control community who have steadily held open the channels of information and communication for so many years. They have been the prime providers of whatever information the world now has. The significance of this work is too great to be measured.

Among so many scenarios of the occasions of nuclear war, there is a failure to discuss an actual, immediate and possible occasion of war going on beneath our noses. I

refer to the NATO decision to "modernize" its nuclear armory.

What so many overlook is that these assumptions preempt examination of the most far-reaching political issues, now coming to occupy the center of European discourse. There have emerged, not two but *three* opposed perceptions of the situation:

- the United States plus NATO perception;
- the Soviet perception; and
- growing European perception, hostile to both.

I need not rehearse the official NATO view here, since it was summarized in the October 1980 *Bulletin*.¹⁶ In this view, which emerged not in common West European perception but from within the defense bureaucracies of NATO powers, a menacing unbalance or gap was discovered in the European theater. Its agents were identified as the Soviet SS-20 missiles and Backfire bombers. It was necessary to match these with Pershing IIs in West Germany and with cruise missiles across the Western board.

The other side to the coin of Official Secrecy is that all information on defense matters is Official Information: that is, it is served up to the public ready-cooked, with ideological dressing, on an official plate. The defense correspondents of the media duly attended Official Briefings and handed these on. Public opinion was manufactured in these ways: the American public was informed that Europeans were crying out for cruise missiles, the European public was informed that the United States insisted upon sending them, and both were informed that NATO was working in the best interests of all.

In an obliterating and highly orchestrated propaganda campaign (funded out of our own taxes) the NATO redefinitions were imposed.¹⁷ It suddenly appeared that, in this European theater only ground-launched missiles might be counted; sea-launched missiles might not. The British government issued an official White Paper of astounding mendacity, in which Poseidon, Polaris and countless lesser delivery systems simply disappeared.¹⁸ Pentagon charts, fed into the Western media immediately prior to the NATO decision (at Brussels, December 12, 1979), did much the same.¹⁹

The television obligingly supplied rushes of monstrous carrier-mounted SS-20s crashing through bushes in their advance upon the Free West. Expert SLOBs (Silver-Lipped Operators of Bullshit) perfected new means of moral lobotomy upon the public: normative and moralistic attributions entered into the very vocabulary of weapons technology, so that menacing missiles of similar destructive power be-

came "monsters" (if Soviet) and "deterrents" (if NATO).²⁰ Thus the pre-packaged NATO perception.

In Soviet perception the notion of this European theater is a NATO invention, and probably a Pentagon trick. Since cruise and Pershing II missiles are to be owned and operated by U. S. personnel, these are seen as forward-based U.S. strategic missiles which reach some 500 miles deeper into Russia than do the F-111 and the Vulcan—and, indeed, take Moscow and Kiev within their arc. Both missiles are highly accurate, but the Pershing II is speedy also, and can hit targets in Western Russia in anything between four and ten minutes from launch.

Taken together with U.S. Presidential Directive # 59, it is now possible to see the Soviet nightmare. Pershing IIs will make a preemptive strike, in five minutes flat, taking out Western Russian ICBM silos and, at the same time, an Alaskan-based strike will take out ICBMs in Asiatic Russia. The cruise missiles will saunter along behind, smelling their way over the terrain, and take out control, communications and political centers, as well as half the Russian population. Apart from the few surviving ICBMs, "the only response open to the Russians would be the launching of their own medium-range missiles against the NATO European allies."²¹ No doubt the opportunity would be taken.

My quotation is from the distinguished East German scientist, Robert Havemann. And it may be necessary to assure Western readers that, so far from being anyone's stooge or apologist, Professor Havemann is an outstanding defender of civil liberties (what Westerners call "a dissident"), who has been pushed around and held under house arrest by the oafish East German security police for several years.

That Havemann should issue this grave warning is a matter to take into grave account. For what he makes clear is that NATO weapons modernization is nothing less than a slow-playing Cuban missile crisis in reverse. Putting Pershing IIs in West Germany is an exact analogy with Khrushchev's freighter steaming toward Cuba. Seen in this light, the response of the Soviet political leaders has been rather cooler than that of President Kennedy. Brezhnev's finger has not yet moved toward the button. There are still two years of Western second thoughts, and perhaps for Soviet concessions on the SS-20. But Havemann warns us that these will be very dangerous years: "How long can the Soviet Union simply observe this process of preparation for a sudden attack which threatens its very existence? Can they afford . . . simply to watch

passively?"

I am not quite sure how the third, European, perception so suddenly emerged, although we did something about it ourselves. It is this. We are pig-in-the-middle while an interminable and threatening argument between born-again Christians and still-born Marxists goes on above our heads. Today there are supposed to be superpower negotiations (or preliminaries to preliminaries to negotiations) going on about European theater weapons—a matter which could scarcely concern us more—and there is no European seat at the table.

U.S. scenarios for a limited war in the European theater do not amuse us: this is where we happen to live. And where we will very certainly die in any nuclear exchange (however "limited"), since, whichever superpower claims itself as the scorched and radiation-stricken "winner," all of Europe will certainly be devastated. We are clear also that the first consequence of the importation of cruise missiles will be even denser Soviet targeting plans on the recipient nations.²² Already England's still green but not-so-pleasant land may carry a greater density of nuclear weapons launching bases (airfields, submarine depots) and ancillary military installations than any part of the world. We are not amused by parliamentary assurances that missiles, owned and operated by foreign personnel, will only be launched after "consultation" and in our national interests.

Other matters also have become clear. One is the tendency for both military alliances—NATO and the Warsaw Pact—to become instruments of superpower political control, reducing the lesser states to abject clientcy. This is as true in the West as in the East of Europe. Another is the fact that Eastern and Western Europeans live in the same theater, are subject to the same menace, and are rediscovering common interests. It has occurred to us that if the West leaned a little less heavily upon the East with missiles, then self-activating democratic processes (as in Poland) might have greater room to move; and that the Western peace movement and the Eastern movement for democratization might make common cause.

The new movement for European Nuclear Disarmament has grown with astonishing rapidity. It commenced, long before December 1979, with the refusal of Norway and Denmark even to entertain cruise missiles. In Norway the movement was initiated by a few concerned citizens who organized a telephone-bombardment of the Norwegian Assembly. It moved on to Holland, where in a remarkably successful

alliance which stretched from the Dutch churches through the Radical and Labor parties to the far left, a campaign was initiated—of petitioning, of discussion, and of torchlight processions. This culminated in the defeat of the Dutch government in the Assembly on December 11, 1979—the day before the NATO meeting. Under these pressures both Holland and Belgium have delayed their decision on the missiles.

The British hibernated all through that winter, while the falling leaves of "official information" choked up all entries to their burrows. But, coming out into the daylight last spring, they looked around at the changing scene and did not like it. There has been a swift change in perception. Anti-missile groups have sprung up across the country, thickest in East Anglia and Berkshire (around the nominated missile harbors). The long-standing Campaign for Nuclear Disarmament has been rejuvenated. Trade unions and the Labor Party have adopted uncompromising policies rejecting both the cruise and Trident missiles. On October 26 there assembled in Trafalgar Square some 80,000, representing Liberals, Labourists and ecologists, Welsh Nationalists and far leftists, church men and women and academics. It is becoming increasingly unlikely that the introduction of cruise missiles into Britain is politically viable. And if Thatcher introduces them, Michael Foot—the newly-elected Leader of the Labor Party—has promised that he will send them back.

The contribution of European Nuclear Disarmament to this has been one of putting together movements and individuals, in East as well as West Europe, behind a common platform and a common strategy.²³ Our Appeal was issued at the end of April over a transcontinental list of signatories. It calls upon NATO and the United States to halt plans for cruise missiles and Pershing IIs and upon the Soviet Union to halt the SS-20. It calls for an expanding nuclear-weapons-free zone in Europe, and envisages the gradual loosening of allegiances to either bloc. It calls on individuals, East or West, to act for common survival without regard for the interests or prohibitions of national states. It sets forth a strategy of lateral exchanges across the continent, from Poland to Portugal, and it demands freedom of communication and exchange of information, East and West.

There are now strong END committees in France, West Germany, Greece, Finland, and Portugal, and active supporting movements or groups in most other European countries. In Eastern Europe much quiet, off-the-record, discussion is taking place, but we find it hard still

to get through to Soviet citizens. In Britain END groups have been set up in most universities, and the movement is far from cresting yet.

The thrust to final war continues. But we have, at least, generated a small counterthrust. And what we have discovered is that, even in "this unhappy day," the process is not finally determined by technology or strategy: there is still a space in which people and opinion can move. Even the British media which, a year ago, seemed impermeable to rationality, have opened new spaces here and there, revealing in their midst not only STOBs but also concerned citizens, themselves anxious that democratic discourse should be resumed.

We could have done none of this without the channels of objective information which the *Bulletin* among others has helped to hold open. We have now been able to hand on this information to a growing European public. Our strategy is neither against the United States nor against the Soviet Union. If successful, we hope that a nuclear weapons-free zone in Europe might take some of the sting out of the Cold War's venom, and provide a shield or space between the superpowers in which tensions would lessen. It might help to save both giants from themselves. □

1. Nigel Calder, *Nuclear Nightmares: an Investigation into Possible Wars* (New York: Viking Press, 1980).

2. See Mary Kaldor, "Misreading Ourselves and Others," *European Nuclear Disarmament Bulletin*, No. 3 (Oct. 1980), pp. 10-13; Ulrich Albrecht, Alain Joxe and Mary Kaldor, "Gegen den Alarmismus," in *Studiengruppe Militarpolitik Aufrüsten um Abzurüsten* (Lümburg: Rowalt, Sept. 1980). For a brief appraisal of USSR, see U. Albrecht, A. Eide, M. Kaldor et al., *A Short Research Guide on Arms and Armed Forces* (London, 1978).

3. George F. Kennan, "Politics and the East-West Relationship," *Just for the Press*, III, No. 5, Nov.-Dec. 1980 (American Committee on East-West Accord).

4. See Louis René Beres, *Apocalypse: Nuclear Catastrophe in World Politics* (Chicago: University of Chicago Press, 1980).

5. The classic statement is, of course, President Eisenhower's valedictory address: D. D. Eisenhower, *Public Papers of the President, 1960-1961*, p. 1038.

6. Earl Mountbatten's speech is available (with addresses by Lord Philip Noel-Baker and Lord Zuckerman) in *Apocalypse Now?* (Nottingham, U.K.: Spokesman Books, 1980), and also in leaflet form from the Campaign for Nuclear Disarmament, 29 Great James Street, London WC1N 3FY, U.K.

7. Lord Zuckerman, "Science Advisers and Scientific Advisers," *Proceedings of the American Philosophical Society*, 124, No. 4 (August 1980). Offprints of this essential text available at \$2 from the Menard Press, 23 Fitzwarren Gardens, London N19 3TR.

8. See Deborah Shapley, "Arms Control as a Regulator of Military Technology," *Duellius*, 109 (Winter 1980).

9. Zuckerman, "Science Advisers," p. 13, who also calls on the evidence of H. Scoville, *Missile Madness* (Boston, 1970): "The guilty men and organizations are to be found at all levels of government and in all segments of society"—and a formidable list of officers, persons and motivations is then given.

10. Zuckerman, "Science Advisers," p. 13.

11. My own most pessimistic conclusions are in "Notes on Exterminism, the Last Stage

of Civilization," *New Left Review*, 121 (May-June 1980), 3-31.

12. See Mary Kaldor, "Disarmament: the Armament Process in Reverse," in Dan Smith and E. P. Thompson (eds.), *Protest and Survive* (London: Penguin Books, 1980).

13. Calder conjures up "freedom fighters," p. 64. Beres treats the problem extensively. See also Mason Willrich and Theodore Taylor, *Nuclear Theft: Risks and Safeguards* (Cambridge, Mass.: Ballinger, 1974).

14. These are, of course, U.S. intelligence code-names for Soviet missiles.

15. My fuller comments on this episode are in E. P. Thompson, *Writing by Candlelight* (London: Merlin Press, 1980).

16. C. D. Blacker and F. Hussain, "European Theater Nuclear Forces," *Bulletin*, 36, No. 8 (Oct. 1980), 32-37.

17. See my "The Domsday Consensus" in *Writing by Candlelight*.

18. *Defence in the 1980s. Statement on the*

Defence Estimates, Commd. 7826-1, (London: HMSO, April 1980).

19. See Christopher Paine's admirable study, "Pershing II: the Army's Strategic Weapon," *Bulletin*, 36, No. 8 (Oct. 1980), esp. p. 30.

20. Such exercises appear to be not unknown on this side of the Atlantic also. See the letter in the *New York Times* purporting to come from a professor of "political science" at M.I.T. (although this must surely be a hoax?), Oct. 8, 1980. The author refers to Bernard Feld's "allegorical request" (meaning?) to readers to consider U.S. missile planning (including the MX system) as they appear in Soviet perceptions. He continues:

"With respect to building potential silo-killers, those familiar with the approach and style of Soviet military research and development can point to the SS-18 and SS-19. By 1990, these two systems will at least equal MX's alleged counter-silo capabilities. The

difference is that MX is still a paper missile while the SS-18s and SS-19s are already deployed and undergoing steady improvement. Moreover, possible fifth-generation follow-ons to these Soviet missiles might well eclipse MX's ability to destroy hardened military targets."

Thus a Soviet missile is a "potential silo-killer" whereas a U.S. missile system has only "alleged counter-silo capabilities"; a projected U.S. system is only "a paper missile" whereas projected and even wholly hypothetical ("possible fifth-generation follow-ons") Soviet missiles are perceived as hideous and immediate threats. The author caps his argument by placing "the arms race" in inverted commas, as if it was only a suspect concept of long-haired liberals (but what *else* is going on now?). See Stephen M. Meyer, "The Folly of Unilateral Arms Restraint," *New York Times* correspondence, Oct. 8, 1980. It is possible that the human species is

more gravely threatened by the STOBs of both sides than by the SLBMs.

21. Robert Havemann, "After the Thirty Minutes War," in *END Bulletin* No. 3 (Oct. 1980).

22. This perception is shared by Paul C. Warnke: "If I were a European, the last thing in the world I would want would be to have more theater nuclear forces, because I would think that would make me all the more certain to be the first target at the beginning of a war"; interview in the *Guardian* (London), Sept. 28, 1980.

23. The European co-ordinating center for END is at the Bertrand Russell Peace Foundation, Gamble Street, Nottingham NG7 4ET, U.K. The British END office (which handles subscriptions for *END Bulletin*) is at 6 Endsleigh Street, London WC1, U.K. Universities END can be reached through Jolyon Howorth, University of Aston, Birmingham, U.K.

To sum up:

U.S. scenarios for a limited war in the European theater do not amuse us; this is where we happen to live.

There are supposed to be superpower negotiations going on about European theater weapons, but there is not a European seat at the table.

While an interminable and threatening argument between born-again Christians and still-born Marxists goes on above our heads, we are the pig-in-the-middle.

A nuclear weapons-free zone in Europe might take some of the sting out of the Cold War's venom, . . .

. . . and provide a shield or space between the superpowers in which tensions would lessen. It might even help to save the giants from themselves.

(Thank you, BOB DAVIS)

(42) A 1962 foreword.

The Warfare State

Fred J. Cook

FOREWORD BY BERTRAND RUSSELL

MR. FRED J. COOK'S *The Warfare State* is one of the most important and also one of the most terrifying documents that I have ever read. His thesis is that the "military industrial complex" has become so powerful in the United States that it dominates the Government and is, at the same time, so insane that it is quite ready to advocate what is called a "pre-emptive" war against the Soviet State. The evidence which he adduces is massive and unanswerable except by plain abuse.

There was a time when American authorities assured us that they would not initiate a nuclear war. This time is past. It may be that the President and the State Department still cling desperately to the hope that they can prevent a pre-emptive war, but fresh evidence to the contrary continues to pile up. Much new evidence has appeared since Mr. Cook's first publication of *Juggernaut: the Warfare State in The Na-*

tion's supplement of October 28, 1961. The force of this evidence has been recognized, not only by nuclear disarmers, but by such orthodox physicists as P. M. S. Blackett in an article in the *New Statesman* of March 2, 1960. He points out that during the campaign preceding the presidential election there was supposed to be a "missile gap" which, for the moment, was thought to give superiority to the Soviet military power. As soon as the presidential campaign was ended, it turned out that there had never been any missile gap.

More shameful than this has been the campaign to persuade the American public that almost all Americans could survive a nuclear war by means of shelters. At first individual shelters were advocated. Of these, *Life* said: "You could be among the 97 per cent to survive if you follow the advice on these pages." This was such a stupid lie that the American public refused to believe it. The campaign for individual shelters having failed (as it was probably intended to fail), the policy of deep communal shelters is now advocated. These, if constructed, would constitute an even more ghastly death trap than individual shelters. With the very large bombs introduced by the Russians in their recent series of tests, the greatest danger is no longer fall-out, but fire-storms. In a fire-storm, the misinformed refugees in deep shelters would either be incinerated or die for lack of oxygen. All this has been set forth, clearly and scientifically, by Gerard Piel, editor of the *Scientific American*. But so blinded by its own ferocious prejudices is the military industrial complex, that it is successfully preventing the great majority of Americans from becoming aware of the death that supposed patriots are preparing for them.

It is obvious that the determined men who control the armed forces of the United States can, at any moment, create an incident which will appear to be proof of Russian aggression and will be met by full-scale nuclear "retaliation." I am old enough to "Remember the Maine" in 1898. Macmillan, in dogmatic language, has assured the world that there will be no war by accident. U Thant, who, unlike our Prime Minister, has no axe to grind, has told the world that the danger of accidental war is great and increasing.

There is only one way of reversing the trend towards preemptive war. It is to make the truth known to the American

public. This is a difficult task, since the military-industrial fanatics have a large measure of control over the major means of publicity. Mr. Cook's work is an immensely important contribution to this gigantic task. If there are human beings in the world at the end of the present century, Mr. Cook will be one of the men whom they will have to thank for their existence. I earnestly hope that his extraordinarily valuable work will be widely read and pondered, and that in many minds it will penetrate the barriers of intolerant hatred which is being built up by powerful but irresponsible interests.

Paperback from Collier Books, New York, 1964, hardcover from Macmillan, New York.

(Thank you, JACK RAGSDALE)

LAST MINUTE ITEM

- (43) Disclaimer. Two of Ray Plant's letters appear in this newsletter (6c). Ray would like it known that (1) these letters were based on the obsolete Constitution, and that he intends to write a new letter to replace them; and (2) his advice to Peter in these letters -- supplemented by phone calls and apparently clearly understood by Peter -- was that nothing should be communicated to Sutcliffe until and unless (a) the new expulsion procedure had been worked out, and had been approved by the Society, and (b) the Society had then decided that it wished to allow Sutcliffe to appeal. None of this has yet occurred. Thus Peter, in telling Sutcliffe that he was allowed to appeal, was not following Ray's advice.

- (44) The unidentified quotation about the CND in (18) is from The Autobiography of Bertrand Russell, Volume III (New York:Simon & Schuster, 1969),p.140.

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- (45) Introductory (1). World Congress of Philosophy, '83 (2). ER on marriage, 1928 (3), on pacifism in wartime, 1919 (4), on freedom in America, 1963 (5). Chairman Cranford's Report: Editor's note (6a); the Report (6b); Ray Plant's letters (6c). President Davis's Report (7). Treasurer Darland's Report (3rd $\frac{1}{2}$) (8). Science Committee's Report on Pugwash '81 (9a), on Clean Air threat (9b), on dissident scientist efforts, and free kit (9c). Call for Philosophy papers for '82 (10). The CCNY Affair, by Heckscher (11). Reviews of Clark's "ER and his World" (12). BRS '82 Doctoral Grant (13). Human rights: Dyson (14), Thatcher supports Wilberforce campaign (15). Nuclear disarmament: Pugwash '81 (16), Yukawa at Pugwash '80 (17), CND campaign (18), END (41). Humanists rally (19). L.A. August picnic (20). Nechvatal exhibits (21). Q&A: ER & Husserl? (22) Dora, 1928 (23). Pepper (24). New Members (25). New addresses (26). Book on Wittgenstein recommended (27). Davis reviews Cranford's book (28). Moorhead's "Favorite Russell" (29). Contributors thanked (30). Contributions solicited (31). 8 Directors elected (32). Changing your address? (33). For sale: members' stationery (34), ER postcard (35), Haldeman-Julius Blue Books (36), books by and about ER (37). The Moral Minority (38). Corrections: David Hart (39), Andr  Bacard (40). END (41). "The Warfare State" foreword by ER (42). Ray Plant's disclaimer (43). Source of CND quotation (44). Index (45).

RUSSELL SOCIETY NEWS

No. 33

February 1982

- (1) New due-date for dues (2). Annual Meeting '82 (3,8b,41). BR "On the Evils Due to Fear" (11). BR, a "no good" author (12). The Beatles & BR (13). BR Award nominees wanted (14). Nuclear weapons peril (15,38,47). Museum of Philosophy, and Philosophy in High Schools (16). Creationists lose Round One (18). 3 Dora Russell items (21, 27b,42). BR performance, NYC, April 5-6(46). Letter from the Editor (47). Index (48). An asterisk in the left column = a request.
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MEMBERSHIP RENEWAL

- (2) New due-date for dues: January 1st. We are not raising dues; we are changing the time they come due. For the past several years, dues have come due on July 1st, with a 2-month grace period. Now we are making a change for this reason:

Consider the case of someone who joined in 1980 and did not renew in 1981. Under the present (pre-1982) procedure, that person did not become an ex-member until September 1, 1981. He received the 4 newsletters of 1980, plus the February, May and August newsletters of 1981, a total of 7 newsletters -- nearly 2 year's newsletters for 1 year's dues. That is an expense to the BRS that we need to avoid. By moving the due-date up to January 1st, we will be able to identify our non-renewing members by March 1st (when the grace period ends), and achieve a saving.

If the 1982 procedure had been in effect in the above case, the non-renewing 1980 member would have received the 4 newsletters of 1980, plus the February 1981 issue, a total of 5 newsletters -- which is considerably better than the 7 that a number of non-renewing 1980 members actually did receive.

In future, we will give notice in the November issue that dues are due on January 1st. We are late in giving notice this year; to compensate, we will extend the grace period an extra 2 months for 1982.

Accordingly, your dues are due now, and we'd like to have them as soon as you can send them; but in any case, they should be received before May 1st if we are to send you the May newsletter.

This also applies to new members, who joined in 1981. No matter in which month you joined, you have all received the same BRS material: the 4 1981 newsletters and "Russell". The member who joined in December '81 has received just as much BRS material as the member who enrolled 11 months earlier, in January '81; the December member received it all at once, the January member received it over the course of a year.

We hope you will understand our need for this change. We also hope that that the shift to January 1st does not cause a money-problem for anyone; if it does, let us know.

Here is the dues schedule, in U.S. dollars: regular \$20, couple \$25, student \$10. Add \$7.50 outside the USA, Canada, and Mexico. Send dues to BRS, RD 1, Box 409, Coopersburg, PA 18036.

Thanks!

ANNUAL MEETING (1982)

- (3) June 25-27, Claremont, California is the time and place. For more, see (8b, 41).
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REPORTS FROM OFFICERS

- (4) President Bob Davis reports: see (8).

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
BRS Library: Jack Ragsdale, BRS Co-Librarian, 4461 23rd St., San Francisco, CA 94114

(5) Vice-President Harry Ruja reports:

The Vice-President of the BRS enjoys an Olympian detachment. The Bylaws assign him/her no functions as such whatever. That detachment was reinforced for me in 1981 by my stay in Israel from January through June. Moreover, I missed the Annual Meeting which this past year was again in Hamilton.

However, I was not so detached that I did not notice the turbulence around me. As a member of the Board of Directors, I was obliged to concern myself with the "Sutcliffe affair", which has been simmering since January 1977 and came to a boil in the fall of 1980 with Sutcliffe's expulsion. There have been aftershocks (to switch metaphors) all through 1981.

One good thing has come out of the controversy: a closer look at our Bylaws. A committee is giving thought to revising them, to enable the Society to deal more effectively with certain tasks whose procedures the present Bylaws do not explicitly or fully describe.

The work of the Society continues. The advertisements for members continue to appear and attract inquiries, the membership status is healthy, the newsletters continue to be informative and interesting, and planning for this year's Annual Meeting is already under way.

Here in Southern California, a number of us have met in informal and most congenial settings and have had opportunity to become better acquainted with one another and to discuss matters of common interest.

In a more academic vein, once again Ed Hopkins arranged a professional session on Russell's philosophy at the annual meeting of the Eastern Division of the American Philosophical Association. Announcements of our Doctoral Grant have gone out to many universities and colleges, and we look forward to receiving inquiries from promising doctoral candidates.

Incidentally, things at McMaster are buzzing, and I have high hopes that the Blackwell-Ruja bibliography will appear before long. But no one says anything anymore about the lamented still-born Volume II of Mortals and Others, though I haven't given up hope on it.

All in all, despite some abrasiveness, the year has been a good one, and the Society is healthy.

Treasurer Dennis J. Darland reports:(6) For the quarter ending 12/31/81:

Balance on hand(9/30/81).....	965.16
Income: 43 new members.....	737.50
36 renewals.....	585.00
total dues.....	1322.50
Contributions.....	137.50
Sales of RSN, books,etc.....	149.01
total income.....	1609.01
	<u>2574.17</u>
Expenditures: Membership & Information Committees..	935.07
133 "Russell" subscriptions.....	465.50
BRS Library.....	12.75
Bank charges.....	24.08
total spent.....	1437.40
	<u>1437.40</u>
Balance on hand (12/31/81).....	<u>1136.77</u>

(7) For the year ending 12/31/81:

Balance on hand(12/31/80).....	2042.10
Income: new members.....	1795.00
renewals.....	3140.00
total dues.....	4935.00
Contributions.....	1437.50
Sale of RSN, books, etc.....	517.97
total income.....	6890.47
	<u>8932.57</u>
Expenditures: Info & Membership Committees.....	4844.62
"Russell" subscriptions.....	1064.00
Bertrand Russell Memorial (London).....	245.00
Library.....	952.74
1981 Annual Meeting.....	174.68
Incorporation fee.....	5.00
Bank charges.....	52.42
Other.....	457.34
total spent.....	7795.80
	<u>7795.80</u>
Balance on hand (12/31/81).....	<u>1136.77</u>

(8a) President Bob Davis reports:

The tentative plan to hold the 1982 Annual Meeting at Oxford did not work out. Our contact there, Jack Lennard of the Wilberforce Council on Human Rights, was organizing primarily for us, and asked a commitment of at least 40 members. I of course could not make that commitment. However, he is now working on a more general meeting on the same theme of human rights, for the summer of 1983. I hope we will participate; let us discuss it at our June meeting. I hope those of you with views on the matter will communicate them to me. I will provide details on the 1983 gathering as I receive them.

(8b)

I am pleased that the '82 Annual Meeting will be held at Scripps College, part of the Claremont Colleges, in Claremont, California, the last weekend in June (June 25-27). It has been five years since the last West Coast meeting. Los Angeles was discussed as the alternate spot for 1982 or 1983; Claremont is a suburb of Los Angeles. We have held a local meeting there, and I have also visited the campus on my own; it is beautiful and peaceful and should serve very well. See (41).

Details on how to get there, and other information, will be found in the May RSN. We will have meetings, room and board on campus. Room and board will cost about \$35 per day, pro-rated for the half-days of Friday and Sunday, which seems quite reasonable. I have appointed an Executive Committee for the meeting and for the BRS Award, consisting of Louis Acheson Jr., Jacqueline Berthon-Payon, Lee Eisler, Donald Hylton, Don Jackanicz, Harry Ruja, Dan Wray and myself. Anyone wishing to give a talk, or having a program suggestion or request, or a nominee for the BRS Award, please let me know about it soon as possible.

Some of the program is already lined up. Al Seckel will give a talk on Russell and the Cuban Missile Crisis, drawing on both published and unpublished sources. Dr. Gerald Larue, who spoke so well on the Moral Majority at the Humanist annual meeting in San Diego last spring, has agreed to talk to us on the subject. The program may also include these possibilities: a film dealing with BR's position on nuclear war; a talk or panel on disarmament; the celebrated Norman Lear film on the Moral Majority; a talk or panel on BR and the 1980s ("New Hopes for a Changing World" revisited). Dan Wray is planning to film parts of the meeting as well as interviews with members; a documentary film may result.

(8c)

I plan to attend another Humanist meeting, in New York March 27-28. Not much has happened since the October ARA meeting; I hope to have some say on what should be done in a more concrete, activist way about the current climate of religious and moral intolerance. Anyone with ideas on this, please write me immediately.

My address and phone: 2501 Lake View Av., Los Angeles, CA 90039. (213)663-7485.

REPORTS FROM COMMITTEES

(9) Membership Committee (Lee Eisler, Chairman; Jacqueline Berthon-Payon, Co-Chairman):

1982 ads for the BRS will appear about once a month in these publications: ATLANTIC MONTHLY, BOSTON MAGAZINE, FREE INQUIRY, HARPER'S, HUMANIST, MENSA, NATION, NEW REPUBLIC, NEW YORK REVIEW OF BOOKS, NOT MAN APART, PROGRESSIVE, SATURDAY REVIEW. FREE INQUIRY is a quarterly; THE HUMANIST appears 6 times a year; we are in all issues of both. We are in THE NATION (a weekly) about twice a month because of a special bargain rate. We are trying BOSTON MAGAZINE for 6 issues (Oct. 81 through Mar. 82). As you perhaps know, advertising is not an exact science. When advertising in a new publication, we cannot know in advance whether it will produce a sufficient number of inquiries to justify its cost. If the results are poor, we drop the publication, as we have done with INQUIRY (not to be confused with FREE INQUIRY). If you know of any publication that you think might be suitable for BRS ads, tell us, and we'll look into it.

(10) Science Committee (Alex Dely, Chairman):

"Almost exactly 2 years have passed since the statement was issued, signed by the late Albert Einstein, some other colleagues and myself, drawing attention to the dangers that would face humanity if another world war were to break out with the almost certainty of the widespread use of nuclear weapons.

"In fact, the stock piles of nuclear weapons have increased, new nations have joined the ranks of those producing those weapons...

"If this meeting could make clear the scientific facts with regard to such questions, and the place where certain knowledge ends, and hypothesis begins, it would perform a useful service... It follows that methods other than war, or the threat of war, must be devised for deciding questions as to which different nations disagree. The first step towards such methods must be the lessening of mutual suspicion."

In this way, Bertrand Russell opened the July 1957 Pugwash meeting of eminent scientists to discuss the elimination of the threat of nuclear war. After 25 years, the message retains its urgent validity.

The last 2 sentences deserve special emphasis regardless of whether you believe that the West is adequately or inadequately armed. Two projects gathering steam nationwide to establish alternative means of conflict resolution deserve the support of BRS members:

- 1) The movement to establish a National Peace Academy.
- 2) Establishment on many university campuses of "Committees for the Study of Peace and Conflict Resolution."

At the University of Arizona, a group of faculty as well as student organizations have met with the University President to obtain status as an academic program for a Master's degree. The prospects look excellent, and across the country, groups like this may finally bring facts and knowledge gathered from many branches of science into the defense debate. The goal is to achieve general conflict-resolution methods applicable at all levels of society. Many individual ideas have floated around for decades, but have not been integrated.

* I hope that the possibilities of these 2 projects will excite you as they do me, and that you may wish to promote similar community-based efforts. I can send you an extensive kit of materials, for doing so. Write me: Physics Dept., University of Arizona, Tucson, AZ 85721. This way we may actually help implement Bertrand Russell's dream! How about it?

* Finally, a suggestion: at present most BRS committees are one-man committees, the one man being the Chairman. I suggest that every BRS member join some committee, and make suggestions to the Chairman as to what issues are of interest, and how they might be able to help. This could make committees more productive and effective in dealing with persons and organizations outside the BRS. If you agree with this, please send me a postcard saying so.

BY BERTRAND RUSSELL

(11) "On The Evils Due To Fear", from If I Could Preach Just Once (New York: Harper, 1929) pp. 219-230:

On the Evils Due to Fear

By Hon. Bertrand Russell

IF I were about to be executed and were allowed twenty minutes in which to make a farewell address, what should I say? It would be necessary to be brief and simple, and I think I should concentrate upon one issue, namely the importance of eliminating fear. I do not imagine that mankind can be made perfect; whatever may be done, some defects will survive, but a great many of the defects from which adults suffer are due to preventable mistakes in their education, and the most important of these mistakes is the inculcation of fear. Parents, priests, and governments have despaired of maintaining their authority by an appeal to reason, and have preferred to produce abject, cowering slaves. I do not believe that any good thing is to be obtained through fear, and I hold that obedience not otherwise obtainable had better not be obtained. The objections to fear as a social force are of two kinds. There are the bad effects upon those who cause terror, and the bad effects upon those who suffer it. Both are grave, though the latter more so.

To begin with those who inspire terror. They inevitably become cruel and fond of thwarting others; they grow impatient of opposition and argument, and of every kind of reasoning tending to show that they have misused their authority. They come to prefer persons without self-respect and without principle. They are themselves inevitably filled with fears. They fear to lose their unjust authority; they fear to rouse merited resentment in their underlings; they fear that the world may be-

come more reasonable. These fears lead them to increase their cruelty, and every increase of cruelty increases their fear of reprisals. Thus there is a vicious circle tending to a perpetual intensification of the connected evils of tyranny and apprehension.

The effects of fear upon those who feel it are, however, very much worse. There are various kinds of fear; of these, physical fear, which alone is traditionally despised, is by far the least harmful. Moral and intellectual fears are far worse. All fear inspires a greater or less degree of rage, which, since it dare not vent itself upon the dreaded object, finds an outlet in tyranny over whatever is weaker. Just as in the holders of power cruelty begets fear, so in their slaves fear begets cruelty. Fear of social disapproval is probably one of the chief causes of meanness and unkindness in the modern world. People enjoy expressing social disapproval because they themselves have been thwarted by the fear of incurring it. When a man has sacrificed something of importance in order to retain the good opinion of his neighbors, he is naturally furious when some one else refuses to make the sacrifice, and he therefore becomes a fierce moralist, determined to punish the bold sinner. The sinners punished by social disapproval include almost all who are not hypocrites, all who have new ideas of a not purely scientific kind, and all who practice any morality more generous or less vindictive than that of their own herd. Fear of social disapproval is, therefore, a very dangerous quality to inculcate. Social coöperation should be voluntary and reasonable, not a craven submission of each to all.

One of the worst effects of fear is that it produces

stupidity. Intelligence requires a certain kind of intellectual fearlessness; it requires, at any rate, a capacity for intellectual independence, and intellectual independence will hardly be found where there is no degree of social independence. For this reason, societies which prize social cohesion unduly are almost sure to be composed of stupid individuals. They will, therefore, become incapable of progress, either scientifically or socially. Not even the most ardent feminist can deny that women have shown much less intellectual independence than men. I believe this to be mainly due to the fact that they have been more rigidly subjugated than men to a morality of fear. The recognized method of producing virtue in women has been the fear of social ostracism on earth, and hell fire hereafter. In order that these fears may acquire a firm hold, girls have been taught, from their earliest years, to be timid in their thoughts and to avoid following any argument to its logical conclusion, on the ground that all logical conclusions are unladylike. They have thus been left to practice the vices of the coward—envy, backbiting, and petty-mindedness. What the traditional moralist apparently fails to recognize is that the mental attitude leading to such vice causes infinitely more misery than a more fearless attitude which might sometimes lead to generous sins, but would never lead to ungenerous vices.

I regard with horror all those whose business is to keep the human spirit and the human intellect in fetters. I include among these almost all ministers of religion, a large proportion of school teachers, 90 per cent. of magistrates and judges, and a large proportion of those who have earned the respect of the community by their insistence on what is called a rigid moral standard. These different classes of men are all engaged in their several ways in endeavoring by means of social disapproval, or the criminal law, to produce belief in propositions which every candid inquirer can see to be at best doubtful, and which every student of statistics knows to be socially harmful. Take for example, the following facts from an American official publication: out of every thousand children born in America the number who die during the first year is: among the Portuguese 200.3, among the French-Canadians 171.3, among the Poles 157.2, among the native white population 93.8, and among the Jews 53.5. These figures show clearly that the infant mortality is proportional to the intensity of belief in the Christian religion. Herod caused nothing like such a massacre of innocents as is caused by Catholic dogma, and one of my reasons for publicly combating what I regard as superstition is to prevent this needless suffering of helpless children. And the

harm done by Christianity is very largely due to the fact that it has its psychological roots in fear.

When I say that fear is an evil, I do not mean that it can be adequately combated by conscious courage. Conscious courage does not eliminate fear, it merely prevents people from acting upon it; it thus involves a state of nervous tension which is almost sure to produce disastrous results. The right methods for avoiding fear depend upon the kind of fear involved. There are in the first place purely imaginary fears; such, for example, is the fear that eating ham or practicing birth control will be punished by an angry Deity. Such fears are instilled in youth with a view to producing certain kinds of conduct; they can be combated very simply by merely omitting to teach belief in false propositions to the young. I know it will be said that the young will not be virtuous unless they believe false propositions. This is a most curious attitude resting upon a twofold fallacy. There is first the belief that virtuous behavior is something in favor of which no rational argument can be given, and second the further belief that irrational and untrue arguments are going to be sufficient to lead to painful self-denials, which admittedly cannot be defended on any reasonable ground. To teach rational behavior is undoubtedly difficult, but it is certainly easier by rational than by irrational means. Accustom a child to suppose that there are good reasons for what you say; let him verify for himself that this is the case wherever such verification is possible to him. Tell him nothing whatsoever that you do not seriously believe to be true. Cultivate his scientific spirit, so that he will for himself test your assertions when he can, and you will produce in the end a human being capable of a degree of rationality entirely impossible to those who have been brought up upon a conception of sin derived from arbitrary theological prohibitions. If it be said that rational human beings will not conform to the whole of the ethical code that has been inculcated by the Church, so much the worse for that code.

There is another class of fears where danger is real but can be eliminated by sufficient skill. The simplest examples of this are physical dangers such as are incurred in mountain-climbing. But there are a large number of others. Take, for example, the danger of social disapproval. It is quite true that one man may steal a horse while another man may not look over the hedge; this difference depends mainly upon a certain kind of difference in instinctive attitude toward other people. The man who expects to be ill-treated will be, while the man who approaches his fellows in fearless friendliness will find this attitude justified by results. Boys who are

afraid of dogs run away from them, which causes the dogs to come yapping at their heels, while boys who like dogs find that the dogs like them. Exactly the same thing applies to our behavior in regard to other people, but the right result cannot be produced by screwing up one's courage to face what one believes to be hostility; it can be produced only by a certain genuine friendliness and expectation of friendliness.

There is yet a third class of dangers which cannot altogether be avoided, but which may be felt to be more or less terrible according to a man's outlook. Such, for example, is the danger of financial loss. A great part of many people's lives is overshadowed by the fear of poverty. Great poverty such as that of a wage-earner out of work is undoubtedly a very terrible evil, but the comparative poverty which well-to-do business men dread is only rendered a serious evil by misdirection of interests and tastes. The reasons for desiring wealth are luxury and ostentation. Luxury is the pleasure of lazy men who do not enjoy any form of activity, and ostentation is the pleasure of those whose principal desire is to be envied by fools. Neither of these pleasures will be strong in those whose active impulses have been allowed free play in youth, but a discipline based upon fear too often curbs these impulses, since virtuous parents fear that they will lead to sin, and fussy parents fear that they will lead to danger. Almost all sound education consists in providing opportunities for activities. An undesirable form of activity should not be directly checked, but should be replaced by creating an environment in which some more useful form becomes more attractive. The result will be the production of human beings who do not desire great wealth, and do not greatly fear its loss if they happen to acquire it. Fear of social disapproval should be met in the same way, not by teaching people to resist heroically the impulses to conformity, but by teaching them a certain kind of self-respect which will make them comparatively indifferent to the approval of the herd, so long as they have the approval of their own judgment and of those whose opinion is worthy of respect.

I do not wish to suggest that absence of fear is alone enough to produce a good human being; undoubtedly other things are necessary. But I do suggest that freedom from fear is *one* of the most important things to aim at, and is perhaps more easily achieved by a wise education than any other equally desirable quality. Freedom from fear confers physical, moral, and intellectual benefits. Miss Margaret McMillan points out that children who are

frequently scolded do not breathe rightly, and are thus more apt than other children to suffer from adenoids. Many other examples could be given of the way in which fear damages health, more especially through its interference with digestion. The moral damage that it does is even more important. This damage is partly a result of the injury to health, for, as is now well known, many of the gravest moral defects are connected with bad functioning of the digestive processes. Of this, avarice is a notable example. But the most important evil due to fear is the attitude of rage against the world. Dr. John B. Watson has demonstrated that the instinctive stimulus to rage in new-born infants is constriction of the limbs, or anything that interferes with freedom of movement. From this origin, through the process of conditioned reflexes studied by Pavlov, the rage reaction grows out gradually, so that it comes to be elicited by a number of other stimuli. When a man fears his fellows, he reacts in defense as he would react if they were actually interfering with his liberty of movement. At least he reacts in this way so far as his emotions are concerned, but the overt expression of rage is partly inhibited by his fears, and therefore he looks about unconsciously for some safe outlet. He may find this in religious or moral persecution, in love of war, in opposition to humanitarian innovations, in oppression of his children, or in all of these combined. All these vices are in nine cases out of ten a result of hidden fears.

Intellectually, also, fear has disastrous results. There is the fear of any unusual opinion which prevents men from thinking straight on any subject on which their neighbors have foolish opinions. Then there is the fear of death, which prevents men from thinking straight on theological subjects; and then there is the fear of self-direction, which leads men to seek some authority to which they can submit their judgment. These various forms of fear are responsible for quite half the stupidity in the world. Most of the stock of fear with which men and women go through life is implanted in them during the first six years of childhood, either with a view to making them "good" or by contagion from the fears of parents. For my part, I care nothing for the virtue which is rooted in fear, and I should seek everywhere, but more especially in early education, to produce human beings capable of social coöperation to the necessary extent for reasons with which fear should have nothing whatever to do. This is in my opinion the essential problem of moral education—a problem by no means insoluble, and only thought to be difficult owing to the weight of prejudice and cruel tradition.

BR'S INFLUENCE

- (12) JOHN VAN WISSEN recently became a member. We sent him the usual Questionnaire, and got back some unusual answers.

What first made you aware of BR's existence or of his writings?

Bertrand Russell was one of those "no good" authors, translated into the Dutch language, my father used to read when I was very young. Emile Zola and a fellow named Diderot or something were others, like BR, whose black-listed books were put out of sight by my saintly mother whenever rumour had it that a Parish Priest was about to visit. Especially after Easter, when such a visit was predictable, father's books, together with the non-Catholic daily, the "Delftse Courant", were rounded up and hidden as soon as he left for work. Father read libraries. He was different. Very few aunts and uncles liked him. He did not go to church any more, which grieved my mother, and I sensed that those no-good books had something to do with it all. On many a Saturday, father made me do the rounds among the libraries, with a note: "Any NEW book by the following authors:..." Bertrand Russell was one of them, and I prayed a lot along the way that they wouldn't have any more books by those guys. So I knew that BR existed when I was perhaps ten, and I remember it well now that I'm fifty-five and a member of The Bertrand Russell Society.

What do you now value most about BR?

Well, now, let me see. BR was there when I needed a BR. I value BR because he helped me off the path of Righteousness. BR can still drag people out of the Cave causing them to get hit by lightning. BR helped me put my mixed-up head in order! BR was the event in the scheme of things that disturbed my mental frame of reference, thereby causing me to interpret experience differently. Unlike the True Believers (of the CCNY affair), I turned out to accept and admire BR, and that's because I'm smart. BR was one of my lucky stars. I like BR.

- (13) John Lennon. We are indebted to WILLIAM JARRELL for the following:

The magazine, "Beatlefan" (October/November 1981) prints a transcript of an RKO Radio interview with John Lennon on December 8, 1980, the day he was murdered. An excerpt:

"My whole generation was brought up with the bomb. I remember Bertrand Russell and the H-bomb, and the reason that we were rock-and-rollers in the 50s is because the bomb might go off any minute."

THE BRS AWARD (1982)

- (14) * Name your candidate for the 1982 BRS Award. A candidate should have done one of the following:
- . made an important contribution to Russell scholarship (as BRS Award Winner Paul A. Schilpp did);
 - . popularized important ideas, thus enlightening the public (as BRS Award Winner Steve Allen does in his TV program, "Meeting of Minds");
 - . worked closely with BR in an important way;
 - . acted to further a cause that BR believed in. M.I.T. Professor Henry W. Kendall, who heads the Union of Concerned Scientists, and who works against nuclear armaments (and nuclear power), would qualify;
 - . acted in ways that exhibit qualities of character (such as moral courage) reminiscent of BR.

Send your candidate's name to the BRS Award Committee, care of the newsletter (address on Page 1, bottom), and say why you think your candidate deserves the Award. If you name a well-known figure, it may earn publicity for the BRS, which is a plus. If you are not sure whether your candidate qualifies, don't let that stop you; let the Award Committee make that decision.

OK, start thinking!

ON NUCLEAR WAR

- (15) The danger of nuclear war preoccupied BR during the last portion of his life. This recent paper by BRS Science Committee Chairman ALEX DELY describes some current misperceptions.

NUCLEAR WEAPONS: PERCEPTIONS VS. REALITIES

Introduction. Andrei Sakharov, the father of the Soviet thermonuclear bomb, who is presently exiled in Russia, has recently called for Soviet and Western scientists alike to be faithful to their "special professional and social responsibilities" and take a public stand when nuclear warfare is the issue. No matter how painful it is to speak out for the truth when one out of every two physicists in this country is employed through Department of Defense grants, it is crucial that questions of peace and disarmament be given absolute priority

even in the most difficult circumstances.

The following observations are drawn from a talk at the Colloquium on Science Disarmament by Wolfgang Panofsky, Director of the Stanford Linear Accelerator Center. Dr. Panofsky has for many years carefully mapped the many aspects of the nuclear war problem. He has arrived at the conclusion that defense policy makers simultaneously:

- 1) overestimate what technology can predict in certain areas, and
- 2) ignore scientific realities in other areas.

Recent statements by Reagan Administration officials indicate a belief in a winnable limited nuclear conflict. Yet Edward Anderson, a former missile guidance consultant at Honeywell, now at the University of Minnesota, publicly maintained that because of inherent aiming problems, no missile can be trusted to hit enough targets on a first firing to avoid massive retaliation. When a missile is fired along an untested trajectory, one cannot predict how large this "bias error" will be. In fact, the uncertainties, and the consequences of missing, are enormous. This example illustrates Panofsky's thesis, and its derivative, namely, that once nuclear war is initiated by any power, under any doctrine, in any theatre, for any tactical purpose, the outcome will be continued escalation of the conflict.

Physical vs. Political Reality. During the past two decades, a dangerous divorce has taken place between the physical realities of nuclear weapons and the perceptions of such weapons as a source of power, perceptions which have become a political reality. This role reversal, from physical carrier of destruction to political tool, has made impossible a rational assessment of a nation's "adequate nuclear weapon supply". This role reversal thus leads to an amplification of the arms race; and arms control agreements that focus on reduction in numbers (symbols of power) are doomed to failure, unless we consistently and insistently are mindful of the medical-technical realities of the use of these weapons. A distorted perception lies at the heart of the arms race. Unless this changes, arms control will fail. The message of groups such as Physicians for Social Responsibility, the Fellowship of Reconciliation, and the American Friends Service Committee will continue to stress this fact.

However, the history of the arms race suggests that non-scientific (political) factors overshadow technical or military factors as reasons for the arms build-up. Indeed, forces internal to each nation fuel arms acquisitions and exports (not related to the international situation) in these ways:

- 1) In capitalist and socialist countries alike, there are strong institutional pressures to increase the arms build-up (which takes 25% of the national budget), by the military sector. This is not a matter of ideology, but of pure institutional economics; any producer can give dozens of reasons why more of his product is needed.
- 2) The "we want it too" syndrome (childish!) is a powerful internal political factor. New technology such as the MX, particle beam and laser weapons (among many others) is especially sensitive to this. A perceived breakthrough is potentially too great an item of prestige for politicians to forgo, even if military significance is non-existent. And of course, the other side wants the same item, fueling another round of arms build-up (and resultant decrease in budgets for social services.)
- 3) The asymmetry of perception which causes fear is possibly the most serious driving force. Both the U.S. and the U.S.S.R. claim that the other side has achieved superiority. Obviously, they cannot both be right. The problem here is that politicians engage in simplistic number manipulation, while publicly ignoring hard-to-quantify factors such as the reliability of allies, differences in geography, length of boundaries shared with potential adversaries, etc...etc...Especially at defense budget appropriations time, the simplistic political perception far outweighs objective reality.
- 4) The secrecy of military planning in itself causes fear and thus fuels the arms race, besides diminishing the feasibility of verifying any arms control agreement.
- 5) New technology generates its own momentum.
- 6) The "we must have more than they have" attitude. No defense analyst would claim that the outcome of a nuclear conflict depends on the number of weapons available, i.e., that the side with the most weapons will prevail. To claim that would be to ignore the history of military strategy. The linkage of arms control to national politics (as in the SALT II Senate ratification hearings), where numerology is king, actually impedes arms control.
- 7) Inherent political momentum can impede arms control. When a military system proves a useful bargaining chip, it becomes politically impossible to drop it after negotiations are completed. Salt I eliminated the Anti-Ballistic Missile (ABM) system, yet neither the U.S. nor the U.S.S.R. have actually abandoned it.

In sum, nuclear weapons today serve primarily a political purpose, regardless of physical utility; and if ever used, the effects will be largely incalculable. One firm conclusion (as published in "Physics Today", June 1981) is that a nuclear conflict will be "offense-dominated", because a nuclear warhead does such extreme damage, the costs of "ensured" interception, missile silo defense, and limitation of casualties, render the total "defensive" costs astronomical compared to the costs of a first strike.

What can be done? Conventional non-nuclear military strategy maintains that one needs more bullets than targets, because many bullets may miss their target. Nuclear weapons, however, inflict enormous damage

whether the original target was hit or missed!

Until the political basis of the nuclear arms race diminishes in importance, there are still some options for the near future:

- 1) Unilateral action. A first step would be to eliminate clearly redundant weapons systems and those susceptible to first strike attack.
- 2) Sufficiency. Nuclear stockpiles should be solely evaluated in terms of a nation's need to counteract only those military and/or economic targets of importance, and not necessarily in kind. Such a strategy will lower the number of warheads required for a "sufficient" national defense.
- 3) Arms Control Negotiations. Linkage between arms control and other domestic or international issues of contention should be minimized, and negotiations must guarantee security for both sides.
- 4) Technical advice. Top policy makers should assign to their staff at least one scientist who has contact with military developments, and who can make known all the uncertainties in weapons technology.
- 5) Public education. An all-out effort is needed to stress the technical realities and minimize the political ones.

Let us hope that the reality of what would happen in a nuclear war is not so painful to most citizens that they will choose psychological denial, which is the route we are traveling today. That is the worst possible approach. It is time to speak out, in the best interest of all nations.

(Members who wish to become involved in ERS Science Committee activities related to defense policy are urged to contact me. Physics Dept., U. of Arizona, Tucson, AZ 85721)

(For a thoroughgoing and detailed examination of the calamity of nuclear war — along with the phenomenon of psychological denial that Alex refers to — see the 3-part article by Jonathan Schell in The New Yorker Magazine — February 1, 8, 15, 1982 — also mentioned in Item 47. Ed.)

PHILOSOPHY

- (16) Philosophy for all. Pace University is bringing Philosophy out of the ivory tower and into the open. They have opened a Museum of Philosophy. They have scheduled a Congress — and a Contest — for students; and not just for college students, but also for those in high school and junior high school.

"The Museum's aim is to bring philosophical questions and concepts before the public, and especially children, in an enjoyable and understandable manner. There are programs designed for people of all ages and educational backgrounds, with a particular emphasis on programs for children. There should be something for everyone with a sense of wonder." (from their folder)

This is some of what The New York Times (10/31/81) said about the opening of "what the creators call the world's first Museum of Philosophy":

What are Locke's Socks? Some visiting students really did want to know. On one wall hung six socks. The first was a white cotton sweat sock. The next had a colorful patch on it, the third a couple of patches, and so on until the sixth sock was nothing but patches.

"Assume," said a guide, "the six socks represent a person's socks over time. This is the image John Locke used. Can we say that a sock which is finally all patches, with none of the original material, is the same sock?" In short, the principle of identity.

This is the announcement of the Congress and the Contest:

FIRST NATIONAL CONGRESS ON PHILOSOPHY FOR JUNIOR HIGH SCHOOL, HIGH SCHOOL AND COLLEGE STUDENTS: 1982

NATIONAL ESSAY CONTEST IN PHILOSOPHY FOR JUNIOR HIGH SCHOOL, HIGH SCHOOL AND COLLEGE STUDENTS: 1982

The Museum of Philosophy at Pace University has organized two major philosophy events for Junior High School, High School and College Students.

The first is a National Essay Contest in Philosophy for which scholarship awards will be given at each school level. Teachers in Junior High Schools, High Schools and Colleges around the country will be invited to submit essays by their students for the Contest. Students may also submit their entries directly.

The Museum of Philosophy has also organized the First National Congress on Philosophy for Junior High School, High School and College Students in which, for the first time, students will have the opportunity to present formal papers, some of which later will be published in book form. They will also have the opportunity to construct and present exhibits, dioramas, experiments and demonstrations on a wide range of topics in philosophy including: ethics, aesthetics, theory of knowledge, history of philosophy and the relation between philosophy and science.

Students are also invited to submit papers outlining original philosophical theories or theoretical viewpoints which they have developed. The principal aim of these events is to stimulate students' interest in philosophy and provide a forum for the top students in the United States to present their ideas and proposals, analyses and exhibits on human knowledge and the human condition.

Leading philosophers from around the nation, including specialists in philosophy for children, will be present to give lectures and run seminars and workshops.

For more information about any of this, write Museum of Philosophy, Pace University, NY NY 10038. Please mention that you read about them in Russell Society News.

HUMANISM

- (17) WARREN ALLEN SMITH was surprised (and pleased) to see his article that appeared in "The Humanist" 30 years ago reappear in the March/April 1981 issue. Here are parts of it:

A. J. AYER: I do not know what distinction you wish to draw between atheistic humanism and naturalistic humanism. Is it that the atheistic humanists dramatize the fact that there is no God, whereas the naturalistic humanists assume it without being emotionally impressed by it? Or would you include theists and agnostics among your naturalistic humanists so long as their main interest was in the fortunes and activities of human beings independently of any matters of religious belief or disbelief? If this is the criterion of naturalistic humanism then I should classify myself as a naturalistic humanist, although I am in fact an atheist.

Naturalistic humanism seems to me, as I understand you to define it, essentially not a dramatic creed and I therefore doubt if it can properly be said to "spur literary imagination." On the other hand, I think that great works of literature may very well be written by naturalistic humanists. I should judge this to be especially true of novels. Dickens, Trollope, Balzac, Stendhal, and Turgenev are obvious examples, and I have no doubt that you can find many more. I cannot see any reason, either in logic or in fact, why the serious interest in his subject which is required by the imaginative writer should depend upon his holding any religious or metaphysical beliefs.

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

ALBERT SCHWEITZER: I find the articles [in *The Humanist*] very interesting and my full sympathy is given to the movement which you represent: humanism. The world thinks it must raise itself above humanism; that it must look for a more profound spirituality. It has taken a false road. Humanism in all its simplicity is the only genuine spirituality. Only ethics and religion which include in themselves the humanitarian ideal have true value. And humanism is the most precious result of rational meditation upon our existence and that of the world.

ARTHUR SCHLESINGER, JR.: My own views on the problem are rudimentary. It seems to me that the most important thing for the preservation of civilization is a belief in moral standards. That belief is really most solid when it is founded upon a fervent belief in a supernatural order. For those of us who lack a belief in supernatural religion, we must base our standards as securely as possible on our own conception of man. For my own part, I find the Christian interpretation—as in Reinhold Niebuhr—of the incompleteness of merely human experience and the inadequacy of merely human resources entirely convincing, but I cannot go along with the belief that this incompleteness and this inadequacy are to be perfected by an infusion of the supernatural. I do not know where this puts me in your categories, but I do think that any great literature must be based on an understanding of the weakness and fallibility, the misery as well as the grandeur, of man.

RELIGION

(18) Scientific creationism, an oxymoron. First the good news, then the bad, all from The New York Times, on the dates shown:

(18a) The judge's decision (1/6/83, p. 1):

Judge Overturns Arkansas Law On Creationism

He Says It Violates Rule on Church and State

By REGINALD STUART
Special to The New York Times

LITTLE ROCK, Ark., Jan. 5 - A Federal district judge today overturned the Arkansas law requiring "balanced" classroom treatment of the theories of evolution and "creation science."

In stopping the state from carrying out the law, Arkansas Act 590, Judge William Ray Overton of the United

Excerpts from opinion, page B8.

States Court for the Eastern District of Arkansas declared in a sharply worded 38-page opinion that "creation science" "has no scientific merit or educational value."

He ruled: "Since creation science is

not science, the conclusion is inescapable that the only real effect of Act 590 is the advancement of religion."

"It was simply and purely an effort to introduce the biblical version of creation into the public school curricula," he said. Since this would violate the Constitution's guarantees of separation of church and state, he said, the act therefore must be barred from execution. The law was to go into effect in the fall.

Bill Advances in Mississippi

Judge Overton's opinion, accompanying a permanent injunction, was issued in the case of McLean v. Arkansas Board of Education. Arkansas having enacted the law only in March, it was the first judicial test in the country of a state "creationism" law.

In Louisiana, the next state to adopt such a law, a court challenge has been filed by the American Civil Liberties Union, which fought the law in Arkansas. There were more than 20 plaintiffs in the case, including the Rev. Bill McLean, a Presbyterian minister in Little Rock, whose name is on the case.

Other state legislatures are weighing similar measures. The Mississippi State Senate, minutes after convening today, approved a creation science bill. It must still pass the state House and Gov. William Winter has not taken a position on

the issue.

At a news conference here in Little Rock after Judge Overton's order was filed, the Arkansas Attorney General, Steve Clark, said that it was "probable" that he would appeal. He said it would take several weeks for him to decide. An appeal would go to the United States Court of Appeals for the Eighth Circuit.

Creation science is an account of the origin of life that closely parallels the first 11 chapters of the Book of Genesis in the Bible. The close resemblance prompted the opposition to the law and a court challenge on the ground that it was only a smokescreen for teaching religion in public schools. In his opinion, the judge concurred.

Date of Origin Is an Issue

The tenets of creation science include the creation of all things by a supernatural force, separate origins of human beings and animals, the recent origin of the world, thousands of years ago, and an origin that included a catastrophic flood. Evolution science, in contrast, holds that human beings evolved from lower forms of life millions of years ago.

These contrasting distinctions are set forth in Section 4 of the Arkansas law, with six definitions applied to each school of thought.

Opponents of the law, a group of clerics, teachers and scientists, argued that creation science was religion, not

science, and that its teaching would violate the First Amendment requirement of separation of church and state and the equal protection clause of the 14th Amendment.

In the trial last month, the plaintiffs sought to prove that creation science had no scientific merit, that it could not be taught without involving the state in religious matters and would impede academic freedom. The state hinged its defense hopes on the contention that creation science was a science.

In a review of the history of the legislation, Judge Overton said that "creationism" was an offshoot of fundamentalism, which began in the 19th century in response to social change, new religious thought and Darwinism, the theory of evolutionary biology outlined by Charles Darwin 120 years ago.

"Creationists have adopted the view of fundamentalists generally," the judge wrote, "that there are only two positions with respect to the origins of the earth and life: belief in the inerrancy of the Genesis story of creation and of a worldwide flood as fact, or belief in what they call evolution."

"The creationist organizations consider the introduction of creation science into the public schools part of their ministry."

On the legislative history of the Arkansas act, he wrote that the proponents of the law were motivated solely by their religious beliefs and that the legis-

lature had conducted no "meaningful" fact-finding before it enacted the law.

But even if the court considered only the language of the law, Judge Overton wrote: "The evidence is overwhelming that both the purpose and effect of Act 590 is the advancement of religion in the public schools."

'Inescapable Religiosity'

"Both the concepts and wording of Section 4 (a) convey an inescapable religiosity."

As to the state's requirement that instruction on the origin of life follow a "two model" approach, evolution and creation, Judge Overton said:

"The two-model approach of the creationists is simply a contrived dualism which has no scientific factual basis or legitimate educational purpose. It assumes only two explanations for the origin of life and existence of man, planets and animals: it was either the work of a creator or it was not.

"Application of these two models, according to creationists, dictates that all scientific evidence which fails to support the theory of evolution is necessarily scientific evidence in support of creationism and is therefore creation science 'evidence' in support of Section 4 (a)," the judge said.

He assailed the law's definition of the theory of evolution as "simply a hodgepodge of limited assertions, many of which are factually inaccurate."

(18b) Excerpts from the ruling (1/6/82, p. B8):

LITTLE ROCK, Ark., Jan. 5 (AP) — Following is the text of the definitions given in Section 4 of Arkansas' Act 590, the creation science law, and excerpts from today's ruling in the case by Federal District Judge William Overton:

Section of Law

Definitions, As used in this act:

(a) "Creation-science" means the scientific evidences for creation and inferences from those scientific evidences. Creation-science includes the scientific evidences and related inferences that indicate: (1) Sudden creation of the universe, energy, and life from nothing; (2) The insufficiency of mutation and natural selection in bringing about development of all living kinds from a single organism; (3) Changes only within fixed limits of originally created kinds of plants and animals; (4) Separate ancestry for man and apes; (5) Explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood; and (6) A relatively recent inception of the earth and living kinds.

(b) "Evolution-science" means the scientific evidences for evolution and inferences from those scientific evidences. Evolution-science includes the scientific evidences and related inferences that indicate: (1) Emergence by naturalistic processes of the universe from disordered matter and emergence of life from nonlife; (2) The sufficiency of mutation and natural selection in bringing about development of present living kinds from simple earlier kinds; (3) Emergence by mutation and natural selection of present living kinds from simple earlier kinds; (4) Emergence of man from a common ancestor with apes; (5) Explanation of the earth's geology and the evolutionary sequence by uniformitarianism; and (6) An inception several billion years ago of the earth and somewhat later of life.

Excerpts From Decision

The evidence establishes that the definition of "creation-science" has as its unmentioned reference the first 11 chapters of the Book of Genesis. Among the many creation epics in human history, the account of sudden creation from nothing, or creatio ex nihilo, and subsequent destruction of the world by flood is unique to Genesis. The concepts are the literal fundamentalists' view of Genesis.

The ideas are not merely similar to the literal interpretation of Genesis; they are identical and parallel to no other story of creation.

The argument that creation from nothing does not involve a supernatural deity has no evidentiary or rational support. To the contrary, "creation out of nothing" is a concept unique to Western religions. In traditional Western religious thought, the conception of a creator of the world is a conception of God.

Indeed, creation of the world "out of nothing" is the ultimate religious statement because God is the only actor. As Dr. Langdon Gilkey noted, the Act refers to one who has the power to bring all the universe into existence from nothing. The only "one" who has this power is God.

The argument advanced by defendants' witness, Dr. Norman Geisler, that teaching the existence of God is not religious unless the teaching seeks a commitment, is contrary to common understanding and contradicts settled case law.

The approach to teaching "creation-science" and "evolution-science" is identical to the two-model approach espoused by the Institute for Creation Research and is taken almost verbatim from I.C.R. writings. It is an extension of fundamentalists' view that one must either accept the literal interpretation of Genesis or else believe

in the godless system of evolution.

"No Scientific Factual Basis"

The two-model approach of the creationists is simply a contrived dualism which has no scientific factual basis or legitimate educational purpose. The emphasis on origins as an aspect of the theory of evolution is peculiar to creationist literature. Although the subject of origins of life is within the province of biology, the scientific community does not consider origins of life a part of evolutionary theory.

The theory of evolution assumes the existence of life and is directed to an explanation of how life evolved. Evolution does not presuppose the absence of a creator or God and the plain inference conveyed by Section 4 is erroneous.

The essential characteristics of science are: (1) It is guided by natural law; (2) It has to be explanatory by reference to natural law; (3) It is testable against the empirical world; (4) Its conclusions are tentative, i.e., are not necessarily the final word; and (5) It is falsifiable.

Creation science as described in Section 4 (a) fails to meet these essential characteristics. First, the section revolves around 4 (a) (1) which asserts a sudden creation "from nothing." Such a concept is not science because it depends upon supernatural intervention which is not guided by natural law. It is not explanatory by reference to natural law, is not testable and is not falsifiable.

If the unifying idea of supernatural creation by God is removed from Section 4, the remaining parts of the section explain nothing and are meaningless assertions.

Section 4 (a) (2), relating to the "insufficiency of mutation and natural selection in bringing about development of all living kinds from a single organism," is an incomplete negative generalization directed at the theory of

evolution.

Section 4 (a) (3) which describes "changes only within fixed limits of originally created kinds of plants and animals" fails to conform to the essential characteristics of science for several reasons.

First, there is no scientific definition of "kinds" and none of the witnesses was able to point to any scientific authority which recognized the term or knew how many "kinds" existed.

Second, the assertion appears to be an effort to establish outer limits of changes within species. There is no scientific explanation for these limits which is guided by natural law and the limitations, whatever they are, cannot be explained by natural law.

The statement in 4 (a) (4) of "separate ancestry of man and apes" is a bald assertion. It explains nothing and refers to no scientific fact or theory.

Section 4 (a) (5) refers to "explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood." This assertion completely fails as science. The Act is referring to the Noachian flood described in the Book of Genesis.

A Supernatural Force

The creationist writers concede that any kind of Genesis flood depends upon supernatural intervention. A worldwide flood as an explanation of the world's geology is not the product of natural law, nor can its occurrence be explained by natural law.

Section 4 (a) (6) equally fails to meet the standards of science. "Relatively recent inception" has no scientific meaning. It can only be given meaning by reference to creationist writings which place the age at between 6,000 and 20,000 years because of the genealogy of the Old Testament. Such a reasoning process is not the product of natural law; nor is it explainable by natural law; nor is it tentative. Individuals and groups who work inde-

pendently in such varied fields as geology, paleontology, geology and astronomy. Their work is published and subject to review and testing by their peers.

The journals for publication are both numerous and varied. There is, however, not one recognized scientific journal which has published an article espousing the creation-science theory described in Section 4.

Some of the state's witnesses suggested that the scientific community was "close-minded" on the subject of creationism and that explained the lack of acceptance of the creation science arguments. Yet no witness produced a scientific article for which publication had been refused.

Cannot Accept Argument

Perhaps some members of the scientific community are resistant to new ideas. It is, however, inconceivable that such a loose knit group of independent thinkers in all the varied fields of science could, or would, so effectively censor new scientific thought.

The methodology employed by creationists is another factor which is indicative that their work is not science. A scientific theory must be tentative and always subject to revision or abandonment in light of facts that are inconsistent with, or falsify, a theory. A theory that is by its own terms dogmatic, absolutist and never subject to revision is not a scientific theory.

The creationists' methods do not take data, weigh it against the opposing scientific data, and thereafter reach the conclusions stated in Section 4 (a). Instead, they take the literal wording of the Book of Genesis and attempt to find scientific support for it.

An 'Unscientific Approach'

The Creation Research Society employs the same unscientific approach to the issue of creationism. Its applicants for membership must subscribe

to the belief that the Book of Genesis is "historically and scientifically true in all of the original autographs."

The court would never criticize or discredit any person's testimony based on his or her religious beliefs. While anybody is free to approach a scientific inquiry in any fashion they choose, they cannot properly describe the methodology used as scientific, if

they start with a conclusion and refused to change it regardless of the evidence developed during the course of the investigation.

It is easy to understand why educators find the creationists' textbook material and teaching guides unacceptable. The materials misstate the theory of evolution in the same fashion as Section 4 (b) of the Act, with empha-

sis on the alternative mutually exclusive nature of creationism and evolution. Students are constantly encouraged to compare and make a choice between the two models, and the material is not presented in an accurate manner.

The "public school edition" texts written by creationists simply omit Biblical references but the content and

message remain the same.

Since creation science is not science, the conclusion is inescapable that the only real effect of Act 590 is the advancement of religion.

References to the pervasive nature of religious concepts in creation science texts amply demonstrate why state entanglement with religion is

inevitable under Act 590. Involvement of the state in screening texts for impermissible religious references will require state officials to make delicate religious judgments. The need to monitor classroom discussion in order to uphold the Act's prohibition against religious instruction will necessarily involve administrators in questions concerning religion.

(18c) Stephen Jay Gould comments (1/12/82, p.A15):

CAMBRIDGE, Mass. — Biblical literalists, this time masquerading under the nonsense phrase "scientific creationism," have just lost the first skirmish of round three.

In Little Rock, Ark., Federal District Judge William R. Overton has declared the Arkansas "balanced treatment" act unconstitutional because it forces biology teachers to purvey religion (and a narrow, sectarian concept of religion at that) in science classrooms.

Round one was lost in 1988 (also in Arkansas), when the United States Supreme Court, in *Epperson v. Arkansas*, threw out an anti-evolution statute much like the Tennessee law used to convict John T. Scopes in the famous "monkey trial" of 1925. These laws specifically enjoined the teaching of evolution.

So creationists tried again (round two), asking not that evolution be excised from curricula but that their religious view be given equal time. These laws, passed in several states, were also invalidated as violating the First Amendment and its insistence on separation of church and state.

In round three, creationists have banished God from their legal language, and advocated equal time for the same antediluvian views, now renamed "scientific creationism" and supposedly free of religious content or motivation. Judge Overton saw through the ruse, and acted accordingly.

Arkansas Act 890 of 1981, now invalidated, patently displays the firm

mooring of "creation science" in the book of Genesis read literally. "'Creation science' means," the act declared, in part, "[s]udden creation of the universe, energy and life from nothing. . . ; separate ancestry for man and apes; explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood; and . . . a relatively recent inception of the earth and living kinds."

One might wonder why creationists expose their biblical literalism so openly: Why do they not opt for more general language, thus obfuscating the sectarian source of their doctrine? They cannot, for they are boxed in by their own extremism. General language might permit such allegorical interpretations of creation as an equation of biblical "days" with millions of years — and a rough correspondence of Genesis with geology. Yet, to creationists, this "liberal theology" is as evil as evolution itself, and equally worthy of dogged attack. The issue is not religion vs. science, for no such opposition exists, but a particular, narrow sectarianism opposed to knowledge and learning in general. Thus, 12 of the 17 individual plaintiffs who sued successfully to invalidate Act 890 are ministers and bishops.

I testified for the plaintiffs. I only wish that the entire nation could have taken two weeks off and sat in Judge Overton's courtroom to witness the utter intellectual bankruptcy of "scientific creationism." It takes hour after hour to cut through clever rhetoric, and to discover, invariably, nothing underneath.

Creationist "geology," the subject of my own testimony, may serve as an example of their general approach. Creationists face an acute dilemma because they believe that all creatures once lived together (as products of God's busy six days of precisely 24 hours), yet they must admit that fossils occur in an orderly stratigraphic sequence throughout the world — trilobites in lower strata, dinosaurs in the middle, and large mammals at the top.

To separate a single creation into this invariable order, they call upon Noah's cataclysmic flood and its consequences. They invoke three mechanisms, all invalid: hydrodynamic sorting, with densest fossils in the lowest strata; ecological separation, with inhabitants of mountaintops in upper strata; or differential intelligence permitting the most resourceful reptiles to postpone their inevitable demise until the latest possible moment.

At its core, "flood geology" is not science because it calls explicitly upon divine and miraculous suspension of natural laws to gather the waters together, bring animals to the ark, and care for them during a year in extremis. When flood geology does make testable predictions in scientific form, they have been conclusively falsified. The lower strata are filled with delicate creatures that would not settle first from a universal flood; advanced fishes and whales are in upper strata that record their time of evolution, not their oceanic environment.

We professional evolutionists are ob-

viously concerned and angry about the creationist resurgence, but why should anyone else view it with more than mild amusement?

First, although the etymology of the argument pits creation against evolution, the attack is directed against all science; if the earth is but 10,000 years old, then most of physics falls with the invalidation of radioactive decay as a method of dating, and nearly all of astronomy goes in rebutting the claim that light from distant galaxies takes millions of years to reach us. Creationism can only flourish in an ambience of unquestioning authoritarianism. Second, the growth of creationism reflects no increased force of argument but the successes of a larger political program (identified with the Moral Majority and other rightist groups) that include defeat of the Equal Rights Amendment and a total ban on abortion. Jesters often prepare the way for heavy roles.

This political setting also guarantees that creationism will not quietly recede after this recent, rousing defeat. I wish that the sports metaphor of my first sentence could have been baseball and strike three, but I chose boxing and round three for a reason, and the fight will continue for many more rounds.

Eternal vigilance, to quote the old cliché, is indeed the price of liberty.

Stephen Jay Gould, a paleontologist and professor of geology at Harvard University, is author, most recently, of "The Mismeasure of Man."

(18d) Clarence Darrow at the 1925 Scopes trial (1/12/82, p.A15):

Evolution, A 'Crime'

In March 1925, the Tennessee Legislature outlawed the teaching of "any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from the lower order of animals." That July, in a case that became known as the "monkey trial," John T. Scopes was tried in Dayton for teaching the theory of evolution and fined \$100 for the misdemeanor. Clarence Darrow was chief defense counsel. The prosecuting attorney was William Jennings Bryan. Following are excerpts from Mr. Darrow's remarks during the second day of the trial, in the circuit court of Rhea County. (In 1927, the Tennessee Supreme Court reversed the circuit court's decision.)

Here is the State of Tennessee, living peacefully, surrounded by its beautiful mountains, each one of which contains evidence that the earth is millions of

years old. Here is a state going along in its own business, teaching evolution for years: state boards handing out books on evolution, professors in colleges, teachers in schools, lawyers at the bar, physicians, ministers — a great percentage of the intelligent citizens of the State of Tennessee, evolutionists, had not even thought it was necessary to leave their Church.

They believed that they could appreciate and understand and make their own simple and human doctrine of the Nazarene, to love their neighbors, be kindly with them, not to place a fine on and not to try to send to jail some man who did not believe as they believed. And they got along all right with it, too, until something happened.

They have not thought it necessary to give up their Church because they believed that all that was here was not made on the first six days of creation, or that it had come by a slow process of developments extending over the ages, or that one thing grew out of another.

They are people who believed that organic life and the plants and animals and man, and the mind of man, and the religion of man are the subjects of evolution, and they have not

got through, and that the God in which they believed did not finish creation on the first day, but that he is still working to make something better and higher still out of human beings, who are next to God, and that evolution has been working forever and will work forever — they believe it.

And along comes somebody who says we have got "to believe it as I believe it; it is a crime to know more than I know." And they publish a law to inhibit learning.

Now, your Honor, there is an old saying that nits are made of lice. I don't know whether you know what it makes possible down here in Tennessee. I know; I was raised in Ohio. It is a good idea to clear the nits — safer and easier.

To strangle puppies is good, when they grow up into mad dogs, maybe. I will tell you what is going to happen, and I do not pretend to be a prophet, but I do not need to be a prophet to know.

Your Honor knows that fires have been lighted in America to kindle religious bigotry and hate. You can take judicial notice of them, if you cannot of anything else.

If today you can take a thing like evolution and make it a crime to teach it in the public schools, tomorrow you can make it a crime to teach it in the private schools, and next year you can make it a crime to teach it to the husbands or in the church. At the next session you may ban books and the newspapers. Soon you may set Catholic against Protestant, and Protestant against Protestant, and try to foist your own religion upon the minds of men.

If you can do one, you can do the other. Ignorance and fanaticism are ever busy and need feeding. Always they are feeding and gloating for more. Today it is the public school teachers, tomorrow the private, the next day the preachers and the lecturers, the magazines, the books, the newspapers.

After a while, your Honor, it is the setting of man against man and creed against creed, until with flying banners and beating drums we are marching backward to the glorious ages of the sixteenth century when bigots lighted fagots to burn the man who dared to bring any intelligence and enlightenment and culture to the human mind.

(18e) H. L. Mencken on the Scopes trial (1/12/82, p. A15):

Scopes: Infidel

The Baltimore Evening Sun sent H. L. Mencken to Dayton to cover the case of The State of Tennessee v. John Thomas Scopes, in 1925. Following are excerpts from various dispatches.

The town, I confess, greatly surprised me. I expected to find a squalid Southern village, with darkies snoozing on the horseblocks, pigs rooting under the houses and the inhabitants full of bookworm and malaria. What I found was a country town full of charm and even beauty. . . .

Nor is there any evidence in the town of that poisonous spirit which usually shows itself when Christian men gather to defend the great doctrine of their faith. I have heard absolutely no whisper that Scopes is in the pay of the Jesuits, or that the whisky trust is backing him, or that he is egged on by the Jews who manufacture lascivious

moving pictures. On the contrary, the Evolutionists and the Anti-Evolutionists seem to be on the best of terms and it is hard in a group to distinguish one from the other.

There is an almost complete absence in these pious hills of the ordinary and familiar malignancy of Christian men. If the Rev. Dr. Crabbe ever spoke of bootleggers as humanely and affectionately as the town theologians speak of Scopes, and even Darrow. . . . his employers would pelt him with their spyglasses and sit on him until the ambulance came. . . . There is absolutely no bitterness on tap. But neither is there any doubt. It has been decided by acclamation, with only a few infidels dissenting, that the hypothesis of evolution is profane, inhumane and against God, and all that remains is to translate that almost unanimous decision into the jargon of law and so have done.

To call a man a doubter in these parts is equal to accusing him of cannibalism. Even the infidel Scopes himself is not charged with any such infamy. What they say of him, at worst, is

that he permitted himself to be used as a cat's-paw by scoundrels eager to destroy the anti-evolution law for their own dark and hellish ends. There is, it appears, a conspiracy of scientists afoot. Their purpose is to break down religion, propagate immorality, and so reduce mankind to the level of the brute. They are sworn and sinister agents of Beelzebub, who yearns to conquer the world, and has his eye especially upon Tennessee. Scopes is thus an agent of Beelzebub once removed, but that is as far as any fair man goes in condemning him. He is young and yet full of folly. When the secular arm has done execution upon him, the pastors will tackle him and he will be saved.

In brief this is a strictly Christian community, and such is its notion of fairness, justice and due process of law. . . . Its people are simply unable to imagine a man who rejects the literal authority of the Bible. The most they can conjure up, straining until they are red in the face, is a man who is in error about the meaning of this or that text. Thus one accused of heresy among them is like one accused of boiling his grandmother to make soap in

Maryland. He must resign himself to being tried by a jury wholly innocent of any suspicion of the crime he is charged with and unanimously convinced that it is infamous. Such a jury, in the legal sense, may be fair. That is, it may be willing to hear the evidence against him before bumping him off. But it would certainly be spitting into the eye of reason to call it impartial.

The trial, indeed, takes on, for all its legal forms, something of the air of a religious orgy. . . . The courthouse is surrounded by a large lawn, and it is peppered day and night with evangelists.

The Scopes trial. . . has been carried on in a manner exactly fitted to the anti-evolution law and the simian imbecility under it. There hasn't been the slightest pretense to decorum. The rustic judge, a candidate for re-election, has postured before the yokels like a clown in a ten-cent sideshow, and almost every word he has uttered has been an undisguised appeal to their prejudices and superstitions. The chief prosecuting attorney, beginning like a competent lawyer and a man of

self-respect, ended like a convert at a Billy Sunday revival. It fell to him, finally, to make a clear and astounding statement of the theory of justice prevailing under fundamentalism. What he said, in brief, was that a man accused of infidelity had no rights whatever under Tennessee law.

Darrow has lost this case. It was lost long before he came to Dayton. But it seems to me that he has nevertheless performed a great public service by fighting it to a finish and in a perfectly serious way. Let no one mistake it for comedy, farcical though it may be in all its details. It served notice on the country that Neanderthal man is organizing in these forlorn backwaters of the land, led by a fanatic, rid of sense and devoid of conscience. Tennessee, challenging him too timorously and too late, now sees its courts converted into camp meetings and its Bill of Rights made a mock of by its sworn officers of the law. There are other States that had better look to their arsenals before the Hun is at their gates.

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(18f) The bad news is that textbook publishers are watering down or eliminating references to evolution, in order to make their textbooks acceptable to states like Arkansas and Tennessee (1/5/82, p. C1):

By FRED M. HECHINGER

THE court challenge of an Arkansas law that defines creationism as a science has done more than focus on what most scientists consider a silly issue. It has exposed the vulnerability of the public schools to noneducational, political pressures. However judges may rule in Little Rock and in the many states that are considering similar laws, the impact of "scientific creationism" on science teaching in many American classrooms will be felt for years. Textbook publishers are already revising science books to insure that the controversy will not reduce sales and profits.

"Creationism" is a theory based largely on the first 11 chapters of Genesis. It maintains that the universe and the earth are 6,000 to 10,000 years old and that all current and extinct forms of life were created in six days, as stated in the Bible.

But, by denying that their theory is based on religion, the creationists try to circumvent the prohibition of religious instruction in public schools. They ask that their theory, which they call "creation science" — as opposed to "evolution science" — be given equal time with the teaching of evolution.

Scientists point out that acceptance of the creationist "theory" would not just contradict everything the schools know and teach about biology but would scrap many other scientific theories, in geology, astronomy, archeology, anthropology, physics and so on. In the December issue of *Science* '81, for example, Allen Hammond, a geophysicist and mathematician, and Lynn Margulis, a microbiologist, wrote that most stars in our galaxy and in all other observable galaxies are more than 10,000 light-years away. Therefore, they say, "Either those objects are more than 10,000 years old, or totally new astronomical hypotheses are needed." All the accepted and tested methods of measuring time, they add, give an age for the universe of 10 billion to 20 billion years.

Why, against so much expert testimony, are the schools nevertheless subjected to such strong pressure to give creationism equal time?

Creationist pressures are taken seriously for reasons that tell much about schools and society. In a conservative era, theories that appeal to some vocal conservative groups cannot

readily be ignored by elected representatives, even if they fly in the face of scientific and pedagogical knowledge. It is worth noting that the Arkansas law was enacted last year and signed by Governor Frank White, who said later that he had not read all of it.

The concept of "equal time," moreover, has great popular appeal. It has the ring of democratic fairness. It suggests the absence of compulsion, giving pupils a chance to examine both sides of a question and then make up their minds. Of course, this approach presupposes that there are two sides to such issues, just as it would have presupposed two sides to the question whether the earth is flat or round.

An additional factor is the popular view of the term "theory." When creationists say that evolution is "only a theory," they play on the popular interpretation of the word as an educated guess rather than the scientist's understanding of the word as a formulation of basic principles in a particular area, supported by empirical evidence and open to confirmation — or refutation — by evidence yet to be discovered. Taking the semantic byplay a step further, the creationists try to put their "science" on an equal footing with evolution by citing specific, often legitimate, examples of incomplete and yet to be explored aspects of evolution.

Since all but the best teachers lean

heavily on textbooks, the effect of the controversy on textbooks regardless of any court rulings, becomes vital and for a long time ahead irreversible. In the last 10 years, according to Henry P. Zuidema, a paleontologist and science writer, many textbooks have already been revised, reducing space given to evolution and presenting the subject in more tentative terms. The index of a 1979 text, "Biology: Living Systems," by Charles Merrill, contains only three lines of page references under "evolution," compared to 17 lines in a 1973 edition.

Two editions of a text published by Allyn & Bacon in 1974 and 1977 included materials on the Genesis account of creation. Two Harcourt Brace Jovanovich texts, "Biology: Patterns in Environment" and "Biology: Patterns in Living Things," omit Charles Darwin entirely.

Some publishers, says Mr. Zuidema, have added creationism to their science texts but in private conversation try to rationalize their actions by saying that they put it in the last chapter, which most teachers rarely reach.

He quotes Lois Arnold, senior science editor at Prentice-Hall: "We don't advocate the idea of scientific creationism but we felt we had to represent other points of view."

A case can, of course, be made for teaching creationism as part of the history of science — the evolution of

biological thought itself. The problem arises when political pressures on teachers and textbook publishers make it appear to be part of, or in some sense equal to, modern science.

How does the specific legislative intrusion into the school curriculum differ from a host of previous mandates — driver education, teaching about alcohol and drugs or about local or state history? A crucial difference is that those other mandates, undesirable as they, too, may be, at least merely diminished the time available for the teaching of what school administrators may consider more appropriate subjects. Creationism, if given equal time with science and presented as science, distorts the substance of education. It tries to compel the majority of science teachers to give the imprint of scholarship to something they know is not so.

Frank Press, president of the National Academy of Sciences, in a letter to the January/February issue of *Science* '82, writes: "We simply cannot afford to teach pseudo-science in the guise of science. And creationism, which, arguably, may have a place elsewhere in teaching and comparative religion, is not science. . . . I can only hope that in once again confronting this issue, seemingly resolved years ago, we gain by improving both science education and the public's understanding of science."

- (18g) We'd like to end this with a quote from a column by Ellen Goodman in the Washington Post (12/2/81):

As Anthropologist Ashley Montague wrote, the difference between science and creationism is that "science has proofs without any certainty; creationists have certainty without any proofs."

DEMOCRACY

- (19) The people's choice, according to "The Best Man" by Gore Vidal, Act One, Scene One:

Reporter: Do you think people mistrust intellectuals in politics?

Observer: Bertrand Russell seems to think so. He once wrote that the people in a democracy tend to think they have less to fear from a stupid man than from an intelligent one.

Reporter: Wasn't Bertrand Russell fired from City College of New York?

Observer: Yes, he was fired. But only for moral turpitude...not for incompetence as a philosopher.

(Thank you, BEV SMITH)

NEWS ABOUT MEMBERS

- (20) Justin Leiber is one of the authors included in The Mind's I, "composed and arranged by" Douglas R. Hofstadter and Daniel C. Dennett (New York:Basic Books, 1981), both of whom are here trying to discover the meaning of "self", the meaning of "I". (It is an aspect of their interest in artificial intelligence.) The excerpt from Justin's science fiction novel, Beyond Rejection, (New York:Random House, Ballantine Books, 1980) deals with mind tapes (where everything in your mind is put on tape, and then into a blank brain, which is then implanted in another body -- and possibly rejected, whence the title -- so that one day "you" may find yourself in another body.) Dennett has nice things to say about this excerpt.

- (21) Dora Russell writes a Letter to the Editor of The Guardian (British) (11/8/81):

Your Leader-writer (October 25) appears to have discovered at long last that Americans are not our "dear cousins" -- a fact which was already apparent to me in 1917 when, at the age of 23, I accompanied my father, Sir Frederick Black, on a war-time mission to the United States which had just come into the war. We were, in consequence, seeking some help about oil supplies.

I found there a foreign, even alien, nation, shaping its own values, which spelled pride in its machines and advanced technology with a sense of its own growing power and what this might achieve.

Unknown to me then, some courageous young American women had been striving might and main to keep their country from involvement in Europe. My own experience also made me dubious about this, but more so about the future effects of industrialism, because I found in America no moral purpose to control it.

Three years later, in Bolshivik Russia, I found -- as did the then Guardian correspondent Arthur Ransome -- as sense of a good moral purpose that might have been helpful. I dreamed of an understanding between what I perceived to be two potential great powers. Still unpublished, I have the script of that dream: The Soul of Russia and the Body of America.

Since 1920 I have never ceased to campaign like many others, fruitlessly, against the cold war, and to believe that because America's Monroe Doctrine excludes Europe from the Western Hemisphere, we should have one for Europe to safeguard our own affairs.

But as you suggest, why don't the Americans and Russians get together to learn something about each other's characters and ways. After all, we tolerate Bob Hope on our golf courses.

- (22) Bill Young did some traveling last fall. Here are excerpts from the way his trip was reported in the Des Moines Register of 11/3/81, p. C1:

"We evangelists travel light on clothing," noted William Henry Young as he paused during a bus terminal interview to fish out papers from his suitcase filled mostly with literature.

One supposed that Jerry Falwell might have a few more clothing changes aboard his Learjet than Young displayed, as he waited in Des Moines for the Greyhound bus. It was to take him to Chicago, the next leg on his cross-country "evangelical pilgrimage".

But then, Young doesn't quite fit the mold of the high-powered evangelistic stars.

...
The bus-riding soft-spoken Young doesn't have a gimmick that tugs at the heartstrings and the pocketbooks. He continues "to preach the gospel of agnosticism" as founder, chief and sole staff of the Society of Evangelical Agnostics (SEA).

The very word "evangelical" conveys the idea of zealous efforts to convert others. Hardly a word to use in connection with agnosticism.

In common parlance, an atheist is one who believes there is no God, a theist believes there is, and an agnostic

doesn't know and cautiously avoids taking sides. Historically, that hasn't been seen as a cause to promote evangelistically.

As Young, 53, tells it, he grew up as a fundamentalist and did a bit of teen-age revival preaching. Then came a conversion to Mormonism, followed by two years of formal theological training.

He taught mathematics, switched to library work and is now head of library services for the Fresno, California, public school system.

He said his "conversion experience" came as he was driving through the Colorado mountains. "The realization struck me as a gentle theistic lightning bolt that if God had wanted his creatures to have answers to the big questions about 'Ultimate Reality', the purpose of the universe, the meaning of life and death for man, He would have provided more definite and convincing information.

"This brought a deep realization of, and resignation to, the reality of not knowing. From that moment on, I was an agnostic."

He got so enthused about it that a friend said he was evangelical about his agnosticism. He rolled that idea around for a while and, in 1974, formed SEA.

He explains evangelical agnosticism as being based on these principals:

- . "That one should study and investigate with an open mind all sides of the issues that claim one's interest and concern.
- . "That is is morally wrong to come to final conclusions based on inadequate evidence.
- . "That one should accept living with the realization that one does not have, and probably never will have, the final solutions to the problems of existence."

Waiting for his bus, Young insisted that agnosticism isn't "a halfway house between atheism and theism." He sees it as a positive acceptance of uncertainty in ultimate matters.

Thus he sees militantly atheistic Madalyn Murry O'Hair and militantly Christian Falwell as equally "immoral" for accepting as absolutes concepts that Young believes have inadequate evidence.

During SEA's first 6 years, Young says he gained more than 600 members. They get his quarterly publication of free-thought writings, membership cards and the SEA logo of a circle divided by a wavy line.

Recently he came on the idea of a cross-country tour to visit SEA members and give talks where invited. He calls the bus trip "Overland -- By Sea". The destination before the return trip to California was the "Humanist Summit Conference" in College Park, MD.

His Des Moines-area stop included an overnight stay with John Patterson of Ames, an Iowa State University faculty member noted for his outspoken and unorthodox religious views.

Young wanted to make clear that his organization was not one of those tax dodge outfits with phony "ordinations" that have sprung up around the country. He said he hasn't applied for tax exemption as a religious organization, doesn't ordain anyone as an agnostic minister, and no one can expect to deduct his meager membership fees -- \$1 the first year and not much more thereafter -- from his income taxes.

Young comes across as a gentle, compassionate man who enjoys gentle gibes at all "true believers" but is seriously devoted to agnosticism as a way of life, not just an absence of belief.

He puts it this way in an article:

"I continue to feel that the agnostic insight is both valid and viable in pointing to the directions that mankind's thinking should take. The more I read and reflect on the matter, and the more life experiences that take place, the more I realize that the principles of agnosticism are important in all aspects of life, not just the initial acceptance of agnosticism about religious matters."

QUESTIONS & ANSWERS

- (23) Husserl. A Polish doctoral candidate asked whether BR had any contact with, or opinion about, the Phenomenology of Edmund Husserl (RSN32-22). HERB LANSDELL came across the following footnote on Page 93 of "The Phenomenological Movement" by Herbert Spielberg (The Hague: Martinus Nijhoff, 1960):

¹ Much to Husserl's disappointment, the *Logische Untersuchungen* were never reviewed in the Anglo-American magazines of the time. However, Bertrand Russell, in his survey of "Philosophy in the Twentieth Century," published first in *The Dial* in 1924, referred to it as "a monumental work"; also, in a spontaneous letter to Husserl of April 19, 1920, now in the Husserl Archives at Louvain, he mentioned the fact that he had the second edition with him in prison during his term for pacifist activities in 1917.

NEW MEMBERS

- (24) We welcome these new members:

ANGELA ARVIDSON/Box 10008/Stanford University/Stanford, CA 94305
 LT. COL DON C. BALDWIN (ret.)/28 Crescent Drive/Plattsburgh, NY 12901
 RICHARD N. BERNSTEIN/300 W. 53rd St. (5H)/NY NY 10019
 LT. JOSEPH F. & LAURIE W. BOETCHER/Box 1 - ADMIN/FPO San Francisco, CA 96654
 MAX BRAVERMAN/PO Box 105/Hope, NJ 07844

FREDERICK A. CLARK/941 Sherwood Av./Los Altos, CA 94022
 TAMULA C. DRUMM/Box 136/Lake Erie College/Painesville, OH 44077
 BADR A. FAROOQUI/Box 803/Lomita, CA 90717
 ALEJANDRO R. GARCADIIEGO/Institute for the History and Philosophy of Science and Technology/ University
 of Toronto/Toronto, Canada M58 1A1
 JOHN M. GOWDY/10 Dyer Drive/Clifton Park, NY 12065

BERNARD GROSSMAN/250 E. 65th St./NY NY 10021
 GERALD LEITH HALLIGAN/1282 Ellicott Creek Road/Tonawanda, NY 14150
 TIM HARDING/454 Wellington St./Clifton Hill/ Vic.,Australia 3068
 DOUGLAS HUTCHISON/254 S. Langa Court/Saddle Brook, NJ 07662
 ED JACOBSEN/2127 Walters Av./Northbrook, IL 60062

WILLIAM JARRELL/208 Glenwood Trail/Southern Pines/ NC 28387
 KENT M. KOPROWICZ/1161 Washington St./Denver, CO 80203
 PROF. PAUL KURTZ/Box 5, Central Park Station/ Buffalo, NY 14215
 MICHAEL H. MALIN/2235 Line Lexington Road/Hatfield, PA 19440
 DIETRICH R. MOELLER/272 Beechlawm Dr./Waterloo, Ont.,Canada N2L 5Wt

JAN COORBURG/23 Grote Markt/9712 HR Groningen/The Netherlands
 GREGORY POLLOCK/School of Social Science/University of California/Irvine, CA 92717
 RALPH J. RICHARDSON, JR./PO Box 1997/Wichita, KS 67201
 CONNIE ROBBS-SUNDAY/446 E. Pastime (25)/Tucson, AZ 85705
 EILEEN SALMON/82 N. Stanworth Dr./Princeton, NJ 08540

CLARK M. SHERMAN/PO Box 1857/Nacogdoches, TX 75961
 JOHN SHOSKY-Communication/Box 3341 University Station/University of Wyoming/Laramie, WY 82071
 LARAINÉ STILES/3001 California St./San Francisco, CA 94115
 GLENN W. SUNDERLAND/Elderberry Road/RR 1 - Box 275/Newton, IL 62448
 ROY E. TORCASO/3708 Brightview St./Wheaton, MD 20902

RICHARD TYSON/R#4/Utica, NY 42376
 ARMANDO VALENTIN/487 Carlton Av.(23C)/Brooklyn, NY 11238
 STEPHEN W. VISK/2620 11th St./Rockford, IL 61109
 VINCENT DUFAUX WILLIAMS/PO Box 1197/San Antonio, TX 78294
 THOMAS WINGATE/PO Box 365/Salt Lake City, UT 84110

NEW ADDRESSES & OTHER CHANGES

(25) When something is underlined, only the underlined part is new(or corrected).

PROFESSOR SIR ALFRED AYER F. B. A./51 York St./London W.1, England
 VINCENT BATTS, JR./1720 Jamestown Place/Pittsburgh, PA 15235
 JULIE BAXTER/2121 Burton Dr. (106A)/Austin, TX 78741
 JOHN J. DE MOTT/162 Laverne Av./Long Beach, CA 90803
 WILLIAM FORD/503 Alford St./La Grange, GA 30240

MARY W. GIBBONS/211 Central Park West(7G)/NY NY 10024
 DOUGLAS HINTON/1305 Moisant Av./Kenner, LA 70062
 KARIN E. PETERSON/Grinnell College/Grinnell, IA 50112
 BRAD K. ROBISON/5471 Vicente Way (22)/Oakland, CA 94609
 GARY M. SLEZAK/750 N. Dearborn St. (2108)/Chicago, IL 60610

DR. CARL SPADONI/Acting Archivist/Russell Archives/McMaster University/Hamilton, Ont./Canada L8S 4L6

RECOMMENDED READING

(26) "Yes to Life" by CORLISS LAMONT (New York: Horizon Press, 1981), reviewed by BOB DAVIS:

This is an enjoyable, informative book that I heartily recommend to all BRS members, by a distinguished American Humanist philosopher and BRS member, who has led a life of involvement and controversy that lends itself well to autobiography. Lamont's skill as a writer creates a book that is difficult to put down. I read it in two sittings over over a weekend.

The book contains personal information, of course, but is organized around themes such as humanism, the myth of immortality, democratic socialism, civil liberties, and other topics of importance in his life. Accordingly,

there is much in the book that is instructive on these topics; that is part of the reason the book is so good. I found the recapitulation of humanist philosophy, for example, to be very valuable.

He is a scion of a leading American capitalist family; his father was Chairman of the Board of J. P. Morgan; yet Lamont is a convinced democratic socialist. I was always rather curious about this and wondered what problems it had created for him and his family. Was there a great deal of conflict about this at the time? Did his family disown him? O, to have been a fly on the ceiling during conversations in the Lamont household 60 years ago! But it appears to have been a much more civilized and tolerant affair than I had supposed; perhaps my prejudices formed in the 1960s were showing.

I liked the chapter on "The Philosophy of Humanism" best, perhaps because of the Moral Majority attacks. It provides the non-theistic basis of humanist belief. In it, Lamont also discusses his contacts with Russell, Santayana and Dewey, all of whom he thought well of. Lamont devotes several pages to BR, and includes 3 short letters from BR. See the excerpts (45).

There are 3 chapters on civil liberties in which Lamont discusses his beliefs and his fights. He ran afoul of Senator Joseph McCarthy and others like him, and the State Department too. He sued the government for infringements on his civil liberties, and won his lawsuits, enlarging freedom for all of us.

There are chapters on recreation (including sports), travel, and his two marriages. Those interested in poetry will enjoy the full chapter on John Masefield, the British Poet Laureate, a long-time friend of the Lamont family. I particularly enjoyed his interests that I happen to share, such as the theatre. I was glad to learn about the Lamont Conservancy, a wilderness area near Manhattan that his family donated to the public and that he maintains, and uses for nature hikes.

There are also items that some BRS members may disagree with: his positive attitude towards the Soviet Union, and Communist China; and perhaps his views on Viet Nam. I suggest that you get the book and see for yourself.

RECOMMENDED

(27a) "Reds" is a film -- with Warren Beatty and Diane Keaton -- about John Reed's adventures, chiefly with the Russian Revolution, which Reed described in his book, "Ten Days That Shook The World". DORA RUSSELL appears briefly several times as one of the many elderly "witnesses" who give their recollections of the events or personalities of the time. The New York film critics called it the best picture of 1981.

* * * * *

(27b) Here is a letter from Dora Russell to DON JACKANICZ, dated 1/9/82:

Thank you for writing about my appearance in the film Reds. I am glad to know that it has really been made, and seems to be a success. When I was in London helping with publicity for my second Tamarisk Tree book, the film people got in touch with me, having realized, from my first book, that I had met John Reed. I spent a whole day at Pinewood Studios with Warren Beatty and camera team, talking much of the time into camera. He was anxious to get the spirit of the period, and I was much impressed with the amount of time and trouble they were taking and must have gone on taking, to judge by the list of people contacted. And only just in time; some are now dead.

What grieves me is that so much of the truth comes out too late as history. And even more when the climate changes so that one sees moves being made to destroy even what little pioneers in my generation achieved. From its very start I was against the war, hot then cold, against Soviet Russia, not because I was, or ever have been, a communist, but I saw it as a great blunder of history. It sowed the wind of which the nuclear generation reaps the whirlwind, and Jack Reed was right indeed when he called his book, "Ten Days That Shook The World". I saw at that time and tried vainly to make people, including Russell, understand, that the industrial system must either be socialist and cooperative or it will be run by a dictator or oligarchy. This was, in effect, what the Bolsheviks were saying. It was then, and remains true now, at a period when competitive overproduction still prevails both nationally and internationally. It is not a matter of communism versus capitalism, but simply of how to deal with the growth of the industrial way of life. I did persuade Russell to write, with many of my ideas, and with me, "The Prospects of Industrial Civilisation". Men of that generation, like our first socialists, and Mao, Chou en Lai, Ho Chi Min, Lenin saw the problems. I was astounded to hear Alistair Cooke the other day call Mao a "monster".

PARADOXES

(28) Well, hardly ever. To avoid a dogmatic approach in any of his work, a philosopher tacked the following memo on his office wall:

- 1. Never use the word, "always".
 - 2. Always avoid the word, "never".
- (Thank you, KEN MYLOTT)

FUN

(29) THE PHILOSOPHY CIRCLE

SINCE early this morning I have been taking propositions from various treatises by Wittgenstein, typing them onto neat white squares of paper, and then gluing the squares in a column on a large sheet of cardboard. I have also glued an "anti-square" adjacent to each square, in which I have typed the same proposition with all the verbs negated. Here is a sample:

The world is everything that is the case.
The world is not everything that is not the case.

If there were no connection between the act of expectation and reality, you could expect a nonsense.

If there were a connection between the act of expectation and reality, you could not expect a nonsense.

Language must speak for itself.
Language must not speak for itself.

And so on.

Tonight the Philosophy Circle meeting at my house. Last week we met at Alice Dodd's apartment. The subject was "Alternatives to the Law of Excluded Middle." Alice Dodd's middle has been excluded, at least to me, ever since she started sleeping with Herbert Feist, the department chairman. Before she took up with Feist she was a logical positivist. Feist is a Kantian idealist—*Ding-an-sichlich*, and all that. I am a logical positivist, and during the meeting I insisted that the law of excluded middle was either true or it was not true. Tonight's subject is "Does the Philosophy of Wittgenstein Have a Content?" This is why I have been gluing my little squares. My idea is that if Wittgenstein's statements and their negations both seem equally true or equally untrue, then they have no content and we can go on to something else—anything else. I have also prepared the cheese and wine.

The doorbell rings. It is old Professor Lash. His main claim to fame is that he studied for a term in Cambridge when Wittgenstein was still alive. Once, when old Lash was drunk, he confided to me that while he was there Wittgenstein refused to talk with him. For some reason, Wittgenstein couldn't stand him. I tried to console him by telling him that if Wittgenstein were still alive he would be appearing constantly on the Johnny Carson show. "Here's Ludwig," I said.

Old Lash was scandalized. "Wittgenstein hated interviews," he muttered.

"But that was before television," I pointed out.

I helped him home, and before he got out of my car he recited a limerick that he said he had heard from G. E. Moore. I have always liked Moore's comment after reading Wittgenstein's thesis: "It is my personal opinion that Mr. Wittgenstein's thesis is a work of

genius; but, be that as it may, it is certainly well up to the standard required for the Cambridge degree of Doctor of Philosophy." The limerick, though, was not much good.

Pith! That's what it takes to get ahead in this world. There's no such thing as too much pith. Take the last maxim in Wittgenstein's "Tractatus": "Whereof one cannot speak, thereof one must be silent." Have you ever read such pith? Tonight that will be the password. No more disruptive remarks like the one I made at the last meeting, when I said that our meetings reminded me of the partial inverse of Lord Acton's maxim.

"What ever do you mean?" old Lash was good enough to inquire.

"It's that absolute lack of power corrupts absolutely—if you take my point," I explained.

Feist, who was presiding, looked a little liverish but didn't say anything. Alice Dodd's eyes began to flash the way they do when she gets angry. There will be none of that tonight. Let bygones be bygones. Water over the dam. Tonight I am going to be as pithy as the grave.

"White or red, John?" I say after I have taken Lash's coat. Once he has decided on a color for his evening's wine, he likes to stick with it.

"Red, if you don't mind," Lash replies.

The doorbell rings again. It is Alice Dodd. Her

cheeks are a healthy rose, and her long blond hair is neatly tied in a ribbon. She is wearing a tartan wool skirt in deep reds and greens. I think it is new. She looks around my living room. "George, you seem to be doing interesting things with your furniture," she comments.

"Yes," I reply. "I have sold most of it."

Before she can say anything, old Lash, who has already begun working on the wine, asks, "How is the book coming?" She and Feist are "bringing out"—or perhaps "bringing up"—a monograph on Kant's last major essay, "The Conflict of the Fac-

ulties." When Feist mentioned this to me I told him that I had never read that essay, because I had always assumed that it was a discussion of academic politics.

"While I have always admired Kant's sense of humor," I added, "I have never been entirely certain that it would lend itself to a pastiche on academic life. Did he ever write any light verse? You can tell so much about a philosopher from his light verse. Hegel had a wonderful touch." Feist did his thesis on Hegel.

The doorbell rings again. It is Albert Backen. Poor Albert is not tenured. Alice Dodd and I, in the days when she was still a logical positivist, once made up a plainsong that began with the verse

Poor Albert hath no tenure.

No ten-y-ure hath he.

No ten nor ure no ten nor ure hath he.

I am fond of Albert, but I worry about him. He wears his lack of tenure on his sleeve like a black band of mourning. "Come in, Albert," I say. "I am pleased you could come. We need young minds like yours." (Actually, Albert has never missed a meeting.) He looks up at me brightly. Perhaps I have heard something from the promotion committee. Old Lash interrupts, "Once, when I was visiting with Wittgenstein in his rooms in Trinity, he confided to me that—"

"John," I say before he can get any further, "I read recently that the only films Wittgenstein would see were Westerns. He felt a special affinity with Tom Mix. Did he ever mention that to you?"

The doorbell rings again. This must be Feist. Warren Drake, the only other member of the department to come to our meetings, has gone to Nevada for a divorce. I open the door. Bless my soul—it is Feist, and what a nice new sports jacket he is wearing. "A present from your wife?" I inquire loudly, so that Alice Dodd will hear. "We were just discussing Wittgenstein's obsession with Tom Mix. I think John was about to point out that this may have had something to do with Wittgenstein's sexual preference." (I have always liked the phrase "sexual preference." It conjures up in my mind an image of one of those Korean greengrocer's where the dear legumes are all tarted up in colors so bright that they look as if they have just come fresh from the embalmer. "What is your preference in lettuce?" asks the kindly grocery person.)

"Wittgenstein had no sexual preference," Lash remarks.

Before anyone has a chance to inquire further, Feist says, "Sorry I'm late. I've just come from the Dean's. Burning the midnight oil, you know."

"Well put, Herbert," I remark, noting out of the corner of my eye that at the mention of the Dean poor Albert

has turned white. "Is there anyone here that you haven't met?"

Feist arches his eyebrows slightly but does not say anything. He greets Alice a little formally and poor Albert hardly at all.

Feist takes a chair across the room from Alice. I am about to bring out my sheet of cardboard with its squares and anti-squares, but before I have a chance to do so Albert begins to talk. "There is a passage in Wittgenstein's 'Philosophical Remarks,'" he says, smiling winningly at Feist, "which has been giving me a good deal of trouble. Professor Feist, perhaps you could elucidate it for me?"

Oh, Albert, you poor bastard, I think. Feist couldn't elucidate the meaning of a telephone bill.

"I would be pleased to," Feist says condescendingly.

Albert reads, after pointing out that the passage is on page 110 of the little blue paperback edition we all have in front of us, "'I haven't got stomach-ache' may be compared to the proposition 'These apples cost nothing.'" He hesitates, expecting that Feist will have something to say. Nothing is forthcoming.

Albert continues, "The point is that they don't cost any money, not that they don't cost any snow or any trouble." He hesitates again. In fact, he has come to a dead stop and is peering intently at Feist. I can see that Feist has been taken completely off guard and is stalling for time, in the hope, perhaps, that old Lash will say something and rescue him. But Lash has now drunk nearly a full bottle and is not to be counted on.

"I should have thought—" Feist begins.

"Quite so," I interject.

"I should have thought," he goes on, "that within the general Hegelian warp and woof—"

Suddenly old Lash sits up and says, "I believe that the expression is 'Warp and Woof,'" after which he subsides seraphically back into his corner.

Alice tries to come to the rescue. "I think there is a misprint in the text. It should read, 'They don't cause any snow or any trouble.'"

"I am not sure that will wash," I say, "unless you are prepared to change the second proposition so that it reads 'These apples cause nothing.'" By now I can see that I have tossed pith to the winds.

Albert, who appears to be entirely oblivious of what is going on, and who, poor sod, really wants to understand Wittgenstein, adds, "I have gone through the 'Philosophical Remarks' with some care, and I have underlined all of Wittgenstein's references to apples. Here is one on page 132."

We all turn to page 132 and Albert reads, "'If I have 11 apples and want to share them among some people in such a way that each is given 3 apples, how many people can there be?'" Once again he looks to Feist and

draws a blank. He reads on: "The calculation supplies me with the answer 3."

I can see that Lash is collecting his thoughts and is about to say something. "I think that John wants to make a point," I interrupt.

"Wittgenstein was very partial to fresh vegetables," Lash explains. "But only in season."

There is a dead silence.

Albert, who somehow has the idea that it is his responsibility to say something, begins again. "When I was at Harvard . . ."

Oh, Christ, I think, the doomed son of a bitch really has a death wish. Doesn't he realize that Feist hates Harvard? The graduate school turned him down, and he had to do his graduate work in the Midwest.

Feist's right fist is clenched white. As dense as Albert is, he does appear to notice that something has gone terribly wrong.

"When I was in graduate school," he continues hesitantly, "Quine once told us—"

Before he can bury himself, old Lash comes unexpectedly to the rescue. "Young man," he says, gesturing with a half-filled wineglass, "it's very much like comparing apples and oranges."

God knows what old Lash has in mind, but Albert interprets this sibylline comment as a request for more passages dealing with fruit. He seems to have made a horticultural reading of Wittgenstein's entire opus. "Professor Lash," he says respectfully, "here is something about oranges in Wittgenstein's 'Philosophical Remarks' that you might find interesting. On page 276, toward the bottom of the page . . ." We all turn our blue books to page 276. "Wittgenstein writes, 'Admittedly it's true that we can say of an orange that it's almost yellow, and so that it is "closer to yellow than to red" and analogously for an almost red orange. But it doesn't follow from this that there must also be a midpoint between red and yellow—'"

"Exactly the sort of thing I had in mind," Lash comments.

I sneak a glance at Alice Dodd. In the days when she was still a logical positivist we would come back after a

session like this to my house, collapse on what was then my sofa, and laugh until we were in tears. "This, too, shall pass," I would say, echoing a comment I once made about a group of sophomores who were taking my survey course in modern philosophers. Now she is sitting upright in her chair. Her face is a mask. God knows what she is thinking. Feist is staring intently at the ceiling.

Albert goes on, "Here is something I came across last night in the 'Philosophical Grammar.'" He takes a fat red paperback volume out of his briefcase and opens it to a page he has marked with a thin sliver of paper. "What does the process or state of wanting an apple consist in," he begins.

What does the state of wanting Alice Dodd consist in, I think.

"Perhaps I experience hunger or thirst or both, and meanwhile imagine an apple, or remember that I enjoyed one yesterday . . . perhaps I go and look in a cupboard where apples are normally kept. Perhaps all these states and activities are combined among themselves and with others."

Feist has shifted his stare from the ceiling to his carefully polished left shoe. I am sure it has been polished by his wife.

Albert continues inexorably, "On page 140 of the 'Philosophical Remarks,' just above the diagram, Wittgenstein asks, 'Can I know there are as many apples as pears on this plate, without knowing how many? And what is meant by not knowing how many? And how can I find out how many? Surely by counting . . .'"

We all stare uncomprehendingly at the diagram. It resembles the skeletal structure of an especially rigid fish, and seems to have wandered onto the page by accident.

"Do you happen to have any apples?" Albert asks.

"Yes," I reply. "I think there are a few in the kitchen, but they are a bit past their prime." I was planning to give them to the department secretary.

"I need them to illustrate the next example, which is rather abstract," Albert explains.

I go into the kitchen and am rummaging about in a heap of uncertain

fruit, attempting to locate the remaining apples, when the kitchen door opens and then closes. It is Alice Dodd.

"Look at this curious hole," I say, pointing to a perforation in one of the apples I have managed to unearth. "Do you think that whatever made it was going from the inside out or the outside in?"

"Why did you sell your sofa?" Alice Dodd asks.

"I found it distracting," I reply. "The pattern on the slipcover was much too busy."

"I rather liked it," Alice Dodd remarks.

My, my, I think. What have we here? Perhaps Alice Dodd is finding that Kantian idealism is wearing a bit thin. But before I can explore the matter in more detail the kitchen door opens again. It is Feist. When he catches sight of the two of us his face turns the color of those extraordinary *asperges* that the French manage to grow entirely underground. When they dig them up they look like little shrouds.

"Herbert," I say affably, "Professor Dodd and I were just ducking for apples. Perhaps you would like to join us."

"I . . ." Feist begins. "No need to apologize, Herbert," I say. "Take a handful."

We return to the living room, apples in hand. Old Lash is now dozing lightly. That is the last we will hear from him. I will have to ask Albert to take him home. The four of us divide the apples into little piles, and Albert begins to read: "If I say: If there are 4 apples on the table, then there are 2 + 2 on it, that only means that the 4 apples already contain the possibility of being grouped into two and two, and I needn't wait for them actually to be grouped by a concept . . ."

At this point we each take four apples and group them into two and two. Feist is staring intently at his apples, although from time to time he sneaks an anxious look at Alice Dodd.

Albert continues, "This '*possibility*' refers to the sense, not the truth of a proposition. $2 + 2 = 4$ may mean 'whenever I have four objects, there is the possibility of grouping them into 2 and 2.'"

"Albert," I ask, "do you think the logic would work equally well with six apples? Are four apples absolutely essential to the argument?"

"I haven't tried it with six," Albert acknowledges.

I glance at Feist. He looks as if he is about to explode. The thought crosses my mind that perhaps he is going crazy. It would do wonders for the department.

He suddenly gets up to leave and, with a desperate look in the direction of Alice Dodd, announces that he has an early-morning appointment with the Dean.

"Before you go, Herbert," Alice Dodd says evenly, "we should settle on our next meeting. I propose that we have it at my place again and that the subject should be 'Do We Exist?'"

"Of course, of course," Feist says, and he leaves without saying goodbye.

WELL, they are all gone now. Alice Dodd and I helped Albert pack old Lash into Albert's car. Alice gave me an affectionate wink when she got into hers. Now, alone among the shards of decaying apples, I can take stock of the evening. On the minus side, I was never able to display my little tableau of Wittgenstein and anti-Wittgenstein propositions. No matter—I will use it in my course next spring. On the plus side, there is clearly a marked softening in Alice Dodd's Kantian idealism. Perhaps I can repurchase my sofa from the Japanese mathematician to whom I sold it.

The slipcover can always be changed to a somewhat less aggressive pattern.

As I am collecting the last of the apples, I notice that Albert has forgotten to take with him his annotated copy of Wittgenstein's "Philosophical Remarks." In fact, he has left it opened to page 64. Sure enough, near the top of the page there is another reference to apples. Wittgenstein writes, "If I wanted to eat an apple, and someone punched me in the stomach, taking away my appetite, then it was this punch that I originally wanted."

What an odd thought. What could Wittgenstein possibly have had in mind? I must ask Albert in the morning.

—JEREMY BERNSTEIN

FINANCES/CONTRIBUTIONS

- (30) Fat cats! And not-so-fat-cats: we welcome your contributions to the BRS Treasury. We are receiving fewer contributions than a year ago, and we have use for the money. Perhaps we have been negligent in not reminding you that the BRS does not (yet) pay its way on dues alone. In '81 dues covered only 2/3 of our expenses; we depend on contributions to make up the deficit. So, when you have some spare money, please consider sending some to the BRS. Any amount is welcome, in one, two, or three digits. Send it care of the newsletter, address on Page 1, bottom. Thanks!
- * (31) We thank these members for their contributions to the needy BRS Treasury: FREDERICK CLARK, STEVE DAHLBY, CAROLYN WILKINSON...and KATHY FJERMEDAL, who never forgets.
-

BRS BUSINESS

- (32) The Board votes on Sutcliffe's appeal. We mentioned last issue that the Directors were being polled on whether Sutcliffe should be allowed to appeal his expulsion (RSN32-6a). The Board voted "no".
-

FOR SALE

- (33) Members' stationery. 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$5 postpaid for 90 sheets (weighs just under a pound, travels 3rd Class). Order from the newsletter, address on Page 1, bottom.
- (34) BR postcard. 4¼ x 6. Philippe Halsman's handsome 1958 photo of BR with pipe, 50¢ each plus 25¢. RSN30-44 shows it slightly reduced in size. Order from the newsletter, address on Page 1, bottom.
-

BRS LIBRARY

- (35) Films. The 7 Russell films listed below, each acquired through member contributions, may be borrowed by BRS members and responsible non-members. Each is 16mm. black and white. Rental prices are given below. A \$75 deposit is also required, per film, which is refunded when the film is returned, less the cost of shipping and insurance. Film rentals have a one week limit, except in unusual instances. Contact the Library as soon as a definite use-date is known. The Library would appreciate hearing about any other Russell films in private collections, other libraries, or broadcasters' files.
1. Bertrand Russell Discusses Philosophy.
 2. Bertrand Russell Discusses Power.
 3. Bertrand Russell Discusses Mankind's Future.
 4. Bertrand Russell Discusses the Role of the Individual.
 5. Bertrand Russell Discusses Happiness.
- Nos. 1-5 are 13½ minutes each. Russell is interviewed by Woodrow Wyatt. A transcript for each can be found in Bertrand Russell Speaks His Mind (Cleveland:World Publishing Co., 1960). The audio portion of No. 1 is also available on the LP "Bertrand Russell Speaking" (Caedmon TC-1149). Rental: \$25 per film plus \$75 deposit per film.
6. Bertrand Russell.
- No. 6 is 39 minutes long. Interviewed by Romney Wheeler, BR deals with autobiographical, philosophical, and political topics. A transcript is available in "A Life of Disagreement" in "Atlantic Monthly", v. 190, August 1952, pp. 51-54. Rental: \$40 plus a \$75 deposit.

7. The Life and Times of Bertrand Russell.

-----No. 7 runs 40 minutes. Produced by the BBC, for Russell's 90th Birthday Celebration, in 1962, this documentary uses a biographical format. It interviews several prominent British figures as well as Russell, and concentrates on the threat of nuclear war and BR's work to prevent such folly. Rental: \$40 plus \$75 deposit.

Please send orders or inquiries to Jack Ragsdale, address on Page 1, bottom.

OBITUARIES

(36) Will and Ariel Durant. "I am sure that all our North American members know that this distinguished couple died this past fall," writes BOB DAVIS. He continues:

She was 83, but died first. He died 2 weeks later, shortly after his 96th birthday. This is a brief memoir of my experiences with them.

I made my first contact with their minds as a teen-ager when I read The Renaissance, part of their series, The Story of Civilization. Over the years I read all 11 volumes of that series, as well as their earlier and later books not part of the series, some 19 volumes in all. In 1976 I wrote them, saying how enjoyable and valuable I found their books. I mailed the letter to their publisher and scarcely expected a reply. Ten days later I received a reply, which said that my "kind comments were a precious boost to our egos", and I discovered that they lived only a few minutes away. We exchanged a number of brief letters, mostly about history and Russell. Durant advised, when reading The Decline and Fall, to "enjoy your Gibbon slowly. What a lordly style! I will forgive you if you skip some of the pages about the theological disputes of the early Christian centuries." He also gave some advice on Welsh history, and told about his visit to BR at his Welsh hideout" in 1949.

I invited the Durants to the 1977 BRS banquet -- we were not, alas, giving our annual BRS Award at that time -- and they accepted. Some of you recall that banquet and their recollections of BR. I drove them to the banquet, and in the car I got some extra (mischievous) details. Later that evening, I wrote this memo to myself:

On Saturday, February 5, 1977, the Durants attended the BRS banquet. I called for them. In the car, and later at the banquet, they told stories from the 1920s about BR. He visited them several evenings, during his lecture-tours in this country, and he debated Will on several occasions. The following stories are an amalgamation of what was told in the car and at the banquet. There were more details at the banquet, but more risqué ones in the car.

The first story was Will's, about the time BR visited them in New York for the evening. BR asked Ariel to take him to his hotel. BR did not know that the driver of the car was her brother. In the car, he took her hand and tried to persuade her to go for a ride in Central Park, as he worked his way up her arm. He told the driver to go through the park; the driver turned around and told him firmly that he was taking him to his hotel. BR never did figure out why the driver was so impertinent. In the car, Will told this with great zest and humor -- sort of teasing Ariel. She teased back, saying, "If I had gone, where would that leave you?" He replied: "I would have lost my front row seat."

Ariel obviously liked BR. At one point Will said no woman was safe with BR. Ariel protested that that cheapened her, that BR liked women but had taste.

Later I got the famous Ariel Durant "quick shuffle" when I called at their house to discuss a business proposition. I had what I thought was a good idea; noting how effectively BR had used film and TV to further his ideas and influence, I felt that Durant should do the same. Their "The Lessons of History" (1968) contains discussion of 12 questions of importance in historiography, such as "Race and History", "Morals and History", "Economics and History", etc. I was going to propose a TV series for PBS based on the 12 questions.

Here is how the quick shuffle worked. (It was a method she had perfected over 60 years, to minimize interruptions of his time. The details are in their autobiography.) She meets you at the door in what appears to be a very bad mood, and with evident distaste, and grudgingly takes you in to Will, who is all warmth and smiles. While I explained the idea to him, she repeatedly interrupted with comments like, "Why don't they just read the books?" Unfortunately they were both insensitive to film as an educational medium. I realized he had last been a full-time teacher in 1911, well before the advent educational film. There was a bit more conversation, and then I was escorted out by Ariel, who then turned on the charm (as per her method) which was considerable. And so I found myself on the doorstep in a bit of a haze at the speed of it all: total elapsed time 10 minutes!

Their house is old Spanish style in the California manner. I would love to own and remodel it, as it has great potential for elegance and ease of living. Will's room, at that time, was off of the front door and was extraordinarily stark. I felt I knew what a monk in a cloister felt like and was chilled by its effect. The room was bare except for an army cot, and a desk at which he sat. This is basically the way he had lived in order to put out all those books. It's what Ariel meant when she said he was "Catholic from the neck down." His eating habits (he had told me on another occasion) were of the same sort: simple food, and very little. He didn't eat much meat but was not a vegetarian. I mentioned Schopenhauer's remark that he had tried

vegetarianism and had lost vigor and had had to re-write everything he had written while on the diet. Durant said the same thing had happened to him.

At the banquet I was embarrassed by a student who discussed their impending deaths with them, saying what a waste it would be. Durant must have experienced a lot of this because, in his infrequent appearances around town, he raised the subject himself — saying how he did not fear death, and that death was a part of life. Death makes life complete, he said, and offers a necessary discipline to get on with our work. It makes way for the fresh and new, and renews our world.

A remarkable man, and a remarkable couple.

ABOUT OTHER ORGANIZATIONS

(37) END Campaign criticism continues. To review the situation: The Bertrand Russell Peace Foundation campaigns for European Nuclear Disarmament (END) (RSN26-36); the Campaign is endorsed by "The Bulletin of the Atomic Scientists" (RSN29-20); Elizabeth Young objects to the campaign and to the endorsement (RSN30-45); the Peace Foundation responds to Young's arguments (RSN31-48). Now Young responds to the Foundation, in the "Bulletin" (Nov. '81, pp.58-60):

Young's response: Ken Coates dislikes and disputes my mild suggestion that the naivetes of END are "not quite innocent." He also disputes three statements of fact I made in that brief letter. Let me deal with these first.

• The END appeal states "over the years public opinion has pressed for nuclear disarmament . . . this pressure has failed." I commented that this statement is quite untrue; there has been public hope that detente will come about but there has been virtually no public pressure for disarmament.

Between the partial test ban of 1963 and the United Nations Special Session on Disarmament in 1978 there was indeed pressure from some parties other than "public opinion"—the words used in the END appeal; from public opinion there was no pressure at all and it is, I think, quite invidious for END to claim there was and that it failed. In the last two years public pressure has emerged in Western Europe and it is the nature and purpose of this recent pressure that we are discussing, *not* the desirability or necessity of general and comprehensive disarmament, which I take to be self evident.

• The appeal states "We must act together to free the entire territory of Europe from Poland to Portugal from nuclear weapons." I commented: "the entire territory of Europe" goes as far as the Urals. Coates suggests END/CND has "answered" this point elsewhere. It isn't really a point you can answer; it's just a fact which you either know or don't. Even Leonid Brezhnev recognized this, by agreeing in his February Report to the Sixteenth Congress of the Communist Party of the Soviet Union that Europe-wide confidence building measures should now reach to the eastern frontiers of Russia, that is, to the Urals. (The Minister for Defense and others are now trying to withdraw this "concession"!)

Certainly Europe's best hopes lie in the negotiated extension of confidence building measures, binding, verifiable, militarily significant, throughout our continent, as has been proposed by the West with neutral support at the Madrid Conference on Security and Cooperation in Europe, followed by a European disarmament conference that their successful operation would allow.

END's belief in a nuclear free zone in Europe "from Portugal to Poland" is nonsense, not because of the U.N. Special Session on Disarmament Final Document's welcome to nuclear free zones, but despite it. "Nuclear free" is not "nuclear safe," and Soviet pledges and signatures on documents are not particularly binding: consider Soviet military activity in the internationally demilitarized Svalbard archipelago, its passing of aircraft carriers through the straits from the Black Sea in defiance of the Montreux Convention, its military invasions of East European countries and of Afghanistan despite the U.N. Charter. And, of course, its apparent contempt for "Basket Three" undertakings at Helsinki—those on Human Rights.

Europe is not some distant peninsula, insignificant and militarily unimportant. Europe is where a match lit in the wrong place can blow up the world. The superpowers as military entities are not and cannot be indifferent to Europe. In any war between them, a neutral Western Europe would be fought for and conquered in the earliest stages. It is a fact of geography that the desirable aircraft carrier consisting of Western Europe—and particularly Britain—would be boarded or shot out of the water at the earliest moment possible in any war, nuclear or conventional. Were we neutral and unarmed, the process would be all the quicker and all the bloodier, as each side sought to prevent the other from setting up its missiles on our land.

Coates says "the call for a nuclear free zone is directed against the threat of limited" nuclear war. END/CND seems to be alone, with a few crazy theorists, East and West, in believing that nuclear war can be limited. Certainly, neither the United States nor the Soviet governments do, nor does anyone who has any idea of the effects of nuclear weapons. Indeed, the mind boggles at the idea that declaring Europe or Western Europe "nuclear free" could somehow make us all safe in a war between the United States and the Soviet Union. Non-Soviet Europe will be safe only when the process of general and comprehensive disarmament is well on its way: perhaps quite long after other parts of the world will be able to feel safe.

• The appeal states: "We offer no advantage to either NATO or the Warsaw Alliance." I commented that "by excluding European Russia from 'Europe' the Soviet Union would have a monopoly of nuclear weapons in Europe. They would also retain their conventional superiority."

Of course if END *could* operate equally in Eastern and Western Europe, it no doubt *would*. The deduction is impeccable but the premises are faulty because it cannot operate in Eastern Europe. The idea of END operating in Eastern Europe can be entertained only by those who haven't noticed or don't care that the Soviet presence in Eastern Europe is different in kind and purpose from the American presence in Western Europe. Not only have I already "pinpointed" this "fallacy"; so have East Europeans in commenting on END, both exiles and pseudonymous dissidents from inside Eastern Europe.

E.P. Thompson, guru of the campaign, has said a CND badge was recently seen in Warsaw; hardly, one would suppose on a *bona fide* member of Solidarity. The evolution of Poland's new-found freedoms depends entirely and utterly on keeping stable

the precarious balance between the risks the Soviet government perceives: on the one hand, the risk of intervening and being opposed by the Polish armed forces, thereby perhaps starting World War III; and on the other, the risk of not intervening, and seeing the collapse of "proletarian internationalism" as well as of "irreversible socialist achievements" and all sorts of other Leninist claims and doctrines. Solidarity knows only too well on what a knife edge it is performing its revolution; it seeks to curtail all possible signs of anti-Sovietism. The least we can do for them now is to refrain from inviting them to leave the Warsaw Pact. Massive Soviet deployments all around them, on land and sea, show clearly enough that it would be war if they tried it.

As long as it is confined to Western Europe, END's neutralism is very welcome to the Soviet government and it is no "innocent naivete" on the part of END's leadership tacitly to imply that it does not enjoy wholehearted Soviet approval and the unqualified support of Soviet-supported bodies. It is not the support that is culpable but the implication that it does not exist, and the pretense that all the riders on the END/CND bandwagon are straightforward, evenhanded believers in multilateral disarmament, in democratic process, in the freedom of the press, freedom of information, and so on. Some are; others, and they appear to be the more effective, are not.

"Objectively," to use an appropriate Marxist term, END's aims are not even-handed as between East and West. The disarmed and neutral Europe they seek would not be a haven of liberal achievement and enterprise, but a westward extension of the Soviet glacis, enjoying certain licensed liberties in the shadow of overwhelming military power and "proletarian internationalism." It is small wonder that END's leadership

tends to avert its eyes from the Soviet Union's totalitarian doctrines and practices. It is infinitely more critical of the United States, forgetting that the American people were able to force their government to withdraw from Vietnam and to get rid of a corrupt President.

END/CND has had its considerable popular success in Western Europe in

the last two years, because there has been no other leadership available for the thousands who are deeply — and rightly — offended and frightened by the arms race.

This period may now be ending. In France, the undeniably Socialist President Francois Mitterand is no appeaser or unilateral disarmament to the Soviet government's alarm, he is em-

phasizing that verifiability is the cornerstone of arms control and disarmament in Europe. Helmut Schmidt's determination that there shall be East-West negotiations on Euro-strategic missiles is at last beginning to pay off. In Britain, the Left has split, in part on the issue of "unilateral" — one-sided — disarmament, which the old Labour Party appears to be adopting. The newly-founded Social Democrat

Party is multilateralist; in alliance with the Liberal Party, it is now running away with the opinion polls and by-election votes.

Their doctrine is likely to be, "Neither red nor dead; on with disarmament!"

ELIZABETH YOUNG
London W2 3HJ
United Kingdom

(Thank you, BOB DAVIS)

(38)

The Fellowship of Reconciliation and the American Friends Service Committee remind us of "man's peril", and urge us to support the steps they propose in the following open letter:

OPEN LETTER TO THE AMERICAN PEOPLE

For the past thirty years, a major proportion of our country's resources, technical skills and scientific expertise have been devoted to weapons of mass destruction. The nuclear arsenals of the United States and the Soviet Union have grown and the sophistication of the weapons on both sides has increased dramatically.

Prominent scientists now warn that the "balance of terror" is unstable. Nuclear war, until now considered unthinkable, could occur within this decade.

The arms policies of Ronald Reagan threaten to bring our nation to the brink of economic ruin and nuclear war. A total of \$1.5 trillion will be spent over the next five years on a buildup of strategic and conventional forces unprecedented in peacetime. This radical pursuit of the goal of military superiority is committing us to build hundreds of new bombers, missiles and submarines with a first-strike capability.

The Reagan plan pushes us headlong through a window of real vulnerability, as a nation and a planet. The administration claims it has a "mandate" for this risky and expensive arms buildup in the face of an ominous Soviet threat. Yet it was the United States which failed to ratify the Strategic Arms Limitation Treaty. At this point, the two superpowers have achieved a rough parity in their nuclear forces. The Reagan politics of fear and parallel Soviet attitudes are driving the arms race forward in ways that divert attention from growing economic problems in both countries.

There is no mandate for nuclear war. The opposite is true: polls show that Americans overwhelmingly favor nuclear disarmament. Half of those polled favor a total ban on the building of new weapons and destruction of all nuclear weapons already built. (Gallup Poll, June 21, 1981.)

To fund the Reagan arms budget, severe cuts have been made in social programs providing basic necessities such as food, health care, and education. Growing unemployment — especially among minorities and the young — and ever-higher inflation and interest rates pose more of a threat to the average citizen than any foreign power. Proposed increases in military spending will only deepen the economic trap into which we are moving.

The Reagan government tells us that people in other nations look toward the United States to maintain a "margin of safety" over the Soviet Union. Yet our allies in Europe are reluctant to serve as the surrogate battlefield for the next war, and instead urge arms negotiations and a maintenance of detente. In West Germany over 1½ million people have signed petitions against the stationing of American Pershing II and cruise missiles on their soil. There have been serious concerns raised about U.S. plans to build the neutron bomb, and the heightened risks of a so-called "limited" nuclear war.

It is time for Americans from all walks of life to unite in opposition to the mean-spirited and dangerous domestic and military policies of the Reagan administration. It is time for us to join together in favor of genuine security, built on a healthy economy and global framework of peace and disarmament.

We urge all those who refuse to be swept along by the tide of fear and militarism that has become the mark of U.S. policy in the 1980s to join this movement. We urge our fellow citizens actively to support vigorous and visible efforts to reverse this trend and support the following:

- **Substantial cuts in the proposed U.S. military budgets** for fiscal years 1982 and 1983 and a commitment to economic conversion, redirecting resources and technology towards solving urgent social and urban problems, and re-funding essential human needs programs now being cut or eliminated.
- **A declaration** by the United States that it would never initiate a nuclear war nor be the first to use nuclear weapons in a future conflict, abandoning the building and deployment of first-strike weapons systems.
- **Confidence-building measures**, such as an immediate ban on all flight-testing of new strategic delivery systems like the MX missile and cruise missile and B-1 bomber.
- **An immediate cut-off** on the production of fissionable materials for bombs and a pledge not to use civilian reactors to produce materials for nuclear weapons.
- **A freeze on underground nuclear explosions** and a renewal of negotiations with the Soviet Union and other nations for a comprehensive test ban treaty.
- **Suspend all plans to deploy** ground-launched cruise and Pershing II missiles in Western Europe while negotiations for reductions in theatre forces on both sides are underway.

Finally, we urge our fellow citizens to mount a **public appeal** to President Reagan and Soviet Premier Breshnev to announce at the **United Nations Second Special Session on Disarmament** in June 1982 a **moratorium** of 2-3 years on the production and deployment of any new weapons systems or additional warheads as a first step toward significant reductions in current strategic systems. Only such creative action on the part of the superpowers can offer a way out of the nuclear trap.

The arms race poses a challenge to which we must respond with foresight, courage and hope. Together we can work to halt and reverse the arms race and, in the best tradition of American democracy, take back control of our nation, its economy and foreign policy.

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(coupon on next page)

I agree to be listed as a signer of the open letter to be made public at the American Association for the Advancement of Science meeting.

Name.....Phone.....

Address.....

Identification.....

To help cover the cost of publicizing the open letter, I enclose a contribution of \$10, \$20, \$.....

(Make checks payable to the Fellowship of Reconciliation or to the American Friends Service Committee. Contributions made within the U.S. are tax-deductible.)

Please sendcopies of the open letter for me to circulate to friends and associates.

Return to: FOR/Nuclear Weapons Facilities Project, Box 271, Nyack, NY 10960 (914) 358-4601
or AFSC, 1660 Lafayette St., Denver, CO 80218 (303) 832-4508

(Thank you, ALEX DELY)

PERIODICALS RECEIVED

- (39) "Adelante" (Ano II,#3), all in Spanish, 16 pages, 25¢, is published by the Partido Cubano Democratica Socialista. The address of this anti-Castro group is PO Box 350805, Miami, FL 33135.

PUBLICATIONS RECEIVED

- (40) A Socialist Calendar is quite beautiful. It is large, 23 x 15 inches; one month per page; top half of each page reproduces a painting in handsome color. Most of the paintings show workers working; one shows them striking. Days of the calendar commemorate events in socialist history. (January 14,"Independent Labour Party formed in Bradford, England, under Keir Hardie." September 21, "10,000 Filipinos defy government order and hold 'freedom march'. Eight people killed.") Published by the Boag Foundation, Ltd., 576 Keith Road, West Vancouver, BC, Canada V7T 1L7. Price not known.

An amusing sidelight: some very prominent American capitalists not known for their socialist leanings have apparently lent a hand to this socialist undertaking. The acquisition of one of the paintings— The Cotton Pickers, by Winslow Homer — "was made possible through the Los Angeles County Museum Trustees." The Trustees are listed and include Robert O. Anderson (head of Arco), Justin Dart (Pres. Reagan's friend and head of Dart & Kraft), and Dr. Armand Hammer (head of Occidental Petroleum).

LAST MINUTE ITEMS

- (41) Room reservations, '82. To reserve your room for the June 25-27 BRS Annual Meeting, at Scripps College, Claremont, California, send \$70 to Jacqueline Berthon-Payon, 463 W. 10th St., Claremont, CA 91711. That covers room and board for 2 days (½ day Friday, full day Saturday, ½ day Sunday). There may be an extra charge for a single room (if available) and for air-conditioning (if available), and for the Saturday night banquet.

Notice that we, as individual members, are not making our reservations directly with the College. We make them through one of our own members, Jacqueline, who will tell the College how many rooms (and meals) will be needed.

In the May issue, we expect to provide additional information: *Deadline for making reservations. *Deadline for cancelling reservations, for full refund. *Costs of single room, air-conditioning, and banquet. *Cost of meals only (for those who don't need rooms). * How to get there from airports, bus terminals and railroad stations. *Where to register, when you first arrive. *Where to go for Friday night dinner.

* If you plan to attend, it will be helpful if you make your reservation soon.

BRS Annual Meetings are enjoyable events, and rewarding in many ways. Try to make this one, if you can.

Dora Russell on Humanism today, in "The Freethinker" (U.K.) (January 1982) pp.8,9,15:

(42)

The dangers facing humanity in the nuclear age cannot be underestimated. Is it surprising that a generation that has grown up in the age of "the balance of terror" is highly critical of science, an attitude that is encouraged, for the wrong reasons, by religious fundamentalists. Dora Russell, a veteran campaigner for peace, women's rights and social reform, examines these questions.

As *The Freethinker* enters its second century, it and the National Secular Society meet challenges by antagonists who are likely to prove as daunting as the enemies faced by 19th-century pioneers like Charles Bradlaugh, Annie Besant and G. W. Foote.

The human race is confronted not only by the old struggle for freedom of thought but, under nuclear threat, for sheer physical survival. Humanity is now locked in a grim conflict that is being waged at all levels; in politics, economics, ideologies, religion, philosophy, science, ecology. Yet so departmentalised are our minds and our social structure, that contenders involved in one field are too often unaware that the same struggle, on precisely the same issues, is going on in all the others. Are humanists fully awake to what threatens us all, and how important it may be to give a lead, seek allies and sound the alarm to arouse the sleepers?

In the issue of *The Freethinker* for November 1981, some articles indicate the directions from which the attack is coming. There is the usual entrenched faith of the established Christian churches, observing, in the customary Armistice Day ceremonial, their adherence to the doctrine of just wars. Today there are many sincere Christians, already pacifists, who are joining CND. But despite their creed of brotherly love they would still not subscribe to the sentiments of John Lennon's song: "Imagine there is no heaven, no separate countries, no religions to die for."

On the contrary, President Reagan's "twice born" evangelical Protestants are out to crush the humanists and sweep the country in a vast conversion to faith in America as god's favoured nation, destined to rule the world. For these "creationists" the scientists' theory of man's evolution is so much nonsense, but science is splendid when devoted to preparations for war.

The non-Christian religions of the Middle East are newly athirst for killing and dying and persecuting; direct opposition to all that America stands for. Then there are the Marxist-Leninist believers with their varying sects in Russia and China.

In Britain, politicians, economists and trade unionists are split on the dilemmas of disarmament; querying whether to spend money on nuclear weapons or welfare, war or peace, death or life. The clash between these two claimants on the national wealth is not new. It has merely reached its present critical stage because of the immense growth of the contending claimants. On the one side the hungry millions of the world (as well as our own now more demanding citizens); on the other, a vast number of ever more diabolical, scientifically ingenious and horribly expensive weapons with which wars may now be waged.

No country or people can now escape that ultimate war, to which persistence in our way of life and belief has brought the pursuit of rivalry, prosperity and power, supported by the expansion of scientific discovery and the resultant industrial technology.

Revolt by the younger generation against science is the natural outcome of the bomb on Hiroshima, followed by the mounting tension of the so-called "balance of terror". In addition, the young now realise that the boosted technology, with automation, is rendering human labour redundant; consequently not only they, but even their fathers and mothers, are out of work. In such times people tend to turn to the comforts of religion. And the holders of power are well satisfied that the populace should

be distracted from the subversion that might otherwise result from their frustration and discontent.

Some believers return to the neglected churches. The religious teaching in the schools (to which agnostics and atheists justly object) may still indoctrinate, but it no longer has an emotional appeal that inspires the young.

The Failure of Religion

Strenuous efforts are being made on television and radio to reclaim their parents. The BBC is very active. Three pages a week in the *Listener* offer to teach us about the remission of our sins, salvation and the mysteries of theology. Television provides us with the unedifying spectacle of masses of grown men and women bawling about Jesus while prancing and stamping like pop groups.

We are also shown the orgiastic antics (significantly blindfold) of those who follow a new religious practice taught by a guru, which for younger people appears to be a more popular outlet for the emotions and a means of saving your own soul.

It is with these young men and women, above all, that we should be concerned. What do their elders offer them but religions in which they can no longer believe, or faith in that rationalism and science which, in their view, have brought them to the edge of destruction and do not even offer the minimum security of employment?

It is no use talking to young people about the wonders of electronics, or the splendid technology that is going on, to make some people, but probably not them, exceedingly prosperous. What they see is a society in which the best scientific brains—and the most money—are devoted to research and industry for war purposes, and an education increasingly concentrated on the limited amount of manpower that will be needed to serve the scientific elite. They may well ask the one vital question: "Since the statesmen and scientists are so clever, why do they not put an end to war?"

The young, and to some extent also their parents, are starved of expression of feeling, of creative outlets, colour, adventure, variety, change. With nothing but small subsidies from the State, how are they to fill their days of enforced leisure? Sex (for the most part perforce without parenthood), and the new style religions are all that they have left. Some, in desperation, take to violence in the streets, some take their own lives.

Fanny Cockerell, of the Progressive League, in her article (*A Dormitory of Bishops*, November 1981), touches on this problem of the need to have something to believe in and for the comfort of fellowship with other human beings. As one who supported the foundation of the League, who were welcomed for their conferences at my school, I am glad to know that *Plan* still lives and the League is still active. They, among those of us who are humanists, know well enough that we had to fight for our causes; free speech, birth control, divorce and abortion law reform—against brutal opposition from organised religion. We know too of the great benefits brought by science, however much overshadowed by the prostitution of science to war. We have consistently campaigned against armaments, and longed to see science in alliance with peace. All that we strove for is now clearly under attack by the organised religious hierarchies who will use every device of propaganda and repression to reimpose their authority, attributing all the world's evils to man's sinfulness and disobedience to god.

Ignoring Reality

The new religions—while perhaps some avoid postulating god, and discard sin—offer instead an almost sexual adoration of their human leader. They retreat into personal isolation, expressed in the quietism of meditation, or else in the deliberate discarding of all inhibitions and the fulfilment of the personality with a degree of self-indulgence which resembles—is perhaps attributable to—the

intensely selfish individualism that is characteristic of the Western so-called free world. In that free world, even now, moves against democracy endeavour to repress and outlaw strikes, whilst in that so-called unfree world, the democratic right to strike is being asserted and defended.

With such social issues, with poverty, with the threat of nuclear war, the followers of the new religions are not at all concerned. Their argument that the self must first be fulfilled before feeling or showing concern for others is no more than pretence. In actual fact, relatives and friends soon find that absorption in the new religions is destructive of all other sympathy and ties.

What seems to me important is that we are, after all, social animals, and it is only by knowing and helping and being helped by others, that we ourselves realise what, in modern jargon, is called our potential. Religious communities, like convents and monasteries, have always existed for those who prefer to retire from the tumult of the secular world. But the soul-seekers of today should realise that the nuclear world is not like that of the dying Roman Empire. If, by chance, some survive the nuclear holocaust, on a tiny islet, the destroyed and poisoned land will be unproductive and uninhabitable. There is no escape.

God alone, the religious might say, can and will resolve the intolerable confusion which human beings have brought upon themselves. We might reply that the very notion of a god was evoked by men and women in order to evade their own responsibilities. It is time for humanity to reach maturity and at long last assume responsibility—as far as it in us lies—for creating a tolerable existence for everything that lives on our planet.

Humanity's Opportunities

In humanism I have always felt the warmth of association with all organic life, with our roots in the productive soil of our earth. My dissent from god and religion arose from its denial of this very life which animates plants, birds, animals and humans. If god created all this, then why are his worshippers commanded to reject it all, as savage, bestial, lust and sin?

Human beings have developed remarkable gifts of imagination and rational thought. These come from the living organisms that are ourselves and the energy that moves us, as it moves everything else, to grow, create, reach old age and die. With all our faculties we shape our image of the external world. Imagination serves our dreams and aspirations; it may also serve our fears, reason, our curiosity as to what is really real, which may also act as a bridle on our imagination. If we, and our statesmen, were to apply to international politics the long-suffering patience, imagination and honesty of purpose of the artist or scientist in their work, we could save our world from disaster and bring about some tolerance, harmony and peace. At this time this is more important than detailed argument about our origins, or from where the force of creative life comes.

It seems to me as if, at present, fear is driving many to evade the issue. Radio and television provide another escape. The people seen and heard on the interminable television serials have become more real to those who watch them than their fellow citizens, or fellow travellers on this planet. We live in a real world, which is in great danger from our ignorance and foolish mistakes.

Humanism should be active. It has much to contribute. Above all it is not a new religion with doctrines, merely the plea that customs and beliefs are personal and never justify persecution or indifference to others. If we examine ourselves and reflect on what power-seeking, killing and fear have done to a world of plenty and great beauty and its peoples, we may learn how it is possible to live as human beings, and take courage to do so.

(Thank you, BOB DAVIS)

(43)

"Free Inquiry" will examine the Bible, April 16-17. Here are excerpts from the news release:

"Science, the Bible, and Darwin" a symposium to be held at the Amherst Campus of the State University of New York at Buffalo on April 16-17, will mark the centennial of the death of Charles Darwin. . . . distinguished scientists and scholars will discuss the relationship between science and religion. . . . The conference is sponsored by Free Inquiry magazine in cooperation with the University's departments of Philosophy, Anthropology, Sociology, and Biology. Among questions to be explored at the conference are:

1. What is the relationship between science and biblical revelations?
2. To what extent can the Bible be used as an authority for knowledge about nature, ethics, and politics?
3. What do modern Biblical scholars and scientists have to say about the origins of the Bible?
4. In what ways is the Bible contradicted by scientific evidence?
5. What is valid and what is invalid in Darwin's work in the light of modern science?
6. How do Biblical accounts of creation stand up when compared with the scientific evidence for evolution — as drawn from geology, anthropology, biology, and other disciplines?

Let Free Inquiry know if you plan to attend, or if you want more information. 716-834-2921; 1203 Kensington Av., Buffalo, NY 14215. Reserve rooms at the Marriott Hotel, 1340 Millersport Highway, Amherst, NY 14221; 716-689-6900.

(44)

Humanist Essay Contest is announced:

NORTH AMERICAN ESSAY CONTEST

For Young Men and Women of Good Will *TELL A FRIEND*

IF YOU ARE AGE 29 OR UNDER AND HAVE SUBSTANTIAL CONCERN FOR HUMANS AND THE FUTURE, YOU ARE INVITED TO SHARE YOUR THOUGHTS AND VISION.

SUGGESTED TOPICS

Insights on:

- Steps Toward Humanizing the World
- Using Science for Human Goals
- Ways to Surmount the Divisiveness of World Religions
- Bringing Inspirational Aspects of Evolution, Biology, Astronomy, or Other Sciences into Classroom Courses
- Methods I Have Used in My Teaching Which Encouraged Consideration of Others and Thinking About Ethical Problems
- Developing a Scientific and Humane Personal Philosophy
- Self-Fulfillment Through Service to Others
- or other related topics will be welcomed.

The purpose of this contest is to encourage thinking which can help bridge the gap between the practices of established institutions and the practical creative insights of the oncoming generation. The future will be shaped by what is in process. Here is an opportunity to provide your input.

Winning essays of not more than 2,500 words will be published in THE HUMANIST and other media.

PRIZES

FIRST PRIZE — \$1,000

SECOND PRIZE — \$500

THIRD PRIZE — \$100

If with your submission you mention a teacher, librarian, dean, or adviser (with address) as instrumental to your having entered your essay, and if you are one of the winners, we will recognize that individual with a special award including \$100.

PROCEDURE

Contest Procedure:

- Manuscripts must be typed and double-spaced
- Entries must be postmarked before July 15, 1982
- Send to: THE HUMANIST, 7 Harwood Drive, Amherst, NY 14226
- A panel of distinguished judges, to be announced later, will review the entries
- Winners will be notified by November 15, 1982
- THE HUMANIST reserves the first right of publication
- Entries will not be returned.

Each entrant will receive a complimentary one-year subscription to
 THE HUMANIST 

(45) Lamont on BR. Some excerpts from Corliss Lamont's recent autobiography, Yes To Life (NY:Horizon Press,1981), mostly about BR:

Neuroses and radicalism (p. 43)

When I asked myself how the happiness of humanity could be achieved and evils such as war and poverty overcome, I used my intellect as best I could and came to certain conclusions, such as the necessity of democratic Socialism, for the actualization of those ends. I thought it absurd to attribute Oedipus hatred of my father and guilt feelings about his wealth as the main causes of my loving humanity and supporting Socialism.

I dearly loved and greatly admired my father. We argued about the important issues of the day, but I argued just as much with my mother; our family dinner table, as I have said, was a free-for-all in which everyone participated in a friendly and tolerant spirit. In any case, it is a social good that children should to some extent disagree with their parents. This is the key to progress in any community or country; and it stimulates constructive criticism by each new generation.

In the 1930's, in the middle of the Great Depression, Socialism as the way out was widely discussed and proposed by thousands of middle-class intellectuals and proletarian workers with nobody claiming that they had Oedipus motives and other psychoanalytic rigamarole, frequently used by the Establishment to try to show that radical proposals are irrational and merely emotional outpourings of suffering and discontented people.

Regrettably two eminent British radicals contributed to the psychoanalytic attack on radicals. Philosopher Bertrand Russell stated that while he himself believed that the rational arguments for radicalism are overwhelming, the fundamental incentives that lead persons, especially "educated men," toward the Left are non-rational and emotional. "Rubbish!" say I, to use a favorite British expression. Author John Strachey recounts that at his first meeting with Russell, the latter greeted him with the words: "What's the matter with you? I had a neglected childhood." And Strachey goes on to say, "Many and deep, I am sure, are the personal neuroses which have made me into a Communist."

I have never accepted the Freudian idea of an Oedipus complex that affects all children. I grant that some children develop antagonism or hatred toward one or both parents: others may suffer from different sorts of neuroses, resulting from social unpopularity or sexual maladjustment. Such troubles are important stimuli in thought and action, but do not in themselves determine the direction in which a person may turn in order to solve personal dilemmas. Individuals subject to such pressures do not necessarily land in the Socialist camp; they may enter the Catholic Church, become storm-troopers of Fascism, commit suicide, join encounter groups, develop into alcoholics, support the labor movement and Socialism, or become conservatives or radicals or apolitical.

The 3 greatest (p.80)

Three men whom I consider the greatest philosophers of the twentieth century were all essentially Humanist, although they did not choose that word to describe their position. John Dewey preferred to call himself a humanistic Naturalist; Bertrand Russell termed himself a Rationalist; and George Santayana wished to be known as a Materialist. While these thinkers differed on technicalities, their comprehensive philosophy was definitely that of naturalistic Humanism.

Civil liberties & Vietnam (pp.83-84)

Like Dewey, Bertrand Russell took a Humanist stand on the main issues in philosophy and was active in public affairs, especially in the struggle for peace and the eventual abolition of nuclear weapons. His literary style was eminently readable and often caustic in criticism of some philosopher or other. He was one of the few philosophers who ventured into the precarious realm of sex relations. His notable book on the subject, *Marriage and Morals* (1929),¹⁴ advocated a liberal and rational approach.

During his last decade I had the privilege of visiting Russell twice at his home in Wales. In his eighties, though somewhat spare physically, his mind seemed as acute as ever as he discoursed on the burning issues of the day. I was much gratified when he wrote a foreword to my book on civil liberties, *Freedom Is As Freedom Does* (1956).¹⁵

In December, 1962, the Emergency Civil Liberties Committee presented its annual Tom Paine Award to Earl Russell in absentia at its yearly

dinner to celebrate the ratification of the Bill of Rights by Congress. I made a brief presentation speech of appreciation on behalf of the Committee, and Russell sent me a gracious acknowledgment:

Civil liberties & Vietnam
(continued)

Dear Dr. Lamont,

It was a great pleasure to receive your kind letter of December 13 and to read your presentation speech for the Tom Paine Award.

My disappointment at not being present at your dinner was more than matched by my delight in noting both the generosity and the wisdom of your remarks.

I once wrote of Paine that "... he set an example of courage, humanity and single-mindedness." I am indebted to the Emergency Civil Liberties Committee for the honour it has conferred by associating me with the memory of Tom Paine.

With warm good wishes for the New Year,

Yours sincerely,
Bertrand Russell

Active in public affairs to the end, Bertrand Russell died in February, 1970, at the extraordinary age of ninety-seven. Some years earlier he had written: "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge and unbearable pity for the suffering of mankind." In June, 1970, I flew to London to represent the American Humanist Association, of which Russell had been an honorary member, and the National Emergency Civil Liberties Committee at a Memorial Meeting for Russell. I spoke briefly, saying that "American Humanists long have regarded Bertrand Russell as the world's outstanding representative of the Humanist philosophy. He was a modern Socrates continually challenging the Establishment and outworn traditional beliefs. . . . He was one of the few philosophers of the twentieth century who stepped out of the study to put ethical ideals into action."

During the last decade of his life I had a voluminous correspondence with Lord Russell covering his support of civil liberties, his unceasing campaign for international peace and the abolition of nuclear weapons, and his opposition to the American aggression in Vietnam. Here is a short note from him in answer to my letter of November 14, 1967, in which I mentioned my contribution of \$2,000 toward his activities in opposing U.S. atrocities and other war crimes in the Vietnam war:

Dear Dr. Lamont,

I was very pleased to receive your good letter of November 14th and to learn of your further generous gift to our work. This is not only a great encouragement to me personally, but is also, of course, of great practical importance.

The final public session of the International War Crimes Tribunal is now being held in Copenhagen and I am hopeful that it will help in a small way to make more widely known the full horror of the war in Vietnam.

With all good wishes,

Yours sincerely,
Bertrand Russell

Free will (pp. 84-85)

Turning to the realm of philosophy, I had a very important exchange of letters with him on the issue of freedom of choice or free will. I had set him down as a determinist until I read in Erich Fromm's essay, "Prophets and Priests" (1968),¹⁶ that Russell "is not a determinist who claims that the historical future is already determined; he is an 'alternativist' who sees that what is determined are certain limited and ascertainable alternatives." Now this fits in precisely with my own viewpoint on freedom of choice. Opposing the extremes to which Sartre goes on this question, I claim that free choice is *always* limited by one's heredity, environment, economic circumstances—all deterministic elements in the picture. But beyond them, though established by them, are real alternatives between which a man can choose. That is where free choice comes in.

Russell answered me on August 16 with a noteworthy letter:

Dear Dr. Lamont,

Many thanks for your letter of August 3, I am in broad agreement with what you say about the free will question. Anything that one says on this is sure to be wrong! It is difficult to find a form of words, and the difficulty is due to linguistic problems. There are no laws of nature which make the future certain. Any scientific investigator would always have to assume determinism as a working hypothesis, without complete belief or complete denial. I cannot be described as a determinist, and my views are closer to yours than to Sartre's.

With kind regards,

Yours sincerely,
Bertrand Russell

I have called Russell's letter "noteworthy" because for the first time in his long career he subscribed to the idea of limited freedom of choice. This question is of such great significance in philosophy, religion and our day-to-day life that an outstanding philosopher's opinion on it is most persuasive.

(Thank you, WARREN SMITH and JOHN TOBIN)

VERY LAST MINUTE ITEM

(46) / "Guided Tour" performance, NYC, April 5-6. Marvin Kaye writes:

Unless the Estate indicates otherwise, THE OPEN BOOK will be presenting the second act of my script, "Bertrand Russell's Guided Tour of Intellectual Rubbish" on April 5 and 6 at the Bruno Walter Auditorium in the Lincoln Center Library & Museum of Performing Arts, 111 Amsterdam Avenue, NYC. Admission will be free.

This is a five-person adaptation from the original one-man show I did for Bob Rounseville (NL3-33, NL6-32, RSN29-9). The material is essentially the same, and consists of sections (in order) entitled: "On Education", "On Sex and Marriage", "Mr. Bowdler's Nightmare", "On Old Age", "On Religion", "On Comets", and "On the Future of Mankind." We hope to stage the first act in the late fall, after which we hope we'll be able to begin touring the show.

(47)

LETTER FROM THE EDITOR

February 18, 1982

Dear BRS Members:

You probably know about BR's speech to the House of Lords in 1945 in which he pointed out the danger to the survival of all mankind in the recently developed atom bomb.

As I was preparing this issue of the newsletter, I received the February 15th issue of The New Yorker magazine, which contains the third of Jonathan Schell's 3 pieces on The Fate of the Earth.

These are factual, well-documented articles (which I imagine will become a book.) They set forth convincingly why nuclear war is suicidal. It is suicidal not because millions and millions will be blasted to bits, burned alive, or irradiated dead or dying. It is suicidal because it will destroy the earth's capacity to support life. This is explained very clearly and explicitly.

And it could happen any second, because of the existence of nuclear weapons. The danger is immediate. It is essential that every one of us take immediate

steps to understand the danger, and to make others aware, in order to stop the production of nuclear weapons that will inevitably lead to the destruction of the entire earth. Does this sound melodramatic? It isn't. It's real.

I hope you will all read the Jonathan Schell articles. I hope you will begin today to start putting your efforts to saving this planet.

Since this Society carries Bertrand Russell's name, it behooves us more than others to carry on his work. It is particularly appropriate for us to do so. We hardly have the right to continue using his name if we do less.

Before you go to sleep tonight, talk to a few people about the danger of nuclear war. Write a letter to your Congressman, your Senator. Try to set up some discussion group. Write a letter to your local newspaper. Do not put it off. Be absolutely determined. As BR said, when reproached for being fanatical about the subject: it is hard not to be fanatical about it, the issue is so great.

The danger is real. It is immediate. Let us begin today to do everything we can. Nuclear weapons have got to go!

Sincerely,


Lee Eisler

(The 1945 House of Lords speech was the first of BR's many efforts to alert the world to the danger. Other efforts include: his BBC broadcast ("Man's Peril", 1954), the statement on the peril signed by eminent scientists from both sides of the Iron Curtain (1955), and the many Pugwash Conferences, which BR was responsible for starting in 1957, and which were the ancestors of the Salt talks .)

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RUSSELL SOCIETY NEWS

No. 34

May 1982

- (1) Annual Meeting location switched (2). 2 BR BEC broadcasts (9). "Guided Tour" performed (14). A Jesuit on BR (15). Time to nominate Directors (29). '82 dues, last call (30). Hamlock (35). Voice of Reason (37). Index is on the last page. An asterisk in the left column indicates a request.

ANNUAL MEETING 1982

- (2) Los Angeles replaces Claremont. We have changed the place but not the date: June 25-27. The place is the Sheraton Townhouse (also called Sheraton West), 2961 Wilshire Boulevard, Los Angeles, CA 90010. When writing "Reservations" there, to reserve your room, mention BRS to get the discount. Single room \$59, double \$69 (before discount). If you want to share a double room, let Bob Davis know; he will team you up with another member. In that case, if yours is a name that does not indicate your sex -- like Pat or Lee -- indicate it. If you want lodging that costs less than the Sheraton, write Bob, and he will tell you what's available. The Saturday evening banquet costs \$17.50 and includes table wine. Please send Bob your check for \$17.50. We have to tell the Sheraton several days in advance how many will attend the banquet; it will be helpful if you send Bob your \$17.50 check sooner rather than later. To get there take the Mid-Wilshire Hotel Bus from Los Angeles Airport, which lets you off at the Sheraton door. The meeting starts Friday June 25th at 8 P.M. and ends Sunday about noon. Bob's address: 2501 Lake View Avenue, Los Angeles, CA 90039. We hope to see many of you there! For more, see (43).

RECENT EVENTS

- (3) National Summit Conference on Religious Freedom and the Secular State was held in NYC on March 27th. BOB DAVIS and LEE EISLER attended as delegates from the BRS.

There were sessions on religion in the public schools (school prayer), book banning (library censorship), creationism, morality in a secular society, and infringements on sexual privacy.

Two organizations sponsored the Conference. The two had decided to combine when they discovered that their aims were virtually identical. One of them, The Center for Moral Democracy, was organized by the New York Society for Ethical Culture -- which is associated with the American Humanist Association -- "for freedom, tolerance and diversity in moral, religious and intellectual life." The other, The Voice of Reason, was formed by The Society for Humanistic Judaism, to defend the Secular State, Personal Freedom, and Free Inquiry. Moral Democracy and Voice of Reason, now combined, will be known as Voice of Reason.

We asked Rabbi Sherwin Wine -- founder of the Society for Humanistic Judaism -- how a rabbi could be part of a movement that shunned the supernatural. He replied that he loved the Jewish traditions in which he has grown up -- he viewed them as cultural -- and he also loved the ideals of humanism, and he found no difficulty in combining them.

For more about the Society for Humanistic Judaism, see (36). For more about the Voice of Reason, see (37).

Next day (March 28th) the meeting was open to the public. Speakers included polymath Isaac Asimov, Dorothy Samuels (Executive Director of the ACLU), and a representative of Planned Parenthood.

It was all well worth attending.

For another report on the National Summit Conference, see (4).

REPORTS FROM OFFICERS

(4) President Robert K. Davis reports:

My major activity during the past quarter was attending the second Humanist Summit Conference, with Lee Eisler, in NYC, March 27th and 28th. The meeting was sponsored by the Ethical Culture Society and we met in their building on Central Park West. 29 organizations with over 60 delegates attended. These groups are humanistically oriented, and share the distinction of being targets of the so-called Moral Majority. We were there to hear reports on the religious right, and to share ideas on programs of action. On Sunday, the 28th, the meeting was public, with Isaac ASimov among the guest speakers. He gave a witty speech.

I was asked to sit in on the founding of the new Voice of Reason, on Monday (the 29th). This is envisaged as a nation-wide grass roots organization, to monitor and oppose the religious right. It will monitor local political issues and races, and keep an eye on efforts to ban books in schools or libraries, or to insert "scientific creationism" into science courses. We had a productive meeting, and worked out rules of organization, a proposed budget, preliminary financing, and hired a National Director, Ed Doer. (formerly with "Americans United for Separation of Church and State.") We adopted a "Declaration of Religious, Intellectual and Personal Freedom." Eight of us attended this meeting: Philosopher Paul Kurtz (who has been called, "Mr. Secular Humanism"), and representatives of the American Humanist Association, the Ethical Culture Society, and the Society for Humanistic Judaism. Sherwin Wirs — founder of the Society for Humanistic Judaism — is an atheist rabbi, dynamic, charismatic. He started the Voice of Reason in Michigan. Meanwhile, the Ethical Culture people had started a similar group in New York, which they called "Moral Democracy". Our meeting merged the 2 groups, under the name, "Voice of Reason". A network already exists in several states. A public meeting is to be held in Washington, DC in May. Los Angeles Ethical Culture Leader Gerald Larue and I are to organize a West Coast conference for this fall, probably in October.

Membership in the Voice of Reason costs \$20 per year. To join or for information, write Voice of Reason, Box 16, Franklin, MI 48025.

Next day I attended Humanist Philosopher (and ERS member) Corliss Lamont's 80th birthday party at O'Neal's Restaurant, hosted by the Emergency Committee on Civil Liberties. It was most enjoyable, and I was able to talk informally with people from the previous weekend — Paul Kurtz, Steven Fenichell (AHA Treasurer), Ed Wilson (a founder and Director Emeritus of the AHA) — as well as with Dr. Lamont. People from many groups that Lamont has been involved with over the years attended, all kinds of people, from poets to lawyers. There were speeches, a birthday cake, and the presentation of a handsome red vest. Then Lamont sang songs while the M.C. — the lawyer who represented Ellsberg in the Pentagon Papers case — also wearing a red vest, did a soft shoe routine.

Later in the week I dined with ERS Director Jack Cowles, and also attended Warren Smith's Saturday cocktail hour at his Variety Studios. We discussed business in both cases, but as always seems to be the case when ERS members meet, there were a lot of common interests to talk about besides ER and the ERS.

On a more serious note, I have been thinking all winter that the humanists ought to make contact with the Soviet block in the spirit of detente to organize a non-governmental exchange. I had hoped to discuss this at the weekend Conference but was able to do so only informally. I have been corresponding with Dora Russell, Karl Popper, Paul Kurtz and Corliss Lamont about it. The best place to launch such a proposal would be at this summer's International Humanist Conference in Germany. Unfortunately the bad U.S. economy will probably prevent me from going as it has crippled my business; this is not a good time for me to undertake a rather expensive trip. I have some other avenues to explore, and hope to report more positive developments in the future.

I discussed several publishing projects with Paul Kurtz — one of whose hats is as head of Prometheus Press. Dora Russell had written that her recently completed magnum opus on the machine age — gestating for 60 years — was not being published, as it was too controversial. I suggested it to Prometheus, and they are interested. Also Dora's second volume of autobiography "Tamarisk Tree II" has not been published in the USA. This too is being considered. It is especially important as an educational and feminist document. I also proposed that Prometheus publish, in a very inexpensive format, 3 essays by ER: "Why I Am Not A Christian", "What Is An Agnostic?" and "What I believe". The first two are extremely effective discussions of religion, and the last is a positive statement of what a free-thinker can believe. This might involve our guaranteeing a minimum purchase; if so, I would ask members to consider buying 10 or 20 copies each, to distribute as gifts, etc. But first, details, including price, must be worked out.

Plans for the annual meeting are coming along, and I expect it to be an interesting one. I have programs lined up on the Moral Majority and nuclear war.

(5) Secretary Don Jackaniz reports:

As amended in June 1981, the ERS Bylaws state that the agenda for the Annual Membership Meeting is to be prepared by the President, and the agenda for the Annual Board of Directors Meeting is to be prepared by the Chairman of the Board of Directors. The amended Bylaws further state that items for these agenda may be proposed in writing by any ERS member to the President and the Chairman respectively.

In accordance with these provisions, as ERS Secretary and Board of Directors Secretary, I would like to remind all members about the June 25-27 Annual Membership Meeting and the Annual Board of Directors Meeting. Any agenda proposals should be forwarded as specified above as soon as possible

The BRS Bylaws also state that at least 30 days notice must be given should Bylaw amendments be proposed at a BRS meeting. The same 30-day notice is also required for amendments to the Board of Directors Bylaws. This then is notice that Bylaw amendments will be considered at both Meetings.

REPORTS FROM COMMITTEES

(6) Membership Committee (Lee Eisler, Chairman, Jacqueline Berthon-Payon, Co-Chairman):

Last issue we listed the publications in which BRS ads will appear during 1982 (RSN33-9). Please note several changes. Eliminate SATURDAY REVIEW; it was our 2nd most expensive publication last year, and rates have just gone up 30%. Eliminate ATLANTIC MONTHLY after June; they have just nearly doubled their rates. Add COLUMBIA JOURNALISM REVIEW, a bi-monthly.

(7a) Science Committee (Alex Dely, Chairman):

The Futility and Dangers of Nerve Gas Weapons

Possibly the most dangerous and unnecessary feature of President Reagan's record defense budget is a request of \$30 million to resume biochemical nerve gas production. The Pentagon plans to produce 20,000 binary nerve gas artillery shells a month. Further plans call for production of chemical warheads for the ground-launched cruise missile. The total cost of the biochemical weapons program will be between \$3 and \$6 billion by 1985.

In May 1980 the U.S. Senate approved \$20 million for the Pine Bluff Arsenal (Arkansas) chemical weapons plant. The proposed binary weapons contain two separated non-toxic agents; in flight, they mix to form deadly nerve gas. Binary weapons are designed to kill by disrupting the nervous system and paralyzing the respiratory system. Death comes within minutes.

World condemnation of the senseless killing caused by poison gases during World War I led to the 1925 Geneva protocol, which prevents first use of poisonous gases in war. In 1969 Nixon ordered a moratorium on U.S. chemical weapons production, which became the basis for the 1972 Biological Weapons Convention outlawing development, possession and production of "germ weapons". By February 1981 U.S. negotiations with the U.S.S.R. had proceeded to a draft agreement prohibiting possession of chemical weapons, destructions of existing stocks within 10 years, and international on-site inspections.

Since then, prompted by alleged chemical weapon use by the U.S.S.R. in Afghanistan, the Reagan Administration has let the talks lapse.

Arguments against new chemical weapons production:

- 1) The U.S. stockpile still consists of almost 7,000 tons of lethal agents. The U.S. General Accounting Office found, in a 1977 audit, that deterioration is occurring (due to Army neglect) only in the nerve gas rockets, not in the artillery shells. No new production is needed, as we can now blanket over 9,000 square miles with lethal agents.
- 2) True deterrence requires that the U.S. and NATO augment their defensive capabilities. (Adequate protective equipment is decisive in a biochemical conflict.) Since biochemical warfare is so insidious -- concealed vials can be carried to enemy country and let loose in water supplies or dispersed over crops! -- new production will lead to a new mutual weapons build-up and further insecurity.
- 3) Binary chemical weapons have little military value: they have never been field-tested. More importantly, Warsaw Pact forces are already well equipped to function in a chemically contaminated environment. Civilians would be the main victims. The chemical weapons program diverts attention from strategically more useful NATO capabilities, such as conventional weapons, training and protective gear.
- 4) The utility of these weapons, in any conflict with Russia, depends on their deployment in Europe. To blunt European protest (for various reasons), these weapons would require 2 full weeks of airlift time from U.S. storage sites to European battlefields. By then however the main advantage of chemical warfare would be lost.
- 5) Chemical weapons cause indiscriminate destruction of people and food/water supplies. New production will undermine the stability of NATO even more.
- 6) By producing nerve gas weapons, the U.S. will lose the moral leverage over Russia in our ideological battle to win over Africa, South America and Asia.

Action urgently needed:

Chemical weapons votes in the U.S. Senate have only been narrowly lost: 46-47 in 1980, 48-50 in 1981.

Once again, Senator Hart of Colorado has introduced Senate Bill 2078, an amendment to the Defense Department Authorization Bill, to eliminate the the \$30 million for chemical weapons production.

It has bipartisan support, and critical votes will occur between April 12 and May 15

As of now, Sen. Goldwater favors renewed biochemical weapons production. Sen. De Concini is undecided and swayable with pressure from Arizonians. This happens to be the situation in Arizona.

Please write your two Senators requesting support for S.B. 2078. Write Sen Gary Hart, expressing your support for his S.B. 2078. The address for all Senators is: (name of Senator), U.S. Senate, Washington, DC 20510. Write the editor of your newspaper, and request editorials against chemical weapons production. Ask groups you belong to to pass resolutions condemning new nerve gas production.

For more information, please contact me at the UA Physics Dept., Tucson, AZ 85721.

(7b)

More about nerve gas, from The Russell Committee Against Chemical Weapons, Nottingham, England, which presumably is an offshoot of The Bertrand Russell Peace Foundation, also of Nottingham, England. This appeared in World Press Review, April 1982, p. 54:

Military Affairs

Russell Committee

The Nerve Gas Renaissance

The controversial return of the 'death cloud'

STEVEN ROSE

JULIAN PERRY-ROBINSON

ALASTAIR HAY

SEAN MURPHY

Steven Rose is professor and Sean Murphy a lecturer in biochemistry at Britain's Open University; Alastair Hay teaches chemical pathology at Leeds University; Julian Perry-Robinson does research at the University of Sussex. This article is excerpted from "The Threat of Chemical Weapons," published by the Russell Committee Against Chemical Weapons, Nottingham, England.

Last year the U.S. Congress authorized \$20 million toward a new binary nerve gas plant at Pine Bluff, Ark., and work began in October. This is the first part of a program estimated to cost an extraordinary \$8 billion within the next five years.

The binaries are nerve gases so toxic that a milligram or so absorbed through the lungs or skin can kill within minutes or less, but are developed as two separate chemicals which, until mixed, are relatively harmless. These agents are to be packed in shells or bombs or as tips on missiles for use in the European theater. This means they must be stockpiled in Europe, and the U.S. assumes that a host country—probably Britain—will be found.

Hundreds of such compounds have been produced and considered for use as weapons. Today three are stockpiled: the German inventions Sarin and Soman (the so-called G agents) and, among the British and American agents, five times as toxic as the G agents, one in particular—VX. It is the principal nerve gas stockpiled in the U.S., although this may change with the new U.S. binary program.

The toxicity of these agents has led to novel ways of making and handling them. Instead of being placed as liquid in bombs or shells, the principal ingredients are stored in the shell, separated by a thin disc. Upon firing, this separating disc collapses and the reaction, yielding the toxic agent, takes place in the air.

The so-called binary weapons, which deposit their load when they reach the



Nerve gas gear—'pressure on NATO.'

target, have been developed over the past decade, particularly in response to fears of accidents during manufacture, stockpiling, or transportation of the nerve gases—and as a response to environmentalists' concerns. However, any military use of binaries would be identical to that of the other nerve gases.

Nerve gases have general effects on the nervous system. If the compounds block or mimic key nerve pathways in the brain or spinal cord they will incapacitate the victim. They can be absorbed into the body through the skin, airways, or mouth; symptoms include intense sweating, constriction of the airways to the lungs, filling of the lungs with mucus, vomiting, defecation, paralysis, and respiratory failure.

About a thousandth of a gram is enough to kill—fifty times more deadly than phosgene or cyanide. Acute nerve-gas poisoning produces death within minutes, but small doses from short exposures can accumulate in the body because the gas is broken down by the liver only slowly; death can be a prolonged process.

One U.S. Army agent known as BZ, dispersed in aerosol form, interferes with

heart contraction and with nerve pathways in the brain. Its symptoms are increased heart rate, dry skin, blurred vision, disorientation, loss of coordination, stupor, and amnesia. Generally the result is random and undisciplined behavior that lasts for two to four days.

The argument for stockpiling nerve gas in Europe goes that, although law and custom may prevent our using the weapons, we know that our enemies are less scrupulous, so we need the weapons to deter their use. Over 1958-69 declared American policy on chemical weapons was of "no first-use" but no restriction was in the policy guidance issued by the Joint Chiefs of Staff to U.S. military commands. In 1959-63 the U.S. Congress quadrupled its chemical warfare appropriations. The still-continuing Soviet build-up of chemical warfare capabilities dates to this period.

The American joint chiefs believe that if chemical weapons were introduced into a European war nerve gas would soon be used by both sides at a rate approaching 2,000 tons a day. Computer simulation of such a war shows chemical casualties conservatively estimated in the millions because of the secondary effects of nerve gas blown downwind of battle zones to highly populated areas. Because civilians will have little protection, the ratio of non-combatant casualties will likely average 20 to 1.

NATO now has no retaliatory chemical warfare capability, although in West Germany the Americans maintain stocks of their own nerve gas. Indeed, there are sufficient differences among the chemical warfare policies of member states to inhibit the creation of a unified NATO policy. Now that the U.S. is proceeding on chemical rearmament, pressure on NATO is intensifying.

The Americans evidently expect the safety features of their binary munitions to undercut domestic political opposition. The reports of chemical warfare from Afghanistan, Southeast Asia, and elsewhere, albeit unverified, have also encouraged support.

A great quantity of American armament is already in Britain, so it is conceivable that nerve gas is included. This has been denied by Washington, but rumors persist—most recently the allegations concerning U.S. facilities at Caerwent. It is unclear whether legal safeguards exist to prevent the Americans from shipping or flying in stocks without prior British approval.

(Thank you,
BOB DAVIS)

(7c) * Two more papers from Alex Dely. We will lend them on request:

- (1) CIVIL DEFENSE, AN UPDATED POLICY ANALYSIS. 19 pages.
- (2) DEPT. OF DEFENSE INFLUENCE IN UNIVERSITY RESEARCH. 16 pages. This was presented on April 10th as part of Ground Zero Week observances at the University of Arizona.

PHILOSOPHERS' CORNER

(8) BRS Philosophy Committee Chairman Ed Hopkins reports:

Papers have started to come in for the December 1982 BRS session at the annual meeting of the American Philosophical Association (Eastern Division). People who wish to be considered as commentators should get in touch with Ed. Note his new address: 5713 Chinquapin Parkway (C), Baltimore, MD 21239.

BY BERTRAND RUSSELL

(9a) Two talks over BBC radio, given by BR in 1949, were later published by the Beacon Press (Boston), in 1951, in the volume The Western Tradition.

TOM STANLEY --- to whom we are indebted for this item --- found the following in Clark on BR's radio work:

"Of all the many speakers I handled I would put Bertie among the most professional," says Ronald Lewin of the B.B.C. "His scripts were always immaculately composed to exactly the right length and written in a style which absolutely fitted his way of speaking. He was completely docile in rehearsal and never struck attitudes or made difficulties as many lesser individuals used to do. But then, his scripts were always so perfect that very little rehearsal was necessary." The Life of Bertrand Russell by Ronald W. Clark (NY:Knopf, 1976) p.496.

(9b) Talk #1:

SCEPTICISM AND TOLERANCE

by

Bertrand Russell

THERE is at the present time a wide-spread belief that those nations and individuals that remain rational and cool and (within common-sense limits) sceptical, cannot hope for success when they are brought into contact with systems of widely held and fanatically believed dogma. This view is especially common among the sceptics themselves, who are apt to suffer from a kind of fascinated immobility when confronted with the glare of powerful but intellectually limited sectarians. I do not think that history bears out this view of the powerlessness of moderate and limited scientific belief when engaged in conflict with fanaticism; in fact, the exact contrary is nearer to the moral to be drawn from the past. Let us glance at a few illustrations of this theme.

The Generals who commanded Roman armies in the days when the Roman Empire was most rapidly expanding were for the most part Epicurean sceptics. Their motives were the crudest possible: to plunder the gold reserve of temples, keeping half and distributing the other half among their soldiers; to destroy cities which were commercial rivals of Rome; and so on. The later Romans, pagan and Christian alike, were sunk in superstition; they became increasingly fanatical down to the fall of Constantinople in 1453, and every increase of fanaticism brought fresh defeat.

The same sort of thing is true of the Mohammedans. In the great days of their early conquests, their leaders were sceptics, who had at first opposed the Prophet's new sect,

and only joined it when they saw that there was money in it. This sceptical attitude lasted all through the great days of the Caliphate; when fanaticism began to prevail, loss of military power came with it.

In the sixteenth century, the most fanatical of the Great Powers was Spain. In spite of every advantage—a brave and warlike population, a superb geographical position, and all the resources of the Indies—Spanish power collapsed. The Jews and Moors, the most industrious and civilized inhabitants of the Peninsula, were expelled, to the great detriment of the State. Holland was lost through unwillingness to practise toleration. After the long fruitless devastation of the wars of religion, when the Peace of Westphalia and the collapse of the English Puritans had shown that no extremists could win, the greatest share of wealth and power came to Dutch and English Latitudinarians. The Revocation of the Edict of Nantes, by transferring useful industries from France to England, prepared the way for French defeat in the Seven Years' War.

At no stage in this long history was victory correlated with fanaticism.

The most recent history shows that in this respect there is no change. The British entered the second world war as a heavy duty, by no means in the spirit of a crusade. The Russians and Americans were goaded into self-defence by unprovoked attacks. Only the Nazis were inspired by fanaticism, and their fanaticism contributed not a little to their downfall. After victory, the Allies were surprised to find how little progress the Germans had made towards the construction of atomic bombs. This was largely because they would not employ physicists who were Jews or Anti-Nazis. Their fanaticism also greatly stimulated the resistance movement in conquered territories. I think there can

be no doubt that if their rulers had been more rational, they would have won the war, since they would not have attacked Russia or encouraged the Japanese to attack America.

Those who hold that fanaticism can only be defeated by a rival fanaticism cannot appeal to facts in support of their opinion. Victory in modern war depends primarily upon natural resources, industrial and scientific skill, and shrewdness in those who determine policy. Of these requisites, skill and shrewdness are not so likely to be found among fanatics as among men whose outlook is more nearly scientific. Fanatics are unwilling to accept scientific discoveries made by their enemies, and therefore soon fall behind those whose outlook is more cosmopolitan.

Some of those who fear that fanaticism is irresistible do so because they regard complete scepticism as the only alternative. The desirable alternative is not to be sceptical but to be scientific. The sceptic says "nothing can be known"; he is a dogmatist, though a negative one. His creed, we must admit, is paralysing, and a nation which accepts it is doomed to defeat, since it cannot adduce adequate motives for self-defence. But the scientific attitude is quite different. It does not say "knowledge is impossible", but "knowledge is difficult". As against the dogmatist, it holds that nothing can count as knowledge until it has been submitted to the tests that science has shown to be useful, and even then it may require correction in the light of fresh evidence. As against the sceptic, it holds that what has emerged from a scientific scrutiny is more likely to be true than what has not, and that in many cases this likelihood is almost certainty; in any event, it is the best hypothesis to accept in practice. The dogmatist accepts one hypothesis regardless of the evidence; the sceptic rejects all hypotheses regardless of the evidence. Both are irrational. The rational man accepts the most probable hypothesis for the time being, while continuing to look for new evidence to confirm or confute it. It is by acting in this way that man has acquired his power over nature, and that the scientific nations have acquired their power over the rest of mankind.

The difference between a rational man and a dogmatist is not that the latter has beliefs while the former has none. The difference is as to the grounds of the beliefs and the way in which they are held. The rational man is prepared to give reasons for his beliefs, and these reasons, except as regards values, are ultimately derived from observation of facts. He will admit that his reasons are not absolutely conclusive, and that new facts may necessitate new beliefs. But he will be prepared to act upon a high degree of probability as vigorously as the dogmatist acts upon what he holds to be certainty. He has, moreover, one great advantage over the dogmatist. When the dogmatist is shown to be wrong—for example, by defeat in war—he suffers a total defeat which can never befall the rational man, who

has always admitted that he may be mistaken. Nothing can be more hopeless than a population of disillusioned bigots, who have lost the capacity to be rational, and have no longer any outlet but despair for their irrationality. Such a population has no power of self-direction, and little willingness to accept again the kind of direction from without which has been found to lead astray. The springs of action are dried up, and nothing remains but listless drifting. This is part of the price that has to be paid for indulgence in collective hysteria.

I do not wish to suggest that a man who is scientific to the right extent will be devoid of emotion. Science can deal only with means, not with ends; the ends must be supplied by feeling. For my part, there are certain things that I value; I should mention especially intelligence, kindness, and self-respect. Science cannot prove that these things are good; it can only show how, assuming them to be good, they are to be obtained. To believe in these or any other ultimate values without giving a reason for doing so is not irrational, since the matter is not one for rational argument. All rational argument requires premises, without which it cannot start. In matters of fact, the premises come from perception; in matters of value, from feeling. Much of the wide-spread prejudice against the rational comes from failure to realize that rationality is only concerned with what can be proved, not with what proofs have to assume. A man is not unscientific because of his ultimate ends, but because of mistakes as to how to achieve them. Hitler was unscientific because the destruction of Germany, which was what he achieved, was no part of his purpose. To be rational or scientific is only one among virtues; no sane man would pretend that it is the whole of virtue.

Tolerance, as a practical maxim, has two sources: on the one hand, the realization that we may be mistaken; on the other hand, a belief that free discussion will promote the view we favour. This latter opinion must be held by anyone whose opinions are formed on rational grounds. Dogmatists, on the contrary, fear that free discussion would show their beliefs to be groundless, and that is why they always favour censorship. The Western world has learnt tolerance with difficulty, partly by realizing the usefulness of science, which bigots tried to crush. Experience has shown that tolerance and free discussion promote intellectual progress, social cohesion, prosperity, and success in war. I see no reason to suppose that this is going to be any less true in the future than it has been up to the present day. Fanaticisms come and go, and those of our time, like earlier ones, will perish through practical refutation. Tolerance and the scientific spirit are among the greatest of human achievements, and I see no reason to think that we are in process of losing them, or that those who retain them are thereby in any degree weakened in whatever struggle may lie ahead.

(9c)

Talk #2:

NATURE AND ORIGIN OF SCIENTIFIC METHOD

by

Bertrand Russell

SCIENCE, like most things, was gradual in its beginnings, and it was not until the seventeenth century that it began to acquire a decisive position. It has since grown to be the most distinctive characteristic of our age; for good or evil, it is what makes our age different from antiquity and the medieval centuries.

Science may be defined as the discovery of causal laws by means of observation and experiment—laws which are more valued when they are quantitative than when they are merely qualitative. Mathematics, which does not require observation, owes its first considerable development to the Greeks, but the only observational study in which the Greeks were proficient was astronomy, where there are very obvious uniformities and much can be done by pure geometry. It was not until Galileo that a way was found of dealing with motions that are not uniform and not periodic. Before his time men sought laws

of stability; but in modern times laws of change have been what science has mainly wished to find. And ever since Bacon science has been valued, not only, or even chiefly, as pure knowledge, but as a source of power—power over inanimate nature, power over plants and animals, and now, at last, power over human communities.

Science is a product of Europe. The only exception of importance that I can think of is the Babylonian discovery that eclipses could be predicted. A very few nations—Italy, France, the Low Countries, Britain, and Germany—contributed quite 90 per cent. of the great discoverers. Poland contributed Copernicus, Russia contributed Mendeleeff and Pavlov, but on the whole the share of Eastern Europe has not been a large one. Within Western Europe, as may be seen from a map showing the birth-places of eminent men of science, there has been a correlation with commerce and industry. But commerce does not necessarily lead to science. It did not do so among the Phoenicians and Carthaginians, and the Arabs, though they studied science of a sort, made no discoveries in any way comparable to those of Western Europe since 1600. I do not think that seventeenth-century science can be regarded as an inevitable outcome of social and economic conditions; the existence of individuals possessed of very rare abilities was also necessary. Why they should have been born there and then cannot be explained in scientific terms by means of our present knowledge. It certainly does not have a racial explanation, as may be seen from the fact that many of the best men of science have been Jews, who though living in Western Europe are not of course of West European stock.

The importance of the economic conditions which attended the beginnings of modern science has been so much emphasized that the intellectual conditions have tended to be overlooked. Let us spend a few moments in considering scientific method in itself, apart from the social environment that promoted it.

The essential matter is an intimate association of hypothesis and observation. The Greeks were fruitful in hypotheses, but deficient in observation. Aristotle, for example, thought that women have fewer teeth than men, which he could not have thought if he had had a proper respect for observation. Francis Bacon, on the other hand, overestimated the mere collecting of facts, supposing that this, if carried far enough, would of itself give rise to fruitful hypotheses. But there are so many facts, and so many ways of arranging facts, that no one can collect facts usefully except under the stimulus of some hypothesis to which they are relevant. Throughout any scientific investigation, even from the very beginning, generalizing hypotheses must exist in the mind of the investigator to determine the direction of his observations. The hypotheses must, however, continually change and develop as new facts prove the old hypotheses to be inadequate.

It is commonly said that the framing of hypotheses is the most difficult step in scientific investigation, and perhaps this is true of men who have undergone a thorough education in science. But viewed historically it would seem that respect for fact is more difficult for the human mind than the invention of remarkable theories. It is still believed by a large percentage of the inhabitants of this country that people born in May are specially liable to corns, that the moon affects the weather, and that it is dangerous to see the new moon through glass. None of those who hold these theories think it necessary to verify them. Aristotle's physics, as interpreted by medieval commentators, supplied a number of admirable theories, which covered the

ground much more adequately than Galileo could do. There was nothing against the theories except that they were not in accordance with the facts, but this objection struck Galileo's Aristotelian adversaries as frivolous. And when he discovered Jupiter's moons their existence was denied, on the ground that the number of the heavenly bodies must be seven. I think, therefore, that in the beginning the respect for fact demanded by science is more difficult even than the framing of what may prove good hypotheses. And the hypotheses that prove good are very seldom such as commend themselves to our initial prejudices.

As against Bacon, the history of science seems to show that even the worst hypothesis is better than none. The beginnings of chemistry were dominated by the search for the philosopher's stone and for means of turning base metals into gold. This search supplied an essential element in scientific method which was absent in astronomy—I mean *experiment* as opposed to passive observation. If the medieval alchemists had not had extravagant hopes, they would not have had the patience to accumulate gradually a great mass of facts which could only become known by the artificial creation of conditions not spontaneously produced by nature. This work, which the Arabs took over from Alexandria and the Christians from the Arabs, supplied much detailed knowledge, but did not yield anything scientifically systematic until the time of Lavoisier and Priestley at the end of the eighteenth century. And it was not until our own day that the diversity of chemical elements was fitted into an unitary theory, and that the transmutation of elements became a practical possibility—with consequences that, if not controlled, threaten disaster to mankind.

The prejudices against scientific investigation of facts has been strongest where human beings are concerned. Throughout the middle ages anatomy was hampered by a rooted objection to dissection of corpses. Vesalius, who was Court physician to Charles V and Philip II, ventured, under the protection of royal favour, to defy this prejudice. But his enemies accused him of having dissected a body while still alive, and he was sentenced, as a penance, to a pilgrimage to the Holy Land. During his return he was shipwrecked and died of exposure. In China, not many years ago, a French surgeon, who had been invited to found a medical school, demanded corpses for dissection. He was told that to cut up corpses would be an impiety, but that he could operate instead upon living criminals. These two opposite stories both illustrate the obstacles to a scientific outlook.

Western Europeans, and men in the New World whose ancestors, whatever their racial origin, had lived in Western Europe, had for about three centuries a virtual monopoly of science, and acquired thereby a supremacy throughout the world such as neither they nor anyone else had possessed at any earlier time. This monopoly, of course, could not last for ever. Although the Japanese challenge proved unsuccessful, European dominion in Asia is disappearing, and we may expect a growth of Asiatic science as a result of political independence. Now that scientific method has been developed, a great deal can be achieved without the genius that was necessary in the pioneers. Any man possessed of patience and fair abilities and the necessary equipment can, nowadays, be pretty sure to find out *something*, and it may happen to be something of great importance. I do not think that Mendel's work required any very extraordinary gifts, and yet the Mendelian theory of heredity is transforming scientific agriculture and stock-breeding, and probably will in time considerably alter the congenital character of human beings. The more

science advances, the easier it becomes to make new discoveries; that is why the rapidity of scientific progress has been continually increasing since the seventeenth century.

Science has been victorious over the prejudices that opposed its progress, because it has conferred power, and especially power in war. Archimedes, almost the only *experimental* scientist among the Greeks, was useful in the defence of Syracuse. Leonardo da Vinci was employed by the Duke of Milan because he understood the science of fortification. Galileo, similarly, was supported by the Grand Duke of Tuscany because his researches on projectiles showed how to make artillery more effective. In

the French Revolution French men of science played a vital part in the defence of their country against its many enemies. In the recent war it was scientific superiority that secured the final defeat of Japan. For such reasons, there is now little active opposition to scientific technique and scientific methods of investigation.

But power without wisdom is dangerous, and what our age needs is wisdom even more than knowledge. Given wisdom, the power conferred by science can bring a new degree of well-being to all mankind; without wisdom, it can bring only destruction.

BR ON ISRAEL

- (10) A 1943 article by BR, as reported in the "Jewish Post" (Winnipeg, Canada), December 1981:

Bertrand Russell Supported Zionism

Noted British philosopher Bertrand Russell (1872-1970) was a strong supporter of the creation of a Jewish State following World War II, even though he generally opposed nationalism strongly and viewed states as being the embodiment of nationalistic aspirations, according to Dina Porat, a lecturer at Tel Aviv University's Chaim Rosenberg School of Jewish Studies.

In an article entitled "The Role of the Jewish State in Helping to Create a Better World," in the publication *The New Palestine* in 1943, Russell wrote: "In a dangerous and largely hostile world, it is essential to Jews to have some country which is theirs, some region where they are not suspected aliens, some State which embodies what is distinctive in their culture."

Regarding control of immigration to the Jewish State, a subject which posed great problems for Great Britain, Russell suggested that "the Jewish authorities ought to have a free hand as regards immigration of Jews . . . What I have in mind is an international agreement that any Jew, anywhere, if he wishes to settle in Palestine, shall be granted permission to do so if the recognized Jewish authorities approve . . . This amounts to saying that every Jew should be eligible for citizenship of the Zionist State, and that only Jews should be the judge of his fitness."

Russell envisioned a Zionist State that would be "autonomous as regards its internal affairs," but foresaw the political and military struggles with Israel's Arab neighbors that would result from the creation of a Jewish State.

Russell wrote: "There may be no way of reconciling the actual

Palestinian Arabs to the influx of an alien population into what is, after all, their country, but the important thing is that any grievances they may feel should not be taken up by the Mohammedan world, and made the basis of a general hostility to Europeans, including European Jews . . . As for the future, we live in an age when every kind of national, racial, and religious bigotry is on the increase, and it must, I fear, be thought likely that the Muslim world will share the general revival of fanaticism. This will mean that the Jews of Palestine will need constant military protection, over and above what they can themselves supply in the way of self-defense."

Russell also saw the Jewish State as a watch dog against antisemitism bringing information pertaining to antisemitic acts before an international tribunal. He saw the Jewish State as a champion of world peace, since, Russell wrote, "for now, as in the time of the Crusades, they are made the scapegoat when war breaks out." He believed the creation of the Jewish State would, chiefly, be a means of putting an end to antisemitism, and to that end, the Zionist State, if it were "enlightened and liberal" could "make contributions which will be of inestimable value and will command the respect of the world."

The article was discovered by Dina Porat in the files of Yitzhak Greenbaum, chairman of the United Rescue Committee of the Jewish Agency in Jerusalem during World War II. The TAU lecturer is doing doctoral research on the Jewish Agency's role in rescue operations of Jews during the Holocaust.

"Here was a world-famous authority, understanding and sympathetic, raising a clear voice for a brighter future for the Jews in their own state," Dina Porat comments in her introduction of the article, which appeared in *Zionism*, a quarterly magazine published by the Chaim Weizmann Institute for Zionist Research of

The Chaim Rosenberg School of Jewish Studies at TAU.

(Thank you, RICK SHORE)

ABOUT BERTRAND RUSSELL

- (11) BR's favorite hymn, as a boy:

Weary of Earth and Laden with my Sin

Weary of earth and laden with my sin,
I look at heaven and long to enter in;
But there no evil thing may find a home,
And yet I hear a voice that bids me "Come".

So vile I am, how dare I hope to stand
In the pure glory of that holy land?
Before the whiteness of that throne appear?
Yet there are hands stretched out to draw me near.

The while I fain would tread the heavenly way,
 Evil is evil with me day by day;
 Yet on mine ears the gracious tidings fall,
 "Repent, confess, thou shall be loosed from all."

It is the voice of Jesus that I hear,
 His are the hands stretched out to draw me near;
 And his the Blood that can for all atone,
 And set me faultless there before the throne.

O great Absolver, grant my soul may wear
 The lowliest garb of penitence and prayer,
 That in the Father's court my gracious dress
 May be the garment of Thy righteousness.

Yea, Thou wilt answer for me, righteous Lord;
 Thine all the merits, mine the great reward;
 Thine the sharp thorns, and mine the golden crown;
 Mine the life won, and Thine the life laid down.

Naught can I bring, dear Lord, for all I owe,
 Yet let my full heart what it can bestow;
 Like Mary's gift, let my devotion prove,
 Forgiven greatly, how I greatly love.

(Thank you, DAVID HART)

BR BROADCAST

- (12) "Science and Values", BR's essay, was read over Pacifica Foundation's FM Station KPFK (North Hollywood, CA) on March 3rd, on "Science Connection", a program conducted by Steve and Vera Kilston. Steve did the reading, and called the 1951 essay remarkably relevant to 1982. "Then the phones were open for listener response, and there was much spin-off from Russell's essay," reports JOHN TOBIN. (Thank you, John.)

The essay, originally included in The Impact of Science on Society (New York: Columbia University Press, 1951), is included in The Basic Writings of Bertrand Russell, edited by Robert E. Egner and Lester E. Denonn. (New York: Simon & Schuster, 1961, pp.635-646).

BR QUOTED

- (13) In stone. We met someone at the March 27th National Summit Conference (3) in NYC whose face lit up when we mentioned that we were from the Bertrand Russell Society. The reason: there is a BR quotation on her husband's tombstone:

The great use of a life is to spend it for something that outlasts it.

* Does anyone know the source of this quotation?

BR CELEBRATED

- (14) "Guided Tour", Act II, was presented in NYC on April 5-6. We were there. You can see Act I (we recommend it) on November 8-9 — dates you may wish to note on your calendar. The following is from their program:

THE OPEN BOOK is a non-profit performing ensemble recognized by the IRS and New York State Charities Commission as an organization dedicated to presenting new and little-known literature to the public in an intimate style that focuses primarily on the word rather than the setting. Its sponsors include producer-playwright Jay Broad; novelist Mary Higgins Clark; actor-director José Ferrer; actor-producer Beverly Penberthy, and educator-librarian Dr. O. B. Hardison, Jr., Director of the Folger Shakespeare Library, Washington, DC

BERTRAND RUSSELL'S GUIDED TOUR OF INTELLECTUAL RUBBISH was originally commissioned as a one-man show by the late actor-singer Robert Rounseville. Portions of it were staged by him at Western Washington State University and Deerfield Academy. The complete script is a two-act program. Act I will be presented by THE OPEN BOOK as part of the Library and Museum of the Performing Arts 4 P.M. concert series in this theatre on Monday and Tuesday, November 8-9, 1982.

BERTRAND RUSSELL'S GUIDED TOUR OF INTELLECTUAL RUBBISH is the only authorized dramatization of the writings of the late Lord Russell. It is performed with the permission of the joint copyright owners, Marvin Kaye and The Bertrand Russell Estate, being expressly authorized by Edith, Countess Russell; George Allen & Unwin, Ltd., publishers, and The Bertrand Russell Peace Foundation.

The New York Public Library at Lincoln Center

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THE OPEN BOOK

presents

BERTRAND RUSSELL'S
GUIDED TOUR OF INTELLECTUAL RUBBISH

(ACT II ONLY)

by Marvin Kaye

Monday, April 5, 1982
Tuesday, April 6, 1982

4:00 P.M.

Admission Free

The use of cameras in this theatre is not allowed.

Free tickets may be obtained at the Amsterdam Avenue entrance on the day of the event. For evening programs apply in person after 4:00 p.m.; after 12 noon on Saturdays. For 4:00 o'clock programs, apply after 3:00 p.m.

BERTRAND RUSSELL'S GUIDED TOUR OF
INTELLECTUAL RUBBISH (ACT II only)

Derived from the works of Bertrand Russell
Dramatized and directed by Marvin Kaye

THE ENSEMBLE (in alphabetical order)
BILL BONHAM, BEVERLY FITE, SARALEE KAYE,
JUNE MILLER, TOBY SANDERS

Understudy for men's roles: Marvin Kaye
Understudy for women's roles: Nancy Temple

(THE OPEN BOOK's style is an amalgam of traditional staging and reader's theatre. No attempt is made to fully characterize, costume or "make-up" any role; the emphasis, rather, is on the author's words and ideas. Thus, below, the identifications do not reflect the total range of any ensemble member, but are merely for convenience in identifying who is who).

PROGRAM SEQUENCE

On Education	Bill Bonham (at blackboard) and full ensemble
On Sex and Marriage	Saralee Kaye, June Miller, Toby Sanders
Mr. Bowdler's Nightmare	Bill Bonham (Spiffkins) Beverly Fite (Mrs. Bowdler) June Miller (Narrator) Toby Sanders (Mr. Bowdler)
On Old Age	Bill Bonham
On Religion	Bill Bonham, Toby Sanders and full ensemble
On Comets	Full ensemble
On the Future of Mankind	Full ensemble

BILL BONHAM, co-founder, is on the faculty of Manhattan Community College. Specialist in communications skills, he has taught and directed at NYU, Pace, Murray State University and the College of the Virgin Islands.

*BEVERLY FITE recently played Aunt Eller in an acclaimed production of *Oklahoma!*, seen in various Midwestern cities. She has sung, acted and danced on Broadway, on all major TV networks, and in city clubs. She is featured on the Columbia cast album, *Pai Joey*.

*MARVIN KAYE, co-founder, is a novelist, playwright and director. His eleven novels include *Bullets for Macbeth* (Dutton), *The Incredible Umbrella* and (with Parke Godwin) *The Masters of Solitude* (Doubleday). He teaches an advanced writing workshop at NYU.

SARALEE KAYE is co-editor (with Marvin Kaye) of a Nelson Doubleday anthology of ghost stories. A former teacher, she is an actor and sometime magician's assistant (AGVA). She has special training in voice-overs for TV.

*JUNE MILLER appears regularly in TV commercial, daytime dramas, in print advertising and theatrical films. She has played leading roles in regional theatres throughout America.

*TOBY SANDERS is a mime, clown and magician, and has written a definitive text on the clowning art. A student of Katherine Sergava at HB Studio, he has taught physical comedy in New York and elsewhere.

*NANCY TEMPLE is a leading soprano with Light Opera of Manhattan and the Manhattan Savoyards, and is a member of the New York City Opera. Her singing career has included solo appearances with the Denver Symphony and other orchestras, and she has acted extensively in summer stock and dinner theatre.

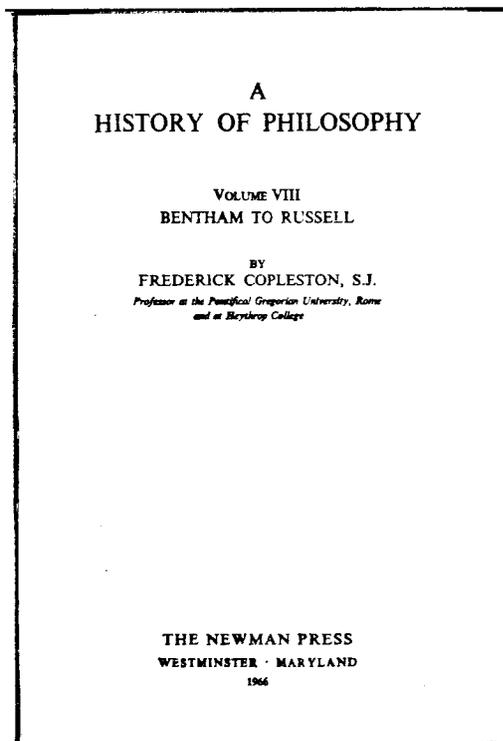
*Appearing through the courtesy of Actors' Equity Association.

ASSESSMENTS OF BR

(15)

A Jesuit on BR. We don't normally come across writings by professors at the Pontifical Gregorian University in Rome, and we can't say we seek them out -- it's a bias we have -- so we are especially indebted to JOSEPH WILKINSON for suggesting that we see what Frederick Copleston, S.J. had to say about BR.

The title page (size reduced)



Here is a large sampling, from the 3rd of 3 chapters on BR, dealing with BR's ethical views (pp. 471-477):

CHAPTER XXI
BERTRAND RUSSELL (3)

Introductory remarks—Russell's earlier moral philosophy and the influence of Moore—Instinct, mind and spirit—The relation of the judgment of value to desire—Social science and power—Russell's attitude towards religion—The nature of philosophy as conceived by Russell—Some brief critical comments.

1. We have been concerned so far with the more abstract aspects of Russell's philosophy. But we noted that his first book was on *German Social Democracy* (1896). And concomitantly with or in the intervals between his publications on mathematics, logic, the theory of knowledge, the philosophy of science and so on he has produced a spate of books and articles on ethical, social and political topics. At the 1948 International Philosophical Congress at Amsterdam a Communist professor from Prague took it upon himself to refer to Russell as an example of an ivory-tower philosopher. But whatever one's estimate may be of Russell's ideas in this or that field of inquiry and reflection, this particular judgment was patently absurd. For Russell has not only written on matters of practical concern but also actively campaigned in favour of his ideas. His imprisonment towards the close of the First World War has already been mentioned. During the Second World War he found himself in sympathy with the struggle against the Nazis, and after the war, when the Communists were staging take-overs in a number of countries, he vehemently criticized some of the more unpleasant aspects of Communist policy and conduct. In other words, his utterances were for once in tune with the official attitude in his own country. And in 1949 he received the Order of Merit from King George VI.¹ In more recent years he has not only campaigned for the introduction of a system of world-government

but also sponsored the movement for nuclear disarmament. In fact he carried his sponsorship to the extent of taking a personal part in the movement of civil disobedience. And as he refused to pay the imposed fine, this activity earned him a week or so in gaol.² Thus

¹ I do not mean to imply, of course, that this high honour was not a tribute to Russell's eminence as a philosopher.

² The short period was passed in the prison infirmary, it is only fair to add, not in the usual conditions of prison life.

even at a very advanced age Russell has continued to battle on behalf of the welfare of humanity, as he sees it. And the charge of 'ivory-tower philosopher' is obviously singularly inappropriate.

In the following section, however, we shall be concerned with the more theoretical aspects of Russell's ethical and political thought. To the general public he is, of course, best known for his writing on concrete issues. But it would be out of place in a history of philosophy to discuss Russell's opinions about, say, sex¹ or nuclear disarmament, especially as he himself does not regard discussion of such concrete issues as pertaining to philosophy in a strict sense.

2. The first chapter in *Philosophical Essays* (1910) is entitled 'The Elements of Ethics' and represents a conflation of an article on determinism and morals which appeared in the *Hibbert Journal* in 1908 and of two articles on ethics which appeared in 1910 in the February and May issues of the *New Quarterly*. At this period Russell maintained that ethics aims at discovering true propositions about virtuous and vicious conduct, and that it is a science. If we ask why we ought to perform certain actions, we eventually arrive at basic propositions which cannot themselves be proved. But this is not a feature peculiar to ethics, and it does not weaken its claim to be a science.

Now, if we ask for reasons why we ought to perform certain actions and not to perform others, the answer generally refers to

consequences. And if we assume that an action is right because it produces good consequences or leads to the attainment of a good, it is clear that some things at any rate must be good in themselves. Not all things can be good. If they were, we could not distinguish between right and wrong actions. And some things may be considered good as means to something else. But we cannot do without the concept of things which are intrinsically good, possessing the property of goodness 'quite independently of our opinion on the subject, or of our wishes or other people's'.² True, people often have different opinions about what is good. And it may be difficult to decide between these opinions. But it does not follow from this that there is nothing which is good. Indeed, 'good and bad are

¹ We may remark in passing that in 1940 Russell's appointment to the College of the City of New York was cancelled because of his views on marriage and sexual conduct. True, he was given a chair at the Barnes Foundation, Philadelphia, but this appointment lasted only until 1943. The New York episode led to a good deal of acrid controversy, on which the present writer does not feel called upon to pass any comment.

² *Philosophical Essays*, p. 10.

qualities which belong to objects independently of our opinions, just as much as round and square do'.¹

Though goodness is an objective property of certain things, it is indefinable. It cannot therefore be identified with, say, the pleasant. That which gives pleasure may be good. But, if it is, this is because it possesses, over and above pleasantness, the indefinable quality of goodness. 'Good' no more means 'pleasant' than it means 'existent'.

Now if we assume that goodness is an intrinsic, indefinable property of certain things, it can be perceived only immediately. And the judgment in which this perception is expressed will be insusceptible of proof. The question arises, therefore, whether differences between such judgments do not weaken or even entirely undermine the thesis that there can be knowledge of what is good. Russell obviously does not deny that there have been and are different judgments about what things are good and bad. At the same time such differences, in his opinion, are neither so great nor so widespread as to compel us to relinquish the idea of moral knowledge. In fact, genuine differences between the judgments of different people in regard to intrinsic goodness and badness 'are, I believe, very rare indeed'.³ Where they exist, the only remedy is to take a closer look.

In Russell's view genuine differences of opinion arise not so much in regard to intrinsic goodness and badness as in regard to the rightness and wrongness of actions. For an action is objectively right 'when, of all that are possible, it is the one which will probably have the best results'.⁴ And it is obvious that people may come to different conclusions about means, even when they are in agreement about ends. In these circumstances the moral agent will act in accordance with the judgment at which he arrives after the amount of reflection which is appropriate in the given case.

The thesis that goodness is an intrinsic, indefinable property of certain things, together with the subordination of the concepts of right and obligation to the concept of the good, obviously show the influence of Russell's friend, G. E. Moore. And this influence persists, to some extent at least, in *Principles of Social Reconstruction* (1916). Russell is here mainly concerned with social and political themes; and he tells us that he did not write the book in his capacity as a philosopher. But when he says that 'I consider

¹ *Ibid.*, p. 11. ² *Ibid.*, p. 53. ³ *Ibid.*, p. 30.

the best life that which is most built on creative impulses'¹ and explains that what he means by creative impulses are those which aim at bringing into existence good or valuable things such as knowledge, art and goodwill, his point of view is certainly in harmony with that of Moore.

3. At the same time, though there is certainly no explicit recantation in *Principles of Social Reconstruction* of the views which Russell took over from Moore, we can perhaps see in certain aspects of what he says the manifestation of a tendency to make good and bad relative to desire. In any case there is a marked tendency to interpret morality in the light of anthropology, of a certain doctrine about human nature. I do not mean to imply that this is necessarily a bad thing. I mean rather that Russell is moving away from a purely Moorean point of view in ethics.

'All human activity', Russell agrees, 'springs from two sources: impulse and desire.'² As he goes on to say that the suppression of impulse by purposes, desires and will means the suppression of vitality, one's natural tendency is to think that he is talking about

conscious desire. But the desire which lies at the basis of human activity is presumably in the first instance unconscious desire. And in *The Analysis of Mind* Russell insists, under the influence of psycho-analytic theory, that 'all primitive desire is unconscious'.³

The expression of natural impulse is in itself a good thing because men possess 'a central principle of growth, an instinctive urgency leading them in a certain direction, as trees seek the light'.⁴ But this approval of natural impulse, which sometimes puts us in mind of Rousseau, stands in need of qualification. If we follow natural impulse alone, we remain in bondage to it, and we cannot control our environment in a constructive manner. It is mind, impersonal objective thought, which exercises a critical function in regard to impulse and instinct and enables us to decide what impulses need to be suppressed or diverted because they conflict with other impulses or because the environment makes it impossible or undesirable to satisfy them. It is also mind which enables us to control our environment to a certain extent in a constructive manner. So while he insists on the principles of 'vitality', Russell does not give a blanket approval to impulse.

We have seen that Russell attributes human activities to two sources, impulse and desire. Later on he attributes it to 'instinct,

¹ *Principles of Social Reconstruction*, p. 5.
² *Ibid.*, p. 12. ³ P. 76.
⁴ *Principles of Social Reconstruction*, p. 24.

mind and spirit'.¹ Instinct is the source of vitality, while mind exercises a critical function in regard to instinct. Spirit is the principle of impersonal feelings and enables us to transcend the search for purely personal satisfaction by feeling the same interest in other people's joys and sorrows as in our own, by caring about the happiness of the human race as a whole and by serving ends which are in some sense supra-human, such as truth or beauty or, in the case of religious people, God.

Perhaps we can adopt the suggestion of Professor J. Buchler² that for Russell impulse and desire are the basic modes of initial stimulus, while instinct, mind and spirit are the categories under which human activities as we know them can be classified. In any case Russell obviously has in mind a progressive integration of desires and impulses under the control of mind, both in the individual and in society. At the same time he insists on the function of spirit, considered as the capacity for impersonal feeling. For 'if life is to be fully human it must serve some end which seems, in some sense, outside human life'.³

4. Even if in *Principles of Social Reconstruction* Russell retained, though with some misgiving, the Moorean idea that we can have intuitive knowledge of intrinsic goodness and badness, he did not retain the idea very long. For example, after having remarked in a popular essay, *What I Believe* (1925), that the good life is one inspired by love and guided by knowledge, he explains that he is not referring to ethical knowledge. For 'I do not think there is, strictly speaking, such a thing as ethical knowledge'.⁴ Ethics is distinguished from science by desire rather than by any special form of knowledge. 'Certain ends are desired, and right conduct is what conduces to them.'⁵ Similarly, in *An Outline of Philosophy* (1927) Russell explicitly says that he has abandoned Moore's theory of goodness as an indefinable intrinsic quality, and he refers to the influence on his mind in this respect of Santayana's *Winds of Doctrine* (1926). He now holds that good and bad are 'derivative from desire'.⁶ Language is, of course, a social phenomenon, and, generally speaking, we learn to apply the word 'good' to the things desired by the social group to which we belong. But 'primarily, we call something "good" when we desire it, and "bad" when we have an aversion from it'.⁷

¹ *Ibid.*, p. 205.

² In *The Philosophy of Bertrand Russell*, edited by P. A. Schilpp, p. 524.

³ *Principles of Social Reconstruction*, p. 245. ⁴ P. 37. ⁵ P. 40.

⁶ *An Outline of Philosophy*, p. 238. ⁷ *Ibid.*, p. 242.

To say nothing more than this, however, would be to give an over-simplified account of Russell's ethical position. In the first place the utilitarian element in his earlier ethical ideas, an element common to him and to Moore, has remained unchanged. That is to say, he has continued to regard as right those actions which produce good consequences and as wrong those actions which produce bad consequences. And in this restricted field knowledge is possible. For example, if two men agree that a certain end X is desirable and so good, they can perfectly well argue about which possible action or series of actions is most likely to attain this end. And in principle they can come to an agreed conclusion representing probable knowledge.¹ But though the

context would be ethical, the knowledge attained would not be in any way specifically different from knowledge of the appropriate means for attaining a certain end in a non-ethical context. In other words it would not be a case of a peculiar kind of knowledge called 'ethical' or 'moral'.

When we turn, however, from an examination of the appropriate means for attaining a certain end to value-judgments about ends themselves, the situation is different. We have seen that Russell once maintained that differences of opinion about values are not so great as to make it unreasonable to hold that we can and do have immediate knowledge of intrinsic goodness and badness, ethical intuition in other words. But he abandoned this view and came to the conclusion that a difference of opinion about values is basically 'one of tastes, not one as to any objective truth'.² If, for instance, a man tells me that cruelty is a good thing,³ I can, of course, agree with him in the sense of pointing out the practical consequences of such a judgment. But if he still stands by his judgment, even when he realizes what it 'means', I can give him no theoretical proof that cruelty is wrong. Any 'argument' that I may employ is really a persuasive device designed to change the man's desires. And if it is unsuccessful there is no more to be said. Obviously, if someone professes to deduce a certain value-judgment from other value-judgments and one thinks that the alleged deduction is logically erroneous, one can point this out. And if a man meant by 'X is good' no more than

² It would not be certain or demonstrative knowledge. But neither is scientific knowledge certain knowledge.

³ *Religion and Science* (1935), p. 238.

⁴ The statement 'I think that cruelty is good' or 'I approve of cruelty' would be an ordinary empirical statement, relating to a psychological fact. 'Cruelty is good', however, is a value-judgment.

that X has certain empirical consequences, we could argue about whether X does or does not tend in practice to produce these effects. For this would be a purely empirical matter. But the man would not be likely to say, even in this case, 'X is good' unless he approved of the consequences; and his approval would express a desire or taste. In the long run, therefore, we ultimately reach a

point where theoretical proof and disproof no longer have a role to play.

The matter can be clarified in this way. Russell may have sometimes expressed himself in such a way as to imply that in his opinion judgments of value are a matter of purely personal taste, without involving other people in any way. But this is certainly not his considered opinion. In his view judgments of value are really in the optative mood. To say 'X is good' is to say 'would that everyone desired X', and to say 'y is bad' is to say 'would that everyone felt an aversion from y'.¹ And if this analysis is accepted, it is obvious that 'cruelty is bad', when taken as meaning 'would that everyone had an aversion from cruelty', is no more describable as true or false than 'would that everyone appreciated good claret'. Hence there can be no question of proving that the judgment 'cruelty is bad' is true or false.

Obviously, Russell is perfectly aware that there is a sense in which it is true to say that it does not matter much if a man appreciates good wine or not, whereas it may matter very much whether people approve of cruelty or not. But he would regard these practical considerations as irrelevant to the purely philosophical question of the correct analysis of the value-judgment. If I say 'cruelty is bad', I shall obviously do anything which lies in my power to see that education, for example, is not so conducted as to encourage the belief that cruelty is admirable. But if I accept Russell's analysis of the value-judgment, I must admit that my own evaluation of cruelty is not theoretically provable.

Now, Russell has sometimes been criticized for giving vehement expression to his own moral convictions, as though this were inconsistent with his analysis of the value-judgment. But he can make, and has made, the obvious retort that as in his opinion judgments of value express desires, and as he himself has strong desires, there is no inconsistency in giving them vehement expression. And this reply seems to be quite valid, as far as it goes.

¹ In his *Replies to Criticism* Russell says: 'I do not think that an ethical judgment merely expresses a desire: I agree with Kant that it must have an element of universality'. *The Philosophy of Bertrand Russell*, edited by P. A. Schilpp, p. 722.

This is the final paragraph (p.494). Note how, in the last 2 sentences, Copleston's feelings as a Catholic collide -- if that's the word -- with his feelings as an Englishman.

It is thus difficult to classify Russell in an unambiguous manner, for example as an 'empiricist' or as a 'scientific humanist'. But why should we wish to do so? After all, he is Bertrand Russell, a distinct individual and not simply a member of a class. And if in his old age he has become, as it were, a national institution, this is due not simply to his philosophical writing but also to his complex and forceful personality, aristocrat, philosopher, democrat and campaigner for causes in one. It is indeed natural that those of us who hold firm beliefs which are very different from his and which he has attacked, should deplore certain aspects of his influence. But this should not blind one to the fact that Russell is one of the most remarkable Englishmen of the century.

Clark mentions "...the mutual respect felt by the two men, exemplified by Copleston's summary of Russell in his *History of Philosophy* and by Russell's observation that 'one can criticize Copleston for having become a Jesuit, but not for the detailed consequences of being one.'" *The Life of Bertrand Russell* by Ronald W. Clark (New York: Knopf, 1976, p. 497)

Here are the first 2 paragraphs of the Epilogue (p. 497):

We have seen that though Bertrand Russell has often expressed very sceptical views about the philosopher's ability to provide us with definite knowledge about the world and though he has certainly little sympathy with any philosopher who claims that his particular system represents final and definitive truth, he has always looked on philosophy as motivated by the desire to understand the world and man's relation to it. Even if in practice philosophy can provide only 'a way of looking at the results of empirical inquiry, a frame-work, as it were, to gather the findings of science into some sort of order',¹ this idea, as put forward by Russell, presupposes that science has given us new ways of seeing the world, new concepts which the philosopher has to take as a point of departure. The scope of his achievement may be limited, but it is the world with which he is ultimately concerned.

¹ *Wisdom of the West*, p. 311.

In an important sense G. E. Moore was much closer to being a revolutionary. He did not indeed lay down any restrictive dogmas about the nature and scope of philosophy. But, as we have seen, he devoted himself in practice exclusively to analysis as he understood it. And the effect of his example was to encourage the belief that philosophy is primarily concerned with analysis of meaning, that is, with language. True, Russell developed logical analysis and was often concerned with language; but he was concerned with much else besides. Both men, of course, directed attention, in their different ways, to analysis. But it was Moore rather than Russell who seems to us, on looking back, to be the herald, by force of example rather than by explicit theory, of the view that the primary task of the philosopher is the analysis of ordinary language.

RELIGION

(16) Creationists certified as biology teachers. From The Washington Post (4/9/82, p. B1):

Virginia Approves Biology Program At Falwell College

By Michael Isikoff
Washington Post Staff Writer

RICHMOND, April 7—A Christian college headed by the Rev. Jerry Falwell won approval today from a state education committee to have graduates of its biology program, who are taught "the scientific basis for biblical creationism," certified as teachers in Virginia public schools.

If the state Board of Education upholds the decision this summer, it apparently would be the first time Virginia has granted teaching accreditation to a fundamentalist school that includes creationist theory in its curriculum, according to several state educators.

Spokesmen for the Falwell school, Liberty Baptist College in Lynchburg, which has been seeking accreditation for the last three years, immediately hailed the advisory panel's 8-to-1 vote as a major victory for the "academic freedom" of like-minded Christian colleges to teach alternatives to the standard Darwinian theory of man's evolution.

But a biology professor who served on the panel and opposed the recommendation termed it an endorsement of "intellectual garbage."

"This is exactly what I expected given the political climate of the state and the power and prestige of the television gospel," said Dr. William Jones, professor of biology at James Madison University in Harrisonburg, the panel's lone dissenter. "It's giving them

[Liberty Baptist] legitimacy to do a lot of things. Their students now have access to the classrooms where they can use the pulpit of the biology lecturn to preach creationist theory."

Other state educators, however, said the ramifications of the approval would not be extensive, because it is not teachers but local school boards that determine what is taught in public schools.

"This is not going to allow their teachers to go into the classrooms with a Bible under their belt," said Roger S. Schrock, state coordinator of the teacher certification program.

The dispute over Liberty Baptist's biology program turned a normally routine procedure for teacher certification into an emotionally charged debate that touched on the fundamental question about the origin of life. Sitting at a conference table cluttered with biology, zoology and other science textbooks, Jones argued there was no scientific basis to the "biblical theology" that man was created through divine intervention.

"Who knows how long these [biblical] stories went around the campfires of the nomadic?" he asked. If Liberty Baptist students are to be certified to teach in the public schools, he said, then the public "has a right to expect that we do not deal in voodoo."

Jones was repeatedly challenged by Terry Weaver, 36, a self-described "divine creationist" and chairman of the Liberty Baptist biology department. Weaver said he holds a doctorate in microbiology from Ohio State University. "In science we deal with that which is observable and testable," he said. "But nobody has ever demonstrated that something nonliving became living. That's not science, that's dogma."

The immediate issue was whether Liberty Baptist, a school of about 3,000 students founded by

Falwell in 1971, would have its curriculum approved under a state program that would make its graduates automatically eligible for certification in Virginia secondary schools. Approval also would qualify Liberty Baptist graduates to teach in about 35 other states.

To win certification, a school's program must be evaluated by an advisory "visiting committee" of teachers and college professors to determine whether it meets state educational standards.

After the committee inspected Liberty Baptist last fall, it voted to endorse the school's curriculum in seven subjects. It held up approval of its biology program, in part because of statements in the school's catalogue by Falwell, the school's chancellor.

"Liberty Baptist College is a miracle school," Falwell wrote. "Our prayer is that God will help us equip young people who with strength of character and commitment to the absolute truths of the Word of God will go out to shake this world for God."

The catalogue lists five objectives for its natural science and mathematics programs. One is "to give the student a greater appreciation of the omnipotence and omniscience of God through a study of His creation." Another is "to show the scientific basis for biblical creationism."

Critics questioned how such objectives could be reconciled with state instruction requirements in biology, earth science and general science. Weaver said that while instructing its students in creationism, Liberty Baptist also taught standard evolutionary biology. "We are going to give both sides of this important question on the origin of life an equal hearing," he said.

Because Liberty Baptist teaches evolutionary biology, the committee decided to approve the program. Weaver called the decision "a victory for everyone who wants to keep universities as an open forum for debate. . . . It protects the right of everyone to present an opinion that may or may not agree with that of the state."

NEWS ABOUT MEMBERS

(17) Len Cleavelin, who has been studying law at the University of Chicago, will be married on July 31st — a few days after he takes his bar exams. The lady is Judith Anne Gividen, also from the University of Chicago, with a B.A. in Human Behavior and Institutions. Len has a commission in the U. S. Navy Judge Advocate General's Corps. In December the couple will move to California; Len will report to the Naval Legal Service Branch Office in Long Beach. The wedding takes place at 7 P.M. in the Joseph Bond Chapel on the University of Chicago campus. Judith is not only joining Len in holy wedlock; she is also joining the ERS, we are very pleased to report.

(18) Francisco Giron B. is a Salvadorean, currently in Germany, enrolled at Hamburg University. 30 years of age, he is a person of considerable culture and many interests. He writes:

* I am quite concerned about the war in my country. I am interested in corresponding with other members of the Society to get opinions on the situation in El Salvador (Nicaragua)...and in particular, to get answers to the following questions: a) What do you think is happening in El Salvador? b) What causes the war? c) What are possible solutions to the conflict? d) What should a Salvadorean do to help solve the problem?

I ask this in the spirit of Bertrand Russell, of avoiding unnecessary human suffering.

His address: Preystr. 20/2000 Hamburg 60/West Germany.

(19) Joseph Nechvatal's 8' x 10' Mural With Sound Track, "The End of the World", was presented at Empire Salon/2nd Story Books (527 N. Charles St., Baltimore) by Desire Productions/Balti Media, March 5th through March 19th.

- (20) Herb & Betty Vogt: "Off to Near East (Holy Land), Cairo and Athens in May. 84th Infantry Division in Hot Springs in August. (Herb is a U.S. Army Major, retired.) Vogt family reunion in New London, Connecticut; Arno is the oldest of 50 of us. We may just make it to Scripps." We hope they do.
-

NEW MEMBERS

- (21) We warmly welcome these new members:

ARTHUR L. DE MUNITIZ/4121 Wilshire Blvd. (506)/Los Angeles, CA 90010
 BINDU T. DESAI, M.D./221 South Oak Park Av./Oak Park, IL 60302
 WAYNE K. FRANK/1455 Maple Drive/Pittsburgh, PA 15227
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 NATHAN U. SALMON/Dept. of Philosophy/University of California/Riverside, CA 92521
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 HOBART F. WRIGHT/Route 2, Box 38/Rural Retreat, VA 24368

NEW ADDRESSES & OTHER CHANGES

- (22) When something is underlined>, only the underlined part is new (or corrected).

DEBRA ALMROTH/2803 SE Clinton/Portland, OR 97202
 MICHAEL BALLYEAT/2321 Dwight Way (102)/Berkeley, CA 94705
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 FRANCISCO GIRON B./Preystr. 20/2000 Hamburg 60/West Germany
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 MARK R. HARRYMAN/231 Church Av. (1D)/Chula Vista, CA 92010

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 GREGORY J. SCAMMELL/Colonial Crest/Markland Road/Lafayette, NY 13084

CHARLES M. SPENCER/1004 Chicago Av./Modesto, CA 95351
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BOOK REVIEWS

(23) The Self and Its Brain: An Argument for Interaction by Karl R. Popper and John C. Eccles (Springer International, 597 pp) as reviewed in The New York Review of Books (11/8/79):

Does Mind Matter?

The Self and Its Brain:

An Argument for Interactionism

by Karl R. Popper and John C. Eccles.
Springer International, 597 pp., \$17.90

P. B. Medawar

"What is mind?"—no matter
"What is matter?"—never mind

(from *Punch* magazine, 1885)

That thinking is something which goes on in the brain is a proposition to which we all assent unless we are being deliberately "difficult" about so commonplace a belief. Yet the evidence that it does so is very circumstantial and indirect, and some philosophers have expressed doubts about the matter. Mind, they have argued, is not a "thing" for which a place can be allocated. But from a commonsensical point of view the evidence that makes us think of the brain as the seat of thinking and as the fountain of voluntary action is too persuasive to be dismissed.

The book that prompts these reflections gives us an opportunity to eavesdrop upon an extended dialogue between Karl Popper, whom many regard as the world's foremost living philosopher, and John Eccles, the Nobel Prize-winning neurophysiologist. Between them they try to clarify a problem that neither thinks is likely to be wholly solved: the problem of the relationship between mind and the various physical performances of the nervous system.

It is a problem upon which two extreme views have been held: at one extreme, that Mind is a thing apart which cannot be said to be in any way embodied—for mind belongs to a quite different "semantic category" from nerve impulses and the like. At the other extreme is the uncompromising materialism that is embodied in Charles Darwin's question: "Why is thought being a secretion of brain more wonderful than gravity a property of matter?" Without going to the other extreme, as Darwin did, I feel confident that the dismissive "category" argument is principally a defense by orthodox philosophers against what they have interpreted as another attempted usurpation of their subject matter by those pesky scientists. It is a poor argument anyway: heredity and high molecular weight polymers also belong to different semantic categories; nevertheless genetic memory is physically embodied in the order of the nucleotides which, strung together, form the giant polymer deoxyribonucleic acid (DNA). I shall try now to explain the

Quotation from Stephen J. Gould's admirable essays *Ever Since Darwin: Reflections in Natural History* (Norton, 1977).

notion of a semantic category.

Consider a sentence such as "the cat sat on the mat" and imagine a blank, to be filled in arbitrarily, in place of the word "cat." Clearly we could substitute

the word "dog," "mouse," or—meaningfully, though implausibly and perhaps mistakenly—"elephant." On the other hand we could not substitute "foreign exchange deficit," which would not be just erroneous or unlikely, but downright meaningless because it belongs to a different semantic category.

Some philosophers, led by Gilbert Ryle, take the view that thinking, willing, and other such acts of mind belong to a different semantic category from nerve impulses and other traffic of the brain. To attribute an act of mind to something that goes on in the brain—or to say that a state of mind has no physical effects on the brain—is thus a category blunder as elementary as to say that "the case for proportional representation sat on the mat."

After the publication of Gilbert Ryle's *Concept of Mind* mention of categories and "category mistakes" became painfully common. I don't think, though, that many who used the term really understood what a "semantic category mistake" was or that they would have been able to give tongue to whatever vague conception of it they may have had. Probably they took Ryle on trust, though to be sure the "category mistakes" to which Ryle refers are in reality simply mistakes—quite straightforward and easily understandable mistakes, too, such as anyone might make.

One example of what Ryle calls a category mistake comes to mind: he envisages a foreigner in Oxford who is shown a number of colleges, libraries, playing fields, museums, and administrative offices, and then asks where the university is—thus making the elementary category blunder of confusing an abstract pedagogic entity, the university, with a piece of ground occupied by bricks and mortar. But this is not a semantic category mistake—it is simply a mistake—one that might easily be made by Americans used to the idea that universities are real material objects situated on a campus—as many American universities at least as good as Oxford are. Popper has criticized Ryle's argument in detail elsewhere than in this volume: and I agree that there is nothing in the concept of semantic category mistakes which prohibits our

²See *Conjectures and Refutations* (Basic Books, 1963), Chapter 13.

thinking that states or acts of mind can exercise physical effects.

Although Popper's and Eccles's opinions differ in several important ways—Eccles believes in God and the supernatural but Popper does not—they share much common ground. Both feel that the materialist "debunking" of man has gone far enough, and neither goes along with "the current intellectual fashions that belittle science and the other great human achievements."

It is characteristic of Popper's style of

thinking that in repudiating materialism he should acknowledge the great inspiration it has been to science and point out that the leading materialist philosophers "from Democritus and Lucretius to Herbert Feigl and Anthony Quinton" were often great humanists and fighters for freedom and enlightenment. He points out, however, that even at a physical level the "essentialist" theory of matter—that matter is neither capable of further explanation nor in need of it—has been superseded in recent years by explanatory theories of matter. Modern physics, Popper declares, undermines the essentialist theory of matter: "there is no essence which is the persisting carrier or possessor of the properties or qualities of a thing." Now that the universe has come to be thought of as a theater of interacting events or processes, "the physical theory of matter may be said to be no longer materialist." La Mettrie's notion of man as a machine has in recent years undergone a similar transformation: biological materialism transcended itself with the recognition that evolutionary changes of matter have taken such a turn as to lead to self-awareness and purposive behavior.

The notions of emergence and of creativity play an important part in Popper's thinking. A clue to understanding Popper's use of these ideas is that he regards man as part of the universe. Man is creative, ergo the universe is creative. Popper reasons:

With the emergence of man, the creativity of the universe has, I think, become obvious. For man has created a new objective world, the world of the products of the human mind, a world of myths, of fairy tales and scientific theories, of poetry and art and music.

Popper, who argued the case for the objective existence of this world in his *Objective Knowledge* (1972), calls this "World 3," in contradistinction to the physical World 1 and the subjective or psychological World 2 (see below).

The existence of the great and unquestionably creative works of art and of science shows the creativity of man, and with it of the universe that has created man.

Popper's principal argument—in my opinion completely convincing—turns upon his acceptance of the notion of "emergence." Let us follow Popper in schematizing the hierarchy of what the natural world is made of in the form of a table starting at the top with, say, political and ecosystems and ending at the bottom with subatomic particles, or whatever the lowest analytical level may be.

- (12) Level of ecosystems
- (11) Level of populations of many-celled animals
- (10) Level of metazoa and multicellular plants

- (9) Level of tissues and organs (and of sponges?)
- (8) Level of populations of unicellular organisms
- (7) Level of cells and of unicellular organisms
- (6) Level of organelles (and perhaps of viruses)
- (5) Liquids and solids (crystals)
- (4) Molecules
- (3) Atoms
- (2) Elementary particles
- (1) Sub-elementary particles
- (0) Unknown: sub-sub-elementary particles?

We can see by inspection that there is a progressive enrichment of empirical content at each level as we go from bottom to top; we can see also that new properties and characteristics "emerge" as we ascend: sexuality and fear for example emerge at a biological level. Moreover every statement that is true and meaningful at one level is also true at every level above it: it is a truth of politics no less than of chemistry that $\text{NaOH} + \text{HCl} = \text{NaCl} + \text{H}_2\text{O}$.

"Reductionism" is the ambition, valid as a research program, to interpret higher levels in terms of lower levels—to interpret sociology in the language and with the concepts that apply to the behavior of individuals, to interpret biology according to the laws of chemistry, and chemistry according to the laws of physics. Reductionism has been a highly successful research stratagem: it is the way of interpreting the world that makes it easiest to see how, if need be, the world might be changed. On the other hand, the ambition it embodies may be impossible to fulfill: thus it is merely silly to say that political concepts such as proportional representation or the "foreign exchange deficit" can be "interpreted in terms of" physics and chemistry. But it should be possible to say this if the axiom of reducibility were unconditionally true, because the phrase "interpretable in terms of..." indicates a transitive relationship—i.e., if A can be interpreted in terms of B and B in terms of C then A can be interpreted in terms of C.

In the light of these concepts Popper thinks the most reasonable view of consciousness is that it is an emergent property which has arisen under selective pressures and is not therefore the result of an intervention by any psychic force or other supernatural agency.

In his discussion of objections to this theory of emergence it seems to me that Popper (though he mentions it) might have elaborated upon F. A. von Hayek's point that our knowledge of the working of the brain must always be incomplete because brain function is both the subject of the investigation and the means by which it is investigated. In much the same way and for somewhat similar reasons a painter can never com-

plete a painting which includes the painter himself painting the picture and the canvas upon which he is working. Popper uses this example to illustrate the cognitive limitation that is embodied in Goedel's Theorem, which applies for example to the attempt to demonstrate by deduction that a vast deductive system such as that of *Principia Mathematica* (which Joergen Joergensen described as a "deductive theory of deduction") is free from self-contradictions. To describe a system fully we must be able to stand outside it: it is hopeless if we are part of it ourselves.

Popper is well known to believe in the "real" existence of a world—which he calls World 2—of states of mind such as awareness, consciousness, anxiety, embarrassment, etc. Popper is an interactionist moreover: he believes that World 2 interacts with the ordinary world of physical objects and events, called World 1. My own favorite illustration of the truth that World 2 and World 1 interact is blushing, a state of affairs in which a mental state—embarrassment—brings about the closure of arteriovenous anastomoses of the skin of the face, thus flooding the capillaries with blood: the existence of this interaction is not a solution of the brain/mind problem so much as a challenge to seek and appraise relevant evidence, discuss alternative views, and look for causal connections.

As I have said, there is another real world too, Popper believes: the world of the products of the human mind—the world of theories, hypotheses, stories, myths, arguments, and so on. The interactionist position is clearly supported by the self-evidence of the interaction between Worlds 2 and 1; but in spite of these interactions World 1 is a closed world: physical processes can be and must be explained and understood by physical theories, whether or not these self-sufficient physical processes are in some way linked to World 2. A simple solution of the body/mind problem is that which Popper describes as "radical physicalism," according to which men-

tal processes and states of mind do not exist: only physical states of the brain can be said to do so. The other extreme—panpsychism—contends that nothing else exists: "the stuff of the world is mind-stuff" (it was once said), of which matter is some kind of exterior manifestation. Popper finds grave objections to this view.

Eccles's section of the joint work begins by recounting the greatest triumph of the cell theory: the notion that—unlikely though it seemed at first—the nervous system has a cellular structure; and by means of clear descriptions and diagrams Eccles describes the localizations of sensory and motor functions and faculties in the brain.

Although Eccles's account of the matter has the authoritative tone and expertness to be expected in a scientist of his distinction, it is not philosophically sophisticated (there is no consideration, for example, of the Kantian coloration of much modern sensory physiology). At the same time, his opinions have a bluff, ~~unpleasant~~ ~~too~~ often shunned by the philosophers of mind:

When thought leads to action, I am constrained, as a neuroscientist, to conjecture that in some way my thinking changes the operative patterns of neuronal activities in my brain. Thinking thus eventually comes to control the discharges of impulses from the pyramidal cells of my motor cortex... and so eventually the contractions of my muscles, and the behavioral patterns stemming therefrom.

Eccles takes the view that a certain part of the brain—e.g., the cerebellum—is responsible for the normal execution of a physiological performance which can be shown to go wrong when that part is damaged or otherwise interfered with. Geneticists take much the same view about genes: if a mutant gene is responsible for the failure to synthesize a particular enzyme—such as phenylalanine hydroxylase then the nor-

mal (i.e., non-mutant) counterpart of that gene is automatically taken to be the one that is responsible for the normal synthesis of the enzyme. These habits of thought are so deeply ingrained that any attempt to criticize their logic will probably be ignored; besides, they may be right.

The most original and illuminating part of this book is without doubt the long section occupied by the dialogue between the two authors. It is a very special pleasure to read this grave and measured discussion, each man learning from the other and both above all else anxious to get at the truth of the difficult matters they discuss. There is nothing quite like it in any other philosophic work of comparable stature.

My only criticism of the dialogue as dialogue is that the natural friendliness and good manners of the participants may have inclined both of them to declare that they are more closely in agreement with each other than they really are—particularly over the role of sensory information in our knowledge: Popper attaches more importance than Eccles does to the role of expectation, predisposition, and the interpretative element generally in the way in which we turn sensation into sense.

Both authors believe in the reality of the existence of the state of consciousness and both believe it to be an emergent property; as to whether lower animals enjoy conscious states, both agree that the existence of degrees of consciousness even in human beings is very relevant. At the same time, I was surprised by Eccles's skepticism of the tool-making capabilities of chimpanzees, the evidence for which I think convincing. Popper for his part regards tool-making as an advanced manifestation of a faculty to be found in all living organisms: "that living organisms in a sense select and fashion their own environment."

In the outcome the authors agree on the interactionist position: that acts and states of mind can exercise physical effects and that the physiological activities

of the brain can affect the mind. Both believe that physiological research will progressively deepen our knowledge of this interaction, even if the problem is not likely to be completely solved.

Among the most attractive features of this book are the authors' lack of dogmatism and their determination from the beginning not to dismiss the brain/mind problem as a nonproblem or as a pseudo problem—by declaring for example that "brain" and "mind" are different categories and that never the twain shall meet. "Semantic categories" have been something of a nuisance in philosophy, because their existence—and they do exist—has more often been used to evade problems than to solve them.

The very substantial merits I have called attention to will probably be judged to outweigh the occurrence of a misprint on p. 562.

In evaluating the interactionist position we may legitimately retreat into a pragmatic stronghold: the concept works and leads to fruitful ideas and actions. Here is the part of the brain that has to do with speech; there, with sound. Stimulate the hypothalamus here there or elsewhere and the subject will feel enraged, elated, or ravenously hungry, as the case may be. There is nothing more offensive in the idea that these faculties or states of mind have a material basis than in the idea that the optic nerve has to do with sight and the auditory with sound. Such notions as these make sense of the behavioral consequences of damage to the central nervous system, and put us in the way of finding out what we can do about them.

Even if we never know exactly how brain and mind interact the interactionist position is methodologically a most fruitful one: as time goes on natural and contrived experiments will progressively enrich our understanding of the physical basis of mind—very likely in ways that will be medically useful, so that in spite of the disillusioned dialogue with which this article began it will one day certainly become true to say that what mind is *does* matter.

(24) Ludwig Wittgenstein: Personal Recollections, ed. Rush Rhees (Totowa, NJ: Rowman and Littlefield, 235 pp.), as reviewed in the Boston Globe (9/9/81) p. 60, by Robert Taylor of the Globe Staff:

"I believe he considered it more important to be free of all trace of vanity than to achieve a great reputation in philosophy," a pupil of Ludwig Wittgenstein recollects. Yet this same pupil also recalls Wittgenstein citing Kierkegaard's bitter parable about the effect of his writings: "He said he felt like the theater manager who runs on the stage to warn the audience of a fire. But they take his appearance as all part of the farce they are enjoying, and the louder he shouts the more they applaud."

This tantalizing, fragmentary, uneven yet hypnotic book collects some basic reminiscences about the most significant philosopher of our century: Hermine Wittgenstein's reminiscence written in June 1944 not intended for publication but as an attempt to preserve a family record at a time when it appeared all such records would be obliterated; the memoir of Fania Pascal, close friend and Wittgenstein's Russian teacher; of the late F.R. Leavis, his colleague at Cambridge; of John King, who took lecture notes in 1931-32; above all the conversations with Wittgenstein recorded in Boswell and Johnson vein by M. O.C. Drury, a remarkable

man who came up to Cambridge intending to study theology and assume holy orders, and who spent the bulk of his career as the senior psychiatrist at St. Patrick's Hospital, Dublin.

Despite the fact that he founded (inadvertently) two schools of philosophic thought, Wittgenstein eschewed the history of philosophy—he never felt obliged to read Aristotle, for instance. Instead, he grappled intractable Truth with a tenacity that recalls Socrates. Like Socrates, the man was frequently absurd, but even his ties inspired respect, for in the tradition of the stage manager of Kierkegaard's anecdote, Wittgenstein sought to wake people up, to make them aware of the implications of language, of consciousness and (as he does in the lucid "Tractatus-Logico-Philosophicus," completed in a prisoner of war camp in World War I), of using the mind to transcend its own limitations.

Intriguing in this volume is the multiplicity of its viewpoints. Wittgenstein's sister is practical and down to earth, but no more so than Ludwig, whose passion for precise measurements was such that he decided to have a ceiling of a room raised three centimeters in order to con-

form to the plans of a house he designed, and which still stands in Vienna. Leavis views Wittgenstein as a colleague and continually apologizes for his own philosophic background; Drury's relations are those of a disciple until a sudden, unexpected shift reverses roles.

Are so many different views astonishing? Before becoming a philosopher, Wittgenstein was a mathematician, a musician (he carried a clarinet wrapped in an old sock), a mechanical engineer, a soldier, a grade school teacher, an architect, a sculptor, an aeronautical designer. Though he never graduated from college, he received a professorship at Cambridge, and he gave up that post in order to become a hospital porter. At Cambridge with its reverence for sartorial forms, Wittgenstein usually went tieless, wore a zippered suede jacket and scuffed brown shoes. Yet Leavis saw him as "a center of life, sentience and human responsibility," immensely superior to the blandly supercilious Bertrand Russell.

In these memories one finds startling trivia about Wittgenstein such as his addiction to the

American catchphrase. "let's case the joint," his admiration for Astaire and Rogers, his preference for Tristram Shandy as a comic novel over the vastly unfunny Don Quixote. But, more incisively, there are relevant insights, too. "Hegel seems to me to be always wanting to say that things which look different are really the same. Whereas my interest is in showing that things which look the same are really different." Wittgenstein throughout exerts the magnetic spell of personality as engrossing as Samuel Johnson's.

(Thank you, GRAHAM ENTWISTLE)

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- (26) "Let Me Die Before I Wake" by Derek Humphry has been donated by HUGH MC VEIGH. It is a 102-page book published by Hemlock, "a society supporting active voluntary euthanasia for the terminally ill." For more about Hemlock, see (35).
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FINANCES/CONTRIBUTIONS

- (27) Hat in hand. We have to remind you about a very boring subject: money. Not that we enjoy boring you, but the fact is, the money we collect in dues is not (yet) sufficient to pay our expenses. In 1981 dues covered only 2/3 of our operating costs; we depend on contributions to make up the deficit. We think that when we get about 200 more members, we'll be able to stand on our own feet, economically. And that will be great! For one thing, we won't have to bore you any more with appeals for money, like this one. So please bear with us...and share with us any money you can spare. Any amount from \$1 up is welcome. Send it care of the newsletter, address on Page 1, bottom. Thanks!
- (28) We thank these members for their contributions during the past quarter: PETER CRANFORD, BOB DAVIS, LEE EISLER, CHARLES HILL, LLOYD & OPHELIA HOOPES, DON JACKANICZ, HARRY LARSON, JOHN LENZ, STEVE REINHARDT, GREG SCAMMEL ...and (of course!) KATHY FJERMEDAL.
-

ELECTION OF DIRECTORS

- (29) Time to nominate Directors. Directors are elected for 3-year terms. The Bylaws call for a minimum of 6 and a maximum of 24 Directors. We currently have 21. If we elect 8 this year, that will bring the total up to 24, which is desirable.
- Any member may nominate any other member to be a Director-Candidate.
- If you wish to be a Candidate yourself, notify the Elections Committee, and someone will probably nominate you.
- The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something, by mail; and they are expected to make a reasonable effort to attend annual meetings. The cost of attending meetings is tax-deductible, for Directors.
- We would like to have more than 8 names on the ballot, so as to give members a choice.
- A brief statement about a Candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.
- The next newsletter (RSN35, August) will contain a ballot with brief statements about the candidates.
- Directors whose terms expire this year are KEN BLACKWELL, JACK COWLES, LESTER DENONN, JOE NEILANDS, STEVE REINHARDT.
- * To nominate someone -- or volunteer yourself -- write the Elections Committee, care of the newsletter (address on Page 1, bottom.)
-

MEMBERSHIP RENEWALS

- (30) Last call for '82 dues. Renewals have been sluggish -- possibly because of the new January 1st due-date, possibly because we didn't enclose a colorful reminder, possibly because money is tight.
- We said that if you hadn't sent your renewal by May 1st, we would have to consider you an ex-member and not send you this issue of the newsletter.
- But we've had to change our mind because of the following predicament:
- A large proportion of you who have not yet renewed will renew later on, when you get around to it. But if we wait till you renew before sending you the newsletter, we have to send it first class for 54¢ or 71¢ (depending on weight), instead of at the non-profit rate of about 6¢. Since there are a lot of you who haven't yet renewed, that adds up to a lot of postage.
- We had to decide whether to send you the newsletter now and save on postage, and risk the loss if you do not renew. Sending it is a gamble. We win if you renew. We lose if you don't.

As is obvious, we chose to send you the newsletter now. Which means we're betting on you to renew. Don't let us down.

Dues (in U.S. dollars): regular \$20, couple \$25, student \$10. Plus \$7.50 outside the USA, Canada and Mexico.

Please mail dues to: 1982, RD 1, Box 409, Coopersburg, PA 18036

Thanks!

FOR SALE

- (31) Members' Stationery. 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell." On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$5 postpaid for 90 sheets (weighs just under a pound, travels 3rd class.) Order from the newsletter, address on Page 1, bottom.
- (32) ER postcard. 4½ x 6. Philippe Halsman's handsome 1958 photo of ER with pipe, 50¢ each + 25¢. RSN30-44 shows it slightly reduced in size. Order from the newsletter, address on Page 1, bottom.

For ERS Library books for sale, see (25).

ABOUT OTHER ORGANIZATIONS

- (33) American Atheists hold their annual convention " each year on the weekend closest to April 13th, to commemorate the birthdays of Thomas Jefferson, founder of our Nation, and Madalyn Murray O'Hair, founder of American Atheists." This year they held it in Washington, DC, on April 9-11. Scheduled speakers included Isaac Azimov, Ralph Ginsberg, and Albert Ellis. They publish "American Atheist" magazine, subscription \$25. Membership costs \$40 and includes the magazine. PO Box 2117, Austin, TX 78768.
- (34) Croatian National Congress has sent us 7 pages alleging Yugoslav oppression of its Croatian minority, and listing 6 documents for sale, on that subject. We will lend the 7 pages on request to the newsletter, address on Page 1, bottom.
- (35) Hemlock states its aims this way:

GENERAL PRINCIPLES

1. HEMLOCK will seek to promote a climate of public opinion which is tolerant of the right of people who are terminally ill to end their own lives in a planned manner.
2. HEMLOCK does not encourage suicide for any primary emotional, traumatic, or financial reasons in the absence of terminal illness. It approves of the work of those involved in suicide prevention.
3. The final decision to terminate life is ultimately one's own. HEMLOCK believes this action, and most of all its timing, to be an extremely personal decision, wherever possible taken in concert with family and friends.
4. HEMLOCK speaks only to those people who have mutual sympathy with its goals. Views contrary to its own which are held by other religions and philosophies are respected.

OBJECTIVES

- Continuing a dialogue to raise public consciousness of active voluntary euthanasia through the news media, public meetings, and with the medical and legal professions, and others.
- Clarifying existing laws on suicide and assisted suicide.
- Publishing informational material to help members decide the manner and means of their death. (Members of three months' standing may order **Let Me Die Before I Wake**, the only guide to self-deliverance for the dying in the USA.)
- Issuing a quarterly newsletter to members providing up-to-date information on issues of dying and death.
- Participating in the international debate through membership of the World Federation of Right To Die Societies.

Hemlock's address: PO Box 66218, Los Angeles, CA 90066

(36) Society for Humanistic Judaism was founded in Detroit in 1969 "to promote the ideas and practices of Humanistic Judaism through the publication of educational materials, the organization of new congregations, and the training of leaders." Its leader and founder is Rabbi Sherwin Wine of The Birmingham Temple, Detroit. It is holding its 12th annual meeting in Washington, DC April 30, May 1-2, on the theme, "Jewish Roots of Jewish Humanism", about which it says: "There is a long-standing secular and humanistic tradition in Jewish history which stood in opposition to the established religious hierarchy and its supernaturalist doctrines. The values of human reason, human dignity, and human power are old Jewish values. It is important for us to understand the real Jewish roots." Membership in the Society includes a subscription to its excellent quarterly journal, Humanistic Judaism, 28611 West Twelve Mile Road, Farmington Hills, MI 48018.

(37) The Voice of Reason will attempt to counter the work of the Religious Right, and seeks members. Sherwin Wine is its National Spokesman. Here is how they put their case:



Who Speaks For The Real America?

Groups such as the Moral Majority and Christian Voice claim they do. But do they?

Advocates of the new Religious Right aim to impose their beliefs on everyone. They want their version of religion to limit your personal freedom.

They have:

- forced books off the shelves.
- substituted Bible teaching for science.
- smeared Congressional opponents.

Their agenda runs from blocking abortion and ERA to restoring prayer in the schools.

Their goal: to "alter" our constitution. Their interpretation of scriptures would determine what you can read, see and do.

Preserve the American Way

Our Founding Fathers knew from experience the dangers of enforced religious morality. They built into our Bill of Rights a wall between church and state... a wall now under siege by self-styled fundamentalists who insist they know how God wants the rest of us to act.

Our nation has spread the benefits of science and technology and opened doors of opportunity through untrammelled creative intelligence. Medicine... the arts... consumer conveniences — all are the products of free minds.

Progress, not regression to Puritanism, is the American Way.

The America you and your children will live in depends on the outcome of the struggle to preserve our traditions.

The Voice of Reason
P.O. Box 16
Franklin, MI 48025

Where Do You Stand?

Do you believe that:

- You have the right and responsibility to make your own decisions?
- Your conscience, not someone else's beliefs, should be your guide?
- Women and men should have equal rights?
- What you do with your body is your business, not the government's or the church's?

If you agree, then yours is a voice of reason—the real voice of America.

What Can We Do?

The Voice of Reason, a nonprofit organization, is committed to keeping America progressive, free and rational. By uniting, our voices gain strength.

We can:

- Monitor school boards and legislatures.
- Alert each other through a newsletter.
- Work and lobby with like-minded groups.
- Spread the word among friends and neighbors.
- Train discussion leaders.
- Provide information on issues.

We can do all this and more—with your support.

We must get our message on radio and TV and in the print media. The evangelical right is heavily financed and has tremendous exposure. (Moral Majority's Jerry Falwell operates on a \$75 million budget, appears on 324 stations with 50 million viewers, and even has his own zip code.)

A little of your time and/or money will go a long way.

Join The Voice of Reason. It may be the most reasonable investment you ever made. Let's show them who is the real majority.

Yes! I Want to be a Voice of Reason.



Send me your newsletter. Here's my dues.

\$5.00 for student, \$8.00 individual, \$16.00 family, \$25 supporting, \$50 sustaining, \$100 patron. \$..... benefactor

..... I want to help. Tell me what I can do.

..... I will organize a chapter in my area. Please send literature and instructions

I can contribute the following talents and abilities: _____

Name: _____ Address: _____

Phone: _____

The Voice of Reason
P.O. Box 16
Franklin, MI 48025

REPORTS FROM OFFICERS (CONTINUED)

(38) Treasurer Dennis J. Darland reports:

For the quarter ending 3/31/82:

Balance on hand (12/31/81).....	1136.77
Income: 18 new members.....	325.00
36 renewals.....	570.00
Total dues.....	895.00
Contributions.....	332.50
Sale of RSN, books, etc.....	92.50
Total income.....	1320.00
	<u>1320.00</u>
	2456.77
Expenditures: Membership & Information	
Committees.....	249.20
52 "Russell" subscriptions.....	182.00
BRS Library.....	55.66
Bank charges.....	14.89
Other.....	25.00
Total spent.....	526.75
	<u>526.75</u>
Balance on hand (3/31/82).....	1930.02

BOOK REVIEW (CONTINUED)

- (39)
- Reviewer Medawar.
- In the review of the Popper-Eccles book (23), we neglected to include the brief descriptive paragraph about the reviewer, which The New York Review of Books always provides. Here it is:

P. B. Medawar won the Nobel Prize for Medicine in 1960. He was formerly director of the National Institute for Medical Research and is working on cancer research for the Medical Research Council in England. He is the author of Induction and Intuition in Scientific Thought, The Hope of Progress, The Life Science (with J. S. Medawar), and Advice for a Young Scientist, just published. (1979)

THINKING OUT LOUD

- (40a)
- 3 letters to The Guardian (England)
- , one of which is by DORA RUSSELL. She sent the 3 to Bob Davis, who sent them to us. All 3 appeared under the heading, "When Philosophers should march Left, Right into the Market Place".

- (40b) Letter of January 16th 1982 from Judith Scott:

I agree with Ian Flintoff (Letters 13 January) that most people want peace, harmony, and the extermination of poverty, hunger, and violence. I also agree with his observations that our economic and political system has failed to meet these desirable goals for most people.

As the answer to this problem, Mr Flintoff prescribes radical socialism. In theory he must be right because socialist ideology is premised on such values as peace, harmony and the eradication of poverty, hunger and violence. But in practice, any political system has to be operated by human beings with some sort of administrative machinery and both these factors make the leap from theory to practice very difficult.

Of course it is unfair to judge socialism in practice by evidence of its failures but unfortunately, that is the only empirical evidence we have.

If, therefore, we wish to see a socialist Britain, it is important to analyse why attempts to implement socialism elsewhere have failed to produce democratic societies in which the desirable side of human nature and its material well-being can flourish. In this respect the question of power, both political and economic, is absolutely fundamental. The problem lies in designing a system which ensures that the power is distributed equitably.

Mr. Flintoff says that in a socialist Britain "power will be given to the population," but he fails to explain how this is to be done. (Who, for example, feels that nationalized industries give power either to those who work in them or to the population which finances them?) Mr Flintoff also argues that "the institutions

of decision and administration must obey the common will." What is the common will? Doubtless the elites of Poland or El Salvador could provide a common answer.

To raise these questions is not to deny the attractions of socialist ideology nor, remotely, to defend the iniquities of capitalism. It is merely to point out, as Bryan Magee did, that good intentions are an insufficient guarantee of arriving at the desired destination.

If Britain is to become a democratic socialist state, it can do so only if those who believe in that ideology can convince the people of this country that they will not be exchanging one form of repression for another. Given the lack of empirical evidence to support the arguments for socialism, it is vital that those who wish to see it implemented here can explain precisely how such a system would operate politically, economically, and administratively. Until that happens, most people, I suspect, will opt, albeit passively, for the devil they know.

(40c)

Letter of January 16th 1982 from James Lund:

Ian Flintoff's letter (January 13) may be seen as exemplifying the political disposition described by Bryan Magee in his account of "good intentions" which may lead the extreme Left perhaps nowhere, perhaps to tyranny in the name of democracy. It shows no awareness that the evils created by injustice may enter into and override a political attempt to redress such injustice: insecurity, fear, resentment, envy, and the simple desire for revenge may prove stronger than wishes for the equality of freedom, justice and compassion.

Yet there is more to the exchange than this. Mr. Flintoff is surely right when he points out that Bryan Magee (Guardian Agenda, January 11) goes much too far in emphasizing the "unfathomable mystery" of human being. Even if Mr Magee is moved to do so by the unforeseen consequences of good-wishers in politics, uninformed by the knowledge required to transform them into the actuality of good intentions.

Bryan Magee is a philosopher as well as a politician; among other activities in philosophy he was the organiser and presenter on television of Men of Ideas. This series of introductory discussions of the work of a number of recent and contemporary philosophers provoked surprisingly widespread, valuable discussion of the influence of philosophy in the world at large. Yet, significantly in the present context, it failed to provide any focus on what the late John MacMurray described as the emergent problem in the development of philosophy in this century.

This is the question of the logical form in which we think of ourselves in philosophy. MacMurray was concerned by the inadequacy and incoherence of the ideas of man in contemporary philosophy as conceptual frameworks within which to act and reflect in the context of contemporary experience and difficulties. These are ideas of man as either a relation of two disturbances, matter and mind, which is still predominant in much Anglo-American philosophy; or as an organism, integral to the order of nature.

In his Gifford Lectures, MacMurray began the task of working out a scheme of man as primarily an agent, a beginner and knower both in action and reflection, who is also a person who appears to be and is necessarily related to other agents.

Whatever judgment comes to be agreed as to the significance of this work, there is no doubt of the contemporary importance, both in philosophy and in the world at large, of the question of individual and communal identity, which gave rise to it. Arthur Koestler once observed that man is the only form of living being whose members slaughter on another in huge numbers in consequence of their differences of belief as to what they are and the way in which they should live.

It is some years now since Men of Ideas was first shown. Is there a possibility, either in television, or perhaps in the pages of The Guardian, for some extended popular discussion of the question of human identity and the related question of the influence of natural science on philosophy?

Mr Magee touches on this issue when he maintains that there is a relation between the political philosophy of the extreme Left and "old-fashioned 19th Century scientism". Yet Men of Ideas did not touch on the dominance of philosophy by natural science throughout the modern age, which is evident in the matter, mind and organic concepts of man, fundamental to philosophy in this era.

The practical importance of such discussion in the deepening political divisions of the day appears self-evident. On the right, there is an increasing emphasis upon the importance of human agency: the possibility of beginning and knowing in action, reaction, inherent in the uniqueness of the human agent. On the Left, there is increasing emphasis on the social being of man: the sharing of a like condition grounded both in a common form of organic being or nature, and in the sharing of common pursuits, not only in economic life but in all forms of action and reflection.

This is not an either/or but an and/and issue. Both understandings are valid Each is complementary to the other. They are and always will be in tension with each other. The tension is inherently creative, but it is being transformed into a destructive opposition, symptomatic of the underlying intellectual crisis of identity which it is the task of philosophy to try to resolve through a coherent synthesis.

What is wanted is public philosophical discussion of the issues and the possibilities of such a synthesis at a popular level — in the market place, so to speak.

(40d) Letter of February 1st 1982 from Dora Russell:

You ask for "Philosophers to march Left, Right into the market place" (Letters January 16). We already had one in Bertrand Russell, who delivered the first Reith lectures in 1948 on the very topic under discussion, the relation of the individual to society. His opening sentence reads: "The fundamental problem I propose to consider in these lectures is this: how can we combine that degree of individual initiative which is necessary to progress with the degree of social cohesion that is necessary for survival?"

Influenced by the immense advances of science, he had come to believe that the main purpose of modern philosophy was to interpret the findings of science and their consequences. But, as his History of Western Philosophy shows, he was well aware that traditional philosophy was the offshoot of religion and theology, plus Plato and Aristotle.

Russell's thought, however, lies within the Cartesian dualism of mind and matter, which glorified the objective, impartial intellect and has made mathematics and mechanism central to our social and economic system. Science is revered like a religion but science cannot teach us the values by which to live. Neither can the traditional religions, which deliberately placed man and his faculties outside the world of organic life, regarding everything animal as sinful and obscene.

It is significant that, in the series of modern thinkers directed by Mr Magee, there was only one woman, Iris Murdoch. The fact is that, while they may study philosophy because it is an academic subject, for a great many women, technical philosophy is no more than a masculine intellectual parlour game.

Mary Midgley's innovations in her book Beast and Man are a breath of fresh air. Mr. Koestler is to be congratulated on being perhaps the first male to admit that man the animal has been consistently destroying his own species, a practice known and deplored by women for many centuries, without power to end it. Religions and ideologies are the motive power of this destruction.

Raymond Aron, in his course of lectures on industrial civilization, remarks that having lost all former criteria of how to live, industrialism has not yet evolved a consensus of belief. In this the glib politicians will not help us. A really fundamental study of life in all its forms is called for, to seek reason why and how it is worth while and possible for mankind to live in harmony on this planet.

In common no doubt with many others, I have been trying to wrestle with this problem of the machine-age.

* * * * *

Brian Magee's 15 TV interviews with philosophers have been transcribed and appear in book form, in Men of Ideas (New York: The Viking Press, 1979).

BOOK REVIEWS (CONTINUED)

(41) The Philosophy of Humanism by Corliss Lamont (New York: Frederick Ungar, 1982), reviewed by Bob Davis:

We have all gotten used to hearing attacks by the Religious Radical Right on various aspects of what is essentially modernism. They really seem to reject modern life in general in favor of their own fundamental and "Biblical" values. Their code word for modernism is "humanism" or "secular humanism", and it is used as broadly and sloppily by them as "communist" was used 30 years ago. In this usage the Right has been quite fortunate, by dumb luck I suspect. "Humanism" is really quite a vague term. In lower case, humanism stands for modernism. Those who do not understand the modern world and are frustrated by it can blame women's rights, abortion, unruly children, nasty Russians, gay rights, etc., on humanism. In addition, there is a small philosophic (some say religious) Humanist movement (with a capital H) that can be pointed to and used as a whipping boy.

Humanists have made things unnecessarily easy for the Right. Many Humanists don't seem to have a clear idea of what Humanism is. Consequently they are not prepared to defend Humanism against attacks and turn things around, carrying the battle to the Right -- which is what ought to be done. I am often surprised, at Humanist meetings, by how little feel for Humanism many in attendance have.

Fortunately this conditions can be corrected. Humanism has some very effective exponents -- Russell not least, and a number of strong figures operating today. Two of the foremost, or perhaps I should say, the two foremost, are 2 BRS members: Corliss Lamont and Paul Kurtz. Lamont has written a classic book, The Philosophy of Humanism. It was written over 30 years ago, and has had several revisions.

That this book provides a clear and effective explanation of Humanism is indicated by the fact that Rev. Tim LaHaye, co-founder of the "Moral Majority", quotes it 36 times in his 1980 The Battle for the Mind, as evidence of how wicked Humanism is. In consequence, Dr. Lamont has just had published the new 6th edition, with a new introduction, "Exposing the Moral Majority."

The Philosophy of Humanism is both history and philosophy. The text was developed over a 13-year period, during which Lamont gave a course on naturalistic humanism at Columbia University. As a result, it is very thorough; points are worked out in detail, alternatives and objections are discussed. Not a paragraph

is obscure. I consider this the best of Lamont's many books. I rank it with Russell's popular works for style, clarity and discussion of complex questions.

The opening chapters provide a definition of Humanism, and describe types of humanism and the wide variety of people and beliefs that the term "humanist" can refer to. A considerable amount of history is provided. Lamont traces the roots of humanism to the ancient Greeks, Hebrews and others...to the Renaissance humanists...to Spinoza...and continues into the 20th Century.

The principal part of the book deals with philosophic aspects and issues of humanism. Lamont discusses Humanism's Theory of the Universe, including such topics as the role of science, existence, nature, knowledge, ethics, happiness. For the layman, the presentation of these subjects is refreshingly clear, devoid of technical terms and inflated writing that obscures so much in philosophy.

For many, however, the intellectual aspects of Humanism are secondary, the feel for life and human happiness being more important. Much of the latter half of the book addresses these aspects. Lamont has always had strong feelings for nature and poetry, and the two are both well represented. I particularly recommend the poem on death on page 180.

I cannot find, in The Philosophy of Humanism, anything with which I disagree. Some Russell scholars may wish to reject his hopelessly American discussion of "Truth"; others may adopt a more Popperian view of science. But that would not affect the substance of the book.

In sum, this is a valuable book. I was glad to re-read it after some years, especially in the light of today's political climate. If you can't find it at a local bookstore, you may order it from the publisher, Frederick Ungar Publishing Co., 250 Park Avenue South, New York, NY 10003. \$15.95 cloth, \$9.95 paper.

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(42)

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ANNUAL MEETING (CONTINUED)

(43)

Tentative program. As we said in the last issue (RSN33-8b), Al Seckel will give a talk on Russell and the Cuban Missile Crisis, drawing on published and unpublished sources. Dr. Gerald Larue will discuss the "Moral Majority". There may also be some or all of the following: a film dealing with BR's position on nuclear war, a talk or panel on disarmament, the celebrated Norman Lear film on the "Moral Majority", a talk or panel on BR and the 1980s ("New Hopes for a Changing World" revisited). Dan Wray plans to film parts of the meeting and interviews with members; a documentary film may result. The '82 BRS Award will be announced.



RUSSELL SOCIETY NEWS

No. 35

August 1982

- (1) Annual Meeting 1982, including new BRS officers (2). Annual Meeting 1983 at McMaster (3). New BRS President reports (4). BR in Russia, 1920 (10). 1982 BRS Award to Kendall (12a). 1982 Doctoral Grant to Garciadiego (13). BR vs. the Bomb:1945 (14); 1959 (15). Pugwash (16a,b,c,d). Celebrating Popper (26). Schilpp speaks out (27). Vote, please (30-32): in asterisk in the left column indicates a request.

- (2) ANNUAL MEETING '82

The 9th Annual Meeting was held in the Sheraton Town House, Los Angeles, the weekend of June 25-27. A luxury hotel is probably not the most appropriate setting for a BRS meeting, but it must be said that the facilities were remarkably agreeable — probably because the Town House was built 50 years ago, before the age of chrome and big glass and before the cost-accountants had set limits on the number of square inches of floorspace allowed per patron.

25 BRS members attended one or more sessions: LOUIS ACHESON, JACQUELINE BERTHON-PAYON, ANDRE BACARD, JACK COWLES, DENNIS DARLAND, BOB DAVIS, ARTHUR DE MUNITIZ, LEE EISLER, ALBERT ENGLEMAN, KATHY FJERMEDAL, MARY GIBBONS, JOE GORMAN, CHARLES GREEN, DONALD HYLTON, DON JACKANICZ, MARTY LIPIN, BOB LOMBARDI, STEVE MARAGIDES, JIM MCWILLIAMS, JACK RAGSDALE, STEVE REINHARDT, HARRY RUJA, CHARMAINE SOLDAT, MARK WEBER, DAN WRAY.

29 non-members attended one or more sessions: Jo Bacon, Bob Burkett, E. Cheslow, Robert Chisholm, Marilyn Donova, John R. Edwards, Joe Engelsman, Fredericka Frank, Paul Frank, Annette Green, Tim Hayes, Bruce W. Johnson, Ralph Keyes, Gerald Larue, Harry Levinson, Pauline Lipin, Alice Lipton, Saul Matlin, Mo Newkirk, Maritze Pick, Esther Robinowitz, Mr/Mrs P. Rose, Al Seckel, Laura Seckel, Adolph Sertshin, Patricia Turner*, Gerald Weber, Kathleen Winsor.
*joined the BRS after the meeting.

The following officers were elected for one-year terms, starting immediately: Harry Ruja, Chairman; Don Jackanicz, President; Jacqueline Berthon-Payon, Vice-President; Dennis Darland, Treasurer; Cherie Ruppe, Secretary. Two new offices were created and filled: Bob Davis, Vice-President/Special Projects; Lee Eisler, Vice-President/Information.

The program included a panel of 4 — Lou Acheson, Jr., Don Hylton, Don Jackanicz, Dan Wray — moderated by Bob Davis, discussing "New Hopes for a Changing World, 1982"; Bob Davis on "BR and World Government"; Al Seckel on "BR and the Cuban Missile Crisis"; Gerald Larue on the misnamed "Moral Majority". Two Russell films were shown, "Bertrand Russell" and "The Life and Times of Bertrand Russell". There were 2 films followed by talks: Helen Caldicott's "The Last Epidemic", after which Dr. Timothy J. Hayes, of the Physicians for Social Responsibility, discussed medical aspects of nuclear war; Norman Lear's "The Radical Right" was followed by a talk by Robert Burkett, of People for the American Way. After the Saturday evening banquet, "Oh, What A Lovely War" was screened.

During the weekend, there was a Society meeting and a Board of Directors meeting. For details — including a discussion of ex-Chairman Peter Cranford's resignation, and the reasons therefor — see the minutes (34,35) and Bob Davis's report (5,37).

* * * * *

We are indebted to JIM MCWILLIAMS for the photos on the next page. Jim took the group photo Sunday morning (June 27). If you want a print of it, Jim will send you one. He asks that you send a \$5 contribution to the BRS, c/o the newsletter, address below. (He wants to help fatten the lean BRS Treasury. Thank you, Jim!) If you want a print, please order before September 30th.

It was a good meeting!

(Photos on Pages 2 & 3)

- (3) The 1983 Annual Meeting will take place at McMaster University, Hamilton, Ontario, Canada. There are good reasons for meeting at McMaster in any year: the Russell Archives are there; the campus is handsome; the facilities are excellent, not exorbitantly priced, and well managed; and we are made to feel quite welcome there. But there is a special reason for going there in '83; that's when a Conference will be held on BR's non-technical writings up to 1918. Since most of us are not mathematicians or professional philosophers — we are BR's non-technical (or "popular") audience — those are the writings that most interest most of us.

The Conference — and the BRS Annual Meeting — are scheduled for the last weekend in June '83 — June 24-26 — Friday-Sunday. Both at McMaster. Note it on your calendar. Details on costs and reservations in a future issue.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
BRS Library: Jack Ragsdale, BRS Co-Librarian, 4461 23rd St., San Francisco, CA 94114

(2b)



Sunday morning, June 27

Seated, left to right: Annette Green, Pauline Lipin, Harry Ruja, Don Jackanicz, Laura Seckel, Arthur de Munitiz, Robert Davis, Gerald Larue, and Steve Maragides.

Standing, left to right: Jim McWilliams, Kathleen Fjermedal, Lee Eisler, Charles Green, Mary W. Gibbons, Esther Robinowitz, Jack Ragsdale, Marty Lipin, Jack R. Cowles, Albert Engleman, Donald Hylton, Kathleen Winsor, Robert Lombardi, Dennis Darland, Shirley Weaver, Jacqueline Berthon-Payon, Lou Acheson, and Al Seckel.

REPORTS FROM OFFICERS

(4) President Donald K. Jackanicz reports:

I would like to salute my predecessor, Bob Davis, for his many years of excellent work as BRS President. Using his imagination and organizing skills, he contributed much to our Society and set an example of thoughtful leadership that will not be easily matched. Through his new role as Vice-President/Special Projects, the BRS will continue to benefit from his abilities.

As is evident elsewhere in this issue, the Los Angeles 1982 Annual Meeting was successful for the BRS and enjoyable for everyone there. Once again it was Bob who organized the meeting, and I thank him for all his efforts.

Now is the time for all members to mark calendars and begin planning to attend the 1983 Annual Meeting. It is not true that one hasn't truly been a BRS member until one has attended an Annual Meeting; but it is certainly true that to participate in one is rewarding and memorable. The '83 Meeting will provide an excellent opportunity for members to visit the Archives, meet fellow members again or for the first time, and become involved in discussions about BR. The dates: June 24-26, 1983.

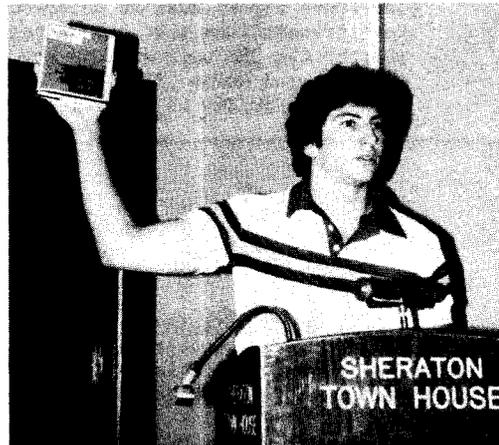
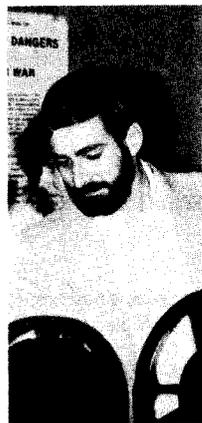
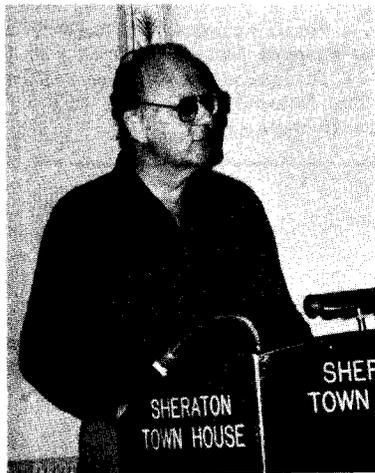
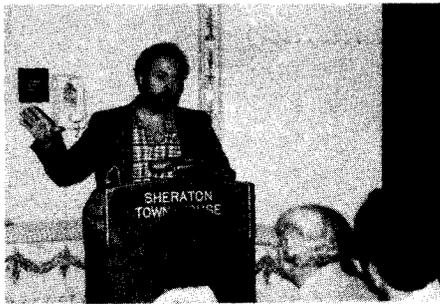
During the coming months, I will welcome members' comments and proposals for strengthening the BRS and its programs. During our brief history, we have accomplished a number of things: the BRS Award, the Doctoral Grant, the BRS Library, Annual Meetings, symposia for professional philosophers, a fine newsletter. We should now consider how the BRS can broaden its activities to embrace more aspects of BR and Russell Studies.

* Reflect on the possibilities. I look forward to hearing from you. 3802 N. Kenneth Av., Chicago, IL 60641

(5) Outgoing President Davis (now Vice-President/Special Projects) reports:

I was very pleased to nominate Don Jackanicz of Chicago to succeed me as President, at the Annual Meeting. He has shown both the ability and the willingness to give it the time that the job requires.

My new position — Vice-President/Special projects — will allow me to pursue projects that I have been reporting to you on over the last few years. One area has been in publishing. I regret that one publishing project has come to naught. I wanted to republish 3 ER essays -- "Why I Am Not A Christian", "What Is An Agnostic?", and "What I Believe" — in inexpensive paperback form, for wide distribution. Prometheus Press seemed interested; but it turned out that it was going to cost \$9.95, with the BRS



Photos, layout and captions by Jim McWilliams

Some photographs from the 1982 BRS Annual Meeting: Clockwise, from upper left: (1) Dan Wray helped with registration of members and guests. (2) Dr. Timothy Hayes spoke on the medical aspects of nuclear war. (3) Jacqueline Berthon-Payon looks on as Jack Ragsdale handles sales of BRS books and materials. (4) During a break in proceedings, Bob Davis converses with Dr. Gerald Larue. (5) Al Seckel discussed Russell's efforts in the resolution of the Cuban missile crisis. (6) Don Jackanicz operated the film projector. (7) Dr. Larue talked about the Moral Majority. (8) Robert Burkett of People for the American Way led a discussion centering on the film "The Radical Right." (9) Lee Eisler holds the plaque given 1982 BRS Award winner, Dr. Henry W. Kendall, as Bob Davis reads the citation.

(5,cont.) guaranteeing 1000 copies at about \$6 each. We are not, of course, in position to do that. I could not understand why a paperback of about 60 pages could cost that much. I am still working with them, on Dora Russell's two books.

On another project some progress has been made. I am co-organizing — with Gerald Larue, of AHA and Ethical Culture Society — an educational meeting for the Voice of Reason (which we founded in March, you may recall RSN34-4), on the Moral Majority, to be held October 17th in Los Angeles. I hope many local members can attend when further details are worked out and supplied.

(The rest of Bob's report deals with the Cranford letter of June 10th in which he (Peter) resigned from the Board, but not from the Society. It is located with the Minutes, which deal with the same subject. See Item 37.)

(6) Outgoing Secretary (now President) Don Jackanicz reports:

The Secretary's Report consists of the Minutes of the '82 Meeting. See Items

(7) Treasurer Dennis Darland reports:

For the quarter ending 6/30/82:

Balance on hand (3/31/82).....	1930.02
Income: 21 new members.....	318.00
110 renewals.....	1920.00
Total dues.....	2238.00
Contributions.....	160.00
Sale of books, RSN, deposits, etc.....	760.51
Total cash rec'd.....	3158.51
	<u>5088.53</u>
Expenditures: Membership & Information	
Committees.....	1641.10
ERS Library.....	191.91
Annual Meeting.....	1010.97
Bank charges.....	10.18
Bertrand Russell Memorial (London)....	50.00
Other.....	59.24
Total spent.....	<u>2963.40</u>
Balance on hand (6/30/82).....	2125.13

(The above report must be understood for what it is. It is a "cash balance statement"; it shows cash transactions that have actually occurred — money has changed hands. It does not indicate whether the BRS owes anybody any money. In fact, the BRS is obligated to pay the following: the Doctoral Grant (\$500), a BRS member (\$500), McMaster for "Russell" (approx. \$500). The balance on hand (6/30/82) is \$2125.13, but the major portion of it is owed. Ed.)

PHILOSOPHERS' CORNER

(8) The BRS at APA, 12/82, Baltimore. The BRS presents a session every year at the annual convention of the American Philosophical Association (Eastern Division), under the direction of ED HOPKINS, Chairman of the BRS Philosophers' Committee. This year it is being held in Baltimore, in December. The exact date, location, and time will appear in the next newsletter. This is the program:

I. "The Social Contract in Bertrand Russell's Theory of Statehood and War"
 Robert Ginsberg, Pennsylvania State University (Delaware County)
 Commentator: Thomas L. Benson, University of Maryland (Baltimore County)

II. "Mysticism and Motivation in Russell's Philosophy"
 Stephen Nathanson, Northeastern University
 Commentator: A. H. Guy, University of Baltimore

Chair: David Johnson, Naval Academy

Abstracts of the papers to be presented may be obtained in advance by writing Edwin Hopkins, 5713 Chinquapin Parkway, Apt.C, Baltimore, MD 21239 (Chairman of the BRS Philosophers' Committee).

REPORTS FROM COMMITTEES

Science Committee (Alex Dely, Chairman):

This report consists of a paper by Dr. Dean V. Babst, "Assessing Overall Consequences of Nuclear War", that specially emphasizes earthquakes and tidal waves, and environmental contamination.

Problem

As the nations of the World strive for security, each nation strives to be stronger or strongest. As a result, the number of nuclear weapons and ability to deliver them is rapidly growing. At what point-in-time does the arms race become self-destructive? Since the arms race is consuming much of the World's resources and may result in our total destruction, this is an urgent question.

There is deep concern among many, even now, that mankind may not survive a nuclear war (1,2,3). The present concern, however, is still not enough to move the people of the World to secure themselves from nuclear destruction. It is for this needed concern that this article raises additional possible dangers about the arms race. It is hoped the new uncertainties raised here will help in the growing World efforts at arms control. It may take tremendous anxiety in the World to overcome enough of the distrust between nations to produce adequate arms control agreements.

The assumption that the World can survive a nuclear war becomes increasingly doubtful the longer the arms race continues. Consider the combined effects of the following.

Earthquakes and tidal waves.

A nuclear war could detonate explosive forces equivalent to 2,000 Mount St. Helens' volcanic explosions. Mount St. Helens' main explosion (10 megatons*) in 1980 devastated 120 square miles of land (4). In 1980, the World's nations had upward of 20,000 megatons of force in 50,000 nuclear weapons (5). The World's nuclear arsenals are rapidly growing.

A nuclear bombardment could detonate within minutes an unprecedented release of power that defies the imagination. Could such explosions set off a chain-reaction in the Earth, triggering world-wide earthquakes, and tsunamis (seismic tidal waves).

In 1971 there was international concern that a 5 megaton nuclear test explosion, called Cannikin, in the Aleutian Islands off Alaska might trigger great earthquakes and tsunamis (6,p.214). Since the earthquakes that the test produced created no significant damage (6,p.216), world-wide concern died down.

While the damage from Cannikin was not as great as some feared possible, still the test caused more extensive landslides than officially expected. Two days after the Alaskan test the collapse of the underground cavity resulting from the Cannikin explosion produced a magnitude 4.0 earthquake recorded at the Seismographic Station of the University of California at Berkeley, several thousand miles away (6,p.217).

Nuclear explosions (about 1 megaton each) at the Nevada Test Site have been shaking the Earth for years. For example, in 1966 a nuclear test, called Crowley, shook perceptibly (but did not damage) multi-story buildings in Las Vegas sixty miles away (6,p.203). In April 1968 a test, coded Boxcar, produced thousands of aftershocks (up to 4.5 magnitude) for six weeks (6,p.204). Later in the same year (Dec. 1968) an explosion, called Benham, initiated a sequence of earthquakes (up to 5.7

magnitude) which lasted several months (7). In order to trigger the rupture of a fault in the Earth by a nuclear explosion, it is necessary to concentrate the explosion beneath the Earth's surface near a fault. The test explosions described above were of this type.

Nuclear weapons are designed to explode on or above the ground. A nuclear explosion above ground has much of its energy dissipated. However, even a single above ground test explosion still has considerable force. For example in 1956 at Maralinga, Australia, a small test nuclear bomb (Hiroshima size) was ignited more than 300 feet above the ground. The explosion created a crater more than 1,500 feet across and its sound waves shook homes 250 miles away and it was recorded on a seismograph 600 miles away (6,p.16).

While a single nuclear explosion above ground is unlikely to cause damaging earthquakes, "What could a bombardment of a hundred, a thousand or tens of thousands of nuclear explosions do, especially if some of the explosions are concentrated in the same area or close to the Earth's surface?" The Federal Emergency Management Agency discussed a 6,500-megaton attack on the United States in planning one of its civil defense models. Such an attack would yield an explosive force equal to 500,000 Hiroshima bombs (8). The Hiroshima bomb killed 70,000 people and destroyed two-thirds of the 90,000 buildings within the city limits (1). Is it possible to imagine a force equal to half of a million Hiroshima bombs relentlessly hammering the United States and some of its tectonically unstable regions without triggering earthquakes, perhaps some of them catastrophic in size?

Besides the pounding of the United States, there would be a similar hammering of Russia and Europe and perhaps other land areas. In addition to the power being released over the continents, there would be awesome naval engagements. How many nuclear explosions does it take in the seas to start vast rolling motions in the oceans? If many areas are shaking and oceans are rolling, could there be a compound effect across the Planet?

The Earth's crust has many cracks (faults) and its land and oceanic masses are slowly moving in different directions building tremendous tensions. Scientists are continually concerned about major earthquakes even under normal conditions.

In addition to all of the above, there is the unknown internal forces of the World to be considered. For example, what effect would the unprecedented hammering have on the Earth's rotational wobble? The polar wander is believed to be due to a fluid motion of the Earth's molten core (9). Could the pattern of explosions and rolling oceans, in combination with Earth's rotation and tides, further amplify internal stresses?

If the Planet starts to quaking when and where does it stop? For example, what would happen in the chain of 300 active volcanoes (Ring of Fire) that ring the Pacific from Chile to Alaska to Japan to New Zealand (10)? Some earthquakes can cause movement in other faults (11). If an earthquake over magnitude 7.5 were triggered in Amchitka in Alaska,

the odds based on past experience, would favor generation of a tsunami, or great sea wave, which could well damage coastal regions around the Pacific (6,p.214). "In this century more than 200 tsunamis have been recorded in the Pacific. One of these resulted in coastal waves more than 100 feet high that smashed into land with tremendous destructive power (12)."

Do defense strategies and civil defense plans take into consideration what might happen if nuclear bombardments set off a series of world-wide earthquakes or tsunamis? For example, what would happen to the release timing and accuracy of missiles in swaying or crumbling missile guidance centers? Under such circumstances, can a nation be hit by its own missiles? Can a country planning a limited nuclear engagement ever be sure it will remain limited?

The United States is considering an expensive plan for clustering 100 MX missiles in super-hardened silos within an area of about 10 square miles. The theory behind the "dense pack" is the first Russian missile to explode would destroy many of those that followed just behind. What is the earthquake possibilities created by continuous hammering of many nuclear explosions within a very limited area even if the area has no known faults? What would happen to missiles even in super hardened silos if the earth is violently shaking?

In submarine warfare, it is probable that there would be many underwater nuclear explosions. In the oceans, there are faulted areas. For example, the center of the Atlantic Ocean is one of the Earth's more active earthquake areas (6,p.78). The Earth's crust below the oceans is thinner than below the continents. Could a nuclear war in the oceans trigger earthquakes and tsunamis that could flood coastal cities? Could a big tsunami destroy birth navies?

In 1883, a volcano, Krakatoa, exploded producing a tidal wave which was 120 feet high in some bays of Java and Sumatra. It wholly or partially destroyed 295 towns, and killed 36,000 people. A Dutch warship was washed ashore (13).

Environmental contamination

The Final Epidemic (1) and in Reflections - The Fate of the Earth (2) discuss carefully and in detail how a nuclear war could contaminate the Earth with radioactivity as well as rendering its biosphere unfit for human survival. These works explain how the World's ozone layer might be destroyed by the rapid production of nitrous oxide. This could result in increased exposure to cosmic and ultraviolet radiation, which would kill most plants and animal life.

In order to further illustrate how a nuclear bombardment could contaminate every part of the World's air, land and sea, consider the following. In 1954 the U.S. exploded one nuclear bomb over the Bikini Atoll in the Pacific Ocean. The radioactive fallout contaminated more than 7,000 miles of surrounding ocean (14). Mount St. Helens' main volcanic explosion covered 12,000 square miles from Washington State to Maine and Georgia with dust. Nuclear explosions equivalent to 2,000 Mount St. Helens' volcanic eruption might cover the planet with radioactive materials many times over. Because of mixing by high winds across the equator, there would be no safe havens in either the southern or northern hemispheres (6,p.91).

March 28 and April 4, 1982 Mexico's volcano, El Chichon, erupted sending a cloud of volcanic ash and sulfuric acid into the stratosphere. Satellite pictures originally captured the slowly drifting cloud as a grayish-white haze extending from

Mexico to Saudi Arabia. According to the National Oceanographic and Atmospheric Administration at Hilo, Hawaii, the cloud is about 15 miles thick and from 9 to 19 miles high (15). At that altitude, it may hover for several years. According to the National Aeronautics and Space Administration, by blocking the sun, it has potential for climatic change. It may cause portions of the globe to sizzle or shiver. The events would occur if the cloud prevented release of the Earth's heat (16).

What type of weather could a bombardment of thousands of nuclear explosions produce? And what would be the consequences of long-term changes in the weather? Could continuous hot or cold weather cause polar ice caps to melt or expand? Such changes could effect sea levels, flooding coastal cities or leaving them stranded. What would be the effects of sustained hot or cold weather on crops, since some areas could become deserts or flooded? How do these possibilities enter into the Defense Department's 1982 five-year defense plan for a protracted nuclear war?

Urgency

We need to be assessing the overall consequences of what we are doing while there is still time. The risk of a nuclear war starting by accident is increasing as the following grow:

1. Number of nations with nuclear weapons.
2. Chance of computer error with growing computerization.
3. Number of people handling weapons.
4. Continuous refinement of "hair-trigger" counter-response.

Decisions about whether to launch nuclear weapons soon may be made by computers, if the United States and Soviet Union deploy the next round of weapons, e.g. Pershing II. The new weapons will be able to reach their targets with such speed, accuracy and power that they will be able to destroy nuclear command, control and communication systems within minutes. Nations will be on hair-trigger alert. The Planet survived past false alarms because there was time to ascertain the errors before a command to launch was given. In the future there will not be time. Under such conditions, a limited war can quickly become a nuclear holocaust.

"During an eighteen-month period, the North American Air Defense Command had 151 false alarms. Four resulted in orders that increased the state of alert of B-52 bomber crews and intercontinental-ballistic-missile units" (17). Our survival also depends on the proper conduct of other nations' personnel and computers. There is no chance to call back a missile once it is fired.

Conclusion

The World is spending billions of times more money for perfecting arms than for ideas on how to live together. Between 1960 and 1977, an estimated \$336 billion went into research and development of new weapons (18). We are going to have to invest vastly more money into learning how to build a peaceful World. Congress is considering legislation to establish a United States Academy of Peace (19). We need to support this legislation and peace research institutes.

To buy time, we need to work vigorously for a multilateral nuclear freeze. The complexity of monitoring arms control agreements along with the distrust between nations make the problems of achieving effective arms control extremely difficult and time is short. The more convincingly that it can be shown how destructive a nuclear war could be, the greater should be all nations' incentive for solving the extremely

difficult tasks necessary to achieving world-wide arms control. We need to be doing much more research about the impact of simultaneous nuclear explosions in terms of earthquakes and environmental destruction. We need to be using our imagination to communicate the direction the World is headed with the utmost speed, force and clarity if mankind is to survive.

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ABOUT BERTRAND RUSSELL

- (10) ER in Russia, 1920. HARRY RUJA came across the following in Emma Goldman's "Living My Life" (NY: Garden City, 1934, republished by AME 1970). He writes, "It provides eye witness testimony that ER, unlike the members of the British Labour Delegation, resisted Russian propaganda."

There were certain members of the British Mission, however, not entirely inclined to look in open-mouthed wonder at the things about them, with their mental eyes shut. These were not of the labouring element. One of them was Mr. Bertrand Russell. Very politely but decisively he had from the very first refused to be officially chaperoned. He preferred to go about himself. He also showed no elation over the honour of being quartered in a palace and fed on special morsels. Suspicious person, that Russell, the Bolsheviks whispered. But then, what can you expect of a *bourgeois*?

ER, LIBERATOR

- (11) ER, teacher. Sometimes, when people write for information about the BRS, they mention why ER has a special place in their affections. To wit:

I have in part ER's writings to thank for making my exit from the Mormon Church possible. As a young high school student, I came across his name in my American History class (back in 1960), and I began to read some of his philosophical and "moral" essays. Needless to say, I was disturbed and totally shaken. Now "A Free Man's Worship" beautifully states my approach to religious feeling.

And another:

I would be interested in your activities concerning my intellectual father.

Still another:

I did not discover ER until I was in my early twenties. (It surely would have been much better to have discovered him when I was three!) But, for the past fourteen years, I have gone into agnosticism, Principia Mathematica, and from Plato and Aristotle to Wittgenstein, A.J. Ayer, Tarski and many others. Bertrand Russell has been both my guiding light and source of continuous inspiration through all those years and hundreds of volumes.

THE BERTRAND RUSSELL SOCIETY AWARD

(12a) The 1982 Award, as told in a ERS news release:

THE 1982 BERTRAND RUSSELL SOCIETY AWARD GOES TO HENRY W. KENDALL

Henry W. Kendall, Chairman of the Board of the Union of Concerned Scientists, has received the Bertrand Russell Society Award for 1982. He is a Professor of Physics at Massachusetts Institute of Technology, specializing in elementary particle physics, and was a consultant to the Defense Department on classified matters for over 10 years.

The Award citation reads: "For promoting a more accurate understanding of the dangers of nuclear war, as Chairman of the Union of Concerned Scientists."

Dr. Kendall helped found the non-profit Union of Concerned Scientists (UCS) in 1969, to assess the impact of advanced technologies on society. The UCS keeps an eye on nuclear reactor safety, radioactive waste disposal, energy policy alternatives, liquified natural gas transport and storage, air and water pollution, and the threat of nuclear war.

UCS reports are highly esteemed. For instance, when the Governor of Pennsylvania wanted an assessment of the possible hazard of venting radioactive gases at the damaged and dangerous Three Mile Island nuclear power plant, he asked the UCS to do the assessing. Dr. Kendall was Study Director of that UCS report.

Dr. Kendall has authored or coauthored UCS reports and studies in a number of the areas mentioned above; but it is his work in opposing nuclear weapons that particularly appealed to the Bertrand Russell Society Award Committee, because Russell himself had devoted much effort to that cause during the last 25 years of his life. Russell kept trying to alert the world to the dangers of nuclear war and the need to prevent it, as in his speech to the House of Lords (1945); his BBC radio talk, "Man's Peril" (1954); his assembling of eminent scientists from both sides of the Iron Curtain to sign a statement (now known as the "Einstein-Russell Manifesto") on the dangers of nuclear warfare (1955), and to attend the first of the Pugwash Conferences (1957), which are the ancestors of the Salt talks; and his books, "Common Sense and Nuclear Warfare" (1959) and "Has Man A Future?" (1961).

Dr. Kendall's work is furthering the cause that Russell thought the most important in the world. To cite an instance: Dr. Kendall's paper, NUCLEAR WAR IN EUROPE -- presented

before the Conference on Nuclear War in Europe, at Groningen, The Netherlands, April 24, 1981 — described in chilling detail the kinds of horror that nuclear war would inflict on Europe: a fireball over a mile in diameter, heating a million tons of air hotter than 2000° C., lethally irradiating 600 square miles, contaminating an additional 2000 square miles, etc., etc. All that (and much more) from a single one-megaton nuclear bomb; and there are thousands of nuclear weapons, with yields many times one megaton (averaging perhaps 20 megatons each) on both sides of the Iron Curtain. The consequences of an all-out nuclear war are beyond comprehension.

The Bertrand Russell Society, Inc. is a company of admirers of Bertrand Russell (1872-1970). It is not a scholarly society, though a number of scholars belong to it, and is open to anyone interested in Russell. For information, write BRS Information, RD 1, Box 409, Coopersburg, PA 18036. The UCS is located at 1384 Massachusetts Avenue, Cambridge, MA 02238. It has over 100,000 members, and welcomes new ones.

* We sent this news release to many publications (as well as to certain departments in universities). If you come across a mention of the BRS Award to Dr. Kendall in any publication, please tell us about it and, if possible, send a clipping or photocopy.

(12b) We thank those who sent us the names of their nominees for the '82 Award: OPHELIA HOOPES, JOHN LENZ, NATHAN SALMON, ELEANOR VALENTINE. We appreciate the cooperation.

(12c) The 1983 BRS Award? We ask you to suggest the next recipient of the BRS Award. Whom would you like to see get it, and why? Send us your nominations.

There should be a genuine connection between the person you nominate and ER. It might be someone who had worked closely with ER in an important way. Or someone who has made a distinctive contribution to Russell scholarship. Or someone who has acted in support of a cause or idea that ER championed, or whose actions exhibited qualities of character (such as moral courage) reminiscent of ER, or who in some way had promoted awareness of ER or BR's work.

Send your BRS Award nominations c/o the newsletter (address on Page 1, bottom) and tell why you think your nominee deserves the Award. If the winner is a well-known figure — or at least, not unknown — it may earn publicity for the BRS, which is desirable, though not essential.

THE BRS DOCTORAL GRANT

(13) 1982 winner is Alejandro Garciadiego of the Institute for the History and Philosophy of Science and Technology at the University of Toronto, and — we're pleased to say — a member of the BRS.

Every year since 1979 the BRS has offered a \$500 award to a graduate student who has completed all requirements for the doctorate except the dissertation.

According to the current wording, the money is "to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life, or times of Bertrand Russell."

The main goal of the current dissertation is to study the role played by ER in the origin and development of the paradoxes of set theory. It also aims to show that "the emphasis on the study of the foundations of mathematics is the result of a complex and interdisciplinary net of events and ideas, and not the simple product of the logical contradictions."

(14)

ON NUCLEAR WAR

BR vs. The Bomb, 1945. The history of the anti-nuclear-weapons movement starts in 1945 — the year of Hiroshima. As far as we know, BR was the first private individual of some eminence to speak out publicly against the atom bomb, in a speech to the House of Lords, in December 1945, a mere 4 months after Hiroshima.

BR provides the background:

The political background of the atomic scientists' work was the determination to defeat the Nazis. It was held—I think rightly—that a Nazi victory would be an appalling disaster. It was also held, in Western countries, that German scientists must be well advanced towards making an A-bomb, and that if they succeeded before the West did they would probably win the war. When the war was over, it was discovered, to the complete astonishment of both American and British scientists, that the Germans were nowhere near success, and, as everybody knows, the Germans were defeated before any nuclear weapons had been made. But I do not think that nuclear scientists of the West can be blamed for thinking the work urgent and necessary. Even Einstein favoured it. When, however, the German war was finished, the great majority of those scientists who had collaborated towards making the A-bomb considered that it should not be used against the Japanese, who were already on the verge of defeat and, in any case, did not constitute such a menace to the world as Hitler. Many of them made urgent representations to the American Government advocating that, instead of using the bomb as a weapon of war, they should, after a public announcement, explode it in a desert, and that future control of nuclear energy should be placed in the hands of an international authority. Seven of the most eminent of nuclear scientists drew up what is known as 'The Franck Report' which they presented to the Secretary of War in June 1945. This is a very admirable and far-seeing document, and if it had won the assent of politicians none of our subsequent terrors would have arisen. It points out that 'the success which we have achieved in the development of nuclear power is fraught with infinitely greater dangers than were all the inventions of the past'. It goes on to point out that there is no secret which can be kept for any length of time, and that Russia will certainly be able to make an A-bomb within a few years. It took Russia, in fact, almost exactly four years after Hiroshima. The danger of an arms

race is stated in terms which subsequent years have horrifyingly verified. 'If no efficient international agreement is achieved,' it states, 'the race for nuclear armaments will be on in earnest not later than the morning after our first demonstration of the existence of nuclear weapons. After this, it might take other nations three or four years to overcome our present head start.' It proceeds to suggest methods of international control and concludes: 'If the United States were to be the first to release this new means of indiscriminate destruction upon mankind, she would sacrifice public support throughout the world, precipitate the race for armaments, and prejudice the possibility of reaching an international agreement on the future control of such weapons.' This was not an isolated expression of opinion. It was a majority opinion among those who had worked to create the bomb. Niels Bohr—after Einstein, the most eminent of physicists at that time—approached both Churchill and Roosevelt with earnest appeals in the same sense, but neither paid any attention. When Roosevelt died, Bohr's appeal lay unopened on his desk. The scientists were hampered by the fact that they were supposed to be unworldly men, out of touch with reality, and incapable of realistic judgments as to policy.

Subsequent experience, however, has confirmed all that they said and has shown that it was they, and not the generals and politicians, who had insight into what was needed.

Indignant atomic scientists, after Hiroshima, inaugurated a monthly review, *The Bulletin of the Atomic Scientists*, which has continued ever since to present the sane view on atomic weapons and atomic warfare.

I expressed a view which was substantially the same as that of The Franck Report, which I had not then seen, in a speech in the House of Lords on November 28, 1945. I said, and I quote the speech in full since it has appeared only in the proceedings of the House of Lords:¹

¹ Hansard, Official Report, House of Lords, Vol. 138, No. 30. Wednesday, November 28, 1945.

BR's speech to the House of Lords:

'My Lords, it is with very great diffidence that I rise to address you, both because I have only once before addressed your Lordships' House and because, after listening to the debate yesterday and today, I feel that other speakers have ten times the political knowledge and twenty times the experience that has fallen to my lot, and that it is an impertinence for me to say anything at all. At the same time, the subject to which I wish to confine my remarks—namely, the atomic bomb and its bearing on policy—is so important and weighs so heavily upon my mind that I feel almost bound to say something about what it means for the future of mankind.

I should like to begin with just a few technical points which I think are familiar to everybody. The first is that the atomic bomb is, of course, in its infancy, and is quite certain very quickly to become both much more destructive and very much cheaper to produce. Both those points I think we may take as certain. Then there is another point which was raised by Professor Oliphant, and that is that it will be not very difficult to spray a countryside with radio-active products which will kill every living thing throughout a wide area, not only human beings but every insect, every sort of thing that lives. And there is a further point which perhaps relates to the somewhat more distant future. As your Lordships know, there are in theory two ways of tapping nuclear energy. One is the way which has now been made practicable, by breaking up a heavy

nucleus into nuclei of medium weight. The other is the way which has not yet been made practicable, but which, I think, will be in time, namely, the synthesizing of hydrogen atoms to make heavier atoms, helium atoms or perhaps, in the first instance, nitrogen atoms. In the course of that synthesis, if it can be effected, there will be a very much greater release of energy than there is in the disintegration of uranium atoms. At present this process has never been observed but it is held that it occurs in the sun and in the interior of other stars. It only occurs in nature at temperatures comparable to those you get in the inside of the sun. The present atomic bomb in exploding produces temperatures which are thought to be about those in the inside of the sun. It is therefore possible that some mechanism analogous to the present atomic bomb, could be used to set off this much more violent explosion which would be obtained if one could synthesize heavier elements out of hydrogen.

'All that must take place if our scientific civilization goes on, if it does not bring itself to destruction; all that is bound to happen. We do not want to look at this thing simply from the point of view of the next few years; we want to look at it from the point of view of the future of mankind. The question is a simple one: Is it possible for a scientific society to continue to exist, or must such a society inevitably bring itself to destruction? It is a simple question but a very vital one. I do not think it is possible

to exaggerate the gravity of the possibilities of evil that lie in the utilization of atomic energy. As I go about the streets and see St Paul's, the British Museum, the Houses of Parliament and the other monuments of our civilization, in my mind's eye I see a nightmare vision of those buildings as heaps of rubble with corpses all round them. That is a thing we have got to face, not only in our own country and cities, but throughout the civilized world as a real probability unless the world will agree to find a way of abolishing war. It is not enough to make war rare; great and serious war has got to be abolished, because otherwise these things will happen.

'To abolish war is, of course, a very difficult problem. I have no desire to find fault with those who are trying to tackle that problem; I am quite sure I could not do any better. I simply feel that this is a problem that man has got to solve; otherwise man will drop out and the planet will perhaps be happier without us, although we cannot be expected to share that view. I think we have got to find a way of dealing with this. As everybody is aware, the immediate difficulty is to find a way of co-operating with Russia in dealing with it. I think that what the Prime Minister achieved in Washington was probably as much as could, at that time, be achieved. I do not suppose he could have done any better at that time. I am not one of those who favour the unconditional and immediate revelation to Russia of the exact processes by which the bomb is manufactured. I think it is right that conditions should be attached to that revelation, but I make the proviso that the conditions must be solely those which will facilitate international co-operation; they must have no national object of any sort or kind. Neither we nor America must seek any advantage for ourselves, but if we are to give the secret to the Russians, it must be on the basis that they are willing to co-operate.

'On that basis, I think, it would be right to let them know all about it as soon as possible, partly, of course, on the grounds that the secret is a short term one. Within a few years the Russians will no doubt have bombs every bit as good as those which are at present being made in the United States; so it is only a question of a very short time during which we have this bargaining point, if it is one. The men of science, as your Lordships know, who have been concerned with the work are all extremely anxious to have the process revealed at once. I do not altogether agree with that, for the reasons I have stated, but I think it can be used as a means of getting a more sincere and a more thoroughgoing co-operation between ourselves and Russia. I find myself a whole-hearted supporter of the Foreign Secretary in the speeches he has made. I do not believe that the way to secure Russian co-operation is merely to express a desire for it. I think it is absolutely necessary to be firm on what we consider to be vital interests. I think it is more likely that you will get genuine co-operation from a certain firmness rather than merely going to them and begging them to co-operate. I agree entirely with the tone the Foreign Secretary has adopted on those matters.

'We must, I think, hope—and I do not think this is a chimerical hope—that the Russian Government can be made to see that the utilization of this means of warfare would mean destruction to themselves as well as to everybody else. We must hope that they can be made to see that this is a universal human interest and not one on which countries are divided. I cannot really doubt that if that were put to them in a convincing manner they would see it. It is not a very difficult thing to see, and I cannot help thinking that they have enough intelligence to see it, provided it is separated from politics and from competition. There is, as everybody repeats, an attitude of suspicion. That attitude of suspicion can only be got over by complete and utter frankness, by stating "There are these things which we consider vital, but on other points we are quite willing that you should stand up for the things you consider vital. If there is any point which we both consider vital, let us try to find a compromise rather

than that each side should annihilate the other, which would not be for the good of anybody." I cannot help thinking that if that were put in a perfectly frank and unpolitical manner to the Russians they would be as capable of seeing it as we are—at least I hope so.

'I think one could make some use of the scientists in this matter. They themselves are extremely uneasy, with a very bad conscience about what they have done. They know they had to do it but they do not like it. They would be very thankful if some task could be assigned to them which would somewhat mitigate the disaster that threatens mankind. I think they might be perhaps better able to persuade the Russians than those of us who are more in the game; they could, at any rate, confer with Russian scientists and perhaps get an entry that way towards genuine co-operation. We have, I think, some time ahead of us. The world at the moment is in a war-weary mood, and I do not think it is unduly optimistic to suppose there will not be a great war within the next ten years. Therefore we have some time during which we can generate the necessary genuine mutual understanding.

'There is one difficulty that I think is not always sufficiently understood on our side, and that is that the Russians always feel—and feel, as it appears, rightly—that in any conflict of interests there will be Russians on one side and everybody else on the other. They felt that over the Big Three *versus* the Big Five question; it was Russia on one side and either two or four on the other. When people have that feeling, you have, I suppose, to be somewhat tender in bargaining with them and certainly not expect them to submit to a majority. You cannot expect that, when they feel that it is themselves against the field. There will no doubt have to be a good deal of tact employed during the coming years to bring about continuing international co-operation.

'I do not see any alternative to the proposal which is before the world of making the United Nations the repository. I do not think that there is very much hope in that, because the United Nations, at any rate at present, are not a strong military body, capable of waging war against a great Power; and whoever is ultimately to be the possessor of the atomic bomb will have to be strong enough to fight a great Power. Until you can create an international organization of that sort, you will not be secure. I do not think that there is any use whatever in paper prohibitions, either of the use or of the manufacture of bombs, because you cannot enforce them, and the penalty for obeying such a prohibition is greater than the penalty for infringing it, if you are really thinking of war. I do not think, therefore, that these paper arrangements have any force in them at all.

'You have first to create the will to have international control over this weapon, and, when that exists, it will be easy to manufacture the machinery. Moreover, once that machinery exists, once you have an international body which is strong and which is the sole repository of the use of atomic energy, that will be a self-perpetuating system. It will really prevent great wars. Habits of political action will grow up about it, and we may seriously hope that war will disappear from the world. That is, of course, a very large order; but this is what we all have to face: either war stops or else the whole of civilized mankind stops and you are left with mere remnants, a few people in outlying districts, too unscientific to manufacture these instruments of destruction. The only people who will be too unscientific to do that will be people who have lost all the traditions of civilization; and that is a disaster so grave that I think that all the civilized nations of the world ought to realize it. I think they probably can be brought to realize it before it is too late. At any rate I most profoundly hope so.'

At that time, when opinion had not hardened, the House of Lords listened to me with approval and, so far as I could judge, this approval was equal in all Parties. Unfortunately, subsequent events put an end to this unanimity. But, for my part, I see nothing to withdraw in what I then said.

Both previous excerpts are from BR's "Has Man A Future?" (London: Allen & Unwin, 1961) pp.20-28. Out of print, the book is still available — at \$8, postpaid, hardcover — from the BRS Library, address on Page 1, bottom.

- (15) BR vs. The Bomb, 1959. BR's "Common Sense and Nuclear Warfare" (New York: Simon & Schuster, 1959) "is perhaps the best thing ever written on the subject," says PHILIP LE COMPTE. "Now out of print, it will be reprinted in fall by another publisher, and is available in many libraries."
"BR made a similar proposal in a chapter in a multiauthored book edited by Quincy Wright and others, called 'Preventing World War III' (1962)."

PUGWASH

- (16) Pugwash '82 — 25th Anniversary — as reported by...
(16a) Flora Lewis, in her column in the New York Times (7/18/82) p. E 19:

FOREIGN AFFAIRS.

More Spies in the Sky

By Flora Lewis

PUGWASH, Nova Scotia, July 17 — There has been a strange cycle of public indifference and militant activity against the danger of nuclear arms since the first two were dropped. Distressed at failure to understand, Bertrand Russell and Albert Einstein issued a dramatic manifesto in 1965.

That led to a meeting of top scientists from East and West at the boyhood home of Cyrus Eaton, the late U.S. industrialist, in 1957. So was founded the Pugwash Conference.

For its 25th anniversary, the conference is here again. The two signatories of the Russell-Einstein document still alive, Linus Pauling and Joseph Rotblat, noted that all those years, marches and U.N. conferences later, the threat is greater than ever.

And people are stirring again. The peace movement has never had broader support. Once again, East-West relations are cold and angry. The U.S. and the Soviets are talking in Geneva about braking the arms race, and sustaining it at home.

Time is running out on even the chance of arms control, the scientists say, because science itself has made possible new weapons so much more

accurate, so much faster, so much harder to detect that agreements may become meaningless.

There isn't much point in calling for trust. If there were trust, there would be no need for verifiable agreements, no excuse for having atomic weapons at all.

Nor has public pressure yet brought tangible response. The words are there, but who knows what they mean. Soviet Chairman Leonid Brezhnev announced a unilateral freeze on deployment of SS-20's (after the program was virtually complete). A few months later, the United States said a number of additional Soviet missiles had been deployed facing Western Europe. Moscow said that this was a lie.

There has been no explanation. The same problem weakens the call for an American pledge of "no first use" of any atomic weapon, which Mr. Brezhnev has proclaimed. How can you tell, until it's too late?

Mr. Pauling, a twinkly-eyed veteran of declarations for disarmament supported by fellow Nobel laureates, urged a unilateral freeze on all nuclear arms by both the United States

and the Soviets until they get around to a binding treaty. But nobody has defined the proposal. The United States would presumably abandon not only MX, all cruise missiles and Pershings in Europe, but planned Trident submarines and Minuteman improvements. What would the Russians do?

It is the underlying fear of discarding the nuclear shield that makes it so hard to blunt the nuclear sword. The numbers game of balancing off missile for missile to set a level of security is clearly nonsense in a world that stocks 50,000 warheads with more than a million times the power of the Hiroshima bomb.

And yet, the awesomeness of the bomb has maintained nuclear ceasefire in a world that hasn't stopped fighting since 1945. This morning's news reported on three full-scale wars (in Lebanon, Iraq and Somalia), two long, bloody guerrilla campaigns (in Northern Ireland and the Basque country) and a shattering new spy scandal in Britain. Peace is not at hand. Declarations aren't settlements.

The dilemma of fear remains. In an early attempt to confront it, President Eisenhower proposed an "open skies" program so the United States and Soviets could see for themselves what the other was doing. Moscow refused. It happened anyway, with satellites and electronic intelligence. But nobody is reassured.

So the issue comes back to information, a way to know and judge what is

being prepared, in order to weigh the self-serving official counter-declarations.

One of the most hopeful ideas engaging some of the Pugwash scientists is what Australia's Sir Mark Oliphant calls "technological spying" by the middle powers. A lot of countries are now advanced enough to compete with the United States and Russia in monitoring preparations for war if they pool scientific and economic resources, though none could do it alone.

A group including delegates from Canada, Australia, France, Britain, Germany, Japan, Austria, Sweden, among others, is to meet in October to work on further details, already set out in an experts' report to the U.N. The European satellite launcher Ariane would put their own spies in the sky.

The U.S. has opposed the idea on the grounds that ambiguous intelligence could be politically abused to confound the world even more. Given experience, Washington has a point if it's to be a U.N. operation. But the countries capable of participating could set up their own structure. An objective (which doesn't mean neutral) verification of superpower agreements and menacing moves would go a long way toward easing the question of what to believe. Then, unilateral restraints could be monitored and the argument of balance better judged. It's something concrete to do quickly, worth more than talk.

- (16b) Fox Butterworth, in the New York Times (7/19/82) p.2:

Antinuclear Movement Turns 25 in Nova Scotia

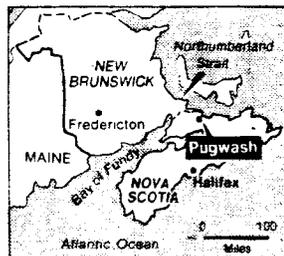
By FOX BUTTERFIELD

Special to The New York Times

PUGWASH, Nova Scotia, July 18 — The morning of Aug. 6, 1945, was clear and sunny, Prof. Iwao Ogawa remembers. At the time, he was helping his students at the Imperial Japanese Naval Academy, 10 miles south of Hiroshima, build a bomb shelter.

Suddenly there was a brilliant flash of light, then a terrible rush of wind that shattered the windows in his house. A huge cloud rose over the city, singed red by the firestorm burning below.

Professor Ogawa was in a unique position. He is the only nuclear physicist known to have observed the explosion of that first atomic bomb over Hiroshima. Within hours he began making calculations that led him to suspect what had happened, for Professor Ogawa knew that two teams of Japanese scientists were themselves secretly trying to build a nuclear weapon.



Pugwash was the birthplace of the conference sponsor, Cyrus Eaton.

The Pugwash Meetings

Professor Ogawa also has a more pleasant recollection. Twenty-five years ago, he was one of a group of 22

distinguished scientists from 10 countries, including the Soviet Union and China, who met at this tiny fishing village of Pugwash to discuss ways of averting a nuclear holocaust.

That conference, sponsored by the Cleveland industrialist Cyrus Eaton in response to an appeal by Bertrand Russell and Albert Einstein at the height of the cold war, was the first such meeting between American and Soviet scientists. It and a series of so-called Pugwash meetings that followed helped lay the groundwork for the Nuclear Test Ban Treaty of 1963, the United Nations-sponsored treaty to ban the spread of nuclear weapons and the 1980 convention outlawing biological weapons.

In 1960 the scientists split with their patron, Mr. Eaton, fearing that his close personal ties to the Soviet leadership imperiled their neutrality in the East-West conflict.

But this weekend a group of 35 arms control specialists, disarmament activists and scientists, including Professor Ogawa, returned to Pugwash to celebrate the 25th anniversary of the meetings and pay tribute to Mr. Eaton, who died in 1979.

Pugwash, across the Northumberland Strait from Prince Edward Island,

was Mr. Eaton's birthplace. The conferences were held on the waterfront in the converted storehouse of a lobster fisherman, and the guests were housed in a 170-year-old white frame inn.

Group Backs Weapons Freeze

Although this weekend's meeting was an informal one — a full gathering of the 2,000 scientists from 75 countries who now make up the Pugwash movement is to be held in Warsaw in August — the group adopted a resolution supporting a nuclear weapons freeze, a reduction in nuclear arsenals and pledges of no first use of nuclear weapons like the one made by the Soviet Union last month.

The major question before the group, which included Linus Pauling, twice a Nobel laureate, was that of how scientists could take advantage of the sudden popularity of the antinuclear arms movement, particularly the freeze campaign. For years scientists like Professor Pauling warned about the dangers of nuclear war without much popular response.

Herbert Scoville Jr., president of the Arms Control Association and a former Deputy Director of the Central Intelligence Agency, recalled that President

Johnson proposed a freeze on nuclear weapons in 1967 and that in 1970 the Senate approved a freeze resolution by a vote of 72 to 6.

Most of the participants agreed with Sergei P. Kapitsa, a member of the Soviet Academy of Sciences and the host of a popular science program on Moscow television, that neither superpower can gain nuclear superiority. "There is an essential parity of strategic weapons, overkill parity," Professor Kapitsa said, differing with the Reagan Administration's view that the Soviet Union enjoys an advantage because of its lead in large land-based intercontinental ballistic missiles.

But the participants did not all agree on how to put a freeze into effect. Paul M. Doty, director of the Center for Science and International Affairs at Harvard University, said that in most freeze resolutions, which call for a moratorium on the testing, deployment and production of nuclear weapons, it would be difficult to verify whether a nation had stopped arms production.

Professor Doty, a leading arms-control expert, said it would be simpler to monitor deployment and testing of nuclear weapons. "I myself wish production wasn't part of the freeze," he said. "We have too little experience with it."

Professor Doty said he hoped to begin work soon on drawing up a more carefully defined freeze proposal.

He also said the next 18 months to two years would be a crucial period for arms control. If the talks in Geneva between the United States and the Soviet Union on strategic and medium-range nuclear missiles do not make progress within that time, he said, the United States may have deployed its cruise missiles in Europe.

Cruise missiles could upset the strategic balance, he said, and would be almost impossible to verify as part of an arms-control agreement. The Soviet Union trails the United States in developing a sophisticated cruise missile, Professor Doty said, but it will eventually have them and the arms race will have escalated to a new level.

But Professor Doty was skeptical of Moscow's recent pledge not to use nuclear arms first and of similar proposals by disarmament groups in the United States. Such pledges would be too easy to circumvent, he argued. All a nation would have to do, he said, is explode a nuclear device inside its own territory and assert that it had been attacked, absolving itself of responsibility for sticking to the promise.

Hesburgh Trying to Form Meeting

Another participant in the conference, the Rev. Theodore M. Hesburgh, president of the University of Notre Dame, said he had been working for the last 18 months to try to bring the world's top scientists together with the leaders of the Roman Catholic Church "for the first time since Galileo."

Father Hesburgh said that he had worked out a draft program on the dangers and possible solutions to nuclear war and that the presidents of 15 national academies of science, including that of the Soviet Union, would present

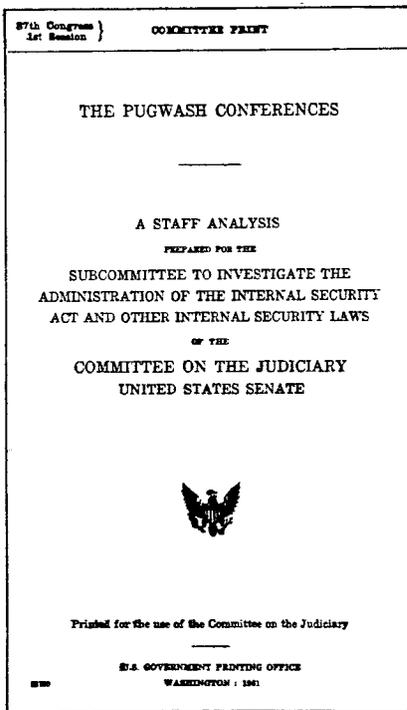
the program to Pope John Paul II in Rome in September. The draft does not single out any particular plan, Father Hesburgh said, but by joining scientific and religious authority it could increase pressure on the world's leaders to act.

Professor Ogawa said he remembered how, after the atomic bomb had been dropped on Hiroshima, he helped organize teams of scientists to determine what had caused the disaster.

"Our first clue was that X-ray film in the hospitals had all been blackened, exposed," he said. "That could only have happened by radiation. We also had seismologists who measured the distance from Hiroshima at which gravestones had been toppled. Their estimate of the bomb's size proved very accurate."

"The bomb was a terrible thing, Professor Ogawa went on. "But until it was dropped, the navy officers were very confident they could fight on. After it, they came to me and asked for books about physics. It may have shortened the war."

(16c) How the Senate Internal Security Committee viewed Pugwash(1961):



← front cover, size reduced

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II

INTRODUCTION

By Thomas J. Dodd, vice chairman, Subcommittee on Internal Security of the Senate Committee on the Judiciary

For better or for worse, the coming period is likely to see increasing contact between scientists of the free world and scientists of the Communist world.

Some of these contacts will take place in connection with international conferences convened by the specialized scientific societies. Others will take place as part of the cultural exchange program between East and West. Still other contacts will be fostered by cooperative scientific programs like the International Geophysical Year. Finally, there have been and will probably continue to be privately sponsored conferences at which Communists and non-Communist scientists are brought together.

In most of the contacts that have thus far taken place, the free world scientists, although they have sometimes argued strongly, have not been able to compete with their Communist counterparts. The extensive use which the Communist propaganda apparatus has made of the Pugwash conferences is proof enough of this.

The free world scientists have no central guiding political ideology. The Communist scientists have such an ideology.

The free world scientists are under no discipline. The scientists from the Communist bloc countries, when they attend international conferences, do so under the discipline of the Communist Party.

The free world scientist, brought up in the tradition of freedom of criticism, is frequently critical, and sometimes overcritical of his own government. The Soviet scientist—especially the Soviet scientist who represents his government abroad in any capacity—has been conditioned to blind obedience to government policy.

The free world scientist has been accustomed to an exchange of views with fellow scientists based on a common regard for the truth and scientific objectivity. The Soviet scientist knows from his own sad experience, that, whenever there is a conflict between scientific objectivity and Communist dogma, it is scientific objectivity that must yield.

The free world scientist comes to his meeting with Soviet scientists with an open mind, full of trust and a desire to communicate and cooperate. The Communist scientist comes to these conferences with carefully defined political directives. It is his duty to attempt to shape and exploit the conference in a manner which will best serve the ends of Soviet imperialism.

SOME OF THOSE BEHIND THE LONDON APPEAL

LORD BERTRAND RUSSELL

As the philosophical initiator of the London appeal and the subsequent Pugwash Conferences, Lord Bertrand Russell has, in a way, set the background and tone of these Conferences. It is true that since 1920, Russell has carried on an energetic and continuous theoretical struggle against the forces of communism. He admits that, "For a little while after the death of Stalin, I, like others, had hopes that the Soviet regime was improving. These hopes have been shattered by events in Hungary."¹ Simultaneously, however, and for some unexplained psychological reason, the British philosopher has entered upon a frenetic crusade against our Federal Bureau of Investigation and the American courts. In this crusade he demonstrates close ideological kinship with Cyrus S. Eaton, fellow initiator of the Pugwash Conferences. For some curious reason, Russell's strictures against the American juridical system are primarily directed in behalf of Communist cases and Communist atomic spies. For evidence he does not turn to the proceedings of the American courts but to writers notorious for their pro-Communist bias. Norman Thomas, the veteran Socialist leader, has accused Russell of a desire "to use the blackest possible paint in depicting the American scene."²

Russell admits, for example, that he has "been at times critical of some things American, more particularly as regards Communist China and police action against American alleged Communists."³ Note the skeptical reference to "police action" and "alleged Communists." With regard to Julius and Ethel Rosenberg and Morton Sobell, Communist atomic spies, convicted by the American courts on the basis of exhaustive testimony, Russell has not examined the court record but has been convinced by a book by Prof. Malcolm Sharp entitled "Was Justice Done?" Sharp, it should be noted, was a defense counsel in this case and has repeatedly signed appeals in behalf of Communist cases.⁴ In his New Leader article Mr. Thomas denied that Professor Sharp was "better able than the jury to judge the facts, or than the courts to judge the law."⁵

He adds: "Lord Russell damns the FBI by reference to Max Lowenthal's book, 'The Federal Bureau of Investigation.' I read the book when it came out and found it, in important points, unconvincing. * * * The force of Mr. Lowenthal's book, I must inform Lord Russell, was weakened because he had a personal grievance

¹ New Leader, Feb. 18, 1957, p. 16.

² Ibid., p. 17.

³ Ibid., p. 17.

⁴ Washington Post, June 6, 1953, p. 6; Daily Worker, May 22, 1953, p. 6; Mar. 5, 1941, p. 2; Dec. 10, 1952; Jan. 14, 1953, p. 7; Apr. 16, 1947, p. 2.

⁵ New Leader, Feb. 15, 1957, p. 19.

CONCLUSIONS

Our evaluation of the Sixth Pugwash Conference at Moscow in December 1960 is not complete because we are still receiving information about it and expect to learn much more about it. From what we now know, our conclusions, in general, apply to the Sixth Conference as validly as they do to the preceding ones. There are, however, some important variations.

For example, it appears thus far that no strong efforts were made by the Soviet scientists to enforce unanimity of opinion upon the representatives of the United States and other free nations. Thus it may

be that Conclusion No. 6 does not apply to the Sixth Conference.

1. The Pugwash Conferences were initiated, in part, by individuals with significant records of support of Communist causes, including one leading member of the Communist Party of France.

2. Among the sponsors and initiators of the Pugwash Conferences were individuals who have displayed a sharp, unreasonable, and sustained hostility to the United States, its representatives, institutions, and policies.

3. The Pugwash Conferences were approved by the Soviet Government and the Soviet delegates were chosen by the Soviet Academy of Sciences, which operates under the discipline of the Communist Party of the Soviet Union.

4. The Pugwash Conferences were made possible through the financial support of Cyrus S. Eaton, who has shown strong and un concealed sympathy for Soviet policies and hostility to American policies and activities of our Government to insure national security.

5. Among the Soviet scientists who attended the Pugwash Conferences were high ranking, disciplined representatives of the Communist Party of the Soviet Union and of the Soviet military establishment, who were far superior in political, diplomatic, and military experience to the American delegates, who attended merely as individual scientists.

6. Exploiting the natural desire of scientists for international cooperation and exchange of information, the Soviet delegation to the Pugwash Conferences sought to impose upon American scientist-delegates a form of international discipline superior to the obligations of American scientists to their own Government. Strong efforts were made at the Conferences to enforce unanimity of opinion.

7. The Soviet delegation sought to exercise ideological leadership at the Pugwash Conferences.

8. From the viewpoint of Soviet interests, the Pugwash Conferences served as an organic part of their cold war design to discredit American nuclear policy and accredit Soviet nuclear policy within the United States and throughout the world.

9. The Soviet Government has extended flattering honors and recognition to some American scientists who attended the Pugwash Conferences and to Cyrus S. Eaton, who made the conferences possible.

10. The general tenor of the Pugwash Conferences, as set by Lord Bertrand Russell and the Soviet delegation, was to weaken the will of American scientists to resist Soviet aggression.

11. The Soviet delegation and others prominently associated with the Pugwash Conferences sought to utilize the meetings for purposes of pressure upon American Government policy in the nuclear field.

12. A veil of secrecy surrounded the proceedings of the Pugwash Conferences. The full proceedings have never been made public in the United States although they have been sent to Soviet Premier Nikita S. Khrushchev.

13. The Pugwash Conferences were utilized politically to open the doors to delegations from Communist countries which have not been recognized by the United States.

14. The Soviet press and the Communist press in the United States were uniformly sympathetic to the proceedings of the Pugwash Conferences.

15. In general the American scientists who participated in the Pugwash Conferences had no clear understanding of the nature of the international Communist conspiracy as it operates in the field of science, or of the relationship between the Soviet Academy of Science and its individual members to the Communist Party of the Soviet Union and to the Soviet government.

The excerpts above come from the 143-page 1961 pamphlet — it resembles an unbound book — for sale by the Superintendent of Documents, Government Printing Office, Washington, DC. Priced at 40¢ in 1961

(16d) How BR viewed the Senate Internal Security Committee (1961):

The Pugwash Movement has recently been honoured by the Senate Internal Security Committee (a sub-committee of the Judiciary Committee of the United States Senate). The report of this Committee is a truly astonishing document. It regards it as self-evident that any person in the West who wishes to diminish East-West tension must be actuated by pro-Communist bias: that in any more or less friendly contact between any Communist and any non-Communist, the Communist must be capable of outwitting the non-Communist, however great may be the ability of the latter; that any Communist participant in Pugwash Conferences must only express the policy of his Government; but that, nevertheless, in spite of Pugwash pronouncements in favour of peace, which Communists have signed, the Russian Government is bent on war. The report allows itself a resort to tricks which is really surprising. In

an account of me, it quotes my statement: 'We have to learn to ask ourselves not what steps can be taken to give military victory to whatever group we prefer, for there no longer are such steps'—but this last phrase it omits. It points out that my views on policy were not the same in 1948 as in 1959, and benevolently suggests, 'that, in 1948, Russell was only 76 years old, while in 1959 he was 87'. It omits to mention that, during the intervening years, another change had taken place, possibly even more important than my further descent towards senility—namely, that, at the earlier date, America alone had the A-bomb, whereas, at the later date, both America and Russia had the H-bomb. It proceeds to point out that there were Communists at the Pugwash conferences, as though that fact alone discredited them. The aim of diminishing East-West tension, which could not well be

pursued in the absence of Communists, was evidently regarded as, in itself, reprehensible. Moscow's approval of Pauling's book *No More War* is quoted as showing Pauling's wickedness, on the ground, apparently, that no right-minded person could oppose nuclear war.

All these, however, are minor criticisms which might amount to no more than evidence that Western scientists, as the Report says, are simple-minded folk, 'who blissfully believe that Soviet participation was motivated purely by a scholarly desire to further the cause of international science or by an idealistic urge to advance the movement towards disarmament and international peace'. The eagle eyes of the Senate Internal Security Committee have pierced deeper into the hidden motives of Pugwash scientists. There is a section of the report entitled 'Incitement to Treasonable Action'. This gives an account of the

activities of Alan Nunn May, Julius Rosenberg, and Klaus Fuchs, intended to give the reader the impression that these 'traitors' were somehow connected with Pugwash. I have seldom come across a piece of propaganda more dishonest than this.

The whole tone of the report is to the effect that the wicked Russians praise peace, while all patriotic Americans praise war. Any unprejudiced person, reading the Report and believing it, would inevitably be driven to the support of Russia. Fortunately the West is not quite so black as it is represented to be in this Report. But it would be very unwise to overlook the fact that Senate Committees have immense powers of persecution, and use these powers, in the main, to discourage and discredit every approach towards sanity.

from "Has Man A Future?", pp.71-73.

OPINION

- (17) Phyllis Shlafly on the atomic bomb. It "is a marvelous gift given to our country by a wise God." (New York Times about 7/1/82)

COMMENT

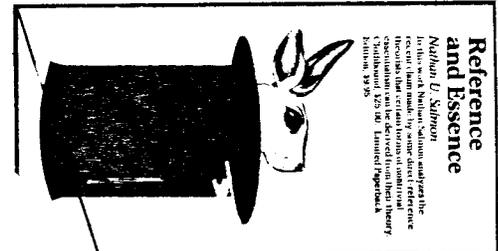
- (18) Harry Ruja would like us to know that the 2 radio talks in the last issue (RSN34-9) were broadcast in 1948, and were first printed in the BBC's publication, "The Listener", on May 27 and September 3 of the same year. Harry adds, "It's good to have a reminder from the Jewish Post (RSN34-10) that BR supported the idea of a Jewish state 5 years before its establishment."

NEWS ABOUT MEMBERS

- (19) Kevin Boggs got his B.A. in Microbiology from the University of Florida in May. He will now do graduate work there on biological nitrogen fixation. "If just a few of the important food crops could be genetically manipulated to host a species of bacteria that can fix atmospheric nitrogen" -- replacing expensive commercial nitrogen fertilizer -- "it would be a great achievement in the fight to end world hunger."
- (20) Alfred J. Carlson, Jr., M.D. -- father of 3, Board-certified Pediatrician, in private practice for many years -- is working toward his Master's in Philosophy, at Villanova, and has nearly got it.
- (21) Alex Dely is Chairman of the HRS Science Committee and teaches physics at the University of Arizona. He is about to go to Law School. Unusual? Yes. "Public interest and politics (water law and national security as well as immigration) are my main present motives. A science-law combination is rare and will be useful. For financial reasons, I will keep teaching at U. of A."
- (22) Sarah ("Sally") Primm conducts a 2-hour talk show on religion, on Sunday evenings, over KVOR Radio, Colorado Springs. She is a Humanist Counselor, AHA.
- (23) Nathan U. Salmon. Formerly Assistant Professor of Philosophy at Princeton, he is now Associate Professor of Philosophy at the University of California at Riverside. We saw this ad for his book in the Princeton University Press ad in The New York Review of Books (7/15/82)p.29

The small type says:

In this work Nathan Salmon analyzes the recent claim made by some direct-reference theorists that certain forms of nontrivial essentialism can be derived from their theory. Clothbound, \$25.00. Limited Paperback Edition, \$9.95.



HONORARY MEMBERS

(24) Celebrating Popper:a book**IN PURSUIT OF TRUTH**

*Essays on the Philosophy of Karl Popper
on the Occasion of His 80th Birthday*

Edited by
PAUL LEVINSON

HUMANITIES PRESS: NEW JERSEY
HARVESTER PRESS: SUSSEX

AVAILABLE from HUMANITIES PRESS
Atlantic Highlands, NJ 07716
about Aug. 15, 1982 at \$25.00

a convocation

ANNOUNCING:

THE FIRST INTERNATIONAL CONVOCATION OF THE OPEN SOCIETY AND ITS FRIENDS
at THE PRINCE GEORGE HOTEL in New York City
NOVEMBER 22-24, 1982

featuring addresses by F A HAYEK

DONALD T. CAMPBELL

ANTONY FLEW

and 25 other speakers and discussants

The Conference will explore the philosophy of Sir KARL POPPER from three interrelated perspectives: the destruction of the old epistemology; the erection of a new epistemology: evolutionary epistemology; and the presuppositions of the open society.

Conference registration fee: \$25.00
(U.S. funds)

(Special early registration fee
received before September 15, 1982:
\$20 in U.S. funds)

Accommodations at the Prince George:

\$48 (U.S.) single occupancy per night

\$27 (U.S.) double occupancy per
person per night

Please make checks payable to Paul Levinson/The Open Society,
and send to Prof. Paul Levinson, Fairleigh Dickinson University,
Teaneck, NJ 07666, U.S.A.

Reservations must be received by October 15, 1982 to assure accommodations.

For further information write to Paul Levinson at the above address,
or phone: (212) 548-0435.

TURN OVER PLEASE for
CONFERENCE PROGRAM as of 7/82

(25) Schilpp tells it like it is. Professor Paul Arthur Schilpp, winner of the first Bertrand Russell Society Award (1980), gave the Commencement Address at Southern Illinois University on May 15, 1982, titled "Whither?". This is it:

Mr. Chancellor, Mr. President, members of the Board of Trustees, members of S I U's faculties, Distinguished Guests, parents and other relatives of our graduates, and last, though far from least — for this is, after all, YOUR day — today's graduates, my fellow students:

Customarily commencement-speakers begin their remarks with congratulations to the graduates. I find this difficult, to say the least. For, after 60 years of university-teaching, I know that your education, so far from being completed, has only just "commenced"! And, with the unemployment situation being what it is today, it certainly would not be kind to congratulate you on the job which for many of you does not seem to be awaiting you next week. And, worst of all, how could I possibly, with any degree of honesty, congratulate you on the kind of a world into which you are graduating? I could perhaps congratulate you on having completed some particular course of study; and this I am glad to do. But in doing so, I am reminded of another commencement-occasion a few years ago.

It took place at Johns Hopkins University in Baltimore. on the occasion of a graduating class of M.D.'s. As commencement-speaker the graduates had chosen a world-famous physician-surgeon, who, in his address, told the graduates that, since they were just fresh out of medical school, they obviously had been taught all the latest that medicine had discovered, invented and achieved. That, consequently, they came out of medical school knowing much, much more than the actually practicing physicians. Hearing him thus go on and on, the graduates' heads began to swell until the speaker came to his peroration, saying: "Perhaps half of the things you have learned are true; unfortunately, I cannot tell you which half."

As a mere philosopher, I would not even dare to be that sanguine. If one-tenth of what you have learned in college is so, I would say that you are very fortunate, indeed. But, again, I cannot tell you which tenth!

It used to be said that "Where there is no vision the people perish" (Proverbs). But, what vision can anyone recommend to you today? The vision that looms up before anyone who has the nerve to look at the existing facts and then dares to project tomorrow from what he is able to see today is that of a no-longer-existing humanity on a despoiled planet wiped out by nuclear war: obviously no vision to be enjoyed!

One thing which does seem to be the case — in the light of the ever-escalating armaments race between the world's two super-powers — is that, whether we like to face up to it or not — we do have to think the unthinkable (as even TIME Magazine in its recent cover story, 6 weeks ago, found it necessary to remind us). And the unthinkable is the possibility of annihilating every living thing from this planet!

Perhaps you opine that a day of celebration like today is not the time to be reminded of such possibilities. But, as a philosopher, I consider it my duty to try to induce you to think even on a day of supposed celebration. If TIME Magazine finds it necessary to do so, how much more a supposed philosopher! And this all the more so when I find that most of my fellow-citizens have been turning a deaf ear to such voices of warning for over 30 years now, even when the voice was that of a President of the United States (himself a General) or that of the Chairman of the Joint Chiefs of Staff of all America's armed forces. Since TIME's issue of March 20th, almost every magazine, and even newspapers such as the "Southern Illinoian" and the "Daily Egyptian", have been trying to call us to our senses on this issue. Yet, as you know from your own viewing of TV and reading of papers, neither the administration in Moscow nor the one in Washington, DC seems to be paying the slightest attention to these warnings. Both seem to be ignorantly going on not only with the nuclear race, but increasing it and asking our people to support such increases. Each super-power tells the world that the nuclear weapons NOW in their possession can annihilate the human race not once but 25 times over. What neither seems ever to ask — let alone tell us — is: Who is going to do it the second time when the annihilation is complete on the first time around? Yet each administration is bent on increasing its destructive arsenal ever more. This insanity must be stopped! World-wide catastrophe cannot be avoided by heaping insanity upon insanity.

But if you yourselves are inclined to turn a deaf ear to both TIME Magazine and to a mere philosopher, then, please, listen, first to President Eisenhower: On the evening of January 18th, 1961, in his farewell address to the American people (i.e., the night before he left office), Eisenhower tried to warn us as follows. I quote:

The conjunction of an immense military establishment and a large arms industry is new in American experience. The total influence — economic, political, even spiritual — is felt in every city, every statehouse, every office of the Federal Government... We must not fail to comprehend its grave implications. Our toil, resources, and livelihood are all involved. So is the very structure of our society.

"In the councils of government," Eisenhower went on,

we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.

...Disarmament, with mutual honor and confidence, is a continuing imperative. Together we must learn how to compose our differences, not with arms, but with intellect and decent purpose.

More than 21 years have passed since that presidential warning. Today it is all too obvious that, while most of our fellow-citizens may have heard those words, they certainly did not listen. Neither did the State Department or the White House.

I shall never forget the time when the 20th Century's greatest scientist personally retold me the story of what happened when, a year after World War II, a reporter from the New York Times came to see him in Princeton to ask the question: "What will be the weapons in World War III?" to which Einstein replied: "I am sorry that I can not answer this question because I do not know. But I can tell you for a certainty what will be the weapons in World War IV, namely: sticks and stones!"

Let us not forget that the great Beatle singer, John Lennon, for whom you students marched in a candlelight parade on this campus when he was murdered, tried to fight against war. As a peace activist, he spoke up courageously in many ways and no one will ever forget his song, "Give Peace A Chance." Others of you will remember seeing the dramatization of Nevil Shute's "On The Beach", which finds only 2 human beings alive after a nuclear war.

On the other hand I cannot agree with Bob Dylan's famous two lines, "If God is on our side, He will stop the next war." God did not stop the first two world wars. And because He endowed man with freedom of choice, it is up to us to stop it.

But if you think that President Eisenhower's warning was fairly drastic, I invite you, finally, to listen to the words spoken even 13½ years before Eisenhower's Farewell Address. At an Armistice Day (now called Veterans Day) address before the Boston Chamber of Commerce (scarcely a radical organization) on November 10th, 1948, this speaker tried to rouse his audience with this searing blast:

With the monstrous weapons man already has (remember, this was 1948!), humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our Twentieth Century's claim to distinction and to progress.

Those were not the words of a pacifist, clergyman, philosopher, educator, poet, or bleary-eyed visionary, dreamer, commencement-speaker, or do-gooder; they were uttered by General Omar Nelson Bradley, a five-star general and, at the time he spoke, Chairman of the Joint Chiefs of Staff. Let his words sear into our consciousness! They are far more powerful than anything I could possibly say. It must be clear to anyone hearing those words that America paid no more attention to General Bradley than it paid to President Eisenhower.

"Ethical infants" General Bradley calls us — and so we are. In fact, one comes to wonder whether anyone in the White House or State Department has any idea of ethics (remember "Watergate" or the "Bay of Pigs"). We certainly seem to know how to kill. Do we know how to live?

Yet this is the kind of world into which you are graduating — a world which was not of your making, but which we, your elders, are bequeathing to you. There can no longer be any question that we, your elders, have miserably failed. If you cannot do any better than we have done, humanity is doomed.

Many of you have, rightfully, opposed our presence in such places as El Salvador. But that, after all, is a relatively minor matter when compared with the annihilation of what we have come to know as "civilization" or the very existence of the human race. To stop the insanity of even contemplating annihilation must now be our first priority. At my age, what have I to lose? But you?!

Of what value is a so-called university education, if it cannot help prepare us to take on the enemies of humankind, wherever they may be found?! Even if in our own house. And surely, those who are so persistently at work preparing for the possible demise of the human race — surely, if anyone — those are the real enemies of mankind.

I'll dare you to go forth from these exercises and take on any and all governments which persist in continuing the present insanity. If you fail at this point, no one will be left to tell the tale.

America's dream is not dead it is only hidden under the bushel of selfish nationalism, rampant militarism, and would-be imperialism, which are eating at the very fabric of our society.

I'll challenge you to proceed to recover America's great dream of world-brotherhood, so that this beloved country of ours, already hallowed by the sacrificial deaths of millions of our fellow-citizens, may — instead of disappearing from the earth — rise to a new rebirth of freedom, justice and democracy, the hope not only of America but of all mankind!

(Copyright by Paul Arthur Schilpp)

(Thank you, DON JACKANICZ)

NEW MEMBERS

(26) We warmly welcome these new members:

JERRY BAKER/1811 S. Buchanan/Little Rock, AR 72204
 FELIPE BERHO/PO Box 3464/University of Idaho/Moscow, ID 83843
 E. E. BRENNAMAN/129 N. Goliad/Amarillo, TX 79106
 JUDITH G. CLEAVELIN/1936 N. Clark St. (311)/Chicago, IL 60614
 ROMAN DI VALENTI/259 S. Roxbury Dr./Beverly Hills, CA 90212

LARRY D. DORITY/2002 Liberty St./Bonham, TX 75418
 EDWARD M. JOHNSON/743 North Rush St./Chicago, IL 60611
 M. JAVAD KHAN/560 Riverside Dr.(2N)/NY NY 10027
 GEORGE S. LULOS, JR./Temple Team/APO NY 09090
 RICHARD A. MCCOUN/5692 Oak Meadow Dr./Yorba Linda, CA 92686

PHILIP WATSON OBIKA/Caixa Postal 7540/Sao Paulo CEP 01000/Brazil
 THOMAS F. ROLFSEN/306 Diamond St./San Francisco, CA 94114
 JANET M. RUSSELL/18 E. Bridge, St.(A)/Dublin, OH 43017
 TIMOTHY S. ST. VINCENT/240 W. Emerson St./Melrose, MA 02176

JOHN E. SONNTAG/101 G St., SW (A313)/Washington, DC 20024
 DR. PAUL A. SPENGLER/146 Cloverside Drive/West Seneca, NY 14224
 CAPT. MICHAEL H. TAINI/400 W. Central (410)/Wichita, KS 67203
 DANIEL TORRES/2211 NE 50th (3)/Seattle, WA 98105
 PATRICIA TURNER/1022 S. Crescent Heights/Los Angeles, CA 90035

ELIZABETH VALENTINE/315 S. Main/Eaton Rapids, MI 48827
 JANET R. WILSON/1318 Wesley/Evanston, IL 60201
 JEFFREY A. WILSON/ ditto
 RABBI SHERWIN T. WINE/555 South Woodward/Birmingham, MI 48011
 MIKE WIRTH/33 Park Av./Dansville, NY 14437

NEW ADDRESSES & OTHER CHANGES

- (27) When something is underlined>, only the underlined part is new (or corrected).

VIVIAN BENTON-RUBEL/1324 Palmetto St./Clearwater, FL 33515
 GLENNA STONE CRANFORD/1500 Johns Road/Augusta, GA 30904 (Mrs. Peter G. Cranford)
 ALEX DELY/6150 E. 31st/Tucson, AZ 85711
 ARTHUR L. DE MUNITIZ/4121 Wilshire Blvd.(516)/Los Angeles, CA 90010
 KATHLEEN FJERMEDAL/1555 Princeton St./Santa Monica,CA 90404

DAVID GOLDMAN,M.D./35 E. 85th St./NY NY 10028
 THOMAS GRUNDBERG/Uardavägen A 63/S-223 71 Lund, Sweden
 STEPHEN HAMBLY/3206 Acklen Dr.,S.W.(B-24)/Huntsville, AL 35805
 MARK R. HARRYMAN/PO Box 1885/Chula Vista, CA 92012
 MARTIN LIPIN/7724 Melita Av./N. Hollywood,CA 91605

SUSANA IDA MAGGI/Room 1457/United Nations/PO Box 20/NY NY 10163-0020
 PETER MEDLEY/2571 N. Humboldt Blvd./Milwaukee, WI 53212
 THEO MEIJER/PO Box 93/Abbotsford,B.C./Canada V2S 4N8
 KENNETH J. MYLOTT/1380 SW 4th St./Boca Raton,FL 33432
 KARIN E. PETERSON/Grinnell College (Box 5.4)/Grinnell,IA 50112

PROF. RICHARD P. PHARIS/Biology Dept./University of Calgary/Calgary,Canada T2N 1N4 (drop Vivian Pharis)
 DR. DON ROBERTS/ Dept. of Philosophy/University of Waterloo/Waterloo,Ont./Canada N2L 3G1 (drop Lorraine Roberts)
 DONNA WEIMER/327 Harris Dr./State College, PA 16801
 KEITH YUNDT/3716 Ranfield Rd.(1)/Kent,OH 44240

CONTRIBUTIONS

- (28) Your attention, please! The BRS Treasury is just about flat. Membership renewals this year are down, probably due to tight money. But expenses are up: advertising rates are up, printing costs are up, postage is up. You could say we are in a predicament.

One casualty might well be the \$500 BRS Doctoral Grant that we have been offering annually(since 1979) to the graduate student who qualifies. See (13). We may have to suspend it for '83, which would be unfortunate.

We know that many of you do not have money to spare. All the more reason why contributions from those of you who are able to send them would be particularly helpful to us now.

Please do what you can. We need your help. Any amount is welcome. Send it c/o the newsletter, address on Page 1, bottom. Thanks!

- (29) We thank these members for their contributions to the BRS Treasury: JOHN FOTI, CHARLES HILL, DON JACKANICZ, JACK RAGSDALE, HARRY RUJA, WAYNE SANGSTER, WILLIAM VALENTINE and (as always!) KATHY FJERMEDAL... and DON ROBERTS for his contribution to the BR Memorial (London).

MONEY MATTERS

- (30) "Russell". As you know, all BRS members receive "Russell: The Journal of The Bertrand Russell Archives", published by the McMaster University Library Press. We think very highly of it and no doubt so do our members.

A problem has arisen as a result of the increased cost of publishing "Russell". McMaster finds it necessary to ask the BRS to pay \$2.50 more per member (per year).

The BRS Treasury has no extra money. We have been able to pay our bills, but we have no surplus.

If we are to pay an additional \$2.50, we will have to raise our dues by that amount.

We are reluctant to raise dues; and in any case we would not want to raise dues in these circumstances without the members' permission. The decision to consult the members was made at the recent annual meeting. We are going to put it to a vote. The ballot (last page of this newsletter) has a section asking you to vote "yes" or "no" to a \$2.50 increase in dues, starting in '83.

We think there are compelling reasons for voting "yes": (1) "Russell" is an excellent publication and, in our opinion,

no one interested in ER should be without it. (2) The \$2.50 raise is a bargain compared with the cost of an individual subscription (\$7.50). (3) The consequences of voting "no" are all undesirable: (a) you would not receive "Russell" starting in '83; (b) it would weaken our ties to the Russell Archives, for our present arrangement — that provides "Russell" to every ERS member — is a gesture of support for the work being done at the Archives, and we think it most appropriate that the ERS should show this kind of support; (c) it would penalize the Archives financially, because it seems unlikely that a substantial number of ERS members would subscribe to "Russell" at the new individual rate of \$7.50 per year.

If the majority votes "yes" you will continue to receive "Russell" as before, and your dues will increase by \$2.50 a year, starting in '83.

If the majority votes "no", it will save the ERS the cost of the present group subscription, but we will not lower dues, because the ERS Treasury can use the money!

We urge you to vote "yes".

ELECTION OF DIRECTORS

(31) We elect Directors, 8 of them, for 3-year terms starting 1/1/83. Please use the ballot at the end of this newsletter. There are 11 candidates. We like 'em all, but there are only 8 openings. Take your pick. Here they are, in reverse alphabetical order. You need not sign your ballot; it can be a secret ballot, if you prefer it that way.

DAN WRAY (Hollywood). ERS member since 1975. Playwright and screen writer. Attends local (Los Angeles area) ERS meetings and presentations. Especially interested in ER as an intellectual historian, as in "A History of Western Philosophy".

CAROL R. SMITH (Seattle) is a 5-year member with 28 years of business and professional experience. Her B.A. is in Sociology, from the University of Washington. Belongs to AI, ADA, Greenpeace, Audubon. Is strong on organization and creativity.

— STEPHEN J. REINHARDT (Wilmington) has been a member since the ERS's first year, 1974, and has attended every meeting. He was ERS Treasurer for many years, and has been a Director since 1976.

— JIM MCWILLIAMS (Eagle Pass, Texas), ERS member since the Year One (1974). AHA, ACLU, Sierra Club. Fulbright Scholar (India). Describes self as "occasional teacher (German, English), farmer and storekeeper." Currently teaching English as a second language to Spanish-speaking students at Eagle Pass. "I invite members to visit me in the garden spot." Attended several annual meetings; took photos of the '82 meeting (pp 2 & 3).

MARVIN KOHL (Fredonia, NY) is a Professor of Philosophy at SUNY, Fredonia. Has had a life-long interest in ER's writings. Has written books and articles on Abortion and Euthanasia. With Paul Kurtz, he drafted "A Plea for Benificent Euthanasia", has been an active Humanist, helped draft Humanist Manifesto II.

— DONALD HYLTON (Pico Rivera, CA) teaches math in secondary schools, and is working for his doctorate in Educational Psychology. His primary academic interests are math and philosophy. "I consider myself a citizen of the universe. I despair for the future of mankind."

— DAVID HART (Rochester) is a 4-year member, has attended 3 of the last 4 annual meetings. At the '81 meeting, he gave a talk on ER's advice to the English left (ignored). His interest in ER led him to spend a leave of absence in Cambridge (England), which he wrote up for the newsletter (RSN30-27). He also wrote "Russell on Marx" (RSN30-14).

— LESTER DENONN (Brooklyn) is a distinguished lawyer, a ERS Honorary Member and Director, and editor or co-editor of "The Basic Writings of Bertrand Russell", "The Wit and Wisdom of Bertrand Russell", and "Bertrand Russell's Dictionary of Mind, Manners and Morals". Also "Recollections of 3 Hours with Bertrand Russell" (RSN14-16).

— JACK COWLES (NYC) is a retired naval officer (Commander/Aviator/Intelligence) and has been interested in ER since taking ER's course in Philosophy at UCLA in 1940. A member since '76, a ERS Director since '79.

— KENNETH BLACKWELL (Hamilton, Ontario) is Archivist of the Russell Archives, Editor of "Russell", a Founding Member of the ERS, and a ERS Director since its founding.

— LOUIS ACHESON JR. (Encino, CA) 4-year member. 30 years with Hughes Aircraft; now Senior Scientist (aerospace engineer and systems analyst); on NASA space projects for past 10 years. World Federalists, Worldview Exploration Seminars, International Cooperation Council (now Unity-in-Diversity Council). As a teen-ager, read "Selected Papers of Bertrand Russell" and has been hooked on ER ever since.

Please vote! Why not right now? Turn to the ballot on the last page.

(32) Board vacancies. Bob Davis nominates 2 members — PAUL ARTHUR SCHILPP and STEVE MARAGIDES — to fill the unexpired terms of former members, Adam Paul Banner and P. K. Tucker, who were originally elected for the 3-year period 1981-1983. ERS Bylaws (Article VI, Section 6) provide that vacancies on the Board may be filled by a majority

vote of the remaining Directors. Professor Schilpp needs no introduction. He is an Honorary Member, and won the first BRS Award (1980)(RSN27-17,26). Steve Maragides is an attorney employed by the State of Illinois Department of Revenue. A member since 1975, he has attended 5 of the last 6 annual meetings. His degrees are in Journalism (from Northwestern) and Law (from U. Illinois).

These 2 nominees, if approved, will serve as Directors for the unexpired terms, which run until 1/1/84

* Directors (only), please vote on this. Use Part 3 of the ballot on the last page.

NEWSLETTER MATTERS

- (33) How to help the newsletter. When you come across a reference to BR — or a reference to something he was interested in — in your reading, please let us know about it, for possible use in the newsletter. If you are in doubt as to its suitability, send it anyway and let us see it. Send a clear, clean photocopy, if possible. Please remember that the newsletter depends, in large part, on material that members send. Thanks!

MINUTES

(34) Minutes of the Members' Annual Meeting, 1982:

The Ninth Annual Meeting of The Bertrand Russell Society, Inc. was held Friday, June 25 through Sunday, June 27, 1982 at the Sheraton Townhouse Hotel, 2961 Wilshire Boulevard, Los Angeles, California.

Friday, June 25, 1982

At 8:00 p.m. President Robert K. Davis called the first session to order in the hotel's Viscount Room. Following his greeting and introductory remarks, Bertrand Russell, a thirty minute film, was presented. The session concluded with a panel discussion entitled "New Hopes for a Changing World Revisited--Russell and the 1980's" which examined the applicability of Russell's 1951 book to contemporary world problems. Robert K. Davis was panel chairman. Panelists were Louis K. Acheson Jr., Donald Hylton, Donald W. Jackanicz, and Dan Wray, each of whom were provided ten minutes for an opening statement after which group and audience discussion followed. The session was adjourned at 10:00 p.m. at which time the first session of the Board of Directors Annual Meeting was called to order in the Viscount Room.

Saturday, June 26, 1982

The second session was called to order in the hotel's Wedgewood Room at 9:25 a.m. by Robert K. Davis. Projector mechanical problems prevented the scheduled film, Bertrand Russell Discusses Power, from being shown. Robert K. Davis then presented a talk entitled "Russell and World Government." Following a brief refreshment period, the first of two Society Business Meeting sessions was held.

Announcement was made of the previous evening's Board of Directors election of Society officers whose terms run for one year beginning upon their election-- Donald W. Jackanicz, President; Jacqueline Berthon-Payon, Vice President; Cherie Ruppe, Secretary; Dennis J. Darland, Treasurer. Also announced were the election of Harry Ruja as Board of Directors Chairman and Cherie Ruppe as Board of Directors Secretary. At the new President's request, former President Davis continued to chair the Society Meeting. Former Secretary Donald W. Jackanicz read the Minutes of the 1981 Annual Meeting; these were approved as read. Treasurer Dennis J. Darland then gave a summary of Society income and expenses, referring members to his regular Russell Society News reports for details.

Former President Davis outlined the following about his activities and views:

1. In 1981-1982 he attended humanist meetings in College Park, Maryland and New York City.
2. He is working with Gerald Larue to plan a Fall 1982 West Coast "Voice of Reason" conference to oppose Moral Majority influence.
3. Paul Kurtz of Prometheus Press has corresponded with him on the possible publication of Dora Russell's The Tamarisk Tree, II (not yet available through a North American company) and her (unpublished) book on the machine age. A Prometheus Press offer to publish three popular Russell essays with Society cooperation will probably not work out as the publisher would require the Society to purchase a large number of the rather expensively priced volumes for financing.
4. He suggests the Society work to keep Russell books in print and to bring back into print such contemporary titles as Common Sense and Nuclear Warfare and Has Man a Future?
5. No progress has been made on securing a permanent home for the Lester E. Dennon Russell Library or attempting to raise funds for a sculpture of Will and Ariel Durant for a Los Angeles park; however, he will continue working toward these ends.

Attention then turned to the resignation of Peter G. Cranford from the Board of Directors and the series of related events occurring over the year following the 1981 Annual Meeting. Robert K. Davis read former Chairman of the Board Cranford's June 10, 1982 resignation letter and provided an account of Peter G. Cranford's efforts during the past year to reverse the expulsion of John Sutcliffe. These efforts, he maintained, took considerable liberties with the BRS Bylaws and alienated a majority of the Board of Directors; they would not have reelected him Chairman this year. He concluded by stating he has a large set of supporting documents in his possession, which are available for individual examination. Lee Eisler and Donald W. Jackanicz agreed with the Davis account of events, and also have supporting documents. Other members giving their opinions were Robert Lombardi, Steve

Maragides, Harry Ruja, Jack Ragsdale, and Dan Wray. A motion was then made by Joe Gorman and seconded by Jack Ragsdale that Peter G. Cranford be given an opportunity to examine these Minutes prior to publication in Russell Society News and to make any comments about them as an appendix to the Minutes. This motion was carried. Acting Secretary Donald W. Jackanicz stated he would contact Peter G. Cranford accordingly.

A Society Bylaws amendment concerning Article I, Section 1, "Bylaw amendments" was proposed by Robert K. Davis and seconded by Lee Eisler to alter the Section's wording to the following:

These Bylaws may be amended by a majority vote of the Society voting at a meeting called at least in part for this purpose, and after prior notification of at least thirty days, or by mail through the Newsletter. In the case of mail ballots, the proposed change is to be specified with supporting arguments in a Newsletter issue; in the following issue other views are to be presented and a ballot provided.

Discussion centered on the proponent's claim that this amendment would democratically broaden member participation in the amendment process which until this time has been restricted to those members present at Annual Meetings. This amendment was accepted with a vote of Yes--15, No--0, Abstain--4.

At 12:15 p.m. the first Society Business Meeting session concluded and the Meeting itself was recessed for lunch.

The Meeting was reconvened at 1:25 p.m. as The Life and Times of Bertrand Russell, a forty minute film, was screened. Al Seckel then presented his paper entitled "Russell and the Cuban Missile Crisis" which was followed by discussion. Robert K. Davis announced the recipient of the 1982 BRS Award, Dr. Henry W. Kendall, who, among other noteworthy accomplishments, has distinguished himself by his opposition to nuclear weapons. Robert K. Davis also read a letter from Peter Cadogan on the European peace movement and mentioned the October 1982 Vienna peace movement gathering in which members may wish to participate.

After a brief refreshment break, Dr. Timothy J. Hayes of Physicians for Social Responsibility and the Council for Liberal Education introduced a film, "The Last Epidemic," in which a group of physicians, scientists, and former military officials described what would happen to the exemplary city of San Francisco were a single major atomic bomb detonated over it. Dr. Hayes next presented a talk on the ecological and medical consequences of large scale nuclear warfare.

The session was adjourned at 4:45 p.m. At 6:30 p.m. the second session of the Board of Directors Annual Meeting was called to order in Room 902 of the hotel. Due to an unexpected scarcity of the scotch for which it was named, the traditional Red Hackle Hour was not held; instead, members rested or informally gathered before coming together again at 7:30 p.m. for the Banquet held in the hotel's Inner Terrace. After the fine meal, a film, "Oh, What a Lovely War," to which Russell referred in his Autobiography, was presented in an adjoining room. The evening's events concluded at 11:50 p.m.

Sunday, June 27, 1982

At 8:40 a.m. the third and final session of the Board of Directors Annual Meeting was held in Room 902.

The third and final session of the Society Annual Meeting was called to order at 9:27 a.m. in the Viscount Room by Donald W. Jackanicz. The second of two Society Business Meeting sessions began with Harry Ruja acting and Lee Eisler seconding that the first sentence of the Society Bylaws, Article VII, Section 1, "Officers" be amended to read as follows: "The officers of the Society shall consist of a president, a vice president, a secretary, a treasurer, and other vice presidents for special areas as deemed desirable by the Board of Directors." It was stated that the Board of Directors, pending acceptance of the Society Bylaws amendment, had elected Robert K. Davis Vice President/Special Projects and Lee Eisler Vice President/Information. (For details of the special area vice president proposal, see the accompanying Board of Directors Minutes.) Steve Reinhardt then voiced reservations to this change, particularly regarding the Vice President/Special Projects position whose incumbent might without authorization involve the Society in the controversial affairs of individuals and other

organizations. Similar criticism was offered by other members. After this discussion, the amendment was carried with a vote of Yes--7, No--0, Abstain--3. Robert K. Davis and Lee Eisler spoke about their new positions in which they would essentially be performing the same duties they had previously undertaken.

Lee Eisler also urged all members to submit materials to Russell Society News for possible publication; he explained if one were unsure of the suitability of an item, it should nevertheless be submitted and would be included if found to be appropriate editorially. He then announced the Board's decision for a Russell Society News ballot concerning the possibility of increasing membership dues to cover the subscription increase for Russell: The Journal of the Bertrand Russell Archives.

President Jackanicz announced the Board of Directors' decision to form an ad hoc committee staffed by Steve Reinhardt, Lee Eisler, and himself to review the Society and Board Bylaws and recommend reforms. He also announced the Board's decision that the next Society Annual Meeting be held in Hamilton, Ontario in connection with the June 1983 Bertrand Russell Archives symposium on Russell's non-technical writings. With no further business at hand, the Society Business Meeting was adjourned and the gavel was presented to Robert K. Davis who presided over the remainder of the program.

Submitted July 26, 1982

Donald W. Jackanicz
Donald W. Jackanicz, Acting Secretary
For Charie Ruppe, Secretary

(35) Minutes of the Directors' Annual Meeting, 1982:

The Board of Directors of The Bertrand Russell Society, Inc. met in three sessions on Friday, June 25, Saturday, June 26, and Sunday, June 27, 1982 at the Sheraton Townhouse Hotel, 2961 Wilshire Boulevard, Los Angeles, California.

Friday, June 25, 1982

Because of the resignation of Peter G. Cranford as Chairman of the Board of Directors, Board Secretary Donald W. Jackanicz called the first session to order at 10:24 p.m. in the hotel's Viscount Room. The following nine Board members were present: Jacqueline Berthon-Payon, Jack R. Cowles, Dennis J. Darland, Robert K. Davis, Lee Eisler, Donald W. Jackanicz, Jack Ragsdale, Stephen J. Reinhardt, and Harry Ruja. The following nine Board members were not present: Kenneth Blackwell, Alex Daly, Lester E. Denonn, Ali Ghazmi, Edwin E. Hopkins, Hugh S. Moorhead, Charie Ruppe, Warren Allen Smith, and Katharine Tait.

Secretary Jackanicz read the former Chairman's letter of resignation, which also stated Board member J. B. Neillands had resigned, as well as a letter the Secretary had received from J. B. Neillands affirming his resignation. The Secretary then called for nominations for Board Chairman. Only one was made--Lee Eisler nominated Harry Ruja with Stephen J. Reinhardt seconding the nomination. With a vote of Yes--8, No--0, Abstain--1, Harry Ruja was elected Board Chairman. Secretary Jackanicz then handed the gavel to Chairman Ruja who made a brief acceptance speech. The Secretary read the Minutes of the 1981 Board Annual Meeting; these were approved as read.

To fill one of the unexpired Director terms, Robert K. Davis nominated Paul Arthur Schilpp; this nomination was seconded by Lee Eisler. However, citing Article VI, Section 6 of the Society Bylaws, Chairman Ruja ruled that no Board vacancies could be filled unless a majority of the Board was present.

Dennis J. Darland gave the Treasurer's report which stated the Society's cash balance was \$2,395.14 as of March 31, 1982. He explained that a more current balance figure could not be immediately provided because of recently written checks, mostly in connection with the 1982 Annual Meeting. The Treasurer's report was accepted as read.

Discussion turned to the election of officers. Robert K. Davis nominated Donald W. Jackanicz for President; this nomination was seconded by Harry Ruja. Jacqueline Berthon-Payon nominated Robert K. Davis for President; this nomination was seconded by Dennis J. Darland. Chairman Ruja determined a secret ballot was required. In response, Jack R. Cowles stated he was pleased the new Chairman had chosen to follow formal parliamentary procedures in this and other Board matters. Jack R. Cowles and Jack Ragsdale were requested to count the ballots whose votes were Donald W. Jackanicz--8, Robert K. Davis--1. For the office of Vice President, Donald W. Jackanicz first nominated Stephen J. Reinhardt and then Jack R. Cowles; however, both declined their nominations. Stephen J. Reinhardt nominated Jacqueline Berthon-Payon; this nomination was seconded by Robert K. Davis. She was unanimously elected. For both Society and Board Secretary, Lee Eisler nominated Robert K. Davis; however, he declined this nomination. Donald W. Jackanicz then nominated Charie Ruppe, with Robert K. Davis seconding the nomination. She was elected by the vote of Yes--8, No--0, Abstain--1. For Treasurer, Robert K. Davis nominated Dennis J. Darland, with Jacqueline Berthon-Payon seconding the nomination. He was unanimously elected. His work as Treasurer was then praised by Robert K. Davis, particularly because of his excellent quarterly reports.

Several Bylaws amendments were next introduced, however it was decided these would be discussed at a later time. The last order of business concerned the date and site of the 1983 Annual Meeting. Lee Eisler reported on the possibility of holding a June 1983 Meeting at Hamilton, Ontario in conjunction with the Bertrand Russell Archives' symposium on Russell's non-technical writings. The Board discussed the merits of such an arrangement, and Lee offered to contact Kenneth Blackwell for further information. With the late hour, it was agreed that the Board would again meet the next day at a time and place to be announced. The Meeting was recessed at 11:37 p.m.

Saturday, June 26, 1982

The second session of the Board Meeting was called to order by Chairman Ruja at 6:38 p.m. in the hotel's Room 902. Except for Robert K. Davis who was not present, the same list of present and absent members applied for this session.

Stephen J. Reinhardt introduced a resolution, seconded by Jack Ragsdale, as follows:

Peter Cranford took a leading part in the affairs of the Bertrand Russell Society from its inception, first as its President and then as its Chairman. On the occasion of his resignation from the Board, the Board expresses its gratitude to Peter for helping to establish the Society and for giving freely of his time and energy to further its prospects. The Board urges Peter to continue to present his views on Society matters and assures him of their respectful reception.

The Board approved the resolution with a vote of Yes--6, No--0, Abstain--2.

Lee Eisler then proposed that Article X of the Society Bylaws be amended to allow for mail ballots for Society Bylaws amendments. His motion was seconded by

Two talks on the Moral Majority and the attack on ideological pluralism followed. Dr. Gerald Larue spoke first about his experiences confronting reactionary religious spokesmen and attempted to analyze the foundations of the Moral Majority movement. Then Robert Burkett of People for the American Way introduced his organization's film, "The Religious Right," which captured Moral Majority leaders uttering extreme statements. A lively discussion period followed.

The Meeting was adjourned at 12:00 p.m. after which members informally talked in the garden outside the Viscount Room. Jim McWilliams invited all present to be photographed by him. After a series of farewells and departures, some members enjoyed brunch together in a hotel dining room.

Jack R. Cowles and accepted by the Board by a vote of Yes--8, No--0. However, it was subsequently agreed by the Board that its vote was merely advisory, as only the Society--not the Board--can amend the Society Bylaws. Lee Eisler then proposed another Society Bylaws amendment: regarding Article 7, Section 1, he moved its first sentence should read, "The officers of the Society shall consist of a president, a vice president, a secretary, a treasurer, and other vice presidents for special areas as deemed desirable by the Board of Directors, with each such vice president serving at the pleasure of the Board." This motion was seconded by Jack Ragsdale. In discussion, this amendment's purpose was established as being a means of enhancing the Society status of certain active Society members who were already engaged in extensive projects authorized by the Board or through Society tradition. With the title "Vice President for X," such a member could more effectively communicate with non-members and other organizations. In no way would this amendment alter the role of the Vice President who is next in line to succeed the President. And it would be unlikely for any "Vice President for X" to engage in any activities not previously engaged in by other officers and committee chairman. However, Stephen J. Reinhardt objected, explaining he feared the possibility of such a Vice President acting in unauthorized ways to commit the Society to controversial positions or to align the Society with controversial organizations. This motion was accepted by the Board by a vote of Yes--5, No--1, Abstain--2. Again, however, it was subsequently agreed by the Board that its vote was merely advisory to the Society.

A motion to form an ad hoc Bylaws Reform Committee was made by Donald W. Jackanicz and seconded by Lee Eisler. This motion was accepted by a vote of Yes--8, No--0. Chairman Ruja named Lee Eisler, Stephen J. Reinhardt, and Donald W. Jackanicz to serve on the Committee which is to report to the Board on both the Society and Board Bylaws no later than the 1983 Annual Meeting.

Treasurer Dennis J. Darland next moved that both the Treasurer and the President be authorized to sign Society checks. This motion was seconded by Jack Ragsdale. Previously only the Treasurer's name appeared on the Society checking account, creating the possibility of difficulties were the Treasurer to die in office. With two officers capable of signing, risks would be diminished, although it would remain the Treasurer's responsibility to manage and safeguard Society funds. This motion was accepted with a vote of Yes--8, No--0. Treasurer Darland stated he would submit the necessary bank paperwork.

A firmer commitment to a Hamilton, Ontario 1983 Annual Meeting was made as Lee Eisler formally moved the Meeting be held in conjunction with the Archives' symposium, subject to successful planning with Kenneth Blackwell and McMaster University. Jack Ragsdale seconded this motion which was approved by a vote of Yes--8, No--0.

Lee Eisler next moved that the question be submitted to the membership through a Russell Society News ballot whether to continue to include a subscription to Russell: The Journal of the Bertrand Russell Archives with membership dues, increasing the dues by the increased subscription price. This motion was seconded by Jack Ragsdale. The need for this action is based on the Archives' intention to increase Russell's subscription price, which in turn will either require higher dues or Society subsidizing of member subscriptions. The exact increase has not been announced, but Lee is inquiring with Kenneth Blackwell. This motion was accepted unanimously.

Chairman Ruja then recognized non-Board member Robert Lombardi to speak. His three points were: he questions the desirability of the "Vice President for X" amendment; Russell Society News production costs could be cut by using a smaller size print and sophisticated typewriters; he believes the Society should become involved in environmental issues such as pollution control.

With the Banquet to begin in a short time, at 7:35 p.m. it was decided to recess the Meeting until the next day at a time and place to be announced.

Sunday, June 27, 1982

The third and final session of the Board Meeting was called to order by Chairman Ruja at 8:40 a.m. in the hotel's Room 902. Except for Jack Ragsdale who was not present, the list of Board members present and absent on Friday, June 25, 1982 applied for this session.

Jacqueline Berthon-Payon moved that, in accordance with the Board's actions the previous day, the position of Vice President/Information be created with duties consisting of transmitting information about the Society to members, non-members, and external agencies, under the supervision of the President. Her motion was seconded by Robert K. Davis and accepted by a vote of Yes--8, No--0. Jack R. Cowles then moved that the position of Vice President/Special Projects be created with duties to be assigned by and direction to be provided by the President. His motion was seconded by Jacqueline Berthon-Payon and accepted by a vote of Yes--7, No--0, Abstain--1.

To fill these newly created positions, Robert K. Davis nominated Lee Eisler for Vice President/Information, with Jacqueline Berthon-Payon seconding the nomination, and Jack R. Cowles nominated Robert K. Davis for Vice President/Special Projects, with Jacqueline Berthon-Payon seconding the nomination. Lee was elected unanimously, while Robert was elected by a vote of Yes--7, No--0, Abstain--1.

It was subsequently agreed by the Board that the actions described in the two paragraphs above were valid pending Society approval of an amendment to Article 7.

Section 1 of the Society Bylaws allowing for additional vice presidents. This amendment was approved by the Society on June 27, 1982.

With no further business at hand, at 8:52 a.m. it was unanimously agreed to adjourn the Meeting.

Submitted July 25, 1982

Donald W. Jackanicz
Donald W. Jackanicz, Acting Secretary

For Cherie Ruppe, Secretary

- (36) Ex-Chairman Peter Cranford was shown a copy of the above minutes prior to publication in this issue, and his comments were invited. Here they are:

<i>P. G. Cranford, Ph.D.</i>		
CLINICAL PSYCHOLOGIST AUGUSTA, GEORGIA 30904		
MEDICAL VILLAGE 1500 JOHNS ROAD	August 5, 1982	TELEPHONE 736-3514 733-8612
For RSN Publication:		
<p>I would like to thank the Directors for the majority vote of the board members present in passing a resolution of gratitude to me for my help in establishing the Society and in furthering its prospects.</p> <p>It had been our original intent that the Society would be a vehicle through which we could promote Russell principles for the rest of our lives. However I note with sadness that only two of the original founding members were present at the 1982 meeting.</p> <p>I further thank the Society for giving me the opportunity to respond to a matter discussed at the meeting. I must state that there are no points of agreement between me and Messrs. Davis, Eisler and Jackanicz concerning the expulsion of John Sutcliffe. I see a parallel between this matter and the persecution of Bertrand Russell in New York City, when he was not allowed to participate in his own defense. It is a matter of principle.</p> <p>To those members who responded to my letter of June 10, I regret to write that I have as yet been unable to reply, due to a lengthy hospital stay and a convalescence which continues to limit my activities.</p> <p style="text-align: right;">With best wishes, <i>Peter G. Cranford</i> Peter G. Cranford</p>		

- (37) Bob Davis on the Cranford letter of June 10th --- a continuation of Bob's report as Outgoing President (5):

I feel I must comment on Peter Cranford's letter of June 10th, which must have come as a shock to BRS members, who did not know -- could not know -- about his improper behavior as Chairman. His resignation was clearly an attempt to beat the Board to the punch -- that is, he said, in effect, "I quit," before the Board could say, "You're fired!" -- and to do so in a harmful way. We would surely not have elected him Chairman again after his behavior during the past year, in his attempts to overrule the Society's vote expelling John Sutcliffe. His letter is vague and duplicitous. To begin with -- it is not true that problems he vaguely refers to -- the Sutcliffe expulsion -- have "failed to surface in the newsletter". His own November Chairman's Report (RSN32-6) was wholly devoted to this topic. See also my remarks in that newsletter (RSN32-7). It was also mentioned in the February issue (RSN33-32). To claim that the problem failed to surface after he had made a report on it is duplicitous.

Jack Pitt resigned more than 2 years ago because he did not like the fact that changes in the BRS Travel Grant, which he had devised, were proposed. To put this fact in with the others as though they were all related is misleading, to say the least.

But Peter is correct in saying that something has been withheld, namely, the details of his own irregular behavior. Lee Eisler has been protecting him, in effect. Since he has forced the issue, I will relate a

sample of his behavior. When Lee was originally thinking of moving to expel Sutcliffe (for repeatedly misrepresenting himself as our agent, and for passively abusing people with whom he disagreed), Lee notified Peter about this at two different times, to learn whether Peter objected. Peter did not reply to these queries. Six months after the expulsion, at the '81 Meeting, Peter tried to reinstate Sutcliffe. I objected because (a) the Board cannot overrule a vote of the Society, and (b) Sutcliffe was not a desirable member. The Board did not give Peter what he wanted.

Peter then said he would write Sutcliffe (about the Board's disapproval of the expulsion procedure) but would show the letter to the Directors for approval before sending it. He did not do this. He wrote to Sutcliffe, bypassing the Directors, soliciting an appeal. He then sent copies of Sutcliffe's response to the members of the Board, asking for their reactions to Sutcliffe's request to appeal his expulsion. When he got the reactions, he called them "votes" and said the majority had voted in favor of appeal, 9 to 7. Several Directors objected, saying they had not intended their "reactions" to be counted as "votes, and switched their position, which cancelled Peter's majority. I asked that the reaction-letters be turned over to the Secretary for verification — standard procedure — but Peter refused. When Don Jackanics repeated the request, Peter attacked him.

I then had the board polled on 2 questions: (a) Can the Board overrule a vote of the Society? (b) Should Sutcliffe be given the right to appeal? The Board voted "no" to both questions. Despite this, Peter wrote Sutcliffe that he was declaring the Society and Board votes null and void, and that he — Sutcliffe — was reinstated. That was sheer fantasy (or bluff); it is also an example of the way Peter makes up the rules as he goes along, not paying much attention to RRS Bylaws, which do not empower him to overrule decisions of the Society or the Board. The expelled member has not been reinstated.

Re Ray Plant's resignation: Ray originally favored an appeal. In August '81 he wrote 2 letters, mistakenly based on our obsolete Constitution, supporting appeal, and sent them to Peter with the request that they not be used without his permission. When his error was pointed out, Ray checked the current Bylaws (which had replaced the Constitution), and changed his mind. However, Peter ran the letters, against Ray's intentions, in his November Chairman's Report (RSN32-6c). Later, Peter had his secretary, Brenda Goolsby, write Ray that he had not intended to run the letters and that Lee had done it on his own and that Lee had edited Peter's report. Unfortunately for Peter, the facts were against him. He had sent a copy of his Chairman's Report, which included the 2 letters, to all Directors; it was easy to see that both statements were false. At that point, Ray resigned.

Peter's letter of June 10th said Ray Plant was "a member of the committee investigating the Sutcliffe case." There was no such committee. The Board Bylaws are clear: only the Board may create committees. It created one, to investigate the expulsion procedure. All during the past year, Peter kept coming up with new committees of his own, so that I had to write the people he appointed and point out that he did not have the power to create a committee.

I hope this matter is behind us, but if Peter pursues it with future letters, it will be well to keep in mind the history of his behavior in the Sutcliffe case.

RR, PANELIST

(38) **"The Future of Man" was a televised symposium sponsored by Joseph E. Seagram & Sons, Inc., in 1959. Here are excerpts from the printed record, for which we are indebted to TOM STANLEY:**

The spectacular advances in the sciences are bringing about the greatest revolution in man's history, transcending the goals of even the greatest visionaries.

If, as is now expected, man, in the next century, gains control over his physical environment, what will happen to him as an individual? When science gives him greater leisure than ever before, will he use it to develop his great reservoir of potentials? Will he use this new time to bring about a renaissance in the arts, sciences and the humanities? Or, is there a danger that he will fall into a state of decadence?

It is our hope that these outstanding men of our generation who have graciously given of their time to this Symposium, may provide us with guidance and insight to effective means for coping with the great challenges that will face mankind in the foreseeable future.

EDGAR M. BRONFMAN
President, Joseph E. Seagram and Sons, Inc.

SAMUEL BRONFMAN
President, Distillers Corp.—Seagrams Ltd.

DR. MILTON S. EISENHOWER, Chairman
President, The Johns Hopkins University

Interviewing Panel

DOUGLAS EDWARDS WILLIAM L. LAURENCE INEZ ROBB
CBS The New York Times United Features

* * * * *

DR. EISENHOWER: *Now, finally, before we begin the informal discussion, I am going to present Lord Bertrand Russell. His initial statement will be presented on a three-minute film, but Lord Russell has been listening to our comments in London via two-way radio hookup, and so will be able to participate in the discussions which follow. Ladies and gentlemen, the eminent philosopher and mathematician, Lord Russell.*

LORD RUSSELL: What the effect of science will be on human life during the next hundred years I do not think anybody can foresee. What men can foresee is that there are two possibilities: human life may immensely improve, or it may become vastly worse than it ever has been before. It cannot stay where it is. Science is a very dynamic force, and it compels change, a change which may be either for better or for worse. And I don't think anybody can tell at present which it will be. It rests with human volitions. There is no fate about it, there is nothing predetermined. It's not a matter of natural forces, it's a matter of human choice, whether we shall choose to prefer disaster to everybody

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or good fortune even to those whom we don't like. That is the thing that we have to choose, and I don't know which we shall choose.

The only way that I can see in which a scientific society can become stable and survive for long periods is the establishment of one single World Authority possessing all the serious weapons of war. If that were done, science could then devote itself to making people happier, which it could do quite easily. At present, more than half the human race are undernourished. There's no reason why there should be any poverty at all in the world if science were allowed to devote itself to making people less poor. At present, we devote most of our energies, most of our thought and most of our money, to the business of trying to kill each other, and that is generally considered the most important.

But when you put it like that, anybody can see that it's mad and quite absurd, but still very few satisfied people are doing more.

I think that the trouble is not so much the conflict between communism and capitalism—this is what is generally thought to be the trouble. I think the trouble is more "nationalism," and it so happens that communism is associated with one great state and capitalism with another. But I think that if you had no ideological conflict there would still be nationalism as a conflict, and I think that is the greatest danger, and that you've got to get international feeling into the world if the human race is to survive.

Well now, at present there are three things that may happen—and I don't know which of them will—the first is a great war in which all civilized nations are wiped out and only savages remain. I suppose that if that happened the savages might in the course of several millenia climb up to the present peak of enormous wisdom that we've arrived at.

The second possibility, which is not too improbable, would be the extermination of man altogether.

And the third possibility is what I mentioned before, the establishment of a world government. We must, in the world that we're in now, have either disaster or a new world far better than any world that has ever existed before.

It rests with us to choose, and I really don't know which we shall choose, because we have to alter our habits of thinking; we have to cease to think of people as enemies and think of them just as human beings—and that is a difficult job, it's not a thing we've been in the habit of doing. We have to choose between utter and absolute disaster on the one hand, and on the other hand a better world than any that has ever existed before. The choice is ours. The choice is one to which each separate one of us can contribute.

I hope—but not quite confidently—that we shall choose wisely.

* * * * *

MRS. ROBB: The problem of over-population has haunted this symposium. I would like to address this first question to Lord Russell. Can Lord Russell suggest any practical solution to this pressing world problem?

LORD RUSSELL: Yes. Yes, the problem of over-population is one which can be very easily settled. One can provide, quite cheaply, methods by which population will not increase at its present rate. And such methods are, in fact, advocated in Eastern Asia. It is only in the United States and parts of Europe that superstition interferes with the solution of this problem. It is not a difficult problem.

SIR JULIAN: Well, I'm afraid I can't agree with Lord Russell. Population control isn't an easy problem; it's an extremely diffi-

cult problem. I've just been in India and I realize what a terrible problem it is. So do the Indians; they have now realized, thanks to the careful studies made by various economists, that if they don't get their rate of population increase down by about 50% within about 35 years they will never be able to industrialize, never reach a stable state of society which can develop along industrialized lines. Far from that, they will get to a point of no return, after which the standard of living will go down.

Furthermore, it is not true to say that there is any simple and cheap method which is available for use by poverty-stricken people living in places like rural India, in villages with no sanitary conveniences. On the other hand, the problem is soluble; we've got to plug hard at research, and we shall get a cheap and simple method.

The Indian government is taking the problem very seriously, it is starting to train people to go out into the villages and will eventually make population control part of the Public Health Service. But it won't be easy, though it is exceedingly urgent.

LORD RUSSELL: May I reply to that?

DR. EISENHOWER: Go ahead, Lord Russell.

LORD RUSSELL: I wanted to make a comment to the criticism of my saying that it was easy. Now, I agree that it is not quantitatively easy, as compared to some other things, but if one hundredth part of the money that we spend on learning how to kill each other were spent on birth control, it is pretty certain that we should very soon arrive at some method which would be cheap and easy, and which could be applied in countries such as India to solve the problem. But at the present, we think it more important that infants should be born and exterminated very cleverly, rather than that we should prevent their being born.

* * * * *

MR. EDWARDS: We were talking about values. Is there anything wrong with our value system? I take it there is something wrong now; it's been changing. I'd like to ask Dr. Montagu about that.

DR. MONTAGU: I think there's a great deal wrong with our value system. One of the most frequent criticisms made of us is that we subscribe to too many unsound values. The supreme American value is success. Success in terms of what has been called the principle of conspicuous consumption, or "keeping up with the Joneses." I think this is the principal value which has led to a large number of personal and social disasters in this country. America is not the only country that suffers from the worship of this value, it merely happens to be in a position to realize it more effectively than others.

DR. EISENHOWER: Lord Russell, I believe you wanted to say something about this.

LORD RUSSELL: This thing I want to say, which is that I find a certain optimistic assumption running through almost everything that has been said. Now, of course, I hope—I hope with all my heart that the optimistic assumption will be right, but if you feel too sure about it you will get lazy and you will let yourself acquiesce in the continuation of dangers which, in the end, may make the optimistic assumption wrong. Now, take for example this question of what you can do with education to make people better. You can do just as much to make them worse, and there is always a danger that an authoritarian government, equipped with more scientific knowledge than we have at present, will breed people to be submissive and to endure evils which they ought not to endure. And I feel it very important, not only in that respect but in a great many others, to realize that a happy outcome is

not a certainty; it is a thing which we have to work for and which may perhaps not be realized.

DR. EISENHOWER: Mrs. Robb?

MRS. ROBB: I would like to ask Lord Russell about a subject on which he touched in his preliminary speech. He deplored the rampant nationalism abroad today as one of the threats to our world. Does Lord Russell see anything that can abate or control that nationalism which threatens us?

LORD RUSSELL: Yes. Yes, it can be controlled by education and by the establishment of a world government which makes anarchic actions by single nations ineffective, but I think it requires education, and I don't think you'll get education of that sort until you've moved a long way towards world government. I see in the world today new liberated nations. Each liberated nation brings in a new nationalism, and I think that's a very great danger.

* * * * *

LORD RUSSELL: Yes, I do want to. I want to say what I was thinking about in the matter of education. I wasn't thinking of conveying knowledge, I was thinking of conveying ways of feeling. Now, in almost all civilized countries at present the school child salutes the national flag. He ought instead to salute the flag of the United Nations. He ought to salute some international symbol and not a national symbol, and I feel that in all our education—I'm not saying this about one country or another but about all of them—they go on glorifying their own country, which is no longer the right thing to do.

DR. EISENHOWER: I hope some member of the panel is going to disagree with what's just been said.

* * * * *

LORD RUSSELL: May I speak for a moment?

DR. EISENHOWER: Please do, Lord Russell.

LORD RUSSELL: I just wanted to say that it seems to me that some of the discussion has brought in big words and difficult things to achieve. And the problem before us is really a rather simple

one. The problem is: Would we rather that the human race continue to exist even though that may involve some happiness to people that we don't quite like, or would we rather have the whole thing exterminated. That is the whole question.

* * * * *

DR. EISENHOWER:

I would like to break over on the prerogatives of a chairman and pose one concluding question myself, which may involve Lord Russell and several members of the panel. It seemed to me, when the question of nationalism came up, that it was left with the assumption that nationalism is evil in itself, and I just don't think this is so. It seems to me that true love of country, like love of family, can be one of the greatest forces for progress in the world. Historically, when we developed allegiance to the tribe and then the nation, we didn't give up any allegiance to the family. Although we exist as a national to which we show allegiance, we still recognize loyalties to our families, to our churches, and to our local and regional communities. And today, now that we have to build a peaceful world in cooperation with other nations, this doesn't imply that we must give up nationalism or love of country. Indeed, nationalism or taking national pride, in this sense, can be a highly constructive motivating force. It seems to me that this was left in a rather bad way, and I wonder if Lord Russell wants to quarrel with the Chairman before we conclude?

LORD RUSSELL: Yes, I certainly do. I should like to say about nationalism that it has two entirely distinct aspects. On the one hand, there is cultural nationalism, and there is love of your native soil. And against that I have not a word to say. On the other hand, there is the view that your nation is so much better than any other that it has a right to fight and kill people of other nations whenever it happens to suit its interests. And that is the sort of nationalism that I don't like.

DR. EISENHOWER: I'll call the kind you are talking about "blind nationalism."

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RUSSELL SOCIETY NEWS

No. 36

November 1982

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REPORTS FROM OFFICERS

(1.5) President Don Jackanicz reports:

As we approach the mid-point in the BRS year -- between annual June meetings -- I would like to remind all of you of the June '83 Meeting, to be held in conjunction with the Russell Archives-sponsored symposium on Russell's non-technical philosophy. The BRS has met at the Archives before, and these meetings have been specially rewarding. If you have never attended an Annual Meeting or visited the Archives, here is an opportunity that deserves careful consideration. The symposium program will occupy much of the time. There will also be Society and Directors's meetings, the traditional Red Hackle Hour, the Banquet, and some specifically BRS-related activities. Any agenda proposals members may have should be addressed to me. I welcome suggestions. (3802 N. Kenneth Av., Chicago, IL 60641). The next BSN will contain details on the meeting.

From time to time, members ask what they can do to become more involved in BRS affairs. Here are some suggestions:

- .Nominate someone for the BRS Award. See RSN35-12c for the requirements. The Award honors a worthy individual and also provides publicity for the BRS.
- .Submit materials for the newsletter. The newsletter needs your help in acquiring Russell-related items of interest, both historical and contemporary: book reviews, articles, news about members (including yourself), opinions on public issues and BRS affairs, etc. If in doubt as to whether an item is suitable, send it anyway; if suitable, it will be used.
- .Vote in elections. Although more members voted than ever before -- in the recent balloting (by mail) for Directors -- fewer than 1 out of 3 voted, so there is plenty of room for improvement here. Your voice should be heard!
- .Make use of the BRS Library. It has much to offer -- books, films, tapes -- to borrow, rent or buy. Address on Page 1, bottom
- .Encourage local libraries and bookstores to stock Russell books. Introduce others to Russell's writings possibly with a short essay or your favorite among his writings.
- .Inform schools and students about the BRS Doctoral Grant, which aids a worthy doctoral student in his or her work on a Russell-related topic. Like the BRS Award, this recognizes excellence while creating publicity for the BRS.
- .Finally -- if you can -- make a contribution to the BRS Treasury. Membership dues do not cover expenditures; the deficit must be made up by contributions. Your contribution will help make possible the continued proper functioning of the Society. Send a contribution c/o the newsletter (address on Page 1, bottom).

(2) Bob Davis, Vice-President/Special Projects, reports:

My activity this fall is centered primarily on two groups: Voice of Reason (VOR) and a November meeting of "The Open Society and its Friends".

I was co-organizer, with Gerald Larue (of the Ethical Culture movement and AHA), of an October 17th public rally to start a California VOR chapter. You may recall my report on the organizing meeting of VOR in New York last April (RSN34-4,37). The aim is to set up a grass-roots group to monitor and oppose the new right's political/social agenda. In Los Angeles, this seems to be taking the form of coordinating different existing humanist-oriented groups. The main speaker for the rally was Dr. Sherwin Wine, co-founder of VOR, who came from Michigan for this occasion.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg PA 18036
ERS Library: Jack Ragsdale, ERS Co-Librarian, 4461 23rd St., San Francisco, CA 94114

"The Open Society and its Friends" is the title of a conference to be held November 22-24 in New York, to explore aspects of Karl Popper's philosophy (RSN35-24). Sir Karl is an honorary BRS member. The name is taken from his two-volume "The Open Society and its Enemies", which I feel every educated person should read at least twice. Speakers are people of eminence, including a Nobel Laureate (Frederick Hayek). At the final session, a new society based on Popper's philosophy will be organized. Since what they are doing parallels in many ways what the BRS has done, I have offered to make available to them what the BRS has learned from experience. I look forward to the existence of an interesting and vital new society.

I will also probably attend a late December "National Humanist Leadership Council" meeting in New York, but I have no details on this at the present time.

(3) Treasurer Dennis J. Darland reports:

For the quarter ending 9/30/82:

Balance on Hand(6/30/82).....	2125.13
Income: 19 new members.....	342.50
54 renewals.....	955.45
total dues.....	1297.95
Contributions.....	651.50
Sales of RSN, books, etc.....	450.56
total income.....	2400.01
	<u>4525.14</u>
Expenditures:Membership & Information	
Committees.....	1382.17
"Russell" subscriptions.....	609.00
Doctoral Grant.....	500.00
BRS Library.....	20.58
Annual Meeting.....	246.40
Bank charges.....	16.41
total spent.....	2774.56
	<u>2774.56</u>
Balance on hand (9/30/82).....	1750.58

REPORTS FROM COMMITTEES

(4) Science Committee (Alex Dely, Chairman):

(Alex and Dean Babst, also of the BRS Science Committee, have written a briefing paper, "Growing Probability of an Accidental Nuclear War", which they have sent to certain members of Congress and to organizations working to stop the nuclear arms race. The paper will be available from the BRS Library. The following press release is based on a portion of their paper.)

RISK OF NUCLEAR WAR BY ACCIDENT IS ONE MORE REASON TO SUPPORT THE FREEZE

"There's a definite chance that the two superpowers will exterminate each other, even though neither side wants that result nor initiates it," says Alex Dely, Chairman of the Science Committee of the Bertrand Russell Society and a member of the University of Arizona Physics Department and the staff of Puma Community College.

"It can happen by accident. That's why my Committee is supporting freeze Proposition 201 on the Arizona ballot this election," Dely continued. "The logic is simple. The greater the number of nuclear weapons, the greater the chance of accident. President Reagan has ordered 17,000 more nuclear weapons; that's 17,000 more chances of accidents."

An unwanted nuclear holocaust can be triggered by any of the following:

- . Human or computer error fires the first missile. (There were 32 nuclear-weapons-related accidents between 1950 and 1980.)
 - . Decreased time for error-correction. The Pershing II allows only 5-6 minutes.
 - . A 3rd country, or a terrorist, explodes a nuclear bomb, and the 2 superpowers suspect each other; a nuclear exchange results. To make this more likely, inaccurate plutonium-accounting by the U.S. and by the International Atomic Energy Agency permits the spread of nuclear weapons to other countries or groups.
 - . Existence of first-strike ("counterforce") weapons -- like the MX -- creates fear, interferes with rational decision-making, and may cause a strike...because of "use or lose".
 - . Increasing complexity of weapons increases possibility of misfiring.
-

ABOUT BR'S WRITINGS

- (5) "Principia Mathematica" and computers. From "The Making of the Micro" by Christopher Evans (New York: Van Nostrand Reinhold, 1981) pp.60-61:

Boole, you may recall, was an English philosopher living around the time of Babbage who showed that the rules and principles of logic were sufficiently well formalized for them to be expressed in mathematical terms. Thus you could use mathematical notation to state logical propositions and, by following the rules of mathematics, follow the various propositions to their ultimate, inescapable conclusions. The link between logic and mathematics had been made, but it had had curiously little impact and sat around in the way that these things sometimes do until somebody turned up who could see how to develop it. The "somebody" - or "somebodies" in this case - who pounced on Boole's great concept were a pair of awesome intellects: Alfred North Whitehead and Bertrand Russell, whose three-volume work *Principia Mathematica* (1910-13) is thought by some people to be one of the most influential scientific texts of all time. In it Whitehead and Russell argued that logic was not only inseparable from mathematics but was also the foundation of it, and they went on to develop a propositional calculus in which problems could be solved in terms of a series of statements that are either true or false. This means that problems other than those of a purely mathematical nature and concerned with matters in the "real world" - "Should I do this or that?" "What happens if?" etc. - can be converted into mathematical form and, in principle at any rate, could be put to a specially programmed computer for solution.

For a short sketch of BR by the same author, see (8)

BR SMEARED

- (6) BR quoted?

Socrates is greater than Christ because he did not have the cruel and sanguinary instincts of that hallucinating Jew.

An article in *La Patria* by Jose Velez Saenz says that a professor has written a book attributing the above statement to BR.

All of the above appears in a column in *El Espectador* (Bogota, 13 Septembet '82), written by Antonio Panesso.

Mr. Panesso goes on to say that BR could not have made that statement -- it is not BR's style nor way of

thinking.

* Does someone at the Archives — or anyone else — want to comment on this kind of item?

(Thank you, ALBERTO DONADIO, of Bogota)

* * * * *

For those whose Spanish is better than ours, we reproduce the relevant part of the Panesso column.

En un artículo de José Vélez Sáenz en La Patria se afirma que un profesor estadounidense ha escrito un libro con frases célebres entre las cuales figura ésta, atribuida a Bertrand Russell: "Sócrates es mucho más grande que Cristo porque no tuvo los instintos crueles y sanguinarios de ese judío alucinado."
Habría que advertirle al profesor autor del libro, cuyo título no se menciona, que lo han informado mal, que ha leído pesimamente, o que ha

inventado la frase. Russell no escribió ni dijo nunca esa tontería. No es ni su estilo ni su modo de pensar y expresarse.

El caso no tiene mucha importancia, sin duda. Pero corresponde a un hábito muy extendido de citar frases y atribuirlos a cualquiera, sin ton ni son. Se hace una afirmación ligera en un periódico y se repite en otro. lo vuelve a citar alguien y se constituye en una especie de depósito de frases, una verdadera casa de citas abierta a

todo el mundo y en la cual se saquea a todo el mundo. Las citas descuidadas corresponden a la irresponsabilidad intelectual. A los oradores les encantan las frases entre comillas, que dan ocasión de mencionar a gente ilustre como amiga de bolsillo. Es la tendencia que los ingleses llaman "dropping names", que se registra también en la vida social: dejar caer por ahí nombres propios ilustres como si fueran de casa, para cobijarse un poco con su gloria.

THE BRS DOCTORAL GRANT

(7) This 1983 announcement was sent to some 25 American, Canadian and U.K. universities, and to scholarly journals, in September and October:

Announcing
The Bertrand Russell Society's
1983 DOCTORAL GRANT
and the
1982 DOCTORAL GRANT RECIPIENT

1983: The Bertrand Russell Society will award a doctoral grant of \$500 to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life, or times of Bertrand Russell.

The candidate is required to send to the Society:

- (1) an abstract of the theme of the dissertation and of the plan of study;
- (2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval;
- (3) a letter from the dissertation advisor evaluating the applicant and the plan of study;
- (4) a statement, in the candidate's covering letter, indicating that if the candidate is awarded the grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 N. St. Louis Avenue, Chicago, IL 60625, by May 1, 1983. The recipient will be announced in June 1983.

* * * * *

1982: the recipient is Alejandro Garcíadiego, a doctoral candidate at the Institute for the History and Philosophy of Science and Technology at the University of Toronto.

The main goal of Mr. Garciadiego's dissertation is to study the role played by Bertrand Russell in the origin and development of the paradoxes of set theory. It also aims to show that "the emphasis on the study of the foundations of mathematics is the result of a complex and interdisciplinary net of events and ideas, and not the simple product of the logical contradictions."

BR BIOGRAPHIES

(8) Short sketch of BR from Page 66 of "The Making of the Micro" (5):

Bertrand Russell, 3rd Earl (1872-1970), English philosopher and mathematician, was one of the greatest logicians of all time. Truly a Renaissance man, his was one of the most widely varied and persistently influential intellects of the twentieth century. For nearly all of his life he had 40 books in print ranging over philosophy,

mathematics, science, ethics, sociology, education, history, religion, politics and polemic, and in 1950 he was awarded the Nobel Prize for Literature. His work with his friend and former tutor, Alfred North Whitehead (1862-1947), *Principia Mathematica* (1910-13), demonstrated the indivisible link between logic and mathe-

matics -- to the benefit of the development of computers and data processing. Russell was a controversial public figure, married four times, and ardent social reformer; he was an anarchistic left-wing atheist, and was actively opposed in the last three years of his life to the manufacture of H-bombs and the war in Vietnam.

Did you notice any errors of fact? There were 3, all in the last sentence. See (37).

PROMOTING BR'S PURPOSES: NUCLEAR DISARMAMENT

(9) From the New York Times (9/4/82), p. A3:*Nobel Scientists Ask Atom Freeze*

GENEVA, Sept. 3 (AP) — Ninety-seven scientists who have won Nobel Prizes called today for a freeze on the deployment and development of nuclear weapons, warning that "time is fast running out" to prevent a nuclear holocaust.

The call was made through the council of the Pugwash Conferences on Science and World Affairs and was distributed by the organization here.

Today's declaration said that "monstrously high levels of deployed nuclear arms must be reduced as soon as possible" and endorsed a freeze of nuclear arsenals at prevailing levels.

More than half the signers were from the United States, according to the list provided by Pugwash, a disarmament

movement during the height of the cold war that was inspired by Albert Einstein and Bertrand Russell and sponsored by the industrialist Cyrus S. Eaton. They include Linus C. Pauling, Hans A. Bethe, Konrad E. Bloch, Richard P. Feynman, Edward M. Purcell, Emilio Segre, William N. Lipscomb Jr., George Wald and Steven Weinberg.

The declaration was also signed by scientists from Australia, Canada, France, West Germany, Ireland, the Netherlands, Pakistan, the Soviet Union, Switzerland and Britain.

The Soviet winners who signed were identified as Nikolai G. Basov, Pavel A. Cherenkov, Ilya M. Frank, Piotr L. Kapitsa, Aleksandr M. Prochorov and Nikolai N. Semenov.

(10) Buchwald in the Washington Post, sometime in September or October 1982:*'Cap's' Last Laugh: Winnable Nuclear War*

By Art Buchwald

People are constantly asking me, "Who is the man with the most humor in the Reagan administration?" They are surprised when my response is "Cap" Weinberger, our secretary of defense. "Cap" says things with a straight face that make you want to roll on the floor.

Just the other day he told newspapermen he is for a "protracted nuclear war." He doesn't want one of these hair-trigger wars which last 30 or 40 minutes. "Cap" said he has or-

dered everyone at the Pentagon to figure out not only how to keep a nuclear war going, but how to make sure the United States wins one when the missiles start flying.

Half the people in the Pentagon took "Cap" seriously. But those who knew what a deadpan comic "Cap" is just laughed and went back to doing the crossword puzzle.

The material for "Cap's" "protracted nuclear war" came out of a routine he did when he first took charge of the Defense Department and came up with a comic routine on

"limited nuclear war."

He tried this one out in front of an armed services committee last year and had everyone in stitches. "Cap," without cracking a smile, said he thought a "limited nuclear war" with the Soviets was not only feasible, but essential so the United States would have time to fight a conventional war.

"Cap" said if we let the Russians know that we were only going to fight a "limited nuclear war" then they would agree not to use their big stuff to attack us.

The only ones who didn't laugh were our NATO allies who figured out that if a "limited nuclear war" was going to be waged it would be on their turf, and even after Al Haig tried to explain to the Europeans that "Cap" was only joking, they still didn't find the secretary of defense's war routine very funny.

So "Cap" got his writers together and said, "I think my jokes are losing something in the translation. We're going to have to come up with a new monologue, and throw the 'limited nuclear war' stuff out."

One of the writers said, "I got it! What if you just stand up at the microphone and say you're no longer for a 'limited nuclear war,' but you've opted for a 'protracted' one instead? Say we're going to build offensive weapons that will make the U.S. prevail no matter what the Russians throw at us."

"That's pretty funny," "Cap" said. "Let's work on it. But keep it quiet or Johnny Carson will hear about it, and use it on his 'Tonight' show first."

The writers all went to work and came up with some memorable lines. One was "you show me a secretary of defense who is not preparing to

win a nuclear war, and I'll show you a secretary of defense who should be impeached."

Another one which was a real crowd-pleaser: When he was asked if a nuclear war was winnable, "Cap" replied, again with a straight face, "I just don't have any idea; I don't know that anybody has any idea.

But we're certainly going to give the armed forces everything they need to win one."

These are just a few samples of "Cap" Weinberger's humor. They may not sound as funny on paper, but when you see him standing up in front of the mike, looking like Woody Allen, delivering them, you could die laughing.

PHILOSOPHY

(11)

The Museum of Philosophy, which started out at Pace University (RSN33-16), has moved to Hunter College. "The Museum's aim is to bring philosophical concepts and questions before the public, and especially children, in an enjoyable and understandable manner. There are programs designed for people of all ages and education and backgrounds, with a particular emphasis on programs for children. There should be something for everyone with a sense of wonder."

"Tours for groups and individuals of all ages introduce you to the world of ideas."

The Museum of Philosophy, Hunter College Teacher Center, 695 Park Av., at 69th Street, NY NY 10021. (212) 795-3737.

CREATIONISM

(12)

From the New York Times (8/29/82) p.22:

Poll Finds Americans Split on Creation Idea

By RICHARD SEVERO

The American public is almost evenly divided between those who believe that God created man in his present form at one time in the last 10,000 years and those who believe in evolution or an evolutionary process involving God, according to the Gallup Poll.

George H. Gallup Jr. said his organization had not previously polled Americans on the same questions regarding creation and so no comparisons could be made with beliefs in years past.

The findings dismayed some prominent religious leaders, who said, among other things, that human existence on earth is much older than 10,000 years, but the results came as no surprise to a leading anthropologist.

Of the participants in the the poll, 44 percent, nearly a quarter of whom were college graduates, said they accepted the statement that "God created man pretty much in his present form at one time within the last 10,000 years."

Four statements were offered to respondents on a card and they were

asked to select the one that came closest to describing their views "about the origin and development of man."

Nine percent agreed with the statement: "Man has developed over millions of years from less advanced forms of life. God had no part in this process." Thirty-eight percent said they agreed with the suggestion that "man has developed over millions of years from less advanced forms of life, but God guided this process, including man's creation." Nine percent of those interviewed simply said they did not know.

The views of Roman Catholics and Protestants were divergent, with Protestants more likely to believe in the biblical account of creation and Catholics more likely to believe in evolution guided by God.

Fundamentalist beliefs were not confined to the South and Middle West. The Gallup organization reported that Southerners and Middle Westerners "are slightly more likely to accept creationism" than those living elsewhere.

The results, according to the poll, were based on personal interviews con-

ducted last month with 1,518 adults, 18 years of age and older, in more than 300 areas of the nation. The Gallup organization said that in a sample of that size, the margin of error could be three percentage points in either direction.

Bishop John S. Spong, the Episcopal Bishop of Newark, said he did not know of a single reputable biblical scholar who would say that God created man in the last 10,000 years, "since there is an enormous amount of evidence to the contrary." He called the poll's findings a "sorry reflection" on academic achievement in this country.

However, he said that quite possibly, the numbers of Americans holding this view suggested that modern people could not cope with the enormous amount of change that had occurred in their lifetimes. As a result, they "tend to retreat into yesterday's security systems," he said. He said that such fears about the future had thus strengthened the simple answers offered by what he called "the right-wing reactionary people" in organized religion.

Dr. Ashley Montagu, an anthropolo-

gist at Princeton University, said he was not surprised at the high number of Americans espousing the creationist view, including those with college training. He said Henry Noble McCracken, the late president of Vassar College, "once observed that college has ruined many a good truck driver."

Bishop Kenneth Hicks of the United Methodist Church in Arkansas said it seemed "almost incredible" to him that 44 percent of those questioned believed that creation occurred in the last 10,000 years. Bishop Hicks, who opposed recent efforts to introduce the teaching of creationism in Arkansas public schools, said the Gallup findings suggested that some religious organizations had done a poor job in teaching the meaning of Scripture.

Another Methodist official, the Rev. Jeanne Audrey Powers, who is on the staff of the Commission on Christian Unity and Interreligious Concerns, called the phrasing of the questions offensive because they referred not to the creation of humankind or of men and women, but to the "creation of man" only.

(13)

NYC says yes to evolution, as reported in the New York Times (6/24/82), p.1:

New York Schools Bar 3 Textbooks As Poor on Evolution Explanation

By GENE I. MAEROFF

Three high school biology textbooks have been rejected for use in the New York City public schools because of what Board of Education officials say is an inadequate treatment of the Darwinian theory of evolution.

The publishers of two of the three books have been told that their books are additionally unacceptable because of what school officials termed an uncritical endorsement of the creationism theory, which is based on the Bible.

Darwin's theory states that organisms developed from earlier forms by hereditary transmission of slight variations over successive generations. The creationists, on the other hand, hold that species were created as they now appear.

In taking such action at a time when school systems throughout the country are under pressure to acknowledge the creationist viewpoint, New York City has become one of the first large districts to put publishers on notice that it will not accept such teachings in biology classes.

"This is a very important stand, and every community concerned about the honest teaching of science ought to take a similar stand," said Wayne A. Moyer, executive director of the National Association of Biology Teachers in Res-

ton, Va.

Issue in 11 Legislatures

National efforts to promote the creationist view in teaching about human origins have led legislators in 11 states to introduce bills in the last 12 months that would require the inclusion of the creationist approach. None of those bills have yet been approved.

Two other states, Arkansas and Louisiana, previously passed such laws. The Arkansas law, however, was declared unconstitutional last January by a Federal District Court, and the Louisiana law is being challenged in a case that is to begin next month.

As the controversy has spread, some publishers have de-emphasized the treatment of evolution in their textbooks to try to blunt possible criticism by proponents of creationism. In 17 states, not including New York, a textbook must be cleared by state authorities before a local district can buy it.

One of the books that the New York board rejected was "Life Science," published by Prentice-Hall of Englewood Cliffs, N.J. In a letter to the publisher explaining the rejection of the book, a school system official said, "This book does not state that evolution is accepted by most scientists today, and presents special creation without characterizing it as a supernatural explanation that is outside the domain of science."

The official, Charlotte Frank, executive director of the system's division of curriculum and instruction, sent the letters to the publishers of the three books in recent days.

The other rejected books were "Experiences in Biology," published by Laidlaw Brothers of River Forest, Ill., and "Natural Science: Bridging the Gap," published by Burgess Publishing Company of Minneapolis.

In one of the passages deemed objectionable by school officials, the Burgess book stated:

"Another hypothesis about the creation of the universe with all its life forms is special creation, which gives God the critical role in creation. In some school systems, it is mandated that the evolution and special-creation theories be taught side by side. That seems a healthy attitude in view of the tenuous nature of hypothesis."

The third book won approval more than a year ago, but was rejected upon re-examination. It completely omits the word evolution and makes no mention of Darwin, according to the Board of Education reviewers.

"We deleted the term evolution from the textbook because we wanted teachers to be permitted to teach biology without being forced to face controversy from pressure groups," said Eugene Frank, director of publications at Laidlaw Brothers. He added that concepts about evolution were contained in the book even though the word evolution

was not used.

"We are developing a supplementary chapter on evolution for this book, and it will be available in the fall for those school districts that want it," Mr. Frank said.

Spokesmen for the two other publishers declined to comment.

Automatic Re-examination

All new books and revised editions of older books must be approved by a three-member committee to be eligible for use in the city's public schools. State curriculum requirements and city guidelines enter into the consideration. Publishers request the reviews in order to sell their books in the district.

The committee is made up of the subject area director for the school system and teachers or supervisors who work in the particular subject area. Each book that is rejected is automatically re-examined by a second committee.

Among the passages in the Prentice-Hall book that the reviewers said accounted for its rejection were these:

"Some people believe that evolution explains the diversity of organisms on earth. Some people do not believe in evolution.

"These people believe that the various types of organisms were created as they appear. No one knows for sure how the many different kinds of living things came to be. But many people have developed theories to explain how this diversity may have come about."

(14) Creationism-Lysenko parallel, from an ad in the New York Times Review of the Week (8/1/82) p. E9:

ADVERTISEMENT



Where We Stand

by Albert Shanker President, American Federation of Teachers

Schools Should Reject Texts That Distort Science

Are Creationists Aping the U.S.S.R.?

The Soviet Union once had many of the world's leading geneticists. But within a short period of time during Stalin's regime, genetics was killed in the U.S.S.R. How and why did this happen? The political leaders of the Soviet Union wanted genetic theories to conform to the official state "religion," Marxism. They thought that the prevailing genetic theory that many biological characteristics were inherited contradicted their egalitarian Communist philosophy. With the power of Stalin, they had no trouble changing the theory to fit their ideology.

World-renowned geneticists were removed from the leadership of scientific societies and from their jobs if they did not accept as science the theories of Trofim Lysenko that traits acquired through environmental changes could be inherited. . . a theory more in conformity with the state "religion." *The Death of a Science in Russia*, published in 1949 by the University of Pennsylvania, presented transcripts of speeches delivered at the Lenin Academy of Agriculture barely a year earlier which revealed "the quackery which was to replace genetics." Said Conway Zirkle, the book's editor: "The winning clique acted with totalitarian thoroughness. Five geneticists found it expedient to recant, to discard their scientific knowledge, and to adopt the Communist orthodoxy. Nothing remotely like this has happened in the last three centuries. . ."

The result of using political pressure and power to determine scientific conclusions was devastating. A generation of students was brought up on this new state-imposed theory. But what the students really learned was that scientific theories are not the products of research, experimentation and critical thinking within the scientific community, but the result of who controls the tools of power and terror. Soviet agriculture was ordered to operate on the basis of "Lysenkoism," with disastrous results in crop and animal production. Ultimately Lysenko was removed and the Soviet powers admitted that their effort to impose scientific views through political power had been a failure.

Now in the United States there is pressure to teach creationism, or at least to give it equal treatment as a "theory" alongside Darwinism. Of course, the United States is not the Soviet Union. There is no Stalin to arrest and jail our Darwinists or to install a creationist as the head of the National Institute of Science. But the pressures are there. Textbook companies have been told by some school boards that unless there is

something in the science texts on creationism, they won't buy the books. So, many textbook publishers have capitulated, presenting evolution and creation as if they had equal scientific weight and were accepted as scientific fact by equal numbers of informed people.

Textbook publishers will argue that they *only* give a little space to creationism and that they *only* say that some people reject the theory of evolution and accept instead the Biblical narrative of creation. But that just won't wash. What if a textbook in medicine were to describe the standard cure for a given disease and then go on to say that some people believe it is more effective to cure this disease by using leeches or reciting a specific prayer three times a day?

Those who are pushing creationism will not like the comparison, but if they succeed, they will have the same impact on American science that Stalin and Lysenko had on Russia's.

Because textbook companies are yielding to pressure, the action taken recently by the New York City Board of Education is very important. It should serve as a model to school boards across the country. The Board's Division of Curriculum has disapproved several texts in biology and general life sciences because they do not adequately cover evolution or because they give equal treatment to creationism. One book says: "Some people believe that evolution explains the diversity of organisms on earth. Some people do not believe in evolution." On another page the same text says: "Each species may have been created separately. . . ." A second book declares: "Another hypothesis about the creation of the universe with all its life forms is special creation, which gives God the critical role in creation. In some school systems, it is mandated that the evolution and special creation theories be taught side by side. That seems a healthy attitude in view of the tenuous nature of hypothesis."

The Board of Education told the publisher of the latter book that it was "unacceptable" because "the theory of evolution is not a 'tenuous hypothesis.'" And to the publisher of the first book, the Board wrote the following:

"This book does not state that evolution is accepted by most scientists today, and presents special creation without characterizing it as a supernatural explanation that is outside the domain of science. In addition, the concepts of evolution are temporized to the extent that what is already known and scientifically substantiated is treated merely as 'possible,' and not as an accurate appraisal of the results of scientific investigation. . . . Since one of the objectives of a sound science education is the accurate interpretation of observable data, we cannot approve a book that distorts, negates, or minimizes the import of those concepts and principles which are accepted by most of today's scientists as the cornerstones of modern biological theory."

Wise words. Creationism has no place in a science curriculum, and school boards across the country ought to take the lead of the nation's largest school system . . . exert the necessary counter-pressure . . . and put some backbone into those publishers who have abandoned science under religious and political pressure.

Mr. Shanker's comments appear in this section every Sunday. Reader Correspondence is invited. Address your letters to Mr. Shanker at United Federation of Teachers, 250 Park Avenue South, New York, N.Y. 10010. ©1982 by Albert Shanker.

(15) Book derides creationism. See book review (20).

DORA

(16a) "The Soul of Russia and the Body of America" was written by Dora Black (soon to become Dora Black Russell) in 1921, when she was 26. It is now printed for the first time, as a pamphlet, by the Open Head Press (2 Blenheim Crescent, London, W11), with a 1982 introduction by Dora.

Here is the 1982 introduction:

I am not and never have been a communist but, like John Reed, I wanted to know what the Soviet Revolution was about. As one of the witnesses to the very early days of the revolution I offer some of my comments which unaccountably do not appear in the film.

In the summer of 1920, at the age of twenty-five, I managed to get in to Russia when such journeys were still being forbidden by the British Government. Travelling by pleasure steamer round the North Cape to see the midnight sun, by getting off at a small fishing village, Vardo, in Norway, from there with others I put across to Murmansk in a fishing boat.

There seemed to be not only coming and going between the two ports, but fraternisation. The customs men were amiable. Our Soviet passports were small squares of linen stamped with the red hammer and sickle. The captain was taking his children to spend some of the summer in Murmansk.

There we were greeted warmly by Russian comrades who took us to some quite spacious huts which had been erected and left by the recently withdrawn British Expeditionary Force against Russia. Midsummer Eve was being celebrated; there were also gatherings of the local comrades at which, after every speech, sounding brass would strike up the Internationale, a practice which I found wherever I went. I had a bathe in the Arctic, which was made very disagreeable by hordes of mosquitoes.

In a train with an engine whose boiler had holes stuffed with sticks and rags we proceeded to Petrograd. On the way, at a large junction, some Red Army men got into the train. With Madge Newbold, my travelling companion, I spent the whole night talking to them, using German, translated back and forth.

For the first time, I learned all the theory as to how international revolution was to take place. They knew all about the class war and 'dictatorship of the proletariat'. They offered us Russian tea and jam out of tins which, as they said with glee, had been left behind by the British troops. One very handsome blond young officer with a page-boy haircut pinned his Red Army badge onto my dress.

When I walked into the Astoria Hotel in Petrograd the first person I met was John Reed. 'Where did you get that?' he asked, pointing to the badge. 'A Red Army officer gave it to me.' I said. At

that time it was alleged that the Red soldiers raped all women and that Soviet women were nationalised. 'How brutal of him!' laughed Reed.

He talked with enthusiasm of his Russian comrades and with some doubt about the British Labour Party and trade unions. As I recalled in my autobiography: 'He was tall and broad and typical of the intransigent and generous American who supports an unpopular cause; they seem to act with greater commitment and less reserve than their English counterparts.'

Whatever we may think of the climate of opinion or purpose in the Russia of today, it might help to recall the mood of the early days of the Soviet Revolution, when it inspired great ideals in the Russian people and greatly stirred up the hearts and minds of the peoples of the West.

In 1917 I had had occasion to be in the British War Mission to New York just as America came into the war. American women, who came to Europe on the Ford 'Peace Ship', were actually trying to stop the war: they became the founders of the Women's International League for Peace and Freedom.

It was my first contact with the American way of life. Through our negotiation on oil supplies, I became aware of the immense power of great industrial corporations and impressed by the extension of technological invention. We regarded the Americans as our cousins, we spoke the same language. Yet, coming from European culture and habits, I felt this to be a foreign civilisation. Though so far totally unpolitical and not even a convinced pacifist, I knew what was said about capitalism and socialism. Yet it was the industrial machine and the way of life it engendered that troubled me, not either of the ideologies. I already began to perceive that it would lend itself to dictatorship and even make an end to democracy as we understood it. Was it also destined to carry continually at its heart the bitter class conflict between workers and owners?

The failure to recognise and promote friendly relations with Soviet Russia after the 1917 Revolution was one of the greatest blunders of history. It was perhaps the last chance of taming and controlling the industrial machine in the interests of life and human well-being.

Still worse was the immediate war waged against Russia on all fronts, sowing the wind whose whirlwind the entire world now reaps. As Phillip

Knightley remarks in his book *The First Casualty*, it was perhaps the greatest act of folly the Allies committed in the First World War, an act that poisons relations with Russia to this day: 'Historically, this is a period of immense importance, yet little is generally known about it.'

'No full understanding of the Cold War is possible without taking it into account; yet when Khrushchev said, in Los Angeles in September 1959, "Never have any of our soldiers been on American soil, but your soldiers were on Russian soil," most of his listeners did not know what he was talking about. Their ignorance can be forgiven. In 1943,

E.M. Halliday, a reporter for *Yank*, the American army magazine, tried to write a story about the fighting between American and Russian troops during the Allied intervention in 1918-19. He found little about it in the *Encyclopaedia Britannica*, and the *Columbia Encyclopaedia* stated flatly: "American forces did not participate in the fighting between the Allies and the Bolsheviks."

Do the brute facts of today differ very greatly from the brute facts of more than sixty years ago? Only that they have become more brutal. We came through another war, which happened precisely because we did not learn the lesson of how a dictator, almost a maniac, could take hold of and enslave a people to the industrial machine, thereby inventing that 'Total War' the machine now imposes on all advanced industrial nations. Statesmen, both West and East, have followed the example of Hitler. Conflict is still the core of their being.

It may still not be too late to save ourselves from final disaster. Today even military leaders, such as the late General Eisenhower and Lord Mountbatten, admit the mistakes and issue a warning to us. The eminent scientist Lord Zuckerman, former adviser to the Government, recently on television blamed the scientists themselves more than the politicians as responsible for our predicament, in that they insist on continuing to devise ever more deadly and subtle means of killing people. They then frighten the statesmen on both sides into ordering the adoption and production of these new horrors.

I use the word 'soul' to express the aspiration of one person or a whole people towards an ideal goal. It is now vital for us to recognise that the soul of peoples for peace is active both sides of that barrier called the Cold War. We must break through the censorship that is

imposed by the great powers. So much emphasis is laid on secrecy and spying that each side fears the emissaries of peace as if they were a Trojan horse.

Especially is this true of the many and constant efforts and appeals of women. A recent congress in Prague of women from 132 countries, and hundreds of national and international organisations, opposing the arms race and nuclear war, went unreported. An appeal from fourteen of the most eminent Soviet women scientists addressed on these issues to their colleagues and university women of the West was virtually ignored. Nor do similar efforts in the West find place in the Soviet press. Thus each side, wanting

peace, believe that the other is planning war.

Yet the creative genius of man and woman is as always still there within us. Men and women in Russia, indeed in all countries, still exist who are inspired by great ideals of peace and harmony, of a creative life full of fresh flights of the imagination, of fresh insights into those mysteries of what is called the domain of science.

In that year of 1920 I felt that the one hope of the machine serving rather than dominating mankind was that it must be administered cooperatively for human needs. Many workers and thinkers in the West were already striving for such an

ideal. Here in Russia was an entire people forming a nation who were prepared to stake all on this ideal purpose. On my return I planned to write a book outlining the prospects for the future as I saw it. What followed was to have been the first chapter. I have now completed the book, titled *The Religion of the Machine Age*.

Those days of revolution were truly, in ways that John Reed never lived to see, Ten Days That Shook the World.

Dora Russell
Porthcurno
Cornwall
February 1982

(16b) This is what Dora wrote in 1921:

It is not difficult to define what is meant by the body of America. As one writes the words, the imagination conjures up visions of skyscrapers with swift elevators; vast factories where materials can be seen travelling fantastically on moving platforms to emerge at the exit as finished products; huge freight cars thundering their way from one busy town to another; immense liners ploughing the Atlantic; wide fields of cotton, followed by great expanses of ripening corn. America stands, in fact, for the most complete example of the mechanism of industrial production on which the whole economic life of the West is based. It is an impressive mechanism, so impressive that quite three-quarters of those involved in, or in contact with it, forget that it is but a mechanism and nothing more. They come to imagine that this organisation of economic life, this speed, this comfort, are in themselves civilisation and the goal of human endeavour, that all the best creative energy of man should be turned to developing resources producing goods, inventing processes to speed up production.

They endow this machine with a soul and a message which is to be carried to the uttermost parts of the earth, to be taught if need be, by bullying, or at the point of the sword. To those who, despite

every effort to the contrary, cannot bring themselves to accept such a primitive notion of civilisation, this machine worship is as horrible and superstitious as the adoration of the savage for his painted block of wood or stone. There have been, in the past, many of these ^{DISSENTERS}. And one sees them now, in America, enquiring distressfully what is the matter with their country, feeling dimly that the trouble lies in her barrenness of ideals and emptiness of soul, and, looking round from one party to another, and one class to another, seeking a possible source of regeneration.

In Europe, too, idealists are trying to find some motive for building prosperity anew, and the disgust and despair in which the war has left them, are but

heightened when they look across and see in America the image of what they may become, of what America is capable of making of the whole world. They see this excellent body, this shell of a State, and the soul of man walking mournfully through it, as though a wilderness, seeking an oasis where it may perchance rest for a moment, not hoping to find a home.

It is not from America that regeneration can come. There is every sign that her people, like the industrial peoples of Europe, will first seek relief from the intolerable mechanical burden of their lives in the worn-out pastime of imperial conquest. Yet all that America could give to a subservient world would be her body, her industrial efficiency, a valuable gift in days gone by, and still needed in the present and the future, but not enough. America can give us no new ideals, and it is for new ideals that the whole world, from the East Atlantic to the West Pacific, is hungry. Thinking Europe has become conscious at last that it cannot live with the industrial machine unless new ideals can be found to control and govern it. In China, also, the question on the lips of all intelligent people is: "Since it seems we must follow in the path of the industrial nations, how shall we do so without becoming as horrible and degraded as they?"

One nation in the world has set out to answer that question in practice, and that is Russia. For this reason the most cynical have turned to her in joyful surprise; even her bitterest and blindest opponents are conscious that she has found something new which she is trying to expound to the world and, while they do their utmost to destroy her in the act of realisation of her ideals, they yet have a sneaking hope that they may not succeed. So desperate has the need for hope become in our blackened and ruined world.

It is not easy to give a clear picture of the soul of present day Russia. Not only has it been so much misrepresented by friends and enemies alike, but those who

should express it, the Bolshevik leaders themselves, do not convey their meaning to us, because they speak through old Western formulae, which no longer fit Russia's thought. Then too, many of the leaders are not alive to the miracle that is happening, they are still thinking in old categories; such are those who have returned from America and are dominated by admiration for the industrial machine in itself and out of touch with the peculiar genius of their people.

The prestige of that America, which was to Russia the Land of Liberty, plays a great part in influencing their outlook. To these men — as perhaps to Americans in general — the epithet of Wellsian Martians recently hurled at the Bolsheviks in general — may justly be applied. If they become dominant, Russia may develop on American lines. But their point of view is neutralised by that of the Russian people, the rank and file, still confused and stammering and unable to express clearly the ideals by which they are moved. And Lenin, in his policy for Russia, though not in his polemics, seems to me the most coherent expression of Russia's beliefs. When the Russians, through Lenin and their propagandists, profess themselves orthodox disciples of Marx and denounce the West as heretical, one cannot but smile at their perversity.

To me every fibre of the Russian's being is opposed to the Marxian determinist outlook. If only they would recognise this, they would make it their glory and their pride that they are splendid heretics to Marx, and thereby do the whole world a magnificent service. Not only are they heretics to Marx, but to the entire Western outlook. Western visitors to Russia (such orthodox Marxians) exclaim at the "breakdown of civilisation" by which they mean the terrible material suffering and disorder that prevail. Yet Russia to-day is perhaps the most civilised country in the world. Where does civilisation lie if not in the designs and purposes, the ideals of men?

And where, except in Russia, is an ideal

that fits modern life to be found? Russia's communism is not "the guardian of Western civilisation", it is a new ideal of civilisation, which, if we could but be induced to listen to it, could re-civilise our own barbarous and hateful lives.

This is to me the supreme fact about Russia, that she is a country just emerging from the medieval ages of faith into the valorous adolescence of the Renaissance. Her thought is burning and her courage high. Honour and glory, faith, are for her words still charged with meaning, scepticism has not yet dimmed her ardour, nor materialism blurred her soul. Russia's instinctive belief is in a heroic figure of man, demi-god, Promethean, grappling with and subjugating a hostile universe, or triumphing over it, even in material defeat, by the indomitable courage of his spirit. She still breathes the air of Shakespeare and has not known the caustic age of Voltaire.

A nation that approaches the latest developments of sophisticated political science in this mood is apt to be puzzling. Scientific thinkers denounce her as romantic, romantic thinkers hail her short-cuts to communism as the quintessence of science. Both agree that the term "scientific" is the highest that could be bestowed. But to me the very merit of Russian communists is that, with some exceptions, they are quite *unscientific*, if we take scientific in its popular sense, that of dispassionate materialism, indifference to human values. Russia, by dint of having escaped a process of complete capitalist development of industry, which has taken place in England, Germany and America, has escaped the background of thought associated with it — and which Marx claims to arise directly out of it.

But she has not escaped all contact. She has skimmed the cream of advanced thought and, blending with this her own heroic and artistic outlook, has produced communism, the ideal which could animate our Western industrial system, that is still enslaved to a worn out philosophy. Just because she had not a tradition of developed industry, her thoughts and hopes have been free to soar. Now she maintains that she will develop her industry, ideally, in the service of man, giving him not only comfort, but leisure, art and science. The West points to her disorganised railways, her ignorant, unskilled people, her mere handful of intelligent workers, and urges that the spirit of communism is useless without the industrial body, that first the body must be created, then the soul. Russia assents — she wants the body, but her counterthrust is unanswerable: "You have the body, but where is the soul?"

This question comes as a challenge to the determinism of the West. For two centuries we have first tacitly assumed, then openly declared, that we are, down

to the minutest action of our lives, the

creatures of habit, moulded by economic circumstances, or scientific laws over which we have no control. We have visualised our development, not only as physical, but as a moral evolution. We have therefore been content to wait and allow economics to mould us. We have risked no "rough hewing" of our ends, confident of their shaping by some methodical deity — or force of science. The only result is that we are to-day bankrupt of living thought puerile in action, the puppets of the huge material forces that we have allowed to grow at random, and that now, so far from contributing to our moral and intellectual advancement, threaten to engulf us in hideous destruction. It seems as though this cannot continue; we must stop short and re-awaken the slumbering human spirit to assume control and reassert the dignity of man and his sovereignty over the earth.

The Russians believe themselves to be against capitalism only, but the study of Russian writers before the Revolution shows that it is the whole fabric of our life that they despise. I think they are right to condemn it, but in error when they imagine, as their present leaders do, that the fabric of our life is the creation of capitalism only. Life in any period of history appears to me as a fabric of economic forces and ideas inseparably woven together, of ideas engendered by economic forces and economic forces that

owe their origin to, or are directed by, ideas and scientific thought of the past. The journey from cause to effect in political life is not so easy as the economic interpretation of history would have us believe. The fabric of life changes, but I doubt if it changes more because of the movement of matter than because of the movement of ideas.

All that can be safely said is that new ideas are present beside new economic factors, without risking the establishment of a causal relation either way between the two factors. The whole texture of and shape of a human body and face can change under the influence of a change of character or outlook; it can change also by material habits or occupations. What we see is neither the expression of the thought and emotion produced by some material circumstances, nor the effect of thought and emotion on the body. The two things are the same, the matter in movement is the idea, the idea is the matter in movement. Both are aspects of a change or event.

Often while in Russia and since returning, I have wondered whether we are right or they. We, who have conceived of communism as budding and blossoming like a flower on the sturdy plant of competent and organised indus-

try, or they, who see it as a whirling heart of fire that must consume ancient evils and then cooling transmute itself into the crust of material expression, creating industrialism anew, a thing, it may be, of undreamed of power and beauty. To us, tutored in determinism, economic circumstances is the decisive factor in politics. We think of the industrial machine as having an irresistible momentum, we imagine Russia in its grip, changing ideals and character, assimilating rapidly to the industrial nations of the West. But when we do so, we forget how far the industrial system, as we conceive it, is the product of the thought of our past, how it perpetuates old prejudices, how it bears like every thought or institution in the world, the unmistakable stamp of its origin and date.

Two visions came repeatedly before my eyes. In the one the machine in America grew increasingly rapacious and cruel, while in Russia it triumphed over human forces and Europe and Asia were sucked into its maw. There were long hours of mechanical slavery, black and ugly factories, fatuous towns and futile luxuries. Thought and art were dead; the populations petulant and trivial.

In the other the spirit of communism in Russia had leapt like a great wave to meet the West, and Western science and skill — its twin brother — had reared its head and sprung to the meeting with an exultant roar. So they met at last, soul and body, and went springing skywards in a clear, green pyramid of joy. The filth of factories and the grime of poverty were washed away and everywhere there emerged a new and smiling world. Human life was restored to harmony; men were no longer cramped and twisted to serve as wheels and cogs; they found that leisure to savour the whole life of man is better than empty luxury that cogs cannot enjoy. The power of the machine was broken forever; it served instead of commanding, and everywhere the bright roofs of lovely hamlets, the spacious factories, the grassy tree-girt spaces where children and students met to chatter and play, and workers to dance and sing after their easy labours; the quiet arbours where the artist would seek loneliness to brood, or the men of science peace for arduous discussion or complicated thought — all these testified to what life might be, not for the few, but for all, if the spirit of man in justice and humanity would but conquer and yoke the mechanical monster to his will.

Our Western industrial body can give birth to this vision, but can it unfold the spirit that could achieve its realisation? But I am confident that communism, cutting out from the industrial system the motives of profit and exploitation, and administering it in terms of humanity and justice, could so transform industrialism as to make of it a thing of beauty, not of terror.

NEWS ABOUT MEMBERS

- (17a) Leonard Cleavelin -- more formally ENS Leonard Cleavelin, JAGC, USNR -- is stationed at the Naval Legal Services Office, Great Lakes, Illinois, in the claims department. He will take the Missouri Bar Exams in February, attend Naval Justice School, Newport, RI next summer, and hopes to get to our June '82 meeting at McMaster.
- (17b) Judith Anne Gividen married Leonard Cleavelin a few months ago and is retaining her maiden name. She is in the personnel department of a chemical company, and will accompany Leonard to Newport next summer, and (we hope) to McMaster.
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NEW MEMBERS

- (18) We're very pleased to welcome these new members:

DEAN V. BABST/7915 Alma Mesa Way/Citrus Heights, CA 95610
 PRISCILLA F. CALLAWAY/400 Mansion House (712)/St. Louis, MO 63102
 ALICE LETITIA DARLINGTON/Avenida Toluca 537-8/Mexico 20,D.F.,Mexico
 LT. ROBERT J. DELLE/1st FSSG H&S BN SERV CO DISBO/Camp Pendleton, CA 92055
 PRADEEP KUMAR DUBEY/19 Prince House/University of Massachusetts/Amherst, MA 01003

THOMAS FRINK/85 29th St. (T-2)/Newport News, VA 23607
 ANNA B. KEELING/2319 Preston/Pasadena, TX 77503
 JONATHAN LAX/154 Harvard St./Brookline, MA 02146
 JOHN MONTGOMERY/810 White/Grand Junction, CO 81501
 ROBERT PATRICK/1405 N. Main (247)/San Antonio, TX 78212

MATTHEW ROSA/3000 SW 81st Av./Miami, FL 33155
 JOSEPH P. RUSSELL/55 Strawberry Lane/Nordland, WA 98358
 ANTHONY ST. JOHN/Apartado 51357,Sabana Grande 1050/Caracas Venezuela
 LIZ SCHLEGEL/14 Kingsbury Road/Garden City, NY 11530
 JOHN STAMPER/1856 Westbrook Road/Dayton, OH 45415

RAMON CARTER SUZARA/666 Ellis St. (102)/San Francisco, CA 94109
 KEITH THOMPSON/905 W.Franklin (14)/Minneapolis, MN 55405
 JOAN M. TINSLEY/PO Box 1168/St. Petersburg, FL 33731
 T. S. TRIMURTI/567 18th St.,TNBH Korattur/Madras 600080, India
 HAMID UMER/360 E. 72nd St. (2202)/NY NY 10021

NEW ADDRESSES AND OTHER CHANGES

- (19) When something is underlined, only the underlined part is new (or corrected).

PASCAL BERCKER/1907 Hebert St. (1)/St. Louis, MO 63107
ENS LEONARD CLEAVELIN, JAGC, USNR/ 1036 N. Clark St. (812)/Chicago, IL 60614
FRANK GALLO/1736 19th St.,NW/Washington, DC 20009
JUDITH ANNE GIVIDEN/1036 N. Clark St. (812)/Chicago, IL 60614 (wife of Leonard Cleavelin)
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BOOK REVIEWS

- (20)
- On creationism, from the New York Times (9/7/82) p.C3:

Abusing Science: The Case Against Creationism

By Philip Kitcher 213 pages. The M.I.T. Press. \$15.00.

Remember when Clarence Darrow, or perhaps Spencer Tracy playing Clarence Darrow, walked out of that hot Tennessee courtroom after winning the big one for John T. Scopes, scientific reason, and the theory that man evolved from lower life forms?

If you do, remember again, because Clarence Darrow failed. Mr. Scopes was convicted of breaking Tennessee's law forbidding the teaching of evolution. The conviction was overturned on a legal technicality, not on the facts and not on the Constitution.

Decades later, such outfits as the

Moral Majority and the Institute for Creation Research seem to have inherited the hot air waves, if not the wind. And this has alarmed Philip Kitcher, a philosopher of science at the University of Vermont, enough to give us this thoughtful and witty attack on "scientific creationism," which, he says, exploits intellectual tolerance while charging that evolution is intolerable "because it is inimical to religion and morality" and to the literal reading of Genesis.

The resurgent anti-evolutionary uproar of late would be great fun were it not that a good case can be made for the proposition that the creationists exert enormous influence in the society at large, to the harm of all scientific inquiry and in the face of overwhelming evidence for evolution. So

Dr. Kitcher has mixed a great deal of cold logic and history into his case, thereby creating a book that is as valuable as it is fun to read for scientists and nonscientists alike.

In his introduction, he tweaks creationists' noses with a bit of organic history, from photosynthesis "inventing" blue-green algae, which dominated life on earth for half the planet's history, to us.

"My aim is to mention a few important incidents that can provide a context for later discussions," he writes. "I am also out to set a new record: 4 billion years of history in under three pages." This indeed he accomplishes, then goes on to show, in the following chapters, that scientific reasoning does not have to be immoral, or even anti-Bible, to be fun.

JAMES P. STERBA

- (21)
- "American Freedom and the Radical Right"
- by Edward Erickson (NY:Ungar 1982), reviewed by BOB DAVIS:

With the rise of the new radical right and the so-called Moral Majority, many individuals have found themselves in a predicament; they don't like what's happening, but they are short on facts and arguments for dealing with it. Now books are beginning to appear, to remedy that situation. One such book, "American Freedom and the Radical Right" by Edward Erickson, just published, should be of great help. It is brief -- 117 pages -- but comprehensive and very readable. Erickson is Chairman of the Board of Leaders of the New York Ethical Culture group and was Director of the Center for Moral Democracy, which has now merged with the Voice of Reason. He has been active in this area for about 30 years.

The book is organized into 9 chapters and an "Afterword". Essentially it performs 3 functions. First, it provides a history and current description of the radical right, its leaders, and their use of religion to further their political ends. Second, it describes the attack on "secular humanism" as a device for attacking pluralistic democracy and modernism in general. Third, it discusses new right behavior and positions on various current controversial issues.

The third function takes up most of the book. There are chapters on "The Politics of Intolerance," "Sex as a Political Weapon: Abortion, Homosexuality and Theocratic Law", educational issues, the arms race, anti-communism -- in short, the whole new right program.

I have both praise and blame for the book. The praise is for Erickson's clear distinction between traditional, individualistic conservatism and the new right's authoritarian brand. He points out that traditional conservatives are allies in the fight against the radical right. My criticism is that Erickson is uncritical about contemporary liberalism. He seems unaware that liberalism's fund of ideas seems exhausted, and that it has failed to analyze correctly society's current problems, or propose viable solutions to them. This creates a vacuum which the new right aims to fill. What we need now are new perceptions and new ideas with which to approach our problems.

But if Erickson does not offer anything in the way of new politics or a new synthesis with which to guide America, he does offer a good critique of the dark forces of reaction, and I highly recommend the book for that purpose.

At bookstores, or direct from the publisher: Frederick Ungar Publishing Co., 250 Park Avenue South, NY NY 10003. \$9.95 cloth, \$4.95 paper.

BOOKS WANTED, TO BORROW

- (22)
- Want to borrow
- a book that you can't find in a library or bookstore? (Many BR books are out of print, alas.) Maybe a BRS member owns it and will lend. Tell us which book, and we will list it here next newsletter. Write the newsletter, address on Page 1, bottom.

CONTRIBUTIONS

(23) We thank these members for their contributions to the BRS Treasury (most welcome!): TIMOTHY CISSNER, DENNIS DARLAND, KATHY FJERMEDAL, FRANCISCO GIRON, CHARLES HILL, DON JACKANICZ, JIM MCWILLIAMS, JAN CORBURG, FRANK PAGE, JACK RAGSDALE, STEVE REINHARDT, CAROL SMITH, RAMON SUZARA, JOHN WILHELM

(24) We solicit contributions from members who have some money to spare.

The closing balance shown on the Treasurer's Report (3) would be a lot smaller if we had not received an unusually large (and wholly unexpected) contribution from one member. But we cannot rely on the unusual to provide a comfortable margin of financial safety. We'd like to see a number of you help to provide that margin. Won't you consider it?

You could do it -- you could help provide a margin of financial safety for the BRS -- by making a contribution when you can. Probably you can't do it every month -- as one member does -- but perhaps you can do it occasionally...from time to time...as you find you have a bit of money to spare.

Please do what you can. Any amount is welcome. No amount is too small to be useful.

* Send it c/o the newsletter (address on Page 1, bottom). Thanks!

ELECTION OF DIRECTORS

(25a) Elected (or re-elected) for 3-year terms starting 1/1/83: LOUIS ACHESON JR., KENNETH BLACKWELL, LESTER DENONN, DAVID HART, MARVIN KOHL, JIM MCWILLIAMS, STEVE REINHARDT, CAROL R. SMITH.

Elected to fill unexpired terms of former members, starting immediately and ending 1/1/84: PAUL ARTHUR SCHILPP and STEVE MARAGIDES.

We liked all of the candidates, and we hope that those who were not elected this time will consider standing again next year.

The votes were tallied by Lee Eisler. The count was verified by Bob Davis.

* * * * *

(25b) The proposal to increase dues by \$2.50 was approved by a wide margin. See (26).

MEMBERSHIP RENEWALS

(26) Dues are due January 1st. Please pay without delay; it saves work and expense.

Please note that all dues have been raised \$2.50, by vote of the members on the August ballot, to cover the increased cost of the McMaster publication, "Russell".

The January 1st date also applies to new members who joined in 1982, no matter in which month they joined. The member who joins in December '82 will have received as much BRS material -- the 4 '82 newsletters, and "Russell" -- as the member who joined 11 months earlier. The December member receives it all at once, the January member over the course of the year.

This is the '83 dues schedule, in U.S. dollars: regular \$22.50, couple \$27.50, student \$12.50. Outside the USA, Canada, and Mexico, add \$7.50. Please send dues to: 1983, RD 1, Box 409, Coopersburg, PA 18036.

If you want to make our life a bit easier, send your dues soon. Thanks!

VOLUNTEER WANTED

(27) Can you volunteer to be the new Co-Chairman of the Membership Committee?

We need someone who can spare several hours a week to handle inquiries and enrollments.

The present Co-Chairman, Jacqueline Berthon-Payon, does a superb job. But her regular full-time job at the Claremont Colleges — the one that pays for her groceries — has become more demanding. As a result, she has reluctantly decided to give up the post of Co-Chairman, as soon as we find a successor.

The record-keeping routines have been worked out and seem satisfactory (but if you find a way to improve them — fine!)

The work is not difficult but it does take time. It is essential work without which the BRS could not thrive. Even though it has become routine, it has always been found interesting. Inquiries come in from all over the country, and from foreign countries (with foreign stamps, of course), often with comments or anecdotes. We send our current "information packet" to the inquirer.

Our classified ads produce inquiries, which would be forwarded to you.

This is a job for someone who has worked in an office and has enjoyed doing paper-work.

You would need some space for storing the printed material that you would send to inquirers and to new members.

We won't go into details here, but if you might be interested, let us know.

Do not volunteer unless you are prepared to stay with it for at least a year.

Does it appeal to you? Volunteer! Write: Volunteer, RD 1, Box 409, Coopersburg, PA 18036.

"RUSSELL SOCIETY NEWS" MATTERS

(28) Pages missing? Several members reported that Pages 3&4 were missing from their August newsletters (RSN35). If something like this ever happens to you, let us know (address on Page 1, bottom), and we'll send you what's missing.

FOR SALE

- (29) Members' stationery. 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "Motto of The Bertrand Russell Society, Inc." \$5 postpaid for 90 sheets (weighs just under a pound, travels 3rd class). Order from the newsletter, address on Page 1, bottom.
- (30) BR postcard. 4½ x 6. Philippe Halsman's handsome 1958 photo of BR with pipe. 50¢ each + 25¢. RSN30-44 shows it slightly reduced in size. Order from the newsletter, address on Page 1, bottom.
- (31) From Spokesman Books, two titles listed as out-of-print and not available from the BRS Library:

"Into the Tenth Decade: Tribute to Bertrand Russell", 1962. 40 pps, ills. £1.50

"Appeal to the American Conscience" by Bertrand Russell, 1966. 8-page fold-out, ills. 50p

Order from Spokesman Books, Bertrand Russell House, Gamble Street, Nottingham, England NG7 4ET. Spokesman Books is the publishing arm of the Bertrand Russell Peace Foundation, same address.

(Thank you, TOM STANLEY)

(32) From the BRS Library:

BOOKS FOR SALE FROM THE BERTRAND RUSSELL SOCIETY LIBRARY

Prices include postage. "H" indicates hardbound. No notation: softbound. Prices shown are in U. S. funds. Please remit by check or money order, payable to THE BERTRAND RUSSELL SOCIETY, in U. S. funds or the equivalent. Orders are filled promptly. Send orders to Jack Ragsdale, BERTRAND RUSSELL LIBRARY, 4461 23rd St., San Francisco, Ca. 94114.

BY BERTRAND RUSSELL

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SECRECY OF CORRESPONDENCE IS GUARANTEED BY LAW, Medvedev.....	3.50
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MR. WILSON SPEAKS "FRANKLY AND FEARLESSLY" ON VIETNAM.....	1.25
EFFECTS AND DANGERS OF NUCLEAR WAR (16 pages).....	.75
BERTRAND RUSSELL, A LIFE, by Herbert Gottchalk.....	1.50

ABOUT OTHER ORGANIZATIONS

(33) HASD.What do you believe in? What principles guide you in life (and in politics)?

We like the statement of principles adopted by the Humanist Association of San Diego:

We, the members of the Humanist Association of San Diego, a Chapter of the American Humanist Association, affirm the following Principles:

1. We support the use of reason and the scientific method in the pursuit of knowledge and understanding, and reject blind faith in dogmatic doctrines as being without value for these purposes.
2. We are not aware of any evidence for the existence of anything supernatural, and we are therefore

skeptical of such claims as those for a deity or an afterlife.

3. We believe that human beings are the source, the definers, and arbiters of values and ethics. We recognize that values change and develop in response to the continuing experience of the human community.

4. Human welfare is our highest concern, and every person's welfare is of equal value. We are convinced that the human community must be responsible for humane and cooperative interaction among all members of the species, and with the biosphere in which we have evolved.

- (34) Humanist Fellowship of San Diego -- which apparently is the same as the Humanist Association of San Diego -- held a rally on ER's birthday (May 18). Notice of the noon rally (at Third and B, Downtown) had appeared in Frank Mortyn's Humanist Calendar. Here's how he describes the event:

Our Bertrand Russell birthday rally consisted of an open-air meeting downtown in front of City Hall. We handed out 100 copies of a specially-prepared flyer. Your officer, Professor Harry Ruja, was present and was introduced. We read the moving introduction to Russell's autobiography. To gain attention, we opened and closed the event with a few minutes of a recorded Beethoven symphony. We were pleased to get spontaneous applause at the conclusion of the presentation.

- (35) Hemlock, "A Society Supporting Active Voluntary Euthanasia for the Terminally Ill" -- whose principles and objectives were described RSN34-35 -- has issued a pamphlet, "Assisted Suicide: The Compassionate Crime". Also "Hemlock Quarterly". Hemlock seeks members (\$15 per year) and tax-deductible contributions. PO Box 66218, Los Angeles, CA 90066.

BR CELEBRATED

- (36) "Guided Tour of Intellectual Rubbish" (Act I), based on ER's writings, was presented at the Bruno Walter Auditorium of the New York Public Library at Lincoln Center, on November 8 & 9, 1982. It was directed by Marvin Kaye, who also dramatized it...and performed by members of The Open Book (of which Marvin Kaye is a co-founder) -- a non-profit organization "dedicated to presenting new and little-known literature to the public..."

We saw it with JACK COWLES, and enjoyed it thoroughly. Afterwards we spoke with Marvin Kaye. If "Guided Tour" is repeated, we will report it, and recommend it highly to BRS members.

See RSN34-14 for our report on the presentation of Act II last April -- the 2 Acts are independent of each other -- and for more about The Open Book and the cast.

MISINFORMATION

- (37) The 3 errors in the brief sketch of ER (8) are these: ER was not an anarchist, he was a socialist. He was not an atheist, he was an agnostic (though he did say, that in practice, there was little difference.) He opposed the H-bomb not merely during the last 3 years of his life, but during the last 25, starting with his 1945 speech in the House of Lords (RSN35-14).

BR INTERVIEWED

- (38) 1965, Merv Griffin. From "Merv" an autobiography by Merv Griffin with Peter Barsocchini (New York: Simon & Schuster, 1980), pp. 114-119:

The opportunity for my first big political interview came while we were in England doing a location show with Bob Hope. Hope was there shooting a movie and I did an interview with him on the set. But I felt, since we were over there, we should try to get an English perspective on current events. Someone suggested Bertrand Russell, the

Nobel Laureate and world-renowned philosopher. We found him simply by looking in the phone book. Russell's personal assistant, a young American named Ralph Schoenman, informed us Lord Russell would consent to the interview on condition that I would not ask questions about his personal life; Russell was wary of American inter-

views, because he was often asked more about his four marriages (two to American women) than about his political opinions. Lord Russell's political opinions were what I was after. He had indicated to the press a dislike of American foreign policy, so when he greeted me at his modest home in Chelsea I asked him if he could possibly be as anti-American as the press painted him to be. The ninety-three-year-old philosopher smiled and said, "How could I be? Fifty percent of my wives have been American."

I began the interview by asking him if the cold war between America and the Communist bloc countries would ever be settled.

"Yes, it will be settled, one way or another. Probably the most likely way will be by the extermination of all combatants on both sides. Then somehow it will be settled."

Then I asked the question which caused Lord Russell's eyes to start flashing: "What *would* be the necessary steps toward world peace?"

"Of course, the first thing would be for Americans to give up aggressive war, give up the habit of invading peaceful countries and torturing them. I think that is a first step."

He caught me off guard. Nineteen sixty-five was a time when most Americans felt there was a right side to the war in Vietnam and a wrong side, and clearly we were on the side of right; this was before the weekly death toll underscored color films of bloody battles on the six o'clock news.

"Is that what you believe, Lord Russell, that we are conducting aggressive wars?"

"Yes, you are. It's not that I believe it; it's plain fact. You're conducting an aggressive war in Vietnam. And you're on your way to conducting a similar war in the Congo."

I was stunned, on America's behalf, at the charge.

"Aren't they protective skirmishes?"

He slapped his fist on his chair's armrest.

"*No!* Now, look, ordinary Americans believe that they are conducting a protective war, protecting non-Communists against these wicked Communists. And that is not the case. They're conducting a war against people who were, until they were attacked, entirely in favor of neutrality. And now they've learned what American troops are. . . ."

Russell's eyes were fiery, his voice increasingly sharp.

". . . The Geneva Congress decided, I think very sensibly . . . that Vietnam, north and south, as one, should have a general election and should have whatever government the general election showed the country wanted. The Americans were not part of the Geneva Conference but did announce when it arrived at its decisions that they would support it on the whole. They sent, first, advisers to South Vietnam, and the advisers sent back word to America that the country was not in a state where a general election was possible. . . . They [Americans] then sent troops to advise the advisers, and they made friends with the tiniest minority of people in Vietnam. They set them up as a puppet government, and about nine-tenths of the population disliked this puppet government. So they put the peasants into strategic villages where they were prisoners, where they were exposed to forced labor, where they had *no* freedom, where they had to do as they were told, and where they were from time to time murdered whenever a soldier felt like it. Now, Sir Robert Menzies, in sending off troops to support this regime, said they were going to defend one of the 'frontiers of human freedom.' Well, now what do you think happens in South Vietnam? What sort of human freedom do you think there is? Who gets the freedom? *Well*, I'll tell you. This is a quotation from a paper in Dallas. Dallas is generally not considered

in the forefront of revolution. . . .

"It says: 'Supposedly the purpose of the fortified villages is to keep the Viet Cong out. Barbed wire denies entrance and exit. Vietnamese farmers are forced at gunpoint into these virtual concentration camps. Their homes, possessions and crops are burned. In the province of Cantong some villagers were led into the town square, their stomachs were slashed, their livers extracted and put on display. These victims were women and children. In another village expectant mothers were invited to the square by government forces to be "honored." Their stomachs were ripped open and their unborn babies removed.'

"I could read you any number of extracts from any number of newspapers, saying *this* (he slaps the newspaper article) is what America is doing. *This* is the action of America. *This* is its war for liberty. And I think it's the most disgraceful thing I've ever heard of. Horrible! That they should take these innocent people who don't care a damn what government there is, as long as they're left alone, and torture women and children. . . . Apart from these sorts of things, they drop Napalm and other defoliants on people. They issue notices at the villages saying, 'Don't let your children run out, because if you do our helicopters will kill them.' That sort of thing. Most Americans don't *know* that's the sort of war that's going on. If they knew, I think well enough of America to think at least some of them would think it was perhaps rather regrettable. . . ."

"They drop Napalm on a *child*. Napalm eats into you. You can't stop it. The children die of it in great agony, terrible agony. That sort of thing is going on all the time."

I sat stunned and sickened by the extract he'd read from the Dallas newspaper; I couldn't believe such an article hadn't caused a national scandal.

"I'm amazed that there was an investigation and this was printed in the Dallas paper . . . Americans have great conscience about that, sir."

"I don't remember that anybody was punished."

"They should have been."

"They should have been, yes, but I don't think they were."

I asked Lord Russell if he didn't admire America for our freedoms of speech and religion. He bristled once again.

"Those things were commonplace until America took to infringing them. When I was young everyone took them for granted. But since America has come in, it's quite different. Freedom of religion? Well, Communism is a religion. You don't allow freedom to Communism. You made it a criminal act to be a Communist in America [in reference to Senator McCarthy's investigation].

"Communism is a religion?"

"Certainly."

"It's a godless religion, though."

"Yes. So is Buddhism. Everybody admits Buddhism is a religion."

My mind kept flashing back to the atrocities he talked about in Vietnam; I turned the conversation again to the subject of world peace. "The peoples of every country, I am sure, desire nothing but peace."

"That's a slogan," he said, "and I think you should get rid of that slogan. They desire peace, but they desire peace on *their* terms. You see, this recent offer the Prime Minister is making . . . he won't meet the Viet Cong. He wants peace, no doubt. But he wants peace on his terms. That is, he wants the enemy, if you call him the enemy, to give up all his own demands and simply accept the demands of America. That is the sense in which he wants peace."

"On what terms *can* we have peace? Peace at any price?"

"Peace at any price only encourages the other folks who don't want peace. So that is not peace at any price. You've got to have a government, *one* government, for the world. That's the only way you can secure peace. One government for international affairs. The national affairs would have a national government. You shouldn't insist on all national governments being of the same sort. If some people want a monarch, let them have it. If some people want a dictatorship, let them have it. You must let them have whatever they like."

I decided to ask about the CIA. It wasn't a subject many Americans were aware of in 1965, but I asked Russell his feelings about it.

"It's a band of organized assassins. That's what I think about it."

Again he caught me short. I had sought the interview to get a unique perspective on America, but by this time I realized the tape I was bringing back would be shocking to my audience.

"Do we, as mankind," I asked Lord Russell, "deserve to survive?"

"If you use God as judge, *that* God [of the Old Testament] judged at the time of Noah. He thought only eight people deserved to survive. A definite exaggeration." [Laughter.]

"... But I don't think anybody *deserves* to survive, or hardly anybody. . . . We don't want to be dealt with according to our sins. We should have a very bad time, if so. I'd like to say just a little about how glorious the world might be if only the people would forget that they hate each other."

"That's what we want to hear."

"I think this is a matter where science comes in. Science has made it possible for everybody to be happy, unless they have some incurable disease. It only requires that people should stop hating each other. They should aim at their own happiness and not at the unhappiness of others. You see, all of us spend the bulk of our income and the bulk of our energies on making other people miserable."

Bertrand Russell's allegations about atrocities in Vietnam and the use of assassination by the CIA as a political tool, which sounded so inflammatory and unsubstantiated to us in 1965, proved in later years to be sadly close to the truth.

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(Thank you, DON JACKANICZ)

"Lord Russell, let me leave you with one quote—of Thornton Wilder's. He was the one who said, 'Governments should be small and funny.' Do you agree?"

"Yes. And I should point out that the whole armed might of Monaco is on my side."

Immediately upon our return to the States we checked out the article in the Dallas newspaper Russell had quoted from. It turned out to be a "letter to the editor" written by a Vietnamese businessman, and not a piece by an investigative journalist. Still, the effect of Lord Russell's reading it on the air was devastating.

We played the interview into our show, and the studio audience was grumbling when it was over; some boomed. I read a prepared statement: "Many of you, I'm certain, disagree with what Lord Russell had to say. I know I did. You are perhaps shocked and angry, not only at him but at me for providing him the platform of this show on which to make his remarks. But nothing would be easier for me than to book this show with people who have ideas that are carbon copies of my own, or no ideas at all. But I don't think it's an easy world or that my primary responsibility on this program is to take it easy. You'll continue on this show to see people of every persuasion who have hard things to say, and I don't think you can get at any truth without hammering out on the anvil of everyone's right to disagree. I believe the vast majority of Americans are committed to that principle."

As soon as the show aired I heard from hundreds of Americans who *weren't* committed to the principle of free speech. I received letters and telegrams labeling me a Communist, traitor and antireligious crusader. Even members of the national press lashed out at me, including my old friend Bob Considine, who contended I shouldn't provide a platform for such outrageously anti-American statements at a time when our country faced an internal struggle because of the war. It was as if I had attacked America. (The funny part about Bob Considine's article was that Bob's son, who worked as a cameraman on my show, caught hell from his dad, too.)

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Because everyone, from Shakespearean actors to rock stars, was frothing with issues during the sixties, one of the toughest parts of our job was presenting a balance of opinion. When too many guests spoke out against the war, we heard about it, as I said earlier. Network lawyers sent me memos: "In the past six weeks 34 antiwar statements have been made and only one pro-war statement, by John Wayne. . . ." I shot a memo right back. "Find me someone as famous as Mr. Wayne to speak in favor of the war and we'll book him." The irony of the situation wasn't wasted on me; in 1965 I'm called a traitor by the press for presenting Bertrand Russell, and four years later we are hard-pressed to find *anybody* to speak in favor of the Vietnam war.

It would be required that every sentence should belong to some precise level of the hierarchy. Therefore, if one could find no level in which a given utterance fit, then the utterance would be deemed meaningless, and forgotten.

An analysis can be attempted on the two-step Epimenides loop given above. The first sentence, since it speaks of the second, must be on a higher level than the second. But by the same token, the second sentence must be on a higher level than the first. Since this is impossible, the two sentences are "meaningless". More precisely, such sentences simply cannot be formulated at all in a system based on a strict hierarchy of languages. This prevents all versions of the Epimenides paradox as well as Grelling's paradox. (To what language level could "heterological" belong?)

Now in set theory, which deals with abstractions that we don't use all the time, a stratification like the theory of types seems acceptable, even if a little strange—but when it comes to language, an all-pervading part of life, such stratification appears absurd. We don't think of ourselves as jumping up and down a hierarchy of languages when we speak about various things. A rather matter-of-fact sentence such as, "In this book, I criticize the theory of types" would be doubly forbidden in the system we are discussing. Firstly, it mentions "this book", which should only be mentionable in a "metabook"—and secondly, it mentions *me*—a person whom I should not be allowed to speak of at all! This example points out how silly the theory of types seems, when you import it into a familiar context. The remedy it adopts for paradoxes—total banishment of self-reference in any form—is a real case of overkill, branding many perfectly good constructions as meaningless. The adjective "meaningless", by the way, would have to apply to all discussions of the theory of linguistic types (such as that of this very paragraph) for they clearly could not occur on any of the levels—neither object language, nor metalanguage, nor metametalanguage, etc. So the very act of discussing the theory would be the most blatant possible violation of it!

Now one could defend such theories by saying that they were only intended to deal with formal languages—not with ordinary, informal language. This may be so, but then it shows that such theories are extremely academic and have little to say about paradoxes except when they crop up in special tailor-made systems. Besides, the drive to eliminate paradoxes at any cost, especially when it requires the creation of highly artificial formalisms, puts too much stress on bland consistency, and too little on the quirky and bizarre, which make life and mathematics interesting. It is of course important to try to maintain consistency, but when this effort forces you into a stupendously ugly theory, you know something is wrong.

These types of issues in the foundations of mathematics were responsible for the high interest in codifying human reasoning methods which was present in the early part of this century. Mathematicians and philosophers had begun to have serious doubts about whether even the most concrete of theories, such as the study of whole numbers (number theory), were built on solid foundations. If paradoxes could pop up so easily in set theory—a theory whose basic concept, that of a set, is surely very intuitively appealing—then might they not also exist in other branches of mathematics? Another related worry was that the paradoxes of logic, such as the Epimenides paradox, might turn out to be internal to mathematics, and thereby cast in doubt all of mathematics. This was especially worrisome to those—and there were a good number—who firmly believed that mathematics is simply a branch of logic (or conversely, that logic is simply a branch of mathematics). In fact, this very question—"Are mathematics and logic distinct, or separate?"—was the source of much controversy.

This study of mathematics itself became known as *metamathematics*—or occasionally, *metalogue*, since mathematics and logic are so intertwined. The most urgent priority of metamathematicians was to determine the true

nature of mathematical reasoning. What is a legal method of procedure, and what is an illegal one? Since mathematical reasoning had always been done in "natural language" (e.g., French or Latin or some language for normal communication), there was always a lot of possible ambiguity. Words had different meanings to different people, conjured up different images, and so forth. It seemed reasonable and even important to establish a single uniform notation in which all mathematical work could be done, and with the aid of which any two mathematicians could resolve disputes over whether a suggested proof was valid or not. This would require a complete codification of the universally acceptable modes of human reasoning, at least as far as they applied to mathematics.

Consistency, Completeness, Hilbert's Program

This was the goal of *Principia Mathematica*, which purported to derive all of mathematics from logic, and, to be sure, without contradictions! It was widely admired, but no one was sure if (1) all of mathematics really was contained in the methods delineated by Russell and Whitehead, or (2) the methods given were even self-consistent. Was it absolutely clear that contradictory results could *never* be derived, by any mathematicians whatsoever, following the methods of Russell and Whitehead?

This question particularly bothered the distinguished German mathematician (and metamathematician) David Hilbert, who set before the world community of mathematicians (and metamathematicians) this challenge: to demonstrate rigorously—perhaps following the very methods outlined by Russell and Whitehead—that the system defined in *Principia Mathematica* was both *consistent* (contradiction-free), and *complete* (i.e., that every true statement of number theory could be derived within the framework drawn up in *P.M.*). This was a tall order, and one could criticize it on the grounds that it was somewhat circular: how can you justify your methods of reasoning on the basis of those same methods of reasoning? It is like lifting yourself up by your own bootstraps. (We just don't seem to be able to get away from these Strange Loops!)

Hilbert was fully aware of this dilemma, of course, and therefore expressed the hope that a demonstration of consistency or completeness could be found which depended only on "finitistic" modes of reasoning. These were a small set of reasoning methods usually accepted by mathematicians. In this way, Hilbert hoped that mathematicians could partially lift themselves by their own bootstraps: the sum total of mathematical methods might be proved sound, by invoking only a smaller set of methods. This goal may sound rather esoteric, but it occupied the minds of many of the greatest mathematicians in the world during the first thirty years of this century.

In the thirty-first year, however, Gödel published his paper, which in some ways utterly demolished Hilbert's program. This paper revealed not only that there were irreparable "holes" in the axiomatic system proposed by Russell and Whitehead, but more generally, that no axiomatic system whatsoever could produce all number-theoretical truths, unless it were an inconsistent system! And finally, the hope of proving the consistency of a system such as that presented in *P.M.* was shown to be vain: if such a proof could be found using only methods inside *P.M.*, then—and this is one of the most mystifying consequences of Gödel's work—*P.M.* itself would be inconsistent!

The final irony of it all is that the proof of Gödel's Incompleteness Theorem involved importing the Epimenides paradox right into the heart of *Principia Mathematica*, a bastion supposedly invulnerable to the attacks of Strange Loops! Although Gödel's Strange Loop did not destroy *Principia Mathematica*, it made it far less interesting to mathematicians, for it showed that Russell and Whitehead's original aims were illusory.

But if *Principia Mathematica* was the first victim of this stroke, it was certainly not the last! The phrase "and Related Systems" in the title of Gödel's article is a telling one; for if Gödel's result had merely pointed out a defect in the work of Russell and Whitehead, then others could have been inspired to improve upon *P.M.* and to outwit Gödel's Theorem. But this was not possible: Gödel's proof pertained to *any* axiomatic system which purported to achieve the aims which Whitehead and Russell had set for themselves. And for each different system, one basic method did the trick. In short, Gödel showed that provability is a weaker notion than truth, no matter what axiomatic system is involved.

Therefore Gödel's Theorem had an electrifying effect upon logicians, mathematicians, and philosophers interested in the foundations of mathematics, for it showed that no fixed system, no matter how complicated, could represent the complexity of the whole numbers: 0, 1, 2, 3, ... Modern readers may not be as nonplussed by this as readers of 1931 were, since in the interim our culture has absorbed Gödel's Theorem, along with the conceptual revolutions of relativity and quantum mechanics, and their philosophically disorienting messages have reached the public, even if cushioned by several layers of translation (and usually obfuscation). There is a general mood of expectation, these days, of "limitative" results—but back in 1931, this came as a bolt from the blue.

Mathematical Logic: A Synopsis

A proper appreciation of Gödel's Theorem requires a setting of context. Therefore, I will now attempt to summarize in a short space the history of mathematical logic prior to 1931—an impossible task. (See DeLong, Kneebone, or Nagel and Newman, for good presentations of history.) It all began with the attempts to mechanize the thought processes of reasoning. Now our ability to reason has often been claimed to be what distinguishes us from other species; so it seems somewhat paradoxical, on first thought, to mechanize that which is most human. Yet even the ancient Greeks knew that reasoning is a patterned process, and is at least partially governed by stable laws. Aristotle codified syllogisms, and Euclid codified geometry; but thereafter, many centuries had to pass before progress in the study of axiomatic reasoning would take place again.

One of the significant discoveries of nineteenth-century mathematics was that there are different, and equally valid, geometries—where by "a geometry" is meant a theory of properties of abstract points and lines. It had long been assumed that geometry was what Euclid had codified, and that, although there might be small flaws in Euclid's presentation, they were unimportant and any real progress in geometry would be achieved by extending Euclid. This idea was shattered by the roughly simultaneous discovery of non-Euclidean geometry by several people—a discovery that shocked the mathematics community, because it deeply challenged the idea that mathematics studies the real world. How could there be many different kinds of "points" and "lines" in one single reality? Today, the solution to the dilemma may be apparent, even to some nonmathematicians—but at the time, the dilemma created havoc in mathematical circles.

Later in the nineteenth century, the English logicians George Boole and Augustus De Morgan went considerably further than Aristotle in codifying strictly deductive reasoning patterns. Boole even called his book *The Laws of Thought*—surely an exaggeration, but it was an important contribution. Lewis Carroll was fascinated by these mechanized reasoning methods, and invented many puzzles which could be solved with them. Gottlob Frege in Jena and Giuseppe Peano in Turin worked on combining formal reasoning with the study of sets and numbers. David Hilbert in Göttingen worked on stricter formalizations of geometry than Euclid's. All of these efforts were directed towards clarifying what one means by "proof".

In the meantime, interesting developments were taking place in classical mathematics. A theory of different types of infinities, known as the *theory of sets*, was developed by Georg Cantor in the 1880's. The theory was powerful and beautiful, but intuition-defying. Before long, a variety of set-theoretical paradoxes had been unearthed. The situation was very disturbing, because just as mathematics seemed to be recovering from one set of paradoxes—those related to the theory of limits, in the calculus—along came a whole new set, which looked worse!

The most famous is Russell's paradox. Most sets, it would seem, are not members of themselves—for example, the set of walruses is not a walrus, the set containing only Joan of Arc is not Joan of Arc (a set is not a person)—and so on. In this respect, most sets are rather "run-of-the-mill". However, some "self-swallowing" sets *do* contain themselves as members, such as the set of all sets, or the set of all things except Joan of Arc, and so

on. Clearly, every set is either run-of-the-mill or self-swallowing, and no set can be both. Now nothing prevents us from inventing R: *the set of all run-of-the-mill sets*. At first, R might seem a rather run-of-the-mill invention—but that opinion must be revised when you ask yourself, "Is R itself a run-of-the-mill set or a self-swallowing set?" You will find that the answer is: "R is neither run-of-the-mill nor self-swallowing, for either choice leads to paradox." Try it!

But if R is neither run-of-the-mill nor self-swallowing, then what is it? At the very least, pathological. But no one was satisfied with evasive answers of that sort. And so people began to dig more deeply into the foundations of set theory. The crucial questions seemed to be: "What is wrong with our intuitive concept of 'set'? Can we make a rigorous theory of sets which corresponds closely with our intuitions, but which skirts the paradoxes?" Here, as in number theory and geometry, the problem is in trying to line up intuition with formalized, or axiomatized, reasoning systems.

A startling variant of Russell's paradox, called "Grelling's paradox", can be made using adjectives instead of sets. Divide the adjectives in English into two categories: those which are self-descriptive, such as "pentasyllabic", "awkwardnessful", and "recherché", and those which are not, such as "edible", "incomplete", and "bisyllabic". Now if we admit "non-self-descriptive" as an adjective, to which class does it belong? If it seems questionable to include hyphenated words, we can use two terms invented specially for this paradox: *autological* (= "self-descriptive"), and *heterological* (= "non-self-descriptive"). The question then becomes: "Is 'heterological' heterological?" Try it!

There seems to be one common culprit in these paradoxes, namely self-reference, or "Strange Loopiness". So if the goal is to ban all paradoxes, why not try banning self-reference and anything that allows it to arise? This is not so easy as it might seem, because it can be hard to figure out just where self-reference is occurring. It may be spread out over a whole Strange Loop with several steps, as in this "expanded" version of Epimenides, reminiscent of *Drawing Hands*:

The following sentence is false.
The preceding sentence is true.

Taken together, these sentences have the same effect as the original Epimenides paradox; yet separately, they are harmless and even potentially useful sentences. The "blame" for this Strange Loop can't be pinned on either sentence—only on the way they "point" at each other. In the same way, each local region of *Ascending and Descending* is quite legitimate: it is only the way they are globally put together that creates an impossibility. Since there are indirect as well as direct ways of achieving self-reference, one must figure out how to ban both types at once—if one sees self-reference as the root of all evil.

Banishing Strange Loops

Russell and Whitehead did subscribe to this view, and accordingly, *Principia Mathematica* was a mammoth exercise in exorcising Strange Loops from logic, set theory, and number theory. The idea of their system was basically this. A set of the lowest "type" could contain only "objects" as members—not sets. A set of the next type up could only contain objects, or sets of the lowest type. In general, a set of a given type could only contain sets of lower type, or objects. Every set would belong to a specific type. Clearly, no set could contain itself because it would have to belong to a type higher than its own type. Only "run-of-the-mill" sets exist in such a system; furthermore, old R—the set of all run-of-the-mill sets—no longer is considered a set at all, because it does not belong to any finite type. To all appearances, then, this *theory of types*, which we might also call the "theory of the abolition of Strange Loops", successfully rids set theory of its paradoxes, but only at the cost of introducing an artificial-seeming hierarchy, and of disallowing the formation of certain kinds of sets—such as the set of all run-of-the-mill sets. Intuitively, this is not the way we imagine sets.

The theory of types handled Russell's paradox, but it did nothing about the Epimenides paradox or Grelling's paradox. For people whose interest went no further than set theory, this was quite adequate—but for people interested in the elimination of paradoxes generally, some similar "hierarchization" seemed necessary, to forbid looping back inside language. At the bottom of such a hierarchy would be an *object language*. Here, reference could be made only to a specific domain—not to aspects of the object language itself (such as its grammatical rules, or specific sentences in it). For that purpose there would be a *metalinguage*. This experience of two linguistic levels is familiar to all learners of foreign languages. Then there would be a *metametalinguage* for discussing the metalinguage, and so on.

BY BERTRAND RUSSELL

(39) On Gilbert Murray, from "An Unfinished Autobiography" by Gilbert Murray (London, Allen & Unwin, 1960) pp. 205-211:

A FIFTY-SIX YEAR FRIENDSHIP

by Bertrand Russell

MY FRIENDSHIP with Gilbert Murray began rather suddenly in February 1901. I had known him slightly for many years as the husband of my cousin Mary, but it was only when he came to Newnham to read part of his translation of the Hippolytus that my admiration led to a rapidly growing intimacy. I wrote him a letter (February 26, 1901) in the course of which I said:

'Those of us who love poetry read the great masterpieces of modern literature before we have any experience of the passions they deal with. To come across a new masterpiece with a more mature mind is a wonderful experience, and one which I have found almost overwhelming. It had not happened to me before, and I could not have believed how much it would affect me. Your tragedy fulfils perfectly—so it seems to me—the purpose of bringing out whatever is noble and beautiful in sorrow; and to those of us who are without a religion, this is the only consolation of which the spectacle of the world cannot deprive us.'

My praise gave him pleasure, and he wrote:

'I will not say that I feel pleased or delighted by your great enjoyment of my Hippolytus, because my feelings are quite different from that. It is rather that your strong praise makes a sort of epoch in my life and in my way of regarding my work. Of course I have felt great emotion in working at the Hippolytus; I have been entranced by it. And then the thought has always come to me, that there were dozens of translations of the Greek Tragedians in all the second-hand shops; and that I could not read any of them with the least interest; and that probably the authors of nearly all of them had felt exactly as I was feeling about the extraordinary beauty and power of the matter they were writing down. A translator, if he takes pains, naturally gets nearer to understanding his author than an ordinary reader does; and every now and again the poem means to him something approaching that which it meant to the poet.

'Of course all authors—in different degrees, but all enormously—fail to convey their meaning. And translators, being less good writers and having a harder task, fail even more deplorably. That is the normal state of the case. But what seems to have happened in our case is that you have somehow or other understood and felt the whole of what I meant to convey.

'I do not mean that I had anything mysterious or extraordinary to say; but merely that, even in the case of a bad poet or the man-in-the-street when in certain moods, if you could really understand what was in his mind it would be something astonishingly beautiful compared with what one ordinarily gets from reading a very good poem. When I am bored with poetry, I constantly have the feeling that I am simply not understanding the man or he is not expressing himself, and that probably something very fine indeed is going on inside him; and in some moment of special insight one might see inside him and get the fine thing.'

This inaugurated a correspondence which continued for fifty-six

years and ended only with his death.

We met most frequently during the years 1901 to 1905. At this time we were neighbours during a large part of the year: he at Churt; and I, first at Fernhurst, then at Churt and then at Tilford. He was a delightful companion and a very amusing talker. Alys, my first wife, and I intended to build a house at Churt in order to be near the Murrays, and the plans for this project were well advanced when the Murrays decided to leave Churt because it was thought not to suit Mary's health. In consequence of this move I saw rather less of him than I had been doing.¹

Most of the letters that passed between us are rather solemn, but our conversation did not by any means usually have this serious character. He was full of amusing fancies which were apt to puzzle his wife and his younger daughter Agnes. One day when I came to see them, he greeted me with the remark: 'I have found a school for Denis. The Headmaster is the Rev V. Ermin, of the Creepers, Crawley Down.' At this point Mary exclaimed indignantly, 'Oh, Gilbert! He's not Reverend.' The only substratum of fact in the story was that the school was at Crawley. He told Agnes, then aged about six, a long fantastic story of something that had happened to a train at a junction. 'Is it true?' she asked, with wide eyes. 'Quite true,' he replied very solemnly. 'Honour bright?' she asked again. 'Yes. On a bright railway track.' The poor girl retired completely bewildered. One day when the parlour maid answered my ring at the front door, and I inquired whether Professor Murray and Lady Mary were at home, she replied, 'Well, Sir, I think they're *probably* in—unless they're out.' It turned out that they were in; and I said, 'Mary, your parlour maid is of opinion that the laws of thought should not be applied to empirical material except with great caution.' Mary remarked, 'Oh, what an unkind thing to say!' And Gilbert said, 'I am glad to know that she has such just views.'

Many of his most amusing fantasies probably live now only in my memory. I would find, when I reminded him of them forty or fifty years later, that he had entirely forgotten them. He assured me once that there was an Oxford Don who had reduced all jokes to thirty-seven proto-Aryan originals and, when any-

¹ The Murrays moved to Oxford in 1905 when G.M. was elected to a teaching Fellowship at New College.

body made a joke in his presence, he would say, 'Yes. There is that joke.' Many years later, I asked Gilbert if he remembered this story. He hesitated for a moment, and then said, 'I think he was a *Cambridge Don*'.

A great deal of our conversation, however, was on a more serious plane. We were both liberal, humanitarian pacifists. We were both profoundly impressed by the cruelty and wickedness to be found in the world, but with a confident hope that these things would gradually diminish. A caricaturist might have compared us to the two curates in the *Bab Ballads*, each determined to be 'the mildest curate going'. But in this rôle, Gilbert was much more successful than I was. I would have outbreaks of savage indignation in which I wished to give pain to those whom I hated. When Massingham said in print that I would not hurt a fly, I was indignant. But Gilbert's kindly feelings were less liable to lapse into savagery. He remained reasonable and gentle even under great provocation. I admired this quality though I knew that I could not emulate it. I could not sympathize when he spoke in a kindly fashion even about Rudyard Kipling¹ after a walk round Beachy Head with that, to me, detestable man. I felt as the orthodox did when Origen declared that even Satan would be saved at the last.

It was not only in politics, but also in philosophy that he and I

were broadly in agreement. He had steadfastly adhered to British Empiricism in the style of Mill. I reverted to it after a brief excursion into German Idealism. This agreement led him to invite me to write on Philosophy for the Home University Library of which he was one of the editors. One of the most amusing of all his letters to me is one purporting to come from the publishers, Williams and Norgate, justifying themselves against my supposed complaints: for instance, I had remarked in my book that I was not acquainted with the Emperor of China, and he makes the publishers say that, if I desired an introduction to that Potentate, I should have mentioned it before signing the contract.

When the First World War broke out in 1914, he and I took different sides. He supported Sir Edward Grey, whose policy I passionately repudiated. I thought, and still think, that Britain ought to have remained neutral. He published a pamphlet in defence of the Government, and I published a polemical attack on his pamphlet. Subsequent events raised doubts in his mind. On August 20, 1955, he wrote to me: 'It is quite possible that the effects would have been less disastrous if we had stayed out and allowed Germany to become complete master of western Europe, on more or less equal terms with USA and Russia.' But, at the time, as we both felt very strongly, our differences of opinion caused a certain estrangement. However, I wrote to him: 'I feel our friendship still lives in the eternal world, whatever may happen to it here and now.' And he replied in a similar tone.

At the time when I was imprisoned in 1918 he took the liberal view that the expression of opinion ought to be free. He worked hard on my behalf and was largely instrumental in my being put in the First Division. For his help at this time I owe him a deep debt of gratitude.

In later years, our opinions no longer diverged acutely, though he remained a Liberal and I had joined the Labour Party. We both, like many men of our generation, felt lost and bewildered by the outbreaks of barbarism which were making nineteenth century optimism look shallow. We had ventured forth in a frail skiff on calm and sunny seas, but wild tempests were threatening to sink our little bark, and hopes grew gradually more difficult and more remote. In these later years, a more dignified comparison than that of the Two Curates would be appropriate. Our mood was like that of St Jerome and St Augustine watching the fall of the Roman Empire and the crumbling of a civilization which had seemed as indestructible as granite. A letter from him of July 27, 1953, expresses part of his feeling about this development:

'I think I started from an Irish Rebel background, and gradually learned to believe in the English Liberals, partly through Mr G's championing Home Rule, partly because of the enthusiastic Radicalism of Castle Howard.

(Thank you, BOB DAVIS)

'You started from an atmosphere of Whig Prime Ministers, and distinguished Radicals, and found in 1914 that their gospel wasn't enough. Of course this is only one element, but it explains some things.'

It has been a difficult time for those who grew up amid Victorian solidities. To the very end, Gilbert did everything that lay in his power to salvage civilization, and for this he deserves to be honoured by all who care for the things that he valued.

After the dinner in his honour of the Philosophical Society of England in September 1951, he wrote to me (September 12, 1951):

'I was greatly touched by that letter you wrote to the Philosophical Society Dinner about our fifty years of close friendship. It is, I think, quite true about the fundamental agreement; I always feel it—and am proud of it.

'I had explained that I preferred you to other philosophers because, while they mostly tried to prove some horrible conclusion—like Hobbes, Hegel, Marx &c, you were, I believed, content if you could really prove that $2+2=4$, and that conclusion, though sad, was at least bearable. ("To think that two and two are four, and never five or three the heart of man has long been sore and long is like to be.")¹ . . .

'Yours ever, and with real thanks for your letter, which made me for a moment feel that I was not completely a failure.'

In my Message (September 11, 1951) to the Society, I had summed up the reasons for my admiration of Gilbert Murray:

¹ From A. E. Housman's *Last Poems*, No. xxxv, which Gilbert Murray here slightly misquotes.

'I greatly regret my inability to be present at this dinner in honour of Gilbert Murray, who has been my close friend for over half a century. Throughout that period, I have hardly known whether to admire most his wit or his wisdom. Of his erudition it is not for me to speak, since it is in a field of which I am exceptionally ignorant.

'He and I have not always agreed on public issues, but we have, I think, throughout whatever divergences on this or that question been conscious of a deep underlying agreement on fundamentals.

'Gilbert Murray is a great and steadfast humanist, who adheres to liberal beliefs, now, alas, not so common as they were when he and I were young. As growing darkness descends upon the world, stars shine more brightly, and of these stars Gilbert Murray is among those of the first magnitude.

'If the international world could listen to him, many of our troubles would quickly end, and the sombre fears that rob our age of hopefulness would be dissipated.'

ABOUT BR'S WRITINGS

(40) More on Gödel. Several years ago we ran part of a review (by Brian Hayes) of "Gödel, Escher and Bach" by Douglas Hofstadter (New York: Basic Books, 1979) (RSN23-17.) Hayes said that Russell and Whitehead, in "Principia Mathematica": "invented a formal language... simple and powerful"... that until 1931 "appeared to have the satisfying quality of completeness." They believed that "any true property of the whole numbers could be demonstrated in their language and that no false proposition could be proved."

In 1931 Gödel demonstrated that this was not so, that "any system of formal logic powerful enough to describe the natural numbers is intrinsically incomplete," as Hayes puts it.

We think the story of how all this came about is an exciting one, the way Hofstadter tells it... so we are going to let him tell it:

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Please check your name and notify us of any errors.

This list is only for the personal use of members
in communicating with one another.

(41b) Additions to the above list:

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RR VIEWED BY CONTEMPORARIES

(42) Norman Cousin's not-exactly-favorable assessment, in his book "Human Options" (New York: Norton, 1981) pp.124-5:

BERTRAND RUSSELL: spare, crusty, pipe-smoking. He climbed the heights of mathematical and philosophical abstractions as did few other intellectual figures of his time. He leaned heavily on the work of Alfred North Whitehead and Ludwig Wittgenstein, or at least that portion of their work that broke with traditional thought. He became deeply involved in political and moral issues and had even more influence outside England than in his own homeland. Personally, he could be playful and even impish. Those of his friends who expected him to be quixotic and inconsistent were seldom disappointed. In the company of other eminent intellects he could be uncommunicative at times to the point of inarticulateness. When he met Albert Schweitzer for the first time at the home of a mutual friend in London, what was expected to be an historic intellectual encounter turned out to be an epic non-event. Russell commented on the weather, which in London has seldom made for

exciting conversation. Schweitzer nodded affably. Absolute silence and small talk alternated for the next few minutes, then Russell looked at his watch and said it was time to leave for the country. If Schweitzer felt deprived because the discussion did not turn on Russell's favorite themes—agnosticism, equality of the sexes, non-totalitarian socialism, and free love—he carefully concealed his loss. Russell's antipathy to orthodoxy and his talent for intricate grammar were perhaps never better demonstrated than in his *Our Knowledge of the External World*, when he wrote: "The one and only condition, I believe, which is necessary in order to secure for philosophy in the near future an achievement that surpasses all that has hitherto been accomplished by philosophers, is the creation of a school of men with scientific training and philosophical interests, unhampered by the traditions of the past, and not misled by the literary methods of those who copy the ancients in all except their merits."

(Thank you, WARREN SMITH)

LAST MINUTE ITEMS

- (43) Volunteer NOT wanted, in spite of what we said in (27). The new Co-Chairman of the Membership Committee will be Carol R. Smith, of Seattle.

Carol had volunteered for the job in 1981 shortly after it had gone to Jacqueline Berthon-Fayon. So, while we were preparing the "volunteer wanted" item (27) for this newsletter, we also wrote to Carol asking if she still wanted the post. She did (and does), we are happy to say.

We are most grateful to Jacqueline, who handled the responsibilities with speed and sensitivity. We doff our hat! We are greatly indebted.

INDEX

- (44) Introductory (1). President Jackanicz reports (1.5). Vice-President Bob Davis reports (2). Treasurer Dennis Darland reports (3). Science Committee report (4). "Principia Mathematica" and computers (5). BR smeared (6). '83 Doctoral Grant announcement (7). Short sketch of BR (8). Nobel scientists ask atom freeze (9). Buchwald on winnable nuclear war (10). Museum of Philosophy moves (11). Creationism: Americans split (12); NYC bars anti-evolution textbooks (13); creationism-Lysenko parallel (14); book derides creationism (20). Dora: "The Soul of Russia...", 1981 (16a), 1921 (16b). News about members: Cleavelin (17a), Gividen (17b). New members (18). New addresses (19). Erickson's book on radical right reviewed (21). Books wanted, to borrow (22). Donors thanked (23). Donations solicited (24). Result of ballot: directors elected (25a); \$2.50 dues hike carries (25b). All dues due 1/1/83 (26). Volunteer wanted (27). RSN pages missing? (28). For sale: stationery (29), BR postcard (30), from Spokesman Books (31), from BRS Library (32). HASD credo (33), BR birthday rally (34). Hemlock's "Assisted Suicide" (35). "Guided Tour", Act I (36). 3 errors in Item 8 (37). Merv Griffin interview (38). BR on Gilbert Murray (39). Hofstadter on Gödel and "Principia Mathematica" (40). Membership list (41a, 41b). Norman Cousins on BR (42). Volunteer NOT wanted (43). Index (44). BRS at APA, Baltimore, December 28 (45).

PHILOSOPHERS' CORNER

- (45) BRS at APA, December 28, Baltimore. The BRS session at the annual convention of the American Philosophical Association (Eastern Division) is scheduled for 10 A.M. The convention is spread over 3 hotels, all near each other in downtown Baltimore: Hyatt Regency, Baltimore Hilton, and Lord Baltimore. We don't know which one will house the BRS session. It will be listed in the lobbies. (It will also be listed in the November issue of "Proceedings of the American Philosophical Association", not available at this writing.) BRS Philosophy Committee Chairman ED HOPKINS suggests getting there at about 9 A.M. to pick up literature and find out where to be at 10 A.M. Our previous issue provided the BRS program (RSN35-8).

RUSSELL SOCIETY NEWS

No. 37

February 1983

- (1) '83 Annual meeting, details and reservations (33). BR Peace Foundation's Berlin anti-nuclear meeting in May (39). Boy interviews philosopher (38). Science Committee sends briefing papers to Congress (6). BR's 1959 BBC Interviews (7,37). Anti-nuclear bishops (10). Renewal heroes and sluggards (20). Money reserves are down (22). Humanist poem (42). Linus Pauling's 1966 talk to science teachers (40). An asterisk indicates a request. The index is on the last page.

REPORTS FROM OFFICERS

(2) President Don Jackanicz reports:

Four months remain before our 1983 annual meeting, perhaps a bit early to make travel plans; but especially for members who've not been to Hamilton before, it might be a good idea to get out maps or timetables and do some planning. Recent airlines price wars have driven fares quite low on many routes; these could help, if you have to travel far and low fares remain available. For us Chicagoans there is a new option, a US\$96 round trip, Chicago to Toronto, Amtrak. (Hamilton is an hour's bus trip from Toronto.) This will be an unusual BRS annual meeting, as the Archives is preparing a major program, described elsewhere in this issue (33). Two other annual meetings have been held at the Archives, and were highly satisfactory. If you've never attended a meeting or visited the Archives, I suggest you give it careful consideration! See you there, I hope.

(3) Vice-President/Special Projects Bob Davis reports:

My activities for the last quarter have been mostly in connection with meetings. In November I attended the Popper conference, "The Open Society and its Friends" (RSN35-24). My role was principally a passive one. Most people in attendance were students or close followers of Popper. I did, however, take part in the discussions aimed at establishing a Popper Society. My experience in the BRS shed light on some of their problems. I have joined the organization -- assuming it comes into existence.

I was to attend the North American Humanist Leadership Conference, but did not, due to the time of year and my just-completed trip to New York. However, I did submit a "Humanist Blue Book" proposal for a cheap pamphlet series based on the famous Blue Books of years ago. Sherwin Wine and I came up with the idea in October at the Voice of Reason conference in Los Angeles (30).

Please note the information about the Wilberforce meetings and events in England this year. I expect to attend the August conference at Cambridge. In '81 I had tried to arrange a joint BRS-Wilberforce meeting in England for '82; it did not materialize, partly because the BRS did not support the idea very well. But perhaps our efforts were not wholly wasted; they may have resulted in Jack Lennard's coming up with the '83 conference. I hope some of you will make the trip with me. See (31).

I have been providing Dora Russell with some material for her new book on the years 1945-50 and the origins of the Cold War. It seems to be going well. She will discuss BR in it, but writes that "it is time that someone did a thorough bit of research about what Bertie said at that time, starting from the Lord's speech. He did about 70 broadcasts for home or over-seas, and it may be said that he did much to influence opinion. He is accused of favoring the idea of atom-bombing Russia before she got the secret. No one has taken the trouble to find out the exact position. It is clear from the Soviet reaction to his hostility to totalitarian regimes and his passion for the individual that this was enough to make them think of him as a 'howling wolf of capitalism'."

(4a) Treasurer Dennis J. Darland reports:For the quarter ending 12/31/82:

Balance on hand (9/30/82).....	1750.58
Income: 10 new members.....	155.00
9 renewals.....	142.50
total dues.....	297.50
contributions.....	262.40
sales of RSN, books, etc.....	36.75
total income.....	596.65

Total of balance on hand (9/30) + income during quarter.....	2347.23
Expenditures:Membership & Information Committees.....	1523.71
"Russell" subscriptions.....	297.50
bank charges.....	4.67
total spent.....	1825.88
Balance on hand (12/31/82).....	<u>521.35</u>

(4b) For the year ending 12/31/82:

Balance on hand (12/31/81).....	1136.77
Income: new members.....	1140.50
renewals.....	3587.95
total dues.....	4728.45
contributions.....	1406.40
sales of BSN, books, etc.....	1340.32
total income.....	7475.17
	<u>8611.94</u>
Expenditures:Information & Membership Committees.....	4796.18
"Russell" subscriptions.....	1088.50
BRS Doctoral Grant.....	500.00
Bertrand Russell Memorial*.....	50.00
BRS Library.....	268.15
'81 annual meeting.....	1257.37
bank charges.....	46.15
other.....	84.24
total spent.....	8090.59
Balance on hand (12/31/82).....	<u>521.35</u>

*received from members for the Russell Memorial in London

REPORTS FROM COMMITTEES

(5) Library Committee (Jack Ragsdale, Co-Librarian):

This month I received 65 new books for the BRS Library, as a gift from Don Jackanicz. Much appreciated!

I want to appeal to members to make donations of books of possible interest to BRS members. Ramon Suzera has kindly given us several volumes, as have Bob Davis, Lee Eisler, and Harry Ruja. The Library's address is on Page 1, bottom.

Next issue I expect to provide details on a portion of the Library's holdings.

(6a) Science Committee (Alex Dely, Chairman):

In the near future we hope to have a first draft of our "Accidental Nuclear War" book, commissioned by Canadian Peace Research Institute and Stockholm International Peace Research Institute (U.N. affiliated).

We have sent 6 briefing papers on National Security to the House and Senate Armed Services Committees, House Foreign Affairs and Senate Foreign Relations Committees. The response has been very encouraging.

We have another Congressional briefing paper ready: "Accidental Nuclear War Assessment Center."

We have 2 more briefings coming out soon: one on Latin America, the other on a model providing scenarios of potential conflicts at 3 different sites: Warsaw Pact vs. Nato Europe; Warsaw Pact vs. India/Pakistan; and Nicaragua/El Salvador vs. Honduras.

Our BRS Science Committee Report on Nuclear Testing/Earthquakes (RSN35-9) was partially reprinted by the MX Information Center (Salt Lake City) in their publication, "Nuclear Issues" (1/83).

The following 2 "call for help" papers outline what this Committee will be doing in the next 6 months:

"The good life is one inspired by love and guided by knowledge"

January 3, 1983

THE BERTRAND RUSSELL SOCIETY, INC.

TO: All Nuclear Weapons Researchers
RE: Call for information and coauthors for a book evaluating the probability of an accidental nuclear war.

Need Most national security experts today discuss nuclear war in terms of strategy. To our knowledge, no book length analysis has been written to identify the numerical probabilities technical and social/psychological factors contribute to the possibility of an accidental nuclear conflict. We have been commissioned to produce such a study by two U.S. Congressmen. Part of this assessment will be published as a book by Peace Research Institute, Dundas, Ontario, Canada.

Content

- It is planned to discuss, among others, the following factors:
1. **Accidental misfiring of one's own weapons.** As computerization grows, the chance of computer program errors, electronic chip failures, etc. increase.
 2. **Decreasing time allowed for error corrections.** In the next generation of weapons (e.g. Pershing II), there will only be a few minutes for error corrections by party launching and party being attacked.
 3. **Increasing number of nuclear weapons.** The U.S. alone is building 17,000 more nuclear weapons in the next few years.
 4. **Growing number of nations with nuclear weapons.** At least 17 nations, on all continents, are building weapons, many in trouble spots such as the Middle-East.
 5. **Dependability of people handling nuclear weapons.** The greater the degree of mental problems, alcoholism and drug abuse among those handling nuclear weapons the greater the chance of an accident.
 6. **Inaccurate plutonium accounting.** The U.S. monitoring system for keeping track of weapons-grade uranium is incomplete and inaccurate according to the General Accounting Office. The GAO also says the International Atomic Energy Agency has only carried out 50 percent of its inspections.
 7. **Technology is spreading.** Technical knowledge for converting civilian nuclear power plant waste into weapons-grade materials is spreading rapidly.
 8. **Expanding arms sales.** Greatly expanded arms sales by the U.S., U.S.S.R., France and Britain is increasing the spread of weapons technology.
 9. **Terrorist possession of nuclear warheads.** As the knowledge and materials for nuclear weapons spread, the opportunity for terrorist groups to acquire them is growing. If a terrorist group explodes a nuclear bomb, it could trigger a holocaust since the direction of the attack is unknown. Some nations have "little to lose" in threatening nuclear blackmail.
 10. **Secrecy.** Each nation's secret testing of new nuclear weapons increases uncertainties.
 11. **Technological advances.** The growing advantage of some offense weapons over defense capabilities makes nations increasingly edgy. For example, verification technology (NAVSTAR Satellite) is being outstripped by new weapons development (Cruise Missiles)
 12. **Age of conventional weapons stock.**
 13. **Length of civilian/military command chain.**
 14. **Vulnerability to blackmail via dependence on foreign sources of strategic minerals.**
 15. **Sabotage of key energy network systems (power plants, pipelines, etc.**
 16. **Communication mechanisms between nations.**
 17. **Financial market instabilities.**
 18. **Type of government (democratic/military).**
 19. **Conflict resolution mechanisms.**
- etc.

The book will consist of 4 parts.

- Part I: An overview will be made of available data on each of above mentioned factors.
- Part II: An estimate will be made for when an accidental nuclear war can be expected if no corrections are made in present trends. The estimate will include the analytical model used for combining factors studied. A mathematical estimate for each factor's contribution to chance of an accidental war will be presented. The probability estimates will need to be periodically updated in a rapidly changing world. The estimates will need to be continually refined as better data becomes available.
- Part III: An analysis of proposals made in the past 10 years by scientists, statesmen and informed laymen to alleviate the above mentioned factors will be described. Based on our probability analyses, recommendations to Congress on the most effective methods to deter an accidental nuclear war will be made.
- Part IV: An annotated bibliography of nuclear weapon accident materials for the last 10 years will be developed.

We intend to report the study's progress in Briefing Papers for purposes of immediate impact and feedback.

Sharing

We are writing the book because there is a great need considering our present world conditions. Yet, though many relevant publications exist, to our knowledge, no comprehensive and specific mathematical risk study has been made of these factors and their prevention.

We therefore invite your suggestions as to additional factors to be considered, data analysis techniques, relevant literature, sharing of mailing lists, etc....If you are interested in writing on a specific topic, we shall appreciate your help as a coauthor. A more detailed initial overview paper is available upon request. Thank you beforehand for your help! Please contact any of the following:

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"The good life is one inspired by love and guided by knowledge"

January 3, 1983

THE BERTRAND RUSSELL SOCIETY, INC.

TO: All Nuclear Weapons Researchers

RE: Call for information and coauthors for a "Nuclear Weapons Treaty Verification Methods" Book.

Need

Much of the arms race is based on distrust and growing technical complexity. The lack of understanding of verification procedures provides one of the main difficulties in controlling the nuclear arms race. This lack leaves the public unsure if agreements can be verified. Technical arguments between specialists, at times, further confuse the issue. The purpose of this paper will be to describe in a concise and understandable manner verification procedures so that citizens, legislators and researchers can better assess arms reduction proposals for themselves.

Content

It is planned to write a section for each of the following verification procedures:

- Acoustic signal detection
- Electromagnetic signal detection
- Seismic signal detection
- Satellite X-ray signal detection
- Country's resource allocations
- Country's buying patterns for radioactive materials
- Conventional spying techniques
- Other procedures

For each procedure, there will be a section describing technique, equipment needed, what type of verification data can be collected, over what distance, in how much time, at what relative cost, and with what comparative strengths and weaknesses.

The book will be written in two parts:

1. A short popularized part that can be used alone.
2. A large parallel appendix for those who want greater detail on any one procedure.

Sharing

We shall be writing the book because we know of no such book and there is a great need. If you are planning a book of this type please let us know so that we will not duplicate but rather complement each other's efforts. If you are interested in writing on a specific procedure, we shall appreciate your help as a coauthor. If you have any materials you would like to call to our attention, we shall appreciate them. Thank you in advance for your help!

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- (6b) Accidental War Assessment Center is the title of the Science Committee's latest paper (dated 1/14/83), by Dean V. Babst and Alex Dely. Here is its "highlight" page:

One way to estimate when an accidental war is likely to happen, unless corrections are made, is to determine when false alarms will take longer to clear than time allowed for stopping launch sequence. False alerts may be more frequent than is generally realized. Senators Gary Hart and Barry Goldwater in 1980 conducted an investigation. It was discovered that during one 18-month period the computers of the North American Air Defense Command experienced 151 false alarms, one lasting 6 minutes. If Pershing IIs are placed in operation in early 1984 as planned, the first false alarm after that taking longer than 5 or 6 minutes to clear may be too much. The false alarms of other nations are not known but if they are similar to ours it doubles the risk.

We urge Congress to speed up its current efforts to develop a multinational crises center for preventing an accidental war.

We urge Congress to create an Accidental War Assessment Center to help it assess planned major changes in weapons systems and policies as soon as possible. The Center could help Congress assess whether each major change adds more to our security than it detracts by increasing the chance of an accidental war. Cost for the Assessment Center will be minuscule compared with defense costs. Does it make sense to spend hundreds of billions of dollars for defense and nearly overlook the greatest growing threat, accidental war?

Factors found by the Center to be contributing most to the chance of an accidental war could be widely published so that other nations can join in prevention efforts.

Alex is taking a leave of absence from the University of Arizona Physics Dept. and Law School to work full time on the above. For more on accidental nuclear war, see (34).

BY BERTRAND RUSSELL

- (7) BR's BBC Interviews (1959) were published in the USA as a 50¢ paperback by Avon in 1960, under the title "Bertrand Russell Speaks His Mind", long out of print. Later it became available in a hardbound library edition published by Greenwood, originally at \$9.75, now at \$17.50. In February 1977 we reported that a paperback version printed in Germany, in English, was available from Germany at DM9.80 (NL13-22). But this doesn't exactly make it readily available.

We are fond of it because it presents BR's views on a dozen topics (a baker's dozen, actually) interestingly and succinctly.

Now fortunately "The Humanist" has printed the interviews in its November/December 1982 issue. They have shortened each interview and omitted two, which is just as well: the Avon paperback is 144 pages long.

We are going to reproduce the shortened Humanist version here. It's a good refresher, a good sampler of BR's views, and a good indicator of the range of BR's interests.

Two of the interviews are transcripts of films the BRS owns: "BR Discusses Philosophy" and "BR Discusses Happiness".

If you want to see the unshortened original version, it's in the BRS Library.

WHAT IS PHILOSOPHY?

WOODROW WYATT: Lord Russell, what is philosophy?

BERTRAND RUSSELL: Well, that's a very controversial question. I think no two philosophers will give you the same answer. My

own view would be that philosophy consists of speculations about matters where exact knowledge is not yet possible. That would only be my answer—not anybody else's.

W.W.: What's the difference between philosophy and science?

B.R.: Well, roughly, you'd say

science is what we know and philosophy is what we don't know. That's a simple definition and for that reason questions are perpetually passing over from philosophy into science as knowledge advances.

W.W.: What good is philosophy?

B.R.: I think philosophy has two uses really. One of them is to keep alive speculation about things that are not yet amenable to scientific knowledge; after all, scientific knowledge covers a very small part of the things that interest humankind and ought to interest them. There are a great many things of immense interest about which sci-

ence, at present at any rate, knows little, and I don't want people's imaginations to be limited and enclosed within what can be now known. I think that to enlarge your imaginative view of the world in the hypothetical realm is one of the uses of philosophy. But there's another use that I think is equally important, which is to show that there are things which we thought we knew and don't know. On the one hand, philosophy is to keep us thinking about things that we may come to know, and on the other hand to keep us modestly aware of how much what seems like knowledge isn't knowledge.

W.W.: Now in this way philosophy, in a sense, becomes a kind of servant of science.

B.R.: Well, that's part of it, but of course it isn't only a servant of science—because there are a number of things that science can't deal with. All questions of values, for example. Science won't tell you what is good and what is bad—what is good or bad as an end, not just as a means.

W.W.: But what change has there been over the years in the attitude of philosophers and the public to philosophy?

B.R.: That depends upon the school of philosophy that you're thinking of. In both Plato and Aristotle the main thing was an attempt to understand the world, and that, I should say personally, is what philosophy ought to be doing. Then you come on to the Stoics and their emphasis was mainly on morality—that you ought to be stoical, you ought to endure misfortunes patiently—and that came to be a popular use of "philosopher."

W.W.: Would you say that Marx was a philosopher?

B.R.: Well, he was certainly in a sense a philosopher, but now there you have an important division amongst philosophers. There are some philosophers who exist to uphold the status quo, and others who exist to upset it—Marx of course belongs to the second lot. For my part I should reject both those as not being the true business of a philosopher, and I should say the business of a philosopher is not to change the world but to understand it, which is the exact opposite to what Marx said.

W.W.: What is the main trend of philosophy today?

B.R.: Well, one would have to distinguish there between English-speaking countries and continental European countries. The trends are much more separate than they used to be. Very much more. In English-speaking countries and especially in England, there is a new philosophy which has arisen, I think, through the desire to find a separate field for philosophy. In what I was saying a moment ago, it would appear that philosophy is merely incomplete science, and there are people who don't like that view. They want philosophy to have a sphere to itself. That has led into what you may call linguistic philosophy, in which the important thing for the philosopher is not to answer questions but to get the meaning of the questions quite clear. I myself can't agree to that view, but I can give you an illustration. I was once bicycling to Winchester, and I lost my way, and I went to a village shop and said, "Can you tell me the shortest way to Winchester?" and the man I asked called to a man in a back room whom I couldn't see—"Gentleman wants to know the shortest way to Winchester." And a voice came back, "Winchester?"—"Aye"—"Way to Winchester?"—"Aye"—"Shortest way?"—"Aye"—"Don't know." And so I had to go on without getting any answer. Well, that is what Oxford philosophy thinks one should do.

W.W.: What practical use is your sort of philosophy to a man who wants to know how to conduct himself?

B.R.: A great many people write to me saying they are now completely puzzled as to how they ought to conduct themselves, because they have ceased to accept the traditional signposts to right action and don't know what others to adopt. I think that the sort of philosophy I believe in is useful in this way: that it enables people to act with vigor when they are not absolutely certain that that is the right action. I think nobody should be certain of anything. If you're certain, you're certainly wrong, because nothing deserves certainty, and so one ought always to hold all one's beliefs with a certain element of doubt and one ought to be able to act vigorously in spite of the doubt. After all, this is what a

general does when he is planning a battle. He doesn't quite know what the enemy will do, but if he's a good general he guesses right. If he's a bad general he guesses wrong. But in practical life one has to act upon probabilities, and what I should look to philosophy to do is to encourage people to act with vigor without complete certainty.

W.W.: What do you think is the future of philosophy?

B.R.: I don't think philosophy can, in future, have anything like the importance that it had either to the Greeks or in the Middle Ages. I think the rise of science inevitably diminishes the importance of philosophy.

W.W.: How would you summarize the value of philosophy in the present world and in the years to come?

B.R.: I think it's very important in the present world. First, because, as I say, it keeps you realizing that there are very big and very important questions that science, at any rate at present, can't deal with and that a scientific attitude by itself is not adequate. And the second thing it does is to make people a little more modest intellectually and aware that a great many things which have been thought certain turned out to be untrue, and that there's no short cut to knowledge. And that the understanding of the world, which to my mind is the underlying purpose that every philosopher should have, is a very long and difficult business about which we ought not to be dogmatic.

RELIGION

W.W.: Have you ever had religious impulses, Lord Russell?

B.R.: Oh, yes. When I was adolescent I was deeply religious. I was more interested in religion than in anything else, except perhaps mathematics. And being interested in religion led me—which it doesn't seem often to do—to look into the question of whether there was reason to believe it. I took up three questions. It seemed to me that God and immortality and free will were the three most essential questions, and I examined these one by one in the reverse order, beginning with free will, and gradually I came to the conclusion that there was no

reason to believe in any of these. I thought I was going to be very disappointed, but oddly enough I wasn't.

W.W.: Do you think it is certain that there's no such thing as God, or simply that it is just not proved?

B.R.: I don't think it's certain that there is no such thing—no—I think that it is on exactly the same level as the Olympic gods, or Norwegian gods; they also may exist, the gods of Olympus and Valhalla. I can't prove they don't, but I think the Christian God has no more likelihood than they had. I think they are a bare possibility.

W.W.: Do you think that religion is good or harmful in its effects?

B.R.: I think most of its effects in history have been harmful. Religion caused the Egyptian priests to fix the calendar, and to note the occurrence of eclipses so well that in time they were able to predict them. I think those were beneficial effects of religion; but I think a great majority have been bad. I think they have been bad because it was held important that people should believe something for which there did not exist good evidence and that falsified everybody's thinking, falsified systems of education, and set up also, I think, complete moral heresy; namely, that it is right to believe certain things, and wrong to believe certain others, apart from the question of whether the things in question are true or false. In the main, I think religion has done a great deal of harm. Largely by sanctifying conservatism and adherence to ancient habits, and still more by sanctifying intolerance and hatred. The amount of intolerance that has gone into religion, especially in Europe, is quite terrible.

W.W.: But then, if a religion is harmful, and yet humans have always insisted on having one, what is the answer?

B.R.: Oh, humans haven't. Some have, and those are the persons who are used to it. In some countries, for instance, people walk on stilts, and they don't like walking without stilts. Religion is just the same thing. Some countries have got accustomed to it. I spent a year in China, and I found that the ordinary average Chinese had no religion whatsoever, and they were

just as happy—I think, given their bad circumstances, happier than most Christians would have been.

W.W.: But I think a Christian would say that if he could convert them into being Christians they'd be much happier.

B.R.: Well, I don't think that's borne out by the evidence at all.

W.W.: Yes, but now doesn't humankind rather search for some cause of faith outside itself, which appears to be bigger than humankind, not merely as a question of cowardice or leaning on it, but also wanting to do something for it?

B.R.: Well, but there are plenty of things bigger than oneself. I mean, first of all there's your family, then there's your nation, then there's humankind in general. Those are all bigger than oneself and are quite sufficient to occupy any genuine feelings of benevolence that a person may have.

W.W.: Do you think that organized religion is always going to go on having the same sort of grip on humankind?

B.R.: I think it depends upon whether people solve their social problems or not. I think that if there go on being great wars and great oppressions and many people leading very unhappy lives, probably religion will go on, because I've observed that the belief in the goodness of God is inversely proportional to the evidence. When there's no evidence for it at all, people believe it, and, when things are going well and you might believe it, they don't. So I think that, if people solve their social problems, religion will die out. But on the other hand, if they don't, I don't think it will.

W.W.: Do you think that you and I are going to be completely snuffed out when we die?

B.R.: Certainly, yes. I don't see why not. I know that the body disintegrates, and I think that there's no reason whatever to suppose that the mind goes on when the body has disintegrated.

WAR AND PACIFISM

W.W.: Lord Russell, do you think it reasonable to say there have been just wars.

B.R.: Yes, I think it's quite reasonable, though, of course, you have to define what you mean by just. You could mean, on the one hand, wars which have a good legal justification, and certainly there have been quite a number of wars where one side had a very good legal justification. Or you could mean wars which are likely to do good rather than harm, and that isn't at all the same classification. Not at all.

W.W.: You were a pacifist in the First World War. Don't you think you were a bit inconsistent in not being a pacifist in the Second World War?

B.R.: Well, I can't think so at all. I'd never have taken the view that all wars were just or that all wars were unjust. Never. I felt some were justified and some were not, and I thought the Second World War was justified, but the First I thought was not.

W.W.: Do you think that people enjoy wars?

B.R.: Well, a great many do. It was one of the things that struck me in 1914 when the First War began. All my pacifist friends, with whom I was in time to work, thought that wars are imposed upon populations by the wicked machinations of governments, but I walked about the streets of London and looked in people's faces, and I saw that they were really all happier than they were before the war had started. I said so in print and I caused great heart-searchings among pacifist friends, who didn't like my saying this. I still think that a great many people enjoy a war provided it's not in their neighborhood and not too bad; when the war comes onto your own territory it's not so pleasant.

W.W.: But isn't it part of human nature to have wars?

B.R.: Well, I don't know what human nature is supposed to be. But your nature is infinitely malleable, and that is what people don't realize. Now if you compare a domestic dog with a wild wolf, you will see what training can do. The domestic dog is a nice comfortable creature, barks occasionally, and he may bite the postman, but on the whole he's all right; whereas the wolf is quite a different thing. Now you can do exactly the same thing with human beings. Human

beings according to how they're treated will turn out totally different, and I think the idea that you can't change human nature is so silly.

W.W.: But surely we've been a long time at the job of trying to persuade people not to have wars, and yet we haven't got very far.

B.R.: Well, we haven't tried to persuade them. A few, a very few, have tried to, but the great majority have not.

COMMUNISM AND CAPITALISM

W.W.: What do you think are the similarities between communism and capitalism, Lord Russell?

B.R.: There are quite a lot of similarities which can result almost inevitably, I think, from modern technique. Modern technique requires very large organizations, centrally directed, and produces a certain executive type to run them. And that is equally true in communist and in capitalist countries, if they are industrially developed.

W.W.: Do you think that they produce a similar attitude of mind, these large organizations in, say, Russia and America?

B.R. I think so, though not completely. I mean, there are differences in degree, but not in kind. . . . I think there is a very great similarity between a really powerful American executive and a Soviet administrator. There are more limitations upon what the American executive can do, but in kind they are the same sort of thing.

W.W.: After the First World War you went to Russia, and, at a time when most people of the Left were giving three cheers for Russia, you struck rather a discordant note. Do you still think that what was going on in Russia then was undesirable?

B.R.: Oh, I do, and I think the Russian regime that has resulted is not particularly desirable from my point of view, because it doesn't allow for liberty, it doesn't allow for free discussion, it doesn't allow for the unfettered pursuit of knowledge. It encourages dogmatism, it encourages the use of force to spread opinion, it does a number of things which as an old liberal I find

very, very distasteful indeed.

W.W.: Do you mean that the communists in Russia, having got hold of this apparatus of government, now no longer believe in the dictatorship of the proletariat?

B.R.: Yes, I do. The proletariat is a Pickwickian word, as it's used in Russia. When I was there I found that Lenin counted as a proletarian, but the absolutely miserable beggars in the street who couldn't get enough to eat were counted lackeys of the bourgeoisie.

W.W.: I see what you mean. But to move on to another area where communism is practiced on a very large scale—China—do you think that China is as great a threat to what I won't now call the free world, but the parliamentary, as Russia is?

B.R.: Yes, I should think, in the long run, perhaps a greater threat. China is newer to it than the Russians are and is still at an earlier and more fanatical stage than the Russians have reached. And China has a much larger population than Russia. It has a population which is naturally industrious—they have always been industrious; and it is capable of being a more powerful state than Russia, and I think has at least as great men.

W.W.: Do you think it is possible for communism and capitalism to learn to live side by side in the world together?

B.R.: Yes, it certainly is possible. It's only a question of getting used to each other. Now take the Christians and the Mohammedans. They fought each other for about six centuries, during which neither side got any advantage over the other, and at the end of that time some man of genius said: "Look, why shouldn't we stop fighting each other and make friends?" And they did, and that's all right, and just the same thing can happen with capitalism and communism as soon as each side realizes that it can't gain the world.

TABOO MORALITY

W.W.: Lord Russell, what do you mean by taboo morality?

B.R.: Taboo morality is characteristic of the primitive mind. It is the only kind, I think, in primitive

tribes where, for example, it would be a rule you must not eat out of one of the chief's dishes.

Of course a great deal of taboo morality is entirely compatible with what one might call rational morality. For instance, that you shouldn't steal or that you should not murder. Those are precepts which are entirely in accord with reason, but they are set forth as taboos; they have consequences that they ought not to have. For instance, in the case of murder, it is considered that it forbids euthanasia, which I think a rational person would be in favor of.

W.W.: Well, if you don't believe in religion, and you don't, and if you don't think much of the unthinking rules of taboo morality, do you believe in any general system of ethics?

B.R.: Yes, but it's very difficult to separate ethics altogether from politics. Ethics, it seems to me, arise in this way. A man is inclined to do something which benefits him and harms his neighbors. Well, if it harms a good many of his neighbors, they will combine together and say, "Look, we don't like this sort of thing, we will see to it that it doesn't benefit the man," and that leads to the criminal law, which is perfectly rational. It's a method of harmonizing the general and private interest.

W.W.: Is there such a thing as sin?

B.R.: No. I think sin is difficult to define. If you mean merely undesirable actions, of course there are undesirable actions. When I say *undesirable*, I mean that they are actions which I suppose do more harm than good, and of course there are. But I don't think sin is a useful conception. I think sin is something that it is positively good to punish, such as murder, not only because you want to prevent murder but because the murderer deserves to suffer.

W.W.: A large part of taboo morality affects sexual relations. And a very large part of your output in writing has been about sexual relations. What advice would you give now to people who want to conduct themselves sensibly so far as sex is concerned?

B.R.: Well, I should like to say, by way of preface, that only about 1 percent of my writings are concerned with sex, but the conven-

tional public is so obsessed with sex that it hasn't noticed the other 99 percent of my writings. I should like to say that, to begin with, I think 1 percent is a reasonable proportion of human interest to assign to that subject. But I should deal with sexual morality exactly as I should with everything else. I should say that, if what you're doing does no harm to anybody, there's no reason to condemn it. And you shouldn't condemn it merely because some ancient taboo has said that this is wrong. You should look into whether it does any harm or not, and that's the basis of sexual morality as of all other.

W.W.: To come back to the basis of what we've just been talking about—the unthinking rules of taboo morality. What damage do you think they are doing now?

B.R.: Taboo morality certainly is doing harm today. Take, for example, the question of birth control. There is a very powerful taboo by certain sections of the community which is calculated to do very enormous harm. Very enormous harm. It is calculated to promote poverty and war and to make the solution of many social problems impossible. That is, I think, perhaps the most important, and I think there are a number of others. Indissolubility of marriage is definitely harmful; it is based solely upon ancient tradition and not upon examination of present circumstances.

POWER

W.W.: Lord Russell, what are the impulses that make men want power?

B.R.: I should suppose that the original impulses, out of which subsequent power-loving people got their drive, came in times that were liable to occasional famine, and when you wanted to be sure that if the food supply ran short it wouldn't be you who would suffer. It required that you have power.

W.W.: What are the kinds of power that have developed since then?

B.R.: Well, there are different ways of classifying powers. One of the most obvious, I think, is that of

direct power over the body. This is the power of armies and police forces. Then there is the power of reward and punishment, which is called the economic power. And then, finally, there is propaganda power, a power to persuade.

W.W.: Can we turn a moment to another form of power—economic. Do you think that Marx put too much emphasis on the importance of economic power?

B.R.: Marx, in the first place, put too much emphasis on economic as opposed to other forms of power. Second, misled by the state of business in the 1840s in England, he thought that it was ownership which gives power and not executive control. Both those interpretations led him to propose a panacea for all the ills of the world which proved entirely fallacious.

W.W.: Do you think economic power needs curbing?

B.R.: Yes, I think every kind of power needs curbing because certainly the power to starve large regions is very undesirable. I think the economic power of certain regions in the Middle East to withhold oil if they like is not at all a desirable kind of thing.

W.W.: Now how important is this whole problem of use and abuse of power in a person's life.

B.R.: I think it's of quite enormous importance, and in fact I think it's almost the main difference between a good government and a bad one. In a good government, power is used with limitations and with checks and balances and in a bad government it's used indiscriminately.

W.W.: Do you think that, broadly speaking, the democratic systems of the West produce a roughly reasonable balance between the need of government to take action in a firm and decisive way and the need of the government to satisfy people that the action they're taking is in conformity with what people want?

B.R.: Well, certainly we are very much better than totalitarian governments. Very much better. For the reason that we have certain ultimate curbs on power. But I think there ought to be some rather more immediate curb than very oc-

casional general elections. In the modern world, where things are so closely integrated, that is hardly enough, and we ought to have more in the way of referendums.

W.W.: Don't you think that referendums would be a rather clumsy way of doing this?

B.R.: Oh, they'd be clumsy and slow. But I think they might be better than a system in which it's possible at any moment for a government to plunge its country into utter and total disaster without consulting anybody.

WHAT IS HAPPINESS?

W.W.: Lord Russell, you seem to be a very happy person. Have you always been so?

B.R.: No, certainly not. I've had periods of happiness and periods of unhappiness. Luckily for me the periods of happiness seem to lengthen as I grow older.

W.W.: What do you think are the ingredients that make for happiness?

B.R.: Well, I think four are the most important. Perhaps the first of them is health; the second, sufficient means to keep you from want; third, happy personal relations; and fourth, successful work.

W.W.: What are the factors that militate against happiness?

B.R.: Well, there are quite a number, apart from the opposites of the things we're talking about. Now one of the things that militates against happiness is worry, and that's one respect in which I've become much happier as I've grown older. I worry much less and I found a very useful plan in regard to worry, which is to think, "Now what is the very worst thing that could happen?" . . . And then think, "Well, after all it wouldn't be so very bad a hundred years hence; it probably won't matter." After you've really made yourself think that, you won't worry so much. Worry comes from not facing unpleasant possibilities.

W.W.: How important do you think boredom is?

B.R.: I think it's immensely important, and I think it's—I won't say

it's distinctly human, because I've looked at apes in the zoo and they seemed to me to be experiencing boredom—but I don't think other animals are bored. I think it's a mark of higher intelligence, but I think the importance of it is quite enormous. You can see it from the way that savages, when they first come in contact with civilized people, want above all things alcohol. They want it far more than they want the Bible or the Gospel or even blue beads, and they want it because for a moment it takes away boredom.

W.W.: But how is one to overcome boredom in people, say, girls

who are quite well educated? They marry and then have nothing else to do but look after the house.

B.R.: Well, it's a bad social system. I don't think that you can always alter it by individual action, but that example you give is nowadays very important. It shows that we haven't got a proper social system because everybody ought to be able to exercise whatever useful skill he or she possesses. Modern highly educated women after they marry are not so very well able to, but that's an effect of our social system.

W.W.: Do you think that it helps

people to be happy to have some cause to live for and with?

B.R.: Yes, provided they can succeed more or less. I think if it's a cause in which there is no success they don't get happy. But if they can get a measure of success from time to time, then I think it does help. And I think I should go on from that to another thing, which is that side interests, especially as one gets older, are a very important element in happiness. The more your interests are impersonal and extend beyond your own life, the less you will mind the prospect that your own life may be going to come to an end before very long. I think that's a very important ele-

ment of happiness in old age.

W.W.: What do you think of all these formulae that people are constantly issuing about how to live a long life and be happy?

B.R.: Well, as to how to live a longer life, that's a medical question and not one on which I should like to express an opinion. I get a great deal of literature from the advocates of these systems. They tell me that if only I took their drugs my hair would turn black again. I'm not sure that I should like that because I find that the whiter my hair becomes the more ready people are to believe what I say.

We are going to hold the 4 remaining BBC Interviews till later. If we have room, they will appear toward the end of this issue. They do. See (37).

(8)

On the obligations of scientists. We are indebted to OPHELIA HOOPES for the following article from "The Minority of One" (February 1964):

SCIENTISTS AND WORLD PEACE

Tests of nuclear weapons claim a higher toll in human lives and health than ever predicted. Government scientists obscure these facts. Men like Linus Pauling alert us to the universal hazards.

By Bertrand Russe!!

The struggle for peace has been very much dependent upon the willingness of those who know the truth to speak it. Scientists who have not been in the pay of governments have known and spoken the truth about the terrible danger with regard to radioactive fallout resulting from nuclear testing in the atmosphere. Governmental scientists, on the other hand, have been evasive and often openly dishonest in their remarks about these phenomena. It has been painful for those scientists who have experienced the use to which their work has been put by governments. It has been particularly exasperating to find that those remarks which have been made by governmental scientists and which ignored or suppressed the danger to mankind have received the widest attention and publicity from the mass media, whereas the painstaking efforts of non-governmental scientists to speak the truth and to alert the public have gone virtually unattended by those whose duty it is to inform the public of the truth.

In 1954, in response to a manifesto drafted by me and joined in by Albert Einstein, a very large group of Nobel scientists from East and West were brought together in a series of conferences which came to be known as the "Pugwash Conference." The purpose of these meetings was to enable scientists of East and West to discuss outstanding problems concerning the danger of war and to emphasize the social responsibility of scientists for their work and the consequences of the use to which it has been put by people who hold power. For eight years the Pugwash scientists have prepared reports, in which cooperation has occurred between scientists of East and West, of the

highest value and importance. It has been interesting to observe the extent to which these reports and the new information they revealed have been ignored by the press of the world.

One of the scientists who has made a major contribution in the struggle against nuclear war is Dr. Linus Pauling, who has been justly honored recently. In a recent article, "Would Civilization Survive a Nuclear War," published in the November, 1963 issue of *The Minority of One*, Dr. Pauling pointed out that the Soviet Union and the United States together possess a stockpile of nuclear weapons which is equivalent to the explosive power of 320,000 million tons of T.N.T. This arsenal of death is capable of destroying our planet a great number of times. To illustrate this, Dr. Pauling pointed out that in order to exhaust this stockpile it would be necessary to use all of the explosive power employed during the entirety of the Second World War each day for 146 years. Recently it has been revealed that the United States has, at the moment, a stockpile of 130,000 aerosol nerve gas bombs. This non-nuclear stockpile is as deadly as its nuclear counterpart. Each nerve gas bomb is capable of extinguishing life in an area of 3,500 square miles. The total stockpile is capable of eliminating life in an area of 455 million square miles. This is eight times the total land area of the globe and 151 times that of the United States of America.

These statistics give an indication of the gross immorality involved in the usage of the talent and the inventions of scientists by governments. The scientist has a peculiar responsibility to tell the truth about his work and to insist that his creative endeavor is not profaned in this way. Those scientists who have worked for governments have said that nuclear testing did not provide a

very grave danger to mankind. It has just been revealed, however, that the first cause of child mortality in the United States is now leukaemia, which only a short while ago was a comparatively rare illness. The second cause is congenital deformity which, only a short time ago, was virtually unheard of as an important cause of death. The radiation found in children of the State of Utah aged two to fourteen was 28 times the safe level for one year, and it was acquired within one month. Sir John Cockcroft of the Atomic Energy Commission in Great Britain has recently stated that, during the past two years, the level of radiation has reached such a height in Great Britain that at one point it was thought necessary to halt all supplies of fresh milk to children. Sir John further stated that, if testing in the atmosphere were to be resumed, it would be necessary to halt such supplies of fresh milk. These are truly shocking revelations and indicate the lonely courage of those scientists who have spoken out and the moral failure of those who have not.

It is only now being said that the recent increase in leukaemia in the State of Utah may be owing to radiation escaping from underground tests and that the spate of deformed children attributed to the thalidomide drug may, in fact, have resulted from the incredible increase of radioactive fallout during the large series of Russian and American tests which occurred in 1961 and 1962. No doubt we shall learn years from now, assuming that we are alive, more terrifying information concerning the negligence of governments and the silence of people who should have had the moral determination to speak. It is because of the efforts of a few honorable scientists who have worked incessantly for peace that the danger to mankind has become better known and the hope for human survival remains.

This article will also appear in the *Nobel Prize Magazine*, published in Sweden.

For more good work by Linus Pauling, see (40).

(Thank you BOB DAVIS, DON JACKANICZ)

PROMOTING BR'S PURPOSES

(10)

Let us all praise the Catholic bishops. It's not often that we are able to agree with the Catholic hierarchy. Its views on abortion and divorce cause unnecessary suffering. Its views on birth control cause overpopulation, which causes poverty and, in the long run, war. But let us not fail to notice that the bishops are on the same side as Bertrand Russell on that most important of issues: nuclear weapons. This is how it was written up in *The New York Times* (11/21/82, p. 4E):

White House Failed to Soften Bishops' Policy Criticism Last Week

Theology Gets Down to Cases on Nuclear Arms

By KENNETH A. BRIGGS

WASHINGTON — The nuclear age has ushered in what many of the nation's Roman Catholic bishops call a "new moment" in moral theology that demands a fresh way of thinking about the ethics of war and peace. Last week, at its annual meeting in Washington, the National Conference of Catholic Bishops took decisive steps to draft a pastoral letter that solidifies the church's opposition to nuclear arms, tentatively stakes out some new ground on deterrence and, in general, reflects a striking change in attitude.

The bishops' stance, as contained in the second draft of the letter that unofficially received a two-thirds backing, calls nuclear war "immoral." It condemns the use of nuclear arms as well as the threat to use them, and allows for their possession only if linked to earnest efforts to achieve negotiated disarmament. It also raises doubts about the possibility of fighting "limited" nuclear war and calls for a bilateral, verifiable nuclear freeze.

Criticism of the document came swiftly from the White House in a letter from William P. Clark, President Reagan's national security adviser. Mr. Clark tried with little apparent success to convince the bishops that American nuclear policy is compatible with the church's moral standards. Complaints from small groups of conservative Catholics also seem to have had little impact.

Despite the sudden attention given the draft document, much of it reflects stands taken in the past by Popes, church councils and the bishops. But where earlier statements tended to refer to the general state of the world, the American bishops this time spoke, too, to their homeland and to its military policies.

That trend has been evident for several years on other issues. The bishops are heeding the direction of the Second Vatican Council by applying the broad principles of the universe's church to specific issues and in so doing have become bolder critics of their own government. By 1971 they were opposing the Vietnam war and within another two years speaking out against the Supreme Court's decision to allow abortion. More recently, they have decried American military aid to El Salvador, fought cuts in aid to the poor and, most dramatically, rallied against the arms race.

The common theme is that all life is sacred. As Archbishop John F. Roach of Minneapolis confid-

ence president, noted in his opening address, "Where the value in question is human life, the linkages go far beyond the surface and deeply influence the whole cast of our moral lives. Selective reverence for human life is a kind of contradiction in terms, not only as a matter of logic but also as a matter of existential reality."

Over the past decade, the relevance of that conviction to the arms race has engaged the attention of a growing number of bishops. At various points

few bishops still balked, but the vast majority were clearly on a course that surprised many in and out of the church. Their resolve was echoed in an apparent rebuff of the Administration's criticism by Bishop Sullivan, who called on the conference to "stay the course for peace."

On most every major point, the bishops stood together. The one area where they were challenged to go beyond previous church statements on nuclear arms concerned the justification for nuclear deterrence. At issue was what Pope John Paul II meant when he said that possessing nuclear weapons could be "morally acceptable" if tied to sincere efforts to bring about disarmament. The problems were twofold. One was that a questionable means, a nuclear stockpile, was being justified in the service of a patently good end, maintaining peace. To some that was a moral contradiction: Archbishop Rembert Weakland of Mil-

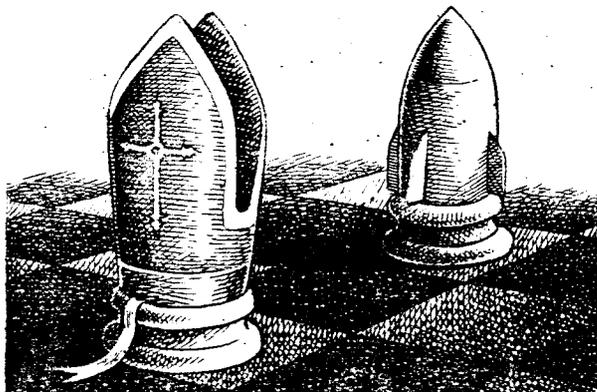
waukee asked the Vatican to provide clear definitions. The other problem was the feeling among many bishops that the Reagan Administration has not sincerely pursued negotiated arms reductions with the Russians. Thus present United States nuclear deterrence cannot be justified. Bishop Raymond Lucker of Wisconsin expressed that conviction on the floor.

The view is still considered radical among the bishops, but it raises the question and, in the opinion of some, has placed pressure on the Administration to demonstrate good faith efforts. Far from the bishops' being influenced by the Administration, some bishops believe the White House could increasingly respond to the moral arguments set forth by the church's hierarchy.

At the risk of being called naive or accused of meddling in matters beyond their competence, the bishops spoke boldly of being peacemakers. Warned that their actions could divide the church, they showed no inclination to back down. Bishop Kenneth Untener of Saginaw, Mich., said he had mailed copies of the draft letter to 18,000 members of his diocese and was convinced from the response that it was "an instrument of peace."

A Gallup survey, released today, indicates that the bishops have solid backing from the nation's 50 million Catholics on their proposal for a nuclear freeze. It shows Catholics favoring a bilateral freeze 82 percent to 13 percent, with 5 percent undecided. At the same time, they narrowly reject a universal freeze by 53 percent to 47 percent.

The bishops left Washington committed to voting on a final version in May. There was little likelihood that differences over the morality of deterrence could be ironed out to everyone's satisfaction, but the bishops seemed content to live with the disagreements. Declaring "our top priority must be the disarmament of the human spirit," Archbishop John R. Quinn of San Francisco called on the conference to endeavor to bring about "the creation of a psychology of peace."



along the way, certain bishops have led the movement in an evolutionary direction, through timely encouragement or example. Among the landmarks was the testimony favoring SALT II by John Cardinal Krol before a Senate subcommittee in 1978. Many believe the intervention by Cardinal Krol, a respected conservative from Philadelphia, helped foster a change in direction among many who had been reluctant to move away from the church's "just war" tradition.

Other bishops have set the tone and moved the issue along in their own dioceses. Among them were Humberto Cardinal Medeiros of Boston, who conducted talks with scholars from Massachusetts Institute of Technology and Harvard before writing his own pointed assault on nuclear weapons, and Bishop Walter Sullivan of Richmond, Va., who became an outspoken critic of United States policy. Then there was the leadership of Archbishop Joseph L. Bernardin of Chicago as head of the special committee entrusted with drafting the pastoral letter.

The bishops called for such a letter at their 1980 meeting, and many at this year's session showed signs of having undergone a recent conversion. A

QUESTIONS & ANSWERS

- (11) Horrible, horrible, horrible. Dick Cavett was interviewing Jonathan Miller on PBS, and remarked, "Someone said, 'Once it is understood that life is horrible, horrible, horrible, one can get on with living and be happy with it.'"

"Oh," said Miller, "that was Bertrand Russell."

- * JACK RAGSDALE would like to know where this appears in print. Please write c/o the newsletter, address on Page 1, bottom.

CREATIONISM

- (12) From The New York Times (11/23/83, p.A23):

Judge Voids Creation Law In Louisiana

NEW ORLEANS, Nov. 22 (AP) — A Federal district judge today struck down a Louisiana law requiring the public schools to teach "creation science" with the theory of evolution.

State officials said an appeal will be filed. A similar statute had been thrown

out in Arkansas, leaving Louisiana's the only such law in the nation.

The law here was challenged on the basis that creation science was religion in disguise and that the provision violated the First Amendment guarantee against establishment of religion.

Judge Adrian Duplantier today granted a summary judgment sought by the state Board of Elementary and Secondary Education.

Board's Authority Cited

The board said the law violated Louisiana's Constitution, because only the board is empowered to mandate the teaching of a particular course. It also argued that the Legislature overstepped its authority in imposing the study of creationism.

Judge Duplantier agreed, saying the Legislature exceeded its limits by "dictating to public schools not only that a subject must be taught, but also how it must be taught."

The measure, passed in 1981, was sponsored by State Senator Bill Keith of Shreveport, with the backing of fundamentalist religious groups.

"I think the judge is wrong," Senator Keith said today. "I think the judge's decision was a perfunctory one."

Decision to Be Appealed

Senator Keith and the state Attorney General, William Guste, promised an appeal of Judge Duplantier's decision.

The case had been filed by the American Civil Liberties Union on behalf of 45 plaintiffs, with the state board a defend-

ant. Later, the board switched sides.

The decision, coupled with one by Federal District Judge William Overton in Little Rock, Ark., "establishes a consistent pattern that creationism cannot be imposed on public schools," said Martha Eigel, the director of the Louisiana civil liberties union.

The creationism law required a school to teach "creation science" along with evolution. Creation science parallels Biblical accounts of the creation of the earth and everything on it instantaneously no more than 10,000 years ago. Evolution, as outlined by Charles Darwin and accepted by most scientists, holds that life on earth developed over millions of years.

NEWS ABOUT MEMBERS

- (13) Marvin Kohl wrote a letter to "The Humanist" (Jan/Feb '83):

Bertrand Russell Speaks

Bertrand Russell is clearly one of the great secular humanists of the twentieth century. Few philosophers have placed greater emphasis upon, and

been more personally devoted to, the ideals of love and knowledge. We should remember our great heroes and, therefore, I most welcome the "Bertrand Russell Speaks" interview.

I only wish to take exception to a statement made in the opening paragraph of the introduction. Strictly speaking, Russell devoted his life to

the pursuit of truth and not "the pursuit of scientific, philosophic, and moral truth." He did not believe that there were different kinds of truth. He certainly did not hold, as the interview itself reveals, that philosophic truth differs from scientific truth. What makes philosophy different is not that it has a different way of truth

but that it addresses the larger and more important questions and believes that, even where exact knowledge is not yet possible, greater understanding is...

Marvin Kohl
Fredonia, NY

- (14) Corliss Lamont is the subject of this article in "The Columbia Law Alumni Observer" (Oct/Nov '82):

Corliss Lamont Endows Civil Liberties Chair

Humanist philosopher and civil libertarian Corliss Lamont has given the Law School \$1 million to establish a professorship of civil liberties. The gift, announced in October by Columbia President Michael I. Sovern, was presented to Law School Dean Albert J. Rosenthal on September 13.

The endowed chair, established by the University Trustees at their October meeting, has been named the Corliss Lamont Professorship of Civil Liberties.

Lamont, an alumnus and longtime benefactor of the University and a former faculty member, is widely

known as a humanist philosopher and civil libertarian. An active supporter of civil liberties groups, he is the chairman of the National Emergency Civil Liberties Committee. For more than twenty years he was a director of the American Civil Liberties Union.

"Columbia is once again the beneficiary of Mr. Lamont's exceptional generosity," President Sovern said in his announcement. "Too few of us recognize how critical civil liberties law is to the well-being of our entire society. I have long admired Mr. Lamont's abiding faith in the importance of these liberties and cannot conceive of a more fitting expression of that faith than this professorship."

"It is really a great privilege for me to establish such a

professorship at Columbia," Lamont said. "It solidifies the warm ties I have had with the University since I started teaching there more than fifty years ago in 1928. I believe that the professorship of civil liberties can be important for the study and advancement of these rights in the United States. The Columbia Law School has taken a significant step forward in accepting this endowment."

Law School Dean Albert J. Rosenthal said that the chair will serve as a focus and catalyst for the further enlargement of the school's activities in support of civil liberties. "Its occupant will be a leading scholar with a strong record of creative research and writing relating to civil liberties and civil rights as defined in the U.S. Constitution and the Bill of Rights and elsewhere in federal and

state laws," said Dean Rosenthal.

"The Corliss Lamont Professorship will be a wonderful symbol of this dedicated humanitarian's lifelong commitment to the defense of freedom," said Dean Rosenthal, adding, "we are deeply grateful."

Lamont has long been a proponent of civil liberties causes. In 1965, in the U.S. Supreme Court, he won a First Amendment case against censorship of incoming foreign mail by the U.S. Postmaster General. In 1953, in the U.S. Court of Appeals, he won on constitutional grounds the dismissal of an indictment for contempt of Congress brought by Senator Joseph McCarthy's investi-

gating committee. Lamont has received numerous awards and honors, including the John Dewey Humanist Award, the Humanist of the Year Award and the Gandhi Peace Award.

Corliss Lamont graduated from Harvard *magna cum laude* in 1924 and did graduate work at Oxford University and at Columbia, where he received the Ph.D. in 1932. He taught philosophy at Columbia from 1928 to 1932 and from 1947 to 1959. He is the editor or author of some thirty works. Recent books include *Voice in the Wilderness*, a collection of essays written over a period of fifty years, and his autobiography, *Yes to Life*.

Lamont's family ties with Columbia began before his birth eighty years ago. His mother, Florence Corliss Lamont, earned the M.A. degree in philosophy from Columbia in 1898. She gave Columbia the estate that houses the University's Lamont-Doherty Geological Observatory in Palisades, N.Y. Mr. Lamont has given to the University Libraries important collections of major literary and philosophical figures, many of whom were his friends, such as Rockwell Kent, George Santayana and John Masefield. In 1979 he gave the libraries letters from his Columbia professor and friend, philosopher John Dewey. ■

- (15) **Joseph Nechvatal will be one of the "young emerging visual artists whose works will be on view and available for purchase on February 12th" at the Kitchen Center for Video, Music and Dance, 484 Broome Street (Second Floor), NYC. The occasion is a fund-raising inaugural concert celebrating a new Steinway B grand piano. It aims to raise money to match an NEA Challenge Grant. Tickets \$100.**

- (16) **Jack Ragsdale wrote this letter to "Free Mind", newsletter of the American Humanist Association (Jan/Feb '83):**

Deathbed Conversions

The letter of W. F. Harris to the *Johannesburg Star*, concerning the "conversion" of Darwin to Christianity (republished in *Free Mind*, November/December 1982), is an exposé of what is apparently a commonplace occurrence. I know of two other cases where famous men were said to have changed their beliefs of a lifetime on their deathbeds: George Bernard Shaw and Bertrand Russell.

Shaw was unconscious and did not recover, so he could not deny the story; but Russell did. Let me quote

him:

... I am interested in the recrudescence of an entirely fictitious story which began in 1921 and which I had supposed had died down by this time.

In that year, I had double pneumonia in Peking and only one English nurse was obtainable. She was a lady of great piety who told me when I was convalescent that she had had great struggles with her conscience on the ground that she thought it her duty to let me die although professional instinct proved too strong for this virtuous impulse. I was delirious for a fortnight, and, as soon as the delirium ended, I had

no recollection whatever of the two weeks that had passed. During these two weeks the aforesaid nurse looked after me at night and my wife looked after me by day. It appears that when I coughed I was in the habit of lapsing into profanity in ways which the nurse mistook for serious appeals to the deity. This, at least, was what my wife told me. . . .

Stories of this sort are always spread about unbelievers. . . .

All this is found in *Dear Bertrand Russell* (Houghton and Mifflin, 1969)
Jack Ragsdale
Co-Librarian

Bertrand Russell Society
San Francisco, CA

Editor's note: Several years before his death, a prominent Christian publication opined that Russell, now approaching his hundredth year, was rumored to be "turning to religion." I wrote to him at his home in Wales to advise him of this news. He shot back a very angry letter, the substance of which stated, "It seems there is a lie factory at work on behalf of the afterlife. My views on religion remain the same as they were when I was sixteen. I consider all forms of religion not only false but harmful."

- (17) **Warren Smith sent us his usual, pleasant, chatty, year-end letter telling what he's been up to lately. Here are a few highlights of his activities as...**

Investment counsellor: "As chairman of Mensa's stock selection committee, I've had great fun supervising the portfolio of what I believe is the largest investment club -- we even number an oil worker in Saudi Arabia and a rabbi in Australia. Although there's no correlation between IQ and making money, we can certainly thank the Reagan Market for having covered up our worst mistakes.

High school teacher: "Not only did we bring the school philosophy up-to-date and upgrade sophomore English, but also so many of my ex-students are reporting exciting successes -- two from Harvard and Princeton taught my classes recently. The first essay I ever saw was written with a steel pen-point dipped into a bottle of ink. The most recent essay was completed by one of my 10th graders on his own Apple II. He'd stored drafts in his computer, made all the necessary corrections (I'm a severe taskmaster), then instructed the machine to print the final copy. If word processors replace typewriters by the time I retire, I'll not be at all surprised. Although in my 34th year of teaching, I still look forward to getting to school by 7:30 a.m., not being absent, getting student papers back before the next class, and loving every moment.

Owner of recording studio in the Big Apple: "What a time we've had with our new 24-track MCI and accompanying console! We completed soundtracks for 2 nightclubs often in the news (Indigo and Club Versailles) as well as for Robert Whitehead's production of "Medea" -- David Amram's music highlighted performances by Zoe Caldwell and Dame Judith Anderson. Irving Burgie (who wrote Barbados's national anthem) just completed an album. During the year I must have done layouts for a hundred labels and LP jackets, many in French and Spanish, and one in Russian, for a Jewish dissident group that had left the USSR only a few months ago and had already mastered jazz. Try to see "Charlotte", the one-woman telecast shot in Ireland by Julie Harris about the Brontës, and for which David Amram recorded the sound track with us. By all means, if you're in Times Square on a Friday night, Saturday or school vacation, visit me at Variety Recording, 130 West 42nd Street."

(18)

NEW MEMBERS

We warmly welcome these new members:

STEPHEN E. ANDREWS/English Village Apts. (20-C4)/North Wales, PA 19454
 OSMANE BENAHEMED/3006 S. Royal St.(28)/Los Angeles, CA 90007
 OWEN CHARLES/PO Box 3-18/Grinnell College/Grinnell, IA 50112
 NAT P. CORNER/1122 Manzanita St./Los Angeles, CA 90029
 DANIEL J. DE AMARAL/94 Salisbury St./Rehoboth, MA 02769

PAUL FIGUEREDO/2929 Rolido Dr. (167)/Houston, TX 77063
 ARTTIE GOMEZ/1674 Stephen St.(1R)/Flushing, NY 11385
 BILL GREGORY/505 Oakway Road/Eugene, OR 97401
 PROF. DAVID JOHNSON/Sampson Hall/U.S.Naval Academy/Annapolis, MD 21402
 VICTORIA KOKORAS/20 Greenwood Road/So. Peabody, MA 01960

JACK KRALL/113 N. Lambert St./Philadelphia, PA 19103
 W. ARTHUR LEWIS/PO Box 23/Fishers, NY 14453
 OSWALD SOBRINO/401 - 28th St./New Orleans, LA 70124
 WILLIAM H. SPERBER/5814 Oakview Circle/Minnetonka, MN 55343
 JIM SULLIVAN/1103 Manchester Drive/South Reno, IN 46615

MICHAEL J. WEBER/229 Pueblo Drive/Salinas, CA 93906
 KATHLEEN WINSOR/8115 El Pasea Grande/La Jolla, CA 92037
 JANIS YAKOPOVIC/8344 Vassel Drive/St. Louis, MO 63123
 HAROLD W. & LUCILLE B. ZARSE/1417 Columbia St. (2)/Lafayette, IN 47901
 JAMES D. ZEITHAML/Box 21025/Emory University/Atlanta, GA 30322

(19)

NEW ADDRESSES AND OTHER CHANGES

When something is underlined>, only the underlined part is new (or corrected).

DONG-IN BAE/Wuellerstr. 100/D-5000 Koeln 41/West Germany
 JULIE BAITER/2000 Pearl (138)/Austin, TX 78741
 PASCAL BERCKER/7210 St. Andrews Rd./St. Louis, MO 63121
 FELIPE BERHO/PO Box 20454/Seattle, WA 98102
 JACQUELINE BERTHON-PAYON/463 W. 10th St./Claremont, CA 91711 (listed incorrectly in RSN36-41a)

BERTRAND RUSSELL PEACE FOUNDATION/112 Church St./Matlock,Derbyshire/England
 ENS LEONARD R. CLEAVELIN,JAGC,USNR/1936 N. Clark St.(812)/Chicago, IL 60614
 THOMAS FRINK/321 A 72nd St./Newport News, VA 23607
 JUDITH ANNE GIVIDEN/1936 N. Clark St.(812)/Chicago, IL 60614 (wife of Leonard Cleavelin)
 TIM HARDING/454 Wellington St./Clifton Hill, Australia 3068

KEN KORBIN/300 Jay St.(914)/Brooklyn, NY 11201
 PROF. PAUL KURTZ/1203 Kensington Av./Buffalo, NY 14215
 JOHN M. MAHONEY/208 South Blvd./Richmond, VA 23220
 ROBERT PATRICK/PO Box 1768 c/o TX Board of Pardon/San Antonio, TX 78296
 GREGORY POLLOCK/1501 Sth Farmer St./Tempe, AZ 85281

ROBERT SASS/121 Spruce Dr./Saskatoon, Sask./Canada S7N 2J8
 DANIEL TORRES/RFD 2,Box 228A/Hilltop Dr./Putnam Valley, NY 10579
 VINCENT DUFAUX WILLIAMS/PO Box 1197/San Antonio, TX 78294 (listed incorrectly in RSN36, p. 25)

MEMBERSHIP RENEWALS

(20)

Renewal heroes and sluggards. About 100 BRS members paid their membership renewal dues before they came due on January 1st. That was most helpful of them -- heroes! -- and is appreciated.

A number of other members have paid their renewal dues since the first of the year, which is fine.

* As for the rest of you -- sluggards! -- the grace period ends the last day of February. On March 1st, non-payers become non-persons. To escape this fate, send your renewal dues to the newsletter (address on Page 1, bottom), and sleep well tonight. Dues, in US dollars: regular 22.50, couple, 27.50, student 12.50. Outside the USA, Canada and Mexico, add 7.50. Thanks!

FINANCES/CONTRIBUTIONS

- (21) We thank these members for their recent contributions — needed and most welcome — to the BRS Treasury: WHITFIELD & MARGARET COBB, ALICE DARLINGTON, BOB DAVIS, ALEX DELY, LEE EISLER, MARY GIBBONS, CHARLES HILL, CONNIE JESSEN, SUSANA MAGGI, KARIN PETERSON, HARRY RUJA, ANTHONY ST. JOHN, BOB SASS, JOHN SCHWENK, CAROL SMITH, CARL SPADONI, RAMON SUZERA, JOHN VAN WISSEN.
- (22) Money reserves are down. The Treasurer's Report for the year (4) shows that we have \$600 less in the Treasury than a year ago. And if one member had not made an unusually large contribution, we'd have no money at all in the Treasury. We are cutting it pretty close!
- In '82, dues covered only 58% of expenses.
- * Please contribute what you can spare whenever you can spare it.
- No amount is too small to be useful.
- Send it c/o the newsletter, address on Page 1, bottom.
-

FOR SALE

- (23) Members' stationery. 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "**Motto of The Bertrand Russell Society, Inc." \$5 postpaid for 90 sheets (weighs just under a pound, travels 3rd class). Order from the newsletter, address on Page 1, bottom.
- (24) BR postcard. 4½ x 6. Philippe Halsman's handsome 1958 photo of BR with pipe. 50¢ each + 25¢. RSN30-44 shows it slightly reduced in size. Order from the newsletter, address on Page 1, bottom.
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OBITUARY

- (25) Dietrich R. Moeller, of Waterloo, Ontario. The Canadian Post Office returned RSN36 with the notation, "Deceased". We have no further information.
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CORRECTION

- (26) TWO Humanist chapters in San Diego. JOHN WILHELM advises that the Humanist Fellowship of San Diego is not the same as the Humanist Association of San Diego, despite what we said in RSN36-34. He is a member of both.
-

ABOUT OTHER ORGANIZATIONS

- (27) American Atheists announces Volume II of "All the Questions You Ever Wanted To Ask American Atheists, with All the Answers", by Jon Murray and Madalyn Murray O'Hair. Volume I and Volume II, \$5 each, from American Atheists, PO Box 2117, Austin, TX 78768. Check, money order, Visa or Master Card.
- (28) The John Dewey Foundation and The Center for Dewey Studies (Southern Illinois University) announce the John Dewey Essay Project, open to undergraduates only, on the '83 theme, "Aspects of John Dewey's Philosophy". Length, under 10,000 words. Deadline 6/1/83. Decision by 9/15/83. Awards \$1000 and \$500.
- Perhaps the BRS should do something similar; but first we'd have to get hold of some prize money.

- (29) North American Committee for Humanism (NACH) — Sherwin T. Wine, President — "was established in Chicago in August 1982 at a special meeting of forty humanist leaders. This meeting was called to provide a unified course of action to promote humanism as a philosophy of life and to deal effectively with the assaults of its enemies."

Membership is by invitation of the Board of Directors, which invites acknowledged leaders in the humanist world of North America. BOB DAVIS is one of the Directors.

Plans include the following:

- . an annual summer conference
- . a quarterly newsletter (for members)
- . a humanist anthology (the best in humanist literature)
- . new Blue Books (inexpensive editions of humanist classics)
- . a Humanist Institute (see paragraph below)
- . a Summer Institute, sponsored by the Humanist Institute, accompanying the annual summer conference

The Directors of the Institute are the same as the Directors of NACH. Whereas members of NACH are present leaders of humanism, the Humanist Institute will train future leaders of humanism. The Leadership School program will take 3 years, if pursued full-time.

NACH's address is 28611 W. 12 Mile Road, Farmington Hills, MI 48018.

(Thank you, Bob Davis)

- (30) Voice of Reason — which we reported on previously (RSN34-37) — held a rally in Los Angeles on October 17th. Here's how the event was written up in the AHA newsletter, "Free Mind" (Jan/Feb '83):

A public rally introducing and publicizing the work and purpose of the Voice of Reason in its fight against the Moral Majority and the New Right was held at the New Bridge School in Los Angeles on October 17, 1982. The rally, hosted by the Los Angeles Ethical Culture Society and its leader, Dr. Gerald Larue, with input from other Humanist and free-thought organizations from the greater Los Angeles area and surrounding vicinities, marked the first step in extending the Voice of Reason's national network to the West Coast.

Formed in 1981 for the purpose of protecting and preserving "the historic American Principles of personal privacy, free inquiry, and good citizenship in a secular state," VOR has chapters currently operating in Michigan, Illinois, Massachusetts, Pennsylvania, New York, Florida, Arkansas, Ohio, and Alaska.

The keynote speaker of the rally, Dr. Sherwin T. Wine, founder of the Voice of Reason, electrified his audi-

ence with the urgency at hand of alerting and awakening all Americans to the dangers that will confront us should the fundamentalist aims of the Moral Majority, led in Congress by such persons as Senator Jesse Helms of North Carolina, become the laws of the land.

Dr. Wine stressed vigorously the nation's need to reinforce by action and by vote the Jeffersonian ideal of a free and secular democratic America, guaranteeing separation of church and state, equal freedom for the religious and the nonreligious, and a free and religiously neutral system of public education.

Joining with the Ethical Culture Society of Los Angeles in support of the October 17 rally were representatives and members of the American Humanist Association, the Humanist Association of Los Angeles, the Bertrand Russell Society, the First Unitarian Church of Los Angeles, the Humanist Society of Friends, Atheists United, and the Society of Humanistic Judaism. Representatives of

these groups, having honored Dr. Wine at a luncheon preceding the rally, concluded the day's activities by forming a steering committee to plan and inaugurate new VOR chapters, a speakers bureau, and a training program for speakers and chapter leaders.

Members of this initial steering committee include: Dr. Gerald Larue, chairperson; Dr. Maxine Negri, organizer of the speakers bureau; Bob Davis (who, with Gerald Larue, co-planned the October 17 rally); Russell McKnight; Helen Colton; Larry Taylor; Ken Bonnell; Queen Silver; Edwin Peters; Norman Boehner; Jacqueline Page; Elsie Stenson; and Brenda Jeffreys.

It should be noted that a recent merger between the Center for Moral Democracy (originally working out of the New York Society for Ethical Culture) and the Voice of Reason (headed by Dr. Wine and VOR's chairperson, Lynne Silverberg, and by executive director Edd Doerr) occurred on March 29, 1982. The present board of directors of the newly en-

larged Voice of Reason includes AHA board members Stephen Fenichel and Dr. Gerald Larue and former board member Dr. Paul Kurtz.

It is fervently hoped that the concerted efforts of all the aforementioned Humanist and freethought organizations, as well as those now operating elsewhere and those yet to be formed on the West Coast, will more quickly enable the aims of the Voice of Reason to be brought to greater fruition, success, and prominence.

In conclusion, it must also be mentioned that, as part of the VOR rally, People for the American Way generously provided their own thought-provoking film documentary showing a forbidding and alarming array of fundamentalist leaders and organizers, vehemently promoting on television their aims, prophecies, and hatreds. This film, *Life and Liberty for All Who Believe*, having been revised and polished, is narrated by Burt Lancaster and will be aired over prime-time television throughout the country.

(Thank you, Bob Davis)

- (31) Wilberforce Council for Human Rights(England) will this year honor the memory of William Wilberforce, who worked successfully for the abolition of slavery. Slavery was abolished in the Commonwealth on July 26, 1833 (29 years before Lincoln's Emancipation Proclamation). This is the 150th Anniversary Year of the abolition of slavery and of Wilberforce's death.

The Council will produce a book and video tape, "William Wilberforce and 3 Centuries", present a Freedom Concert at Royal Albert Hall by the London Philharmonic Orchestra on November 6th, and hold another special event in Westminster Abbey or the House of Commons, probably in November.

There will also be a weekend seminar, August 5-7 — "Cambridge Freedom and Peace Seminars in the Context of Human Rights" — at St. John's College, Cambridge (where Wilberforce had entered as a student in 1776.) This is the seminar or conference that Bob Davis refers to in (3), and hopes that a number of BRS members will attend.

On the next page are details and application forms. Jack Lennard thinks there will be more applications than can be accepted, so if you want to attend the seminar, better not postpone applying.

THE WILBERFORCE COUNCIL
for
HUMAN RIGHTS

Memo from
JACK LENNARD
Co-ordinator & Executive Director.

Salisbury Hall, Park Road,
Hull, North Humberside,
England, HU3 1TD.

WILLIAM WILBERFORCE - 150th ANNIVERSARY YEAR
CAMBRIDGE WEEKEND SEMINAR

Friday 5th August to Sunday 7th August 1983.

The Wilberforce Council is holding a Weekend Seminar at St. John's College, Cambridge, where in 1776, at the age of 17, William Wilberforce entered as a Student and where he first met William Pitt who became a close friend.

William Wilberforce, although his name is identified with the cause of the slave more than with any other public question, it must not be supposed that he was a man of one idea, or that it could be said of him in the words of Grotius, that he "spent his life in strenuously doing nothing." Everything which bore upon social and moral improvement could count upon his hearty support; every outrage upon toleration or freedom found in him an eloquent enemy. His superiority to party, while it exposed him to the charge of inconsistency, made his advocacy the more valuable, because it was known to be independent; and when he was fairly prepared, and the object was one that stirred him, his eloquence was of a high order. The purifying of elections, the relief of oppressed consciences, whether Nonconformist, Quaker, Jew or Catholic.

It is, therefore, fitting that the title of the Seminar should be 'Freedom and Peace' in the context of Human Rights.

There has already been worldwide a favourable response which will ensure a memorable occasion - from the USA, Europe and from many parts of Great Britain.

OUTLINE PROGRAMME

- Friday, 5th August. Afternoon arrival and register.
7 p.m. Banquet - Guest Speakers and discussion.
- Saturday, 6th August. 10 a.m. Seminar - possible 2 groups.
12.30 p.m. Lunch and discussion.
2.30 p.m. Seminar - possible 2 groups.
7 p.m. Banquet with guest speaker and discussion.
- Sunday, 7th August. 10 a.m. Seminar.
12.30 p.m. Lunch and guest speaker, summing up.

THE COST, including VAT

- Full board and conference meals (2 nights). £52.08 (11 double rooms and the rest single)
- Bed and Breakfast only. per night £11.67
- Standard lunch: £5.75. Standard dinner: £8.62.
- Registration fee, including coffee/tea and biscuits. £ 5.00
- Lunch and Banquet meetings are open to non-diners.

To make the event financially viable will those who can add to the registration fee.

St. John's College accommodation could also be made available for additional nights before and after the seminar.

APPLICATION FORM

To: The Wilberforce Council for Human Rights,
Salisbury Hall, Park Road,
HULL, HU3 1TD, England.

Name _____ Date _____
 Address _____ Tel. No. _____
 Organisation _____
 Special interests _____

Please book as follows for which I enclose
The appropriate deposits per person, Registration £5
College Board £5

- Double/single rooms (full board) at per person. . . . £52.08 (2 nights)
- Double/single rooms (Bed & breakfast) at per person. £23.34 (2 nights)
- Dinner Friday/Saturday. £17.24
- Registration fee, incl. coffee/tea Friday/Sunday. £ 5.00 (add contribution where possible to make event financially viable)

Please state if you are interested in the following:
Tee/Sweat Shirts with neat printed emblem, price £2/£3, £5/£6.
Ties with printed/woven emblem.

We are looking into the possibilities.
The Wilberforce Council is producing a Collectors' Item. Wilberforce 150th Anniversary Commemorative Cover (envelope). 9th March 1983, first day issue, Commonwealth Day Stamps. Set of 4 (90p) on Commemorative Cover with Commemorative Postmark. Limited Edition, advance orders £2.50. Later purchases, subject to availability, prices to be quoted on request.

ORDER:
Commemorative Covers @ £2.50

Wilberforce Council Freedom Concert, Sunday, 6th November 1983, Royal Albert Hall, Kensington Gore, London.

It is by coincidence that William Wilberforce lived at what was then Kensington Gore House and now the Royal Albert Hall. We expect to achieve distinguished Patronage. We have engaged The London Philharmonic Orchestra, a distinguished Russian Conductor, Rudolf Barshai, and a distinguished Russian Violinist, Boris Belkin. "Boris Belkin's playing projects unpredictable technical wizardry." Sunday Times, London.
"Rare poetic feeling." New York Times.

PROGRAMME:
Prokofiev Classical Symphony (No. 1)
Prokofiev Violin Concerto No. 2
Beethoven Symphony No. 7

Tickets from the Royal Albert Hall or agents up to £7.50
From The Wilberforce Council £10-£25.

Please reserve _____ tickets @ _____

* * * * *

We noticed that PBS is having a 6-part series on the abolition of slavery. This is what they say about it in the February program guide of WHYY, the PBS TV station in Philadelphia:

THE FIGHT AGAINST SLAVERY

Slavery has been called the greatest crime in the history of the world, but all whites were not guilty and all blacks were not innocent. It was a crime of humanity against itself and that is the premise of this six-part series which traces the monumental struggle to end slavery in the British Empire from 1750 to 1834. Beginning Wednesday the 2nd at 10:00 p.m.

(32) World Peace Movement has a small brochure stating its principles and purposes, and a nice slogan, "Think globally, and act locally". They will probably send their brochure on request. POBox 2, Ojai, CA 93023.

ANNUAL MEETING (1983)

(33a) The time, June 24-26. The BRS Annual Meeting '83 is timed to coincide with a Conference at McMaster. The Conference -- jointly sponsored by the Bertrand Russell Editorial Project (at McMaster University) and The Institute for the History and Philosophy of Science and Technology (at University of Toronto) -- is in 2 parts.

- Part 1 -- June 24-26, 1983 -- is on BR's non-technical ("humanistic") writings.
- Part 2 -- June 1984 -- will deal with BR's technical writings.

The program consists of 10 talks, starting Friday at 1 PM and ending at noon, Sunday. (Actually, the program starts at 12:50 PM with a brief speech of welcome by Richard A. Rempel, Coordinator of the Russell Editorial Project.) It's not solid talk, talk, talk. It's talk alternating with coffee breaks and ending with a Barbecue at the Faculty Club 6 PM on Friday, and a Buffet Banquet with Red Hackle (BR's brand of whiskey) 7 PM Saturday.

These are some of the speakers and their topics:

- . S. P. Rosenbaum (University of Toronto), "Russell and Bloomsbury".
- . Kirk Willis (University of Georgia and winner of the ERS 1979 Doctoral Grant, "Russell's early views on religion".
- . Peter Clarke (St. John's College, Cambridge University), "Russell and liberalism".
- . Brian Harrison (Corpus Christi College, Oxford University), "Russell and suffrage".
- . Thomas C. Kennedy (University of Arkansas), "Russell and pacifism".

A ERS business meeting will be held Friday evening, when no Conference talks are scheduled.

Costs: A Conference fee of \$30 (students \$15) covers talks, coffee breaks, Barbecue, Banquet. Cost of lodging and other meals is \$43.84 per person double, \$54.34 single. This covers 2 nights lodging (June 24,25), 2 breakfasts (June 25,26), 1 lunch (June 25). Extra lodging before and after the Conference is available at the daily rate of \$15.75 double, \$21 single. Rates include bedding, towels, soap, daily maid service, parking and Ontario's 5% sales tax.

To make a reservation: you need 2 checks, payable to McMaster University in Canadian funds. (1) Send the Conference fee "well in advance" to Secretary, The Bertrand Russell Editorial Project, TSH 719, McMaster University, Hamilton, Canada L8S 4M2. (2) Send payment for lodging, etc., to Conference Services, Commons 101B, McMaster University, Hamilton, Canada L8S 4K1, and mention dates of arrival and departure.

On arrival at McMaster, go to the Main Lobby Registration Desk in the Commons Bldg. (Bldg. #28 on map, circled), to pick up your room key and settle into your room. Then go to the Russell Archives in Mills Memorial Library (Bldg. #10 on map, circled) between 9 and 5 PM Friday, to register for the Conference and get a program. The Conference talks will all be given in Room 111, Gilmour Hall (Bldg. #20 on map, circled). Map is on next page.

Transportation to McMaster. Go to Toronto by train or plane. Then it's an hour's bus-ride to Hamilton/McMaster, from Toronto Airport or Bus Terminal. The Toronto-Hamilton bus may stop at McMaster on request; we're not sure of this. In any case, "McMaster is in the west end of the City of Hamilton, just a few minutes from downtown by car, taxi or public bus," according to McMaster literature.

If you can't get there before Friday evening, you will have missed 3 talks Friday afternoon. There are 7 talks scheduled after Friday.

Look for more details in the next issue of "Russell", due out soon (Vol 2, No.2, Winter 1982-83).

* Come if you can!

ON NUCLEAR WAR

(34) From The New York Times (11/21/82 p. E19):

War by Accident

By Tom Wicker

More than 100,000 American military personnel have some form of access to or responsibility for nuclear weapons. A House subcommittee has reported that in 1977 — a typical year — 1,219 of them had to be removed from such duty because of mental disorders, 256 for alcoholism and 1,365 for drug abuse.

There's every reason to suppose that the Soviet Union, with more or less equal nuclear forces, has at least as severe a problem. Because their technology is not as advanced as that of the U.S., the Soviets may have a worse record of malfunctioning by the computers that control missile firings.

That's a scary thought, since on our side the North American Defense Command reported 151 computer false alarms in an 18-month period. One had American forces on alert for

a full six minutes before the error was discovered.

Such human and electronic fallibility is one good reason why the International Physicians for the Prevention of Nuclear War, after intensive study, concluded that "the risk of accidental nuclear war is not only unacceptably high but is rapidly increasing."

President Reagan, too, has expressed concern at the possibility of an unintended spark setting off nuclear conflagration. Several published reports have suggested that his Administration has been reviewing the problem and he's expected to address it in his forthcoming arms control speech.

But it's unlikely that he'll speak to the primary threat, which is not personnel or computer failures, frightening as they are. The real problem is the proliferation of numbers and kinds of nuclear weapons and delivery vehi-

cles, and of the nations that possess these weapons, or soon might.

Both superpowers have literally thousands of nuclear weapons. Missiles, now the main reliance for delivery, can't be recalled if mistakenly launched. Communication with submarines is still far from perfect. Limited warning time after a real or falsely reported launch makes an erroneous command calculation, perhaps aided by computer malfunction, all too likely.

Thus, a weapons buildup on either side, matched as it always is on the other, increases the chances of a fatal error, whether of judgment or performance. And a paper by the International Physicians group points out the obvious — that "the single most powerful force increasing the risk of accidental nuclear war" is the trend on both sides toward first-strike weapons.

Bigger, more powerful and more accurate missiles targeted on the other side's missiles mean that whoever shoots first may well destroy the other's nuclear forces. So either may be led by suspicion and fear to miscalculate the other's intentions and fire its own missiles in a pre-emptive strike.

If Mr. Reagan should decide to pro-

tect the MX missile with a ballistic missile defense, the Soviets would certainly respond with their own missile defense system. Both sides then would have a new reason, in a crisis that could lead to war, to shoot first — and perhaps mistakenly.

Fearing being beaten to the punch, either side might calculate that firing first would force the other to activate his defense missiles; then, while the defender was preoccupied with the first attack, a second could be launched, and the attacker would still have his own missile defense system ready to fend off counter-attack.

The NATO policy of responding with nuclear weapons if a conventional attack on Western Europe could not be halted by conventional means also risks accidental war. The Soviets could misinterpret NATO intentions and fire nuclear weapons of their own. And while NATO battlefield commanders are not supposed to have authority to use nuclear weapons, who knows what might happen in the turmoil of battle?

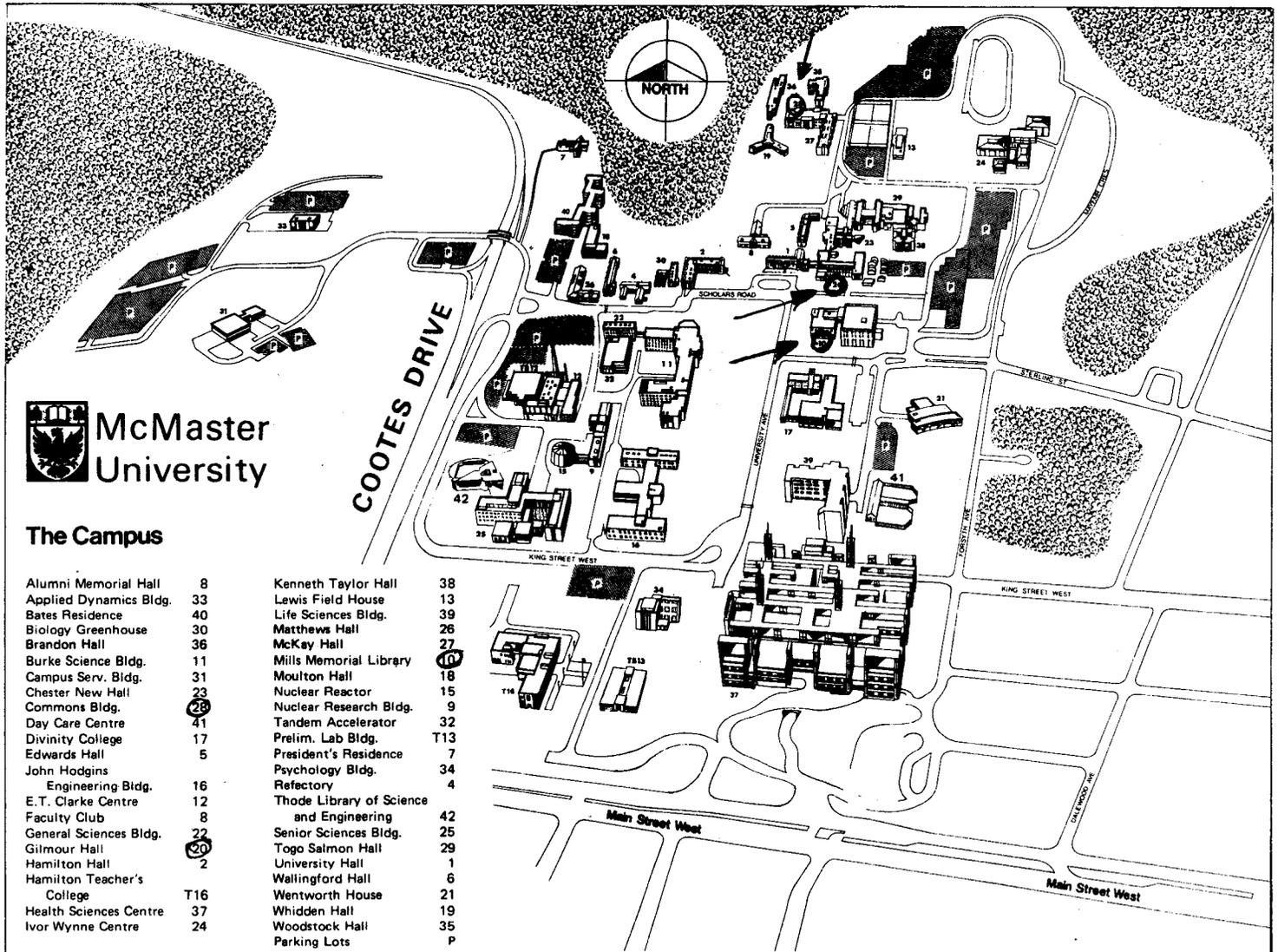
The spread of nuclear weapons to nations beyond the five that already have them poses other obvious threats of accidental war, since that would

mean more such weapons in more hands, perhaps with less sophisticated human and technological controls.

The Reagan Administration, unfortunately, has shown a distinct lack of interest in the problems of proliferation to other nations. And while Mr. Reagan has recognized the necessity to improve American command and control facilities, and his Administration has been studying some sort of joint operations with the Soviets to guard against mishap and misunderstanding, his planned nuclear buildup, including the huge new MX missile, actually increases the risk of accidental war.

The best immediate safeguards against such a disaster would be the ratification of SALT II, which Mr. Reagan says he's observing anyway; completion of the Comprehensive Test Ban Treaty that's been largely worked out with the Soviet Union; and, if obtainable, a verifiable Soviet-American freeze on the production and deployment of more nuclear weapons on either side. And all these would be long steps toward the surest safeguard of all — the reductions in nuclear forces that are Mr. Reagan's stated goals.

(33b)



The Campus

Alumni Memorial Hall	8	Kenneth Taylor Hall	38
Applied Dynamics Bldg.	33	Lewis Field House	13
Bates Residence	40	Life Sciences Bldg.	39
Biology Greenhouse	30	Matthews Hall	26
Brandon Hall	36	McKay Hall	27
Burke Science Bldg.	11	Mills Memorial Library	10
Campus Serv. Bldg.	31	Moulton Hall	18
Chester New Hall	23	Nuclear Reactor	15
Commons Bldg.	28	Nuclear Research Bldg.	9
Day Care Centre	41	Tandem Accelerator	32
Divinity College	17	Prelim. Lab Bldg.	T13
Edwards Hall	5	President's Residence	7
John Hodgins		Psychology Bldg.	34
Engineering Bldg.	16	Refectory	4
E. T. Clarke Centre	12	Thode Library of Science and Engineering	42
Faculty Club	8	Senior Sciences Bldg.	25
General Sciences Bldg.	22	Togo Salmon Hall	29
Gilmour Hall	20	University Hall	1
Hamilton Hall	2	Wallingford Hall	6
Hamilton Teacher's College	T16	Wentworth House	21
Health Sciences Centre	37	Whidden Hall	19
Ivor Wynne Centre	24	Woodstock Hall	35
		Parking Lots	P

ON NUCLEAR WEAPONS

(35)

We are being nuked right now! Two books — reviewed in *The New York Times Book Review* (1/16/83, p. 18) — indicate the extent to which nuclear weapons are doing great harm to the human psyche without even being fired. The review, by John Woodcock, of Indiana University, tells the story:

INDEFENSIBLE WEAPONS

The Political and Psychological Case Against Nuclearism.
By Robert Jay Lifton and Richard Falk.
301 pp. New York: Basic Books. Cloth, \$15.50. Paper, \$6.95.

NUKESPEAK

Nuclear Language, Visions, and Mindset.
By Stephen Hilgartner, Richard C. Bell and Rory O'Connor.
Illustrated. 282 pp.
San Francisco: Sierra Club Books. \$14.95.

their importance to our welfare and survival. have not yet been revealed or absorbed — and that there are powerful institutional and psychic barriers to changing this situation.

“Indefensible Weapons” is a collaboration, in the form of parallel essays, by the psychiatrist Robert Jay Lifton and the political scientist Richard Falk. (They collaborated in 1971 on “Crimes of War,” an anthology

of pieces and documents on war crimes.) In his essay, “Imagining the Real,” Dr. Lifton first distills what he has learned from his studies of Hiroshima survivors about the psychological effects of the “imagery of extinction” and then applies those insights to us today — giving, in effect, a detailed anatomy of the mind in the time between nuclear holocausts. It is a condensed, readable and telling

document.

He finds that images of massive annihilation wrought by technology now provide a major context for our lives and profoundly disturb our psyches and social relations. These images, Dr. Lifton says, have destroyed our sense of biological and cultural connection, leaving us without traditional sources of meaning for our lives. We are

UNDERLYING the divergent approaches of these two books is a common emphasis on what their authors

see as our “nuclear illusions.” Both books argue that many truths about nuclear warfare and nuclear energy, despite

Free Inquiry

Box 5, Central Park Station, Buffalo, New York 14215 (716-834-2921)
Published by the Council for Democratic and Radical Humanism

January 28, 1983

Dear Friend:

You are cordially invited to attend "Religion in American Politics," a special symposium sponsored by FREE INQUIRY Magazine to be held at the National Press Club in Washington on March 16, 1983, the birthday of James Madison.

This conference will raise the question of whether the Fundamentalist Right and other ultraconservatives are correct when they argue that the American republic and the Constitution are based on Judeo-Christian foundations and that those who argue for separation of church and state have betrayed the American heritage. History tells us that in drafting the Constitution the Founding Fathers focused on religious liberty and the idea that the state should be neutral concerning religion. Many today unfortunately wish to revise that history.

The conference will commemorate the birthday (March 16) of James Madison, the Father of the Constitution, who led the fight for the Bill of Rights and religious freedom. There will be a group of distinguished speakers, including Henry Steele Commager, Senator Lowell Weicker, former-Senator Sam Ervin, Daniel Boorstin (Librarian of Congress), Michael Novak, and Richard Morris. The morning session will focus on James Madison and the Founding Fathers. The theme of the afternoon session will be "The Bible and Politics."

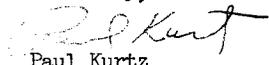
Religious figures surely have every right to express their point of view in a free society; however, when individuals and groups seek to give a "sacred" justification for their political beliefs, there is a real danger that this will engender sectarian factions. Our conference will explore the role of religion in politics in a secular state.

There will be limited admittance to this conference due to the capacity of the Ballroom of the National Press Club. Pre-registration is necessary. Please fill in the registration form attached to the enclosed program and return it to us as soon as possible.

If you would like hotel accommodations, special rates for the Madison Conference are available at the Hotel Washington (800-424-9540), which is near the National Press Club and the White House.

We look forward to hearing from you and to meeting you at the conference.

Sincerely,


Paul Kurtz
Editor

enclosure

(36) "Religion in American Politics" is the title of a special symposium sponsored by "Free Inquiry" magazine that looks like the best thing to come down the pike in a long time. That's why we are giving it a lot of space. First, here is Paul Kurtz's introductory letter, followed by the printed announcement:

RELIGION

cut off from immortality itself, in a condition of "radical futurelessness" that no belief system can assuage. The extremity of this situation makes understandable the reaction, which Dr. Lifton says is not uncommon, of people who see bombs as detentes or their detonation as a spiritual experience.

Among the unhappy paradoxes he notes is that the psychic numbing by which we as individuals shut out the reality of the bomb in order to stay sane works against the collective awareness and action that might avert an Armageddon of our own making.

Dr. Lifton sees hope, however, in a kind of reality principle. Eventually, he asserts, the mind rebels against "distorting processes," and he supports his belief by pointing to the "world-wide hunger for nuclear truth." He ends with a description of the salutary effects of "crossing the line" to antinuclear activism.

In his essay, "Political Anatomy of Nuclearism," Mr. Falk addresses the causes and effects of the beliefs that have brought us to our current state. He argues that the basic political legitimacy of American democracy has been seriously compromised by its reliance on nuclear weapons. "This condition of tarnished legitimacy," he believes, "is linked to the passion for secrecy, the official control and management of news, and the easy readiness to identify morally concerned citizens as fools, at best, or if they persist so as to obtain a hearing, as enemies of the state."

Political uneasiness thus leads to the exclusion of citizens from the development and implementation of policies of the greatest importance. And, Mr. Falk says, our leaders, caught in a web of militarism, technological imperatives, bureaucratic privilege and international gamesmanship, remain

remote from — and fatalistic about — the nuclear situation.

Mr. Falk's most interesting contribution is his discussion of American and Soviet rivalry in the nuclear arms race. He is broadly critical of the United States — of its proprietary zeal, for instance, in pushing to stay far ahead in the early years and of its later pursuit of the phantom of nuclear superiority, which he calls "political fanaticism of the worst kind." All along, he convincingly suggests, the Soviets have been much less aggressive and menacing than portrayed by our Government.

Given the pervasiveness of nuclearism, Mr. Falk feels that nuclear holocaust is inevitable unless some drastic changes are made. He never develops the particulars of the "politics of antinuclearism," but he seems to rest his hopes for a possible future on a broad, global change from "Machiavellian" self-interest to a more communal and

"holistic" world view that he associates with ecological consciousness and spiritual evolution.

Perhaps because of space limitations and the authors' activist impulses, exhortation occasionally takes over from exposition in these essays. Toward the end Mr. Falk seems rushed his argument rhetorical. Each writer's concluding optimism, welcome as it is, seems detached from what has gone before. But finally it seems better to demand the miracle of the world rather than of the book. Dr. Lifton's and Mr. Falk's essays are valuable reflections on the most urgent dilemma of our time. They make an excellent briefing for life in a world under the cloud of nuclearism.

"Nukespeak," a cultural history of the selling of nuclear technology for both peaceful and military purposes, is dedicated to George Orwell, whose

literary creation of "newspeak" dramatized the power of governments to control reality through the manipulation of language. The authors, three Boston journalists, argue that "In the thirty-six years since the atomic bombings of Hiroshima and Nagasaki, a new language has evolved. . . . Nukespeak is the language of nuclear development. . . . In Nukespeak, atrocities are rendered invisible by sterile words like megadeaths; nuclear war is called a nuclear exchange."

We have included only the first paragraph of the review of the second book.

RELIGION IN AMERICAN POLITICS

A Special Symposium
Commemorating The
Birthday of
President James Madison

Wednesday, March 16, 1983

at the
NATIONAL PRESS CLUB
529 14th Street N.W.
Washington, D.C.

sponsored by
FREE INQUIRY MAGAZINE

- Participants**
 Robert Alley
 Daniel J. Boorstin
 Henry Steele Commager
 Sam Ervin
 A. E. Dick Howard
 Paul Kurtz
 Gerald Larue
 Richard Morris
 Michael Novak
 Leo Pfeffer
 James M. Robinson
 Robert Rutland
 Sen. Lowell P. Weicker, Jr.

Conference Chairman: Paul Kurtz
 Program Organizer: Lee Nisbet
 Executive Director: Jean Millholland

FREE INQUIRY Magazine
 Box 5, Central Park Station
 Buffalo, New York 14215
 (716-834-2921)

James Madison Memorial Committee

Honorary Chairman
 The Honorable Charles S. Robb
 Governor of the State of Virginia

Chairman
 Robert Alley

A new committee to honor James Madison, the Father of the Constitution and defender of religious liberty, is being established and will be officially announced on March 16, 1983

Hotel Accommodations

Room reservations are available at a special rate at the Hotel Washington on Pennsylvania Avenue at 15th Street (near the National Press Club) by calling the hotel's 800 number below. Please inform the hotel that you will be attending the Madison Conference.

- Single rooms \$68.00 - \$78.00
 - Twin and double rooms \$80.00 - \$90.00
- Hotel Washington: 800-424-9540

Religion in American Politics

Schedule of Events

9:30 A.M. - 12:00 P.M.

James Madison, the Founding Fathers, and the Constitution The Secular Roots of the American Political System

Chair

Paul Kurtz, Professor of Philosophy,
State University of New York at Buffalo;
Editor, FREE INQUIRY Magazine

Speakers

Robert Rutland, Professor of History,
University of Virginia, and editor of
The Madison Papers

Henry Steele Commager, Professor of History,
Amherst College

Daniel J. Boorstin, Historian

Richard Morris, Professor of History,
Columbia University

Discussant: Michael Novak, American
Enterprise Institute

12:15 P.M. - 1:30 P.M.

Luncheon

Speaker: Sen. Lowell P. Weicker, Jr.

1:30 P.M. - 4:00 P.M.

The Bible and Politics

Chair

Gerald Larue, Professor Emeritus of Biblical
Archaeology, University of Southern California
at Los Angeles

Speakers

Sam Ervin, Former U.S. Senator from North
Carolina

Leo Pfeffer, Professor of Constitutional Law,
Long Island University; Special Counsel of the
American Jewish Congress

Robert Alley, Professor of Humanities,
University of Richmond

James M. Robinson, Professor of Religion and
Director, Institute of Antiquities and Religion,
Claremont Graduate School, Claremont,
California

Discussant: A. E. Dick Howard, Professor of
Law, University of Virginia

Commemoration Ceremony

5:30 P.M.

James Madison Memorial Annex
Library of Congress

... For 205 years this nation, based on [constititutional] principles, has endured ... One of the great strengths of our political system always has been our tendency to keep religious issues in the background. By maintaining the separation of church and state, the United States has avoided the intolerance which has so divided the rest of the world with religious wars ...

Madison saw this as the great paradox of our system: How do you control the factions without violating the people's basic freedoms?

Can any of us refute the wisdom of Madison and the other framers? Can anyone look at the carnage in Iran, the bloodshed in Northern Ireland, or the bombs bursting in Lebanon and yet question the dangers of injecting religious issues into the affairs of state?

The religious factions that are growing in our land are not using their religious clout with wisdom. They are trying to force government leaders into following their positions 100 percent ...

The uncompromising position of these groups is a divisive element that could tear apart the very spirit of our representative system, if they gain sufficient strength. ...

Barry Goldwater

Religion in American Politics Symposium
National Press Club, March 16, 1983
Registration and Luncheon: \$30.00 a person

Free Inquiry
Box 5, Central Park Station
Buffalo, New York 14215

Yes, I (we) plan to attend the Special Symposium Commemorating the Birthday of James Madison. Enclosed please find my check or money order (payable to FREE INQUIRY) for \$_____ to cover registration and luncheon for _____ person(s).

Name _____
(print clearly)

Address _____

City _____ State _____ Zip _____

No, I will not be able to attend the Symposium, but please accept my contribution (tax deductible) for \$_____ to help cover the costs of this and future special events.

(37) Here are the 4 remaining BBC Interviews:**NATIONALISM**

W.W.: Do you think that nationalism is a good or a bad thing, Lord Russell?

B.R.: If you want to see foreign countries you have to travel poor, and in that respect I think there's a great deal to be said for nationalism. For keeping diversity—in literature, in art, in language, and all kinds of cultural things. But when it comes to politics, I think nationalism is unmitigatedly evil. I don't think there is a single thing to be said in its favor.

W.W.: Why is nationalism harmful?

B.R.: What I mean by it being harmful is that it's a part of its teaching to inculcate the view that your own country is glorious and has always been right in everything, whereas other countries—well, as Mr. Podsnap says in Dickens, "Foreign nations, I am sorry to say, do as they do." I don't think that it's right to view foreign nations in that way. One sees curious examples of it. I wrote a book in which I was talking about nationalism, and I said, "There is, of course, one nation which has all the supreme virtues that every nation arrogates to itself. That one is the one to which my reader belongs." And I got a letter from a Pole saying, "I'm so glad you recognize the superiority of Poland."

W.W.: Why do people want to be divided up into national states?

B.R.: Well, it is part of our emotional apparatus that we are liable to both love and hate, and we like to exercise them. We love our compatriots and we hate foreigners. Of course we love our compatriots only when we're thinking of foreigners. When we've forgotten foreigners we don't love them so much.

W.W.: We all know that Americans and Europeans suffer from racial prejudice. Do you think that Asians and Africans suffer from racial prejudice any less?

B.R.: Not a bit less. And in fact because it's rather new with them they probably suffer more at the present moment. I should think that both African and Asian na-

tionalism are, at the moment, more fierce than any that exist among Europeans, because they've just awakened to it. I think it is a very, very great danger. I think nationalism is, apart from the tension and the danger of an East-West war, I think nationalism is the greatest danger that humankind is faced with at the present time.

W.W.: Why do you think nationalism seems to be so much more virulent today than it ever has been before?

B.R.: Oh, it's due to education. Education has done an awful lot of harm. I sometimes think it would have been better if people were still unable to read and write. Because the great majority, when they learn to read and write, become open to propaganda, and in each country the propaganda is controlled by the state and is what the state likes. And what the state likes is to have you quite ready to commit murder when you're told to.

W.W.: Is there any solution to this problem of nationalism other than having, say, an imminent invasion from Mars?

B.R.: Well, that of course would stop it at once. We should then have planetary nationalism for our planet against all other planets. We should teach in schools how much more noble our planet has always been than these wretched Martians, of whom we shouldn't know anything and therefore we could imagine any number of vices, so that would be a very simple solution. But I'm afraid we may not be able to do it that way. I think we've got to hope that people will get positive aims—aims of promoting the welfare of their own and other countries, rather than these negative aims of strife.

THE ROLE OF THE INDIVIDUAL

W.W.: What do you mean by the role of the individual?

B.R.: I'm thinking primarily of activities which an individual can carry out otherwise than as a member of an organization. I think there are a great many very important and very useful, desirable activities

which have hitherto been carried out by individuals without the help of an organization, and which are coming more and more to depend upon organizations. The great men of science of the past didn't depend upon very expensive apparatus—great men like Copernicus, Galileo, Newton, and Darwin. They did their work as individuals, and they were able to.

W.W.: But may one go a little further into cultural and scientific freedom and what precisely it means in its importance to the community?

B.R.: Well, I came to the conclusion that broadly speaking the important impulses that promote behavior can be divided into creative and possessive. I call an impulse creative when its aim is to produce something which wouldn't otherwise be there and is not taken away from anybody else. I call it possessive when it consists in acquiring for yourself something which is already there, such as a loaf of bread. Now of course both have their function, and man has to be sufficiently possessive to keep himself alive, but the real important impulses, when you're talking about the sphere of liberty, are creative ones. If you write a poem you don't prevent another person from writing a poem. If you paint a picture, you don't prevent another from painting a picture. Those things are creative and are not done at the expense of somebody else, and I think those things ought to have absolute liberty.

W.W.: Why is it, do you think, so many discoveries have shocked people?

B.R.: Because they make people feel unsafe. Every human being, like every animal, wants to live in what is felt to be a safe environment—an environment where you won't be exposed to unexpected perils. Now when a man tells you that something you've always believed was in fact not true, it gives you a frightful shock and you think, "Oh! I don't know where I am. When I think I'm planting my foot upon the ground, perhaps I'm not." And you get into a terror.

W.W.: Well, this really affects discoveries in the realm of thought rather than in practical science. I

mean, nobody minds if somebody invents a machine that will go to the moon.

B.R.: Well, no. But they do mind—at least some people mind, though not as many as I should have expected—a machine that would destroy the human race, which is also part of science.

W.W.: You attach enormous importance to this question of the role of the individual. Why have you attached so much importance to it?

B.R.: Because all the important human advances that we know of since historical times began have been due to individuals of whom the majority faced virulent public opposition.

W.W.: Do you think that fear of public opinion has stopped many people from doing good and sensible things?

B.R.: Yes, it has a very profound effect, especially in times of excitement when there's a great deal of mass hysteria about. A great many people are terrified of going against mass hysteria with the result that bad things triumph where they shouldn't.

W.W.: Do you think that applies to scientists and artists?

B.R.: Yes, I think so. I think scientists have the prerogative that they are sometimes able to prove that they're right; but artists can't prove that they are right. An artist can only hope that other people will think so; so I think the artist is in a greater difficulty than the scientist. But the scientist in the modern world undoubtedly is in difficulty, because he may make discoveries that are inconvenient to the government and in that case he'll get in trouble.

W.W.: Well, what about people who are in a sense thinkers and not strictly either artists or scientists devising practical things?

B.R.: Well, of course, that depends. A great many thinkers do take care not to express in any public way opinions which will bring them obloquy.

W.W.: Do you think any new

limitations on liberty are needed?

B.R.: Yes, certainly. Limitations on national liberty are needed, and there are some things that are absurd. The arguments that socialists used in favor of nationalizing natural resources have now become arguments in favor of internationalizing natural resources. The most obvious example is oil. It's a little absurd that a very small territory which happens to have a great deal of oil on its territory should be the sole possessor of that oil.

W.W.: Do you think liberties need expanding?

B.R.: Well, liberties need enlarging in a mental sphere, and, if anything, diminishing in what I call the possessive sphere.

FANATICISM AND TOLERANCE

W.W.: What is your definition of fanaticism, Lord Russell?

B.R.: I should be inclined to say that a man is a fanatic if he thinks some one matter so overwhelmingly important that it outweighs anything else at all. To give an example, I suppose all decent people dislike cruelty to dogs, but if you thought that cruelty to dogs was so atrocious that no other cruelty should be objected to in comparison, then you would be a fanatic.

W.W.: Why do you think people do get seized in large numbers with fanaticism?

B.R.: Well, it's partly that it gives you a cosy feeling of cooperation. A fanatical group all together have a comfortable feeling that they're all friends with one another. They are all very much excited about the same thing. You can see it in any political party. There's always a

fringe of fanatics in any political party, and they feel very cosy with one another; and when that is spread about and is combined with a propensity to hate some other group, you get fanaticism well developed.

W.W.: But might fanaticism at times provide a kind of mainspring for good actions?

B.R.: It provides a mainspring for actions all right, but I can't think of any instance in history where it's provided the mainspring for good actions. Always I think it has been for bad ones because it is partial, because it almost inevitably involves some kind of hatred. You hate the people who don't share your fanaticism. It's almost inevitable.

W.W.: What is your definition of toleration?

B.R.: Well, it varies according to the direction of your thinking. Toleration of opinion, if it's really full-blown, consists in not punishing any kind of opinion as long as it doesn't issue in some kind of criminal action.

W.W.: What are the limits of toleration, and when does toleration turn into license and chaos?

B.R.: I think the ordinary liberal answer would be that there should be complete toleration as regards the advocacy of opinions as to what the law ought to be; but there should not be complete toleration for advocacy of acts which remain criminal until the law is changed. To take an illustration, you might, for instance, be in favor of reintroducing capital punishment in a country where it doesn't exist, but you shouldn't be free yourself to assassinate somebody that you thought deserved it.

W.W.: Are you optimistic that

people and governments will do the right thing about the H-bomb?

B.R.: Well, there are times when I'm optimistic and times when I'm not. I don't think anybody can tell how much sense governments will have. One hopes, of course, that in time they will begin to understand the problems they deal with.

THE FUTURE OF HUMANKIND

W.W.: Can we turn now to more cheerful things?

B.R.: Well, I should say that the first thing that is needed is a realization that the evils of the world, including the evils which formerly could not possibly have been prevented, can now be prevented. They continue to exist only because people have passions in their souls which are evil and which make them unwilling to take the steps to make other people happy. I think the whole trouble in the modern world, given the powers of modern technique, lies in the individual psychology, in the individual person's bad passions. If that were realized, and if it were realized further that to be happy in a modern, closely integrated world, you have to put up with your neighbor also being happy, however much you may hate him. I think if those things were realized, you could get a world far happier than any that has ever existed before.

W.W.: What sort of things do you think you could push away if your people direct their passions in the sort of way you're suggesting?

B.R.: Well, first of all, war. Second, poverty. In the old days, poverty was unavoidable for the majority of the population. Nowadays it isn't. If the world chose, it could, within forty years, abolish poverty. Illness, of course, has been enormously diminished and could be diminished still further. There is no reason why people should be unable to have periods of sheer enjoyment frequently.

W.W.: Well, we're now talking really about the creation of positive good. What other positive good can be produced by man, do you think, in the future?

B.R.: I think a great deal depends on education. I think in education you will have to stress that humankind is one family with common interests. That therefore cooperation is more important than competition, and that to love your neighbor is not only a moral duty nominally inculcated by the churches, but is also much the wisest policy from the point of view of your own happiness.

W.W.: What final message would you like to give to future humankind?

B.R.: I should like to say that you have, through your knowledge, powers which humans have never had before. You can use these powers well or you can use them ill. You will use them well if you realize that humankind is all one family and that we can all be happy or we can all be miserable. The time is passed when you could have a happy minority living upon the misery of the great mass. That time is passed. People won't acquiesce in it, and you will have to learn to put up with the knowledge that your neighbor is also happy, if you want to be happy yourself. I think, if people are wisely educated, they will have a more expansive nature and will find no difficulty in allowing the happiness of others as a necessary condition of their own. Sometimes in a vision, I see a world of happy human beings, all vigorous, all intelligent, none of them oppressing, none of them oppressed. A world of human beings aware that their common interests outweigh those in which they compete, striving toward those really splendid possibilities that the human intellect and the human imagination make possible. Such a world as I was speaking of can exist if everyone chooses that it should. And if it does exist—if it does come to exist—we shall have a world very much more glorious, very much more splendid, more happy, more full of imagination and happy emotions, than any world that the world has ever known before.

BR INTERVIEWED

- (38) 14 & 92. (From "Redbook Magazine, September 1964, verbatim). Recently Jhan Robbins, a frequent contributor to Redbook, took his son Tom with him to Europe. While there he arranged a meeting between Tom and 92-year-old, Nobel Prize-winning mathematician, philosopher and essayist Bertrand Lord Russell. The interview took place at Lord Russell's ancient limestone house in Penrhyndeudraeth, Wales. Lady Russell was present. Tea was served, and when Lady Russell learned that the date coincided with Tom's 14th birthday, she had a large mocha cake brought in to help celebrate the occasion.

Many Americans are aware of Lord Russell's position on nuclear disarmament but are unfamiliar with his thoughts in other areas. In the three hours of conversation between the 14-year-old boy and the 92-year-old philosopher, everything from school marks, grandparents and profanity to patriotism, happiness and the Bible was discussed.

Lord Russell: Well, young Tom, congratulations on your birthday.

Tom: Thank you, sir -- you're making it a very unusual birthday. Do you remember what you did on your fourteenth birthday?

Lord Russell: No. I recall my tenth, however. A dreadful day. I was given one gift, a plain blue sweater. I was told that I wasn't properly grateful. I was scolded severely and reminded that when I was born I was almost named Galahad.

Tom (laughing): That's terrible! It sounds like you must have had a very unhappy time when you were young.

Not really, but I think many young people believe they're unhappy at the time. When I was your age I was contemplating suicide, or thought I was. Then one night I had a dream in which I was dying. A family friend was standing at my bedside and in my dream I said, "Well, at any rate, there's one comfort I shall soon be done with all this." He replied, "When you're a little older you won't talk that sort of nonsense!" And I didn't. That was the end of my suicide fantasy. I think it is quite common to young people who feel sorry for themselves, particularly if they are having difficulties at home or at school.

Well, back home, the grownups are always talking about how school isn't difficult enough. I guess you think so too. Since you're a mathematician, I guess you think we should study more math at school.

No, I rather think that although mathematics and the so-called hard sciences are very important, they are too much in vogue these days. What I'd like to see is a more objective and more thorough study of political and economic systems, and history that's not quite so hysterical. Students are taught the most absurd versions of their country's history!

I know! We studied our Mexican war two different times. But once we were taught that it was a good war and once that it was a bad war! To this day I don't know if Davy Crockett was a hero or a border bandit. I'm a Quaker, though, and our church teaches that all wars are wrong.

I think some wars have been justified. Your War of Independence, for example, and our resistance to the Spanish Armada.

My father said that you were also in favor of fighting the Second World War.

Yes, The two world wars were very different. The first one was a raw power struggle. The atrocity stories were largely trumped up and there was no moral issue that could not have been settled by negotiation. Hitler, and the Nazis, on the other hand, were intolerable. If they had won, life would have been hell.

Sometimes I say "hell" too. When I'm talking about something and get excited. But my teachers don't like it.

It's surprising, isn't it? So many things that seem to be a good outlet for grownups aren't considered permissible for children. I wish the schools would pay less attention to profanity and more to acts of unkindness -- those are the real sins. Still, one can't have an entire classroom full of youngsters all swearing and arguing.

You sure can't in a Wilton, Connecticut, school! I like to argue and I get excited and I get mad and then they lower the boom. But I bet you gave your teachers a hard time too.

I didn't have the opportunity because I didn't go to school.

I was taught at home by a private tutor until I went to college. I lived in almost complete solitude.

You must have been awfully lonely. But at least you didn't get report cards.

You're talking about marks, are you? Yes, I suppose bringing one's marks home for Father to see can be rather painful. It is my observation that most parents tend to delude themselves into thinking that they were better and more serious students than their children. The truth is -- and it's merciful -- that in memory, humiliations and failures tend to vanish and successes are magnified.

I spent my first eight years in a kind of strict public school. But when I go to ninth grade I'm going to a school called Putney in Vermont that is sort of progressive.

I think the encouragement of originality without technical skill, which is practised in many progressive schools, is a mistake. You can't play a proper part in a technically complex civilization unless you've had a considerable dose of sneer instruction. I also think that if a person is to be able to fit into adult society he must learn while still young that he is not the entire center of the universe and his wishes are often not the most important part of a situation.

You don't like progressive schools?

There are some things I admire about progressive schools. I admire the freedom of speech and the freedom to challenge ideas. The fact is, however, that teachers are more important than any kind of method or discipline. Children learn the genuine beliefs of their parents and teachers, not their professed precepts. My own parents believed that intellect, energy, creativity and progress are more important than manners.

Were your parents always protesting about things, like you do?

My parents, Lord and Lady Amberley, shocked their families and public sentiment. They declared themselves in favor of women's suffrage and birth control. They both died when I was young. They left a will naming two of their dear friends as guardians. But these people -- like my parents -- were free thinkers. Not religious. My grandparents went to court and had the will set aside. They even dug up my parents' grave where they were buried in our family grounds and had them reburied in a churchyard.

How could they do that? That doesn't sound right.

My grandfather was a former Prime Minister of England.

Oh.

Although we had many household servants, we lived in Spartan simplicity. I remember rising early on bitter-cold winter mornings to practice the piano and I was not allowed to light a fire in the music room.

I hate to practice even if it isn't cold -- I play the violin. I like music but I really hate to practice. The only way I can make myself do it is to make myself a huge sandwich with all the best things in the refrigerator. Then I pick up the violin and promise myself I can have the sandwich when I finish.

A sort of self-bribe, eh, Tom? I never thought of that -- but it would not have worked for me. My grandparents did not believe that sweets or treats were good for children. Indeed,

if there were two desserts at dinner -- say, apple tart or rice pudding -- I was expected to have the pudding.

It doesn't sound like you had much fun, Lord Russell.

There was no intent to provide fun. No one even considered it. My grandparents did what they thought right and I learned a great deal from them. The house was often filled with important people, and I suppose my early exposure to political discussions helped to shape my life.

You must have learned a lot.

I discovered very early that the most distinguished men cannot always be counted on for profound remarks.

Who were some of the men?

I well remember the time that Prime Minister Gladstone came to dinner. I was told that if I was very quiet and listened carefully, I might stay with the gentlemen, who in those days remained at the table for an hour or so after dinner to drink port while the ladies retired to the drawing room. Dinner was finished at last. The table was cleared. The wine was poured. Gladstone, as the guest of honor, was expected to start the conversation. When he opened his mouth I nearly fell off of my chair with excitement.

What did he say?

He cleared his throat and said, "This is very good port they've given me, but why have they given me it in a claret glass?" I was stunned with horror and embarrassment. Nothing much was said that evening.

What a bunch of stuffed shirts!

Ah, but they were very high-principled. My grandmother gave me a Bible with two inscriptions on the flyleaf: "Thou shalt not follow a multitude to do evil." That's from Exodus. And the other was, "Be strong, and of good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee wheresoever thou goest." I've always remembered those texts, and I believe they have profoundly influenced my life.

I thought you didn't believe in God and the Bible.

The Bible is a rather poorly written history book but it does contain some useful guidance -- and a lot of nonsense. I stopped believing in religious dogma when I was almost your age. I haven't missed it.

I'd hate to give up Christmas. I don't just mean the presents -- I mean the feeling of Christmas.

No reason why you can't enjoy a holiday celebrating man's capacity for ethical and moral development.

Well...but it's not the same.

Since you seem to enjoy abstract thinking, perhaps you'd like to study higher mathematics.

I don't think so. I'm not even good at lower mathematics. I can't seem to really understand it. Last year I had a good math teacher but even he couldn't do much with me. He tried -- and I tried. But it was no use.

Try again. If more people -- particularly politicians and social philosophers -- knew more about mathematics, there wouldn't be so much trouble in the world. In mathematics there are no absolutes; everything is relative. But the politicians won't have it. Take patriotism, for example. Your country, right or wrong. Salute the flag, regardless of what it stands for. Silly rot. Lot of dangerous emotionalism. The plain fact is that most nations of this world should in all honesty fly the Jolly Roger.

A person like you, Lord Russell, can get away with saying that.

I don't get away with much. You forget the times I've been carted off to jail.

I've seen the pictures. You didn't seem to be too upset about it, though. Not the way most people look when arrested.

You must remember, Tom, I intended to get arrested. I wanted the publicity. If I'd merely called a meeting and stood up on a box to explain my views on world peace, the story would have rated a few paragraphs on an inside page and nothing at all on television. But when an elderly member of the House of Lords, who is also a reasonably distinguished scientist, is arrested, it is front page news. People begin to ask, "What's it all about?" It's not very pleasant to make an exhibition of oneself, but it's the only way to reach many people. The only way in which we can make the facts known is to find a form of protest which even the hostile press will notice.

(Toms sits back in his chair, looking disturbed.)

What's the matter there, Tom?

I don't want to get into an argument, sir...

Never be afraid of an argument. Go right ahead.

I mean, if you go so far as to break the law, it should have something to do with what you're protesting against. Shouldn't it? Like the American abolitionists who hid runaway slaves. We talked a lot about them in our Sunday school. They broke the law because they thought it was wrong. It went against their conscience. That's pretty different from breaking the law just to get yourself on television. I mean, otherwise you might just as well throw a rock through a Buckingham Palace window -- that would get attention. And you would get arrested.

I dare say. You seem to be mixed up. You mustn't exaggerate, young man. That's always a sign that your argument is weak. Americans tend to false exaggeration. Such as saying that everyone who disagrees is a Communist.

Some people say you're a Communist, Lord Russell. I wanted to ask you.

You see? What did I tell you? No, I'm not a Communist. I was one of the first writers to publish a book pointing out the flaws in communism, both as an economic system and as a way of life. Marx was a muddled thinker and inspired by hatred. Communism is possible only where there is poverty, strife and hatred. The best way to combat it is not war. Its spread can only be stopped by reducing poverty. Certainly communism will never be attractive to the prosperous Western countries whose people have tasted the luxury of individual freedom. I say tasted, mind you. We have a long way to go before we have real freedom. Including the United States.

Have you ever done any traveling in the United States? You don't seem to like it very much.

Oh, yes. I spent many years in your country. I saw in America a sign at a beach club that said, "Gentiles Preferred." I wanted to write "Christ keep out" underneath it, but in the end I decided not to. There may no longer be signs like that one around, but I am sure that minority groups -- Negroes and Jews -- know it exists.

However I think there are many nice things about your country. You Americans are very kindly in personal relations -- much more so than we British. Strangers are made to feel welcome. Also I find American speech very pleasant to listen to -- much of your slang is refreshingly expressive. But I wish they would call it American and not English. I don't mind being told I don't speak American well. I don't.

What I do object to about America is the herd thinking. There is no room for individuals in your country — and yet you are dedicated to saving the world for individualism.

I think there are individuals in America. At least the people my parents know. Whenever my parents have a party, the guests sit around arguing for a couple of hours about civil rights and politics and so forth. You can hear them all over the house. At least you don't get put in jail for criticizing the government.

No, but if you are extreme enough in your criticism, you can lose your job or go bankrupt. The fact is, there is precious little freedom anywhere.

Well...I guess I don't see it the way you do. Back home the big thing now is the civil rights movement. Even a lot of kids my age are involved in it. But I read somewhere that you don't think Negroes are as smart as white people.

The remark I believe you're referring to was made decades ago. I have long since changed my mind because I have learned more. Never be ashamed to change your mind — change is the hope of the world. You hear people say today, "There will always be war; you can't change human nature." But two hundred years ago people were saying, "There will always be dueling."

My father and most of my friends' fathers were in World War Two. They keep saying that war is terrible and we have to end it. But when I hear them talk about things like Pearl Harbor and Churchill and the Battle of Britain, I can't help but think that even though there were terrible things, the people who lived through it had some great times.

I agree that to have a full life you have to have adventure, with companionship and a sense of dedication. Conflict — the wish to struggle righteously against odds — is natural for youth. But the nuclear age has changed all that. If war between East and West should break out tomorrow, it is quite likely to mean the end of the human race. Some leaders are prepared to see the human race destroy itself rather than forego the pleasures of fanaticism.

Is that why you say, "Better Red than dead?"

I didn't coin that phrase. It originated in Germany. I don't know how it became credited to me. All my efforts are aimed at nuclear disarmament, so that neither one of these decisions shall be thrust upon us.

In American a lot of people say, "Better dead than Red."

Equally absurd. Remember that the French lived under Nazi occupation for years. They hated it and they suffered, but they didn't go out and commit mass suicide. Everyone wants to live to a ripe old age. Everyone hopes tomorrow will be better.

I'd like to live to a ripe old age too if I could have as exciting a life as you do.

It's all a matter of choosing your ancestors. Except for my parents, Most of my ancestors lived to be at least eighty. Although long ago, one died in his thirties of a disease which is rather rare today — he had his head cut off.

It's hard to think that when you were my age the world was all still horse and buggy. I guess you've seen a lot of inventions since you were young.

Oh, yes — telephone and electricity and all that. But the most important have been new inventions in human relations. Men and Women, for example. Today they treat one another very much the same. Fifty years ago the sexes lived in two different worlds and there was almost no communication. Modern drugs have changed things too. Today poor people can look forward to living almost as long as rich people. At least in your country

and mine.

But too often discoveries and inventions make people feel unsafe. When you are told that something you've always believed is in fact not true, it gives you a frightful shock and you want to disbelieve.

Lord Russell, you seem to be pretty happy. Are you?

I believe I am. I'm rather fortunate. As you grow older, the periods of happiness seem to lengthen.

What do you think makes a person happy?

I believe four ingredients are necessary for happiness. Health, warm personal relations, sufficient means to keep you from want, and successful work.

I guess you've known a lot of famous people in your life. Which one do you remember best.

Einstein, for one. He was a beautiful person. Joseph Conrad, the novelist, I greatly admired. I named my son after him and he sent him a silver christening cup, despite the fact that the boy was never baptized. I knew both Alfred Lord Tennyson and Robert Browning and didn't care for either of them. Browning was a dull sort — a great hand at old ladies' tea parties. Tennyson fancied himself — always walking along in a cloak with his hair flying, playing the poet. I met Lenin and he made a very poor impression on me. Extremely narrow-minded and said some very cruel things.

My father told me you also knew George Bernard Shaw —

Yes.

—and that he ran into you with his bicycle.

He came flying down a hill, quite out of control. The smash threw him twenty feet through the air and he landed head-first on the road. My own bicycle was smashed and I thought we were both done in. But Shaw picked himself up and rode away, laughing. I had to go home by a very slow train. At every stop Shaw, on his bicycle, rode along the platform, put his head in the carriage window and jeered. At one stop he said, "You ought to be a vegetarian; you wouldn't bruise so easily." (They laugh.)

Well, he died before you did.

Yes. Well, he was ninety-four. I hope to live another ten years.

I thought you said two or three years ago that the whole world probably wouldn't last that long.

I feel slightly more optimistic now, but not much.

I'd hate not to be able to finish out my life. I've got a lot of plans.

Keep right on making them. I still believe in the possibility of a free and happy world, but you have to work for it. No one is sure how much sense governments have. Let us hope that they will begin to understand the problems they deal with before it is too late. I know I'm getting close to the end and I don't believe in any kind of afterlife — still I don't fear death. I hope to die while still at work, knowing others will carry on.

Americans say, to die with your boots on.

Exactly. I've enjoyed our talk.

I have too, Lord Russell. I'll always remember it. (Thank you, OPHELIA HOGPES, for this delightful interview)

ABOUT OTHER ORGANIZATIONS (continued)

- (39) **The Bertrand Russell Peace Foundation's Ken Coates writes to say: "We at the Foundation are very closely preoccupied by the forthcoming Berlin European Nuclear Disarmament Convention, which is the second in a series of major conferences of European peace movements." It starts on Monday, May 9th and continues through the rest of the week. Ken sent this "working paper", which provides some background, and the thinking behind the May meeting.**

From Brussels to Berlin: Towards a Nuclear-Free Europe

This working paper offers a general framework for the Berlin convention. It leaves open specific topics and questions as they might develop towards the Convention. This paper is an invitation for further discussion.

I. Points of Departure

The first European Peace Conference, based on the Russell Peace Appeal for a nuclear-weapons-free Europe, took place in Brussels 2-4 July, 1982. The Appeal expresses the following guiding principles for a politics of peace:

- "We must act together to free the entire territory of Europe, from Poland to Portugal, from nuclear weapons, air and submarine bases, and from all institutions engaged in research into or manufacture of nuclear weapons. We ask the two superpowers to withdraw all nuclear weapons from European territory."
- "It will be the responsibility of the people of each nation to agitate for the expulsion of nuclear weapons and bases from European soil and territorial waters, and to decide upon its own means and strategy, concerning its own territory."
- "We must learn to be loyal not to 'East' or 'West', but to each other."
- "At the same time, we must defend and extend the right of all citizens, East or West, to take part in this common movement and to engage in every kind of exchange."
- "We must resist any attempt by the statesmen of East or West to manipulate this movement to their own advantage. We offer no advantage to either NATO or the Warsaw Alliance. Our objectives must be to free Europe from confrontation, to enforce detente between the United States and the Soviet Union, and, ultimately, to dissolve both great power alliances."

Proceeding from these principles, a second European Peace Conference is to be held in Berlin (West) in May, 1983. The Berlin Conference is to be carried through, as was the Brussels Conference, by a European liaison-committee. Berlin suggests itself as conference site for a number of reasons:

- 1983 marks the 50th 'anniversary' of German fascism's seizure of power. The consequences of this seizure of power are, to this day, more manifest in the divided city of Berlin than in any other European city.
- One of these consequences is Europe's partition into two blocs. Berlin lies on the very sector-boundary of the confrontation between the blocs. Therefore the European peace movement should develop from this city initiatives towards overcoming this bloc confrontation.



- The planned Peace Conference in Berlin can decisively influence public opinion in the Federal Republic of Germany - as that country which would be most affected by the planned NATO arms-build-up - as well as in other West European countries and the USA. In this sense, the Conference can contribute significantly to the movement against the stationing of new nuclear weapons in Western Europe.

II. Main Themes of the Berlin Convention

Whereas the Brussels Conference above all enabled the various West-European peace movements to become acquainted with each other and to directly share experiences and opinions, the Berlin Conference is intended to go several steps further: on the one hand towards discussing and working out concrete forms of direct political action at the national and at the European level; on the other hand, towards the further development and linkage of already existing strategies for peace-politics. This double goal corresponds to the Berlin Conference's two central themes:

1. Possibilities for European co-ordinated initiatives against the stationing of new nuclear weapons in Western Europe

- a. Military and political consequences of the planned NATO arms build-up;
- b. Stocktaking of the European peace commitment against deployment of new nuclear weapons in Western Europe: further steps; experience with specific forms of action; relation of extra-parliamentary movements to governmental decisions; national viewpoints and relationships of forces; possibilities of co-ordinated European initiatives.

2. Perspectives for a nuclear-weapons-free Europe in connection with alternative conceptions for European defence politics

Discussion of: unilateral disarmament; proposals for nuclear-weapons-free zones as proposed e.g.

in the Rapacki/Kekkonen Plan or by the Palme Commission report; pacifist alternatives and social civil-defence; conscientious objection to military service; defensive weapons-systems and strategies; neutrality and bloc-independence; 'Europeisation' and collective security systems; perspectives for detente politics; the relation between disarming in nuclear weaponry and arming in conventional weaponry.

Relating to these two main themes, the following issues are to be discussed at the Berlin Conference:

1. Bloc confrontation and ideas toward overcoming such confrontations

- a. What are the consequences of bloc confrontation for the domestic political situation in countries in West and East? (Clichés about the 'enemy' in the prevailing ideology, in the public sphere and in the school; the militarisation of society; the curtailment of fundamental rights; the repression of movements for social emancipation.)
- b. What consequences does bloc confrontation have for the relationship of the European states among themselves? (The role of neutral states; the relationship of nuclear-powers to their NATO or Warsaw-Pact partners - partners who do not have nuclear weapons on their soil.)
- c. What special responsibility have the two German states for overcoming bloc confrontation? (Proposals for the removal from German territory of all weapons of mass-destruction; possibilities for common initiatives, on the part of both German states, for a nuclear-weapons-free zone in central Europe; the prospects of a peace treaty towards settling the 'German question'; the 'German question' as viewed by our neighbours.)

2. The social, economic and ecological costs of armaments

- a. *Taking stock of the present situation.* (The destruction of jobs; critique of large-scale technologies; the relation between civil and military uses of nuclear energy.)
- b. *Alternatives.* (Conversion of armaments industries; soft technologies.)

3. The interconnection of the East-West conflict and the North-South conflict

- a. Militarisation of international politics. The export of weapons, military intervention and presence; the striving for global hegemony and the creation of dependent military dictatorships; wars fought by proxy; concepts for nuclear-weapons-free zones in the Third World and perspectives for world-wide nuclear disarmament; Extension of NATO strategy (for example in the Middle East) in respect of the deployment of new missiles in Southern Europe (Comiso).

- b. The economic dependency of the Third World and perspectives for new world economic order.
- c. The relationship of the peace movement to liberation struggles and wars in the Third World. How can the European peace movement contribute to a non-aligned course of the Third World countries struggling for self-determination.

III. Character and Form of the Berlin Peace Conference

The Berlin Conference is intended to serve the practical politics of peace in general, and specifically to serve as well an open and vigorous discussion of strategy. In this context, there will be room for a broad and intense exchange of opinions and experiences on the part of the various grass-root movements, as well as for expert debates and for public-oriented discussions. The opportunity presented by the Berlin Convention for a comprehensive East-West dialogue should be explored.

Furthermore, the Conference should allow for the development and expression of an authentic culture of the peace movement.

The current plans for the Conference call for two stages:

1st stage (Monday, 9 May - Wednesday, 11 May)

Discussions by experts in the form of hearings, with a limited number of participants, to deal with the main themes listed above.

2nd stage (Thursday, 12 May - Sunday, 15 May)

Open plenary sessions and fora dealing with the main themes, in addition to various workshops organised, for example, according to the particular professions of the participants, according to their country or region, according to their particular form of practical peace-politics.

The Berlin Conference is to be planned and realised by autonomous peace groups, as well as by representatives from political parties, labour unions and church initiatives. The condition for participating in organising the Conference, hence also for sharing the responsibilities connected with it, is the recognition of the principles of the Russell Peace Appeal listed above, and the recognition of the specific goals and themes of the Conference as outlined in this paper.

The Berlin Conference will provide peace initiatives with the opportunity to present their organisation and activities to the Conference participants; and that it will provide independent workshops the opportunity to meet and work.

This proposal was accepted in principle by the European Nuclear Disarmament Liaison Committee in Brussels, September 1982.

"We are also trying to arrange Hearings about the situation in Lebanon and the occupied territories, since we have great fears that the conflict in the Middle East could bubble over into something much bigger." "The aim would be to establish as definitely as possible, on the one hand, the precise circumstances and the motivations of the invasion of Lebanon, the nature of the war, the way it was conducted, the causes, the circumstances and the scope of the various massacres, during the war and after; and on the other hand, the repression and annexation policy as conducted in the occupied territories of the West Bank, Gaza, and Golan, the conditions and scope of colonization, of the takeover of land and other resources, especially hydraulic resources, of the elimination of leading political and cultural elites, of over-exploitation of workers, and of police and military repression, from violations of human and democratic rights up to shootings and tortures."

PROMOTING BR'S PURPOSES

(40) Linus Pauling talks to science teachers. The following is a portion of an article in "The Science Teacher" (May 1966), which is based on an address given at the annual Convention of the National Science Teachers Association in NYC in April of that year.

Scientists also have the duty to help educate those of their fellow citizens who represent what C. P. Snow called "the other culture." If I remember correctly, Lord Snow divided the two cultures in this way: The scientists, the people who understand the world, including our scientific knowledge of it, constitute one culture, and the non-scientists, who understand only those parts of the world that we describe as non-scientific, constitute the other culture. Not long ago Professor Denis Gabor of the Imperial College in London participated in a symposium in the Center for the Study of Democratic Institutions. After this experience with a large group of social scientists, he suggested that the division is not really between the scientist and the non-scientist, but between those people interested in facts and ideas on the one hand, and those interested in words on the other. This seems harsh, but I think that there is something to it. I recall a series of discussions at the Center about the presidency, in which presidents of the United States were categorized as Washingtonian, or Jeffersonian, or Hamiltonian. Finally I asked, "Have you laid down some attributes of the actions or decisions of the presidents and assigned to them their percentage weights of Washingtonianism, Jeffersonianism, and Hamiltonianism, and then analyzed the actions and decisions of the various presidents to find out what the quantitative conclusions are? Have you done this, or have you done anything such as to lead you to think that two different people who classified the presidents among your three categories would reach the same conclusions about them?" The answer was that this sounded interesting but had not been done. Yet, this is what they must do—not just use words that they don't define and carry on vague discussions, but try to make their concepts more precise, to have ideas that can be closely related to fact.

In the class of people who are interested in facts and ideas, we have, of course, most scientists, and also a good number of non-scientists who think along the same lines even though they don't have scientific training. In the other class—those interested in words—we have some scientists and some philosophers, and many non-scientists. I remember reading a book on philosophy in which the author went on, page after page, on the question: If there is a leaf on a tree and you see that it is green in the spring-time and red in fall, is that the same leaf or is it a different leaf? Is the essence of leafness still in it? Words, words, words, but "chlorophyll" and "xanthophyll"—which are sensible in this connection of what has happened to that leaf—just don't appear at all. Admittedly, we have some people who are called scientists who are in the category of those who talk about words rather than facts and ideas.

What is the solution going to be? I believe that the ultimate solution will be that everyone will have a knowledge of science, but it will take a generation, two generations, for us to reach this goal, even in the United States. I believe that we shall reach this goal if the world is not destroyed. I believe that reason will win out and that the world will continue to improve.

What can the scientist do? What are the problems to be attacked, what are the actions that constitute his social obligations? We know that we have

changed the world. We introduced into the world a tremendous change in the ways of waging war when the bombs became millions of times more powerful, more energetic, on the basis of the amount of material exploded. At the time of Hiroshima and Nagasaki a couple of pounds of nuclear material undergoing fission released energy equal to 20,000 one-ton blockbusters. The second great discontinuity came in 1954. There were preliminary tests in 1952 and 1953, but the great one was the United States Bikini test in 1954. The bomb, with about 1300 pounds of explosive material—three-stage, fission, fusion, fission—exploded and released energy equivalent to that of 20 million tons of TNT. What does that mean to the non-scientist? I recall reading an advertisement of an insurance company about an explosion, in New Jersey, of a ship in which 457 tons of high explosives exploded with "megaton might"—only off by a factor of 2,000 from a megaton, a million tons of TNT. This is the sort of understanding that the world has about these explosives. How many people are there who know that the Bikini bomb, having 1300 pounds of explosive material, had explosive energy greater than that of all explosives used in all of the wars of history, including the first and second world wars and all earlier wars?

One 20 megaton bomb can smash a city such as New York flat and kill 10,000,000 people with the blast, fire, and radioactive fallout. The plane that crashed over Spain in January was carrying four H-bombs. I've seen newspaper reports that the bomb that was lost in the Mediterranean was a 20 megaton bomb, total weight 2800 pounds. That means that it is efficiently made—1300 pounds of nuclear explosives and about 1500 pounds of gadgetry, the conventional explosive RDX or PETN that produces the implosion—the inwardly directed explosion that compresses the ball containing a mixture of uranium-235 and plutonium-239, which then undergoes a process of nuclear fission and sets off the second stage of nuclear fusion in a couple of hundred pounds of lithium deuteride, and the third stage of nuclear fission in a thousand pounds of ordinary uranium metal. These bombs exist by the thousands in the world today.

Scientists recognized immediately in 1945 that it was their duty to help educate their fellow citizens, so that we all can take part in the democratic process, in making decisions, informed decisions. I began very early, by myself, in 1945, and within a few months was associated with eight other scientists: Professor Albert Einstein; Harold Urey; Frederick Seitz, who is president of the National Academy now; Harrison Brown, foreign secretary of the National Academy; Victor Weisskopf; and a few others, in the Emergency Committee of Atomic Scientists, called the Einstein Committee, which functioned quite effectively for four years. Other groups also operated. In particular I recall the work of Bertrand Russell in getting out the Russell-Einstein Manifesto on July 9, 1955. During the year after the explosion of the Bikini bomb on the first of March 1954, Lord Russell had given a number of BBC and other talks on the crisis that faced the world when the bombs became a thousand times more powerful than those that destroyed Hiroshima and Nagasaki. On the ninth of July 1955, he issued a statement that had been signed by Professor Einstein a few days before

his death and by nine other scientists, along with Lord Russell. I'll read from this, just to remind you of what the situation was 11 years ago.

In the tragic situation that confronts humanity we feel that scientists should assemble in conference to appraise the perils that have arisen as a result of the development of weapons of mass destruction, and to discuss a resolution in the spirit of the appended draft.

We are speaking on this occasion not as members of this or that nation, continent, or creed, but as human beings, members of the species man, whose continued existence is in doubt. The world is full of conflict, and, overshadowing all minor conflicts, the titanic struggle between communism and anti-communism. Almost everybody who is politically conscious has strong feelings about one or more of these issues, but we want you, if you can, to set aside such feelings and consider yourselves only as members of a biological species which has had a remarkable history and whose disappearance none of us can desire.

We shall try to say no single word which should appeal to one group rather than another. All, equally, are now in peril, and, if the peril is understood, there is hope that they may collectively avert it.

We have to learn to think in a new way. We can be taken to give military victory to whatever group we prefer, for there no longer are such steps. The question we have to ask ourselves is: What steps can be taken to prevent a military contest of which the issue must be disastrous to all parties?

The general public and even many men in positions of authority have not realized what would be involved in a war with nuclear bombs. The general public still thinks in terms of the obliteration of cities. It is understood that the new bombs are more powerful than the old, and that, while one A bomb could obliterate Hiroshima, one H bomb could obliterate the largest cities, such as London, New York, and Moscow. No doubt in an H bomb war great cities would be obliterated. But this would be one of the minor disasters that would have to be faced. If everybody in London, New York, and Moscow were exterminated, the world might, in the course of a few centuries, recover from the blow. But we know, especially since the Bikini test, that nuclear bombs can gradually spread destruction over a very much wider area than had been supposed.

It is stated on very good authority that a bomb can now be manufactured which will be 25 hundred times as powerful as that which destroyed Hiroshima. Such a bomb, if exploded near the ground or under water, sends radioactive particles into the air or air. They sink gradually over a very much wider area of the earth in the form of a deadly dust or rain. It was this dust which infected the Japanese fishermen and their catch of fish. No one knows how widely such lethal radioactive particles might be diffused, but the best authorities are unanimous in saying that a war with H bombs might quite possibly put an end to the human race. It is feared that if many H bombs are used there will be universal death, sudden only for a minority, but for the majority a slow torture of disease and disintegration.

Many warnings have been uttered by eminent men of science and by authorities in military strategy. None of them will say that the worst results are certain. What they do say is that these results are possible, and no one can be sure that they will not be realized. We have not yet found that the views of experts on this question depend in any degree upon their politics or prejudices. They depend only, so far as our researches have revealed, upon the extent of the particular expert's knowledge. We have found that the men who know the most are the most gloomy.

Here, then, is the problem which we present to you, stark and dreadful and inescapable. Shall we put an end to the human race? Or, shall mankind renounce war?

People will not face this alternative, because it is so difficult to renounce war. The abolition of war will demand drastic limitations of national sovereignty. But perhaps impedes understanding of the situation more than anything else is that the term "mankind" feels vague and abstract. People scarcely realize in imagination that the danger is to themselves and their children and to their grandchildren, and not only to a dimly apprehended humanity. They can scarcely bring themselves to grasp that they, individually, and those whom they love, are in imminent danger of perishing agonizingly, and so they hope that perhaps war may be allowed to continue, provided that modern weapons are prohibited.

This hope is illusory. Whatever agreements not to use H bombs had been reached in time of peace, they would no longer be considered binding in time of war, and both

sides would set to work to manufacture H bombs as soon as war broke out, for, if one side manufactured the bombs and the other did not, the side that manufactured them would inevitably be victorious.

Although an agreement to renounce nuclear weapons as part of a general reduction of armaments would not afford an ultimate solution, it would serve certain important purposes. First, any agreement between East and West is to the good, insofar as it tends to diminish tension. Second, the abolition of thermonuclear weapons, if each side believed that the other had carried it out sincerely, would lessen the fear of a sudden attack in the style of Pearl Harbor, which at present keeps both sides in a state of nervous apprehension. We should, therefore, welcome such an agreement, though only as a first step.

Most of us are not neutral in feeling, but, as human beings, we have to remember that if the issues between East and West are to be decided in any manner that can give any possible satisfaction to anybody, whether communist or anti-communist, whether Asian or European or American, whether white or black, then these issues must not be decided by war. We should wish this to be understood, both in the East and in the West.

There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal, as human beings, to human beings: Remember your humanity and forget the rest. If you can do so, the way lies open to a new Paradise. If you cannot, there lies before you the risk of universal death.

RESOLUTION: We invite this Congress, and through it the scientists of the world and the general public, to subscribe to the following resolution:

In view of the fact that in any future world war nuclear weapons will certainly be employed, and that such weapons threaten the continued existence of mankind, we urge the Governments of the world to realize, and to acknowledge publicly, that their purpose cannot be furthered by a world war, and we urge them consequently to find peaceful means for the settlement of all matters of dispute between them.

This Manifesto was signed by Professor Max Born, Professor P. W. J. M. Dirac, Professor Albert Einstein, Professor Leopold Infeld, Professor Frédéric Joliot-Curie, Professor Hermann Joseph Muller, Linus Pauling, Professor C. F. Powell, Joseph Rotblat, Lord Russell, and Hideki Yukawa. Nine of them are recipients of the Nobel Prize.

The Russell-Einstein Manifesto attracted great interest at the time, and it led to setting up the Pugwash Conferences, fourteen of which have been held. These conferences are on the social responsibilities of scientists. They began in 1957 and have been attended by over 300 scientists from about 30 countries. The topics taken up in the Pugwash Conferences are dangers of nuclear war, arms control, disarmament and world security, biological and chemical warfare, and international cooperation in pure and applied sciences. Dr. Rotblat, in *The History of the Pugwash Conferences*, says that in the second Pugwash Conference most of the issues, about arms control, disarmament, world security, and bomb test fallout, were highly complex, and that in many instances the scientists in the West received for the first time reasoned objections to their views from scientists from the East, and vice versa.

I have little doubt that the Pugwash Conferences contributed greatly to the achievement of the 1960 treaty on Antarctica as a nuclear free zone and the 1963 partial bomb test-ban treaty and to the announcement made by nearly all the nations of the world that their goal is the abolition of war. I believe that these treaties would not have been made had it not been for the acceptance of their social responsibilities by scientists in many countries in the world. But this is a slow process, as you recognize from the problems as outlined in the Russell-Einstein Manifesto. These problems are in large part

still with us. We have, I believe, gone through the period of greatest danger. We now have achieved a state of accepted coexistence of the United States and the Soviet Union. No longer does there exist the antagonism that there was eleven years ago or even five years ago. The understanding of the situation exists now. It has been accepted—accepted in government circles. But still there is much need for education of the public and also of those responsible for national policy.

The abolition of war is not the only problem related to the social responsibilities of scientists. In discussing some others I shall quote from an address I gave on February 18, 1965, at the *Pacem In Terris* Convocation.

First, there is the matter of ethical principles, ethical principles in relation to science. Can there be formulated a rational and scientific basis of a system of morality? I believe that there can be.

I accept, as one of the basic ethical principles, the principle of the minimization of the amount of suffering in the world.

I do not accept the contention that we cannot measure the suffering of other human beings, that we do not know what is good and what is evil.

Even though my relationship to myself is subjective and that to other human beings is objective, I accept the evidence of my senses that I am a man, like other men; I am "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer"; when I am pricked, I bleed, as do other men; when I am tickled, I laugh; when I am poisoned, I die. I cannot contend that it is anything but the result of chance that I am I, that this consciousness of mine is present in this body; I cannot in good faith argue that I deserve a better fate than other men; and I am forced by this logic to accept as the fundamental ethical principle the Golden Rule: As ye would that men should do to you, do ye also to them likewise."

I know what causes me to suffer. I hope that other human beings will take such actions as to keep my suffering to a minimum, and it is my duty to my fellow men to take such actions as to keep their suffering to a minimum.

We suffer from accidents, from natural catastrophes, from disease, from the ill accompanying the deterioration of age, and also, in a sense the most viciously, from man's inhumanity to man, as expressed in economic exploitation, the maldistribution of the world's wealth, and especially the evil institution of war.

Man has reached his present state through the process of evolution. The last great step in evolution was the mutational process that doubled the size of the brain about a million years ago; this led to the origin of man. It is this change in the brain that permits the inheritance of acquired characteristics of a certain sort—the inheritance of knowledge, of learning, through communication from one human being to another. Thus, abilities that have not yet been incorporated into the molecules of deoxyribonucleic acid that constitute the pool of human germ plasma are not lost until their rediscovery by members of following generations, but instead are handed on from person to person, from generation to generation. Man's great powers of thinking, remembering, and communicating are responsible for the evolution of civilization.

During year after year, decade after decade, century after century, the world has been changed by the discoveries made by scientists and by their precursors, by those brilliant, original, imaginative men and women of prehistoric times and of more recent times who learned how to control fire, to cook food, to grow crops, to domesticate animals, to build wheeled vehicles, steam engines, electric generators and motors, and nuclear fission power plants. And, of course, in the early days the scientists were the theologians, the religious leaders, too. Sometimes the thought occurs to me that the world will not be saved unless we return to this condition.

I remember those Pugwash Conferences on science and world affairs and how the scientists of the East and

West seemed, so far as I could see, to be very much like one another. They resemble one another not only in their knowledge of science, but also in their acceptance of moral principles. It seems to me when I compare scientists with diplomats, with other people, that the scientists of the whole world are more closely related to one another than scientists are to other people in their own country. There is a better understanding among them than with other people. This understanding must spread. The discoveries that scientists have made provide the possibility of abolishing starvation and malnutrition and improving the well-being and enriching the lives of all of the world's people. The effect of the discoveries of scientists in decreasing the amount of human suffering is illustrated by the control that has been achieved over the infectious diseases. In many parts of the world it is now rare for women to die of puerperal infection, for infants to die of diphtheria or scarlet fever, for people to die of diseases such as smallpox or bubonic plague. Cancer remains a cause of great human suffering, not yet brought under control. But we may hope that this terrible disease will also succumb in a few decades to the attack being made on it by scientists.

The results of medical discoveries and technological developments have not yet been made available to all of the world's people. Modern methods

of waging war seem to be more easily available to the underdeveloped countries than drugs, food, and machines for increasing the production of goods.

Our system of morality as expressed in the operating legal, social, and economic structures is full of imperfections, and these imperfections have been accentuated during recent decades. There is great misery caused by the abject poverty of about half of the world's people, yet most scientists and technologists in the world today are working to make the rich richer and the poor poorer, or are working on the development and fabrication of terrible engines of mass destruction and death whose use might end our civilization and exterminate the human race. The already enormous disparity in the standards of living of different peoples has been increasing rather than decreasing in recent years. The use of a large part of the world's wealth—120 billion dollars per year—for the support of militarism and the failure to stop the increase in the amount of human suffering due to poverty are causing a deterioration in morality, especially among young people. I believe that it is a violation of natural law for half of the people in the world to live in misery, in abject poverty, without hope for the future, while the affluent nations spend on militarism a sum of money equal to the entire income of this miserable half of the world's

people.

Pope John the 23rd, in his great Encyclical Letter of April 11, 1963, addressed to all men of good will, said that every man is a person; that every man has the right to life, to bodily integrity, to food, clothing, shelter, rest, medical care, and social services; to security in cases of sickness, inability to work, widowhood, old age, unemployment, or deprivation otherwise of the means of subsistence through no fault of his own; the right to respect for his own person, to his good reputation; the right to freedom in searching for truth and in expressing and communicating his opinions; the right to be informed truthfully about public events; the right to share in the benefits of culture; the right to a basic education and to suitable technical and professional training; the right to free initiative in the economic field and the right to work under good working conditions, with a proper, just, and sufficient wage; the right to private property, with its accompanying social duties; the rights of residence and of freedom of movement, of membership in the human family, and membership in the world community.

Most human beings are now denied these rights. It is our duty to work to achieve them for everyone, and not just the duty of scientists. In the words of Pope John also: "It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence if we do not strive to the

best of our ability for a sufficient supply of what is necessary for his sustenance."

We, as scientists, have the general social responsibilities resulting from our knowledge and understanding of science and its relation to the problems of society. It is not our duty to make the decisions, to run the world, rather, our duty to help educate our fellow citizens, to give the benefit of our special knowledge and understanding and then to join with them in the exercise of the democratic process.

Among the problems with which we may be concerned are the pollution of the atmosphere, the pollution of water supplies, fluoridation of water and use of other public health measures, contamination of the earth with pesticides, with lead from leaded gasolines, misuse of chemicals as food additives, the location of nuclear power plants in thickly populated centers, the best use of scientific and medical knowledge to decrease the amount of human suffering caused by poverty and disease, and especially the prevention of the destruction of civilization by nuclear war.

I believe that we shall succeed in abolishing war, in replacing it by a system of world law to settle disputes between nations, that we shall in the course of time construct a world characterized by economic, political, and social justice for all human beings and a culture worthy of man's intelligence.

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Thank you,
ALEX DELY

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(42) A Humanist Manifesto

By CURT SYTSMAN
A poetic defense of Humanism against the attacks of the Moral Majority.

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American Humanist Association, 7 Harwood Drive, Amherst, N.Y. 14226;
Corliss Lamont, Honorary President; and Stephen S. Fenichell, Treasurer.

In every age, the bigot's rage
Requires another focus,
Another devil forced on stage
By hatred's focus-pocus:
The devil used to be the Jew
And then it was the witches;
And then it was the Negroes who
Were digging in the ditches.
The devil once was colored pink
And labeled communistic;
Now, all at once, in just a blink,
The devil's humanistic.

From Bangor, Maine, to Arkansas
To Medflies by the Sea,
The tongues are sharp and hearts are raw
From what has come to be;
A moral chorus sings a song
And strikes an age-old chime:
The humanist is now the wrong
That festers ever ill.

It's hard to prick a bigot's flaws
And that, my friends, is just because
He makes a devil of a group
And then proceeds to wail and whoop
Against the Satan he has made
Until our land is so afraid
Of what he calls the foe
That no one stops to wonder if
The tattler in the sudden tiff
Is not, in point of fact, the taint
Instead of self-associated aint.
The method is as old as sin,
And yet when sins like this begin,
It's hard to stop the flow.

The humanist must be a fiend
To gall our Falwell so,
But when the dastards are gleamed
For facts, we still don't know
Just who this "humanist" might be—
A man, a beast or elf.
Indeed, as best as I can see,
I might be one myself.

Since some poor someone always bleeds
When bigots holler treason,
A humanist opposes creeds
And puts his stock in reason;
He holds his faith within his heart,
Where churches ought to be,
And has the strength to know the chart
That maps this complex sea
Cannot be made a simple plan;
Despite the bigot's ravage,
There's gospel in the lowest man
And scripture in the savage.

As best as I can tell, my friends,
The humanistic "sin"
Is nothing but a heart that bends
To let its neighbors in;
It's nothing but a mind that grows
Beyond the cry of treason
To sanctify its sacred chose,
The hallowed gift of reason.

If bending ears to human cries
Or wiping tears from human eyes—
If finding hell in human rot
Or seeking hope in human thought—
If learning grace from human forms
Or spurning hate in human swarms—
Is what is now abhorred,
I'll wear that humanistic creed
Upon my chest where all can read
My dedication to the plan
That man was born to care for man;
I'll wear it proud beneath the sun
And say, when my poor life is done,
That I have served the Lord.

When life becomes a bitter brew
And hatred haunts the air,
There isn't much that we can do
But try to think and care;
It isn't much— it's not enough—
But that, my friends, is why
I'm proud to be a humanist
And will be till I die.

This was a paid advertisement
in The New York Times Review
of the Week (2/13/83)

RUSSELL SOCIETY NEWS

No. 38

May 1983

- 1) Annual Meeting, June 24-26 (2,41). BRS Award to Rotblat (32). Rotblat on Pugwash (7). The Cambridge Apostles (5). Mershon Report (8). Nuclear war survivor's manual (9). Reason: better dead than red (10). Bay Area religious beliefs (11). Marx, non-prophet (12). Contributions needed (25). Zuckerman's "Nuclear Sense & Nonsense" (43). BRS Library Campaign (21). BRS's new address (27). We nominate Directors (40). An asterisk in left column indicates a request. Index is at end.
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ANNUAL MEETING (1983)

- (2) June 24-26 at McMaster. For the information provided in the previous newsletter, see (41). We have no additional information, except that we think we've found the cheapest way (by far) to send payment in Canadian funds: by U.S. Postal Money Order.
- (3) Deductible expense reminder. Members whose presence is essential to the conduct of the meeting are entitled to treat the cost of attending it as a deductible expense on tax returns. That would include officers, directors, committee chairmen, and anyone else who might be giving a report at the meeting.
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REPORTS FROM COMMITTEES

- (4) Science Committee (Alex Dely, Chairman):
- Alex's chief activity recently has been on the subject of accidental nuclear war. See (8).
- Alex is University of Arizona correspondent for the Federation of American Scientists. He sent us the FAS Public Interest Report (February 1983) on the topic, "Reciprocal Visits by US and USSR political leaders." The basic reason for the arms race is fear of the other side. Yet what do we know about the other side? The Report tells us that "...a majority of the ruling political bodies of the two sides have never visited the country of the other." The 12-page Report aims to encourage Congressional travel to the Soviet Union with a view to achieving a better understanding -- and a lessening of fear -- of the adversary.
-

BR AT CAMBRIDGE

- (5) The Apostles were the source of BR's greatest delight while at Cambridge. As he says in his Autobiography (Boston: Little, Brown. Volume I, 1957. pp.91-92):

The greatest happiness of my time at Cambridge was connected with a body whom its members knew as "The Society," but which outsiders, if they knew of it, called "The Apostles." This was a small discussion society, containing one or two people from each year on the average, which met every Saturday night. It has existed since 1820, and has had as members most of the people of any intellectual eminence who have been at Cambridge since then. It is by way of being secret, in order that those who are being considered for election may be unaware of the fact. It was owing to the existence of The Society that I so soon got to know the people best worth knowing, for Whitehead was a member, and told the younger members to investi-

gate Sanger and me on account of our scholarship papers. With rare exceptions, all the members at any one time were close personal friends. It was a principle in discussion that there were to be no taboos, no limitations, nothing considered shocking, no barriers to absolute freedom of speculation. We discussed all manner of things, no doubt with a certain immaturity, but with a detachment and interest scarcely possible in later life. The meetings would generally end about one o'clock at night, and after that I would pace up and down the cloisters of Neville's Court for hours with one or two other members. We took ourselves perhaps rather seriously, for we considered that the virtue of intellectual honesty was in our keeping. Undoubtedly, we achieved more of this than is common in the world, and I am inclined to think that the best intelligence of Cambridge has been notable in this respect. I was elected in the middle of my second year, not having previously known that such a society existed, though the members were all intimately known to me already.

Things change. We do not recognize the Apostles of Russell's day as they are described in a current book review. The book reviewed is "After Long Silence" by Michael Straight (NY: Norton). The review is by H. Trevor-Roper, identified by The New York Review of Books — in which the review appeared (3/31/83, pp3-7) — as "Master of Peterhouse, Cambridge. Author of 'Hermit of Pekin', 'The Last Days of Hitler', 'The Rise of Christian Europe', and 'Princes and Artists'."

The following excerpts do not give the gist of the review, but are the passages that relate to the Apostles.

As is well known, the most prolific breeding ground for such moles was at Cambridge University. Why was this? On the face of it, Oxford would have seemed more promising. Oxford was the scene of the famous Union debate. Just before that, the Oxford University Communist Society—the "October Club"—had been dissolved by authority: an invitation to its members to go underground. Oxford is traditionally more political than Cambridge. But Oxford, as far as we know, produced no Russian spies, whereas Cambridge can glory in the names of Burgess, Maclean, Philby, Blunt, not to speak of smaller fry. How are we to account for this? Was it a mere accident: the presence of a particularly expert angler at that well-stocked pool? Or was it the consequence of some particular quality of the place?

The two ancient universities of England, as Macaulay wrote, have always had distinct characters. Oxford, in this century, has been gayer, more sophisticated, more cosmopolitan: ideas there overflow, collide and mingle with other ideas, and are diluted or complicated in the process. Cambridge is more esoteric and intense, even solipsistic: its ideas (where they exist) gather steam and build up pressure in the sealed test tubes of introverted coheres. It is difficult to imagine the philosophy of G.E. Moore, with its complacent cult of "good states

of mind," or the sanctimonious teaching of E.M. Forster, with its subordination of public virtue to private relations, being received in Oxford. And what is one to say of the "Apostles," the egregious secret society of self-perpetuating, self-admiring narcissi to which Moore and Forster, Burgess and Blunt, belonged? Could it have existed at Oxford? Would it not there have been blown up from within, or laughed out of existence?

* * * * *

Mr. Straight had already met Blunt on a visit to Russia, sponsored by a communist student, earlier in that year, and soon he was friendly with both him and Burgess. Next year, he found himself co-opted into the secret society of the Apostles and could be scrutinized closely by them. Burgess had by then publicly broken with the Communist Party and, as a blind, was moving in reactionary, not to say Nazi, circles. Philby and Maclean, we may note, were not Apostles. Consequently they did not come his way. Apostles were hardly expected to know anyone outside the society. As one of them once said, when asked a question about other undergraduates, "There are no other undergraduates."

Mr. Straight has a delicate sense of

irony and I particularly enjoyed his account of this absurd secret society. Like most university societies, it had originally been founded (in the early nineteenth century) with a serious purpose (the laicization of the university), and had not been secret at all. But—again like most university societies—it had quickly become purely social. It had also become secret and complacently exclusive. One of the silliest members in Mr. Straight's time was the then provost of Kings, J.T. Sheppard, a third-rate classical scholar. According to Sheppard, in order to be an Apostle, one had to be "very brilliant and extremely nice." There was an initiation ceremony and a fearful oath: the initiate prayed that his soul might writhe in unendurable pain for the rest of eternity if he so much as breathed a word about the society to anyone who was not a member. When Mr. Straight remarked that this seemed a bit harsh, Provost

"See Hugh Sykes Davies, "Apostolic Letter," in *Cambridge Review*, May 7, 1982, and June 4, 1982.

Sheppard reassured him: "You see," he explained, "our oath was written at a time when it was thought to be most unlikely that a member of the society would speak to anyone who was not Apostolic." Such was the self-constituted elite which, by now, had become

the envelope for an even more secret cell: the crypto-communist recruiters of Russian spies.

* * * * *

In 1949, at an Apostles dinner in London, Straight again met Burgess and Blunt, and next day a crucial conversation took place. Burgess was eager to ensure that Straight would not betray them, and Straight, having been assured that both were now inactive—that Blunt had returned to art history and Burgess was about to leave the Foreign Service—gave or implied such an assurance. In fact Burgess did not leave the Foreign Service and Blunt did not cease to act as his accomplice. But Straight did not betray them—at least not yet.

* * * * *

For this reason, although I can forgive their error and even, at a pinch, their treachery, I cannot forgive their arrogance. The picture of the priestly Blunt, with his thin precise voice, ordering the lives of others at the behest of "our friends" in the Kremlin and laying a paternal hand on their shoulders as they leave his presence, will remain with me as the perfect icon of a Cambridge Apostle in 1937. So might St. Paul have sent Timothy to the Christian cells of Greece, or the Jesuit general sped a doomed missionary to the secret priest holes of Elizabethan England. □

The decline of the Apostles began soon after BR's time. Actually, he was aware of it, for he writes (pp.94-95):

Some things became considerably different in the Society shortly after my time.

The tone of the generation some ten years junior to my own was set mainly by Lytton Strachey and Keynes. It is surprising how great a change in mental climate those ten years had

brought. We were still Victorian; they were Edwardian. We believed in ordered progress by means of politics and free discussion. The more self-confident among us may have hoped to be leaders of the multitude, but none of us wished to be divorced from it. The generation of Keynes and Lytton did not seek to preserve any kinship with the Philistine. They aimed rather at a life of retirement among fine shades and nice feelings, and conceived of the good as consisting in the passionate mutual admirations of a clique of the élite.

BR ADMIRER

- (6) Kisty. "George Kistiakowsky succumbed to cancer December 7, 1982 after a long, productive, inspiring career," writes George W. Rathjens in the "Bulletin of the Atomic Scientists" (April 1983, pp 2-3). Rathjens -- a chemist and Professor of Political Science at MIT, and a former Director of the Defense Department's Weapons Systems Evaluation Group -- continues:

He had a distinguished career in chemistry, as is attested by the honors he received: medals, including the Medal of Science from President Johnson and the Priestly medal; honorary degrees and membership in the distinguished scientific societies. But I am ill-qualified to comment on the purely scientific aspect of Kistiakowsky's life or, for that matter, on his contribution to the Manhattan Project and other government service during World War II, for which he received the Medal of Merit from President Truman.

Although I first became acquainted with him in 1958 when I was working in chemistry at Harvard, it was during the ensuing 24 years that I came to know him well, both as a friend and as a comrade-in-arms in what was the consuming passion of his later years: his effort to prevent nuclear war. It is to this period of his life that I turn.

Kistiakowsky went to Washington in mid-1959 as President Eisenhower's science advisor and as chairman of the President's Science Advisory Committee. He brought with him incisive knowledge of military technology, gained through his wartime experience and, later, service on a number of advisory groups, including Science Advisory Committee panels, concerned with missile and other military programs. But he brought something else that was probably even more important to his relationship with the President. Eisenhower is reported to have said that the scientists were the only group that had come to Washington to serve the country rather than their own interests. It was the President's appreciation of this quality, coupled with hard work and healthy skepticism, that made Kistiakowsky and his predecessor, Jim Killian, so influential with Eisenhower, and that gave

them such weight in dealing with the hard sell of the military and aerospace contractors during that period of almost unrestrained interest in missiles, space and other exotic technologies. Would that there were such scientists in Washington today -- and political leadership that valued those qualities.

Kistiakowsky left Washington at the end of the Eisenhower Administration with the Medal of Freedom, with a broader view of the world, and with a very considerable amount of political savvy which he was puckishly wont to downplay when it served his purposes -- for example, in testifying before Congressional Committees. He also left with a concern, much increased since I had first met him, about the danger of nuclear war and the futility -- indeed insanity -- of the arms race. In testifying on the Nuclear Test Ban Treaty of 1963 he said:

"I do not believe that we or any other nation can find real security in a continuing arms race. . . . To speak of winning such a conflict is to misuse the language: only a Pyrrhic victory could be achieved in a nuclear war."

He continued so to believe for the rest of his life.

After his return to Harvard, Kisty continued to serve as a government advisor until 1967 when, thoroughly disillusioned by events in Vietnam, he made a clean break with the Administration.

He then turned to working for a change in policy relating to both Vietnam and the nuclear arms race by speaking out in public, by efforts to secure the election of like-minded people to the Congress and by trying to influence those already in office.

He found a channel for his endeavors in the Council for a Livable World, of which he was chairman from 1977 until his death, and to which he was devoted.

Kistiakowsky's friends were legion, but there were also people and institutions about which he had strong negative feelings; and he was not reticent about making those feelings known. Among American institutions, there were probably none that so infuriated him as the Atomic Energy Commission and its successor agencies. He was appalled by the Oppenheimer affair; by the Commission's coverup of the fallout problem in the 1950s; and finally by its persistent and often devious efforts to prevent the cessation of testing of nuclear weapons. And I do not remember his having said many kind words -- none, after Cambodia -- about President Nixon or Henry Kissinger.

Although he was feisty and on occasion irascible, Kisty was also a man of great charm, warmth and humor. And, I should add, a man with some vanity. On visiting my home once, he said to me that he was pleased to see that my copy of his book, *A Scientist at the White House*, was next to Bertrand Russell's memoirs, and that that was an appropriate place for it. Just this week I learned that he had placed the book there while I had been out of the room. But he was right. He belonged in the company of Russell. Like Russell, he was one of that small group of scientists with good taste not only in research problems -- all great scientists have that, almost by definition -- but with good taste in how to spend their lives, in deciding what to be for and against; and in the courage to act, based on their convictions.

(Thank you, BOB DAVIS)

NUCLEAR DISARMAMENT

(7) Pugwash. It was at the first of the Pugwash Conferences (1957) that scientists from both sides of the Iron Curtain met for the first time. They came to discuss the danger of nuclear war and to seek ways to avoid it.

The Pugwash Conferences were BR's idea. In organizing them, BR was greatly assisted by Professor Joseph Rotblat, about whom BR says, in his Autobiography (NY:Simon & Schuster, 1969, Volume III, p. 98):

He was, and still is, an eminent physicist at the Medical College of St. Bartholomew's Hospital and Executive Vice-President of the Atomic Scientists' Association. ... I have often worked closely with Professor Rotblat and I have come to admire him greatly. He can have few rivals in the courage and integrity and complete self-abnegation with which he has given up his own career (in which, however, he still remains eminent) to devote himself to combatting the nuclear peril as well as other allied evils. If ever these evils are eradicated and international affairs are straightened out, his name should stand very high indeed among the heroes.

The Conferences were not official meetings of government representatives or agencies, and had to be financed privately. The costs of the first Conference were paid by Cyrus Eaton, a wealthy industrialist. The Conference took place in the town where he was born, Pugwash, Nova Scotia.

Professor Rotblat has written "A History of the Pugwash Conferences". Actually, that is not the title of a book; it is the sub-title. The title is "Scientists in the Quest for Peace" (MIT Press, Cambridge, Mass. and London, England, 1972). Here are the first paragraphs of the Preface, followed by the Summing Up:

Preface

Pugwash is an international movement, started in 1957, involving some of the most famous men of learning and aiming to ensure that mankind will not destroy itself. Yet few people, other than its participants, are aware of its existence. The cause of this obscurity lies within the Pugwash Movement itself. Anonymity is the price paid for bringing eminent scientists together and getting them to talk freely and without inhibition on matters which are of deep concern to them but on which they are not necessarily experts. Such talks can be effective, and generate original ideas, only if the participants do not have to worry that what they say may be taken down and published, more likely than not in a distorted fashion. For this reason the meetings are private and the Press not admitted. But if the Press is excluded, its members do not write about them, and hence the ignorance of the public about Pugwash.

There are other organizations which debate the same issues in public, in front of a wide audience and in full glare of the mass media. But usually the discussions turn into speeches for the benefit of the audience, and little original thinking takes place; on the whole such gatherings are less conducive to the emergence of new concepts than a true confrontation of minds, with cross-fertilization of ideas, in a small meeting round a table.

SUMMING UP

In the course of 15 years, the Pugwash Conferences on Science and World Affairs have become established as an important and effective channel of communication between scientists for the study and discussion of many of the complex issues which confront mankind at the present time. The participation in these conferences of eminent scientists from East and West, and the constructive proposals which have emerged from the discussions, particularly in relation to disarmament, have secured for the Pugwash Conferences the respect of the scientific community, of governments, and of many sectors of society. The name "Pugwash" has become a symbol of successful international debate on controversial issues, and the conferences are cited as a model for similar efforts in other fields of human relations.

The success of the Pugwash Conferences is the result of resolute efforts of a group of scientists, determined to retain an independent and unbiased outlook, and anxious to build and consolidate international understanding and co-operation. The Pugwash Conferences have shown that it is possible to apply the scientific approach, which has proved so successful in science and technology, to problems which are only indirectly related to science. They have shown that even when dealing with highly controversial matters, it is possible to tell the truth, without being abusive, to be candid, without trying to embarrass, provided that there is a common approach based on scientific objectivity and mutual respect.

Another aspect of the Pugwash Movement is that it represents an excursion into a new type of activity by scientists, the fulfilment of their social responsibilities. The important role played by science in modern society, and the special opportunities and competence of scientists, put on them the duty to help mankind to avert the dangers which are arising from the progress of science and technology, and to assist in the development of a new world, in which the beneficial applications of science can be fully developed.

Since 1955, when the Russell-Einstein Manifesto was issued, the world situation, as far as it affects the aims of Pugwash, has changed considerably. All nations now accept the view that a nuclear war would be an unmitigated catastrophe, and that no side would emerge as a real victor from such a war. Much has also been achieved in bringing nations together to talk about various aspects of world security. Whereas at the beginning, Pugwash was the only channel of communication between East and West for debate on these issues, nowadays many channels are open, and with the inclusion of China in the United Nations, there are great hopes of extending the lines of communication.

Above all, there has been a dramatic change in the attitude and the involvement of scientists in issues facing mankind. Stimulated by Pugwash in some measure, many scientists have made the study of the problems of disarmament and arms control their main occupation. The increasing awareness in society of the importance of research on peace and conflict, has resulted in the setting up of a number of national, and a few international, institutes, where scholars from both the social and the natural sciences carry out full-time research on these problems. The usefulness of closer international collaboration in science and technology is often linked with the need to establish a better climate for East-West understanding and good will, and this has brought forth projects for new institutions, from an international university to regional institutes, and many scientists are involved in their planning. Other scientists, responding to the realization by society of the importance of a proper organization of science, have made science policy their chief interest and became professionally involved in science planning and administration. The special problems of developing countries have been taken up as a subject of study by social scientists in universities and academies of science. In the affluent countries, society is becoming increasingly concerned with some negative aspects of the peaceful applications of science, e.g., pollution of the environment, or the possible interference with the natural evolution of mankind by "genetic engineering"; many scientists are worried about the possible misuses for war purposes of their academic research and often find that their pursuits pose before them many new moral and ethical problems. This has given rise to the setting up of societies specifically concerned with the social responsibilities and moral obligations of scientists.

All these developments mean that one of the aims of Pugwash, to get scientists to think and work on the various aspects of the impact of science or society, has been largely achieved, and it may be argued that Pugwash should now retire and hand over the remaining tasks to these professional or specialized bodies. On the other hand, it may be argued that the uniqueness of Pugwash as an "amateur" body, in bringing together individuals without commitments and allegiances, and the very fact that over the years it managed to maintain its independence and yet retain the confidence of governments in both East and West, are sufficiently compelling reasons to continue its existence. In any case, the main aims of Pugwash are still to be fulfilled. Although the foreboding of imminent catastrophe expressed in the Russell-Einstein Manifesto has not come true, and we have managed to avoid a world-wide conflagration so far--in a small part perhaps thanks to the existence of Pugwash--the dangers facing mankind have not disappeared. The arms race continues unabated, and is indeed accelerating; the sophistication of weapons of mass destruction and of their means of delivery is increasing, making an accidental outbreak of war ever more probable. The discrepancy in the standard of living between nations is increasing rather than decreasing. The world is in a turmoil, with the ideological differences as pronounced as ever, and with many local conflicts threatening to engulf the whole globe. Clearly, the initial aims of Pugwash, as expressed in the Russell-Einstein Manifesto and in the Vienna Declaration, are still to be achieved, and this alone calls for further and more intense efforts by scientists from all countries and various disciplines to fulfill these objectives. Pugwash remains one of the most effective vehicles for such efforts.

By increasing the scope of its activities, and by bringing in more scientists, young and dynamic as well as senior and respectable, Pugwash, with its unique structure, world-wide links, and established reputation for objectivity and independence, could serve as the rallying point for the diverse activities of scientists. It could be the central forum for critique

of efforts by other groups of scientists, assessment of their results, and generation of new ideas. Thus, Pugwash could become the source of inspiration and hope for the strivings of scientists to create a stable and happy future for mankind.

Professor Rotblat will receive the 1983 Bertrand Russell Society Award. See (32).

ON NUCLEAR WAR

- (8) Accidental nuclear war is a possibility that BRS Science Committee Chairman, Alex Dely -- and his colleagues, Dean Babst and David Krieger -- have been investigating. Last issue we reprinted his 2 "call for help" papers -- addressed to Nuclear Weapons Researchers, on accidental war and "Nuclear Weapons Treaty Verification Methods" (RSN37-6a) -- and highlights of his proposal for an Accidental War Assessment Center (RSN37-6b).

Alex points out that concern about the possibility of accidental nuclear war is not new. He sent us the 1960 Mershon Report, produced by the Mershon Program at Ohio State University. The Program, funded by the late Colonel Ralph Mershon, conducts research into areas vital to U.S. national security.

The Report was republished in England, in 1960, jointly by The Campaign in Oxford University for Nuclear Disarmament, and Housmans, Publishers and Booksellers. It has an introduction by BR:

INTRODUCTION

by

BERTRAND RUSSELL

I am very glad that the Mershon Report entitled Accidental War: Some Dangers in the 1960's is being printed in England by the Campaign in Oxford University for Nuclear Disarmament and Housmans. In spite of the extreme sobriety of this Report, and its obvious desire for objectivity, the document is one which no candid reader can study without the utmost alarm. It takes, one by one, the various ways in which an unintended general war may break out. Among these are the spread of a limited war and diplomatic miscalculation. These causes alone, according to a senior military analyst who is quoted, give an even chance of a general nuclear war during the next ten years. Sheer accidents are another sort of danger. Anti-aircraft missiles have been accidentally launched at least twice. False radar warnings have occurred frequently and are likely to occur even more frequently as radar becomes more sensitive. These false warnings have hitherto sent manned bombers on their murderous mission. These were recalled when the mistake was discovered, but they are being replaced by missiles which cannot be recalled.

All these dangers, to my mind, are far less threatening than what the Report heads as "Human Aberrations". We are told that in the United States 43 per cent of medical discharges from the armed forces are for psychiatric causes and that, nevertheless, there is no psychological screening for men who are going to occupy the most delicate and responsible posts. It is pointed out that such men, if in any degree unbalanced, are likely in a time of tension to act with fatal rashness. What is even worse is that men whom American authorities consider sane would not be so considered in any less hysterical atmosphere. The United States Government is inaugurating a campaign of civil defence and, in order to further it, is sending instructors to all parts of the country to persuade people, falsely, that shelters may keep them alive. What instruction these

instructors are to give is determined by a supreme instructor, Dr. Hurt, the Oak Ridge National Laboratory psychologist. Some of the remarks which those whom he instructs are to spread throughout the country are worth quoting:

"The good-goodies and the fancy pants -- the brains minus the brawn -- are most apt to fall by the wayside when war comes. Not if war comes -- just when. There will be war . . . it is just a question of when, and the main thing we have to fear is people out of control -- even more than the atom out of control . . . I recommend that everyone with a fall-out shelter include a gun in the equipment . . . I recommend shooting anyone who tries to invade a fall-out shelter."

(The Oak Ridger, November 8, 1961)

I am afraid that Dr. Hurt is considered sane. With such men engaged in manufacturing fanatics, it is almost inevitable that in a time of tension some excitable people in responsible posts will feel that individual initiative is called for to force the Government to take action.

Anyone who requires new material for nightmares should bear in mind the following statements which have been made by men in positions of critical responsibility, and which reflect the views of their colleagues around the world:

Admiral Radford:

"I demand . . . total victory over the Communist system - not stalemate."

In other words, war.

General Nathan Twining:

"If it were not for the politicians I would settle the war in one afternoon by bombing Soviet Russia."

General Orvil Anderson, Commander of the Air War College:

"I would be happy to bomb Russia, just give me the order to do it."

These statements are the ravings of men in power. See New York "Nation", October 28, 1961. "Juggernaut: The Warfare State".

The sombre conclusion is that, unless the policies of the Great Powers are radically changed within the next few years, the chances of human survival are very slight.

This is the first paragraph of the Publishers' Note:

Human optimism dies hard: to give but one example, on 1st January 1939 Lloyd's were giving 32-1 odds against war in 1939. It is dangerously easy in such a spirit of optimism to convince oneself that nuclear war is so terrible that it could not happen. With the development of new and speedier weapons systems and of more and more nuclear weapons the danger of war is closer than ever.

These are the titles of some of the sections of the 25-page Mershon Report: ACCIDENTAL WAR IN HISTORY, SPECIFIC DANGERS IN THE 1960s: DEFENSE SYSTEM ACCIDENTS, ACCIDENTAL NUCLEAR EXPLOSIONS, HUMAN ABERRATIONS, UNINTENDED SPREAD OF LIMITED WARS, CATALYTIC WARS (caused by spread of nuclear weapons), DIPLOMATIC AND MILITARY MISCALCULATIONS, INTERNATIONAL TENSION AND READINESS FOR WAR.

Alex writes:

Our many accidental war papers are generating many replies, including about 6 from the Pentagon, NATO, and various generals. They disagree with us but can't state any contrary facts.

We are amassing much critical data, and our book for Canadian Peace Research Association will certainly only be a start on a much more detailed book in a few years.

Senator Hart had indicated he would hold hearings in Accidental War in September. Last week I received a call from his staff that Pentagon officials are worried about a scare, so he's holding off indefinitely till we have more concrete information, and he can ask Defense research agencies to look into our "allegations".

Eventually, Alex may testify at a Congressional hearing.

(9) From the New York Times (12/20/83): *'Survivors' Manual*

One of the most talked-about new books in Washington as the holiday season moves into high gear is bound in red and gold, is distributed by Farrar Straus & Giroux and costs only \$4.95. Its arresting title: "The Official Government Nuclear Survivors Manual -- Everything that is Known about Effective Procedures in Case of Nuclear Attack". The publisher, Bill Adler, said: "We thought the American public should be brought up to date on everything the Government is doing in its behalf. In our opinion, that knowledge may well be America's only hope for survival." Not counting endpapers, the book has 192 pages, every one of them absolutely blank.

(Thank you, DON JACKANICZ)

RELIGION

(10) Reagan: Better dead than red. From the New York Times (3/20/83, p. 18E):

Reagan's Unsettling Life-or-Death Preference

To the Editor:

In addressing the National Association of Evangelicals in Orlando on March 8, President Reagan praised "as a profound truth" the sentiment that it is better that children "die now, still believing in God, than have them grow up under Communism and one day die no longer believing in God" (news story March 9). These words are cause for dismay.

If they are essentially opportunistic rhetoric, calculatingly expressed to an audience that the President had reason to expect would respond enthusiastically to them, they raise embarrassing questions both about Mr. Reagan's judgment and about his good sense. The decency of people and their right to continued life, as a read-

ing of Bernard Shaw's "The Devil's Disciple" might have taught him, does not, after all, depend on their religious beliefs.

We have even more reason for concern if, as many think, Mr. Reagan is a true believer in the kind of sentiment he uttered. For, as the most powerful political leader in the world, Mr. Reagan can, by a touch on a button, determine whether hundreds of millions of people shall live or die.

It is profoundly disquieting that the individual who has life-and-death power over the future of humanity, young and old alike, may believe that we are better off dead but devout than alive and atheistic.

EDWARD PESSEN
Brooklyn, March 11, 1983

- (11) Religious beliefs surveyed. The San Francisco Examiner (of 4/3/83) polled close to 700 people in the Bay Area, asking, "which category best defines your religious beliefs?"

<u>These are the categories:</u>	<u>These are the results:</u>
Atheist — You do not believe in God.	Christian 41%
Agnostic — You do not know whether there is a God or a future life or anything beyond the material world.	Mystic/Spiritualist 22%
Mystic or spiritualist — You don't necessarily believe in a God that created the world, but do believe there is some force beyond the material world.	Humanist 19%
Christian — You believe that Jesus Christ is the Messiah and is the son of God.	Agnostic 11%
Jewish — You regard yourself as descended from the ancient Hebrews and follow the Jewish Scriptures.	Jewish 3%
Humanist — You believe in a moral system based on human interests, not religious beliefs.	Atheist 1%
	Other 3%

(Thank you, JACK RAGSDALE)

More than 30% do not believe in the supernatural — more than we had realized.

- (12) Non-prophet. Karl Marx had some brilliant insights, but he wasn't so hot as a prophet. A lot of things have happened that he didn't figure on. As Sidney Hook puts it:

What was distinctive about his theories concerning how socialism — which *au fond* was an extension of democracy to a way of life — was to be achieved has largely been disproved by historical events. History, alas!, has been guilty of *lesè-Marxism*. Marx underestimated the capacity of capitalist societies to raise the standard of living of its population, including even the longevity of the working class; he underestimated the growth and intensity of nationalism; he was mistaken in interpreting all forms of coercion and exploitation as flowing from private ownership of the social means of production; he ignored the prospect of bureaucratic forms of collectivism; and the very possibility of war between collectivist economies, illustrated in the nuclear threat of Communist Russia against Communist China, was inconceivable to him by definition. As we have seen, he shared the naïveté of anarchist thinkers in believing that the state would disappear with universal collectivism and that "the administration of things" could ever completely replace administration by men and women and the possibility of its abuse. He underestimated the role of personality in history; and, although he contributed profoundly to our understanding of the determining influence, direct and indirect, of the mode of economic production on many aspects of culture, he exaggerated the degree of its determination and its "inevitability" and "necessity." That is why those who have learned most from Marx, if faithful to his own commitment to the scientific, rational method, should no more consider themselves "Marxists" today than modern biologists should consider themselves "Darwinians" or modern physicists "Newtonians." "Marxism" today signifies an ideology in Marx's original sense of that term, suggestive more of a religious than of a strictly scientific or rational outlook on society.

The above quotation comes from Sidney Hook's article in "Free Inquiry" (April 1983, p. 27). Hook maintains that the Marxists have perverted Marx. The article is titled, "Karl Marx versus the Communist Movement".

NEWS ABOUT MEMBERS

- (13) Dong-In Bae. (First, for the benefit of recent BRS members, a few words about Dong-In: a BRS member since early 1975, he is a native of Korea, with political asylum in West Germany. He founded the Korean Bertrand Russell Society, headquartered in West Germany. He set a record for long-distance travel to attend a BRS meeting, traveling all the way from West Germany to Canada for the 1978 meeting at McMaster.)

He writes: I am glad to inform you that on 18th February 1983, it was officially proclaimed that I passed all the doctoral examinations - there were "born" other 19 new Doctors in our Faculty of Economics and Social Sciences at the University of Cologne.

In the meantime, my dissertation with the theme "Arbeitsdesign ('Job Design'): Entwicklungskontext, Praxis, Perspektive" has been printed and delivered to the University Library and to the Dean Office of the Faculty, and I received today the Certificate of the Degree of "Dr. rer. pol." (Doctor rerum politicarum). My major is Sociology, and the secondary subjects are National Economics and Political Science.

In writing my above dissertation, I was happy to quote the following passages from ER and Dora Russell, *The Prospects of Industrial Civilization*, London: George Allen & Unwin, 1970 (1959), P.76f., indicating their foresight into the problems of technological development and industrialization:

"Oil is a good example of a commodity of which there is a shortage. ... Competition between nations will increasingly tend to be not for markets, but for raw materials; that is to say, they will compete as producers, not as traders. ... Industrialism in its heyday is being extraordinarily wasteful of the natural resources of the world, taking no thought whatever for future generations. It is probable that, within the lifetime of those who are now young, scarcity of raw materials will radically transform industry, and compel nations to adopt less frantic and excessive methods of production. Some authorities assert that oil, coal, iron and many other hitherto necessary materials of industrialism, will have grown very scarce fifty years hence; in any case, it is nearly certain that they will have grown sufficiently scarce for those nations which possess them to be anxious to avoid waste." (quoted on P.21 of my diss.).

Now, I must find out a job, above all, in the fields of scientific researches. It will be, however, very difficult to find any job which is adequate for me. As we know, the economically hard, present situations are all over the world more or less the same. On political reasons, as you know, I cannot return to Korea in the near future; I should still stay here (or in any free society).

- (14) Alejandro Garciadiego -- recipient of the 1982 BRS Doctoral Grant -- has completed all the requirements for his Ph.D., and has sent a copy of his dissertation to the BRS Library.

- (15) Marvin Kohl tells why he views abortion as a mixed good, in "Free Inquiry" (Winter 1982-83, p.42):

There are good reasons for supporting a liberal abortion policy. Many anti-abortion arguments we hear today are inadequate. If born human progeny have greater moral standing, if fundamental respect for women demands the recognition of their right to choose responsibly, and if an anti-abortion public policy is deeply harmful, then we have a plausible case for abortion as a mixed good. It is a mixed good because it typically harms by killing another closely akin being—even when an abortion is performed to prevent injury to the life or health of the mother. Moreover, to take away a life leaves many of us with a sense of moral uneasiness, often anguish—even if it be less sentient or only a potential human being, even if it be the best we can morally do in a particular situation. This sentiment is not the result of a Ghandi-like sense of purity. Rather it is due

to the understanding that, in many cases, sex education or birth-control might have been workable and, if so, clearly seems to be preferable. A large part of this anguish is that, as with many human problems, we have allowed the situation to develop to the point where the best moral alternative (though not the only one) is to kill another being.

In light of this, I wish to suggest that Richard Taylor and Jeanne Caputo's "Abortion and Morality" (FI, Fall 1982, p. 32) is an unfair portrayal of the problem. First of all, suppose it is true (which I think it is not) that "the question of when a fertilized ovum becomes a 'human being' is clearly unanswerable." Surely it is then at least plausible to maintain that, since a line cannot be successfully drawn, we should assume that we indeed do have a human

being from the moment of conception. Taylor and Caputo attempt to parry this criticism by suggesting that, since most fertilized ova are never implanted in the womb, God is the supreme abortionist. Now this slapdash move may be amusing to some, but it is clearly fallacious: for the issue in abortion is not the death of the fetus (as in an honest miscarriage or its like), but deliberate killing.

Taylor and Caputo rightfully marshal evidence about the human suffering and the capacity for evil that lies in the proposals to curtail the legal right to abortion. Again, I am sympathetic with their conclusion. But to arrive at it by suggesting that all, or even most, anti-abortionists are blind to morality because they are indifferent to suffering is, at best, simplistic.

First of all, it is one thing to disagree

with a moral position and another to deny that it is a moral position. Second, not all harm is suffering: killing someone whose life has, or could have, genuine meaning is plausibly conceived of as an act of harm. Third, dogmatic fundamentalists are not the only ones who oppose abortion. Many reflective people oppose abortion, as utilitarians, because they believe killing is contagious. They believe that a slide is inevitable and therefore that a liberal or moderate abortion policy has net negative utility. Many other opponents of abortion seem to be act intuitionists. They maintain that one can "see" the rightness or wrong-

ness of an act. They maintain that all abortion is wrong because, if one would witness an abortion, one would "see" or intuit the wrongness of that act.

Now both of these positions may be mistaken. Nonetheless they are moral points of view. And the humanist can dismiss them out of hand only if he is willing to embrace the same kind of simple-minded dogmatism he hopes to conquer. Perhaps in the great battle with the Moral Majority it is understandable that some should become almost like their enemies. But an open society, a political democracy, if it is to work well, requires that we have full relevant informa-

tion as to choices. To the extent either side falsifies or oversimplifies the issues, the process of democracy is made more difficult. To the extent that we humanists lose our reverence for certain ideals or choose immediate political gain at the price of sacrificing truth and fairness, we violate our birthright. •

Marvin Kohl is professor of philosophy at the State University of New York College at Fredonia and author of The Morality of Killing.

(16)

Corliss Lamont. The following ad — in *The New York Review of Books* (3/17/83,p.54) — tells the story:

Lover's Credo
POEMS OF ROMANTIC LOVE
By *Corliss Lamont*

A book of eloquent and exuberant verse by a Humanist philosopher that provides an antidote to today's pervasive vulgarization and debasement of sex relations.

"The bliss of sexual and spiritual love, the beauty of the loved one and of nature, the loneliness and ironies of lost romance are gracefully conveyed in these meticulously structured poems."

— *The Booklist*
American Library Association

"Corliss Lamont, bored with pornography and four-letter words, has shown that one can speak candidly of the delight of tenderness, passion, exaltation and lasting comradeship of two people in love without resorting to coarseness. The title poem, 'Lover's Credo' is especially appealing. . . . This little volume should please lovers of all ages."

— *The Atlanta Journal*

Second revised edition issued in paperback. 72 Pages.

**\$4.95 at your bookstore or direct from
WILLIAM L. BAUHAN, PUBLISHER
DUBLIN, NH 03444**

QUESTION ANSWERED

(17)

"Horrible, horrible, horrible." The question Jack Ragsdale asked last issue (RSN37-11) has been answered by JOHN FOTI. He referred us to "Bertrand Russell: The Passionate Sceptic" by Alan Wood (NY: Simon & Schuster, 1958). The following is from Pages 236-7:

My wife then spoke of young men who had been killed in the war; and said that it seemed monstrously unjust that they should not, somehow or somewhere, have a second chance of happiness and achievement. 'But the universe is unjust,' said Russell.

In this, I think, lay the essence of Russell's practical wisdom: to the end he remained true to the faith—preached long before in *A Free Man's Worship*, and intensified by the horrors the world had known since—that the beginning of any worthwhile creed of living must be a recognition of harsh and unpleasant truths. He said that 'the secret of happiness is to face the fact that the world is horrible, horrible, horrible. . . . You must feel it

deeply, and not brush it aside. . . . You must feel it right here'—hitting his breast—'and then you can start being happy again.' Russell went beyond Christian morality in not only stressing man's insignificance compared with the universe, but in saying that the universe has no principle of justice at work in it. I call this practical wisdom because, if you can give up believing in cosmic justice, then nothing can make you have a grievance against the world; and there is nothing so sterile and profitless as having a grievance. Russell, unlike many philosophers seemed to find in the fundamental point of his philosophy of life a practical help in his own living. I do not think he could possibly have kept up his courage and cheerfulness, in the face of sc

much recurring sorrow and anxiety, if he had not come to learn by experience the knack of not feeling sorry for himself. Energy which he might have wasted on feeling sorry for himself was diverted into feeling angry with other people: which I think is much more healthy. He once said 'I don't believe in meekness'.

This, perhaps, was one of his sharpest departures in practice from Christian precepts. But only in practice, because, of course, his theories did not allow him to be angry with anybody. An evil man was not to be hated, but studied and cured by scientific

(Thanks, also, to Ramon Carter and Bob Davis.)

methods: 'It is a waste of energy to be angry with a man who behaves badly, just as it is to be angry with a car that won't go.' But the truth is that a life based strictly on Russell's principles, without occasional deviations, is as difficult as one based strictly on Christian teachings, except for a few exceptional saints. And even Christ himself (as Russell pointed out) was capable at times of unloving remarks to his enemies.

'Hatred of some sort,' Russell once wrote, 'is quite necessary—it needn't be towards people. But without some admixture of hatred one becomes soft and loses energy.'

NEW MEMBERS

(18) We warmly welcome these new members:

HOWARD A. BLAIR/135 N. Wilmoth Av./Ames, IA 50010
LUCY M. BORIK/5211 Dumaine Dr./La Palma, CA 90623
DEAN T. BOWDEN/8283 La Jolla Shores Drive/La Jolla, CA 92037
SHEILA DRECKMAN/PO Box 244/Kieler, WI 53812
TERRY L. HILDEBRAND/17802 Clark St./Union, IL 60180

WILLIAM R. OSTROWSKI/1441 W. Thome Av./Chicago, IL 60660
PAUL M. PFALZNER/380 Hamilton Av./Ottawa, Ont./Canada K1Y 1C7
ADELAIDE PROMAN/3653 North 6 Av. (25C)/Phoenix, AZ 85013
LELA MARIE RIVENBARK/2615 Waugh Dr.(233)/Houston, TX 77006
HUGH B. THOMAS/105 Swigert Av./Lexington, KY 40505

RICHARD H. THOMAS/141882/POB E/Jackson, MI 49204
LLOYD E. TREFETHEN/4 Washington Square Village (75)/NY NY 10012
CLIFFORD VALENTINE/5900 Second Place, N.W./Washington, DC 20011

NEW ADDRESSES AND OTHER CHANGES

(19) When something is underlined, only the underlined part is new (or corrected).

LT LEONARD R. CLEAVELIN, JAGC, USNR/1936 N. Clark St. (812)/Chicago, IL 60614
LT ROBERT J. DELLE/3969 Adams St. (208B)/Carlsbad, CA 92088
PRADEEP KUMAR DUBEY/E.C.E. Dept/U-Mass/Amherst, MA 01003
MARK E. FARLEY/302 S. Masters Dr./Dallas, TX 75217
FRANCISCO GIRON B./171 Chesters House/University of Strathclyde/Glasgow 4AF/Scotland, UK G61

DR. STEPHEN HAMBY/Center for Rational Living/500 Lowell Dr., S.R./Huntsville, AL 35801
DOUGLAS HUTCHISON/254 S. Lanza Ct./Saddle Brook, NJ 07662
DON LOEB/423 S. Seventh St.(2)/Ann Arbor, MI 48103
JIM SULLIVAN/1103 Manchester Dr./South Bend, IN 46615
PAUL WALKER/RR Box 181/Blairsburg, IA 50034

DR TERRY Z. ZACCONE/13046 Anza Drive/Saratoga, CA 95070

BRS LIBRARY

(20) Books to lend. On the next page is a list of 38 books available from the BRS Library. You may borrow any that interest you.

To borrow, order from Jack Ragsdale, BRS Assistant Librarian, 4461 23rd St., San Francisco, CA 94114. There is no fee for borrowing, but please enclose postage when you order, 86¢ for HB, 63¢ for PB; stamps accepted. Return books in 3 weeks, unless you request an extension. On the list of books, the names of donors appear in parenthesis.

1. HISTORY OF WESTERN PHILOSOPHY * HB (Jack Ragsdale)
2. MYSTICISM AND LOGIC PB (Jack Ragsdale)
3. BERTRAND RUSSELL'S BEST Robert E. Egner, Ed. (Ramon Carter) HB
4. AN OUTLINE OF PHILOSOPHY PB (Ramon Carter) HB
5. AUTOBIOGRAPHY OF BERTRAND RUSSELL (1872-1914) HB Vol. 1 (Ramon Carter)
6. LET ME DIE BEFORE I WAKE PB by Derek Humphry (Author)
7. ESSAYS ON BERTRAND RUSSELL edited by E. D. Klemke HB (Bob Davis)
8. MORALS WITHOUT MYSTERY by Lee Eisler (author) HB
9. AUTHORITY AND THE INDIVIDUAL PB (Don Jackanicz)
10. AUTOBIOGRAPHY OF BERTRAND RUSSELL (in one volume) HB (Don Jackanicz)
11. BERTRAND RUSSELL* 1872-1970 cartoons pix, articles etc PB (Don Jackanicz)
12. BERTRAND RUSSELL, A LIFE by Herbert Gottschalk (Don Jackanicz)
13. EDUCATION AND THE SOCIAL ORDER PB (Don Jackanicz)
14. EFFECTS AND DANGERS OF NUCLEAR WAR (15 pp An educational exhibit)
15. ESSAYS ON SOCIALIST HUMANISM PB (Don Jackanicz)
16. GERMAN SOCIAL DEMOCRACY PB (Don Jackanicz)
17. ICARUS or THE FUTURE OF SCIENCE PB (Don Jackanicz)
18. THE IMPACT OF SCIENCE ON SOCIETY PB (Don Jackanicz)
19. AN INQUIRY INTO MEANING AND TRUTH PB (Don Jackanicz)
20. IN PRAISE OF IDLENESS PB (Don Jackanicz)
21. HAS MAN A FUTURE PB (Don Jackanicz)
22. JUSTICE IN WARTIME HB (Don Jackanicz)
23. NATIONAL FRONTIERS AND INTERNATIONAL COOPERATION PB by Roy Medvedev
24. MY PHILOSOPHICAL DEVELOPMENT PB (Don Jackanicz)
25. POLITICAL IDEALS PB (Don Jackanicz)
26. PRINCIPLES OF SOCIAL RECONSTRUCTION PB (Don Jackanicz)
27. THE PRACTICE AND THEORY OF BOLSHEVISM PB
28. ROADS TO FREEDOM PB
29. SCEPTICAL ESSAYS PB
30. SECRECY OF CORRESPONDENCE IS GUARANTEED BY LAW PB by Roy Medvedev
31. THE TAMARISK TREE by Dora Russell, an autobiography
32. MR. WILSON SPEAKS "frankly and fearlessly" ON VIETNAM TO BERTRAND RUSSELL PB
33. MARRIAGE AND MORALS PB (Jack Ragsdale)
34. DEAR BERTRAND RUSSELL - a selection of Russell's correspondence with the public HB (Jack Ragsdale)
35. EDUCATION AND THE GOOD LIFE PB (Jack Ragsdale)
36. HUMAN KNOWLEDGE-ITS SCOPE AND LIMITS PB (Jack Ragsdale)
37. WHY I AM NOT A CHRISTIAN plus 14 other essays on religion and related subjects and a 50-page appendix on the history of Russell's being prevented from teaching at New York's City College. (Jack Ragsdale)
38. THE EVOLUTION OF CONSCIENCE by Ralph Newman PB (Jack Ragsdale)

(21) BRS Library Campaign. We are not satisfied with the BRS Library as it exists today. It's much too small!

We think the BRS Library ought to own a copy of every book BR ever wrote and every book written about him or his work.

That's a big order.

Perhaps you can help us work our way toward achieving it.

If you have a book by or about BR that you've read but are not likely to read again soon, if ever -- or if you have several copies of the same book, perhaps in different editions -- please donate it to the BRS Library, which will make it available to many. If the book you donate is out of print -- many books by BR are -- it will be specially welcome.

If there's some book by BR that's a particular favorite of yours, and that you'd like to see reach more people, buy it -- if you see it for sale -- and donate it to the Library.

In a future issue we expect to list the books by BR that the Library does not own, along with their current prices...in case you wish to contribute money to the Library for the purchase of a particular book.

Help us fill the gaps -- there are many! -- in the BRS Library. Send books to Jack Ragsdale, BRS Assistant Librarian, 4461 23rd St., San Francisco, CA 94114. Book postage: 1st lb. 63¢, thereafter 23¢ per lb.

FUN

- (22) Puzzle. JACK RAGSDALE asks you to guess who is being referred to in the following:

Professor of Paganism; philosophical anarchist; moral nihilist of Great Britain; dessicated, divorced and decadent advocate of sexual promiscuity; corrupting individual; Professor of Immorality and Irreligion; ostracized by decent Englishmen; dog; conducted a nudist colony; ape of genius; devil's minister to men; pro-communist.

Jack says all these quotes come from "How Bertrand Russell Was Prevented from Teaching at City College, New York," by Paul Edwards. It is included, as an appendix, in "Why I Am Not A Christian" (London: Allen & Unwin, 1957, pp 181-220).

ONE-LINER

- (23) A fundamentalist is someone who worships a dead radical.

From "The Founding Fathers and Religious Liberty"
by Robert S. Alley, in "Free Inquiry" (Spring 1983, p.5)
Alley calls it a paraphrase of a comment by John Holt.

CONTRIBUTIONS

- (24) We thank these recent donors: BOB DAVIS, PAUL FIGUEREDO, DAVID GOLDMAN, DON JACKANICZ, MICHAEL TAINT.

- (25) We invite contributions. Invite, did we say? Nay, beg were more like it. We beg contributions.

there is an unusual need for money in the BRS Treasury.
Look! we are standing on our head, which is unusual, because these are unusual times, and

So please send what money you can spare. No amount is too small*to be useful.

Send it c/o the newsletter, address on Page 1, bottom.

*or too large, for that matter

BRS BUSINESS

- (26) Use of the BRS name by members. Some BRS members, when writing a Letter to the Editor (of a newspaper or magazine)-- or to a prominent person -- wish to bring in the BRS name. We like that idea, and encourage it, provided it is done in the following way: write your letter on BRS members' stationery (29).

We ask you not to write BERTRAND RUSSELL SOCIETY after your name, when you sign your letter -- no matter what kind of stationery you use. That would make it appear that you are writing on behalf of the BRS, and that would be an unauthorized use of the BRS name.

- (27) A new address for the BRS. You may have noticed a new BRS address at the top of Page 1. It replaces the former Georgia address.

We have, in effect, moved the corporation from Georgia to Illinois. We did it this way: we dissolved The Bertrand Russell Society, Inc. (a Georgia corporation) and formed The Bertrand Russell Society, Inc. (an Illinois corporation).

From the standpoint of BRS members, nothing has changed, nothing is different.

How did we happen to be incorporated in Georgia? Why did we make the change?

We were incorporated in Georgia because that's where Peter Cranford lives. Peter, our former Chairman, founded the BRS and made all the arrangements in the early years (and paid for them), for all of which we are permanently in his debt. He incorporated the corporation in Georgia because that's where he lives. That was reasonable and proper.

A corporation is required to have a "registered agent" (of the corporation) who is a resident of the state. Peter, a Georgia resident, was the registered agent of the BRS, a Georgia corporation.

But circumstances changed.

Peter is getting on in years, and has had a "lengthy hospital stay and a convalescence which continues to limit my activities," he told us in his letter of August 5th (RSN35-36).

Do we have another BRS member who lives in Georgia and who might become the registered agent if that should become necessary or seem desirable? We have no member in Georgia, except Peter, who has been active in BRS affairs.

So it seemed prudent to move out of Georgia. We moved to Illinois, where we have quite a few members, including 5 Directors, two of whom are BRS Officers, any of whom could satisfactorily fill the post of registered agent.

And that's how it has come about that the BRS is now an Illinois corporation, and that Don Jackanicz, BRS President, is its registered agent. It is Don's Illinois address that is now the official address of the BRS, and appears at the top of Page 1.

We are greatly indebted to BRS Director STEVE MARAGIDES, who is an attorney (and who happens to live in Illinois) for donating his legal services -- which were not inconsiderable -- and which enabled us to make the move from Georgia to Illinois.

* * * * *

Here are the minutes of the two Board of Directors meetings held in connection with the move from Georgia to Illinois:

THE BERTRAND RUSSELL SOCIETY
Special Meeting of the Board of Directors, Claremont, California, 19 Dec. 1982

Present: Harry Ruja (presiding), Jacqueline Berthon-Payon, Robert K. Davis.

Harry Ruja (henceforth HR) called the meeting to order, announced that according to the Bylaws, a quorum was present, and presented the agenda consisting of two items: (1) approving the Society's Bylaws in connection with the application for tax-exempt status, and (2) approving the cancellation of the incorporation of the Society in Georgia and its reincorporation in Illinois.

Robert Davis (henceforth RKD) moved approval of item 1; Jacqueline Berthon-Payon (henceforth JB-P) seconded the motion. There being no discussion, HR called for a vote. The motion passed unanimously.

JB-P moved approval of item 2; RKD seconded the motion. HR raised the issue of the method to be used to notify the membership of this change. Consensus was reached that the BRS News was the appropriate vehicle for that purpose. There being no further discussion, HR called for a vote. The motion passed unanimously.

There being no further business to conduct, the meeting was adjourned.

Harry Ruja

* * * * *

We are not reproducing the "Resolution to Dissolve", which is referred to in the April Minutes, because the Minutes give the substance of the Resolution.

MINUTES OF THE BOARD OF DIRECTORS MEETING OF THE BERTRAND RUSSELL SOCIETY, INC., APRIL 11, 1983

The Special Meeting of the Board of Directors was called to order at 4:00 p.m. on Monday, April 11, 1983 in Room S-204 of the Science Building of Northeastern Illinois University, 5500 N. St. Louis Ave., Chicago, IL. A quorum was established by the presence of three Board members--Donald W. Jackanicz, Steve Maragides, and Hugh S. Moorhead. In the absence of Board Chairman Harry Ruja, those present chose Steve Maragides to serve as Acting Chairman. In the absence of Board Secretary Cherie Ruppe, those present chose Donald W. Jackanicz to serve as Acting Secretary.

The sole agenda item was to authorize dissolution of the Georgia corporation known as The Bertrand Russell Society, Inc. and to establish the corporate identity of our organization as that of The Bertrand Russell Society, Inc., an Illinois corporation, by specifying that, upon dissolution of the Georgia corporation, all Society attributes other than state of incorporation are to be transferred to the Illinois corporation. Steve Maragides moved, with Hugh S. Moorhead seconding the motion, that the "Resolution to Dissolve" (see accompanying sheet) be approved by the Board and submitted to the Secretary of State of the State of Georgia in accordance with that State's corporation dissolution procedure. This motion was carried by a vote of Yes--15 (the three Board members attending in person plus 12 Board members casting affirmative votes by proxy through Donald W. Jackanicz) and No--1 (one Board member casting his negative vote by proxy through Donald W. Jackanicz). Seven Board members did not vote. See the accompanying sheet for a complete vote tally.

With no other business at hand, Acting Chairman Steve Maragides moved that the meeting be adjourned. Hugh S. Moorhead seconded the motion which was unanimously accepted. The meeting adjourned at 4:15 p.m.

Donald W. Jackanicz, Acting Secretary
April 12, 1983

FOR SALE

(28) BR button, b&w, 2 1/4" diameter, \$1.50 postpaid. Same button with a magnet instead of a pin, \$2 postpaid. Order from Buttonworks, 55 Bow St., Portsmouth, NH 03801. Allow 4 weeks.

(29) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "*Motto of the Bertrand Russell Society, Inc." New price: \$6 postpaid, for 90 sheets (weighs just under a pound, travels 3rd class). Order from the newsletter, address on Page 1, bottom.

- (30) BR postcard, Philippe Halsman's handsome 1958 photo of BR with pipe, is presently out of stock at the source. We will let you know when it becomes available again.
-

REPORTS FROM OFFICERS

- (31) President Don Jackanicz reports:

On April 16 I attended the second of three national conferences on No First Use of Nuclear Weapons sponsored by the Council for a Livable World. In October 1982 this organization sponsored a similar meeting in New York; on December 3, 1983 a San Francisco meeting will be held. Five hundred people were present to hear seven hours of talks and to participate in discussion. The program centered on the article "Nuclear Weapons and the Atlantic Alliance" by McGeorge Bundy, George F. Kennan, Robert McNamara, and Gerald Smith appearing in Foreign Affairs, Spring 1982. This article advanced the argument that a firm American commitment to the no first use of nuclear weapons would be a great advance in reducing East-West tension and could be the starting point of more meaningful nuclear arms reduction talks. Both the Soviet Union and China have made such commitments. In discussion, arguments favoring and discrediting this thesis were made so that the proposal was subjected to a substantial critique. Of the four authors, only Bundy was present, but other diplomatic, military, and scholarly authorities were on hand to add their expertise. If you are interested in more information on the Council or would like some of its free publications, including an offprint of this article, write to Council for a Livable World/11 Beacon St./Boston, MA 02108. Attending public interest meetings like this one, studying the issues, and voicing one's opinion to elected and appointed government officials are among the ways each of us can contribute in some small way toward ending the nuclear weapons folly. If you have something of this nature to share with members, please submit a report to the RSN. Your thoughtful contribution might just have some worthwhile affect.

As the June Hamilton Annual Meeting is approaching, I trust as many of you as possible have made travel plans and reservations with our host, McMaster University. Our Annual Meetings have always been the highlight of the BRS year, and in 1983 this tradition will continue. A fine program has been prepared by the Archives, and we will have the pleasure of enjoying it within the beautiful setting of the University. Accommodations, as always, will be very good. The BRS will have several business matters to attend to, and I hope each of you will consider attending for this reason as well as to participate in the other Meeting activities. A final note: After a long search, it seems I have located an adequate Red Hackle supply. This traditional Annual Meeting beverage, I do expect, will be available to us in adequate quantity.

BRS AWARD

- (32) Professor Joseph Rotblat will receive the 1983 Bertrand Russell Society Award. He worked closely with BR on that most important of all possible projects, the elimination of nuclear weapons -- a project which began to take on substance at Pugwash.

Pugwash was a breakthrough. It brought scientists from the East and West together for the first time (to discuss the danger of nuclear war.) Professor Rotblat helped BR bring Pugwash into existence and keep it going. We have already mentioned BR's very high opinion of him (7).

In accepting the invitation to receive the Award, Professor Rotblat writes:

With regard to my relations with Bertrand Russell, I was in close touch with him until his death and, later, with his wife, Edith. The Movement originated by Bertrand Russell, the Pugwash Conferences, has occupied most of my time and still does. Although I am no longer Secretary-General, I am very active in the Pugwash Council and its Executive Committee and I am Chairman of the British Pugwash Group. I am proud of the fact that I am the only person alive who attended all the Pugwash Conferences so far.

There is a possibility that we may be able to present the Award to Professor Rotblat in person at our June meeting. He writes:

I note that the presentation would be made at your banquet at McMaster University on June 25. I shall be in the United States (in Wisconsin) at that time, attending a conference. Should my commitments at the conference enable me to be free on that date, I would be glad to make the trip to Hamilton, but I will not know whether this will be possible until late in May.

This is one more reason for BRS members to come to the June meeting at McMaster! To make reservations, see (41).

OBITUARY

- (33) Herbert A. Stahl has died, we regret to report. He has been a BRS member since early 1975. The many difficulties which he successfully surmounted were described in the Congressional Record of March 1, 1976 and reproduced in RSN19-45 (August 1978). We offer our sympathy to his widow, Dorothy.

ABOUT OTHER ORGANIZATIONS

- (34) Wilberforce seminar cancelled. The seminar was to have taken place at St. John's College, Cambridge, on August 5-7 (RSN37-31), but August, Jack Lennard advises, "is a holiday month, especially the first half, when possible speakers, and others, are on vacation." Hence the cancellation. "I thank you for your kind interest," he adds. "Perhaps we will try again another year."
- (35) Earthday Society Foundation sponsored "Earth Day (a global holiday)" on March 20-21. This is their announcement →



E A R T H D A Y ' 8 3 - M A R C H 2 0 t h - 2 1 s t

PEACE BELL CEREMONY - UNITED NATIONS

SUNDAY, MARCH 20th : 11PM TO 12 MIDNIGHT

THE EQUINOX WILL OCCUR AT 11:39 PM (EST)*

The Peace Bell will be rung at the moment of the equinox, followed by two minutes of silent prayer or meditation; a time for worldwide dedication to the care of Earth. Radio and TV in all countries are urged to give live coverage to this event, to commemorate World Communications Year with a breathtaking global commitment to the care of Earth.

Individuals and groups who wish to celebrate Earth Day may come to the United Nations, or plan their own local celebration.

Earth Day projects can begin one or two weeks before Earth Day. Reports during this time on the state of Earth in local communities are requested. They can be given to local media and by Mailgram to the Earth Society for a State of Earth global round-up on Earth Day. This will include reports from Space and from the North and South Poles.

COMMUNICATE EARTH CARE IN 1983 : WORLD COMMUNICATIONS YEAR

*EQUINOX: 0439 Universal Time (GMT) March 21st (March 20th in New York)



**EARTH SOCIETY
FOUNDATION**

180 5TH AVENUE, NEW YORK, N.Y. 10017. PHONE (212) 574-3059 (212) 832-3659

(36)

World Policy Institute, Publications 1983. This is an impressive 24-page catalog of books and papers that deal with the really big problems. This is how the Institute describes itself and its areas of interest:

WORLD POLICY INSTITUTE

The purpose of the World Policy Institute is to develop and implement practical proposals for preventing and eventually eliminating war, achieving economic well-being, advancing human rights, and establishing a healthy global ecology.

The World Policy Institute, formerly the Institute for World Order, changed its name in 1982 to reflect a new emphasis on scholarly research aimed at producing pragmatic policy recommendations—in the form of books, World Policy Papers, and briefings—for achieving a more peaceful and just structure of international relations.

The Institute's communications program conveys these recommendations to legislators and public officials, to the general public through the media, to professional and service groups, to universities and schools, and to religious and other membership groups.

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WORLD POLICY INSTITUTE

777 United Nations Plaza
New York, N.Y. 10017
(212) 490-0010

Most of the material is published by the Institute itself, but the Catalog also lists books from other publishers, including Basic Books, W. H. Freeman, UChicago Press, Monthly Review Press, Harcourt Brace Jovanovich, Princeton U. Press, Praeger, etc.

Here are samples, from Pages 12-13

The National Interest and the Human Interest: An Analysis of U.S. Foreign Policy

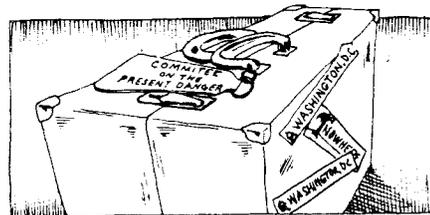


Robert C. Johansen. Princeton: Princeton University Press, 1980. 517 pp. Paper, \$7.95

Johansen develops a new global humanistic framework for analyzing U.S. foreign policy, and assesses the impact of U.S. foreign policy on strategic arms limitation, human rights in Chile, economic well-being in India, and environmental protection of the oceans.

"Indispensable for anyone wishing to teach international relations courses from a perspective that takes into account the ethical issues suppressed by 'realpolitik' thinking."—*Bulletin of Atomic Scientists*

Peddlers of Crisis: The Committee on the Present Danger and the Politics of Containment



New! Jerry W. Sanders. Boston: South End Press, 1983. 335 pp. Paper, \$7.95

Traces the remarkable odyssey of the Committee on the Present Danger from political power, to political exile, and back to the present where a number of the Committee's members hold top positions in the Reagan Administration. Sanders uncovers the conflicts and critical interaction that takes place among policy elites, public opinion, and examines the opportunities for popular movements at home and abroad to challenge elite domination of policy and break the grip of Cold War militarism.

Presents important new material on the foreign policy debate in the U.S. at two critical junctures... the scholarship is superior and the historical reporting is meticulous."—Richard Barnett, Institute for Policy Studies

(37)

Friends of Robert G. Ingersoll, Newsletters 4 & 5 (February and March 1983) report that there will be an Ingersoll Sesquicentennial Festival in Peoria, IL for several days in August, with scholars giving talks at Bradley University. To coincide with the Festival, the Friends are putting on a Freethought Fair. "Representatives of various freethought publishers and organizations will have displays featuring their wares and literature. The Fair will not be limited to Ingersoll and will include the entire spectrum of American freethought: atheism, agnosticism, deism, rationalism, etc." For information about the Festival, Fair, travel and lodging, and exact dates, write the Friends at PO Box 5082, Peoria, IL 61601

- (38) FFRF. The Freedom From Religion Foundation devotes its March 1983 newsletter to a 12-page article, "Creationism: The Fossil Record and the Flood". We reproduce a portion of the conclusion:

...they have given unwary "evolutionists" quite a scare and at times waylaid scientific evolutionists by thrusting a fresh, unexpected attack upon them in debates for which the scientists were totally unprepared. Science had thought that this low-level foolishness had long since been disposed of, and it was caught flat-footed by the novelty of finding a coterie of well-prepared debaters with rather good credentials in science now standing behind the bible itself! Until then, it was easy to dismiss the superstitions of the bible as superstitions. Suddenly, the new breed of fundamentalist burst forth from the covert, quiet halls of fundamentalist colleges where they had been perfecting the attack upon evolution for some time!

The forces of science found themselves in disarray as creation scientists fired volley after volley of challenging, scientific-sounding, and apparently credible arguments in every direction: at school boards, at science itself, at political targets, at textbook publishers: at the blindly faithful—a virtual MIRV barrage designed to bring down the constitutional barrier between religion and the state.

FFRF's address is PO Box 750, Madison, WI 53701. They seek members. Annual dues \$15.

- (39) The Hemlock Society — "supporting active voluntary euthanasia for the terminally ill." The Society is sponsoring a National Voluntary Euthanasia Conference on April 29 and 30, at the Unitarian Center, San Francisco, according to Hemlock Quarterly (No. 11, April 1983). The Quarterly lists the very considerable publicity the Society has been receiving in the media, including NBC-TV's "Today Show" (March 9), ABC-TV's "The Last Word", with Phil Donahue (taped March 29, release date not known), Time Magazine, Behavior Section (March 21). The Quarterly reproduces the Time article.

And we've just come across this sizeable article in The New York Times (4/25/83, p. B8):

The 'Right To Die': Is It Right?

SINCE the apparent suicide in March of Arthur Koestler and his wife in London, something of an old subject — euthanasia — has been debated anew. Only last week, the Koestler deaths were the focus of intense discussion in Dallas at the annual meeting of the American Association of Suicidology, the group of suicide-prevention professionals.

And this Friday, the first National Voluntary Euthanasia Conference is expected to attract several hundred people to the Unitarian Center in San Francisco. The event's sponsor is Hemlock, a two-year-old, Los-Angeles-based organization with 7,500 members that has published a controversial book, "Let Me Die Before I Wake," written by the group's founder, Derek Humphry.

The book's subtitle describes it as a volume "of self-deliverance for the dying." Critics charge the book is a suicide manual that may cause unne-

cessary death among the young and the depressed, people who might not kill themselves if it weren't possible to buy a guide to self-destruction.

The word euthanasia, derived from the Greek roots "good death," has been loosely applied to everything from an individual's right to die with dignity to the extermination of those in nursing homes by the Nazis. Hemlock, however, is primarily interested in those who wish to end the life of the terminally or incurably ill.

An introductory disclaimer in "Let Me Die Before I Wake" suggests that those contemplating suicide should convey their intentions to family, friends, a physician, counselor, minister or suicide-prevention center. The book then presents case histories of dying patients who were assisted in killing themselves by family or friends, and describes dosages of drugs that were used by people to die.

"We are all going to die, and a few of us are going to die badly," said Mr. Humphry. "We regret suicide in the young, and we hope that people will not misuse this book. But are we to deprive intelligent, thinking, terminally ill people of this resource?" What he called "rational suicide" was the ultimate civil liberty, he said.

Hemlock's stance has not gone uncriticized. "Our organization believes that under no circumstances can one

justify the violent taking of life," said Dr. Jack Wilke, president of the National Right to Life Committee. "We don't say that you have to use medication or mechanical equipment if the patient is in the process of dying. But one never directly kills. Doctors who prescribe drugs to such people are helping a patient die, and the doctor is an accomplice to the killing."

A physician for 35 years, Dr. Wilke believes that there is no such thing as pain that cannot be controlled. "No matter what the illness," he said, "one can be kept reasonably comfortable. If you can't control the pain, get another doctor."

Others oppose the Hemlock book on religious grounds. "Certainly one has the physical ability to do away with oneself," said the Rev. William B. Smith, professor of moral theology at St. Joseph's Seminary in Yonkers. "But the moral right? I'd say no. If you believe life comes from God, and you have it in trust for a while, then you believe that you cannot take it. But if you believe you're not only the tenant but also the landlord of your existence — then I suppose you can believe that you can take your life."

Dr. John D. Arras, philosopher-in-residence at Montefiore Medical Center in the Bronx, frequently advises doctors on these issues. "I don't know why believers can't have the view of God as a compassionate innkeeper, who gives his residents the right to check out whenever they want to," he said about religious objections.

Some, like Father Smith, believe that the term "rational suicide" is a contradiction in terms. Dr. Arras thinks that suicide under certain circumstances can be an ethical option. "I believe that the classical philosophical argument for suicide or assisted suicide is very strong," he said. "But these are decisions that should be made in fear and trembling. I'm wary of the popularization of suicide. It's one thing to stake out the abstract right to die, another thing to parade this before depressed people who may take advantage of it."

There is also implied criticism of Hemlock in the policy of older "right-to-die" groups. "We decided not to make available methods that would enable people to take their own life," said Alice V. Mehling, executive director of the Society for the Right to Die, a group in Manhattan founded in 1938. "Suicide can be botched with rather unfortunate results. No one knows really what their tolerance is to an overdose of any drug."

Another Manhattan-based organization, Concern for Dying, has decided against distributing suicide manuals. "We completely support the principle of bodily self-determination," said A. J. Levinson, the group's executive director. "But the vast majority of people who want to commit suicide are depressed people who need counseling — and not instructions."

The Hemlock Society's address is PO Box 66218, Los Angeles, CA 90066.

ELECTION OF DIRECTORS

- (40) We are to nominate Directors. Directors are elected to 3-year terms. The Bylaws call for a minimum of 6 and a maximum of 24. We currently have 22. If we elect 7 this year, it will bring the total up to 24, which is desirable.

Any member may nominate any other member to be a Director-Candidate.

If you wish to be a Candidate yourself, notify the Elections Committee, and someone will probably nominate you.

The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something, by mail; and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is tax-deductible, for Directors.

We would like to have more than 7 names on the ballot, so as to give members a choice.

A brief statement about a Candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

The next newsletter (RSN39, August) will contain a ballot, with the brief statements about the candidates.

Directors whose terms expire this year are ALI GHAEMI, DON JACKANICZ, CHERIE RUPPE, WARREN SMITH, KATE TAIT. They are all eligible for re-election.

* To nominate someone -- or to volunteer yourself -- write the Elections Committee, c/o the newsletter, address on Page 1, bottom.

ANNUAL MEETING (1983)

(41) June 24-26. The following information was provided in the last issue (RSN37-33):

The meeting is timed to coincide with a Conference at McMaster. The Conference -- jointly sponsored by the Bertrand Russell Editorial Project (at McMaster University) and the Institute for the History and Philosophy of Science and Technology (at University of Toronto) -- is in 2 parts.

Part 1 -- June 24-26, 1983 -- is on BR's non-technical ("humanistic") writings.

Part 2 -- June 1984 -- will deal with BR's technical writings.

The program consists of 10 talks, starting Friday at 1 PM and ending at noon, Sunday. (Actually the program starts at 12:50 PM with a brief speech of welcome by Richard A. Rempel, Coordinator of the Russell Editorial Project.) It's not solid talk, talk, talk. It's talk alternating with coffee breaks and ending with a Barbecue at the Faculty Club, 6 PM on Friday, and a Buffet Banquet with Red Hackle (BR's brand of whiskey), 7 PM Saturday.

These are some of the speakers and their topics:

- . S. P. Rosenbaum (University of Toronto), "Russell and Bloomsbury".
- . Kirk Willis (University of Georgia and recipient of the 1979 BRS Doctoral Grant), "Russell's early views on religion".
- . Peter Clarke (St. John's College, Cambridge University), "Russell and Liberalism".
- . Brian Harrison (Corpus Christi College, Oxford University), "Russell and suffrage".
- . Thomas C. Kennedy (University of Arkansas), "Russell and Pacifism".

A BRS business meeting will be held Friday evening. No Conference talks are scheduled.

Costs: A Conference fee of \$30 (students \$15) covers talks, coffee breaks, Barbecue, Banquet. Cost of lodging and meals is \$43.84 per person double, \$54.34 single. This covers 2 nights lodging (June 24, 25), 2 breakfasts (June 25, 26), 1 lunch (June 25). Extra lodging before and after the Conference is available at the daily rate of \$15.75 double, \$21 single. Rates include bedding, towels, soap, daily maid service, parking and Ontario's 5% sales tax.

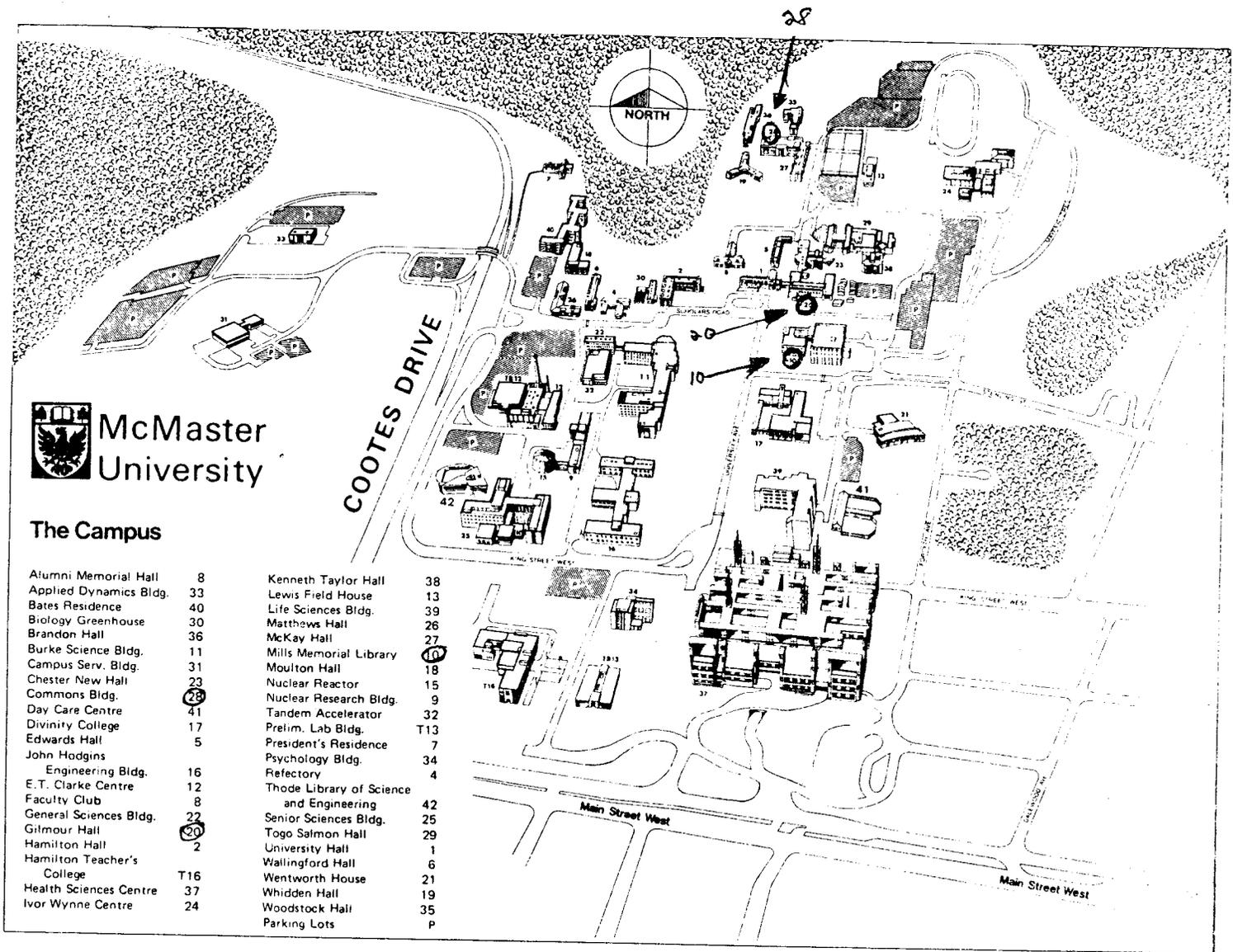
To make a reservation you need 2 money-orders, payable to McMaster University in Canadian funds. (1) Send the Conference fee to Secretary, The Bertrand Russell Editorial Project, TSH 719, McMaster University, Hamilton, Canada L8S 4M2. (2) Send payment for lodging to Conference Services, Commons 1018, McMaster University, Hamilton, Canada L8S 4K1, and mention dates of arrival and departure.

On arrival at McMaster, go to the Main Lobby Registration Desk in the Commons Bldg. (Bldg 28 on map, circled), and pick up your room key and settle into your room. Then go to the Russell Archives in Mills Memorial Library (Bldg. 10 on map, circled) between 9 and 5 PM Friday, to register for the Conference and get a program. The Conference talks will all be given in Room 111, Gilmour Hall (Bldg 20 on map, circled). Map is on next page.

Transportation to McMaster. Go to Toronto by train or plane. Then it's an hour's bus-ride to Hamilton/McMaster, from Toronto Airport or Bus Terminal. The Toronto-Hamilton bus may stop at McMaster on request; we're not sure of this. In any case, "McMaster is in the west end of the City of Hamilton, just a few minutes from downtown by car, taxi or public bus," according to McMaster literature.

If you can't get there before Friday evening, you will have missed 3 talks Friday afternoon. There are 7 talks scheduled after Friday.

* Come if you can!



McMaster University

The Campus

Alumni Memorial Hall	8	Kenneth Taylor Hall	38
Applied Dynamics Bldg.	33	Lewis Field House	13
Bates Residence	40	Life Sciences Bldg.	39
Biology Greenhouse	30	Matthews Hall	26
Brandon Hall	36	McKay Hall	27
Burke Science Bldg.	11	Mills Memorial Library	10
Campus Serv. Bldg.	31	Moulton Hall	18
Chester New Hall	23	Nuclear Reactor	15
Commons Bldg.	28	Nuclear Research Bldg.	9
Day Care Centre	41	Tandem Accelerator	32
Divinity College	17	Prelim. Lab Bldg.	T13
Edwards Hall	5	President's Residence	7
John Hodgins Engineering Bldg.	16	Psychology Bldg.	34
E.T. Clarke Centre	12	Refectory	4
Faculty Club	8	Thode Library of Science and Engineering	42
General Sciences Bldg.	22	Senior Sciences Bldg.	25
Gilmour Hall	30	Togo Salmon Hall	29
Hamilton Hall	2	University Hall	1
Hamilton Teacher's College	T16	Wallingford Hall	6
Health Sciences Centre	37	Wentworth House	21
Ivor Wynne Centre	24	Whidden Hall	19
		Woodstock Hall	35
		Parking Lots	P

ANOTHER VIEW

(42) Socrates is greater. You recall the nasty statement attributed to BR which appeared in El Espectador (Bogota) (RSN36-6), and which translates from the Spanish as follows:

Socrates is greater than Christ because he did not have the cruel and sanguinary instincts of that hallucinating Jew.

We thought it was pure smear. But HARRY RUJA has this to say:

Though I cannot affirm or deny that BR said exactly what is ascribed to him by the unnamed professor, according to Jose Velez Saenz, he has expressed somewhat similar sentiments in "Why I Am Not A Christian". On Page 17 of the Simon & Schuster edition, we find: "There is one very serious defect...in Christ's moral character, and that is that He believed in Hell." He was furious with those who would not listen to his preaching, an attitude absent from Socrates and one which detracted from his superlative excellence. On Page 19, BR says further: "I cannot myself feel that...in the matter of virtue Christ stands quite as high as some other people known to history. I think I should put Buddha and Socrates above Him in those respects."

ON NUCLEAR WAR

(43)

"Nuclear Sense and Nonsense" by Solly Zuckerman is nominally a book review in *The New York Review of Books* (12/16/82, pp. 19-26). Actually it is much more; it is an excellent history of the nuclear arms race by someone who ought to know. He was Science Adviser to the British Government.

The books reviewed are "The Nuclear Delusion: Soviet-American Relations in the Atomic Age" by George F. Kennan (Pantheon) and "With Enough Shovels" by Robert Scheer (Random House).

Any European citizen who picks up the two books under review hoping to inform himself about the nuclear dangers that bedevil East-West relations could well be excused were he to gain the impression that George Kennan was brought up within a culture wholly different from the one out of which the characters in Robert Scheer's pages emerged. How, one might well ask, could a politically sophisticated analysis of American-Soviet relations, of the kind which George Kennan provides, appear in the same country and at the same time as the proclamations of a band of military camp followers who pretend to provide intellectual backing for the controversial defense policies of Ronald Reagan and Caspar Weinberger? How is it that senior and experienced American military leaders who have spoken out have so far failed to refute the martial vaporings of a handful of civilians who offer guidelines for all-out nuclear war, as though its consequences would be little worse than a succession of severe droughts? Can it be that the enormous momentum of the arms race, and the pervasive power of the military machine, have in recent years so conditioned the environment of American opinion that, for all that may be said in favor of free speech, public expressions of dissent have so far had as little impact on the formulation of government policy in the US as the whimpers of dissent have in the USSR?

Whatever the answer, the belligerent noises now coming out of Washington are certainly sharpening the anxieties of ordinary citizens in parts of Western Europe where public expressions of concern can still have an impact on government policies. People are scared by talk of protracted nuclear war; by the fact that there is no let-up in the nuclear arms race; by the lack of progress in the START and "theater weapon" talks. And, however regrettable, and quite apart from differences of view about steel imports into the US, or trade relations with the USSR, strains in the Atlantic Alliance will increase the more it becomes clear that European governments are unable to influence the East-West military confrontation.

The recent admissions that the Pentagon, with presidential blessing, is embarking on preparations that would ostensibly provide the US with the means to fight a "protracted" nuclear war against the USSR have generated a new wave of alarm, and more than a little astonishment, in those European quarters where questions were already being asked about other aspects of nuclear strategy. Caspar Weinberger's efforts at retraction, culminating in his "open letter" to some seventy newspapers, have done nothing to allay anx-

ety or to reduce bewilderment. Theodore Draper's "open reply"¹ indicated that the Weinberger letter will more likely than not intensify fear among

¹*The New York Review*, November 4, 1982.

those of America's European allies on whose territory such a war, were it ever to occur, would be fought.

But the whole concept of a nuclear war is nonsense, and the purpose of Mr. Scheer's book is to reveal the degree of nonsense it is. If the subject were not as serious as it is, parts of the book could be read as a skit on the Reagan administration's foreign and defense policies. Unfortunately, however, it is not a skit. What Scheer writes is backed by tapes of conversations he has had with Mr. Reagan; with Vice-President Bush; with Eugene Rostow, now the head of the State Department's Arms Control and Disarmament Agency; with members of the group called the Committee on the Present Danger, of whom Rostow, Richard Pipes, Richard Perle, and several other members are now officials in the Reagan administration. Half of the book is devoted to notes and appendices, which include transcripts of tapes and of other records. It's real enough. Europe and North America have every reason to be fearful. So have the Russians.

No one in his senses should dispute the basic assumption that the rulers of the Soviet Union will do anything in their power to prevent the political disruption of their own state, or that of the satellite countries on whose stability they have in part based their own security. The USSR must be expected to do anything that could further its own interests. To that end it will also take risks, such as, for example, its intervention in Afghanistan. On this there is considerable agreement between George Kennan and Reagan's advisers. But from that point on, their paths diverge sharply.

What is highly questionable in the Reagan doctrine, and certainly to much informed European opinion, is the assumption that the Politburo would deliberately risk intruding into NATO territory, in the near certainty that such aggression would be likely to entail nuclear war. But this is what Reagan's people seem to believe. They also now say that America has to plan for a "protracted" war because the Russians believe that they could fight and win such a war. The Reaganites point to the development of new Russian nuclear launchers and warheads as proof. But if this is proof, then what is not explained is why the Soviet leaders, while deploying nuclear arms with their forces, publicly declare that a nuclear exchange could never be contained and that, once

started, the result would be scores of millions of deaths on both sides. This is not simply propaganda—any more than were the predictions of the nuclear physicists about the amount of energy locked up within the atom.

Nonetheless, as the nuclear arms race now pursues its course, the USSR continues to develop more and more accurate ballistic missiles, in order, as the Pentagon claims, to eliminate America's equally accurate land-based ballistic missiles, with the object of decreasing the intensity of a retaliatory nuclear onslaught. As further "proof" of the USSR's aggressive intentions, the Reagan strategists point to an evacuation program which the USSR is said to have ready for its bigger cities, and to a belief that some significant part of its industry has been built underground. It is also said that the USSR has invested in a vast shelter policy. To those who wish to interpret such developments that way, this means that the USSR is bent on a "first strike." What such interpretations ignore is that regardless of the number of American land-based missiles that might be destroyed, the USSR could still be utterly destroyed by the warheads launched by the airborne and submarine limbs of the nuclear triad of the US.

As seen by the men whom Scheer interviewed, and whom he quotes, the "scenario" of a Soviet first strike necessarily has to be the basis for American policy. Therefore the nuclear arms race must continue, both in quality and quantity. The US must also embark on a shelter policy. It is, of course, admitted that absolute invulnerability of land-based launchers cannot be guaranteed, not even for an MX system. Nor, if there were a nuclear exchange, can there be any guarantee that there won't be casualties, even when the primary targets are so-called "military" targets. But given a civil-defense policy like that of the Russians, fatal Soviet casualties might be kept down to the level of, say, twenty million, which, Professor Richard Pipes thinks, is a tolerable figure. He also believes that if all Soviet cities with a population of a million or so "could be destroyed without trace or survivors, and, provided that its essential cadres had been saved, [i.e., the USSR] would emerge less hurt in terms of casualties than it was in 1945."

Professor Jack Ruina, a professor of electrical engineering at MIT, tells us in Scheer's book that Pipes is a nice man, but that he "knows little about technology and about nuclear weapons." Jack Ruina certainly does know about both. But he is being overgenerous when he limits Professor Pipes's ignorance just to technology and nuclear weapons. Scheer describes Pipes as a "notorious

anti-Soviet hard-liner" who came to America from Poland. To someone like myself who has seen it happen, it is clear that Pipes has little or no idea of what it's like when a city is devastated even with conventional bombs; when it is bombed even at the intensity which London suffered at the height of the Blitz. Hamburg, Dresden, Tokyo were worse. If the Soviet Union were being hit in a nuclear exchange, the US would also be hit. I shudder to think how America, or for that matter the United Kingdom or the USSR, would react were, say, six of their largest cities to be struck simultaneously by a one-megaton nuclear warhead. Each strike would result in something like a quarter of a million immediate deaths. A one-megaton warhead on Detroit would, in theory, exhaust the medical facilities of the whole United States.² I say "in theory," because such facilities couldn't be mobilized. Have none of the members, past or present, of the Committee on the Present Danger the imagination to translate numbers of warheads, launchers, or megatons into human realities?

Official American forecasts indicate that without the kind of shelter policy that Professor Pipes has in mind the number of deaths that would be caused by an all-out nuclear exchange would be scores of millions on each side. But what shelter policy does he have in mind?

Here we turn to T.K. Jones, now the administration's deputy undersecretary of defense for research and engineering, strategic theater nuclear forces. To survive a nuclear onslaught, Soviet citizens evacuated to the outskirts of their cities are advised, so he tells us, to dig a hole and to cover it with small saplings, over which is spread three feet of earth. That would be enough to deal with radioactive fallout. Americans should be taught to do the same. "If there are enough shovels to go around"—this is how Scheer got the title for his book—"everybody's going to make it." And speaking in what he calls general terms, T.K. Jones is quoted as saying that without protection against an all-out nuclear exchange, recovery time

²*The Effects of Nuclear War*, Office of Technology Assessment, Washington, DC: US Government Printing Office, 1979.

would take a couple of generations, probably more. You'd lose half the people in the country. With protection of people only, your recovery time to prewar GNP levels probably would be six or eight years. If we used the Russian methods for protecting both the people and the industrial means of production, re-

covery times could be two to four years.

As I read this passage, I kept thinking that Jones must have been pulling Scheer's leg. But we are assured this was not the case. That being so, is it necessary to comment further on the thinking behind the Reagan administration's notions of a "strategic nuclear exchange"?

I am equally hard put to understand what lies behind the concept of a protracted nuclear war. How would it start? How measured a pace does "protracted" mean?

It is a basic tenet of the policy of the Western Alliance that war in Europe could start only if the Russians moved westward from their present positions. Every effort would then be made to halt them with conventional weapons, and resort to nuclear arms would be made only if our defense failed. The next act in this script is "limited nuclear war," a concept to which no experienced senior European military commander can attach any reality. On the other hand, Scheer reminds us that it is now fashionable in American military circles to talk about "command, control, communications and intelligence" (reduced in jargon to C²I, or C cubed I) as a system whereby a nuclear war could be kept both limited and protracted through measures that would allow the US military establishment to launch and control a war in which nuclear weapons were used and would survive whatever level of destruction took place.

This is nonsense. Whatever form war takes, what's missing from the term is "J"—judgment. Only political judgment could stop a nuclear war from erupting, and only the facts of immediate destruction could stop it. Battlefield nuclear weapons would destroy whole villages and small towns; so-called "theater weapons" big towns and cities. How does a protracted nuclear war proceed? Tit for tat? And how is it contained? We now know that there wasn't enough C²I in the Pentagon, at the time the plan for protracted nuclear war was leaked, to prevent General David Jones, as he stepped down in June from the chairmanship of the Joint Chiefs, from denouncing the whole idea as military rubbish. By so doing, he did far more than Caspar Weinberger could ever do to reassure America's allies that Washington is not deviously plotting their destruction.

But how on earth could the school of thought to which T.K. Jones, Professor Pipes, and Mr. Perle belong prosper, while that to which men such as George Kennan belong has failed to influence policy? Is it that Reagan's amateur strategists are really representative of Americans? Are typical Americans so consumed by their hatred of Russians, and so ignorant of the nature of destruction, that they are prepared to hazard the continuity of Western civilization in order to further their personal prejudices in a fantasy about nuclear war? If that is the case, so much must have been forgotten about the significance of nuclear weapons in East-

West relations that it's worth going back to the beginning.

A month after Hiroshima and Nagasaki had been devastated, Henry Stimson, then secretary of war, advised President Truman that America's possession of the nuclear secret could not be used as a weapon to change the communist system.¹ Instead he urged that the American government—having consulted the British—should tell it all to the Russians, and so avert a "secret armaments race of a rather desperate character." "I consider," he wrote,

the problem of our satisfactory relations with Russia as not merely connected with but as virtually dominated by the problem of the atomic bomb.... If we fail to approach [the Russians] now and merely continue to negotiate with them, having this weapon rather ostentatiously on our hip, their suspicions and their distrust of our purpose and motives will increase.

That was written on September 11, 1945. Four months later, in January of 1946, Secretary of State Byrnes appointed Dean Acheson chairman of a small committee to produce a plan for the international control of atomic energy. The result was a report which, as Acheson tells us in his memoirs,² was largely the work of Robert Oppenheimer, who himself kept closely in touch with some of his physicist colleagues—C.C. Lauritsen, I.I. Rabi, and George Zaccharias.

Contrary to Stimson's advice, the Russians were not brought into the exercise. Nor were the British. In June of 1946, Truman's appointee, Bernard Baruch, presented the Acheson-Lilienthal Report to a newly constituted UN Atomic Energy Commission. The choice of Baruch was greeted with dismay by both Acheson and Oppenheimer, neither of whom seems to have trusted him.³ In December the report was agreed to by ten members of the commission, with the Soviet Union and Poland abstaining, and then in due course it was vetoed in the Security Council. According to some cynical commentators, this result was not unwelcome either to Mr. Truman or to Mr. Baruch.

In retrospect, one cannot regard the Soviet veto as surprising; the USSR was close to completing the development of

¹*International Herald Tribune*, September 11-12, 1982.

²*Present at the Creation* (Norton, 1969).

³Nuel Pharr Davis, *Lawrence and Oppenheimer* (Simon and Schuster, 1968).

its own bomb. The United Kingdom's position was also ambiguous. The UK had been one of the ten that voted in favor of the American plan to "internationalize" the military and civil applications of atomic energy, but it has now been disclosed that two months before the vote was taken, the inner group of Prime Minister Attlee's cabinet had decided to go ahead with the manufacture of a British bomb. The decisive voice in this move was that of Ernest Bevin, the foreign secretary. "We've got to have this," he is reported as having

said to his colleagues. "I don't mind for myself, but I don't want any other Foreign Secretary of this country to be talked at or to by the Secretary of State of the United States as I have just been in my discussions with Mr. Byrnes. We've got to have the thing over here, whatever it costs."⁴ Clearly the Russians were not the only ones who were worried by the possibility of American nuclear domination.

A few of the more sophisticated of the senior scientists who had been involved with Oppenheimer in the Manhattan Project realized from the start that since no theoretical limit existed to the destructive power of nuclear warheads, the latter could not be regarded as just a new form of armament. Among the nonscientists who had come to the same conclusion was George Kennan. Stimson had spoken in 1945. In 1946 Henry Wallace, vice-president to Franklin Delano Roosevelt, had sent an open letter to President Truman advising against the views of "a school of military thinking" which was ad-

⁴Sir Michael Perrin, *The Listener*, October 7, 1982.

vocating "a preventative war" against the USSR before it acquired the weapons.⁵

There were others. In 1947 a book, *The Absolute Weapon*, had been published under the editorship of Bernard Brodie.⁶ It spelled out the message that "the bomb" implied a watershed in international politics. Kennan's initial reaction against the use of the bomb was, as he puts it, instinctive and moral—much the same as that of the Chicago physicists, led by Leo Szilard, whose work had been crucial to the development of the bomb, but who, unlike Oppenheimer, were urging President Truman, before the weapons were used against Japan, that they should never be used. If the Russians too came into possession of the weapon, so Kennan felt,

then it had to be viewed as a suicidal weapon, devoid of rational application in warfare; in which case we ought to seek its earliest possible elimination from all national arsenals. If we were successful in achieving its elimination, fine. If not, then we might, I thought, have to hold a few of

⁵P.M.S. Blackett, *Military and Political Consequences of Atomic Energy* (London: Turnstile Press, 1948).

⁶Harcourt Brace, 1947.

these devices for the unlikely event that others should one day be tempted to use them against us.

The latter consideration of deterrence remains to this day the basic and logical rationale against the concept of unilateral nuclear disarmament.

In 1949 the Russians exploded their first atomic bomb. President Truman then decided to proceed to the development of the hydrogen warhead. Like

Oppenheimer, Kennan opposed the decision. He spelled out his views in a paper which in January 1950 he addressed to Dean Acheson, by then secretary of state. How, he asked, were these new weapons to be regarded?

Were they to be seen as "an integral and vitally important component of our military strength, which we would expect to employ deliberately, immediately, and unhesitatingly in the event that we became involved in a military conflict with the Soviet Union"? Or were we holding them solely as a deterrent? In this last case, we must take care "not to build up a reliance upon them in our military planning." Our public position should then be that "we deplore the existence and abhor the use of these weapons; that we have no intention of initiating their use against anyone; that we would use them only with the greatest of reluctance and only if this were forced upon us by methods of warfare used against us or our allies...." We would, in other words, eschew the first use of such weapons ourselves; and we would try to inculcate into others the assumption that they would never again be used.

I left no doubt in Mr. Acheson's mind as to which of these alternatives I favored. If we were to adopt the first alternative—if, that is, we were to base our military strategy upon the use of nuclear weapons—then, I wrote, it would be hard "to keep them in their proper place as an instrument of national policy." Their peculiar psychological overtones would render them "top-heavy" for the purpose in question. They would impart "a certain eccentricity" to our military planning. They would eventually confuse our people, and would carry us "towards the misuse and dissipation of our national strength." Before launching ourselves on this path we should, in any case, make another effort to see whether some sort of international control could not be devised and agreed upon by the international community.

Kennan's doubts were brushed aside. Since then, all that he and others feared has come to pass. East and West now face each other with tens of thousands more intercontinental nuclear warheads than would be needed to assure a state of mutual deterrence. Warheads have been elaborated for use as battlefield and so-called "theater" weapons. On paper at least, their deployment has become part of tactical doctrine, regardless of the fact that no responsible army commander has the slightest idea of how, given political authority, their use could ever be controlled. Only desk-warriors who have never seen action, only computer specialists who can trade the deaths of millions in war games between the NATO and Warsaw Pact powers, can devise the world of fantasy where nuclear weapons have a role in active warfare, as opposed to being

weapons which, because of their limited and suicidal destructive power, deter states with nuclear weapons from taking military action against each other. Nuclear weapons deter; they cannot defend.

Here, to European eyes, lies the irony of present American policies. In 1947, at a time when Europe was tottering as it tried to overcome the grievous economic, political, and social problems by which it was then confronted, the US generously came to Europe's aid with the Marshall Plan. In 1948 Soviet hostility to the West reached a peak with the coup in Czechoslovakia and with the blockade of Berlin. A fragile European defense organization was set up under the Brussels Treaty, to be underpinned a year later by the formation of NATO, with the US as its main military partner.

Then, alas, the distortion of military planning began, the "certain eccentricity" which George Kennan foresaw the bomb would bring in its train. The European members of NATO were still far too exhausted even to try to implement the 1952 Lisbon Conference goals for conventional forces. The Federal Republic of Germany, whose contribution in manpower is today bigger than that of any other member of NATO, was not even a member. And in any event, the idea had already taken root that disparities in numbers of troops could be compensated for by the provision of battlefield nuclear weapons—an idea which Robert Oppenheimer misguidedly supported, and which Kennan opposed on political grounds.

Twenty years ago, long before President Reagan assumed power, this notion was openly challenged in NATO circles on direct military grounds,⁹ but to no avail. Because it suited Western economic and political circumstances, the European members of NATO have, over

⁹Solly Zuckerman, "Judgment and Control in Modern Warfare," *Foreign Affairs*, 40 (2), 1962, pp. 196-212.

the years, preferred to stick their heads into a mass of nuclear verbiage rather than face the truth that the more they do so—and the more they ignore NATO's weakness in conventional forces—the more defenseless we become in fact, should war ever break out with the Warsaw Pact powers. Of course, we could make the ridiculous assumption that the Russians are so irrational as to risk an uncontrollable nuclear exchange, which could only end in the total destruction of Western Europe, of Warsaw Pact territory west of the Urals, as

well as of the United States and, presumably, Canada. But what would be the point of that?

Up to the mid-Seventies, not a single one of the military leaders who had been involved in NATO planning had spoken out in public to declare his doubts. Since then several have.¹⁰ Admiral of the Fleet Lord Mountbatten, chief of the British Defence Staff for six years, said that the belief that nuclear weapons could be used in field warfare without triggering an all-out nuclear exchange, leading to the final holocaust, is more and more incredible. One of his successors, Admiral Hill-Norton, said that he knew no informed observer who believed that war with nuclear weapons is credible. His successor, Field Marshal Lord Carver, observed that "no sensible, responsible military person" believes that a war could be fought in Europe in which nuclear weapons were used without avoiding a strategic nuclear exchange.

In the latter half of the Fifties and in the early Sixties public alarm about nuclear weapons was essentially due to fears about the health hazards of radioactive fallout from atmospheric nuclear tests; it died down after such tests were banned by the treaty of 1963. Political and military NATO circles continued to base strategy and tactics on the nuclear weapon. All the phrases used over the years to imply to the public that NATO is always updating its policies in the end add up to the same thing—if the Russians launch an attack which cannot be held back by means of conventional weapons, NATO would resort to nuclear arms. What is more, in such circumstances, NATO forces would initiate the nuclear exchange. What *per contra* would the Russians then do? Obviously, if NATO forces move against them, and if NATO starts to use nuclear weapons, the USSR would most likely respond in kind, even if the risk were that the ensuing exchange could end in hundreds of millions of deaths. There could be no victors in such an exchange. The end would be mutual suicide.

George Kennan perceived all this from the moment he realized that the Russians, come what may, would devise their own nuclear weapon. By 1949, when they exploded their first bomb, and the debate about the "super," or hydrogen, bomb started, Kennan was certain. A year later his heterodox views led to his resignation from the State Department and to his first attempts to circulate those views in public, culminat-

ing in the six BBC Reith Lectures which he delivered in 1957.¹¹ In one of these lectures he argued forcibly for the withdrawal of American and Soviet forces from Western Europe and for the unification of the two Germanies as a

¹⁰Solly Zuckerman, *Nuclear Illusion and Reality* (Viking, 1982).

¹¹*Russia, the Atom and the West* (Harper Brothers, 1958).

demilitarized state. In another he pointed to the dangers of introducing tactical nuclear weapons into the armory of NATO's military forces.

Both ideas, as he tells us, "encountered a violently adverse official reaction, particularly in Germany and the United States." His idea of a demilitarized Germany serving as a buffer between East and West was unacceptable to the Western allies and, by the time he made the proposal, to the Russians. His objection to battlefield nuclear weapons was anathema to military technologists and amateur tacticians. But in retrospect, how right Kennan was when he concluded that if nuclear weapons were treated as battlefield weapons rather than as instruments of deterrence they would intensify military tension in Europe, and

would be bound to raise a grave problem for the Russians in respect of their own military dispositions and their relations with the other Warsaw Pact countries. It would inevitably bring about a further complication of the German and satellite problems. Moscow is not going to be inclined to trust its satellites with full control over such weapons. If, therefore, the Western continental countries are to be armed with them, any Russian withdrawal from Central and Eastern Europe may become unthinkable once and for all, for reasons of sheer military prudence regardless of what the major Western powers might be prepared to do.¹²

It did not help Kennan that when he

made this pronouncement the Russians were propounding the same message. Nor did it help that the consequences of his counsel would be a demand for more resources for conventional arms and forces.

In the introductory section to his new book, Kennan pessimistically observes about the nuclear assumptions and strategies of the kind exposed by Scheer

that

they are now so deeply and widely implanted in the public mind that in all probability nothing I could say, and nothing any other private person could say, could eradicate them. Only a senior statesman and political leader, speaking from the prominence and authority of high governmental position (in our country, a president, presumably) could have a chance of re-educating the public successfully on these various points, and this is something for which one sees, at this present juncture, not the slightest prospect.

This is obviously true if the present American administration continues to follow the path it has chosen over the past two years. But I think that Kennan forgets that there are other countries in the world besides the US and the USSR. I feel that there may be more force than he or any of us now realizes to the anti-nuclear movement in Europe—which he discusses in his penultimate chapter.

Sure enough, as his title implies, there is a nuclear delusion—or illusion. But there is also a nuclear reality which is undoubtedly better understood in Europe (including, I would say, the Warsaw Pact countries) than it is in the United States—a land mass that has never been ravaged by modern war. There are West European leaders as well as American

¹²*Ibid.*

residents. I do not despair of the possibility that at some moment one of them could start the process that will remove from today the threat that there will be no tomorrow.

So long as political differences between East and West remain as they are, there is clearly no logic to the concept of unilateral disarmament on either side for either side. But, equally, there is no logic to the nuclear arms race between the US and the USSR, a race which continues because of a built-in technological momentum, and a race which inevitably increases the danger that, by inadvertence or through mad decision, the weapons could one day be used. The explosive release of the enormous forces which hold together the invisible particles that constitute an atom provides a way of erasing in a flash centuries of human achievement. It is not a means whereby political differences can be resolved. □

(44) Mr. Pipes objects, in *The New York Review of Books* (March 31, 1983):

To the Editors:

Lord Zuckerman's essay, "Nuclear Sense and Nonsense" [*NJR*, December 16] contains a few critical remarks about me to which I would like to respond.

Contrary to Lord Zuckerman's assertion, Mr. Robert Scheer, the author of *With Enough Shovels*, cannot have "tapes of conversations" with me because I have never talked to him. To the best of my knowledge, I have never met him. In fact, I do not even know who he is apart from being the author of what (judging by Lord Zuckerman's

review) is an ill-informed and nasty book.

"Given a civil-defense policy like that of the Russians," Lord Zuckerman writes, "fatal Soviet casualties might be kept down to the level of, say, twenty million which, Professor Pipes thinks, is a tolerable figure." Twenty million casualties is the number suffered by the Soviet Union in World War II: since among these victims were members of my own family, I can hardly regard such figures with equanimity. I may further add that estimates by Soviet Civil Defence authorities suggest that they (not I) believe a

well-developed and executed civil defence program will keep casualties in a nuclear conflict down to that level. If Lord Zuckerman regards such expectations as nonsense then he may wish to communicate his views to General Altunin who heads the Soviet Civil Defence effort rather than criticize American rapporteurs of Altunin's estimates.

Quoting Mr. Scheer, Lord Zuckerman describes me as a "notorious anti-Soviet hard liner" who came to America from Poland." If Lord Zuckerman will define for me a "notorious pro-Soviet soft liner" I will

be able to tell whether I am indeed his opposite. My coming to America from Poland, however, has no more bearing on my intellectual qualifications than Lord Zuckerman's migration from South Africa to England has on his.

Lord Zuckerman admits to knowing little about me but he is "clear that Pipes has little or no idea what it's like when a city is devastated even with conventional bombs." Whence the certainty? It so happens that I resided in Warsaw in September 1939 when the city was devastated in Nazi terror raids.

The experience has etched itself deeply in my memory, though I fail to see why it should make me more competent to discuss Soviet nuclear strategy. Most knowledge which civilized man has at his disposal he acquires vicariously, learning from the experience of others. Were this not so, were we required to undergo personally all that we profess to know, on what authority would Lord Zuckerman himself [have] dared to publish fifty years ago his pioneering *Social Life of Monkeys and Apes* since he clearly is neither

a monkey nor an ape?

Lord Zuckerman expresses dismay that the school of thought with which I am associated "prosper" while that which he regards as having a monopoly on political wisdom "has failed to influence policy." To the extent that his essay is representative of his favored school, the reason is not far to seek. Carelessness with facts, frequent resort to *ad hominem* arguments and to ridicule are symptomatic of contempt for the opinions of others. Such a method of argumentation gets

one so far but no further. It may sway some readers, but it certainly does not impress those who must make fundamental decisions affecting national security.

Richard Pipes

Harvard University
Cambridge, Massachusetts

Lord Zuckerman replies:

I fear that Dr. Pipes protests too much. My reference to "transcripts of tapes and of

other records" related generally to those which Mr. Scheer reproduced in his book.

The references to Dr. Pipes's beliefs are in the form of excerpts from his writings. If they are false, I suggest that he take the matter up with Mr. Scheer. If they are not, those who like myself regard the views which they expressed as nonsensical will learn with relief that Dr. Pipes now wishes either to qualify or to disown them.

- (45) "To Preserve A World Graced By Life", a 12-page pamphlet by Carl Sagan, is being mailed to all BRS members with this issue of the newsletter. It is a plea to save our world from nuclear devastation. It has been supplied — at DON JACKANICZ's suggestion — by the Council for a Livable World, whose objectives and distinguished members are listed in the pamphlet. We are grateful to the Council for providing the pamphlet at no charge.

WE APPLAUD

- (46) Felix De Cola's Letter to the Editor of the Los Angeles Times (April 27, 1983):

This is my very last letter to The Times.

I know that I am dying and I am unafraid. I am still a happy atheist, and with Bertrand Russell, I say:

"I think our own hearts can teach us no longer to look around for imaginary supports, no longer to invent allies in the sky, but rather to look to our own efforts to make this world a fit place to live in instead of the sort of place that the churches, in all these centuries, have made it.

Adieu.

FELIX De COLA
Hollywood

This letter was dictated to De Cola's wife; it was mailed on Monday, the day he died.

Felix had been a member of the BRS. (Thank you, Jacqueline Berthon-Payon and Bob Davis.)

BOOK REVIEW

- (47) "Marriage & Morals" by Bertrand Russell (NY: Liveright, 1929). This is one of the books that offended Judge McGeehan in the trial that prevented BR from teaching at City College of New York (1940). This is what reviewers thought of the book at the time it was published, as revealed in "Book Review Digest, 1929" (NY:H.W. Willson Co.):

RUSSELL, BERTRAND ARTHUR WILLIAM. Marriage and morals. 320p \$3 Liveright. 176 Sexual ethics. Marriage 29-21656
Beginning with an historical and ethical survey of sexual morality, Mr Russell discusses the moral standard as it existed among savage tribes and during the Christian era as a background to a consideration of the modern problem, with emphasis upon sexual ethics in relation to modern marriage. Suggestions for certain modifications of the conventional code, making for greater happiness in the whole realm of sex and marriage, are given.

"Bertrand Russell has certainly produced the most humane and persuasive volume in the recent flood of books on marriage. None of it is unfamiliar—which is quite as it should be—and the book will reach a great many people who would have shrunk at the outset that they were hostile to his conclusions. He is convinced of two facts: that marriage is for the sake of the children born in it, and that love is one of the first values of existence." Ruth Benedict
+ Books (N Y Herald Tribune) p5 O 29 '29 160w

Reviewed by Francis Snow
Current Hist 31:639 Ja '30 250w

"In the last analysis Mr. Russell, like Judge Lindsey, is proposing nothing new; he is only suggesting a candid facing of a new fact. An old morality is bankrupt; a new morality will have to be created. In fact, a new morality is

already in the process of being created blindly by the very people who have never heard of Mr. Russell or of the new theories of morality that many of this generation have proposed. The economic and psychological forces in our civilization are at work achieving this change. Mr. Russell's book attempts only to give clarity to this change, but in trying to do this he is attempting in a fine courageous manner an extremely grave task. Too much praise can scarcely be given to those who, like Mr. Russell, see this change as part of a greater revolution in the very structure of social life." V. F. Calverton
+ Nation 129:677 D 4 '29 850w

"If Mr. Russell had more charity towards the world in which he lives he would write a less entertaining book, but he might make a more effective contribution to the discussion of his subject." Ray Strachey
+ Nation and Ath 46:255 N 16 '29 750w
New Statesman 34:162 N 9 '29 850w

"Mr. Russell's trumpet blast is not going to bring down the walls of Jericho, but 'Marriage and Morals' is a civilizing book by one of the two great civilizers of the current age—the other is Havelock Ellis—and even the person whose blood pressure mounts rapidly while turning its pages will be better off for having read it." P. F. Van de Water
+ N Y Evening Post 11m O 12 '29 280w

"Permeating the book is his delicious dry wit, his tentative, half-humorous way of saying things which he means in deadly earnest. There is a good deal in the book with which traditional moralists would take issue. His whole

position on individual freedom, the legal aspect of marriage, and family life is very advanced. . . . Whether or not one agrees with [his] conclusions—and he makes them very easy to accept in argument—the importance of such a book and such a writer as Russell is immense. This importance lies in giving us perspective, more of a birdseye view of problems that lie all too close to everyday life and experience." Isabel Proudfit
+ N Y Times p2 N 17 '29 1300w

"Pity the unsuspecting reader who artlessly opens Bertrand Russell's new book without any premonition of where this astute philosopher will lead him. In that easy, informal manner which discounts all the airs of scholarship Russell puts himself on a footing with the average man, and presto—he is discussing the fundamentals of his beliefs and practices, his faith, his family, his national loyalty, and the very essence of his stock on this earth. Moreover, Russell stirs up these subjects, each of which is fraught with controversy, in the most amiable manner, discussing them as common sense dictates, giving both sides, forcing no conclusions on the reader." Harry Hansen
+ N Y World p17 O 15 '29 1100w

"Liberal minded readers will find much to interest and nothing to shock them in Bertrand Russell's new book. He writes with perfect frankness and transparent purity of motive, and the charge of sentimentality often made against such high-minded idealists can scarcely be advanced against this volume." F. L. Robbins
+ Outlook 153:310 O 23 '29 1600w

"Mr. Russell's book sets the problem in its historical perspective, and states it as fairly as is possible for one who is a natural partisan. Whatever we may think of his proposals it is evident that such a book, written by a man whose good faith is above question, was long overdue."

— Spec 148:sup773 N 9 '22 806w

Spring'd Republican p7e N 3 '29 490w

Marriage and Morals is interesting insofar as it: (1) traces the history of conventional ethics back to their source conditions, and (2) shows that those conditions no longer exist. Mr. Russell fails to prove that assurance of paternity is the only factor that stands in the way of extra-marital relationships." E. M. Allen

— Survey 63:253 D 15 '29 350w

Times [London] Lit Sup p860 O 31 '29 557w

AGAIN, THE BIG ISSUE

(48) From The New York Times (4/24/83, p. E21):

'Frightened for the Future of Humanity'

The following statement was signed by 70 scientists who contributed to the development of the first atomic bomb, in 1943. Among the signatories are five Nobel Prize winners — Hans Bethe, Owen Chamberlain, Richard Feynman, Ed McMillan and Emilio Segre. Others include Robert Marshak, Victor Weisskopf and Frank Oppenheimer.

The signers of this statement are scientists who came to the Manhattan Project at Los Alamos in its earliest days and who are now gathered to observe the 40th anniversary of the opening of the laboratory. We write this because we worked on the creation of the first nuclear bomb and therefore, even though the consequences and the concern must be the same for all people equally, we feel a special sense of responsibility. We are appalled at the present level of the nuclear armaments of the nations of the world and we are profoundly frightened for the future of humanity.

The single crucial fact is that the two major world powers now possess a sufficiency of nuclear warheads and delivery systems to destroy each other and a significant part of the rest of the world many times over. Furthermore, in view of the massive overkill potential already achieved, the mobility of many launching systems, and the absence, after many years of research, of any credible defense, we see no conceivable probability of preventing, by any military action that could be taken, such total or near-total destruction. This being so, considerations of possible comparative advantage to one side or the other in numbers of warheads or in megatonnage become irrelevant.

Our one hope is that both the United States and the Soviet Union will recognize the futility of trying to outbuild the other in nuclear strength and also the cataclysmic danger inherent in the effort to do so. We urge upon the leaders of both countries that this recognition be made a cornerstone of national policy and that it lead to the beginning of a mutually agreed upon reduction of nuclear armaments and, for all nations, to the ultimate goal of the total elimination of such weapons.

BR QUOTED

(49) "Forbes" loves BR, and continues to dig up nuggets for its "Thoughts on the Business of Life" section:

To be able to fill liesure intelligently is the last product of a civilization. (April 11, 1983, p. 220)

Change is one thing, progress another. "Change" is scientific, "progress" is ethical; change is indubitable, whereas progress is a matter of controversy. (May 9, 1983, p. 352).

(¹thank you, WHITFIELD COBB)

LAST MINUTE ITEMS

- (50) Still more new members, and we are very glad to welcome them:

THANOS CATSAMBAS/3003 Van Ness St., N.W. (S-418)/Washington, DC 20008
 GUSTAVE JAFFE/844 Stanton Av./Baldwin, NY 11510
 JAMES M. JONES/Rt. 8, Box 294/Hickory, NC 28601
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 LUDWIG SLUTSKY/3939 Apache Trail (D12)/Antioch, TN 37013

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- (51) Bylaws of the BRS will be discussed at the June meeting. Come, and have your say about them.
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- (52) Introductory (1). Annual Meeting (2,41). Deductible expense reminder (3). Science Committee report (4,8). Cambridge Apostles (5). Kisty (6). Pugwash by Rotblat (7). Mershon Report on accidental war (8). Nuclear war survivor's manual (9). Reagan: better dead than red (10). Bay Area religious beliefs (11). Non-prophet Marx (12). News about members: Bae (13), Garciadiego (14), Kohl (15), Lamont (16). "Horrible" question answered (17). New members (18,50). New addresses (19). Books to lend (20). BRS Library Campaign (21). Guess who (22). Fundamentalists defined (23). Contributors thanked (24). Contributions needed! (25). Members' use of BRS name (26). BRS's new address (27). For sale: BR button (28), members' stationery (29). Not for sale: BR postcard (30). President Jackanicz reports (31). BRS Award to Rotblat (32). Herb Stahl dies (33). Wilberforce seminar cancelled (34). Earth Day holiday (35). World Policy Institute publications (36). Ingersoll's Friends (37). FFRF (38). Hemlock Society grows (39). We nominate Directors (40). Annual Meeting schedule (41). "Socrates greater than Christ" (42). Zuckerman's "Nuclear Sense and Nonsense" (43) and Richard Pipes' objections (44). Sagan's anti-nuclear pamphlet (45). De Cola's last letter (46). 1929 reviews of BR's 1929 "Marriage and Morals" (47). "Frightened...for Humanity" (48). Forbes quotes BR (49). More new members (50). Bylaw discussion at June meeting (51) Index (52).

Russell Society News
No. 39
August 1983

- (1) Highlights: Volunteer needed (32). 1983 Meeting, at McMaster (2,38,39). Using the BRS name (2c). Human Rights Committee request (4). Science Committee request (5). BR Editorial Project (9). BR misrepresented (10). BR on warmongers (11). BR Film Project (14). BRS Doctoral Grant awarded (17). 2 nuclear freeze letters (23). Page's good idea (29). Membership list (43). Index (44). Ballot (45). An asterisk in the left column indicates a request.

1983 MEETING, AT MCMASTER

- (2) This report on McMaster 1983 is in 3 parts. Part 1: the Conference. Part 2: the BRS Annual Meeting. Part 3: the BRS Board Meeting. It all occurred June 24-26.

- (2a) Part 1, the Conference. In all previous BRS meetings the programs — speakers, topics, films — have been arranged by the BRS itself; but in the '83 meeting, the program was arranged by the sponsors of the Conference. The Conference was on BR's early "humanist" writings (1888-1918). Here is the program:

Programme

The first of two conferences sponsored by the Bertrand Russell Editorial Project (McMaster University) and the Institute for the History and Philosophy of Science and Technology (University of Toronto). Part II will be a conference on Russell's technical writings up to 1922 held in Toronto late in June 1984.		Saturday 9:00-10:00 Department of English and Russell Editorial Project McMaster University	Sunday 9:30-10:00 Coffee
Friday 12:50	Richard A. Rempel, Coordinator Bertrand Russell Editorial Project	Bertrand Russell's Conversion of 1901	10:00-11:00 Peter Clarke St. John's College Cambridge University
Welcome		10:00-10:20 Coffee	Bertrand Russell and the Dimensions of Edwardian Liberalism
1:00-2:00	S.P. Rosenbaum Department of English University of Toronto	10:30-11:20 Kirk Willis Department of History University of Georgia	11:00-12:00 Thomas C. Kennedy Department of History University of Arkansas
Bertrand Russell and the Bloomsbury Group		The Evolution of Bertrand Russell's Early Religious Beliefs, 1888-1914	To Nourish Life or Minister to Death: Bertrand Russell and the Twentieth-Century Peace Movement
2:00-2:30	Coffee	11:30-1:00 Free time for lunch	12:00 Closing remarks and farewell
2:30-3:30	Gladys G. Leithauser Department of English University of Michigan—Dearborn	1:00-2:00 Nicholas Griffin Department of Philosophy and Russell Editorial Project McMaster University	
The Romantic Russell and the Legacy of Shelley		Bertrand Russell's Crisis of Faith	
3:30-4:00	Coffee	2:00-2:30 Coffee	
4:00-5:00	Carl Spadoni Bertrand Russell Archives McMaster University	2:30-3:30 Harry Ruja Department of Philosophy San Diego State University	
Russell and Aesthetics		Russell on the Meaning of "Good"	
6:00	Barbecue at the Faculty Club	3:30-4:30 Brian Harrison Corpus Christi College Oxford University	
Free evening; general meeting of the Bertrand Russell Society		Bertrand Russell: The False Consciousness of a Feminist	
		7:00 Buffet banquet at Richard Rempel's home	

The large audience, that filled the auditorium in Gilmour Hall, seemed to like what it heard. The applause that followed each talk confirmed that impression.

32 BRS members were there: KEN BLACKWELL, ANDREW BRINK, WHITFIELD & POLLY COBB, JACK COWLES, DENNIS DARLAND, BOB DAVIS, LEE EISLER, PAUL GARWIG, MARY GIBBONS, DAVID GOLDMAN, DAVID HART, DON JACKANICZ, JOHN JACKANICZ, MARVIN KOHL, GLADYS LEITHAUSER, JOHN LENZ, BOB LOMBARDI, STEVE MARAGIDES, JIM MCWILLIAMS, FRANK PAGE, PAUL PFALZNER, STEVE REINHARDT, HARRY RUJA, CARL SPADONI, TOM STANLEY, KATE TAIT, JOHN VAN WISSEN, HERB & BETTY VOGT, ROB WALLACE, CAROLYN WILKINSON.

If that looks like a record number (which it is), let us not puff up with pride too much; that number is not as good as it looks. Some of those BRS members are affiliated with McMaster, or participated in the Conference, and would have been there in any case.

We never have as many members at Annual Meetings as we would like. Attending meetings is never inexpensive, and can be quite expensive for members who have to travel far. All in all we can say that we had a pretty good turnout for the '83 meeting, a little better than average, including some long-time members who came to an Annual Meeting for the first time, and later told us they were very glad they had come.

(2b) Part 2, the BRS Annual Meeting. Here are highlights. More details are provided in the Minutes (38).

- . President Jackanicz voiced the BRS's feelings of great gratitude toward BOB DAVIS for 8 years of notable service as BRS President, 1975-1982. This was followed by great applause.
- . President Jackanicz reported that the BRS had moved from Georgia to Illinois.
- . Treasurer Dennis Darland reported that the present bank balance is \$3364.69.
- . VP/Information Lee Eisler asked members to remember to send him relevant items they come across in their reading, for possible inclusion in the newsletter.
- . President Jackanicz read Jack Ragsdale's letter asking the BRS to endorse a nuclear freeze. (The Board later took action on this. See (23,39))
- . VP/Information Lee Eisler asked that the BRS undertake to gather incidents in BR's life that would lend themselves to a movie on BR. This was approved.

(2c) Part 3, the Board of Directors' Meeting. Here are highlights. More details are in the Minutes (39).

- . The Board appointed (or re-appointed) the following officers: Donald W. Jackanicz, President; Marvin Kohl, Vice-President; Dennis J. Darland, Treasurer; Cherie Ruppe, Secretary; Robert K. Davis, Vice-President/Special Projects; Lee Eisler, Vice-President/Information.
- . The 1984 Annual Meeting will coincide with the 2nd year of the Conference, in June, at the University of Toronto. This Conference will be on BR's technical writings. The BRS will offer a program to provide BRS members with an alternative to the Conference's technical talks.
- . Jack Ragsdale, BRS Assistant Librarian, was named Librarian.
- . Bob Davis, VP/Special Projects, will investigate the possibility of an Annual Meeting in England in 1985.
- . Regarding use of the BRS name by members: BRS members' stationery may be used by members for any purpose, except that they are not to speak on behalf of the BRS unless authorized by the President or Board; members may say, when writing letters, that they are members of the BRS; official BRS stationery is to be used only for official BRS business.
- . A freeze resolution was adopted, to be sent to Presidents Reagan and Andropov (23).

REPORTS FROM OFFICERS

(3) President Don Jackanicz reports:

Those of you who attended the Annual Meeting at McMaster University need not be reminded by me of how successful and pleasant it was. The planning done by the Conference's sponsors at McMaster University and the University of Toronto resulted in a very rewarding weekend. I offer congratulations to all those responsible for this memorable occasion.

This would turn into a much longer account, were I to report fully on the actions taken at McMaster; but since they are covered elsewhere in this newsletter, especially in the Minutes (38,39), I will say no more — except to urge all members to try to come to next year's meeting, June 1984 in Toronto.

(3.5) Acting Secretary Steve Maragides' report consists of the Minutes of the Annual Meeting (38) and the Minutes of the Board of Directors' Meeting (39).

REPORTS FROM COMMITTEES

(4) Human Rights Committee (Alex Dely, Chairman):

(Don Jackanicz recently appointed Alex Chairman of this Committee, which has been inactive for some time. Ed.)

I was shocked recently to get an American Association for the Advancement of Science report detailing how several thousand professionals were illegally detained last year alone in over 30 countries. This is not generally known; Sakharov's plight is one of the few well-known cases.

Early in June I wrote to about 25 human rights organizations. I also wrote to those who had contacted me last year in connection with a human rights packet offer. I suggested we might network, exchange newsletters, and possibly get more BRS members directly involved in heavy duty international politics. The returns are coming in. One kind aims to help individuals, as Amnesty International does. The other kind is more general and aims at influencing Congressional policies towards nations. I hope we can combine them. I'll be glad to compile a packet of information about 40 U.S. groups, from which BRS members can select a group they would like to work with in particular geographical areas.

I would like to call our Committee the "BRS Human Rights and International Development Committee". For about 3 years I have been associated with Volunteers in Technical Assistance (VITA), in Virginia, as well as

with similar efforts in the American Physical Society. The purpose is to act as consultant to Third World projects free of charge in areas of our expertise. VITA has 10,000 members but is still swamped. Most Third World projects are simple, and based on renewable energy technologies familiar to most hobbyists and Popular Mechanics readers. I thought the BRS could carve out a niche for itself by compiling a skills bank, and advertising its existence to trade/scientific groups, embassies, etc.

I took the liberty of writing to 40 embassies of the poorest nations of Africa, Asia and Central/South America, and announced the BRS International Development Group's (i.e., my) availability in areas of hazardous waste disposal, solar/wind/biomass energy, and similar alternative technologies in agriculture. I have University of Arizona friends who will help. I wrote late in June and already received responses from the Guatemalan Embassy and a detailed package from the World Bank. Any BRS hobbyist, educator, etc., who can write or translate manuals or instructional aids, who can design or find something already in the literature, who can serve as US representative to education/trade groups of Third World nations, or can help process paperwork necessary for many grants/services available from the U.S., the U.N., etc., can be of help.

Ultimately we can be part of a network of technical help to these countries, which will earn us good will and give us leverage when we demand human rights compliance.

- * Please let Alex know about your skills, for listing in the skills bank. Write Alex Dely, 6150 E. 31st St., Tucson, AZ 85711

(5) Science Committee (Alex Dely, Chairman):

We have written 6 Congressional Briefing Papers in the past 6 months, four of them on Arms/Accidental War. We have targeted about 50 key members of Congress (on the House Foreign Affairs, Senate Foreign Relations, House and Senate Armed Services Committees), the Pentagon, and scientific public interest organizations.

- * We hope to persuade Congress to create a Congressional Assessment Center for Accidental War. Although we (Dean Babst and I) have received close to 100 replies, we would achieve a much greater result if BRS members would write their Senators and Congressmen. Here's how to do it:

On the next page is reproduced (in reduced size) our 4-page statement, CONGRESSIONAL ASSESSMENT CENTER FOR ACCIDENTAL WAR. It was prepared by the BRS Science Committee at Congressional request. We urge members to make 3 photocopies of it, to send to their 2 Senators and their Congressman, with a covering letter asking them to sponsor/support a motion to create an Assessment Center, and saying that the attached statement tells why it deserves their support.

When we read the 4-page statement, it shook us up. When you read it, we think you'll know why you won't want to put off writing your 3 people in Congress one day longer than necessary! It's scary.

- * Alex would appreciate it if, after you send your letters off to Congress, you send him a postcard giving the names of the people you wrote to.

PHILOSOPHERS' CORNER

(6) BRS at APA, 1982. Philosophers' Committee Chairman, David E. Johnson, reports:

The winter meeting of The Bertrand Russell Society in conjunction with the American Philosophical Association (Eastern Division) was held in Baltimore, Maryland, on December 28, 1982 at 10:00 A.M. in the new convention center. The session, consisting of 2 papers on the philosophy of Russell, with commentary and discussion, was chaired by David Johnson, the newly selected Chairman of the BRS Philosophers' Committee. Audience size fluctuated from 10 to 30. There was lively participation by those in the audience in the times allotted to discussion, and the overall reaction to the session was distinctly favorable.

Robert Ginsberg of the Delaware County campus of Pennsylvania State University delivered the first paper, entitled "The Social Contract in Bertrand Russell's Theory of Statehood and War." Ginsberg argued that although Russell criticized the contract theory of statehood in Hobbes, Locke and Rousseau as a rationalist distortion and myth, he adopts contract terms in his own analyses of anarchy and international relations. When Russell discusses the problem of eliminating war from the world, he projects a worldwide Social Contract. The commentator, Thomas Benson of the University of Maryland, Baltimore County, pointed out that Russell was not a thorough-going pacifist and that what Russell had to say about world government was hardly philosophically dramatic or profound.

Stephen Nathanson of Northeastern University focused his paper — "Mysticism and Motivation in Russell's Philosophy" — on Ronald Jager's argument (in The Development of Bertrand Russell's Philosophy) that religious ideas and motivations were central to Russell's thought. Jager specifically claims that Russell's move toward a logical constructionist analysis of the physical world was motivated by a desire to overcome the hostile, overpowering image of nature put forward by Russell in "A Free Man's Worship". Nathanson argued that Russell found no religious consolation in the reduction of "omnipotent matter" and the "empire of chance" to logical constructions out of sense data. Rather, his motive was to render empirical

(continued on Page 5)

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"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

CONGRESSIONAL ASSESSMENT CENTER FOR ACCIDENTAL WAR*

The greatest danger to the security of the United States and the World is a nuclear war starting accidentally or unintentionally. Despite the increasing vast sums being spent on defense, the probability of our accidental destruction is growing. As weapons become more powerful, complex, numerous, accurate, widespread and time for error correction decreases, the probability of an accidental war increases. An intentional war is unlikely since in all probability it would be to commit suicide.

Since accidental destruction is our greatest peril, Congress needs an Accidental War Assessment Center to assess planned major weapons systems or policy changes. Congress needs to determine whether each planned change detracts more from our security than it adds.

There are many weapons policy questions that need answers. We raise only one issue to illustrate the type of assessment needed. If Pershing II missiles are placed in Europe at the end of 1983, as planned, the possibility of an accidental war will be greatly increased for the following reasons.

- The time allowed the Soviets for correcting for false alarms in their strategic warning system will be reduced to about 6 minutes, according to some sources.
- If the Soviet Union has false alerts that take longer than 6 minutes to clear, then we could be forcing them to destroy us and themselves by accident.

While no one doubts there is danger of a false alarm war, the extent of the danger is what needs to be carefully assessed. For example, if it develops that there is a very high probability of an accidental war in 1984, then much of our long-term \$1.5 trillion defense build-up may be not only irrelevant but counterproductive. This could be so, because we are misdirecting our prevention efforts in what little time we have left.

There is no reason why we should proceed in ignorance as to how high the probability of a false alarm war is because the issue can be broken down into answerable questions. The following questions and responses illustrate the type of service the assessment center could provide.

*This statement was prepared for the record at the invitation of the Subcommittee on Department of Defense Appropriations, Committee on Appropriations, U.S. House of Representatives, Wash., D.C., June 1983.

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Joint Chiefs of Staff. Continued inability to correct these failings by the highest levels within the Department of Defense will continue to perpetuate past mistakes and will undermine any chance that an effective attack warning or command and communication system can be installed by 1990."

Other nations do not provide any information on their false alarms. This secrecy could be greatly contributing to a false sense of security.

5. Question: If Pershing II missiles are deployed in Europe, would U.S.S.R. go to launch-on-warning?
Response: Does it make any difference, if the Soviets allow themselves only 6 minutes for error correction and one of their false alerts last longer?
6. Question: Why should Soviets become alarmed with our deployment of Pershing II in Europe since it does not represent a first-strike threat?
Response: If their warning system indicates they are being attacked, they could be expected to respond. Why would we expect them to only respond to a first-strike? How would they know it is not the beginning of a first-strike?
7. Question: Would not Europe expect the U.S. to meet its commitments to deploy as planned?
Response: If a thorough analysis shows that deployment of Pershing IIs means a high probability of a false alarm war, who would insist on deployment?
8. Question: What about false alarms in other nations' warning systems?
Response: Considering the problems in the U.S. warning system, it is urgent we ask other nations to share with all nations their false alarm experience for their own safety. The security of all nations may be dependent upon the nation with the least accurate warning system. If a nuclear missile exchange occurs between any two nations it will be difficult to limit the number of nations involved, given the uncertainty in knowing from where the missiles come. This danger is increasing as the number of nations with nuclear weapons grows. How long can our luck last?

We are urging in our books on accidental war that the Soviets, for their own safety, irrespective of arms control talks, pull back their missiles allowing western Europe more time for error correction. Since the French are only a few minutes away from the Soviets, they have little time for error correction. How error free is the French warning system?

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1. Question: What is the actual time allowed Soviets for error correction if Pershing II missiles are deployed?
Response: The Soviets say they would only be allowed five to seven minutes and some western analysts say 11 to 14 minutes (Newsweek 5-30-83). Other western analysts say 6 minutes, such as Arthur Cox in *Russian Roulette*. Robert Aldridge, a missile expert and author of *Pershing*, in a letter to us said, "Pershing -2s will reduce ~~total~~ resolution of their false alarms to 6 minutes." He also provided excellent supporting evidence.
Since the time for error correction is a key question, Alex Dely has asked the American Physical Society to help assess the issue further. He is a member of their study on the Vulnerability of Landbased Missiles Systems, which is considering the issue. Accurate information is essential to the security of all nations.
2. Question: What is the U.S.S.R.'s false alarm experience?
Response: According to Senator Gary Hart, "No one in the United States knows with any degree of confidence how reliable Soviet personnel and computers are."
3. Question: Can we estimate what the Soviet's false alarm experience is?
Response: If the Soviet's experience is similar to ours, there is a high possibility within one or two years that they will not have enough time to correct one of their false alarms if we only allow them 6 minutes. The most complete and systematic investigation of U.S. false alarms was made by Senators Gary Hart and Barry Goldwater in 1980. They discovered during an 18-month period that our strategic warning system had 147 false alarms, one of which lasted 6 minutes. It is generally agreed that the Soviet's system is not as accurate as ours.
4. Question: What is a reliable source of information on U.S. false alarm problems?
Response: According to the Department of Defense replies to our inquiry, they assure us that the U.S. false alarm problems are under control. Copies of these 1983 letters are available upon request. However, Jack Brooks chaired a Congressional investigation of this problem in 1981 which shows a different situation. Their 1982 report *NOBAD Command Systems Are Dangerously Obsolete* says, "The severe and potentially catastrophic deficiencies found in the Nation's missile attack warning system are a result of significant and long-term management failings within the Air Force and the

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There are many more accidental war questions that need to be assessed. Since there is a need to move quickly, Congress could set up a temporary Accidental War Assessment Center. As the Center proves its ability to provide meaningful help to Congress, eventually part of it could be placed in some agency such as the National Peace Academy.

Since the problem of an accidental war is far larger than any one agency, the Center should be a Congressional agency to provide an overview for the following reasons.

- In view of the large disparity between how the Department of Defense and Congressional Investigation assess the NOBAD false alarm problems, it is essential that Congress be assessing accidental war dangers independently.
 - Pentagon officials asked Senator Gary Hart to hold off indefinitely having his proposed hearing (September 1983) on Accidental War as they are worried about a scare. The public needs to know accurately the dangers they face so that they can respond appropriately.
- Senator Sam Nunn, in a letter (Feb. 15, 1983) to us, said the Secretary of Defense is expected to submit a study on initiatives to contain and control the use of nuclear weapons. The Senator said he "hopes that this will provide Congress and the Administration with a sound analytical framework to focus on ways to reduce the possibility of accidental war and thereby enhance stability." We are greatly pleased to learn of such a development and hope it proceeds rapidly. Congress still needs its own Assessment Center for reasons cited above.

It seems to us that the Assessment Center should be a small, sensitive, coordinating group. It could never hope to answer the many complex problems alone. The Center needs to work closely with other agencies as well as trying to obtain help from other nations in assessing common danger, e.g. what are other nations' false alarm and accident experiences. The assessment procedure should be operational in nature and must not stray from its focus on accidental war prevention.

The Assessment Center needs to provide quick answers with the best data available. It should share its reports widely and seek constructive criticism from all who are interested in order to achieve the utmost accuracy quickly. The reports need to be clear, concise and state limitations. The cost of the Assessment Center would be minuscule compared with defense costs. Does it make sense for Congress to be appropriating hundreds of thousands of dollars annually for defense and not have its own continuous overall assessment of the greatest threat to our existence, Accidental War?

This position paper was prepared by The Bertrand Russell Society's Science Committee. Dean Babst, Research Scientist, N.Y. State (Ret.), 7915 Alma Mesa Way, Citrus Heights, CA 95610. Alex Dely, Physics Dept., Univ. of Ariz., Tucson, AZ 85724. June 8, 1983.

knowledge as certain as possible. However, Russell did find two facets of mysticism which applied to him: first, an emphasis on viewing things impersonally, and second, a tranquility which arose out of achieving the impersonal view of reality.

Alfred Guy of the University of Baltimore, in commenting on Nathanson's presentation, noted that mysticism was a motivating factor in Russell's philosophy in that, prior to seeking certainty about the empirical world, he must first come to wonder about the world as a whole. "To assume that the pursuit of empirical certainty is itself a worthwhile quest is not in itself an empirical certainty," Guy argued. He concluded by suggesting that Russell's talk about mysticism and logic may simply be another way of talking about love and reason. According to Russell, if you feel love, you have "a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty." (from The Impact of Science on Society, 1951)

(7) Call for papers. The following is inserted here merely for the record, since its deadline is long past.

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in December 1983. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one-half hour and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name of the author, with his address and the title of his paper, should be submitted on a separate page. The submission deadline is May 15, 1983 and the papers should be sent to David E. Johnson, Chairman, Philosophers' Committee, The Bertrand Russell Society, Sampson Hall, U.S. Naval Academy, Annapolis, MD 21402. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

ON EINSTEIN

(8) ER & Popper on Einstein. "Einstein, the Man and his Achievement", G. J. Whitrow, ed., (New York: Dover, 1973) is a transcript of 3 BBC programs (uh, programmes) (1967). They grew out of the idea that there ought to be "a program about Einstein and his work while there were people [still] available who had known him personally and would no doubt be glad to record their impressions both of the man and his achievement."

Here is what ER and Karl Popper had to say (pp. 22-28):

Whitrow: We have seen that, as a young man in Berne, Einstein often discussed famous philosophical works with his friends. Few philosophers, however, have made any serious attempt to study Einstein's work. One who has is Bertrand Russell. Recently we asked him if he thought that Einstein was a scientist whom philosophers should study.

Russell: Einstein's stature as a scientist was, and remains, very high. He removed the mystery from gravitation which everybody since Newton had accepted with a reluctant feeling that it was unintelligible. If Einstein's reputation has appeared to diminish, that is only because recent work in physics has been mainly concerned with quantum theory. I do not think that the work of our century in either relativity or quantum theory has had any very good influence upon philosophy, but I regard this as the fault of the philosophers, who, for the most part, have not thought it necessary to master modern physics. I hope that an increasing proportion of philosophers will, as time goes on, become aware that ignorance of physics condemns any philosophy to futility.

Whitrow: I am afraid that Bertrand Russell's criticism is still true of all too many philosophers. There are, however, some exceptions; one of them is Sir Karl Popper. I asked him to tell us something about the influence that Einstein has had on his own philosophy.

Popper: Einstein's influence on my thinking has been immense. I might even say that what I have done is mainly to make explicit certain points which are implicit in the work of Einstein. I will try to sum up in four points what I have learned from Einstein directly and indirectly:

(1) Even the best-established scientific theory, such as Newton's theory of gravitation or Fresnel's theory of light,

may be overthrown, or corrected, as Einstein has shown. Consequently, even the best-established scientific theory always remains a hypothesis, a conjecture.

(2) The recognition of this fact can be and should be of outstanding importance for one's own scientific work. It certainly was so for Einstein's work. He was never satisfied with any of the theories he proposed. He always tried to probe into the weak spots in order to find their limitations. And he did find them: again and again did he criticize his own work in his papers. For example, he began his famous paper of 1915 in which he first proposed the field equations for gravitation with the statement that some of his previous papers were utterly mistaken; and similarly he wrote in 1918, while replying to some criticism, that he had so far failed to distinguish between two different principles, and that his failure had led to confusion.

(3) This attitude, which may be called the critical attitude, is characteristic of the best scientific activity.

(4) With Einstein's work it became very clear that this attitude of criticism was in science something fundamentally different from what philosophers consider and describe as the 'critical attitude', or the 'sceptical attitude', or the 'attitude of doubt'.

Whitrow: Could you elaborate the difference between the critical attitude of scientists and of philosophers?

Popper: Yes. When philosophers speak of criticism they have in mind something like this. A philosopher, say Mr Adam, proposes a philosophical theory and tries to give arguments which would prove it or justify the claim that it is a true theory. Thereupon another philosopher, Mr Baker, analyses Mr Adam's proof and shows that it is invalid. Mr

Baker's destructive analysis of the claims of Mr Adam to have established his theory is what philosophers usually have in mind when they speak of criticism. Or to put it another way: philosophers usually mean by criticism an analysis that aims at showing the invalidity of some arguments which have been offered in justification of the claim that a certain theory is true.

Now, it seems to have been rarely recognized that criticism in science has a very different aim and character. It is not an attack upon the proof or the justification of a scientific theory, but an attack upon the theory itself; not an attack on the claim that the theory can be *shown* to be true, but an attack on what the theory itself tells us – on its content or its *consequences*. This is so because, especially since Einstein, scientists do not seriously hold that their theories can be true or 'verified'. Nowadays they will hardly claim more than that one theory can explain more facts than other known theories, or the same facts better; that it can be tested at least as well as these other theories or even better; and that it stands up to these tests at least as well as these other theories.

This attitude became particularly clear in the case of Einstein's criticism of Newton. Newton, in fact, had claimed that his laws of motion were not conjectural but true descriptions (if not explanations) of the facts, and that they were established by induction. But Einstein, who was a great admirer of Newton, did not criticize this mistaken claim. He did something more important; he revolutionized physics by producing an alternative to Newton's theory which not only passed all the tests which Newton's theory had passed, but also certain tests which it had failed to pass, and a few further tests which altogether went beyond the range of application of Newton's theory of gravitation. Nevertheless, Einstein regarded his own theory of gravitation merely as a step towards a better theory. Thus he wrote about his own field equations of gravitation that, as a matter of course, he never thought for a moment that his formulation of the field equations was more than a makeshift, designed to present provisionally the general principle of relativity in a concise form. And at the end of his last work, published in 1955, when discussing the pros and cons of the final results of his 35 years' search for a generalized relativity theory of a unified continuous field, he wrote that one could give good reasons showing that, and why, reality cannot be at all be represented by a continuous field.

Whitrow: Could you now tell us how this critical attitude of Einstein's which you have described has influenced your own work?

Popper: The Einsteinian revolution has influenced my own views deeply: I feel that I would never have arrived at them without him. In my view it is fundamental to science that it consists of theories which are tentative, or hypothetical, or conjectural. This means that any theory may be overthrown, however successful it may have been, and however well it may have been tested. There can be no theory more spectacularly successful than Newton's; but Einstein showed that even Newton's theory was only a conjecture. Thus, what Einstein's example may teach the philosopher is that science consists of bold speculative guesses controlled by merciless criticism which includes experimental tests.

One point about Einstein which impressed me perhaps more than any other was this: Einstein was highly critical of his own theories, not only in the sense that he was trying to discover and point out their limitations, but also in the sense that he tried, with respect to every theory he proposed, to find under what conditions he would regard it as refuted by experiment. That is, he tried to derive from each theory predictions, testable by future experiments, which he regarded as

crucial for his theory, so that if his predictions were refuted he would give up the proposed theory. Thus while he regarded all physical theories – not only Newton's but also his own – as tentative guesses which might always be superseded by better ones, and which therefore could never be verified, he made it clear that he found it most important to specify the conditions which would make him look at his own theories as refuted or as falsified. This attitude became the basis of my own thesis of the logical asymmetry between verification and falsification or refutation: of the thesis that theories cannot be verified, but that they can be falsified.

Following Einstein's example, I tried at once to find out the limitations of this doctrine, and I was able to show how it was always possible to evade a refutation. But I also showed that the possibility of such an evasion did not destroy the thesis of the logical asymmetry between verification and falsification. And I pointed out that the readiness to eschew such evasions and to accept falsification was one of the basic characteristics of the critical or scientific attitude.

Whitrow: Could you give us an illustration?

Popper: Yes. I may perhaps illustrate this point by an example from Einstein's own career. When D. C. Miller, who had always been an opponent of Einstein, announced that he had overwhelming experimental evidence against special relativity, Einstein at once declared that if these results should be substantiated he would give up his theory. At the time some tests, regarded by Einstein as potential refutations, had yielded favourable results, and for this and other reasons many physicists were doubtful about Miller's alleged refutations. Moreover, Miller's results were regarded as quantitatively implausible. They were, one might say, neither here nor there. Yet Einstein did not try to hedge. He made it quite clear that, if Miller's results were confirmed, he would give up special relativity and, with it, general relativity also.

This readiness to give up one's theory in accordance with the verdict of experiments is most characteristic of Einstein. It characterizes not only his critical or scientific attitude, but what may be described as his scientific realism. Although he knew that it was always possible to uphold one's theoretical constructions against unfavourable experimental evidence, he was not interested in doing so. He believed in some objectively existing reality which he tried 'to catch in a wildly speculative way', to use his own words: he was not content to find some equations fitting the observations, but he tried to grasp, to understand, this reality behind the phenomena. Yet he would have found this wild attempt uninteresting unless he could submit it to the discipline of rigorous experimental tests.

This attitude of Einstein is even today far from being generally accepted. Physicists and philosophers still speak of the verification of predictions, and even of the experimental verification of theories. But experiments have always to be interpreted in the light of theories, and theories can never be verified but remain always conjectures, wild attempts to grasp, or to understand, the hidden reality behind the phenomenal world.

Einstein's own views on the philosophy of science changed considerably during the course of his life. In his earlier writings there are many traces of positivist and conventionalist ideas. Especially noticeable is the influence of Ernst Mach, and also that of the great mathematician Henri Poincaré, who was, indeed, one of the fathers of the special theory of relativity. Einstein said things which contributed much to the positivist doctrines of 'operational definitions' and 'meaning analysis' – doctrines that were largely based on his own famous analysis

of simultaneity. In his later years, however, Einstein turned away from positivism and he told me that he regretted having given encouragement to an attitude that he now regarded not only as mistaken but as dangerous for the future development of both physical science and its philosophy. He saw more and more clearly that the growth of knowledge consisted in the formulation of theories which were far removed from observa-

tional experience. I admit, of course, that we attempt to control the purely speculative elements of our theories by ingenious experiments. Nevertheless, all our experiments are guided by theory and they cannot be interpreted except by theory. It is our inventiveness, our imagination, our intellect, and especially the use of our critical faculties in discussing and comparing our theories that make it possible for our knowledge to grow.

Here is ER again (pp. 89-91):

Whitrow: On the occasion of Einstein's seventieth birthday one of the most moving tributes that was paid to him was in a broadcast on the Third Programme by Bertrand Russell. He concluded by referring to Einstein's attempts after the war to work politically with American nuclear scientists to seek international agreement for the control of atomic energy. But this problem, as Russell wryly remarked, is more difficult than that of relativity. Bertrand Russell has specially recorded for our programme on Einstein this further tribute to his memory.

Russell: Of all the public figures that I have known, Einstein was the one who commanded my most whole-hearted admiration. I got to know him fairly well at a time when we were both at Princeton in the early forties. He arranged to have a little meeting at his house once a week at which there would be some one or two eminent physicists and myself. We used to argue about moot points in the philosophy of physics in an attempt, sometimes vain, to reach fundamental agreement. We did not, in those days, talk much about international politics, chiefly because in such matters we all thought alike. There was, however, one exceptional occasion. I remarked at a meeting that, when Germany had been defeated, the victors would lend money to the German Government and would forget the German crimes. Einstein indignantly repudiated the suggestion, but subsequent experience proved that on this occasion he was mistaken.

When, in the early fifties, the danger of nuclear war began to seem likely to cause universal ruin, I began to feel that this was a risk far greater and far more terrible than any of those with which governments were concerning themselves. I expressed my fears in a BBC broadcast on 23 December 1954. I sent the text of this to Einstein asking him whether he thought it possible that we could get scientists on both sides of the Iron Curtain to sign such a statement. He replied that he was too ill to work himself, but would gladly join me in signing any appeal on the subject that I might draw up and would suggest names of scientists to whom it might be sent.

I adapted the broadcast into a form of an appeal from scientists which I sent to certain eminent physicists including Einstein. After I had obtained a number of signatures from men of the highest scientific eminence, but not from Einstein, I learnt of his death during a flight from Rome to Paris. When I reached Paris, I found his letter agreeing to sign, dated two days before his death and the last public act of his life. This manifesto, known as the Russell-Einstein Manifesto because of the dramatic circumstances of Einstein's signing it, was the origin of the Pugwash Scientific Conferences.

Einstein was not only a great scientist, he was a great man. He stood for peace in a world drifting towards war. He remained sane in a mad world, and liberal in a world of fanatics.

(Thank you, BOB DAVIS)

ABOUT ER'S WRITINGS

- (9) The Bertrand Russell Editorial Project, we've known for some time, is a gargantuan publishing undertaking — they are going to publish everything that ER ever wrote (except his books) — but we've known it only in a vague way. Vague no longer! What brings home the enormity of the project are some details on the sheet below: 28 volumes; one every 9 months (the standard gestation period); anticipated completion date of the final volume, the year 2000.

Publication Details	
McMaster University is custodian of the Bertrand Russell Archives and is directing this vast editorial project.	
Each of the twenty-eight volumes listed below will be bound in an attractive navy-blue cloth, with a gold-embossed profile of Russell on the front. Each volume will be supplied with a protective dust jacket. The first volume, <i>Cambridge Essays 1888-99</i> , will be published in Fall 1983 and, due to methods of working adopted by the editorial team, this will be followed by Volume 7, Russell's <i>Theory of Knowledge: the 1918 Manuscript</i> , scheduled for publication early 1984. The <i>Collected Papers</i> (which will not appear in chronological order) will be published at the rate of approximately one volume every nine months. The anticipated completion date of the project is 2000.	
Volume I special pre-publication price is \$70.00. After December 31, 1983 the price will be \$90.00. The ISBN number for the complete edition of 28 volumes is 0 04 920095 X.	
Volume I	Cambridge Essays: 1888-99
Volume II	Philosophical Papers: 1896-1903
Volume III	Towards The Principles of Mathematics
Volume IV	Philosophical Papers: 1903-1905
Volume V	Philosophical Papers: 1906-1908
Volume VI	Philosophical Papers: 1909-1913

Volume VII	Theory of Knowledge: The 1913 Manuscript
Volume VIII	Philosophical Papers: 1914-1919
Volume IX	Philosophical Papers: 1919-1926
Volume X	Philosophical Papers: 1927-1946
Volume XI	Philosophical Papers: 1947-1965
Volume XII	Contemplation and Action: 1902-1914
Volume XIII	The Rights of the War: 1914-1917
Volume XIV	Revolution and Reconstruction: 1917-1920
Volume XV	China and Labour: 1920-1924
Volume XVI	Behaviourism and Education: 1925-1928
Volume XVII	Science, Sex and Society: 1929-1932
Volume XVIII	Fascism and Other Depression Legacies: 1933-1936
Volume XIX	The Man Who Stuck Pins in His Wife, and Other Essays: 1936-1939
Volume XX	The Problems of Democracy: 1940-1944
Volume XXI	Civilization and the Bomb: 1944-1949
Volume XXII	Respectability - At Last: 1950-1953
Volume XXIII	Man's Peril: 1954-1958
Volume XXIV	The Campaign for Nuclear Disarmament: 1958-1960
Volume XXV	A New Plan for Peace, and Other Essays: 1960-1964
Volume XXVI	The Vietnam Campaign: 1965-70
Volume XXVII	Newly discovered papers
Volume XXVIII	Index

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Merely dividing it all up into 28 categories must itself have been an enormous job.

As the flyer mentions, you can get Volume I for \$70, if you don't wait too long.

BR MISREPRESENTED

(10)

Example #1: Runes. In Dagobert Runes's "Pictorial History of Philosophy" (12) there is a photo of Joseph Stalin with the following caption:

Joseph Stalin, the chief architect of Russian imperialism, who by admission of his own lieutenants executed three and a half million Russian peasants and thousands of his personal coworkers.

On frequent occasion Bertrand Russell deviated from his philosophical work into the realm of social idiosyncrasy and anti-American platitudes. He delighted in attacking the United States as a monger of atomic warfare, advocating a general acceptance of Soviet Russian world dominance

(Thank you, BOB DAVIS)

It is a foolish misrepresentation to say that BR advocated "a general acceptance of Soviet Russian world dominance." That is a variation — a stepped-up variation — on the theme, "Better Red than dead."

Runes, a man of some learning, author of a number of books, and chief of the publishing house, Philosophical Library, should have known better.

Something needs to be said about "Better Red than dead."

"Better Red than dead" was a reaction to — a repudiation of — its opposite, "Better dead than Red", a slogan invented by U.S. hawks in the 1950s, the McCarthy period (NLI1-17). "Better dead than Red" is by no means obsolete today. It was voiced in 1983 by superhawk Ronald Reagan, the man with his finger on the button (RSN38-10).

"Better dead than Red" appears to be the equivalent of Patrick Henry's "Give me liberty or give me death." Here's what BR has to say on that:

PATRICK HENRY, an American patriot who rose to eminence during the War of Independence, is now chiefly remembered for his exclamation: "Give me Liberty, or give me Death." In the mouths of fanatical anti-Communists, this has become a slogan purporting to mean that a world without human beings would be preferable to a Communist world. As Patrick Henry meant it, however, it had a quite different significance. He was advocating a just cause, and, owing to British hostility, the cause could not triumph without the loss of American lives. Consequently, his death might promote liberty. In such circumstances, it is right and proper that his slogan should be approved.

When, however, this same slogan is used to justify a nuclear war, the situation is very different. We do not know what would be the outcome of a nuclear war. It might be the end of the human species. It might be the survival of a few scattered bands of anarchic plunderers in a world that had lost all social cohesion. It might, in the most favorable circumstances imaginable, result in very tight governmental despotisms with rigid rationing of all the necessities of life. Her-

man Kahn, who is concerned to justify nuclear war in certain circumstances, admits that, at the best, it would result in what he call "disaster socialism" (p. 438). The one thing in which it could not possibly result is ordered liberty such as Patrick Henry wanted and his modern admirers pretend to want.*

To die for a cause is noble if the cause is good and your death promotes it. If it is practically certain that your death will not promote it, your action shows merely fanaticism. It is particularly obvious in the case of those who say explicitly that they would prefer the extinction of our species to a Communist victory, or, alternatively, to an anti-Communist victory. Assuming Communism to be as bad as its worst enemies assert, it would nevertheless be possible for improvement to occur in subsequent generations. Assuming anti-Communism to be as bad as the most excessive Stalinists think it, the same argument applies. There have been many dreadful tyrannies in past history, but, in time, they have been reformed or swept away. While men continue to exist, improvement is possible; but neither Communism nor anti-Communism can be built upon a world of corpses.

"Has Man A Future?" (NY:Simon & Schuster, 1962 pp.38-39)

BR mentions the origin of the slogan, "Better Red than dead:

There is a considerable amount of rhetoric, both on the warlike and on the peaceful side, which, whatever its intention, is not likely to lead to the desired result. We have formerly considered the rhetorical war propaganda embodied in the slogan "Liberty or Death," but there is an opposite slogan invented by West German friends of peace: "Better Red than dead." One may guess that in some sections of Russian public opinion there is an opposite slogan: "Better capitalists than corpses." I do not think it is necessary to inquire into the theoretical validity of either slogan since I think it

out of the question that the one should be adopted by Western governments or the other by the governments of the East. Neither slogan presents justly the problem which East and West alike have to face. Given that military victory by either side is impossible, it follows logically that a negotiated *détente* cannot be based on the complete subjection of either side to the other, but must preserve the existing balance while transforming it from a balance of terror to a balance of hope. That is to say, coexistence must be accepted genuinely and not superficially as a necessary condition of human survival.

(same source, p. 89)

Unfortunately, it does not seem to be out of the question that the slogan should be adopted by a Western government: the current U.S. President is reported to have said, "...it is better that children 'die now still believing in God, than have them grow up under Communism and one day no longer believing in God.'"(RSN38-10)

(10b) Example #2: Solzhenitsyn. From The Wall St. Journal (5/12/83, p.32):

Covering the Spectrum

Alexander Solzhenitsyn appeared in London yesterday to accept \$170,000 as the Templeton Prize for Progress in Religion, and quickly loosed critical blasts in all directions. At Bertrand Russell, for suggesting it's better to be Red than dead; "to be Red means

to become dead gradually." At last year's Templeton Prize Winner the Rev. Billy Graham, for making silly remarks about freedom of religion in the Soviet Union after a trip there. Anyone who can hit those two targets in one day has pretty well covered the philosophical and ideological spectrum.

Same story. Beating BR over the head with "Better Red than dead" has apparently become stock in trade with this unusual man. He did it in a BEC interview in 1976 (NLLL-17). And, as above, again in 1983 — and who knows how many times in between?

(Thank you, PAUL GARWIG)

(10c) Example #3: Hook (+ Solzhenitsyn). In a long article in the Los Angeles Times, Sidney Hook quotes Solzhenitsyn with approval:

In his famous 1978 address at Harvard, Solzhenitsyn said, "To defend oneself, one must also be ready to die"—and the context shows that he meant the defense of our free institutions as our ultimate concern.

There is a profound historical and psychological truth here. The lean and hungry

hordes ready to die have always triumphed over those who have sought primarily to save their goods or their necks. (Not infrequently, they lost both, and their honor as well.)

Deny Solzhenitsyn's proposition, and what conclusion must one draw? That

survival is the be-all and end-all of life, the ultimate value.

However, if we are prepared to sacrifice all of our basic values for mere survival, there is no infamy that we will not commit. The result would be a life morally unworthy of man's survival.

Later, Hook goes on to say:

So long as we keep our guard up and do not capitulate, as Kennan or Russell would have us do, perhaps someday totalitarian communist countries will (through internal development) democratize themselves without war.

Differing as profoundly as I do with Solzhenitsyn about so much, I am nonetheless confident that he would agree with a short answer that I have made to the

Kennans and the Russells of this world in the form of a thumbnail credo:

"It is better to be a live jackal than a dead lion—for jackals, not me. Men who have the moral courage to fight intelligently for freedom, and are prepared to die for it, have the best prospects of avoiding the fate both of live jackals and of dead lions. Survival is not the be-all and the end-all of a life worthy of man. Sometimes the worst thing

that we can know about a man is that he has survived.

"Those who say that life is worth living at any cost have already written for themselves an epitaph of infamy, for there is no cause and no person that they will not betray to stay alive. Man's vocation should be the use of the arts of intelligence in behalf of human freedom."

We can't avoid the thought that Hook is pleased at his own courage, his own bravery, in saying, "Survival is not the be-all and end-all of a life worthy of man." We, however, are less enthusiastic about his readiness to die; for, if he goes, we all go; and it is his kind of attitude that makes it more likely.

(Thank you, JOHN TOBIN)

BR ON NUCLEAR WARMONGERS

(11) What makes 'em tick — the nuclear warmongers? Here's how BR sized them up (and if it sounds like a description of the Reagan Administration, remember when it was written, 1961):

But it is not immorality which is the really novel feature of modern weapons. The really novel feature is the absolute certainty that, in a war, *both* sides will be defeated. It is this that makes all thought of modern war silly as well as wicked. The people, whether in East or West, who tolerate policies leading toward war are victims of delusion. Some, who advocate brinkmanship, persuade themselves that in a war of nerves the other side is sure to yield first. This is what Hitler thought after Munich, and his miscalculation led to his downfall. In the same situation at the present day it would have led also to the downfall of his enemies.

There is another group of even more dangerous warmongers. These are the people so filled with national or ideological pride that, in the face of all evidence,

they still believe that their side would "win." I think that this unfounded belief is widely prevalent in both Russia and America, and is encouraged by the governments of both countries as an asset in negotiation.

There is a third group, the group of sacrificial fanatics. This group holds that it is noble to fight and die in a good cause even if the result of your sacrifice is going to be a much worse world than that which would exist if you were less prepared for martyrdom.

Unfortunately, ever since Hiroshima, these three groups have acted together and have succeeded, hitherto, in preventing anything that might diminish the risk of nuclear war. There have been moments, it is true, when one side or the other showed some glimmerings of common sense, but never have both sides felt these glimmerings at the same moment.

"Has Man A Future?" pp. 96-97

BR, PHILOSOPHER

(12) Dagobert Runes, in "A Pictorial History of Philosophy" (NY: Bramhall House, 1959, pp. 268-9), offers this brief account of BR and his philosophical views:

RUSSELL, BERTRAND (1872-). As late as 1940, the appointment of Bertrand Russell as professor of philosophy at the College of the City of New York has roused the fury of bigots of all denominations. It was denounced as "the establishment of a chair of indecency" and withdrawn by the Board of Education after a trial had ended with Russell's condemnation as "immoral" and a danger to the youth of the city.

The victim of this persecution has been accustomed to making sacrifices for his convictions. During World War I he had been imprisoned because of his radical pacifism. He had also been accustomed to having his opinions explained by radical leftists as being determined by his connection with the British aristocracy. His grandfather, Lord John Russell, who had been Prime Minister and Foreign Secretary, had tried to defend European solidarity against Bismarck's national egoism, and had brought about the repeal of the Test and Corporation Act which

barred from public office anyone not belonging to the established Church of England.

Russell is regarded as the most controversial figure of modern Anglo-Saxon philosophy, even by those who recognize him as one of the greatest thinkers of the twentieth century and who agree with Albert Einstein who has confessed that he owes "innumerable happiness to the reading of Russell's works." Russell's mind is uncompromising, not afraid of running risks, yet always ready to change and to admit errors. He always has maintained the independence of his thought and judgment although he underwent many influences. Russell is a prolific writer who attributes the clarity and fluency of his style to his absence from the influence of public school education. Conspicuous qualities of his books are the firm direction of the course of ideas, his ability to continue or check a discussion according to his principal intention, and particularly his easy humor and his devastating irony.

Russell has taken an outstanding part in the foundation of modern mathematical logic. Together with Alfred North Whitehead he has written *Principia Mathematica* (1910-13), one of the most comprehensive systems of mathematics. At first, Russell regarded mathematics as the ideal of philosophy. Then, abandoning Platonism, he thought of mathematics as an instrument of science, and finally declared that logic is not a part of philosophy but of a general theory of science.

To Russell, philosophy is a conception of life and the world which is the product of two factors. The one consists of inherited religious and ethical concepts, the other of investigations which may be called scientific. Philosophy is regarded as something intermediate between theology and science. Like theology it is concerned with speculations on matters concerning which knowledge has been unascertainable. Like science it appeals to human reason rather than to authority. Russell holds that all human knowledge remains uncertain, inexact and partial, and that scepticism, while logically faultless, is psychologically impossible. To obtain some results which may be useful for humanity, philosophy should take its problems from natural sciences, not from theology or ethics.

At least in its broad outline, scientific knowledge is to be accepted. But, against traditional concepts, Russell maintains that knowledge is an intimate, almost mystical

contact between subject and object by perception. Although perception is far more complicated than is generally supposed, common-sense realism comes closer to truth than idealism. Subjectivism is justified to ask how knowledge of the world is obtained but not to say what sort of world exists in which we live. Kant's claim to have effected a "Copernican revolution" is refuted by Russell who declares that Kant rather achieved a "Ptolemaic counter-revolution." Knowledge is characterized as a subclass of true belief, but not every true belief is to be recognized as knowledge. In *Human Knowledge* (1948) Russell deals with the problem of the relation between individual experience and the general body of scientific knowledge, and arrives at the result that science cannot be wholly interpreted in terms of experience. He demands that the description of the world be kept free from influences derived from the nature of human knowledge, and declares that "cosmically and causally, knowledge is an unimportant feature of the universe." Like Whitehead, he holds that the distinction between mind and body is a dubious one. It will be better to speak of organism, leaving the division of its activities between the mind and the body undetermined. What is true or false is a state of organism. But it is true or false in general, in virtue of occurrences outside the organism.

(Thank you, BOB DAVIS)

ER BUST

(13)

ER at the Hirshhorn. The Jacob Epstein bust of ER is currently being exhibited at the Hirshhorn Museum and Sculpture Garden, Washington, DC. The Museum says it is 16½ x 10 x 10 inches, and is one of 6 cast. A photo of ER sitting as Epstein works on the bust (1953) is opposite page 116 of ER's Autobiography, Volume III (NY: Simon & Schuster, 1969).

BRS PROJECTS

(14)

Toward a film about ER. A motion to adopt a Film Project proposal was made, at the 1983 Annual Meeting, by Lee Eisler. The proposal was adopted. Here it is →

This is a proposal that the BRS undertake to work up a presentation that might interest a movie-maker in making a movie on ER.

I am not suggesting that we write a movie script. Let us leave that to the professionals.

Rather, let us provide some of the raw material that a screen writer could make use of. For example:

There are incidents in ER's life that are dramatic or that lend themselves to dramatic presentation. We should make up a list of these, giving a brief description of each incident (and cite the source).

There are many quips, witticisms or verbal exchanges that are amusing or profound or both. We should make up a list of these, stating the essence (and citing the source).

Some incidents come to mind: the CCNY affair, ER's thoughts on Marx and communism, the first jailing, the 2nd jailing, Ban the Bomb episodes, various debates, the 1907 election campaign, etc.

As to procedure, I suggest that as many members as possible contribute to this presentation. Give us your ideas, in writing. The more, the merrier. The more suggestions we get, the better our final result will be.

Finally, I'd like to make a bow to Jack Ragsdale. The idea of trying to interest someone in making a movie about ER originated with Jack.

Mail your ideas to Film Project, RD 1, Box 409, Coopersburg, PA 18036.

At the 1983 Meeting, the names of several movie-makers were suggested: Roman Polanski (BR was his hero -- N114-18), Attenboro (maker of Ghandi), Ken Russell.

THE BRS AWARD

- (15) 1983. Joseph Rotblat was the recipient, as mentioned last issue (RSN38-32). The press release, below, was sent to anti-nuclear organizations, large weeklies, scientific and technical publications, scholarly journals, and publications we advertise in. If you come across a mention of the BRS Award to Professor Rotblat in any publication, please tell us about it and, if possible, send a clipping or a photocopy.

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

For immediate release
July 18, 1983

JOSEPH ROTBLAT RECEIVES THE 1983 BERTRAND RUSSELL SOCIETY AWARD

The 1983 Bertrand Russell Society Award has gone to Joseph Rotblat, nuclear physicist, anti-nuclear advocate, Secretary General of the Pugwash Conferences for the first 17 years (1957-1973)...and currently active on the Executive Committee, also Chairman of the British Pugwash Group.

The Pugwash Conferences were a breakthrough in East-West relations. They brought scientists from both sides of the Iron Curtain together for the first time to discuss the nuclear peril. The Conferences led to the Salt Talks and to the partial Test Ban Treaty, that banned tests above ground (1963). As Bertrand Russell said: "...it showed that real cooperation could be achieved among scientists of extremely divergent 'ideologies' and apparently opposing scientific as well as other views."

The Conferences were Russell's idea. But Russell was 85, and in poor health, unable to attend the first Conference (in Pugwash, Nova Scotia). As a result, it was Joseph Rotblat who organized it, as well as the following 22 Pugwash Conferences.

The Award citation reads: "For presiding at the birth of the Pugwash Conferences, and nurturing their growth, to develop areas of agreement between East and West so as to diminish the nuclear peril."

It seems odd that anything as important as the Pugwash Conferences should be virtually unknown to the public. Professor Rotblat provides the explanation: "Anonymity is the price paid for bringing eminent scientists together and getting them to talk freely and without inhibition on matters which are of deep concern to them but on which they

are not necessarily expert. Such talks can be effective, and generate original ideas, only if the participants do not have to worry that what they say may be taken down and published...." Therefore the Press is excluded, and thus cannot write about Pugwash... and the public remains uninformed.

Only a few highlights of Professor Rotblat's long and productive career can be given here. He is, or has been, Professor of Physics (now Emeritus) in the University of London at St. Bartholomew's Hospital Medical College; Director of Research in nuclear physics at Liverpool University; atomic energy researcher at Los Alamos; member, Advisory Committee on Medical Research of the World Health Organization; President, British Institute of Radiology; member, Governing Body of Stockholm International Peace Research Institute; Honorary Foreign Member, American Academy of Arts and Sciences. Title of some of his books indicate his major interests: Progress in Nuclear Physics; Radioactivity and Radioactive Substances; Atomic Energy, A Survey; Science and World Affairs; Aspects of Medical Physics; Pugwash, The First Ten Years; Scientists in the Quest for Peace; Nuclear Reactors, To Breed or Not To Breed; Nuclear Energy and Nuclear Weapons Proliferation; Nuclear Radiation in Warfare; Scientists, the Arms Race and Disarmament.

In Bertrand Russell's eyes, Professor Rotblat "...can have few rivals in courage and integrity... If ever the nuclear peril and allied evils are eradicated and international affairs are straightened out, his name should stand very high among its heroes."

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970). It is not a scholarly society, though a number of scholars belong to it, and is open to anyone interested in Russell. For information, write BRS Information, RD 1, Box 409, Coopersburg, PA 18036.

In the Fall, the press release will go to universities, along with (to save postage) the announcement of the 1983 Doctoral Grant recipient (17) and the 1984 Doctoral Grant offer (18).

- (16) 1984. We encourage members to nominate candidates for the 1984 BRS Award. When you nominate, tell why you think your candidate deserves the Award. There should be a genuine connection between your candidate and BR. It can be someone who had worked closely with BR in an important way (like Joseph Rotblat); or who has made a distinctive contribution to Russell scholarship (like Paul Arthur Schilpp); or who has acted in support of a cause or idea that BR championed (like Henry Kendall); or whose actions exhibited qualities of character (such as moral courage) reminiscent of BR; or who in some way has promoted awareness of BR or BR's work (like Steve Allen).

* Send your nomination to the BRS Award Committee, c/o the newsletter, address on Page 1, bottom. Deadline: December 1st.

THE BRS DOCTORAL GRANT

- (17) The 1983 recipient is Lois Pineau of the University of Toronto. (Last year's recipient, Alejandro Garciadiego, was also from the University of Toronto.)

Every year since 1979 the BRS has offered a \$500 award to a graduate student who has completed all requirements for a Ph.D. except the dissertation. The 1983 award is "to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell."

Ms. Pineau, in her dissertation, will argue that Russell's theory of reference "goes further toward solving some of the traditional problems of reference than has generally been appreciated...because they have not been properly understood,"...by Kripke, for instance.

- (18) The 1984 offer, as it will appear in a half-page ad in The Journal of Philosophy (September 1983):

THE BERTRAND RUSSELL SOCIETY'S 1984 DOCTORAL GRANT

The Bertrand Russell Society will award a doctoral grant of \$500 to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

The candidate is required to send to the Society: (1) an abstract of the theme of the dissertation and of the plan of study; (2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval; (3) a letter from the dissertation advisor evaluating the applicant and the plan of study; (4) a statement, in the candidate's covering letter, indicating that if the candidate is awarded the grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

Applications and supporting documents should reach Prof. Hugh S. Moorhead, Chairman, Philosophy Dept., Northeastern Illinois University, Chicago, IL 60625, by May 1, 1984. The recipient will be announced in June 1984.

The announcement of the 1983 Doctoral Grant recipient and 1984 Doctoral Grant offer will be mailed directly to chairmen of 5 departments of (mostly) large universities, as in past years (along with the Rotblat press release.)

CREATIONISM

- (19) From Harvard Magazine (May-June, 1983, pp. 28-32):

Only a theory

Today's primitivists join a long line of political and religious dogmatists who have rejected the empirical observations of science. In the nuclear age, such a stance becomes inexcusably dangerous.

by Philip Dunne

Earlier in this century, a Soviet geneticist named Trofim Lysenko earned the ridicule of the scientific world, and incidentally set back the study of genetics in the Soviet Union for decades, by forcing on his colleagues a pseudoscientific theory of heredity that was politically pleasing to Joseph Stalin and the rest of the Communist Party hierarchy in the Soviet Union.

In the fall of 1980, an American presidential candidate, Ronald Reagan, drew cheers from a partisan crowd by proclaiming that Charles Darwin's theory of evolution was "only a theory."

It would be easy to make too much of the similarity. Geneticist Lysenko's pseudoscience had a direct and

damaging effect on Soviet agriculture, while candidate Reagan's remark, however shocking to the scientific community, was clearly only a case of a politician telling his listeners what they wanted to hear.

What is disturbing is that as canny a politician as Ronald Reagan should have judged it politically profitable to cater to primitivist sentiment. His speech is perhaps an indication of the extent to which strident anti-intellectualism has gained support in America over the past few years.

It is also possible that candidate Reagan did President Reagan a disservice, for a president, as commander in chief of the armed forces, must depend on science for all the military power at his command: the atomic weaponry, the satellites, the carriers and submarines, the tanks and

artillery, the oil that fuels them, and the computers that direct them. All are the products of scientific inquiry, of physical, chemical, electronic, and geological discoveries that a few years ago could be dismissed as "only theories." Indeed, this particular president probably owes his election to the scientists whose theories led to the invention and development of television.

Modern industry and agriculture depend on science, on the freedom to inquire, to test, to prove and disprove, to venture, like Newton, Hutton, Darwin, and Einstein, on to new continents of scientific thought. When Reagan took his stand on the side of militant ignorance, he did more than encourage the primitivists who cheered him. Though many candidates for office may talk primitivist nonsense, the expression of such views by as important

a politician as Reagan at best could not possibly strengthen the nation's civilian economy or its military capability, and at worst might conceivably weaken both. In this nuclear age, Lysenkoism, the encroachment of politics or religion on scientific inquiry, is something no nation can afford.

It is strange that this most militaristic of presidents—who recently has adorned his coat of mail with an ephod, and transcends his elective office to the extent of claiming that his escalation of the arms race is ordained by Scripture—should show such contempt for the sensibilities of the scientists on whom he must depend.

And it is strange that it is the Reagan Administration, with its plans for astronomical expansion of the military component, that simultaneously makes drastic cuts in funds for research, grants, and student loans, thereby severely limiting the number of trained scientists and technologists schools and universities can produce. Someone has failed to make an obvious connection.

Perhaps strangest of all is the fact that it is this same administration, usually so belligerently responsive to every Soviet move, that has cut the budget of our space program well into the bone, and thereby not only deprived us of the fruits of much invaluable scientific research, but virtually abandoned the peaceful exploration of space to other nations, including its great antagonist. The Soviet government may persecute individual scientists who are dissenters, but it clearly, in space and elsewhere, puts a high priority on pure scientific research, and has refrained, since Lysenko and Stalin, from forcing its scientists to accept political baby talk as valid theory.

But possibly we can make some sense of these anomalies when we consider that, in this country, it is often the rabid anti-intellectuals, the enemies of science and scientists, who are the most strident advocates of an expanded military and a proliferation of nuclear power plants, while they cheer the candidate who tells them that Darwin's theory is only a theory.

There is some irony in the probability that Ronald Reagan is the most uncompromising "Social Darwinist"

Technically, of course, Reagan was quite correct. Evolution is only a theory, and so are special and general relativity, the Big Bang, quantum theory, plate tectonics, and all the other giant ideas conceived by our pygmy minds since the Renaissance first divorced science from religious dogma.

ever to sit in the White House, if we accept definition of Social Darwinism as the economic equivalent of the doctrine of "the survival of the fittest." (That phrase, incidentally, was coined not by Darwin himself, but by Herbert Spencer, the great Victorian proponent of *laissez faire*, the Reaganomics of his time. But Spencer, no primitivist, was also an early and dedicated champion of the theory of evolution.)

Technically, of course, Reagan was quite correct. Evolution is only a theory, and so are special and general relativity, the Big Bang, quantum theory, plate tectonics, and all the other giant ideas conceived by our pygmy minds since the Renaissance first divorced science from religious dogma.

No modern anthropologist was present when the first half-brained protohuman decided that he or she preferred two feet to four; still those mute but eloquent historians, the fossils, suggest an approximate date, give or take a few million years—a mere blink of the eye in geological time—for this significant event.

Similarly, nobody has ever seen crustal plates rush apart to create an Atlantic Ocean, because such plates creep at a few centimeters a year, but we have seen the result of their movements, and matched to perfection not only the contours of continents, but geological structures from one side of an ocean to those from another.

Scientific theory is, after all, merely the most logical interpretation by the best-trained minds of the most per-

suasive data. Unlike political dogmatists in the Soviet Union and politico-religious fanatics in the United States, scientists love to question, test, and improve longstanding theories, including their own branchchildren.

Even Albert Einstein's dazzling theories of relativity have been challenged, but have stood fast against all assaults. Rather, quantum physicists have proved that relativity by itself gives an incomplete picture of reality, much as Einstein himself proved that Isaac Newton's purely mechanical physics inadequately described a relativistic cosmos.

Astronomer Edwin Hubble's exploding universe, once thought to be almost perfectly homogeneous, is now showing great gaps in its structure, and possibly is not as pleasingly uniform as we once believed.

Darwin's theory of evolution itself is undergoing the same scrutiny, not to disprove it, as the primitivists claim, but to refine it in light of recent research, which indicates that mutations may occur in quanta rather than slow increments. Rather than crawl like a tortoise, evolution may bound like an antelope.

Nor does any scientist claim to be infallible. The greatest of them can guess wrong. Majestic Lord Kelvin, doyen of nineteenth-century physicists, rejected Darwin's theory because he estimated the age of the earth at not more than a hundred million years, hardly long enough for species to evolve. His reasoning was spotlessly empirical: if the sun burned hydrogen chemically, which he believed, a body of its diameter would soon exhaust its fuel supply. He didn't live to learn the secret of the stars: that they don't burn their hydrogen; they fuse it, and enjoy long lives in an almost perfect balance of gravity and radiation.

Even Einstein, the nonpareil, wasted years of research because, in his love of order, he refused to accept the radical implications of the quantum theory to which he contributed so much. "God," he said in a famous dictum, "is subtle, but not malicious." He "does not play dice." Quantum research proves beyond doubt that God does.

Some intuitive theories, most notably Einstein's own, also have been proved beyond question. The hydrogen bomb bears terrible witness to the power of his thought. By observing the behavior of subatomic particles at relativistic speeds, we know that time itself, as he deduced, is not an absolute. We have even proved that a clock in the penthouse of a skyscraper ticks at a tiny but measurably faster rate than one in the basement. And (though in this particular case the proof is not quite so concrete) the discovery of primordial background radiation is accepted by most cosmologists as a strong indication that our universe originated in a single dimensionless point of infinite density and temperature: The Big Bang.

Recently I read an article in a small local newspaper in which the writer, reflecting a common primitivist view, denounced the Big Bang theory as somehow anti-religious, inimical to the God who created the beauty of birds and flowers, not to mention that lord of all he surveys on earth: Man. I wondered why the writer could not bring himself to credit his God with the even more miraculous feat of creating an entire cosmos from a single point of light. St. Thomas Aquinas, for one, believed that God created the universe out of nothingness—a vacuum—and many modern physicists think so too.

And it's all completely beside the point. A little thought should uncover a strange and usually overlooked truth: There is no fundamental conflict between science and religion.

Science is not concerned with the "why" of natural phenomena, nor even the "how." As Niels Bohr said: "It is wrong to think that the task of physics is to find out how nature is. Physics concerns what we can say about nature." The enemies of science—which after all is only another word for knowledge—make the mistake of believing that scientists infringe on God's patents by inventing the laws of nature, when in fact they hope only to discover what those laws are.

Unfortunately, every religion, including Soviet Marxist-Leninism in Stalin's day, has created its own cos-

mology, based on metaphysical speculation rather than empirical observation. Conflict arises when religious or political dogma masquerades as science, as in the case of today's "scientific creationists." They offer nothing new under the sun. For century after century, their kind have bound reason with the shackles of dogma.

Worse, the dogmatists have often used lethal methods. Throughout the Dark and Middle Ages, overindulgence in scientific inquiry could be dangerous to life and limb. In A.D. 415 Hypatia, philosopher and teacher at the Alexandrian library, was murdered by a mob incited by Archbishop Cyril, who was duly canonized for such service to his church.

For fear of religious dogmatists, Copernicus delayed publication of his theory of earth's heliocentric orbit for many years. His fears proved justified when his champion, Giordano Bruno, was burned at the stake for heresy. The great Galileo escaped a similar fate by recanting that which he knew to be true.

Is this the record of a running battle between science and religion? On the contrary, many of the persecuted scientists were themselves men of the cloth. Copernicus was canon of the cathedral at Frauenburg. Bruno was originally a Dominican friar. One of the fathers of modern cosmology and the Big Bang theory so deplored by the primitivists was a Belgian cleric, the Abbé Georges Lemaître.

Nevertheless, the conflict is usually described as one between the godly and the ungodly, and American primitivists have identified their enemies with some historical accuracy: they call them "secular humanists." In a sense, they are right.

It was, after all, the humanists of the Italian Renaissance who, in the fifteenth century, first questioned the authority of religious dogma in the realms of science, and thereby paved the way for the triumph of skepticism, materialism, industrialism, and capitalism in the modern world.

In the beginning, to be sure, "humanist" meant little more than "classical scholar," but it was the rediscovery of Greek and Roman "pagan" knowledge, married to the growing interest in physical phenomena, that inspired the scientific and industrial revolutions, which eventually swept the world.

Since most educated men of the time took clerical orders, the majority of the early humanists were themselves clergymen. Two of them, Poggio Bracciolini and Lorenzo Valla, were papal secretaries.

And some were as religious as they were scholarly. The deeply devout Erasmus did not scorn the name of "humanist," nor did the saintly Sir Thomas More, a humanist who celebrated another in his *Life of John Picus, Earl of Mirandola*. "Picus," of course, was that extraordinary Renaissance man, Giovanni Pico della Mirandola, who tried to reconcile Greek and Arabic science with Hebrew and Christian theology, and was so in

When a secular humanist looks at a human skeleton, he (or she) doesn't see a clone of God, but only a highly specialized primate, and wonders why anyone would believe that an omnipotent God would choose for himself the male form of a mammal that may soon become extinct.

love with learning that he hoped to assimilate all human knowledge in his own prodigious brain.

From its early humanistic roots, the great tree of science grew and flowered, developing so many branches in such exquisite detail that any claim by a modern Pico della Mirandola to universal knowledge would be patently ridiculous. There is truth as well as wit in the old saw that a scientific specialist is one who learns more and more about less and less.

There is no school of philosophy or science calling itself "secular humanism." Fundamentally, the so-called secular humanist is merely an empiricist who rejects

divine revelation as a source of knowledge. Secular humanists come from Missouri: they need to be shown. When a secular humanist looks at a human skeleton, he (or she) doesn't see a clone of God, but only a highly specialized primate, and wonders why anyone would believe that an omnipotent God would choose for himself the male form of a mammal that may soon become extinct.

Secular humanists (another strike against them) are seldom nationalists. Jefferson and Franklin, Priestley and Condorcet, Bacon and Voltaire, though all held strong political views, and some held offices, were at bottom citizens of the world.

And so, to some extent, were their antagonists. Archbishop James Ussher, whose application of what he thought was scientific method to the chronology of the Old Testament produced 4004 B.C. as the date of the creation, was an Irishman, while John Lightfoot, vice-chancellor of Cambridge University, who refined Ussher's date by specifying the day and hour (October 16, at 9 a.m.), was an Englishman. Even today, there are some who accept their dates as fact. The ludicrous Bishop Samuel Wilberforce, who earned his place in history by demanding to know if Darwin's champion, Thomas Huxley, traced his descent from a monkey in the paternal or maternal line, spoke for the entire obfuscatory wing of mankind.

Primitivism is not only international, but also nonpartisan. William Jennings Bryan was a Democrat, Ronald Reagan is a Republican.

Somehow, the notion has taken root among the primitivists that science per se is evil. Actually, it is not

subject to any moralistic definition: it is neither "good" nor "bad"; it simply is. The good and evil lie in the uses we make of it. The fire of Prometheus was destroyer as well as boon. The Wright brothers probably never dreamed that their invention would bring the horrors of war directly home to Mom and Pop and the kid sister. The hydrogen bomb was, *ab initio*, the creation of that most gentle and pacifistic of men, Albert Einstein.

It is possible that such lethal inventions have subtly encouraged the anti-intellectualist mood in this country. The beneficent science of the Victorians has proved that it can be a wholesale killer. Or it may be that modern primitivism is a natural reaction to the dethronement by science of humankind as the direct creation in his own image of a personalized God. Some people dislike being told that they are cousins to a chimpanzee and descendants of a fish, or that their personal atoms were forged billions of years ago in the centers of exploding stars.

If science is a killer, so the history of religion has been written in blood, and not only that of martyrs. The Aztec and the Inca were murdered on their own blood-stained altars by a Spaniard invoking the merciful name of Jesus Christ. Catholic and Protestant happily slaughtered each other in the Thirty Years' War. Religion has been so much of a comfort to so many that sometimes we ignore its darker side. Even today we have only to look to Tehran and Belfast or the borders of Israel to see that our so-called modern civilization has not quelled sectarian passions, nor wiped the mark of Cain from our brows.

If science can be a passive tool of evil, it is religious man, nationalist man, patriotic man who wields it. The evil is not in what we can learn of nature, but in the

political and religious excesses to which our own contentious natures prompt us.

As to what we can learn of God, perhaps Charles Darwin said it best, in a letter to the American naturalist Asa Gray: "I feel most deeply that the whole subject is too profound for human intellect. A dog might as well speculate on the mind of Newton."

And so a great scientist teaches us a lesson in humility. It is a text that some preachers and politicians would do well to study. I can't help wondering what would have happened if candidate Ronald Reagan, rather than call the theory of evolution "only a theory," had chosen to shed light instead of murk, and asked his partisans to consider what awesome power had created the continuing miracle of the evolutionary process. It might not even have cost him any votes.

As for the secular humanists, let Pico della Mirandola make the case for all. In his celebrated "Oration on the Dignity of Man" he thought that he discerned his God's design for our species: "Nor have we made thee either heavenly or earthly, mortal or immortal, to the end that thou, being, as it were, thine own free maker and moulder, shouldst fashion thyself in what form may please thee best. Thou shalt have power to decline unto the lower or brute creatures. Thou shalt have power to be reborn unto the higher, or divine, according to the sentence of thine intellect." □

Philip Dunne '29 is a writer-director of motion pictures who lives in Malibu. His memoir, *Take Two: A Life in Movies and Politics*, was published in 1980.

From The New York Times Book Review (5/15/83, pp.16-18):

SCIENTISTS CONFRONT CREATIONISM

Edited by Laurie R. Godfrey.
Illustrated. 324 pp. New York:
W. W. Norton & Co. \$19.50.

Since 1968, when the Supreme Court struck down an Arkansas law forbidding the teaching of evolution in public schools, conservative Christians who oppose the idea of evolution have altered their strategy. In school districts and state legislatures across the nation, they are now calling for a "two-model" approach: Schools would emphasize that evolution is only a theory, neither more nor less

valid than the fundamentalists' own theory, known as scientific creationism.

They add that their version of creationism is fully supported by the data used to support evolutionism and is therefore a science. It is this claim, more than constitutional or social positions, that is criticized in this informative, if uneven, collection of essays.

The editor, Laurie R. Godfrey, is a physical anthropologist whose own essay deals with gaps in fossil records. Because such gaps have led evolutionists to disagree among themselves about the rate and pattern of evolutionary change, the crea-

tionists feel justified in drawing their own drastically different conclusions. But as Mrs. Godfrey makes clear, they do this through falsification and distortion, not scientific reasoning.

Mrs. Godfrey's is one of several essays that analyze the creationist argument while presenting sufficient background for the nonscientist reader. Unfortunately, some of the other essays become too technical, as contributors shift from the errors of the creationists to those of scientific rivals. And too many contributors make sweeping pronouncements about religion versus science, construed in the 19th-cen-

tury sense of dogmatic belief versus positivistic skepticism.

The reader who seeks an understanding of the motives and circumstances of fundamentalist parents who dislike the way their children are being educated will not find it here. The book contains little about the recent social history of antievolutionism, focusing instead on the ways in which its ideas are a throwback to earlier attacks on science, such as the flat-earth movement. As a reasoned response to the scientific pretensions of the antievolutionists, "Scientists Confront Creationism" lives up to its title.

NEWS ABOUT MEMBERS

(21) Dan McDonald has been reading "Maugham: A Biography" by Ted Morgan, and was amused to notice points of similarity between Maugham and Russell, 2 very dissimilar people: both born in the 1870s, orphaned as children, became professional writers, had large numbers of readers, disliked D. H. Lawrence, had unconventional views about sex and religion.

(22) Ramon Carter Suzara had the following in the Philippine News (San Francisco, June 22-28, 1983):

Capitalism or Godless Communism

By RAMON SUZARA
Member, Bertrand Russell Society

Bertrand Russell asked: "Is our race so destitute of wisdom, so incapable of impartial love, so blind even to the simplest dictates of self-preservation, that the last proof of its silly cleverness is to be the extermination of all life on this planet? — for it will be not only men who will perish, but also the animals, whom no one can accuse of Communism or anti-Communism."

President Reagan in addressing the National Association of Evangelicals in Orlando last March 8, revealed the truth of his religious sentiments. He said that it is

better "our children die now, still believing in God, than have them grow up under Communism and one day die no longer believing in God."

One wonders, in reply to equal fanaticism, whether the Russian leaders are also saying that it is better Russian children, too, should die now, disbelieving in God, than have them grow up under Capitalism and one day die believing in God?

As the nuclear arms race insanity continues, as its allocated budget now entails \$1.2 billion dollars a day, everyday, as we shall all die in a nuclear war tomorrow, let us also ask: what does it really matter whether Capitalist countries believe in God, but it turns out that

God no longer believes in them? After all, Capitalist countries of which the USA is its greatest power have never stopped bothering God asking Him for His forgiveness!

But then also, what does it really matter whether Communist countries disbelieve in God, but it turns out that God is beginning to believe in them? After all, Communist countries of which the USSR is its greatest power, have stopped molesting God asking Him for anything.

And yet, who is to say and what is the difference? The Revealed Truths of God are still un-revealed, for, if they are, then God's Mystery will cease to be mysterious.

Perhaps, a better alternative will be found to replace both the ends of Communism and the evils of anti-Communism. As to what exactly that better alternative

is — only God knows. In the meantime, obviously, the ways of Communism and the ways of anti-Communism are both ways not of God, but in fact — ways of the devil. After all, God has yet to decide, in His Kingdom and Glory, whether to bless or to curse — Man's destructive powers which will eventually destroy all life on this earth including the devil himself finally, — at last!

But as Bertrand Russell suggested: "There lies before us, if we choose, continuous progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? I appeal as a human being to human beings: remember your humanity and forget the rest! If you can do so, the way lies open to a new paradise; if you cannot, nothing lies before you but universal death."

FREEZE

(23) Going to the top. The 2 letters, below, result from action taken at the 1983 Board Meeting. They were mailed on the date shown. They grew out of a suggestion made by JACK RAGSDALE.

"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

Donald W. Jackanicz, President
3802 N. Kenneth Ave.
Chicago, IL 60641 U.S.A.

11 July 1983

President Yuri Andropov
Central Committee of the
Communist Party
4 Staraya Ploshchad
Moscow, USSR

Dear Mr. President,

The Board of Directors of the Bertrand Russell Society has adopted the following resolution which I am now respectfully submitting to you. An identical letter has been sent to President Reagan.

The Bertrand Russell Society, believing that any use of nuclear weapons will lead to unlimited use of nuclear weapons and probable end of the human race, is in favor of a mutual, verifiable nuclear freeze, leading to a gradual reduction and eventual elimination of nuclear weapons, and urges the leaders of the major nuclear powers to pursue this path.

Sincerely yours,

Donald W. Jackanicz

"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

Donald W. Jackanicz, President
3802 N. Kenneth Ave.
Chicago, IL 60641 U.S.A.

11 July 1983

President Ronald Reagan
The White House
Washington, DC 20500

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Sincerely yours,

Donald W. Jackanicz

NEW MEMBERS

(24) We are very glad to welcome these new members:

LUCIA ADAMS/535 N. Michigan Av./Chicago, IL 60611
CARRIE BARTELL/Box 131/Palmer Lake, CA 80133
GRAHAM BETTS/1164 Emerald St. (1)/Madison, WI 53715
ROBERT W. BURGHART/Reynrock Plaza (403)/Perry at 4th/Castle Rock, CA 80104
GAYLE CAMPBELL/65 Longwood Dr./Waterloo, Ont./Canada N2L 4B6

RICHARD A. FRANK/6309 Hollywood Blvd. (171)/Los Angeles, CA 90028
RONALD GERLICH/4625 Troy Lane/La Mesa, CA 92041
STEVEN DARRELL GOINS/2934 Princeton Av./Jacksonville, FL 32210
MONNYE R. GROSS/37 E. Montgomery Av./Ardmore, PA 19003
STEVEN HOFFMAN/3768 Ashworth Dr. (8)/Concinnati, OH 45208

KENNAN A. HUTCHINS/Badstr. 1A/8500 Nürnberg 1/West Germany
ARVO IHALAINEN/6322 Colbath Av./Van Nuys, CA 91401
ERIC KANTOR/811 Rockland Av./Mamaroneck, NY 10543
VIVIEN LEONE/52 Gramercy Park/NY NY 10010
MARY ELIZABETH MCADAMS/1020 S. Sherburne Dr. (205)/Los Angeles, CA 90035

Ordinary members: Sir Alfred Ayer, Lester E. Dennen, Paul Edwards, D. F. Peers, Sir Karl Popper, Conrad Russell, Doris Black Russell, The Earl Russell, Paul A. Schlegel, Katherine Russell East

Ordinary members: Sir Alfred Ayer, Lester E. Dennen, Paul Edwards, D. F. Peers, Sir Karl Popper, Conrad Russell, Doris Black Russell, The Earl Russell, Paul A. Schlegel, Katherine Russell East

DR. GAYLAN K. ROSS/368 S. Walnut St./Blairsville, PA 15717
 NANCY ROSS/368 S. Walnut St./Blairsville, PA 15717
 MIRON SKY/1137 Cortez Av./Burlingame, CA 94010
 WAYNE D. SMITH/)(Box 295/Williamsburg, VA 23187-0295
 KENNETH SOLOMON/37 E. Montgomery Av./Ardmore, PA 19003

NEW ADDRESSES & OTHER CHANGES

- (25) When something is underlined>, only the underlined part is new or corrected.

MICHAEL BALYEAT/2321 Dwight Way(102)/Berkeley, CA 94704
 OWEN CHARLES/2 E. Terrace Circle/Great Neck, NY 11021
 LT. LEONARD R. CLEAVELIN, JAGC, USNR/General Delivery/Newport, RI 02840
 TAMULA C. DRUMM/110 Corson Av./Karon, OH 44302
 JUDITH ANNE GIVIDEN/General Delivery/Newport, RI 02840

ANDRES KAARIK/Reslagsgatan 40 C, 3tr./113 55 Stockholm, Sweden
 HERBERT C. LANSDELL, Ph.D./4977 Battery Lane(115)/Bethesda, MD 20814
 KARIN E. PETERSON/2323 31st St./La Crosse, WI 54601
 VERA ROBERTS/PO Box 34/Frobisher Bay/N.W.T., Canada X0A 0H0
 VERA SCHWARCZ/Dept. of History/Weslayan University/Middletown, CT 06457

JOHN C. WILHELM/4736 Lenore Drive/San Diego, CA 92115
 KATHLEEN WINSOR/Baxtertown, Rd./Fishkill, NY 12524
 RONALD H. YUCCAS/812 Morven Ct./Naperville, IL 60540
 KEITH W. YUNDT/2976 Congress Lake Rd./Mogadore, OH 44260

FROTH

- (26) Vanity Fair (May 1983, pp.141-144) has a section, "FLASHBACKS 1928, Celebrated Couples in the pages of Vanity Fair"...where" both partners are workers in the same art..." The 10 couples pictured include Douglas Fairbanks and Mary Pickford, Lynn Fontanne and Alfred Lunt, Bertrand and Dora Russell. The caption under the Russells reads: "The Russells are both keen sociologists, audible liberals and (unless choked off by some such panic as recently frightened Wisconsin) inordinate lecturers."

The Wisconsin incident, as we recall it: the University of Wisconsin cancelled Dora's invitation to speak there, presumably because of her immoral character or views or something. Would Dora kindly amplify?

(Thank you, JOHN SCHWENK)

CONTRIBUTIONS

- (27) We thank these members for their contributions to the BRS Treasury: JEAN ANDERSON, POLLY & WHITFIELD COBB, KATHY FJERMEDAL, DON JACKANICZ, JOHN TOBIN. Much appreciated!

- (28) We ask those members who can afford to, to contribute money to the BRS Treasury. The need is considerable.

Please send what you can. Any amount is welcome. No sum is too small to be useful.

Send it c/o the newsletter, address on Page 1, bottom. Thanks!

PROMOTING THE BRS

Frank Page's good idea. Here is a way to invite inquiries about the BRS -- inquiries are the essential prerequisite to acquiring new members -- and at very little cost.

There is good reason to want to acquire more members: we are now not self-supporting. Dues do not cover the cost

of operating. We are dependent on contributions (which are often slim) to make ends meet. The number of BRS members hovers between two- and three-hundred. If we can get that figure up to 500, we will no longer need to think of ourselves as on the endangered species list.

This is Frank's good idea:

Public Libraries usually have a bulletin board or wall on which public notices may be posted (with the Librarian's permission, of course.)

If BRS members were to post the BRS Fact Sheet in their local libraries, we think it would surely produce inquiries. That is decidedly worth doing.

The BRS Fact Sheet appears on the next page (Page 19). If you will photocopy it and install it in your local library, you will be taking the first step toward moving us up to sound financial ground...for the modest cost of a photocopy.

As we know, a journey of a thousand miles begins with the first step.

Won't you take the first step?

You will?

Thank you very much!

ELECTION OF DIRECTORS

(31)

We vote for Directors. Please use the ballot at the end of this newsletter. We are to elect 9 Directors, to bring the total number of Directors up to 24, the maximum allowed under our current Bylaws. There are 12 candidates. You need not sign your ballot, if you prefer not to. These are the candidates:

JACK COWLES (NY), member since 1976, retired naval officer. Served in Pentagon, with co-finger on the button. Anti-war informant to Senator Fulbright, after Tonkin Gulf incident, which caused Navy to blacklist him. Took BR's lecture course in Philosophy at UCLA, 1940. BRS Director 1979-1981.

ALI GHAEMI (Virginia), member since 1979, BRS Director, law student, with a degree in political science. He is Iranian; interested in applying BR's political philosophy to the current state of affairs. Member of AI, US Ass'n of the US, Society for Iranian Studies, various national and Islamic groups, etc. A published author; also interested in philately, reading and tennis.

DAVID GOLDMAN, M.D. (NY), member since 1979. Clinical Assistant Professor of Psychiatry at NYU Medical School, Lecturer in Psychiatry at the Columbia University Psychoanalytic Center. Notes false psychologizing in current nuclear strategies...and, influenced by BR, served on Executive Board of NY Chapter of Physicians for Social Responsibility, organized their 1982 symposium "Preparing for Nuclear War", recently published.

DONALD W. JACKANICZ (Illinois), member since 1974, BRS Director, present BRS President, former BRS Secretary, former BRS Librarian, student of history (Ph.D. Candidate); employed by Social Security Administration.

STEVE MARAGIDES (Illinois), member since 1976, BRS Director, attended 6 of the last 7 Annual Meetings. Attorney; moved the BRS from Georgia to Illinois, donating his legal services. Degrees: Journalism (Northwestern), Law (University of Illinois).

FRANK PAGE (Ohio), member since 1977. CPA. A dedicated Russellite since the 1920s. "Since Russell has been a great influence on my intellectual and social outlook, I would consider it a duty as well as a privilege to serve on the Society's Board."

CHERIE RUPPE (Washington), member since 1980, BRS Director, BRS Secretary. Associate member: Pugwash, Federation of American Scientists, Union of Concerned Scientists; Fellow of Endangered Wildlife Trust of So. Africa; Member, Whale Protection Fund, Northwest Ballet Association.

PAUL ARTHUR SCHILPP (Illinois), BRS Director, BRS Honorary Member, recipient of the first BRS Award (1980), creator and editor of "The Library of Living Philosophers", Distinguished Research Professor of Philosophy (Emeritus) at Southern Illinois University, and much more.

WARREN ALLEN SMITH (Connecticut), member since 1977, BRS Director, former BRS Vice-President. Member: American Humanist Association, British Humanist Association, Mensa. Former book review editor, "The Humanist" (USA), high school teacher (English), recording studio owner.

TOM STANLEY (Vermont), member since 1977, salesman of electronic wares and antiquarian bookseller, collector of first editions. Active in local peace movements for the past 5 years. Interested in support for the gifted child.

Continued on Page 20

Fact Sheet

THE BERTRAND RUSSELL SOCIETY, INC.

(30)

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

Some specific areas of interest: promoting Russell's writings; encouraging new scholarly and popular writings on Russell; presenting Russell's ideas as attractive, rational alternatives to alienation, cynicism, and mysticism; opposing misuses of science and technology; spreading Russell's views, which deal with virtually all the problems facing modern, from how to be happy to how to work for nuclear disarmament.

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

Academia: Although the BRS is not a scholarly society, one of its aims is to encourage Russell scholarship. A number of professional philosophers are BRS members. A BRS symposium is held each year at the annual meeting of the American Philosophical Association (Eastern Division). A BRS grant is awarded annually to a doctoral candidate. Symposia papers and the grant-recipients' dissertations are available from the BRS Library.

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

How the BRS functions: the BRS meets once a year. Other contacts between members are usually by mail or phone. Committees are formed to work in specific areas (see below). Four BRS newsletters, "Russell Society News", go to members, as does the periodical, "Russell", published by the Russell Archives at McMaster University (Hamilton, Ontario).

Committees: the Science Committee keeps members informed about selected scientific issues. The Philosophers Committee promotes scholarly writings by professional philosophers through its annual symposium at APA. The Human Rights Committee is specially interested in the plight of professional people abroad. The Awards Committee selects recipients for the annual BRS Award (see next item).

BRS Award. Past recipients: PAUL ARTHUR SCHILPP (1980), creator and editor of "The Library of Living Philosophers". STEVE ALLEN (1981), creator of the PBS-TV series, "Meeting of Minds"... "in the service of public enlightenment." HENRY W. KENDALL (1982), Chairman, Union of Concerned Scientists, for combatting unbridled technology, including nuclear. JOSEPH ROTBLAT (1983), organizer of the first 23 Pugwash Conferences, bringing East and West together, to diminish the nuclear peril.

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

For more information, write to:

Dept. FP
The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

KATHARINE TAIT (Massachusetts), BRS Founding Member, BRS Director, Honorary Member, first BRS Treasurer, author of "My Father, Bertrand Russell" (NY: Harcourt Brace Jovanovich, 1975).

DAN WRAY (California), member since 1975. Playwright and filmmaker (with Master's degrees in English and Theatre), his plays have been produced in NY, Los Angeles, and in the mid-West. Interested in history, especially in the effect of modern ideologies on states in conflict.

Please vote! Why not right now? Use the ballot on the last page. Results will be announced in the November newsletter.

VOLUNTEER NEEDED

(32) To all BRS members in the USA:

The BRS needs someone who can help with paperwork.

We are dividing it, so that two members will now do what formerly one member did.

Formerly, one member answered inquiries (asking for information) about the BRS, and also enrolled new members when they applied for membership.

Now these 2 jobs are split up. One person (Carol Smith, Co-Chairman of the Membership Committee) will answer inquiries, and the new volunteer will enroll new members.

The work, though not difficult (the procedures have been worked out) is absolutely essential. In sum, the job is simple but important.

This is probably a job for someone who has worked in an office and enjoys doing paperwork.

If you decide to volunteer, you will become a Co-Chairman of the Membership Committee.

You will need some shelf-space (or floor-space) to store printed material that is sent to new members.

The work should not take much more than an hour a week, on average, after becoming acquainted with it, and after processing a backlog of new member applications.

You should not volunteer unless you are prepared to stay with it for at least 2 years.

We need you! How about it?

Please reply to Volunteer, RD 1, Box 409, Coopersburg, PA 18036

(We are limiting this appeal to members in the USA. Outside the USA, postage costs are considerably higher.)

ABOUT OTHER ORGANIZATIONS

(33) FFRF. The Freedom From Religion Foundation offers some books. →

Their address: PO Box 40, Ashbury, NJ 08802

☆☆☆☆ FOOD FOR THOUGHT ☆☆☆☆

<p>A Different Point of View Debating Religion by Bernard Katz \$6.95 + \$1.00 Postage + Handling</p>	<p>NOT THE BIBLE Dr. Anthony Hendrick and Professor Sean Kelly Use The Bible Instructively Over 200 Bible Instructives <i>Controversial</i> \$4.95 + \$1.00 Postage + Handling</p>
<p>THE BORN AGAIN SKEPTIC'S GUIDE TO THE BIBLE By Ruth Hummel Green <i>A Brilliant Eye-Opener!</i> \$9.95 + \$1.00 for postage and handling</p>	<p>IF YOU THINK RELIGION IS THE ANSWER TO THE PROBLEMS OF THE WORLD, THIS BOOK IS FOR YOU. by Kirby \$8.95 + \$1.00 Postage + Handling</p>

All 4 Books \$30.00 (tax deductible)

I want to contribute to the cause of this church, separation and the right to be free from the impositions, the demands by religious forces, and from the demands for tax support of their beliefs.

Freedom from Religion Foundation

Send Check to: FFRF, Inc. of NJ, P.O. Box 40, Ashbury, NJ 08802

- (34) Friends of Robert G. Ingersoll advise that the dates of the Ingersoll Sesquicentennial Festival and Freethought Fair in Peoria (RSN38-37) are August 11-13. Participants in the Freethought Fair will include the Freedom From Religion Foundation, The American Humanist Association, Religious Freethinkers from California, 2 state chapters of The American Atheist Association, American Rationalists, and The American Civil Liberties Union. Prometheus Press will show a new reprint of "Ingersoll: Immortal Infidel" by Roger Greeley (1977). The Lyceum at Bradley University will offer talks by Gordon Stein, David Anderson, Raymond Fischer, among others. Two downtown hotels offer special Ingersoll Sesquicentennial rates of \$30: Continental Regency, down from \$55, Ramada Inn, down from \$45. The Friends' address is: PO Box 5082, Peoria, IL 61601.

- (35) Hemlock — which we reported on at some length last issue (RSN38-39) — seeks members. →



- (36) The Institute of International Education offers internships:

INTERNATIONAL HUMAN RIGHTS INTERNSHIP PROGRAM

The Institute of International Education has been provided with funding for a 1984-85 continuation of the International Human Rights Internship Program. The internship program was formerly based at the University of Minnesota.

Purposes of the Program: 1. To provide individuals with practical training in international human rights implementation; 2. To support the efforts of international human rights organizations; and 3. To strengthen the network of trained human rights activists.

The program has in the past arranged internships with such organizations as the International Commission of Jurists, Amnesty International, U.S.A., the Interfaith Center on Corporate Responsibility, the Inter-American Commission on Human Rights of the OAS and more than two dozen other organizations in Geneva, London, New York, Washington, D.C. and other cities. The renewed program will endeavor to arrange placements with similar organizations. A description covering the activities of several organizations will be provided to applicants.

Qualifications of Interns: The primary criterion for selection of applicants will be their interest and expected ability to pursue international human rights efforts during the internship period and beyond.

Applicants should be in graduate school or have received a graduate degree, although applicants with an undergraduate degree only will be considered in exceptional circumstances. It is expected that most, if not all, of the interns will have previously received some practical experience or academic training in international human rights—regardless of the field of such work, e.g., law, international relations, journalism, political science, history, anthropology, etc. The program is not limited to individuals from the United States, and persons from other countries are encouraged to apply.

Internship Grants: The actual amounts of the internship grants will take into account such factors as the length of the internship, the cost of living in the organization's locale, and expected travel expenses. Because of the limited funds available, the individual grants will be of a subsistence nature, averaging approximately \$10,000 per year. Between ten and twelve internship grants will be awarded.

Applications and Information: The deadline for completed applications is September 30, 1983. Final decisions on internship grants will be made by the Board of the internship program. Grants will be announced during December 1983. Internships will begin in January 1984 or during the months following. The internships will ordinarily be of a year's duration, although in exceptional cases, shorter internships will be considered.

Requests for application forms and other inquiries should be sent to:

International Human Rights Internship Program
918 16th Street, N.W. (8th Floor)
Washington, D.C. 20006
U.S.A.

(Thank you, ALEX DELY)

FOR SALE

- (37) Members' stationery, 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid (weighs just under a pound, travels 3rd class). Order from the newsletter, address on Page 1, bottom
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1983 MEETING (CONTINUED)

(38) Minutes of the Annual Meeting →

(39) Minutes of the Board's Meeting ↓

The Annual Meeting of The Bertrand Russell Society, Inc., an Illinois corporation, was convened at 8:10 P.M., June 24, 1983, at McMaster University, Hamilton, Ontario, Canada. Members present were MARGARET COBB, WHITFIELD COBB, JACK R. COWLES, DENNIS J. DARLAND, ROBERT K. DAVIS, LEE EISLER, PAUL GARNIC, MARY W. GIBSON, DAVID GOLDMAN, DAVID S. HART, DONALD W. JACKANICZ, MARVIN KOHL, CLAYTON LETHBRIDGE, JOHN R. LENT, ROBERT LOMBARDI, STEVE MARAGIDES, JAMES E. McWILLIAMS, FRANK V. PAGE, PAUL M. PALMER, STEPHEN J. REDHARDT, THOMAS J. STANLEY, JOHN VAN WISSEN, ELIZABETH VOGT, HERBERT G. WOYT, BOB WALLACE.

President DON JACKANICZ, presiding, informed the members of what had happened since the 1982 Annual Meeting in Los Angeles, including changing The Bertrand Russell Society from a Georgia corporation to an Illinois corporation, revising the Bylaws (still in process), and planning for the 1983 meeting.

DENNIS DARLAND gave the Treasurer's Report, showing the present balance to be \$3,364.69.

LEE EISLER, Vice-President/Information, asked the members to send items of interest to him, for possible publication in the newsletter.

DON JACKANICZ stated his thanks to BOB DAVIS for eight years of outstanding service as President of the ERS. The statement was followed by resounding applause. LEE EISLER asked that the minutes mention the applause.

DON JACKANICZ read JACK BAGSDALE's letter which asked the ERS to endorse a nuclear freeze. There were arguments for and against the proposal. Arguments against it: it would politicize the ERS; this would endanger the ERS's tax-exempt status; the Ragsdale letter was vague and unclear, not specifying unilateral or bilateral, verifiable or non-verifiable; the small number voting should not presume to speak for the entire ERS; members favoring the freeze should speak as individuals rather than have the ERS take a position on the issue. Arguments for it: whatever other resolutions might be inappropriate for the ERS to endorse, the nuclear freeze resolution was certainly one that ER would have endorsed, and a society bearing his name should endorse it; endorsement would not jeopardize the ERS's tax-exempt status (according to DAVID GOLDMAN), if the ERS educates the public rather than lobbies Congress; the issue of nuclear war is too important to ignore. The members did not vote on the nuclear freeze resolution. (However, at a later Board meeting, a newly worded freeze resolution was approved. See 394)

LEE EISLER moved that the ERS undertake to collect suitable information about ER, with a view to interesting a movie-maker in making a film on ER. Many incidents in ER's life are dramatic, and might provide material that a screen-writer could use in writing a good script, incidents such as the CCNY affair, the Vietnam era peace activities, the going to jail, etc. The plan is to invite all ERS members, through the newsletter, to participate in this project by sending in incidents they think suitable for film treatment. (See 14). The motion carried.

The 1983 Annual Meeting of The Bertrand Russell Society was adjourned.

Submitted July 17, 1983

Steve Maragides, Jr. c.
Steve Maragides, Acting Secretary
For Cherie Ruppe, Secretary

The Board of Directors of The Bertrand Russell Society, Inc., an Illinois corporation, met at 10:00 A.M. Friday, June 24, 1983, at McMaster University, Hamilton, Ontario, Canada. Directors present were DENNIS J. DARLAND, ROBERT K. DAVIS, LEE EISLER, DAVID S. HART, DONALD W. JACKANICZ, MARVIN KOHL, STEVE MARAGIDES, and JAMES E. McWILLIAMS. In the absence of HARRY RUJA, the Board elected DON JACKANICZ as Acting Chairman. In the absence of CHERIE RUPPE, the Board elected STEVE MARAGIDES as Acting Secretary.

The location of the 1984 Annual Meeting was discussed. Part II of a 2-year Conference — jointly sponsored by the Bertrand Russell Editorial Project (at McMaster University) and The Institute for the History and Philosophy of Science and Technology (at the University of Toronto) — is scheduled for late June 1984 at the University of Toronto. It will be on ER's technical writings. It was thought appropriate that there be a ERS presence at the Conference. Therefore BOB DAVIS moved (and MARVIN KOHL seconded) that the ERS hold its 1984 Annual Meeting in Toronto to coincide with the Conference. The motion carried.

Since ER's technical writings might not be of interest to all ERS members, who are not professional philosophers, it was also decided that the ERS would mount a separate program (including ER films) for that weekend, to provide ERS members with an alternative to the technical talks.

[The 1984 Program Committee will consist of Don Jackanicz, Marvin Kohl and Bob Davis. Ed]

HARRY RUJA recommended that the ERS Doctoral Grant offer be made more widely known through ads in "The Journal of Philosophy" (USA) and "Mind" (UK). The Information Committee will look into this.

DON JACKANICZ advised the Board that the Bertrand Russell Society was now an Illinois corporation (the Georgia corporation having been dissolved) with federal tax-exempt status.

DON JACKANICZ moved that JACK BAGSDALE be named ERS Librarian. LEE EISLER seconded. Jack Ragsdale was named ERS Librarian by acclamation.

BOB DAVIS has, for a long time, been trying to get 3 ER essays published together in an inexpensive edition: "Why I Am Not A Christian", "What I Believe", and "What Is An Agnostic". Bob reports that it now seems likely that Prometheus Press will publish it, though the price may not be as low as Bob would have liked. MARVIN KOHL offered to help with the project.

BOB DAVIS informed the Board the Professor Joseph Rotblat would not be present to accept the 1983 ERS Award because of a foot injury. Bob showed the Board the Award plaque that Professor Rotblat will receive.

DON JACKANICZ expressed the opinion that the general membership of the ERS should be encouraged to nominate candidates for the annual ERS Award, and that the deadline should be December 1st for the Award of the following year.

JACK BAGSDALE's letter to the Board, advocating that the Bertrand Russell Society endorse a nuclear freeze, was read by Don Jackanicz.

The Board of Directors turned to the election of officers. DON JACKANICZ was re-elected President. MARVIN KOHL was elected Vice-President. DENNIS DARLAND was re-elected Treasurer. BOB DAVIS was re-elected Vice-President/Special Projects. LEE EISLER was re-elected Vice-President/Information.

The meeting was recessed until the evening of Friday, June 24, 1983.

The Board of Directors of The Bertrand Russell Society reconvened Friday evening, June 24, 1983. Directors present were JACK R. COWLES, DENNIS J. DARLAND, ROBERT K. DAVIS, LEE EISLER, DAVID S. HART, DONALD W. JACKANICZ, MARVIN KOHL, STEVE MARAGIDES, JAMES E. McWILLIAMS, and STEPHEN J. REDHARDT.

LEE EISLER moved that members be forbidden to use the ERS name in correspondence with the media or with prominent persons without the permission of the ERS President or Board. The motion failed to carry.

The Board re-elected CHERIE RUPPE Secretary.

The Board recessed until Saturday, June 25, 1983

The Board reconvened on Saturday, June 25, 1983. HARRY RUJA assumed his duties as Chairman. The Board continued to discuss the use of the ERS name by members.

LEE EISLER moved that official ERS stationery be used only for official business. The motion carried.

LEE EISLER moved that members be allowed to use unofficial (members') ERS stationery for all unofficial purposes. The motion carried.

A motion was made to allow any member to say, in a letter, that the writer is a member of The Bertrand Russell Society. The motion carried.

STEVE REDHARDT moved that no member shall represent himself as speaking on behalf of The Bertrand Russell Society unless he has been authorized to do so by the President or the Board of Directors of The Bertrand Russell Society. The motion carried.

Attention was again focused on JACK BAGSDALE's request that the ERS endorse a nuclear freeze. DON JACKANICZ moved that the ERS endorse a nuclear freeze. KEN SHACKWELL seconded. STEVE REDHARDT moved to table the motion; BOB DAVIS seconded. The motion to table carried. The meeting recessed to noon, Sunday, June 26, 1983.

The Board reconvened at noon, Sunday, June 26, 1983 to consider endorsing a nuclear freeze. LEE EISLER moved that the following be adopted: "The Bertrand Russell Society, believing that any use of nuclear weapons will lead to an unlimited use of nuclear weapons and probable end of the human race, is in favor of a mutual, verifiable nuclear freeze, and urges the leaders of the major nuclear powers to pursue this path." DON JACKANICZ seconded. The motion carried.

The Board asked DON JACKANICZ, ERS President, to send a copy of this resolution to the leaders of the two major nuclear powers. The meeting of the Board of Directors of The Bertrand Russell Society, Inc., an Illinois corporation, was adjourned.

Submitted July 17, 1983

Steve Maragides, Jr. c.
Steve Maragides, Acting Secretary
for Cherie Ruppe, Secretary

REPORTS FROM OFFICERS (CONTINUED)

Treasurer Dennis J. Darland reports:

(40)

For the quarter ending 3/31/83:

Balance on hand (12/31/82).....	521.35
Income: 22 new members.....	347.50
151 renewals.....	2977.48
	total dues.....
	3324.98
contributions.....	293.69
sale of RSN, books, etc.....	87.71
	total income.....
	3706.38
	4227.73
Expenditures: Information & Membership Committees.....	129.55
"Russell" subscriptions.....	668.00
BRS Library.....	6.89
bank charges.....	51.69
other.....	40.00
	total spent.....
	896.13
Balance on hand (3/31/83).....	3331.60

(41)

For the quarter ending 6/30/83:

Balance on hand(3/31/83).....	3331.60
Income: 17 new members.....	330.00
36 renewals.....	682.50
	total dues.....
	1012.50
contributions.....	195.00
sale of RSN, books, etc.....	157.81
	total income.....
	1365.31
	4696.91
Expenditures: Information & Membership Committees.....	998.66
"Russell" subscriptions.....	0.00
BRS Library.....	0.00
bank charges.....	1.00
other.....	134.56
	total spent.....
	1134.22
Balance on hand (6/30/83).....	3562.69

SUMMARY OF OPPORTUNITIES

(42)

Attention, you members who want to DO something. Here are 7 things to do that you've read about in this newsletter:

- . Write your 2 Senators and Congressman on the need for a Congressional Assessment Center for Accidental War.(5)
- . Act on Frank Page's good idea for getting inquiries about the BRS. (29)
- . Volunteer for the Membership Committee's Co-Chairman's job (32)
- . Send us your ideas for the Film Project (14).
- . Tell Alex Dely about your skills, for his skills bank.(4)
- . Ask Alex for his packet on US human rights groups, one of which you might wish to join. (4)
- . Suggest candidates for the 1984 BRS Award. (16)

MEMBERSHIP LIST

(43)

The list is in 2 parts. Part I lists those who were members on June 1, 1983. (This list was distributed at the 1983 meeting at McMaster.) Part II lists members who have joined since June 1, 1983. Please check your name and address, and notify us of any errors. This list is provided solely for your personal use, and is not to be given to non-members.

List of members: Part I

*honorary member

+director

- +Louis E. Acheson, Jr., Ph.D./17721 Marcello Pl./Encino, CA 91316
 Fred W. Allendorf, Ph.D./Dept. of Zoology/University of Montana/Missoula, MT 59812
 J. M. Altieri/PO Box 1781/Old San Juan, PR 00903
 Jean Anderson, Ph.D./92600 West Fork, Indian Creek Road/Swishhome, OR 97480
 Truman E. Anderson, Jr./1200 Denver Center Bldg./Denver, CO 80203
- Stephen E. Andrews/English Village Apts. (20-04)/North Wales, PA 19454
 Ruben Ardila, Ph.D./Apartado Aereo 52127/Bogotá, Colombia
 *Professor Sir Alfred J. Ayer, F.B.A./51 York St./London W.1, England
 Dean V. Babst/7915 Alma Mesa Way/Citrus Heights, CA 95610
 Dong-In Bae, Ph.D./Wuellnerstr. 100/D-5000 Koeln 41/West Germany
- Jerry Baker/1811 So. Buchanan/Little Rock, AR 72204
 Lt. Col. Don C. Baldwin (ret)/28 Crescent Drive/Plattsburgh, NY 12901
 Michael Balyeat/2321 Dwight Way (102)/Berkeley, CA 94704
 John Bastone/3460 S. Bentley Av./Los Angeles, CA 90034
 Walter Baumgartner, Ph.D./Clos de Leyterand/1806 St. Léger, Switzerland
- Prof. Robert H. Bell/152 Ide Road/Williamstown, MA 01267
 Osmane Benahmed/651½ W. 30th St./Los Angeles, CA 90007
 Vivian Benton-Rubel/1324 Palmetto St./Clearwater, FL 33515
 +Jacqueline Berthon-Payon/463 W. 10th St./Claremont, CA 91711
 Frank Bisk, D.D.S./2940 Mott Av./Far Rockaway, NY 11691
- +Kenneth Blackwell, Ph.D./Archivist/Russell Archives/McMaster University/Hamilton, Canada L8S 4L6
 Howard A. Blair/135 N. Wilmoth Av./Ames, IA 50010
 Lt. Joseph F. & Laurie W. Boetcher/Box 1 -- ADMIN/FPO San Francisco, CA 96654
 Dan Bond/St. Mary's Seminary & University/5400 Rolland Av./Baltimore, MD 21210
 Lucy M. Borik/5211 Dumaine Dr./La Palma, CA 90623
- Dean T. Bowden/8283 La Jolla Shores Dr./La Jolla, CA 92037
 Michael Emmet Brady/9426 Flower St./Bellflower, CA 90706
 Max Braverman/PO Box 105/Hope NJ 07844
 Prof. Andrew Brink/Dept of English/McMaster University/Hamilton, Canada L8S 4L9
 Barbara Busca/18, Ch. François-Lémann/1218 Grand Saconnex/Genève, Switzerland
- James Haley Buxton/3735 Orange St./Norfolk, VA 23513
 Robert S. Canterbury/415 S. Verlinden Av./Lansing, MI 48915
 Dr. Thanos Catsambas/3003 Van Ness St., N.W. (S-418)/Washington, DC 20008
 Owen Charles/PO Box 3-18/Grinnell College/Grinnell, IA 50112
 Timothy Cissner/1215 Harvard Blvd./Dayton, OH 45406
- Lt. Leonard R. Cleavelin, JAGC, USNR/General Delivery, Newport, RI 02840
 Harry W. Clifford/275 Prospect St./East Orange, NJ 07017
 Whitfield & Margaret Cobb/800 Cupp St., SE/Blacksburg, VA 24060
 Norman F. Commo/Box 1459/Fulton, TX 78358
 Eugene Corbett, Jr., M.D./PO Box 267/Fork Union, VA 23055
- Una Corbett/1223 Woodbourne Av./Baltimore, MD 21239
 Nat P. Corner/1122 Manzanita St./Los Angeles, CA 90029
 Jack R. Cowles/392 Central Park West (6C)/NY NY 10025
 Peter & Glenna Cranford/1500 Johns Rd./August, GA 30904
 Jim Curtis/15 Elizabeth Dr./Fonthill, Canada LOS 1E0
- Steve Dahlby/265 Calusa Av./Citrus Springs, FL 32630
 +Dennis J. Darland/1406 26th St./Rock Island, IL 61201
 Alice L. Darlington/Avenida Toluca 537-8/Mexico 20, D.F./Mexico
 +Robert K. Davis/2501 Lake View Av./Los Angeles, CA 90039
 Daniel J. De Amaral/94 Salisbury St./Rehoboth, MA 02769
- Prof. Edna S. DeAngeli/Maginnnes Hall (9)/Lehigh University/Bethlehem, PA 18015
 Lt. Robert J. Delle/3969 Adams St. (208B)/Carlsbad, CA 92088
 +Alex Dely/Physics Dept./University of Arizona/Tucson, AZ 85711
 Arthur L. de Munitiz/4121 Wilshire Blvd. (516)/Los Angeles, CA 90010
 +*Lester E. Denonn/135 Willow St./Brooklyn, NY 11202
- Pascal Diethelm/Possy/74380 Lucinges, France
 Alberto Donadio/Apartado 16914/Bogotá, Colombia
 Paul Doudna/10644 Jesskamp Dr./Ferguson, MO 63136
 Sheila Dreckman/PO Box 244/Kieler, WI 53812
 Tamula C. Drumm/110 Corson Av./Akron, OH 44302
- Pradeep Kumar Dubey/E.C.E. Dept/University of Massachusetts/Amherst, MA 01003
 William Eastman, Ph.D./Dept. of Philosophy/The University of Alberta/Edmonton, Canada T6G 0W4
 *Prof. Paul Edwards/390 West End Av./NY NY 10024
 Ronald Edwards/605 N. State St./Chicago, IL 60610
 +Lee Eisler/RD 1, Box 409/Coopersburg, PA 18036
- Albert Ellis, Ph.D./Institute for Rational Living/45 E. 65th St./NY NY 10021
 Albert Engleman/PO Box 32586/Oklahoma City, OK 73123
 Graham Entwistle/70 Commons Dr. (5)/Shrewsbury, MA 01545
 Don I. & Lynda Evans/2175 Mallul Dr. (116)/Anaheim, CA 92802
 Richard Fallin/153 W. 80th St. (4A)/NY NY 10024
- Mark E. Farley/302 S. Masters Dr./Dallas, TX 75217
 Paul Figueredo/2929 Rolido Dr. (167)/Houston, TX 77063
 Kathleen Fjermedal/1555 Princeton St./Santa Monica, CA 90404
 Phillips B. Freer/3845 Mt. Vernon Dr./Los Angeles, CA 90008
 Thomas Frink/321 A 72nd St./Newport News, VA 23607
- Frank Gallo/1736 19th St., N.W./Washington, DC 20009
 Alejandro R. Garciadiego, Ph.D./Inst. for the History and Philosophy of Science & Technology/University of Toronto/Toronto, Canada M5S 1A1
 Paul Garwig/228 Penn Valley Terrace/Yardley, PA 19067
 Seymour Genser/2236 82nd St./Brooklyn, NY 11214
 +Ali Ghaemi/PO Box 427/McLean, VA 22101
- Mary W. Gibbons/211 Central Park West (7G)/NY NY 10024
 Francisco Girón B./171 Chesters House/University of Strathclyde/Glasgow, Scotland G61 4AF
 Judith Anne Gividen/General Delivery/Newport, RI 02840 (married to Leonard Cleavelin)
 Jeffrey D. A. Gmelch/3971 Worthmor/Seaford, NY 11783
 David Goldman, M.D./35 E. 85th St./NY NY 10028
- Artie Gomez/1674 Stephen St. (1R)/Flushing, NY 11385
 Charles Green/307 Montana Av. (301)/Santa Monica, CA 90403
 Bill Gregory/505 Oakway Road/Eugene OR 97401
 Thomas Grundberg/Uardavägen A 63/S-223 71 Lund/Sweden
 Stephen Hamby, Ph.D./Center for Rational Living/500 Lowell Dr. S.E./Huntsville, AL 35801
- Tim Harding/454 Wellington St./Clifton Hill, Australia 3068
 John Harper, Jr./571 S. Coronado St. (412)/Los Angeles, CA 90057
 John W. Harrison, Jr./22411 Beech/Dearborn, MI 48124
 +David S. Hart/56 Fort Hill Terrace/Rochester, NY 14620
 John L. Harwick/39 Fairway Av./Delmar, NY 12054

Terry L. Hildebrand/17802 Clark St./Union, IL 60180
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 Ophelia & James L. Hoopes/250 Avalon Av./Ft. Lauderdale,
 FL 33308
 Thomas Horne/2824 E. Mission Lane/Phoenix, AZ 85028

Douglas Hutchison/254 S. Lanza Ct./Saddle Brook, NJ 07662
 Richard & Iris Hyman/6697 N. Grande Dr./Boca Raton, FL 33433
 +Donald W. Jackanicz/3802 N. Kenneth Av./Chicago, IL 60641
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 Gustave Jaffe/844 Stanton Av./Baldwin, NY 11510

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 Ann Jepson/167 Mimosa Dr./Dayton, OH 45459
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 +Prof. Marvin Kohl/Philosophy/State University College/
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 Victoria Kokoras/20 Greenwood Rd./So. Peabody, MA 01960
 Kenneth Korbin/300 Jay St.(914)/Brooklyn, NY 11201
 Jack Krall/113 No. Lambert St./Philadelphia, PA 19103

Henry Kraus/5807 Topanga Canyon Blvd.(K202)/Woodland Hills,
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 Scott Kurhan/44 Cottontail Rd./Norwalk, CT 06854
 Prof. Paul Kurtz/1203 Kensington Av./Buffalo, NY 14215
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 Philip M. Le Compte, M.D./125 Jackson St./Newton Centre, MA
 02159

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 Justin D. Leiber, Ph.D./Dept. of Philosophy. University of
 Houston/ Houston, TX 77004
 Gladys Leithauser, Ph.D./122 Elm Park/Pleasant Ridge, MI 48069

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 Dr. H. W. Lessing/50 F, Cornwall Gardens/London S.W.7, U.K.
 W. Arthur Lewis/PO Box 23/Fishers, NY 14453
 Martin Lipin/7724 Melita Av./N. Hollywood, CA 91605
 John M. Liston/805 Verde Vista/Visalia, CA 93277

Don Loeb/423 S. Seventh St.(2)/Ann Arbor, MI 48103
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 Susana Ida Maggi/Room 1457/United Nations/PO Box 20/
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 Michael H. Malin/2235 Line Lexington Rd./Hatfield, PA 19440

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 Daniel T. McDonald/PO Box 566/Laurinburg, NC 28352
 William McKenzie-Goodrich/77 Pine St.(110)/Portland, ME
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 *Dora Black Russell/Carn Voel nr. Penzance/Cornwall, England

*The Earl Russell/Carn Voel nr. Penzance/Cornwall, England
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LAST MINUTE ITEM

- (45) Call for papers for 1984 Annual Meeting, on the topic, "Was Russell Religious?" The papers will be read and discussed at the 1984 BRS Meeting at Toronto, as part of the BRS's own program for that weekend. If you'd like to submit a paper, send 3 copies of it — typed, double-spaced — to Bob Davis, 2501 Lake View Av., Los Angeles, CA 90039, for review by the Program Committee.

Another thing scheduled for the BRS's own program in June 1984 will be a workshop on "Russell and Your Own Views of Marriage", chaired by Marvin Kohl. Sounds good!

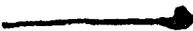
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The Bertrand Russell Society, Inc.
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RUSSELL SOCIETY NEWS

No. 40

November 1983

- (1) Highlights: Date of '84 Meeting (2). Program of BRS at APA, '84 (7). Russell maligned (11). BRC making ER TV-film (13). Hirschhorn photo of Epstein BR bust (16). Pugwash Newsletter (17). 9 Directors elected (31). 6-Year Index (41). An asterisk in the left column indicates a request. Index is at the end.

ANNUAL MEETINGS

- (2) 1984. The BRS Meeting is scheduled for June 21-24. We will probably be housed in Trinity College, University of Toronto. See (4).
- (3) 1983. Jim McWilliams took good pictures at the '83 Meeting, at McMaster, and made attractive layouts. We've put it all into a binder which will wind up in the BRS Library, and be available for viewing at the '84 Meeting.

REPORTS FROM OFFICERS

(4) Vice-President Marvin Kohl reports:

The 1984 BRS Meeting will take place in Toronto, June 21-24. It is timed to coincide with the Conference on Russell's Technical Writings.

In addition, we expect to have a workshop on "Russell and Your Own Views of Marriage", and a session devoted to the question, "Was Russell Religious?"

If interested in the workshop or in presenting a paper on the nature of Russell's religiosity, let me know (Philosophy, SUNY at Fredonia, Fredonia, NY 14063). Please send an outline of the paper by December 1, and the paper (in triplicate, 20 minutes reading time) by April 1, 1984

(5) Treasurer Dennis J. Darland reports:For the quarter ending 9/30/83:

Balance on hand (6/30/83).....	3562.69
Income: 29 new members.....	480.00
7 renewals.....	152.50
total dues.....	632.50
contributions.....	85.00
sale of RSN, books, stationary, etc.....	28.38
total income.....	745.88
	<u>4308.57</u>
Expenditures: Information and Membership Committees.....	1418.53
"Russell" subscriptions.....	774.00
Other.....	40.00
total spent.....	<u>2232.53</u>
Balance on hand (9/31/83).....	2076.04

(6) Vice-President/Special Projects Bob Davis reports:

He will be in England November 3-16. With Don Jackanicz, he will attend Wilberforce Council's Freedom Concert in Royal Albert Hall (London Philharmonic) on November 6 (RSN37-31). Also with Don, he hopes to be able to present the BRS Award plaque to Joseph Rotblat in person. He plans to visit Dora, Peter Cadogan, and then on to Oxford to look for old books.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
BRS Library: Jack Ragsdale, Librarian, 4461 23rd St., San Francisco, CA 94114

Please note: renewal dues are due January 1, 1984. Regular \$22.50, couple \$27.50, student \$12.50. Plus \$7.50 outside USA, Canada, and Mexico.
*Exception: renewal dues of members who joined in December 1983 are not due until January 1, 1985.

REPORTS FROM COMMITTEES

Philosophers' Committee (David E. Johnson, Chairman):(7a) 1983 Program, ERS at American Philosophical Association (Eastern Division) Meeting, December 1983:

I. Russell on Names. Jane Duran, Hamilton College

Commentator: Alfred Guy, University of Baltimore

II. Russell's Contribution to the Study of Nuclear War. Douglas P. Lackey, Baruch College, CUNY

Commentator: Douglas McLean, University of Maryland Center for Philosophy and Public Policy

Chair: David E. Johnson, U.S. Naval Academy

(7b) 1984 Call for Papers:

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in December 1984. Papers may be on any aspect of Russell's Philosophy. They should have a reading time of about one half an hour and should be submitted in triplicate, typed and double spaced with an abstract of not more than 150 words. The name of the author, with his address and the title of his paper, should be submitted on a separate page. The submission deadline is May 15, 1984 and the papers should be sent to David E. Johnson, Chairman, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, U.S. Naval Academy, Annapolis, MD 21402. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

(7c) New Chairman David E. Johnson succeeded Ed Hopkins as head of this Committee earlier this year. At our request, he has provided a brief biographical sketch: "I am married, with 2 sons, ages 12 and 14. Ph.D. in 1965 from the University of Iowa, Iowa City, on P. F. Strawson and how his philosophy relates to aspects of Russell's thought. I am currently Professor of Philosophy at the U. S. Naval Academy. My research interests tend towards issues of peace and war, and professional military ethics. My hobbies include sailing, hiking and bicycling. I engaged in post-doctoral research and translation at the University of Gothenburg, Sweden, in 1966-7."(8) Science Committee and Human Rights & International Development Committee (Alex Dely, Chairman):

Alex chairs both of these Committees. There is occasional overlapping of the work of the 2 Committees, as shown in the 4-page Circular of July 1983, reproduced in miniature on the next page.

The Circular has brought a number of responses -- from Costa Rica, India, Togo, and Zaire, for example -- as well as from the International Defense and Aid Fund for Southern Africa, a non-governmental organization accredited at the United Nations, which provides legal defense for victims of unjust laws in Southern Africa and aid and support for their dependents.

Serving on the HR/ID Committee are ERS Members Paul Pfalzner, Lucille Zarse, and James Zeithaml.

Other Human Rights activities deal mostly with efforts to help individuals:

- . Anatoli Martchenko, prisoner in the USSR. The Comité Martchenko, headquartered in Lausanne, is working for his liberation.
- . Lev Dyatlovitsky, imprisoned in the USSR. The Committee on the International Freedom of Scientists of the American Physical Society, is working on his behalf.
- . Miguel Angel Mayala Buffa, imprisoned in Uruguay. He is a Prisoner of Conscience for whom Tucson Group 88 (of Amnesty International) is working.
- . Friends of the Filipino People are asking for Congressional hearings on the Philippines, and want no more aid to Marcos, and cancellation of Pres. Reagan's proposed trip to the Philippines.

"The Accidental War book (RSN38-8) is still the #1 priority for the Science Committee," writes Alex. "A first draft has been sent to certain members of Congress and to the Pentagon for review. Senators Hart & Kennedy are awaiting our study results before calling Congressional hearings. Book should be done by December."

...the good life is one inspired by love and guided by knowledge

THE BERTRAND RUSSELL SOCIETY, INC.

July 1983

CIRCULAR

To: All Third World Development/Relief Organization Staff

From: Bertrand Russell Society Science and Human Rights and International Development Committees

Re: Free Consulting Services

Many of our Society's Members or Associates have in the past been associated with Third World development/relief as well as human rights groups in volunteer consultant roles. Organizations like OXFAM USA, Volunteers in Technical Assistance or Amnesty International are however already overburdened with technical requests and/or cannot effectively merge the human rights issue with the technology assistance issue. In addition, due to the great political/economic crises in South/Central America and Asia, and serious droughts in Africa, our members as well as those of other professional organizations are being inundated with requests for cheap technical assistance by government agencies, rural development workers, missionaries as well as local scientists.

What can we do?

Since most of our scientists and engineers, as well as human rights workers can use the resources of their academic institutions in some 20 countries, we can hereby offer free consulting services in the following areas:

- rural planning and education
- subsistence agriculture
- economic cooperatives in energy
- farm tool engineering (low cost machinery)
- agricultural/industrial waste/by-products disposal and/or recycling
- organic gardening
- agricultural chemistry
- irrigation and water storage technology
- small business organization
- developing international grant proposals
- solar energy powered communications systems
- personal- and micro-computer applications
- community training in urban planning

-2-

-translation of educational materials from/to English, French, Spanish, Dutch, German (concentrating in secondary, university and vocational education)

- rural electrification
- solar- and wind-energy applications in general
- range management and soil conservation
- land use/environmental impact studies
- food preservation technology
- energy efficient housing construction
- technology transfer
- sanitary engineering
- how to deal with international institutions

In addition our members can write/edit/review technical documents in the following fields: appropriate technology, chemical engineering, civil engineering, energy policy, geology, physics and technology assessment. Our members are also willing to act as representatives of Third World educational groups to U. S. trade and professional organizations. We will also gladly serve on technical feasibility study panels.

Finally, our members worldwide are willing to use their influence with their respective governments if appropriate to correct serious human rights violations. We are registered with the Embassies of 40 Third World nations in Washington, D. C. as well as with the Agency for International Development and the U. S. Department of State. We have written technical briefing papers for 4 U. S. Congressional committees.

What have we done?

In the past two years, our members have participated free of charge in the following projects among others:

- Wind Energy Data Collection via Microcomputer for the Republic of Seychelles (in cooperation with VITA)
- 120-pump drinking water system for a 120 village region in Southern Togo (in cooperation with the government of Belgium)
- experimental seed farm in Togo (in cooperation with the government of Belgium)

-3-

- organization of a scientific journal/book collection system to be forwarded to Third World universities (ongoing)
- helped establish a mission school in Les Andes Santiago (Chile)

Human Rights

We also use our leverage of this free assistance with the respective governments to try to obtain improvements in the human rights records and quality of the democratic institutions. In cooperation with Amnesty International and many other organizations, we have in the past year been active in:

- the Philippines (freedom of the press case with 29 journalists)
- Tran (prosecution of Bahai's)
- South Africa (press censorship)
- Turkey (massacres of Kurds)
- Guatemala

How to Apply

If you are part of or know of a group working in Asia, Africa or Central/South America in a missionary/Peace Corps./development organization capacity, and can make good use of one of the abovementioned 22 free services, please send a letter, consisting of:

- a description of your group/project
- a statement of the problem to be solved (as quantitative as possible)
- resources available in the Third World community (monetary, manpower, natural resources, skilled workers, etc...)
- assistance desired (for example, engineering designs vs. an actual product)
- time deadline.

to: Alex Dely, Chairman, BRS Science and International Development Committees
 Home: 6150 E. 31st Street, Tucson, Arizona 85721, United States of America
 Office: Physics Department, University of Arizona, Tucson, Arizona, 85721, United States of America

Phones: (602) 747-3188
 (602) 884-6990 (messages only)
 (602) 621-6821 (messages only)

-4-

We will respond within one week and indicate how we can be of help. Should we be unable to help, we will transfer your case to another volunteer group within a qualified trade/professional group.

Feel free to convey this message, as to the availability of our free services, to other Third World organizations which might be in need of this type of assistance.

This is the 4-page Circular of July 1983 referred to in (8), on the previous page

(9)

ER'S WRITINGS STUDIED

ER's writing style analyzed. Since ER's Nobel Prize was in Literature, it is not surprising that some enterprising researcher — possibly a doctoral candidate — should be studying his writing style. This is how the publisher — Verlag Peter Lang, AG, of Berne, Frankfurt and New York — announces the new book:

Jackson, Mary Louise

STYLE AND RHETORIC IN BERTRAND RUSSELL'S
WORK

Frankfurt/M., Berne, New York, 1983. 234 pp.

European University Studies: Series 14, Anglo-Saxon Language and Literature. Vol. 116

ISBN 3-8204-7855-8

pb. sFr. 53.-

A thorough examination of Bertrand Russell's language is the object of this study. Since this is the first major analysis of his writing style, examples taken from a wide spectrum of his writings are examined. Structurally the investigation begins by treating individual vocabulary and then moves on to larger structural units, covering such areas as figurative language and description. The final chapter deals with his rhetoric, discussing his methods of persuasion and the logic of his arguments. This careful analysis of his writings is significant in that it sheds new light on interesting aspects of Russell's character.

Contents: Language Composition — Figurative Language — Patterns of Description — Generalities and Clichés — Rhetoric.

ER QUOTED

(10)

ER on religion. From the Los Angeles "Atheists United Newsletter" of October 1983

They are also going to publish a leaflet a month. Last month's leaflet, "Einstein's Views on Religion" has had a lot of positive response, they say. One of the leaflets now being drafted is, "Bertrand Russell's Views on Religion".

Their address: Box 65706, Los Angeles, CA 90065

(Thank you, Bob Davis.)

● RADIO SHOW

Atheists United is now heard on KPFK (90.7 FM) every Thursday morning at about 7:15 am thanks to the efforts of Ed Peters (Vice President), Lee Carter, Kevin Dooley and Richard Hathcock.

On October 27 we will have a very unusual broadcast, a new interview with Bertrand Russell on Religion. In this program Russell's best replies to the most frequently asked questions on religion will be aired. The Q & A were assembled by Al Seckel, our resident Russell scholar, from interviews and writings of BR. Lee Carter interviews Russell, the greatest philosopher of the 20th century. Russell died in 1970, but he has been resurrected by an extraordinarily talented mystery impersonator who will entertain us at the Winter Solstice Party. Don't miss him!!

ER MALIGNED

(11)

We wonder whether any of you became angry, as we did, on reading Professor Shalom's attack on ER, in "Russell" (Winter 82-83, pp/ 45-50).

It is evident that the Professor is a man with a grudge, a grudge he has held onto for 22 years, so far.

He is replying to a letter that ER sent him. What is unusual is that he is replying in 1982 to a letter sent him in 1960. And he is enjoying sweet — and long deferred — revenge.

He attacks Russell the philosopher, which is fair enough; but he also attacks Russell the man. Instances:

"...this letter of yours [is] just one more of your innumerable and, of course, masterly obiter dicta flourished around for the benefit of your admirers..."

Come, come, Professor! Are you really asking us to believe that Russell — co-author of the landmark Principia Mathematica, recipient of the Order of Merit, the Nobel Prize, the Sonning Prize, the Kalinga Prize, etc. — was that hungry for extra approval and applause?

"It is of course convenient for you to think in terms of Wittgenstein's supposed 'hatred' for your introduction [to the Tractatus] ...but I'm inclined to think...it was because you realized...that you just did not understand what Wittgenstein was getting at...that it was you who came to 'hate' Wittgenstein's influence..."

Now you are saying, in effect, that Russell's capacity for self-deception was such that he got the thing backwards, i.e., it really wasn't Wittgenstein who hated Russell's introduction, it was Russell who hated Wittgenstein's influence. We wonder how many will be persuaded by this not-quite-masterly obiter dictum, Professor.

"But as a matter of fact, you must have known this perfectly well when you wrote me that letter."

Now, Professor, you are telling us that Russell was intellectually dishonest, a concealer of evidence. Russell's dedication to the pursuit of truth wherever it might take him, and his hatred of hypocrisy, are as well established as anything about him. A low blow, Professor, and a foolish one.

In 1982 Russell had been dead for 12 years, and was not available to defend himself against posthumous character assassination. But it must be said that it was generous of Professor Shalom, despite his less-than-cordial feelings toward Russell, to end his reply with the hope that Russell is "posthumously healthy". It would be ungenerous to question his sincerity.

BR'S INFLUENCE

(12) Helen Caldicott is the animating force behind the Physicians for Social Responsibility,

an antinuclear coalition that now numbers 20,000 doctors, medical students and health workers, and 12,000 others concerned with "The Final Epidemic".

Her "commitment to human survival", inspired in part by her love for her own children and her work with children born with cystic fibrosis, was sparked by the example of Bertrand Russell, "a man who faced up to the dangers of the atomic age and, despite all odds, dedicated himself of ridding the earth of nuclear weapons."
Current Biography, October 1983, pp. 9,10.

(Thank you, Don Jackanicz)

PROMOTING BR

(13) BBC is making a film about BR, for TV. This is what they've told us about it:

We are mainly concentrating on Russell and the peace movement in the 1960s, although for him campaigning for peace wasn't new. We'd like to assess his legacy in terms of the revived anti-nuclear movement of the 1980s. The film is planned for release at Easter next year.

Last issue we invited you to contribute to a film project, by suggesting incidents in BR's life that might lend themselves to dramatic presentation (RSN39-14). If you have anything to suggest, especially if related to the * 1960s, now is the time to send it to us, for forwarding to the BBC.

(14) Peace News (Nottingham, England) carried our Joseph Rotblat press release in its issue of August 3, 1983, and kindly sent us the issue.

(15) The Humanist (Sept./Oct. 1983) picked up highlights of our Joseph Rotblat press release, in its section, "Worth Noting". (Thank you, Don Jackanicz)

EPSTEIN BUST OF BR

(16) At the Hirschhorn. We mentioned previously that the Epstein bust of BR is on exhibit at the Hirschhorn Museum and Sculpture Garden, Smithsonian Institution, Washington, DC. The photo (next page) was taken by the Museum as a result of our request for a photo. They have given us permission to reproduce it in the newsletter. We very much appreciate what they have done. Unfortunately, our printing process does does not do justice to the photo.



NUCLEAR WAR

(17) McNamara on "first use", from the New York Times (9/15/83, p. A27):

Inviting War

By Robert S. McNamara

Even if the "first use" of nuclear weapons is not to NATO's advantage, does not the threat of such use help deter a Soviet nuclear attack and would not the removal of the threat increase the risk of war?

The problems associated with a first use seem clear enough. The launching of strategic nuclear weapons against the Soviet homeland would lead almost certainly to a response in kind which would inflict unacceptable damage on Europe and the United States — it would be an act of suicide. The threat of such an action, therefore, has lost all credibility as a deterrent to Soviet conventional aggression. One cannot build a credible deterrent on an incredible action.

Many observers in both the United States and Europe, however, believe that the threat of first use is an effective deterrent. It is not that NATO would coolly and deliberately calcu-

late that a strategic exchange made sense, they explain, but rather that the dynamics of the crisis would literally force such an action — or so Soviet leaders would fear.

In this view, the Russians will perceive a considerable risk that conventional conflict will lead to the use of battlefield weapons, which will lead in turn to theater-wide nuclear conflict, which will inevitably spread to the homelands of the superpowers. So long as the escalation is perceived to be likely to proceed smoothly, the logic continues, then the Warsaw Pact will be deterred from taking the first step — the conventional aggression — that might start the process.

The flaw in this argument, I believe, is in its view of how NATO is likely to act. More and more Western political and military leaders are coming to recognize, and are publicly avowing, that even the use of battlefield nuclear weapons in Europe would bring greater destruction to NATO than any conceivable contribution they might make to NATO's defense. There is less and less likelihood, therefore, that NATO would authorize the use of any nuclear weapons except in response to a Soviet nuclear attack. As this diminishing prospect becomes more and more widely perceived — and it will — whatever deterrent value still resides

in NATO's nuclear strategy will diminish still further.

Moreover, preparing for tactical nuclear war limits NATO's ability to defend itself conventionally. Nuclear weapons require special security precautions and special command, control and communications arrangements. They thus limit the flexibility with which units can be deployed and military plans altered. In addition, since most of the systems that would deliver NATO's nuclear munitions are dual-purpose, some numbers of aircraft and artillery must be reserved to be available for nuclear attacks and thus would not be available for delivering conventional

munitions. Most important, though, the reliance on nuclear threats for deterrence makes it more difficult to muster the political and financial support necessary to sustain an adequate conventional military force.

To the extent, then, that the nuclear threat had deterrent value, it is because it in fact increases the risk of nuclear war.

Moreover, this is a double threat — for Soviet predictions of the risk could lead them to initiate nuclear war themselves. Preparing themselves for the possibility of NATO nuclear attacks would make it more difficult for them

to mount a successful conventional attack, raising the incentives for a nuclear offensive. And if they believe that NATO would indeed carry out its nuclear threat — as a matter of deliberate choice or not — the Russians would have virtually no incentive not to initiate nuclear war themselves.

The costs of whatever deterrent value remains in NATO's nuclear strategy are, therefore, substantial. Could not equivalent deterrence be achieved at lesser "cost"? I believe the answer is yes. Compared to the huge risks that the alliance now runs by relying on increasingly less cred-

ible nuclear threats, recent studies have pointed to ways by which the conventional forces may be strengthened at modest cost.

Having spent seven years as Secretary of Defense dealing with the problems unleashed by the initial nuclear chain reaction, I do not believe we can avoid serious and unacceptable risk of nuclear war until we recognize — and until we base all our military plans, defense budgets, weapons deployments and arms negotiations on the recognition — that nuclear weapons serve no military purpose whatsoever. They are totally useless — except only to deter

one's opponent from using them.

This is my view today. It was my view in the early 1960's.

At that time, in long private conversations with successive Presidents — John F. Kennedy and Lyndon B. Johnson — I recommended, without qualification, that they never initiate, under any circumstances, the use of nuclear weapons. I believe they accepted my recommendation.

Do we favor a world free of nuclear weapons? If so, should we not recognize that such a world would not provide a "nuclear deterrent" to Soviet conventional aggression? If we did

live without such a deterrent then, why can't we do so now — thereby moving a step toward a non-nuclear world?

Robert S. McNamara was Secretary of Defense from 1961 to 1968 and president of the World Bank from 1968 to mid-1981. This article is adapted from a longer essay in the fall issue of Foreign Affairs

Copyright © 1984 Robert S. McNamara

(18) **Pugwash** — the series of conferences conceived by BR and administered by Joseph Rotblat (for the first 23 years) with the aim of reducing the nuclear peril — will have its next session in December, in Geneva. Here is the Pugwash Newsletter that appeared (as an advertisement) in the Bulletin of the Atomic Scientists (November 1983). (Thank you, Bob Davis)

INSIDE PUGWASH NEWSLETTER

Special newsletter for Bulletin readers on the Pugwash conferences

Nov. Vol. 1 No. 3

RECENT CRISIS

The last few months have shown how international events with great short-term impact can have serious, negative effects on high-profile, high level disarmament negotiations. These negotiations — delicate and difficult at the best of times — are too often at the mercy of politics. And when world survival hangs in the balance, the dangers of such crises are very grave.

This is not a new problem for the Pugwash movement. There were problems of equal gravity 27 years ago, when Einstein and Russell issued their famous call: "There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead choose death, because we cannot forget our quarrels? We appeal, as human beings to human beings; Remember your humanity and forget the rest."

DEALING WITH THE CHILL

In response to that call, the Pugwash movement began. Eminent scientists from East and West came together to try to find solutions that would stave off the imminent nuclear holocaust. They worked quietly, removed from the crises that from time to time chill the relationships between nations, and remind us all how perilously close the clock is to midnight.

Pugwash has contributed to, or been crucial in, the development of solutions to many of the most pressing problems preventing nuclear disarmament. Many of these break-throughs have been detailed in this space in past months.

But there is another way in which Pugwash has contributed. In all truly successful negotiations the *size que non* is the development of trust between the parties. As well, equally important, is the ability of the

negotiators to come up with new creative solutions that transcend the old dead ends. Speaking of Pugwash's ability to provide such opportunities, John P. Holdren of the University of California at Berkeley recently wrote:

The Pugwash meetings have provided a mechanism for direct person-to-person contact and candid off-the-record communications between well-connected Soviets and Americans during a quarter century in which, often, official communications between the two governments were strained and ineffective. That both sorts of communication have been going on in Pugwash for so many years, moreover, with many well-active individuals having participated for two decades or more, has permitted the mutual education process to be both cumulative and increasingly informal and effective over time. The long-standing contacts that have been developed in this way are themselves an asset that can be (and has been) used on short notice when quick, high-level, but unofficial communication seems essential.

In practice, Pugwash meetings have proved useful both for generating new insights and for exposing new people to old ones — for expanding the number of people familiar with the details of key problems. Many are the Pugwash participants, in fact, who having been involved because of one sort of expertise or set of interests, became fascinated with some other topic raised at the meeting and went on to do important work on it.

AT GENEVA IN DECEMBER

There is no doubt that the Pugwash movement is — right now — vital in the maintenance of world peace. The forthcoming meeting in December on Nuclear Forces in Europe, which will be held in Geneva, may be crucial in providing just the kind of contact John Holdren was writing about.

Now, Pugwash needs your help. By providing support for Pugwash you will help make possible the Geneva meeting. And, equally important, you will become a part of the Pugwash movement — just when you are needed most. Don't delay. Send your cheque (tax deductible) to the address below before the end of the month. Your help may make the difference.

Please enroll me as a Friend of Pugwash and send me summaries of its major meetings. I enclose \$100 as my 1983 contribution.

Please enroll me as an associate member of Friends of Pugwash and send me digests of its important meetings.

I enclose \$ _____

Make check payable to AEPFF, Pugwash and mail to William M. Szecht (Chairman, Finance Committee, Pugwash Conference on Science and World Affairs), 1430 West Wrightwood Avenue, Chicago, Illinois 60614. All contributions are tax deductible.

Name _____
Address _____
City _____
State/Zip Code _____

EMBOSOGRAPH DISPLAY MFG. CO. MAIL 400 8000 CHICAGO ILLINOIS 60644

BR BIBLIOGRAPHIES

(19) **Werner Martin** is the author of "Bertrand Russell, A Bibliography of his Writings 1895-1976" (Hamden, CT: Linnet Books, 1981). "Martin's work is an enumerative, rather than descriptive, bibliography, compiled from the National Union Catalog, the British National Bibliography, the Cumulative Book Index, and Index Translationum. Available from The Shoe String Press, PO Box 4327, Hamden, CT 06514. \$27 + \$1.50 postage," says Tom Stanley, whom we thank for this item.

RELIGION

(20) From the New York Times (10/25/83, p. A1), excerpts:

Judge Voids Minute of Silence in Jersey's Schools

By ALFONSO A. NARVAEZ
Special to The New York Times

NEWARK, Oct. 24 — A New Jersey statute mandating a minute of silence for public school students at the beginning of classes for "quiet and private contemplation or introspection" was declared unconstitutional today by a Federal judge.

In a 41-page opinion, Judge Dickinson R. Debevoise of Federal District Court ruled that the statute, which was enacted in December when the State Legislature overrode a veto by Governor Kean, infringed on First Amendment guarantees of the separation of church and state.

"I think a showing has been made that New Jersey's minute of silence does jeopardize the religious liberties of members of the community and

breaches the proper degree of separation between the spheres of religion and government," Judge Debevoise wrote.

He added that he found the purpose of the measure to be "religious not secular" and that it was an "obvious attempt to cross the forbidden line."

Judge Debevoise acted in a suit brought by attorneys for the American Civil Liberties Union of New Jersey, which challenged the law as a veiled attempt to circumvent a ruling by the United States Supreme Court that officially sanctioned prayer or Bible readings in the public schools were unconstitutional.

* * * * *

"Does Not Pass Muster"

In today's ruling, Judge Debevoise noted that in a number of cases in the

past, the courts had ruled that a law was constitutional "if its principal or primary effect neither advances nor inhibits religion and if it does not foster an excessive government entanglement with religion."

"The statute under review does not pass muster under any of these criteria," he said.

During a four-day trial last month, attorneys for the Legislature argued that the statute had a secular purpose, in that it provided students with a transition from nonschool activities to school work, but Judge Debevoise said "all the evidence points to the religious intent of this enactment."

He said that once the Governor's veto had been overridden and the court challenge of the statute had begun, "Bill 1084 became a statute in search of a secular purpose."

The lawsuit was filed on behalf of Jeffrey May, an Edison science teacher, among others. He had been threat-

ened with disciplinary action for refusing to conduct the moment of silence.

Judge Debevoise said the measure both advanced and inhibited religion.

"It advances the religion of some persons by mandating a period when all students and teachers must assume the traditional posture of prayer of some religious groups and during which times those who pray in that manner can do so," the judge said.

Negative Effects Seen

He added that it inhibited religion because there were those who felt that mandated prayer was no longer prayer and because, by mandating a minute of silence, the measure precluded participation by those whose form of prayer included chanting, movement and sound. He said that in addition there were those who professed no religious beliefs and for whom any form of prayer was offensive.

Judge Debevoise said the statute

would promote excessive government entanglement with religion, because it would tend to promote divisiveness among religious groups and would force school officials to take action.

"A required moment of silence would put children and parents who believe in prayer in the public schools against children and parents who do not," the judge said.

He noted that some students in the Princeton School District, who felt that the minute of silence constituted enforced prayer, had threatened to engage in disruptive behavior, while in other districts parents were forced to decide whether to have their children submit to an exercise that violated their beliefs or have them separate themselves from their classmates during the minute of silence.

NEWS ABOUT MEMBERS

- (21) Len Cleavelin & Judith Gividen are in the Philippines. He is in the Naval Legal Services Office, as defense counsel for sailors and Marines before courts-martial and administrative discharge boards. She is doing some freelance consulting for the office, to streamline their record-keeping and docket control in the Int'l Law Dept. "We are pretty well insulated on base here, and recent political disturbances haven't affected us too much." They expect to be there for 2 years.
- (22) Alex Dely is in his 2nd year of Law School, and teaches one 5-credit introductory-physics-for-engineers class at Arizona University. "The flood only ate some of our property. Home and health were spared. We were quite lucky. Busy with clean-up, though."
- (23) Alejandro ("Alex") Garciadiego writes: "I really enjoyed myself at Cambridge [England]. Now I am working for the Mathematics Dept. of the Faculty of Science of the National University [of Mexico] as a full-time Professor. I will be able to teach and research the history and philosophy of mathematics." He hopes to see us at the next Conference [Toronto, June 1984].
- (24) Don Jackanicz is going to Europe, November 3-17. First, to London, where, with Bob Davis, he will attend the Wilberforce Council's Freedom Concert, and, if arrangements can be made, present the 1983 ERS Award plaque to Joseph Rotblat in person. Then on to West Germany with a railpass, making many stops including East and West Berlin.
- (25) Steve Reinhardt spent 3 weeks hiking in the Caucasus. Wish he'd tell us more.
- (26) Cherie Ruppe has been on an expedition in the People's Republic of China. "Have flown over nothing but sand for 2 days, to arrive in Kashgar in the Kingjiang Province. Large Russian and Mongolian influence here — nomadic people, mainly Moslem. 13 nationalities make up the Province. We travel 2 more days by truck, then pick up our 15 camels, and begin climbing K-2. We hope to get over 20,000 feet if we don't run into too many obstacles. We're the first people into this area." A few days later, another postcard: "This is the most brutally harsh environment you can imagine, peopled by the most colorful, open, happy people you can imagine — making a herculean effort to eke out a living from this mountainous desert wasteland. We failed in our attempt to be first to reach K-2 base camp from the China side, as unseasonably hot weather flooded the rivers and our camels couldn't make the last, most treacherous crossing."

From her October 24th letter: "I'll be commuting to Sydney, Australia, for the next 6-8 months while I decide whether to move there permanently."

NEW MEMBERS

(27) We are very pleased to welcome these new members:

MICHAL J. BONINO/4925 Friendship Av.(4)/Pittsburgh, PA 15224
 JoAnn C. BROUSE/2171 Knoll Crest/Arlington, TX 76014
 BARBARA BUTCHER/2338 21st Av./San Francisco, CA 94116
 ANGELO D'ALESSIO/25 Morehouse Av./Stratford, CT 06497
 J. EDWARD DAVEY/1400 Hermann Drive (15A)/Houston, TX 77004

PETER A. D'CRUZ/67 Gloucester St. (10)/Toronto, Canada M4Y 1L8
 SHARON FLYNN/172 Lake Drive/Stanhope, NJ 07874
 CHRISTOPHER FULKERSON/882 33rd Av./San Francisco, CA 94121
 SALVATOR GIUSTRA/1705-60th St./Brooklyn, NY 11204
 TOM HUDGINS/1411 Severn Road/Richmond, VA 23229

GEORGE A. KAUFMANN/17264 105th Av./Sun City, AZ 85373
 PAUL KELLER/407 West Fir (21)/Fergus Falls, MN 56537
 DWAYNE KOHN/9840 Lasaine Av./Northridge, CA 91325
 MARY E. MANN/3422 N St., N.W./Washington, DC 20007
 DR. CHARLES MAGISTRO/12 Van Buren Circle/Stamford, CT 06906

MARK L. MELCHER/RMC, Box 236/APO New York 09712
 P. D. MONCRIEF/1205 N. Polk/Little Rock, AR 72205
 DANIEL J. O'LEARY/95 N. 4th St./Old Town, ME 04479
 STEPHEN W. PERRY/4306 Filmore Rd./Greensboro, NC 27409
 DAVID C. PRIDMORE-BROWN/917 Calle Miramar/Redondo Beach, CA 90277

G. NAGABHUSHANA REDDY/Dept. of Chemistry/Oregon State University/Corvallis, OR 97331
 MATTHEW SALTZMAN/616 Bullis-Ogg West/Madison, WI 53706
 FRANCIS L. SCOTT/RD 1, Box 585/Gowanda, NY 14070
 JEAN VISCONTI/1906 Grove Av./Richmond, VA 23220
 RITA VISCONTI-BOYD/ same address

THEA WOLITZ/PO Box 6045, J.M.U./Harrisburg, VA 22807

NEW ADDRESSES & OTHER CHANGES

(28) When something is underlined>, only the underlined part is new or corrected.

LOUIS K. ACHESON, JR./address unchanged
 GRAHAM BETTS/c/o Weiland/11,rue Constantin/13100 Aix-en-Provence/France
 HOWARD A. BLAIR/Mansfield Apt./55 S. Eagleville Ct./Storrs, CT 06268
 LCDR JOSEPH F. & LAURIE W. BOETCHER/2801 Park Center Dr./Alexandria, VA 22302
 PETER CADOGAN/East-West Peace People/1 Hampstead Hill Gdns./London, N.W.3/England (non-member)

LT LEONARD R. CLEAVELIN,JAGC,USNR/NLSO Box 35/FPO San Francisco, CA 96651
 ALEJANDRO GARCIA DIEGO/Jose Maria Velasco #71/San Jose Insurgentes/Del.Benito Juarez/Mexico,D.F. 02900/Mexico
 JUDITH ANNE GIVIDEN/married to Cleavelin,above;same address
 BILL GREGORY/1870 Kilkenny Dr./Lake Oswego, OR 97034
 JAMES E. MCWILLIAMS/PO Box 3266/Eagle Pass, TX 78852

PETER MEDLEY/2610 N. Humboldt Blvd./Milwaukee, WI 53212
 JACK RAGSDALE/11641 Kilkirk/Dallas, TX 75228 (temporary address)
 RICHARD SHORE/3410 Peter St. (305)/Windsor, Ont./Canada N9C 1J3
 PAUL WALKER/RR1, Box 131/Stanwood, IA 52337-9749
 MIKE WILLIAMS/5681 Normandy Rd./Memphis, TN 38119

OBITUARY

(29) Herb Campbell died on June 11th, his widow, Frances, advises. He was a semi-retired River Captain when he joined the BRS in 1974. Years before, he and ER had become partners (sort of) by consumating a gigantic transaction, according to the September 1974 newsletter (NL3-65). "It seems that ER had written that he collected rivers, but that his collection contained only Eastern rivers (Ganges, Yangtze, etc.) and he offered to trade with someone who had Western rivers." I, as a River Pilot, offered him a trade -- Mississippi, Orinoco, Amazon, etc. ER accepted suggesting that they both might jointly own all the rivers -- a proposal which Capt. Campbell found entirely satisfactory.

CONTRIBUTIONS

- (30) Contributors. Correction: contributor. Yes; that's right; contributor. There was only one contributor to the ERS Treasury during the whole 3-month period! That's not good; and it's not good enough, if we are to survive in the long run. Dues covered only 58% of our expenses last year, and last year was not unusual. Think about it. Then * contribute what you can. Send it c/o the newsletter, address on Page 1, bottom
- Let us not fail to thank our unique contributor. Thank you, JACK RAGSDALE, for demonstrating what should be done.
-

ELECTION OF DIRECTORS

- (31) 9 Directors were elected, or re-elected, for 3-year terms starting 1/1/84: JACK COWLES, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, KATE TAIT. We liked all 12 candidates, but could use only 9. We hope the other 3 will consider being candidates again next year. The votes were tallied by Lee Eisler. The count was verified by Don Jackanicz.
-

NEWSLETTER MATTERS

- (32) Mailing-label mishap. The printer made the mailing-labels for the August newsletter on a new copying machine. All the labels looked all right, but in fact the ink on some did not harden sufficiently, and rubbed off in handling, in the mail. The Post Office returned 9 they could not read. We deciphered 6, and re-mailed them. We still have 3 with labels completely blank, no clue as to whose — at least one from Canada. If you didn't receive the August newsletter (RSN39), please let us know. Very sorry.
-

FOR SALE

- (33) Members' stationery, 8½ x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "**Motto of the Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.
-

CORRECTIONS

- (34) Professor David Pears of Oxford attended the McMaster Conference in June, and as an Honorary ERS Member should have been listed with the other ERS members in the August newsletter (RSN39-2a). We greatly regret the omission, and thank Steve Maragides for alerting us to it.
- (35) Ramon Carter Suzara had his name misspelled on the membership list (RSN39-43). This is the correct spelling. Sorry!
-

ABOUT OTHER ORGANIZATIONS

- (36) Friends of Robert G. Ingersoll held their Festival and Freethought Fair as scheduled (see RSN38-37 and 39-34) on August 11-13. Here are excerpts from their NEWSLETTER TEN, August 1983:
- . At the request of the Friends of Ingersoll, Illinois Governor James Thompson declared August 11, 1983 Robert G. Ingersoll Day.
 - . Next year the Ingersoll Festival will be in Peoria again, on August 11-12.
 - . Roger Greeley's dramatic characterization of Ingersoll pulled a full house to its feet with a rousing ovation.
 - . Perhaps the best way to describe the Freethought Fair is to list the organizations in attendance: Freedom from Religion Foundation, American Rationalists, Bob Black-Bookseller, American Civil Liberties Union, American Atheists, Prison Atheist League, Atheists United, Society of Evangelical Agnostics, Religious Freethinkers, Thomas Paine National Historical Society, and the American Humanist Association.

A final item from NEWSLETTER TEN:

FOUR DISRUPT FESTIVAL AND ARE BARRED FROM 1984 CELEBRATION

VULGAR LANGUAGE AND DISORDERLY CONDUCT IN GLEN OAK PARK NEAR THE INGERSOLL STATUE BY FOUR INDIVIDUALS HAS CAUSED THE BOARD OF DIRECTORS TO BAR THEM FROM NEXT YEAR'S INGERSOLL FESTIVAL.

ALTHOUGH ALL FOUR ARE MEMBERS OF AMERICAN ATHEISTS, THE ORGANIZATION IS NOT EXCLUDED; NOR IS ANY OTHER MEMBER OF AMERICAN ATHEISTS BARRED. THE FOUR WHO WILL NOT BE PERMITTED TO RETURN ARE MADALYN O'HAIR, JON MURRAY, TOM JACKSON, AND LARRY CARTER.

(37)

Society for Humanistic Judaism ran this ad in the New York Times Book Review (9/11/83, p. 50) →

**YOU DON'T HAVE TO BE
RELIGIOUS TO BE JEWISH.**

**THERE IS MORE THAN ONE
JEWISH TRADITION.**

Judaism is more than a religion. It is a four thousand year old culture. It has a secular dimension, a secular history, secular roots. Einstein and Freud are as much a part of it as Moses and Akiba. Throughout Jewish history there has been a non-establishment pragmatic humanistic tradition living alongside the official one. Most Jews, without knowing it, embrace it. You too may be part of this **other** secular tradition.

Humanistic Judaism is the quarterly journal of a movement in Jewish life which embraces this **other** tradition.

Send \$15 for an annual subscription or for information write to:

Society for Humanistic Judaism
Department N
28611 W. 12 Mile Road
Farmington Hills, Michigan 48018
(313) 478-7610



(38)

Hemlock, in its Quarterly (Issue 13, October 1983), deals with double suicide. You recall that Hemlock is "a society supporting active voluntary euthanasia for the terminally ill". This issue includes Norman Cousins's article on the double suicide of Henry Van Dusen, a prominent Protestant theologian, and his wife. "The news of the self-inflicted death of the Van Dusens was profoundly disturbing to all who attach a moral stigma to suicide and regard it as a violation of God's laws. Dr. Van Dusen anticipated this reaction. He and his wife left behind a letter...that could represent the beginning of a reconsideration of traditional religious attitudes toward self-inflicted death." Hemlock's address: PO Box 66218, Los Angeles, CA 90066

PUBLICATIONS

(39)

Free Inquiry, the excellent humanist quarterly edited by Paul Kurtz, in its Fall 1983 issue, lists "humanist heroes" in its "Humanist Pantheon": PROTAGORAS, SOCRATES, ARISTOTLE, EPICURUS, LUCRETIUS, EPICURETUS, CARNEADES, MONTAIGNE, SPINOZA, VOLTAIRE, HUME, DIDEROT, THOMAS PAINE, THOMAS JEFFERSON, JEREMY BENTHAM, JAMES MADISON, JOHN STUART MILL, CHARLES DARWIN, GEORGE ELIOT, ERNEST RENAN, MARK TWAIN, SIGMUND FREUD, JOHN DEWEY, ROBERT INGERSOLL, CLARENCE DARROW, JANE ADDAMS, MARIE CURIE, BERTRAND RUSSELL, MARGARET SANGER, ERICH FROMM. (Thank you, Bob Davis.)

(40)

6-YEAR INDEX (1978-1983)

The BRS was founded at a meeting in NYC, February 8-10, 1974. The first index -- the 4-YEAR INDEX (1974-1977) -- appeared in BRS Newsletter #16 (November 1977). The second index -- this 6-YEAR INDEX (1978-1983) -- covers the BRS's next 6 years. Together they index the 40 newsletters issued during the first 10 years of the BRS.

This Index can be used as an aid in reviewing BRS activities during the past 6 years.

Look up COMMITTEES for a listing of all committees.

Look up a specific committee, the SCIENCE COMMITTEE for example, to find its activities during the past 6 years.

Look up OTHER ORGANIZATIONS to see the many other organizations we have heard from.

NEWS ABOUT MEMBERS reports on activities that have no connection with the person's membership in the BRS, with occasional exceptions.

Headings appear in CAPITAL LETTERS. Items are listed in chronological order under each heading. Cross-references appear in CAPITAL LETTERS. An item may appear more than once, under different headings.

Under RUSSELL, BERTRAND, items are collected in these categories:

.assessments of his work	.international affairs	.quoted or referred to
.biographies	.miscellaneous	.sex
.comments about him	.misrepresentations	.wit and humor
.honors	.notable remarks	.writings, interviews, speeches, letters, i.e., total output
.influence on particular individuals	.personality	

* Please report errors and omissions. 17-21 means Newsletter 17 (RSNL7), Item 21

* * * * *

ADDRESS CORRECTIONS & CHANGES. See NEW ADDRESSES

ADLER, MORTIMER. Debates ER (1941) claiming the objectives of education should always be the same everywhere, and (1942) that science (knowledge) without philosophy is not enough for leading a good human life. 17-21

ADVERTISING. See MEMBERSHIP COMMITTEE

ALI, MUHAMMAD. ER phones him to express admiration for Ali's refusal to be drafted to fight the Viet Cong. 21-12

AMERICAN HUMANIST ASSOCIATION (AHA) letter of 1/8/81, setting up conference to counter attacks on freethought from the Radical Right. 29-3d

AMERICAN PHILOSOPHICAL ASSOCIATION. See PHILOSOPHERS' COMMITTEE

AMERICAN PSYCHOLOGICAL ASSOCIATION. Readers of "APA Monitor" requested 244 copies of Peter Cranford's paper, "ER's Relevance to Psychology", offered free through monthly ads. 20-38

AMNESTY INTERNATIONAL wants signatures on petition for Presidential Commission on capital punishment. 26-43
Petition is included in RSN26. 26-43

ANNUAL MEETINGS

1977. Bill Young enjoyed the '77 Meeting, in Los Angeles. 17-3

1978 Meeting will be held at McMaster, May 19-21. 17-2

1978 Meeting arrangements. How to reserve. 18-50
1978 Meeting described. 19-2. Minutes 19-49, 50.

1978. Abstract of Ruja's talk, "ER's Antisemitism" 19-48

Davis, on ballot, asks members about possible Meeting in England. 19-53c

1979 Meeting, arrangements. 21-2

1979 Meeting, NYC, June 1-3, described. 23-3

1978. 2 papers presented at '78 Meeting are in "Russell" (29-32, '78), by Spadoni and Leithauser. 23-6

1980. We will vote for time & place of Meeting. Points favoring Chicago. 23-7

1980 Meeting, Chicago, June 20-22, described. Highlights of Denonn's and Cranford's papers. Jackanicz on ER in Chicago. Davis on 4 kinds of war. Nuclear

panel of 6. BRS Award to Schilpp. 27-2

Review of past meeting sites: NYC 74, 75, 76, 79; LA 77; Hamilton 78; Chicago 80. 27-3

1980. Committee reports at Meeting: Information, Philosophers', Membership, Science: 27-5, 6, 7, 8

Meeting expenses are deductible for officers, directors, chairmen, committee members. 27-33 29-4a

1980. Photo of Schilpp receiving BRS Award plaque from Jackanicz. 29-29

1981 arrangements. How to reserve. 29-47

1981 Program 30-2

1981 Meeting, McMaster, June 26-28, described.

Abstracts of Blackwell's and Griffin's papers. 31-6

1981 Minutes. 31-53, 54

1981 Correction: Hart attended. 32-39

1982 Meeting, Los Angeles, June 25-27, description. 35-2

1982. Cranford resigns as Chairman and Director.

Resolution thanks him for past efforts. Minutes 35-34, 35
See CRANFORD

1983 Meeting, McMaster, June 24-26, described. 39-2

1983 Minutes, by Acting Secretary Maragides. 39-38, 39

1984 Meeting will be in Toronto, in June. BRS will offer some alternative to Conference's technical program. 39-45

1983 Meeting photos by Jim McWilliams. 40-3

1984 Meeting dates, June 21-24. 40-2

1984 Meeting will have a BRS workshop and session. 40-4

ANTI-SEMITISM. Ruja on ER's "anti-semitism". 19-48

Straus disagrees with Ruja. 20-20

Paul Edwards sends passage from ER's "Freedom & Organization" which starts: "Anti-semitism is an abomination..." 22-10a

Blackwell considers ER's 1953 speech at Warsaw Ghetto

Uprising Anniversary the definitive rebuttal of notion that ER was anti-semitic. 25-15 26-9

APA = American Philosophical Ass'n

APOSTLES, THE Source of ER's greatest happiness at Cambridge, it later became "the most prolific breeding ground for moles" (traitors). 38-5

ARCHIVES. See BERTRAND RUSSELL ARCHIVES (under "B")

ATHEISM. See RELIGION/ATHEISM/AGNOSTICISM

AUDIO-VISUAL COMMITTEE. Warren Smith, Chairman.

East German Radio won't allow making LPs of Whettam tape

without a financial arrangement. BRS Library holdings of LPs, tapes, cassettes. 20-6
Too risky financially to make LPs of Whettam tape. 24-4
AWARD. See AWARD COMMITTEE
AWARD COMMITTEE

First BRS Award to Schilpp (1980). 27017
Candidates wanted for 2nd Award. 27-18
Award to Steve Allen (1981). 30-18
Allen press release, and photo. 31-18
Nominations wanted for 1982. 32-14

Award to Kendall (1982), press release, and request for 1983 nominations. 35-12
Award to Rotblat (1983). 38-32
Rotblat press release. 39-15
1984 candidates wanted. 39-16

AYER, A.J. ER in his 60s was not arrogant, did not talk down. 17-22
ER on using the Bomb on Russia. 17-25
Captivated by ER's doctrine "that it is undesirable to believe a proposition when there is no ground whatever for supposing it true." 18-11 (James Reston used this "Russell Doctrine" in his column. 16-17)
TLS reviews Ayer memoirs (1977), comparing him with ER. 18-12

Accepts invitation to become Honorary Member. 19-51

Members approve Honorary Membership. 20-12,32
Sine qua non of philosophers is reality. 20-19
Comments on ER's attack on Strawson to Ved Mehta. 21-19
His biography in "Encyclopedia of Philosophy". 21-25
Speaks at U Delaware's 50-Year Retrospective in Philosophy (1979). 24-27

AZIMOV, ISAAC, minibiography of ER. 29-12

BALLOTS. See DIRECTORS. See VOTES BY MAIL BALLOT

BEACON HILL SCHOOL. Joy Corbett Ray's recollections, at 1978 Meeting. 19-2

BERNSTEIN, JEREMY. See FUN & GAMES

BERTHON-PAYON, JACQUELINE. Named Co-Chairman, Membership Committee (8/81). 31-14

Elected Vice-President, 1982. 35-2

BERTRAND RUSSELL ARCHIVES, at McMaster University, Hamilton, Ontario

Blackwell, Archivist, comments on ER biography in Encyclopedia Britannica, 14th Ed. 17-24

William Ready, McMaster Librarian, raised \$100,000 from Canada Council and \$25,000 from Cyrus Eaton (McMaster alumnus) for original ER purchase for the Archives. 19-2

Its advantages as a site for BRS meetings. 19-3

Berthon-Payon is sad for England as Canada gets ER's library. 19-21

BR Editorial Project will publish everything ER ever wrote (except his books) in 28 volumes, one every 9 months. Final volume in year 2000. 39-9

BERTRAND RUSSELL MEMORIAL (bust of ER in Red Lion Square, London).

Dora is promoting it. 20-3

Memorial Committee meets, 3/5/79: Brockway, Cadogan, Dora, Ayer. Invited to join: Ryan, Scott, Calder, Gilmour, Wooton. Sculptor: Marselle Quinton. 22-3

Appeal for funds, signed by Ayer, Brockway, Cadogan, Calder, Dobson, Gilmour, Dora, Willis, Wooton. 25-22
Cranford asks \$3 of each BRS member, to fulfill \$1000 guarantee he made to the Committee. 26-4

BRS sent the Appeal to 25 American publications. NY Review of Books and The Humanist will run it. 26-17

BRS contributors: Banner, Cleavelin, Cranford, Davis, Eisler, Jackanicz, Lamont, Neilands, Pastor, Stander. 26-17a

BRS Contributors: Canterbury, W. & M. Cobb, Cowles, Darland, Denonn, Eastman, Freer, B. Goldman, Green, Jessen, Page, Ragsdale, C. Smith, Stone, Tobin, Vogt, Yuccas, T. & J. Zaccane. 37-34

Unveiling date set: October 23, 1980. Background of the Memorial Project. Donors thanked and invited to attend. BRS has received \$1032, mostly from

members. 28-11

BRS contributors: Berthon-Payon, Entwistle, Hart, Hofer, Hyman, Leithauser, McKenzie-Goodrich, Wm. Valentine. Non-member contributors: Douglas F. Fraser, Ernest L. Snodgrass. 28-39

The Memorial Ceremony, according to The Times (London). 28-48a

Dora's speech at the Ceremony. 28-48b

Davis describes the event. 28-48c

Davis's remarks at the Ceremony. 28-48d

Announcement of the unveiling. 29-11.

Photos. 29-29

BRS contributor: Page. 29-36

Better photo of Dora and ER bust, supplied by The Times, via Cadogan. 30-11

Contributions still needed, to pay for bust. 30-12

Non-member contributor: Baylor L. Johnson. 30-39

Cadogan writes that the BRS contribution was "most rewarding both financially and psychologically". But another 200 pds. is still needed. 31-15

BRS contributors: Berthon-Payon, Cranford, Eisler, Jackanicz, McWilliams, Page, Wm. Valentine. 31-42

BRS contributor: D. Roberts. 35-29

BERTRAND RUSSELL PEACE FOUNDATION, Nottingham, England

May strike Ironside medallion, if there is interest. 17-46

Donates "Hazards of Nuclear Power", published by Spokesman

Books, its publishing arm, to the BRS. It contains

"The Politics of Nuclear Energy" by Alan Roberts, and

"Nuclear Disaster in the Soviet Union" by Zhores

Medvedev. 18-39

Edith obituary, written, and sent to us, by Ken Coates. 18-42

Investigates human rights in West Germany. 18-49

Lawsuit is pending between Foundation and Russell family, Cranford reports. 20-3

Their press release on their West Germany investigation. 20-47

The Russell Press, Nottingham — presumably part of the Foundation — prints Amnesty International's briefing papers. 20-48

Ken Coates' letter to The Times (London) wants Nikolai Bukharin given his due for writing the "Bill of Rights" section (and probably more) of the USSR Constitution. 21-39
"Statement on a Nuclear Free Zone...from Poland to Portugal" 26-36

Bulletin of the Atomic Scientists prints Statement, above, endorses END (European Nuclear Disarmament) Campaign. 29-20

4th Russell Tribunal (1980), on rights of Indians in North, Central, and South America. 29-42

Eliz Young's letter is against END Campaign. 30-45

Ken Coates objects to Young's objections. 31-48

Young responds to Coates. 35-37

Russell Committee Against Chemical Weapons, Nottingham, presumably a branch of the Foundation,, issues "The Threat of Chemical Weapons" (nerve gas), which triggers responses. 34-7b

Ken Coates sends "working paper" for Berlin European Disarmament Convention starting 5/9/83. Also trying to arrange hearings on Lebanon situation. 37-39

BERTRAND RUSSELL SOCIETY AFFAIRS. See BRS AFFAIRS.

BLACKWELL, KENNETH. See BERTRAND RUSSELL ARCHIVES

BOOK LENDING/BORROWING. A BRS member may own, and might lend, a book you cannot find in bookstore or library. 36-22

BOOK REVIEWS

"Bear Russell, Dear Jourdain" by I. Grattan-Guinness, reviewed by Lester Denonn. 17-51

"Part of My Life: The Memoirs of a Philosopher" by A.J. Ayer, reviewed by John Sturrock, of Times Literary Supplement. 18-12

"The Tamarisk Tree" by Dora Russell. 5 reviews from Book Review Digest 1975. 18-40

"The Tamarisk Tree 2" reviewed in The Times, 1980. 26-26

"Nuclear Nightmares" by Nigel Calder. Reviewed in NYTimes Book Review Section and in The Progressive (1980). 29-34
E. P. Thompson calls it good but inadequate. 32-41

"Bertrand Russell and His World" by Ronald Clark. Reviewed

- in Publishers Weekly and the Village Voice(NY).32-12
- "Refusenik:Trapped in the Soviet Union" by Mark Azbel, reviewed by Freeman Dyson. 32-14
- "Ludwig Wittgenstein:Personal Recollections" (of some who knew him). Review by Jackanicz 32-27. Review by Robert Taylor. 34-24
- "Yes to Life" by Corliss Lamont, reviewed by Davis. 33-26
- "The Self and its Brain: An Argument for Interactionism" by Karl Popper and John C. Eccles, reviewed by P. B. Medawar.34-23 Medawar's credentials.34-39
- "The Philosophy of Humanism" by Corliss Lamont, reviewed by Davis. 34-41
- "Abusing Science: The Case Against Creationism" by Philip Kitcher,reviewed in the NYTimes. 36-20
- "American Freedom and the Radical Right" by Edward Ericson,reviewed by Davis. 36-21
- "Indefensible Weapons" by Robert Jay Lifton and "Nukespeak" by Stephen Hilgartner, Richard C. Bell and Rory O'Connor, reviewed in the NYTimes. 37-35
- "The Nuclear Delusion:Soviet-American Relations in the Atomic Age," by George F. Kennan and "With Enough Shovels" by Robert Sheer,reviewed by Solly Zuckerman. 38-43
- "Marriage & Morals" by ER. Excerpts from 10 contemporary reviews in Book Review Digest 1929. 38-47
- "Scientists Confront Creationism", Laurie R. Godfrey, reviewed in NYTimes Book Review Section. 39-20
- BROCKWAY, LORD FENNER. Guides Peter Cranford and Dora around Parliament, at age 90 (1978), favors proposed BR Memorial,says age did not change ER's competence but made him short-tempered. 20-3
- ERS AFFAIRS
- The ERS is 5 years old, lists successes and failures. 21-2
- The ERS moves from Georgia to Illinois. 38-27
- Use of ERS name: what is permitted, what is not.39-2c
- 7 things members can do to help the ERS. 39-42
- More things members can do to help the ERS. 40-41
- See CONTRIBUTIONS
- ERS AWARD. See AWARD COMMITTEE
- ERS BOOK AWARD proposed by Leithauser. 19-50a
- Approved by ballot, but no books were suggested.20-50
- ERS DIRECTORS. See DIRECTORS
- ERS DOCTORAL GRANT. See DOCTORAL GRANT
- ERS FOLLY AWARD proposed by Nick Griffin.19-50e
- On ballot, some liked the idea, some did not.20-50
- ERS LIBRARY. See LIBRARY
- ERS MEMBERS. See MEMBERSHIP LISTS. See NEWS ABOUT MEMBERS
- ERS OFFICERS. See OFFICERS
- ERS PHILOSOPHY SESSIONS (AT APA). See PHILOSOPHY COMMITTEE
- ERS PROJECTS. See PHILOSOPHY IN HIGH SCHOOLS.
- See RUSSELL ON X
- Film project, to collect material suitable for a film on ER. 39-14
- ERS TRAVELING SCHOLARSHIP. See DOCTORAL GRANT
- BUCHWALD, ART. "Hunting Down the Secular Humanists".31-28
- "Cap's Last Laugh:Winnable Nuclear War". 36-10
- BYLAWS. At least 5 bylaw changes will be proposed at 1981 Meeting. 29-38
- 2 of the above 5 were adopted: Officers' terms to start as soon as appointed;Chairman prepares agenda for Board Meeting, President for Annual Meeting. 31-53
- Bylaw changes adopted at 1982 Meeting:bylaws can also be amended by mail, stating case in favor in RSN, stating case against in following RSN, with ballot. 2 new officers:VP/Special Projects,VP/Information. 35-34
- Bylaw Reform Committee named:Jackanicz,Eisler,Reinhardt. 35-35
- Giving notice that bylaws will be discussed at 1983 Meeting. 38-51
- CADOGAN,PETER,meets Cranford (in England). Calls Rev. Michael Scott "a living saint".Had worked with ER. 20-3
- Sutcliffe calls him a transcendental idealist, with views unlike ER's. 22-13
- Dora on Cadogan. 23-29
- Nicolas Walter attacks Cadogan for bringing religion into Humanism, etc. 24-29
- Dora agrees with both Cadogan and Walter.25-28
- His letter to "New Scientist" on Sakharov. 31-20a
- CCNY AFFAIR, as written up by August Heckescher,1978. 32-11
- CENSORSHIP
- Lamont's letter to NYT, and(Moral Majority)Thomas response.31-2
- Parent groups purging schools of humanist books & classes.31-26
- CHAIRMAN'S REPORT
- See CRANFORD. See RUJA.
- CHORAL WORK BY TOM HORNE ("Three Passions")
- Tom wants to borrow (to copy) a copy he gave away,'77. 26-33
- CLARK, RONALD W. author of "The Life of Bertrand Russell"
- His "Bertrand Russell and His World" reviewed in Publishers Weekly and Village Voice. 32-12
- COATES, KEN. See BERTRAND RUSSELL PEACE FOUNDATION.
- COLLECTORS' CORNER
- Book collectors: Davis, Lenz, Lessing. 28-35
- For sale: autographed copies of ER's "Autobiography III", "Wisdom of the West", and a BR letter on free will. 28-47
- There is a 1923 luxury boxed edition of "Free Man's Worship", with BR preface. 30-36For preface, see 30-7
- Source of pamphlets on preserving books.31-40
- COMMITTEES
- AUDIO-VISUAL COMMITTEE
- AWARD COMMITTEE
- HUMAN RIGHTS COMMITTEE
- INFORMATION COMMITTEE
- LIBRARY COMMITTEE
- MEMBERSHIP COMMITTEE
- PHILOSOPHERS' COMMITTEE
- PHILOSOPHY-IN-HIGHSCHOOL COMMITTEE
- SCIENCE COMMITTEE
- CHAIRPERSON
- Oxford Dictionary rules "chairperson" out of order. 22-37
- ERS votes to drop use of "chairperson". 24-10
- COMMUNISM
- ER answers a loaded letter that assumes he is a communist. 17-26f
- CONTRIBUTIONS
- Cowles, Cranford,Davis, Dely, Eisler,Hoopes, F. Johnson, Kassnof, Neilands, O'Connor, Reinhardt, Seckels,B. Thompson, Tobin. 17-56
- T. Anderson Jr.,Cranford, Dimitt,Lamont,Webber. 18-41
- Cranford, Dimitt, Jackanicz, Page, Hill. 19-38
- Campbell, Cranford, Davis, Donadio, Hoopes,F. Johnson, Kravig, Leithauser, McVeigh, McWilliams, O'Connor, Reader, Ruja, Stoll, Tomimori. 20-42
- Dues not due till July 1st, 6 months away, so contribute now. 20-44b
- Cleavelin, Cranford, Davis, Eisler, Leithauser,Lipin, Reinhardt, Tobin, Vogt. 21-34
- Contributions, please.Future requests by RSN only. 21-35
- Cranford, Fjermedal. 22-31
- Berthon-Payon, Cleavelin, Cowles, Davis, Eisler, Hulet, Jackanicz, Loeb, McVeigh, Ruja, Spring...and Cranford, Fjermedal. 23-49
- Cochran, Donadio, Dely, Corbett, Hill, McWilliams, Najjar, Neilands, O'Connor, Plant, Reinhardt, W. Smith,Tomimori, ...and Cranford, Fjermedal. 24-41
- Contributions needed. 25-38
- Altomare, Bae, Davis, Eisler, Loeb, Weimer... and Cranford, Fjermedal. 25-39
- Contributions needed. 26-28
- Tobin...Cranford, Fjermedal. 26-29
- Darland, Freer,Plant, Ruja, Weimer...Fjermedal. 27-35
- Cowles, Darland,Kymant, Lamont, Leithauser...Fjermedal.28-40
- Boggs, Cleavelin, Cowles, Darland, Ironside, O'Connor, Ragsdale...Cranford, Fjermedal. 29-37
- Davis, Schwenk...Cranford. Fjermedal. 30-38
- Eisler, Freer, Jackanicz, Plant, Schwenk, Tobin...Cranford, Fjermedal. 31-41
- Boggs,Dely, Ruja, O. Williams....Fjermedal. 32-30

- Contributions asked for. 32-31
 Fat cats! Contributions sought. 33-30
 Clark, Dahlby, C. Wilkinson...Fjermedal. 33-31
 Contributions requested, "hat in hand". 34-27
 Cranford, Davis, Eisler, Hill, O. & J. Hoopes,
 Jackanicz, Larson, Lenz, Reinhardt, Scammell
 ...Fjermedal. 34-28
 Contributions requested, "Your attention, please" 35-28
 Foti, Hill, Jackanicz, Ragsdale, Ruja, Sangster
 Wm. Valentine...Fjermedal. 35-29
 Cissner, Darland, Giron, Hill, Jackanicz, McWilliams,
 Oorburg, Page, Ragsdale, Reinhardt, C. Smith, Suzara,
 Wilhelm...Fjermedal. 36-23
 Contributions solicited. 36-24
 W. & P. Cobb, Darlington, Davis, Eisler, Gibbons, Hill,
 Jessen, Maggi, Peterson, Ruja, St. John, Sass,
 Schwenk, C. Smith, Suzara, Van Wissen. 37-21
 Contributions requested. 37-22
 Davis, Figueredo, D. Goldman, Jackankcz, Taint. 38-24
 Contributions solicited. 38-25
 J. Anderson, W & P. Cobb, Jackanicz, Tobin, Fjermedal.
 39-27
 Contributions urged. 39-28
 Ragsdale (the only contributor). 40-30
- CONWAY HALL
 Dora gives a bit of its history. 23-29
- CORBETT, JOY. See BEACON HILL SCHOOL
- CORRECTIONS
 D.F. Pears should have been listed with other BRS
 members present at McMaster, June 1983. 40-34
 Ramon Carter Suzara's name was misspelled. 40-35
- COUSINS, NORMAN
 Comments on ER, in his book, "Human Options." 36-42
- CRANFORD, PETER. BRS Founder, Director (1974-1982),
 President (1974-1976), Chairman (1976-1982).
 Chairman's Report (2/78) mentions "the science of
 applied philosophy". 17-5
 Cleavelin questions whether philosophy, including
 applied philosophy, is amenable to scientific
 method. 18-21
 His letter to "Guns & Ammo" is, by implication,
 against gun control. 18-24
 Chairman's Report (5/78). 18-51
 Chairman's Report (8/78). Trinity has a plaque for ER.
 Dora works on her autobiography, and on a book on
 Beacon Hill School. 19-4
 Chairman's Report (2/79). Trip to England. Meets Dora
 Cadogan, Scott, Brockway. 20-4
 244 requests to date (10/24/78) for his paper, "ER's
 Relevance to Psychology", offered free via year-
 long ads in APA Monitor. 20-38
 His paper, "The Possibilities of Compossibility" 21-19
 Suggests the BRS collect paradoxes. Sends some. 21-33
 Chairman's Report (5/79). ER Memorial Committee is
 founded, in London. 22-3 See BERTRAND RUSSELL
 MEMORIAL
 Chairman's Report (8/79) on BRS weaknesses, but which
 should not cause great concern. 23-9
 Chairman's Report (2/80) interpreting ER's first
 letter to Ottoline. 25-6
 Chairman's Report (5/80) asks each member to contribute
 \$3 to Bertrand Russell Memorial (London). More on
 compossibility. 26-4
 Chairman's Report (5/81) still more on compossibility.
 30-3
 Chairman's Report (8/81) on the 1981 Meeting. 31-7
 Chairman's Report (11/81) on the Sutcliffe expulsion,
 expulsion procedures, and Plant's letters. 32-6
 His book, "How To Be Your Own Psychologist," reviewed
 by Davis. 32-28 Feature story excerpt. 30-51
 Davis, on Cranford taking liberties with the Bylaws.
 35-34
 Board's resolution, thanking him for all he had done
 for the BRS. (He had resigned as Chairman and
 Director.) 35-35
 His letter of 8/5/82, "...lengthy hospital stay, and
 convalescence which limits my activities." 35-36
- Davis describes Cranford's actions during past year, which
 alienated Directors. 35-37
 See NEWS ABOUT MEMBERS
- CRAWSHAY-WILLIAMS, RUPERT
 His obituary wrongly called ER's dwelling a "mansion", says
 Davis, who calls it a "cottage". 18-35
- CREATIONISM
 Campus Crusade for Christ wants "creation science" (an
 oxymoron) taught along with evolution. 26-20
 Humanist Ass'n of San Diego will start quarterly,
 "Creation/Evolution". 27-20
 "Creationism on the Rise" reports Discover (10/80). 28-18
 Reagan favors teaching creationism with evolution in
 public schools. 28-19
 "The Folks Who Hate Darwin" in The Dial (Channel 13, NYC)
 (9/80). 28-19, 20a,b
 "Against Creationism" NYTimes Op Ed, by Ben Bova of Omni. 28-22
 "Darwin is on the Run" says Gould in People. 29-21
 Hochinger on the Segraves case. 30-22
 Imaginary memo from Galileo to Darwin; both had Bible problems.
 30-23
 Farce letter to Washington Post editor twits creationists.
 30-34
 Segraves case, California: evolution should be presented
 as theory not dogma. 31-20
 Arkansas law, requiring "balanced treatment" of evolution
 and creationism, overturned. Gould comments. Darrow on
 the Scopes trial (1925). Hechinger on bad effects on
 textbook publishers. 33-18
 Free Inquiry symposium, "Science, the Bible, and Darwin". 33-43
 Falwell's Liberty Baptist College biology graduates, who
 learn the "scientific basis for biblical creationism",
 can be certified as teachers in VA. public schools. 34-16
 Poll finds Americans split on creation idea. 36-12
 NY schools bar 3 textbooks as poor on explanation of
 evolution. 36-13
 Shanker's ad column: Are creationists aping USSR (Lysenko)?
 36-14
 "Abusing Science: The Case Against Creationism" by Kitcher,
 reviewed. 36-20
 Louisiana law voided, requiring public schools to teach
 creationism along with evolution. 37-12
 "Only a Theory", Dunne in Harvard Magazine. 39-19
 "Scientists Confront Creationism", Godfrey, ed., reviewed. 39-20
- DARLAND, DENNIS J.
 Appointed Treasurer. 25-40
 See TREASURER'S REPORTS
- DAVIS, ROBERT K. Director (1974-) Vice-President (1974-1976)
 President (1976-1981), Vice-President/Special Projects
 (1982-) Founding member.
 President's Report (2/78): Medvedev tells how to live long;
 early history of Russell family; Edith's death; "Chronicle
 of Human Rights in USSR", excerpt. 17-6
 Answers highschool student's questions on ER. 17-26
 Pres. Report. (5/78). 18-52
 Pres. Report (8/78). 19-5
 Asks questions on ballot. 19-53c
 Elected Director, 1979-1981. 20-12
 Pres. Report (2/79). Meets Whettam, Cadogan, Walter; visits
 Dora & John at Carn Voel; Dora wins suit against Estate
 and Foundation; visits Ayer; sees Wray's play. 21-5
 Pres. Report (2/80). Visits Cambridge. 25-7
 Pres. Report (8/80). Discusses possible Meeting sites for
 1981. 27-3.5
 Pres. Report (2/81). So. Cal members meet at his house. 29-3
 Pres. Report (5/81). So. Cal members meet at Claremont
 College; attends fund-raising seminar; Steve Allen
 donates 2 tapes, of "ER"; represents BRS at AHA meeting. 30-4
 Pres. Report (8/81). Presents BRS Award to Steve Allen;
 Wilberforce Council provides Sakharov statement; funds
 needed so Huntington Library can take Denonn's Library. 31-8
 Reviews Cranford's book, "How To Be Your Own Psychologist".
 32-38
 Pres. Report (2/82). 33-8
 Pres. Report (5/82). Attends Humanist Summit Conference,
 with Eisler; attends founding meeting of Voice of Reason;

- attends Lamont's 80th birthday party; possibility of publishing 3 ER essays. 34-4
- Reviews "Philosophy of Humanism" by Lamont, reissued. 34-41
- Succeeded as President by Jackanicz, is now Vice-President/Special Projects (6/82). 35-2
- Describes Cranford's efforts to reverse Sutcliffe expulsion. 35-37
- Reports as VP/SP: co-organizer of Cal. chapter of Voice of Reason. 36-2
- Reviews "American Freedom and the Radical Right" by Ericson. 36-21
- Attends Popper Symposium, NYC; Dora is writing on the years 1945-50 and origins of Cold War. 37-3
- Will attend Wilberforce Council's Freedom Concert with Jackanicz, etc. 40-6
- DENONN, LESTER. Honorary Member. Director (1976-)
- Davis describes Denonn's enormous ER library. 21-5
- His ER library is for sale; conditions. 24-46
- Huntington Library would take his ER library if funds to buy it are found. 31-8
- DIRECTORS**
- Why 89% did not vote for Directors in '77, according to Beaulieu. 17-17
- Director-nominations invited; volunteers welcome. 18-43
- The candidates, 1978. 19-39
- Number of Directors increased to minimum of 6 and maximum of 24. 19-50e
- Ballot, 1978. 19-53
- Directors elected (1979-1981): Cranford, Davis, Eisler, Garstens, McKeown, Ruja, Slezak, B. Smith. 20-12
- Time to nominate Directors (5/79). 22-35
- Candidates, 1979. 23-51b.
- Ballot, 1979. 23-62
- Directors elected (1980-1982): Blackwell, Cowles, Denonn, Neilands, Plant, Reinhardt. 24-10
- Time to nominate Directors (5/80). 26-31
- The Candidates, 1980. 27-36
- Ballot, 1980
- Directors elected (1981-1983): Banner, Ghaemi, Hopkins, Jackanicz, Ruppe, W. Smith, Tait, Tucker. 28-6
- Time to nominate Directors. (5/81). 30-40
- 13 Candidates for 8 openings, 1981. 31-43
- Ballot, 1981. 31-56
- Directors elected (1982-1984): Berthon-Payon, Cranford, Davis, Dely, Eisler, Moorhead, Ragsdale, Ruja. 32-32
- Time to nominate Directors (5/82). 34-29
- 11 Candidates for 8 openings, 1982. 35-31
- Ballot, 1982. 35-40
- Directors elected (1983-1985): Acheson, Blackwell, Denonn, Hart, Kohl, McWilliams, Reinhardt, C. Smith. Elected to fill unexpired terms, starting immediately, ending 1/1/84: Schilpp, Maragides. 36-25a
- Time to nominate Directors (5/83). 38-40
- 12 Candidates for 9 openings, 1983. 39-31
- Ballot, 1983. 39-46
- Directors elected (1984-1986): Cowles, D. Goldman, Jackanicz, Maragides, Page, Ruppe, Schilpp, W. Smith, Tait. 40-31
- DOCTORAL GRANT.** Previously called Traveling Scholarship, Travel Scholarship, Travel Grant
- 1979 Traveling Scholarship announcement, the money to be spent for travel only, not for board or lodging at destination. 22-39
- Historian Kirk Willis of UWisconsin receives 1979 Traveling Scholarship. 23-8
- 1980 Travel Scholarship announcement. 25-26
- Historian Steven J. Livesey, UCLA, receives 1980 Travel Grant. 28-14
- 1981 Travel Grant announced. 28-15
- Directors vote to change name to Doctoral Grant, \$500, to be spent as recipient wishes. 29-6b
- 1982 Doctoral Grant announcement. 32-13
- Philosopher/Mathematician Garcia Diego receives 1982 Doctoral Grant. 35-13
- 1983 Doctoral Grant announcement. 36-7
- Philosopher Lois Pineau, UToronto, receives 1983 Doctoral Grant. 39-17
- 1984 Doctoral Grant Announcement. 39-18
- DORA. See RUSSELL, DORA BLACK
- DUES**
- New dues due date. All dues due July 1st, starting 1979. 20-44a
- Dues due now (May issue), ie, July 1st. 22-23
- Directors will vote on dues increase. 23-52
- Higher dues approved. \$20(regular), \$25(couple), \$5(student). Add \$5 outside USA, Canada, Mexico, as before. (1980) 24-10
- Dues are due (May issue). Separate colored sheet sent. 26-32
- Last call for dues. Grace period ends 9/1. 27-37
- Student dues raised from \$5 to \$10 (2/81). 29-39
- Dues are due July 1st (May issue) 30-41
- Last call for dues. 31-2
- New dues due date, Jan 1. Add \$7.50 if foreign. 33-2
- Last call for dues. 34-30
- McMaster wants \$2.50 more for "Russell". We will vote. 35-30
- \$2.50 dues increase approved by mail ballot. 36-25b
- Dues are due 1/1/83. 36-26
- Dues reminder: pay by Feb. 28, or else. 37-20
- DURANT, WILL & ARIEL**
- Will debates ER ("Is Democracy a Failure?"). ER's cab ride with Ariel. 17-23
- They visit ER. 18-15
- DYSON, FREEMAN**
- Writes about Mark Azbel and Azbel's book, "Trapped in the Soviet Union". 32-14
- EDWARDS, PAUL**
- Would accept Honorary Membership. 19-28
- Honorary Membership approved. 20-32
- About Edwards, and his many writings. 23-40
- "Heidegger and Death—a Critical Evaluation", dedicated to "ER — enemy of humbug and mysticism". 22-16
- EINSTEIN, ALBERT**
- ER and Popper on Einstein. 39-8
- See RUSSELL-EINSTEIN MANIFESTO
- EISLER, LEE** Founding member. Director (1974-). VP/Information 1982-)
- His "Letter from the Editor" on nuclear peril. 33-47
- See MEMBERSHIP COMMITTEE, INFORMATION COMMITTEE, NEWSLETTER
- ELIOT, T.S.**
- Mutual dislike between him and ER. 23-22
- ELLIS, ALBERT**
- See NEWS ABOUT MEMBERS
- ENGLAND**
- See BERTRAND RUSSELL MEMORIAL; BERTRAND RUSSELL PEACE FOUNDATION; PENRRHYDEUDRAETH; RUSSELL, DORA BLACK; SUTCLIFFE
- EXPULSION**
- see SUTCLIFFE
- EXTINCTION (OF HUMAN RACE)**
- ER quoted in letter to "Chemical & Engineering News". 20-17
- See NUCLEAR WAR/WEAPONS
- FACT SHEET**
- Make photocopy and post it in local libraries. 39-30
- FILMS**
- BBC-TV plans a film on ER, must get financin. 23-2
- Library owns 7 ER films. 27-27
- BRS Film Project. 39-14
- FOR SALE**
- Books for sale 17-45
- If 5 more members place order, we will print members' stationery. 17-47
- Books for sale, including Allen & Unwin books. 18-31
- Members' stationery, \$3 for 100, postpaid. 18-32
- American Rationalist Book Service recommended by Cleavelin. 18-33
- "The Tamarisk Tree" for sale. 5 reviews from Book Review Digest 1975. 18-40
- Lester Denonn's 5000-volume library. 19-32
- Members' stationery, new price: \$3.50 for 80 sheets. 19-33
- 22-24 25-42
- Books for sale, mostly from Spokesman or Allen & Unwin. 19-34
- Members' stationery, 3.50 for 80 while they last. Price will go up. 29-40
- Catalog of Denonn's library, 118 pp. \$4.50. 29-41
- Members' stationery, 6.25 for 95 sheets. 30-41
- ER postcard, Halsman's 1958 photo, 50¢ each, + 25¢. 30-42

- Haldeman-Julius Little Blue Books, new address. 31-40
 Members' stationery, lower price: \$5 for 95 sheets.
 31-45
 ER postcard: 31-46 32-35 33-34 34-32 36-30 37-24
 New prices for books listed. 31-47
 Members' stationery, new price: \$5 for 90 sheets.
 32-34 33-33 34-31 36-29 37-23
 Haldeman-Julius books from Pittsburgh, KS 32-36
 Books by and about ER. 32-37
 Books, new prices, on 5/1/82. 34-25
 From Spokesman: "Into The Tenth Decade: Tribute to
 ER", 1962. "Appeal to the American Conscience"
 by ER, 1966. 36-31
 Books. 36-32
 ER button, \$2 from Buttonworks. 38-28
 Members' stationery, new price: \$6 for 90 sheets. 38-29
 39-37 40-33
 ER postcard out of stock at source. 38-30
- FREE INQUIRY**
 Sponsors Symposium, "Religion in American Politics".
 37-36
 See RELIGION/ATHEISM/AGNOSTICISM
- FREEZE.** See NUCLEAR WAR/WEAPONS
- FUN & GAMES**
 Jeremy Bernstein's spoof on Wittgenstein, "The
 Philosophy Circle". 33-29
- FUND-RAISING**
 W. Smith and Davis to Co-Chair new Committee on
 Fund-raising, to report on dues reform. 19-49
 Volunteer wanted for fund-raising. 20-45 21-36 22-32
- GODEL, KURT**
 He upsets the apple cart. 23-17
 "One of the spoilsports of modern science." 29-32
 More on Gödel, by Hofstadter. 36-40
- GRANT.** See DOCTORAL GRANT
- GRIFFIN, MERV**
 Interviews ER, with much on Vietnam (1965). 36-38
- GRIFFIN, NICK**
 Proposes BRS Folly Award. 19-50e
 "GUIDED TOUR OF INTELLECTUAL RUBBISH". See KAYE, MARVIN
- HEIDEGGER, MARTIN**
 Paul Edward's monograph, "Heidegger & Death...",
 dedicated to "ER — enemy of humbug & mysticism".
 22-16
- HELMS, JESSE**
 Wants U.S. Govt. to follow "instructions from Mt.
 Sinai". 31-29
- HEMLOCK**
 "Let Me Die Before I Wake" by Derek Humphry. 34-26
 Hemlock states its principles & objectives. 34-35
 "Assisted Suicide, The Compassionate Crime" 36-35
 "The right to die; is it right?" NYTimes. 38-39
 Quarterly deals with double suicide. 40-39
- HOFFMAN, ABBIE**
 Influenced by ER's big ban-the-bomb crowds. 29-15
- HOLOCAUST (TV)**
 Sutcliffe reviews it in Freethinker (UK), disapproves.
 23-28
 Eliot Freemont-Smith, offended by its untruths, weighs
 pains against gains: Germany rescinded statute of
 limitations on Nazi crimes. 24-26
 Sutcliffe objects to our calling his remarks
 "unqualified condemnation". We tell why we did so.
 25-29
- HONORARY MEMBERS**
 see AYER, EDWARDS, FEARS, POPPER, SCHILPP
- HOOK, SIDNEY**
 Marx's theories on achieving socialism are largely
 disproved by history. 38-12
 Applauds Solzhenitsyn, implying ER said, "Better Red
 than dead." 39-10c
- HUMANISM.**
 Secular Humanist Declaration attacks rise of
 fundamentalist (absolutist) morality. 28-21
 "A Christian America — inevitable that Christians
 be in conflict with those who believe in nothing
 beyond themselves." Gary Potter. 28-23
 Lamont's letter to NYTimes (5/81) on attack on secular
 humanism. 31-24
 "The Right's New Bogeyman" (Newsweek). 31-25
 Parents groups purge schools of humanist books & classes. 31-26
 Marty: "We're no holier for our holy war." 31-27
 Buchwald: "Hunting Down the Secular Humanists". 31-28
 Humanist Summit Conference & Affirmation Declaration. 32-7b
 "Humanists begin to rally" (NYTimes) 32-19
 Ayer, ER, Schweitzer, Schlesinger Jr. on humanism (1951). 33-17
 "Challenge to Humanism" by Dora, in Freethinker (UK). 33-42
 Essay Contest for those under 30. 33-44
 National Summit Conference on Religious Freedom and the
 Secular State, in NYC. 34-3
 Davis reports on above Conference. 34-4
 Humanist Ass'n of San Diego adopts 4-point statement. (Brief.
 Good.) 36-33
 Humanist Fellowship of San Diego has rally on ER's birthday,
 May 18. 36-34
 The 2 organizations just above are in fact 2 separate
 organizations. 37-25
 Saksma's "Humanist Manifesto" poem, anti-bigot, good. 37-42
 Bay Area survey: Humanists 19%, Agnostics 11%. 38-11
- HUMAN RIGHTS**
 ER Peace Foundation investigates HR in West Germany. 19-42
 ER's letter on plight of Jews and Jewish culture in USSR.
 20-18
 ER Peace Foundation's press release on W. Germany. 20-47
 Exchange of letters on suppression of Jewish culture in
 USSR. 21-14
 Sakharov's letter to Pres. of Soviet Academy of Sciences,
 and Cadogan's letter. 31-20
 Freeman Dyson on Mark Azbel's plight and book. 32-14
 Margaret Thatcher supports Wilberforce's campaign to reunite
 Soviet Jews with their families in Israel. 32-15
 Institute of International Education has Int'l Human Rights
 Internship Program, offers internships & grants. 39-26
 See HUMAN RIGHTS COMMITTEE
- HUMAN RIGHTS COMMITTEE**
 Makinster asks for ideas, to get Committee going. 22-36
 Makinster's own ideas for this Committee. 23-16
 Alex Doly, new Chairman: professional groups abroad illegally
 detained; 40 US groups work on this. Tell Alex your skill,
 usable for int'l development 39-4
 Circular of July 1983 (reproduced) and some responses;
 imprisoned individuals; Filipino demands. 40-8
- INDEXES TO NEWSLETTERS** are on last page (or just before ballot,
 if any, on last page.)
 6-Year Index covers years 1978 through 1983. 40-40
- INFORMATION COMMITTEE** Lee Eisler, Chairman
 How it communicates with members and with the academic
 community. 27-5
- INTERVIEWS.** See RUSSELL, BERTRAND (Writings)
- IRONSIDE MEDALLION OF ER.** See BERTRAND RUSSELL PEACE FOUNDATION
- JACKANICZ, DONALD** President (1982-). Librarian (1974-1983).
 Secretary (1978-1981)
 Invites items for 1982 Meeting agenda. 34-5
 Elected President. His President's Report (8/82). 35-4
 President's Report (11/82). 7 things members can do. 36-1.5
 President's Report (2/83) promotes June 1983 Meeting. 37-2
 Reports on Conference on No First Use of Nuclear Weapons. 38-31
 President's Report (8/83). 39-3
- JOHNSON, DAVID E.** Chairman, Philosophers' Committee
 Brief biography. 40-7c
 See PHILOSOPHERS' COMMITTEE
- KAYE, MARVIN**
 His "Open Book" Company presents "ER's Guided Tour of
 Intellectual Rubbish" (11/79). 29-9
 "Guided Tour, Act 2" presented (4/82). Program. 34-14
 "Guided Tour, Act 1" presented (11/82). 36-38
- KISTIAKOWSKY, GEORGE**
 "...a miracle if no nuclear warhead were exploded in anger
 before the end of the century..." 26-19
 George Rathjens pays tribute, on Kisty's death. 38-6
- KOHL, MARVIN**
 Elected Director (1983-1985). 36-25a
 Elected Vice-President, 1983. 39-2c
 Reports on plans for 1984 Meeting. 40-4
 See NEWS ABOUT MEMBERS

- KURTZ, PAUL**
Spearheads the attack on pseudoscience: astrology, Velikovsky, parapsychology, creationism. 8-10
- LAMONT, CORLISS**
Comments about ER in his book, "Yes To Life". ER on: neurosis and radicalism; Tom Paine Award; free will. 33-45
Davis comments on his 80th birthday party. 34-4
Davis reviews his "Philosophy of Humanism" (1952), reissued. 34-41
See NEWS ABOUT MEMBERS
- LAWRENCE, D.H.**
Mutual dislike between Lawrence & ER. 23-22
"D.H. Lawrence's Nightmare" by Delany, contains much about ER, as its index shows. 24-34
- LEIBER, JUSTIN**
Reports on ERS at APA (12/77). 17-14
See NEWS ABOUT MEMBERS
- LEITHAUSER, GLADYS**
Donates her dissertation to the Library. 18-28
Gives paper on ER's interest in the Faustian theme, at 1978 Meeting. 19-2
Proposes BRS Book Award. 19-50d
Uses ER's "Power" and "Education and the Good Life" in her class. 23-16
- LIBRARY COMMITTEE Chairman: Don Jackanicz (1974-1983)**
Jack Ragsdale (1983-)
Committee Report. 17-54
Recent acquisitions. 17-55
Leithauser donates her dissertation. 18-28
Committee Report (lengthy). 19-47
Audio material listed. 20-6
Recent acquisitions; books for sale; films for rent. 20-38...41
Fees on above films: \$10, \$20, \$25 + \$50 deposit. 21-32
Efforts to acquire films. Library services available. 23-12
Have new ER film for '80 Meeting. Lenz will assist. 25-35
Library owns these 7 films. 26-27
New Co-Librarian, Jack Ragsdale. (5/80). 27-30
Discount on Library of Living Philosophers volumes in print. 27-31 28-43
Films, tapes and books to lend, books for sale (5/81) 30-35
New price list for books by and about ER. 31-27
7 ER films for rent, and prices. 33-35
Books for sale, new prices. 34-25
65 new books, gift of D. Jackanicz. Library asks members to donate books. 37-5
38 books to lend. 38-20
Library Campaign. Donate books you are probably not going to re-read, etc. 38-21
Ragsdale named Librarian (ie, Chairman). 39-2c
- LOCAL BRS CHAPTERS OR MEETINGS**
Time-Life ER film shown at Philosophy Club (Cal. State U.) 17-38
L.A. group meets (9/80). 28-25
L.A. group meets at Davis's house (11/80) 29-3
L.A. group meets at Claremont College (2/81). 30-4
L.A. group picnics in the park (8/11). 32-20
- MARAGIDES, STEVE. Director (1982-)**
Donated his services, moving the ERS from Georgia to Illinois. 38-27
Writes Minutes of the 1983 Meeting and Board Meeting as Acting Secretary. 39-38, 39
- MARX, KARL**
Why Marx aimed to improve the lot of the working class, though he had not come out of it. 22-10
What Marx failed to foresee, according to Hook. 38-12
See RUSSELL, BERTRAND (Writings)
- MEDVEDEV, ZHORES**
Tells how to live long. 17-6b
Speaks about 1957-58 nuclear disaster in the USSR, at BRS Seminar, UC Berkeley (1977). 17-13
His "Nuclear Disaster in the Soviet Union" is published by Spokesman Books. 18-39
His "Nuclear Disaster in the Urals" is published by Norton. Reviewed. 23-14
His letter to Neillands. 23-14
US physicists dispute nuclear disaster claim, to counter use of it by anti-nuclear advocates. 24-6
Medvedev was right. There was a disaster in the Urals. 26-18
- MEETINGS. See ANNUAL MEETINGS.**
- MEMBERSHIP ANALYSIS AND STATISTICS**
164 members, by countries of residence (1978). 17-43
164 members, by number of years of membership. 17-44
ERS has 200 members (1978). 19-31
- MEMBERSHIP COMMITTEE** Lee Eisler, Chairman.
Co-Chairman Bev Smith reports on 23 new members in 1st quarter, 1978. 18-6
Report to 1980 Meeting on advertising and recruiting. 19-50b
P.K. Tucker is new Co-Chairman (2/80). 25-40
Advertising in 9 periodicals produces 50 inquiries and 8 enrollments per month, average. 27-6
Will try to reach membership of 500, to be self-supporting, with increased advertising. 28-2
Jacqueline Berthon-Payon is new Co-Chairman (8/81). 31-44
1982 advertising in 12 publications. 33-9
Changes in 1982 advertising schedule. 34-6
Carol Smith is new Co-Chairman (11/82). 36-43
- MEMBERSHIP LIST**
1978 list distributed with RSN18. 18-45
1979 list. 22-40
1980 list. 26-41
1981 list. 31-51
1982 list. 36-41
1983 list. 39-43
- MEMBERSHIP RENEWALS**
All dues due July 1st (1979). 22-23. Restated 24-43
Highly visible colored sheet, saying dues are due, sent with RSN26. 26-32
New dues due-dates: January 1st (1982). 33-2
See DUES
- MEMORIAL. See BERTRAND RUSSELL MEMORIAL (under "B")**
- MINUTES**
1978 Meeting. 19-49, 50
1979 " 23-58, 59
1980 " 27-40, 41
1981 " 31-53, 54
1982 " 35-34, 35
1983 " 39-38, 39
- MOORE, G.E.**
Comments on his relations with ER. 23-21
Brand Blanchard on Moore and ER. 27-15
- MURRAY, GILBERT**
"A 56-Year Friendship" by ER. 36-39
- MUSEUM OF PHILOSOPHY**
At Pace University, NYC, will try to bring philosophy to all, including high schoolers. 33-16
Moves to Hunter College, NYC. 36-11
- "MY FAVORITE RUSSELL"**
Schilpp's: "A Free Man's Worship". 27-16
Denonn's: "The Aberley Papers". 28-8
Popper's: "The Problems of Philosophy" and "Mysticism & Logic" 29-8
Davis's: "Freedom vs Organization, 1814-1914". 30-34
Moorhead's: "Sceptical Essays". 32-29
- NEILLANDS, J.B. Founding Member. Director (1974-1982). Chairman, Science Committee (1974-1979).**
Calls Carter's energy policy a disaster. Wants Regents (UCal) to stop nuclear research at Los Alamos & Livermore. 24-24
Attends American Chemical Society meeting. Taking leave of absence to write (1979). 24-29
Nobel Foundations funds symposium in Sweden, "Ethics for Science Policy". Neillands attends. 19-12 20-8
Text of Neillands's speech at above symposium. 26-22
- NERVE GAS**
Dely states case against nerve gas. 34-7a
Russell Committee on Chemical Weapons (Nottingham). 34-7b
- NEW MEMBERS WELCOMED**
17-41 18-29 19-29 20-33 21-26 22-20 23-41 24-32
25-33 26-24 27-27 28-33 29-30 30-31 31-38 32-25
33-23 34-21 35-26 36-18 37-18 38-18, 50 39-24 40-27
- NEWS ABOUT MEMBERS**
Allendorf, Fred, has received a NATO-NSF postdoctoral

NEWS ABOUT MEMBERS (continued)

- fellowship for research in evolutionary genetics. 20-23
- Ashkenazy, Irvin, has article on Sea Lions in Westways Magazine(3/79). 22-14
- Bacard, Andre, would like to meet Bay Area members. 31-33
- Bae, Dong-In, travels from West Germany to McMaster for 1978 Meeting. 19-2
- Objects to Pres. Carter's planned trip to S. Korea. 23-31
- Asks that papers presented at Meetings be printed in RSN, to benefit those who cannot attend. 26-28
- Gets doctorate from UCologne, dissertation quotes ER's & Dora's "Prospects of Industrial Civilization", that nations will compete for raw materials instead of markets. 38-13
- Banner, Adam Paul, gets Consumer Products Safety Commission's agreement that wood & coal stove mfrs. must give safety information. 29-23
- Going to Haiti for several months, to start flashlight battery factory. 31-34
- Block, Amy, gets Ph.D. in nutrition, will do field work Ecuador. 25-30
- Boggs, Kevin, gets BA in microbiology from UFlorida, will do graduate work on nitrogen fixation. 35-19
- Carlson, Alfred J., Jr., M.D., Board Certified Pediatrician, studies for Master's in Philosophy at Villanova. 35-20
- Cleavelin, Leonard, attends Northwestern Law School this Fall ('79). 23-32
- Finds law "mildly unpleasant". Quotes Darrow: "I was told as a child that anyone could become President, and I am beginning to believe it." 29-24
- Accepts commission in US Navy Judge Advocate General's Corps. 31-35
- Will marry Judith Anne Gividen 7/31/82, days after taking exams. 34-17
- ENS. JAGC, USNR, stationed at Great Lakes, IL. Takes Bar Exams in Feb. '83. Summer at Naval Justice School, Newport, RI. 36-17a
- In the Philippines for 2 years, starting Fall '83. 40-21
- Clifford, Harry, writes Newark Star-Ledger about Einstein's 4 great discoveries. 23-33
- Cobb, Whitfield & Polly: their wedding rings are inscribed "Inspired by Love and Guided by Knowledge". 21-18
- Have oil portrait of ER over their fireplace. 28-27
- Cranford, Peter, expects to describe ways to influence people, in Manchester. 23-34
- Publishes his own book, "How To Be Your Own Psychologist." 28-28 30-26
- Excerpt from newspaper story on his book. 30-51
- See CRANFORD, PETER
- Daly, Alex, describes his summer activities at Fermilab, Chicago. 23-35
- Teaches physics at UArizona, will start Law School. 35-21
- Law School, 2nd year, teaching physics, spared serious flood damage(11/83). 40-20.5
- See SCIENCE COMMITTEE. See HUMAN RIGHTS COMMITTEE
- Denonn, Lester. His 5000 volume library is for sale. 19-32
- His library has over 2100 books by, about, or referring to ER. 22-15
- Finds many references to ER in his current reading. 23-23
- See DENONN, LESTER
- Dimitt, Frances, reports on hyperactivity to APA. 17-32
- Donadio, Alberto, moving from Colombia to Switzerland for a year. 20-24
- Edwards, Paul. His monograph, "Heidegger & Death -- A Critical Evaluation", will appear on Monist, dedicated to "ER -- enemy of humbug and mysticism." 22-16
- Eisler, Lee, on entering hospital for minor surgery, is asked his religion. "Agnostic." "Have they got a church in Coopersburg?" 27-22
- Ellis, Albert, co-authors, with W.J.Knaus, "Overcoming Procrastination." 19-23
- Garciadiego, Alejandro, recipient of 1982 ERS Doctoral Grant, completes dissertation, sends copy to Library. 38-14
- Now a professor, in Mexico, teaching and researching history and philosophy of Mathematics. 40-22
- Gir6n, Francisco B., a Salvadorean, at Hamburg U., wants to correspond, would like answers to his questions about El Salvador. 34-18
- Now at University of Strathclyde, Glasgow. 38-18
- Gividen, Judith Anne, married Leonard Cleavelin recently, retains maiden name, works in personnel dept. 36-17b
- Hart, David S., reports on his 5 months at Cambridge, England. 30-27
- Hedeman, Ed, spokesman for War Resisters' League, speaks of plans to disrupt registration for the draft (NYT). 27-23
- Hopkins, Ed, stops teaching highschool math, programs computers at Univac for Godard Space Flight Center. 20-25
- Jackanics, Don, with brother John, visits UTexas, Austin, which has 1700 ER letters to Ottoline, etc. 30-28
- To Europe, November 1983. 40-23
- See JACKANICZ, DON
- Kohl, Marvin, has letter in The Humanist, claiming that ER pursues truth, not different kinds of truth. 37-13
- Tells why (in Free Inquiry) he views abortion as a mixed good. 38-15
- See KOHL, MARVIN
- Lamont, Corliss, runs ad in Sunday NYTimes, "Outrageous campaign against Wilfred Burchett", Guardian journalist. 17-34
- Wins lawsuit against CIA for opening his mail. 18-25
- Runs ad on centenary of John Keats' birth, whom he knew personally. 19-24
- Publishes his new Basic Pamphlet, "Immortality -- Myth or Reality?" 19-36a
- Wins \$2000 from US, for CIA's illegally opening his mail. 19-36b
- Letter to NYT defending secular humanists against Moral Majority attacks. 31-24
- Donates \$1 million to Columbia Law School, to endow Chair of Civil Liberties. 37-14
- Davis reviews his book, "Yes To Life", 1981. 33-26
- His "Lover's Credo, Poems of Romantic Love" ad in NY Review of Books. 38-16
- See LAMONT, CORLISS
- Leiber, Justin, now Associate Professor, Philosophy, UHouston. 20-26
- Excerpt from his science fiction novel, "Beyond Rejection", is included in "The Mind's I" by Hofstadter & Dennett. 33-20
- Leithauer, Gladys, donates copy of her dissertation to Library. 18-28
- Moves from Wayne State U (Detroit) to UMichigan (Dearborn). Uses ER's "Power" in her class. 21-20
- Reports on use of "Power" and "Education and the Good Life" in class. 23-16A
- Lenz, John, collects rare books and Russell-related books. 25-31
- Loeb, Don, leaving Brandeis for UMichigan Law School. 21-21
- Malatesha, R.N. ("Malt") seeks job in neuropsychology. 18-27
- Gets job at Oregon State U (Corvallis) as Research Prof. 20-27
- Gets NATO grant to conduct Int'l meeting on neuropsychology and cognition. 24-28
- McDonald, Dan, notices points of similarity between 2 dissimilar men, ER and Somerset Maugham. 39-21
- McWilliams, Jim, decides horseshoeing school is not for him, is writer-editor for U.S. Govt. 17-36
- About to quit his govt. job, pays his dues while he still has money. 20-28
- Photographs the 1982 Meeting. 35-5
- Photographs the 1983 Meeting at the McMaster Conference. 40-3
- Nechvatal, Joseph, exhibits drawings in NYC and LIC. 32-21
- His mural, with soundtrack, in Baltimore. 34-19
- His works on view and for sale, in NYC. 37-16

- Neilands, J.B., shows ER film to audience of 30. Pays copyright holder \$50 to make tape of it. 29-37
See NEILANDS, J.B.
- Pitt, Jack, in Europe on a sabbatical. 23-37
See PITT, JACK
- Powell, Kathryn, is working for an M.A. in Int'l Affairs, at American U., Washington, DC. 24-30
- Primm, Sally, conducts 2-hour talk show on religion on Colorado Springs radio. Is AHA counselor. 35-22
- Ragsdale, Jack, has letter in AHA newsletter (Free Mind) on phoney deathbed conversions of freethinkers. 37-16
See RAGSDALE, JACK
- Reinhardt, Steve, tells about his trip to Nepal. 17-37
Describes his trip to Nepal with Sierra Club. 25-32
See REINHARDT, STEPHEN See TREASURER'S REPORTS
- Ruppe, Cherie, goes on expedition to climb K-2 with camels, in People's Republic of China. 40-25
- Russell, Conrad, Reviewer says he diverges sharply from every specialist of the past century, in his "Parliaments and English Politics, 1621-1629" 29-28
Makes quick trip to McMaster to lecture to History Dept. 27-34
- Russell, Dora Black, bemoans advance of technology in schools; is writing book on technological age; 2nd volume of autobiography is published. 28-29
Her letter to the Guardian (UK), 1981: Americans are not our "dear cousins". Why don't USA and USSR get together? 33-21
The war against USSR in its infancy, "a great blunder of History". She appears as a "witness" in "Reds" (movie). 33-27
See RUSSELL, DORA BLACK
- Salmon, Nathan U., leaves Princeton for UCalifornia (Riverside), as Associate Professor, Philosophy. Ad for his book, "Reference and Essence". 35-23
- Schilpp, Paul Arthur, will not retire to California; too expensive. reappointed emeritus, Southern Illinois U. 28-30
Gives Commencement Address, at S I U (5/82). 35-25
See SCHILPP, PAUL ARTHUR
- Sutcliffe, John, writes paper, "New Manchester School Manifesto on Heuristic Psychology". 23-29
See SUTCLIFFE, JOHN
- Suzara, Ramon Carter, has article in Philippine News (San Francisco) on dangerous competition between capitalism (USA) and communism (USSR), quoting Russell-Einstein Manifesto. 39-22
- Tamimori, Kouji, His favorite hobby is mountain-climbing; will climb Mt. Yari. 20-29
- Vogt, Herb & Betty, visit Holy Land, etc. 34-20
- Young, Bill, reports his pleasure in attending the 1977 Meeting, in his SEA Journal. 17-3
Reports on his trip, Fall, 1981. 33-22
- NEW ADDRESSES**
17-42 18-30 19-30 20-34 21-27 22-22 23-42 24-33
25-34 26-25 27-28 28-34 29-31 30-32 31-39
32-26, 40 33-25 34-22 35-27 36-19 37-19 38-19
39-25 40-28
- NEW MEMBERS**
17-41 18-29 19-29 20-33 21-26 22-20 23-41
24-32 25-33 26-24 27-27 28-33 29-30 30-31
31-33 32-25 33-23 34-21 35-26 36-18 37-18
38-18, 50 39-24 40-27
- NEWSLETTER**
New name is "Russell Society News". 17-58
Please submit items single-spaced, with clean typeface. 19-40
RSN is printed in smaller type. 19-41
Philosophy beginners could ask questions in proposed RSN section. 20-46
Una Corbett's letter to newspaper quotes RSN item. 24-23
New RSN series: "My Favorite Russell". See MY FAVORITE RUSSELL. 27-10
Please notify when you move, to save us money. 32-38
- Please send items you think might be suitable for RSN. 35-33
Notify us if page is missing; we will replace. 36-28
Mailing-label mishap; notify us if RSN39 (August) was not received. 40-32
- NUCLEAR POWER**
"Hazards of Nuclear Power", published by Spokesman, donated by Ken Coates. Contains "The Politics of Nuclear Energy" by Alan Roberts, and "Nuclear Disaster in the Soviet Union" by Zhores Medvedev. 18-39
Dely, new Science Committee Chairman, favored nuclear power a year ago, now is moderately opposed. 24-5b
3 Los Alamos staff physicists dispute Medvedev's Urals-nuclear-disaster theory, presumably because US anti-nuclear people could cite it as showing hazards of nuclear power. 24-6 Medvedev's theory is correct. 26-18
Union of Concerned Scientists know the real danger of nuclear power. Support them! 28-24
Medvedev's Urals-nuclear-disaster gets on TV's "60 Minutes". 29-19
- NUCLEAR WAR/WEAPONS**
Soviet Academician Markov on danger (to all) of nuclear war (1977). Hard-liner Richard Pipes scoffs at idea that nuclear war would be suicidal. 18-14
"How to Eliminate the Threat of Nuclear War", Essay Contest, Bulletin of the Atomic Scientists. Award, \$5000. 27-19
Russell-Einstein Manifesto, 25th Anniversary Statement from Science Council of Japan. 28-16
Pugwash 1980, as viewed by Alex Dely. 29-5b
Abbie Hoffman, in the 1960s, was triggered into action by pictures of ER's big ban-the-bomb crowds blocking traffic. 29-15
Bulletin of the Atomic Scientists prints and endorses ER Peace Foundation's campaign for European Nuclear-Free Zone. 28-5b
Nigel Calder's "Nuclear Nightmares" reviewed. 29-34
Rotblat views today's situation, 25 years after Russell-Einstein Manifesto. 30-19
ER interviewed by Playboy (1961). 31-12
James Reston quotes Henry Kendall (USC Chairman) and George Romanoff, Romanoff quotes ER. 32-21
Lifton on "psychic numbing" — "Why Aren't We More Afraid of the Bomb?" 31-22
Frize essay (27-19 above), by Michael Shuman, is in Library. 31-32
Quakers offer NUCLEAR MORATORIUM button (1931) 31-49
150,000 in London rally against the Bomb. 32-18
Yukawa's "The Absolute Evil", at 1980 Pugwash Conference. 32-17
E.P. Thompson's "The End of the Line"; founder of END; strengths and weaknesses of Calder's "Nuclear Nightmares".
ER's foreword to Cook's "The Warfare State". 32-42
31st Pugwash Conference, 1981. Scientists from 40 countries urge freeze. 32-16
Dely's paper, "Nuclear Weapons: Perceptions vs. Realities." 33-15
Young criticizes Coates' END, in The Bulletin of A.S. 33-37
Babst's paper, "Assessing Overall Consequences of Nuclear War", is about earthquakes, tidal waves, contamination. 35-9
ER's speech in House of Lords (1945) and the b.g. 35-14
CBS Roundtable, 1959, "The Future of Man", with ER on panel. 35-38
Press release, "Risk of Nuclear War by Accident..." based on paper by Dely & Babst. 36-4
Pugwash reports that 97 Nobel scientists call for freeze. 36-9
Buchwald's "Cap's Last Laugh: Winnable Nuclear War." 36-10
ER's "Scientists and World Peace" (1964). 37-8
US Catholic Bishops oppose nuclear arms. 37-10
Tom Wicker: "War By Accident". 37-34
Book Review of Lifton's "Indefensible Weapons" and "Nukespeak" by Hilgartner, Bell & O'Connor. 37-35
Working paper for forthcoming European Nuclear Disarmament (END) Conference, in May 1983, in Berlin. 37-39
Linus Pauling reads Russell-Einstein Manifesto to science teachers (1966). 37-40
Rathjens pays final tribute to Kistiakowsky, especially for his efforts vs. nuclear war. 38-6
Rotblat's 1972 book on the Pugwash Conferences. Excerpt. 38-7
Ohio State U's 1960 Merzhon Report on accidental nuclear war. ER's introduction to English reprint. 38-8
"The Official Government Nuclear Survivor's Manual" (blank pages). 38-9

- "Conference on No First Use", presented by Council for a Livable World. 38-31
 Solly Zuckerman reviews books by George Kennan and Robert Sheer. 38-43
 Carl Sagan's "To Preserve A World Graced by Life", from Council for a Livable World. 38-45
 "Frightened for Humanity", statement by 70 scientists who worked on the Manhattan Project, at Los Alamos. 38-48
 ER on nuclear warmongers. 39-11
 BRS freeze resolution letters, to Reagan & Andropov. 39-23
 McNamara on "First Use". 40-18
- OBITUARIES**
 Edith, Countess Russell, ER's 4th wife, in the Daily Telegraph (UK). 17-52
 Rita Haun, wife of Jim Haun. 17-53
 Edward B. Cochran, of Tiburon, CA. 27-38
 Will & Ariel Durant, by Davis. 33-36
 Dietrich Moeller, of Waterloo, Ontario. 37-25
 Herb Stahl. 38-33
 Felix de Cola's last letter to L.A. Times quotes ER. 38-46
 Herb Campbell. 40-29
- OFFICERS**
 Officers terms will start the following January 1st. 19-49h
 1978 officers: Chairman, Cranford; President, Davis; Vice-President, Warren Smith; Treasurer, Reinhardt; Secretary, Jackanicz. 19-49g
 1979 officers: same officers reelected. 21-37
 1980 officers: same except Reinhardt, at his request. Treasurer's spot is open. 23-3
 1980 new Treasurer is Dennis Darland. 25-40
 1981 officers: Chairman, Cranford; President, Davis; Vice-President, Ruja; Treasurer, Darland; Secretary, Jackanicz. 27-2a
 Officers terms to start as soon as elected (6/81). 31-6a
 1982 officers: Chairman, Ruja; President, Jackanicz; Vice-President, Berthon-Payon; Treasurer, Darland; Secretary, Ruppe. 2 new offices: Vice-President/Special Projects, Davis; Vice-President/Information, Eisler. 35-2
 1983 officers: President, Jackanicz; Vice-President, Kohl; Treasurer, Darland; Secretary, Ruppe; VP/Special Projects, Davis; VP/Information, Eisler. (Ruja had been elected for 2 years in 1982.) 39-2c
- O'HAIR, MADALYN MURRAY** (head of American Atheists)
 Featured in NYTimes Review of the Week story. 19-19
 Cleavelin gives credit for school prayer case, but she goes overboard wanting to remove "Saint" from "St. Louis". 21-17
 Debates Fundamentalist Harrington regularly, as part of a "roadshow". 22-17
 Barred from 1984 Ingersoll Festival and Free Thought Fair, for vulgar language and disorderly conduct. 40-36
- OPEN BOOK, THE.**
 See KAYE, MARVIN
- OPINION**
 Sutcliffe dislikes TV's "Holocaust". 23-28
 Phyllis Shlafly calls The Bomb "A marvelous gift given to our country by a wise God." 35-17
- OPPORTUNITIES** (to help the BRS)
 7 opportunities. 39-42
 3 more opportunities. 40-41
 See VOLUNTEERS
- OTHER ORGANIZATIONS**
 La Biennale di Venezia, 1977. Exhibition on Eastern European countries. Iron Curtain writers denied exit visas by their governments. 17-60
 Science for the People issues pamphlet "3-Mile Island Disaster". 23-54
 CAPP, Committee Against Physical Prejudice, fights bigotry based on personal appearance. 23-57
 Humanists-Mid-South are organizing an AGA chapter. 24-46
- Fellowship of Religious Humanists sponsors The Institute for Humanist Leadership. Speakers: Unitarian minister, 2 rabbis, 5 professors, including Paul Kurtz. Celebrate John Dewey Day and Charles Darwin Day. 24-47
 Int'l League for Human Rights collects signatures for Andrei Sakharov. 26-35
 Stanford Against Conscriptio (SAC) opposes Pres. Carter's call for registration. 26-37
 American Atheists hold annual convention in Detroit, 1980. 26-38
 Humanist Ass'n of San Diego will start quarterly "Creation/Evolution" to counter threat to teaching of science. 27-20
 Union of Concerned Scientists (UCS) perceives the danger of nuclear power, deserves our support. 28024
 Center for War/Peace Studies seeks members, \$20 per year. Impressive sponsors. 29-43
 Fellowship of Reconciliation and American Friends Service Committee issue Open Letter on Man's peril. 33-38
 American Atheists hold 1982 meeting in Washington. Scheduled speakers: Isaac Azimov, Ralph Ginsberg, Albert Ellis. 34-33
 Croatian National Congress (in exile) alleges Yugoslav oppression, offers documents. 34-34
 Hemlock states its aims. 34-25
 Society for Humanistic Judaism. 34-36
 Voice of Reason. 34-37
 Humanist Ass'n of San Diego adopts 4-point statement of principles. (Good!) 36-33
 American Atheists announce Volume II of answers to questions about their organization. 37-27.
 John Dewey Foundation and Center for Dewey Studies announce undergraduate essay contest. 37-28
 North American Committee for Humanism, Sherwin Wine, President, established. Membership by invitation to established humanist leaders. Davis is one. 37-29
 Voice of Reason rally in L.A., October 1983. 37-30
 Wilberforce Council for Human Rights (UK). Program and proposed seminar. 37-31 Seminar cancelled. 38-34
 World Peace Movement. Slogan, "Think globally, act locally." 37-32
 Earthday Society Foundation sponsors "Earth Day". 38-35
 World Policy Institute. 24-page catalog; aims; books. 38-36
 Friends of Robert G. Ingersoll's Sesquicentennial Festival and Freethought Fair, in Peoria, in August 1983. 38-37
 39-34 40-36
 Freedom From Religion Foundation (FFRF). Newsletter tells how scientists were caught unprepared by creationists. 38-38
 Freedom From Religion Foundation offers books for sale. 39-33
 Hemlock's small ad in NYTimes Book Review section, and New York Review of Books. 39-35
 Institute of Int'l Education offers internships and grants in its Int'l Human Rights Internship Program. 39-36
 Atheists United puts ER on religion on its radio show. 40-10
 Society for Humanistic Judaism runs ad in NYTimes Book Review section. 40-37
 Hemlock's Quarterly deals with double suicide. 40-39
 See EBERTRAND RUSSELL PEACE FOUNDATION
 See PUBLICATIONS
 See HEMLOCK
- PAPERS** Does not include papers given at BRS Meetings.
 "BR's Relevance to Psychology", Cranford's paper, offered free to readers of APA Monitor, through yearlong ads, had 244 requests by 10/24/78. 18-16
 "A Plea for Philosophical Commitment" by Cleavelin & Evans, for 1978 undergraduate philosophy conference. 18-47
 "ER as Precursor of Social Change" by McKeown. 19-48
 "The Possibilities of Compossibility" by Cranford. 21-19
 "ER and Social Economics" and "Manifesto of the New Manchester School of Social Economics" by Sutcliffe. 22-11
 "How To Avoid Nuclear War" by Dely & Moreland, submitted to Bulletin of A.S. essay contest, is in Library. 29-5d
 "Assessing the Consequences of Nuclear War" by Babst deals with earthquakes, tidal waves, contamination. 35-9
 See SCIENCE COMMITTEE
- PARADOXES**
 Cranford sends some, invites others. 21-33
 Our distinction between paradoxes of meaning and paradoxes of behavior. 22-29a
 Many paradoxes, mostly amusing. 22-29b

- Don Quixote's paradox of man crossing bridge. 23-44
 More paradoxes. 23-45,46
 The Cretan paradox is not a paradox of meaning, says Nick Griffin. 23-47
 Little old lady on how to avoid the crush leaving church. 24-38
 Re violence in Ireland: "What is the purpose of their insanity?" 24-39
 Jeremy Bernstein on ER and the barber who shaves only men who do not shave themselves. 24-40
 IBM slip: "This page was intentionally left blank" 25-36
 More paradoxes 27-32
 "He who understands nothing but chemistry does not understand chemistry properly." 30-37
 Two rules: "Never use the word, 'always'." "Always avoid the word, 'never'." 33-28
- PAULING, LINUS**
 Reads Russell-Einstein Manifesto to science teachers, 1966. 37-40
- FEARS, DAVID F.**
 Expresses willingness to become Honorary Member. 29-30
 Members approve, by mail ballot. 21-24
- PENRHYNDEUDRAETH (in Wales)**
 The empty house, after deaths of ER and Edith. 24-16
- PHILOSOPHERS**
 Ayer's view. 20-19
- PHILOSOPHERS' COMMITTEE**
 Leiber reports on ERS at APA, Washington 1977. 17-14
 ERS at APA, Washington, 1978: program, abstracts. 20-2,9, 10
 Call for papers for ERS at APA, 1979. 20-11
 ERS at APA, 1979: program, abstracts of papers. 24-8,9
 Johnson reports on ERS at APA, NYC, 1979. 26-7
 Members who wish to comment on papers, at ERS at APA, notify Chairman Ed Hopkins. 26-8
 Adwinding supply of papers for ERS at APA. 27-7
 ERS at APA, Boston, 1980: program, abstracts. 28-4,5
 ERS at APA, Philadelphia, 1981: program. 31-11
 Call for papers, for ERS at APA, 1982. 32-10
 ERS at APA, Baltimore, 1982: program. 35-8
 Johnson, new Chairman, reports on ERS at APA, 1982. 39-6
 Call for papers for ERS at APA, 1983. 39-7
 ERS at APA 1983: program. 40-7a
 Call for papers for ERS at APA, 1984. 40-7b
 See **PHILOSOPHERS' CORNER**
- PHILOSOPHERS' CORNER**
 2 more dissertations on ER added to the 62 listed in RSN15-16. 17-15
 Dissertations ## 17, 25 and 30 (of the 62 listed in RSN15-16) should be ordered from Canada. 17-16
 The difficulties of getting a job teaching philosophy. 22-7
 NYU has program for jobless humanities Ph.Ds to prepare them for careers in business. 25-11
 "Analysts" win over "Pluralists" in election of APA officers. 29-17
 Austin agrees with ER's cryptic reply to Strawson. 29-18
 APA and Interamerican Society of Philosophy announce Tenth interamerican Congress of Philosophy at Florida State U. Theme: human rights. 31-3
 World Congress of Philosophy will meet in Montreal, 1983. 31-2
- PHILOSOPHERS' RING, THE CASE OF**
 A "Sherlock Holmes" tale, "by Dr. John H. Watson, unearthed by Randall Collins" (NY: Crown, 1978). 22-34
 Don Roberts cites some sources for events in the book. 23-30
 Ruja faults it for inaccuracies. 27-29
- PHILOSOPHY IN HIGH SCHOOL COMMITTEE**
 Headed by Cleavelin. 23-30
 Cleavelin's ideas on what such a course should be. 23-13
 Cleavelin finds Law School leaves no time for the Committee, alas. 26-5.
 Museum of Philosophy at Pace U, NYC, will try to bring philosophy to all, including high schoolers. 33-16
- Museum of Philosophy moves to Hunter College, NYC. 36-11
- PIPES, RICHARD**
 "The proposition that thermonuclear war would be suicidal for both parties has been used by the Russians largely as a commodity for export." Quoted in Bulletin of A.S. 18-14
- PITT, JACK** Founding Member. Secretary (1974-1978)
 Secretary's Report. 18-54
 Reports on his Scholarship Award Committee (ancestor of the Doctoral Grant.) 19-49d
- POPPER, KARL**
 Would accept Honorary Membership. 20-31
 Honorary Membership approved, by mail ballot. 21-24
 His biography in Encyclopedia of Philosophy (1967). 22-19
 Koester, editor of "Stern", Hamburg, reviews the man and his work. 32-24
 "The Self and its Brain" by Popper and Eccles, reviewed by Nobel Laureate Medawar. 34-23
 "In Pursuit of Truth", Levenson, ed., and Convocation, "The Open Society and its Friends", NYC, 1982. 35-24
 Says he was greatly influenced by Einstein. 39-8
- PRESIDENT'S REPORTS**
 See CRANFORD. See DAVIS See JACKANICZ
- PRINCIPIA MATHEMATICA** by ER & Whitehead
 "The Making of the Micro" by C. Evans, 1981. 36-5
 Hofstadter tells what Gödel did, in "Gödel, Escher & Bach". 36-4
- PROMOVING ER AND THE ERS**
 Cranford's paper, "ER's Relevance to Psychology" promotes ER and the ERS name to readers of APA Monitor, and especially to the 244 who requested the paper. 20-38
 English friends advise using events, speakers, public meetings to promote the ERS. 20-16 (Note: press releases on ERS Awards and Doctoral Grants go to major universities and relevant publications.)
 Suggestion: post ERS Fact Sheet in local libraries. 39-29,30
 Rotblat's ERS Award appeared in Peace News (Nottingham, UK) and The Humanist. 40-14,15
 Hirshhorn exhibits Epstein's bust of ER. 39-13 40-16
 See **MEMBERSHIP COMMITTEE** See **INFORMATION COMMITTEE**
- PUBLICATIONS RECEIVED**
 "A Chronicle of Human Rights in the USSR", excerpt. 17-5e
 "World Peace News" from The American Movement for World Government, with distinguished editorial board. 18-46 25-45
 "Other Minds", newsletter of Rationalist Humanist Ass'n, St. Louis, MO 19-43
 "Humanist Quest for Truth" newsletter of AHA, Colorado Branch, and Freedom From Religion Foundation. Free 19-44 25-43
 "Die Fackel" (The Torch) prints ER Peace Foundation's press release on its investigation in West Germany. 20-47
 "Die Fackel", from the Korean Bertrand Russell Society, ERS member Dong-In Bae, Founder and President. 20-49
 "The Separationist", a "Magazine of Freethought and Church/State Separation". 22-38
 "WIN Magazine", weekly from the War Resisters League. 23-27
 "The San Diego Humanist" from Humanist Ass'n of S.D. 25-44
 "Islamic Revolution". Subtitle: Dimensions of the Movement in Iran". 26-39
 "The Churchman", liberal, religious humanism. 29-44
 "Exploring the Bible", monthly, Explores "ible unsympathetically. 29-45
 "Adelante", in Spanish, from anti-Castro Cubans in U.S. 29-46 33-39
 FFRF Newsletter, from Freedom From Religion Foundation. 30-46
 "Tranet", "Transnational network of appropriate/alternative technologies," a quarterly newsletter. 30-47
 "New Masline Outlook", proposed book, in planning stage. 30-48
 "Humanistic Judaism" from "The Society for Humanistic Judaism" 31-50
 "A Socialist Calendar", large, handsome, commemorates events in socialist history. 33-40
 "The Moral Minority", from Moral Minority/The Real Majority, Inc. 32-38
 See **OTHER ORGANIZATIONS**
- PUGWASH**
 The situation today (1980) 25 years after the Russell-Einstein Manifesto, as viewed by Rotblat. 30-19
 Scientists at 31st Pugwash Conference (1981) urge freeze. 32-16

- Yukawa's talk at 30th Pugwash Conference, "The Absolute Evil". 32-17
 Pugwash 1982, 25th Anniversary, comments by Flora Lewis and by Fox Butterworth. 35-16a,b
 How the Senate Internal Security Committee viewed ER, and how ER viewed the Committee (1961). 35-16c,d
 Pugwash Council reports call for freeze by 97 Nobel scientists (1982). 36-9
 "Scientists and World Peace" by ER (1961). 37-8
 "Scientists in the Quest for Peace: History of the Pugwash Conferences" by Joseph Rotblat. 38-7
 Pugwash Newsletter. (11/83). 40-17
- QUAKERS**
 They offer a "Nuclear Moratorium" button for sale (1981). 31-49
- QUESTIONS & ANSWERS**
- Q14 (Eisler): Who was Ferenczi, quoted by Bellows in "Humboldt's Gift"? 15-18
 A14 (Cleavelin): A follower of Freud. 17-48
 Q15 (Jackanica): Wants information on ER references in 2 movies: "The Best Man", by Gore Vidal, and "Taxi Driver". 19-35
 A15 (Korbin): in "The Best Man", a character says, "ER says 'People in a democracy tend to think they have less to fear from a stupid man than from an intelligent one.'" 20-36
 Q16 (R. Edwards): Wants information on debate between ER and Anthony Flew. 19-36
 A14 (Sutcliffe): Flew says there was no debate. 20-37
 Q17 (Donadio): Did ER say, "All medicine should be thrown out at sea, only the fish would suffer"? 21-28.
 A17 (Eisler): Dr. Oliver Wendell Holmes (father of Justice Holmes) said it. 24-31
 Q18 (Davis): Did ER say, "California -- the ultimate segregation of the unfit", as the L.A. Times reports? 21-29
 Q19 (Davis): Did ER say, "If you had my brain, you would find the world a very thin, colorless place," as a book review claims?
 A19 (Eisler): ER said it to Virginia Woolf at a dinner party. 40-26
 Q20 (Ingalls): Alan Watts says ER "put down a fifth of Scotch daily." Did he? 21-31
 Q21 (Cobb): Are there retirement homes for atheists, agnostics, etc.? 25-27
 Q22 (Ragsdale): Did ER write something like "2 and 2 are about 4"? 27-25
 A22 (Korbin): "...there are probably 4 apples on the table," says Wittgenstein. 28-31
 A22 (Engelman): "...probably 4 apples on the table." 30-29
 A22 (Lombardi): "The outcome of this discussion is that mathematics does not have that exactness to which it apparently lays claim, but is approximate like everything else." ER in "The Art of Philosophizing" 31-37
 Q23 (Polish doctoral candidate): Did ER have any contact with Husserl or opinion about his phenomenology? 32-22
 A23 (Lansdell): ER referred to it as a monumental work. 33-23
 Q24 (Ragsdale): Where does ER say, "Once you understand that life is horrible, horrible, horrible, you can get on with living and be happy with it." 37-11
 A24 (Foti, Carter, Davis): in "ER, Passionate Sceptic" by Alan Wood. 38-17
- RADICAL RIGHT**
 Davis reviews Ericson's "American Freedom and the Radical Right". 36-21
- RAGSDALE, JACK**
 Named Co-Librarian (1980). 27-30
 Elected Director (1982-1984). 32-32
 Named Librarian. (1983). 39-2c
- RATHJENS, GEORGE**
 Pays farewell tribute to Kistiakowsky. 38-6
- RATIONALITY**
 The Carter Administration, after 1 year, has less faith in the "rationality of the system," says Jody Powell. 18-19
 "The Invasion of the Pseudoscientists" in NYTimes. 18-9
 Professor proposes remedy for easy acceptance of cults. 21-16
- READY, WILLIAM**
 Rounded up the money to buy the Russell Archives. 19-2
- REAGAN, RONALD**
 His policies are viewed in Cognitive Dissonance letter. 31-32
 His paraphrase of "Better dead than Red." 38-10
- RECOMMENDED READING**
 Tobin: "Classics of Free Thought", Paul Blanchard, ed., 36 authors, including ER. 18-37
 Ken Coates: "The Politics of Nuclear Power" by Alan Roberts, and "Nuclear Disaster in the USSR" by Zhores Medvedev. 18-39
 Cleavelin: "Letters from the Earth" by Mark Twain. 19-37
 Cranford: "Lady Ottoline's Album". Pictures of her circle. 22-33
 Fjernald: "The Case of the Philosophers' Ring, with Sherlock Holmes", by Randall Collins. 22-34
 Harper, Stanley: "What Is The Name of This Book?" by Raymond Smullyan. 24-37
 Eisler: "Gödel, Escher & Bach" by Douglas Hofstadter. 29-32
 "Cyril Burt, Psychologist" by L.S. Hearnshaw. A scientist who faked the evidence. 29-33
 Jackanica: "Ludwig Wittgenstein: Personal Recollections", Ruth Keesa, ed. Recollections of some who knew him. 32-27
 Davis: "Yes To Life" by Corliss Lamont. Autobiographical. 33-26
- RECORDS & TAPES**
 Archives has copy of ER's Warsaw Ghetto Memorial Speech. 26-9
 See LIBRARY
- RED HACKLE WHISKEY (ER's brand)**
 Source of Red Hackle, in Chicago (1980). 26-3b
- REDS (movie)**
 Recommended. 33-27a
- REINHARDT, STEPHEN.** Director (1976-) Treasurer (1976-1979)
 See TREASURER'S REPORTS See NEWS ABOUT MEMBERS
- RELIGION/ATHEISM/AGNOSTICISM**
 ER called a "Christian by osmosis" in L.A. Times. 18-10.
 "Atheism survives but debate is dead" NYTimes. 19-19
 Christianity vs. Atheism -- O'Hair-Harrington roadshow. 22-17
 "Am I An Atheist or an Agnostic?" by ER 22-26
 First Int'l Exhibition of Literature for non-believers, Stockholm U. (9/79). 23-56
 "It is immoral to be a Christian" -- a tongue-in-cheek(?) argument. 25-23
 Are there retirement homes for atheists, agnostics, etc.? 25-27
 "Fundamentalism Reborn -- Faith and Fanaticism" by Martin Marty. 27-42
 5 reasons why we (editorial "we") oppose fundamentalism. 28-17
 Secular Humanism Declaration attacks rise in fundamentalism. 28-21
 "A Christian America" -- "Christians are in conflict with those who believe in nothing beyond themselves." 28-23
 "Vatican opens study on clearing Galileo" of heresy for arguing that the sun, not the earth, was at the center of the universe. 29-22
 "The Evolution of Conscience" by Ralph Newman, praised by Marty, Algernon Black. 30-33
 "We're no holier for our holy war!" -- Marty. 31-27
 Jesse Helms wants US Govt. to act in accordance with "instructions from Mt. Sinai" 31-29
 The "churchman's splendid poem (advt.)" uses Gettysburg Address format. 31-31
 "Religion in American Politics," symposium sponsored by Free Inquiry. Speakers: Boorstin, Connager, Sam Ervin, Kurtz, Larus, Sen. Weicker, Jr. 37-36
 Reagan: "Better dead than Red" paraphrase. 38-10
 Bay Area survey: Christian 41%, Mystic/Spiritualist 22%, Humanist 19%, Agnostic 11%, Jewish 3%, Atheist 1%, other 3%. 38-11
 Judge voids minute of silence in NJ schools. 40-20
 See CREATIONISM
- RENEWALS.** See MEMBERSHIP RENEWALS
- REQUESTS FROM MEMBERS**
 Cleavelin seeks information on undergraduate philosophy clubs. 17-27

- Carolyn Wilkinson seeks writings by Edith Finch Russell (ER's 4th wife), especially biography of Carey Thomas, President of Bryn Mawr College. 20-52
- ROBERTS, ALAN. His "The Politics of Nuclear Energy" is published by Spokesman. 18-39
- ROTBLAT, JOSEPH
Excerpts from his book, "Scientists in the Quest for Peace: A History of the Pugwash Conferences." (1972) 38-7
He receives the 1983 ERS Award. 38-32
Press release on the Award. 39-15
- RUJA, HARRY
On ER's "Anti-Semitism". 19-48
Elected a Director (1979-1981). 20-12
"ER on Israel". 23-60
Elected Vice-President, 1981. 27-2a
Re-elected a Director (1982-1984). 32-32
His Vice-President's Report. 33-5
Elected Chairman, 1982. 35-2
- RUPPE, CHERIE
Elected Director (1981-1983). 28-6
Elected Secretary, 1982. 35-2
Re-elected Secretary, 1983. 39-2c
See NEWS ABOUT MEMBERS
- "RUSSELL" (publication) needs an additional \$2.50 per subscription. We will vote on increasing dues by \$2.50. 35-30
\$2.50 dues increase approved.
- RUSSELL ARCHIVES.
See BERTRAND RUSSELL ARCHIVES
- RUSSELL, DORA BLACK. Honorary Member. ER's 2nd wife, mother of Kate and John
5 reviews from Book Review Digest (1975) of Volume I of her autobiography, "The Tamarisk Tree". 18-40
Cranford's report on Dora (1978). 19-4
Dora and ER Memorial (London) proposal. Takes Cranford to Parliament. 20-3
Believes in protests by private groups rather than by governments. 21-4
Accepts Honorary Membership. Members had previously approved, unanimously, at 1978 Meeting. 21-23
Dora on Cadogan and on Conway Hall. 23-29
Agrees with Cadogan, it will take more than cool-headed negative rationalism to persuade people to accept the aims of the Nat'l Secular Society's new Manifesto. 25-28
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Dora's remarks at the Memorial unveiling ceremony. 28-48b
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- . Do a paper on "Was Russell Religious?". Submit an outline of it by December 1st, or soon after. (4)
- . Send suggestions for the BEC-TV film on ER. (13)
- . Make a contribution to the ERS Treasury. (30)
- . Take another look at the 7 opportunities listed in the last issue (RSN39-42).

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RUSSELL SOCIETY NEWS
No. 41
February 1984

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MEMBERSHIP RENEWAL

(2) Last call for 1984 dues. Everybody's dues were due on January 1st (except those who enrolled during December 1983.) If you have not yet paid your dues, please do.

If your dues have not been received by the end of February, you become a non-person -- a dreadful fate; we do not recommend it.

Dues are \$22.50 regular, \$27.50 couple, \$12.50 student. Plus \$7.50 outside the USA, Canada, and Mexico. Please mail dues, in U.S. dollars, to 1984, RD 1, Box 409, Coopersburg, PA 18036

Why risk the dreadful fate? Do it now.
Thanks!

ANNUAL MEETING (1984)

(3) Professor Winchester, Coordinator of Russell Conference '84, has sent this information. You may write to him, as he suggests, for information on registration and accommodation. Or you may decide to wait for the May BRS newsletter, which will provide it, including how to make a reservation, how to get there, where to check in, where to register, etc.

The BRS will provide some sessions parallel to the technical sessions.

Plan to come if you can!

Bertrand Russell's Early Technical Philosophy, 1895-1922

A conference on Russell's early technical philosophy will be held at Trinity College, University of Toronto, June 21-24, 1984.

The conference is sponsored by the Russell Editorial Project of McMaster University and co-sponsored by The Institute for the History and Philosophy of Science and Technology at the University of Toronto and the Higher Education Group at The Ontario Institute for Studies in Education. The conference will cover Russell's work on the foundations of Geometry, his plans for an encyclopaedia of the sciences, his work on Leibniz, the early logical manuscripts, the Principles, philosophical issues relating to Principia (the paradoxes, the axiom of choice, the theory of descriptions, the theory of types), his early work on theory of knowledge, philosophy of science, and logical atomism. Among the participants will be A. J. Ayer and W.V.O. Quine. The annual meeting of the Bertrand Russell Society will coincide with the conference.

The registration fee for the conference will be approximately \$40.00 (Can) and accommodation can be arranged in Trinity College, Toronto. For information on registration and accommodation, please write to Ian Winchester, Coordinator of the Russell Conference '84, The Ontario Institute for Studies in Education, Suite 9-196, 252 Bloor Street West, Toronto, Ontario, Canada, M5S 1V6.

There is still room for some parallel sessions. For those interested in contributing a paper, please send an abstract to the above address.

(4)

TEN

A 10th Birthday this month for the ERS -- founded at a meeting, called by Peter Cranford, in NYC, February 8-10, 1974.

At age 5 -- in February 1979 -- we asked how we were doing. This is how we answered (RSN21-2):

We're doing pretty well, but there's plenty of room for improvement.

Here are some of the things we have done during the first 5 years of our existence:

- . tapped existing reservoirs of Russell admirers, and enabled them to be in touch with one another;
- . grew to a membership of over 200 (222 at last count);
- . acquired distinguished honorary members;
- . presented a ERS symposium at the annual American Philosophical Association convention, every year for the past 5 years;
- . held a ERS symposium for psychologists attending the American Psychological Association's annual meeting in 1976;
- . propagandized against chemical weapons, nuclear weapons, and uncontrolled technology;
- . set up a ERS Library that lends books, films, tapes;
- . surveyed U.S. colleges and universities for courses on ER;
- . established a ERS Travel Grant, to enable a scholar to visit the Russell Archives;
- . offered books by and about ER for sale;
- . issued a list of books by ER, sorted into categories;
- . held 5 annual meetings: 3 in NYC, 1 in Los Angeles, 1 in Hamilton;
- . issued 20 newsletters;
- . printed or reprinted a number of short articles, book reviews, recollections;
- . reproduced a list of 62 (+2) dissertations on ER.

Here's why we say there's room for improvement:

- . Fund-raising: we haven't yet raised a penny except from our own members.
- . The ERS Award, first proposed in July 1975, has never been awarded. A new attempt will now be made to organize for it.
- . The ERS Travel Grant has never been awarded, although funds to cover the first of these Awards are on hand.
- . Applied Philosophy. There have been efforts to apply some of ER's views to everyday living, but nothing has come of them as yet.
- . Local chapters. Several chapters were started and seemed to be going well, but none has been heard from in quite a while.
- . Universal Human Rights Committee has done virtually nothing. It now exists in name only, and has no chairman.

Now at age 10 we ask the same question: how are we doing? Are we doing better than we were 5 years ago?

Here are the pluses and minuses:

Have we improved in fund-raising?

NO. We still haven't raised a penny except from our own members, and even that has fallen off a good bit. (Members, please note!)

Have we gotten better about the Bertrand Russell Society Award?

YES. There have been 4 Awards in the past 4 years: Paul Arthur Schilpp in 1980; Steve Allen in 1981; Henry W. Kendall in 1982; and Joseph Rotblat in 1983.

What about Travel Grants (now called Doctoral Grants), have we done any better?

YES, 4 Grants in the past 5 years: Kirk Willis in 1979, Steven J. Livesey in 1980, Alejandro Garciadiego in 1982, and Lois I. Pineau in 1983.

Have we made progress in Applied Philosophy (or in Philosophy in High School)?

NO. These committees exist in name only.

What about local chapters, are they prospering?

NO. A Los Angeles group met a few times in 1980-81; otherwise there has been no activity.

Has the Universal Human Rights Committee been functioning?

YES. Now called the Human Rights and International Development Committee, it offers technical assistance to Third World countries in the belief that this may give leverage in cases of human rights abuses.

Have we anything else to crow -- or eat crow -- about? Yes:

- . The ERS Book Award, proposed by Gladys Leithauser in 1978, has never been made, nor have we made serious efforts to do so. We should.
- . The ERS Folly Award, proposed by Nick Griffin in 1978, has never been bestowed. This should be approached cautiously, but if suitable folly can be found, it might garner useful publicity for the ERS, and be amusing to boot. Give it thought!
- . We continue to present a ERS session every year at the December convention of the Eastern Division of the American Philosophical Association.
- . We collected over \$1000 for the ER Memorial in London (a bust of ER in Red Lion Square).

- . We maintained close relations with the Russell Archives.
- . We had input to the House Appropriations Subcommittee Hearings on Dept. of Defense appropriations for 1984.
- . The size of our membership list is disappointing. We hover between 200 and 300 members, year after year. Many join each year; many leave. We would like to have 500 members in order to be self-supporting and not dependent on contributions.

Anything else?

Yes.

We survived.

REPORTS FROM COMMITTEES

(5a) Science Committee (Alex Dely, Chairman):

The Science Committee submitted 4 papers, chiefly on accidental war, to these hearings →

The papers are given 38 pages in this public record of the hearings.

Alex reports many media requests for information on the accidental war issue.

(5b) Human Rights/ International Development Committee (Alex Dely, Chairman):

Alex has written a 12-page report on the activities of this Committee, which he will send on request (6150 E. 31st, Tucson, AZ 85711.)

**DEPARTMENT OF DEFENSE APPROPRIATIONS
FOR 1984**

HEARINGS
BEFORE A
SUBCOMMITTEE OF THE
COMMITTEE ON APPROPRIATIONS
HOUSE OF REPRESENTATIVES
NINETY-EIGHTH CONGRESS
FIRST SESSION

SUBCOMMITTEE ON THE DEPARTMENT OF DEFENSE
JOSEPH P. ADDABBO, New York, Chairman

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JOHN P. MURTHA, Pennsylvania	J. KENNETH ROBINSON, Virginia
NORMAN D. DICKS, Washington	JOSEPH M. McDADE, Pennsylvania
CHARLES WILSON, Texas	C. W. BILL YOUNG, Florida
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Printed for the use of the Committee on Appropriations



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WASHINGTON : 1983

22-146 O

BY BERTRAND RUSSELL

(6) BR, versifier. From "The Humanist", 1953, Number 5 (with thanks to BOB DAVIS and HERB VOGT):

The Prelate and the Commissar

BERTRAND RUSSELL

(A comment on Paul Blanshard's *Communism, Democracy and Catholic Power*)

The Prelate and the Commissar
 Were walking hand in hand:
 They wept like anything to see
 Much laughter in the land:
 "If this could but be turned to tears,"
 They said, "it *would* be grand!"

"If seven Priests with seven spics
 Purged it for half a year,
 Do you suppose," the Prelate said,
 "That they could purge it clear?"
 "I think so," said the Commissar,
 And did not shed a tear.

"O Workers, come and walk with us!"
 The Prelate did beseech.
 "A pleasant walk, a pleasant talk,
 Along the briny beach:
 We cannot do with more than four,
 To give a hand to each."

And four young Workers hurried up,
 And many more behind:
 Their coats were brushed, their brains were washed,
 Their thoughts were clean and shined—
 And this was odd, because, you know,
 They hadn't any mind.

"The time has come," the Prelate said
 "To talk of many things:
 Of bombs—and ships—and aeroplanes—
 Of presidents—and—kings—
 And how to make the sea grow hot—
 And give policemen wings."

"A sacred book," the Prelate said,
 "Is what we chiefly need:
 Rubrics, and commentators, too,
 Are very good indeed—
 Now, if you're ready, Workers dear,
 We can begin to feed."

"It seems a shame," the Prelate said,
 "To play them such a trick.
 After we've brought them out so far,
 And made them trot so quick!"
 The Commissar said nothing but
 "The butter's spread too thick!"

"O Workers," said the Commissar,
 "You've had a pleasant run!
 Shall we be trotting home again?"
 But answer came there none—
 And this was scarcely odd, because
 They'd starved them every one.

This original poem by Bertrand Russell, "The Prelate and the Commissar," was written by the distinguished British philosopher as a commentary on Paul Blanshard's *Communism, Democracy and Catholic Power*. Like Mr. Blanshard, Lord Russell believes that Roman Catholicism is not a necessary bulwark against communism, and he has had the courage to say so in unmistakable language. Three years before he produced this parody on "The Walrus and the Carpenter," Lord Russell said in a lecture at Columbia:

It is dangerous error to think that the evils of communism can be combated by Catholicism. The evils of communism may be outlined as follows: adherence to a rigid and static system of doctrine, of which part is doubtful and part demonstrably false; persecution as a means of enforcing orthodoxy; a belief that salvation is only to be found within the church and that the True Faith must be spread throughout the world, by force if necessary; that the priesthood, which alone has the right to interpret the Scriptures, has enormous power, physical east of the Iron Curtain and spiritual over the faithful in partibus; that this power is used to secure an undue share of wealth for the priesthood at the expense of the rest of the population; and that bigotry, and the hostility that it engenders, is a potent source of war.

Every one of these evils was exhibited by the Catholic Church when it had power, and would probably be exhibited again if it recovered the position it had in the Middle Ages. It is therefore irrational to suppose that much would be gained if, in the defeat of communism, Catholicism were enthroned in its place.

(7)

BR REVISED

But whodunit? CHERIE RUPPE writes:

Our Humanists of Seattle were discussing "Marriage and Morals", and found an interesting difference in different editions.

In the Liveright paperback, 1970, p. 266 — also in the Bantam paperback, 1959, p. 180 — BR says:

It seems on the whole fair to regard negroes as on the average inferior to white men, although for work in the tropics they are indispensable, so that their extermination (apart from questions of humanity) would be highly undesirable.

The Unwin paperback, 1976, p. 171, has BR say:

There is no sound reason to regard negroes as on the average inferior to white men, although for work in the tropics they are indispensable....

Considering that the first version would not have been at all extraordinary, even for BR, in 1929, and that the sentence doesn't make much sense in the second version, I tend to think that the change was made by Unwin, not BR.

* Does anyone know?

BR QUOTED

(8)

Did "Forbes" get it right? In their issue of 11/21/83, p.356, they offer this quotation:

The biggest cause of trouble in the world today is that the stupid people are so sure about things and the intelligent folks are so full of doubts.

WHITFIELD COBB (to whom we are indebted for all this) says: "It just doesn't (to me) have that succinct clarity and punch which I associate with BR."

To which we add our own doubts that BR would have used that folksy word, "folks".

Whit says, "For years I have 'quoted' from my own memory this version: 'The trouble with the world is the stupid are cocksure and the intelligent are full of doubt.'"

Whit next came across this by W. B. Yeats:

The best lack all conviction, while the worst are full of passionate intensity.

He asks: (1) What is the printed source of the BR quote, and the exact wording? (2) Is it likely that BR is indebted to Yeats for this thought?

* What do our learned friends at the Archives think?

BR INTERVIEWED

(9)

Ved Mehta, in "Fly and Fly Bottle" (Columbia University Press, 1983, pp. 39-45, pb.) calls on BR:

Next day, I walked round to Chelsea to have a talk with Earl Russell at his house. He opened the door himself, and I instantly recognized him as a philosopher by his pipe, which he took out of his mouth to say, "How do you do?" Lord Russell looked very alert. His mop of white hair, swept carelessly back, served as a dignified frame for his learned and animated eyes — eyes that gave life to a wintry face. He showed me into his ground-floor study, which was sandwiched between the garden and the street. It was a snug room, full of books on a large number of subjects: mathematics, logic, philosophy,

history, politics. The worn volumes stood as an impressive testament to his changing intellectual interests; they were wedged in with rows of detective stories in glass-fronted Victorian bookcases. "Ah!" he said. "It's just four! I think we can have some tea. I see my good wife has left us some tea leaves." His "ee" sounds were exaggerated. He put a large Victorian kettle on the gas ring. It must have contained little water, for it sang like a choir in a Gothic cathedral. Russell ignored the plain-song and talked, using his pipe, which went out repeatedly, as a baton to lead the conversation. Now and again

he reached out to take some tobacco with unsteady fingers from a tin. When we were comfortably settled with our tea, he began interviewing me. Why was I concerned with philosophy when my life was in peril? I should jolly well be doing something about the atomic bomb, to keep the Russians and Americans from sending us all up in flames. Anyone might personally prefer death to slavery, but only a lunatic would think of making this choice for humanity.

At present, when he wasn't working on nuclear disarmament, he used detective stories for an opiate. "I have to read at least one detective book a day," he said, "to drug myself against the nuclear threat." His favorite crime writers were Michael Innes and Agatha Christie. He preferred detective stories to novels because he found that whodunits were more real than howtodoints. The characters in detective stories just did things, but the heroes and heroines in novels thought about things. If you compared sex scenes in the two media, in his sort of pastime they got into and out of bed with alacrity, but in the higher craft the characters were circumspect; they took pages even to sit on the bed. Detective stories were much more lifelike. The paradox was that authors of thrillers did not try to be real, and therefore they were real, while the novelists tried to be real and therefore were unreal. The things we most believed to be unreal — nuclear war — might turn out to be real, and the things we took to be the most real — philosophy — unreal.

The savior in him was eventually tamed by the tea, and the elder statesman of philosophy reminisced a bit about Moore and Wittgenstein, his Cambridge juniors, and said a few caustic words about today's philosophers in Oxford and Cambridge. "I haven't changed my philosophical position for some time," he said. "My model is still mathematics. You see, I started out being a Hegelian. A tidy system it was. Like its child, Communism, it gave answers to all the questions about life and society. In 1898 (how long ago that was!), well, almost everyone seemed to be a Hegelian. Moore was the first to climb down. I simply followed him. It was mathematics that took me to logic, and it was logic that led me away from Hegel. Once we applied rigorous logic to Hegel, he became fragmentary and puerile."

I asked if he had based his system of mathematical logic on the belief that language had a structure.

"No, it is not so much that I believe language has a structure," he said. "I simply think that language is often a rather messy way of expressing things. Take a statement like 'All men are mortal.' Now, that has an unnecessary implication when stated in words; that is, that there are men, that men exist. But if you translate this statement into mathematical symbols, you can do away with any unnecessary implication. About Moore — the thing I remember most was his smile. One had only to see it to melt. He was such a gentleman. With him, manners were everything, and now you know what I mean by 'gentleman.' To be Left, for example, in politics just 'wasn't done.' That was to take something too seriously. I suppose present-day Oxford philosophy is gentlemanly in that sense — it takes nothing seriously. You know the best remark Moore ever made? I asked him one time who his best pupil was, and he said 'Wittgenstein.' I said 'Why?' 'Because, Bertrand, he is my only

pupil who always looks puzzled.'" Lord Russell chuckled. "That was such a good remark, such a good remark. It was also, incidentally, very characteristic of both Moore and Wittgenstein. Wittgenstein *was* always puzzled. After Wittgenstein had been my pupil for five terms, he came to me and said, 'Tell me, sir, am I a fool or a wise man?' I said, 'Wittgenstein, why do you want to know?' — perhaps not the kindest thing to say. He said, 'If I am a fool, I shall become an aeronaut — if I am a wise man, a philosopher.' I told him to do a piece of work for me over the vacation, and when he came back I read the first sentence and said, 'Wittgenstein, you shall be a philosopher.' I had to read just a sentence to know it. Wittgenstein became one. When his 'Tractatus' came out, I was wildly excited. I think less well of it now. At that time, his theory that a proposition was a picture of the world was so engaging and original. Wittgenstein was really a Tolstoy and a Pascal rolled into one. You know how fierce Tolstoy was; he hated competitors. If another novelist was held to be better than he, Tolstoy would immediately challenge him to a duel. He did precisely this to Turgenev, and when Tolstoy became a pacifist he was just as fierce about his pacifism. And you know how Pascal became discontented with mathematics and science and became a mystic; it was the same with Wittgenstein. He was a mathematical mystic. But after 'Tractatus' he became more and more remote from me, just like the Oxford philosophers. I have stopped reading Oxford philosophy. I have gone on to other things. It has become so trivial. I don't like most Oxford philosophers. Don't like them. They have made trivial something very great. Don't think much of their apostle Ryle. He's just another clever man. In any case, you have to admit he behaved impetuously in publicly refusing a review of the book. He should have held it over for two years and then printed a short critical review with Gellner's name misspelled. To be a philosopher now, one needs only to be clever. They are all embarrassed when pressed for information, and I am still old-fashioned and like information. Once, I was dining at Oxford — Exeter College High Table — and asked the assembled Fellows what the difference between liberals and conservatives was in their local politics. Well, each of the dons produced brilliant epigrams and it was all very amusing, but after half an hour's recitation I knew no more about liberals and conservatives in the college than I had at the beginning. Oxford philosophy is like that. I have respect for Ayer; he likes information, and he has a first-class style."

Lord Russell explained that he had two models for his own style — Milton's prose and Baedeker's guidebooks. The Puritan never wrote without passion, he said, and the cicerone used only a few words in recommending sights, hotels, and restaurants. Passion was the voice of reason, economy the signature of brilliance. As a young man, Russell wrote with difficulty. Sometimes Milton and Baedeker remained buried in his prose until it had been redone ten times. But then he was consoled by Flaubert's troubles and achievements. Now, for many years past, he had learned to write in his mind, turning phrases, constructing sentences, until in his memory they grew into paragraphs and chapters. Now he seldom changed a word in his dictated manuscript except to slip in a synonym for a word repeated absent-mindedly.

"When I was an undergraduate," he said, sucking his pipe, "there were many boys cleverer than I, but I surpassed them, because, while they were *dégagé*, I had passion and fed on controversy. I still thrive on opposition. My grandmother was a woman of caustic and biting wit. When she was eighty-three, she became kind and gentle. I had never found her so reasonable. She noticed the change in herself, and, reading the handwriting on the wall, she said to me, 'Bertie, I'll soon be dead.' And she soon was."

(Thank you, Bob Davis)

After tea, Lord Russell came to the door with me. I told him about my intention of pressing on with my researches at Oxford. He wrung my hand and chuckled. "Most Oxford philosophers know nothing about science," he said. "Oxford and Cambridge are the last medieval islands — all right for first-class people. But their security is harmful to second-class people — it makes them insular and gaga. This is why English academic life is creative for some but sterile for many."

EAST-WEST TENSIONS

Pugwash — the series of conferences conceived by BR and administered (for the first 23 years) by Joseph Rotblat — continues. This newsletter appears (as an advertisement) in the January 1984 issue of The Bulletin of the Atomic Scientists.

Professor Rotblat received the 1983 Bertrand Russell Society Award, as most of you know.

Since BR was probably the first person of some eminence — outside the scientific community — to speak out against the nuclear peril, a cause to which he devoted the last 25 years of his life, it is highly appropriate that EPS members who wish to further BR's purposes support Pugwash activities. The coupon shows how to do so.

(Thank you, BOB DAVIS)

(ADVERTISEMENT)

INSIDE PUGWASH NEWSLETTER
Special newsletter for Bulletin readers on the Pugwash conferences

Jan. vol. 1 no. 5

IMPORTANT CONFERENCES SCHEDULED FOR 1984

As the new year begins, we are all thankful that another year has passed without the ultimate disaster — nuclear war. Yet more and more of our most knowledgeable scientists, thinkers and statesmen are predicting that this nightmare will soon be upon us... that it is only a matter of time. That is why the plans of Pugwash for the coming year are all the more important.

Current plans for 1984 include:

- 44th Pugwash Symposium, "Conventional Warfare", Denmark, early in 1984
- Tenth Pugwash Workshop on Chemical Warfare, Geneva, first quarter of 1984
- 45th Pugwash Symposium, "Political Conditions and Obstacles for Peace and Security in Central Europe, Federal Republic of Germany, May 1984
- Tenth Pugwash Workshop on INF and START, Geneva, June 1984
- 34th Pugwash Conference, Sweden, July 1984
- 46th Pugwash Symposium, "African Security", (tentative) last quarter of 1984
- 47th Pugwash Symposium, "Latin American Security", (tentative) last quarter of 1984

FAST ACCOMPLISHMENTS REASON FOR HOPE

The Pugwash meetings remain one of the most fruitful means to achieve international agreements... and to stave off nuclear war.

This has been true from the beginning of Pugwash — from the first gathering, in response to the 1955 Einstein-Russell manifesto. That meeting, held in Pugwash, Nova Scotia, at the height of the cold war, was attended by twenty-two eminent scientists.

These included: 7 from the United States, 3 each from the Soviet Union and Japan, 2 each from the United Kingdom and Canada, and 1 each from Australia, Austria, China, France, and Poland and by 3 younger participants who served as staff.

Since that time there have been well over 100 conferences, symposia, and workshops involving well over 2,000 people. Generally, the annual conference is attended by about 125, and the smaller workshops and symposia involve 20-50.

The accomplishments of these meetings, held in various countries but officially connected to no single nation or interest group, have been truly astounding.

Discussions in Pugwash meetings have often had a direct and frequently crucial influence in the negotiation of arms control agreements such as the Nuclear Test Ban Treaty of 1963; the Nuclear Non-Proliferation Treaty of 1968; the Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on their Destruction of 1972; and the Anti-Ballistic Missile (ABM) Agreement of 1972. Pugwash exchanges have also helped to lay the groundwork for the Strategic Arms Limitation Talks (SALT), the Conference on Security and Cooperation in Europe (CSCE), and the Mutual Balanced Force Reduction (MBFR) talks.

KEEPING IT ALIVE

There is no doubt of the importance of Pugwash, particularly now, when we are all well aware that no issue, no need, no other danger looms so large, or matters so much. If we fail to prevent nuclear disaster, then all our other great successes and achievements will come to nothing. If we succeed, it will be the greatest success of all.

Your help is needed in this task. To keep Pugwash movement alive, and to make possible the crucial meetings of 1984, financial support **must** come from people like you, people who understand the issues and the dangers we face. BULLETIN readers such as yourself. That is why the Pugwash scientists appeal to you to become part of the movement, today. Please join the Pugwash movement by supporting, and helping to finance the 1984 meetings. Simply fill out the form below and send it to the address on the coupon. Pugwash is small and its survival is precarious. Your single contribution will make a vital difference. Please — send it today.



Please enroll me as a Friend of Pugwash and send me summaries of its major meetings. I enclose \$100 as my 1984 contribution.

Please enroll me as an associate member of Friends of Pugwash and send me digests of its important meetings.

I enclose \$ _____

Make check payable to AEPFF, Pugwash and mail to William M. Swartz (Chairman, Finance Committee, Pugwash Conferences on Science and World Affairs), 1430 West Wrightwood Avenue, Chicago, Illinois 60614. All contributions are tax deductible.

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ON NUCLEAR WAR

(11) Nuclear winter. An editorial in The New York Times (11/6/83, p. 20E):

The Winter After the Bomb

Even a limited exchange of nuclear weapons will so blot out the sun with smoke and soot, a group of scientists asserted last week, that life for the survivors will be almost impossible in the ensuing dark and cold. . . . Paramount Pictures has just released "The Testament," a movie about life after The Bomb. . . . In two weeks, ABC will broadcast "The Day After," a movie about a typical American city following a nuclear strike.

Why this deluge of restating the obvious? Doesn't everyone know by now that nuclear disaster is hazardous to human health? Surely every sensible person everywhere believes preventing it is the world's most important cause.

The hard question is how, and the settled, if crude, answer is nuclear deterrence. Deterrence works because it is based on horror. What different policy is desired by those who now agonize about the extent of the horror? There's no visible alternative to deterrence, no matter how ghastly the ways nuclear war would kill.

Yet there is one justification for the rush of profiles in apocalypse: some people's persistent conviction that some nuclear war would not kill everyone, that some nuclear war is survivable, even winnable. Cavalier statements from the Reagan Administration about fighting nuclear war are in part to blame. For instance, officials once took a noisy interest in civil defense with shovels. But such ideas hide an important issue, one raised by the scientists who are predicting nuclear winter: Perhaps relatively few nuclear explosions are needed to trigger terminal effects.

Nuclear destruction may be measured in megatons of explosive power. The Hiroshima bomb contained far less than one megaton. The United States and the Soviet Union now possess weapons totaling about 12,000 megatons. In 1975, the National Academy of Sciences examined the probable effects of

a nuclear exchange involving 10,000 megatons.

The Academy concluded that would have no more effect on climate than the eruptions of large volcanoes, which inject similar amounts of dust into the high atmosphere: "At most, a 0.5°C deviation from the average, lasting for a few years, might be expected." The consensus now emerging is that ground temperatures would drop well below freezing. Why the change?

Because until last year, no one thought about soot. It's no secret that Hiroshima and Nagasaki burned, yet scientists calculating climatic effects thought only of the dust from pulverized rocks and buildings, not of the soot and ash caused by fire. Being more absorbent, these particles block sunlight far more effectively.

The scientists who spoke last week were describing a study that should not be confused with science; it has not yet been published or properly checked. Nonetheless, their conjectures seem in line with parallel studies, including a second effort by the National Academy of Sciences.

The conjectures suggest that an exchange involving only 100 megatons could cause catastrophic changes in climate if it incinerated 100 cities. The sun would be almost totally blotted out through at least the northern hemisphere, land and water would freeze, only narrow strips along the coastlines would be habitable and those would be ravaged by violent storms.

From such studies, some threshold megatonnage may be definable above which climatic disaster is likely. Such a figure should temper the casual talk of nuclear war-fighting capability.

And while scientists argue about soot and sunlight, the public may wonder what other effects of nuclear war have not yet been taken into account. Defining degrees of destruction is not an empty exercise so long as there are those in the United States or the Soviet Union who believe there is any point in ever risking nuclear war.

(12) On "The Day After", as reported in The New York Times (11/21/83, p.A19):

Scientists Say TV Film Understates Possible Devastation of Nuclear Attack

By WILLIAM J. BROAD

The real thing could be worse, much worse. If anything, the nuclear holocaust depicted in the television drama "The Day After" is an understatement, according to recent scientific studies.

Even limited nuclear strikes against a few cities involving perhaps as few as 100 one-megaton bombs, less than one percent of the world's nuclear arsenal would set in motion global changes far more hostile to life than previously anticipated, with clouds of soot and smoke plunging the planet into a winter so bitter and a darkness so extensive that the day after might not arrive for months, scientists say.

Caught in a frigid night with no apparent end, survivors, if any, would doubtless face great hardship. And although the movie broadcast by ABC-TV last night focused on the people of Lawrence, Kan., other semirural areas might face even greater devastation. According to studies by the Federal Emergency Management Agency, an attack against this country of 5,000 megatons, about 2,000 less than the total Soviet arsenal, would cause the state of Missouri, which is downwind from hundreds of missile silos that are prime Soviet targets, to suffer far greater doses of radioactive fallout

than Lawrence. Most of the East Coast could also be expected to sustain greater devastation.

The 12.5 kiloton atomic bomb dropped by the United States on Hiroshima, Japan, in 1945 carried the explosive equivalent of 12.5 thousand tons of TNT. More than 68,000 people were killed and 76,000 were injured within three miles of the blast site, where the population density was less than that of New York City. In contrast, some military analysts have suggested that a Soviet strike against New York City today could involve 18 one-megaton warheads, the equivalent of 18 million tons of TNT. Each one-megaton blast would be 80 times more powerful than the Hiroshima explosion.

Film Sanitizes Bombs' Effects

"The Day After" ends with the statement, "The catastrophic effects you have just witnessed are, in all likelihood, less severe than the destruction that would occur."

That assertion is generally regarded as correct by a wide range of researchers and scientists in and out of Government. It is borne out not only by the film's sanitized portrayal of burns, shock, and radiation sickness — vomiting and diarrhea are omitted — but

also by new studies of what would happen to the earth itself.

Burning cities, for instance, could send up enough soot and smoke to block 95 percent of the sun's light, cooling much of the planet to sub-freezing temperatures.

"Things would be pitch black in target areas within a few days," said Dr. Carl Sagan, a Cornell astrophysicist and one organizer of a recent conference on the effects of nuclear war. "You wouldn't be able to see your hand."

Onset of Freezing Global Night

A nuclear war would stop or impair photosynthesis in plants for months, and possibly as long as a year or more. People who survived heat, blast, radiation, and fallout might freeze or starve to death.

"The concept of smoke effects did come up in the 1960's but was dismissed, probably because there were fewer warheads and thus less concern about the global effect of fires," said Dr. Michael MacCracken, an atmospheric scientist at the Lawrence Livermore Laboratory in California, one of the nation's top facilities for the design of nuclear weapons.

In addition to global night, the ABC-

TV film downplayed the consequences of fire, smoke and resulting toxins for individuals. In the film, the farmhouse above the basement fallout shelter did not catch fire. But wood dwellings near a targeted city might burst into flame, suffocating or poisoning many occupants of basement shelters. In Dresden during the firebomb raids in World War II, about 135,000 Germans died due to inhalation of hot gases, carbon monoxide and other toxins released by the flames.

Stale Air Is Major Issue

"The Day After," in its understated way, did not allude to a seemingly minor but critical issue of life in fallout shelters — stale air. "In warm weather," say the writers of Nuclear War Survival Skills, a publication of the Oak Ridge National Laboratory, "large volumes of outside air must be pumped through most fallout or blast shelters if they are crowded and occupied for a day or more. Otherwise, body heat and water vapor from occupants will raise the temperature-humidity conditions to dangerously high levels." There is also the critical issue of trying to remove the radioactive fallout and toxic gases.

The question is whether anyone

emerging from a well-built shelter would want to inhabit the world. According to the recent Conference on the Long-term, World-wide Consequences of Nuclear War, a group of 600 American and foreign scientists who met this month in Washington, D.C., living things would be threatened by ultraviolet radiation when the sun finally peeked through clouds of soot, dust and smoke. This glaring light, as depicted in "The Day After," can hinder the growth of crops and, in humans, can suppress the immune system and cause blindness. It falls on the earth when the atmospheric shield known as the ozone layer has been damaged, as would be the case after a large-scale nuclear war.

The conference suggested that the ultimate result of a large-scale cataclysm would be the extinction of a significant portion of the earth's animals and plants. In the Northern Hemisphere there might be no human survivors, while in the South all that might remain would be small bands of hunters and gatherers, the scientists say.

(13) More on nuclear winter, from The New York Times (12/26/93, p.A15):

SPECIALISTS DETAIL 'NUCLEAR WINTER'

2 Articles Discount Survival
in Southern Hemisphere if
Cities in North Are Hit

By WALTER SULLIVAN

Detailed arguments for the hypothesis that a catastrophic "nuclear winter" might result from concerted missile attacks on major cities and be followed by the annihilation of much, if not all, of the human species have been presented for the first time in a scientific journal.

Two articles on the subject written by teams of authors representing many specialties appear in the Dec. 23 issue of Science. They elaborate on arguments presented at a conference held in Washington on Oct. 31 and Nov. 1.

An article on biological effects states: "In any large-scale nuclear exchange between the superpowers, global environmental changes sufficient to cause the extinction of a major fraction of the plant and animal species on the earth are likely. In that event, the possibility of the extinction of Homo sapiens cannot be excluded."

The other article presents the basic

"nuclear winter" hypothesis, which sees much, if not all, of the world plunged into darkness by a pall of smoke suspended in the stratosphere. This would cause widespread and prolonged freezing of the earth's surface, even in midsummer.

After the nuclear winter hypothesis was described at the original conference, a Pentagon official was quoted in the journal as saying, "So what?" He said that the Government already knew nuclear war would be devastating and that the real question was how to prevent it.

Effects of Attacking Cities

The report places special emphasis on the effects of concerted nuclear attacks on cities. Smoke produced in the widespread conflagrations would be carried aloft by the intense updrafts of fire storms, carrying great volumes of smoke into the stratosphere, according to the analysis.

In contrast to dust that would be thrown up by explosions in rural areas, the article points out, smoke particles are highly efficient absorbers of sunlight. The stratosphere would therefore become far warmer than normal and the region below, shaded from sunlight, would become very cold. Global air circulation would be fundamentally altered, creating violent storms.

Contrary to earlier belief, it is argued, the smoke would rapidly spread into the Southern Hemisphere. This is based on data from the Solar Mesosphere Explorer Satellite, which monitored the spread of volcanic dust thrown up by the eruption of El Chichon

in Mexico early in 1982.

Although the volcano is at 14 degrees north latitude, within about seven weeks, 10 to 20 percent of the material it had thrown into the stratosphere had moved into the Southern Hemisphere.

It was previously believed the air circulation systems of the two hemispheres were sufficiently independent to allow only slow atmospheric exchange between hemispheres. It had been assumed that people in the Southern Hemisphere would be relatively immune from the effects of a nuclear war in the north.

Recently discovered evidence that the impact of an asteroid may have caused the extinction of the dinosaurs and many other species 65 million years ago is cited to support the view that a heavy load of smoke particles in the stratosphere could have a similar effect. The asteroid is thought to have exploded and thrown vast quantities of material into the upper atmosphere.

Loss of Sunlight

Particularly damaging, according to the analysis of biological effects, would be a nuclear attack whose smoke blocked out sunlight in spring and summer months, when trees, crops and other vegetation are vulnerable to severe cold.

Tropical vegetation has no tolerance to cold at any time of the year. Furthermore, the seeds of trees there are so short-lived that they could not regenerate forests after an extended period of darkness. "If darkness or cold temperatures, or both, were to become

widespread in the tropics," the article said, "the tropical forests could largely disappear."

"This would lead to extinction of most of the species of plants, animals and microorganisms on the earth, with long-term consequences of the greatest importance for the adaptability of human populations," it continued.

In an editorial preceding the articles, William D. Carey, publisher of the journal, comments: "It has been a very good thing for the integrity of science, and a sign of courage, that some 40 scientists of high standing have gone public with their considered estimates of the global atmospheric effects and long-term biological consequences of nuclear war."

Despite Vatican admonitions that scientists think twice before devoting their talents to weapons of mass destruction, Mr. Carey said, "Scientists are justified in doing what is necessary to offset the unmistakable progress of an unpredictable adversary." Nevertheless, he added, in the application of new knowledge, scientists must also consider "the consequences of violence."

"It says a good deal for the emergence of the scientific conscience," he continued, "that, in a difficult age of superpower hatreds and technological gusto, the present warning is timely, unvarnished and stark." Mr. Carey is executive officer of the American Association for the Advancement of Science, which publishes Science.

(14) NATO government head questions first use! Before now, many have spoken against NATO's current strategy which includes the first use of nuclear weapons in case Soviet troops invade Europe and cannot be stopped by non-nuclear means.

Last issue, for instance, we presented Robert McNamara's arguments against first use (RSN40-17). Secretary of Defense from 1961 to 1968, he certainly knows what he is talking about. But he is not currently in a position of authority.

Now at last it has happened! The Prime Minister of a NATO country has said it. He is Prime Minister Trudeau of Canada, and he deserves our thanks. Here is how The New York Times reported it (2/2/84, p. A3):

Trudeau Assailed for Remarks on NATO

By MICHAEL T. KAUFMAN
Special to The New York Times

OTTAWA, Feb. 1 — Prime Minister Pierre Elliott Trudeau has run into a storm of criticism at home for remarks he made in Europe last weekend questioning the fundamental assumption of the North Atlantic alliance's nuclear strategy.

The controversy over the Prime Minister's remarks has also led to the issuance through the United States Embassy here of an unusual State Department response saying Mr. Trudeau "has repeatedly expressed privately and publicly his full support for NATO's strategy of deterrence."

Mr. Trudeau, who is currently in Rumania as part of his initiative to limit nuclear arms, touched off the controversy Saturday. During a symposium on international security held in Davos, Switzerland, he asked publicly whether any United States President would actually order a nuclear strike on the Soviet Union if Soviet troops moved on Western Europe.

This first-strike assumption, sometimes referred to as a flexible response, has been the principle on which

strategic deterrence has been built, and while its validity has been debated by such figures as Henry A. Kissinger and Robert S. McNamara, no head of a NATO Government had raised it in a public forum.

A Question of Credibility

Most of the criticism aroused by Mr. Trudeau dealt not so much with the substance of the remarks as with the fact that he made them and that by doing so he ran the risk of eroding the alliance's solidarity and credibility.

"Sometimes the Prime Minister forgets that his country is a part of the alliance," said Sinclair Stevens, the opposition critic on military issues, who led the attack on Mr. Trudeau in Parliament. That attack essentially followed the line set by Raymond Barre the former French Prime Minister who along with Kenneth W. Dam, the United States Under Secretary of State argued with Mr. Trudeau at the Davos panel.

At that meeting, after Mr. Dam disputed Mr. Trudeau's contention that United States missile stockpiles in Eu-

rope were increasing, Mr. Trudeau said he had meant only to suggest that it was the quality of the weapons rather than their numbers that were rising, and then he added, "Incidentally, it draws us into the whole question of whether the NATO overall strategy is still the right one."

The Canadian leader, who had just finished a visit to Prague and who on Monday became the first head of government of a NATO country to set foot in East Berlin, said that the alliance's two-track policy — to deploy missiles while pressing for arms agreements with the Soviet Union — was based on the assumption that the United States nuclear arsenal could and would be committed if there was an invasion by Soviet conventional forces. Mr. Trudeau said this assumption was now being questioned.

French Leader Challenged

When Mr. Barre said that the open debating of this issue would lead to "neutrality and pacifism" in Europe and reduced credibility in the alliance, Mr. Trudeau responded: "Let me ask you about your credibility, Mr. Barre.

Do you think the President of the United States, in answer to an overrunning of Europe by conventional forces, will want to start World War III, an atomic war? You have to believe that in order not to have a credibility gap?"

Mr. Barre answered sharply, "I will never put the question because if I put the question, there is no longer credibility." Mr. Barre took the position that questioning such issues in public debate could lead Moscow to regard NATO as a less than united alliance.

This was echoed in Parliament here on Monday. One Conservative leader said it was a principle of any strategic alliance to "keep your adversary in doubt" over possible responses and not debate them in public.

The Davos exchange has led the Conservative opposition to make its first direct challenge to the Prime Minister's peace initiative, which until now has not been dealt with as a partisan issue. It also marked the first time during the three-month peace initiative that Mr. Trudeau had departed from his affirmation of the treaty organization's two-track policy.

It took courage for the head of a NATO country to say publicly what he said. He may pay a price for having done it.

RELIGION AND ITS ADVERSARIES

(15) Lapsed vivisectionist. From The New York Times (10/25/83):

Archbishop-Scientist Wrestles With It All

By PHILIP M. BOFFEY

WHEN John Staplyton Habgood started studying and teaching science at Cambridge University more than three decades ago, he had what he considers his first religious experience — the realization that the kinetic theory of gases describes quite elegantly and accurately what the properties of a gas will be.

"It was one of the beautiful things that you are constantly finding in science," recalls Dr. Habgood. "An experience of beauty, of order and of mysteries revealed."

But gradually, as he earned his doctorate in physiology at Cambridge and became a lecturer in pharmacology, Dr. Habgood came to feel that something was missing in his scientific training. Science achieved its enormous practical successes, in his view, by narrowing its focus, dealing primarily with things that can be measured or weighed, and excluding human values as much as possible. "In science, you deliberately cut out all the interesting human things," says Dr. Habgood, "so we are left with this hard, meaningless, valueless universe and we recoil in shock if we think that's all there is."

So Dr. Habgood abandoned a promising scientific career and switched to theological studies instead. He was ordained as an Anglican priest in 1954 and climbed steadily upward in the Church of England, holding posts as curate and parish priest, vice principal and principal of theological colleges, and, for the last 10 years, Bishop of Durham.

Last week, at the age of 56, he officially became Archbishop of York, the second-ranking prelate in the Church of England. He is perhaps the highest-ranking prelate anywhere with a professional background in science.

Few theologians or scientists in the modern world have a more profound understanding of the fundamentals of both science and religion or have wrestled as hard in their own lives to reconcile the conflicting dictates of these two bodies of thought.

Take the theory of biological evolution, which Dr. Habgood considers so well established that it is "the only conceivable basis for modern biology." But he also acknowledges that the theory is troublesome for theologians because it contends that chance events causing genetic changes play a major role in evolution.

"The large element of chance," he says,

"does create difficulties about interpreting it as the work of a loving creator."

Nevertheless, Dr. Habgood manages to do just that, partly by noting that evolution is not completely random — there are only certain directions it can take — and partly by noting that theology itself practically demands that a certain amount of unplanned freedom be built into the process. Otherwise, he says, it is difficult to explain all the waste and tragedy and evil in the world or why a loving creator would deliberately exterminate whole species of life in the course of evolution.

Similarly, Dr. Habgood has little difficulty reconciling relativity theory, or the indeterminacy of quantum mechanics, or artificial intelligence with his religious beliefs.

Essentially, he considers science and religion two kinds of knowledge at opposite ends of a spectrum. Science is precise, articulate knowledge gained by asking only those questions that can be answered. Religion is groping, partial, inarticulate knowledge about the mysteries of existence, gained partly through personal

insight in grappling with the enormous philosophical problems posed by the experience of being alive.

Religion often goes wrong, he says, when it tries to become quasiscientific, or to dispute science on its own ground by pitting Scripture against scientific discoveries.

But scientists often go wrong as well, he adds, when they try to apply their scientific methods to theological questions.

Dr. Habgood finds, for example, that many science graduates are theologically naive — so determined to find clarity and certainty and evidence in their religion that they fall easy prey to fundamentalist theology, where Scripture becomes their data base and everything else is deduced logically from it.

Thus fundamentalism, the Christian theology most in conflict with science today, nevertheless attracts a surprising number of scientists as adherents, says Dr. Habgood. He attributes this to their "desire for more clarity and orderliness than perhaps religion can ever give us."

Even in the absence of direct conflicts between the doctrines of science

and religion, Dr. Habgood believes science has indirectly undermined religion by helping people to solve problems with technology "rather than by kneeling down to pray about it."

Science and technology also shield most people nowadays from close contact with dying relatives or with the world of nature, he adds, thus depriving them of experiences that used to alert people to a religious dimension in life.

And modern technology, in the form of blaring radio and television sets, deprives people of the silence and solitude in which many once found spiritual depth, he believes.

Dr. Habgood warns that scientific education can be "a narrowing experience" that can "impoverish a developing personality." But these narrowing effects are often mitigated, he adds, by the fact that "most scientists do fairly back jobs in large

commercial research establishments" where the work is so boring that they "humanize" themselves with outside activities in nonscientific spheres.

Although Dr. Habgood admires the success of science and "enjoys technology for its own sake," he believes it is dangerous to give scientists a blank check to do whatever they please. Some areas of science, he thinks, need to be controlled for ethical reasons, a view bound to disturb the many scientists who believe in an unfettered quest for knowledge.

Dr. Habgood accepts in vitro fertilization to help a husband and wife achieve a successful pregnancy, but he opposes sperm donors, surrogate mothers and long-term freezing of embryos because technology, in those cases, separates the normal loving relationship between two people from the act of creating a child. He calls such techniques "humanly and Chris-

tianly undesirable."

Dr. Habgood also believes that genetic engineering poses "grave problems" for the future. He believes a good case can be made for using genetic engineering to repair defects that cause disease. But he is opposed to "a whole range of further tinkering" that might lead to "manmade human beings."

He finds it "very frightening" that genetic engineering may put "so much power into the hands of a few human beings who have mastered these techniques."

"This is where religious instincts rebel against too much human power," he adds, "because ultimately, religiously, our lives are in the hands of God."

Animal experiments are another area in which Dr. Habgood feels science may have to be restrained. Although he did many animal experiments at Cambridge and describes

himself as "the only Archbishop who has held a vivisection license," he believes there has been "unnecessary carelessness with animal life" and that "some tightening up of the law" is needed. Christianity itself "has not got a very enviable record" in animal protection, he acknowledges, largely because it concentrates on the value of human life and tends to devalue animal life.

On nuclear power, Dr. Habgood concludes that the current fission reactors are acceptable but that proposed breeder reactors are not, because their fuel can be too easily used to make bombs. He opposes the neutron bomb, a nuclear weapon that would kill people without destroying buildings and vehicles, because it would erode the psychology of deterrence that prevents all-out nuclear war. But he does not favor "unrealistic abandonment" of all nuclear weapons at this stage.

Dr. Habgood blames Christianity as well as science for environmental and conservation problems. Christianity, by teaching man's dominion over nature, encouraged exploitation of resources, he says, whereas the current view among leading ecclesiastics and conservationists is that man should exercise a caring stewardship over nature.

Dr. Habgood has written two major books embodying his perspectives, "Science and Religion" (1964) and "A Working Faith" (1980). He says his books and addresses have generally been well received by both theologians and scientists. But the British Broadcasting Corporation rejected a radio script in which he planned to praise a book that described how human values are built into the human biological system at a subconscious level. The broadcasting pundits, he acknowledges, thought the idea was too outlandishly preposterous to air.

We think BR would have agreed with Dr. Habgood's statement: "In science you cut out all the interesting human things, so we are left with this hard, meaningless, valueless universe."

Where ER and Dr. Habgood differ is in what they did next, to find the values they sought. Dr. Habgood turned to religion; BR turned, not to the supernatural, but to a system of ethics (i.e., values) based on human desires.

ER, asked whether his system satisfied him, answered: "No. But other people's satisfy me still less."

(16) Fake deathbed conversions, from a Letter to the Editor of "The Humanist" (November/December 1983, p.10):

I was most interested to read Jack Ragsdale's comments ("Letters to the Editor," January/February) about the supposed deathbed conversions to Christianity of George Bernard Shaw and Bertrand Russell. His comments were in response to my letter to the *Johannesburg Star* (republished in *Free Mind*, November/December 1982) in which I had

done my best to refute a story that Charles Darwin, in the last year of his life, had rejected his own theory of evolution and become a Christian.

I have started collecting stories of alleged deathbed recantations by famous atheists and agnostics and would welcome any help. So far, in addition to Darwin, Shaw, and Russell, I have Voltaire (*American Athe-*

ist, January 1982, p. 16), Herbert Spencer, Thomas Paine, and Robert Ingersoll (*American Atheist*, July 1982, p. 22). (Richard Smith tells us that Ayn Rand (*American Atheist*, July 1982, p. 26) was one well-known figure about whom stories of such recantation did not circulate!

Does anyone know of any comprehensive article on this phenome-

non? Or can anyone help to add to my list?

W. F. Harris
Department of Chemical
Engineering
University of the Witwatersrand
Johannesburg, 2001 South Africa

For Jack's letter: RSN37-16

(Thank you, Bob Davis)

COINCIDENCE DEPT.

- (17) VP on TV. In November we asked BRS VP Marvin Kohl if he could review Doris Portwood's book, "Common Sense Suicide: The Final Right" (published by Hemlock and Grove Press, 1983). He said he could and he did.

On January 15th, a Sunday night, we turned on television to see what David Suskind was offering (on Channel 5, NYC). The topic was suicide, and the panelists were Marvin Kohl, Doris Portwood, and Derek Humphry, Hemlock's founder. There were 2 other panelists, a smug rabbi and a dogmatic doctor, both on the wrong side of the issue (we're biased). Feelings ran high, at times. The discussion held one's attention.

Apparently it was mere coincidence that Marvin had written a review (not yet published) of Ms. Portwood's book, and later appeared on the Suskind program with her.

The Kohl review of the Portwood book appears in this issue, Item 27.

LETTERS TO EDITORS

- (18) Harry Clifford, in the Star-Ledger (Newark, NJ) 12/10/83: →

- (19) Peter Cranford, in the Chronicle-Herald (Augusta, GA): ↙

I should like to draw attention to what I believe are the most important aspects of Rev. Jesse Jackson's visit to Syria.

The negotiations were successful because they were in line with Bertrand Russell's idea of compossibility — that is, they were mutually advantageous.

Jackson had an opportunity to demonstrate his ability as a viable presidential candidate, to expand his political base, and to achieve a humanitarian goal.

Assad had an opportunity to make a face-saving move toward conciliation, to affirm Syria's genuine liking for Americans — as recently documented by the journalist Robert Kaplan — and to win international good will at little cost.

Thus the meeting was compossible — of mutual advantage to all parties — and such a situation is almost automatically successful. Compossibility is exchange, give and take. Christian love and cooperation as opposed to retaliation that breeds further retaliation. Compossibility is at the heart of the free-enterprise system and is the cause of its success through billions of daily exchanges of goods and services. Compossibility is the only alternative to saber-rattling and certain nuclear war.

I hope that you can assist in making the idea of compossibility better known.

Peter G. Cranford, Ph.D.
1500 Johns Road

Like the proverbial sword of Damocles, the very real threat of nuclear war is figuratively suspended by a single hair over the collective heads of mankind. The situation is very fragile. How long must this continue? Will the imminent deployment of hundreds of American missiles on European soil, and a hundred MX missiles somewhere in the United States constitute the ultimate deterrent and prevent "the unthinkable" from happening? Many qualified experts do not think that it will.

Must the awful threat of nuclear war continue until we are all destroyed, or until such time as the leaders of the two superpowers meet face to face and agree to put an end to the insane arms race, and do all that is possible to establish more peaceful relations?

The existing tragic impasse between the U.S. and USSR can be attributed largely to mutual fear and mutual mistrust. With 33 U.S. military bases around the world — some not far from the Soviet Union — it seems that we can feel pretty secure, but we continue the proliferation of nuclear weapons, and the Soviets do the same. The probability that a nuclear conflict could start due to an accident or computer error becomes greater the more weapons we have in our respective arsenals. There have been false alerts in the past that could have led to universal disasters, i.e., the unthinkable.

Some 1,500 American physicists, including 22 Nobel laureates, have just issued a call to halt the arms race. Will the powers that be take affirmative action to assure survival of humankind?

In 1963, the English philosopher and mathematician Bertrand Russell wrote the following concerning peaceful coexistence: "We are told by fanatics on both sides that peaceful coexistence is impossible because the other side is so wicked. This was said in the conflicts between Christians and Mohammedans, and in the contests between Catholics and Protestants. In the one case, it took seven centuries to learn the possibilities of coexistence. In the other case, it took 130 years. Nowadays, the lesson must be learned more quickly if there are to be any left to learn it."

Harry W. Clifford,
East Orange

- (20) Lee Eisler, in the Globe-Times (Bethlehem, PA) 12/21/83: ↓

SPEAK FOR 'SURVIVAL'

To the Editor:

In Westgate Mall Saturday, I overheard one woman say to another: "But he knows more than we do. He's got information we don't have ..."

Yes, he knows more than the rest of us. He gets his information not only from the media (as we all do), but also from close advisers, from the CIA, from the Pentagon, from ambassadors and technical people and people on special assignments and commissions.

Let's see how he used all the extra information available to him in the case of National Defense.

He told us there was a window of vulnerability. That scared us. It helped him sell his great arms build-

up to Congress and to the public; and it made Congress agree to accept enormous budget deficits to pay for the build-up. Before that, it had helped him get elected President.

And it was false! There is no window of vulnerability. Don't take my word for it. His own Scowcroft Commission said so, in April '83. (That's the Reagan-appointed commission that came out in favor of the MX missile that the president very much wants.)

The window of vulnerability is a theory that the US is vulnerable to a first strike — a surprise attack — by Russian missiles that would destroy our missiles in their silos and leave us unable to retaliate. According to this theory, the Russians might be tempted to strike first. Therefore we need our own first strike weapon, the MX, as a

counter to theirs.

But the theory is false. In the highly unlikely event that all our land-based missiles were destroyed, we could still retaliate with obliterating effectiveness. A single one of our Trident submarines can target every Russian city of over 100,000. And we have many Tridents. Not to mention our nuclear-armed bombers.

As the Scowcroft Commission put it (in stilted Pentagonese): "Different components of our strategic forces should be assessed collectively and not in isolation."

So the president, with all the extra information available to him, did not assess the situation correctly. He made a bad decision, and it triggered an escalation of the arms race.

He would no doubt defend his deci-

sion by saying he is making America stronger. But we are not the safer for it. Just the opposite. We — and the Russians — are now adding to the 50,000 nuclear weapons already in existence.

Survival — the prevention of nuclear war — is too important to depend on theories voiced by experts and their superiors, no matter how much extra information is available to them. We all have to get into it, and make our voices heard. Write your congressman and senators, saying what you think of the arms race. It can make a difference; in many situations, it already has.

Lee Eisler
Coopersburg

NEWS ABOUT MEMBERS

- (21) Dong-In Eae -- who, as you know, has political asylum in West Germany, founded the Korean Bertrand Russell Society, and has a recently acquired doctorate in Social Sciences (RSM38-13) -- has decided to return to South Korea. His job prospects in West Germany were not promising. "I have no fear facing the present government in S. Korea," he writes; he will "not give up any crucial political conviction, such as the desirability of Human Rights and Democracy."
- (22) Bruce Thompson, a 10-year BRS member, is a graduate student in History at Stanford, specializing in French intellectual history. "I spent the last year in Paris, doing thesis research. I expect to spend the next year writing it, and working for the retirement of Ronald Reagan."

NEW MEMBERS

- (23) We are very pleased to welcome these new members:

ALLAN ARNOLD/4261 Roosevelt NE/Seattle, WA 98105
 CHRISTOPHER E. BOYLE/Box 3107/APO NY NY 09109
 DENNIS C. CHIPMEN, M.D./Box 85/Kingsport, TN 37662
 *LELA ELLIOTT/800 Heights Blvd. (23)/Houston, TX 77007
 R. W. FOSTER, JR./PO Box 386/Lihue, HI 96766

*Lela Elliott is a member, but may not be a new member. We are checking records.

CHARLES M. GRIFFITH III/PO Box 386/ Saugus, CA 91350
 ERENT ISHAM/Box 581/Keene Valley, NY 12943
 JAMES KENNEDY/346 W. 71st St./NY NY 10023
 RICHARD K. KENNEY/Box 21751/Seattle, WA 98111
 HANS KOEHNKE/1205 Judson Av./Evanston, IL 60202

DANIAL KETH MICHOLAVICH/PO Box 2645/Sacramento, CA 95812
 JERRE MORELAND/209 Burnett Hall/Psychology, U. Nebraska/Lincoln, NE 68588-0308
 MARIANNE PHILOS/126 Southport Wds. Dr./Southport, CT 06490
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NEW ADDRESSES AND OTHER CHANGES

- (24) When something is underlined>, only the underlined part is new or corrected.

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BOOK REVIEWS

The Philosopher as a Young Man

THE COLLECTED PAPERS
OF BERTRAND RUSSELL

Volume One: Cambridge Essays, 1888-99.
Edited by Kenneth Blackwell and others.
Illustrated. 554 pp. Boston:
George Allen & Unwin. \$70.

By Sidney Hook

THIS is the first volume of a monumental edition of all "the shorter writings" of Bertrand Russell, regardless of whether they have been previously published. It is to be followed by two series. The first, Volumes 2 to 11, will contain papers on philosophical, logical and mathematical themes. The second, beginning with Volume 12 and running to a much larger number, will be devoted to writings that reflect the encyclopedic array of Russell's interests, which made him very much a man of his times. The first series is concerned with eternal themes, the second with transient practical affairs. There is a certain irony in the fact that before he died in 1970, Russell concluded that the eternal world, even with its radiant mathematical beauty, is trivial, while some of our own problems are of transcendent importance.

The editors of this publishing project are to be congratulated on what promises to be a magnificent achievement. When brought to completion, it will have made available all the material necessary, with the exception of Russell's voluminous correspondence, to enhance our understanding of his views.

The early writings collected in the first volume make it clear that the young Bertrand Russell was not a prodigy or a stormy petrel. They reveal immense intellectual abilities, great acuteness and a capacity for *jeu d'esprit* but nothing comparable to his later achievements. What is surprising in one whose matchless intellectual courage commanded the admiration even of those who sometimes deplored his lack of common sense is to find the extent of his inhibitions in concealing from his paternal grandmother and others of his immediate family the agonizing doubts about God and immortality he confided to the "locked diary" he kept from 1890 to 1894. His silence is all the more striking because of the unhappiness these doubts caused him before he settled into a comfortable agnosticism.

This seems to be the only occasion on which he refrained from publicly taking a principled position on any subject lest it grieve or alienate those near or dear to him. When I knew him, he seemed the most uninhibited person I had ever met, both about himself and about others. The only people about whom he was reticent were some of the Cambridge Apostles, that secret elite order of the highest intellectuality and in many cases of what one of its younger members, Lytton Strachey, once called the "Higher Sodomy."

Several things about this first volume are noteworthy. Russell's style has clarity and precision, except when he speaks of the General Will and the harmony of the whole. This was in the phase when he was still under the influence of Hegel and Hegel's late Victorian disciples. But not until much later did his writing reach that level of felicity, simplicity and distinction that led T. S. Eliot to characterize him as the greatest master of English philosophical prose since Hume. Until then, only F. H. Bradley would have been in the running, although if color and vitality are taken into account, the palm should go to William James.

Second, these Cambridge essays testify to Russell's early, continued and all-absorbing concern with social affairs and mathematics. And of these interests, the first was the earliest and the longest-lasting. His first published book was "German Social Democracy" (1896), followed the next year by "An Essay on the Foundations of Geometry." It seems to me that the

Sidney Hook is emeritus professor of philosophy at New York University and senior research fellow at Stanford University's Hoover Institution on War, Revolution and Peace. His most recent book is "Philosophy and Public Policy."

brevity of both books would have justified their inclusion in this volume. (The first one will appear in Volume 12 and the second in Volume 2.) A case can be made that there is greater continuity between Russell's social views (except for his ambiguous pacifism), from his first reflections on socialism and Marxism to his riper evaluations of their validity, than between his early and later philosophies of mathematics. In view of recent developments in West Germany, his analysis of German Social Democracy can still be read with profit.

There are two other items that may be of interest to those concerned with Russell's subsequent life and the consistency of his ideas.

The first is a brief essay he wrote at the age of 25 under the pen name of Orlando. It is entitled "Self-Appreciation" and was originally published in *The Golden Urn*, a short-lived periodical edited by Logan Pearsall Smith, Russell's brother-in-law, with the collaboration of Bernard Berenson. The significance one attaches to it depends on what relevance one believes the details of personal life have to the origin, meaning and validity of a thinker's ideas. For my own part, I regard such details as completely irrelevant to science, mathematics and technical philosophy, and even with regard to social and ethical philosophy, I am loath to acknowledge any essential connection. Only when a person puts himself forward as an educator or sage or denounces the wickedness of those who disagree with him do his personal conduct and beliefs have a qualified bearing.

Among other things, Russell confessed that the most attractive figures to him in history were Spinoza and the German socialist Ferdinand Lassalle, a rather improbable conjunction. More arresting are some of his other avowals. "I am quite indifferent to the mass of human creatures," he wrote; "though I wish, as a purely intellectual problem, to discover some way in which they might all be happy. I wouldn't sacrifice myself to them, though their unhappiness, at moments, about once in three months, gives me a feeling of discomfort. . . . I believe emotionally in Democracy, though I see no reason to do so. . . . I believe in several definite measures (e.g. Infanticide) by which society could be improved. . . . I

live most for myself. . . . I care for very few people, and have several enemies — two or three at least whose pain is delightful to me. I often wish to give pain, and when I do, I find it pleasant for the moment. . . . Psychologically, sin has a meaning to me, and I love to see sinners punished. Logically I can find no meaning for the word Sin."

Anyone reading this or Ronald Clark's "Bertrand Russell and His World" or even the reminiscences of Russell's daughter may find it difficult to accept at face value the self-appreciation expressed by Russell in the opening sentence of his "Autobiography": "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind." Of these, judging by the record, the second was the strongest and sincerest, although it had its limits when he wrote about the United States in his later years.

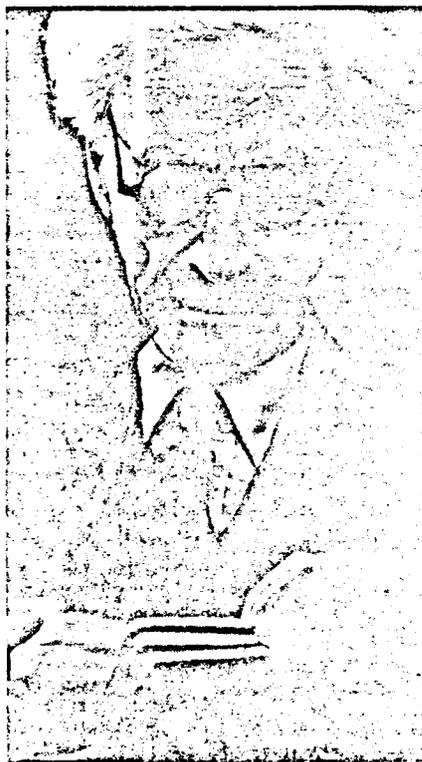
OF greater significance to the understanding of Russell's views is the conception of socialism he expressed in a lecture in 1896. Although the text is missing, its drift is apparent from its title and a brief newspaper summary. It is entitled "Socialism as the Consummation of Individual Liberty." This idea is a clue to the most important of his writings on social themes. To his everlasting credit, he showed the true face of Communism behind its rhetorical mask in "The Practice and Theory of Bolshevism" (1920), which in key respects is as topical today as the day it was published. Despite some of his latter-day detractors, Russell never subscribed to Communism, even when some of his actions contributed to the triumph of Communist regimes. Indeed, the record shows that the intensity of his opposition to Communism was so strong he sometimes forfeited a good deal of popularity. During the euphoria after Stalingrad about the Soviet Union as a democratic ally, he outraged audiences by contending that the military victory of the Red Army against the Reichswehr no more established the virtues of Communism than the victory of the czarist army over Napoleon established the virtue of serfdom.

Sometimes his opposition carried him beyond the bounds of common sense. In 1948, when the United States offered, through the Baruch-Lilienthal proposals, to surrender the monopoly of atomic weapons to an international authority instead of using it to roll back the Red Army from Central and Eastern Europe, as the Kremlin feared, Russell foolishly urged that the Soviet Union be given an ultimatum to accept these reasonable proposals or be atom-bombed. Even as late as Sept. 27, 1953, in his 82d year, after the detonation of the hydrogen bomb, Russell wrote in *The New York Times*, "Terrible as a new world war would be, I still for my part would prefer it to a universal Communist empire." He overlooked the fact that until there is multilateral disarmament, a reliable deterrent will obviate the simple choice between war or surrender.

As if to prove that the opposite of a foolish position can be just as foolish, a few years after he had urged that the Soviet Union be given this dire ultimatum, he declared in a famous interview with an American correspondent, "I am for controlled nuclear disarmament but if the Communists cannot be induced to agree to it, then I am for unilateral disarmament even if it means the horrors of Communist domination." Such statements could only increase the Kremlin's determination to reject reasonable controls for disarmament, controls that must include mutual on-site inspection.

In the long perspective, Russell will be numbered among the immortals more for his contributions to philosophical analysis than for his judgments of the political scene. There is hardly a major theme in the foundations of logic and scientific method and the traditional disciplines of philosophy (with the exception of esthetics) that he did not illumine. He has profoundly affected the thought of three generations of philosophers. He is not a philosophic hedgehog who saw one thing clearly but a fox who saw many different things but, unfortunately, only one at a time. He sought simplicity in everything but did not distrust it sufficiently. His evolution from neo-Hegelianism to neo-Kantianism to Platonic realism to logical atomism and empiricism

Continued on next page



Bertrand Russell, at 81, in 1953.

Young Philosopher

Continued from preceding page

and the final reversion to ontology in his last major philosophic work, "Human Knowledge," testify not to inconsistency but, as this first volume of the "Collected Papers" already demonstrates, to his intellectual honesty and resolute pursuit of truth. It revealed an amazing imaginative fertility and capacity for seeing and interpreting "what there is" from different points of view. (There were inevitably some blind spots; his greatest failure was his misunderstanding of John Dewey and his caricature of American pragmatism.)

Russell relates that in 1897, while walking alone in the Tiergarten in Berlin, he was struck with a vision that left him with a resolution to write two series of books, "one abstract, growing gradually more concrete; the other concrete, growing gradually more abstract. They were to be crowned by a synthesis, combining pure theory with a practical social philosophy." Russell on his 80th birthday thought he had succeeded in all but the final synthesis. Some critics, however, doubt that he

completed either series and attribute his failure to relying too much on abstractions to solve the problems of practical reason. His conception of reason is so abstract or mathematical that when it comes to human values — the heart of policy — he jettisons them into the realm of the purely subjective, in which the arbitrament of difference can be only through force. "To proclaim the ends of life," he writes, "is not the business of science — it is the business of the mystic, the artist and the poet." But when the vision of Ezra Pound or T. S. Eliot is set against that of Whitman and Shelley, whom Russell once admired, how does one rationally decide between them? He never made that clear.

Russell jumps too soon from the conflict of values in problematic situations to the counterposing of allegedly irreconcilable ultimate values. There is a long way to go until then. He rejects the view that from the standpoint of practical reason, these values may be penultimate. Even if it turns out that in the absence of a shared interest, values may not be universal, they may still be objectively relative, justified by their consequences for the interests involved. What justifies values is their relation to present or anticipated interest, not the brute fact of their triumph. And if they are defeated by the

brute force of a hostile interest unwilling to live and let live, they do not thereby lose their justification.

As for the first volume of the "Collected Papers," a natural question for a prospective reader is what fresh light it casts on Russell's life and thought, over and above what is revealed in the 60-odd volumes of his published work — especially his "Autobiography" — and in secondary sources like Ronald Clark's biography and Paul Levy's "Moore: G. E. Moore and the Cambridge Apostles." The answer is, very little of significance, except possibly to someone contemplating another biography of Russell or intent on ferreting out details of his personal behavior of presumed importance in explaining his subsequent ideas or attitudes. For one thing, he soon abandoned the philosophic idealism of his undergraduate and early graduate years. For another, there are no great secrets disclosed in these early writings or tidbits to delight the prying analyst, not even in the locked diary. The volume marks the beginning of a notable scholarly enterprise, but I think anyone unfamiliar with Russell's subsequent intellectual development and tempestuous personal life could not reasonably have predicted them on the basis of these early writings. □

Professor Hook quotes ER as saying, "Terrible as a new world war would be, I still for my part would prefer it to a universal Communist empire." The statement appears in an article by BR in *The New York Times Magazine* (9/27/53, starts on p. 10; also in "The Basic Writings of Bertrand Russell", Egner & Denonn, eds. NY: Simon & Schuster, 1961, pp. 688-692). It is titled "What Would Help Mankind Most?" The article does not advocate war against the USSR, as the quotation, out of context, might imply; it advocates a conference of all the great powers for the purpose of avoiding "the destruction that might be expected in a new world war," and proposes rules for such a conference.

You might wish to recall A. J. Ayer's comments on BR's talk of war against the USSR. We repeat part of an earlier newsletter item (RSN17-25, Feb. '78), which is an excerpt from Ayer's book, "Part of My Life". p. 301:

He had long held the view that the only remedy for the evils of nationalism lay in the establishment of a world government and he then believed that the only practical way in which this could come about was through the hegemony of the United States. Though there was much that he disliked in its political and social climate, he still preferred it to that of Soviet Russia; but this counted with him for less than the fact that the Americans possessed the atomic bomb, while the Russians did not. He was convinced that it would be enough for the Americans to threaten the Russians with the bomb, without actually using it. This did not, however, absolve him from holding the view that in the last resort its use would be justified. In later years, when he was leading the campaign for nuclear disarmament, he forgot that he had ever taken this view and admitted that he had done so only when it was shown that he had expressed it in print. His critics naturally accused him of inconsistency, but they could have been wrong. Taking, as he did, a predominantly utilitarian view of politics, he could have argued that so long as only one power possessed this superior weapon, the evil resulting from its limited employment, though very great, would be outweighed by the probable longer-term good; when two rival powers possessed it, the harm done by their each employing it would almost certainly be greater than any good that could be expected to result. But while Russell might have accepted this argument theoretically, I doubt if he would have been ready to see it put into effect. His reason was often in conflict with his emotions, and this is most probably an instance in which his emotions would have prevailed. If it had come to an issue, I think that he would have recoiled from the infliction of so great an immediate evil, even with the prospect of its leading to a greater good. It was because I believed this at the time that I did not on this point take him wholly seriously.

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From "City Paper, Washington's Free Weekly" (January 27-February 2, 1984), reviewed by BRS Member Gallo:

Principia Russell

Bertrand Russell's America:
1945-1970
by Barry Feinberg and Ronald Karrils
South End Press, \$10.00

By Frank Gallo

THERE is no quicker method to persuade someone not to read a book than to advertise it as a collection by an eminent philosopher. These great scholars, it is well known, do not achieve their eminence by writing books either compelling or readable.

Bertrand Russell, however, is history's exception to this rule. In a life lasting nearly a century, Russell was jailed twice for civil disobedience (once at age 90), married four times, was hounded out of an appointment at the College of the City of New York, and received the Nobel Prize for Literature.

The latter was awarded for Russell's authorship of more than 70 books, ranging in complexity from the three-volume *Principia Mathematica* to *The Conquest of Happiness*. But however complex the subject matter, the prose was invariably as clear as a window pane.

Barry Feinberg and Ronald Karrils have now compiled a second volume of the British philosopher's writings on America, spanning the years from 1945 until Russell's death in 1970. The book is divided into two sections, the first containing a narrative interwoven with quotes from Russell's books, articles, speeches, letters and television appearances, and the second composed of the texts of 21 articles by Russell on America. Russell's primary concerns during these years were nuclear warfare and the Vietnam War, but the collection also records Russell's thoughts on civil rights, Joe McCarthy's reign of terror, JFK's assassination, the Rosenberg executions, and other abuses of freedom in this country.

At the close of the Second World War, Russell's opinion of America was at its apogee: "Every country has its defects, but in relation to the world, I believe those of America to be less than those of any other country." Lecture tours throughout this country were so successful that a wit remarked that one would have thought sex symbol Jane Russell was on tour. NBC launched its first TV interview series with a half-hour portrait of Russell in 1952.

The mutual admiration between Russell and America was short-lived. Alarmed by America's increasing belligerence abroad and its witch hunts within, Russell castigated both the government and the liberals who he thought were too lax in defending liberty. Arguing against the idea that freedom should be curtailed in order to preserve it, he said, "I cannot agree that the first

step in a war for liberty should be the surrender of what you say you are fighting for." And if the reactionaries punished suspected communists by sterilization, Russell sardonically remarked, liberals would be sure to insist on an adequate right of appeal.

More than any other single human being, Russell founded the anti-nuclear peace movement. Within weeks after Japan's surrender, he warned of the peril of nuclear weapons to mankind unless vigorous action was taken. Russell's efforts culminated in his involvement in the 1962 Cuban missile crisis, when his cabled pleas for sanity to both Kennedy and Khrushchev were answered by the Soviet leader. Russell had the highest praise for Khrushchev's decision to remove the missiles, a move which averted war but caused the Premier to lose face. As for Kennedy, Russell thought his threat of war simple madness and the height of American hypocrisy. "If nuclear bases are intolerable in Cuba they are intolerable everywhere," he said.

Halfway around the globe, American assertion of power, primarily in Vietnam, was meeting with somewhat less success. As early as 1963, Russell challenged both America's right to wage war in Southeast Asia and her conduct of it. By that time, however, the 90-year-old philosopher had been dismissed by "respectful" opinion in this country as a senile dupe of the communists.

The 1954 Geneva Conference held after the French defeat in Vietnam had called for elections in that country. Eisenhower, while refusing to sign these agreements, professed to accept and abide by them—commitments the United States reneged on by blocking elections and replacing France as a colonial power in Vietnam. Moreover, like Reagan's policy in Nicaragua, the government attempted to disguise its role. "One of the most important aspects of this war has been that the United States pretended for many years that no such war was taking place and that the war which was not taking place was not being conducted by Americans," Russell emphasized.

"Unlike most social thinkers, Russell advanced alternatives and then tried to show how they could be attained. In some cases he went further..."

When the war escalated under President Johnson, Russell became convinced that his anti-war writings by themselves were not enough. Declaring that America's leaders would have to stand before the dock of history as surely as the Nazis at Nuremberg, Russell organized an International War Crimes Tribunal in 1967. In response, Secretary of State Dean Rusk said disdainfully that he had no intention of "playing games with a 94-year-old Briton." When the reports about the massacre at My Lai surfaced, however, Russell's charges could not so easily be scoffed at.

Apart from Vietnam and the arms race, this collection is also valuable for Russell's insights into American character and society. We Americans like to think that we are hard-boiled realists, but Russell observed that this pose really masks a more fundamental naivete: "Americans for the most part are unable to face reality except in a mood of cynicism. They have a set of ideal rules which they imagine that a virtuous politician would obey, but the rules are such as would cause any man to be out of politics in a week. Consequently, it is recognized that no politician can be virtuous according to the nominal code. It follows, so at least the average American concludes, that a politician cannot be justly blamed whatever crimes he may commit." We have seen this pattern again and again (with the exception of Watergate), most recently in the collective ho-hum given by the public to Reagan Administration scandals in the Environmental Protection Agency and in the 1980 Presidential campaign.

Russell also noted the ridiculousness of a moral code which frowned upon sex while simultaneously seeking to constantly titillate sexual feeling through advertising. But it is through his comments on liberty that this Briton most clearly enabled the American mind to see the chasm between our ideals and practices. To those who said that the witch hunts were merely an aberrant phase, he replied that it was impossible to have such an environment for more than a decade without profound effect. When Americans said that political persecution was still the exception rather than the rule, Russell pointed out, "When Dreyfus was sent to Devil's Island the world was shocked, and it was not considered that a Frenchman was giving an adequate defense if he said, 'Oh, but you ought to mention all the French Jews who are not in Devil's Island.'"

Although he never ceased to think of the American people as humanity's best hope for the future, Russell refused to truckle before double standards. Napoleon was a barbarous weapon not made innocuous by the fact that U.S. leaders claimed they were using it to defend freedom. Franco of Spain was a dictator when the Nazis backed him, and his regime was not improved when American presidents called him a bulwark of freedom.

The last 20 years of Russell's life marked a shift in his public role. While Russell never eschewed activist politics if he thought action necessary—he was jailed for three months for his opposition to World War I—he spent most of his life trying through his writing to demonstrate a progressive vision of the future not bound by the dogmas inherent in religion, Marxism or nationalism. These books examined nearly the entire range of human activity: *On Education, The Impact of Science on Society, Prospects of Industrial Civilization, Marriage and Morals, Why I Am Not a Christian, Power, The Analysis of Matter*, etc. After his death, *Time* magazine described his collected works as the modern equivalent of the Bible.

What was particularly striking about his writings beyond their incisive analyses of the past and present was their *constructive* vision. Unlike most social thinkers, Russell advanced alternatives and then tried to show how they could be attained. In some cases he went further, as in his establishment of an alternative school with his wife Dora.

During the 1950s, he gradually changed from social thinker to social activist and critic because of what he called "mankind's peril." In that role, he wrote another activist in 1952. "Those of us who feel that we belong to minorities which are more or less impotent almost inevitably become bitter and quarrelsome and querulous. I always find it difficult in situations of that sort to remember that it is more important to be persuasive than to say the things that give pleasure to oneself... I sometimes feel that you are in danger of falling into controversial errors of which I myself am constantly guilty." It was advice which Russell was often to stray from in his later years. During the Vietnam War, his exaggerations and thunderbolts delivered with the tenor of a Biblical prophet could only have alienated many Americans whom he wished to persuade. But if he strayed from the truth at times in defending freedom during the fierce political struggles of the 1960s, that is as nothing weighed in the balance against those who either stood by and watched or those who actively engineered the deaths of hundreds of thousands in Vietnam.

When nearly 80, Bertrand Russell was awarded the Nobel Prize for Literature in 1950. It would have been perfectly natural for him to retire. Instead he spent the next 20 years doing what he could to achieve peace and freedom in America and the world—and bringing upon himself mostly vilification in the process. But in those 20 years he proved himself a far more worthy descendant of the Revolutionary War patriots than, unfortunately, any American in recent years. ■

Frank Gallo is press secretary of Americans for Democratic Action.

- (27) "Common Sense Suicide: The Final Right" by Doris Fortwood (Los Angeles: Hemlock Society; New York: Grove Press, 1933, \$8.00). Reviewed by Marvin Kohl.

The Rationality of Suicide.

Ms. Portwood has written a readable and most useful introduction to the problem of voluntary death. She provides valuable information about suicide and the law, and a rather delicious chapter on the so-called religious taboo. She correctly reminds us that the decision we make in choosing death is ours to make, that we give up our autonomy too easily when we become old and weak, and that it is time to talk and know more about the phenomenon of suicide.

Ms. Portwood presents a largely personal philosophic point of view and does so with great charm. Moreover, her advocacy of suicide as a rational method of problem-solving is well-intended, often lovingly done. The question is whether good intentions are enough. Russell, as most of us know, maintained that "Neither love without knowledge, nor knowledge without love can produce a good life." The same, I believe, is true of a satisfactory suicide policy. When it comes to vital life decisions, love must be supported by the best knowledge available. And what does this knowledge indicate? The best evidence indicates that suicide is sometimes rational, but most often not; that most acts of suicide are not the rational solution. Typical adolescent suicide and cases of the chronically depressed in which external conditions do not seem to warrant self-judgment of death are perhaps the best examples.

Let us, nevertheless, recognize the rationality of some acts of suicide. Let us say that a society that refuses to allow its members to exit when their lives are irreparably blasted by the infirmities of existence is neither a just nor a benevolent society. There is, however, another side of the coin. Having reasons is not sufficient. What is needed are good reasons, reasons or evidence which will adequately show that the act in question is the preferable means of problem solving, the best means of protecting the interests of the individual in question. By all this I mean to stress not the motive but the resulting act. I mean to stress the need to reasonably know, and not merely believe, that the act in question is the preferable solution.

A further emendation should be mentioned. It is not sufficient to say, as Portwood does, that suicide must neither be raised to the heroic stature it enjoyed under the Romans, nor be embraced with the frantic delight of the primitive Christians. A more adequate description of the problem would have added that there is a vital difference between those who threaten or attempt suicide as a cry for help and those who want to exit from life because they feel helpless or hopeless and have reasonable evidence that their life is irrevocably meaningless. More important, a life that is, in balance, unhappy is not necessarily an empty life. It still may possess opportunity for great moments of satisfaction. So that exiting from an unhappy life is one thing, exiting from an irrevocably meaningless existence another.

Of course, it is true that it is possible for a sane or non-chronically depressed person, thinking logically, to set off the intolerable aspects of his or her life against the chances for betterment and find the result weighted on the side of death. Indeed, some kind of rational calculation is often possible and always desirable. But why a simple balance sheet? Why say, as Portwood does (pp.34-35), that a slight tipping of the scales is sufficient? Is the choice of death sufficiently like buying a garment, where other things being equal, the color determines the choice? I think not. Existence is not always a good. Bare biological life is neither the primary good nor death the greatest evil. But if we follow the logic of Portwood's argument, then we seem to be committed to encouraging most or at least too many human beings to commit suicide. For if one should choose death when life merely tips to unhappiness, and if most human beings have lives which are, in balance, unhappy, then it appears to follow that most human beings should end their lives.

CONTRIBUTIONS

- (28) The BRS is grateful to the following members for their much-appreciated contributions to the BRS Treasury: CRANFORD, DAVIS, EISLER, GIBBONS, HARDING, HOOPES, REINHARDT, RUJA, CAROL SMITH, SUZARA, TOBIN...and KATHY FJERMEDAL, who hardly ever misses a month.
- (29a) Reminder that the BRS could use some of your money. Not all of it; not even most of it; just some of it: we don't mean to leave you strapped. Isn't there some you can spare? Have the satisfaction of helping to support something you think worthwhile. Mail what you can spare — any amount, big or small — to the BRS Treasury, c/o the newsletter, address on Page 1, bottom
- (29b) Further suggestion to those who can: how about following Kathy Fjermedal's fine example, and sending something every month. Can you do it? \$5 a month? \$10? \$1? Whatever you can. Just get the monthly habit. Nothing is too small to be useful.

DUES SURCHARGE

- (30) Canada and Mexico. It costs us no more to mail a letter to Canada or Mexico than within the USA. But the same is not true of newsletters. Thanks to our non-profit status, the last newsletter, for example — RSN40, November 1983 — cost less than 6¢ per copy mailed to members living in the USA; but to members in Canada and Mexico, the postage was 54¢ each. Had the issue weighed more than 3 ounces — which happens occasionally — postage would have been 71¢. The non-profit rate applies only within the USA.

We mention this so that our Canadian and Mexican members will understand why we will ask them to pay an extra \$2 per year, starting in 1985. It will just about cover costs.

BRS BUSINESS

- (31) Directors, please note: 4 kinds of reports/papers are available to you. Please let us know which ones interest you. They would be routed to you, and you, in turn, would re-mail them to the next person on the list.

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Thanks.

INVITATIONS

- (32) Michal Bonino, 23, B.A. (U. of Pittsburgh) would like to correspond. His interests include these topics that BR deals with: religion, morality, sexuality and marriage, ethics, literature and education. 4925 Friendship Av. (4), Pittsburgh, PA 15224

- (33) Christopher Fulkerson, 29, would like to meet other members in the Bay Area "for whatever discussions we are interested in/capable of." He is a conductor, composer, and is interested in many things. Assorted degrees, including Ph.D. (UC Berkeley.) 882 33rd Av, San Francisco, CA 94121. 668-9834.
-

MISC.

- (34) Fake. A number of members wrote saying they hoped we had recovered from our illness. We didn't deserve their sympathy; we have not been ill.

Last issue, we wrote — on the yellow sheet — "Unexpected illness has caused the delay" (in mailing some material to new members.) It is true that illness caused the delay, but it wasn't our illness, it was someone else's.

We're sorry we caused concern, and we promise: no more false alarms. To those who wrote: thank you very much.

FOR SALE

- (35) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell". On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets. Order from the newsletter, address on Page 1, bottom.

ABOUT OTHER ORGANIZATIONS

- (36) Hemlock — "a society supporting active voluntary euthanasia for the terminally ill" — features the following article in its "Hemlock Quarterly" (January 1984):

Mrs. Bouvia's sad mistakes are lessons

Every caring person has sympathy with Mrs. Elizabeth Bouvia, the 26-year-old woman in Riverside General Hospital, California, who wants to be allowed to stay in hospital while she starves herself to death.

Mrs. Bouvia was born with cerebral palsy and is virtually a quadriplegic. She suffers from arthritis and her condition is slowly deteriorating. "I no longer want to live in this condition," she says.

For three months she has fought a much-publicized battle in the courts to be allowed to stay in hospital, asking not for help in dying but the medical care which she needs anyway. Because the hospital and the courts believe this would be assisting a suicide, (assistance is a crime; suicide is not) Mrs. Bouvia has lost her fight. As this newsletter goes to press early in the new year, she sits in a hospital bed being force-fed. Her four attorneys employed by the ACLU plan ways to stop this and further appeals.

The Hemlock Society's position can

By Derek Humphry

only be intellectual because we know merely what we read of the case. Final judgements can only be made by Mrs. Bouvia or those very close to her.

It seems to us that mistakes were made from the start. She checked herself into the psychiatric wing of a hospital which would be bound to thwart her suicide. She gave interviews and sought attorneys.

In the world euthanasia movement we have seen similar cases over the years. When developed as has Mrs. Bouvia's, they have always ended unsatisfactorily. The courts, for all their willingness to do right, have an appalling record of failure when involved in death-and-dying cases. Karen Ann Quinlan, for instance, is alive eight years after that celebrated court case.

Publicity in such cases is self-defeating for the individual. He or she becomes so closely observed and criticized that even the kindest, most law-abiding helper is at risk.

Mrs. Bouvia told the Los Angeles Times (1/3/84): "I deplore the media circus it has become.....I have gotten lost in all this."

Hemlock view in similar cases is that a person terminally ill, or severely handicapped and deteriorating, has the individual right to end it all, after careful consideration of the circumstances and options.

But it is a very private action, certainly inappropriate at this stage in a hospital because both current law and medical ethics forbids assistance. Hemlock believes that if you have a loved one or close friend who is willing to help upon request, if needed, then that is your business.

The integrity of the decision, planning and absolute discretion are the only way to justified euthanasia.

- (37) New Zealand Nuclear Free Zone Committee's newsletter (Oct/Nov 83) claims that over 50% of New Zealanders live in 68 nuclear-free zones. Local bodies have declared their communities to be NWFZ, Nuclear Weapons Free Zones. It is "a symbolic act, as central government retains the power to wage war and contract into nuclear weapon alliances such as ANZUS..." Their address: PO Box 13541, Christchurch 9, New Zealand
- (38) Croatian National Congress (in exile) has sent us 8 1983 issues of "That's Yugoslavia", all of which state grievances against the Yugoslav government.
- They also sent a 42-page pamphlet, "The Croatian National Question — Yugoslavia's Achilles Heel", which reproduces an interview that Dr. Marko Vasselica gave to West Germany's "Der Spiegel" (August 1980), and for which they say Dr. Vasselica was sentenced to 11 years at hard labor.
- We have mentioned the Congress before (RSN34-34). Their address: PO Box 3088, Steinway Station, NY NY 11103.
- (39) "The Humanist" — published by The American Humanist Association — is sponsoring an essay contest. See the ad, next page.

THIRD ANNUAL NORTH AMERICAN ESSAY CONTEST

FOR YOUNG MEN AND WOMEN OF GOODWILL

If you are age twenty-nine or under and have substantial concern for humans and the future, you are invited to share your thoughts and vision

TOPICS: Humanistic revolutions are now underway in education, the environment, criminal justice, biotechnology, health care, feminism, population growth control, and nuclear disarmament, to name a few. What changes in thinking and feeling will any or all of these revolutions necessitate, and how can one foster more humanistic action and attitudes?

George Orwell used 1984 as a fictional benchmark to warn against totalitarian control of freedom of thought. Do you feel that predictions such as Orwell's are coming true? Do you find reasons for optimism? Why or why not?

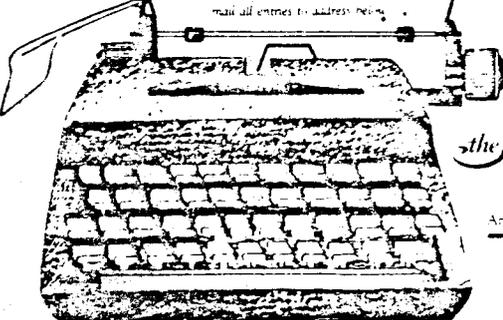
PRIZES: This year prizes will be awarded in two separate age categories—those entrants nineteen and under and those twenty through twenty-nine. Cash awards for both categories will be **FIRST PRIZE—\$500; SECOND PRIZE—\$250; MULTIPLE THIRD PRIZES—\$50.**

If with your submission you mention a teacher, librarian, Jean, or advisor (with mailing address) as instrumental to your having entered your essay, and if you are a winner, we will recognize that individual with a special award of \$50.

PROCEDURE: Please state your birth date (age of entrant and category entered will be determined by age at time of postmark of submitted entry) • Manuscripts must be typed, double-spaced, and not exceed two thousand words • Entries must be postmarked before July 15, 1984 • A panel of distinguished judges will review the entries • Winners will be notified in November 1984 • *The Humanist*, which reserves the first right of publication, will publish winning essays • Entries will not be returned.

TELL A FRIEND!

mail all entries to address below



the Humanist
 ESSAY CONTEST
 7 Harvard Drive
 P.O. Box 146
 Amherst, NY 14226-0146

Single copy \$2.50
 Annual subscription \$15.00

Thank you, Bob Davis

ER HONORED

(40) The Tom Paine Award, of the Emergency Civil Liberties Committee, went to ER in 1962. This is his acceptance message, published in "The Reporter" (January 1963):

You honour me in a way I deeply appreciate. Tom Paine symbolises for Americans the articulation of a radical consciousness that human welfare and intellectual integrity depend upon courageous insistence upon freedom for men and women. Freedom can not effectively exist where it is understood to mean no more than the toleration of occasional differences about matters which are of small importance.

Disputes, for example, about the comparative merit of consumer produce or the total of farm expenditure may be cited as examples of freedom, but only by those who are dead to its life and deaf to its death. The vision of Tom Paine was that of a serious public involvement in the direction of those affairs which affected peoples' lives. He struggled for the right to partake in radical change and in the constant debate as

to how the good life might be provided for to the American people.

Values and great beliefs live on after their institutional expressions have ceased to live. So it is with the nominal civil liberties enjoyed today either by Americans or by citizens of other countries.

Thousands of years of human effort, of great suffering, of unique achievement are in daily jeopardy because the absence of the freedom striven after by Tom Paine prevents men from forestalling consummate folly.

Today, the exercise of power is so remote from the daily lives of men and women, and the control of the very springs of thought so concentrated in the hands of those sycophantic to power, that freedom is increasingly an abstraction with which we are deluded.

Delusion takes the form of public incanta-

tion over values and beliefs which are dishonoured even as they are invoked. President Kennedy speaks of human freedom as he takes actions which may condemn hundreds of millions of human beings to agonising death. Future generations are forfeited to the paranoia of those who compulsively act for garrison states.

So it is that power possessed by the few condemns us all to futile death and empties our formal rights of meaning or of visible life. Only to the extent that we are able to remove those who would perpetrate this crime against humanity can "freedom" be seriously our possession or our right.

I feel honoured in a way I do not find easy to acknowledge. I am an Englishman and so was Tom Paine by birth. I believe that human freedom and the civilised ends to which that freedom was to have been

directed, are not spoken for by the Governments of either of our two countries. I find it difficult to express the feelings I have upon receiving this award because I know how Tom Paine would feel about the country he left and the nation he helped to found.

The pity of it. The disgrace to all that is best in man's long odyssey. The intolerable affront to the dignity of us all, contained in the readiness to annihilate whole continents in pursuit of the insane dictates of power.

If there is one message, one sentiment I should wish to give to you, it is that I can not bring myself to believe that mankind is so base that none of his representatives will struggle for a more excellent way of life, no matter the chances of success. Thank you for your honour to me. We share the conviction that the struggle must go on.

BR CELEBRATED

(41) The Sierra Club ran the following ad in Scientific American (June 1974). We reproduced the ad in Newsletter #3 (September 1974), and perhaps it is time to run it again.

25 years ago, Bertrand Russell said that governments should have a third primary aim after security and justice. It is conservation—conservation of the earth's natural resources.



Welcome to the club, Bertrand Russell

Scientist, mathematician, philosopher, writer—and conservationist. We have an idea that if Bertrand Russell's long life had lasted even longer, today he could well be a member of the Sierra Club. Most certainly he would agree with our principles, which he recognized full well a quarter of a century ago.

Russell understood the limitations of natural resources. He understood this at a time when our resources seemed infinite. In those years, conservation was generally regarded as a dream, but to Russell it was a necessity.

The Sierra Club was formed in 1892 to conserve and protect the wilderness that man had been subduing for centuries. Our focus now is the wholeness of the habitat for mankind and for all living things. That is our purpose today—developing an ethic to make the world fit for living.

The Sierra Club works in a tradition of strong, decisive action to achieve such a world. We work in realistic ways. We lobby effectively for sound legislation. We take legal action to enforce it. We inform and educate. And we ask for expertise from people who understand the

principle of conserving the natural values that sustain life itself, our soils, our oceans and estuaries, our air and water. We want people who share our goal of protecting the biological and physical foundations of living.

As a reader of this publication, you are likely to be one of those people.

We would welcome you to the Club.

Sierra Club
1050 Mills Tower
San Francisco, California 94104

I wish to participate with the Sierra Club in achieving its objectives. Enclosed is my check for \$20 to cover \$15 annual dues (includes subscription to Sierra Club Bulletin), and \$5 admission fee.

Name _____

Address _____

City _____

State _____ Zip _____

Telephone _____

Signature _____

Please send more information.

Sierra Club

Actually, BR was speaking out for conservation earlier than the Sierra Club ad says — as early as 1916, in "Principles of Social Reconstruction", Chapter IV (U.S. title: "Why Men Fight"), as Ken Blackwell pointed out in Newsletter #4 (November 1974).

(Thank you, John Wilhelm)

RELIGION

(42) Einstein on God, from Atheists United's Newsletter (January 1984), PO Box 65706, Los Angeles, CA 90065:

Dear Mr. Einstein:

10 June 1945

I had quite a discussion last night with a Jesuit-educated Catholic officer on various questions related to religion, during the course of which he made certain statements regarding you which I tend to doubt. To clear my mind on the subject I would appreciate it a great deal if you would comment on the following points:

He said that you were once an atheist. Then, he said, you talked with a Jesuit priest who gave you three syllogisms which you were unable to disprove; as a result of that you became a believer in a supreme intellect which governs the universe. The syllogisms were: A design demands a designer; the universe is a design; therefore there must have been a designer. On that point I questioned the universe being a design; in evolution I see an explanation of the complexity of plant and animal life; laws of repulsion, etc., can account for the motion of the planets; and a consideration of the infinity of the universe can account for any complexity not covered by evolution, by the laws of chance alone. But even if there was a "designer", that would give only a re-arranger, not a creator; and again assuming a designer, you are back where you started by being forced to admit a designer of the designer, etc., etc. Same as the account of the earth resting on an elephant's back - elephant standing on a giant turtle; turtle on turtle on turtle, etc.

Anyway, he said that was enough to convince you of the existence of a supreme governor of the universe. Point Two was: "Laws" of nature (gravitation, etc.) exist; if you have a law, you must have a law-giver; the law-giver was God. Sounds like an exercise in semantics to me. Admitting the existence of the universe, whether there was a "god" or not, something would happen; if all of the matter fell together into a ball, you would have the "law" of "attraction" or something similar. The "laws" he refers to here seem to be mere statements of fact, not laws which would imply an intelligent law-giver.

He could not remember the third syllogism; however if the story is accurate, you probably do. He also stated that evolution was today a completely disproved theory; my impression does not hold that. While Darwin's conception of "survival of the fittest" has been generally disproven (I think; I admit I know little about current theory in the field), I have the impression that evolution is today one of the basic concepts in the biological world. Am I right?

My present philosophy agrees in the main with the position of the Humanists, expressed by the American Humanist Association. I was under the impression that you were associated with the movement, which is what led me to doubt that you were convinced by the above arguments into believing in a "supreme intellect which governs the universe." I would greatly appreciate a short letter clarifying the situation. My friend, with whom I had the argument, said he would appreciate a copy of the letter sent to this address: Ensign Edward J. Glinden, USMS, 1450 46th Avenue, San Francisco, California.

Very sincerely yours,

Ens. Guy H. Raner, Jr. (C)L USNR
USS BOUGAINVILLE (CVE 109)

July 2nd, 1945

Dear Mr. Raner:

I received your letter of June 10th. I have never talked to a Jesuit priest in my life and I am astonished by the audacity to tell such lies about me.

From the viewpoint of a Jesuit priest I am, of course, and always have been an atheist. Your counter-arguments seem to me very correct and could hardly be better formulated. It is always misleading to use anthropomorphic concepts in dealing with things outside the human sphere — childish analogies. We have to admire in humility the beautiful harmony of the structure of this world — as far as we can grasp it. And that is all.

With best wishes,

yours sincerely,

Albert Einstein

Sept. 25, 1949

Dear Dr. Einstein:

This letter is written in reference to a letter you sent me dated July 2nd, 1945...

I considered your letter in the nature of a strictly personal communication and have never permitted any of it to get into any publication, although I have shown it to a few personal friends. Last summer, in a seminar on Historical Criticism and Historiography at the University of Southern California, I mentioned your letter to a fellow classmate, who remarked that such a letter is of historical value, and that I should get your permission to publish it at some future date, if the need should arise. Have you any objection to its future publication, if an occasion should ever arise making publication possible?

I feel that the forces which seek to compel a belief in superstitious religion -- for the same reasons that Franco seeks to compel such a belief -- are very strong, and that today they would like to start a "holy war" against Russia. Though I have no more respect for Communism, which appears to have become a religion rather than a tentative philosophy in Russia, I feel that any "holy crusade" by either side would have no result other than the destruction of civilization. I will enclose a fantastic little leaflet which was circulated around the University of Southern California this summer as an indication of one type of inflammatory religious propaganda extant. A few years ago, I noted that Hearst ran a series in his Sunday papers purporting to show that scientists really believe in a supernatural faith, and he included an article by you which, although it gave no evidence of such faith, yet was furnished with a headline which would indicate to the casual reader that you were as faithful as the Pope himself. In the event of any future attempt to align you with the forces of superstition, I feel that your letter will serve as good ammunition for a reply.

There is only one part of your letter which might be interpreted in a way which might weaken its effect. You say that "From the viewpoint of a Jesuit priest I am, and have always been an atheist." Some people might interpret that to mean that to a Jesuit priest, anyone not a Roman Catholic is an atheist, and that you are in fact an Orthodox Jew, or a Deist, or something else. Did you mean to leave room for such an interpretation, or are you, from the viewpoint of the dictionary, an atheist, i.e., "one who disbelieves in the existence of a God or Supreme Being"?

I conducted a poll of the 18 students in the graduate seminar on Historical Criticism, to determine their religious attitudes, in view of the fact that the textbook, Shotwell's "History of History", treats Jewish and Christian historiography as susceptible to the same errors that Egyptian, Greek, and Roman historiography are. Although a certain amount of confusion was apparent in the answers, it appeared that all had read the text, and that 2 were atheists, 3 were agnostics, 10 were Deists, and the remaining three had orthodox religious beliefs -- 2 were Roman Catholic, and the third was a Reformed Jew.

This was, however, a highly select group. Such polls taken in high schools have indicated that about 95% of the students held orthodox religious opinions, reflecting more accurately, I believe, general opinion, which indicates a long, uphill climb before the mists of superstition give way to a more humanistic outlook.

Sincerely yours,

Guy H. Raner, Jr.

September 28, 1945

Dear Mr. Raner:

I see with pleasure from your letter of the 25th that your convictions are near my own. Trusting your sound judgment I authorize you to use my letter of July 1945 in any way you see fit.

I have repeatedly said that in my opinion the idea of a personal God is a childlike one. You may call me an agnostic, but I do not share the crusading spirit of the professional atheist whose fervor is mostly due to a painful act of liberation from the fetters of

religious indoctrination received in youth. I prefer an attitude of humility corresponding to the weakness of our intellectual understanding of nature and of our own being.

Sincerely yours,

Albert Einstein

(Thank you, Bob Davis)

PUBLISHING

(43) Dodd, Mead knuckles under. From The New York Times (9/1/83, p. C17):

Publisher Rejects 'Offensive' Books

By HERBERT MITGANG

Dodd, Mead & Company, the 144-year-old New York trade-book publisher, has canceled two novels advertised in its fall 1983 catalogue and withdrawn a volume of verse that is already in print. Dodd, Mead was ordered to take these actions by its parent company, Thomas Nelson Inc. of Nashville, the world's largest Bible publisher, which considered some language in the books objectionable.

After being set in type, "Tip on a Dead Crab" by William Murray and "Skim" by Thomas Henege will not be published by Dodd, Mead, which was acquired a little more than a year ago by Thomas Nelson. In addition, about 5,000 copies of "The Devil's Book of Verse," edited by Richard Conniff, are not being shipped from Dodd, Mead's warehouse, on orders of Nelson.

Lewis W. Gillenson, president of Dodd, Mead, said that Nelson had insisted that certain "four-letter words, excessive scatology and language that took God's name in vain" had to be eliminated before the books could be published. Mr. Gillenson said that Sam Moore, president of Nelson, had asked him to "publish books that will not have offensive language in them." Executives in Nashville were not available for comment.

The language considered not acceptable by Nelson included words or word combinations that used God, Christ or Jesus as expletives. Mr. Gillenson said that an executive of Nelson told him it was all right to print "damn" but not "goddamn." The four-letter word for copulation was forbidden, but the four-letter word for defecation was permitted.

'Censorship,' Say Authors

The authors and their agents described the action as "censorship"

and refused to make any changes in their books. Mr. Gillenson declined to call Dodd, Mead's refusal to publish "censorship;" he described his orders as a desire to save Nelson from embarrassment because its executives were "deeply involved in the Christian movement." Mr. Gillenson added, "This makes them look like bigots, but they're not — they're not book burners."

Dodd, Mead has informed John Cushman, agent for Mr. Henege, and Helen Brann, agent for Mr. Murray, that the two novelists could keep their advance money. In addition, Dodd, Mead will turn over the type and graphic designs of the unpublished books to the authors.

Mr. Murray, who writes "Letters From Italy" for The New Yorker and has written nine novels, said "Tip on a Dead Crab" is about people who live by gambling on horses.

'One of My Mildest'

"This is one of my mildest books," he said. "They should have seen my novel 'Malibu,' which had some steamy sex scenes. I'm laughing now, but I'm still mad. The 20 words they wanted changed in the new book were not in themselves of great artistic importance. But it's the ethics and morality of forcing changes that's wrong — no writer should put up with it. Of course, it's censorship."

Mr. Murray continued: "When I was first told that all I had to do was change 20 words, I said, 'Let me sleep on it.' But then I thought: 20 words today, tomorrow a chapter. Who are these people to censor my book?"

Mr. Cushman said that his client, Mr. Henege — it is a pen name; his real name is Albert F. Gillotti, and he is a vice president of Banker's Trust in Europe — had been asked to remove the word "goddamn," which appears a number of times in his manuscript. Mr. Henege responded

through his agent that he would not tolerate changes in "Skim," a thriller about international banking and political corruption.

Mr. Gillotti said: "When the accountants or salesmen who head conglomerates can tell an editor of a publishing subsidiary what he cannot accept for publication because the book might interfere with the stream of revenues from another part of his business — cigarettes, say, or food additives — then I fear for the future of independent thought in the United States."

Verse From Dryden to Porter

"The Devil's Book of Verse," published Aug. 1, is a collection of poetry ranging from John Dryden to Cole Porter. Its editor, Mr. Conniff, a senior editor at Geo magazine, said there were objections to two poems. One by Ezra Pound, "Ancient Music," uses "goddamn" 10 times; the second, by an unknown author, contains four-letter words — to which Nelson did not object — but contains "goddamn."

Mr. Gillenson had asked Mr. Conniff to permit pages with the two offending poems to be removed from the book before it left the warehouse. Mr. Conniff said he refused to do so.

According to BP Report, a book-publishing newsletter, Nelson feared that its competitors in the religious-book field would call attention to Dodd, Mead's "offensive books" and damage the company's reputation with Christian booksellers.

Nelson acquired the faltering trade-book house in April 1982 for \$4.5 million. Dodd, Mead's backlist is considered to be its most valuable editorial property. A fresh effort was being made to acquire modern works of fiction, but several New York literary agents yesterday expressed doubts that they would submit novels to Dodd, Mead in the future.

(44) Birthday message in the Minority of One, June 1963:

For Bertrand Russell on
Reaching Ninety-One
(May 18, 1963)

You ought to be dead, you wrinkled knight.
Senility alone explains this jamming of
Trafalgar.

Quixote madness this lecturing to heads of
state.
Oh sad day, when English lords lose Nobel
Prize decorum.
Your day of combat's done. Put down your
lance.
Let younger hands take up this work.

(Thank you, Cphelia Hoopes)

It's they who now must choose to live or
die.
Yet, I suppose, this sage advice is wasted.
You'll go on being a grand old gander
a crazy wrinkled champion.
The very best this West can offer.

—Dan Georgakas

OBIT.

(45)

How LIFE remembers RR, who died on February 2, 1970. The following is probably from an early February 1970 issue of LIFE (which was then a weekly). Unfortunately we cannot do a good job of reproducing the superb pictures that accompanied the text; we thought it better to omit them.

AN ILLUSTRIOUS 'LIFE OF DISAGREEMENTS'

Lord Bertrand Russell, the philosopher, mathematician and intellectual gadfly of the Western world who died last week at 97, liked to refer to his career as a "life of disagreement." That locution was, like all his language, precisely correct. A lifelong quest for truth susceptible of proof drove him to question everything and everybody, produced a body of writing that won him the Nobel Prize for Literature in 1950 and made him the outstanding skeptic of his time. The child Bertrand, orphaned at 3, showed no tendencies toward skepticism until he was 4. Then, he once told an interviewer, after hearing the story of Little Red Riding Hood, he dreamed he had been eaten by a wolf and found he was not in heaven but in the wolf's stomach. The questioning never stopped thereafter. In 1961 when he was nearly 89, he led sit-down demonstrations against the H-bomb. At his death Russell was still campaigning against nuclear weapons, racial discrimination, war in general and the Vietnam war in particular.

A fierce opponent of nuclear weapons, Russell led a sit-down protest outside the Defense Ministry in London in 1961.

In 1950, 10 years after he had been judged unfit to teach at New York's City College because of his writings, which were called "lecherous, libidinous, lustful, venereous, erotomaniac, aphrodisiac, irreverent, narrow-minded, untruthful and bereft of moral fiber," Lord Russell won the Nobel Prize for Literature.

(Thank you, Ophelia Hoopes)

One of the most prolific of thinkers (65 books, hundreds of essays, countless remarks), Bertrand Russell turned his mind to every conceivable concern of man. Some examples from writings and interviews:

"Two very different things caused my interest in philosophy. On the one hand, I wanted to understand the principles of mathematics. I observed that all the proofs of mathematical propositions that were taught me were obviously fallacious. They didn't really prove what they said they did, and I wanted to know whether there is any truth in the world that is known. I thought if there is any it probably is mathematics, but it is not in mathematics as I was taught it. The other thing that made me interested in philosophy was the hope I might find some basis for religious belief. In the mathematical part of my hopes I was fairly satisfied, but in the other part, not at all."

"The skepticism that I advocate amounts only to this: (1) that when the experts are agreed, the opposite opinion cannot be held to be certain; (2) that when they are not agreed, no opinion can be regarded as certain by a nonexpert; and (3) that when they all hold that no sufficient grounds for a positive opinion exist, the ordinary man would do well to suspend his judgment."

"Boredom is a vital problem for the moralist, since at least half of the sins of mankind are caused by the fear of it."

"I think freedom is not a panacea. In the relationship between nations there ought to be less freedom than there is. To some degree this applies to modern education too. I think that some progressive schools certainly have more freedom than you ought to have. Both in education and in other matters, I think that freedom must have very definite limitations, where you come to things that are definitely harmful to other people, or things that prevent you yourself from being useful, such as lack of knowledge."

"Every man would like to be God, if it were possible; some few find it difficult to admit the impossibility."

"The greatest influence toward effecting monogamy is immobility in a region containing few inhabitants. If a man hardly ever has occasion to leave home and seldom sees any woman but his wife, it is easy for him to be faithful. . . . The next greatest assistance to monogamy is superstition: those who genuinely believe that 'sin' leads to eternal punishment might be expected to avoid it. . . . The third support of virtue is public opinion. Where, as in agricultural societies, all that a man does is known to his neighbors, he has powerful motives for avoiding whatever convention condemns. But all these causes of correct behavior are less potent than they used to be. Fewer people live in isolation; belief in hell-fire is dying out; and in large towns no one knows what his neighbor does."

"Male domination has had some very unfortunate effects. It made the most intimate of human relations, that of marriage, one of master and slave, instead of one between equal partners."

ON REAGAN

(46) Mr. Harriman sums it up, in The New York Times (1/1/84, p. E13):

If the Reagan Pattern Continues, America May Face Nuclear War

By W. Averell Harriman

For three years, I have refrained from directly criticizing the President of the United States. I have been reticent because I believe that America must stand united before the world, particularly in the face of our foremost adversary, the Soviet Union. I also believe a President should be given fair time to pursue his goals and test his policies. In this sense, politics should stop at the water's edge. But this cannot mean that all criticism should be muted indefinitely, no matter how wrong a President may be or how critical the world situation may become.

President Reagan has had his fair chance, and he can no longer expect Americans to support policies that make our relationship with the Soviet Union more dangerous than at any time in the past generation.

This is the grim result of Reagan Administration diplomacy: If present developments in nuclear arms and United States-Soviet relations are permitted to continue, we could face not the risk but the reality of nuclear war.

To be silent in this situation is not patriotic but irresponsible. In the last month, nuclear arms negotiations have collapsed. Communication of all kinds between the United States and the Soviet Union has broken down; instead, we have propaganda barrages and the spectacle of the leaders of the two mightiest nations on earth trading insults, as if they had no more serious obligations than their own personal pride and political survival.

Flush with the polls and the overwhelming victory of 6,000 Americans over 600 Cubans on Grenada, the Administration now shows every sign of drawing the wrong lesson from that experience and risking defeats of a proportion it seemingly cannot even imagine.

Day by day in the Middle East, the Administration sinks further into a quagmire, committing American lives and American honor with no clear policy, no certain plan and, indeed, no obvious concern for the day when American soldiers and Soviet soldiers come face-to-face, no longer safely separated by the buffers of distance and surrogate military forces.

Moreover, Lebanon is only the most immediate trouble spot. Around the world, possible points of conflict and escalation become more volatile than ever as each superpower, in today's deteriorating situation, may be tempted to confront rather than to compromise, to treat every test as a measure of national will. The destruction of the South Korean airliner by the Soviet Union last summer provided chilling proof of the increasing potential for miscalculation and misunderstanding. Events can too readily overwhelm common sense and human safeguards.

These trends by themselves would be cause enough for worry, but they take place against the backdrop of a nuclear arms race rapidly escaping out of control — and dangerously passing the point of no return.

Within a few years, both the United States and the Soviet Union will have in place intercontinental missiles interpreted each by the other as instruments of a massive first strike. Within a span of months, both nations will put shorter-range nuclear missiles nearer each other's territory, missiles capable of striking critical command and control centers with flight times so short that caution may be the first casualty of some future crisis.

As if this were not sufficient, thousands of nuclear-armed cruise missiles will soon be stationed on American submarines, to be followed by thousands more carried on Soviet ships, or hidden, in uncountable numbers, in the vast expanse of the Soviet Union. These cruise missiles will pose extremely difficult challenges to arms control verification and they will vastly complicate our ability ever to achieve the nuclear reductions both American and Soviet leaders say they seek.

Perhaps the most tragic trend — because it is so avoidable — is that the arms race is about to be launched into space. Anti-satellite weapons will constitute a continuing threat to early warning, reconnaissance and communications satellites — all critical to our security and vital to preventing nuclear war by accident or miscalculation.

The Administration's "Star Wars" defense scheme will mean more than the destruction of three solemn arms control treaties — the Limited Test Ban, the Outer Space Treaty and the Anti-Ballistic Missile Treaty — that have served our security so well. It will mean that both sides will accumulate thousands more offensive weapons to overcome whatever defenses they each might devise. It promises security that is beyond our capability to provide and thus plays cruelly on the fear and the hope of every citizen. It promises a technological shield when the solution is in ourselves — in serious negotiation and mutual restraint.

It is always easy for Americans to blame the Soviet Union, and no American — no matter how much he or she desires a safer world — should lose sight of the fact that the Soviet Union does indeed bear a heavy responsibility for where we are today. But blaming the Soviet Union, which has been the single-minded indulgence of this Administration since the first day it took office, is not a strategy or a policy. It will not reshape the Russian nation; it will not bring down the Iron Curtain; and, above all, it

will not reduce the nuclear threat that hangs over every American.

Anyone can assail the Soviet Union for the failure of Soviet-American relations. But we must demand more of our President, who, after all, is elected not to preside over failure but to find an acceptable solution even in the face of formidable problems. The unfortunate truth, however, is that we are now witness to more than a Presidential failure to act or an Administration's lack of policy. President Reagan and his Administration bear their own heavy measure of responsibility for the situation we face today.

No President in the nuclear age, strengthened abroad as was Mr. Reagan by the consensus at home for a strong national defense, secure politically on the right and the left for the endeavor of arms control, has had such an opportunity to reverse the nuclear arms race. Yet this opportunity has been squandered. And all Americans hoped that when he took office his past opposition to arms control would end. Yet the record of three years has betrayed these hopes.

Despite his campaign pledge to the nation that "as President, I will immediately open negotiations on a SALT III treaty," Mr. Reagan waited more than 17 months before even beginning to talk with the Soviet Union about such an agreement. Since then, the pace of negotiation has been to put it politely, tepid; the discussions have been punctuated by long recesses, and there have been no significant results. All that has been done is to rename SALT, to call it Start; the talks have now stalled indefinitely.

The negotiations on intermediate-range nuclear forces in Europe have collapsed completely. In the most promising initiative during those talks, the so-called "walk in the woods" proposal, our negotiator, a veteran hardliner in dealing with the Soviet Union, was repudiated by the Administration for trying too hard to reach a workable compromise that actually would have been greatly to our advantage.

Indeed, the behavior and the proposals of the Administration in both the strategic and European nuclear discussions have raised serious doubts in the minds of many about whether there ever was any intention to reach any reasonable agreement. Negotiations have been treated as a forum for propaganda, an occasion for invective, a mask to cover new deployments and an arena to gain advantage — rather than as a path to

human survival on this planet. This is a most shortsighted policy, for its outcome will simply be more missiles in Soviet hands — scarcely a sensible program for America's security.

The SALT II treaty, negotiated by three Presidents — two of them Republicans — was rejected by this Administration, with the President's own counselor saying, "We feel there is no legal or moral commitment to abide by SALT I and SALT II," international law to the contrary. Apart from its effect on the negotiating climate with the Soviet Union, this rejection means that almost 300 Soviet missiles and bombers that would have been destroyed under the terms of SALT II still are targeted on our cities and towns. What should have remained at worst an irresponsible election slogan was elevated to the level of a national policy, ushering in a new era of strategic instability.

Other actions amplify my deep concern about the course that the Administration has taken.

Despite the mounting threat of nuclear terrorism and the spread of nuclear weapons to more nations, the Administration has rejected the imperative of nuclear nonproliferation, and in fact has undercut important initiatives of previous Republican and Democratic Presidents. The goal of a comprehensive nuclear test ban — a prerequisite to effective nonproliferation and an objective of every other President since Dwight D. Eisenhower — has been summarily discarded. The President will not even discuss the control of space weapons with the Soviet Union.

The issue of verification — so central to arms control — has been blurred by the Administration. Serious problems with Soviet compliance have been submerged in irresponsible charges, innuendo and leaks. The objective, instead, should be to clarify questionable Soviet behavior and insist on compliance — not to exploit these concerns in order to further poison our relations, repudiate existing agreements, or, worse still, terminate arms control altogether.

Additionally, even the instruments with which our Government carries on the business of arms control have been degraded. Long-time opponents of arms restraint have been put in charge of policy making. American delegations have arrived at the Geneva negotiations empty-handed, then waited weeks to receive formal negotiating instructions. Fifteen months after taking office, the Administration could not agree on an opening position to take in strategic

arms talks. Three years after taking office, the Administration still does not have a policy on verification. This lack of professionalism presents a stark contrast with the precision and purpose of our adversaries — and, insignificant though it may appear to some, it speaks volumes about attitude and commitment. That is what disturbs me most of all.

It will not be easy to undo these three years of nuclear irresponsibility, or to free both nations from excessive pride, or to control new weapons while we set about the task of controlling all weapons. But we are obliged to try with every ounce of strength we can muster, lest our generation of Americans be the first to imperil the legacy of life it has given.

I am convinced that Soviet leaders desire serious negotiations. Such negotiations will not be easy; they will involve, as they always have, a hard-headed struggle to improve the national security of both countries. Nor need they signal our approval of other Soviet actions, such as the invasion of Afghanistan or the repression in Poland. Their object, despite the irreconcilable ideologies of our two nations, is the common goal that nuclear weapons have made a necessity: the prevention of nuclear war.

I am also convinced that constructive agreements to reduce nuclear arms, to make their use less likely, are possible — even at this late date. The Limited Nuclear Test Ban of 1963, after all, came after the Cuban missile crisis and years of tension in Berlin. Both sides, however, must want an agreement. Each side must be willing to seize on what is positive in the other's proposal rather than be paralyzed by the least favorable elements presented by each. Both sides must be willing to work for an agreement that will serve our mutual advantage. This essential change in attitude alone could be the catalyst for progress.

To put it plainly, President Reagan must be ready and willing to negotiate; he must want progress even more than he wants to berate the Soviet Union.

I am convinced that we must engage ourselves now in this fundamental choice about our future — and that is why I write as the New Year begins. We must demand a new effort to prevent war, not to prepare for it. A leadership for peace can be the finest expression of America's dream. We dare not fail. We are only human beings, subject to all the mortal perils of life, all the temptations to power; but, at the same time, in our very humanity, we must seek to pass on to our children and grandchildren not fear, but hope; not an arms race, but arms control; not the death of the earth, but a better and safer world.

W. Averell Harriman, former Ambassador to the Soviet Union and to Britain, has been an adviser to five Presidents and was chief negotiator of the 1963 Limited Test Ban Treaty.

BY BERTRAND RUSSELL

(47) From The Minority of One (December 1963), with thanks to Ophelia Hoopes:

WILL MAN SURVIVE?

An examination of recent history discloses that nations change friends and foes "like partners at a dance." Yet for the sake of a passing relationship we are ready to destroy civilization.

By Bertrand Russell

The danger with which man is faced today derives not only from the love of power which motivates those who possess it. It follows as well from the moral debauchment of the people of nation-states after two world wars, and from a total failure of imagination. At the time of the first world war, sheer greed induced great powers to pursue their own economic destruction, preparing the way for Nazism and for the collapse of Czarist Russia. This led to the advent of the Soviet Union. In that war the enemies of England and the United States were Germany and several Balkan states. Japan was a tacit ally. Russia was an enemy and an ally in the same war. Nearly forty million people were killed. In the Second World War, Germany was again an enemy. Japan became an enemy and Russia was an enemy and an ally in the same war, but in reverse order. Almost as many people died in the Second World War as in the First. Within two years of its conclusion, the Germans and Japanese were allies and the Russians were the enemy.

We change enemies like partners at a dance. The angel of one year becomes the unspeakable devil of the next. And populations march to the slaughter as enthusiastically or apathetically as before.

This depressing behavior has been accompanied by steady deterioration in our moral sensibility. When the airplane was first introduced into warfare, people were horrified and thought it incomparably wicked. Soon it became accepted. When it was used to kill civilian populations the users were thought to have gone so far as to produce a worldwide moral revulsion against them. The saturation bombings of Hamburg and Tokyo were sheer raids of terror and indiscriminately killed the civilian inhabitants. The atomic bombings were treated with fear and dismay and, again, voices were heard assuring us that this was the end of warfare. We now speak of "megacorporates", "overkill", "kill-ratios" and of exterminating entire nations in an instant. This is no gradual change or difference in degree. The world is different than it was in a more fundamental way since air bombings first evoked horror.

We believe in indiscriminate mass murder. We believe in genocide. We believe in the elimination of whole peoples. It is proudly proclaimed. The common parlance of our time bespeaks our willingness to do this. Each Atlas missile base is an American Auschwitz and all Americans know it. This also is true of each Soviet missile. There are now stockpiled in the United States three hundred thousand million tons of T.N.T. As stated by Dr. Linus Pauling (November TMO), in order to exhaust the stockpile of

both the United States and the Soviet Union, all the explosive power employed during the entire length of the Second World War would have to be used every single day for one hundred forty six years. All of this insane arsenal for global butchery is justified, by the powers concerned in moral terms. What could be more obscene than this?

The testing of nuclear weapons over the years has poisoned the atmosphere of the planet. Did those countries who committed this act against man consider their own reaction should Kenya and Tanganyika have poisoned the germ plasm of future generations in the course of a border dispute? But the United States Government speaks of international law and the Soviet Government complains of exploitation.



What moral right have we who live today to deprive future generations of life? Could you who read this article justify a decision by Marc Antony, in the course of his quarrel with Octavius, that the latter was evil and contested his power and, therefore, he would exterminate mankind? Through the ages fanatical contests for power have occurred, and deeply held ideologies have given vent to great cruelty. The Crusades, the spread of Islam, Attila, the Mongols and Genghis Khan, the Religious Wars between Catholics and Protestants—all these conflicts have caused suffering and death. Would anyone maintain that it would have been justifiable to stop life for all living at the time whether contestants or not; would anyone hold that life should have ended in 300 B.C. or 1,000 A.D.?

Is it right that all of man's history, his art, his culture, his hope of life and his capacity for love are to end because a technician makes an error or because Americans fear Russians and Russians fear Americans? It is too infantile and too psychopathic, too degrading and unworthy of civilized adult men and women. How can we say that there is nothing we can do because "the other" is wicked! The evil we see is no more than a reflection of our own behavior.

It is understanding of the enormity of our present action and our daily lives that is needed if man is to survive. Fifty thousand years of human history and the breath of life are in the balance. We devote each hour many millions to killing, to the promotion of arms. Two-thirds of mankind lives at subsistence level.

I do not single out Americans in the

above reflections. I should, however, like to bring certain facts to the attention of Americans because they concern Americans in particular. It is said that individual freedom is valued by the West.

Why then do those countries which comprise the Western arms alliance consist almost entirely of ruthless tyrannies? Why do the most corrupt and poverty-stricken regimes of Asia, the Middle East, Southern Europe and Latin America compose the "free world"? Is it because individual liberty or the welfare of human beings are honored in Thailand, South Vietnam, South Korea, the Philippines, Taiwan, Iran, Turkey, Iraq, Pakistan, Jordan, Saudi Arabia, Greece, Spain, Portugal, France, West Germany, South Africa, or the Latin American dictatorships? Is it because American industry is favored in those countries?

It is said that war by accident is not going to take place. Is it realized that each day 50,000 aircraft are detected on NORAD, which is limited to computers which must transmit information in microseconds? Is it known that radar can not distinguish natural phenomena from missiles?

It is said that the Russians will not agree to inspection or controls over disarmament. Do Americans know that the Russian disarmament proposals require early agreement in principle to general disarmament and to Russian admittance of "thousands of United Nations inspectors on Soviet soil before any reduction of armaments is started"? The Soviet proposals call for internationally recruited inspection teams to be placed in every country before any measures of disarmament are begun. "These inspectors could control on the spot: the disbanding of 60% of Russian manpower, one hundred percent of the means of delivery of missiles and all other carriers." Why, then, do we lie about each other and suppress the truth?

I should wish Americans also to understand what the Cold War and the arms race have done to the institutions of the United States. Five years ago, in 1958, the value of property owned outright by the Defense Department was 160 billion dollars. This figure did not include property leased to the Department or dependent upon buildings of the Department for its value. The Defense Department owns over thirty-two million acres within the United States.

The budget for 1962 called for seventy cents out of every one hundred to pay for past wars and present war preparations. Military financial assets are triple the combined holdings of U.S. Steel, American Telephone and Telegraph, Metropolitan Life Insurance, General Motors and Standard Oil. Three times as many people work for the Defense Department as in all the

above corporations and their subsidiary firms.

Military power and the power of large industry merge because the top personnel are interchangeable. Billions of dollars are provided by the military and are fulfilled in military and quasi-military contracts. To take one year, in 1960, 21 billion dollars were spent on military goods. Yet this vast sum was a fraction of the military budget for 1960. To take three corporations, General Dynamics, Lockheed and Boeing, each received over one billion dollars in one year for military contracts. General Electric and North American Aviation received over 900 million dollars.

Who made these awards? Public men who only shortly before doing so were top executives in the very industries receiving the contracts. When military officers have campaigned for a particular weapon produced by a given corporation they have

retired to the board of directors of that corporation.

There are now over 1,000 such retired officers over the rank of major in the top one hundred corporations. These one hundred corporations divided sixteen billion dollars in one single year. The list of officers includes 251 generals and flag-rank officers. General Dynamics has 187 retired officers, 27 generals and admirals and a former Secretary of the Army.

Major war contractors have dispersed sub-contracts as well to every part of the American economy and society. The Defense Department hires over three and one-half million people and in addition another four million people work in defense industries.

In many important cities fifty per cent of manufacturing jobs consist of missile production. In San Diego it is 83%. In Los Angeles over half of all jobs depend on

defense expenditure. *In the United States of America as a whole, between one-quarter and one-third of all economic activity hinges upon military expenditure.* It is expected to reach fifty per cent shortly.

Preparations for mass murder affect every food store and petrol station. They affect each industrial worker and each politician. They affect the entire nation. The psychological, political and economic implications are very grave. When a great nation, any nation, makes unimaginable slaughter part of the fabric of its national life, its people are harmed more deeply than they may understand. Will man survive? I should rather ask, "Has man the will to survive?" I believe that when the facts in this article become generally known, discussed and politically important in American public life, there will be more hope than this dark age can now provide.

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LAST MINUTE ITEM

(49) 1984 BRS Award to Dora. Dora is, of course, Dora Black Russell, now approaching her 90th birthday (in April.)

Here are a few of the things Bob Davis mentioned in proposing this Award (a proposal that was approved unanimously): aside from having been BR's wife, and mother of their two children (John & Kate), Dora visited China with BR (in 1921) and when he became gravely ill there, nursed him back to health. She and BR jointly wrote "The Prospects for Industrial Civilization" (1923); later they jointly started the Beacon Hill School (1927). She has been a tireless worker for liberal causes for some 60 years. (70?) (80?) She initiated, sponsored, and was a major backer of the BR Memorial in Red Lion Square, London (1980). There is much, much, much more.

If Dora accepts the Award, which will be offered to her, the plaque will read:

The 1984 Bertrand Russell Society Award
to
Dora Black Russell

for sharing Bertrand Russell's concerns,
collaborating in his work, and
helping to preserve his legacy

RUSSELL SOCIETY NEWS

No. 42

May 1984

(1) Highlights: Annual meeting arrangements (2). Dora accepts (34). Leiber reviews Cambridge Essays (18). Director nominations wanted (38). Dyson's Weapons and Hope reviewed (14,16). Dyson on Rotblat (25). Library's new list of books to lend (26). BR's War Crimes Tribunal, according to Scheer (13). Barnes' case vs. vs. BR (35). Reports: Philosophers' Committee (6); Sciences and Human Rights Committees (8) Index is at the end.

ANNUAL MEETING (1984)

(2) The time, June 21-24. The BRS Annual Meeting is timed to coincide with a Conference on Russell at Trinity College, Toronto. The Conference is jointly sponsored by the Russell Editorial Project (at McMaster University), The Higher Education Group, Ontario Institute for Studies in Education, and The Institute for the History and Philosophy of Science and Technology (at University of Toronto).

The Conference is titled: "Bertrand Russell: His Early Technical Work". Last year's Conference, at McMaster University, was on Russell's non-technical ("humanistic") writings.

The Program. The Conference begins with a reception on Thursday evening, June 21st. There will be 9 or 10 talks on Friday and Saturday, starting at 10 A.M; and a panel discussion Sunday noon, the 24th. W.V.O. Quine will speak at the banquet Friday evening, at the U. of T. Faculty Club.

Some expected participants, and their topics:

Sir Alfred Ayer	Panel Discussion
I. Grattan Guinness	Russells Logical Manuscripts
Alastair Urghart	Russell's Ramified Theory of Types
Nick Griffin	The Proposed Encyclopedia of the Sciences
Bob Tully	Neutral Monism
Joan Richards	The Foundations of Geometry
Michael Bradie	Russell's Scientific Realism
Daniel O'Leary	Propositional Logic in the Principia

The BRS Meeting will be held Saturday evening at 7:30, when no Conference talks are scheduled.

Costs. The Conference fee of \$45 (Can), \$35 (U.S.) covers talks, coffee breaks, Friday night banquet, and Saturday lunch. (Other meals are available at Trinity's Buttery Cafeteria and at public restaurants on Bloor Street, within a few blocks of Trinity.) Single rooms are \$23 (Can), \$18 (U.S.) per night; a limited number of single rooms and double rooms are available at \$15 (Can), \$12 (U.S.) per night per person. Rates include linens, tax, etc. These figures may change somewhat, depending on the rate of exchange on June 21st, but are suitable as deposits.

To make a reservation, do 4 things: (1) Have a check or money order for the Conference fee — \$45 (Can), \$35 (U.S.) — made out to OISE (Russell Conference '84). (2) Have a check or money order for one night's lodging — \$23 (Can), \$18 (U.S.) or \$15 (Can), \$12 (U.S.) — payable to Trinity College. (3) Specify which nights you want the room (Thursday? Friday? Saturday? Sunday?) (4) Send it all to Professor Ian Winchester/OISE, Suite 9-196/252 Bloor St. West/Toronto, Ontario/ Canada M5S 1V6.

How to get there: Like the old recipe for rabbit stew which starts, "First catch your rabbit..." we are saying, "First get to Toronto Airport." There are 3 ways of getting to Trinity College from the Airport:

- (1) Gray Coach bus, Airport to Islington Subway, fare \$2.75. Take Islington Subway (90 cents), Bloor West Line, to St. George. Exit at Bedford Street end of station, walk one block south on Devonshire to Trinity College.
- (2) Airport Limousine, to Trinity. \$21 one way.
- (3) Taxi, to Trinity. \$22 (approx.) one way.

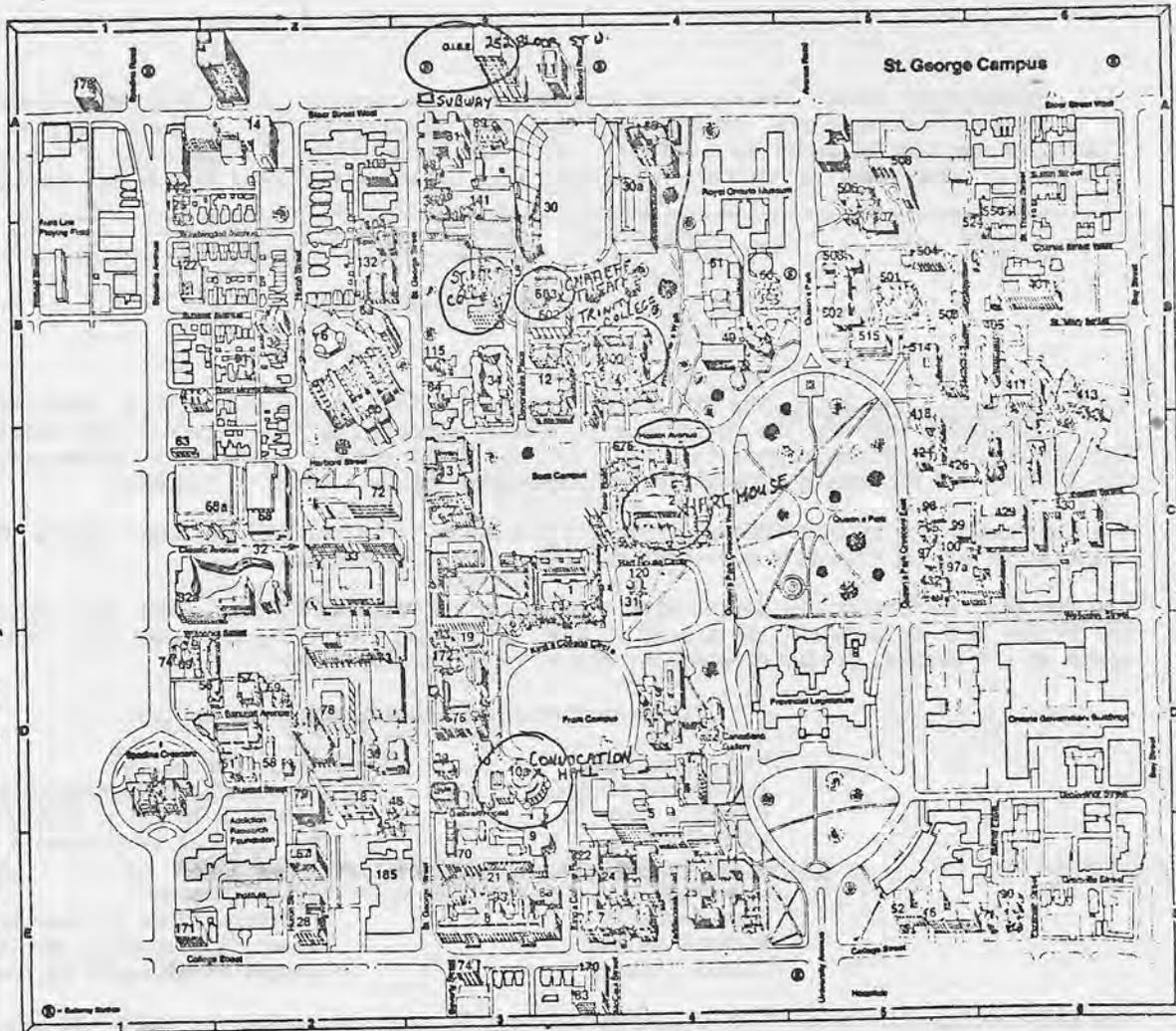
On arrival at Trinity College: Check in at the Porter's Office at the main entrance of the College facing south on Hoskin Avenue, up to 11 P.M. Trinity College consists of only 2 buildings, the older College itself, and the new Gerald Larkin Building (classrooms, offices, Buttery Cafeteria). See map on next page.

Come if you can!

The University of Toronto

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- (3) Tax-deductible expenses. Some BRS members are entitled to deduct — on the federal income tax — the cost of travel, lodging and meals, to attend the Annual Meeting. These members fall into 2 groups: (a) professionals — including philosophers, educators, psychiatrists, psychologists, etc. — who benefit in the field of their professional competence through membership in the BRS; (b) essential members, whose presence is essential to the conduct of the Meeting. This includes Directors, who elect Officers at the meeting; Officers who conduct the meeting; Officers, Committee Chairmen and Committee Members who report to the Meeting. Keep receipts for your expenses, and a copy of the Meeting's program.

REPORTS FROM OFFICERS

(4) President Don Jackanic reports:

Now is the time for all of us to be making travel plans for the June Toronto Russell Conference/BRS Annual Meeting. Last year's Meeting, which coincided with last year's Russell Conference (at McMaster University), was a good one, and we expect this to be a good one too. I earnestly suggest that every member consider making the trip, especially those who don't have to travel a great distance to get there. In past years, some members have crossed a continent or an ocean to participate; that's something that most of us — who don't live that far from Toronto — ought to keep in mind.

Dora Russell's 1984 BRS Award acceptance letter appears elsewhere in this issue (34). We are pleased that the Award can be thought of as part of the celebration of her 90th Birthday. It was my unforgettable pleasure to have met her briefly in London, at the unveiling of the BR bust in Red Lion Square. Those who want to learn more about this remarkable woman should read The Dora Russell Reader: 57 Years of Writing and Journalism, 1925-1982, London: Pandora Press, 1983. It contains 15 articles and excerpts from longer works on historical, political and feminist topics. As her acceptance letter says, she continues to write. I look forward to her next book.

American Humanist Association held its 1984 Annual Conference in Washington, April 20-22. I attended 2 sessions, and enjoyed being there, particularly for the following: (1) Presentation of awards to Stephen Jay Gould, paleontologist and evolutionary theorist, and Isaac Azimov, the celebrated polymath and author whose output long ago overtook Russell's in number of books published. Both men spoke eloquently yet humorously about their work and the menace of creationism. Asimov in particular endeared himself to a totally receptive audience by telling of the lengthy fundamentalist-oriented letters he often receives, explaining how he must renounce his views or suffer bitter after-death consequences. In response, Azimov jots off a terse postcard message quoting a powerful biblical passage stressing tolerance and humility. (2) A talk by Actor Dana Andrews on "How I Became A Humanist." Andrews, now 75, gave his autobiographical review, which interested me considerably because of both the philosophical and film-history references. (3) An hour long "Evening with Albert Einstein", in which Actor David Fenwick, appropriately costumed, presented a lecture which sometimes seemed to be taking place in 1950 when it wasn't in 1984. He did a convincing job, stressing Einstein's commitment, along with Russell's, to strive for peace in the nuclear age before it is too late.

(5) Treasurer Dennis J. Darland reports:

For the year ending 12/31/83:

Balance on hand (12/31/82).....	521.35
Income: 90 new members.....	1517.50
195 renewals.....	3842.48
total dues.....	5359.98
contributions.....	633.69
sales of RSN, books, stationery, etc.	295.90
total income.....	6289.57
	<u>6810.92</u>
Expenditures: Information and Membership Committees.....	2812.47
BRS Doctoral Grant.....	500.00
BRS Library.....	6.89
subscriptions to "Russell".....	1442.00
bank charges.....	52.69
other.....	262.46
total spent.....	5076.51
	<u>5076.51</u>
Balance on hand (12/31/85).....	1734.41

For the quarter ending 3/31/84:

Balance on hand (12/31/83).....	1734.41
Income: 20 new members.....	320.00
140 renewals.....	2851.60
sale of RSN, books, stationery, etc.....	89.28
total income.....	3628.88
	<u>3628.88</u>
Expenditures: Information and Membership Committees.....	1270.20
BRS Library.....	2.97
subscriptions to "Russell".....	966.00
bank charges.....	3.91
other.....	66.61
total spent.....	2309.69
	<u>2309.69</u>
Balance on hand (3/31/84).....	3053.60

REPORTS FROM COMMITTEES

(6) Philosophers' Committee (David E. Johnson, Chairman):

The Philosophers' Committee sponsored a meeting in conjunction with the Eastern Division of the American Philosophical Association, in Boston on December 28, 1983, from 10 A.M. to noon. An average of 30 persons attended. One paper was read, and commented on, each hour of the meeting.

The first paper, "Russell on Names," was by Jane Duran of Hamilton College. She described a shift in Russell's views on names from the time of "The Philosophy of Logical Atomism" to An Inquiry Into Meaning and Truth. Russell shifted from the demonstratives "this" and "that" being names, to names picking out or referring to bundles of qualities. The difficulty of referring to something which

cannot be completely described in terms of percepts is obviated, and the problem of the continually changing designation of "this" vanishes. Sets of qualities and relations also satisfy the ontological requirements of contemporary science. The resulting epistemology involves the establishment of non-inferential propositions, i.e., first-person statements about percepts.

The commentator, Professor Fred Guy of University of Baltimore, argued that Russell could not rationally solve the problems he dealt with in epistemology, and in ethics acted on beliefs he could not show to be well-founded. Specifically, Guy argued that Russell's belief that the world does not depend on our awareness is shown to be irrational on his own methods. Much like some medieval philosophers, Russell's mind takes him so far, and then his beliefs take over. Guy proposed the following logical demonstration of his point: Naive realism leads to physics; if physics is true, naive realism is false; so if naive realism is true, it is false, and therefore false.

The second paper, by Douglas Lackey of Baruch College, CUNY, was titled, "Russell's Contribution to the Study of Nuclear War." He drew lessons both from what Russell said and from what he did not say. The gaps in Russell's treatment of the subject help us recognize the historic limitations of even the most enlightened mind. Russell's lapses here do not compare with Aristotle's defense of slavery, Hume's remarks on the imbecility of Negroes, Rousseau's condescensions about women, Hegel's rhapsodies about the purifying effects of war, or Heidegger's endorsement of the Nazi program. Russell's ideas about nuclear war occur in four phases:

I. The speech on nuclear war before the House of Lords on 28 November 1945 in which he predicted (i) that atomic weapons would soon become more destructive and cheaper to produce; (ii) that a fusion bomb would be constructed, and (iii) that the secret of the atomic bombs could not be kept.

II. 1946-48, the anti-Soviet phase with proposals for a preemptive nuclear strike against the Soviet Union.

III. 1949-1962, the even-handed denunciation of the Cold War ("in which Russell made an enduring contribution both to world peace and to the study of nuclear strategy"),

IV. The anti-American phase, from Cuban missile crisis in 1962 to Russell's death in 1970.

In Phase III, his great innovation was to compare the nuclear standoff and the Cold War with the game of Highway Chicken. His omission (in Common Sense And Nuclear War) was to overlook a decreased chance of nuclear war through development of mutual deterrence. Lackey then speculated about the applications of the points in the 1915 essay, "War and Non-Resistance" to the contemporary nuclear scene and whether unilateral disarmament would be feasible on those terms.

The commentator was Douglas McLean of The Center for Philosophy and Public Policy at the University of Maryland. He deferred on Russell's exegesis and focused on (i) the analogy of the game of chicken, and (ii) some of the policy suggestions. McLean argued that "Chicken" was not as good an analogy for the present superpower standoff as the game, "Prisoner's Dilemma". In both, rationality undermines cooperation. On policy, McLean argued that, no nation desires a genuine international authority to secure peace. Further, an authority with strong enforcement powers looks as frightening as the world in which security is based on deterrence. Finally, unilateral nuclear disarmament depends on knowing whether or not the Soviet Union would be deterred from aggression against us by consequences other than nuclear retaliation — economic, political, and otherwise. McLeans' own "wild suggestion" was to sell Cruise Missiles to the Soviets "because, being mobile, they would be invulnerable to the dangers of a counterforce first strike potential. This would restore the currently threatened stability of classical deterrence that is the goal of the policy of mutual assured destruction. We could then proceed to try to achieve meaningful negotiations. Failing that, he endorses unilateral reductions on a smaller scale.

ABOUT BR'S VIEWS

- (7) Unilateral Disarmament according to Hook. In Sidney Hook's review of Cambridge Essays, 1888-99 (RSN41-25), he quotes this statement by BR:

I am for controlled nuclear disarmament but if the Communists cannot be induced to agree to it, then I am for unilateral disarmament even if it means the horrors of Communist domination.

We wrote Professor Hook, saying we had liked his review, and learned things we had never known before, including the Russell statement, above.

We asked him for the date of issue of the New York Times in which the statement appeared. Here is his answer:

This sentence was not published in the New York Times. It was made to Joseph Alsop, the newspaper correspondent, and was the occasion of my exchanges with Bertrand Russell in the New Leader in 1958 which continued for some time...R. himself in the course of the correspondence acknowledges he made it but implies he was tricked into doing so and that I misunderstood his real intent.

You may also be interested in my article, "Bertrand Russell: Portrait from Memory," in the March issue of ENCOUNTER MAGAZINE, LONDON. Your library probably subscribes to this magazine. If not, it should.

P.S. You seem to be unaware of Ronald Clark's biography of Russell. I recommend it.

Too bad he added that P.S. It detracts from his credibility. Did he really think we were unaware of Clark's biography?

(8) Science Committee & Human Rights/International Development Committees (Alex Dely, Chairman);

A press conference will take place, as described in the opening paragraphs of the following announcement:



THE UNIVERSITY OF ARIZONA
TUCSON, ARIZONA 85721

DEPARTMENT OF POLITICAL SCIENCE
315 SOCIAL SCIENCES TEL (602) 621-7600

Dear -----

The Project on Defense and American Society, in conjunction with the local chapter of the Federation of Atomic Scientists, the American Friends Service Committee and Alex Dely, co-author of the forthcoming book, Accidental Nuclear War: The Growing Peril are planning an information session for the press and the general public to take place on Saturday morning May 26, 1984 at a place to be announced, in Tucson.

We are providing this open forum to bring to the attention of the press and public the consequences to our national security of the decreasing time for decision making that new strategic policies and the deployment of new Euro-strategic weapons represents. The session will include a description of new weapons (USSR and US), the nature of the command-and-control systems; recent errors and computer-related accidents; and review proposals by the French and by Senators Goldwater and Hart for the establishment of crisis control communication centers.

As for the Human Rights/International Development Committee: The Bolivia Project is taking shape. Paul Pfalzner is doing a medical needs assessment, Terry Hildebrand is working on the urban/regional planning aspect, and Adam Paul Banner is looking at cottage industry development (mineral based), as the Bolivian highlands are rich in many strategic minerals. I oversee the paperwork. We send out about 10 packages a month with blueprints for agricultural applications of easy-to-make solar systems (passive), photovoltaics, solar ponds and windpower. Many South American groups are requesting computer information. Since our University has thousands of such items, I photocopy batches and send them on.

BRS LIBRARY

(9) The BRS Library Campaign is lagging. Please give it your best efforts. This is what we said about it a year ago, in RSN38-21:

We think the BRS Library ought to own a copy of every book BR ever wrote, and every book written about him or his work.

That's a big order.

Perhaps you can help us work our way toward achieving it.

If you have a book by or about BR that you've read and are not likely to read again soon, if ever, please donate it to the Library. If you have several copies of the same book, perhaps in different editions, please donate one of them. This will make it available to all our members. If the book you donate is out of print -- as some books by BR are -- it will be specially welcome.

If there's a book by BR that's a particular favorite of yours, and that you'd like to see reach more people, buy it -- if you can -- and donate it to the Library.

In a future issue we expect to list the books by BR that the Library does not own, along with their a current prices, in case you wish to send money to the Library for the purchase of a particular book.

Help us fill the gaps -- there are many! -- in the BRS Library. Send books to the BRS Library, address on Page 1, bottom. Book postage: 1st lb. 63 cents; thereafter 23 cents per lb.

- (10) Thompson on Bradley, in the Dartmouth Alumni Magazine (March 1984, p. 15):

La condition humaine

NO PLACE TO HIDE, 1946/1984
by David Bradley '38.
Foreword by Jerome B. Wiesner.
University Press of New England,
1983. 217 pp., \$18.00 cloth,
\$8.95 paperback.

The most extraordinary thing about this wise, lucid, and beautifully-written book is that it has been so long out of print. First published in 1948, it met with instant attention. But then attention flagged: as T. S. Eliot warned us, "humankind cannot bear very much reality." It is now republished with an even wiser, temperately-expressed, yet anguished, epilogue.

In 1948 David Bradley was a young medical officer assigned to monitor the Radiological Safety program at the Bikini Tests, "Operation Crossroads," an extraordinary naval laboratory of radiological hazard whose findings (together with those of Hiroshima and Nagasaki) still offer us some of the most sombre data ever collected.

What is remarkable is this book is not the scientific evidence preserved in a daily "log" (even today some of the monitoring is classified as secret), but the fact that the event found, in David Bradley, a chronicler with the compassion and command of language to

match its historical significance. It is the log of a poet as much as of a medical man. Monitoring radioactivity on the rocks of Cherry, a small atoll ("even the great Pacific itself cannot wash out a roentgen of it"), Bradley had time to pause and cast a reflective eye over the whole scene:

The lagoon side of little Cherry has more to tell of the Bikini tests than incidental radioactivity. There the full story of man's coming is spread out on the beach: boxes, mattresses, life belts, tires, boots, bottles, broken-up landing craft, rusting machinery and oil drums, all the crud and corruption of civilization spread out over the sands, and smeared over with inches of tar and oil.

Bradley's observant eye had time to notice these things: time also to notice the comedy of all great military operations (the vast difference between the pomp and professions "for the record" and the haphazard exigencies of execution), as well as the tolerant comedy of human relations within a military structure in which most of the performers felt themselves to be misfits playing roles.

Yet if there were roles being played, there was nevertheless, a dreadful reality as backdrop. Hiroshima punctuated history with a question-mark. *No Place to Hide* is balanced at that mo-

ment of questioning, and looks directly into the question itself. In his 1948 prologue, Bradley wrote: "Bikini is not merely a ravaged and useless little atoll deep in the Pacific. Bikini is our world." The conclusions that he drew then, 35 years ago, do not require the revision of one syllable or comma today. He knew all about *The Fate of the Earth*, and he warned us about it then, although we did not listen. "It is not the security of a political system but the survival of the race that is at stake in the indiscriminate use of atomic energy for political coercion." And the problems, as he listed them then, are those that tower above us today: (1) There is no real defence against atomic weapons; (2) There are no satisfactory countermeasures and methods of decontamination; (3) There are no satisfactory medical safeguards for people of atomized areas; (4) The devastating influence of the Bomb and its unborn relatives may affect — through radioactivity — the land, and its wealth and people, for centuries.

To have seen this, in 1948, might seem to have left David Bradley with little more to say in his Epilogue of 1983. Yet he has found the words for the historical moment once again, and has shown that the poet still co-exists with the doctor. The simple, powerful images which display the human predicament — "a solitary spark, so far as

we know, among the numberless lights and queer electrical sounds of black space" — summon us once again to deal with our times and our responsibility to the future. Even the doctor's optimism refuses to admit defeat: "Come, Ivan, let us meet and try again. I'll bring the quahogs. You bring the vodka."

It is the very humanity of this book which recommends it to the reader. Bradley pierces the veils of ideology and of partisan national or political sentiment: he confronts us with a human, and not a local, issue. And in a new appendix, he offers a guide to the dangers of radioactivity in which his literary skills combine with his scientific expertise to create an account so lucid that every reader (even my own unscientific self) can understand what needs understanding. These virtues commend the book as the essential starting-point in any non-partisan course in "peace studies," placing the issues in a way which is, in one moment, both academically respectable and relevant to every human interest.

E. P. THOMPSON

E. P. Thompson, one of the leaders of the nuclear disarmament movement in Europe, is the author of The Making of the English Working Class. He spent the summer term of 1983 at the College as Visiting Professor of History and Montgomery Fellow.

FOR SALE

- (11) Existence of God debate between BR and F. C. Copleston, S.J., took place on the BBC in 1948. A portion of it — "The Argument from Contingency" — is available on cassette from Gould Media, Inc., 44 Parkway West, Mt. Vernon, NY 10552. \$15 plus \$5 service charge on orders under \$50. About 15 minutes of actual debate. These 2 men — one an agnostic, the other a Jesuit — respected each other greatly, as is evident from the 3 chapters on BR in Copleston's *A History Of Philosophy* (RSN34-15) and from BR's remark reported in Ronald Clark's *Life of Bertrand Russell* p.497, that "one can criticize Copleston for having become a Jesuit, but not for the detailed consequences of being one."

Gould offers cassettes on philosophy and on literature and would no doubt sent their literature to anyone interested. The BR-Copleston audio cassette will be in the BRS Library.

- (12) Members' stationery, 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets. Order from the newsletter, address on Page 1, bottom.

BR ON THE INTERNATIONAL SCENE

- (13) BR and the (Vietnam) War Crimes Tribunal, according to Robert Scheer, in "Ramparts" (May 1967). Starts on next page.

I was ambivalent about taking the train that cold February day up past the surly coastal towns and trailer camps of North Wales to Penrhyndeudraeth, where I was to interview Lord Bertrand Russell. The prospect of meeting Russell was exciting enough, but as I respect his work, I didn't relish the possibility of having to send back an interview with a man I fully thought could be mad. Perhaps mad is too harsh a word, but it is in the spirit of most journalistic accounts of Russell's activities.

The American press works continuously away at its captive audience, and I had come, despite myself, to accept the plausibility of our media's recent and massive denigration of Russell. The object of the attack was his call for an International War Crimes Tribunal on America's actions in Vietnam. The bleaker accounts had it that Lord Russell was all but stuffed and under the control of a wicked puppeteer — the American Ralph Schoenman, whose only passion was a hatred of the country which had raised him. The more responsible New York Times merely inquired editorially if "this unsavory business [is] the work of Bertrand Russell, or, in reality, that of Ralph Schoenman? Some will say it makes no difference whether the aged philosopher has become a mere stooge of a bitter propagandist; but it adds a poignant touch to this episode that the answer cannot be known."

I was intrigued by the harshness of the Times' language and the mystery it implied. Since I had come to think of Lord Russell as a kind of international ombudsman concerned with the dangerous global games played by the more recognized heads of state, I was disturbed by the charges. And then, too, why didn't one ever hear any answers to the questions posed by the Times?

It was tea time when I arrived at the old Welsh home with its magnificent view of an agriculturally useless valley, rocky but beautifully green. Chris Farley, one of Russell's aides, ushered me into the Lord's sitting room, the one with the flower-print chair. Farley functions as Russell's personal secretary and spends more time with him than does Ralph Schoenman, who is usually trotting around the world somewhere, as he was that day. Russell had not yet descended from the upstairs room where he does most of his work, and I began to scan the bookcases lining the walls, one third of which were entirely filled with his own contributions.

One of the volumes, The Practice and Theory of Bolshevism, had established Russell as a staunch anti-communist. He persisted in this view during the years that followed its publication, which allowed Life magazine on Russell's 80th birthday in 1952 to excuse his occasional transgressions. In a flattering editorial entitled, "A Great Mind is Still Annoying and Adorning Our Age," Life held: "No intellectual in the world has a better anti-communist record; he went to Russia in 1920 and called the turn in The Practice and Theory of Bolshevism so accurately that the book could be reissued unchanged and unchallengeable 20 years later."

But that was 15 years ago, and I was reflecting on the ups and downs of the Lord's relations with the Luce empire when he shuffled into the sitting room to shake hands and offer me China tea and the sandwiches which had been set out on the little table near the fireplace. He was older and weaker looking than I had expected from those fiery pictures of him that one sees. There is some initial shock in recognizing that the man is, after all, to be 95 years old this May. His body is marked by the fragility of age, his walk is more shuffle than stride, and as he goes up and down the staircase, it seems a point of pride for him to rely on the bannister and shun all assistance. It is also clear that he tires easily. But once one is over the impact of Russell's age, it seems a remarkable thing that he has held up so well. There is none of the nervous shaking or doubled-up posture that is associated with the old. The famous Russell head juts out aggressively, just as it does on the bust in the hallway, and when he speaks, his voice dominates the listener and is uncomfortably lucid.

Russell dictates most of his books, and his logic is quite clear, as I discovered as we talked. But he is terribly shy, and that quality combined with his age cause him to speak in a low, distant tone. I was told that his interviews frequently remain on this level, which may account for some of the negative press reports.

After adjusting my little Japanese tape recorder, I began by asking Russell the inevitable question: why was he no longer as hostile to communism as he was in The Practice and Theory of Bolshevism? He answered: "Well, I think that communism now is a very much better thing than it was in 1920. It was in 1920 that I condemned and in 1920 it was already the embodiment of whatshisname— Stalin. I visited the Soviet Union in 1920 and they all seemed to have a kind of personal bitterness, and, well, a punitive psychology, which is not the right one."

Russell's attitude toward the Soviet Union began to shift with the death of Stalin and the liberalization under Khrushchev. He told me: "It is the effect of Bolshevism that it entirely depends on the individual leader. You think it doesn't, but in fact it does. The Soviet government under Khrushchev was a very different thing from the Soviet government under Stalin." I interjected that the Soviet government had suppressed the Hungarian uprising and that Russell had condemned him rather severely for that. He replied, "Yes. Well, I thought it deserved condemnation." And as the old man went on, one was drawn into his world of terribly simple logic and moral consistency.

Professor Sidney Hook and others who now attack Russell had been pleased with his earlier indictment of the Russians. Those Cold War intellectuals had loved Russell on Hungary, but when he came to turn the same moral and logical guns on U.S. involvement in Cuba and Vietnam, they pronounced him a "non-person."

This was the main issue in Bernard Levin's article on Russell which appeared in the New York Times Sunday Magazine, on February 19 of this year. Levin, a hawkish English intellectual, was outraged at Russell's refusal to use a double standard in his judgments of the Cold War. The article bore none of the usual marks of obvious restraint which has been the Times' most saleable commodity.

What, then, has happened to Russell, grandson of one of Queen Victoria's most distinguished Prime Ministers ...relentless critic of communism in theory and practice, friend and associate through three-quarters

of a century of many — perhaps most — of the world's greatest statesmen, writers, thinkers?

How has it come about that a man possessed of one of the finest, most acute minds of our time — of any time — has fallen into a state of such gullibility, lack of discrimination, twisted logic and rancorous hatred of the United States that he has turned into a full-time purveyor of political garbage indistinguishable from the routine products of the Soviet machine?

Could Levin have been serious in accusing Russell of "rancorous hatred" in the sentence in which he himself uses the words "full-time purveyor of political garbage"? But Levin is serious, as are the New York Times, the London Times, Newsweek, Look, and Time, which have scorned Russell and held him in contempt.

What the critics cannot accept, psychologically or politically, is Russell's bent for defining the U.S. role in Vietnam as analogous to the German occupation of Czechoslovakia, the French colonialists in Algeria, and the Russians in Hungary.

Levin could hardly be expected to accept this analogy since he had co-signed a letter to the London Times some weeks before his New York Times article was printed, which offered "unequivocal support" for the U.S. position in Vietnam.

It is certainly his prerogative to offer himself up in that way, but it strikes me as dishonest for him to pretend that his support for the war has nothing at all to do with his criticisms of Russell. It is worth noting here as typical of a favorite ploy of Russell's critics who prefer to dwell on the "unreasonableness of Russell's style" rather than confront the issues which he has raised.

Some of the criticism has been humorously beside the point. A recent article in Look magazine developed a psychological critique of Russell, centering on his personal relations. The magazine wrote of Russell's ties with his wife: "In her youth Russell had preferred her sister. She was 52, he was 80, when at last her dream came true." Which is a significant detail, no doubt, but a spokesman for Russell's office pointed out that Lady Russell had no sister.

Russell remains unperturbed by his critics and responds only when it serves to extend his forum, as is the case with his innumerable letters to the press. He is deadly serious about the Vietnam war and keeping the peace, and regrets that he does not have as much time as he used to for indulging the more obvious apologists. I reported on Sidney Hook's most recent criticisms of Russell and he answered: "Well, I never...I can't be bothered with Sidney Hook." And when I asked why there are so many attacks on him, Russell responded, "I suppose they think I'm effective. I cannot see any other reason, but it is the only thing that encourages me."

Since Russell has been accused of being myopic about the government of North Vietnam and simplistic in his support for its position vis à vis the United States, I found the following exchange with his assistant, Chris Farley, interesting.

FARLEY: In underdeveloped countries — for example, Ho Chi Minh in North Vietnam has power in a small country, but he has devoted nearly all that state power to development programs, to education, housing, agriculture, that sort of thing. That's not a very dangerous form of state power, do you think, sir?

RUSSELL: "No, except for the Vietnamese."

Russell then went on to argue that although the North Vietnamese had been beleaguered by the West and "I support them because of that," their rigorous development programs had been overemphasized. It was the same mistake the Russians had made earlier: "You see, the Russians in 1920 and following years developed their military entirely, and the result was that when they finished they were all militarists."

Russell has been attacked by many in the peace movement for allegedly having abandoned his earlier concern with the dangers of nuclear war, great power rivalry and chauvinism to the peace. He was quite clear in refuting this assertion:

I think that nuclear war is the greatest peril facing the world. I think it is a greater peril than communist dictation or conservative dictation, and I should certainly oppose anything that would involve a difficult nuclear war...On the whole I think people make too much of the difference between nations. I think the Americans are bad. I think the Russians are bad. I think the Chinese are bad. I think everybody has some badness in them, and I think as they get more power it will get worse. I can't be too enthusiastic about any scheme that involves one power to be given greater power than another.

But, for all his generalizations, in Russell's view, the United States is currently the excessive power in the world. Russell was very shaken by the lengths to which the U.S. was willing to go during the Cuban missile crisis to express that power. He was, of course, rather centrally involved in that dispute, becoming at one point a middle man in the exchange between Kennedy and Khrushchev. The behavior then of the Americans — coming as it did after the Bay of Pigs and the increased involvement in Vietnam — convinced him that the United States had assumed primary responsibility for the continuation of the Cold War..

Russell's political categories all deal with power and the personalities who have misused it. In viewing the America of the '50s, he recalls that he disliked John Foster Dulles most of all: "He was a plain prosecutor. It was quite simple. You could have put him in the place of Robespierre, or you could have put him in the place of Bloody Mary. As long as there was someone to prosecute, he was very happy." And his counterpart in the '60s is Lyndon Johnson: "I think he is just an ordinary murderer."

When asked if the United States currently bears the major blame for the continuance of the Cold War, he replied;

"Yes I do...but that's just talk. I think the Cold War, is essential to the success of the American people on top, and they have to keep it up into a hot war if necessary. They can't live without it because nothing else will keep them in power. They are in power because they are able to fight those wicked communists, and then the wicked communists have a purpose. Otherwise America would go liberal."

While he holds the Americans responsible for the current impasse and condemns them vociferously for the Vietnam war, Russell retains his libertarian suspicions of any governmental power: "I don't really feel inclined to favor any party or nation, or anybody at present -- they all seem to be ruffians." Assuming my best college debater stance, I challenged him as to whether he would include the National Liberation Front (Viet Cong) with those he placed in the category of ruffians. H replied: "No, not including them, but they haven't been in power. The big nations, the ones that have power, all seem to engage in betraying one another."

Towards the end of our session Russell apologized. "I'm afraid I've given you a very inconclusive interview, but I can't help that because my views are inconclusive. We've come out of one crisis into another." Which, I think, adequately sums up the problem of the two Russells. There have always been two: Russell in contemplation, and Russell in combat. Events of the past ten years have forced him to be in sustained combat while the world reality has changed so rapidly that neither he, nor his peers, has had time to work out a systematic overview or grand theory. Russell has been forced to rely heavily on the political liberalism of the last century. And it is difficult to readily encompass the problems of revolution, underdevelopment and nuclear violence within that frame-work. The one principle that does clearly apply is that of self-determination, and Russell clings to it with ferocity. He supports the NLF against the Americans because the NLF is fighting for self-determination in Vietnam, whereas the Americans are neo-colonials.

Strangely enough Russell has turned out to possess a great deal of intellectual humility. This, perhaps, is one of the reasons he surrounds himself with youthful aides in the twilight of his life. Contrary to reports in the press, Russell was not "captured" by these young men. It is quite clear he chose them, and primarily for their intellectual as well as physical vitality. They include David Horowitz, author of Free World Colossus and Shakespeare: An Existential View. He is energetic and humorous and has a great deal of difficulty keeping his creative and prolific outpouring within any specific intellectual or political boundaries. They also include Chris Farley, a solid, hardworking Englishman who was assistant editor of the respectable English publication Peace News before joining Russell's staff.

Though Russell's aides are certainly more inclined toward Marxism than their chief, and more radical left than liberal, they are not as entirely predictable as American press reports would have it. (Even the Olympian London Economist allows that Russell's young men "do not fit the conspiracy theory of history.")

The aides commute between the house in Wales and the London office of the Bertrand Russell Peace Foundation. The entire organization is terribly amateurish and amazingly poorly financed for what is supposed to be a worldwide operation. For all the talk of puppeteers, the fact is that very often Russell does not have any assistants on hand at all. Often they are needed in the London office because the staff there is so thin.

The Bertrand Russell Peace Foundation is run out of two dilapidated rooms on Shavers Place, and one could boost the efficiency of the operation a good deal by donating a decent Xerox machine. It is sad to think that people throughout the world expect this one-woman office to save the peace, and ironical that it has actually done a better job of it than the more highly endowed peace operations throughout the world.

In addition, the Peace Foundation has become a sort of world ACLU, but one which relies on tough letters from Russell to various heads of state in place of legal briefs. A casual visitor to the Foundation office gets the impression that every time an Iranian peasant, a Russian poet or a Chicago negro is harassed that a call is placed to the Peace Foundation.

Any discussion of the Peace Foundation would be incomplete without the political attitudes of Ralph Schoenman, who is the most influential of Russell's aides-de-camp, and has figured so prominently in the American press's criticism of Russell.

Schoenman's politics began with his undergradulate years at Princeton, where he was beaten up by his fellow classmates for attempting to integrate the eating clubs. He had been drawn to Princeton because H. H. Wilson, who taught there, had developed a reputation for independent radicalism. Schoenman recalls that Wilson later told him, "You have an innate capacity for erecting brick walls and using your head as a battering ram." This remains as good a capsule description of Schoenman's politics and personality as one can provide.

The young Schoenman read Russell voraciously and, as he records in an autobiographical sketch, "was determined to acquire the Russell touch -- to become deft and light and devastating." But whereas Russell's iconoclasm was developed within the bosom of the English Establishment, his writings were used by an alienated Schoenman "to do battle with America's cruelty, crassness and impenetrable, superior manner of the chosen Princetonian." It is a phrase which captures his shrillness. Both men are intensely active and involved -- but Russell's activity seems part of a natural flow, whereas Schoenman's has a forced intensity which breaks all rhythm.

Schoenman has met many heads of state, and is even rumored to have run a country or two for brief periods, yet he seems a perpetual intruder. It is Russell's letters of recommendation, Russell's intercession and Russell's correspondence which pave Schoenman's way. Without the majesty of Russell, Schoenman would have the appearance of a hustler. But the appearance would not be accurate.

Schoenman may be thoroughly obnoxious and insolent, as most people who meet him seem to conclude, but he is committed. Russell is one of the few people who can actually stand him, and it is a source of wonder in the British peace movement that Russell is able to spend so many hours in his presence. Perhaps Russell recognizes that much of Schoenman's insolence is warranted. Most people "sell out" their convictions short of

risking all. Schoenman seems to risk all several times a month, every month of the year.

He pops up continuously in the most obscure countries with barely legal papers (the United States government has called for his passport several times), an easy target as he plunges determinedly into the hottest sectors of local political life. He slips in and out of countries where he could easily be detained, and has probably demonstrated more courage in the James Bond sense than the most covert operator in the CIA. He is well informed about the specifics of the political scene in various countries, and in particular about the United States' role there. Knowing too much of this sort of thing can make one terribly hard-bitten, and Schoenman is that. But he hangs tough, and perhaps that's what Russell was looking for in April of 1960 when Schoenman first approached him for a job. The British peace movement was mushy at that point, and Russell was working towards firmer ground from which to resist the compromisers.

Schoenman came to play an important role because he pushes himself hard (literally 18 to 20 hours a day), is a totally committed radical, bears enormous respect for Russell's work, is bright and easily informed, and in general has the sort of activist's energy which a 95-year-old man must find complementary.

Russell and his chief aide hardly share a common philosophical base, but they do share a sense of immediacy about the world crisis, alarm about the enormous power of the United States and a disgust at the uses to which it is being put throughout the world — particularly in Vietnam. Schoenman and the other Russell aides hold a variant of Lenin's theory of Imperialism — the United States is the most advanced capitalist nation and controls and exploits the world, Vietnam being a striking example of this.

Russell's own view is closer to Lord Acton than to Lenin. He holds that every national power is a danger to world peace and that the United States and the Soviet Union have switched roles in the Cold War. In the first years following the second world war, Stalin's Russia was the most aggressive nation and therefore rightly had to be contained, even as Russell once suggested, with the threat of nuclear weapons. But with destalinization, the Russians ceased to be so threatening and the ensuing years brought McCarthyism, Dulles, the Bay of Pigs, and finally Vietnam, with Johnson replacing Stalin as the major threat to world peace.

There are real differences, however, in the basis of their positions and certainly in matters of rhetoric. Those close to the operation claim that Russell gets to see or hear every statement issued in his name. But the pace is at times frantic, and one can imagine hurried calls from the London office to Wales that do not receive the consideration they deserve. The most glaring example of this was Russell's message to the Tri-Continental Conference in Cuba which took a pro-Chinese line in the Sino-Soviet dispute. Russell agrees with Schoenman's position that the Russians are eager to compromise with the West, but he is not as disapproving of this as his aide, for his own fear of accidental nuclear war is more conducive to compromises of this sort.

However, Russell did personally chew out the Russian ambassador for his country's failure to "adequately support" the Vietnamese. His position on the question is not consistent. The problem is that the enormous power of the United States can be used to blackmail the rest of the world into accepting the political status quo, involving a moratorium on revolution in exchange for one on nuclear war. But for most of the underdeveloped countries, the political status quo assures an economy of desperate poverty and hopelessness. Russell refuses to barter the right of revolution for "peace", but he remains enormously concerned with the threat of nuclear destruction.

The documents issued over Russell's signature are consistent as to content, but there are clearly two styles. The statements drafted and worked over by Russell have elegance, logic and restraint while Schoenman's are terribly crude. It would be better if Lord Russell issued fewer statements.

Schoenman has done Russell a serious disservice in his handling of the mass media. He is petty, overprotective and embittered, qualities least fortunate in a PR man. And his judgment is bad. For all his protection, some of the worst reporters slip through while more objective ones are kept at arm's length. There was even a very fat man from Chicago who arrived at the Russell home unannounced and managed somehow to fall, literally, on Lord Russell who was walking in the garden. Because of Russell's age it was a serious incident, but the fat man from Chicago slipped away unquestioned.

There can be no doubt that in their relationship, Schoenman has had an impact on Russell's thinking and that Russell has, during this period, moved toward a more radical and more anti-American stance. But it is terribly parochial for Americans to assume that this is because Russell has been manipulated rather than because of what has happened to America during the past six years. The '50s are remembered by most of us, correctly or not, for Korea, Hungary and Berlin — for Stalin and the vestiges of Stalin. But the '60s are Cuba and Vietnam, and it is during the '60s that Russell has become increasingly anti-American. Russell is a voracious reader of the press and has a steady stream of visitors of all political persuasions. It is impossible that Schoenman could have made up or denied Russell relevant facts. Nor would it have been necessary. If Russell had selected an assistant who attempted to soften the implications of the United States position in Vietnam, he would have verbally cut him up and sent him packing. In the New York Times article criticizing Russell, Levin states the relevant question: "Russell is not senile... What Russell puts his hand to, he believes. What we have to decide is why he believes it..."

Throughout this century and a good portion of the last, Russell's thin, reedy voice has called the powerful to task for their excesses, and his War Crimes Tribunal is in that spirit. It is the fight he loves best, and one can imagine him up at eight with this first morning tea, shuffling about in slippers, dictating at a furious pace his calls to conscience and letters to heads of state and the London Times, urging that the logic of the matter be considered. It is a pace that is maintained with the aid of four Red Hackle Scotches, Metrecal, and innumerable cups of tea (he is no longer permitted solids) until after ten at night, when the Lord often arises from his bed to add a particularly incisive point before the day's mail is sent out.

The irony is that for all the vaunted Marxism of some of the leaders of the War Crimes Tribunal — Ralph Schoenman, Jean-Paul Sartre, Vladimir Dedijer, Isaac Deutscher and others — it is nevertheless an event which falls squarely within the English liberal political tradition. The standards to be used are those of Western "democracies"— the Geneva Convention, the Nuremberg Trials, and the Kellogg-Briand Pact. The very act of lone intellectuals, devoid of the power of party, movement, or state, "judging" the real powers that be should appear somewhat ludicrous to an old European Marxist. But the official call to the War Crimes Tribunal is in a language more reminiscent of the great documents of Western democracy.

We command no state power; we do not represent the strong; we control no armies or treasuries. We act out of the deepest moral concern and depend upon the conscience of ordinary people throughout the world for the real support — the material help, which will determine whether people in Vietnam are to be abandoned in silence or allowed the elementary right of having their plight presented to the conscience of Mankind.

Russell himself supplied the basic "material" help for the Tribunal by lending it the \$200,000 advance which he received from the American publishers, Atlantic-Little Brown, for the rights to his autobiography. In his initial statement about Vietnam to the Tribunal, he said:

As I reflect on this work, I cannot help thinking of the events of my life, because of the crimes I have seen and the hopes I have nurtured. I have lived through the Dreyfus case and been party to the investigation of the crimes committed by King Leopold in the Congo. I can recall many wars. Much injustice has been recorded quietly during these decades...I do not know any other conflict in which the disparity in physical power was so vast. I have no memory of any people so enduring or of any nation with a spirit of resistance so unquenchable.

Lord Russell is joined on the Tribunal by Jean-Paul Sartre, who is its executive president. These two great philosophers respect each other for mutual integrity and courage, but not for their philosophies. Sartre is notably absent from Russell's *A History of Western Philosophy*. Russell is of course totally unappreciative of Sartre's Marxism, or of any other variety. When interviewed by NBC on his 80th birthday, he remarked: "Marx pretended that he wanted the happiness of the proletariat. What he really wanted was the unhappiness of the bourgeois, and it was because of...that hate element that his philosophy produced disaster."

Sartre, for his part, considers Russell to be one of the best of the bourgeois thinkers, and lets it go at that.

The attitude of the various members of the Tribunal towards their colleagues is a mixture of wariness and admiration. When Russell appeared at the first meeting of the Tribunal with most of its members present, he turned to one of his aides and asked, "Which one do you suppose will abandon us first?" Sartre accepts the work of the Tribunal as useful but not revolutionary. In an interview which appeared in the English *New Left Review* he stated, "We have been reproached with petty bourgeois legalism. It is true, and I accept that objection."

Sartre's defense of the Tribunal involves a notion of "limits". "The whole problem is to know if, today, the imperialists are exceeding the limits...Our Tribunal today merely proposes to apply to capitalist imperialism its own laws."

In the process Sartre then accepts, as do the other members of the Tribunal, what he defines as "an international jurisprudence which has slowly been built up." In this sense, it is Russell who has influenced the Marxists and not the other way around, for the notion of international jurisprudence would seem to conflict with that of class struggle and revolutionary ethics.

The Tribunal is not concerned with pronouncing on the wisdom of the war in Vietnam, which is properly the subject of political analysis and polemic; it is concerned with whether specific acts of the United States have violated the international law which American society itself has accepted and applied freely to others. One of the major charges leveled against the Tribunal by the Western press centers on its refusal to judge the NLF as well as the Americans. The response of the Tribunal has been that a resistance movement, almost as a matter of definition, cannot commit war crimes. Sartre has stated:

I refuse to place in the same category the actions of an organization of poor peasants, hunted, obliged to maintain an iron discipline in their ranks, and those of an immense army backed up by a highly industrialized country of 200 million inhabitants. And then, it is not the Vietnamese who have invaded America nor who have rained down a deluge of fire upon a foreign people. In the Algerian war, I always refused to place on an equal footing the terrorism by means of bombs which was the only weapon available to the Algerians, and the actions and exactions of a rich army of half a million men occupying the entire country. The same is true in Vietnam.

It seems to me that the critics of the Tribunal have difficulty accepting not the logic of this argument, but the analogy. For surely they would not have had the Nuremberg Commission investigate the resistance fighters of the Warsaw Ghetto, or the Dewey Commission the behavior of the victims of Stalin's purge. Obviously, Levin and others who support the war in Vietnam cannot accept this analogy, but they would be more honest to argue about that than the lack of "neutrality" on the part of the Tribunal members.

The Tribunal has done important work, particularly by sending teams to North Vietnam to investigate the effect of the American bombing. It was through the work of one such team that the world learned of the extensive use of "pineapple" and "guava" fragmentation bombs against the civilian population of North Vietnam. At the time, the Defense Department denied it was using such weapons, but it has recently owned up.

But the Tribunal has to date failed in its potential for confronting America with the enormity of its actions in Vietnam. The responsibility for this failure must be traced to the poor organization of the Tribunal, which has

fallen into the nightmarish world of little left sects and, in the center of all the confusion — and apparently enjoying every minute — is Ralph Schoenman.

The Tribunal offices in London and Paris are in very bad condition. The four members of the London staff spent the better part of the afternoon of my visit in a room of cracked green paint fixing the inevitable mimeograph machine on which so many hopes rested.

Given the poverty and limited manpower of this operation, I hesitate to make any criticisms, particularly of Ralph Schoenman, who has struggled to hold the whole thing together. But he has also been its worst enemy. He is the sort of political organizer who determines the purity of his organization by its ability to resist members.

The whole operation of the Peace Foundation and the War Crimes Tribunal has been devoid of cadres. One member of the Foundation defined it as a political party of four. The Paris and London offices of the Tribunal until recently had no more than 25 volunteers between them. These were drawn almost exclusively from one of the Trotskyist groups and from a splinter of the Paris Maoists who, as is the nature of such people, tended to fight inordinately and were constantly walking out. At one point in March, when I was in Paris, there simply was no working staff in the office. It would seem that Schoenman's whole method of operation is geared to driving out anyone who will not be subjected to his discipline.

The tension between Schoenman's sectarianism and the broader purposes of the Tribunal as publicly defined by Russell and Sartre broke out into the open last March, when Paris members of the Tribunal asserted their prerogatives. The members of the Tribunal, outside of Russell, are generally critical of Schoenman, and the main work of the Tribunal is now in Paris. Schoenman has been barred from entering France by the De Gaulle government.

This is probably the only organization of its kind in which the "big names" do the bulk of the work. Isaac Deutscher, the biographer of Stalin and Trotsky; Vladimir Dedijer, who is Tito's biographer; and Giselle Hamini, the beautiful French woman who is Sartre's lawyer and Simone de Beauvoir, meet every second or third weekend for the work sessions which set the policy of the Tribunal. Sartre himself has been more intimately involved than in any political activity since the Algerian war.

It is strange company for Lord Russell, who began his century of life on the knees of Gladstone and ends it by writing letters to Vladimir Dedijer, the Yugoslav communist partisan, concerning the failure of the leaders of the West to retain their reason. The journalists who came to query Russell at the Tribunal's press conferences were irritated that he did not accept questions and shuffled off after reading his text. They indicted him in their articles the next day for rudeness. Why were they not irritated with the other famous democrats of Russell's time who had left him to stand alone before the klieg lights burning his old eyes, to once again confront madness with logic? Perhaps it is the century that has been rude to Lord Russell by failing his hopes so completely that in the weariness of 94 years he was forced to travel once again the five bone-shattering hours from Wales to London to "prevent the crime of silence."

On the rare occasions when the mass media in America have been inclined to criticize the war in Vietnam, their critique has been marginal. Vietnam has always been referred to as that "dirty little war," something we were "dragged into," an "aberration," the result of a series of "mistakes." We can't take Russell, for he tells us that this is arrant nonsense, that we in fact bear total responsibility for Vietnam. And, as he reminds us in almost daily incantations, it was United States financing which made possible the return of French colonialism between 1948 and 1954 when we put Diem in power, which instituted the strategic hamlet program of putting the Vietnamese peasants in "camps," and which has systematically obliterated the countryside of North and South Vietnam.

It is a war nurtured within the Cold War bureaucracy which, like any other bureaucracy, must justify its activities in a perfectly "reasonable" and matter-of-fact tone. Even company critics like Arthur Schlesinger and James Reston talk of the anguish of the President and the loneliness of his decision-making, and newspaper editors universally shore up the image of American innocence by depicting the plight of a President who has been forced to wage war because the enemy will not let him wage peace. And this is actually believed.

Well, Lord Russell has cut through all that with his War Crimes Tribunal and, like it or not, there now exists an alternative frame of reference in which to place the specific incidents of the war. We are a people who with complete equanimity judged Khrushchev the Butcher of Budapest, but must now seek to destroy the reputation of a man who passes similar judgment upon us. We charge Lord Russell with having "betrayed" the values of Western civilization, with having been "captured," because we cannot accept the concept that it is we who are the "betrayers" and the "captured."

Lord Russell, the godson of John Stuart Mill, will die the quintessence of the democratic citizen — the Citizen Terrible. If in his last years he is "anti-American" and must now judge our President a murderer, then it is not his actions that ought to be scrutinized, but our own. We have lost face with Lord Russell and all the bombs of the B-52s will not change that.

* * * * *

Robert Scheer wrote the article, above, in 1967. In 1982 he wrote *With Enough Shovels*, about which Solly Zuckerman wrote (RSN38-43): "But the whole concept of a nuclear war is nonsense, and the purpose of Mr. Scheer's book is to reveal the degree of nonsense it is. If the subject were not as serious as it is, parts of the book could be read as a skit on the Reagan administration's foreign and defense policies." Mr. Scheer might be said to be specializing in American Presidents who make disastrous decisions. (Thank you, DON JACKANICZ)

BOOK REVIEWS

(14) *"Weapons And Hope"* by Freeman Dyson (NY: Harper & Row, 1984). Reviewed here in "Science 84" (May 1984). It had previously run in *The New Yorker* in 4 weekly installments starting 2/6/84. For another review see (16). For an excerpt from a Dyson interview, see (27). For Dyson's remarks on Joseph Rotblat, see (25).

WEAPONS AND HOPE by Freeman Dyson, Bessie/Harper & Row, \$17.50.

In one sense, Freeman Dyson's powerful new book, *Weapons and Hope*, is as much about deafness as it is about strategic thinking, military technology, moral outrage, and the peril of nuclear war. Not organic deafness but the mental, sociological sort that takes place when persons, political parties, or governments find themselves either unwilling or incapable of listening to their opponents. Thus afflicted, the task of perceiving meaning and intention, let alone making peace, becomes doubly difficult. Familiar examples abound. It takes great effort for evolutionists and fundamentalists, Republicans and Democrats, Arabs and Jews, and, most critical of all these days, Soviets and Americans to talk. Each of these groups will claim that they are willing to reason, to negotiate, to compromise. And yet, and yet. Differences mount, reactions rigidify, and swords cross. The deafness becomes thundering.

"I write because I live in two worlds," says Dyson early on in his book, "the world of the warriors and the world of the victims." Straddles them, he means. "One week," he goes on, "I listened to Helen Caldicott [a leading freeze activist] in Princeton. The next week I listened to General So-and-so in Washington. Helen and the general live in separate worlds. In a few minutes of conversation I cannot explain Helen's message to the general or the general's message to Helen. If Helen and the general ever tried to talk directly to each other, it would be a dialogue of the deaf."

If life has made Dyson bipolar, this is approximately how it happened: Born in England. Operations research for Bomber Command of the Royal Air Force in World War II. Professor of physics at the Institute for Advanced Study in Princeton since 1953. Consultant in recent years to the U. S. Department of Defense and the Arms Control and Disarmament Agency. Published, in 1979, *Disturbing the Universe*, a scientific autobiography. Equally significant, in addition to his scientific work,

Dyson has reared five daughters, a son, and a stepdaughter. Undoubtedly, his family—as well as his wide reading in the humanities, judging from his last book and this one—qualifies him for membership in the world of victims, just as his war and government work and his knowledge of mathematics and physics make him privy to the world of warriors.

Weapons and Hope does not attempt to predict. Rather it seeks to prevent. (Surely there can be little doubt as to what it seeks to prevent.) Thus, unlike Jonathan Schell's *Fate of the Earth*, it does not concentrate on describing nuclear horror. Rather it is analytic and prescriptive, a practical search for a way to coax the superpowers to phase out nuclear weapons and save the world. To his everlasting glory, Freeman Dyson never did think small.

To accomplish his quest, Dyson plunges into the evolution of modern weapons technology—from mules to jeeps to tanks; from the ponderous megatonnage of warheads in the days when bigger meant better to the ultra-accurate varieties of today, our Pershings and the Russians' SS-20s. And also into the societal milieu in which such evolution was and is fostered, focusing on the World Wars and their aftermath. Accordingly, his book is divided into three major sections: tools, people, and concepts.

By tools he means weapons, both offensive and defensive, including shelters. Here we are introduced to the economic and technical dynamics by which weapons development reciprocates with perceived needs of security, resulting in what is popularly known as the arms race. This is a contest that features obsession, folly, and surprise. No one in the 1950s, not even J. Robert Oppenheimer, dreamed that hydrogen superbombs would give way to smaller bombs of lower yield. Ironically, that is precisely what took place. It did so because military planners ran out of targets (Why use 10 megatons when a tenth of a megaton would do the job?), the accuracy of missiles improved, and new delivery systems tilted the balance

of costs toward low-yield weapons. The race didn't stop, of course; it merely produced more efficient means. Meanwhile, over the same period, the U. S. embraced a predominantly offensive posture—deterrence—having decisively rejected both an antiballistics missile network and bomb shelters.

But where weapons lend potency to the clouds of war, it is people who either whip those clouds into storms or attempt to dissipate them. In this section we meet many of the human actors: the generals and the diplomats, the scientists and the poets, the scholars and the statesmen. We know most of them: Napoleon and Metternich, Rupert Brooke and Wilfred Owen, T.E. Lawrence and Remarque, Tolstoy and Gandhi, Einstein and Oppenheimer, Marshall and Kennan, Jodl and Balck. Balck? One of the more remarkable contrasts drawn in this richly populated section is between Alfred Jodl, Hitler's chief of military operations, and Hermann Balck, a Prussian field commander of the same vintage. "Jodl and Balck," writes Dyson, "exemplify two styles of military professionalism, the heavy and the light, the tragic and the comic, the bureaucratic and the human. Jodl doggedly sat at his desk, translating Hitler's dreams of conquest into daily balance sheets of men and equipment. Balck gaily jumped out of one tight squeeze into another, taking good care of his soldiers and never losing his sense of humor. For Jodl, Hitler was Germany's fate, a superhuman force transcending right and wrong. Balck saw Hitler as he was, a powerful but not very competent politician." In other words, the difference between soldiering as a cult and as a profession. One is fanatical, the other honorable.

Finally, the weapons and the people have interactively produced the concepts that have made the world as vulnerable to Armageddon as it currently is, the mind-sets that make for selective deafness, the strategies by which we collectively live or die. Like the individuals that have shaped our history and policies, the concepts are by now all too

familiar. U. S. policy is currently dominated by two of them—"assured destruction" and "limited nuclear war." The Soviets operate with "counterforce," which says that to survive as a society you destroy the enemy's weapons and military capacity, not necessarily the citizenry itself. To these, Dyson suggests and examines four alternatives: "nonviolent resistance," the active pacifism practiced by Gandhi; "nonnuclear resistance," which is unilateral nuclear disarmament but with vigorous deployment of nonnuclear weapons; "defense unlimited," a massive shift of emphasis from offensive to defensive weaponry; and, last, Dyson's own preference, "live-and-let-live," a compromise between fighting nuclear war and unilateral disarmament. While it may sound simplistic and even Messianic, the concept is respectable among arms controllers where it is known technically as "parity plus damage-limiting." Dyson summarizes it this way: "We maintain the ability to damage you as badly as you can damage us, but we prefer our own protection to your destruction." Put another way: "We prefer live Americans to dead Russians." Presumably Russians prefer live Russians to dead Americans. Practically, it means using nuclear weapons only as bargaining chips and negotiating them all the way down to zero. Instead of the standoff of deterrence, it makes a more inviting path down which to bargain.

Dyson's advocacy of this concept is at once passionate and stringent, at once human and scientific, like his book. *Weapons and Hope* signals that it may yet be possible for the warriors and the victims to communicate. Despair is counterproductive. That is why Dyson uses as an epigraph a quote from the Pastoral Letter of Catholic Bishops last year: "Hope is the capacity to live with danger without being overwhelmed by it; hope is the will to struggle against obstacles even when they appear insuperable." To this, one can only add the hope that Dyson's book will be taken to heart by the Adelmans and Gromykos, the Reagans and Chernenkos.

—Alfred Meyer
Contributing editor, Science 84

BR QUOTED

(15) Source of Forbes' BR quote. RAMON CARTER SUZARA may have found the answer to WHITFIELD COBB's question about the cause of trouble in the world today (RSN41-8). Ramon quotes from *New Hopes For A Changing World*, p.5:

One of the painful things about our time is that those who feel certainty are stupid, and those with any imagination and understanding are filled with doubt and indecision.

(16) "Weapons And Hope" by Freeman Dyson, as reviewed in the New York Times Book Review (4/8/84, p. 7):

Making the World Safe for Conventional War

WEAPONS AND HOPE

By Freeman Dyson

340 pp. New York:

A Cornelia & Michael Bessie Book / Harper & Row. \$17.95.

By Michael Howard

I CHOSE the title 'Weapons and Hope' for this book," Freeman Dyson writes on his first page, "because I want to discuss the gravest problem facing mankind, the problem of nuclear weapons." The spirits sink slightly. Is this yet another of those works, of which Jonathan Schell's was the most publicized and Lewis Thomas's "Late Night Thoughts" the most recent example, that explain our predicament to us in beautiful prose, tell us how stupid we all are and exhort us to repent without being very specific as to what we should actually do about it?

For many pages of Mr. Dyson's book the spirits remain sunk. We are treated to some autobiographical information about his boyhood in Britain in the 1930's; about his experience as an amazingly youthful scientific adviser to the R.A.F. Bomber Command in the 1940's; to some heart-rendingly cheerful letters written home by Mr. Dyson's uncle from the trenches in World War I; and to interesting anecdotes about his contacts with the professional military, the "Peace Movement" and sundry Russians. As layer after layer of this wrapping is peeled off, one begins to wonder whether there is really anything very solid in the middle. To ask a currently popular question: Where's the beef?

I can reassure the reader: There is beef in this package, and the wrappings are not simply wrappings but part of the sustenance. By the end of the book Mr. Dyson, a professor of physics at the Institute for Advanced Study in Princeton, has put forward one clear and valuable principle to guide all those interested in arms control, and one interesting and controversial concept that will at least provoke discussion. In the course of doing so, he provides an excellent layman's guide to the problems and concepts of nuclear deterrence and talks a great deal of sense about that most misunderstood and complicated problem, "arms races."

Mr. Dyson starts by defining two relevant and mutually antagonistic cultures — what he calls somewhat misleadingly "the warriors" and "the victims." "The warriors" in his terminology are all those tough-minded policy makers and strategic analysts in and around the defense establishment who manipulate the calculus of power. "Warrior" is a misleading term, since the members of this group are as eager to avoid war as anybody else; but they do believe that this can be done only by working within the existing framework of power politics. Their cry therefore is, "Don't Rock the Boat!" "The victims" on the other hand are those more concerned with the consequences than the causes of war, with the destruction war inflicts than with the political rationale for that destruction. Their cry is "Ban the Bomb." Exchanges between the two groups, when they occur, are largely dialogues of the deaf.

Mr. Dyson speaks both languages and understands both cultures; indeed, anyone who has worked on weapons technology, has a wife and family and works in a university is bound to. He can appreciate the contribution that each group makes to an understanding of the issues. "In the short run, if you want to influence events, you must work within the establishment," he writes. "In the long run, if you work within the establishment, you will not change things fundamentally." The weakness of the establishment is that it has no idea how to change a situation that in the long run is likely to be catastrophic — and indeed usually has no great de-

sire to do so. The weakness of the "Peace Movement" is that it fails to provide convincing solutions to the immediate and genuine problems with which the establishment has to deal. How can we reconcile the near-sighted with the far-sighted and produce total vision?

Mr. Dyson would achieve this synthesis by converting the military to nuclear disarmament, and this is the major goal he sets in his book. "It is not enough to organize scientists against nuclear war," he writes, "we need captains and generals against nuclear war." This should not be difficult: Most captains and generals, like most people, are already "against" nuclear war; but they need to be shown how to achieve their objective of providing national security without it. To do this, he says, they should disengage themselves from the heresy that has ruined them and so much of the world over the past 70 years — the assumption that military effectiveness can be equated with the capacity to deliver massive destruction. Mr. Dyson writes feelingly about his experiences serving with a bomber command to which huge resources had been diverted from more orthodox means of warfare, and whose objectives he considers to have been immoral, unattainable and ineffective. (This is a view I do not altogether share. The fact that from 1942 onward the Germans had to concentrate their air resources on protecting their cities meant that Allied surface forces enjoyed a freedom of operation without which they might not have been able to land on the Continent at all.) The desire to develop bigger and nastier nuclear bombs and aim them at the opponent's cities, he sees as the logical development of this heresy, and as a derogation from the military ethic he learned from his father and his uncle to admire — practical, workaday, committed, ingenious, above all economical — the ethic he sees embodied in the military skills of the blitzkrieg.

Today, Mr. Dyson writes, too many people "have

come to take it for granted that the deployment of nuclear weapons on a massive scale is essential to the security of their countries. They identify nuclear destructive power with national security and so become trapped in the cult of destruction." But with the development of technology this need no longer be necessary, he points out; in fact, the whole trend of weapons development in the past 25 years has been away from weapons of mass destruction toward those of greater accuracy, maneuverability and precision. Indeed, if in 1949, Mr. Dyson suggests, a treaty had been signed between the United States and the Soviet Union banning the fabrication of hydrogen bombs and had been faithfully observed by both parties, "the weapons deployed by the United States . . . would not have been noticeably different from those which we are now deploying." The multi-megaton weapons of the 1950's were phased out of service almost as fast as they were phased in.

THE whole thrust of the arms race, he argues, is now toward miniaturization and accuracy to produce Davids rather than Goliaths, and if this continues "there is a chance we may see not only H-bombs but nuclear weapons of all kinds gradually becoming obsolete. . . . We will have a far better chance of achieving nuclear disarmament if the weapons to be discarded are generally perceived to be not only immoral and dangerous but obsolescent."

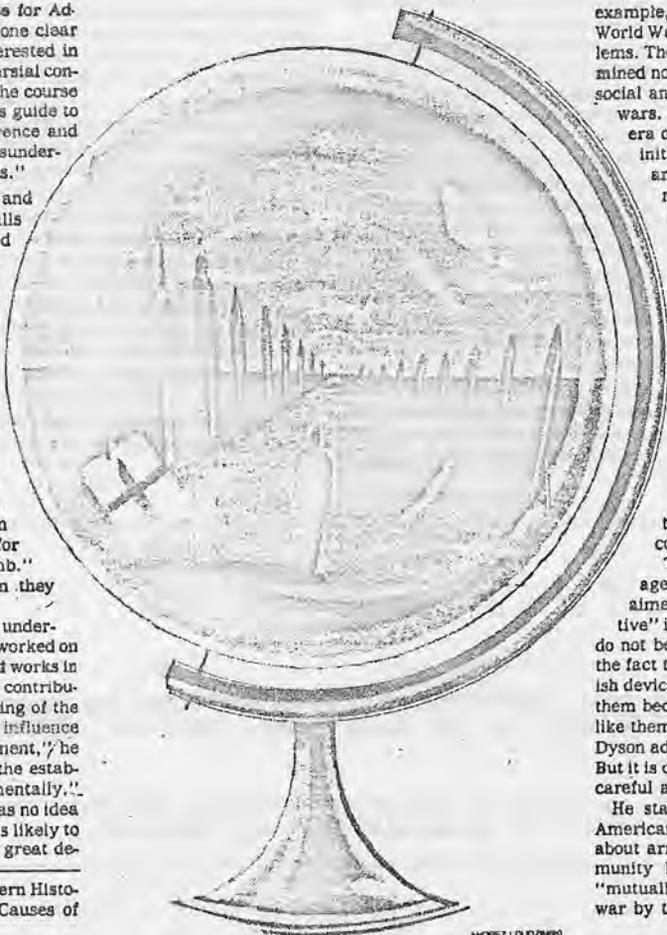
The object therefore, Mr. Dyson argues, should be not to "stop the arms race" but to guide it intelligently, to produce weapons with which the military can exercise its legitimate skills rather than blow the world up. He suggests indeed that "modern technology is taking us back towards the eighteenth century, towards the era when small professional armies fought small professional wars."

This is not an unfamiliar goal — it was expounded, for example, by B. H. Liddell Hart in his writings before World War II — but it is one with which I have two problems. The first is that limitations on warfare are determined not only by available technology but also by the social and political culture of the peoples fighting the wars. Political not technological changes ended the era of limited war, and the social transformations initiated by the American and French Revolutions are not reversible by technology. The second is more deeply troubling and I suspect will be more widely shared: Do we really want to make the world safe for conventional war — and if we did, how long would it take for war to become renuclearized?

This is a problem Mr. Dyson himself quite explicitly recognizes. "It is not obvious," he writes, "that [a nonnuclear world] would be more stable or less dangerous than the world in which we are living now." And he maintains that this is something that needs to be carefully considered. I do not profess to know the answer to this question, and I entirely accept that non-nuclear war at its worst is preferable to nuclear war at its mildest. My own fear is that the two are not so easily separable, and that we could end up with the worst of both worlds.

The principle, however, that we should encourage "technological development deliberately aimed towards making nuclear weapons unattractive" is one with which few would quarrel — though I do not believe Mr. Dyson gives sufficient attention to the fact that the people who today find these nightmarish devices "attractive" are not military men who like them because they are destructive but politicians who like them because they are cheap. The "concept" Mr. Dyson advocates is, however, rather more contentious. But it is carefully thought through and deserves equally careful attention.

He starts by explaining with great care why the Americans and the Russians disagree so profoundly about arms control. The American arms-control community believes fundamentally in the principle of "mutually assured destruction," i.e., the deterrence of war by the certainty that whoever provoked it would



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Making the World Safe

suffer as terribly as his victim and that neither would "win." The Russians, still profoundly affected by their own wartime experience, are determined at all costs to survive, as they have survived before and, if war comes, to fight it as best they can. They see the nuclear weapons of both sides as weapons, not as deterrents. Mr. Dyson succeeds in reconciling the apparently irreconcilable positions of the diplomat and historian George Kennan and the historian Richard Pipes. Like Mr. Kennan, he believes that the Russians' historical experience gives them a mortal dread of another war, whether nuclear or conventional; but like Mr. Pipes, he thinks, if war came, that that historical experience would nerve them to try to fight it through regardless of losses — and further, if they were convinced that it was coming, to strike a pre-emptive blow in order to cripple their adversary.

It is this Soviet will and capacity to pre-empt, Mr. Dyson says, that renders invalid all American "war fighting" doctrines. "Our war fighters," he writes, "with their elaborate plans of limited war have never been able to face the fact that Soviet doctrine of massive pre-emption makes such plans meaningless. Our arms controllers with their fixation on assured destruction have never been able to understand that the driving force of Soviet policy is a determination to survive, and that this deeply rooted will to survive makes assured destruction impossible." It is this incompatibility of concepts that has wrecked arms-control negotiations in the past and will continue to wreck them in the future. For "so long as the Soviet Union refuses to agree to assured destruction, Soviet counterforce weapons and Soviet civil defense will continue to create alarm in American minds, and doubts about the assurance of assured destruction will persist. So long as doubts about assurance persist, our assured-destruction weapons will be considered insufficient and arms-race stability will continue to elude us."

In Mr. Dyson's view, we should ourselves move closer to the Russian position: "The danger of nuclear war can be reduced by an explicit recognition on both sides that counterforce targeting is inevitable as long as nuclear weapons continue to exist." Further, he believes that, like the Russians, we should plan to save as many lives

A Physicist's 'Destiny'



THE NEW YORK TIMES/WILLIAM SAUNDERS
Freeman Dyson.

goes. He first began to do so in 1941 after being recruited by C. P. Snow to do research for the Royal Air Force when Britain was under siege by the Luftwaffe. In 1957, the physicist became an American citizen.

Occasionally, he serves as a consultant for the Defense Department. At one time he was against the test ban treaty, then came out in favor of it. Asked to define the central theme of his new book, "Weapons and Hope," Mr. Dyson said, "Nuclear weapons have lost any military justification and are purely political. The problem is the weapons that already exist. We have to learn to live without them." — Herbert Mitgang

as possible without attempting the impossible task of estimating how many that is likely to be, much less basing any plans on that estimate. "There is no way, short of actually fighting a nuclear war, to find out whether anything worth preserving would survive it. . . . The effects of accurate and inaccurate weapons are equally incalculable." But we should be more concerned about saving American lives than destroying Russian — not so as to "prevail" in a nuclear conflict, but in order to move away from the existing unstable situation, which gives each side the maximum reason for mistrusting the other, toward a defense-dominated equilibrium, or what Mr. Dyson terms a situation of "live and let live."

This is the "concept" Mr. Dyson wishes to see displacing such existing and inadequate ones as assured destruction, nuclear war fighting or unilateral disarmament. As he explains it, "We maintain the capacity to damage you as badly as you can damage us, but we prefer our own protection to your destruction." This would involve the development of nonnuclear anti-ballistic missile systems and their substitution for offensive nuclear missiles; this would be "like the substitution of precision-guided munitions for tactical nuclear weapons in Europe, a giant step in the direction of sanity." The MX missile would be scrapped. Strategic forces (unspecified) would be maintained, "making sure that they are as invulnerable as possible to Soviet attack and that they are not aimed at anything in particular" (emphasis added). The American plans for actually fighting nuclear war (the so-called SIOP) would continue to exist, "but the weapons will no longer be poised for its instant execution."

Well, there's the beef, and it should certainly nourish a lively controversy. Mr. Dyson sketches in the problems and implication of his proposals with a very broad hand. Strategic forces "not aimed at anything in particular" is an idea that I for one find difficult to assimilate, and the proposed abandonment of the hard-won agreement limiting anti-ballistic missile emplacement, welcome as it may be to the Reagan Administration, will infuriate most advocates of arms control. Mr. Dyson will need to spell out his ideas with much greater clarity if they are to be taken seriously by military strategists. It is not enough to shrug off the difficulties, as he does, by blandly asserting, "If we decide on moral and political grounds that we choose a defense-dominated world as our long-range objective, the diplomatic and technological means for reaching the objective will sooner or later be found." If things were as simple as that, we would have achieved general and complete disarmament many years ago.

But the flaws in the concept should not blind us to the value of Mr. Dyson's principle — to use technology to guide the arms race constructively, away from nuclear weapons of mass destruction toward conventional weapons systems that could be used with skill and precision by professionals so as to cause the least possible damage. So long, that is, as such a development does not lead anyone to believe — as the blitzkrieg led Hitler to believe — that he could once again win in a quick conventional war. □

BR REVISED

(17) BR on negroes. Last issue Cherie Ruppe reported that different editions of Marriage and Morals — the 1970 Liveright paperback and the 1976 Unwin paperback, for instance — did not have BR saying the same thing about negroes. (RSN41-7)

Cherie wanted to know who made the change, the author or the publisher? 3 BRS members provided the answer.

TOM STANLEY and RAMON CARTER each referred us to p.431 of The Life of Bertrand Russell by Ronald W. Clark:

...when it was about to be reprinted yet again Russell wrote to Stanley Unwin noting, "It has been drawn to my attention that on Page 209 of Marriage and Morals I say, "It seems on the whole fair to regard negroes as on the average inferior to white men." I wish in any future reprint to substitute for the words: "It seems on the whole fair", the words "There is no sound reason".

CALVIN MCCAULAY quotes from page 114 of Dear Bertrand Russell, Feinberg and Kasrils, editors:

[from a letter to BR] ...do you still consider the negroes an inferior race, as you did when you wrote Marriage and Morals?

[BR's response] I have never held Negroes to be inherently inferior. The statement in Marriage And Morals refers to environmental conditioning. I have had it withdrawn from subsequent editions because it is clearly ambiguous...

Calvin goes on to say: "As a black member of the BRS, I thought it my duty to rush to Lord Russell's defense."

BOOK REVIEWS

- (18) Cambridge Essays 1888-99, Volume 1 of "The Collected Papers of Bertrand Russell", ed. Kenneth Blackwell, et al, Russell Editorial Project, McMaster University (London: George Allen & Unwin, 1983). Cloth - \$70. 650pp. Reviewed here by JUSTIN LEIBER, Philosophy Department, University of Houston, Houston, TX 77009. (It was reviewed in the last newsletter by Sidney Hook. RSN41-25).

This is a most satisfactory beginning to the undoubtedly definitive collection of Russell's papers that is expected to amount to twenty-eight volumes. Very sensibly, the editors have chosen first to publish this volume, which contains a number of early unpublished papers, and the seventh volume, due June 1984, which contains The Theory of Knowledge, the 1913 Manuscript, the only unpublished book length piece.

Perhaps the most powerful impression that this first volume makes is how thoroughly false is the easy supposition (a similar mistake is often made about Noam Chomsky) that Russell began by thinking and writing about mathematics, logic, and philosophy, and then gradually, perhaps in fits and starts propelled by circumstance (e.g. World War One), descended into education, economics, and politics. As George Santayana summarized Countess Russell, who directed Russell's education until he went up to Cambridge University, "Bertie must be preserved, pure, religious, and affectionate; he must be fitted to take his grandfather's place as Prime Minister and continue the sacred work of Reform." As with many such preservation plans, matters went rather differently. Religion was perhaps the first to go: purity, reinforced by the shyness engendered by his solitary upbringing, persisted considerably longer. Indeed, this very shyness, which gradually developed a protective layer of iconoclastic clarity and wit, is perhaps all that prevented Countess Russell's plan. So instead of another John Russell we had another Voltaire who was also a distinguished mathematical logician.

Among the many helpful appendices of this volume is a list Russell kept of the books he read 1891-1902 (starting shortly after he entered Cambridge at eighteen). Interestingly, literary works remain predominant throughout. The philosophers with at least five entries, F. H. Bradley, Descartes, Kant, Leibniz, J. S. Mill, and Plato, are equalled by Jane Austin, Robert Browning, Lord Byron, Thomas Carlyle, Gustav Flaubert, Elizabeth Gaskell, Edward Gibbon, George Meredith, John Milton, Walter Pater, W. M. Thackeray, and A. N. Tolstoi, and exceeded greatly by Ibsen, Henry James, Shakespeare, Shelley, and Turgenev (whose name Russell spells in four ways and whose books Russell apparently read in German).

The first part of this volume begins with "Greek Exercises," comments written while still at Pembroke Lodge, in English concealed in Greek letters. By the second page we find the sixteen year old Russell writing,

I hold that, taking free will first to consider, there is no clear dividing line between man and the protozoon. Therefore if we give free will to man, we must give it also to the protozoon. This is rather hard to do. Therefore unless we are willing to give free will to the protozoon, we must not give it to man. This however is possible, but it is difficult to imagine, if, as seems to me probable, protoplasm only came together in the ordinary course of nature, without any special providence from God, then we and all living things are simply kept going by chemical forces and are nothing more wonderful than a tree... (p. 5).

We also see the Liberal aristocratic character of Pembroke Lodge in,

Argyll alludes to a very strong argument against immorality, which is the inseparable connection of brain and mind. I think this almost makes it plain that the mind retains memory only by storing up motions or possible motions of atoms of the brain, which by being let loose, or by some arrangement or other now quite beyond science, produces recollection. I am getting quite resigned now to the idea of extinction after death, were it not for the restraint upon my speaking out which it imposes... Also it makes goodness a much finer thing, as it takes from it all possibility of reward beyond internal satisfaction. For this reason also it makes goodness harder to practice, and is therefore not a religion I should wish to spread among the masses, who might relapse into excesses of immorality. (p. 13).

The rest of the first part consists of essays written for his tutor at Southgate, a cramming school for his entrance exams to Cambridge. These short set pieces are concerned with political and economic topics, they relate Liberal views, and they suggest considerable reading in political economy, including Adam Smith, Ricardo, Malthus, Spencer, J. S. Mill, and contemporary political debate.

The second part is largely "A Locked Diary," mostly written during 1890, the year he entered Trinity College to study mathematics, though it contains entries from 1893-94, mostly concerned with Alys Smith, whom he met in 1889, and to whom he also wrote the next entry, "Marriage" (1893), attempting, with apparent success, to convince her that a feminist rationally might marry in a deplorably male chauvinist environment. Shortly after joining the Cambridge Moral Sciences Club in 1891, Russell had moved that "Women should be admitted to equal political rights with men."

The third part consists of papers read to the Cambridge Apostles between 1893, when Russell began graduate work in philosophy at twenty-one, and 1899, when he left the group. The first argued that political views were invariably held for sentimental rather than rational considerations, and the second argued for the admission of women to the Apostles. In the last of these we find Russell's prose with its characteristic flare,

To maintain that "Home Sweet Home" gives less pleasure than a Bach fugue, would only be possible for one in bondage to a theory. Nor shall I adopt the really radical puritanical view, that beauty is good neither as means nor as end, but it is an invention of the fiend to tempt us to damnation. Though this is a view I have much sympathy with, and should like, outside the Society, to advocate. (p. 116)

Parts four and five consist of graduate philosophy papers on epistemology and the history of philosophy and on ethics. The first group are set pieces written for James Ward and for G. F. Stout. They are particularly concerned with Bacon, Hobbes, and Descartes, and they show a careful appreciation of these philosophers and of their differences, without displaying the views we have come to associate with Russell. Sidwick set most of the ethics papers. These generally stem from the Utilitarian tradition, though they show the influence of G. E. Moore, and they are particularly interesting because, while Russell continued to write about ethics, he rarely subsequently addressed such a professional audience. The sumptuous Annotations provide the comments made by Russell's professors.

Parts six and seven consist of Russell's first professional publications, on geometry and on political economy. The geometric papers appearing in *MIND* and the *Proceedings of the Aristotelian Society*, defend an a priori Kantian view of the common properties of Euclidian and non-Euclidian geometries. The political economy papers, also written in 1895-96, reveal the commitment to socialism and the quantity of research that was soon to lead to the publication of Russell's first book, *German Social Democracy*. These papers, of which only one has been previously published in English, also suggest a practical interest in political activity and an active and critical engagement with Fabian and Marxist thinking. Nonetheless the man was still diffident and where not visibly so, witty and iconoclastic. I quote from the lightest of these, "The Uses of Luxury,"

There is a well-worn argument for equality of fortunes, much in favor with Socialists on account of its extreme individualism and atomism. This argument says, that the richer a man is, the less pleasure he can get out of a given amount of money; whence, by a brief and apparently conclusive piece of mathematics, we prove irrefutably that equal division gives the greatest aggregate happiness.

I am far from denying a certain scope to this argument. If, for example, you had a box of chocolate creams to distribute among eighty children, you would do better to distribute them equally all around, than to make one child ill with the whole box, and the others envious. But if your eighty children were psychological novelists, it might be ultimately for the good of everyone to give them a taste of such poignant emotions as envy and indigestion... We may urge, as a possibility, that even if the aggregate of brute happiness, for the moment, were increased by equal division, there would be such a loss in the complexity and variability of individual lives as would counterbalance the mathematical gain. For human beings cannot safely be treated as separate atoms, and our argument took no account of such exquisite pleasures as Dr. Watts must have felt in thanking God that he was rich while others were poor. (p. 320)

So Countess Russell lost her Prime Minister and we gained our Voltaire.

ON NUCLEAR WAR

- (19) On The New Kopit Play, musings by William McPherson in the Washington Post (4/16/84 approx.) The play's full title is, "End of the World with Symposium to Follow."

Being more caught up in the old day-to-day, I don't spend a lot of time brooding about the end of our little world. The rain seems depressing enough this morning, not to mention the IRS, without throwing in eschatology and its attendant dreadful events as well—which, barring divine inspiration, can be only speculation in any case.

The Day of Judgment is something I'd rather not speculate about, lacking the sublime confidence in my personal fate that some of my brethren possess, and I'm late with my income tax as usual. Not that Armageddon will affect the Internal Revenue Service. Filed under "Planning Ahead Department" is a yellow clipping from one of my colleagues that describes what the tax system might look like under various nuclear war scenarios. No need to go into the details, except to note that taxes will be collected. (But then, the mail will be delivered, too, provided you've thought to fill in the emergency change-of-address form. You may, after all, want to receive your refund from the IRS. The

Post Office has a 300-page plan telling how the whole thing will work, with priority at last given to first-class mail. I've not read the document.)

Looking on the bright side, if this really is "the terminal generation," as the Rev. Jerry Falwell suggested in an article in the Outlook section April 8 ("Does Reagan Expect a Nuclear Armageddon?"), and if you happen to be, like the Rev. Falwell, one of the saved, well then you may be driving to the post office with your tax return when—suddenly—the trumpet sounds and whoosh, you've gone up not in a nuclear blast but in the Rapture, leaving the others to fry—or deliver the mail. That's one eschatological view, anyway, and perhaps it will lessen the congestion on Key Bridge as all those Georgetowners strike out for Virginia under the government's emergency relocation program, provided they're raptured before they hit the bridge. (Or—dark thought—maybe the numbers of the saved are a little thin in Georgetown.) In any event, the true believers need not worry about nuclear

war or Armageddon because, as Falwell said, "we're going up in the Rapture before any of it occurs." In the words of Revelation, "Then I saw a new heaven and a new earth for the first heaven and the first earth had passed away."

Lucky them. But for those of us who may be stranded in the here and now, and who prefer to interpret the words of Revelation as more metaphorical than strictly prophetic, there is another kind of rapture that goes beyond the pleasure principle and is of more grave concern. It is the rapture caught—mordantly, and, I thought, brilliantly—in Arthur Kopit's play "The End of the World" at the Eisenhower Theater: the apocalyptic, seductive rapture of doom with all the beguiling—and equally seductive—logic that makes the unthinkable thinkable, and the impossible possible—like the Escher print in which the viewer is led, by the trickery of art, to believe what he knows to be untrue: that the water flows endlessly downhill and up, "a fail-safe, built-in breakdown machine" (the playwright's words).

"The End of the World" is about nu-

clear proliferation, but it is not a tract or a polemic; it is, rather, a totally believable and far from simplistic presentation of the irrefutable (and as irrefutably lunatic) logic that could bring us, in a moral system, to an immoral end: not a "pre-emptive strike" but "anticipatory retaliation." The difference, you may perceive, is largely semantical. Nonetheless, the play will give no more comfort to the proponents of a nuclear freeze than it will to those who believe in the possibility of a rational, limited, tactical nuclear war. It asks the question, "Why do we need more nuclear weapons?" And it answers it, not with the madness of a Dr. Strangelove but with the best available logic from the best available minds—minds which turn out to be oddly like Escher's, as visionary, as seductive and as brilliantly paradoxical. "They don't believe what they know," the protagonist says.

"The primal sin of scientists and politicians alike," the physicist Freeman Dyson says, "has been to run after weapons which are technically sweet." He wrote in "Disturbing the Universe" that "some-

where between the gospel of norvicle and the strategy of mutual assured destruction there must be a middle ground... which allows killing in self-defense forbids the purposeless massacre of innocents." Somewhere there must be. I do know where it is, nor does Arthur Kopit. But he does know something about the irrefutable glitter of the apocalyptic which is both its horror and its allure, he gives comfort to no one, except the comfort of laughter, which is real enough. And he knows something about rapture too, not the rapid transit of Rev. Falwell with its happy ending for some, but rapture of evil and death, which, in words of the play, is "very, very seductive."

George Bernard Shaw's theory "Back to Methusalem" was that people die because they want to die. The guiling quality of apocalyptic thinking is that it solves all problems. It's not like rapture—the rapture of the dead which is, of course, deadly.

The writer is a member of editorial page staff.

NEWS ABOUT MEMBERS

(20) Dong-In Bae has returned to South Korea from West Germany, where he had been given political asylum and had been living for a number of years. "The Korean Government had been hesitant about allowing me to return. They gave permission only when one of my friends, a member of Parliament and of the governing party, vouched for me. I have settled in Chuncheon, where I got a lectureship. When the slow bureaucratic process is finally completed, I expect to be a professor. I will give 'Introduction to Sociology' on Tuesdays, 'Theory of Social Welfare' and 'Introduction to Anthropology' on Wednesdays. I find this work very meaningful. I am also deeply conscious that it is a matter of great responsibility.

"As for the Korean Bertrand Russell Society: it is no longer incorporated (in accordance with the members' wishes, and my own). The group still exists in Germany, though it is smaller and its ability to fulfill its aims more limited. I think a few active members will continue to publish "The Torch".

"The Government here, as a sign of liberalization, has given autonomy to the universities, starting the beginning of March. Whether it will result in positive effects, I can hardly say, but I certainly welcome the political direction in which it points; but I do not think that it alone is enough to bring about a democratic social order in this country.

"I have had no difficulties, such as repressions by the CIA or any other authorities in my personal every-day life because of my political activities in Germany. Personally, I am content with my new job and my new life, and especially with this calm city of Chuncheon, called the Vienna of Korea, with its relatively clean air, few cars on the streets, beautiful rivers, lakes and mountains. I bicycle to the University and enjoy it, just as in Cologne."

(21) Adam Paul Banner is getting married (probably is married by now). He and his bride will move to Ann Arbor in the near future. "I have at long last been able to practice Lesson Number Two in life. What is Lesson Number Two? How not to forget Lesson Number One. What is Lesson Number One? How to be patient with life, with self, and with others..."

(22) Francisco Giron B. has returned to his native El Salvador, after studying in Hamburg and Glasgow for the past several years. He writes (1/30/84): "Last week the fourth congressman of the rightist political party, "ARENA", was murdered. Some PDC congressmen have also been killed, through this almost 4-year-old war. This disproves the argument of the Marxist-Leninists that to participate in the elections would be suicide for those belonging to their party. There is indeed the danger of getting killed for taking part in the electoral process, but this chance is equally high for those in the right, center or far left.

"Being a social democrat myself, I do not support PDC or ARENA; yet I consider it my obligation to expose the vices of the Marxist-Leninists, vices best described by Bertrand Russell in his short essay, 'Why I Am Not A Communist.'"

(23) Jim McWilliams tried his hand at driving a big rig (for big money, we assume.) It was not a success, from Jim's point of view. He suffered. Excerpts from his letters:

My third day on the road, headed north toward Fort Worth, Texas, at 4:30A.M. The lout I was riding with turned the truck over at 65 miles per hour. He went to the hospital and I went on another truck. I felt like quitting but wanted to recoup the money I borrowed to go to the truck driving school.

My second week on the road I got into a blizzard while driving through Chicago during the evening rush hour. Not much later that night, I was stuck in a snowbank on a closed highway in Ohio.

I'm paid only 9 1/2 cents a mile, and for the last 24 hours I've been sitting in a cold, bleak terminal yard here in Baltimore, eating 80 cent doughnuts and making no money.

[After driving in New England] I had always felt I would not want to live up here in this cold country, and now I know it. I am weary of snow- and ice-covered highways, of truck stops and freight yards filled with mud, diesel and slush. This is no life at all. It is a nightmare.

Runmaging through a bag of dilapidated paperbacks and waste paper here in the driver's lounge, I found a coverless copy of The Autobiography of Bertrand Russell, 1872-1914. How it got here, I'll never know. I am reading in the "Appendix: Greek Exercises." We have felt much alike, he and I. He says, in "Childhood", "What stays in my mind is the impression of sunshine." And earlier, "I grew accustomed to wide horizons and to an unimpeded view of the sunset. And I have never since been able to live happily without both." It is what I have known and wanted and, when this nightmare is finished, it is what I will have again, sunshine and wide horizons, in South Texas.

I have just retired from over-the-road trucking. My advice is: What ever you do, don't keep on truckin'. I'm not coming to the meeting in Toronto. I have to go to summer school and work on my teaching certification. Anyway, after this past winter, I do not want to see the Midwest and the Northeast for a long time.

(24) Warren Allen Smith has been his usual remarkably active self. His year-end letter mentions that: he will attend his Minburn (Iowa) High School's summer reunion; he is into his 35th year as high school teacher (English); he continues, with Fernando Vargas, to operate his recording studio; he continues to be active in Mensa's investment club, as stock selection chairman -- to mention some of the ways in which he manages to pass the time. "The West Indian I've been tutoring for over three years had to drop out of

Manhattan College because of money problems, so (despite the fact that he'd once stolen a TV set from me) I let him move in with me in Stamford — he's now on his feet, working as a chauffeur for a Mobil exec. (and as an assistant for their 18-year-old blind and retarded 'son' whom they picked up on the streets of Iran years ago — what an inspiring act on their part!), and this past week I've helped him register as a Democrat, and get his driver's license in Connecticut. If everything works out, he'll be paying 1/3 of my rent and supplying some welcome noise around the place..."

HONORARY MEMBERS

(25) Freeman Dyson on Joseph Rotblat, in The New Yorker (Feb. 20, 1984, p. 67):

Some of the people who worked under Oppenheimer at Los Alamos asked themselves afterward, "Why did we not stop when the Germans surrendered?" For many of them, and for Oppenheimer in particular, the principal motivation for joining the project at the beginning had been the fear that Hitler might get the bomb first. The Germans had a large number of competent scientists, including the original discoverers of nuclear fission; and a secret German uranium project was known to exist. The danger that Hitler might acquire nuclear weapons and use them to conquer the world seemed real and urgent. But that danger had disappeared by the end of 1944, when it became known that the German uranium project had not progressed far enough to make the manufacture of bombs a serious possibility. Nobody imagined that Japan was in a position to develop nuclear weapons. So the primary argument that persuaded British and American scientists to go to Los Alamos had ceased to be valid long before the Trinity test. It would have been possible for them to stop. They might at least have paused to ask the question whether in the new circumstances it was wise to go ahead to the actual production of weapons. Only one man paused. The one who paused was Joseph Rotblat, from Liverpool, who, to his everlasting credit, resigned his position at Los Alamos and left the laboratory in December, 1944. Eleven years later, Rotblat helped Bertrand Russell to launch the Pugwash movement, an informal international association of scientists dedicated to the cause of peace. From that time until today, Rotblat has remained one of the moving spirits of Pugwash.

This excerpt is from a 4-part New Yorker series now published in book form. The book is reviewed in this issue (14,16).

BRS LIBRARY

(26) Books to lend. BRS Librarian JACK RAGSDALE lists the books on the next page. No charge for borrowing. Borrower pays postage both ways. Please send postage (in any form) when requesting books; any excess will be refunded in stamps. A schedule of postage within the USA is shown; those outside the USA can determine the weight from the postage schedule: 37 cents represents 2 oz (first class); 63 cents, 1 lb. (book); 86 cents, 2 lbs. (book). Beyond that, better consult Jack; his address is on Page 1, bottom. We will list books for sale in a future issue.

When no author is named, the work is by BR. The donor's name appears at the end.

1. History of Western Philosophy. Jack Ragsdale.
2. Mysticism and Logic.
3. Bertrand Russell's Best. Edited by R.E. Egner. Ramon Suzara.
4. An Outline of Philosophy. Ramon Suzara.
5. Autobiography of Bertrand Russell, Vol.1. Ramon Suzara.
6. Let Me Die Before I Wake. by Derek Humphry. The Author.
7. Essay on Bertrand Russell. Edited by E.D. Klemke. Bob Davis.
8. Morals Without Mystery. by Lee Eisler. Author.
9. Authority and The Individual. Don Jackanicz.
10. Autobiography of Bertrand Russell (in 1 Vol.). Don Jackanicz.
11. Bertrand Russell 1872-1970. Don Jackanicz.
12. Bertrand Russell - A Life. by Herbert Gottschalk. Don Jackanicz.
13. Education and the Social Order. Don Jackanicz.
14. Effects and Dangers of Nuclear War. Don Jackanicz.
15. Essays on Socialist Humanism. Don Jackanicz.
16. German Social Democracy. Don Jackanicz.
17. Icarus or The Future of Science. Don Jackanicz.
18. The Impact of Science on Society. Don Jackanicz.
19. An Inquiry into the Meaning of Truth. Don Jackanicz.
20. In Praise of Idleness. Don Jackanicz.
21. Has Man a Future. Don Jackanicz.
22. Justice in Wartime. Don Jackanicz.
23. National Frontiers and International Cooperation. by Zhores Medvedev.
Don Jackanicz.
24. My Philosophical Development. Don Jackanicz.
25. Political Ideals. Don Jackanicz.
26. Principles of Social Reconstruction. Don Jackanicz.
27. The Practice and Theory of Bolshevism. Don Jackanicz.
28. Roads of Freedom. Don Jackanicz.
29. Sceptical Essays. Don Jackanicz.
30. Secrecy of Correspondence Is Guaranteed By Law. by Zhores Medvedev.
Don Jackanicz.
31. The Tamarisk Tree. by Dora Russell. Don Jackanicz.
32. Mr. Wilson Speaks "Frankly..." Don Jackanicz.
33. Marriage and Morals. Don Jackanicz.
34. Dear Bertrand Russell. Jack Ragsdale.
35. Education and The Good Life. Jack Ragsdale and Lee Eisler.
36. Human Knowledge: Its Scope and Limits. Jack Ragsdale.
37. Why I Am Not A Christian. Jack Ragsdale.
38. The Evolution of Conscience. Ralph Newman. Jack Ragsdale.
39. The Conquest of Happiness. Lee Eisler.
40. The ABC of Relativity. Lee Eisler.
41. Bertrand Russell, The Passionate Sceptic. by Alan Wood. Don Jackanicz.
42. Mortals and Others. Don Jackanicz.
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44. The Bertrand Russell Peace Foundation its aims and its work.
45. Yes to Life. by Corliss Lamont. The Author.
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47. The Will to Doubt. Ramon Suzara.
48. The Life of Bertrand Russell. by Donald W. Clark. Ramon Suzara.
49. The Problems of Philosophy. Ramon Suzara.
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52. Principles and Perplexities: Studies of Dualism in Selected Essays and Fiction of Bertrand Russell. by Gladys Leithauser.
Don Jackanicz.
53. Photos, 1983 BRS Annual Meeting at McMaster University, June 24-26, 1983. Jim McWilliams.
54. The Art of Fund Raising. by Irving Warner.
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TOWARD NUCLEAR DISARMAMENT

(27) A Dyson Interview in the Washington Post (4/9/84, B1) throws some light on Dyson's remarkable ability to reconcile apparently irreconcilable points of view. In his new book Weapons And Hope, he demonstrates that he understands the outlook of each of the two adversaries, the the military and the peace movement, the "warriors" and the "victims", as he calls them — something no one else, as far as we know, has been able to do. What's more, he threads his way through all the arguments and shows how the opposing positions can eventually be reconciled, and a non-nuclear world achieved. Quite a feat!

Here is a brief excerpt from the Washington Post interview:

At first, his sci-clan loyalties led to hawkish pronouncements like the one he wrote for Foreign Affairs in 1960: "Any country which renounces for itself the development of nuclear weapons, without certain knowledge that its adversaries have done the same, is likely to find itself in the position of the Polish Army in 1939, fighting tanks with horses." But by the mid-'70s, he was calling that statement "a desperate attempt to salvage an untenable position with spurious emotional claptrap" and arguing (in "Disturbing the Universe") that "somewhere between the gospel of nonviolence and the strategy of mutual assured destruction there must be a middle ground . . . which allows killing in self-defense but forbids the purposeless massacre of innocents."

The conciliatory syntax is pure

Dyson, who is never more comfortable than when wrapped in seeming antitheses. He first gained fame in his twenties by reconciling two apparently contradictory accounts of quantum electrodynamics and later tried to do the same for spin waves. "Oh yes. Physics is full of this idea of complementarity, which was the gospel according to Niels Bohr—that in order to understand something, you needed to look at it from two antithetical points of view." And "that style of description is very much a habit with me, so it's sort of natural to describe things that way outside of physics." As in the new book, which he begins by observing that the nuclear debate is divided into "warriors" and "victims" and that "my task is to explain them to each other, to fit together the split halves of our world into a single picture."

"Disturbing the Universe", referred to above, is Dyson's earlier book.

CONTRIBUTIONS

(28) We thank these members for contributing to the BRS Treasury: STEVE DAHLBY, RICHARD FRANK, DAVID GOLDMAN, TERRY HILDEBRAND, JOHN HARPER, JR., JOHN JACKANICZ, SUSANA IDA MAGGI, and RAMON CARTER SUZARA. Much appreciated!

(29) Giving is its own reward. Or is it? Find out! Make a contribution to the BRS Treasury and see if you don't get satisfaction from the realization that you are helping to support something you think worthwhile. Send your contribution — any amount — c/o the newsletter, address on Page 1, bottom.

NEW MEMBERS

(30) We welcome these new members:

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RELIGION

(32) O'Hair is gloomy, as reported in the New York Times (4/20/84, p. A10):

Leader of Atheist Center Sees U.S. Heading Into 'Legally Bound Theocracy'

By ROBERT REINHOLD

Special to The New York Times

AUSTIN, Tex., April 16 — Madalyn Murray O'Hair walked out to the parking lot of her American Atheist Center here and pointed at the six-foot fence topped with three strands of barbed wire and then at the front window. "We had 11 bullet holes in that window, our truck window was broken out several times, our tires punctured and they poisoned our beautiful palm trees with salt water," she scowled, shaking her head. "Christian people are nasty."

The sense of siege hanging over the center on the northwest side of this capital city of Texas, deep in the Bible Belt, is symbolic of the growing defensiveness of her atheist movement at a time of renewed entry of religion into American political and governmental affairs.

Just over 20 years ago, Mrs. O'Hair won a landmark Supreme Court decision that outlawed the recitation of officially sanctioned prayers in the public schools as a violation of the First Amendment ban on establishment of an official religion. But today, long after she thought the battle was over, Mrs. O'Hair watches with dismay as new attempts are made to reintroduce prayer into the schools through a constitutional amendment, as the Supreme Court approves a city-sponsored Nativity scene in Pawtucket, R.I., and as the Reagan Administration appoints an Ambassador to the Vatican.

She Sees a Legal Theocracy

"I think church-state separation in the United States has been absolutely wiped out and we are headed into a legally bound theocracy that you would

not believe," she said. "And as we head into that I feel more and more people are dropping away from religion."

This Easter weekend, with a flair for the provocative symbols that has marked Mrs. O'Hair's long crusade against what she sees as the "evil" forces of religion and idolatry, the American Atheists will hold their 14th annual convention in Lexington, Ky.

The convention will have much to discuss. And Mrs. O'Hair, not exactly a shrinking violet, seems almost to warm to the prospect of a new fight against what she sees as the pernicious intrusion of the church into public matters: school prayers, tuition tax credits for parents of parochial school pupils, tax exemptions for church property, the use of religious symbols on currency, and crusades against abortion and sex education.

But her strategy, she said, has changed. Her sharpest weapon, the judicial system, has been blunted. "We have totally abandoned lawsuits now," she said. "The courts are absolutely inhospitable to us. There's no way we can win."

What has changed in 20 years? "We have moved into a reactionary phase in our politics," she said. "It is totally reflected in our courts. Tell me any minority group that's having a good time. We cannot go to the President after Roosevelt. The legislative branch has always been under the domination of religious groups."

They Promise Big Ratings

Her new strategy is "education"; that is, publicity. "We have decided it is necessary for us to get on television," she said, and a regular television "forum" is shown on 32 cable outlets in the country. In addition, with a nose for controversy, the atheists distribute a "media handbook"

that promises radio and television producers that an atheist speaker will "1. make those phones ring, 2. boost your ratings, 3. bring in the mail."

"I have been on more television and radio programs than other other person in the United States over this 20-year period," Mrs. O'Hair said, with characteristic understatement. "And there has been more written about me."

Not all of it has been flattering. Her combative approach has alienated some potential allies among religious groups that profess a belief in church-state separation, including the Seventh-day Adventists, Southern Baptists and Jews, and even some fellow atheists and agnostics. She has called the Bible an "idiotic" book and offended many Jews by her anti-Zionism.

Such allies are unwanted, Mrs. O'Hair says. "When you get down to the nitty gritty," she said, "and we say to a church, O.K., you want to play church-state separation, let's you voluntarily start paying an equivalent of what your taxation should be, they head for the door. They do not care to be involved with us at all, because we mean church-state separation. The Seventh-day Adventists have the greatest reputation as separatists. But they took more land from the U.S. Government tax-free after World War II. Thirty percent of all privately owned land is owned by churches and church institutions. What does that mean for my taxes?"

Small Donations Rise

Have her members been galvanized by the religious upsurge? Mrs. O'Hair refuses to disclose membership figures. "We don't want to play numbers games because it is not important," she said. She said that nearly all support came from "grass

roots" memberships at \$40 each, \$15 for students and the elderly, and from small donations, which she said did seem to have increased in recent months. The center occupies a 32-room, 7,215 square-foot building and employs 11 people.

Mrs. O'Hair speaks out against almost every aspect of American government. Among the Democratic Presidential candidates, she notes that former Vice President Walter F. Mondale is a minister's son, Senator Gary Hart has a divinity degree and the Rev. Jesse Jackson is a minister. And, she points out, President Reagan regularly invokes religious themes to support his policies.

Behind all this she sees the culmination of nearly 40 years of anti-Communism. "After World War II," she said, "the U.S. Government said to the Christian community, 'We want you as allies, we're going to be Christian good guys, Christian capitalists in the white hats and we are going to be fighting the dark and nasty atheistic Communists.' And it worked."

Recently, Mrs. O'Hair said, Larry Flynt, the publisher of Hustler magazine, offered to sign over his assets, reportedly worth \$300 million, to the Atheist Center. While she said she did not endorse pornography, Mrs. O'Hair supports Mr. Flynt's testing of the limits of free expression.

Mrs. O'Hair said she and her son, Jon Murray, considered the offer for a month but declined. "Religion is the reason for the perversion of human sexuality, with the sin and fear and guilt," she said, "There would be no pornography if sex were just as open as food. So we had this choice of profiting from the effect or fighting the cause of it. I admit to insanity. Think what I could do with \$300 million — I could make the Supreme Court eat their decisions."

We think there's a lot in what O'Hair says, but why does she have to say it the way she does? Why kick the Seventh Day Adventists in the teeth — who are on her side for separation of church and state? Too bad she doesn't follow George Bernard Shaw's advice to social reformers: one thing at a time. "If you are campaigning against women's high heels, be sure to be wearing a smart hat."

(33) Epicurus puts the question this way →

(Thank you, HUGH McVEIGH)

HOW COMES EVIL?

Either God wants to abolish evil,
and cannot;
Or he can, but does not want to;
Or he cannot, and does not want to.

If he wants to, but cannot,
he is impotent.
If he can, but does not want to,
he is wicked.
If he neither can, nor wants to,
He is both powerless and wicked.

But if God can abolish evil,
and wants to,
Then how comes evil into the world ?

-EPICURUS
Greek Philosopher
341-270 B.C.

BRS AWARD

(34) Dora accepts the offer of the 1984 BRS Award (RSN41-49), we are delighted to report. Here is her letter of acceptance:

Corn Voel
Porthcurno
Penzance
Cornwall TR19 6LN

5 March 1984

Donald W Jackanicz
The Bertrand Russell Society Inc
901 6th St SW — 712A
Washington
DC 20024
USA

Dear Donald Jackanicz

Thankyou very much for your letter of 23 February saying that the Bertrand Russell Society wishes to present me with their award. I feel this to be a very great honour and thank you and the Committee very much.

I doubt very much if my age will permit my coming to America. I am physically fit, but find travel difficult and tiring; I cannot walk far and almost need a wheelchair.

The other difficulty is commitments to writing here at home, which must be done - the third autobiography is not yet finished, due to the fact that the BBC and ITV have been visiting me with camera teams and taking up my time and energy.

I do thank you all very much. I would like to meet you, but I don't think this will be possible. I would like to congratulate the Bertrand Russell Society on the very fine work which it has done and is continuing to do.

Yours very sincerely

Dora Russell

Dora Russell

BR ATTACKED

(35) By Albert Barnes. After the CCNY incident, BR gave a series of talks at the Barnes Foundation. In the foreword to his best-seller, *A History of Western Philosophy*, BR wrote, "This book owes its existence to Dr. Albert C. Barnes, having been originally designed and partly delivered as lectures at the Barnes Foundation in Pennsylvania." Barnes owned a patent medicine, Argyrol, which had made him rich. Barnes fired BR in 1940. BR sued for breach of contract, and won. "Barnes then published this pamphlet in his own defense, to show just cause for his firing of BR. BR stated that, 'No doubt it was good reading.'" We are indebted to AL SECKEL for the remarks in quotation marks, as well for the pamphlet, which follows:

THE CASE OF Bertrand Russell vs. Democracy and Education

by
ALBERT C. BARNES

Two years ago the newspapers of three continents informed their readers that Bertrand Russell had been ousted from a highly paid job and named me as the person responsible. More recently the same papers reported that Mr. Russell had won his suit for alleged breach of contract. *What they have not reported is that we were never given an opportunity to present in Court the circumstances which led to Mr. Russell's dismissal.* The purpose of this pamphlet is to put on record publicly the facts responsible for a serious break in the most vital strands in the fabric of American life.

My own connection with Mr. Russell's career began in 1940. In February of that year he was appointed Professor of Philosophy at the College of the City of New York, and a bitter public outcry immediately arose that Mr. Russell was morally unfit to teach, that his appointment was a civic outrage. On March 30, Justice John E. McGeehan, of the Supreme Court of New York, voided the appointment, chiefly on the ground that Mr. Russell was an open advocate of immorality. Largely through political chicanery, Mr. Russell was *denied the right of his day in Court.* Convinced that this constituted a flagrant violation of the Bill of Rights, John Dewey and eight other scholars representing the Committee for Cultural Freedom prepared an account of the facts and the law involved, which appeared in a book entitled "The Bertrand Russell Case." To this I contributed a Foreword; also the cost of publication.

In this Foreword I wrote:

"The book is simply the record of an inquiry into the facts of the case—an inquiry conducted by specialists qualified to examine its manifold aspects and to relate their findings to the principles of justice, law, humanity, and common decency, as these are set forth in the Constitution of the United States and in the Bill of Rights."

This Foreword, as quoted, is equally applicable to the present case; and the recital which follows is prompted by the same concern for justice and a full airing of the facts that prompted the book in question when Mr. Russell was the victim.

The plight of Mr. Russell, deprived by Justice McGeehan's decision of the constitutional right to a fair trial, came at a moment when the Barnes Foundation had decided to supplement its courses in the appreciation of art by a systematic course in the historical and cultural conditions under which the traditions of art developed. Mr. Russell's early training in philosophy, his knowledge of the history of ideas, and his gifts of exposition seemed adequate qualification for the position to be filled. Though I knew of Mr. Russell's propensity for getting himself embroiled with established law and order, and was aware that after brief engagements at Harvard, Chicago, and the University of California he had been permanently retained nowhere, I decided to take the risk of recommending him for the position at the Barnes Foundation. My friend, Professor Dewey, wrote to Mr. Russell to inquire whether he would be interested and, upon his receiving a favorable reply, I went to California to discuss the matter with Mr. Russell himself.

I explained fully to Mr. Russell that for more than twenty years we had been conducting a plan of adult education, putting into practice, by means of scientific method, the conceptions propounded in Dewey's classic volume, "Democracy and Education"; I told him that we employed the same method, not of authority handed down from above but of free discussion, in which staff and students participated

by pooling their knowledge and endeavoring to achieve a genuinely shared experience. I told him that at a weekly staff meeting the teachers discussed problems presented by their students; that applicants for classes had to be approved by the Board of Trustees, and that those selected were required to attend classes regularly and were expelled if their behavior interfered with the rights of any other student.

Having thus put before Mr. Russell the program of the Foundation and the functions of its teachers, I asked if he approved and if he wished to become a member of the staff. He replied emphatically that he did approve and that it would be "a pleasure, a privilege and an honor" to be identified with the program. The plan outlined to coordinate Mr. Russell's course with those already in operation at the Foundation would take five years to complete, including preparation of a book embodying Mr. Russell's lectures. He asked for a contract to cover the entire five-year period and we agreed upon six thousand dollars as yearly salary. Four days after a contract embodying these terms was executed, Mr. Russell wrote me: "You have made the most enormous difference to my peace of mind and power of work—more than I can possibly express."

About a month later, Mr. Russell called at my office and told me that he would be compelled to abandon popular lecturing if he were to do his work for us properly, but that the sacrifice of income involved would present him with a serious financial problem. When I asked him exactly what the amount of the sacrifice would be, he told me that it would be two thousand dollars a year, and added that he was sick and tired of popular lecturing and wished to devote all his energies to serious work. Upon my further inquiry whether he meant that if I could arrange for an increase in his salary from six to eight thousand dollars he would agree to discontinue all popular lectures and give the time thus saved to work for the Foundation, he eagerly assented, reserving only the right to deliver, "a very occasional lecture to some university audience." On this basis, his salary was increased to \$8,000.00 per year. Four weeks later he wrote me, "I look forward to a quiet life without popular lecturing, which I hate."

In my conversation with Mr. Russell in California, I had particularly emphasized the fact that our educational program was a joint enterprise, involving participation by all the members of our staff as well as our students. Accordingly, I arranged for a meeting of Mr. Russell and our other teachers at the earliest possible moment after he assumed his duties. The result of this meeting was completely barren: Mr. Russell showed not the slightest interest in what the other teachers were doing, or desire to acquaint them with his plans for his own course, or the purposes he intended to carry out in it. He evidently had no conception of what was implied in a cooperative undertaking and no desire to find out. This was our first intimation of the shape of things to come.

During the first five months of his stay at the Foundation, Mr. Russell lectured for the most part extemporaneously, with reference to his manuscript chiefly for topics or to quote *verbatim*. He was fluent, vivacious and witty, and the students were attentive and interested; on the other hand, he never attempted to relate the content of his lectures to the students' interest in art, and certainly not in the slightest degree to what they learned in our other courses. He lectured only once every week, from October 1 to May 31 each year. He was in the habit of entering the building just in time for the start of his one-hour lecture at quarter after two, devoting never more than fifteen minutes to answering questions after the class, and then leaving the building immediately. Never did he mingle with the students on informal terms or encourage those who were shy to ask him questions in individual conversation, or seek to discover angles of approach that they might find interesting or enlightening.

In one of his lectures, when a question of morals was raised, Mr. Russell roundly asserted that issues involving ultimate moral or social values could not be settled by the use of scientific method, but only by a "bash on the head"—by violence or terror. Nothing better illustrates Mr. Russell's substitute for scientific method than his procedure whenever a question relating to religion or morals came up for discussion. When, for example, he discussed the Jewish rituals, it was in a tone of ridicule and derision; and on one occasion he related with great gusto a story about an anonymous book, the thesis of which was that "the three greatest impostors in history were Moses, the Virgin Mary, and Jesus Christ." Mr. Russell added, gleefully, that since the author of the book is not known, "I would now like to put in my claim for its authorship."

In one of his books, Mr. Russell refers to a type of condescension "which delicately impresses inferiors with a sense of their own crudity." It was this manner of condescension which served as Mr. Russell's "bash on the head" to intimidate and reduce to silence anyone who might be disposed to submit his opinions to discussion. By it he established a reign of terror which isolated him from his students as effectively as he had already isolated himself from his colleagues.

Almost immediately upon Mr. Russell's arrival in Philadelphia, and before he assumed his duties at the Foundation, it became apparent that there was a disturbing factor in the situation of which we had had no previous inkling. This factor was Mr. Russell's wife. At the outset she made it known to us that she is "Lady Russell." Her demeanor contained more than a suggestion of imperiousness, and her manner with the members of the staff made it apparent that she expected to exercise distinctly unusual prerogatives. She arrogated to herself the right to attend classes without complying with the usual formalities, and at whatever time suited her own convenience. On one occasion she burst into the building and created a scene by a loud and imperious command to one of the members of the Board of Trustees. This tantrum was one of a series of disturbing events which began soon after Mr. Russell's course started and recurred frequently.

A rising tide of complaint from members of the class testified that the normal management of the Foundation's affairs was being disrupted by her disorderly conduct—to put it mildly. A written report given to Mr. Russell called his attention to recorded details of this impossible situation and its lamentable incongruity with an educational program designed to embody equal rights for all. His reply was that he had not shown the complaint to his wife and that he hoped the matter would go no further—a reply which gave the impression that fear of his wife's reaction to the complaint deterred him from informing her about it, and that no remedial action could be expected from him.

Several months later, Mrs. Russell's continued defiance of law and order necessitated official action by the Board of Trustees. She was informed that—"The Foundation has never been a place where people may drop in occasionally, at their own volition, nor is any person whosoever allowed to do things that interfere with the rights of others or are harmful to the Foundation's interests."

Her reply to this was a tirade composed of arrogance, rage and self-pity. Mr. Russell's contribution to the incident was a curt and incisive note in support of his wife. The correspondence closed with a reminder to Mr. Russell that "when we engaged you to teach, we did not obligate ourselves to endure forever the trouble-making propensities of your wife." The question thus forced upon us was to settle whether autocracy or democracy was to prevail in the conduct of the Foundation's affairs. It was settled by a formal notice to Mrs. Russell to stay away from the Foundation.

With this dismissal of his wife, a steady deterioration in the quality of Mr. Russell's lectures set in. His manner in the classroom lost its animation and grew perfunctory, even apathetic. More and more he merely read from his manuscript, and more and more what he read consisted of matter accessible to all in standard works of reference. Often he spoke so fast that a skilled stenographer could not take accurate notes of what he said. During the discussion period after the class he was increasingly disposed to answer questions with a chuckle, a wisecrack, or a reply which subjected the questioner to ridicule.

The result showed quickly in the attendance figures, and became constantly more unmistakable. Absences multiplied; more and more members withdrew entirely from the class; it was the better students who went, the poorer who stayed. By December of 1942, of the sixty selected students originally admitted, only eleven were left.

Shortly after the beginning of the second year of his course, a fresh development came to light which compelled us to review the whole situation of which Mr. Russell was a part. It will be remembered that a few weeks after Mr. Russell was engaged and the amount of his salary fixed, his annual salary was increased by two thousand dollars, in consideration of which he was to discontinue popular lecturing after April 1, 1941, when a contract for popular lectures expired. Now we learned that at a time subsequent to that date Mr. Russell had gone back to popular lecturing; not to giving, in the terms he had used in his letter to me, "a very occasional lecture to some university audience," but to widespread popular lecturing even though, after his salary had been increased, he had written me, "I look forward to a quiet life, without popular lecturing, which I hate."

With this gross breach of contract in mind, we began to consider the question of his dismissal from the staff, but delayed action for several months while we submitted the entire evidence to a group of distinguished authorities in ethics and law. The legal experts' opinion was that he had broken his contract by popular lecturing and by his upholding of Mrs. Russell's disorderly conduct. The ethical support of the legal opinion was based upon Mr. Russell's performance as a member of the Foundation's teaching staff; that is, he never made any efforts to bring what he was doing into fruitful relationship with the work of his colleagues; his lectures appeared to be a task for him and had been a dreary ordeal for those who had abandoned the class; he had made not a single contribution to the solution of problems confronting the rest of the teaching staff or to the organization as a whole. Never, in short, did Mr. Russell in any manner or degree identify himself with the Foundation's program of democracy in education. His appearance for one hour and fifteen minutes, once a week, for which he received two hundred and fifty dollars each time, amounted to punching a time clock in order to obtain an inordinately large paycheck. Finally, in December, 1942, we decided that the farce could go on no longer and he was dismissed.

* * * * *

The foregoing recital sets forth the circumstances under which Bertrand Russell joined the staff of the Barnes Foundation, the conditions to which he agreed at the outset, and the failure on his part to live up to those conditions which resulted in his dismissal. A brief summary now of the aims and methods of the Foundation's educational program will reveal the conflict between Mr. Russell's autocratic and authoritarian attitude toward life and the democratic and scientific attitude on which the Foundation's program has always been based.

The account of this program which follows consists of a simplified statement of the fundamentals of the philosophy of John Dewey as applied to education. This system rests on the axiom that the indispensable elements of the democratic way of life—scientific method as intelligence in operation, art, education—are all bound together in a single organic whole. To put the matter in other terms, all genuine experience is intelligent experience, experience guided by insight derived from science, illuminated by art, and made a common possession through education. This conception has implications of the most far-reaching import. When the common experience which ought to be the birthright of all human beings is broken by barriers of ignorance, class-prejudice, or economic status, the individual thus isolated loses his status as a civilized human being, and the restoration of his wholeness is possible only by reestablishment of the broken linkage.

Applied to the field of education, this conception implies that the prevailing academic methods of instruction in art are misdirected from the very beginning. What the student needs to know is not how men of genius produced immortal masterpieces long ago, but how in the world that his own eyes show him he can discover more and more of what lends

color and zest to what he does from day to day. The masterpieces have their indispensable function, but it is the function of guiding and training the student's own perception. Not of standing in remote isolation as objects of worship or occasions for gush.

The misconception which identifies art with what is remote, high-flown or artificial is paralleled by another which confines science to the laboratory or lecture-hall. If the chemist is thought of as operating exclusively with balances and test-tubes, the astronomer as helpless without a telescope, or the historian as a reader of volumes or manuscripts in a library, the essential factor of scientific procedure is lost sight of. Science is science not because laboratory apparatus or words of a technical vocabulary are employed, but because observation and reflection are joined and correlated by methods that have proved themselves to be illuminating and fruitful. The problems with which science is concerned originate outside the laboratory—in the fields which must be tilled, the swamps that must be drained, the epidemics that must be controlled, the refractory human beings whose acts and purposes must be harmonized for the sake of a good social order. As the problems crystallize, possible solutions take form in the realm of hypothesis, and it is in the laboratory that these receive their first experimental test; but the testing is never complete until the course of reflection has flowed out into the world again, and human activities there have been given a wider scope and a richer meaning.

Education is growth, the development of the faculties with which every normal child is born. Growth is gradual, fostered only by means of communication between the individual and his world. Education provides an orderly progression of the means by which the avenues of communication are gradually widened in scope. It is a never-ending process that extends from the cradle to the grave. "Gradual" means a succession of steps or stages. If the learner attempts to vault over the stages through which natural growth inevitably proceeds, the result is pretense or self-deception, sham erudition masquerading as "culture." It is a view only too widely prevalent that what is "common" is commonplace, and hence contemptible; that distinction consists in avoiding and despising the common; and this is the view that inevitably leads in practice to the gentility which is only another name for vulgarity. In contrast, any work which proceeds from real living has its own integrity and dignity and whether it succeeds or fails never sinks into the meretricious or tawdry.

The interconnection of science and art becomes more fully apparent when we consider them both as means of communication, as indispensables in all educational movements. Born, as we all are, helpless and speechless and dependent upon others for all the necessities of life, we must acquire slowly and gradually the capacities which make life more than a sum of vegetative and animal processes. As the utterly self-centered and uncomprehending infant develops, the chaos which is his world begins to take on

order and to mirror the objective world which lies about him. He learns to relate his cries, wails and random movements to what the things, and especially the persons, in his environment *do* to him. At some point in his growth he grasps the difference between things, which simply affect him, and persons who communicate with him. Throughout the rest of his life he elaborates the distinction. He learns that he must not treat persons as things: this is the dawn of morality. He learns that a more penetrating, a more comprehensive grasp of things enables him to do with them what he could never do by his untutored impulses: this is the dawn of science. He learns, for example, that with particular tones of his voice, gestures, combinations of words, he can make others aware of what he sees with his mind's eye: this is the dawn of art.

Morality, science, art, all alike, are forms of communication, possible only through the sharing of experience which constitutes civilized living. In its widest sense, education includes all of them; but only if education is conceived, not in the conventional sense, as preparation for life, but as living itself. To have conceived education thus, and to have developed the conception until it covers the whole field of human experience, has been the supreme achievement of John Dewey—an achievement rarely paralleled in scope in the entire history of education.

* * * * *

The foregoing consideration makes it possible to state briefly the case against Bertrand Russell. If education is designed to enrich the experience of the student by making him an active participant in the widest and deepest experiences which art, science, and civilization have developed, then Bertrand Russell contributed little or nothing to the education of his class. The reason for his failure was that he himself had no conception of democracy as a sharing in significant experience. The history of ideas about which he lectured was a history of abstractions torn from their human context, with not the slightest recognition of the concreteness of experience throughout all its history. In the religious and moral history of the past Mr. Russell could see mainly an occasion for derision and contempt. Above all, he felt so little share in the desire of his students to relate the things he was talking about to their own experience, that the fear of his ridicule froze on their lips the questions that they would have liked to ask. If they learned anything whatever of democracy in education from him, it was because he presented them with the perfect example of its antithesis.

Published by
Albert C. Barnes
Merion, Pa.

RELIGION

(36) From the New York Times (3/18/84, 20E):

Letters

School Prayer vs. the Atheist Child's Civil Right

To the Editor:

The debate over the return of organized prayer to public schools has been disappointing for the silence of a group that ought to be among the most vocal: the atheists. Unfortunately, atheism is a political anathema, unjustly associated with Communism and immorality in the minds of most Americans, so that atheists

hesitate to assert their rights for fear of public denunciation and scorn.

Proponents of school prayer claim that we all worship the same God, and ought to do so together in the classroom. Opponents object that no meaningful form of worship can be found that would satisfy everyone. While this objection is surely valid, the claim of atheists is far stronger.

Religious freedom includes the right to accept or reject any religious doctrine, including the existence of a God. To protect this freedom, we must not allow the state to encourage or discourage any particular religious belief. Any official sanction of organized prayer in public schools violates the religious freedom of atheists and must be prohibited. Of

course, individual students may pray in school on their own time, but no figure of authority should encourage or discourage such prayer. Then no student's rights will be violated.

Some people argue that in a democracy we must respect the wishes of the majority; if the majority wants school prayer, so be it. But democracy means more than just majority rule, which can lead to oppression of minorities.

This has happened to blacks in America, Jews in Nazi Germany and various minorities in today's Iran.

To prevent such tyranny, the Constitution establishes strict limits on the application of majority rule. The basic civil rights of a minority must be respected, no matter how small the group or how unpopular its opinions. And one of these rights is that of an atheist to his or her beliefs.

It is sad to see our country moving away from these principles. The Supreme Court has decided that government may spend tax money to display religious symbols in public places and to pay armed services chaplains. Now some people would see the state coerce atheist children (they do exist) to pray to a God in which they do not believe.

ON DISARMAMENT TALKS

(37) From the New York Times (2/13/84, E19):

McLEAN, Va. — President Reagan has started his re-election campaign with a public-relations attempt to demonstrate that he and his Administration have been serious about controlling nuclear weapons and reducing the risk of nuclear war. But this public-relations blitz does nothing to change President Reagan's dismal record on the nuclear war issue, which is critical to our survival.

The blitz began with the President's own deceptively placatory speech designed to convince our allies that he really wished accommodation with the Soviet Union. Next, Paul H. Nitze, his negotiator for intermediate-range nuclear forces talks at Geneva, and then Edward L. Rowny, his strategic arms reduction talks negotiator, appeared in print and on television, arguing that the Administration's negotiating positions were sound and flexible. Secretary of State George P. Shultz said in Stockholm on Jan. 17 that Washington was ready "for early progress" once arms control negotiations were resumed.

In fact, the President deserves scant credit for any improvement in his arms control policy. Only under pressure from people in this country and Europe did he initiate any arms control negotiations. The talks on intermediate-range forces were started 10 months into his term and then only at European leaders' insistence — demands generated by the public outcry over the forthcoming deployment of Pershing 2 and cruise missiles. The strategic arms reduction talks were not begun until 17 months after Mr. Reagan took over and again only as a result of widespread American public alarm among freeze-movement activists, physicians, scientists, lawyers and other concerned organizations.

What in fact has the President done to curtail the arms race?

• He postponed indefinitely the ne-

Herbert Scoville Jr., former assistant director of the Arms Control and Disarmament Agency and Deputy Director of Central Intelligence, is president of the Arms Control Association.

Poor Record on Arms

By Herbert Scoville Jr.

negotiations on a comprehensive test ban treaty even though these talks had been supported by every Republican and Democratic President since Dwight D. Eisenhower. The need to do more nuclear testing was cited as the reason for putting off the talks.

• He sent the Threshold Test Ban and Peaceful Nuclear Explosion Treaties, signed by Presidents Richard M. Nixon and Gerald R. Ford, back to Moscow for revision.

• He refused to resume discussion on limiting anti-satellite weapons and, instead moved with high priority to begin testing an advanced weapons system for destroying Soviet space vehicles.

• He proposed vast and expensive programs for ballistic missile defense systems, which could require abrogation of the Anti-ballistic Mis-

begun, the Russians have predictably broken off negotiations and begun to pursue an equally misguided course — deploying more missiles aimed at Western Europe. The only ray of light in these talks was the so-called walk-in-the-woods of Mr. Nitze and his counterpart, Yuli Kvitsinsky, in which the chief American negotiator privately offered to postpone deployment of the Pershing 2 missiles. Yet, in the aftermath of this unofficial move, the director of the Arms Control and Disarmament Agency, Eugene V. Rostow, was forced to resign for his "overzealousness."

The Administration has been required to modify its original proposal several times under Western European pressure, yet it still has not faced up, even implicitly, to the real roadblock in these negotiations — the

date has been set for their resumption. In this case, too, our initial negotiating position was clearly unacceptable — and would have decreased American security had it been accepted. Its primary weakness — that it would have increased the vulnerability of the weapons by which both the Americans and Russians deter a first strike and thus would have made a nuclear war more likely — was recognized by the bipartisan commission on the MX missile. The American position was subsequently modified, but as long as Mr. Reagan insists that the MX and the Trident 2 missiles be the mainstays of the American force, he will be undermining the stability of the nuclear balance.

Now Mr. Rowny has expressed optimism that the Russians will soon return to the table and negotiate seriously. Yet he admits that our proposals, which he recently discussed with President Reagan, are no different from those presented last October and that the Russians have shown little interest in them. In fact, Yuri V. Andropov's death makes it even more unlikely that talks will be resumed.

Mr. Rowny also proclaims that Washington is at last willing to discuss trade-offs of Soviet and American advantages in certain classes of weapons. Such trade-offs are, of course, the essence of any successful arms control negotiations, and yet it is only after three years in office that Mr. Reagan is prepared to discuss such a deal.

Given this record of delayed action, cover-ups and political posturing, it is hardly surprising that the American people are skeptical about the President's seriousness about arms control. The President was successful in getting some gullible Congressmen to support the procurement of MX missiles because they did not want to be blamed for his arms control failure. But in the absence of any negotiations, it is unlikely that he will be equally successful in counting the American people in this election year. This explains his real concern about the suspension of all nuclear weapons talks with Moscow.

sile Treaty of 1972, the Outer Space Treaty of 1967 and the Limited Test Ban Treaty of 1963.

Negotiations have been used not merely to cover inaction in real arms control but also to justify the procurement of new nuclear war fighting weapons as bargaining chips.

The President's original position at the intermediate-range forces talks — the so-called zero option for eliminating all Soviet nuclear weapons aimed at Europe in exchange for American agreement to forego the deployment of cruise and Pershing 2 missiles — was palpably nonnegotiable, and Administration spokesmen admitted that they expected no encouraging Soviet response until after the Pershing 2 and cruise missiles were deployed in Europe.

Now that such deployment has

British and French strategic nuclear weapons aimed at the Soviet Union. It is not surprising for the Soviet Union, the only country in the Eastern bloc with nuclear weapons, to be unwilling to ignore these forces — 162 missiles being modernized with multiple warheads. Only now, when the Russians have broken off the intermediate-range forces talks and removed Mr. Reagan's cover for failure to deal seriously with this problem, has the Administration given even the slightest indication of being willing to merge talks about intermediate-range forces with negotiations about reducing intercontinental weapons — a possible politically acceptable tactic for dealing with this thorny issue.

The strategic arms reduction talks are also headed nowhere — Mr. Rowny's optimism notwithstanding. No-

ELECTION OF DIRECTORS

(38) Nominations for Directors, please. We wish to elect 8 Directors this year, for 3-year terms starting 1/1/85, which will give us a total of 24 Directors. The August newsletter will provide a ballot for voting. In this (May) newsletter we seek the candidates who will be on the ballot.

We are asking you to nominate candidates. Any member may nominate any other member to be a Director-Candidate.

If you wish to be a candidate yourself, notify the Elections Committee and someone will probably nominate you.

The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something, by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is tax-deductible for Directors.

We would like to have more than 8 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire in 1984 are JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, LEE EISLER, HUGH MOORHEAD, JACK RAGSDALE, and HARRY RUJA. They are eligible for re-election.

To nominate someone -- or to volunteer yourself -- write the Election Committee, c/o the newsletter, address on Page 1, bottom.

(39)

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RUSSELL SOCIETY NEWS

No. 43

August 1984

- (1) Highlights: Volunteer needed (36). 1984 Annual Meeting in Toronto (2,49,50). Two anti-nuclear letters (24). 4 books reviewed (13,25,26). New BRS Book Award; nominations wanted (8). Members to vote on revised bylaws (54). Doctoral Grant doubled (9). Hook's portrait of BR (6). Tapes to lend (28). Membership list (51). Time to vote (34,54). Index (53). An asterisk in the left column indicates a request.

(2)

ANNUAL MEETING (TORONTO, 1984)

This report is in 3 parts. Part 1: The Conference. Part 2: The Society's Annual Meeting. Part 3: The Board's Annual Meeting.

Part 1, the Conference. It was titled "Russell Conference 84". It was sponsored by the Russell Editorial Project (at McMaster University), The Higher Education Group, Ontario Institute for Studies in Education, and the Institute for the History and Philosophy of Science and Technology (at University of Toronto). It dealt with BR's early technical work.

Here is the program:

RUSSELL CONFERENCE 1984
On Russell's Early Technical Philosophy

Trinity College, University of Toronto
June 21-24, 1984

Thursday, June 21 Registration and Reception

3:00-3:00 Registration 3:00-3:00 at Trinity College, Porter's Lodge,
at 6 Hoskin Avenue
Reception 7:00-8:00 in Senior Combination Room, Trinity College

ALL CONFERENCE SESSIONS IN IGNATIEFF THEATRE, TRINITY COLLEGEFriday, June 22 Welcome, General Remarks and Information on the Conference

9:30-10:00 Welcome and Information on Conference - Ian Winchester
Opening Remarks and Welcome - Kenneth Hare, Provost of Trinity
The Russell Editorial Project - Richard Rempel, Director

Session I: From the Foundations of Geometry to Leibniz

10:00-11:00 Russell's Conception of Philosophy - John Slater (Toronto)
11:00-11:15 Coffee
11:15-12:30 Russell's Foundations of Geometry - Joan Richards (Brown)
12:30- 1:30 Lunch: The Quadrangle, Trinity College
1:30 - 2:30 The Tiergarten Programme - Nick Griffin (McMaster)
2:30 - 3:30 The Picture of Physical Science in 'Leibniz' and 'the Principles' -
Ian Winchester (OISE)
3:30 - 3:45 Coffee
3:45 - 4:45 The Roots of Russell's Discovery of the Paradoxes in Logic and Set
Theory - Greg Moore (Stanford)
7:00 - 10:00 Banquet: The University Faculty Club, 41 Willcocks Ave.
Speaker: W. V. O. Quine
(All registrants and participants)

Saturday, June 23Session II: Early Work on the Theory of Knowledge and the Philosophy of Mind

9:00 - 10:00 Russell's Scientific Realism - Michael Bradie (Bawling Green)
10:00-11:00 Neutral Monism - Bob Tully (Toronto)
11:00-11:15 Coffee
11:15-12:15 Russell's Re-Evaluation of Meigong - Janet Farrell-Smith
(U. Mass.)

Session III: Philosophy of Logic and Language From the Principles to Principia

1:30 - 2:30 The Propositional Logic of *Principia Mathematica* and Some of
Its Forerunners - Daniel O'Leary (Maine)
2:30 - 3:30 Russell's Zigzag Path to the Ramified Theory of Types -
Alasdair Urquhart (Toronto)
3:30 - 3:45 Coffee
3:45 - 4:45 Russell's Logical Manuscripts: An Apprehensive Brief -
I. Grattan-Guinness (Middlesex Polytechnic)
4:45 - 5:45 Extension to Geometry of *Principia Mathematica* and Related
Systems - Martha Harrell (St. John's)
6:00 - 7:30 Supper - Open
7:30 - 10:30 The Bertrand Russell Society, General Meeting in the Boardroom,
The Ontario Institute for Studies in Education, 222 Bloor St. W.



July, 1984-85

Secretary: Margaret Macgregor in the Room 401

President: John W. Mackenzie, 1001 Centre Drive, Suite 401, Toronto, Ontario

President Elect: Don Hart

Chairman of the Board: Alex Ayres

Chairman of the Executive: John W. Mackenzie

Chairman of the Finance: John W. Mackenzie

Chairman of the Public Relations: John W. Mackenzie

Chairman of the Social Activities: John W. Mackenzie

Chairman of the Technical: John W. Mackenzie

Chairman of the Women: John W. Mackenzie

Chairman of the Young: John W. Mackenzie

Chairman of the Students: John W. Mackenzie

Chairman of the Faculty: John W. Mackenzie

The locale was the University of Toronto, with its handsome English-university-style buildings. From the attractive green campus, you would never guess that it is located in the center of a great city.

The facilities were excellent. All IES members were housed in the same building, located just across the street from the site of the Conference. The IES Annual Meeting was held in the splendid Conference Room at the Institute (GRUB). We were indebted to Prof. M. WINTERER (who, we are happy to report, joined the IES during the Conference) and to his colleagues at the University of Toronto for many courtesies.

23 members were there: KEN SHAWWELL, JOHN PALE, FIONIS O'NEILL, BILL EASTMAN, LEE EISLER, ALBERTO GARCIALAZCO, DAVID HART, DON SWENICZ, HARVIN KUBO, CLAUDE LEHMANN, ALAN LING, ARTHUR LEWIS, BOB LOMAX, STEVE MARSHALL, HUIH MORGAN, DAN O'LEARY, TRACY PATE, PAUL RAYLOR, STEVE REINHARDT, HARRY ROO, DAVID SPANGLI, and JOHN VAN ALSTIN; plus two who joined during the Annual Meeting, STEVEN ANDERSON and IAN WINCHESTER. Also present were Honorary Members PAUL DALL and A. J. MITZ, the latter as a participant in the Conference.

Part 2, the Society's Annual Meeting, here are highlights. The Minutes provided more details (49).
 • KEN MARSHALL reported that the task before us is clearly ill. President Becklake will write a letter to his wife, Bess.

• FRANK O'NEILL reported that the IES is solvent, with a year-end balance of \$1734.41.

• LEE EISLER reported on a questionnaire he had sent to dropouts, that had brought some of them back.

• BOB MARSHALL moved that we send letters to world leaders, mostly against nuclear weapons. The motion carried (in part).

• STEVE MARSHALL moved that a 1986 Meeting in Britain be seriously considered. The motion carried.

• HARRY WINCHESTER moved that the amount of the IES 1985 third grant will be doubled, to \$1000 in 1985.

• BOB also granted the resolution, as had a letter from PAUL ARTHUR SCHLIER.

• PAUL RAYLOR raised the critical question for 1984-85, and invited members to submit names for the new IES book award.

• JOHN VAN ALSTIN moved that we thank IAN WINCHESTER for planning the Conference and providing us with excellent facilities. The motion carried, with warm applause.

• IAN WINCHESTER will place his notices (and in journals read by educators, at no cost to the IES).

Part 3, the Board's Annual Meeting. Here are highlights. For more, see the Minutes (50).

• The IES Technical Grant was increased from \$200 to \$2500, for 1985.

• The IES Book Award will be given for the first time in 1985. Members should submit books for consideration.

• The work of the Human Rights/Intellectual Development Committee (Alex Daly, Chairman) was authorized for another year.

• JOHN JACKNICO was named the IES Corporate Agent in the State of Illinois.

• Society Officers were elected for 1984-85.

• Board Officers were elected for 1984-85.

• Proposed revised Bylaws for the Society were reviewed, and will be submitted to the members for approval.

• Revised Bylaws for the Board were submitted to the Board, reviewed, and approved.

REPORTS FROM OFFICERS

(3) President Don Jacknico reports:

With the fine 1984 Annual Meeting behind us, we can now look forward to a June 1985 Annual Meeting in Washington, DC. I had hoped 1985 would see us making plans for an Annual Meeting in Britain. To that end, I contacted representatives of the Universities of Cambridge, Oxford, and London, and also received encouragement from Dora Russell. Such a Meeting, I feel, is feasible. Perhaps in 1986 it will happen.

At this time I ask all members to note the last we heard in June 1985 on their calendars, to consider the possibility of attending the '85 Meeting, and to inform me of agenda proposals, including proposals to present a paper. I would also benefit from hearing your thoughts on a 1986 Meeting in Britain.

I would like to thank Lee Eisler and Steve Reinhardt who worked with me to review and suggest improvements in the Bylaws. There are 2 sets of Bylaws, the Board's and the Society's. The proposed changes in both sets were reviewed at the Toronto Meeting. The Board formally adopted its own new Bylaws, subject to the Society's approval of the new Society Bylaws. Such work can be technically demanding, and at times may require renewal theology, but it can result — as I trust it has in this case — in a firmer organizational basis for the Society.



Hearty thanks, too, go to Jack Ragsdale who has headed the BRS Library for the past several years. He has decided to step down from his post as BRS Librarian, and now we must find a successor. If you might be interested, let me know. (901 6th St., SW(712A)/Washington, DC 20024).

REPORTS FROM COMMITTEES

(4) Philosophers' Committee (David E. Johnson, Chairman):

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in December 1985. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half-hour, and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name of the author, with his address and the title of the paper, should be submitted on a separate page. The submission deadline is May 15, 1985, and the papers should be sent to David E. Johnson, The Bertrand Russell Society, Sampson Hall, U.S. Naval Academy, Annapolis, MD 21402. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

The above announcement appears in journals read by professional philosophers.

BR, WRITER OF LETTERS

(5) A 1963 letter, with thanks to OPHELIA HOOPES:

From: The Earl Russell, O.M., F.R.S.,
 PLAS PENRHYN,
 PENRHYNDEUDRAETH,
 MERIONETH.
 TEL. PENRHYNDEUDRAETH 249.
 28 September 1963

Mrs. Mary E. Edling,
 Recording Secretary,
 Everglades Chapter,
 American Humanist Association.

Dear Mrs. Edling,

Thank you very much for your letter. I should wish to send the following message:

"The danger of dogma and of cruelty which results from dogma is best illustrated by the "Holy War" now being conducted by the United States and the Soviet Union. The two sides have stockpiled the equivalent of 320,000 million tons of T.N.T. To exhaust this arsenal of death it would be necessary to employ all of the destructive power used in the Second World War each day for 146 years.

The United States has stockpiled as well 130,000 nerve gas bombs, which, if used, would eliminate life on the land areas of the earth eight times over.

All of this barbaric cruelty is the result of the dogma which obsesses men concerning the "evil" of the Power designated as the enemy of the moment. Free thought entails the responsibility to challenge cruel myths. I hope you will carry on this struggle which is essential to the survival of mankind."

With best wishes,

Yours sincerely,

Bertrand Russell
 Bertrand Russell.

ABOUT BERTRAND RUSSELL

- (6) "A Portrait from Memory". We are indebted to KEN BLACKWELL for alerting us to the following article by Sidney Hook, which ran in "Encounter" (U.K., March 1984). It is sometimes fascinating and sometimes nasty, with the kind of nastiness sometimes found in gossip columns. Hook is clearly ambivalent about BR. As he says, "O. all the persons I have known, the one I have come closest to hero-worshipping has been Bertrand Russell." Nevertheless, he accused BR of anti-Semitism and of being a "spokesman for appeasement and surrender to Communism", in an article in "Commentary" (July 1976) (RSN NL12-62). Hook is an ex-Communist, a reformed sinner, so to speak, who — as often happens with reformed sinners — swings to the opposite pole: after leaving the Communists, become an anti-Communist hard-liner. He says: "So long as we keep our guard up and do not capitulate [to Communism] as Kennan or Russell would have us do...etc." (RSN39-10)

The Hook article follows, after a brief excerpt from Ken Blackwell's Editor's Notes in "Russell" (Vol.4, no. 1. Summer 1984, Page.v).

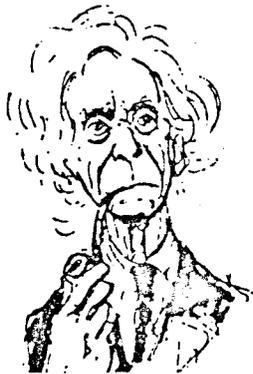
Editor's notes v

Sidney Hook's "Portrait from Memory". In the March 1984 issue of *Encounter* there is an essay by Sidney Hook on Russell's character. Hook knew Russell well over a period of twenty years and before that, as early as WWI, had been influenced by Russell's *Justice in War-Time*. The essay reveals many fascinating details about Russell, although to Hook "they seem too irrelevant to Russell the philosopher". This material will reappear in Hook's forthcoming autobiography. I have had the opportunity of editing a transcript of Hook's 1953 BBC discussion with Russell on "The Nature of Liberal Civilization". By this time their disagreements were becoming sharper, and Hook came to regard Russell's political writings as "even surpass[ing] the political libels of the Communists in the darkest days of the

Cold War". The story of Russell's concern over McCarthyism has yet to be investigated thoroughly, though a start has been made in Volume 2 of Feinberg and Kasrils' *Bertrand Russell's America*. His dictation of the early 1950s—which I am currently indexing—includes this advice in a letter of August 1952 to a Mr. Latey, who had asked him for assistance in studying the threat to U.S. civil liberties: "There is another thing that you must be on your guard against. Unpopular opinions, if avowed, make it almost impossible to earn a living, but economic as opposed to legal penalties are usually ignored by those who maintain that America is a free country." Also helpful in understanding Russell's conception of economic as opposed to political terror is a large file of F.B.I. documents on Russell, acquired through Harry Ruja at the suggestion of John Slater.

Bertrand Russell

A Portrait from Memory



THERE ARE SOME individuals of whom it would not be unjust or even unkind to say that they had outlived themselves. They do not have to be historical personages. We all know men and women who have become so transformed by age and experience that they no longer exhibit those distinctive traits of thought, feeling and character that have defined their personality in our recollection of them. Their physical presence blurs the memory of what they used to be. I am not referring to any pathological changes associated with premature senility. The individual is as rational and coherent as ever but the pattern of judgment and behaviour is so different from what we have been accustomed to that we could easily imagine we are hearing or observing another person.

Bertrand Russell used to say that Socrates was the luckiest of men. He died at the right time and in the right way for a noble cause. And had Russell died at about the same age as Socrates there would have been no puzzle to decipher about his subsequent judgments and behaviour. No one who knew him during the first 80 years of his life would have thought it conceivable that before he died Russell would hail the régime of the ruthless Communist dictator Ho Chi Minh as the hope of progressive mankind, or lavish fawning compliments on Nikita Khrushchev, who crushed the Hungarian Revolution, as a token of his high regard during the Cuban missile crisis which Khrushchev precipitated by introducing nuclear weapons into Cuba.

I have already written a critique in my *Philosophy and Public Policy* (1980) of this sad chapter in Russell's life and shall not discuss his final years except peripherally. The Bertrand Russell who meant so much to me has little in common with the shrill and querulous anti-American who was quite prepared (or so he said) to accept the horrors and terror of universal Communist domination should the Kremlin refuse reasonable measures of disarmament. The image of the Bertrand Russell I shall write about still lives in me (and only the personal and philosophical influence of John Dewey was greater).

I HAVE NEVER BEEN a hero-worshipper, not even when young. Of all the persons I have known, the one I have come closest to hero-worshipping has been Bertrand Russell. This was not because of his moral traits but purely because of his intellectual virtues among which his matchless courage, expounding and defending unorthodoxies in theory and practice, was the most inspiring. My ardour and boundless admiration were all the more remarkable because, except for a brief interlude towards the end of my undergraduate studies, when I was attracted by the earlier vintage of his Platonic realism, I have never shared Russell's philosophical views.

My first encounter with Bertrand Russell was in his role as a publicist. As a student in a New York City high school, embattled with all my heart and soul against United States

participation in World War I, I stumbled upon Russell's *Justice in War Time*. Atrocities-mongering against the Germans was at its height, and Russell's cool demolition of the myths about Teutonic frightfulness against Belgian children and other horror stories confirmed my scepticism of wartime propaganda. His passionate lucidity and dedication to the truth sustained me in the difficult years immediately after the Armistice when it was extremely hazardous to life and limb in the United States publicly to espouse the socialist cause, which was automatically equated with being "pro-German" and "anti-American", and then with "Bolshevism."

My first glimpse of Bertrand Russell in the flesh came from the gallery of Carnegie Hall in 1924 when he debated with Scott Nearing on the desirability of a Communist revolution in the

West. Nearing's simplistic mind failed to grasp the force and logic of Russell's argument. So much so that, fortified by the applause of a partisan audience consisting mostly of Communist sympathisers (the hard-core members were just emerging from the underground to form the then Worker's Party), Nearing imagined that he had carried off the honours. He remained simple-minded to the end of his days.

My second glimpse of Russell was at the dinner in honour of my teacher, Morris R. Cohen, in the fall of 1927—a dinner arranged to protect Cohen from anticipated administrative reprisals at the hands of the President of the College of the City of New York (CCNY), Frederick B. Robinson. The issue was Cohen's intellectual independence and support of the agitation of his son, Felix, a student leader, against compulsory military training (ROTC). In a burst of political and collegial solidarity with Cohen all the speakers and celebrants exaggerated Cohen's philosophical stature and pedagogical gifts.¹

Russell, who was in New York that fall, was approached to serve as one of the speakers. He had never heard of Morris R. Cohen (Harold Laski to the contrary notwithstanding) and wanted to know why he should speak at a dinner in Cohen's honour. He was not impressed by the report of Cohen's intense intellectual admiration of him or of the academic political atmosphere at CCNY. But when he was told that he would receive a fee of \$50 for some brief remarks, he promptly accepted with the observation: "Those are fifty good reasons!" Some of Cohen's philosophical reprints were left with him and at the dinner he made a clever little speech saying that he had discovered that he had something in common with Cohen, that they were both members of one of the smallest minorities in the world, viz. those interested in symbolic logic. (Cohen's interest in the subject at that time was actually quite peripheral.) Cohen himself was deeply moved by Russell's presence. I shall never forget, however, the look of unfeigned astonishment on Russell's face when Cohen in his reply turned to Russell and said: "If any man has been my philosophical Allah, it has been Bertrand Russell." Those of us who had studied with Cohen knew that his tribute was quite genuine. Although Cohen was neither a disciple nor a devotee of any of Russell's doctrines, whether in mathematics or epistemology, his homage to Russell as a thinker was unqualified. Those of his students who had not, like myself, already acquired this admiration on their own, absorbed it from Cohen, so to speak, by classroom osmosis.

MY FIRST FACE-TO-FACE MEETING with Russell took place in the spring of 1930—I am not sure of the exact date—at the home of V. F. Calverton whose daughter, Joy, was a student at Russell's school in England. Because of my own inhibitions at the time, the meeting was a shattering experience. Calverton, a literary entrepreneurial talent, knew and cultivated everybody of importance in those days. Aware of how I felt about Russell—he had gone out of his way to arrange the meeting—he may have been trying to impress me with the degree of his familiarity with Russell.

¹ Cohen, by the way, believed every word that was said of him that night. The rest of his life was bathed in the afterglow of its euphoria. Incisively critical of all large claims, sceptical with a devastating humour of all rhetorical exaggeration by or about others, Cohen took the holiday tributes rendered him as literally true.

² Commentary (New York), September and November 1952.

I arrived before Russell did. He appeared a few minutes later. No sooner had we been introduced than Calverton turned to him and said: "Well, you old s.o.b. What have you been up to? I was in the 'john' with Joy the other day. Do you know what she told me after she watched me peeing? 'Daddy, Uncle Bertie's wee-wee is larger than yours.'"

"Bless her little heart", Russell responded without turning a hair, "for her generous commendation."

"Well", grumbled Calverton with a kind of mock indignation, "I hope she's learning more than this kind of biology."

The rest of the details of this bantering colloquy were lost on me. Russell complained about the financial cost of the school and the difficulties of recruiting new children. I made several efforts to change the conversation, but they were turned aside. Calverton, who regarded me as somewhat of a prude because I had expressed disdain for his sexual excursions—in this area he was 30 years ahead of his time—seemed to enjoy my

discomfiture. Russell puffed away on his pipe until the time came for him to leave for another appointment. Calverton promised to arrange another meeting for philosophical conversation, but it never came off. My guess at the time was that Russell hadn't even heard my name and I was therefore somewhat surprised, when my *Towards the Understanding of Marx* was published in London a few years later, to learn from Calverton that Russell had written to him about its reception.

I GOT TO KNOW Russell rather well on the occasion of the disgraceful incident of the cancellation of his teaching post at CCNY in 1940. The Committee for Cultural Freedom, of whose Executive Committee I was co-chairman, called a public meeting on Russell's behalf and organised a large protest movement that resulted in many letters to the press and wide editorial support for him. It was of no avail because of Mayor Fiorello La Guardia's defection from the liberal principles he had previously mouthed. After Russell lost his post at CCNY, John Dewey arranged for him to give lectures at the Barnes Institute of Fine Arts at Merion (Pennsylvania). I have described elsewhere² the incidents that led to Albert C. Barnes' animosity towards Patricia, Russell's third wife, and then towards Russell himself who in the circumstances had to stand by his wife. It ended in Russell's peremptory dismissal and a period of acute financial distress for him. By this time, having arranged for some lectures for Russell at the social-democratic Rand School where I acted as a kind of educational advisor, I learned from Russell himself the details of the rift. I was wholeheartedly on the side of Russell, having met Barnes and been repelled by his ruffianly treatment of anyone who took issue with him. I advised Russell, who in these matters was an innocent, on how to behave in order to have a watertight legal case against Barnes. (Having served on the Council of the American Association of University Professors a few years earlier, I had learned a great deal about procedure.)

I arranged weekly lectures for Russell at the Rand School, met him when he came in from Pennsylvania, spent the day with him, and dined with him before the lecture. Russell loved parties, and after his lecture we would go to the homes of Greenwich Village friends; Russell, drinking freely, would hold forth on topics I fed to him out of my insatiable curiosity concerning his past life and thought. Russell enjoyed every minute of it although years later he complained that I made him talk philosophical shop, which on similar social occasions in England was taboo. I often arranged, at considerable inconvenience to some of my friends—Herbert Solow, Houston Peterson, and others who were infected by my protective enthusiasm for Russell—for Russell to spend the night in New York. I once took him home to Brooklyn, but the trip was tiring for him. As Chairman of the "Conference on Methods in Science and Philosophy", I built a programme around him where he could confront Reinhold Niebuhr in a discussion of naturalism. Niebuhr took evasive action by writing his paper on "The Naturalism of F. J. E. Woodbridge", whose views were unfamiliar to Russell. But the discussion was sharp and exciting, although Russell complained that the basic terms like "faith" and "naturalism" were not precisely defined.

It was at this Conference that I unwittingly overheard some strong words between him and Patricia, who seemed to be concerned about his overtaxing himself. Russell was excessively sensitive about any behaviour towards him that seemed to take considerate notice of his age. He would sometimes react to a point of rudeness towards anyone who out of ordinary, conventional kindness treated him as an "oldster." The only time he lost his temper with me was when I tried to carry his Gladstone bag the six blocks from the subway station in Brooklyn to my home. Since I was 30 years younger and sported only a portfolio, it seemed natural for me to carry it. "Don't treat me like an old man", he growled, elbowing me vigorously away from his bag. Judging by his flirtatious behaviour towards any comely woman around who was impressed by his reputation or conversation, he certainly didn't act like an old man.

FOR ALMOST A YEAR I saw more of him than of anyone else among my friends; we talked mostly philosophy and some politics, and I drew him out (long before he wrote about them) on the philosophers of the past whom he had known, questioning him on details of articles he had written (of which I was an

avid reader) and about which his memory was surprisingly fresh and accurate. During all this time, I never heard him repeat himself on any matter of substance, although subsequently he wrote about the persons and incidents he discussed in almost the same words he used when talking about them with me. His spontaneous conversation had the same coherent structure, incisiveness, wit, and brilliant finish as his published prose. (The only thing I found disconcerting was that he laughed uproariously at his own jokes.)

It was intellectually the most exciting year I had ever experienced, although I confess it was not give-and-take, but mostly take, on my part. Russell seized every opportunity I provided to hold forth to admiring audiences. He once said to me: "I have never been made a fuss over before—I must say, it's rather pleasant." His remark at the time seemed odd to me. I assumed that as the greatest mind in England, he had always been lionised. Looking back, it now appears to me that he was enjoying some emotional recompense for the bitter experience of the First World War years, for his alienation from friends like Alfred North Whitehead (his co-author of the great *Principia Mathematica* of 1910) which grieved him deeply, and especially for the searing experience of the débâcle at CCNY and the injustice suffered at the hands of Albert Barnes which brought to fever heat his latent anti-American prejudices. Otherwise it would be difficult to explain why a man so painfully and meticulously truthful about himself should, in reporting events in America, deliberately and maliciously invent and exaggerate incidents that even surpassed the political libels of the Communists in the darkest days of the Cold War. (I shall cite examples below.)

PERHAPS WHAT GAVE RUSSELL the greatest intellectual pleasure and satisfaction was the celebration I arranged for his 70th birthday at the Hotel Brevoort at the bottom of Fifth Avenue. He had never had a *Festschrift* (the Schlip volume had not yet appeared), and his 60th and 65th birthdays had gone unheralded and unremarked. It was a comparatively small and cosy affair. Patricia, his lustrous redhaired wife, was among the few wives present—very much *Lady Russell*, chain-smoking cigarettes out of a miniature pipe. I had invited about 25 philosophers from the metropolitan region, all of whom greatly admired Russell regardless of their technical disagreements. (Because John Dewey had sided with Barnes, I know he would not attend even if he were invited.) After coffee and liqueurs had been served, we went around the long table twice, each philosopher putting a question to Russell about problems and difficulties in his views. I had briefed the participants on the procedure, and each one came well prepared.

How I regret that no record was kept! Russell was at the top of his form. The wine and the atmosphere gave him an exhilaration that intensified his normal effervescence. My recollection of the philosophical upshot of that evening was that it consisted of a kind of repudiation of all varieties of platonism and positivism, of epistemological dualism, of pacifism and utilitarianism, and a wry disavowal of the rhetoric of the "Free Man's Worship." The one or two political questions elicited Russell's unqualified opposition and fear of Communism despite the growing popularity of the Soviet Union as a wartime ally in the war against Hitler. He glossed over the fact that he had been in favour of the Munich settlement. Although a sceptical empiricist, there was no intimation that Russell would subscribe to the ontological assumptions subsequently developed in his book on *Human Knowledge* (1948).

The party broke up late. Everybody had enjoyed it, Russell most of all. Patricia, who had always held me at arm's length as a grubby little commoner, was particularly gracious. She had antagonised most of those present by explaining that she was anxious to get back to England as soon as possible because she feared that Conrad, her son by Russell, on whom Russell doted as his Benjamin (he once sadly told me that his children by Dora, his second wife, had turned out disappointingly), would acquire "that atrocious American accent." Most outraged of all at this remark was William Pepperil Montague, an unrecognised Platonic realist, and an indigenous American who happened to speak English with an impeccable Oxford accent.

After the dinner, Russell invited my wife and me to his apartment at the Brevoort to have a nightcap. Russell was in a most mellow mood. He had enjoyed the evening immensely. But he soon turned dour, and then angry. I had casually remarked that some of the evening's discourse reminded me of

Plato's *Symposium*, and the conversation turned to the nature of love. Patricia asserted with more than her usual vehemence that all love, and especially romantic love, was based on pity. My wife and I demurred at this arbitrary view, and so did Russell with a few gruff words. He then lapsed into a moody silence, his jaws clamped on the stem of his pipe, as Patricia kept insisting in a rising voice on her viewpoint and denying that she had confused, as I suggested, compassion with love. The atmosphere became tense and painful, and we took leave as quickly as we could, fearing that our innocent observation would provoke a conjugal quarrel. It was not so much the absurdity of the sentiment Patricia voiced that angered Russell but what it revealed about her feeling for him which clashed with the image of himself as an irresistible gallant.

AS SOON AS HE COULD, Russell (invoking his status as a member of the House of Lords) returned to England and to a succession of triumphs that meant more to him than any honours the United States could bestow. Having surrendered his near-pacifism, he had caught up with the Establishment.

Russell had a profound love of England and especially of the English countryside. When I asked him why he was so eager to return to England he told me that he wanted to be buried there. He talked about the English past, speaking with less than his

Subsequently I was to learn on good authority that this was because Russell himself, despite his advanced age, was pursuing anything in skirts that crossed his path, and that he was carrying on flagrantly even with the servant girls, not behind Patricia's back but before her eyes and those of his house guests.

customary harshness of its social abuses and social inequality. I recall him once defending, to my amazement, the institution of monarchy as a symbol unifying the country in a common loyalty beyond the strife of party faction. He had words of praise for Winston Churchill and his Elizabethan prose, which surprised me in view of some of his previous pronouncements on Churchill's "warmongering."

AFTER HE RETURNED TO England, I met Russell on three other occasions. Once he came to Columbia to deliver some lectures on "The Impact of Science on the Modern World." At a dinner tendered to him, he had asked Irwin Edman, then Chairman of the Philosophy Department, to invite me because his time was short in the US and we otherwise would not have met. I had heard his lecture which contained the same stale version of his attack on pragmatism that he had published almost 40 years earlier, and took issue with him on the ground that he was quite unfair to the actual texts of Peirce, James, and Dewey. I had been tempted to challenge Russell's remarks about pragmatism from the floor of the crowded lecture theatre: but knowing that we were to meet for dinner and fearing that my language would be too hard and indignant, I foolishly and uncharacteristically remained silent as did the rest of my colleagues at Columbia. Russell, who didn't want to talk about philosophy at dinner, claimed that William James and John Dewey were no clearer in their replies to his criticism than in their original papers. He spoke about how busy his life had become in England, welcomed as he was everywhere and in continual demand for speeches and articles. He also spoke glowingly about his son, Conrad, and indicated (with a frankness that had always made me uncomfortable when he discussed intimate details of his mother's and father's and his own sex life) that he was having some difficulties with Patricia. I was too embarrassed to press him but I gathered that there was another man on the scene.³

The second meeting with Russell was in Amsterdam at the XIth International Congress for Philosophy in 1948. I presented a paper and read one by John Dewey as his proxy. I hadn't expected Russell to appear and when we met I was surprised at the change in him. He seemed extremely nervous and irritable, and spoke with greater rapidity than usual. For the first time he grasped my arm as we spoke, and was obviously under tension. He said almost in passing that Patricia had gone off to Italy with someone, taking Conrad with her. We spent most of the Congress days together. It was as if he could not be alone. Although lionised by the participants, he seemed to be unacquainted with any of them. I was surprised to discover that Gilbert Ryle had never met Russell. When I introduced them I noticed Russell eyeing him with a kind of appraising glance, as if he were taking his intellectual measure. During the course of the sessions Russell and I sat side by side.

We were intrigued by the presence of a huge figure with a Mosaic beard that swept down to his waist. He seemed to personify the presence of philosophical wisdom as he nodded or shook his head at the speakers' remarks. The only time I saw Russell smile at that Congress was when Professor Beth, one of the Congress organisers, informed us in reply to our inquiry that the bearded Socrates happened to enjoy a reputation as the leading abortionist in Amsterdam.

Whether it was because of his personal mood or intense political conviction, Russell let fly at the only official Communist spokesman present—a certain Kolman, originally Czech but nurtured in Stalinist Russia, who was purveying the Zhdanov line about "bourgeois philosophy in the service of imperialism", and who made some passing reference to Russell's view urging the US to atom-bomb the Soviet Union if it refused to accept the Acheson-Lillenthal proposals for international control and inspection of all sources of atomic energy. Commenting on Kolman's paper, Russell said: "Go back and tell your masters in the Kremlin that they must send more competent servants to carry out their programmes of propaganda and deceit..." So vitriolic was Russell's rejoinder that it won some sympathy for Kolman not only among certain fellow-travellers but even among politically opportunistic Americans who always tried to keep in delicate balance their appreciation of both totalitarianism and democracy.

RUSSELL apparently recovered his psychological poise after his return to England. Patricia returned to him: he was awarded the Nobel Prize and received many other accolades of fame. For a few years after, our relations continued to be friendly. I induced him to accept the first Honorary Chairmanship of the Congress for Cultural Freedom, organised in 1950 in West Berlin. When Hugh Trevor-Roper wrote his flagrantly unfair account of the Berlin Congress, picturing it as a meeting of manic anti-Communists who allegedly wanted to treat Communists in the same way as Communists were treating non-Communists, Russell accepted my version of what had occurred and declined to resign.

THE THIRD AND LAST TIME I met Russell was in London in the fall of 1953. By this time Patricia had finally left him, and refused to let him see Conrad. After the divorce Russell married his fourth wife, an American woman who, I suspect (together with his daughter, who had married a clergyman and lived near Washington), was the source of some of his bizarre views about what was occurring in the United States. Russell had begun to take an increasingly critical attitude towards America and published articles implying that "reaction" was in the saddle. I wrote once or twice protesting against his exaggerations. For this and other reasons, and partly out of fear of presuming, I did not even let him know I was in England. Much to my surprise, the Third Programme of the BBC got in touch with me and proposed a debate or discussion on "American Democracy and Freedom." There were some difficulties about timing, but we finally met. Russell was quite general in his remarks about the danger of mass democracy to freedom. I took the line of my pamphlet entitled *Heresy, Yes—Conspiracy, No*. Tapes of the exchange exist.

After the BBC programme was over, Russell invited my wife and me to a late lunch at Hatchets where we gradually warmed to each other until the level of "the old days" was reached and we gossiped away merrily, with Russell, as usual, doing most of the talking. He did indicate that he was not altogether satisfied with what he said during our exchange, but he pursued the matter no further. We talked about local British politics, his trip to Stockholm, and other matters. He made no mention, for once, of Patricia.

What was memorable about the occasion was to see Russell in his element. Already at the BBC studio, people had bowed and scraped when he appeared. Their tone of voice changed when they addressed him. When the taxi rolled to a stop at Hatchets, the doorman ushered him out with a "Yes, m'Lord", and "The usual, m'Lord?" came in rapid fire from the head waiter, the waiter, the wine waiter, and others who clustered about us. Russell was quite well known at Hatchets. The meal was too sumptuous for our appetites. Russell insisted on liqueurs and cigars—for once forgoing his pipe. I could not help reflecting on the contrast between the present and the lean years a decade ago. Not long before, Russell had received one

of England's most coveted awards, the Order of Merit. He entertained us with an account of his visit with the King, and he mimicked the King's stuttering comment warning in a friendly fashion about the dangers of living an adventurous and unconventional life. "It was on the tip of my tongue," Russell recalled, "to say to him: 'Your Majesty is quite right—as you Majesty's brother learned some years ago'..."

I twitted him about his new-found respectability, unsought as it had been. "How the world moves! I never expected that you would end up dying in the odour of sanctity." He laughed and replied: "Don't fear, Hook. In a few days I shall lose my respectability once more..." Hook, do you know how abominably cruel the English laws are on homosexuality? I'm planning to come out and blast them." And he went off on a long disquisition concerning how oppressive they were. He must have been aware of the character of these laws for many years, and he himself had made some disparaging remarks about homosexuals in the past without deploring their lot or protesting the cruel laws against them. I couldn't help feeling that he was looking for another cause to preserve his role as a perpetual dissenter now that he was no longer an outsider. Before Russell managed to make a public statement on the issue, a few English bishops came out for the repeal or modification of the laws and took the headlines. Lost causes in Great Britain were getting scarce. A few years later, I believe, the Wolfenden Report was published and, in due course, the obnoxious laws were repealed.

After lunch we took a taxi to Richmond Park where we walked in the October sunshine as Russell pointed out the house in which he had spent his early childhood. His mood was quite nostalgic, and he spoke about his grandmother and especially his brother (of whom on other occasions he was wont to speak with bitterness) with some gentleness. Towards twilight, we walked to his flat where he prepared tea for us, complaining about the undrinkable tea he had been served in the United States. We were aware that there was someone else in the flat who seemed to help set out with invisible hands the materials. When we arrived at his flat, Russell had murmured something about his wife being indisposed, and I thought it was she who was hovering in the background, either

It was obvious that Russell had not anticipated having lunch or tea with us when he came to the broadcast. That had been arranged through third parties carrying messages between us as if we were principals in a championship boxing event. After our meeting, however, as I made polite inquiries about his writing plans, some sentimental recollection of our past meetings, or perhaps the presence of my wife whom he seemed to like (and who had never shared my awe of him and was given to pert and uninhibited comments on his stories), must have thawed his initial and rather distant reserve. He soon lapsed into the old pattern of gossipy, infectious gaiety with less than the usual irreverence and sting. We parted once more on the friendliest of terms, but I was acutely aware of the emergence of sharp political differences between us concerning what was happening in the United States. On the few occasions during the afternoon when I tried to tell him that someone was misinforming him about the cultural climate, and that there was much less "intellectual repression" in the United States than when he visited, he turned aside what I said with the observation that I was judging the whole country by what was happening in relatively enlightened places like Eastern universities. He, however, it seemed to me, was judging the whole of the United States either by some isolated incident sensationalised by the press (like the demand of a senile old lady in the mid-West that the tales of Robin Hood "who robbed the rich to pay the poor" be removed from the local library, on the ground that he was a Communist) or by some scare stories of McCarthyism. Although Russell granted that most of the Americans he had met were liberal, he was convinced that the overwhelming majority were either active supporters of Senator McCarthy, whom he tended to equate with Hitler and Stalin, or had been completely cowed by him. It was clear to me that in the back of his mind Russell was debating the episodes at CCNY and the Barnes Institute to the contrary account of the United States as a whole.

In the *Manchester Guardian* (30 October, 1951) Russell asserted that the United States was just as much a "police-state" as Germany under Hitler and Russia under Stalin. He explicitly declared that in the United States "nobody ventures to pass a political remark without first looking behind the door to make sure no one [is] listening. If by some misfortune you were to quote with approval some remark by Jefferson you

would probably lose your job and find yourself behind bars. . . . Russell was even willing to stake money on his [] about the United States. He bet Malcolm Muggeridge f. . . . and that Joe McCarthy would become President of the United States, but when he paid it off after McCarthy died in disgrace, he didn't alter his views. If anything he became more vitriolic.

Even after McCarthy had been utterly repudiated by Congress, the law courts, and the people—he had always been defied by the universities—Russell continued to believe that the United States was in the fierce grip of a reign of terror exercised through the FBI. Although he did not explicitly always say that the United States was an outright Fascist country, his descriptions suggested it. In 1956, shortly before the FBI arrested and jailed Kaspar, a racist rabble-rouser, for encouraging violation of a Federal court order, Russell wrote in the preface to the English edition of Corliss Lamont's *Freedom Is as Freedom Does*: "Anybody who goes so far as to support equal rights for coloured people, or to say a good word for the UN is liable to a visit by officers of the FBI and threatened with blacklisting and consequent inability to earn a living." This brought a sharp criticism from Norman Thomas, the socialist leader who had led the fight for civil liberties in the US, protesting that Russell's exaggerations were hardly distinguishable from outright falsehoods (*New Leader*, 7 January 1957). Russell remained unmoved.

Within a few years, with the development of nuclear weapons, he returned once more to his old pacifist position, although, to do him justice, he had never been an absolute pacifist. Fearful that the Krenlin would never accept reasonable proposals of inspection to ensure multilateral disarmament, he publicly proclaimed that if the Communists refused to accept reasonable proposals, the West should disarm unilaterally "even if this meant the universal triumph of Communism and all its evils." Considering just how evil Russell had believed Communism to be this was quite a turn-about. It was at this point that I ventured publicly to criticise his position, and our debate on this and allied issues continued for some years in the pages of the *New Leader*, at the time an organ of democratic Socialism under the editorship of Sol Levitas. I exchanged a few letters with him before that. In his replies he found my criticism of his fantastic accounts of the American scene "unsatisfactory." As time wore on, he became more and more rabidly anti-American, accusing the United States of planning deliberate genocide, and going as far as to say that he was prepared to believe the old Communist canard that the United States had waged "germ warfare" in Korea. Towards the end he accepted, as gospel truth, atrocity stories about the US military compared to which the stories of German atrocities in Belgium, that had once caused him to blaze with indignation, were very mild indeed.

AT THIS POINT I return to the period when I first became acquainted with Russell, i.e., when the Committee for Cultural Freedom rushed to his defence against the efforts of the Catholic and Protestant hierarchy, who were using as a cat's-paw Mrs Kay, a Jewish housewife in Queens, to deprive Russell of his post at the CCNY. Mrs Kay, as a taxpayer, applied to the courts for an injunction to prevent Russell from teaching, on the grounds that the morals of her daughter (who was a student at Queens College) might be impaired if Russell were permitted to teach symbolic logic to the undergraduate students at CCNY, twenty or more miles distant. Her evidence consisted of certain passages cited out of context from Russell's *Marriage and Morals* (1929).

The inside story of the Russell appointment was told to me by Morris R. Cohen who together with Harry Allen Overstreet had retired from CCNY, leaving it without any distinguished philosophical figure. The remaining senior man who held the rank of an associate professor feared that the appointment of an able outsider to a full professorship—one of the senior [] social lines or "slots" had been dropped—would stand in [] of his own promotion to that post. Whereupon, aware of the fact that Russell was crowding 68, and that retirement at CCNY was mandatory at 70, the associate professor who was Acting Chairman extended an invitation to Russell to join the Department with the rank of full Professor. His colleagues, who had nothing to lose and were aware of the distinction that Bertrand Russell's name gave their truncated department, endorsed the invitation. By the time Russell would have retired, the associate professor, who had published little or

nothing of value, hoped to have in the works a book he was editing (consisting of contributions by other well-known philosophers) which would justify his own promotion. Cohen told me that despite his great admiration for Russell, he himself, when apprised of the contemplated appointment, had advised against it on the grounds that the students at the College were hardly prepared to profit from Russell's high-powered lectures, and that Russell himself would not feel at home among them. I confess I was taken aback by Cohen's judgment and disagreed with it. It seemed to me that whatever the students got out of Russell's lectures—and they certainly would have had to reach for them—Russell's presence by itself would shake up the department and certainly enliven the local philosophical scene.*

At the time, Russell was teaching at the University of California at Los Angeles. As he subsequently told me, he was more than content there, enjoying himself in the company not only of easy-going sun-worshipping students but of Aldous Huxley and his circle, who treated him with veneration as an intellectual guru, and also of culturally aspiring Hollywood starlets. He was earning \$6,000 a year; CCNY offered him \$7,000. When I asked him, after listening to his dithyrambic account of his life at UCLA, why in the world he gave it all up for "a lousy \$1000", he replied that Patricia was extravagant and spent more money than he earned. None the less, he admitted that just as soon as he got wind of the opposition to his appointment at CCNY, he tried to withdraw his resignation from UCLA. But, according to his story, the administration at

* Professor Philip Wiener, to whom I have related Cohen's version of why Russell was invited (and who was then in the Department of Philosophy) denies it. Professor Lewis Feuer, who at that time was in the Department, also questions the validity of Cohen's account to me. Since Cohen was not present during the deliberations of the Department, his view was based on his reading of the events.

UCLA had suddenly been alerted to his radical proclivities in politics and other areas, and refused to accommodate him despite the intervention of his colleagues. Russell had no alternative but to accept the offer from CCNY—never expecting, however, that it would culminate in such a disastrous dénouement.

Despite his personal disapproval of Russell's appointment, Morris R. Cohen fought manfully alongside John Dewey, then Chairman of the Committee for Cultural Freedom, and the rest of us on Russell's behalf. We had no difficulty in winning the literate and articulate organs of public opinion to Russell's side. *The New York Times* gave editorial support. We succeeded in arousing educators and administrators of other institutions of higher education to the dangers to academic freedom and integrity posed by the effort to bar Russell from teaching. I was able to induce the conservative Chancellor of New York University, Harry Woodburn Chase, to come out in strong condemnation of the action against Russell, but after some hesitation he vetoed my recommendation that New York University invite Russell to join the staff of the Graduate School of Philosophy. "It would seem like a provocation to Bishop Manning and to the Catholic Church", he lamely explained to me.

The action against Russell was sustained in the lowest New York court by an illiterate Tammany politician who had received his judgeship as a political reward and whose opinion in the case makes hilarious reading. Informed legal judgment was unanimous that when the Corporation Counsel of New York City appealed against the decision of Judge McGeehan to the court of higher instance, the case against Bertrand Russell would be thrown out. Everyone was surprised to discover that the Corporation Counsel did not appeal against the verdict. We subsequently learned on the best of authority that the Corporation Counsel had been ordered by the Mayor not to lodge an appeal. The Mayor at the time was none other than "the little flower", Fiorella La Guardia (who as Fusion candidate had defeated Tammany Hall in 1937 and who was running for re-election in 1941). Afraid that he might lose the Catholic vote if Russell was reinstated, he betrayed a liberal tradition much more important to the lives and minds of free men than any of his famous municipal reforms.

RUSSELL WAS MORE THAN A LITTLE PUZZLED by my zeal in his behalf, especially after the quarrel with Albert C. Barnes developed. He was aware that my philosophical allegiance was publicly pledged, so to speak, to John Dewey,

and that Dewey and I were personally quite close. He also learned that in consequence of Barnes's enmity toward me, which flared up when Barnes discovered that I was openly helping and advising Russell, a temporary rift had arisen between Dewey and me. Barnes had written me that the issue between him and Russell involved belief in "democracy as a way of life." Barnes tried to convince Dewey that I had betrayed both democracy as a way of life and Dewey himself in my lectures on contemporary philosophy at the New School. He had sent one of his secretaries to take notes at some of the sessions, an edited version of which he sent Dewey. Although Dewey professed to be amused by Barnes's "shenanigans", especially his misreading of the report of his philosophically illiterate secretary, I myself felt that Dewey was much too indulgent towards Barnes. The notion of Barnes as a protagonist of "the democratic way of life" was fantastic to anyone who was aware of his brutal and feudal arrogance towards anyone who disagreed with him. Dewey used to bail him out of some of the worst scrapes he got into as a result of abusing and insulting people, by getting Barnes to make amends.³

With respect to Russell, Dewey admitted that Barnes had no legal case but insisted that he had a moral one because Russell had violated the terms of an oral contract not to lecture elsewhere. What Barnes had omitted to tell Dewey was that Russell had specifically exempted the acceptance of invitations from professional philosophical associations; and Barnes had agreed. Anyone who knew the two men could hardly be in doubt as to who was telling the truth. Although Russell was capable of the wildest exaggerations and untruths when writing about a people or a nation for political purposes, he was much too proud ever to lie where he himself was concerned. If anything, he was on the contrary much too uninhibited in revealing truths about himself. One could say of him what he himself once said of G. E. Moore: "The only lie Moore ever uttered was in reply to a question I once put to him: 'Moore, do you always tell the truth?' To which he answered: 'No.'"

Russell's puzzlement about my championship of his cause grew to a point that led him once to ask me outright why I had embroiled myself to the extent I had. For once too shy to tell him what his courage during the First World War had meant to me in my most impressionable years, I played up my resentment of Barnes's bullying. But the fun and intellectual excitement of the association with Russell undoubtedly were influences just as strong. I was gripped by an intense intellectual curiosity about the stages of his philosophical development and the occasions and causes of his dramatic shifts from one position to another. His conversation, even when largely a monologue, was absolutely brilliant. His discourse (which covered almost all fields of knowledge, high and low) was a sheer delight, full of arresting insights, striking phrases and unexpected observations. He had a prodigious memory, an inexhaustible stock of stories and anecdotes, unfailingly relevant to some point he was making, and an ability to recite not only extensive passages from the great poets of the past but also the most obscene limricks which he attributed to Dante Gabriel Rossetti and his circle but some of which, I was convinced, were original with him.⁴ He would tell me things I never knew before about John Stuart Mill, his godfather, and about T. S. Eliot whom he had known in the dark days of Eliot's despair before his conversion to Christianity.

Russell had often been befriended in the past when in need. But he had developed, probably on the basis of some unhappy experiences, an ill-concealed hostility against being put under obligation to anyone. Sooner or later, he implied, those who had helped him, especially if they were women, expected something of him in return. He found this quite annoying even if all they wanted was praise or compliments, for Russell had always been extremely chary of lavishing praise on anyone or anything unless he felt it was deserved. After a while, he seemed convinced that my help, whatever it was worth, was really disinterested. On several occasions, one of the few times he did repeat himself to me, he would say, after a hearty laugh at one of his own quips or a witty *bon mot* I had provoked by dredging up some person or incident from his past for him to comment upon: "Do you know, Hook, what I like about you? You don't expect anything of me!" This was perfectly true. The only thing I ever asked of him was to autograph a portrait picture of himself taken by Sylvia Solow, the photographer. He did this cheerfully, obviously most relieved that he was not being asked to inscribe it with anything more than his signature.

The fact that Russell realised that I had no expectations made it easier for me to ask him questions about anything, to challenge positions he had taken in the past, or his judgments on men and events, and even to criticise, sometimes sharply, some things that he did or failed to do during the period that I knew him. He never seemed to resent any of my questions, which were limited only by my own inhibitions. He, on the other hand, was completely and embarrassingly uninhibited. He volunteered confessions about his sexual powers, and

³ That was how he explained to me his relationship with Barnes—as if Barnes were an overgrown shaggy grizzly bear who really meant no harm when he embraced people. The real Barnes to Dewey was the man of aesthetic genius and remarkable sensibility from whom he had learned most of what he knew about European art and painting

⁴ I recall one of them which he recited with glee:

*There was a young girl from Aberystwyth
Who took sacks to the mill to fetch grist with,
But the miller's son, Jack,
Laid her flat on her back,
And united the things that they pissed with.*

related matters about which I would no more have inquired of him than I would of my own father. He seemed always on the prowl when attractive and vivacious young women were around and he assumed that my interest in extracurricular matrimonial activity was as keen as his own. On occasions I was rendered speechless by his unsolicited advice on how to "smoke" a girl and what to do after one made her. "Hook", he once advised, "if you ever take a girl to an hotel and the reception clerk seems suspicious, when he gives you the price of the room have her complain loudly, 'It's *much* too expensive!' He's sure to assume she is your wife. . . ." At another time when I commented on his remarkable memory, he mildly demurred and observed that it was not what it used to be. Seconds later, as if to illustrate his point, he turned to me and asked: "Hook, what's been the most embarrassing moment of your life?" Without waiting for a reply from me, he went on, "Mine was the failure to remember at breakfast the name of an attractive woman to whom I had made ardent love the night before. I really knew it, of course, but it came to mind too late!" Like George Bernard Shaw, Russell apparently was an eloquent vocaliser in his love-making ecstasies.

ONE THING I FOUND I could not do was to argue with Russell about basic philosophical issues. I was more interested in drawing him out. Whenever he did develop a philosophical position in answer to some difficulty I raised, he was so fluent, subtle, and detailed that my rejoinders seemed little more than stuttering comments. I have never been at a loss for words with anyone else and no one else ever affected me this way, not even Morris Raphael Cohen, who was a merciless polemicist and with whom I often crossed swords. It was only when we talked philosophy that I felt tongue-tied with Russell. Until we engaged in written debate, I would not have been surprised if, in his heart of hearts, Russell had regarded me as an amiable person with a tenth-rate mind consumed by an insatiable curiosity about his past which he was perfectly willing to supply. At any rate, it must have appeared to him a fair exchange for the fuss-and-feathers made over him and especially the parties he so much enjoyed. To be sure, he was sometimes put out to find his *tête-à-tête* with some luscious girl interrupted by a query about whether he still believed in the theory of types, or what he thought of Henri Poincaré or Couturat or Gödel, or why he felt so strong an animus against Lenin or G. B. Shaw, or whether there was any truth in the rumour that Cyril Joad, one of his minor philosophical critics, was his natural son—a flattering rumour which Russell attributed to Joad himself. But although sometimes surprised, Russell was never really annoyed or at a loss for an answer that more often than not provoked some merriment in himself and others. George Santayana somewhere says that Russell laughed like an hyena, but although I have never heard an

⁷ Incidentally, Russell's stories about Santayana left little doubt that even in his younger days Santayana had been a suppressed prissy queen and a prig. He gave Santayana full credit, however, for convincing him of the untenability of his Platonic theory of value but he lacked appreciation of the great wisdom of Santayana's masterpiece, *The Life of Reason*.

hyena laugh, I doubt it, for Russell's laugh was infectious if one understood what he was laughing about.⁷

Because Russell was perfectly himself with me, I saw sides of him that I would in retrospect have preferred not to have seen, although they have no bearing upon the quality of his mind and the magnificence of his achievements. There is hardly a philosophical doctrine of Russell's which he himself had not abandoned or which critics, armed with methodological tools that he originally forged, have not rendered questionable. Yet his life-work as a whole exemplifies that perpetual quest for knowledge and self-understanding that one associates with the great philosophical tradition. Intellectually, there are many Bertrand Russells—testifying to his venturesomeness, originality in outlook, and ingenuity in the execution of detail. He could restate stale and familiar positions on the perennial problems of philosophy in a way that made them seem fresh and challenging. He was not a "hedgehog" who saw only one great thing, but a "super-fox" who could turn himself inside out to glimpse different visions in a pluralistic world.

Russell was a great mind, and a great man if greatness of mind is enough to ensure greatness in a human being. But it is not enough. Hobbes was a great mind but not a great man; Spinoza was a great mind and a great man. Had I known Russell only by his writings, I would have unhesitatingly classified him with Spinoza and other great minds who were great human beings. Knowing him in other ways, there were three things about him that prevented me from doing so.

The first was Russell's vanity. He once told me that whenever he met a man of outstanding intellectual reputation, his first unuttered reaction was: "Can I take him, or can he take me?" He was most fearful of John Maynard Keynes, but he got over it. He greatly respected Whitehead's intellectual powers and was aware of canniness or shrewdness behind the fox-grandpa benignity of manner that made him a "dear old soul" to adoring Americans. He felt that Whitehead's thought had been derailed by his cosmic and social piety. He was fond of G. E. Moore, and admired the purity of his character, but exclaimed with some asperity after reading Moore's criticism of his theory of descriptions that he had always suspected that Moore had missed his calling: "He should have been a classics scholar!" Moore had used thousands of words—almost fifty printed pages—to correct the defects in Russell's analysis of "Scott was the author of *Waverley*." His chief criticism was that Russell was wrong in saying that if Scott was the author of *Waverley* this meant that Scott must have written *Waverley*. For Scott could have *dictated* it! This was not only minute philosophy; it was trivial. Russell was irritated and frustrated by Moore's unconcealed dislike of him, but was not deeply hurt by it.

He was caustic about John M Taggart primarily for political reasons, and regarded C. D. Broad, despite his immense abilities, with distaste. He once referred to him as an "intellectual bully" with "the malice of his kind", and agreed with the appraisal by Susan Stebbing, made in a conversation with me during the 1930s, that Broad was "absolutely the first second-rate mind in contemporary philosophy." There was hostility in the glance with which Russell sized up Gilbert Ryle when I introduced them, which he subsequently gleefully indulged in when Ryle unfortunately announced to the world that he would not permit Ernest Gellner's first book to be reviewed in *Mind* because of its offensive personal tone towards the ordinary-language analysts for ignoring the genuineness of some great philosophical problems.

While at Barnes's Institute, Russell had begun writing his *History of Western Philosophy* which in some ways tells more about Russell than many of the figures he discusses. When he talked about the progress of the book (which was not seldom) I got the impression that, somewhat like Hegel, he was rating his predecessors with respect to how close they had come to anticipating Russellian truths. He had an unalloyed admiration for Albert Einstein as a physicist but did not take his philosophical excursions seriously, nor, at least in the period I knew him, Einstein's post-War appeasement politics. He made no secret of his intellectual contempt for all politicians.

Although Russell suffered unpopularity in some quarters for his role as a political dissenter, he enjoyed that role immensely. There was more than a touch of exhibitionism in the riskless sit-downs of his last years when he made well-publicised gestures to "Ban the Bomb" that were as futile as they were ill-advised. I once wondered aloud to him whether his temperamental bias towards nonconformity and dissent was an expression not so much of intellectual courage as of the aristocrat's disdain of the commoner and his desire to *épater le bourgeois*. He replied with a disarming frankness: "Hook, I think you have got something there. . . ."

Despite occasions when he employed the rhetoric of modesty, I never sensed the presence of any genuine intellectual humility in Russell. He knew he was first-rate and assumed you knew it too. That is why he was also free of tincture of intellectual arrogance. He never behaved like Morris R. Cohen who would *tell* you how extraordinary he was or how brilliant others (like Einstein) thought he was, and then cover up his shocking display of conceit by proclaiming: "Blessed are those who are not modest, for they shall not have to devise measures to call attention to their modesty. . . ."

Russell's vanity about other than intellectual matters was more quaint than offensive. When I once told him that I refused to accept Max Eastman's challenge to a public debate on the meaning of Marx, to be chaired by John Dewey, unless I had a guarantee that not more than half of the audience would be made up of women, he murmured with a sly grin: "You surprise me. Eastman doesn't seem so formidable. I'd take him on at any time for any woman's favour." Russell was then close to seventy. (My guess is that even in Russell's prime this would have been a fair boast were Max Eastman on the scene, except perhaps with some blue-stockings.) One day in a rare, depressed mood, he suddenly turned to me and observed without any preliminaries, "Hook, don't let anybody ever tell you about the consolations of old age and the serenity that comes from the release from desire." I mentioned something about Tolstoy and Gandhi. "Hypocrites both!", he snorted. This was the only negative judgment he ever made of Tolstoy. Concerning Gandhi he was always mordantly critical. I never could determine whether Russell's hypertrophic sexual activity was more a matter of aspiration than of power. The memories of his passions seemed to feed his desires. Coddly enough, Russell's final rift with Patricia, his third wife, when he was approaching eighty was (according to her letter to Freda Utley) a direct result of his refusal to make a pledge of mutual marital fidelity which she proposed. That was the last straw for Patricia who had suffered humiliation enough because of Russell's roving eye and affections. To do him justice, Russell had tried to live up to his own conception of ideal marriage—"monogamy with romantic episodes." But he had underestimated the strength of the jealousy of women in love. And when the shoe was on the other foot, he admitted he had underestimated the strength of his own jealousy.

THE SECOND TRAIT that I found hard to take in Russell was his greed. I was shocked to find what Russell was prepared to do for a little money, and often do unnecessarily, for with a little effort he could have raised the funds in other, less objectionable ways. He always seemed strapped for money and tended to blame it on Patricia's extravagance which seemed hardly plausible to me. He left UCLA for CCNY for a measly sum he could easily have earned by giving a few extra lectures. The real source of his quarrel with Albert Barnes was his wife's detestation of Barnes, her stiff-arming of him, and her foolish (because uninformed) running-down both of Barnes's private art collection and his judgment about modern painting. Barnes first tried to bar her from Russell's lectures on the ground that her knitting was distracting the class. Russell naturally tended to stand by his wife and got the class to vote that Patricia's knitting was unobjectionable, which only intensified Barnes's fury. He then used as a means for further harassment Russell's desire to earn a little more money through commercial lectures. Russell's salary at the Barnes Institute was the same as at UCLA. Barnes offered Russell an extra \$2,000, provided Russell did not lecture elsewhere for money. Russell agreed, but made an oral exception for academic appearances. Barnes untruthfully denied he had consented to the oral exception.

Although Russell was perfectly within his rights and his behaviour could not be legally or morally faulted, he showed poor judgment. His position at the Institute was a sinecure, created especially for him at John Dewey's personal request. He could have easily earned by writing what he did by doing. When he became aware of Barnes's search for a private get rid of him, evident in Barnes's objection to his lecturing elsewhere, he could have forsworn commercial lecturing while at the Barnes Institute without exacting a compensating emolument. But the lure of quick, ready cash was hard to resist. There were other occasions when this was apparent.

At the height of the controversy at CCNY, I chanced across an article headlined on the cover of an issue of *Glenn* magazine, entitled "What to Do If You Fail in Love with a

Married Man—by Bertrand Russell.” I expostulated with him on the grounds that this was not the place and time for him to be writing on these themes when his case was still undecided in the and when we were attempting to counteract the a-inspired campaign against him—as a sex-obsessed and prurient old man—by stressing his international eminence as a scientific scholar and profound philosopher.

“Why did you do it?”, I asked.

“I did it for \$50”, he replied.

“We could have given you the money ourselves”, I retorted, speaking for the Committee. “if you needed it that badly.”

Russell bridled and reddened. “I’m tired of hearing people talk that way but who do nothing. Meanwhile my obligations continue to be heavy. Whatever assets I have are tied up in England because of the War.” When he cooled off he promised not to write pieces like that again. I assured him I could easily get serious books for him to review that would earn much more than \$50.

The article itself contained quite sensible advice on what a young woman should do if she fell in love with a married man. (It advised that she move away!) But to me the real shocker about the article was Russell’s avowal, a few days later, that he had not written the article at all. He had only signed it—Patricia had written it! Some time later I expressed surprise to him at finding a book, by an author of whom Russell had spoken rather disparagingly, advertised “with an introduction by Bertrand Russell.” Russell had not altered his judgment of the author’s competence. “Why, then, did you write the introduction?” I inquired. “For fifty dollars”, he replied.

He would not agree that it was unfair to readers, who would naturally assume that Russell approved of the book and its author. “When they read the book they will see that it contains no praise”, he countered. “But they will have already bought the book by then”, I objected, “probably on the strength of your introduction.” I cannot recall the words of his laughing rejoinder, but my distinct impression is that he felt that the experience would enhance their discretion or caution in the future.

There were occasions on which his attitude towards money was out of keeping with his principled moral positions. He once told my wife and me that a relative had become an Orthodox Jew, or rather had undergone the ritual of conversion, in order to inherit some money from her Orthodox Jewish father-in-law—although, Russell assured us, she was as secular-minded as he was himself. When we expressed doubt about the moral propriety of such action, Russell stoutly defended her right to act as she did and made us feel as if we were rather simple-minded members of the Rationalist Society.

There was another incident that involved his friend and publisher, W. W. Norton, whom Russell would occasionally visit and of whom he had spoken warmly several times as someone who had befriended him in the past. After he had conceived of making a book of his lectures on “The History of Western Philosophy”, Russell wrote to Norton asking for a contract and a substantial advance. Norton was willing to publish the book but was doubtful whether it would sell (in the light of Will Durant’s phenomenal success, this was a bizarre judgment), but sent an advance of \$500, “for friendship’s sake.” Russell then sent off a letter of inquiry to Simon & Schuster, whom he had referred to as “vulgar publishers” because of the character of some of their advertisements. The return mail brought a cheque for \$2,000 as an advance even before the contract was drawn up. He then returned the cheque of \$500 to Norton, breaking off all personal relations with him on the grounds that he didn’t want an advance “for friendship’s sake.” Russell related the story with gusto as if he had scored a triumph. Although I knew from personal experience that “friendship” with publishers was a rather tenuous sort of thing, I could not help feeling that Russell had treated Norton rather

shabbily.

FINALLY, ANOTHER TRAIT of Russell’s gradually came to light. I reluctantly came to the conclusion that Russell’s religion of truth overlaid a strong streak of cruelty. There are some truths which, when they are gratuitously told, are not expressions of a desire for knowledge or justice but an expression of cruelty. Russell was not unaware of this in others. It was Shaw’s cruelty that aroused Russell’s intense moral indignation even more than his cynical apologies for Mussolini, Hitler, and Stalin. But Russell himself would often and needlessly deliver himself of the most devastating things about some individuals, and enjoy it.

“Whatever happened to W.C.?” I once asked him. “He was discovered molesting little girls and disappeared from England”, he replied, going off into a gale of laughter. The man in question had been of great help to Russell when Russell had been threatened with jail. At another time, out of the blue: “Hook, did you ever read William Temple’s article in *Mind* on Plato’s theory of ideas? No? Well, he traces it back, with all the flourishes of scholarship, to the Greek practice of pederasty. Now wasn’t that a peculiar article for the future Archbishop of Canterbury to write? . . .” The implication was plain. I looked up the article; Russell was right as usual.

I must admit that I enjoyed Russell’s sallies at other people’s expense even when I felt somewhat uncomfortable. But in retrospect I wondered what moved him. His short stories are macabre in their monotonous exposure of human cruelty and hypocrisy but they are told with relish rather than compassion. He seemed convinced that any man who passed as a good man was really a fraud. Sensitive readers of Russell’s *Autobiography* will have been revolted by the cruelty of some of its pages, not only his account of his treatment of the infatuated young woman who followed him to England but particularly by the reproduction of a letter from a harmless German savant who after making some contributions to the philosophy of mathematics had become insane. Publication of that letter was like jeering at a cripple.

What seemed worse to me was Russell’s insensitiveness to his own unwitting cruelty when it was called to his attention. Usually chary of ever praising a book or manuscript on solicitation, Russell had made an exception and had written to Oxford University Press lauding Alfred Tarski’s outstanding contributions to the foundations of logic and mathematics. The publishers used a few sentences from Russell’s letter as a jacket blurb. Few people take blurbs seriously or literally. But as soon as Russell saw the blurb and became aware that Tarski was teaching at Harvard that year, he wrote a letter to C. I. Lewis (then Chairman of the Department) and requested that he call a meeting of the entire department and read a declaration from Russell to the effect that his remarks about Tarski’s contributions were not to be taken literally or as derogating in any way from A. N. Whitehead’s superior achievements. Tarski was present and felt completely humiliated. I learned about the incident from Ernest Nagel, to whom Tarski had bitterly complained. When I related the incident to Russell and described Tarski’s hurt, Russell was altogether unmoved. “My withers are completely unwrung”, he said (or words to that effect). “The blurb was unjust to Whitehead.” It is quite true that Russell had a special regard for Whitehead and felt that ever since Whitehead had lost his son in the First World War, he had kept him at arm’s length despite genial references to him in public.⁴ Whatever the reason, it did not justify Russell’s letter publicly downgrading Tarski—at that time a Jewish-Polish refugee smarting from lack of adequate recognition. A simple note to Whitehead would have sufficed to clear up matters, in the unlikely event that Whitehead had seen the blurb and in the unlikely event that he had taken umbrage at it. There was no need for Russell to make a federal case of it. Nor did it suggest itself to C. I. Lewis that he was not under the slightest obligation to carry out Russell’s request. It

is testimony to the professional respect and awe in which Russell was held by American philosophers, despite all the McGeehans and Barneses, that no one ever thought of not complying with his request.

THERE IS ONE LAST bite of toothless malice on Russell’s part that I record with sorrow. Our published exchange over the “Better Red than Dead” line of post-War appeasement he advocated had been sharp but not vindictive. After he organised the Viet Nam War Trial of the United States in which the verdict was announced before the “trial”, I wrote a critical analysis of his position in the *New Leader*, to which he had often contributed and in which our several exchanges had previously appeared. Russell made no rejoinder but in the third volume of his *Autobiography* he refers to my article as having appeared in a periodical that had been charged (falsely, let it be said) with having once accepted a subvention from the Chinese Nationalist régime years ago. Whatever the imputation was for contributors to the *New Leader*, and I see no relevant one, it extended to all contributors including Russell himself (who, in contradistinction to most other contributors at the time he wrote, used to receive \$50 for his pieces even when they were reprinted from elsewhere). Years earlier he had referred to his “pleasant connection with the *New Leader* extending over many years.” There is no doubt, unfortunately, that in Russell’s own mind there was an intent to smear me rather than make a reasoned reply to my criticisms. Although towards the end of his life there is some evidence that he did not write all the things that appeared under his name,⁵ I do not believe that this malicious footnote appeared without his knowledge and approval.

THERE ARE MANY OTHER THINGS I could say of Bertrand Russell the man. And yet they seem so irrelevant to Russell the philosopher, and (except for the last years of his life when he welcomed the victory of Communist North Viet Nam) to Russell the fighter for human freedom. It is as a philosopher that he should be and will be remembered.

It is not the greatest tribute one can pay to a philosopher to say that he is never dull. For there have been great philosophers who often are dull, like Aristotle and Kant. Nor is it a sufficient sign of great philosophy to be clear and lucid. Russell’s prose has been compared by T. S. Eliot to that of David Hume’s. I would rank it higher, for it had more colour, juice, and humour. But to be lucid, exciting and profound in the main body of one’s work is a combination of virtues given to few philosophers. Bertrand Russell has achieved immortality by his philosophical writings. Everything else about him is of little consequence, except for its passing human interest.

⁴ On the basis of advice received from friends at Cambridge, I volunteered information to Russell that, judging by what was actually said at the informal get-together with students and colleagues at the Whiteheads, it was Mrs Whitehead who was the source of the coolness to Russell, not Whitehead himself. Russell insisted, however, that he knew better.

⁵ In his *Bertrand Russell and the World* (1981), Ronald Clark records an incident involving the “editorial” activities of Russell’s personal secretary, Ralph Schoenman (p. 110):

“Russell intervened in the Cuban crisis which threatened to bring America and Russia to the brink of nuclear war. As an American blockade of the island appeared imminent a statement was issued to the press from Plas Penrhyn. As typed it began, ‘Mankind is faced tonight with a grave crisis. This was altered in Schoenman’s hand to: ‘It seems likely that within a week you will all be dead to please American madmen.’ On Russell’s suggestion, ‘a week’ was altered to ‘a week or two’, but otherwise the statement was issued as Schoenman had altered it.”

- (7) The Nobel Presentation Address was given by Anders Österling, Permanent Secretary of the Swedish Academy, on the occasion of the awarding of the Nobel Prize to Bertrand Russell in 1950. We printed this Address in the July 1975 newsletter, and perhaps it’s time to take another look at it (next page). It is followed by remarks by Kjell Strömberg. With thanks to LOU ACHESON for reminding us about it as well as providing the text.

THE GREAT WORK on Western philosophy which Bertrand Russell brought out in 1946, that is, at the age of seventy-four, contains numerous characteristic reflections giving us an idea of how he himself might like us to regard his long and arduous life. In one place, speaking of the pre-Socratic philosophers, he says, "In studying a philosopher, the right attitude is neither reverence nor contempt, but first a kind of hypothetical sympathy, until it is possible to know what it feels like to believe in his theories, and only then a revival of the critical attitude, which should resemble, as far as possible, the state of mind of a person abandoning opinions which he has hitherto held."

And in another place in the same work he writes, "It is not good either to forget the questions that philosophy asks, or to persuade ourselves that we have found indubitable answers to them. To teach how to live without certainty, and yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy, in our age, can still do."

With his superior intellect, Russell has, throughout half a century, been at the center of public debate, watchful and always ready for battle, as active as ever to this very day, having behind him a life of writing of most imposing scope. His works in the sciences concerned with human knowledge and mathematical logic are epoch-making and have been compared to Newton's fundamental results in mechanics. Yet it is not these achievements in special branches of science that the Nobel Prize is primarily meant to recognize. What is important, from our point of view, is that Russell has so extensively addressed his books to a public of laymen, and, in doing so, has been so eminently successful in keeping alive the interest in general philosophy.

His whole life's work is a stimulating defense of the reality of common sense. As a philosopher he pursues the line from the classical English empiricism, from Locke and Hume. His attitude toward the idealistic dogmas is a most independent one and quite frequently one of opposition. The great philosophical systems evolved on the Continent he regards, so to speak, from the chilly, windswept, and distinctive perspective of the English Channel. With his keen and sound good sense, his clear style, and his wit in the midst of seriousness, he has in his work evinced those characteristics which are found among only the elite of authors. Time does not permit even the briefest survey of his works in this area, which are fascinating also from a purely literary point of view. It may suffice to mention such books as the *History of Western Philosophy* (1946), *Human Knowledge* (1948), *Sceptical Essays* (1948), and the sketch "My Mental Development" (in *The Philosophy of Bertrand Russell*, 1951); but to these should be added a great number of equally important books on practically all the problems which the present development of society involves.

Russell's views and opinions have been influenced by varied factors and cannot easily be summarized. His famous family typifies the Whig tradition in English politics. His grandfather was the Victorian statesman John Russell. Familiar from an early age with the ideas of Liberalism, he was soon confronted by the problems of rising socialism and since then he has, as an independent critic, weighed the advantages and

disadvantages of this form of society. He has consistently and earnestly warned us of the dangers of the new bureaucracy. He has defended the right of the individual against collectivism, and he views industrial civilization as a growing threat to humanity's chances of simple happiness and joy in living. After his visit to the Soviet Union in 1920 he strongly and resolutely opposed himself to Communism. On the other hand, during a subsequent journey in China, he was very much attracted by the calm and peaceable frame of mind of China's cultivated classes and recommended it as an example to a West ravaged by wild aggression.

Much in Russell's writings excites protest. Unlike many other philosophers, he regards this as one of the natural and urgent tasks of an author. Of course, his rationalism does not solve all troublesome problems and cannot be used as a panacea, even if the philosopher willingly writes out the prescription. Unfortunately, there are—and obviously always will be—obscure forces which evade intellectual analysis and refuse to submit to control. Thus, even if Russell's work has, from a purely practical point of view, met with but little success in an age which has seen two world wars—even if it may look as if, in the main, his ideas have been bitterly repudiated—we must nevertheless admire the unwavering valor of this rebellious teller of the truth and the sort of dry, fiery strength and gay buoyancy with which he presents his convictions, which are never dictated by opportunism but are often directly unpopular. To read the philosopher Russell often gives very much the same pleasure as to listen to the outspoken hero in a Shaw comedy, when in loud and cheerful tones he throws out his bold retorts and keen arguments.

In conclusion, Russell's philosophy may be said in the best sense to fulfill just those desires and intentions that Alfred Nobel had in mind when he instituted his Prizes. There are quite striking similarities between their outlooks on life. Both of them are at the same time skeptics and utopians, both take a gloomy view of the contemporary world, yet both hold fast to a belief in the possibility of achieving logical standards for human behavior. The Swedish Academy believes that it acts in the spirit of Nobel's intention when, on the occasion of the fiftieth anniversary of the Foundation, it wishes to honor Bertrand Russell as one of our time's brilliant spokesmen of rationality and humanity, as a fearless champion of free speech and free thought in the West.

My lord—Exactly two hundred years ago Jean Jacques Rousseau was awarded the prize offered by the Academy of Dijon for his famous answer to the question of "whether the arts and sciences have contributed to improve morals." Rousseau answered "No," and this answer—which may not have been a very serious one—in any case had most serious consequences. The Academy of Dijon had no revolutionary aims. This is true also of the Swedish Academy, which has now chosen to reward you for your philosophical works just because they are undoubtedly of service to moral civilization and, in addition, most eminently answer to the spirit of Nobel's intentions. We honor you as a brilliant champion of humanity and free thought, and it is a pleasure for us to see you here on the occasion of the fiftieth anniversary of the Nobel Foundation. With these words I request you to receive from the hands of His Majesty the King the Nobel Prize for Literature for 1950.

IN 1950 the Swedish Academy had two Nobel Prizes to award, since the one for 1949 had been held in reserve. Everyone expected that one of the two would go to Sir Winston Churchill. The former Prime Minister of Great Britain had just published the third volume of his masterly epic on World War II, and he had several enthusiastic supporters in the Academy itself. Another very prominent candidate was Pär Lagerkvist, the Swedish poet, dramatist, and novelist, who had been

proposed that year by all the Scandinavian literary societies. There was no shortage of other distinguished candidates, English, French, and American, some of whom were later to carry off the Prize. Having agreed on William Faulkner for the 1949 Prize, the Swedish Academy made a choice farther afield and awarded its 1950 Prize to an outsider who had been proposed that year for the first time, Bertrand Lord Russell, the English philosopher.

1928, the year in which Henri Bergson received the Prize, no philosopher had been chosen. The elderly English peer was now nearly eighty. Unlike his French predecessor, he did not show great artistic imagination in his style of writing, but he was very well known and popular as the witty and elegant developer and popularizer of the empirical, humanist philosophy of the great English thinkers of the eighteenth century,

Locke, Berkeley, and Hume. He also had an affinity with the no less influential utilitarians of the nineteenth century, Jeremy Bentham, John Stuart Mill, and Herbert Spencer.

We know that Herbert Spencer was particularly appreciated by Alfred Nobel, who would have been gratified to see him receive the first Nobel Prize for Literature, for which he had in fact been a candidate and a very prominent one. No doubt the Swedish Academy, on very

good grounds, wanted to mark the fiftieth anniversary of the Nobel institution by paying tardy and discreet homage to the world of ideas represented by Russell as well as by Spencer.

According to the brief published account of the reasons for this choice, the Nobel Prize of 1950 was awarded to Bertrand Russell "in homage to his philosophical work, which is as rich as it is important and which makes him rank as

a defender of humanity and the freedom of ideas." The Committee's advisor was a professor of philosophy at Stockholm University, and after a detailed analysis of Russell's vast philosophical, scientific, historical, sociological, and political works he came to the conclusion that Russell compared favorably with the other "non-literary" writers--Monismen, Eucken, and Ferguson—who had previously been honored with the Nobel

Prize for Literature. If the Swedish Academy wanted to honor the intellectual culture of England in the same way, it could not have chosen a worthier representative than Bertrand Russell.

Anders Osterling, the permanent secretary of the Swedish Academy, did not spare his praise in awarding the Prize to the noble lord.

Lord Russell did not make a formal acceptance at the award ceremony but on

the following day he gave a public lecture on the current trends in world politics. He reaffirmed his unshakable faith in human intelligence, the only thing capable of making this world in which we live a better one. It should be remembered that this profession of optimistic faith was composed and spoken at the moment when a new struggle with far-reaching repercussions had just broken out--the Korean war.

BRS BOOK AWARD

- (8) Nominations wanted for the 1985 BRS Book Award. This Award was proposed by Gladys Leithauser some years ago. We will follow this procedure: (1) Members may nominate books they feel have great merit; the books should deal with some aspect of BR's life, work, times, or causes. (2) The Book Award Committee will evaluate the nominations, and recommend a book to the members. (3) The members will vote their approval or disapproval of the recommendation, or perhaps indicate their preference among several recommended books.

The members of the Book Award Committee are Gladys Leithauser, Hugh Moorhead, and Harry Ruja.

Please send your nominations to the newsletter (address on Page 1, bottom) for forwarding to the Committee.

BRS DOCTORAL GRANT (1985)

- (9) Now \$1000. The value of the BRS Doctoral Grant has been doubled. In 1985 the recipient will receive \$1000. The aim of doubling the amount is to stimulate greater interest in the Grant. In announcing the 1985 Grant, we will mention that the Grant is open to non-members as well as members of the BRS, and that the money could pay for typing a dissertation, traveling to the Russell Archives for research purposes, or for any purpose whatever.

ON NUCLEAR WAR

- (10) "Man's Peril" was BR's now famous BBC talk at Christmas 1954 about the danger to mankind of a nuclear war. It became the basis of the Statement (also known as the Russell-Einstein Manifesto) which BR had invited eminent scientists from both sides of the Iron Curtain to sign. They had done so. And they also attended a press conference on July 9, 1955 at which BR read the Statement and answered the press's questions. What followed, 2 years later, was the first of the Pugwash Conferences, attended by scientists from both sides of the Iron Curtain. The Library has a tape of the press conference, #213 (28).

The radio talk was also the basis of an article for Saturday Review (4/12/55), with a new title, "Man's Duel With the Hydrogen Bomb." The text reproduced here is from "Humanitas International Human Rights Committee" (Spring 1984), which uses the Saturday Review version. "Man's Peril" is included in BR's Portraits From Memory and in The Basic Writings of Bertrand Russell. Here it is, with thanks to HERB VOGT and ALEX DELY:

Twenty-nine years ago, Bertrand Russell warned of the grave dangers the world faced if it continued to arm itself with nuclear weapons. His visionary article on "Man's Duel With the Hydrogen Bomb" appeared in the April 12, 1955 issue of The Saturday Review. When I recently discovered that magazine in a rack of discarded periodicals at the Menlo Park Library, I read the article and discovered that, despite the vast changes that have occurred over the past three decades, Russell's analysis held up very well indeed. It is interesting to note that his recommendation that the neutral nations act as mediators between the Soviets and the Americans has long been ignored, but has, in the past few years, stimulated new interest. Apart from the nature of Russell's specific recommendations, however, the article is most striking for two reasons: the elegance with which Russell presented the nature of the problem he perceived in 1955, and the irony with which we must view his unheeded warning three decades hence. It is a warning, we feel, that cannot be repeated often enough.

—Jim Wake

Editor, Humanitas newsletter

I am writing not as a Briton, not as a European, not as a member of a Western democracy, but as a human being, a member of the species Man, whose continued existence is in doubt. The world is full of conflicts: Jews and Arabs; Indians and Pakistanis; white men and Negroes in Africa; and, overshadowing all minor conflicts, the titanic struggle between Communism and anti-Communism.

Almost everybody who is politically conscious has strong feelings about one or more of these issues. But I want you, if you can, to set aside such feelings for the moment and consider yourself only as a member of a biological species which has had a remarkable history and whose disappearance none of us can desire. I shall try to say no single word which should appeal to one group rather than to another. All, equally, are in peril, and, if the peril is understood, there is hope that they may collectively avert it. We have to learn to think in a new way. We have to learn to ask ourselves not what steps can be taken to give military victory to whatever group we prefer,

for there no longer are such steps. The question we have to ask ourselves is: What steps can be taken to prevent a military contest of which the issue must be disastrous to all sides?

The general public, and even many men in positions of authority, have not realized what would be involved in a war with hydrogen bombs. The general public still thinks in terms of the obliteration of cities. It is understood that the new bombs are more powerful than the old and that, while one atomic bomb could obliterate Hiroshima, one hydrogen bomb could obliterate the largest cities such as London, New York, and Moscow. No doubt in a hydrogen-bomb war great cities would be obliterated. But this is one of the minor disasters that would have to be faced. If everybody in Lon-

danger zone.

No one knows how widely such lethal radioactive particles might be diffused, but the best authorities are unanimous in saying that a war with hydrogen bombs is quite likely to put an end to the human race. It is feared that if many hydrogen bombs are used there will be universal death—suddenly for a fortunate minority, but for the majority a slow torture of disease and disintegration.

I will give a few instances out of many. Sir John Slessor, who can speak with unrivaled authority from his experiences of air warfare, has said: "A world war in this day and age would be general suicide"; and has gone on to state: "It never has and never will make any sense trying to abolish any particular weapon of war. What we have got to abolish is war." E. D. Adrian, who is the leading English authority on nerve physiology, recently emphasized the same point in his address as president of the British Association.

He said: "We must face the possibility that repeated atomic explosions will lead to a degree of general radioactivity which no one can tolerate or escape"; and he added: "Unless we are ready to give up some of our old loyalties, we may be forced into a fight which might end the human race." Air Chief Marshal Sir Philip Joubert says: "With the advent of the hydrogen bomb, it would appear that the human race has arrived at a point where it must abandon war as a continuation of policy or accept the possibility of total destruction." I could prolong such quotations indefinitely.

Many warnings have been uttered by eminent men of science and by authorities in military strategy. None of them will say that the worst results are certain. What they do say is that these results are possible and no one can be sure that they will not be realized. I have not found that the views of experts on this question depend in any degree upon their politics or prejudices. They depend only, so far as my researches have revealed, upon the extent of the particular expert's

knowledge. I have found that the men who know most are most gloomy.

Here, then, is the problem which I present to you, stark and dreadful and inescapable: Shall we put an end to the human race; or shall mankind renounce war? People will not face this alternative because it is so difficult to abolish war. The abolition of war will demand distasteful limitations of national sovereignty. But what perhaps impedes understanding of the situation more than anything else is that the term "mankind" feels vague and abstract. People scarcely realize in imagination that the danger is to themselves and their children and their grandchildren, and not only to a simply apprehended humanity. And so they hope that perhaps war may be allowed to continue provided modern weapons are prohibited. I am afraid this hope is illusory. Whatever agreements not to use hydrogen bombs had been reached in time of peace, they would no longer be considered binding in time of war, and both sides would set to work to manufacture hydrogen bombs as soon as war broke out, for if one side manufactured the bombs and the other did not, the side that manufactured them would inevitably be victorious.

On both sides of the Iron Curtain there are political obstacles to emphasis on the destructive character of future war. If either side were to announce that it would on no account resort to war, it would be diplomatically at the mercy of the other side. Each side, for the sake of self-preservation, must continue to say that there are provocations that it will not endure. Each side may long for an accommodation, but neither side dare express this longing convincingly. The position is analogous to that of duelists in former times. No doubt it frequently happened that each of the duelists feared death and desired an accommodation, but neither could say so, since, if he did, he would be thought a coward. The only hope in such cases was intervention by friends of both parties suggesting an accommodation to which both could agree at the same moment. This is an exact analogy to the present

position of the protagonists on either side of the Iron Curtain. If an agreement making war improbable is to be reached, it will have to be by the friendly offices of neutrals, who can speak of the disastrousness of war without being accused of advocating a policy of "appeasement." The neutrals have every right, even from the narrowest consideration of self-interest, to do whatever lies in their power to prevent the outbreak of a world war, for, if such a war does break out, it is highly probable that all the inhabitants of neutral countries, along with the rest of mankind, will perish. If I were in control of a neutral government, I should certainly consider it my paramount duty to see to it that my country would continue to have inhabitants, and the only way by which I could make this probable would be to promote some kind of accommodation between the powers on opposite sides of the Iron Curtain.

I, personally, am of course not neutral in my feeling and I should not wish to see the danger of war averted by an abject submission of the West. But, as a human being, I have to remember that, if the issues between East and West are to be decided in any manner that can give any possible satisfaction to anybody, whether Communist or anti-Communist, whether Asian or European or American, whether white or black, then these issues must not be decided by war. I should wish this to be understood on both sides of the Iron Curtain. It is emphatically not enough to have it understood on one side only. I think the neutrals, since they are not caught in our tragic dilemma, can, if they will, bring about this realization on both sides. I should like to see one or more neutral powers appoint a commission of experts, who should all be neutrals, to draw up a report on the destructive effects to be expected in a war with hydrogen bombs, not only among the belligerents but also among neutrals. I should wish this report presented to the governments of all the Great Powers with an invitation to express their agreement or disagreement with its findings. I think it possi-

ble that in this way all the Great Powers could be led to agree that a world war can no longer serve the purposes of any of them since it is likely to exterminate friend and foe equally and neutrals likewise.

As geological time is reckoned, Man has so far existed only for a very short period—1,000,000 years at the most. What he has achieved, especially during the last 6,000 years, is something utterly new in the history of the Cosmos, so far at least as we are acquainted with it. For countless ages the sun rose and set, the moon waxed and waned, the stars shone in the night, but only with the coming of Man that these things were understood. In the great world of astronomy and in the little world of the atom, Man has unveiled secrets which might have been thought undiscoverable. In art and literature and religion some men have shown a sublimity of feeling which makes the species worth preserving.

Is all this to end in trivial horror because so few are able to think of Man rather than of this or that group of men? Is our race so destitute of wisdom, so incapable of impartial love, so blind even to the simplest dictates of self-preservation that the last proof of its silly cleverness is to be the extermination of all life on our planet? For it will be not only men who will perish, but also the animals and plants, whom no one can accuse of Communism or anti-Communism.

I cannot believe that this is to be the end. I would have men forget their quarrels for a moment and reflect that, if they will allow themselves to survive, there is every reason to expect the triumphs of the future to exceed immeasurably the triumphs of the past. There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot end our quarrels? I appeal as a human being to human beings: remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, nothing lies before you but universal death.

(11) Pugwash reports:PUGWASH CONFERENCES ON SCIENCE AND WORLD AFFAIRS

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A brief description, and activities 1984-85.

The Pugwash Conferences resulted from the Bertrand Russell - Albert Einstein Manifesto of 1955 calling upon scientists of all political persuasions to gather in conference and devise ways to avoid the danger of nuclear war. These Conferences - from the first Conference in Pugwash*, Nova Scotia, in 1957 until today - have attracted the most respected representatives of the scientific communities, notably from the East and the West, and have created an important bridge between scientists of opposing political viewpoints which has been maintained for over 25 years.

Since 1957 more than 100 Pugwash Conferences, Symposia and Workshops, with the participation of over 2 000 natural scientists, scholars and various experts from all over the world, have been held in closed meetings in an atmosphere of free and informal discussion, without publicity and official responsibilities. The major findings have been transmitted to high levels of governments, the United Nations, and leaders of the world scientific community, as well as to the public.

Pugwash meetings have also made an important contribution towards establishing co-operative links between scientists from the industrial North and the underdeveloped South, aimed at removing the threats to peace which are a consequence of the growing gap between the affluent and the needy portions of the world, and the arms trade and militarism which affect many of these countries.

Discussions in Pugwash meetings have often had a direct and some times a crucial influence in the negotiation of arms control agreements, such as the Nuclear Test Ban Treaty of 1963; the Clear Non-Proliferation Treaty of 1968; the Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on their Destruction of 1972; and the Anti-Ballistic Missile (AMB) Agreement of 1972. Pugwash exchanges have also helped to lay the groundwork for the Strategic Arms Limitation Talks (SALT), the Conference on Security and Cooperation in Europe (CSCE), and the Mutual Balanced Force Reduction (MBFR) talks.

Because of the private, unofficial and informal manner in which they are conducted, it is difficult to measure precisely to what extent the Pugwash Conferences, Symposia and Workshops have been contributing to the solution of the vast and complex problems on their agenda. It is clear, however, that Pugwash has succeeded in providing an effective channel of communication between scientists of widely different political and social views for discussing highly controversial matters, often of a military or political nature, by finding a common approach based upon scientific objectivity and mutual respect.

*1) Pugwash, a fishing village in Nova Scotia, was the venue of the 1st Conference by invitation of Cyrus Eaton (1884-1979), Canadian benefactor.

Pugwash has identified major problems arising from scientific and technological innovation and has directed attention to them at an early stage. There is good reason to believe that in some cases conclusions drawn from meetings have had a direct influence on the decision-making process by national governments involved in actual or potential conflicts, particularly with relation to arms control and disarmament.

A case in point is the problem of intermediate-range nuclear forces (INF) in Europe and their relation to general strategic nuclear forces. Following the NATO decision of December 1979 to introduce Pershing IIs and ground-launched cruise missiles by the end of 1983, unless agreement on the problem of INFs was achieved before then, Pugwash initiated in January 1980 a series of Workshops to discuss this problem and the relation to general strategic forces. By December 1983, nine such Workshops were held in Geneva. These meetings are known to have exerted an influence on official negotiations, for example the promulgation by the USSR of a no first-use policy, a temporary moratorium on the deployment of INFs capable of reaching Western European countries, and an offer to remove nuclear battlefield weapons from a defined zone.

Other examples of recent Pugwash efforts include the chemical weapons field where particular attention has been given to problems of verification of destruction of stockpiles and on non-production of weapons, and to the investigation of allegations of use. Amongst the measures for crisis prevention and management proposed by Pugwash is space surveillance satellites for peace-keeping purposes under the aegis of the United Nations.

Although the main thrust of Pugwash's efforts is aimed at avoiding nuclear war by influencing favourably the formulation of nuclear and other military and political policies in the upper echelons of governments and alliances, for example on nuclear weapon-free zones in the Nordic, Central Europe and Balkan regions, it also recognizes the need to reach other population groups in seeking support for its goals. An example of this is the 1982 Pugwash Declaration signed by 111 Nobel laureates in the natural sciences, which outlines specific steps and calls upon all members of the world's scientific community, all governments and all peoples to help remove the threat of nuclear war. This declaration, issued in Warsaw on the 25th anniversary of the founding of Pugwash, was one of the first public statements by a large group of influential scientists calling for a "standstill freeze" on nuclear arsenals and a stop to the development of new weapons technologies. Pugwash has long stood for "no use" of nuclear weapons in conflicts under any circumstances, and for large cuts in existing nuclear arsenals leading to comprehensive nuclear disarmament.

Pugwash will continue its unique role in working towards comprehensive disarmament and ultimately general and complete disarmament.

- (12) Hats off to Harold Willens, the man who put the nuclear freeze movement on the map. He was Chairman of the California Nuclear Freeze, which proved that people really wanted a freeze and that therefore the freeze movement had to be taken seriously. (The Quakers were there first, of course. They usually are. They had been calling for a "nuclear moratorium" before the word "freeze" took over, but not too many people heard them.) According to Willens, the most influential people in America are business executives, and therefore the way to bring about change is to convince business executives that a particular change is desirable. Years ago he had founded Business Executives Against the Vietnam War. Discussing his new book The Trintab Factor, in a radio interview, he said this:

Years ago the Ford Motor Company built a car called the Edsel. They put hundreds of millions of dollars into it, and then they realized they had misread the market and it was a mistake. If they had been too stubborn or too fearful to admit a mistake, there would be no Ford Motor Company alive today. That's what we have to do as a country. We have to say, "Nobody can win the nuclear arms race. We've been carrying it on for almost 40 years, and it's clear that one side catches up with the other and both sides come closer to the edge of doom. And so, it's an Edsel. Let's scrap it. Let's find another way."

Willens offers another way, in 5 steps, the first 4 of which (he says) "amount to an incremental weapons freeze." We recommend his book. The interview excerpt, above, comes from "In The Public Interest" (March 1984/ Vol.12, No.3), newsletter of "The Daily Nationwide Radio Voice of the Fund for Peace".

- (13) "The Day After World War III" by Edward Zuckerman (NY:Viking) was reviewed in Newsweek (7/9/84, p. 72) by Walter Clemons. This is his review:

In case of nuclear attack, the U.S. Postal Service is prepared to trace the displaced (and dead) by issuing postage-free emergency change-of-address cards. Your local post office already has them. In its surreal absurdity, this detail stands out among many well-meaning bureaucratic lunacies Edward Zuckerman has gleaned from the files of the Federal Emergency Management Agency (FEMA), which coordinates planning for a postattack society.

Meticulously researched, sardonically written, "The Day After World War III" is more frightening than doomsday tracts like Jonathan Schell's "The Fate of the Earth" and Helen Caldicott's "Nuclear Madness, which portray nuclear war as a global cataclysm. While the civil-defense professionals and military planners in Zuckerman's book mostly pay lip service to the idea that nuclear war is undesirable, they are contemptuous of those who find it unthinkable. Nuclear war "would be a mess," Gen Louis Giuffrida of FEMA said in 1981. "But it wouldn't be unmanageable to the extent that we had a plan."

The plans are more comprehensive than we realize. They range from an order freezing wages, prices and rents -- ready for signing as the President circles above the fallout in his specially modified 747 -- to a revised tax system under which, if employers are unable to issue W-2 forms, the IRS may 'forgive' income tax and substitute a 30% sales tax. The have-a-nice-day cheeriness of the documents sometimes lapses into unavoidable gloom when such subjects as the smell of corpses in fallout shelters are addressed, but optimism prevails. Life underground can be brightened by group singing and board games, a shelter-management guide advises, and "Arts-and-crafts products can be shown and admired."

Zuckerman traces the change from the post-Hiroshima belief that "this thing is so terrible...that there may not be any more wars," as Gen. "Hap" Arnold said in 1945, to an increasing confidence in the feasibility of limited nuclear war. By studying the "Ivy League" exercise conducted by the Reagan administration in 1982 and by interviewing Strategic Air Command officers, Zuckerman is able to provide a detailed scenario for a nuclear war that might begin with the release of "a relatively small tactical nuclear weapon" by the United States, perhaps only as a warning. Defense Secretaries Harold Brown and Caspar Weinberger have both admitted doubts as to whether a limited nuclear exchange could remain limited, and the Soviets have declared it impossible. "But policy debates are beside the point," Zuckerman observes, "The operational plans for limited nuclear war fighting have been made, and in place, for years."

Illogic: Zuckerman tells us in a reasonable tone where we seem to be heading. He does not suggest that nuclear-freeze marches will change anything. But the absence of exhortation in "The Day After World War III" has an eloquence of its own. Instead of the blinding flash of apocalyptic extinction, he invites us to consider nuclear war, as its most optimistic planners envision it. With the possible exceptions of Edward Teller and Phyllis Schlafly ("The atomic bomb is a marvelous gift that was given to our country by a wise God"), the book contains no hissable villains. Zuckerman patiently untangles the illogic of bureaucrats and strategists acting in good faith. "What if FEMA were right about everything?" he asks. If only 45 million Americans were killed outright (FEMA's most hopeful estimate), only 20 million more suffered sublethal radiation sickness, only a few million of those who survived their shelter stays died of cancer later on, "and the world did not end? And things were nearly normal in Argentina and New Zealand? Would nuclear war be acceptable then?" As Zuckerman outlines the busy planning for such a war, one is aroused to rage.

CREATIONISM

- (14) Creationism loses a round, thanks to the fine work of People for the American Way, as reported in the New York Times (4/15/84):

TEXAS DROPS CURB ON SCIENCE BOOKS

Limit on Teaching Evolution
Lifted After Threat of Suit

By ROBERT REINHOLD
Special to The New York Times

EL PASO, April 14 — The Texas Board of Education today repealed a decade-old rule that required textbooks used in the state's public schools to describe evolution as "only one of several explanations" of the origin of human beings and to present it as "theory rather than fact."

Critics had charged that textbook publishers had to water down their treatment of evolution in books sold all over the country if they wanted to sell

textbooks in Texas. Texas spends about \$65 million a year on texts, making the state the fourth largest market in the country.

But, there was disagreement over what effect the repeal would have.

Lawsuit Was Threatened

"This is going to free publishers to write about science accurately, unhampered by religious dogma," said Michael Hudson, the Texas coordinator for People for the American Way, a national anticensorship group that had petitioned for today's change and threatened to sue if it was not made.

"It undoes 10 years of creationist influence on textbook content and it will spill over into every state," Mr. Hudson said.

"It won't make a bit of difference," countered Norma Gabler of Longview, Tex. She and her husband, Mel, representing the fundamentalist religious view of creation, have long exerted a powerful influence on the approval of textbooks in Texas and were the authors of the original evolution rule.

"This is rule by intimidation and threat," she said, referring to Mr. Hudson's group. She added that textbooks had not changed much under the rule and still presented evolutionary theory.

"They still show hunched-over men moving up to man from monkeys and fishes coming out of the water," she said. "If you want to believe you came from a monkey, that's fine, but I don't."

All textbooks in Texas must be approved by the state board in a procedure similar to that in 17 other states, most of them in the South and Southwest.

The move today, taken reluctantly, came a month after the state's Attorney General, Jim Mattox, declared the requirement on evolution an unconstitutional intrusion of religion into state matters. He indicated then that he would not defend the board against an expected lawsuit challenging the rule, and members of the board said today they had no choice but to repeal it.

Moreover, the board has been under heavy pressure from many Texas political and business leaders, uneasy over criticism of Texas schools.

The repeal came on a voice vote of the 27-member board with only one audible dissent. The panel then unanimously approved a new provision stating, without mentioning evolution, that "theories should be clearly distinguished from fact and presented in an objective educational manner."

The rule did not forbid the teaching of evolutionary theory or require any mention of creationism in texts. But books mentioning evolution were required to print a disclaimer identifying evolution "as only one of several explanations of the origins of mankind" and must "avoid limiting young people in their search for meanings of their human existence."

The rule also compelled text writers to "ensure that the reference is clearly to a theory and not to a verified fact."

In his ruling last month, Attorney General Mattox said, "The inference is inescapable, from the narrowness of the requirement, that a concern for religious sensibilities rather than a dedication to scientific truth was the real motivation for the rules."

- (15) Creationism may or may not lose this one. The American Arbitration Ass'n arbitrator had not yet made his ruling, at the time this story appeared in the New York Times (2/21/84, p.A14):

Drama on Scopes Trial Is Barred From Class

Special to The New York Times

ST. LOUIS, Feb. 20 — To some, it seems like the Scopes monkey trial all over again. James Dickerson, a teacher in a nearby suburb, has been trying for a year and a half to show his students a fictionalized movie account of the 1925 case in which another teacher, John T. Scopes, was arrested when he agreed to challenge an old Tennessee law prohibiting the teaching of Darwin's theory of evolution.

Mr. Dickerson is an earth science teacher at Oakville Junior High School in the Melville School District south of here. In November 1982 he announced plans to show the 1960 movie "Inherit the Wind" to 300 students in his class. The school district's assistant superintendent at the time, Donald C. Hoefelmann, said school officials would not allow the movie to be shown because it

was historically inaccurate, poked fun at religious beliefs and was not appropriate for an earth sciences class.

Tracy and March in Film

Mr. Hoefelmann, who now works for an investment company, said he knew the decision would cause controversy. "Everyone knew it was going to be volatile," he said. "We all put a lot of thought into it."

The movie featured Spencer Tracy as a character based on Clarence Darrow, who was the attorney for Scopes, a teacher in Dayton, Tenn., and Fredric March as a character based on William Jennings Bryan, who was in effect a special prosecutor for the state of Tennessee.

Mr. Dickerson said the film would supplement class material on creation-

ism and evolution. But he said the school's principal, Ronald Paul, said no to his request in November 82.

Decision Not Binding

In January 1983 Mr. Dickerson appealed to Thomas L. Blades, the Melville Superintendent, who upheld the principal's decision. Efforts at compromise were unsuccessful, and Mr. Dickerson then took the matter to the Melville Community Teachers Association. The association and the school administration were unable to agree on an arbitrator, and the American Arbitration Association assigned one. The arbitrator heard the case early this month and is to rule in the next several months.

But school district officials do not have to follow the arbitrator's decision.

If they do not, the teachers association might sue to force a settlement, said Michael Skinner, grievance chairman for the association.

The whole dispute hints at censorship, said Joyce Armstrong, executive director of the American Civil Liberties Union of Eastern Missouri. It was the A.C.L.U. that pressed Scopes to challenge the Tennessee law 59 years ago and hired Darrow to represent him.

"I would think the school district would be on very shallow ground," she said. "School officials have a certain control over the curriculum, but then it reaches a point of academic freedom."

Meanwhile, the original stage version of "Inherit the Wind" with Hal Linden in the role based on Clarence Darrow is to open in a St. Louis area theater March 23.

ON EDUCATION

- (16) "Neill and Russell" from Neill Of Summerhill: The Permanent Rebel by Jonathan Croall (NY: Pantheon, 1983 pp.158-160,167), with thanks to TOM STANLEY:

Russell and his second wife, Dora, had two children coming up to school age. She too was unhappy about existing schools, in particular their rigid timetables and intense competition. She was active in various movements for reform, but found that even the pioneer schools, though certainly more humane places than conventional public or state schools, did not go far enough: 'Nearly all the new type of schools, though outside state jurisdiction, were in tune with the established beliefs, psychology and customs as to conduct and class; they were not seeking to upset the social system.' In the belief that there would be other parents 'like ourselves who desired radical changes in education', she and Russell decided to start their own school. The idea, as the first prospectus made clear, was to produce 'not listless intellectuals, but young men and women filled with constructive hopefulness, conscious that there are great things to be done in the world, and possessed of the skill required for taking their part.' There was to be no corporal punishment; attendance at lessons was to be voluntary; there was to be frank and full discussion about difficult topics such as sex and religion; and both the rules and the timetable were to be decided upon by a School Council.

In preparation for opening the school, the Russells did some homework on the ideas of certain pioneers. One of their children spent some time in a Montessori day school in London. Both were taken for a half-day to the open-air nursery school in Deptford run by Margaret McMillan, while their parents talked with its creator, and observed the environment which she had created, aiming to allow children room to move and play. The Russells studied the theories of psychologists such as Freud and Adler, and the educational ideas of Piaget, Froebel and Pestalozzi. And, in 1927, Russell arrived in a Minerva limousine to stay for a week at Summerhill. The staff 'sat at the feet' of the two men as they discussed the problem children at the school. Though the great mathematician dropped in on some lessons, there was disappointment that he missed one in particular, as Neill wrote in a letter of 26 May just after the visit: 'I have it on my conscience that I docked you of that Maths lesson. Especially so when I learnt that Mrs Barton [Jonesie] was annoyed at me for not bringing you in. It transpired that she had a specially brilliant lesson that day. I think therefore that you'll have to come back again . . . bringing your wife next time.'

One night, when he and Russell went for a walk together, Neill defined the difference between the two of them: "'Russell,' I said, 'if we had a boy with us now you would want to tell him about the stars while I would leave him to his own thoughts.'" He laughed when I added: "I maybe say that because I know damn all about the stars anyway.'" Neill was certainly right to see a fundamental difference in their attitude to children, despite the fact that he and Russell shared many views about the deficiencies of conventional schooling. The difference had first become clear when the two men had initially made contact by letter the previous year. But to some extent it was obscured by two qualities in Neill which were to be a source

of amusement, puzzlement and irritation to many involved with Summerhill: a streak of mild if harmless snobbery, which allowed him to be impressed by titles and eminence; and a very Scottish respect for learning, which sat somewhat uneasily with a genuine hatred of 'book learning'. When Russell sent Neill a copy of his *On Education*, at about the time *The Problem Child* was being published, Neill wrote back saying that it was 'the only book on education that I have read that does not make me swear. All the others are morals disguised as education.' He ignored the fact that he had made similar comments on earlier books by Edmond Holmes, Norman MacMunn and Caldwell Cook during his *New Era* period. Here he confesses himself impressed by Russell's knowledge: 'To me the most interesting thing about your book is that it is scholarly (nasty word) in the sense that it is written by a man who knows history and science. I am ignorant of both and I think that my own conclusions come partly from blind intuition.' Only in a very tentative manner does he point to a difference between them: 'Possibly . . . I attach more importance to emotion in education than you do.'

This was indeed a crucial difference, and one that was underlined by Russell in a letter to H. G. Wells a year after his visit to Summerhill. In trying to persuade Wells to help raise an extra £1000 a year to keep his and Dora's school going, Russell wrote:

I believe profoundly in the importance of what we are doing here. If I were to put into one single phrase our educational objects, I should say that we aim at training initiative without diminishing its strength. . . . You will realise that hardly any other educational reformers lay much stress upon intelligence. A. S. Neill, for example, who is in many ways an admirable man, allows such complete liberty that his children fail to get the necessary training and are always going to the cinema, when they might otherwise be interested in things of more value. Absence of opportunity for exciting pleasures at this place is, I think, an important factor in the development of the children's intellectual interests.

The distinction is clear: while Neill aims to release the emotions, Russell wants to train the mind. In anyone else Neill would have attacked this attitude, since it falls clearly into his category of 'moulding' adults at work. In the *New Era* days he had several times criticised the 'high lifers' of the progressive movement for placing Shakespeare above Charlie Chaplin, and trying to force their cultural values on children. Yet there is no direct evidence that Neill was overtly critical of Russell in this sphere.*

Neill certainly kept in touch for as long as Russell stayed with the school. When he left in 1931, Neill found in Dora Russell someone who was able to give him rather more practical support, and whose ideas were closer to his own. Like Neill, she was critical of other progressive schools for limiting self-government to older children, feeling that an undesirable

advocated by the diehards. Can't we get up a league of heretical dominions called the 'Anal'-ists?

The week before, he had outlined his apprehension in more serious and graphic terms:

'You and I will have to fight like hell against having a few stupid inspectors mucking about demanding why Tommy can't read. Any inspector coming to me now would certainly be greeted by Colin (aged 6) with the friendly words, 'Who the fucking hell are you?' So that we must fight to keep Whitehall out of our schools.'

In April 1931 Neill and Mrs Lins decided to do some walking on the South Downs, and Neill suggested that they might call in at Beacon Hill 'and enjoy a blasphemous conversation on parents'. Russell replied that he and Dora would be 'overjoyed' at the prospect, and afterwards wrote to Neill: 'Your visit here was a bright moment to us both. There are so few people to whom one can talk without tedious explanations.' Neill replied the next day: 'Yes, we said the same about you two . . . how fine to talk to people you haven't to explain and defend with'; and some months later he told Russell: 'Wish we could have a yarn again. You are one of the few people I like to talk to and hear talk. The other educational blokes and blokeses are simply not there. They have ideals, bless em.'

The arrival of Beacon Hill and Dartington Hall produced a surge of interest in the more libertarian progressive ideas. Neill, Curry and the Russells found themselves referring to each other interested teachers, parents and visitors, and comparing notes on their virtues and deficiencies. Neill was grateful to be able to pass on some of the increasing numbers descending on the school, as he confided to Curry in December 1932: 'Fact is that crowds of people come round asking for jobs, and to get rid of them I say sweetly, Now there is Dartington Hall. What about applying there? Sometimes I send them on to Beacon Hill; most of them I send to hell; but not audibly.' Yet Neill was both patient with and helpful to many who were looking for a job, especially any who he felt were 'genuine cases who want the new ideas and hate the old schools in which they teach.'

deference to authority might have become ingrained by that age. She believed that 'a child going on the rampage at the age of four or five would do less harm to himself and to others than in adolescence, while in so doing he would at the same time begin to evolve his own self-restraint and control.' Under the influence of Margaret McMillan, she placed much emphasis, as Neill did, on the child's need for free play. Over the next few years, when she ran the school without Russell, she aimed to let the children express themselves through unorganised play as well as through drama, art and movement. Though at first she felt unable to go all the way with Neill's libertarian ideas - 'it seemed to me that he might be too much concerned with a negative revolt against what he now condemned, rather than with a positive statement of what should be put in its place' - after a few years she came to the conclusion that his approach was a necessary one, since 'the gulf between the old and the new was too wide to bridge by compromise'. By the middle of the 1930s, Neill was telling her that he and she were 'the only educators'.

* * * * *

Neill took delight in speaking his mind to Russell, having quickly got beyond the formality of addressing him as 'Mr Russell'. There is an element of mischievousness in their correspondence, as Russell with dry wit and Neill with warm humour compare notes on the inadequacies of fellow-pioneers, government departments, parents, inspectors and visitors.

In December 1930 Neill looked ahead with some trepidation to the outcome of the deliberations of a new Committee on Private Schools, which seemed likely to recommend more stringent rules and regulations for schools outside the state system. He told Russell of his fears:

They will call in all the respectable old deadheads of education as expert witnesses (Badley and Co.) and unless men of moment like you make a fight for it we (the out and outer Bolshies of education) will be ignored. Then we'll have to put up with the nice rules

NEWS ABOUT MEMBERS

- (17) DEAN BABST, member of Alex Dely's Human Rights/Int'l Development Committee, and co-author with Alex and 2 others, of Accidental War, The Growing Peril was the subject of a feature story in the Sacramento Bee, (Sunday, 3/11/84). The article, which identified Dean as a "61-year old retired criminologist", was mostly about the Growing Peril, which is perhaps summarized by the following paragraph: "In the 1950s, Defense Early Warning gave the world's leaders 12 hours or so to determine whether a radar blip was bird or bomber and decide whether to counterattack. Today, reaction time is down to about 7 minutes, said Babst."
- (18) DONG-IN BAE, who told us he had returned to South Korea from West Germany (RSN42-20), has been named Associate Professor, Department of Sociology, College of Humanities and Social Sciences, Kangweon National University, Chuncheon, and it keeps him very busy!
- (19) ADAM PAUL BANNER has also been busy: married on April 12th; sold one house, acquired another; with wife, Adele, took 8000 mile trip via Canada to California, and back to Michigan; saw children and grandchildren; received tentative appointment as "Executive Director" of the Third World group publishing "Approtech", Journal of the Int'l Ass'n for the Advancement of Appropriate Technology for Developing Countries. "Do not know how far we can go. As usual, funds are lacking, and perhaps a long term plan. In any case I am where I want to be, ready to write about Third World development in terms of the iceberg syndrome - everything looks beautiful, but oh! so rotten underneath."
- (20) JOHN LENZ, the new BRS Secretary, has received a Fellowship in Classical Studies from Columbia University.
- (21) HERB VOGT writes (6/3/84): "I feel great, but I'm a cancer patient at present. I had quite an operation (exploratory laparotomy)...lymph nodes are cancerous as well as prostate. However, I'm hoping for the best (mind over matter) & have resumed normal activities. Stay healthy. Herb". We join him in hoping for the best! His address: 2101 S. Atlantic Av. (307)/Cocoa Beach, FL 32931.

NEW MEMBERS

- (22) We welcome these new members:

STEFAN ANDERSSON/Sandgatan 10/22350 Lund, Sweden
FRANK J. ANGILELLA/5593 Leumas Road/Cincinnati, OH 45239
WALT COKER/PO BOX 3164/Scottsdale, AZ 85257
WILLIAM K. FIELDING/PO Box 218/Ware, MA 01082

DR. LARRY M. HERSH/135 Ocean Parkway/Brooklyn, NY 11218
 JAMES JOLLY/1206 Thomas Lane (5)/Renton, WA 98055
 VINCENT DE PAUL KIRCHDOERFFER/10 Daniel Drive/Hazlet, NJ 07730
 JOHN MALITO/105 Cactus Av./Willowdale, Ont./Canada M2R2V1

RALPH A. MILL/33405 8th Av. S.,C-3000/Federal Way, WA 98003
 SANDRA PERRY/4415 Hedionda Ct./San Diego, CA 92117
 PROF. IAN WINCHESTER/OISE,Suite 9-196/252 Bloor St. West/Toronto, Canada M5S 1V6
 MARTIN G. ZAPATA/611 Carnathan Ct./Ft. Walton Beach, FL 32548

NEW ADDRESSES AND OTHER CHANGES

(23) These are the current addresses. (When something is underlined>, only the underlined part is new or corrected.)

J. M. ALTIERI/Box 892/Ensenada, PR 00647
 RUBEN ARDILA/Apartado 88754/Bogotá, Colombia
 DONG-IN BAE/Dept. of Sociology/College of Humanities and Social Sciences/Kangweon National University/
 Chuncheon 200, S. Korea
 ADAM PAUL BANNER/1306 East Preston/Mc. Pleasant, MI 48858

DEAN T. BOWDEN/current address uncertain
 MARK E. FARLEY/318 Normal St./Denton, TX 76201
 TERRY L. HILDEBRAND/107 Porteus Hall 'Un Manoa/Honolulu 96822
 JERRY DEAN PEARSON/4207 Brazil Circle/Pasadena TX 77504

DORA BLACK RUSSELL/Carn Voel/Porthcurno, Penzance/Cornwall, England TR19 6LN
 GREG SEDBROOK/6120 W. Vernon St./Kissimmee FL 32741
 KATHLEEN WINSOR/RD 1, Box 633 A/Fishkill, NY 12524-9756
 LUCILLE B. ZARSE/1417 Columbia St. N./Lafayette, IN 47901

FREEZE

(24) Letters to the leaders of the nuclear superpowers, the result of proposals made by BOB LOMBARDI ():

THE BERTRAND RUSSELL SOCIETY, INC.

Donald W. Jackanicz, President
 901 6th St. SW--#712A
 Washington, DC 20024 USA

26 June 1984

President Ronald Reagan
 The White House
 Washington, DC 20500

Dear President Reagan,

At its 1984 Annual Meeting, the Bertrand Russell Society adopted the following resolution which I am now respectfully submitting to you. Identical letters have been sent to President Konstantin Chernenko, Senator Howard H. Baker, Jr., Senator Robert C. Byrd, and Speaker Thomas P. O'Neill, Jr.

Resolved, that there shall be a bilateral, verifiable, nuclear weapons freeze; a denunciation of any attempt to deploy nuclear and anti-satellite weapons in outer space; a call for a return to arms talks, if not a summit meeting; and a call to ban all chemical weapons; and that the United States shall withdraw Pershing II missiles from Europe; negotiate with the Soviet Union to ban cruise missiles; and prevent further appropriations for MX missiles.

Sincerely yours,

Donald W. Jackanicz

THE BERTRAND RUSSELL SOCIETY, INC.

Donald W. Jackanicz, President
 901 6th St. SW--#712A
 Washington, DC 20024 USA

26 June 1984

President Konstantin Chernenko
 Central Committee of the Communist Party
 4 Staraya Ploshchad
 Moscow
 USSR

Dear President Chernenko,

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Sincerely yours,

Donald W. Jackanicz

BOOK REVIEWS

- (25) "Accidental Nuclear War: The Growing Peril", as reviewed in "Humanist in Canada" (Summer 1984). The reviewer (PAUL PFALZNER) and 2 of the authors (DEAN BABST and ALEX DELY) are BRS members.

ACCIDENTAL NUCLEAR WAR: THE GROWING PERIL

by Dean Babst, Alex Dely, David Krieger,
and Robert Aldridge

June 1984, Peace Research Institute,
Dundas, Ontario, paper, 2 vols., \$5 each.

Reviewed by PAUL PFALZNER

This review is based on pre-publication material provided by Dr. David Krieger, President, Nuclear Age Peace Foundation, Santa Barbara, California.

Unless the current direction of the arms race is changed, accidental nuclear war is a certainty. It is only a matter of time. Such is the terrifying conclusion drawn by the authors of this first comprehensive study of the complexities and uncontrolled dynamics of modern arms technology and strategy.

As described in their fully-documented report, the probability of accidental nuclear war is increasing for the following reasons:

- Decreasing time for decision making

The opportunity for a war to start by misjudgment, miscalculation or false alarm has greatly increased. The time available to the United States or the Soviet Union for deciding whether or not to launch a nuclear attack has diminished from 12 hours in the 1950's to less than 8 minutes today. This is all the time available for identifying and confirming whether an object is an approaching missile or not, and for deciding whether to launch nuclear missiles in response.

- Sneak attack weapons being planned

The present crucially short time for decision-making is becoming increasingly meaningless as the number of weapons systems designed to attack without warning grows. The US is spending more than \$100 billion for B-1B bombers, for Advanced Technology Bombers, and for more than 9000 cruise missiles, over 5000 of these being nuclear. Other countries are now building similar weapons. Cruise missiles and stealth bombers are designed to evade radar and strike with no warning.

- False warnings

There can be little doubt that all countries with strategic

warning systems have false alarms. During one 18-month period, the US had 147 false alarms, with one lasting a full six minutes. The false alarm experience of other countries is not known. Could the first false alarm that triggers a country to launch missiles, ignite a global exchange?

A number of US Congressional and General Accounting Office reports are concerned about the US warning system. A congressional committee chaired by Sen. Jack Brooks claims that "the severe and potentially catastrophic deficiencies found in the nation's missile-attack warning system are a result of significant and long-term management failings within the Air Force and Joint Chiefs of Staff". Yet a Department of Defense "Fact Sheet" (1983) describes the warning system as "very good". Could we have a false sense of security?

- Arms build-up increases first-strike apprehensions

As weapons systems grow increasingly accurate and powerful, fears of a first strike also increase. Because of growing weapons-complexity and secrecy, it is difficult for countries to determine with any accuracy the strength of their opponents. A country may strike first because it believes that an opponent is gaining an overwhelming superiority. From the Soviet point of view, the refusal by the NATO countries to reciprocate a nuclear no-first use pledge is bound to be seen as deliberately provocative.

- Growing number of countries with nuclear weapons

As the number of countries with nuclear arms increases (India, Israel, South Africa, etc.), the probability of nuclear war increases:

- the nearer countries are to each other, the less warning time they have for assessing a threat or false alarm
- since it takes fewer weapons to destroy a small country, it may respond more quickly to a threat or false alarm
- a local nuclear war may go global by accident. A nuclear exchange anywhere could create communications chaos and cause other countries to believe they are under attack.

Other destabilizing scenarios discussed by the authors include:

- how the arms race in space increases chances of accidental war
- how the growing complexity and workload of strategic warning systems may be making their tasks impossibly

difficult

- how accidents and illnesses of national leaders can contribute to dangers
- how terrorists could trigger a nuclear war
- how weapons unreliability and accidents increase the peril
- how biological and chemical weapons can lead to greater insecurity.

It is clear that looking in isolation at each of the separate ways an accidental war could start may greatly underestimate the total magnitude of the danger.

The authors consider some ways to halt the otherwise inevitable drift into disaster. There needs to be a far greater sense of urgency to obtain at the very least a nuclear freeze and an initial arms reduction agreement, before further destabilizing technology becomes available. The US and SU need to be assessing each major planned change in weapons systems or policy to determine whether or not it increases the dangers of accidental war. Suggestions for establishing Accidental-War Assessment Centers are given by the authors. Does it make any sense to spend thousands of billions of dollars for arms and to know so little about the greatest threat to our existence?

Since increasing concern about accidental nuclear war could help prevent it, we also need to assess the reasons for low public awareness. Here lies an enormous challenge. Can the catastrophic danger of an accidental war be made so clear to humanity that there results a great surge in public consciousness demanding the abolition of all nuclear weapons? How content are you to make little or no effort to prevent the destruction of the earth as an inhabitable planet for human beings?

Clearly, in the face of these horrifying dangers, all posturing and self-serving hectoring and posturing can only be seen as the ravings of madmen.

We owe thanks to the (Canadian) Peace Research Institute — neglected and starved for funds for so long — for sponsoring this book by the four US authors. We should also note that two of the authors, Dean Babst and Alex Dely, are members of the Bertrand Russell Society, whose Science Committee chaired by Dely contributed to this project over the last 2 years. David Krieger has recently contributed an article on peace issues to *Humanist in Canada* (No. 68, Spring 1984).

- (26) ARSENAL: Understanding Weapons in a Nuclear Age by Kosta Tsipis and THE ABOLITION by Jonathan Schell, reviewed by Freeman Dyson, in *Science* 84 (June 1984):

These two books about nuclear weapons are superficially as unlike as two books could be, but alike in some of their basic preconceptions. Before examining them individually, it may be useful to examine the preconceptions they share.

All American thinking about nuclear weapons is strongly influenced by two popular myths. One myth says that nuclear weapons were decisive in bringing World War II to an end. The second myth says that if Hitler had got nuclear weapons first he could have used them to conquer the world. Both myths were believed by the scientists and statesmen who built the first nuclear weapons. They are still believed by most Americans today. Since we cannot explore the might-have-beens of history we cannot know for sure whether these myths are true.

I believe that both myths are false. Of course I cannot prove it. But it is impor-

tant to look at the myths with a skeptical eye and to consider how different our view of nuclear weapons might have been if Hitler had in fact got them first. Suppose that the Americans had neglected to push nuclear weaponry seriously and that the Germans had pushed as hard as possible. Hitler might have had a bomb by 1943 at the earliest and perhaps a few tens of bombs by 1945. What difference would it have made? London and Moscow would no doubt have shared the fate of Hamburg and Dresden. Perhaps a few square miles of New York would have been demolished. A lot of people would have been killed. But it seems highly unlikely that the arrival of Russian soldiers in Berlin and of American soldiers in Tokyo would have been substantially delayed. Hitler's bombs would neither have changed the grand strategy of the war nor lessened our determination to fight it to a finish. What

would have been changed is our post-war perception of nuclear weapons. Forever afterward we would have seen nuclear weapons as contemptible, used by an evil man for evil purposes and failing to give him victory. The myth surrounding nuclear weapons would have been a myth of contempt and failure rather than a myth of pride and success.

It is important for Americans to go through the mental exercise of looking at nuclear weapons as if they had been Hitler's weapons rather than ours, because this exercise enables us to come closer to seeing nuclear weapons as they are seen by Soviet citizens. To understand Russian strategy and diplomacy, it is necessary for us to distance ourselves from our own myths and to enter into theirs. An understanding of Soviet views is the essential first step toward any lasting amelioration of the danger in which the world now stands.

Arsenal and *The Abolition*, though they differ greatly in subject matter and style, are both aimed at educating the American public on the facts of the nuclear predicament. In *Arsenal*, Kosta Tsipis, a physicist at the Massachusetts Institute of Technology, explains in moderately technical language the characteristics of various weapons. He begins with a detailed account of nuclear explosions and their effects, then describes the main nuclear weapon delivery systems, and ends with a discussion of the apparatus of missile defense and antisubmarine warfare and intelligence gathering. His explanations are clear and, with minor exceptions, accurate. He firmly refuses to go beyond explanations. He is not taking a political stand. In *The Abolition*, Jonathan Schell, a staff writer for *The New Yorker*, is advocating a particular political solution to the problem of nuclear weapons. He proposes a formal abolition treaty, with

a withdrawal clause that explicitly defines and regulates the right of every country to rebuild nuclear armaments if the treaty is violated. He is concerned with human attitudes, not with technical details.

The books have different starting points. Tsipis starts from the technical facts of weaponry. Schell starts from the Pastoral Letter, "The Challenge of Peace: God's Promise and Our Response," approved in 1983 by a solemn conclave of American Catholic bishops. Tsipis says we must get the facts straight before considering political remedies. Schell says we must get the moral foundations straight before building political superstructures. Their statements do not contradict each other. If a political arrangement is to be durable, it must pay attention both to technical facts and to ethical principles. Technology without morality is barbarous; morality without technology is impotent. But in the public discussion of nuclear policies in the United States, technology has usually been overemphasized and morality neglected. It is time for us now to redress the balance, to think more about moral principles and less about technical details. Tsipis gives us an up-to-date version of a familiar story. Schell gives us a challenge to conventional wisdom. Schell's thesis is harder for us to accept and therefore more necessary for us to

listen to. The roots of our nuclear madness lie in moral failures rather than in technical mistakes.

Schell and Tsipis share a common weakness: Their thinking is permeated by American nuclear myths. Both of them accept without serious question the idea that nuclear weapons are militarily decisive. Both of them equate military effectiveness with destructive power. Neither of them examines critically the military purpose of nuclear weapons or the possible missions for which they might be used. Schell's case for the feasibility of abolishing nuclear weapons would be stronger if he treated them with less respect. The hope of successful abolition becomes more realistic if it is understood that nuclear weapons are absurd rather than omnipotent.

As an example of Schell's overrating of nuclear weapons, consider his discussion of the alleged restraint of the United States during the years when we held a monopoly of nuclear weapons. Schell writes, "The United States not only did not immediately annihilate the Soviet Union but did not even seek any drastic change in Soviet policy—by, for example, using nuclear blackmail to force the Soviet Union out of Eastern Europe." The idea that we could have annihilated the Soviet Union with our meager supply of bombs is totally unreal, and there was never a time when

nuclear blackmail would have had much chance of success. Stalin himself said, "The nuclear weapon is something with which you frighten people with weak nerves." Stalin did not suffer from weak nerves. His perception of the function of nuclear weapons was more realistic than ours.

Tsipis likewise shows little respect for Soviet points of view. Both authors write within a narrow framework of American-style calculation and American strategic doctrine. Tsipis' emphasis on gross destruction as a criterion of weapon effectiveness and Schell's talk of "immediately annihilating the Soviet Union" are both symptoms of a peculiarly American insensitivity to the realities of war. Soviet military writers don't write in such a cold-blooded way about numbers of casualties and don't make the mistake of supposing that nuclear weapons alone are militarily decisive. In an odd way, Soviet nuclear doctrines come closer than ours to the point of view of the Catholic bishops. Soviet doctrine, like the Catholic bishops', forbids deliberate targeting of civilian populations, forbids the first use of nuclear weapons, and rejects deterrence as an ultimate strategic goal. The Soviet Union offered to negotiate an abolition treaty in 1946 and the United States rejected it. Schell goes through a long argument to prove that his program of an abolition treaty can be

made consistent with the American doctrine of deterrence. His case would be stronger and his treaty more negotiable if he would drop the insistence on deterrence and make the treaty as simple as possible. Perhaps the best way to achieve an abolition treaty would be to pick up the negotiation of the Soviet proposal where we left it in 1946.

Tsipis and Schell both conceive nuclear weapons to be an invincible force of which we should be mortally afraid. Stalin knew better. If we are to succeed in abolishing nuclear weapons, it is not enough to be mortally afraid. We shall have a better chance if we understand that nuclear weapons are useless and dangerous toys—which we are free to discard if our nerves are strong.

I have dwelt at some length on the weaknesses of Tsipis and Schell. They share these weaknesses with almost all American experts who write about nuclear weapons. Their strengths are their own. Tsipis' strengths are a lucid style and a firm grasp of technical details. Schell's strengths are a bold vision of the future and a moral conviction that will move mankind to make his vision come true. If we can combine Tsipis' technical competence and Schell's prophetic zeal with a more skeptical attitude toward American strategic dogmas, we shall have the essential ingredients for a hopeful future.

The Day After World War III by Edward Zuckerman is reviewed elsewhere in this issue. See (13).

BRS LIBRARY

- (27) BRS Library Campaign. As we've said before (RSN42-9), we think the ERS ought to own every book BR ever wrote. What could be more appropriate? Here is a list, prepared by BRS Librarian JACK RAGSDALE, of BR's books that the Library does not own. Can you send the Library any of these books?

The ABC of Atoms
The Analysis of Matter
The Analysis of Mind
The Amberley Papers
Bertrand Russell Speaks His Mind

The Collected Stories of Bertrand Russell
Common Sense and Nuclear Warfare
On Education
An Essay on the Foundations of Geometry
Essays in Analysis

The Good Citizen's Alphabet
Fact and Fiction
New Hopes for a Changing World
Nightmares of Eminent Persons
Our Knowledge of the External World

Philosophical essays
Portraits from Memory
Power
The Philosophy of Leibniz
Principia Mathematica

The Principles of Mathematics
The Problem of China
Religion and Science
Satan in the Suburbs
The Scientific Outlook

Understanding History and Other Essays
Vital Letters of Russell
War Crimes in Vietnam
Which Way to Peace?
Wisdom of the West

- (28) Tapes to lend are listed, next page. There is no charge for borrowing, but borrower pays postage and insurance both ways. Please send payment for postage (check, stamps, or cash) with your order, plus 45¢ for \$20 insurance on an audio cassette and 85¢ for \$50 insurance on reel-to-reel audio, and all video tapes. Sorry, we do not ship tapes out of the USA; too much of a hassle with customs.

Audio cassettes. Weighs about 3 oz.

- 201 HARRY RUJA. "BERTRAND RUSSELL'S ANTI-SEMITISM" (1979)
 JACK PITT. "BERTRAND RUSSELL'S RESPONSE TO MARX"
- 202 JACK PITT continued. (1979)
- 203 LESTER DENONN. "BERTIE AND LITIGATION" PLUS GENERAL DISCUSSION OF DENONN'S LIBRARY
- 204 ALBERT ELLIS "PSYCHOTHERAPY AND BERTRAND RUSSELL" (1979)
- 205 PRESENTATION OF BERTRAND RUSSELL SOCIETY AWARD TO PAUL ARTHUR SCHILPP AND HIS ACCEPTANCE SPEECH (1980)
- 206 KATE TAIT REMINISCES ABOUT HER FATHER (1974)
 DOUGLAS LACKEY. "BR'S FIRST ENCOUNTERS WITH WITTGENSTEIN" (1974)
- 207 KENNETH BLACKWELL. "RUSSELL'S ETHIC — A NEW LOOK" (1981)
- 208 NICK GRIFFIN. "FIRST EFFORTS" (1981). (BR's intellectual development before Cambridge.)
- 209 DAVID HART. "DETOUR ON THE ROAD TO FREEDOM: BERTRAND RUSSELL AND TODAY'S NEW ENGLISH LEFT" (1981)
- 210 DAVID HARLEY. "BERTRAND RUSSELL AND WELLS", "ON EDITING RUSSELL'S PAPERS" (1981)
- 212 NATIONAL PUBLIC RADIO'S "SOUND PORTRAIT OF BERTRAND RUSSELL" (1980)
- 213 RUSSELL-EINSTEIN STATEMENT OR "MANIFESTO" (1955)
- 214 NBC INTERVIEW WITH BERTRAND RUSSELL (1952) (80TH BIRTHDAY)
- 215 BERTRAND RUSSELL'S NOBEL PRIZE ACCEPTANCE SPEECH (1950)
- 216 RUSSELL-COPLESTON DEBATE ON EXISTENCE OF GOD (1948)

Reel-to-reel audio-tape. Weighs one pound.

- 250 "SINFONIA CONTRA TIMORE" (Symphony Against Fear) BY GRAHAM WHETTAM, DEDICATED TO BERTRAND RUSSELL (1965)

Commercial Television Viewing Tape. Weighs one pound.

- 260 DONAHUE INTERVIEWS GORE VIDAL

VHS video cassettes. Weighs one pound.

- 260A DONAHUE INTERVIEWS GORE VIDAL. ALSO, A JONATHAN MILLER INTERVIEW
- 261 STEVE ALLEN'S "MEETING OF MINDS" #305 & 306 (BERTRAND RUSSELL, THOMAS JEFFERSON, ST AUGUSTINE, EMPRESS THEODORA)
- 262 BBC'S "THE LIFE AND TIMES OF BERTRAND RUSSELL" 1962
- 263 NBC INTERVIEW WITH RUSSELL 1952
- 263 BERTRAND RUSSELL INTERVIEWED BY WOODROW WYATT: "DISCUSSES THE ROLE OF THE INDIVIDUAL, HAPPINESS, THE FUTURE OF MANKIND, POWER" (1959)

Betamax video cassettes. Weighs one pound.

- 270 "MEETING OF MINDS" #305
- 271 "MEETING OF MINDS" #306

- (29) Recommended. JACK RAGSDALE says this about a Phil Donahue program with Gore Vidal as its guest: "Vidal appears before an audience of Chicago housewives full of religion, astonished at meeting a real live atheist, wanting to condemn him, but ready to save him, if at all possible. The result is one hour of cool wit and good humor." We are indebted to AL SECKEL for removing the commercials and adding a Jonathan Miller interview to the tape. This VHS Video Cassette (#260A) is available from the Library.

TRIVIA

- (30) Bertie at Dartmouth, from the New York Times Magazine (5/13/84, p. 86) →

Dartmouth's philosophy department offers students studying logic either the choice of supplementing their classwork in the traditional manner or independently using a program called Bertie (Bertrand Russell's nickname). "We did a controlled experiment and found that those who used the computer did better," says associate professor James Moor.

CONTRIBUTIONS

- (31) Our thanks to these members who have recently made contributions to the BRS Treasury: DAVID GOLDMAN, CHARLES HILL, JOHN MAHONEY, KEITH THOMPSON, and DAN WRAY.

- (32) We have failed to bring the message home to most members. The message: contributions to the BRS Treasury are essential to our financial well-being as an organization. Contributions have lagged seriously. We have beat the drum in every issue of the newsletter but only a few have heard it. Can you hear it now? No? How loud must we bang the drum? Louder? Louder? LOUDER? STILL LOUDER? Let us restore the quiet. Help us do it...by writing a check -- for, say, \$10 or whatever you wish to send -- to the BRS Treasury, and mailing it. We are talking of course to members who can afford to do this, and do not wish to discomfort those who cannot, whose membership we value equally highly. Mail your check -- those who can afford to -- to BRS Treasury c/o the newsletter, address on Page 1, bottom.

BRS BUSINESS

- (33) Revised Bylaws, or more properly, proposed revised Bylaws, have been developed by the Bylaw Committee, whose members are Don Jackanicz, Steve Reinhardt, and Lee Eisler.

The original Bylaws, under which we currently operate, have been unsatisfactory in a number of ways. While it is probably not possible for any set of Bylaws to provide detailed procedures for all possible contingencies, the revised Bylaws are clearly an improvement, and reflect our experiences of the past ten years. They are, for example, more precise in these areas: the various kinds of membership, expulsion procedures, duties of Officers and Chairmen.

To become effective, the revised Bylaws must be approved by a majority of the members voting. Please read the revised Bylaws (47) and then use the ballot at the end of this newsletter to indicate whether you approve.

ELECTION OF DIRECTORS

- 4) Please vote. Use the ballot at the end of this newsletter, to vote for Directors. BRS Officers are ex-officio members of the Board; that is, they become Directors automatically as a result of being Officers. This year we need to elect 6 Directors, to maintain a total of 24 Directors. These are the candidates:

JACQUELINE BERTHON-PAYON (Claremont, CA), currently a Director, member since 1978, former Vice-President, former Co-Chairman/Membership Committee. An "instant convert" to BR upon reading The Will To Doubt; and has since given away great numbers of Bertrand Russell's Best (Egner, ed.).

BOB DAVIS (Los Angeles), Founding Member, BRS President (1974-1982), former Vice-President and VP/Special Projects, currently a Director, business proprietor, former high school teacher.

ALEX DELY (Tucson), currently a Director, member since 1976, Chairman of Science Committee and Human Rights/International Development Committee, co-author of Accidental War: The Growing Probability and 4 papers submitted to Congressional Hearings on Dept. of Defense Appropriations, occupying 38 pages in the official record (RSN41-5a).

ALI GHAEMI (McLean, VA), member since 1979, Director (1981-1983), 2nd year law student, interested in Russellian philosophy applied to politics of the Third World; author published in various political, religious and humanities journals; affiliated with human rights, civil right and int'l studies groups; publisher of special reports and books dealing with culture, history, business/economics and arts of Third World countries, with particular emphasis on Islamic and Middle Eastern countries.

HUGH MOORHEAD (Chicago), member since 1976, currently a Director, Chairman of BRS Doctoral Grant Committee, Professor of Philosophy, Northeastern Illinois University (Chicago).

DAN WRAY (Hollywood), member since 1975. Playwright and filmmaker (with Master's degrees in English and Theatre), his plays have been produced in NY, Los Angeles, and in the mid-west. Interested in history, especially in the effect of modern ideologies on states in conflict.

We suggest you turn to the last page and vote right now for the candidates.

FOR SALE

- (35) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

VOLUNTEER WANTED

- (36) BRS Librarian. As noted elsewhere (3), Jack Ragsdale is stepping down as BRS Librarian, after much fine work. If you wish to consider becoming the new Librarian, these are the requirements: (1) you will need space to store the materials, that Jack says will be shipped in 6 or 7 medium-sized cartons; (2) you would send the newsletter a list of items that members may borrow or buy. (There are 4 lists per year, one for each issue of the newsletter. The 4 lists are: books to lend, books for sale, tapes to lend, films for rent. These lists already exist; you would bring them up to date.) (3) You would mail to members the items that they wish to borrow or buy.

Actually there is not a great deal of activity in the Library. There are relatively few orders. We'd like to see more; maybe there will be more, as the Library acquires more books and tapes.

Please don't apply for this opening unless you expect to stay with it for quite a few years, for several reasons, one of which is that the cost to the BRS of shipping 6 or 7 heavy cartons is considerable.

On the other hand, if you love books, do apply. You'll not only be doing something useful for the Society, you'll also be keeping yourself from running out of good books to read for a long time.

Apply to Don Jackanicz/901 6th St. SW(712A)/Washington, DC 20024.

ABOUT OTHER ORGANIZATIONS

- (37) Center for War/Peace Studies (218 E. 18th St., NY NY 10003), in its Global Report No. 16 (March 1984), asks, "Are Circuits About to Blow a Fuse?", referring to the "present archaic international system", and citing various current crisis situations in the world. Its sponsors include Eliz. Mann Borgese, Stuart Chase, Norman Cousins, Alva & Gunnar Myrdal. It favors the Binding Triad proposal to amend the U.N. Charter. Here is an excerpt (with thanks to BOB DAVIS):

The present precarious international situation appears at least in part to stem from the confrontational attitude of U.S. President Reagan, and with luck that problem may be solved by 1985. But the underlying problem is that the international system is ultimately based on war, so it is only natural that mass violence occurs regularly. The time in human history has come to convert from a war system to a peace system. But how to do it?

There are many who argue that the way is simply to disarm, either unilaterally or by multilateral treaty. However, this approach treats armaments as the fundamental difficulty, whereas they are in reality more a symptom of the core problem—unlimited national sovereignty. As long as nations feel that they have no way to settle disputes with other states when negotiations fail other than by threat or use of force, they will insist on maintaining their armed might. Theoretically, the U.N. Security Council might fill this political vacuum between failed negotiations and war, but the veto power of the snarling superpowers makes this unworkable. In legal disputes, the World Court could bridge this void; however, there is no accepted body of world law applicable to the cases that today are threatening and causing wars. The U.N. General Assembly, with its one nation, one vote system of decision-making, is too politically skewed to be of significant help; moreover, its decisions are not binding.

It is this analysis that led the Center for War/Peace Studies to advance the Binding Triad proposal for global decision-making. Regular readers will know that the Binding Triad system would amend two articles of the United Nations Charter so as to make General Assembly resolutions binding, not recommendations as at present, provided they were approved by the three simultaneous majorities of the Triad. Counting in each case only those present and voting, the first majority requires two-thirds of the countries; the second, nations representing two-thirds of the population; the third, members representing two-thirds of the contributions to the regular U.N. budget. Under the Binding Triad the General Assembly could employ peacekeeping units to implement its decisions,

but use of military force would remain the prerogative of the Security Council. And of course the Assembly would be bound by the Charter's proscription of any interference into the internal affairs of a state.

By now, the Binding Triad system has been given some rather rigorous test runs. For the past three years, each October during the U.N. General Assembly session, the CW/PS has organized simulated working groups on various international issues at its Conference on Global Decision-Making at Lake Mohonk, New Paltz, N.Y. We invite a busload of diplomats (including Americans and Soviets), U.N. Secretariat members, international journalists, and other experts to this singularly beautiful lakeside hotel for a weekend of hard work in seeking solutions to pressing problems on the basis of the Binding Triad system. We have the Binding Triad computer and computer programmer on hand so that the working groups at the end of their deliberations can put the vote they project on their resolution into the computer to determine whether it could win the three required majorities.

In 1981 we had working groups on arms control/disarmament and Afghanistan; in 1982 we ran two working groups on the Middle East, both with the same mandate, so that we could compare the results of two groups working independently, and one working group on North-South (rich-poor) talks; in 1983 our three simulations were on outer space, Antarctica and Lebanon. (Originally, the latter was to have been on the hypothetical case of civil war in the United Democratic Republic of Problema that is threatening to escalate to nuclear war between Greater Alphamania and Greater Betamania, but at the last minute it was changed to Lebanon at the suggestion of Ambassadors Amre Moussa of Egypt and Victor Gauci of Malta.)

In my opinion, all eight working groups turned out products that were at least marginally better than those that actually have come out of the U.N. on the same issues, and in some cases—notably Afghanistan, the Middle East (Israeli-Palestinian conflict), Lebanon, and Antarctica—the resolutions were markedly superior to those that emerged from the real-life world organization.

- (38) Croatian National Congress (PO Box 152 — Midtown Station/NY NY 10018) is again charging that the Serbian majority in Yugoslavia is oppressing the Croatian minority. "An Open Letter To the U. S. State Department" claims that the U.S. is collaborating with "the Yugoslav government in persecuting the opponents of the inhumane and totalitarian Yugoslav regime." A letter to the Editor of the New Yorker claims that the author of a recent article on Yugoslavia relied "exclusively on Serbian sources, within Yugoslavia or in the U.S., or on the obedient apparatchicks of other nationalities."
- (39) Friends of Robert G Ingersoll, in their Newsletter 13, provide the schedule of the Ingersoll Festival (August 11 & 12), which includes the 2nd Annual Freethought Fair, and Roger Greeley's performance as Ingersoll, speaking Ingersoll's own words, from Greeley's book, "The Best of Robert Ingersoll" (Prometheus Books). Their address: PO Box 5082, Peoria, IL 61601.

- (40) Freedom From Religion Foundation has issued this attractive little folder (4 1/4 x 5 3/8). The other side is blank, and serves as stationery, for short notes. Their address: Box 40, Asbury, NJ 08802.

THOMAS PAINE

A lover of liberty, freethinker Thomas Paine (1737-1809) is best known for his political writings and for his resolve to change "the sentiments of the people from dependence to Independence and from the monarchial to the republican form of government." Without the pen of Thomas Paine, said one contemporary, the sword of Washington would have been wielded in vain.

A self-proclaimed deist, Paine still is vilified for his book *The Age of Reason*, an unabashed analysis of the bible which Paine labelled "a history of wickedness that has served to corrupt and brutalize."

Organized religion, Paine wrote, was "set up to terrify and enslave" and to "monopolize power and profit." He repudiated the divine origin of Christianity on grounds that it was too "absurd for belief, too impossible to convince and too inconsistent to practice."

"I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy," he wrote. "I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, by the Protestant Church, nor by any church that I know of. My own mind is my own church."

Paine Portrait by Jo Kotula

FREETHOUGHT SERIES, Number 3, 1981
Freedom From Religion Foundation, Inc.
P.O. Box 750, Madison, Wisconsin 53701



With thanks to LUCILLE ZARSE

The Foundation has just published "Reason, the Only Oracle of Man" by Ethan Allen (1784), "the first Freethought work in the New World" (10 years before Tom Paine's "The Age of Reason"). It has been "translated" from Allen's highly abstruse metaphysical language into readable everyday English. 16 pages.

- (41) Hemlock Society, (PO Box 66218/Los Angeles, CA 90066). Its 8-page "Hemlock Quarterly" (Issue 16, July 1984) includes (1) an announcement of the Second National Voluntary Euthansia Conference in Santa Monica, California, February 8-9, 1985; (2) an article, "Pros and cons of suicide literature"; (3) books for sale; and more. Membership in Hemlock Society, \$15 per year, includes the Quarterly.
- (42) Humanist Ass'n of San-Diego's monthly publication, "The San Diego Humanist" (July) devotes its front page to Robert Ingersoll. PO Box 86446, San Diego, CA 92138.
- (43) International Campaign — Orlov and Shcharansky has very broad academic support, including about 40 Nobel laureates, many heads and top administrators of universities (including Theodore Hesburgh, President of Notre Dame and Michael Sovern, President of Columbia), many members of the Royal Society (England), of l'Académie des Sciences (France), of the Royal Society of Canada, and of many organizations (including United Steelworkers of America, Canada). Orlov is a physicist, Shcharansky a computer scientist, both being very badly treated by the Soviet government for their human rights activities.
- To help this Campaign, write: The Ambassador (name not needed)/Embassy of the U.S.S.R./capital city of your country), saying what you think of the treatment of Orlov and Shcharansky. For information about other ways you can help, write Nick Griffin/ RR #1, Troy/Ontario, Canada LOR 2E2.
- (44) Palestine Human Rights Campaign, issued a Conference Statement (May 12, 1984) on "the crisis of Palestinian human and national rights" covering 5 topics; U.S. network of various groups; a reassessment of U.S. Middle East policy; a call for "trialogue" among American Christians, Muslims and Jews; the negative stereotyping of Palestinians and other Arabs in U.S. media; and international investigation into the Ansar Prison Camp. Their address: 220 S. State St., One Quincy Court, Suite 1308, Chicago, IL 60604
- (45) World Federation of Right to Die Societies, in its World Right-to-Die Newsletter (Issue No 4, May 1984) lists the 26 right-to-die societies in the world. There will be an International Conference of right-to-die societies in Nice, France, September 20-23, 1984. Newsletter Editor Derek Humphry's address: Hemlock Society, PO Box 66218, Los Angeles, CA 90066.

- 46) National Emergency Civil Liberties Committee ran this ad (shown less than half original size) in the New York Times (5/13/84, p.E7):

Who is running the country?

"The President has asked us to back his foreign policy. Bill, how can we back his foreign policy when we don't know what the hell he is doing? . . . This is an act violating international law. It is an act of war."
— Sen. Barry Goldwater to CIA Director William Casey, April 9, 1984

"There is a lot of talk about not trying to overthrow the government, but the facts speak for themselves. Unless you're trying to do this, why else would you mine their harbor?"
— Sen Patrick Leahy

In early April, the press revealed that the Central Intelligence Agency was directly involved in mining Nicaraguan harbors. Senators Goldwater and Moynihan accused the Administration of concealing from their Senate committee the information about covert activities required by law. While members of Congress expressed outrage, the rest of us were left wondering "who is running the country: The President? The C.I.A.? The Pentagon?" Whatever became of government by and for The People? What happened to the open government we were promised after the Watergate break-ins and cover-ups?

From the invasion of Grenada to the not-so-secret war in Nicaragua, we see abuses of executive power and the exercise of an invisible government. This violates the American people's right to know.

We believe that there can be little doubt that this executive misconduct constitutes "high crimes and misdemeanors." Nor is Congress blameless in this matter. The press seems to know more about what is happening than does Congress. In its disinterest in the existence of both covert

and overt war Congress has abdicated its constitutional responsibility to the American people.

The National Emergency Civil Liberties Committee demands an end to President Reagan's dictatorial abuses of executive power, to covert activities and secrecy in government. And we say that it is time the people know who is running the country. If you agree, join with us to bring an end to the invisible government.

Corliss Lamont, Chairperson
Edith Tiger, Director
Leonard B. Boudin, General Counsel
National Emergency Civil Liberties Committee
175 Fifth Avenue, New York, N.Y. 10010 / (212) 673-2040

National Emergency Civil Liberties Committee
175 Fifth Avenue, New York, N.Y. 10010

To the National Emergency Civil Liberties Committee:

I want to help you continue the struggle for the American People's Right to Know. Enclosed is my contribution of \$ _____

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

(47)

BYLAWS OF THE BERTRAND RUSSELL SOCIETY, INC.
Revised June 1984

Page 1 of 3

Article I. Name

The name of this organization shall be The Bertrand Russell Society, Inc. It may also be referred to as "the Society" or "the BRS".

Article 2. Aims

The aims of this Society are: (1) to promote interest in the life and work of Bertrand Russell; (2) to bring together persons interested in any aspect of the foregoing; (3) to promote causes that Russell championed.

Article 3. Motto

The Society's motto shall be Russell's statement: "The good life is one inspired by love and guided by knowledge."

Article 4. Power and Authority

Ultimate authority resides in the Members. The Members elect the Directors. The Directors elect the Officers. The Officers make decisions and take action.

Article 5. Membership

Section 1. General. Membership in the Society shall be open to all persons and organizations interested in Bertrand Russell and the Society's activities. Types of membership shall be: Individual, Couple, Student, Limited Income, Life, Organization, and Honorary. Dues shall be set by the Board of Directors, and are to be paid annually. Life members shall pay dues only once in an amount set by the Board. Honorary members pay no dues. Life and Honorary memberships are for life unless terminated for cause, as specified hereafter.

Section 2. Individual Membership. Individual membership shall be available to all persons.

Section 3. Couple Membership. Couple membership shall be available to two persons sharing the same mail address. Each person shall have one vote; 2 mail ballots shall be sent, but only one copy of other Society mailings.

Section 4. Student Membership. Student Membership shall be open to any student enrolled in an educational institution and who is less than 25 years old.

Section 5. Limited Income Membership. Limited Income Membership shall be available to a person who, as the name implies, is living on a limited income.

Section 6. Life Membership. Life Membership can be conferred on any person who meets the minimum dues set by the Board of Directors for Life Membership.

Section 7. Honorary Membership. Honorary Membership may be conferred on a person who has been nominated by a member and approved by two-thirds of the Directors voting, after having met one or more of the following conditions: (1) is a member of Bertrand Russell's family; (2) had worked closely with Russell in an important way; (3) has made a distinctive contribution to Russell scholarship; (4) has acted in support of a cause or idea that Russell championed; (5) has promoted awareness of Russell or of Russell's work; (6) has exhibited qualities of character (such as moral courage) reminiscent of Russell. Honorary Members have the same rights and responsibilities as Individual Members, but they pay no dues.

Section 8. Organization Membership. Membership of organizations — such as libraries, associations, corporations — is available upon payment of dues and approval of the President. Dues shall be higher than for a Couple. Organizations may not vote or be on the Board. Only one copy of Society mailings shall be sent.

Section 9. Conditions of Membership. Application for membership shall be made in writing, submitting name, address, and correct amount of dues. The Board may refuse an application, in which case the President must notify the applicant within 30 days, stating why the application was turned down.

Membership terminates when a member fails to pay dues, resigns, dies, or is expelled.

Any member — including Life or Honorary — may be expelled for seriously obstructing the Society's business, misappropriating the Society's name or funds or acting in a way that discredits the Society. The expulsion procedure consists of 5 steps:

Step 1. A formal expulsion proposal shall be presented in writing to the Board by any member.

Step 2. The Board shall examine the evidence. If a majority of the Board Members voting decides, either by mail ballot or at a meeting, that expulsion may be appropriate, the matter will be submitted to, and decided by, the members. This shall be done by mail, or at an Annual Meeting if one is scheduled within 2 months.

If it is to be done by mail:

Step 3: The case against the member shall be presented in the next newsletter or by a special mailing.

Step 4. In the following newsletter, or in a second special mailing, the accused member shall present a defense against the charge. A ballot shall be included in the second newsletter or second special mailing, so that members can vote on whether to expel.

If the expulsion process takes place at an Annual Meeting:

Step 4'. The equivalent of Steps 3 & 4 shall be followed, that is, the case against the member shall be presented, after which the accused shall present his defense; and then the members present shall vote on whether to expel.

The President shall notify the accused member as soon as the result of the vote is known.

Article 6. The Board of Directors

Section 1. Responsibilities. The Board of Directors (also referred to as "the Board") shall be responsible for Society affairs and policy, and shall elect the Officers. The Board shall be subject to these Bylaws and to the Bylaws of The Board of Directors of The Bertrand Russell Society, Inc.

Section 2. Constitution. The Board shall consist of not less than 6 nor more than 24 members. Society Officers are ex-officio Members of the Board. Elected and ex-officio Board Members shall have the same rights and responsibilities.

Members may nominate candidates for the Board, or volunteer to be nominated as candidates. Directors are elected to 3-year terms that start on January 1 of the following year; one-third are elected every year. Directors may be reelected. If a Director dies, resigns, or is expelled, the Board may fill the unexpired term with any member.

Article 7. Officers

Section 1. General. The Society shall have the following Officers: President, Vice-President, Treasurer, and Secretary. There may also be other Vice-Presidents whose duties shall be specified by the Board. Officers shall be at least 18 years old and shall have been members for at least one year. They shall be elected by a majority of the Directors present and voting at the Board's Annual Meeting. An Officer's term of office lasts until the next election of Officers, the following year. No one shall hold more than one Office at a time, except that the same person shall be Secretary of the Society and Secretary of the Board. An Officer may be removed or suspended by a majority of the Board members voting. An Officer may resign by notifying the Chairman of the Board in writing. If an Office becomes vacant, the Board shall elect a successor to fill the unexpired term. If an Officers is temporarily unable to serve, the Board may elect a temporary replacement.

Section 2. The President. The President shall be the Chief Executive Officer, coordinating the work of other Officers and Committees. Other Officers and Committee Chairmen shall consult the President about their activities, and submit a written report on their activities to him one month before the Annual Meeting, with a copy to the Chairman. The President shall promptly inform the Chairman of any major decisions. After the Board has selected the site and time of the next Annual Meeting, or of a Special Meeting, the President shall be responsible for making all Meeting arrangements, including compiling the Meeting's agenda. The President shall chair the Meeting. The President shall report regularly, through the BRS newsletter.

Section 3. The Vice-President. The Vice-President becomes President if the President's Office becomes vacant; and assumes the office temporarily if the vacancy is temporary. The Vice-President shall assist the President as requested.

Section 4. The Secretary. The Secretary shall: (1) record the minutes of Society and Board meetings; (2) handle Society and Board correspondence; (3) maintain a permanent file of Society and Board Bylaws and other corporate documents, including minutes of Society and Board meetings, Officers' and Committee Chairmen's reports, newsletters, correspondence; (4) maintain a permanent record of Society and Board decision, rules, motions made and carried; (5) have custody of the Society's corporate seal.

Section 5. The Treasurer. The Treasurer shall: (1) keep records of money received and spent; (2) safeguard Society funds; (3) invest funds, with Board approval; (4) submit an annual budget to the Board; (5) submit quarterly and annual reports, for publication in the BRS newsletter.

Section 6, Other Vice-Presidents. The Office of "Vice-President/..." may be created and filled by the Board. There is no connection between this Office and that of the Vice-President.

Article 8. Committees

Section 1. General. There shall be standing (permanent) and ad hoc (temporary) Committees. Each shall have a Chairman, and may have a Co-Chairman and other members. A member may serve on, or chair, more than one Committee. Committee Chairmen shall consult with the President about their activities, and describe them in a written report to the President one month before the Annual Meeting, with a copy to the Chairman.

Section 2. Committees. The Board shall establish standing and ad hoc Committees, and appoint their Chairmen who, in turn, appoint Committee Members. Each Committee shall provide the Secretary with a written statement of Committee aims and procedures.

Article 9, Meetings

Section 1. Annual Meetings. The Society shall hold an Annual meeting, at a time and site determined by the Board and in time to give the members at least 2 months' notice of the Meeting. As to time: it should suit the convenience of as many members as possible. As to site: it should be either (a) near locations of special interest to the BRS, or (b) near population centers having many members. Any member may propose agenda items, in writing, to the President, in advance of the Meeting. At Meetings, items may be added to the agenda with approval of the majority of the members present. Six members constitute a quorum.

Section 2. Special Meetings. Any member may write to the Chairman requesting a Special Meeting, claiming that an emergency exists requiring immediate action. The Chairman shall decide whether the request merits consideration by the Board; if it does, the Chairman shall promptly inform the Board, which shall decide, within 3 weeks, by mail ballot, whether, when and where to hold a Special Meeting. The Special Meeting shall be held no later than 6 weeks after the Chairman's initial receipt of the request. The Chairman shall announce the Special Meeting to all members by letter, as soon as possible. A quorum shall consist of the members present.

Section 3. Board of Directors Meeting. The Board shall hold its Annual Meeting during the Society's Annual Meeting and at the same site. The Board may also hold Special Meetings, in accordance with its own Bylaws. Board Meetings shall be open to Society members.

Article 10. Publications

Section 1. Newsletter. The Society shall publish a newsletter at regular intervals.

Section 2. Other Publications. The Society may authorize other publications.

Article 11. Voting

Section 1. General. All Members, other than Organization Members, shall be entitled to vote. All votes shall have equal value. Members may vote by proxy. In contests of more than 2 candidates or choices, a plurality shall be sufficient.

Section 2. Voting by Mail. Voting may be by mail. Ballots shall be sent to all eligible members, either in the BRS newsletter or by special mailing. The deadline for the return of ballots shall be not less than 3 weeks from the date ballots are mailed by first class mail, not less than 4 weeks if mailed third class. Ballots must go first class to Canada and Mexico, and by airmail to other foreign countries. Mail ballots shall be tallied by the Elections Committee, and verified by the Secretary. Ballots for the Board's voting by mail shall be tallied by the Chairman, and verified by the Secretary; the Chairman may designate a substitute for the Secretary.

Article 12. Amendments to these Bylaws

Voting to Amend at a Meeting. These Bylaws may be amended at a Society Meeting by a majority vote of those members present and voting.

Voting to Amend by Mail. These Bylaws may also be amended by mail ballot. The proposed changes, with supporting arguments, will appear in the BRS newsletter or a special mailing. In the following BRS newsletter or second special mailing, other views, including opposing views, will appear, along with a mail ballot. To pass, the Amendment must be approved by a majority of the ballots cast.

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BYLAWS OF THE BOARD OF DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
Revised June 1984Article 1. Responsibilities and Obligations

The Board of Directors (also referred to as "the Board") has these responsibilities: (1) to set policy for the Society's affairs, and (2) to elect Officers of the Society and of the Board. The Board has these obligations: to be governed by these Bylaws and by the Society's Bylaws.

Article 2. Membership

Membership shall be in accord with Article 5 of the Society's Bylaws.

Article 3. Officers

Section 1. The Chairman. The Chairman shall be elected by a majority of the Directors present and voting at the Board's Annual Meeting. The Chairman's term of office shall start as soon as elected, and shall run till the next election, at the Annual Board Meeting the following year. The Chairman may be reelected. The Chairman presides at Board Meetings, and rules on procedure.

If the Chairman is absent, the Directors may elect an Acting Chairman. If the Office of Chairman is vacant, the Directors shall elect a new Chairman as soon as possible, at an Annual or Special Meeting or by mail ballot. The votes shall be tallied by the Acting Chairman and verified by the Secretary. The Chairman may be removed from office by a majority of Directors present and voting at a Meeting, with the Secretary presiding.

Section 2. The Secretary. The Secretary shall be elected by a majority of the Directors present and voting at the Board's Annual Meeting. The Secretary's term shall start as soon as elected, and shall run till the next election, at the Annual Board Meeting the following year. The Secretary may be reelected. The Secretary of the Board and the Secretary of the Society shall be the same person. If the Secretary is absent from a Meeting, the Chairman shall appoint an Acting Secretary.

Article 4. Voting

Voting shall be in accord with Article 11 of the Society's Bylaws, except as follows: the Chairman's vote counts as one except in a tie, when it counts as two.

Article 5. Committees

Committees may be created by the Board, to perform Board functions, and shall follow Board instructions.

Article 6. Meetings

Section 1. Annual Board Meetings. The Board shall meet annually, at some time during a Society Annual Meeting, and at the same site. Society Members may attend Board Meetings.

Section 2. Special Board Meetings. A Special Board Meeting shall be called by the Chairman when at least three Directors request it, stating the purpose. In choosing the time and site, the Chairman shall aim to achieve the largest possible attendance by Directors.

Section 3. Agenda. The Agenda for Board Meetings shall be prepared by the Chairman. Additions to the Agenda may be made by any Director, with the concurrence of the Chairman.

Section 4. Quorum. The quorum for any Board Meeting is 3 Directors.

Article 7. Amendments to Board Bylaws

Any Director may propose an amendment.

At an Annual or Special Meeting, a majority vote of the Directors present and voting shall carry the proposed amendment.

When an amendment is proposed to the Chairman, in writing, between Meetings, the Chairman shall decide whether to hold the proposal for the next Meeting or put it to an earlier vote by mail. For voting by mail, the Chairman shall promptly notify the Directors by a special mailing of the proposed amendment, with supporting arguments, requesting opposing arguments by 21 days after the date of mailing. Thereafter, the Chairman shall mail the opposing arguments, and a ballot, to the Directors, with a voting deadline of 21 days after the date of mailing. The votes shall be tallied by the Chairman, and verified by the Secretary, who shall notify the Directors of the outcome.

MINUTES OF MEETINGS(1984)

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Minutes of the Society's Meeting

The Eleventh Annual Meeting of The Bertrand Russell Society, Inc., was convened at 7:30 p.m. on Saturday, June 23, 1984, in the Board room of the Ontario Institute for Studies in Education, at 252 Bloor St. W., Toronto, Ontario, Canada. Members present were KEN BLACKWELL, DENNIS DARLAND, BILL EASTMAN, LEE EISLER, ALEJANDRO GARCADIIEGO, DAVID HART, DON JACKANICZ, JOHN LENZ, BOB LOMBARDI, STEVE MARAGIDES, HUGH MOORHEAD, DAN O'LEARY, FRANK PAGE, PAUL PFALZNER, HARRY RUJA, STEVE REINHARDT, JOHN VAN WISSEN...and STEFAN ANDERSSON and IAN WINCHESTER who joined the BRS at this Meeting. Guests were also present: Jane Lenz, Abe Najjar, Mrs. Frank Page, Lois Pineau, Robert Tully.

President DON JACKANICZ presided. DAVID HART read the 1983 Minutes, which were accepted. DON read a letter from Dora Russell which expressed appreciation of the BRS's work (RSN42-34), and a letter from Honorary Member PAUL ARTHUR SCHILPP generous in its praise of the May newsletter (RSN42), with its excellent 1967 report on the War Crimes Tribunal, by Robert Scheer.

KEN spoke of the serious illness of Honorary Member LESTER DENONN, and of Lester's contributions to Russell studies and to the BRS. Ken's motion, that President Jackanicz write a letter to Bess Denonn on behalf of the BRS, was seconded, and carried unanimously.

DENNIS DARLAND gave the Treasurer's Report. The ERS is solvent.

LEE EISLER, VP/Information, told of his sending a questionnaire to members who had dropped out, in an effort to find out why. A number of the dropouts renewed membership. He also asked members to send him items they come across in their reading, for possible use in the newsletter.

IAN WINCHESTER, of OISE, offered to place notices about the BRS in journals which reach educators, and at no cost to the BRS.

HUGH MOORHEAD praised the newsletter, and echoed Professor Schilpp's words ("It is an admirable piece of work and I want to send you [DON] and the editor my personal congratulations and commendations. Actually it is a superb piece of work..."). STEVE MARAGIDES brought a formal motion of praise for LEE'S work, which was seconded by Hugh, and carried unanimously, with hearty applause.

Hugh reported that the Doctoral Grant Committee had doubled the amount of the Grant. Formerly \$500, it will be \$1000 in 1985. He noted with pleasure that two past Grant recipients were present at the meeting: Alejandro Garcadiiego and Lois Pineau.

HARRY RUJA, Chairman of the Board, reported that the following have been elected (or re-elected) as Society Officers: DON JACKANICZ, President; DAVID HART, Vice-President; DENNIS DARLAND, Treasurer, JOHN LENZ, Secretary. MARVIN KOHL is the new VP/SPECIAL PROJECTS, replacing BOB DAVIS, who stepped down. Next year's Meeting will be either Dearborn or Washington. [It will be Washington.] The Bylaws have been revised, and will be submitted to the membership for approval. (See 33). Harry invited members to submit nominations for a new BRS Book Award. (See 8).

STEVE MARAGIDES moved that the Board seriously consider a 1986 Meeting in Britain (seconded by HUGH MOORHEAD), which among other things would provide the possibility of visiting Dora. KEN suggested having a trip to Britain for those interested, in addition to the regular meeting the same year in North America. Steve's motion carried.

FRANK PAGE asked about the possibility of arranging for the publication in paperback of KATE TAIT'S My Father, Bertrand Russell. HUGH noted the prohibitive cost of such a venture.

JOHN VAN WISSEN moved that we thank IAN WINCHESTER for his work in planning RUSSELL CONFERENCE '84, which we were attending, and for providing excellent facilities. IAN was thanked with warm applause.

BOB LOMBARDI proposed that the BRS President send letters to world leaders mostly on the subject of nuclear weapons. DAVID HART seconded. A number of objections were raised: the poor response to last year's letters (STEVE M.); the difficulty of reaching a consensus in the Society (HUGH); the newsletter could be used to canvass the membership (HUGH & HARRY) or urge individual appeals to Congressmen (JOHN V.). BILL EASTMAN & LEE urged the BRS to send the letters. "If the Russell Society cannot publicly state its position on the issue to which Russell devoted the last 25 years of his life, we ought to quit and go home."

HARRY moved for a vote on the proposals one by one. The motion carried.

The following parts of Bob's proposal were approved:

The letters will go to President Reagan, Chairman Chernienko, House Speaker Tip O'Neill, Senate Majority Leader Howard Baker, and Senate Minority Leader Jim Wright, urging the following:

1. a bilateral, verifiable nuclear freeze

2. A denunciation of attempts to employ any weapons in space.
3. A return to arms talks.
4. No funding for the MX missile.

The following parts did not carry: withdrawal of Pershing II missiles from Europe; withdrawal of U.S. forces from Central America; condemning the mining of Nicaraguan harbors; congratulating Lowell Weicker for his role in defeating the school prayer amendment in the Senate. Decision deferred on the following: a ban on chemical weapons, a call for Soviet withdrawal from Afghanistan.

The Annual Meeting of The Bertrand Russell Society was adjourned.

Submitted July 10, 1984

John Lenz, Secretary

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Minutes of the Directors' Meeting

The Board of Directors of The Bertrand Russell Society, Inc., met in 4 separate sessions, on June 23 & 24. The following report summarizes what took place in all 4 sessions. The actual minutes, written by DON JACKANICZ (with another set by DAVID HART) are in the keeping of BRS Secretary JOHN LENZ. Directors present at some or all of the sessions were: DENNIS DARLAND, LEE EISLER, DAVID HART, MARVIN KOHL, DON JACKANICZ, STEVE MARAGIDES, HUGH MOORHEAD, STEVE REINHARDT, HARRY RUJA. In the absence of BRS Secretary CHERIE RUPPE, DON JACKANICZ was appointed Acting Secretary by Chairman Harry Ruja.

The BRS Doctoral Grant was increased from \$500 to \$1000. Lee Eisler cited the lack of applications for the \$500 Grant; \$500 was probably too small an amount of money to be interesting. After some discussion, and confirmation that there is enough money in the BRS Treasury to cover the \$1000 Grant, the increase was approved. The amount and conditions of the Grant will be reconsidered next year.

The BRS Book Award will be given for the first time in 1985. It had originally been proposed by Gladys Leithauser some years ago. There was discussion as to whether the Award should go only to a book that deals directly with BR or his work or could also go to one that furthered some cause that BR had thought important, such as the abolition of nuclear weapons. No final decision on this question was taken. The Book Award Committee will consist of GLADYS LEITHAUSER, HUGH MOORHEAD, and HARRY RUJA. Members are encouraged to nominate books as candidates for the Book Award.

The BRS Award Committee consists of HARRY RUJA, DON JACKANICZ, BOB DAVIS, & LEE EISLER. Members, please submit candidates for the Award.

The Human Rights/International Development Committee's work was considered. Lee Eisler played a tape of a phone conversation he had had with its Chairman, Alex Dely, in which Alex had answered a number of questions Lee asked. Lee told Alex he intended to let the Board hear the tape. The Board decided to authorize the Committee to continue its present work for another year, and to inform Alex that it is "imperative that he be present at the 1985 Board Meeting, to discuss the work of his Committee."

The Society's Corporate Agent in the State of Illinois is now JOHN A. JACKANICZ, as a result of STEVE MARAGIDES motion, carried unanimously.

Society Officers for 1984-1985 were elected or re-elected by the Board: DON JACKANICZ, President; DAVID HART, Vice-President; DENNIS DARLAND, Treasurer; JOHN LENZ, Secretary. The Office of Vice-President/Special Projects, which had been held by BOB DAVIS, who stepped down, is offered to MARVIN KOHL (who was absent from this session).

Board Officers for 1984-85 were elected or re-elected by the Board: HARRY RUJA, Chairman; JOHN LENZ, Secretary.

Bylaw revision. A Bylaws Committee -- consisting of DON JACKANICZ, STEVE REINHARDT, and LEE EISLER -- had been working on proposals for revised Bylaws for many months. Their proposals were approved by the Board, after some modifications were made. The proposed revised bylaws will be submitted to the members for their approval (33).

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MEMBERSHIP LIST

The list is in 2 parts. Part I lists those who were members on June 1, 1984. It was distributed at the 1984 Annual Meeting, in Toronto. Part II lists members who have enrolled since June 1st. Please check your name and address and notify us of any errors. This list is provided solely for your personal use, and is not to be given to nonmembers without permission from the President. Part I is on the next 3 pages, followed by Part II.

MEMBERSHIP LIST
June 1, 1984Part I

*honorary member	+director	#officer
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- *Prof. Paul Arthur Scribner/Dept. of Philosophy/Southern Illinois University/Carbondale, IL 62901
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- Miron Sky/1137 Correa Av./Burlingame, CA 94010
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- William K. Sporker/5814 Oakview Circle/Minnetonka, MN 55345
- Philip Stander, Ed.D./Capt. Behavioral Sciences/Kingsborough Community College/Brooklyn, NY 11235
- Thomas J. Stanley/Box 366/Hartford, VT 05047
- Prof. Roland N. Strzybsky/7033 Fairchild Circle/Fox Point, WI 53217
- Jim Sullivan/1103 Manchester Drive/South Bend, IN 46615
- Glenn W. Sunderland/RR 4, Box 275/Newton, IL 62448
- Ramon Carter Suzara/656 Ellis St. (102)/San Francisco, CA 94109
- *Katharine Russell Tait/46 Dunster St./Cambridge, MA 02138
- Capt. Michael H. Taint/2025 Shrayer Rd./Celwood, OH 45419
- James V. Terry/PO Box 7702/Stanford, CA 94305
- Hugh B. Thomas/1055 Swibert Av./Lexington, NY 40503
- Bruce Thompson/82 Topping Drive/Riverhead, NY 11901
- John R. Tobin/867 E. Howard St./Pasadena, CA 91104
- Lloyd N. Trethewey/4 Washington Square Village/1751, NY NY 10012
- T. S. Trunfieri/c/o S. Govind/Accts. Dept./Bahrain Telecommunications Co./PO Box 14/Musalla, Bahrain
- Richard Tyson/RA, Box 21/Greenville, RI 02845
- Rudolph Urmersbaum/Blagg, 1, Apt. 10/140 Camelot/Saginaw, MI 49603
- Eleanor & Clifford Valentine/5600 Second Place, NW Washington, DC 20011
- John Van Wassen/RR2/Alliston, Ont./Canada L6M 1A0
- Fernando Vargas/130 W. 42nd St. (551)/NY NY 10036
- Jean Visconte & Rita Visconte-Boyd/1906 Grove Av./Richmond, VA 23220
- Major Herbert G. (ret) and Elizabeth Vogt/2101 S. Atlantic Av. (307)/Cocoa Beach, FL 32931
- Paul Walker/RR1, Box 131/Stanwood, IA 52337-9749
- Rob & Ann Wallace/1502 S. Oregon Circle/Tampa, FL 33612
- Mark Weber/229 Pueblo Drive/Salinas, CA 91906
- Michael J. Weber/229 Pueblo Drive/Salinas, CA 93906
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- Charles L. Weyand/17366 Los Modelos/Fountain Valley, CA 92708
- John A. Wilhelm/4736 Lenore Dr./San Diego, CA 92115
- Carolyn Wilkinson, M.D./1242 Lake Shore Drive/Chicago, IL 60610
- Rabbi Sherwin T. Wine/555 South Woodward/Birmingham, MI 48011
- Kathleen Winsor/RD 1, Box 633 A/Fishkill, NY 12524-9756
- Dan Wray/2131 Cahuenga Blvd. (22)/Hollywood, CA 90028
- Donald H. Yuccas/312 Morven Ct./Naperville, IL 60540
- Keith W. Yundt/2976 Congress Lake Rd./Mogadore, OH 44260
- Terry S. (M.D.) & Judith Zaccone/13046 Anza Dr./Saratoga, CA 95070
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RUSSELL SOCIETY NEWS

No. 44

November 1984

- (1) Highlights: BBC documentary, "Bertie and the Bomb" (14). BR vs. Hook on unilateral disarming (11 1/2 pages) (16). 1984 BRS Award to Dora Russell (19). BRS newsletters in Library of Congress (35). Accidental war petition (10). Voting results (11). Why contribute? (33). 1985 BRS \$1000 Doctoral Grant announcement (22). Newsletter copyrighted (34). The index is at the end. An asterisk in the left column indicates a request.
-

COMING EVENTS

- (2) On Sunday, December 2nd, Al Seckel gives a talk (with slides) on BR, in Santa Barbara. For more, see (21)
-

ANNUAL MEETING (1985)

- (3) Washington, D.C. is the place, June 21-23 is the time, the next-to-last weekend in June. Mark it on your calendar; include it in your plans...and in your budget. Don Jackanicz, whose arrangements for the 1980 Chicago meeting made it an outstanding one, is again in charge of arrangements, so...expect a lot! The programs for the annual meetings of the past 2 years were devised by the 2 Russell Conferences in Canada; the 1985 Annual meeting will be the first in 3 years in which the BRS puts on its own program. More to come.
-

REPORTS FROM OFFICERS

- (4) President Don Jackanicz reports:

* The search for a new BRS Librarian has ended in the appointment of Tom Stanley. I would like to welcome him to this position while again thanking his predecessor, Jack Ragsdale, for a job well done these last several years. By making diverse and often rare materials more readily available, The BRS Library helps keep Russell's work and views known to the academic and general communities. Its activities have also been an important part of the BRS's aim of disseminating information on Russell to wider audiences. In the future I anticipate a growing role for the Library, and I invite all members to write to Tom and me concerning the Library's mission and how to foster its performance to an even higher level.

* Work continues on planning the June 21-23, 1985 Annual Meeting to be held in Washington, D.C. The precise meeting place has not yet been chosen, though the likely site would be one of the area universities or hotels. Negotiations are now being conducted. Any member interested in making a presentation should write to me at the earliest convenience as the program is gradually being compiled. Suggestions for program items and agenda proposals for the Society Business Meeting should also be directed to me. And, of course, I very much hope each member is seriously considering attending. The next newsletter will contain further details on meeting plans.

* Negotiations for the annual BRS Award and your views on the proposed 1986 BRS Annual Meeting in Britain are also welcomed. Now is the time for your input.

- (5) Vice-President David Hart reports:

* Lee Eisler has once again earned the gratitude of all BRS members, this time for his fine work in getting a videotape of the BBC's "Bertie and the Bomb". It is available from the BRS Library, and we might all think about how we could present it to various audiences. Many colleges have groups that work to promote a nuclear freeze. Student groups are always glad for any chance to hold a meeting; they would likely welcome someone who wants to show our videotape. In addition, even in this era of darkness, there are still a few colleges that have an ecology club. They too might have an interest in our videotape. Most

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409. Coopersburg, PA 18036

BRS Library: Tom Stanley, Librarian, Box 366, Hartford, VT 05047

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groups like to have outside visitors. So in thinking of prospective viewers, we need not limit ourselves to those groups to which we belong. Many churches have peace groups that do very good work; we ought not to ignore this potential source of interest.

In reading over the questionnaires returned by our new members, I am again and again surprised to learn how some casual event has set off a wholehearted interest in Russell. Russell is how own best advocate, if only people can be made aware of his work. Perhaps our videotape will be the small event that awakens curiosity and sends someone off to a bookshop or library, eager to read anything Russell wrote.

(6) Vice-President/Special Projects Marvin Kohl reports. His review of Russell's Cambridge Essays 1888-99 appeared in Choice (April 1984, p 242). Here it is:

An extraordinary volume that should delight both the scholar and the general intelligent reader. For the scholar there are Russell's early and shorter writings on economics, epistemology, and logic; a bibliography and general index; and 127 pages of annotation and textual notes. For the general reader there are essays about the nature of ethics, politics and utilitarianism. In addition (and simply a delight to read), there is the diary of a 16-year-old arguing about the nature of religion and religious belief and, as a special bonus, a reading list containing 758 entries. The biographical material will be of special interest to those adolescent readers searching for a model or intellectual hero. A must for all college collections, and highly recommended for general libraries who wish to have the partial autobiography of a man who is clearly one of the greatest, if not the greatest, intellectual of our century.

[The reviewer's copy of this volume, furnished to us by the publisher, Allen & Unwin, is available from the BRS Library. Handle with care; it is a \$70 volume.]

Treasurer Dennis J. Darland reports:

(7a) For the quarter ending 6/30/84:

Balance on hand (3/31/84).....	3053.60
Income:	
13 new members.....	246.45
62 renewals.....	1232.50
total dues.....	1478.95
contributions.....	75.00
sales of RSN, books, stationery, etc.....	18.25
total income.....	1572.20
	<u>4625.80</u>
Expenditures:	
Information and Membership Committees.....	1100.19
BRS Doctoral Grant.....	420.00
BRS Library.....	0.00
subscriptions to "Russell".....	0.00
bank charges.....	11.99
other.....	0.00
total spent.....	1532.18
Balance on hand (6/30/84).....	3093.62

(7b) For the quarter ending 9/30/84:

Balance on hand (6/30/84).....	3093.62
Income:	
15 new members.....	285.00
18 renewals.....	332.70
total dues.....	617.70
contributions.....	115.72
sales of RSN, books, stationery, etc.....	60.83
unknown, to balance.....	2.28
total income.....	796.53
	<u>3890.15</u>
Expenditures:	
Information and Membership Committees.....	785.40
BRS Doctoral Grant.....	0.00
BRS Library.....	203.28
subscriptions to "Russell".....	468.00
bank charges.....	7.50
other.....	0.00
total spent.....	1464.18
Balance on hand (9/30/84).....	2425.97

REPORTS FROM COMMITTEES

(8) Library Committee (Tom Stanley, Librarian):

The Library is in process of being shipped to Vermont. I expect it will be intact, and orders processed, by the time this issue arrives. Please excuse any delays that have occurred during the transition.

"Bertie and the Bomb", the BBC documentary, is our latest acquisition. We have four copies of this VHS cassette, three of which are on loan. If anyone has a specific date when they would like to view it, please notify me at once.

The Librarian's appeal (RSN43-27) has elicited a very generous donation of books from Al Seckel. Also worth noting, we have The Collected Papers of Bertrand Russell, Vol 1 (Cambridge Essays, 1888-1899). [See (6)]

[For more news about the Library, see (12-15)]

(9) Philosophers' Committee (David E. Johnson, Chairman):

Program
of
THE BERTRAND RUSSELL SOCIETY, INC.
at the December 1984 Meeting
of the Eastern Division of
THE AMERICAN PHILOSOPHICAL ASSOCIATION

TIME: December 28, 1984. 10:00 to 11:50 a.m.

PLACE: The New York Hilton Hotel, Nassau Suite A

PAPER: "Knowledge By Description"
Russell Wahl, Wabash College, Crawfordsville, IN

COMMENTATOR: Justin Leiber, University of Houston .

CHAIRMAN: David E. Johnson, U. S. Naval Academy

* * * * *

ABSTRACT OF RUSSELL WAHL'S PAPER, "KNOWLEDGE BY DESCRIPTION"

This paper examines Bertrand Russell's notion of knowledge by description and explores two questions: whether it is really correct to say a person can have merely descriptive knowledge of a thing, and whether truths can be known about things known only by description. I argue that Russell's original intention in introducing this notion was to account for the possibility that truths could be known about things with which one is not acquainted. This is the case despite some of Russell's later claims that such things as Piccadilly, physical objects and other things which are known only by description are really logical constructions of things known by acquaintance. Far from being a consequence of the position in "On Denoting" and "Knowledge by Acquaintance, Knowledge by Description," this more constructivist view actually conflicts with it in some respects.

(10) Science Committee (Alex Dely, Chairman).

Instead of a formal report, Alex submits (1) his article, "Accidental War", that appeared in a University of Arizona publication (Fall '84), and (2) a related petition about accidental war. We suggest that you photocopy the petition, get signatures, and mail it to the address given. Alex has drafted an "Accidental Nuclear War Prevention Act", which has been submitted to Congress, and your petitions with signatures might be helpful. The article and the petition are on the next page.

THE MEMBERS VOTE

- (11) Results of the vote: The Bylaws revised in June 1984 were approved. All candidates for Director were elected or re-elected for 3-year terms starting 1/1/85: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, ALI GHAEMI, HUGH MOORHEAD, DAN WRAY. The ballots were tallied by Lee Eisler, and the count was verified by Secretary John Lenz, as required by Article 11, Section 2 of the new Bylaws.

BRS LIBRARY

(12) New Librarian is Tom Stanley, book lover, book collector, and book seller (specializing, with his wife, in used and out-of-print books, as STANLEY BOOKS.) A 7-year BRS member, he says they "finally settled in Vermont where I had hoped to make a living selling books. After starving at this, I found employment selling [electronic equipment], and my wife took up teaching. Our business only allows us the luxuries, like buying a set of the Collected Papers." He is a member of two local "peace" groups, the Vermont Archeological Society, the Vermont Historical Society, and the Vermont Antiquarian Booksellers Association. In his free time, he enjoys Bach and hiking with his daughter. We welcome him warmly to his new post. His address is on Page 1, bottom.

(13) 7 Films for rent, listed below with rental prices, may be borrowed by BRS members and responsible non-members. All are 16mm. black and white. A \$75 deposit is required, to be refunded when the film is returned, less the cost of shipping and insurance. Films are rented for one week, except when other arrangements are made with the Librarian. When ordering, specify the date when the film is wanted. If you know of any other films in private collections, other libraries, or broadcasters' files, please tell Librarian Tom Stanley about it. His address is on Page 1, bottom. Here are the films:

1. Bertrand Russell Discusses Philosophy
2. Bertrand Russell Discusses Power.
3. Bertrand Russell Discusses Mankind's Future.
4. Bertrand Russell Discusses the Role of the Individual.
5. Bertrand Russell Discusses Happiness.

Each of the above runs for 13 1/2 minutes. BR is interviewed by Woodrow Wyatt (1959). The interviews are transcribed in the book Bertrand Russell Speaks His Mind (Greenwood, publisher). The audio portion of #1 is available on LP "Bertrand Russell Speaking" (Caedmon TC-1149). Rental: \$25 plus \$75 deposit per film.

6. Bertrand Russell.

Runs 39 minutes. BR is interviewed by Romney Wheeler on his 80th Birthday (1952). A transcript can be found in Atlantic Monthly (August 1952, pp. 51-54). Rental: \$40 plus \$75 deposit.

7. The Life and Times of Bertrand Russell.

Runs 40 minutes. Produced by the BBC for BR's 90th Birthday Celebration (1962). BR is interviewed, and so are several prominent British figures. Main emphasis is on the threat of nuclear war and BR's efforts to diminish it. Rental: \$40 plus \$75 deposit.

(14) "Bertie and the Bomb". The BRS Library has acquired a VHS videotape of this 40-minute BBC TV program that was shown in Britain in April and very well received. (We've seen the laudatory press clippings. We've also seen "Bertie and the Bomb" itself. Not to be missed!) It has not been seen on US or Canadian TV, so we have something unique, at least for the moment. It deals mainly with BR's opposition to nuclear weapons. Two BRS Award recipients appear in it: Dora Russell and Joseph Rotblat.

You may wish to borrow it from the BRS Library to show to your group or organization. If you do this, mention that it has been provided by the Bertrand Russell Society; and anyone wishing information about the Society (by mail) should give you his name and address.

If you show it to a group, please send us brief report: name of group (if any), size of audience, how many asked for information about the BRS, and audience reaction.

One limitation on its use: don't get carried away and offer it to a local TV station. We do not have BBC's permission for that.

Technical note: the tape has been recorded at a slow speed. Some videotape players play it correctly, some do not. Try it out to make sure it plays on your player.

As reported last issue (RSN43-28), there is no charge for borrowing tapes. Borrower pays for postage and \$50 worth of insurance both ways, ordinarily. But in this case, if you are showing "Bertie" to a group, the BRS will share the cost, will pay it going out; you pay it coming back. If you are not showing it to a group, please send \$3 with your order for one-way postage and \$50 insurance; any excess will be refunded in stamps. Order from BRS Library, address on Page 1, bottom.

(15) Vidal on audiotape. Last issue, JACK RAGSDALE recommended a videotape (#260A) of Gore Vidal on the Donahue show (RSN43-29). Since many more people have audiotape players than have videotape players, we made an audio cassette copy of the video. The audiotape turns out to be excellent...like an unusually good radio show. Available from the BRS Library.

BR ON UNILATERAL NUCLEAR DISARMING

(16a) In Sidney Hook's review of Volume I of Collected Papers of Bertrand Russell (RSN41-25), he quotes BR's statement, "I am for controlled nuclear disarmament, but if the Communists cannot be induced to agree to it, then I am for unilateral disarmament even if it means the horrors of Communist domination."

We wrote Professor Hook and asked for the source of the statement (RSN42-7), and he responded: "It was made to Joseph Alsop, the newspaper correspondent, and was the occasion of my exchanges with Bertrand Russell in the New Leader in 1958 which continued for some time... R. himself in the course of the correspondence acknowledges he made it but implies he was tricked into doing so and that I misunderstood his real intent."

We have read the 1958 newspaper article by Joseph Alsop from which Professor Hook extracted one sentence. It shows, we believe, that this one sentence, standing alone — taken out of context, the context being everything that BR said on that occasion — misrepresents BR's position. The part is not the whole.

Here it is; judge for yourself. (We are indebted to HARRY RUJA for telling us where to look for the Alsop article, and to the Hawaii Star-Bulletin for supplying it, from its issue of 2/21/58):

(16b) Bertrand Russell Gives an Opinion On How to Survive in Nuclear Age

By JOSEPH ALSOP
LONDON, Feb. 21—The room is colorlessly comfortable, without character except for the superb view of the Thames through the wide windows.

The room's inhabitant suggests a particularly spry bird. The nose is beaklike; the shock of white hair is a superb crest, and even the voice, high, dry and sometimes a little harsh, is decidedly avian.

Such is Lord Bertrand Russell at the age of 85 and in the midst of his inexhaustible career's new phase as a most powerful influence on British and world opinion.

STILL GOING STRONG

None with any sense of history can first encounter Bertrand Russell without a spasm of downward incredulity.

There he still is, yet say to yourself, yet he said his ABCs to the man who moved Britain's reform bill of 1832 and reached the Prime Ministership before Palmerston.

The grandfather, Lord John Russell, bore the largest single share of the responsibility for ushering England into the new democratic age; and in order to do so, he helped drive from office the men who beat Napoleon.

MANY FACETS

The grandson has been a dozen things—great philosopher, great logician, First World War pacifist, Second World War anti-Nazi and always a passionate libertarian

and a passionate anti-Communist.

But now his life and work are dedicated to a vigorous crusade to ban the nuclear weapons at all costs.

Age has not dimmed the power of his mind or increased his appetite for self-delusion, either.

What sets Bertrand Russell altogether apart from the vast majority of his fellow crusaders is mainly his honesty in facing hard facts and hard choices.

SURVIVAL OF THE RACE

"I am for controlled nuclear disarmament," he says briskly, fixing his caller with an eye that is almost hypnotically sharp.

"I am for any negotiations, any first steps, any efforts that may promote understanding—anything, in short, that may bring controlled disarmament a little nearer.

What is at stake is simply the survival of the human race; for if we go on as we are going, we risk a nuclear

war, and the human race will not survive such a war."

There is something in him—something perhaps of those "ancestral voices prophesying war" that Coleridge heard in his dream—that makes one reluctant to interrupt the flow of his explanation.

THE HARD DECISION

But the question has to be asked: "What if the Soviets cannot be induced, by any imaginable effort, to agree to controlled nuclear dis-

armament?"

"Then," he says, with sharp emphasis, "personally am for unilateral nuclear disarmament. It is a bitter choice. I have thought much about it, and I do not think I deceive myself about its nature.

"Unilateral disarmament is likely to mean, for a while, Communist domination of this world of ours.

"As you know very well how I feel about the Communist system, my choice may surprise you—and mind you, I speak only for myself, not for anyone I am working with, and with little hope of persuading others.

ULTIMATE CHOICE

"But if the alternatives are the eventual extinction of mankind and a temporary Communist conquest I prefer the latter.

"It would be inexpressibly horrible, but it would not endure, anymore than Genghis Khan's altogether horrible empire endured.

"And the end of the human race on earth is, after all, an absolutely irreversible event."

He mused for a while after stating his ultimate choice. Then he began to set forth his arguments that "sane men among the Soviets must be just as disturbed as sane men on our side to find themselves in this prison of the balance of terror."

VARIOUS SCHEMES

We have not really tried, he kept repeating; we have

not really tried to reach agreement by sensible stages and equal concessions.

And so he fell to analyzing, in great detail and with much shrewdness, the various schemes for first disarmament steps, disengagement in Europe, closing the nuclear club, and all the other expedients now so much discussed.

At the close, he was asked another question: whether he did not think that it was better to maintain the "balance of terror" until the Kremlin gave stronger proof it was ready to negotiate.

And to this he replied again, "I tell you, if we go on as we are going much longer, we risk the end of the human race."

CONTRASTING ERAS

As one left the simple room, the mind's eye held a vision of the grandfather's time—Wellington's dispatch rider driving furiously into London with the Waterloo-won standards of Napoleon's guards poked out of the carriage window.

And to make the contrast in time, the mind's ear held the echo of the dry, precise old voice of the grandson, setting forth his alternatives for the H-bomb age as he grimly perceives them.

You may think his advice altogether wrong, as does this reporter; but this was still a voice deserving to be heard and carefully considered in the final judgment.

- (16c) Hook's 1984 misrepresentation of BR's position on Communism, in his review of "Collected Papers", is not new. He has done it often. He recently said, "So long as we keep our guard up and do not capitulate, as Kennan and Russell would have us do..." (RSN39-10c). Hook accused BR of being a "spokesman for appeasement and surrender to Communism", in an article in Commentary (July 1976) (RSN41-6).

Let us look at the 1958 New Leader articles that Professor Hook refers to.

(16d)

A FOREIGN POLICY FOR SURVIVAL
by Sidney Hook
in The New Leader April 7, 1958

American foreign policy has been in a state of crisis ever since the end of World War II. The crises have been partly of this country's own making. It has made error upon error, all based upon the failure to understand the nature of the Communist threat. It sacrificed essential political principles in the military struggle against Nazi totalitarianism. It demobilized its troops in Europe too soon. It failed to use its monopoly of atomic power to effect world disarmament and international control of nuclear weapons. It withdrew its troops from Korea, practically inviting Communist aggression. It fought the Korean War against the Chinese under self-imposed limitations. It liquidated the war short of victory when the Communist Chinese were in retreat. It stood idly by when Soviet troops slaughtered the Hungarian freedom fighters, who were actually the allies of the West.

* * * * *

Shortly after the first atomic bomb was exploded, Elmer Davis responded to the call for one world with the retort: "No world is better than some worlds." It is possible to panic the West by a picture of the universal holocaust a nuclear war would bring, to panic the West to a point where survival on any terms seems preferable to the risks of resistance. The pages of history show that moral integrity in extreme situations is often the highest political wisdom. The struggle against totalitarianism is not only a political struggle but also a moral one, which limits the extent to which we can carry appeasement. If Hitler had commanded the weapon resources of the Soviet Union, would we have yielded to one Munich after another until the world was one vast concentration camp? I hardly think so. Those who are prepared to sacrifice freedom for peace and for mere life will find after such sacrifice no genuine peace and life unfit for man. Paradoxical as it may sound, life itself is not a value. What gives life value is not its mere existence but its quality. Whoever proclaims that life is worth living under any circumstances has already written for himself an epitaph of infamy. For there is no principle or human being he will not betray; there is no indignity he will not suffer or compound.

Sometimes those who should know better seem to ignore this. Bertrand Russell recently declared in an interview with Joseph Alsop that, if the Communists could not be induced to agree to reasonable proposals for controlled nuclear disarmament, he would be in favor of unilateral disarmament even if this meant Communist domination of the entire world. Although he stated the view as only his own, the fact that he made it public is tantamount to an advocacy of a policy sure to be widely interpreted in the West and in the Kremlin as one of complete capitulation to Communist intransigence.

It is with a feeling of great personal sadness that I observe Bertrand Russell urge that, to avoid the risk of war, we in effect haul down the colors of freedom and moral decency to save mankind for Communist rule. After all, we cannot be certain that the terror of Communism will not endure or be followed by something worse. "Oh! what a noble mind is here o'erthrown!" The man who in The Free Man's Worship was prepared to defy the very cosmos and "the trampling march of unconscious power," in order to sustain the ideals of human freedom come what may, now sinks on unwilling but still bended knees before Khrushchev at the thought of the danger of universal destruction.

Bertrand Russell's career as a counselor to mankind, here as in some of his observations about the United States as a police state, proves that all the mathematical logic in the world is not a substitute for common sense. In so many words, he says: "I am for controlled nuclear disarmament, but, if the Communists cannot be induced to agree to it, then I am for unilateral disarmament even if it means the horrors of Communist domination." When they listen to sentiments like this, why should the Soviets consent to controlled nuclear disarmament? All they need do is wait and the world will be given to them on a platter to do with as they will. Why should they compromise? Not knowing whether they will survive our resolution to fight if necessary for freedom, they may be tempted to accept reasonable proposals. But words like Russell's tell them that all they need do is sit tight, make threats, and wait for us to come crawling to them disarmed. It is like saying to a ruffian or burglar: "You let me alone and I'll let you alone, but if you insist on not letting me alone, you can have your way with me. If you find my lock too difficult to force, be patient and I shall remove it." This is almost a provocation to the burglar to make the most extreme demands and reject any reasonable settlement. Russell's words express a dubious political morality and a bad strategy. They bring about the very intransigence among the Communists that he uses as the justification for capitulation.

[Hook's article continues, but without further reference to Russell. End of excerpt.]

* * * * *

(16e)

WORLD COMMUNISM AND NUCLEAR WAR
By Bertrand Russell
in The New Leader May 26, 1958

Dr. Sidney Hook's article, "A Foreign Policy for Survival" (NL, April 7) contains much with which I am in agreement — more, I think, than Dr. Hook realizes. Before embarking upon controversial matters, I will emphasize the extent of agreement by repeating a statement, the first three paragraphs of which were originally made by the American Nobel Anniversary Committee and subsequently published, with the addition of the last paragraph, in many countries on both sides of the Iron Curtain:

"Negotiations between East and West with a view to finding ways of peaceful coexistence are urgently desirable. Certain principles should govern such negotiations: (1) Any agreement arrived at should as a whole be not advantageous to either party; (2) it should be such as to diminish causes of friction; (3) it should be such as to diminish the danger of a more or less inadvertent outbreak of nuclear warfare.

"The procedure I should wish to see adopted would be, first, a meeting at the highest level between the governments of the U.S. and the USSR, not intended to reach binding agreements but to explore the possibility of a compromise which both powers would accept. The negotiations involved should be secret until the possibility of such compromise had been established. If such a compromise seems feasible, it should be recommended by both parties to the other powers of NATO and the Warsaw Pact.

"If an agreement is to be successful in averting the risk of nuclear warfare, it must provide for the destruction of nuclear weapons and the cessation of their manufacture under the guarantee of inspection by an agreed neutral authority. It must also provide for the removal of all alien troops from agreed territory including, as minimum, East and West Germany, Czechoslovakia, Poland and Hungary — Germany not to remain in NATO or the above satellites in the Warsaw Pact. The Countries in Eastern and Western Europe must be free to adopt whatever form of government and whatever economic system they may prefer.

"I have been dealing with measures that are imminently necessary if the risk of a great war is to be diminished. But in the long run, the only solution which will make the world safe is the establishment of a World Government with a monopoly of the major weapons of war. The world is not yet ready for such an institution, but it may be hoped that experience will gradually convince men of its necessity."

It will be seen that the statement is very similar to the first part of Dr. Hook's article. Where he and I disagree is as to the advisability of an ultimate resort to nuclear war if the Communist powers cannot be contained by anything less. Both Dr. Hook and I are concerned with possibilities which we respectively think improbable. Dr. Hook maintains that even if his policy led to the extinction of human life, it would still be better than a Communist victory. I maintain, on the contrary, that a Communist victory would not be so great a disaster as the extinction of human life. He admits that his policy might lead to the one disaster, though he does not think that it would. I admit that the policy which I advocate might lead to the other disaster, though I, again, do not think that it would do so. We are agreed that both these extreme consequences are somewhat hypothetical, and we are also agreed that both of them would be disasters. We differ only as to which of them would be the greater disaster.

Before arguing this question in impersonal terms, there are some observations of a more personal kind that may help to clear the ground. Those who oppose the policy which I advocate insinuate that it is inspired by personal cowardice. A moment's reflection would show them that such a supposition is absurd. Neither universal Communist domination nor the extinction of the human race is likely to occur before I die a natural death. I do not, therefore, have to consider whether I should most fear my nuclear disintegration or my slow torture in an Arctic labor camp. At my age, views as to the not immediate future are necessarily impersonal.

Another thing which is insinuated is that I am surreptitiously favorable to Communism. One might as well accuse Dr. Hook of wishing to see the human race exterminated. Obviously he does not wish the one and I do not wish the other. We both admit that both would be disasters. We differ only, I repeat, as to which would be the greater disaster.

I cannot but deplore the passage in which Dr. Hook laments my supposed moral downfall. It is not by such arguments that difficult issues can be decided. He does not seem aware that it would be easy to make a retort in kind and to accuse him of being a super-Caligula. But argumentation in this vein is an obstacle to rationality. I shall, therefore, abstain from it, and I wish that he would do likewise.

I come now to an impersonal consideration of the issue. There are here two quite distinct matters to be discussed: First, what is the likelihood that the policy which I advocate would lead to the universal domination of Communism? And, second, if it did, would this be worse than the ending of human life? It is the second question that I wish to examine, since the first involves difficult political and psychological considerations as to which differences of opinion will inevitably persist.

Dr. Hook asserts that "Bolshevism is the greatest movement of secular fanaticism in human history." I will not dispute this, but is there not also fanaticism in the attitude of Dr. Hook and of the powerful men who agree with him? Human history abounds in great disasters. One civilization after another has been swept away by hordes of barbarians. The Minoan-Mycenaean civilization was destroyed by savage warriors whose descendants, after a few centuries, became the Greeks whom we revere. When the Mohammedans swept over the greater part of the Eastern Roman Empire, it seemed to Christian contemporaries that the civilization of the regions which they conquered was being destroyed, and yet, before long, it was the Arabs who mainly preserved the heritage of antiquity. Genghis Khan was quite as bad as Stalin at his worst, but his grandson Kublai Khan was a highly civilized monarch under whom Chinese culture flourished.

The men who think as Dr. Hook does are being un-historical and are displaying a myopic vision to which future centuries are invisible. A victory of Communism might be as disastrous as the barbarian destruction of the Roman Empire, but there is no reason to think that it would be more disastrous than that event. While the human race survives, humaneness, love of liberty, and a civilized way of life will, sooner or later, prove irresistibly attractive. The progress of mankind has always been a matter of ups and downs. The downs have always seemed final to contemporaries, and the ups have always given rise to unfounded optimism. Western Europe in the year 1000 gave no promise of the renaissance that began some centuries later. The human spirit throughout Western Christendom was as narrowly imprisoned as it was in Russia under Stalin. Any person who supposes that the evils of Communism, if it achieved a supremacy, would last forever is allowing himself to be so limited by the heat of present controversies as to be unable to see their similarity to equally virulent controversies in the past or to realize that a dark age, if it is upon us, like the dark ages of the past, will not last forever.

Dr. Hook says quite truly that life, in itself, is not of value. It gives, however, the only possibility of any value. I cannot applaud the arrogance of those who say: "If the next century or so is to be such as I (if I were alive) would find unpleasant, I shall decide that not only this period but all future time shall be destitute of life." Nor can I wholly admire the kind of "courage" which is advocated by Dr. Hook and others who think like him, which has, in large part, a vicarious character somewhat detracting from its nobility. I have nothing to say against the man who commits suicide rather than live under a regime which he thinks is evil, but I do not feel much approval of the man who condemns everybody else to death because he himself does not find life worth living.

I have tried to keep this discussion on a rational rather than an emotional plane, but I cannot resist giving expression to my final judgment, which is that to risk the end of human life because we regard Communism as evil is fanatical, defeatist and pusillanimous in the highest possible degree.

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(16f)

A FREE MAN'S CHOICE
by Sidney Hook
in the New Leader May 26, 1958

It is a debater's stratagem, unworthy of Bertrand Russell's great gifts, to assert that I called his personal courage into question in criticizing the policy he advocates as one of surrender to Communism. It was his political judgment I criticized, not his character. Indeed, despite his praiseworthy declaration that arguments in the impersonal mode will best clarify our disagreements, it is he who descends to the use of personal epithets. I shall not follow him. I ask only that he stop pretending that anyone is charging him with cowardice or that any politically literate person believes he favors Communism. He no more favors Communism than that democratic Western statesman who appeased Hitler, out of fear of war, favored Fascism. Nonetheless they were the assisting architects of the ruin of millions.

The issues between us are two. The first Russell wholly avoids, even though it is my main point and by far of greater political weight. Russell has declared to the entire world that, if the Soviet Union refuses to accept reasonable proposals for international disarmament, the West should disarm unilaterally — even at the cost of the universal reign of Communist terror. I criticized this view as helping to produce the very situation in which we may have to choose between capitulation to Communist tyranny or war.

I find bewildering Russell's claim that the four paragraphs he cites in his rejoinder are "very similar" to the first part of my article. These paragraphs are worth precisely nothing when coupled with his present advice. They flatly contradict it. The first principle he recommends to govern negotiations between East and West is: "Any agreement arrived at should as a whole be not advantageous to either party." Excellent! Then he broadcasts to the world: If the Kremlin refuses to make such an agreement, the West should disarm unilaterally. Why, then, should the Kremlin enter into any such agreement or abide by it if it does? Russell's position today constitutes positive encouragement to the Communist leaders to be unreasonable and thus inherit the world without a struggle.

Let us not deceive ourselves: It is obvious that the leaders of the Soviet Union are keeping a sensitive watch on the pulse of public opinion in Western countries. It is not for nothing that the man whom they called "the running dog of imperialism," and who still despises their tyranny, is now built up in their controlled press as the "true friend of peace." Throughout the world, Communists are infiltrating into the pacifist

movement whose non-pacific demonstrations they often spark. I am convinced that the growth of pacifist and neutralist sentiment in the West was at least partly responsible for the Soviet Union's withdrawal from the sessions of the UN Disarmament Commission, where reasonable proposals along the lines of Russell's paragraphs could be considered; its hardening attitude along the political front; its repudiation of the Geneva agreement on Germany; its recent UN veto of the proposal for Arctic inspection. Such actions may also be based on the hope that a position like Russell's will undermine the West's resolution to resist aggression.

Arguments from history are rarely decisive, but I think it is fairly well established that the appeasement of Hitler -- not only Munich but the mood that nothing could be worse than war -- encouraged Hitler in his aggression. I go further. Even if in my heart I agreed with Russell (as I do not) that in the ultimate event, capitulation to Communism was a lesser evil than the risks of war, I should regard it as a piece of unmitigated political foolishness to proclaim it. We live in a contingent world. What we do, even sometimes what we say, counts. Especially important are the policies we advocate. For, to the extent that they influence human action, they influence future events. Russell's proposal is tantamount to playing with all the cards face up against a shrewd and ruthless gambler with a hidden hand. When the stakes are human freedom, it is irresponsible to play a game which invites the Kremlin to bluff us into submission with threats of atomic blackmail. The Soviets are just as vulnerable to us as we are to them.

The Soviet leaders belong to the human race, too. For them survival is an even more important value than for many in the West. That is why I am convinced that ultimately they are more likely to consent to reasonable proposals for a peaceful settlement once they are persuaded that we will fight rather than surrender, than if they are persuaded by Russell and others that we will surrender rather than fight. This is the crucial point which Russell has completely ignored.

Santayana somewhere defines a fanatic as one who, having forgotten his goal, redoubles his efforts. Among my goals are freedom and peace. That's why I believe that all nations should freely choose their economic and political systems. That is why I have never advocated a preventive war for the sake of peace, as Russell did in 1948, when the West had a monopoly on atomic power. He was wrong then in urging that the Soviet Union be forced, by atomic bombs if necessary, to yield to a world government. (Many A-bombs could have the effect of a few H-bombs.) He is wrong now in urging capitulation on the West because the Soviet Union has the hydrogen bomb. He went too far in one direction; he now goes too far in the other, as if he were atoning for his earlier extremism. In both cases, he underestimated the political and psychological elements in the situation and overestimated the technological ones.

I do not see why a policy which seeks to confine the fanaticism of Bolshevism by taming it with the fear of failure should be called fanatical. As well say that a man who believes in tolerance and is therefore intolerant of those who manifest intolerance is himself intolerant. On the contrary, assuming belief to be a habit of action, a person who is tolerant of a show of intolerance does not really believe in tolerance. If the West follows the foreign policy I have advocated, it will not have to choose between capitulation to Communism or war. This is the choice Russell's proposal forces us into. It seems to me today that the probability of Communism destroying human liberty everywhere is considerably greater than the probability, if it comes to war, of human life being destroyed everywhere -- particularly if we keep up scientific inquiry into defense.

After all, just a few short years ago, Russell declared that the destruction of the whole of Europe was not too great a price to pay in order that "Communism be wiped out." There were some who regarded this position as "fanatical, defeatist and pusillanimous," since such a war if prolonged might have had a disastrous effect on the human race. It may be that today, if the scientists of the free world rally to the cause of freedom's defense and not to the cause of Russell and unilateral Western disarmament, discoveries will be made which will counteract some of the lethal after-effects of weapons. In that case, even if the Kremlin forces a war on the West, it may be repelled without the destruction of all human life or even the whole of Western Europe. It is an error to assume that a balance of armaments or even an armaments race inevitably makes for war. There is a risk, of course. The important thing, therefore, is to see to it that the potential aggressor never is certain that he can win. But this is precisely what Russell's policy prevents us from doing.

Suppose now we were confronted with the limiting case: choice between the horror of Communism for some hundreds of years and the end of human life. Here every lover of freedom and of life is on uncertain and tragic ground. One cannot be sure that at the decisive moment the situation will look the same. Yet every compassionate person, including Russell, feels that there is a limit in suffering and ignominy beyond which the whole human enterprise comes into moral question. The problem is where to draw the limit. At present, I cannot, like Russell, find grounds in history for reconciling myself to the first of the above alternatives. Some of my reasons are:

- 1) In the past, the triumphs of barbarism were local, not universal. Today, a Communist world would be a tightly knit despotism of fear without sanctuaries, without interstices to hide, without possibilities for anonymity.

- 2) In the past, tyrants ruled with a primitive technology. The possession today of refined scientific techniques increases immeasurably the extent and intensity of terror ruthless men can impose on those they rule. A Communist world could easily become a scientific Gehenna -- something incomparably worse than the destruction of the Roman Empire by the barbarians.

- 3) I cannot regard the achievement which in the past has sometimes followed the triumph of cruel tyrants as worth the price in torture and agony that preceded it. To me, the splendor and glory of the court of

Kublai Khan were not worth even one of the many pyramids of human skulls his grandfather, Genghis Khan, heaped up in carving out his empire. And a few years ago I believe Bertrand Russell would have agreed with me. If the triumph of Hitler were a necessary condition for a new renaissance, what anti-Fascist would be willing to pay the price?

4) It is not at all unlikely that factional struggle will break out again either at the Communist center or periphery among the political gangsters who rule the Communist world. In such an event, thermonuclear weapons of even more destructive power than those we know may be used to end men's miserable lives, and all the additional agony and terror would have been in vain.

5) It is no arrogance on my part to propose to the generation of the free that they follow a policy of resistance rather than surrender, any more than it is arrogant for Russell to propose surrender rather than resistance. But perhaps he means it is arrogant for any generation of men to make a decision which will prevent the future generations of the yet unborn to have their chance and make their choice. I must confess that I have some difficulty with this notion of obligation, as if it implied there were millions of souls extending into eternity waiting to be born. I do not share this theology. If there are such souls, they may perhaps become embodied elsewhere.

Communists have always argued that it is justified to bury several generations, if necessary, in order to fertilize the soil of history for a glorious future to be enjoyed by the still unborn. In some respects, Russell's argument is similar except that, as an opponent of Communism, he puts the glory much further into the future. Cosmic optimism, however, seems no more credible to me than historical optimism.

Morally, those who are unborn cannot reproach us for denying them the bliss of birth in a Communist world but those who already exist, our children and grandchildren, may curse us for turning them over to the jailers of a Communist 1984 in which, brainwashed and degraded, they are not even free to die until their masters give them leave. There are more horrors in the Communist heaven or hell than Russell seems aware of.

There is an air of unreality about this phase of the discussion. It is improbable that Englishmen who refused to knuckle under to Hitler and his V-2 bombs will seriously consider doing so to Krushchev and his more powerful bombs. If they did, the United States and Canada would still remain staunchly opposed to Communist tyranny. The discussion seems fanciful, almost bizarre, because only if we accept Russell's position or one similar to it will the enemies of freedom be emboldened to confront us with the momentous choice of total surrender or total war. Human life may be destroyed by accident or by the maniacal whim of a dictator, against which there is no safeguard -- even by surrender. But, if it is destroyed by war, it will be because our foolishness will tempt the enemy to forget his mortality.

In conclusion, I wish to repeat that nothing I have written is intended in any way as a reflection on Bertrand Russell, a man and philosopher whom I have usually admired even when I have strongly disagreed with him. I impugn only his political intelligence in this grave crisis of human freedom. I lament the fact that he has capped a lifetime of gallant opposition to despotism with the unsound recommendation that we unconditionally surrender to the cruellest tyranny in human history.

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(16g)

FREEDOM TO SURVIVE
by Bertrand Russell
in The New Leader July 14, 1958

My discussion with Sidney Hook in your pages has not given a clear picture of what my position is. I do not blame Dr. Hook for this. I have been led into a purely academic issue as if it were one of practical politics. Everybody knows that neither the U.S. nor the USSR will disarm unilaterally. The question of whether either would be wise to do so is, therefore, no more than an exercise in theoretical ethics. Speaking practically, and not theoretically, what I advocate is that methods should be sought of, first, lessening the East-West tension and then, negotiating agreements on vexed questions on the basis of giving no net advantage to either side. Such negotiations, if they are to be satisfactory, must include the mutual renunciation of nuclear weapons with an adequate system of inspection.

It is true that I advocate practically, and not only theoretically, the abandonment of the H-bomb by Britain and the prevention of the spread of H-bombs to powers other than the U.S. and the USSR. I do not consider that unilateral renunciation of British H-bombs would have any measurable effect upon the balance of power, and I do consider that the acquisition of H-bombs by many powers will greatly increase the danger of nuclear war. This makes the question of British renunciation of H-bombs quite distinct from that of general unilateral disarmament by one of the two camps.

The question at issue between Dr. Hook and myself arises only if all attempts at negotiation fail. Dr. Hook speaks as though I wished the United States Government to announce that it is prepared to give way at all

points and suggests that I have no such wish as regards the Soviet Government. I think this question is quite unreal since, whatever might be the part of ideal wisdom, it is certain that neither side will surrender completely to the other. However, since the question is considered important, I will do my best to restate my opinion more unmistakably.

To eliminate emotional factors I shall speak of two power blocs, A and B, leaving it completely undetermined which of them is Communist and which anti-Communist. The argument proceeds on the hypothesis that, if there is a war between the two blocs, the human race will be exterminated. It further supposes a situation in which one of the two blocs is so fanatical that it prefers the ending of mankind to a rational compromise. In such a situation, I think that the less fanatical bloc, if it had the welfare of mankind in view, would prefer concession to warfare. I should say this equally to both sides.

There are those in both camps who think that the extermination of the human race would be a smaller evil than the victory of the "enemy". I regard this view, whether held by A or by B, as insane. Dr. Hook and some of Mr. Krushchev's supporters agree when it is held by one side, but not when it is held by the other. The opinion which I have expressed that it would be better to yield than to indulge in a nuclear war is addressed to both parties equally, and I do not think it likely to have any more influence on the one side than on the other.

The argument that you cannot negotiate successfully if you announce in advance that, if pressed, you will yield, is entirely valid. If I were the government of either A or B, I should make no such announcement. But this has no bearing on the purely academic question of what it would be wise to do if the completely desperate situation arose. I must, however, once more insist that the view in favor of avoiding nuclear warfare even at great cost is one which applies to both sides equally and which, as far as I can judge, is no more likely to be adopted by one side than the other. It is entirely unjust to regard the opinions that I have expressed as more useful to the one side than to the other.

So much for defense. I pass now to attack.

Dr. Hook begins his rejoinder by a lofty rejection of personalities to which, his readers are led to suppose, I was the first to descend. He relies on their forgetting his crocodile tears expressed in his lament, "Oh! What a noble mind is here o'thrown!" I am compelled to think that criticisms of him are "personalities," whereas criticisms of me are impersonal declarations of Truth.

Throughout his article, he gives his readers to understand that it is only to the West that I proclaim the view that submission would be better than nuclear war. In fact, I proclaim this to both sides equally, and my advocacy of this view has been published as widely in Communist countries as in the United States. He will retort: "Bah! You don't suppose the Communists will listen to you." I reply: "Pshaw! I don't suppose that America will listen to me either."

He points out that "the leaders of the Soviet Union are keeping a sensitive watch on the pulse of public opinion in Western countries." Of course they are; and of course the West keeps an equal watch on opinion in Communist countries. He supposes that my advocacy of peace, though it may have some influence in the West, can have none in the East. This is contrary to all the evidence I have been able to obtain. I do not attribute any very great influence to my efforts to diminish East-West tension, but I have reason to think that this influence has been quite as great in the East as in the West.

Dr. Hook says: "If the West follows the foreign policy I have advocated, it will not have to choose between capitulation to Communism or war." This is at least equally true of the foreign policy which I advocate. I do not believe that either side wants a nuclear war, and I think a modicum of sanity on both sides will prevent it. The question at issue between Dr. Hook and me would arise only if one side lacked this modicum of sanity.

Dr. Hook's reasons for supposing that, if Communism conquered the world, its bad features would persist indefinitely are, to my mind, completely untenable. The worst features of Communism have been developed under the influence of fear and would almost certainly grow less if fear were removed. He points out that "in the past, tyrants ruled with a primitive technology." But it was no less effective for being primitive. He alludes to Genghis Khan's pyramids of heads, which were just as thoroughgoing as Auschwitz. It is an example of his slippery methods of controversy when he says that "the splendor and glory of the Court of Kublai Khan were not worth even one of the many pyramids of human skulls his grandfather, Genghis Khan, heaped up." I had never maintained that they were. What I had said was that they gave reason for hope that a bad regime might improve — which is a very different thing.

Another example of his dubious controversial methods is his argument that we owe no obligation to generations that, if his policy is followed, will never be born. He says: "I do not share this theology." There is, as he perfectly well knows, and knows that I know, no question of theology involved. The question involved is whether it is likely to be worth-while that future generations should exist. It is not a question of "rights," since obviously the non-existent have no "rights". But I am sure Dr. Hook, in his calmer moments, will admit that "rights" are not a fundamental ethical conception.

Dr. Hook is guilty of curious inconsistencies which are an indication of his fanaticism. He says: "Communists have always argued that it is justified to bury several generations, if necessary, in order to fertilize the soil of history for a glorious future to be enjoyed by the still unborn." His own position is that it is justified to bury not several generations but all future generations, not in order that they may enjoy a glorious future but in order that they may have no future at all. This is an immeasurable exaggeration of the

very fault for which he criticizes the Communists.

I should like to correct a misunderstanding promoted, I think, by a report of an interview in which only a small part of my thought was expressed. I think that, with wise statesmanship on the part of the West, it will not be at all difficult to avoid both nuclear war and surrender. What I advocate in practice, and not as the outcome of an artificial logical dilemma, is a conclusion of agreements between East and West admitting the inevitability of co-existence and the disastrous futility of war. I wish both sides to realize that war cannot achieve anything that either side desires, and that, in consequence, points in dispute can only be settled by negotiation.

Dr. Hook is in the habit of proclaiming that he values freedom. On this point, however, he deceives himself. He does not think that those who prefer life under Communism to death should be free to choose the alternative they prefer. Not only the inhabitants of Communist nations but the inhabitants of all the uncommitted nations, are denied by him the most elementary freedom, which is freedom to choose survival. The view that No World is better than a Communist World, or that No World is better than a Capitalist World, is one that is difficult to refute by abstract arguments, but I think that those who hold it should question their right to impose their opinion upon those who do not hold it by the infliction of the death penalty upon all of them. This is an extreme form of religious persecution, going far beyond anything that has been advocated in previous human history.

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(16h)

BERTRAND RUSSELL RETREATS
by Sidney Hook
in The New Leader July 7-14, 1958

The attentive reader will have observed that Bertrand Russell has retreated from the position he took in his interview with Joseph Alsop. This was the occasion of my original criticism. He was not talking into the wind. His words were reported all over the world. They came with an impact of brutal intellectual and political shock in democratic countries. Nevertheless, although the wire services were always available to him, he neither retracted nor qualified what he said until this discussion began. Nor, as is obvious from his tone, has he welcomed the opportunity to clarify his stand.

Normally I should have been content to leave his reply unanswered. It is in effect an admission that it was politically foolish to have declared that, in the event the Kremlin refuses to negotiate on reasonable terms, the West should disarm unilaterally "even if it means the horrors of Communist domination." The issues, however, are so momentous and Russell's recent views about them have done so much harm to the free world, that I feel I must continue the discussion. Perhaps if I eschew poetry (the line from Hamlet was directed only at his political judgment) and irony (the reference to theology!), he will understand me better even if he agrees with me less.

First of all, it is disingenuous for Russell now to maintain he was not advising the West, including the U.S. Government, to disarm unilaterally and risk the triumph of Communism, and that he was merely engaging "in no more than an exercise in theoretical ethics." The very language of his interview with Alsop, as well as his first reply to me in THE NEW LEADER of May 26, shows how false this is. In the former, he proposed "unilateral disarmament" if the Kremlin continued to be unreasonable. What has this got to do with theoretical ethics? In the latter he stated that there are two matters at issue: First, what is the likelihood that the policy I [Russell] advocate would lead to the universal domination of Communism?" He refused to discuss it but admitted it involves "political and psychological considerations." These, indeed, are of the very essence. The matter at issue is certainly not one merely of theoretical ethics.

Even if it were, Russell would still be wrong. Whatever does he imagine "theoretical ethics" to be? All theoretical ethics has an indirect bearing on practical life and conduct. For it is concerned not only with the nature of the right and the good but with what actions are right and what things are good and which should be preferred when they conflict. Russell would be the first to point out that the theoretical ethics of certain groups -- e.g., which teach that if it is impossible to save the life of both the pregnant mother and the child, the mother should be sacrificed -- sometimes has important and fateful bearings upon practice. Similarly, is there any doubt that belief in Russell's "theoretical" proposition, that capitulation and the risk of Communist domination with all its barbarity should be preferred to war and the risk to human survival, tends to undermine the will to resist Communist aggression? Russell is so absolutely convinced of the validity of his proposition in theoretical ethics that he believes that only the insane can disagree with him. Why, then, does he not accept the responsibility for its practical effects?

Second, Russell asserts that "The question at issue between Dr. Hook and myself arises only if all attempts at negotiation [between the West and the USSR] fail." He is wrong again. The primary issue between us is whether Russell's position will contribute to the failure of those negotiations and whether mine will contribute to their success. Russell's belated second thoughts indicate that he, too, now believes it was not practically

wise to declare what he did in his interview. The inferences I and others drew from his interview were perfectly legitimate. Further thought, I hope, will convince him that the Kremlin is less likely to risk aggression if it believes the West will resist to the end than if it is persuaded that Russell's proposition in "theoretical ethics" will guide the West's actions. Only if Russell admits this are our remaining differences minor.

In this connection, I wish to challenge the truth of Russell's contention that he offered his "ideal wisdom" to both sides impartially. He has emphatically not addressed the Communists and advised them that, if the West refused to be reasonable in its negotiations, the Kremlin should unilaterally disarm even if it meant the triumph of the free world. What has been published in Communist countries and the neutralist world on this particular choice has been only his advice to the West, as expressed in his Alsop interview, with no corresponding specific advice to the Communists. As I read the evidence, Russell's recent efforts to diminish East-West tensions have helped disarm psychologically only the West and strengthened the position of the Communist world as well as the resolution of the Kremlin to pursue its present tack. Some of the atomic scientists of West Germany have cited his position as justifying their abandonment of defense research in nuclear weapons. Russell should know that the absence of a free press and of any possibility of freely expressed dissent makes it impossible for him to have any appreciable influence in the Communist world the Kremlin is not willing to let him have. He refers to public opinion in the Soviet Union on which "the West keeps an equal watch." There is no public opinion in the Soviet Union except the opinion of the Kremlin.

That Russell can believe that his influence has been "quite as great in the East as in the West" is simple wishful thinking. Without intending it, he has made more difficult the tasks of the Western governments which fear that the Kremlin desires renunciation of all atomic weapons, even of defense, so that it can overwhelm the free world with seas of Soviet and Chinese soldiery. Without intending it, he has made easier the campaign of propagandistic deception by Communist regimes which play off, whenever they can, politically naive men of intellectual distinction, as well as mindless millionaires like Cyrus Eaton, against the policy of the West. That policy has been weak but it has been genuinely peaceful.

This is ignored in the Olympian intellectual posture taken by Russell toward the hypothetical case of the two power blocs. It is a fundamental mistake to treat the problem as if it merely involved abstract mathematical relationships between two anonymous blocs, instead of the historical relations between the Communist bloc and the Western bloc only one of which threatens the peace of the world. The foreign policy of the West, and of the U.S. in particular, has been deficient in many respects and I have been among its unremitting critics. But all we need do is call the roll of aggression in East-West relations -- Eastern Europe, Czechoslovakia, the blockade of West Berlin, Korea, Hungary -- to determine who threatens whom. It is unrealistic in the extreme therefore to draw a simple equation between two power blocs in the abstract if we wish to predict their behavior or propose a reasonable policy.

Third, Russell's illustration of the two power blocs supposes, as he says, that one of them is fanatically insane. This removes it still further from any relevance to the present situation. The rulers of the Kremlin are not insane. They are determined men with nerves of steel, wonderful actors of surpassing skill in duping the politically unwary. "Agreements are like piecrusts. made to be broken" is one of their maxims. But they have never taken an aggressive move until they thought that victory was surely in their grasp. Their basic doctrine, their operational code and their historical behavior all confirm this. To be sure, they are ruthless and fanatical and can play a waiting game. Their cat-and-mouse gambit toward Tito shows they will never stop trying to destroy the slightest deviator. Just because they are sane, however, they must never be encouraged to think that the West will not resist. Despite his intent and present disavowal, this is precisely what Russell's "ideal wisdom" encourages them to think. The greater the number of people in the West who accept and proclaim this piece of "ideal wisdom," the greater grows the danger of appeasement and war. I do not fear Krushchev's insanity but his shrewdness, made all the more formidable by the foolishness of those who underestimate it.

I come now to Russell's "ideal wisdom" -- the "purely academic issue" he believes has no practical consequences. Russell's wisdom comes into play, he repeatedly reminds us, only if one side lacks "a modicum of sanity." If the Communists attack, shall we resist and probably go down fighting, or shall we surrender?

In my rejoinder I said: "Here every lover of freedom and of life is on uncertain and tragic ground. One cannot be sure that at the decisive moment the situation will look the same [as now]." I believe I am open to argument on this point, but at present I am not persuaded that a choice of resistance, even if it threatens the probable destruction of the human race, is morally worse than a surrender to those who lack, in Russell's own supposition, even a modicum of sanity. Indeed, if they lack a modicum of sanity I fear all the more the tortures and cruelties they can impose on the living generations -- the only ones who count -- in weighing the scales of joy and pain, dignity and human degradation whose balance determines basic moral judgment.

Russell impugns my sanity because I do not agree with him. But surely in principle everyone can imagine a situation in which to prefer the non-existence of mankind to its continued torture would be to choose a lesser evil. For example, if as a result of some mutational change, a universal and incurable ailment caused men to die in slow agony, would it be wrong to prefer a world without man? I vaguely recall a conversation with Russell or a passage from his writing in which he expressed the view that a world without human beings sometimes seemed preferable to him than one in which bloodthirsty sadists ruled. Such preferences, like my own, may be irrational. I am not so fanatical as to have closed my mind on the subject.

It is at this point that Russell brings in the hope of the future and reminds us that the agony of present

generations may be followed by improvement. "Genghis Khan," he wrote, "was quite as bad as Stalin at his worst, but his grandson Kublai Khan was a highly civilized monarch under whom Chinese culture flourished."

In my criticism I did not contest the possibility of improvement, I denied, what is essential to Russell's argument, that it was necessarily worth the price. To which Russell retorts with indignation: "[Hook] says that 'the splendor and glory of the Court of Kublai Khan were not worth even one of the many pyramids of human skulls his grandfather, Genghis Khan, heaped up,' I had never maintained they were. What I said was that they gave reason for hope that a bad regime might improve -- which is a very different thing."

Of course it is a very different thing. But Russell misses my point, which is that it is not enough to sustain his position. For unless it is believed that these possible improvements are worth the price paid in suffering and submission to Genghis Khan, there would be no justification for choosing to endure his tyranny rather than ending human history. It is not enough for Russell to believe that no dark age lasts forever, that after Communism triumphs for some hundreds of years, there may be improvements.

He must also believe that the anticipation of these possible improvements is worth to the living the agony and, to use his own words, "the horrors of Communist domination." Otherwise his recommendation makes no sense, even as a proposition in theoretical ethics!

This argument is solid and straightforward: if Russell finds it "slippery," it is only because of the burden of the position he is defending. I am puzzled to explain Russell's failure to see that in order to justify submission to Moscow, he cannot stop short with believing that there may be improvements in the distant future but must also believe that the expectation of these improvements is worth the cruelties and indignities which will follow submission in the present. (*Mutatis Mutandis*, the same logic holds in relation to Genghis and Kublai Khan.) I suspect his lapse at this point flows from a natural and creditable reluctance to drain the cup of appeasement to its bitter dregs.

Russell may retort (1) that in time Communism may be followed by much greater glories than those of the Court of Kublai Khan, and that these glories are worth the price of submission to Moscow; and (2) that, as he actually says, "the worst features of Communism have been developed under the influence of fear and would almost certainly grow less if fear were removed."

Let us consider the second point first. If the worst features of Communism have developed under the influence of fear of the outside world, how account for the fact in the early years, when seven invading armies stood on Soviet soil, political and cultural terror was not as widespread or severe as when the Soviet Union was subsequently free of invaders and at peace? The entire history of Communist Russia (and China!) makes Russell's generalization dubious. Cruelty and arbitrariness are indigenous to the very system of totalitarian Communism, and the fear in the hearts of the Soviet rulers is not so much of the free world as of their own oppressed people. Further, Russell ignores my argument that it is likely that future Titos and Maos and Stalins will war on each other and use the existence of differences in Communist states as pretexts for their organized cruelties. I grant that some things may grow better, but I am not sanguine that the worst features of Communism will grow less, or sufficiently less to justify Russell's recommendation to surrender to universal torture rather than to resist. Perhaps under Communism, in time, greater glories will develop than those of the court of Kublai Khan. But the probability is just as great that greater infamies will also develop.

Russell taxes me with inconsistency where there is none. I criticized the Communist view which cruelly sacrifices existing generations for a glorious future to be enjoyed by the still unborn. To which Russell retorts: "His own position is that it is justified to bury not several generations but all future generations, not in order that they may enjoy a glorious future but in order that they may not have any future at all. This is an immeasurable exaggeration of the very fault for which he criticizes the Communists."

This contains a serious misstatement and another logical lapse. The misstatement conceals the fact that I justify my choice of resistance rather than of surrender only in terms of the experiences of the existing generations, not future generations. And the ground of my choice is not that existing generations will escape any future but that they will escape a future of torture and infamy which Russell admits will be theirs if they submit to "the horrors of Communism." The error in logic arises from Russell's failure to note that, since on my argument there are no future generations whose desires need be considered, I cannot sensibly be criticized for trying to bury them. I have not returned to the ontology of Plato and the early Russell. My argument is addressed only to the present generations. They must make the choice -- only their desires, wishes, fears and hopes count. This is as far away as anyone can get from the Communist position, Russell to the contrary notwithstanding.

Even more misleading is Russell's statement that I am denying to those who prefer life under Communism, whether in Communist or neutralist countries, freedom to choose the alternative they prefer. I have no quarrel with those who live in Communist countries -- only with their dictators who seek to impose the yoke of bondage on other peoples. To say that because I urge resistance to aggression I do not believe in freedom for those who wish to live under Communism, is as absurd as to charge Russell, because he urged resistance to Hitler, with not believing that those who preferred a peaceful life under Fascism should be free to make their choice. Hitler was morally responsible for the fate of the victims of the resistance against him. The rulers of the Kremlin are morally responsible for the consequences of the resistance to their aggression.

Russell's argument would make every rebel in history who believed in resistance to injustice a fanatic who

wanted to deprive others of their freedom of choice. Of course, it is the barest tautology that if two choices are mutually exclusive, where one is taken the other cannot be. By the same token, should not those who prefer to resist aggression be free to choose the alternative they prefer? Russell's choice excludes theirs as much as theirs excludes his.

It is from this tautology that Russell derives the remarkable conclusion that I am guilty of "an extreme form of religious persecution" because, forsooth, resistance to the Kremlin will deprive those who want to live under Communism of their chance to do so. This is a surprising comment from one who, like the rest of us, supported a war against Fascism in which the victims of Allied air raids were deprived of "their freedom to choose survival." Was this religious persecution? Was Russell guilty of "religious persecution" in advocating a preventive war against Russia and declaring that the destruction of the whole of Western Europe was not too great a price to pay in order that Communism be wiped out? Would he not have deprived the victims of their freedom to choose survival?

Russell, of course, does not believe in religious persecution. Nor do I. That he can make the charge betrays the atrophy of his sense of proportion.

In my article, "A Foreign Policy for Survival," I advanced a policy of military disengagement in Central Europe and other troubled areas of the world under certain guarantees. Although I believe we were remiss in not making proper political use of the atom bomb when we enjoyed a monopoly, I have never advocated an aggressive or preventive war. "If we can keep the free world," I wrote, "from falling into the trap set by the Kremlin and preserve peace by increasing its power and readiness, we can then rely upon the processes of education, the force of example, the contagion of free ideas, the gradual osmosis of the great traditions of the West gradually to soften, to liberalize, to round off the edges of the totalitarian regimes of the world until their own people rally their energies to overthrow their oppressors and establish the democratic governments necessary to establish one free world republic."

I am convinced that most of the people behind the Iron Curtain deplore the position taken by Russell in his interview with Alsop and which Russell himself has now modified. Despite this, and his earlier statement that he agrees much more with my article than I think, I am under no illusion that, with all his hedging and tacking, Russell's position on foreign policy is like mine. Granted the need for continuous effort to negotiate a reasonable settlement with the Kremlin, the troublesome questions arise when we ask: If the Communists seize West Berlin, should the free world resist? Or if West Germany is invaded? Or the rest of Western Europe? Or England? As distinct from Russell, I believe the free world should declare it will resist wherever the Communist world resorts to force, and to declare it in such a way that the Kremlin has no doubt it will resist. There will then be no war.

No man can win freedom and peace unless he conquers his fear of death. No nation can preserve its freedom unless it is willing to risk destruction in its defense. To do otherwise is to break faith with those who died to keep it free.

The free society, from Pericles to the present, has survived because it has valued some things more than survival, because its vision of human excellence, dignity and joy has made some kinds of life unworthy of man. Bertrand Russell is one of the great moulders of the traditions of the free society. In disagreeing with him strongly on a matter of policy, we nonetheless honor the values and visions he has served during a long life and which he has taught us to cherish.

[End of article]

* * * * *

(161) The year of these exchanges, 1958, came just one year after the first Pugwash Conference -- Russell's great idea and great achievement in the real world of nuclear weapons. Pugwash, as you recall, was a breakthrough; it brought together for the first time eminent scientists from both sides of the Iron Curtain, to discuss ways to diminish the nuclear peril. The 1958 Conference was the first of many Pugwash Conferences. They paved the way for the Salt Talks and the Limited Test Ban Treaty that banned nuclear tests above ground (1963). The Pugwash idea has not died; Pugwash Conferences continue to take place on a regular basis.

Cyrus Eaton, Hook's "mindless millionaire", financed the first Conference, which met in Pugwash, Nova Scotia, Eaton's' birthplace.

We have given a lot of space to these exchanges between Hook and Russell because we thought them important and interesting.

Were you persuaded by Sidney Hook? By Bertrand Russell? Tell us your reactions to these articles, for possible inclusion in a future newsletter.

Here is our reaction, for what it's worth: We think that BR just couldn't bear the thought that the human enterprise might come to an end. That all of man's great achievements in the arts and sciences, the inspiring examples of certain lives, the prospect of a happy and exciting future for all mankind that enormous advances in knowledge could bring into being...that all this might disappear forever, along with all human beings, and all other living things...might disappear into thin air...vaporized...leaving no trace... He just couldn't bear it. He refused to give up; he fought for survival, constantly seeking ways to make his fellow human beings become aware of the nuclear danger, and do something about it. And he did this at a time in his life -- his 80s and 90s-- when most men are content to take things easy.

* * * * *

- (16j) It appears that our hunch about what motivated BR -- in his exchanges with Hook -- was not too far off the mark, as we discovered later, on reading Page 147 in BR's Autobiography III (New York:Simon & Schuster, 1969), which BOB DAVIS had sent. Here it is:

I had a controversy with an American philosopher named Sidney Hook at this time that was one which both of us found difficult to conduct on logical lines. He was a Menshevik who had become apprehensive of Russia ruling the world. He thought this so dreadful that it would be better the human race should cease to exist. I combatted this view on the ground that we do not know the future, which, so long as Man survives, may be immensely better than the past. I instanced the times of Genghiz Khan and Kublai Khan, separated by only a generation, but one horrible, the other admirable. But there were plenty of contrary instances that he could have adduced, in view of which a definite decision was impossible. I maintained, however, that any chance of a better world depended upon hope, and was on this account to be preferred. This was not a *logical* argument, but I thought that most people would find it convincing. Several years later, Hook again attacked me publicly, but this time in such a manner that no comment from me was necessary. It amused me, however, that for his defence of "freedom" and his attack on my views on Vietnam, he chose as his vehicle a journal later admitted to be financed by the Central Intelligence Agency.*

*The *New Leader* received \$3,000 from Chiang Kai-shek's treasury for publishing an article hostile to China. Later it prepared the book *The Strategy of Deception: A Study in World-Wide Communist Tactics* and was secretly paid \$12,000 by the U.S. Government. When the U.S. Information Agency asked a House Appropriations Sub-Committee to increase its allowance for "book development" from \$90,000 to \$195,000, the Agency assured the legislators that the funds would go for books "written to our own specifications" and having "strong anti-Communist content" (*The New York Times*, May 3, 1964).

BR QUOTED

- (17) Parents and Teachers for Social Responsibility (Moretown, VT) pamphlet has this lovely quote on its front cover:

"...the world has sprouted a weird sense of security and a warped sense of morality. Weapons are sheltered like treasures while children are exposed to incineration."

Bertrand Russell

(Thank you, TOM STANLEY)

THE BRS AWARD

- (18) 1985. Award nominations wanted. Please nominate the person you think should receive the 1985 Bertrand Russell Society Award, and state your reasons. Candidates for the Award should satisfy at least one of the following conditions:
- . worked closely with BR on an important project (Joseph Rotblat 1983)
 - . furthered some cause or idea that BR thought important (Henry Kendall 1982)
 - . promoted Russell scholarship (Paul Arthur Schilpp 1980)
 - . enhanced the public's appreciation of BR (Steve Allen 1981)
 - . exemplifies some quality of character that distinguished BR
 - . closely related to BR (Dora Russell 1984)

Please send your nomination(s) c/o the newsletter (address on Page 1, bottom), for forwarding to the BRS Award Committee.

- (19) 1984. Dora Black Russell is the recipient of the 1984 BRS Award. The press release, shown below reduced in size, was mailed 9/15/84 to about 25 American, Canadian and U.K. universities, U.S. scholarly journals, and in the U.K.: The New Statesman, The Tribune, The Listener, The Times, The Guardian, The Observer.

<p>Lee Eisler, VP/Information The Bertrand Russell Society, Inc. RD 1, Box 409 Coopersburg, PA 18036 215-346-7687</p>	<p>For immediate release September 15, 1984</p>
<p>DORA RUSSELL RECEIVES THE 1984 BERTRAND RUSSELL SOCIETY AWARD</p>	
<p>The 1984 Bertrand Russell Society Award has gone to Dora Black Russell, social critic, champion of women's and children's rights, campaigner for liberal causes for more than 60 years.</p>	
<p>The Award is given to a person who in an important way is linked to Bertrand Russell or to a cause he took great interest in. Dora Russell qualifies abundantly. She was Russell's second wife, mother of their two children, co-author with him of "The Prospects of Industrial Civilization", co-founder with him of the Beacon Hill School, and much, much more. In the early 1920s, she gave up a Fellowship at Girton College, Cambridge, to go to China with him, and on their return, she helped him in 2 election campaigns when he was Labour candidate for Chelsea. In October 1980 a memorial bust of Russell was unveiled in Red Lion Park, London; it was her idea, she promoted it, and underwrote its cost.</p>	
<p>The Award plaque reads: "For sharing Bertrand Russell's concerns, collaborating in his work, and helping to preserve his legacy".</p>	
<p>The light that emanates from the lady is of her own making and is not the reflection of someone else's. If she had never met Bertrand Russell we still would have heard from her. Along with Margaret Sanger and Marie Stopes, she</p>	
<p>was in at the beginning of the fight for birth control, unworthing the startling fact that it was "four times as dangerous to bear a child as to work in a mine... man's most dangerous trade." 60 years ago, she campaigned for 6 weeks paid maternity leave before and after childbirth.</p> <p>She has written books about public affairs and social attitudes that needed changing: <u>Hypatia: Or Woman and Knowledge</u> (1925) was written in reply to an attack on feminists. One reviewer said it should be banned because it said that women should enjoy sex. <u>The Right To Be Happy</u> (1927) said that the social basis of society should rest not on abstractions but on the biological needs of human beings. <u>In Defense of Children</u> (1932) was primarily on the status and rights of children, they being, like women, an oppressed class. <u>The Religion of the Machine Age</u> (1981) is a study of the dangers of the mechanical and technological society. <u>The Tanarisk Tree</u> is her autobiography, Volume I (1975), Volume II (1980). Many of her earlier writings are collected in <u>A Dora Russell Reader</u> (1983).</p>	
<p>The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970). It is not a scholarly society, though a number of scholars belong to it, and is open to anyone interested in Russell. For information about the Society, write BRS Information, RD 1, Box 409, Coopersburg, PA 18036, USA.</p>	

If you see this Award mentioned in any publication, please let us know about it.

SPREADING BR'S VIEWS

- (20) English teachers spread the word. A number of BRS members have told us that they were first introduced to Bertrand Russell's writings in college courses in English. An essay by Bertrand Russell -- contained in an anthology -- would be assigned reading.

We asked GLADYS LEITHAUSER, who teaches English at University of Michigan-Dearborn, if she could give us the names of some anthologies containing essays by BR. She obliged with these recommendations:

. A World of Ideas: Essential Readings for College Writers. Ed. Lee A. Jacobus. New York: St. Martin's Press, 1983. Contains "A Free Man's Worship"

. The Conscious Reader: Readings Past and Present. Ed. Caroline Shrodes, Harry Finestone, Michael Shugrue. New York: Macmillan, 1978. Contains "If We Are To Survive This Dark Time..."

. Fields of Writing: Readings Across the Disciplines. Ed. Nancy R. Comley et al. New York: St. Martin's Press, 1984. Contains "Touch and Sight: the Earth and the Heavens."

. The Little Brown Reader, 3rd ed. Ed. Marcia Stubbs and Sylvan Barnet. Boston: Little, Brown, 1983. Contains "Work".

Gladys writes: "I have other anthologies on the shelf with selections from BR, but some of the volumes are older. I was looking for up-to-date anthologies to recommend." Anyone wanting more anthologies may write Gladys Leithauser, Humanities Dept., University of Michigan-Dearborn, 4901 Evergreen Road, Dearborn, MI 48128 .

Incidentally, she has used not only essays by BR, but also whole books, "Power" and "Education and the Social Order". She reported on her experiences with these in RSN23-16. She has also used "The Rise of Science" from History of Western Philosophy, "The Mathematician's Nightmare" from Collected Stories, and the opening essay from Autobiography III (the three forces that shaped BR's life).

- (21) Al Seckel spreads the word. Al, who gave an absorbing talk, "BR and the Cuban Missile Crisis", at the BRS 1982 annual meeting in Los Angeles, often appears before groups, talking about BR.

He will give a talk, "The Life and Wisdom of Bertrand Russell", illustrated with slides, on Sunday, December 2nd, at the Unitarian Society, 1535 Santa Barbara Street, Santa Barbara, CA at 7:30 pm.

Al gave a talk on October 25th, at a meeting in Los Angeles sponsored by the Humanist Society of Friends (an AHA affiliate). His talk served as an introduction to a showing of the BBC's "Bertie and the Bomb," which Al described as "a 40-minute documentary, featuring film clips and interviews with Bertrand Russell, including his debates with Edward Teller, father of the 'H-bomb'." He told the audience that the videotape had been made available "through the generosity of the BRS." 7 persons signed a sheet of paper headlined FOR INFORMATION ABOUT THE BERTRAND RUSSELL SOCIETY SIGN HERE. The BRS sent them information by mail.

At a June meeting in San Diego, sponsored by the First Unitarian Church, the Humanist Fellowship, and the BRS, Al gave a slide-lecture, "The Life and Wisdom of Bertrand Russell". By the end of the meeting, 8 persons had signed up for information about the BRS.

Al is not only spreading the word, he is also helping the BRS acquire new members.

THE 1985 BRS DOCTORAL GRANT

- (22) This 1985 announcement was sent to some 25 American, Canadian and U.K. universities, and to scholarly journals, in September.

"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

Please post September 15, 1984

Announcing
The Bertrand Russell Society's
\$1000
1985 DOCTORAL GRANT

The Bertrand Russell Society will award a Doctoral Grant of \$1000 to a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

The Grant is unrestricted. It might, for instance, be used for travel to the Russell Archives (in Canada), or for typing the dissertation.

The candidate is required to send the Society:

- (1) an abstract of the theme of the dissertation and of the plan of study;
- (2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval;
- (3) a letter from the dissertation adviser evaluating the candidate and the plan of study;
- (4) a statement, in the candidate's covering letter, indicating that if the candidate is awarded the Grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

It is not a requirement that the candidate be a member of the Bertrand Russell Society, as some have thought. Most past recipients have not been members.

The application and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 N. St. Louis Avenue, Chicago, IL 60625, by May 1, 1985. The candidate selected will be notified in June 1985.

If you see this Grant announcement mentioned in any publication, please let us know about it.

ON NUCLEAR DISARMAMENT

(23) AP, in the San Diego Union (10/11/84)----->

What is interesting about this item is that it is exactly what BR had advocated for years, for these reasons:

. British nuclear capability, small when compared with that of the superpowers, makes no significant contribution to the armaments of the West; it merely serves to make Britain a target for Russian missiles.

. Britain, unarmed, could use her very considerable experience in diplomacy to help bring about peaceful solutions to conflicts.

. British reluctance to give up nuclear weapons is based on pride, on reluctance to believe that Britain is no longer a major power on the world stage.

(Thank you, HARRY RUJA)

British Laborites back nuclear disarmament

Associated Press

BLACKPOOL, England — The opposition Labor Party voted overwhelmingly yesterday to unilaterally scrap Britain's nuclear weapons, expel U.S. cruise missiles and close U.S. nuclear bases if the party wins power.

The vote came on the third day of the socialists' annual conference in this northwest England resort and marked the party's most radical commitment yet to unilateral nuclear disarmament.

The conference rejected a resolution that would have committed Labor to closing all U.S. bases in Britain, where 25,000 U.S. troops and scores of planes, ships and submarines are based.

Party defense spokesman Denzil Davies told cheering delegates that the unilateral disarmament policy was "both morally right and militarily sound."

Former Prime Minister James Callaghan and other party moderates pleaded in vain for the conference to reject a policy plank

they said would rupture the North Atlantic Treaty Organization.

"What is proposed, however laudable, can have the impact of destabilizing the present situation ... by opening up a Pandora's box," said Callaghan, whose 1976-79 administration lost power to Prime Minister Margaret Thatcher's Conservatives. Callaghan made a similar appeal on the eve of the vote.

"We are not Holland, we are not Belgium, we are not Denmark. We are one of the main pillars of the alliance," said Callaghan.

But Labor Party leader Neil Kinnock and most labor union leaders and party activists supported the commitment to dismantle Britain's nuclear arsenal.

The Labor party suffered its worst defeat in 50 years in June 1983, when it ran on a platform of scrapping Britain's Polaris nuclear missiles, canceling Britain's order to update them with the U.S. Trident system, and banning U.S. nuclear weapons from Britain.

NEW MEMBERS

(24) We take pleasure in welcoming these new members:

DAVID AVILA/6613 W. 55th St./Mission, KS 66202
 JACK E. BEBINGER/13139 S. Greenway Av./Chicago, IL 60633
 FERNANDO BOIERA, M.D./4085 N. Tamiami Trail (B203)/Naples, FL 33940
 GLENN R. CLOUGH/467 Tuck St. (213)/San Francisco, CA 94102
 MONIKA DEPPEN/101 Tiffany La./Willingboro, NJ 08046

KENNETH I. DIAMOND/720 West End Av. (603)/NY NY 10025
 DAVID J. GORNIK/4112 N. Crogan St./Port Clinton, OH 43452
 GREGG W. HILL/25 Dunkirk Road/Toronto, Ont./Canada M4C 2M1
 TERRY LOCKHART/5460 Walton Road/Richmond, B.C./Canada V7C 2L9
 GRAHAME E. MAISEY/463C Olde Bridge, Salem Harbour/Bensalem, PA 19020

DAVID MARTINEZ/1304 Hansen Av./Pomona, CA 91766
 FRANK MCCHRISTIAN/PO Box 955/Melville, NY 11747
 ERIC PASSAGLIA/644 MASS. AV. NE (502)/Washington, DC 20002
 JOHN PLOURD/255 Lisbon Av./Buffalo, NY 14215
 JOSEPH M. RODERICK/Center City One (901)/Philadelphia, PA 19107

KEN B. SCHWEDA/403 E. White 12A/Champaign, IL 61820
 PROF. RUSSELL WAHL/312 Union St./Crawfordsville, IN 47933
 CALVIN WICHERN/3852 S. Olathe Circle/Aurora, CO 80013

NEW ADDRESSES OR OTHER CHANGES

(25) If something is underlined, only the underlined part is new or corrected.

ADAM PAUL BANNER/2143 Medford(11)/Ann Arbor, MI 48104
 LCDR JOSEPH F. BOETCHER/SJA, Naval Medical CMD, NW Region/Oakland, CA 94627
 DENNIS C. CHIPMAN, M.D./PO Box 2092/Hickory, NC 28603
 PRADEEP KUMAR DUBEY/3700 Lillic Dr. (123)/Santa Clara, CA 95051
 LELA ELLIOTT/1617 Fannin (2508)/Houston, TX 77002

CHRISTOPHER FULKERSON/1249 4th Av. (29)/San Francisco, CA 94122-2640
 ALEJANDRO R. GARCIADIEGO/Jose Ma. Velasco #71/Del. Benito Juarez 03900/Mexico, D.F.Mexico
 DR. LARRY HERSH/Harvard Club of Boston/Nova Scotia, B1A 5V4
 PROF. PAUL KURTZ/BOX 229/BUFFALO, NY 14215
 DANIEL J. O'LEARY/95 N. 4th St./Old Town, ME 04468

PROF. NATHAN U. SALMON/Dept. of Philosophy/University of California/ Santa Barbara, CA 93106
 JOHN S. SCHWENK/RR2, Box 42/Sherman, CT 06784
 JOHN SHOSKY/214 12th Place NE/Washington, DC 20002-6302
 JOHN E. SONNTAG/c/o Commanding Officer/USCG Training Center/Governors Island, NY NY 10004
 CAPT. MICHAEL H. TAINT/2025 Shroyer Rd./ Dayton, OH 45419

LLOYD N. TREFETHEN/16 Upland Road/Cambridge, MA 02140
 KEITH W. YUNDT/310 Bowman Hall/Kent, OH 44242-0001

ON EAST-WEST TENSIONS

(26). Pugwash. Here is the October issue of the monthly "Inside Pugwash Newsletter", which describes itself as the "Special newsletter for 'Bulletin' readers on the Pugwash conferences". ["Bulletin" is "Bulletin of the Atomic Scientists". The Newsletter is not part of the editorial content of the "Bulletin"; it is an advertisement.]

We repeat what we said in February (RSN41-10):

Since BR was probably the first person of some eminence -- outside the scientific community -- to speak out against the nuclear danger, it is highly appropriate that BRS members who wish to further BR's purposes support Pugwash activities. The coupon below shows how to do so.

(Thank you, BOB DAVIS)

134 Scientists from 40 countries

Eastern bloc, Western and third world scientists meet and talk in Sweden

The 34th Pugwash Conference on Science and World Affairs met in Björkliden, Sweden this summer. The conference came at a crucial time. As the statement issued after the conference made clear:

The Conference took place at a time of rising tensions in international relations and seemingly poor prospects for halting and reducing the worldwide build-up of nuclear and conventional weapons. At such times -- with official East-West and, in many respects, North-South relations at a dangerous low point -- the Pugwash approach of building understanding and seeking solutions through off-the-record discussions among influential scientists and public figures takes on increased importance.

Statement claims an erosion of security

In its statement put out following the conference, the Pugwash council stressed that recent deployments of nuclear weapons by the US and the USSR increase the danger to everyone and decrease our security. Not only are we threatened by the increase in the numbers of weapons deployed, "far in excess of those needed to guarantee devastating retaliation", but the risk of catastrophe is heightened by the qualitative characteristics of these weapons: combinations of multiple warheads, short flight time, and ease of concealment from verification.

The scientists also pointed out that these trends were undermining what had already been achieved with such great difficulty: a worldwide realization that deterrent forces are adequate and attention must be turned to reversing the nuclear arms race.

How to stop these threatening trends

As always at Pugwash meetings, the scientists worked to identify the nature of the dangers we face, and the trends which, if unchecked, will lead to disaster. They also turned their attention towards concrete solutions: steps which might be taken by the nations from which these scientists come, and which would help resolve the current crisis.

The Pugwash scientists are uniquely placed to do such work. They are eminent men and women of science, respected by their peers. As well, most are in positions which allow them to communicate their ideas and their views, and the views of their Pugwash colleagues to their own governments. This unique combination provides both for fruitful talks in an atmosphere of trust among member scientists, and for communication of what has been learned to powerful government leaders at home. All this can be achieved without the public posturing and political manoeuvring which are currently hindering arms talks.

In the report issued after the meeting at Björkliden, Sweden, the Pugwash Council sets out concrete measures which, if implemented, could lead to a great improvement in the current situation.

These measures, you can be sure, are now being discussed at the highest levels of government in the countries from which the members come. Thus the influence of the Björkliden conference may be one of the key factors working to mitigate against the dangers of the current situation.

If you would like to be involved in the Pugwash movement your help would be most welcome. In fact, your involvement could make a real difference.

As a Pugwash supporter, you will receive the Pugwash Council statement so you can read for yourself the non-public conclusions and recommendations of the Björkliden meeting. And in the future, you can receive reports of the workshops and meetings held regularly, where the real, concrete breakthroughs frequently occur.

In order to get these reports, and to help Pugwash, you need only become a Friend of Pugwash. Your support will make a significant difference to a movement which is now crucial to our survival. And you will be kept informed, month by month, of events as they develop.

Simply fill out the form below, and become part of Pugwash -- today.



Please enroll me as a Friend of Pugwash and send me summaries of its major meetings. I enclose \$100 as my 1984 contribution.

Please enroll me as an associate member of Friends of Pugwash and send me digests of its important meetings.

I enclose \$ _____

Make check payable to AEPFF, Pugwash and mail to William M. Swartz (Chairman, Finance Committee, Pugwash Conferences on Science and World Affairs), 1430 West Wrightwood Avenue, Chicago, Illinois 60614. All contributions are tax deductible.

Name _____
 Address _____
 City _____
 State/Zip code _____

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BRS BUSINESS

- (27) Directors, please note. 4 kinds of reports/papers are available to you. Let us know which ones interest you. They would be routed to you, and you, in turn, would mail them to the next person on the list.

These are the 4 items:

- A. MEMBERSHIP STATUS REPORT. Gives the names of new members, of renewing members, of ex-members. Also gives new addresses, the number of current members, and the number of inquiries and enrollments during the past month. Monthly.
- B. ADVERTISING SCHEDULE. Tells which publications we advertise in, and the dates of the issues. Twice a year.
- C. RESULTS OF CURRENT YEAR'S ADVERTISING and Proposal for Next Year. Yearly.
- D. MEMBERS' QUESTIONNAIRES. Issued as accumulated during the year.

To get any or all of the above, send a postcard with your name and any or all of the letters (A,B,C,D) to the newsletter, address on Page 1, bottom.

DUES ARE DUE

- (28) TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1985 (with one exception; see below). The January 1st due-date applies to all members, including those who joined recently.

TO NEW MEMBERS -- members who joined the BRS anytime during 1984: the rest of this memo is for you.

We know from experience that new members sometimes feel put upon when asked to pay dues again after less than a year of membership. We understand that. We will explain why we use the present system, and we hope that our explanation will be found persuasive.

In the previous system, a new member's dues covered 12 full months of membership. That was good for the member but bad for the BRS. It required us to notify each member individually -- on the anniversary date of enrollment -- that the next year's dues were due. And we had to follow up on each member individually, to see whether dues had in fact been paid. This went on throughout the whole year. It was cumbersome to administer. It provided many chances for errors. And it took a lot of time. In fact, it took more time than we had available. That's why we had to make a change.

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

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

Granted, the system is not perfect. For instance, a member who joins after June, and who might want to attend the BRS annual meeting the following June, cannot do so in his first year of membership, though he could have under the old system. However, since this member could attend the June meeting in his 2nd year of membership, and since about 90% of the members do not attend meetings anyway (because, unfortunately, it costs money to go to meetings), this kind of shortcoming is not likely to carry much weight.

All new members (except those who enroll in January) have an initial membership period that is shorter than a year. This happens only once -- in the first year. Thereafter, dues come due every 12 months, on January first.

There is one exception to all the above: members who join in December 1984 (they do not receive the 1984 newsletters) will not pay their first renewal dues till January 1, 1986. It's virtually the same as if they had enrolled the following January (1985).

Here is the 1985 dues schedule: Regular 22.50, Couple 27.50, Student 12.50, Limited Income 12.50; plus 7.50 outside USA, Canada and Mexico; plus 2.00 for Canada and Mexico. In US dollars.

Please mail your dues to 1985, RD 1, Box 409 Coopersburg, PA 18036.

If you want to make our life a bit easier, send your dues soon. Thanks!

RECOMMENDED READING

- (31) Adam Paul Banner greatly admires Deschooling Society and Medical Nemesis by Ivan Illich, which he says are "well worth your time. The footnotes on each page of [of Medical Nemesis] are the equivalent of another book...and are very revealing."
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THE BRS BOOK AWARD

- (32) 1985 nominations wanted. Please nominate any recent book you feel has considerable merit, and tell why you think so. The book should deal with some aspect of BR's life, work, times, or interests. The Book Committee will evaluate the nominations, and recommend a book to the members for their approval. For a few more details, see RSN43-8. 3 nominations have already been received. Please send your nomination(s) soon, c/o the newsletter, address on Page 1, bottom.
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ON FINANCES

- (33) Please consider making a contribution to the BRS Treasury.

Why? Because we need to acquire many more new members in order to become secure financially. To acquire many more new members, we need to do more advertising (so that more people will know of our existence.) And to do more advertising, we need more money.

Furthermore, our costs are going up.

So it's not hard to understand why we have a need for extra money.

And when we do become secure financially, it will greatly increase the probability of our long-run survival.

Help if you can. Send us some extra money, whatever you can afford to. No sum is too small to be useful, but send as much as you can spare.

Send it c/o the newsletter: RD 1, Box 409, Coopersburg, PA 18036

And accept our thanks!

NEWSLETTER MATTERS

- (34) Copyright. This issue and all future issues of Russell Society News will be copyrighted.
- (35) The Library of Congress has accepted a complete set of back issues of the BRS newsletter, and will receive future issues as they are copyrighted. The newsletter will be listed in the Library's serials catalog, so that Russell scholars will know that it exists and is available.
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FOR SALE

- (36) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.
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BOOK REVIEWS

(37) From The New York Times:

Book Review

October 7, 1984

Washington's War

DEADLY GAMBITS

The Reagan Administration and the Stalemate in Nuclear Arms Control.
By Strobe Talbott.

380 pp. New York: Alfred A. Knopf. \$17.95.

By McGeorge Bundy



A Trident submarine.

wait only on Mr. Reagan's defeat or retirement, you should read the book a second time and think again.

Mr. Talbott, the diplomatic correspondent for Time magazine, has had a seat in the inner enclosure of the Washington policy-making arena throughout the Reagan years. It is evident from his account that just about everyone in the Government has talked with him privately about the bureaucratic intrigues, the White House compromises and the false fronts of seriousness that have passed for policy making on arms control under Mr. Reagan. People hoping for a good press like to talk to the man from Time, and Mr. Talbott has been able to get through to the realities behind the Reagan screen of slogans. The result is an account of

McGeorge Bundy is a professor of history at New York University and was Special Assistant to the President for National Security Affairs, 1961-1966.

CONTACT/ALON REININGER
A Pershing II missile.

If you think that Ronald Reagan has been serious about nuclear arms control, or that he has understood his own decisions, or that the prospect for a good agreement with the Soviet Union in a second Reagan Administration will be bright, then you owe it to yourself to examine with care Strobe Talbott's "Deadly Gambits," a masterly account of the Reagan record on this subject. If you think the Soviet Government is not a major part of the problem, or that American error began only in 1981, or that good agreements

Over Arms Control

recent events that historians will be using for years to come.

Even when the official documents are published, Mr. Talbott's work will remain important because he persistently and skillfully addresses the very issue that internal documents so often fail to illuminate: who is trying to do what to whom and why? His account is richly detailed; his heroes and antiheroes live and breathe, and the book has a splendid index. The people in the Reagan Administration will find it easy to look themselves up, and not many will like what they read, but it all rings true, and nearly all of it comes from them.

Mr. Talbott has two main tales to tell. The first concerns the negotiations on new American missiles for Europe — the intermediate-range nuclear forces talks (INF). The notion that there should be a new land-based force with expanded ability to reach Soviet targets was developed by the Carter Administration, reacting with foolish cleverness to exaggerated European concerns that could have been met in much less divisive ways by a stronger and more self-confident Administration. President Reagan inherited a difficult double commitment — to deploy 572 warheads beginning late in 1983, and in the meantime to negotiate with Moscow for an agreement that might allow a smaller deployment or perhaps none at all. It is not surprising that the newly installed experts of the Reagan Administration found themselves divided on the choice of tactics. The dominant view, from start to finish, was that no good agreement with Moscow was likely, and most of the major battles within the Administration were contests over what would or would not look good enough to sustain the Western alliance in its decision for deployment.

The two assistant secretaries principally involved, Richard Burt of the State Department and Richard Perle of the Pentagon, differed fiercely on tactics, Mr. Burt preferring an

Continued on page 34

A B-52 bomber.

appearance of responsiveness and Mr. Perle eternally fearful that by some soft-headed blunder an agreement might actually be reached. Mr. Talbott's account shows us how Mr. Perle won most of the skirmishes in this contest while Mr. Burt won the war, successfully obtaining a sufficient show of flexibility to sustain European support for the initial deployment when and where it counted most — in 1983 in West Germany, Great Britain and Italy.

Much more important, and told in "Deadly Gambits" with extraordinary sympathy and authority, is the story of the lonely effort of Paul Nitze to reach a real agreement. As our chief negotiator on this issue in Geneva, Mr. Nitze went a country mile beyond his instructions and single-handedly framed a proposal which in essence offered the Soviets the abandonment of the American weapons they disliked most — 108 Pershing II ballistic missiles with ranges not far short of Moscow and a delivery time of less than 10 minutes — in return for (1) Soviet acceptance of some 300 American cruise missiles, subsonic in speed, and (2) a considerable reduction in existing levels of Soviet deployment. This proposal, refined with his Soviet counterpart,

Yuli Kvitsinsky, in the famous walk in the woods near Geneva in July 1982 and taken by each of them to his Government as a possible package deal, has been the one moment of bilateral seriousness in the Reagan years.

BUT the very forces in Washington that had driven Mr. Nitze to the bold and even arrogant choice of negotiating without instructions shot him down when the bureaucratic battle was joined. After Washington's rejection came Moscow's, which may well have been foreordained in any event by the reluctance of Soviet leaders to agree to anything that would give Soviet sanction to any American deployment at all. Those whose main concern all along was simply to hold the alliance together owe a great debt to Soviet rigidity and heavy-handedness. The Soviet Foreign Minister Andrei Gromyko forgets nothing but he learns very little. Mr. Talbott's account does not leave us astonished at Mr. Nitze's failure, only at both the imaginative force and the unrealistic optimism of his effort.

If the negotiation on Euromissiles was inherit-

ed, the posture of the Reagan Administration on reduction of strategic weapons in the Strategic Arms Reduction Talks (START) has been all its own work. Here again the bureaucratic battles were clamorous, but Mr. Talbott demonstrates plainly that no one of any rank ever dared to put forward where Ronald Reagan could see it a proposal that the Soviet Government might conceivably accept. Everyone in the Administration appears to have found it necessary to make it a basic premise that the only desirable strategic agreement would be one that forced major reductions in the two largest Soviet intercontinental forces, while leaving all the new strategic programs of Secretary of Defense Caspar Weinberger essentially unconstrained. Nothing approaching a negotiation ever took place.

The Administration has its share of dumbbells and doctrinaires on these matters, but it also has many members bright and honest enough to recognize that, in the words of Mr. Reagan's most nearly independent adviser, Brent Scowcroft, "START is a non-starter." After making this remark, General Scowcroft did his best to produce some improvements by the unlikely process of bargaining be-

tween members of Congress and the President, but Mr. Talbott correctly notes the wholly marginal character of the complex and ill-defined changes that resulted.

Given the general mind-set of the Reagan Administration, these results are less surprising than the extraordinary intensity of the bureaucratic contest among Mr. Burt and Mr. Perle and others for their preferred versions of what was never negotiable. When Mr. Burt says, "I really want to win this one," he is not talking about a victory over the Russians or over nuclear danger; he is talking about winning the President's approval for the particular unworkable proposal he prefers. And when Mr. Perle says triumphantly, "We're going to zero-out [Soviet] heavies," he is not talking about a real reduction in Soviet forces but about his success in pushing a proposal that he knows the Soviets will never accept; he wants a paper victory. The difference between the two men is that for Mr. Perle it is a clear sign of softness to ask whether any proposal is negotiable, while for Mr. Burt, on START if not on INF, negotiability does remain an unconfessed — and in these years unachievable — objective.

Why, one may ask, is Mr. Talbott so intent on the result-free bureaucratic warfare between these two determined intriguers? Partly, of course, it is Washington's fascination with political gossip, and indeed gossip on nuclear policy is seldom trivial. Read all about it. Read how Richard Burt joined forces with the Joint Chiefs of Staff to get approval of a proposal for keeping missile-launchers few and vulnerable on both sides, a proposal that correctly seemed preposterous to both Paul Nitze the hawk and Paul Warnke the dove from the Carter years. Read how Richard Perle regularly enlisted the underinformed but fervent advocacy of his chief, Caspar Weinberger, to win the President's nod for a stiffer stand — "Cap has a point."

Above all, read how Ronald Reagan himself repeatedly betrayed his ignorance of the most elementary issues. His first START proposals would have required the Russians to reduce their two principal missile forces by two-thirds, but when he put them forward he did not know that the Soviets might think them unbalanced; no one had told him. He was also unable at any time to say just what was good about missiles on submarines. In a press conference in 1982 he said these missiles could be recalled and to Congressmen in 1983 he said they didn't have nuclear warheads. At one level, this is a riveting account of infighting for the approval of "a detached, sometimes befuddled character."

At a second level, the book teaches larger lessons. Mr. Talbott shows us just what happens to nuclear arms control when the interest and attention of the President are concentrated not on the substance of the matter but on what will sound good to Americans. On sounding good, Mr. Reagan is a certified expert, and on his own terms it cannot be said at this writing that he has failed. To most Americans over the last three years, his public proposals have seemed fair enough. Why not propose, late in 1981, a zero option for the Euromissiles — zero for both sides? In the judgment of Alexander Haig, then his Secretary of State, the proposal was "absurd" because it called for the Soviets to abandon hundreds of weapons already deployed in return for the cancellation of a smaller American force that was only on the drawing boards. But it sounded all right to the public. Moreover, when you want to make a plausible pitch for a bad position with a clear conscience, it probably helps not to understand things very well. If way down deep you prefer

arms to arms control, it is a presentable appearance and not a negotiable reality that you want.

In this sense, the nasty little struggles that Mr. Talbott recounts may have led to just the barren but presentable postures that Mr. Reagan really wanted. When he insists on keeping the Pershing II missile against Mr. Nitze's advice, is it not because he truly does believe in these American "fast-flyers"? When he keeps the fine print deeply secret in his first START proposals, so that their imbalance will not show, is it not plain that he is governed by how things look? When he later begins to use changes in the START proposals as the political shield in Congress for his MX-in-Minuteman, is it not because he really does prefer what he calls the Peacekeeper (this name for MX is the only one he can't make stick) to any particular posture in Geneva? Is he not really quite content that START should be a non-starter, as long as he can put the blame on Moscow? Is that not exactly what we see him doing in October 1983, a month before the Soviet walkout: "The door to an agreement is open. All the world is waiting for the Soviet Union to walk through." It was palpable nonsense, but it sounded good at the time.

When the Soviets did walk out in November, the President did look good by comparison. Nor can anyone make that Soviet action mainly Mr. Reagan's fault. The Soviet Government had accepted that with a vengeance the invitation to make trouble that was issued by the Carter two-track decision, and unless Mr. Kvitsinsky's walk with him meant more than Mr. Nitze now believes, they never made up their minds to accept any arrangement but the one Mr. Reagan skillfully described as one-half of his zero option — zero for the Americans. While Moscow's bitter rejections of the Reagan offers in START are more defensible, they themselves offered nothing much better in reply. The Soviet Government we encounter in this book is not an easy partner; its negotiators are shrewd, secretive, tricky and loyal to their country's "habit of defining its security in a way that makes other states feel insecure." They are no more interested than Americans in giving up advantages bought and paid for. They are real Russians, and Mr. Talbott, the translator of Nikita Khrushchev's memoirs, understands them well.

No matter who is President in 1985, these difficult Russians will be there, and it will not be easy to make agreements with them that the American people and the Senate will approve. Anyone who thinks that Ronald Reagan's is the only way to fail should remember the fate of SALT II under his three predecessors.

Mr. Talbott attempts no comparison of Mr. Reagan and his present challenger; Walter Mondale is not mentioned, and the wholly different approach to arms control that he advocates is not examined. So this book alone is no guide to a comparative judgment of the candidates. The best it can do for us in this election season is to help us consider what Mr. Reagan himself might do about arms control in a second term. Would he still insist on concessions the Russians simply will not make? Or might he decide to bargain in earnest, as he has so often in the past with domestic opponents? We know that our last two-term President, Dwight Eisenhower, changed course in just this way on just this subject in his last four years. Some of Mr. Reagan's more zealous supporters are said to fear that he too may change in this same way.

But other observers reach an opposite conclusion, noting the threat posed by his programs to the

limits of the SALT II treaty — unratified but still observed — and still more the potential for direct conflict between his Star Wars program and SALT I, which directly prohibits the defensive systems for which he has called.

On the evidence of Mr. Talbott's book, the fears of the zealous seem excessive. Mr. Reagan's words have been the words of an ardent advocate of arms control, but in his heart he seems to be most in sympathy with the men who mistrust the whole notion. To Richard Perle and Caspar Weinberger (who should be listed in this order on this subject), the path to safety is in competition, not agreement, in widening the arms race and not limiting it. Mr. Reagan does not seem to share their intense passion or their deep mistrust of the bargaining process, and I do not find it hard to believe that he would very much like a good agreement with his name on it; Presidents do. But there is a good agreement in relatively easy reach right now — on antisatellite weapons — and I doubt if the President knows it or has anyone nearby to tell him plainly what is wrong with the objections of the Perles and the Weinbergers. In his recent speech at the United Nations he continued to tie the discussion of this opportunity to the reopening of the dead-ended talks on strategic weapons; a serious diplomacy could do better.

Indeed, the U.N. speech, on the evidence so far, conforms to the pattern exposed in "Deadly Gambits": it is more forthcoming in appearance than in reality. The rhetoric is that of a man of peace, and Mr. Talbott's book allows us to recognize the use of the word "framework" as a victory for Secretary of State George P. Shultz and the State Department's believers in real negotiations. But the President's specific proposals remain those of the hard-liners. It is most unlikely that Soviet leaders will think him forthcoming when he insists on adding to the unratified treaty on underground nuclear testing a requirement for on-site inspection that was correctly seen as unnecessary by that old softie Richard Nixon when he signed that treaty in Moscow 10 years ago. It is a safe bet that the internal bureaucratic battle over the eventual content of the "framework" still lies ahead, and so far there is no reason to suppose that Mr. Shultz will win.

The final lesson is more clear-cut. A President who truly wants progress in arms control cannot have it by living above the bureaucratic fray. If Mr. Reagan wins a second term and decides to take arms control seriously, he will have to change his way of work. Without strong and determined executive leadership, no Administration has ever reached any arms control agreement. The internal conflicts that inescapably beset this topic in the Pentagon and elsewhere are too strong to be resolved into negotiable proposals by merely bureaucratic bargaining, especially when the most determined infighters are also the most ardent enemies of agreements. Either the President himself, or some senior colleague to whom he clearly gives his trust, must take the lead, and on substance, not slogans. If a re-elected Ronald Reagan should choose this path, he would have many formidable advantages. What he approved the Senate would endorse, and he could survive the anger of the most determined superhawk.

But can he truly change his way of work as well as his priorities? Or is it more likely that we will get another four years of plausible flimflam at the top and ruthlessly effective resistance to all remotely negotiable proposals at lower levels? Read this book and decide for yourself. □

CORRECTIONS

- (38) Dan McDonald was inadvertently left off of the June 1984 membership list (RN43-51). Dan is a 1974 member — there aren't many! — and we don't think that's a proper way to treat a 10-year member. Or any other member. Our apologies.

ABOUT OTHER ORGANIZATIONS

- (39) Americans for Religious Liberty is the new name of The Voice of Reason. Their literature includes a fact sheet about ARL, "Which Vision for America?", an article by Edd Doerr, "Will Religious Liberty Survive the 1980s?" reprinted from Religious Humanism (Spring 1984), and "A New Constitutional Convention: Threat to the Bill of Rights". Their address: PO Box 6656, Silver Spring, MD 20906. (Thank you, BOB DAVIS)

- (40) Greenpeace. From the New York Times (9/2/84, p. 7):

Greenpeace: Global Gadfly For Ecology

By JO THOMAS

Special to The New York Times

LONDON, Sept. 1 — When the French cargo vessel Mont Louis sank a week ago off the Belgian coast with a cargo of uranium, authorities initially announced that the ship was carrying only medical supplies. The first indication the ship was carrying radioactive material came from the French office of Greenpeace, the environmental group.

The announcement grew out of a continuing effort by the group to gather information about the production and international trading of uranium, which Greenpeace believes is best left in the ground.

According to Peter Wilkinson, a member of the board of Greenpeace International, the discovery of what was actually aboard the Mont Louis grew out of a hunch. When the organization's French office realized the Mont Louis was the sister ship of the Borodine, which regularly carries radioactive products between France and the Soviet Union, "we made some inquiries," Mr. Wilkinson said. "One person admitted the ship was carrying nuclear material."

Looking for Another Shipment

He said he is hoping for as much luck in detecting a forthcoming shipment, approved by the United States, of plutonium from France to Japan.

"If it went by sea, which looks likely, imagine a worst case in which the ship could sink on a rocky coast and break up," he said. "There are 600 pounds of plutonium — enough to kill 270 billion people," he said. "We've announced that we are going to try to stop it."

In the 13 years since Greenpeace was formed in Vancouver, Canada, it has been called the Don Quixote of environmental groups, tilting at toxic waste dumpers and at whaling ships from small rubber boats, dyeing baby seals green to make them unfit for slaughter, releasing balloons in Leningrad urging, "Soviet Union: Stop the Atomic Tests!"

An Active Summer

This is what Greenpeace protesters did this summer:

They dressed up as penguins and climbed the front of the offices of a French organization that is promoting an airstrip in a particularly sensitive part of the Antarctic.

They climbed the highest chimney in Europe, part of a coal-fired power plant complex near Helmstedt, West Germany, in a protest over acid rain.

They partially blocked the discharge pipe of the Ciba-Geigy chemical company at Tom's River, N.J. in protest over discharges of organic compounds into Barnegat Bay.

They tried to plug a pipe discharging sulfuric acid into the St. Lawrence

River in Quebec.

They climbed the Statue of Liberty to hang a banner saying, "Give Me Liberty from Nuclear Weapons — Stop Testing."

The protesters had their difficulties. The French police arrested and beat up the penguins, and the Canadians were arrested on charges of committing mischief. But they had garnered the publicity that Greenpeace feels is essential.

After Attention, Lobbying

"We use action," said David McTaggart, a founder and chairman of the organization, "and once there's attention, we move into lobbying."

In 1972 Mr. McTaggart and two other men sailed 3,000 miles from New Zealand to the Pacific atoll of Mururoa, where the French planned a series of atmospheric atomic tests. They sailed inside the 200-mile security zone and floated within sight of the balloon that was to carry the bomb, until their boat was rammed by a French minesweeper and towed to shore.

Mr. McTaggart returned a year later, when the French boarded his boat. "They beat me up," he said. "I was blinded in one eye for a long time. I went back to Canada and sued the French Government." At the same time, he recalled, New Zealand began patrolling the area in protest at the tests, and the French discontinued them.

Greenpeace International, which has its headquarters in Britain, has 30 offices in 15 countries. It has four boats and employs its own crews and scientists. This year's budget will be about \$12 million.

Private Donations

"All our support comes from the public," Mr. McTaggart said, adding that most donations are \$5 and \$10. "We don't get any grants. We have to be absolutely nonpolitical. We attack the left, the right, and the center, and no one with the organization is allowed to run for political office."

"We attempt to bridge the gap between the Audobon Society and the Sierra Club and the more radical grassroots groups," said Steve Sawyer, an American. "But we're hardly a middle-of-the-road group."

"We draw the line at violence," Steve McAllister, another American, said. "We don't fight cops, break things up, or blow things up. In the case of whales, we get between the whales and the harpoon. Or we plug a pipe and maintain a vigil. We force the issue to the public's eyes."

Mr. McTaggart's confrontation with the French authorities in the South Pacific led him to believe the approach would work. "There was an image of a big nuclear bomb and a little wooden boat," he explained. "You can talk of Gandhi and all that. But if you can see this huge steel navy grinding along, a little piece of sand can get caught in the machinery and bring it to a halt. Our philosophy is to put yourself between the problem in a nonviolent way."

"We're not suicidal," he said. "We want to draw attention to something, and we know what our plan is years in advance. It's easy to say, 'I want to clean the whole world up,' but all our goals are just possible and can be got to."

- (41) North American Committee for Humanism met in NYC at the N.Y. Society for Ethical Culture August 24-46, 1984. BOB DAVIS attended. There were reports and papers by NACH President Sherwin Wine (Society for Humanistic Judaism), Edward Ericson, (former leader, New York Society for Ethical Culture), John Hoad (Leader, St. Louis Ethical Society), David Clarke (Student, Humanist Institute), Roger Greeley (Minister, Peoples Church of Kalamazoo), Maxine Greene (Professor, Teachers College, Columbia University), Robert Hemstreet (Minister, Flushing Unitarian Church, Queens), Joseph Fahey (Director, Peace Studies Institute, Manhattan College). Roger Greeley punctured several "pervasive and pernicious myths, long regarded by millions as guideposts in American life: that most early American settlers came to enjoy religious freedom; that the founding fathers were god-fearing Christians; that religious freedom reflects the will of the majority. "Most of the religious dissidents came to the New World to escape British tyranny and created a new tyranny of their own." And most of the founders were "highly individualistic men who hardly fit any Fallwellian stereotype of the good Christian." To inquire about Conference papers, write Editor-Elect Gordon Stein, 2114 Marine Street, Santa Monica, CA 90405.
- (42) Palestinian Human Rights Committee. We now get regular mailings from this organization. The latest mailing, of October 17th, starts off "Dear PHRC ACTION ALERT NETWORK..." and deals with 3 issues: (1) the Al-Jnaid Prison ("Israel's new high tech prison"), where conditions are said to be unsatisfactory; (2) the closed An-Najah University, that they wish to see re-opened; and (3) alleged distortions of Palestinian issues in the American press. It tells its readers whom to write to, in the Amnesty International manner, and also lists coming events. The 5-page mailing, complete with visual symbol of an upraised hand, is put together with skill. It could achieve some results. Their address: 220 S. State St., One Quincy Court (1308), Chicago, IL 60604
- (43) World Affairs Bookstore calls itself "The Largest Unknown World Affairs Bookstore in the Midwest". It is a project of the World Without War Council -- Midwest, with offices in Berkeley, New York, Seattle, and Portland. Its August 1984 order form lists 33 books on "Nuclear Weapons, Nuclear War, and U.S. National Security Policy". Their address: 421 S. Wabash Av., Chicago, IL 60605.

- (44) People For The American Way ran a full-page ad in the (Sunday) New York Times Review of the Week (9/23/84, p. 24E). Three-fourths of the page pictured a stone tablet with the words: "Thou shalt not mix Church and State. THE CONSTITUTION. CHAPTER 1, VERSE 1." Here is the accompanying text:

"The Constitution of the United States is a marvelous document for self-government by Christian people. But the minute you turn the document into the hands of non-Christian people and atheist people, they can use it to destroy the very foundation of our society. And that's what's been happening."—Televangelist Pat Robertson. Founder, The Freedom Council

"The idea that religion and politics don't mix was invented by the Devil to keep Christians from running their own country."—Televangelist Jerry Falwell. Founder, The Moral Majority

For 200 years, our Constitution has guaranteed religious freedom. But today there is a spectre of powerful voices arguing that they have a divine mandate to mix church and state and destroy the freedom guaranteed by the wall of separation between church and state.

Religious bodies demand that their sectarian beliefs, dogma and doctrine become the law of the land. For everyone.

Political organizations claim to speak for God. Ultra-fundamentalists declare that only born-again Christians should be elected to

public office. Those who dare to disagree with their political platform are branded anti-God, anti-family, satanic, infidels, or secular humanists.

Leading public officials claim a biblical mandate to govern. They debate faith instead of policy. They confuse disagreement with sin and evil. To favor separation of church and state is to be "intolerant of religion" or "anti-religionist."

Debate, dissent and diversity have become un-American activities.

The result: Moral McCarthyism. We must not remain silent. We must fight back to preserve freedom.

America is about freedom of speech and belief. The separation of church and state. Our country was started by people who fled here from lands where religious diversity was restricted, not respected.

America is about respecting our different religious and political beliefs. In America, there are no religious tests for public office.

Political leaders can speak about religion and religious leaders can speak about politics. The First Amendment guarantees both.

But when politics is transformed into a theological battle between the "sinners" and the "saved," open

debate and religious liberty are jeopardized.

Religion has flourished in America because of the separation of church and state. Religion is a matter of private conscience. But freedom of religion is a constitutional commandment.

People For The American Way
1424 16th Street, N.W., Room 605
Washington, D.C. 20036

I BELIEVE THAT THE SEPARATION OF CHURCH AND STATE IS WORTH FIGHTING FOR.

Here is my contribution of \$_____ to join People For The American Way in its battle to protect religious freedom in America.

Please send me a free pamphlet on ten rules for maintaining the separation of church and state.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

People For The American Way
Don't take your freedom for granted.

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OPPORTUNITIES

- (45) Summary of opportunities. Here are 11 things to do that would benefit the BRS. All have been mentioned in this issue of the newsletter. Can you do some of them? Please look over the following list and lend a hand wherever you can.

- . Mark the date of the 1985 annual meeting on your calendar. (3)
- . Offer suggestions for Library activities. (4)
- . Offer to do something on the program, at the '85 annual meeting. (4)
- . Select a group you can show "Bertie and the Bomb" to. (5,14)
- . Notify Librarian Tom Stanley, if you want "Bertie and the Bomb" for a specific date. (8)
- . Photocopy the petition (Page 4), get signatures, and mail it off. (10).
- . Nominate someone you think worthy of the 1985 BRS Award. (18)
- . Notify us if you see the Dora press release (19) or the Doctoral Grant announcement (22) in any publication.
- . Send money to Pugwash, if you can. (26)
- . Pay your dues! (28)
- . Check the zipcode list for nearby BRS members. (29)
- . Nominate a recent book for the 1985 BRS Book Award. (32)

And know that we appreciate your help.

CONTRIBUTIONS

- (46) Our thanks to these members for their recent contributions to the BRS Treasury: ADAM PAUL BANNER, CHRISTOPHER BOYLE, BOB LOMBARDI, JERRY DEAN PEARSON.

(47)

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P.S.

One more opportunity:

- . Tell us your reactions to the BR vs. Hook exchanges. (16i)

RUSSELL SOCIETY NEWS

No. 45

February 1985

- (1) Highlights: Renewal honor roll (3). BR on atom-bombing Russia (5). Mark Russell's prayer (9). "Gödel's Doom" (19). Salmon honored (24). BR at 80 (28). An asterisk in the left column indicates a request. The index is at the end
-

MEMBERSHIP RENEWAL

- (2) Last call for dues. Everyone's dues are due (except those who joined during December 1984.)

You have to pay your dues so that we can pay our expenses.

Please pay, if you haven't. For role models, see next item (3).

Dues: 22.50, regular; 27.50, couple; 12.50, student under 25; 12.50, limited income. Plus 7.50 outside the USA, Canada and Mexico. Plus \$2 for Canada and Mexico. In US dollars only.

* Please mail dues to 1985, RD 1, Box 409, Coopersburg, PA 18036.

Thanks.

- (3) Honor Roll. As you know, everyone's dues are due January 1st. But not everyone pays by January 1st. Some renew -- eventually. Some do not renew until reminded. Some do not renew until notified that they are about to become non-persons. But there are some who renew IMMEDIATELY, and they have our warm thanks. Here they are -- on our Honor Roll. They renewed by December 15th.

JEAN ANDERSON, VIVIAN BENTON-RUREL, DAN BOND, FERNANDO BOTERO, POLLY COBB, WHITFIELD COBB, GLENNA CRANFORD, PETER CRANFORD, STEVE DAHBY, ALEX DELY, MONIKA DEPPEN, KENNETH DIAMOND, LEE EISLER, ALBERT ELLIS, ALEJANDRO GARCIA-DIAGO, PAUL GAFFIG, ARTTIE GOMEZ, DAVID GRUBBS, CHARLES HILL, OPHELIA HOOPES, JAMES HOOPES, MARVIN KOHL, HERBERT LANGDELL, PHILIP LE COMPTE, HERMAN LEFKOWITZ, JUSTIN LEIBER, H. W. LESSING, ARTHUR LEWIS, SUSANA MAGGI, CHARLES MAGISTRO, CALVIN MCCAULAY, HUGH MCEIGH, THEO MELJER, FRANK PAGE, DAVID PRIDMORE-BROWN, BIEVE REINHARDT, CHERIE RUPPE, SIGRID SAAL, GREGORY SCAMMEL, JOHN SHOSKY, WARREN SMITH, JOHN SONNTAG, TIMOTHY ST. VINCENT, PHILIP STANDER, TOM STANLEY, JOHN TOBIN, LLOYD TREFETHEN, FERNANDO VARGAS, CHARLES WEYAND, JOHN WILHELM, RONALD YUCCAS.

BR AND THE ATOM BOMB

- (4) On atom-bombing Russia. Did BR think it was a good idea to atom-bomb Russia under certain circumstances? Yes. See next item.
- (5) From "The Bulletin of the Atomic Scientists" (October 1946), with thanks to Harry Ruja:

THE ATOMIC BOMB AND THE PREVENTION OF WAR

..Bertrand Russell

Mr. Russell in transmitting this manuscript wrote us an interesting note indicating that it had been refused by five American periodicals of wide circulation. (It has appeared in the English journal POLEMIC.) In offering it to the Bulletin -- which he reads "with interest and attention" -- Mr. Russell trusted us to cut it if necessary without distorting his views.

We publish the article in full in the belief that Mr. Russell automatically deserves an American audience and that the Bulletin reader is sufficiently discriminating to profit from articles which he does not necessarily endorse.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036

BRS Library: Tom Stanley, Librarian, Box 366, Hartford, VT 05047

THE IMPACT OF ATOMIC WAR

The atomic bomb has set a problem to mankind which must be solved if any tolerable existence is to be possible for the human race. The problem is that of abolishing large-scale war, not at some distant future date, but quickly, before there has been time for another vast conflict to break out.

If the next great war were to occur within the next two or three years, it would probably lead to a quick victory for the United States and its allies, since no other Power would have atomic bombs. But if there is no war in the near future, there will have been time for Russia to manufacture atomic bombs -- and not only Russia, but many other nations, great and small. It must be assumed that bombs will soon become much cheaper and much more destructive than those dropped on the Japanese. In addition to bombs there is the possibility of spraying large regions with radioactive substances which will exterminate all life in their neighborhood. Given a little carelessness, life on this planet may be made impossible.

It is to be expected that, if war comes, it will begin with a surprise attack in the style of Pearl Harbor. The aggressor will hope for a knock-out blow so severe as to make retaliation impossible. If Great Britain were the target, it is probable that this hope would be realized, for Great Britain is peculiarly vulnerable to atomic attack, owing to the smallness of its area and the density of its population. It is to be expected that during the first day or two London, Glasgow, and all the major centers of population will be wiped out; industrial production will be paralyzed, and about half the inhabitants will perish. To carry on the war after such a blow would be impossible.

The situation will be slightly less catastrophic, though still appalling, if the attack is directed against the United States. In the first 24 hours, New York, Washington, Chicago, and all the main centers of population will cease to exist, President and Congress will have undergone a diabolic alchemy, and a considerable percentage of the inhabitants of the United States, including most of those who are important in industry, will perish. The bomb will be borne by rockets, and it will be a matter of guesswork to infer what government is responsible. Some of the survivors will clamor for peace at any price, while others will proclaim that they would rather die than submit to so foul a blow. If the nation's store of atomic bombs has been successfully safeguarded, probably the resisters will prevail; there will be fierce revenge, many nations will be drawn in, and destruction will continue until disorganization makes the further manufacture of atomic bombs impossible. If one side succeeds first in this aim, it may consider that it has won a victory, but it will be a "victory" far more disastrous to the "victor" than any defeat known to history.

THE COST OF PREPAREDNESS

Let us consider for a moment what will be involved in the meantime in safeguarding atomic bombs and rockets. It will be necessary to keep their location secret, which will mean virtually a prison camp for those who work in connection with them. It will involve a constant suspicion of treachery, leading to a prohibition of foreign travel for all but the most highly trusted public servants, as already in Russia. It will involve a complete cessation of freedom for all scientific workers whose activities have any bearing on the warlike utilization of atomic energy. It will require apparatus and crews always ready, day and night, to retaliate upon whoever is considered the most probably enemy, as soon as there is any report of an atomic bomb being dropped. These crews must be told that, in a crisis, they are not to wait for orders, since the statesmen and the higher command will probably be wiped out. In the atmosphere of mutual suspicion thus generated diplomats will meet to discuss such important questions as who is to have the oil of Persia or the tin of Malaya; as they talk, they will be wondering which side will get in first with its Pearl Harbor. Sooner or later, nerves will give way, and the explosion will occur.

If utter and complete disaster is to be avoided, there must never again be a great war, unless it occurs within the next few years. Is it possible to establish a system which will secure this result before we suffer the penalty of our folly and our cleverness?

THE PERMANENT PREVENTION OF WAR

It is entirely clear that there is only one way in which great wars can be permanently prevented, and that is the establishment of an international government with a monopoly of serious armed force. When I speak of an international government, I mean one that really governs, not an amiable facade like the League of Nations, or a pretentious sham like the United Nations under its present constitution. An international government, if it is to be able to preserve peace, must have the only atomic bombs, the only plant for producing them, the only air force, the only battleships, and, generally, whatever is necessary to make it irresistible. Its atomic staff, its air squadrons, the crews of its battleships, and, its infantry divisions, must each severally be composed of men of many different nations; there must be no possibility of the development of national feeling in any unit larger than a company. Every member of the international armed force should be carefully trained in loyalty to the international government.

The international government must have a monopoly of uranium, and of whatever other raw materials may hereafter be found suitable for the manufacture of atomic bombs. It must have a large army of inspectors who must have the right to enter any factory without notice; any attempt to interfere with them or to obstruct their work must be treated as a *casus belli*. They must be provided with aeroplanes enabling them to discover whether secret plants are being established in empty regions near either Pole or in the middle of large deserts.

The monopoly of armed force is the most necessary attribute of the international government, but it will, of

course, have to exercise various governmental functions. It will have to decide all disputes between different nations, and will have to possess the right to revise treaties. It will have to be bound by its constitution to intervene by force of arms against any nation that refuses to submit to the arbitration. Given its monopoly of armed force, such intervention will be seldom necessary and quickly successful. I will not stay to consider what further powers the international government might profitably possess, since those that I have mentioned would suffice to prevent serious wars.

PEACE THROUGH POWER ALLIANCES

There is one other method by which, in theory, the peace of the world could be secured, and that is the supremacy of one nation or of one closely allied group of nations. By this method Rome secured the peace of the Mediterranean area for several centuries. America, at this moment, if it were bellicose and imperialistic, could compel the rest of the world to disarm, and establish a world-wide monopoly of American armed force. But the country has no wish for such enterprises, and in a few years, the opportunity will be gone. In the near future, a world war, however terrible, would probably end in American victory without the destruction of civilization in the Western hemisphere, and American victory would no doubt lead to a world government under the hegemony of the United States -- a result which, for my part, I should welcome with enthusiasm.

But if, as seems more likely, there is no world war until Russia has an adequate supply of atomic bombs, plans for world peace will have to reckon with Russia and America as roughly equal Powers, and an international government, if it is to be established before the outbreak of an utterly disastrous war, will have to be created by agreement rather than by force.

Short of actual force, however, the government of the United States, with the support of Great Britain and a number of other Powers, could do a great deal toward the creation of an international government. An alliance could be formed, consisting in the first place of all North and South America, the British Commonwealth, France, Belgium, Holland, Scandinavia, and Spain (after dealing with Franco). This alliance should proclaim certain international purposes, and declare its willingness to be joined by any other Power that subscribed to those purposes. There should be both military and economic inducements to join the alliance: military, in that the alliance as a whole would undertake the defense of all its members; economic, in a lower tariff for trade within the alliance than for trade with countries outside it, and also in advantages as regards loans and access to raw materials. There should be a gradual increase in the closeness of the alliance, and a continually greater amalgamation of military resources. Every possible effort should be made to induce Russia to become a member of the alliance. In this way international government might grow up gradually.

PEACE THROUGH THE UN

There is, however, a strong body of opinion which favors a different course. Instead of trying to create a strong organization which would at first not include Russia, those who favor this opinion prefer a weak organization, the United Nations, of which Russia is already a member. If this is to be anything more than a weak evasion of the problem, it must be supplemented by a vigorous attempt to alter the constitution of the United Nations. At present, there is machinery for preventing Finland from attacking Russia, but none for preventing Russia from attacking Finland. There is, in fact, nothing to hinder a Great Power from waging aggressive war, whether against another Great Power or against a small defenseless neighbor. The only wars prevented by the organization of the United Nations are those that are not at all likely to occur.

If the United Nations Organization is to serve any useful purpose, three successive reforms are necessary. First, the veto of the Great Powers must be abolished, and majorities must be declared competent to decide on all questions that come before the organization; second, the contingents of the various Powers to the armed forces of the organization must be increased until they become stronger than any national armed forces; third, the contingents, instead of remaining national blocks, must be distributed so that no considerable unit retains any national feeling or national cohesion. When all these things have been done, but not before, The United Nations Organization may become a means of averting to great wars.

All this may seem Utopian, and perhaps it is. Politicians and diplomats are trained in evasion and ambiguity; most of them will prefer to offer a sham which can be obtained with little effort rather than an effective measure that is sure to encounter strenuous opposition, but they will dress up the sham so skillfully that many people will be deceived. Those to whom the survival of mankind is more important than victory in the next election must strive to enlighten the public while there is still time, and perhaps we can succeed.

The men of science, to whom politics is an alien art, find themselves suddenly faced with great responsibilities which they do not know how to fulfill. By their discoveries they have put immense powers, for good or evil, into the hands of ordinary men who have not the training required for a rapid change in age-old mental habits.

The political world is complex, and understanding nuclei is no help in understanding diplomacy. But the same intelligence which enabled physicists to understand nuclei will enable them to understand politics, provided they realize that the problems are complex and that slap-dash solutions will not work.

"THE BIG TWO"

Although people speak of the "Big Three" or the "Big Five", there are in fact two Powers, the United States and the U.S.S.R., which far surpass all others in strength. Other Powers are, some of them, satellites of the one, some of the other, some hesitantly neutral. All other important Powers, including Great Britain, are, I

think, prepared to acquiesce in the limitations of national sovereignty that are called for by the atomic bomb. This is not owing to any superior wisdom, but because their national sovereignty is already at the mercy of the Big Two. (E.g. the British have to submit to Bretton Woods and the Chinese, unless vigorously supported by America, to the loss of Port Arthur and the South Manchurian Railway.) The problem of establishing an international authority is therefore a problem of which the solution rests with America and Russia.

Russia, since it is a dictatorship in which public opinion has no free means of expression, can only be dealt with on the governmental level. Stalin and Molotov, or their successors, will have to be persuaded that it is to the national interest of Russia to permit the creation of an effective international government. I do not think the necessary persuasion can be effected except by governments, especially the government of the United States. Nor do I think that the persuasion can be effected by arguments of principle. The only possible way, in my opinion, is by a mixture of cajolery and threats, making it plain to the Soviet authorities that refusal will entail disaster, while acceptance will not.

THE EDUCATION TASK IN AMERICA

Persuasion in the United States, where there is freedom of propaganda, is a different matter. If things do not go as we might wish, the fault is not with the politicians, though they get the blame; the fault is with public opinion, to which the politicians, as democrats, quite legitimately give way. What is needed is an immense campaign of public education. The average America voter, very naturally, is annoyed by the way in which the follies of Europe and Asia compel America to go to war; in his emotions he is an isolationist, even when hard facts have convinced his reason that isolationism is no longer practicable. He wishes the Atlantic were still as wide as in Washington's day, and is apt to forget the arguments against isolationism whenever business is prospering.

To meet this difficulty it is necessary to bring home, not only to administrators or Congressmen, but to the average American citizen, the dangers to which, within a few years, America will be exposed, and the impossibility of warding off the dangers except by a partial surrender of sovereignty. The first reaction of nine people out of ten will be to urge that America should have more bombs than anyone else, so that an attack by any other nation would be obviously folly. The fallacy in this point of view must be made plain to all and sundry. It must be pointed out that America has already been involved in two world wars as a direct result of the fear of being involved: both in 1914 and in 1939 Germany would not have gone to war if America had pronounced in advance against neutrality. It must be made clear that the same thing would inevitably happen again: a war between Russia and China, or between Russia and Great Britain, would be sure to involve the United States. Next, the utter disaster of an atomic war must be made clear, and it must be demonstrated that there is no defense against a surprise attack. Finally, it must be proved that there is no hope in a Kellogg Pact, declarations of universal good will, or paper prohibitions of the use of atomic bombs. All this must be set forth in speech and in writing throughout the length and breadth of the land, by men having no motive except public spirit and the hope that the world in which they have lived may still exist in their children's time.

If such a campaign is to succeed, it requires three things: a definite programme, an organization, and the enthusiasm of a great moral crusade. Without this last nothing can be achieved, for although, from a purely rational point of view, self-preservation is a sufficient motive for all that needs to be done, self-preservation alone will not overcome the obstacles of rational thinking that are presented by ancient habits of hatred, suspicion, and envy. We shall have to realize that what injures a foreign nation does not necessarily benefit our own. We shall have to learn to feel a little uncomfortable if we wallow in plenty while millions die of hunger and cold. We shall have to feel that domination brings less happiness than cooperation, and that mutual hostility, which was always wicked, has now become suicidal folly.

But I would not have it thought that our campaign should be mainly negative or based entirely on an appeal to fear. The appeal to fear has its function, especially in providing an initial shock which may compel attention. But the ultimate and most valid appeal should be to hope. There is no need of great wars, no need of the horror of populations reduced to utter misery, harried and starved in a vast campaign of retribution. There is no reason why poverty and want should continue anywhere in the world. There is no reason why national education, in almost every country, should encourage false beliefs which promote warlike feeling. There is no reason why increase in the efficiency of production should be used, not to raise the standard of life, but to increase the proportion of human effort that is devoted to mutual extermination. All these evils depend for their continued existence upon war, and the national hostilities bred by the fear of war. If once the fear of war were removed, the whole human race could quickly attain a level of happiness and well-being surpassing that of the most fortunate in any earlier time. If the atomic bomb shocks the nations into acquiescence in a system making great wars impossible, it will have been one of the greatest boons ever conferred by science.

But it is time to return from these high hopes to the very different world in which for the present we have to live. I shall assume that such a campaign as I have indicated has had [will have?] a considerable measure of success in America and Great Britain. (It will encounter less opposition in Great Britain, because the British realize that Great Britain will be wiped out in the next great war, if it occurs.) It remains to ask ourselves what, in that case, we ought to do about Russia.

ANGLO-AMERICAN POLICY TOWARDS RUSSIA

The policy most likely to lead to peace is not one of unadulterated pacifism. A complete pacifist might say: "Peace with Russia can always be preserved by yielding to every Russian demand." This is the policy of appeasement, pursued, with disastrous results, by the British and French Governments in the year before the war that is now ended. I myself supported this policy on pacifist grounds, but I now hold that I was mistaken.

Such a policy encourages continually greater demands on the part of the Power to be appeased, until at last some demand is made which is felt to be intolerable, and the whole trend is suddenly reversed. It is not by giving the appearance of cowardice or unworthy submission that the peace of the world can be secured.

In dealing with the Soviet Government, what is most needed is definiteness. The American and British governments should state what issues they consider vital, and on other issues they should allow Russia a free hand. Within this framework they should be as conciliatory as possible. They should make it clear that genuine international cooperation is what they most desire. But although peace should be their goal, they should not let it appear that they are for peace at any price. At a certain stage, when their plan[s] for an international government are ripe, they should offer them to the world, and enlist the greatest possible amount of support; I think they should offer them through the medium of the United Nations. If Russia acquiesced willingly, all would be well. If not, it would be necessary to bring pressure to bear, even to the extent of risking war, for in that case it is pretty certain that Russia would agree. If Russia does not agree to join in forming an international government, there will be war sooner or later; it is therefore wise to use any degree of pressure that may be necessary. But pressure should not be applied until every possible conciliatory approach has been tried and has failed. I have little doubt that such a policy, vigorously pursued, would in the end secure Russian acquiescence.

THE CONSEQUENCES OF FAILURE

The issue is the most momentous with which mankind has ever been faced. If it is not solved, war will exterminate the civilized portion of mankind, except for such remnants as may have been engaged in exploring the Arctic Continent or investigating the theology of Tibetan Lamas. These will be the few to reestablish civilized communities. If mankind, in the course of a millenium or two, slowly climbs back to its present intellectual level, it is to be presumed that it will again inflict a similar catastrophe upon itself. If any of the things that we value are to survive, the problem must be solved. How it can be solved is clear; the difficulty is to persuade the human race to acquiesce in its own survival. I cannot believe that this task is impossible.

- (6) I. F. Stone on BR on the Atom Bomb. This seems like a good time to take another look at some of what I. F. Stone said at the Russell Centenary Celebration, at McMaster in 1972. What follows is from "Russell: the Journal of the Bertrand Russell Arch-ives" (Summer 1981. pp. 15-20):

He predicted in the 1936 obituary that he was going to sit out the next war, and so he did. He went to America and didn't come back to England until late in the war. He didn't change his position until May 1940, after the European war started,¹⁰ and I think that this coloured his position in the next period. You know how the life of Oliver Wendell Holmes (the father of the justice) was very much affected by his experience in the American Civil War. (Our Civil War is one of the few wars that Russell discussed in his 1916 book *Justice in War-Time*: he says that it was a war of principles, and it was to some degree; not enough, unfortunately, but to some degree). Holmes said: "Not to take part in the great struggles of your time is not to have lived." It is a hard saying for men like Russell, for a lot of us who in our smaller ways are like Russell, because to stand aside from the madness out of the desire to perpetuate human sanity certainly has its validity; and yet not take part in the struggle is not to live, and it was in many ways a great hour for England. Then we have Russell coming back to England and, as if belatedly, taking an anti-appeasement position *vis-à-vis* the Soviet Union, which brings us to this dark corner of the Westminster Address in November of 1948, which unfortunately was not a minor aberration.

Going back over the records, there are about a dozen articles that really called for preventive war, beginning within ten days of the dropping of the bomb on Hiroshima when Lord Russell had an article in the I.L.P. Socialist paper, the *Glasgow Forward*.¹¹ There is a strong resemblance between the Westminster speech, the transcript of which was published in *Nineteenth Century and After*,¹² and the speech made by Churchill at Llandudno at the Conservative Conference earlier that month, in which Churchill called for a showdown with Russia now while we have the bomb and before they have it. There is an illuminating passage, because it shows the delusions to which we are all subject, in another of the articles Russell wrote at that time. You know the Romans had a wonderful saying: "nothing too much". And one can have too much even of reason, strange to say. The application of undue rationality to human affairs sometimes leads to very horrible

conclusions. Not because rationality is wrong, or there is something wrong with rationality, but because every rational analysis, by the very nature of the case, is an abstraction from and a simplification of an enormously chaotic and complex situation of perpetual interaction with so many imponderables and so many unknowns, that for us merely to think about it requires us to abstract-out a tremendous amount of living reality. I know in Jewish affairs the Stern Gang, who were not right-wing terrorists like the Irgun, but left-wing terrorists like the Narodnicks in Russia and very, very rational, and therefore very, very lunatic, had themselves a remarkable syllogism. They said: "Look, Hitler and we are both against the British Empire, a common enemy; Hitler and we both want to get the Jews out of Europe; therefore, we are allies against the British." It was *meshuga*. It was mad. It was impeccable logic, and it was crazy. And it stands as a warning if after you construct a beautiful syllogism, a beautiful truth, and then something ought to be done that is necessary, though horrible—if there's a "horrible" in it, don't do it. Forget it. Put it off. Procrastinate. Don't be rational. Don't be logical. And to have even Russell, who was so incisive and so astringent, so clever, so ungiven to taking even reason too seriously on most occasions, say during one of these preventive war speeches (this was for the New Commonwealth, a British Society for the Promotion for International Law and Order, presided over by the Right Honourable Winston Churchill), to have Lord Russell say, in the autumn of 1947, "The argument that I have been developing is as simple and as unescapable as a mathematical demonstration". (God help us! Down with mathematics!) "I will summarize it", as he continued, "in the following propositions:

1. Mankind can not long survive, in this age of scientific warfare, unless great wars can be prevented.
2. The only way to prevent great wars is to create a single government possessing a monopoly of the more formidable weapons.
3. The first step in this direction—for which governments and public opinion are ready in most parts of the world—is the creation of

an international authority for the control of atomic energy. [That was the Baruch Plan.]

4. This step has been advocated by the United States and resisted by Russia.
5. If Russia's resistance can be overcome by diplomatic pressure, full international government may come peacefully by gradual degrees.
6. Diplomatic pressure is more likely to succeed if many nations join in it than if it is left to the United States.
7. If diplomatic pressure fails, war, sooner or later, is inevitable. [Beware of the word "inevitable".]
8. If there is war, it will be less destructive if it comes soon than if it comes late, and if many nations support the United States than if few do so.
9. If there is war, the main issue should be the creation of an international government; and if this is its outcome, the next great war may be the last. [How many dreamers have said: Just give us one more war, one more blood-letting, and then we will be in paradise.]
10. If peace can be made secure, there is every reason to expect that mankind will be happier than ever before; if not, unhappier.

This momentous issue is to be decided during the next few years by the collective will of mankind. No issue of equal importance has faced our species since it emerged from the ape.¹³

But this, I must say, with all due respect for the memory of our very great friend, and one of the greatest men that ever lived, was monkey business. It is very interesting that, in the last few months, the American government has released more of the secret documents dealing with what to do about atomic energy, and last year they released some of the preliminary documents.¹⁴ To read them against the background of the debate in which Churchill and Lord Russell and the Labour Party and so many people engaged in proposing preventive war makes you realize the prospect of the destruction of our planet made it seem logical and rational—why not drop one more bomb on Russia before it is too late, and make them consent to world government and save mankind from what's coming? It is all very logical and rational. I must say that out of the secret documents the man who comes out best is Henry L. Stimson. Stimson pleaded with Truman; he said the Russians will have a bomb within four to twenty years, there is no secret about it. (Actually they got it in four years and one month.) Let's give them the secret. It isn't much to give anyway; see what they can do with it, and try to negotiate an entente with which we can rebuild the world after the war. And that was the course of wisdom.

In Russell's writings you will find, foreshadowed before they happened, the Baruch plan and the Truman doctrine. Now Russell had a curious love affair with our country. He both loved it and hated it. He was fascinated by it and repelled by it. As a British aristocrat and a Whig, he felt that America and Russia were both going in the same direction towards a mass-production, industrial civilization, a danger to individuality. But very early, at least as early as his book with Dora Russell on *The Prospects of Industrial Civilization*,¹⁵ he felt (and this idea kept recurring in his work) that perhaps it was hopeless to try to bring about international order by voluntary consent. For justice in ancient times there had to be a Rome; as Roman power established itself, Roman citizenship spread, and you had a real *pax Romana*—in which Spaniards, Yugoslavs, and North Africans all felt they were *cives Romani*, Roman citizens. You had Spanish emperors, and even a Yugoslav Serbian emperor late in the empire. Russell felt that America was the country that would have the preponderance of power and could force a *pax Americana* on the world. The idea reappears in his 1936 book, and it reappears in his writings after the war. He also outlined the idea of NATO. As a matter of fact, when he had that accident in Norway in 1948 when he had to swim through the icy water at Trondheim, he was in Norway on behalf of the British

Government to speak to students and try to win Norway for NATO. Finally, in despair, he felt that the only way to bring about an international order was to have America impose it on the world, and that if it was going to be imposed, it would be better to impose it before Russia got the bomb and get it over with. It is a horrible idea, and it shows how all of us are fallible, even the greatest of us, but when you read the documents, you really understand it better. You appreciate his anguish.

In the *Nineteenth Century and After* they printed not only the transcript of Russell's speech but the text of the questions afterwards and the answers he gave. This was at his request because he felt he had been "widely misrepresented in the press", and wrote to various newspapers to say so.¹⁶ Unfortunately he was *not* misrepresented, I am sorry to say. Let's look at the transcript of the question period. I think there is no better way to honour our friend, our great friend, than to fearlessly examine weak spots in his own career for the lessons they hold for the future of mankind. He himself would have done so with any great man he revered. One of the questions was:

Had not Lord Russell a more encouraging message to give to young people? Two succeeding generations had been desolated by war. Was all that he could offer to a third generation yet another devastating war? It seemed a most hopeless and gloomy prospect to be offered by so brilliant and distinguished a speaker. It was a deplorable picture for young people to have to contemplate.

The reply did not really deal with it:

Earl Russell replied that he had come to tell the truth as he saw it, and while he agreed that the picture was a gloomy one as far as the immediate future was concerned, he thought that we should prefer to face facts. For the present state of the world other people, not he, were responsible and he could not help it. He was sorry that he could not give a more hopeful survey, but it would not have been a true one.¹⁷

If you read an early article after Hiroshima that Lord Russell wrote for the *Forward* on the question of what would be the future of Russian-British relations,¹⁸ you would see that he himself should have seen the answer. He pointed out that from the time of the Crimean War until the naval race with Germany that foreshadowed the First World War, British policy was obsessed with the supposed Russian danger to India and that, after the War, the old psychosis of the Russian bear revived until once more Germany was strong enough to endanger England. He might very well have thought *that* first of all (one of the great delusions of the time).

I must say in the new documents that came out in March, which very few scholars have noticed and little has been written about, there is a long document by our Joint Chiefs of Staff with much to do about the new world. But there is not a goddamn word about the atom bomb, and you might think they were still running the horse cavalry. They had universal military training, and all the bases they wanted around the world, including Saigon, but the atom bomb just passed right over their heads. The idea that it required new tactics, new strategy, new formations, new kinds of armed forces, just wasn't there. They were still speaking about the Civil War and Sherman's march through Georgia. But there is a document by General Groves, who ran the Manhattan project which developed the atom bomb, and he was quite a troglodyte. He used to call Robert Oppenheimer his "white Jew" to show his liberal attitude. Groves said that if mankind only knew the power in this bomb, they would rise up and demand an end to war.¹⁹ But his own formula was that America should impose its power on the world and destroy the atomic plans of any other country that might be making a bomb and have a worldwide espionage system. The Baruch plan, if you look at it carefully, was a phoney. I must say that in *The Nation* I had a piece called "Atomic Pie in the Sky"

that analyzed it when it came out, and I still think the analysis holds up today.¹⁹ What was phoney about it was that it was asking the Russians to handle all their resources and factories through an American-dominated commission, on the promise that in stages, and at some future date, they would get the secret of the bomb, but not the right to produce it. It really meant handing over the control of the Soviet Union to another power, many of whose leaders were thinking of preventive war, as Churchill was and even as Russell was. There is a document newly released that puts the giving of the bomb as perhaps in seventy-two months, which would be six years after taking over the uranium mines and the atomic plants in the Soviet Union and other countries. Now the Russians got the bomb in four years and one month, which was better than waiting for Baruch. Of course Nixon's recent visit to Moscow is really the fruit of meeting brutality with brutality in this brutal world, and it paid off, I am sorry to say. So that on closer examination, even then without the secret documents, the real nature of the plan should have been clear to Russell.

¹⁹ *Autobiography, 1914-1944*, p. 357.

²⁰ "The Bomb and Civilization", *Forward*, 18 Aug. 1945, pp. 1, 3.

²¹ "Atomic Energy and the Problems of Europe", *Nineteenth Century and After*, 145 (Jan. 1949), 39-43.

²² "International Government", *New Commonwealth*, 9 (Jan. 1948), 80.

²³ *Foreign Relations of the United States, 1946*, vol. 1, *General: The United Nations* (Washington: US Government Printing Office, 1972).

²⁴ New York, 1923, p. 76.

²⁵ "Resisting Russia", *The Observer*, 28 Nov. 1948, p. 3; "Lord Russell's Address", *The Times*, 30 Nov. 1948, p. 5.

²⁶ *Nineteenth Century and After*, p. 43.

²⁷ "What Should be British Policy towards Russia?", *Forward*, 29 Sept. 1945, p. 4; reprinted as "Britain and Russia", *Manchester Guardian*, 2 Oct. 1945, pp. 4, 6.

²⁸ *Foreign Relations of the United States, 1946*, vol. 1, *General: The United Nations*, p. 1201.

²⁹ *The Nation*, 162 (6 Apr. 1946), 390-1.

REPORTS FROM OFFICERS

(7) President Don Jackanicz reports:

Work on the June 1985 Washington meeting goes on. In the May ~~REN~~ full details will be available. For now, I feel we can all look forward to a good meeting, and I very much hope for a sizeable member turnout. If you are planning on attending, it is not too early to make travel plans. Accommodations will be available near the meeting site (more on that in May). Of course the attractions of a city like Washington will also contribute to a decision of making the trip. If you have agenda items to be considered for the Society Business Meeting, please write to me as soon as possible. Any proposals or suggestions you may generally have for the meeting should also be addressed to me.

As the meeting program has not yet been finalized, there may yet be room for an interested member to make a formal presentation. If you would like to participate in this way, please contact me with your proposal.

I again urge each member to consider making a nomination for the BRS Award. Recipients in past years have been well chosen and in one instance--in 1980 with Paul Arthur Schilpp--the awardee was able to attend an Annual Meeting. The Award Committee will be making its decision well in advance of the June meeting, so the time for you to act is now.

In late March I will make a trip to Britain to investigate further the possibilities of holding a future BRS meeting in an appropriate setting such as Cambridge or London. Such a meeting has been discussed for some time and perhaps 1986 will be the year. The advisability of meeting in Britain has been questioned as the majority of our membership is American and Canadian. But there is also a substantial amount of support. Having exchanged letters with British contacts this past year, it is now time to learn more in person about meeting facilities, possible co-sponsorship, etc. I will report my findings to the Society and the Board of Directors in June. Member comments and suggestions on this issue are welcome.

REPORTS FROM COMMITTEES

(8) Library Committee (Tom Stanley, Chairman):

I have certainly not found my short tenure as Librarian burdensome. Only three requests for audio tapes and six requests for video tapes have arrived since November. I enjoyed making back up copies of the cassettes and am looking forward to hearing from any member who can suggest sources for additional A/V material.

On the grounds that our films are irreplaceable and subject to stress when used, we are withdrawing them from circulation. They will be reserved for use at annual meetings or other special occasions. All except one are available on VHS format tape. We now have several copies of each, but I would like to request that you limit your requests to one or two items.

In order to recoup some of the expense involved in purchasing films and in keeping our inventory of books for sale current, we will now levy a fee for borrowing tapes:

Videotapes.....4.00 PP. Borrower pays return postage/insurance
 Audiotapes.....1.00 PP. Borrower pays return postage/insurance not necessary

In the past we rented films for \$25-\$40. The use of the same material on cassette will contribute about \$2.50 to the Library.

Since most of the films are interviews I have dubbed audio cassettes of each. Two other interviews are available thanks to Nathan Salmon and Lee:

- 217 Donahue Interviews Gore Vidal. Also Jonathan Miller Interview
- 218 BBC'S "The Life and Times of Bertrand Russell"
- 219 Woodrow Wyatt Interviews Russell.
- 220 Speaking Personally: Bertrand Russell. John Chandos's interview.
- 221 BBC'S "Bertie and the Bomb"
- 222 David Susskind speaking with Russell

W.W. Norton has donated a copy of Bertrand Russell and His World for our lending library. We hope to be able to offer Norton's Russell titles in the near future.

Contemplation and Action: 1902-1914, Volume XII of the COLLECTED PAPERS OF BERTRAND RUSSELL, should be available April-May 1985

RELIGION

(9) Mark Russell's prayer, from the Congressional Record.

Our Father or Mother, who are either in heaven, nirvana, Mecca or Salt Lake City, hallowed be thy name. Thy kingdom come, thy will be done, providing thy will is that America is always the big winner over the foreign heathen. Give us this day our daily white bread, black bread, Italian bread, Jewish rye, English muffins or tacos, and a quarter-pounder with cheese and large fries to go. And lead us not into temptation, or into school buses that take us to neighborhoods where the kids are different. For thine is the kingdom and the power and the glory, especially for people who still use words like "thine".

(Thanks to "Humanist Quest for Truth Newsletter", Jane Conrad, Editor, PO Box 625, Brighton, CO 80601.)

RECOMMENDED READING

(10) James Maki is not making recommendations; rather, he is requesting them:

I would like to see the members send in a list of the best 10 books they have read, other than books by BR, and regardless of whether in or out of print. Then have the Society make them available to the members.

- * Not a bad idea. How about telling us your Best Ten? And if it's fewer than 10, that's OK; we'll take what we get. Send the names of your Best Ten (or Less) to the newsletter, address on Page 1, bottom.

ABOUT BERTRAND RUSSELL

- (11) Classical? The following remark, sent to us by JOHN WILHELM, appeared in Humanist Century & Calendar (August 1984, p.3):

Would Bertrand Russell ever have developed his intellect to its fine-honed heights had he not had a full classical education?

We asked HARRY RUJA whether he thought BR had had a "full classical education"?

Doubtful. He probably studied some Latin and Greek in his youth, but he rarely refers to Latin & Greek authors in his writings. He kept a journal in English written in Greek letters (to keep his thoughts hidden from his elders) but not in Greek, which I'm sure would have been beyond him. He was fluent in both French --and German; he lectured and answered questions impromptu in French, and reviewed many long and tough books in German, in the 1900s. He also knew some Italian. But Latin and Greek?...very doubtful.

He was well read in literature and could recite long passages from poems he favored from memory. Details of what he read are given in Collected Papers-I (pp. 347 ff.) Over a hundred are in French or German. There is only one in Latin -- a mathematical treatise by Gauss. None of the Greeks are represented except Plato -- in translation. There's a lot of Browning, Shelley, Shakespeare, Marlowe, Henry James, and a great variety in various areas -- but "classical"?

Keep in mind that in his last three years at Cambridge, he concentrated on math, and in his fourth on philosophy ("Moral Tripos").

As for what 'honed' his mind: (1) genes, (2) association with elders almost exclusively all through his childhood, and (3) solitude for uninterrupted study and reflection.

Q.E.D.

P.S. in "Bertie and the Bomb," you can hear BR saying, "I never liked the classics. Mathematics is what interested me."

- (12) Toronto editorial, 1931. Here is a portion of an editorial with a memory of the past, in the Toronto Daily Star (December 14, 1931, p. 2), with thanks to Harry Ruja:

A Hundred Years Ago and Now

Bertrand Russell lectured in Massey Hall on Saturday evening and it is interesting to note that on the same date one hundred years ago, December 12th, his illustrious grandfather, Lord John Russell signed the Reform Bill which brought about so many changes in the life of the British people.

The century that intervenes has witnessed no greater changes in British life than in the mental outlook of the Russells, for it would surely have been difficult for Lord John to imagine himself having a grandson with the opinions and beliefs of Bertrand. It must amuse the grandson, too, to look back upon a grandfather with the untroubled, conventional mind of Lord John.

To a daily newspaperman a hundred years is a long period of time, and naturally so, for in that time a vast number of newspapers are put forth. But to a philosopher like Bertrand Russell a century is but a brief space in that long flow of human events in which the tendencies of mankind slowly reveal themselves, take on meaning, and are seen to gain a possible direction and a perceivable purpose.

As regards news the century that intervenes between the one Russell and the other has given a prodigious output. The parliament in England, from being the most exclusive club in the world, is so changed that miners have come up out of the ground to be cabinet ministers. One prime minister has come from the home of a blacksmith and another from the home of a Welsh cobbler.

Lord John Russell, signing one hundred years ago Saturday the Reform Bill from which so many changes have come -- and one of the greatest of changes being the change in the Russells -- directs interest to another similar event. In the cablegrams of Saturday came the news that the Harcourt family is in difficulties through three successive deaths on which succession duties taxes had to be paid -- and it was Sir William Harcourt who fathered this succession duties tax nearly half a century ago.

etc.

HUMANISM

(13) From the Washington Post (1/10/85, A19):

Department Proposes Rule to Curb Teaching of 'Secular Humanism'

Controversial Term Remains Undefined

By Felicity Barringer
Washington Post Staff Writer

The Education Department, following legislation approved by Congress last summer, has proposed a rule prohibiting school districts from spending certain earmarked federal funds on any course that a district "determines is secular humanism."

However, the proposal, which defines several other concepts ranging from "magnet school" to "minority group," offers no guidance on what it means by "secular humanism."

The rule, and the law that spawned it, apparently represent the federal government's first official use of the term—used pejoratively by some fundamentalist and conservative groups to describe everything from atheism to Darwinism—since a footnote to a 1961 Supreme Court decision included "secular humanism" on a list of religions that "do not teach what would generally be considered a belief in the existence of God."

A group of liberal constitutional rights activists is trying to stir up opposition to the rule by bringing it to the attention of the press and public. But Democratic congressional aides familiar with the negotiations over the law argue that the very lack of a definition makes the prohibition harmless. One aide to its author, Senate Labor and Human Resources Committee Chairman Orrin G. Hatch (R-Utah), calls the debate "a tempest in a teapot."

In a comment to the Education Department, Anthony T. Podesta, executive director of People For the American Way, said, "Now, with a federal law that uses the term [secular humanism] without defining it, the Department of Education is making local school districts even more vulnerable to attack from those who have a history of using the charge of 'secular humanism' to oppose anything they don't like about public education."

In a pamphlet entitled "Is Humanism Molesting Your Child?" for example, a Fort Worth, Tex., parents' group described secular humanism as a belief in "equal distribution of

America's wealth . . . control of the environment, control of energy and its limitation . . . the removal of American patriotism and the free enterprise system, disarmament and the creation of a one-world socialistic government."

According to Ed Darrell, a press spokesman for Hatch's committee, secular humanism "is almost a term of art. You get into value education and a bunch of touchy-feely stuff that came out in the '70s. Conservatives object because these things may get in the way of a Christian education . . ."

"That's a long way of saying there's no quick definition for it," he added.

Podesta's group, which was founded by television producer Norman Lear, urged the Education Department to define the term, saying it is unfair to place that burden on school districts. In comments on the regulation, he said, "Educators, scholars and theologians [could] share their research and views on the hoax of 'secular humanism.'"

But Paul Salmon, executive director of the American Association of School Administrators, said he was pleased "the department made the right judgment in allowing local school districts to define secular humanism."

Still, Salmon said he was "distressed that the federal government is trying to affect instructional programs . . . They're trying to get a philosophical base for dealing with, oh God, everything from abortion to prayer . . . People who criticize secular humanism are very fond of saying teachers are secular humanists."

The prohibition appears in a section of the Education for Economic Security Act that earmarked \$75 million in grants over two years for "magnet schools" in districts undergoing desegregation efforts. Many of these districts lost millions of dollars in federal funds as a result of 1981 block-grant legislation.

That section of the law was drafted by Hatch, and, according to his aides, originally included a long list of prohibitions that were designed, in the words of one aide, "to focus the money on real, concrete

academic subjects like biology or physics or real vocational subjects like auto repair, and to get away from the softer social engineering kinds of things."

However, according to Democratic and Republican congressional aides, most of the prohibitions were eliminated during a meeting between Hatch and Democratic Sens. Thomas F. Eagleton (Mo.) and Daniel Patrick Moynihan (N.Y.). For weeks before that June meeting, the pair of Democrats had blocked the legislation until they could win more aid for school districts such as St. Louis and Buffalo that were in the midst of massive, court-ordered desegregation efforts.

When the meeting was over, the only prohibition on curricula that remained in the bill was the one concerning "secular humanism."

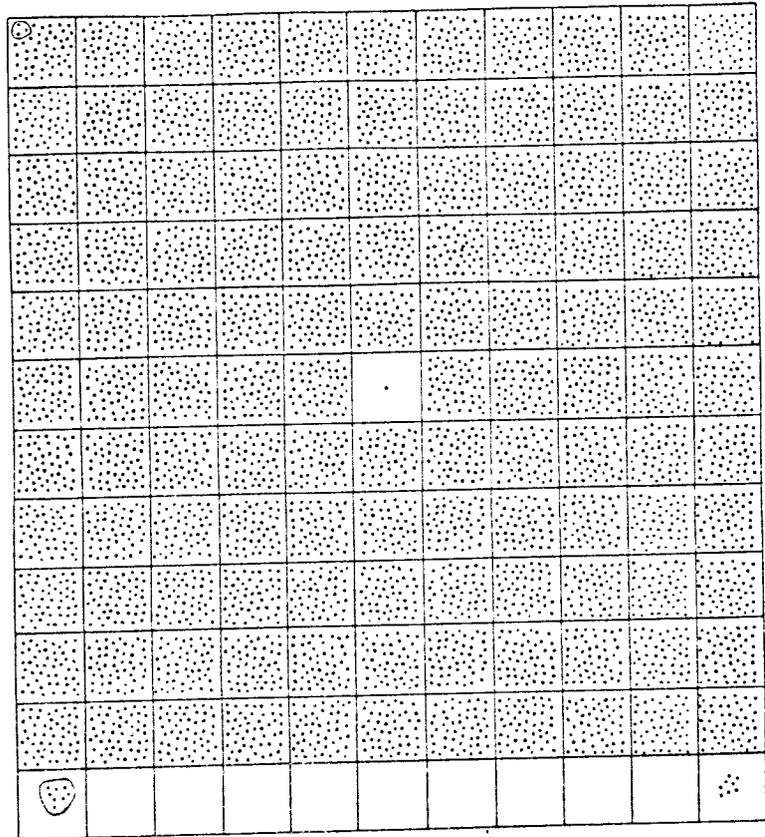
In a statement issued this week, Moynihan said, "This was legislation essential to the desegregation of our schools. Preventing money for courses on secular humanism was a prime condition for Sen. Hatch's approval. Neither I nor anyone in that [meeting] room know of any school district that teaches secular humanism. I'm not sure anyone knows what secular humanism is . . . Certainly no schools affected by this legislation" teach it.

"It should have had a definition . . . probably in the law," said a legal aide to Hatch. "But I don't necessarily think it was a mistake to prohibit it . . . In part it's a symbolic thing. It has put the federal government on record saying that federal funds should not be spent on propagandizing an atheistic philosophy to our kids. If Mr. Lear doesn't like it, tough noogies."

Another Hatch aide, Ed Darrell, pointed out that the proposed rule lets school boards decide what a course using "secular humanism" might be. "School boards depend on sane, reasonable people running them," he said. "There is no definition you can build into federal law that can keep crazy people from misinterpreting things . . ."

The absence of a working definition, he said, "was a glitch. But with a little luck it won't be a serious glitch."

NUCLEAR AFFAIRS



(14) Horror story, told without words →

The words merely tell what the picture represents, but they do not tell the story. The picture tells the story.

For more about Willens, see RSN43-12.

(Thank you, Bob Davis)

THE PLUTONIUM LINK

Plutonium is the most important common denominator between nuclear power and nuclear weapons. A typical 1,000-megawatt nuclear plant discharges every year, within its spent fuel, about 250 kg of plutonium. Less than 10 kg is needed to make a nuclear weapon.

Plutonium, which does not exist in nature, can be separated out from the other waste products in spent fuel by reprocessing the fuel. Reprocessing is delicate because of the intense radioactivity of the materials, but it does not require great technological sophistication. This technology is being developed by a number of potential nuclear weapons states, including India, Pakistan, and Argentina.

On current plans, up to 2,000 metric tons of plutonium will be created in nuclear power plants worldwide by the end of the century (enough for perhaps 300,000 nuclear weapons), and at least 600 metric tons of this plutonium will be separated through reprocessing. This quantity is three times the world's present inventory of military plutonium.

Alternatively, uranium-235 can be used in making a nuclear weapon. The technology required to produce weapons-grade uranium—enrichment of naturally occurring uranium from less than 1 percent uranium-235 to more than 90 percent—is high technology of a very sophisticated order, and about three times as much uranium as plutonium is required to make a bomb. Nevertheless, enrichment technology is being developed by such countries as South Africa and Pakistan, and its spread constitutes a serious proliferation threat.

(15)

1 Nuclear Weapons Chart
The chart above shows the world's current firepower as opposed to the firepower of World War II. The dot in the center square represents all the firepower of World War II—3 megatons. The other dots represent the world's present nuclear weaponry, which equals 6,000 World War II's or 18,000 megatons. The United States and the Soviets share this firepower with approximately equal destructive capability.

The top left-hand circle enclosing 9 megatons represents the weapons on just one Poseidon submarine. This is equal to the firepower of three World War II's and enough to destroy over 200 of the Soviet's largest cities. We have 31 such subs and 10 similar Polaris subs.
The circle in the lower left-hand square enclosing 24 megatons represents one new Trident sub with the firepower of eight World War II's. Enough to destroy every major city

in the northern hemisphere. The Soviets have similar levels of destructive power.
Just two squares on this chart (300 megatons) represent enough firepower to destroy all the large- and medium-size cities in the entire world. (U.S. Senate staff have reviewed this chart and found it to be an accurate representation of the nuclear weapons arsenal.)
— From *The Trident Factor*, by Harold Willens (William Morrow)

← From "Nucleus" (Fall 1984, p.6), published by the Union of Concerned Scientists.

- (16) End of the World? Edward Zuckerman -- author of "The Day After World War III" (RSN43-13) -- muses on the possible consequences of that war, according to various experts...in New York Times (November 25, 1984, op ed page):

The End-of-the-World Scenarios

By Edward Zuckerman

All of those currently debating whether a nuclear war would be followed by a catastrophic "nuclear winter" agree on one thing -- that their scientific conclusions have important political consequences. And they are happy to point them out. Nuclear winter presents "a real danger of the extinction of humanity," Carl Sagan has written in the journal *Foreign Affairs*. Therefore, we must move "as rapidly as possible to reduce the global nuclear arsenals below levels that could conceivably cause the kind of climatic catastrophe and cascading biological devastation predicted by the new studies."

Edward Teller, writing in *Nature* magazine, agrees that "scientific knowledge of the after-effects of a nuclear war... is of great importance in making political decisions." But he urges caution in rushing to act on the basis of the nuclear winter studies, his own evaluation finds those studies so full of "omissions and uncertainties" that the prospect of nuclear winter "must be considered dubious."

What we are witnessing here is a political argument in the guise of a scientific argument. In an article about nuclear winter in *Parade* last year, Mr. Sagan warned again of human extinction -- and provided readers with the addresses of organizations working for a nuclear freeze.

(The *Parade* article omitted most of the qualifying statements included in the scholarly paper upon which it was based.)

Mr. Teller, who wrote an article for *Reader's Digest* in 1982 debunking what he called the "dangerous myth" that a nuclear war "would end life on earth," has for decades supported the development of new nuclear weapons, supported civil defense and actively opposed nuclear arms control agreements.

This pattern is an old one. Ever since the bombing of Hiroshima, scientists and others have put forward mechanisms by which nuclear explosions might bring about the end of the world. The poisoning of all life by radioactive fallout and the depletion of the earth's protective ozone layer have preceded nuclear winter among the end-of-the-world scenarios. Other scientists (usually including Mr. Teller) have teamed up to rebut each of these forecasts. A 1979 report co-authored by Jack O. Greene, the former director of post-attack research for the Federal Defense Civil Preparedness Agency, concluded that no probable nuclear war "could induce gross changes in the balance of nature" as great as those already wrought by human civilization, such as tilting the prairies, irrigating deserts and "even preventing forest fires."

All of those participating in the end-

of-the-world debates have access to precisely the same scientific evidence. The evidence is necessarily inconclusive. No one can know what the long-term, worldwide effects of a massive nuclear war would be. Yet the end-of-the-world camp and the life-will-go-on camp volley back and forth, citing one inconclusive study against another.

These differing interpretations of identical evidence may be explained by the fact that someone with a strong opinion about the likelihood of post-attack ozone depletion, say, will usually have an equally strong opinion about the MX missile. Those preaching the dangers of ozone depletion are attempting to win converts not only to their theories of exo-atmospheric chemistry but also to their views about strategic doctrine and deterrence.

Those who minimize the effects of nuclear war tend to have opposite views. "The decision to resist aggression by nuclear war requires a diplomacy which seeks to break down the atmosphere of special horror which now surrounds the use of nuclear weapons, an atmosphere which has been created in part by skillful Soviet 'ban-the-bomb' propaganda," Henry A. Kissinger wrote in 1957. Similar views are expressed today.

Politics thus run steadily beneath the surface of every debate about the effects of nuclear weapons, and it is

here, in their politics, that the doom-sayers are steadily correct. All who oppose the nuclear arms race are doing important work. But those who oppose it by asserting that any nuclear war would be the end of the world are resting their argument, unnecessarily, on shaky ground. There is no need to hold to debatable -- and thus distracting -- predictions of total doom to make a convincing case against nuclear war and against the policies of the Reagan Administration and its predecessors that have made nuclear war more likely.

For what if the debunkers of doomsday were somehow shown to be correct? What if we knew for a fact that the most wildly optimistic estimate of the effects of nuclear war (that of Federal civil defense authorities) was accurate, and just 45 million Americans would be vaporized or burned to death or burned under collapsed buildings or slashed by flying glass or condemned to a horrible lingering death from radiation sickness? And only 20 or 30 million more would suffer sublethal radiation sickness or broken bones or disfiguring burns or other injuries? And only a few million of those who survived the war would die of cancer later? But the world would not end. And life would be nearly normal in Uruguay and New Zealand.

Would nuclear war be acceptable then? Would there be any less need to rein in the arms race? □

- (17) Pugwash reports, in an ad in *Bulletin of the Atomic Scientists* (January 1985) ---->

The coupon that appeared on the bottom of the ad appears on our next page.

(advertised)

INSIDE PUGWASH NEWSLETTER

Special newsletter for *Bulletin* readers on the Pugwash conferences

January vol. 2 no. 5

Pugwash sees possibility of nuclear freeze

Factors converging

As we reported in this space last month, the 10th Pugwash workshop and the first on "Proposals for a Nuclear-Weapons Freeze" has been held in Geneva.

In attendance were 47 prominent scientists and military advisors from all the key nations in the nuclear arms race, including China, the Federal Republic of Germany, France, the U.K., the USA, and the USSR, as well as participants from Belgium, Denmark, Finland, Hungary, Ireland, Italy, Poland, and Switzerland.

In their statement, issued after the workshop, the participants declared that there was now a greater possibility of achieving a nuclear freeze than there had been previously. This was due, they stated, to the convergence of several key factors:

- essential equivalence in the overall nuclear forces of both sides
- high technical capabilities on each side for venturing the compliance of the other with a freeze agreement
- small potential gain from any clandestine activity that could escape detection
- new information leading to a higher degree of public concern with the risks of nuclear war

Finding the freeze practical

The scientists stressed that the nuclear freeze idea was finding more and more adherents because it was comprehensive -- it relied on the stopping of testing, production, and deployment of bombs, warheads and delivery vehicles of all types. Because of this comprehensiveness, the idea escaped two major problems that have prevented the success of arms control for decades:

- over-specialized negotiations leading to endless disputes about the boundaries of the negotiations themselves
- channeling of the arms race into those weapons categories not yet covered

Timing is crucial

The statement went on to point out how important timing

will be to the implementation of a freeze. It said:

Crucial to both the desirability and achievability of a nuclear freeze are two aspects of its timing. First, as much of the freeze as possible should be put in place as early as possible, to achieve its purpose of cutting off dangerous developments and building rather than allowing them to continue while negotiations drag on. Second, the freeze must be understood to be an initial measure, beyond which deep and strident negotiations in nuclear forces are to be sought. This approach dispenses of the objection that the status quo is much too dangerous to freeze permanently into place.

Proposing the freeze as an interim measure of say 2 to 3 years' duration initially, has the further merit of reducing concerns that untraced or clandestine activities could gradually upset the nuclear equilibrium while the freeze is in force. A period of 2 or 3 years is, at the same time, long enough to represent a meaningful interruption of dangerous trends and to permit meaningful progress toward longer-term solutions, while short enough to maintain the pressure on decision-makers to work out these longer-term solutions promptly.

Suggestions about what can be done right away

The statement went on to discuss what measures might be taken right away, with little or no further negotiation. The importance of this part of the statement cannot be underestimated. After all, present at these discussions were key military planners, and scientists close to the decision-makers in their own governments. Thus the ideas put forth and debated have had a full and fair hearing by all interested parties, in an atmosphere of mutual trust and respect.

This kind of proceeding is what has made Pugwash so successful in actually getting things done.

Influence and action

For thirty years the informal meetings of prominent scientists called Pugwash have been one of the few forces actually accomplishing anything -- actually making concrete breakthroughs in de-escalating the arms race and staving off the nuclear armageddon.

You know how perilous is our current situation; now, more than ever the work of Pugwash is crucial to our survival. Please, today, become a friend of Pugwash, and make possible the continuation of this work. By doing so you will contribute directly to one of the most important activities now going on -- and to the future of all of us.

Pugwash is worth supporting, aside from the fact that it was conceived and founded by BR, with the help of Joseph Rotblat----->

	<input type="checkbox"/> Please enroll me as a Friend of Pugwash and send me summaries of its major meetings. I enclose \$100 as my 1984 contribution.	Make check payable to AEPF, Pugwash and mail to William M. Sawitz, Chairman, Finance Committee, Pugwash Conferences on Science and World Affairs, 1450 West Wrightwood Avenue, Chicago, Illinois 60614. All contributions are tax deductible.
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(18) Too much nuclear? Some BRS members have said they think the newsletter gives too much space to nuclear affairs.

We recall the incident in which a reporter asked BR, wasn't he being fanatical, always talking about the danger of nuclear weapons? BR answered, "It's hard not to be fanatical. The issue is so large."

BR thought the issue the most important of all possible issues, and spent the last 25 years of his life working on it, starting with his 1945 House of Lords speech (RSN35-14).

* What's your opinion? Do you think we are spending too much time on nuclear affairs? Write the newsletter, address on Page 1, bottom.

FUN

(19) "Gödel's Doom". First, some background. As most of you know, BR believed that mathematics was a branch of logic. He -- and Alfred Whitehead -- set out to prove it, in Principia Mathematica (1910) ... and they thought they had done so. But in 1930 along came Gödel's Theorem, which proved it couldn't be done.

But don't hurry to throw away your copy of Principia. Although it did not accomplish the desired proof, it was a landmark work, and helped lay the groundwork for the logic of computers.

The following is from a letter from Dr. Warren L. Semon, Director of Systems and Information Science, Syracuse University, and Chairman of the Editorial Board of COMPUTER. His letter is reproduced in BRS Newsletter #3 (Sept. 1974, p.24)

In summary, it is true that workers in computing machine design are indebted to previous workers in logic and hence obviously to Russell for the monumental "Principia".

From A COMPUTER PERSPECTIVE by the office of Charles and Ray Eames, Harvard University Press, 1973, these remarks:

In 1910 "Principia Mathematica" by Bertrand Russell and Alfred N. Whitehead presented the idea that logic is the foundation of all mathematics. It develops the calculus of propositions, solving equations in terms of statements that are either true or false. (p. 121)

The methods of symbolic "true or false" logic described by Russell and Whitehead were, in 1937, shown to have practical application to the design of electrical circuits, in Shannon's thesis, "Symbolic Analysis of Relay and Switching Circuits." (Caption to a picture of Principia Mathematica) From BRS Newsletter #3 (Sept 1974, p. 7)

So much for background. Now for some fun...and a change of pace: a science fiction story that takes Gödel's Theorem into a wholly different realm.

* * * * *

Copyright © by McGraw Hill Inc. Reprinted by permission of the author and his agent, Joseph Elder Agency, 150 West 87th Street, New York, NY 10024. "Gödel's Doom" originally appeared in the McGraw Hill publication, "Popular Computing" (Feb 1985). Thank you, George Zebrowski.

* * * * *

Gödel's Doom

A WORK OF FICTION
BY GEORGE ZEBROWSKI

"So what are you going to beg time for now?" I asked as Witter slid in across from me in the cafeteria booth. A thin, hyper type, he folded his hands in front of my coffee and said, "It's an experiment I want to run on the new AI-5." He spoke very precisely, very insistently, as usual. "I've been haunted by it all my life, but now it can actually be done."

"What do you mean?" I asked, picking up my coffee, afraid that he would knock it over.

"Well, previous Artificial Intelligences were too slow and not capable of complex inference. The question is how much time can you give me?" He brushed back his messy brown hair.

"How much do you need?" I sipped the coffee, sensing his restrained excitement. Witter had always been a valuable worker, so I had to listen and try to keep him happy, within reason, despite his nervous enthusiasms. But he was never satisfied with merely testing equipment and programs for industrial applications.

"I don't know," he said cautiously. "A lot maybe. More than a couple of days."

I put down my coffee, irritated. "You don't know? Can't you estimate?"

"Nope. I'd better explain."

"Go ahead."

"You know about Gödel?"

"I know Gödel's proof, but tell me from scratch. You might be doing some illegal reasoning."

He leaned forward as if he were going to tell me a dirty story. "Well," he said, lowering his voice, "you're familiar with the conclusion that no machine-like entity that proceeds by clearly defined mechanical steps can complete any system that is rich enough to generate simple arithmetic—that is, make it a consistent system in which we could not come up with new, true, and still unproven propositions, in fact ones that would be unprovable in the system, yet clearly true."

"I know, math can't be mechanized."

"Not completely mechanized. We've done it to a remarkable degree..."

"What else is new?"

"Well, if Gödel's proof is true, and human minds can regularly generate true but unprovable propositions in

any potentially self-consistent system, then mechanism, or determinism, does not apply to us."

"But what is it that you want to do, Witter?" I was only half listening. It was late in the day. The cafeteria was nearly empty and the newly polished floor was a large mirror; our booth seemed to float on it.

"Well," he said, "I want to give the new Artificial Intelligence the command to complete mathematics."

"What?" I suddenly saw what he was getting at.

"Don't you see? We can do an experiment that might settle the nature of the universe—whether we live in a hard determinism or a soft one in which free will is possible."

I smiled, feeling superior. "But we know Gödel was right. Math can't be completed. He gave a powerful formal proof, one in which you can't have it both ways."

Witter, who had been looking away as we spoke, turned his head half around and fixed me with one glassy brown eye. "Come on, Bruno. Why not run the experiment anyway?"

I shrugged and sat back, looking around. "As you said, it might take a long time—forever, if Gödel's right."

"Maybe," he said, finally looking at me with both eyes. The combination of the blue and brown eyes had always given me the creeps. "According to Gödel, the computer will crank out mathematical statements forever, and we'll never know if the body of the system is a complete one. But if it is complete, then our AI will finish it off in some finite period of time. It's the fastest system ever developed, able to do involved operations that might take centuries otherwise."

"No matter how fast it is, we won't disprove Gödel. He proved that independently of all need to do experiments! Now I know why you want a lot of time. We won't live long enough to learn the result, even if you're right, which you can't be." I started to get up.

"Look," he insisted, "why not do the experiment? If we live in a hard determinism, as so many believe, then it's already true—the AI will complete math or any system we give it. But if Gödel is right, the AI-5 will run on forever, unable to complete."

"We don't have forever. You've gone bonkers."

"Why don't we do it? We can do the experiment! Look, for the first time an experiment involving pure logic and math may yield knowledge of the world outside!"

That part appealed to me, but I saw a way of being perverse. Was he presenting me with a choice or dictating that I authorize the experiment?

He smiled, anticipating my thought. "Either there's free will, or you're fated to let the experiment be done."

I sighed. "But there's still the matter of how long it will take, Felix. AI-5, no matter how fast it is, may keep running and we won't be able to tell whether it's an un-completable process or just a very long one."

He shrugged. "Aren't you willing to take the chance?"

"This just doesn't make any sense to me at all."

He smiled again. "But it gets to you, doesn't it? My point holds. Why not do it? Just to see. How often in the history of math or logic has there been a chance to do pure theoretical work that might reveal something about the real world?"

"But it's doomed to fail!"

He nodded. "Probably, Bruno, I'll grant you that. But even so, the experiment will be historic. Purely mathematical and empirical at the same time."

"Romantic mathematics. I call it."

"Or Kant's synthetic a priori!"

I'd read some of that metaphysical junk, and he seemed to be stretching it. Sure, synthetic meant acquiring new knowledge, and a priori meant that it wasn't derived from experience, strictly speaking, but from reasoning. Our experiment would give us new knowledge of the universe through nonempirical means. "But you're cheating," I said. "Whatever you call it, using the AI means only doing an empirical experiment."

He cocked one eyebrow and gave me a crazed stare with his blue eye. "Would you say that it would be more empirical if we did it by pencil and paper? That's all Gödel had to work with."

"Okay, I guess I'll have to say that there are no purely a priori activities. Even using the mind alone is a way of reaching out into the universe. What we call experi-

ments are merely corroborations. Einstein himself said that if the experiments didn't come out as he expected, then he'd pity the God who made the universe that way."

"Okay, Bruno. I know you know more than most section chiefs, but are we going to do it or not?"

So we ran the experiment, if you could call it that. Witter was right about one thing. If Gödel's proof was somehow wrong, and we could complete even one system on our fast AI, then a lot of people would have to do a lot of rethinking in the groundwork of logic and math.

But I knew damn well that Gödel couldn't be wrong. Formal proofs do not fail easily. It would be a mistake of some kind if our AI-5 showed that completeness in a significant system was achievable.

All right. We both wanted to see what would happen if we tried it. We pieced the time together from a dozen other projects when people would be away or on vacation.

It was Friday night, after hours. We would be alone until Monday. I sat down at the keyboard and tapped in the command. Witter was sitting next to me, staring up at the bank of screens.

The AI began its run, building arithmetic up out of baby talk. Soon it was all going by in a blur, but the AI showed no sign of slowing down.

"There is one danger," I said as we sat back and waited. "If the AI can't complete arithmetic, it will sift through larger and larger banks of information..."

"It can handle infinite amounts of data," Witter replied.

"Yes, but the power needed for that, Witter, the power! The cost!"

He shook his head. "Don't shout. That won't happen. It will all be over in a few hours at most."

But the AI-5 kept running. An hour went by.

"It's not going to stop, Felix. It can't. Gödel was right. But even if he was wrong, it may take more than our lifetimes to prove it."

"Take it easy, Bruno. Go polish the floor, or something." He was too serene.

Another hour went by. Witter stared at the screens, hypnotized by the blurred flow. Rivers of reasoning ran from their headquarters to a new ocean of well-formed propositions, and still the ocean was not filled; it would never be filled.

As I looked around at the clean right angles of the room, at the symmetrical terminals and easily accessed units, I began to think that maybe Witter was slightly stupid, that he didn't understand simple logic or the idea of a proof. Gödel's paradoxical conclusion could not be broken, unless it wasn't a double bind to begin with, because you can't have it both ways. Something was very wrong with Felix Witter.

And yet, I wanted him to have a point. This was an experiment, a recourse to more than personal opinion; it could do more, in principle, than reasoning, prediction, or guesswork. Set a powerful genie to do the impossible—not because you think the genie can do it, but because you can ask, and it has the power to do all that's possible. So why not ask, just to see; human beings have



always been suspicious of mere reasoning, no matter how powerful. Suddenly I wanted to see Gödel fall, to see the pride and arrogance of mathematicians crumble.

But as we watched the AI-5 chase the mirage, there was no sign of an end, no slowdown at all.

"I'm hungry," I said. "Want a pizza?"

He nodded without looking at me. I got up, went out into the hall, and called it in from the wall phone. Then I alerted the security guard downstairs and asked him to leave it out on a cart in front of our workroom.

"We may have to stop it," I said hours later, "even if it's close to completion." Though the pizza had been very bad, I thought as I eyed the empty boxes on the cart, a full stomach had taken some of the romance out of what we were doing. "We can't tie up all this power and time indefinitely. It's using more every minute, and it'll be no ass if we can't justify it."

"No!" Witter shouted maniacally. "It may be very close."

I burped, waiting for my heartburn to subside. The AI-5 hummed along.

"We can continue from this point onward at another time," I insisted.

"Be quiet!"

I reached over to stop the run. Felix grabbed my hand and pinned it to the panel.

"What's wrong with you?" I demanded.

"Just a few minutes more," he said, fixing me with his mismatched eyes. "We're at the edge of a major discovery!"

"Felix, this can't be done." I struggled to free myself, but his strength was that of a true believer.

"Be still, you fool," he said harshly. "Don't you see? This will be the culmination of our careers. We'll never match this no matter how hard we work. Gödel is one of the supreme monuments of mathematics, marking the limits of human minds. If we topple him..."

"You may not like what you get," I said, twisting my arm. "If his proof is right, then mechanism is false and minds are not machines. They escape the completeness of the purely mechanical. But if Gödel is wrong, then we're automatons! I'd rather not know."

He shook his head. "There's even more to it than that, Bruno."

"What?" I was breathing very hard, unable to free myself.

"We're opening up the very vitals of reality."

I had to laugh. "By manipulating man-made symbolic structures? You need a bucket of cold water to soak your head in. Let me go!"

"Completion may be only a few minutes away. Do you want to stop and then wonder what might have been?" He tightened his grip.

"But you can't know how far along it is!"

He let go of my hand and seemed to cool down, and I found I didn't have the heart to reach over and stop the run.

"You're right," he said, "I'm sorry. It probably is all for nothing."

I massaged my hand. The AI continued its work run. "Don't feel too bad about it," I managed to say. "It was a nice idea, but it had to confirm Gödel. I'm glad we're not machines."

He was shaking his head. "You don't understand. There's no reason to fear that. It's not a problem."

"What isn't?"

"Free will," he said as the AI-5 stopped its run.

Witter and I looked at each other, then at the main screen. It read:

SYSTEM CAPABLE OF GENERATING ARITHMETIC COMPLETE

"It's a mistake of some kind," I said. Something strange seemed to pass across my eyes. I sat back, expecting to lose consciousness as the tension got to me. "Maybe," Witter was saying, "but we can test to see if it's a mistake."

"How?" I heard myself ask, even though I knew the answer.

"By trying to make a true statement that is not prov-

able in the system. As long as the AI can show us that we can't make such a statement by proving it, then the system is complete."

We tried for the next 12 hours. I was relieved that our prime AI was no longer running a huge power draw. Witter brought a smaller AI on line and had it question the alleged complete system achieved by the AI-5. It failed to come up with a single true proposition that was not provable in the complete system.

"There's no question about it," Felix said finally.

"There's only one thing left to do," I replied. "We've got to run the whole thing again."

Witter looked at me, smiled strangely, then sat down and gave the command.

As the AI-5 began its second run at Gödel, Witter turned to me and said, "Funny about determinism. I always think of it as stuff outside me, pushing at my skin. But I feel free inside. When that second run finishes, we'll be certain that we're living in a hard determinism. No choice is our own, if we've understood the word correctly. Even our decision to run the AI-5 again was not made freely. We're automatons. No avoiding the conclusion, Bruno."

He was baiting me, I was sure. "But we resist the notion. Doesn't that suggest something?"

He shrugged. "That we're free in our minds but not in our actions. We can envision alternatives, but whichever one we pick is determined, right up through an infinite future."

"Witter, I thought you were intelligent. There can't be such a thing as unconditioned freedom. There are always initial conditions—necessary and sufficient conditions for every choice. Otherwise we could perform miracles, make happen things that are uncensored. The existence of free will cannot violate causality."

He grimaced at me and I felt stupid. "Yeah, I know all that. But do we have the freedom to choose between alternatives?"

"I think we do. Physical conditions make us both the determined and determinators in our own right. Things affect us and we affect them. Determinism goes right down into us, into our consciousness and will, and we send it back out. I couldn't prove it to you without a physiologist, though."

The AI-5 was still running its second completion smoothly. If it succeeded, then it might be that we were living in a universe where even choice among alternatives was an illusion.

Witter looked at me suddenly. "I wonder if our running this program can have an effect on the universe we live in?"

"What are you talking about?" I asked. He seemed to have a mind like a break dancer.

"Maybe our attempting what Gödel said was impossible can change the universe?"

"I don't think so, Felix. But there are other things you might like to consider."

He took a deep breath. "What's that?"

"Well, we began with the idea that no finitary deductive system can complete a rich, self-consistent system. But what if the AI-5 is not a finitary deductive system? Assume it can work outside the limits of the human mind, which is all that Gödel may have charted. It was all he could demonstrate because he had only his own mind to work with."

Witter nodded. "I see what you mean. If our AI reaches completion, then it follows, perhaps, that it's not a finitary deductive system, and we can draw no conclusions about the nature of the universe."

I smiled. "Right. And we don't have to worry about being automatons, or that our sense of inner freedom is a mirror trick of some kind. Free will is a special case of determinism. It's determinism from the inside. The means of determinism are also those of free will."

Witter was watching the screen with a worried look

on his face, as if he now expected the AI to fail. It didn't matter one way or the other, if what I had said was true.

"Unconditioned free will would be omnipotence," I continued, "and that's an absurd state to be in. No law, no causal structures. It's just a conceptual extreme, like infinities."

"Something is working against us," Witter said softly.

"What do you mean?"

He gripped the panel. "It won't come out the same way twice," he replied.

"You're still mistaking the maps for reality," I said.

"Look at the time, you fool! It's almost as long as before. If the AI doesn't repeat its completion in the same time, it will run on forever."

"So what. We have the first completion in memory, step by step, for whatever it's worth."

He swiveled his chair and glared at me. His eyes were bloodshot and had dark circles around them. The whole experiment, I saw, was eating up his entire energy. "You don't see, do you?" he said. "You think in terms of tricks of language, ways of speaking... you can't imagine worlds dying and others supplanting them. You don't give a damn about anything except apportioning time and keeping other administrators happy."

"What are you talking about, Felix? I'm here with you, and we're doing what you wanted. Have you lost your mind?" I almost felt hurt, as if he were questioning my loyalty.

He pointed to the clock on the wall. "Look, time's up and our AI is still running."

"So what? It was a fluke the first time, a mistake. You can't beat Gödel, and it wouldn't matter if you could."

He laughed. "You still don't see!"

"No, I don't."

The AI-5 was still running.

"It will run forever this time. Our decision to run the experiment puts us at a great juncture between possible universes. We collapsed the wave function reaching our minds."

"What are you saying?" I demanded.

"Proving that our universe was deterministic threw us into a freer one. Gödel proved his work in the wrong universe. Here the AI will run forever. But if we stop it and start again, something even stranger might happen."

"You're off the deep end now," I said, feeling sorry for him.

"We might be moving across a whole series of universes, drawing closer to the unconditional omnipotence that has the true freedom to be everything..."

"Yeah, and can't become anything in particular. That's what I was saying. Witter, wake up. We have the other program. Go see for yourself. That system was completed. In this one there's obviously some kind of difficulty. Neither result means a thing. Get that through your stupid head!" Mathematicians were all idealists to some degree or another, always secretly believing in the literal existence of infinities, numbers, and tortured geometries. Witter was no exception.

He shook his head and smiled. "There's nothing in the memory, Bruno. See for yourself. Go ahead, punch it up."

I leaned forward and punched in the order. Nothing came up. I went into search mode. Still nothing.

"We've left that universe behind," Witter said.

"It's got to be here," I said.

The screen remained blank.

"You erased the memory!" I shouted.

"I did not," he replied softly, and I knew he was telling the truth.

I glanced at the food cart; it winked out of existence. "Did you see that?" I asked.

"Bruno!" Witter shouted. "We've escaped a totalitarian cosmos. We're free!"

"Relatively," I said, shaken.

He was looking at me strangely, and I saw that both his eyes were now brown. As the AI-5 continued its endless run into a free infinity, I feared what we would find when we went outside...



NEWS ABOUT MEMBERS

- (20) Dong-In Bae sends New Year greetings to the Society from South Korea. He's been so busy, he hasn't had time to read the last newsletter, but hopes to do so during winter vacation. This semester he will lecture 12 hours a week, on 4 subjects.
- (21) Dan Bond -- responding to our inquiry -- has sent us a letter of a kind we don't expect to get very often:

Holy Spirit Parish



1396 Lynnhaven Parkway
Virginia Beach, Virginia 23456-2798
468-4600

January 17, 1985

Lee Eisler
The Bertrand Russell Society, Inc.
PO 1, Cox 403
Cooperburg, PA. 18036

Dear Lee:

Thanks for your letter of January 2, 1985. My ordination to the Catholic priesthood last May 12 completed my most recent, and I expect final, career change. I studied theology at St. Mary's in Baltimore from 1980 until 1984 when the requisite degrees were awarded.

Lee, I think you would appreciate my feeling that much of my life has been spent trying to identify points of contact between the ordinary human experience and the transcendental reality -- i.e., those special sacred moments in life when virtually every person is convinced something very important, and out of the ordinary, is happening. To a great extent, of course, these experiences depend upon the receptivity of the subject person -- our attitudes need to be open, not closed, trusting, not doubtful. Science is limited by its requirement of skeptical objectivity and cannot fully address these moments of subjective experience.

My approach and methodology has been a little unorthodox, Lee. After doing my philosophy studies at William & Mary I vowed in 1958 to climb out of my 18 year ivory tower disposition and to work actively in the life of the world. Until 1966 I worked in restaurant and resort hotel management. In 1966 I made a major switch of career to data-processing. I had first reviewed all the primary available literature on cybernetics. The next fourteen years I spent in another service sector, the Virginia Division of Motor Vehicles Information Services, as manager of research, of operations and as administrator of information systems. During all of this, my original priority was not lost and I became increasingly able to see for myself and to verify the reality of a part of the human condition which we are poorly equipped to talk about and communicate. Although the language used by the church often leaves much to be desired, it is at least in the process of changing its language and the church would offer me the best setting from which to speak about the subject and to act out the principles which are implied by it. Along the path certain mentors have had a profound effect on my studies: in particular Marshall McLuhan, Buckminster Fuller, Ivan Illich and Paolo Soleri. Each of these theologians, philosophers and men of the world reached conclusions about the more-than-ordinarily expressed human capabilities of all peoples. As Fuller would say, we are more than the mere sum of our parts, we have an omni-directional synergistically operative future in universe.

My present work in Holy Spirit parish at Virginia Beach is very satisfying and allows me to grow and expand still more, and in ways that I pray will be useful to others.

I am not certain. See that this story will be pertinent to the readers of the newsletter. I'll leave that evaluation to you. Print as much as you like.

I want you to know too that what I find fascinating about Wustall is his restless energy, his clarity of thinking and expression, and his very human ability to be occasionally wrong — not to mention his somewhat more than human ability to admit his errors and accept himself. A good model.

Sincerely yours,

(Rev.) Dan Bond

(22) Alberto Donadio writes from Bogota, Colombia:

I work as an investigative reporter with El Tiempo, the leading newspaper in this country. The year I spent in Geneva (1979) working for the International Commission of Jurists is memorable to me. The ICJ is a small and very effective human rights organization. It is not as well known as Amnesty International, a behemoth in the human rights field, but it does marvelous work.

Last month I published a book called "Por que cayo Jaime Michelsen?", on the exploits of Colombia's former top private banker, now a fugitive living in Key Biscayne, Florida. The book did very well: half the edition was sold in the first month of publication. Last year my first book, "Banqueros en al banquillo", also on banking scandals, was on the best-seller list for several weeks. Some 20 banks and finance companies have collapsed in Colombia since 1982 for reasons having to do with fraud and other forms of criminal mismanagement.

Don't you classify me as a millionaire author, let me point out that authors here make very little. It's not like in the U.S. I wish I could make a living writing books. Although the two I have written have been local best-sellers, I could hardly buy a used car with the royalties. Still, I have a contract to co-author a third book, on pesticides.

* If any member reads Spanish and is improbably interested in banking scandals in Colombia, I'll be happy to mail him the books.

(23) Gladys Jaitzaber teaches English literature at UMichigan, and it rubbed off on her son, Brad. His first novel, "Equal Distance", just published by Knopf, got a lengthy, glowing review by Anatole Broyard (and the author's picture) in the NY Times Book Review (12/30/84, p.4). Cause for celebration.

(24) Nathan Salmon has been the recipient of the 1984 Gustave O. Arlt Award in the Humanities, a considerable honor, as indicated by the letter from The Council of Graduate Schools in the United States (next page).

REPORTS FROM OFFICERS

(25) Treasurer Dennis J. Darland reports:

For the quarter ending 12/31/84:

Balance on hand (9/30/84).....	2425.97
Income: 17 new members.....	230.44
2 renewals.....	35.00
total dues.....	265.44
contributions.....	15.00
sales of RSN, bookx, etc.....	107.70
total income.....	388.14
	2814.11
Expenditures: Information & Membership Committees.....	2095.77
BRS Library.....	131.70
total spent.....	2227.47
Balance on hand (12/31/84).....	586.64



The Council of Graduate Schools in the United States
One Dupont Circle, N.W. Suite 430 Washington, D.C. 20036-1173 Phone: 202/223-3791

October 19 1984

Professor Nathan U. Salmon
Department of Philosophy
University of California, Santa Barbara
Santa Barbara, California 93106

Dear Professor Salmon:

It is a great pleasure to inform you that you have been designated as recipient of the 1984 Gustave O. Arlt Award in the Humanities.

As you may know, the Gustave O. Arlt Award is given each year to a young scholar teaching in the humanities at an American university who has earned the doctorate within the past five years and who has published a book deemed to be of outstanding scholarly significance. The Award Committee was unanimous in its decision that your book *Reference and Essence* published by the Princeton University Press in 1982 clearly met the criteria for scholarly excellence.

You might be interested in some short quotes from supporting letters that were received by the Committee.

"It is, in my opinion, the best explication and examination of the theory of direct reference and its philosophical implications that has been written."

"I sincerely believe that Salmon's work will turn out to be one of the most important contributions to this area of research to appear in this decade."

"...the subtlety of Salmon's nuanced and sophisticated argument is unmatched by writers on similar topics who are Salmon's seniors by many years."

"Philosophically, the book is of great importance and the scholarship is impeccable."

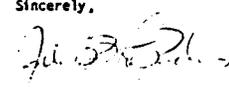
Page Two
Professor Nathan Salmon
October 19, 1984

"In my view, Salmon's book shows the mastery, clarity and judgment of a senior scholar combined with the enthusiasm and creativity of youth. Both substantively and methodologically *Reference and Essence* moves the discussion of reference and of essence to a new and higher plane."

The Award itself consists of a suitably inscribed certificate, a check for \$1,000 and a formal presentation made at the Annual Meeting of the Council of Graduate Schools of the U.S. This meeting will take place December 5-8, 1984 at the Capital Hilton Hotel in Washington, D.C. and the presentation of the Arlt Award will be made a lunch on Friday, December 7. The travel expenses you incur in attending this meeting will be reimbursed by the Council of Graduate Schools.

It was a pleasure to talk to you on the telephone and inform you firsthand of this Award. I will look forward to meeting you in December.

Sincerely,


Jules B. Lapidus
President

JBL/ljs
cc: Arlt Award Committee
Victoria Frankin, UCLA
David Simonett, University of California
Santa Barbara
Herbert Bailey, Director
Princeton University Press

Affiliates:
Conference of Southern Graduate Schools
Midwestern Association of Graduate Schools

Northeastern Association of Graduate Schools
Western Association of Graduate Schools

CONTRIBUTIONS

- (26) Fourth Quarter Results. If you want to see how we are doing — as givers — take a look at the Treasurer's Report (25). There you will see a figure of \$15 for contributions. \$15 is not the average contribution per member. It is the grand total of all contributions from all members for the 3-month period ending December 31st. A grand total of \$15. It sets a record: the wrong kind.

Can we not do better?

Don't we need to?

Think about it. No psychic numbing, please.

- * No contribution is too small to be useful. We also welcome large contributions.

Thanks.

BR ON THE INTERNATIONAL SCENE

- (27) JFK to BR, during the Cuban missile crisis (with our thanks to Don Jackanicz and the National Archives and Records Service, Kennedy Library, Boston):

October 26, 1962

Lord Bertrand Russell
 Penrynysudraeth
 Merioneth County
 Wales, England

I am in receipt of your telegrams.

We are currently discussing the matter in the United Nations. While your messages are critical of the United States, they make no mention of your concern for the introduction of secret Soviet missile weapons into Cuba. I think your attention might well be directed to the burglars rather than to those who have caught the burglars.

John F. Kennedy

Al Seckel discusses this response by JFK to BR's telegrams, in the latest "Russell" (Winter 1984-85).

BR INTERVIEWED

- (28) BR at 80 This is a transcript of the Romney Wheeler interview, as it appeared in Atlantic Monthly (August 1952, pp. 51-54). The BRS Library has the interview on film ("Bertrand Russell", RSN44-13), on VHS videotape, and on audio tape.

A LIFE OF DISAGREEMENT

An Interview with Bertrand Russell

WHEELER. — Lord Russell, as you celebrate your eightieth birthday, we'd like you to tell us what you think you have learned and what you think you will never learn in your career as a philosopher.

RUSSELL. — Well, there are some things that I don't think I shall ever learn and indeed I hope I shall never learn. I don't wish to learn to change my hopes for the world. I am prepared to change my beliefs about the state of the world, but not my hopes. About that I wish to remain constant. I think we might call the subject of our talk "Eighty years of changing beliefs and unchanging hopes."

It's very difficult for anybody born since 1914 to realize how profoundly different the world is now from what it was when I was a child. The change

has been almost unbelievable. I try as best I can, despite my years, to get used to living in a world of atom bombs; a world where ancient empires vanish like morning mist, where we have to accustom ourselves to Asiatic self-assertion, the Communist menace. The world is altogether different from what it was when I was young. It's an extraordinarily difficult thing for an old man to live in such a world. I was born in 1872. My parents died when I was still an infant. And so I was brought up by my grandparents.

WHEELER. — Can you tell us something about your grandfather?

RUSSELL. — Yes. He was born in the early years of the French Revolution. He was a member of Parliament while Napoleon was on the throne.

As common with Fox, he thought English hostility to Napoleon was excessive, and he visited Napoleon in Elba. It was he who introduced the reform in 1801 which started England on the road towards modernity. He was Prime Minister during the Crimean War, during the Revolutions of 1848. I remember him quite well. But as you can see, he belonged to an age that now seems rather remote.

The world in which I was young was a solid world, a world where all kinds of things that have now disappeared were thought to be going to last forever. It didn't dawn on people that they might cease. English people have certainly regarded English naval supremacy as a law of nature. Britannia ruled the waves. It didn't occur to us that that

might stop.

WHEELER. — Even with Bismarck?

RUSSELL. — Bismarck was regarded as a rascal and we thought of him as a sort of uneducated farmer. But it was assumed that the influence of Goethe and Schiller would gradually bring Germany back to a more civilized point of view. Moreover, we thought of Germany as only a land power — it had no navy; and in fact we weren't at all afraid of Germany. Political opinion was more favorable to Germany than it was to France at that time. Bismarck himself compared Germany and England to an elephant and a whale, each formidable in its own element but no danger to each other. That was how we felt. We were not afraid of Bismarck at all. It was thought that there was going to be ordered progress throughout the world. Gradually every country was going to take to parliaments. There was going to be a bicameral legislature and two parties and it was all going to be exactly like England everywhere all over the world.

My grandmother used to laugh because one time she said to the Russian Ambassador, "Perhaps some day you will have a parliament in Russia." He said, "God forbid, my dear Lady Russell." Except for the first word, the Russian Ambassador of the present day might give the same answer. But that was the assumption. It was all going to be orderly and all quite nice.

The atmosphere, apart from politics, was one of puritan piety — very great piety, very great austerity. We always had family prayers at eight, and before family prayers I had to do half an hour's practice at the piano, which I hated. Although there were eight servants in the house, the food was always of the utmost simplicity, and if there was anything at all nice, I was not allowed to have it because it was not good for children to eat nice things. For instance, there would be rice pudding and apple tart. The grownups had the apple tart and I had the rice pudding. There was extreme austerity in all those ways. My grandmother, until she was over seventy, would never sit in an arm-chair until after dinner. Never. It has almost gone out, that sort of austere living by well-to-do people, which in those days was very common.

WHEELER. — When did you get to Cambridge?

RUSSELL. — I got to Cambridge when I was eighteen, and that of course was a new world to me completely. I for the first time met people who, when I said anything that I really thought, didn't think it absurd. I had learned at home to say almost nothing about what I really thought. My people had a horror of philosophy which interested me, and they would say every time philosophy was mentioned: "Philosophy is summed up completely in these two questions. What is matter? Never mind. What is mind? No matter." And at about the sixtieth repetition of this remark I ceased to be amused by it. When I got to Cambridge it was a great comfort to me to find people who didn't regard philosophy as absurd, so that I was very, very happy when I first got to Cambridge. I quickly got to know a great many people who became my life-long friends. Most of them, I am sorry to say, are dead now, but those who are still alive are still my friends.

WHEELER. — You started with mathematics, didn't you, and then moved to philosophy?

RUSSELL. — That is so, yes. I did three years' mathematics and one year's philosophy at Cambridge. I had done only mathematics before going to Cambridge.

WHEELER. — What caused your interest in philosophy?

RUSSELL. — Well, two things — two very different things — caused my interest in philosophy. On the one hand, I wanted to understand the principles of mathematics. I observed that all the proofs of

mathematical propositions that were taught me were obviously fallacious. They didn't really prove what they said they did, and I wanted to know whether there is any truth in the world that is known. I thought, "If there is any, it probably is in mathematics, but not in mathematics as I have been taught it." So I tried to find out some truth there. The other thing that made me interested in philosophy was the hope I might find some basis for religious belief.

WHEELER. — And did you find it?

RUSSELL. — No. In the mathematical part of my hopes I was fairly satisfied, but in the other part no, not at all. For a time I found certain satisfaction in the Platonic eternal world of ideas, which has a sort of religious flavor, but then I came to the conclusion that that was nonsense and I was left without any satisfaction, except for my desires. It remains so. So that as far as that goes, philosophy proved a washout to me, but not as a technical basis for mathematics.

WHEELER. — Wasn't it about here that you entered into what you call a life of disagreements?

RUSSELL. — Yes. I disagreed first with my people both about mathematics and about philosophy. They cared only about virtue. Virtue, they said, was the only thing of importance in the world. Mathematics was unimportant because it had no ethical content, and philosophy was positively pernicious because they thought it undermined virtue. So that on that point I had a strong disagreement with my people. It was solved by my living among academic people who did not take that view, so that I got again into a circle of people among whom I was quite at home.

But that was brought to an end by the first World War, when I took a pacifist line. I was against the first war. I was not against the second. Some people think that this is an inconsistency, but it isn't. I never, during the first war, said that I was against all war. I said I was against that war. And I still hold that view. I think the first war was a mistake. I think if that hadn't happened, you would not have had Communists, you would not have had the Nazis, you would not have had the second World War, you would not have had the threat of the third. The world would have been a very much better place, I think. Germany at the time of the Kaiser was not uncivilized. There was a certain amount of suppression of opinion, but less than there now is everywhere except in England and Scandinavia. So it really wasn't very bad. For propaganda purposes the Kaiser's government was represented as dreadful, but that was only talk. It wasn't really true.

WHEELER. — Your opinions today in regard to Russia are not altogether friendly. Did you always feel that way about the Bolsheviks?

RUSSELL. — Yes, and that caused another violent disagreement. Owing to my pacifism during the first war, I had become estranged from what you might call conventional people, and then I went to Russia in 1920 and found that I abominated the Soviet government. They were dreadful people — dreadful people already and becoming more so. I then had to break with all people who had endured my pacifism who liked Russia, or thought they did, so that I was left in a great isolation at that time. However, I escaped some of the pain of it by going to China, where I spent a very happy

year. I liked the Chinese very much, and there I found people that I could agree with, that I could like.

WHEELER. — Any conclusions about China?

RUSSELL. — Oh, I don't know about conclusions. I don't think I came to any particular conclusions. I continued to think as I had thought before, that democracy is the best form of government where it

will work. It didn't work very well in China. It wasn't working at all. And one could see that it wouldn't work there. They hadn't the political experience. But I thought it would work there in time and I dare say it would have if circumstances had been a little more propitious.

WHEELER. — On your return, the focus of your interest changed, did it not?

RUSSELL. — Yes, owing to the birth of my two elder children, I became very much interested in education — especially, at first, education in the very early years. I didn't altogether like the progressive schools, though in some respects I thought them much better than the older ones. But there are some things about progressive schools, at least about most progressive schools, that I didn't feel were right. I thought they didn't pay enough attention to instruction. It seems to me that in our technically complex world you cannot play any important part unless you have a very considerable amount of actual knowledge, and I don't think that most children will acquire much knowledge unless there is a certain amount of discipline in the school. I think the real discipline required for acquiring knowledge ought to be insisted upon and isn't sufficiently insisted upon in a good many modern schools that I know.

WHEELER. — Did you change any of your opinions in that regard?

RUSSELL. — I suppose to some degree. I tried running a school of my own because I wasn't satisfied with other schools. I haven't the talents of an administrator and I wasn't satisfied with the school that I tried to run. Fortunately just about that time a certain modern school that I was interested in became, I thought, quite good enough, and I was satisfied with that. I have, I suppose, changed my opinions, not only about education, but about many things, as a result of seeing what people do.

I think that freedom is not a panacea for all things. I think there are a good many matters in which freedom should be restrained, some of them matters in which it is not sufficiently restrained at present. In the relations between nations there should be less freedom than there is. To some extent this applies to modern education too. I think that some progressive schools certainly have more freedom than they ought to have. There are some freedoms that I think are desirable in education. Now in the old-fashioned school, if a child does a mean word, it is thought worse than if he commits an unkind action, and that seems absurd.

I think that the unkind action matters more. In that sort of way I don't like the old-fashioned way. I also think that children should be free to explore the facts of life to a degree that they're not allowed in an old-fashioned way. I think there should be free speech. There are a number of things that I like very much about modern education; but both in education and in other matters, I think freedom must have very definite limitations — for example, when things that are definitely harmful to other people are involved, or things, such as lack of knowledge, that prevent you yourself from being useful. Those are respects in which I suppose I should lay less stress on freedom than in former times.

WHEELER. — Do you still believe in the importance of abstract philosophy?

RUSSELL. — That's a very difficult question. I have myself a passion for clarity and exactness and sharp outlines. For some reason that I never understood, that makes people think that I have no passions, that I am a cold fish. I don't know why, but it does cause people to think so. I don't myself think that's altogether just. That's neither here nor there. But I do like clarity and exact thinking and I believe they are very important to mankind, because when you allow yourself to think inexactly, your prejudices, your bias, your self-interest, come

in ways you don't notice, and you can do bad things without knowing that you're doing them. Self-deception is very easy. For that reason, I do think clear thinking is immensely important. But I don't think philosophy in the old-fashioned sense is quite the thing the world needs nowadays. I think the needs of the world are different.

WHEELER. — Just what do you feel today's needs are?

RUSSELL. — Needs depend, of course, on what a person's capacities are. But if I were now at this moment a young man, whether in England or in America, I should not take to philosophy. I should think there were other things better to take to. If I had the necessary capacity, I think I would be a physicist. If my capacities didn't run in that direction, I should think that history, psychology — mass psychology especially — theory of politics, things of that sort, would be much better to work at than pure philosophy. And it's that sort of thing that I should take to if I were now young.

WHEELER. — Lord Russell, what do you think the world needs to reach this happier state?

RUSSELL. — I think there are three things that are needed if the world is to adapt itself to the industrial revolution. The troubles we are suffering now are essentially troubles due to adapting ourselves to a new phase of human life — namely, the industrial phase; and I think three things are necessary if people are to live happily in the industrial phase. One of these is world government. The second is an approximate economic equality between different parts of the world. And the third is a nearly stationary population. I'd like to say a little about each of these.

As to world government. The world government should be, of course, a federal government, leaving a very great deal of freedom to the individual national governments, with only those things controlled by the world government which are absolutely necessary for the avoidance of war. The most important and the most difficult of these is armed forces. All the important weapons of war will have to be in the hands of the international government and of it alone. When that happens, war will become practically impossible; and if war were impossible, mankind could go ahead. If war is not impossible, every advance in scientific technique means an advance in mass murder and is therefore undesirable. But if world peace were once achieved, the situation would be just the opposite.

Now I come on to the question of approximate economic equality. As things stand at present, Western Europe and still more the United States of America have high standards of life. On the whole, the great majority of their people live fairly comfortably from the material point of view. Asia, on the other hand, lives in very great poverty. So does most of Africa. And the moment people are sufficiently educated to be aware of these facts, the inevitable result is a great development of envy in the poorer parts of the world. That envy is the cause of unrest and inevitably makes world peace precarious. The only way of dealing with it is to produce approximate economic equality. Of course it's a long story, but it can be done.

The third point, about population, is very vital indeed. The food supply of the world tends at present to diminish through the denudation of the soil. It also tends to increase through various technical advances; but those two about balance, so that on the whole food produce, as it were, does not increase appreciably. That means that unless everybody is to be very poor, there must be not more people to be fed, not many more, than there are now, and therefore you have got to get approximate equality of population and approximately stationary population. Otherwise those parts of the world where the population increases fast will want to go to war with those where it increases slowly.

WHEELER. — That raises the problem of Asia.

RUSSELL. — Well, Asia first of all has risen to the point of education — some Asians have — where it is not prepared any longer to be subservient to the white man. It hasn't noticed that Russians are white. If it had, it would have taken a different line, but it seems to think that Russians are yellow or black or some other color, and I think our propagandists ought to be mainly devoted to saying only Russians also are white. I believe that would be the effective propaganda to use in Asia, but

I'll pass that point by. Asia clearly is going to equality with the white man, and it's perfectly futile, absolutely futile, for the white man to resist that game. It will infallibly win — infallibly — and we ought to concede it graciously at once before we are driven to it to concede complete equality in Asia. But if Asia is not to overwhelm the rest of the world with a vast flood of population and poverty, Asia must live up to its responsibilities

and must learn the sort of thing we have learned in the West, which is how to maintain a roughly stationary population. If they can't learn that (and I fully believe they can learn and learn quickly, much more quickly than people think) they will not have won their claim to equality.

WHEELER. — Lord Russell, speaking as of today, can you see the influence of any one philosopher more than any other one?

RUSSELL. — I suppose in recent years the most important influence has been Marx — if you can dignify him with the name of philosopher. I should hardly like to dignify him so myself, but I suppose he must count in the list and he certainly has had more influence than anybody else.

WHEELER. — For those of us who reject Marx, can you offer any positive philosophy to help us toward a more hopeful future?

RUSSELL. — Well, you see, I think one of the troubles of the world has been the habit of dogmatically believing something or other, and I think all these matters are full of doubt and the rational man will not be too sure that he is right. I think that we ought always to entertain our opinions with some measure of doubt. I shouldn't wish people dogmatically to believe any philosophy, not even mine. No, I think that we should accept our philosophies with a measure of doubt. What I do think is this: that if a philosophy is to bring happiness, it should be inspired by kindly feeling. Marx pretended that he wanted the happiness of the proletariat. What he really wanted was the unhappiness of the bourgeois, and it was because of that negative element, because of that hate element, that his philosophy produced disaster. A philosophy which is to do good must be one inspired by kindly feeling and not by unkindly feeling.

WHEELER. — Summing up, Lord Russell, do you feel there is hope for the world today?

RUSSELL. — Yes, I do. I feel it very strongly, but how far that is a rational conviction, if one is temperamental, I can't say. I do most strongly feel that there is hope. There may be very dreadful times ahead of us, I dare say there are, but I still believe, I believe most firmly, that through whatever pain and suffering, mankind will emerge from these dreadful things and will emerge into some world that will be happier than any world that has existed in the past. I am firmly persuaded of that. What I don't know is how long it will take.

REPORTS FROM COMMITTEES

(29) Philosophers Committee (David E. Johnson, Chairman):

The BRS's annual session -- at the Eastern Division meeting of the American Philosophical Association -- was held on December 28th, at 10 a.m., in the New York Hilton Hotel.

David Johnson, of the Naval Academy, chaired the session. The paper was delivered by Professor Russell Wahl of Wabash College, Crawfordsville, Ind. The commentator was Professor Justin Leiber of the University of Houston.

Professor Wahl explored two questions: Whether it is really correct to say a person can have merely descriptive knowledge of a thing, and whether truths can be known about things known only by description.

He argued that Russell's original intention in introducing the notion of knowledge by description was to account for the possibility that truths could be known about things with which one is not acquainted. This is the case despite some of Russell's later claims that such things as Piccadilly, physical objects and other things which are known only by description are really logical constructions of things known

by acquaintance. Far from being a consequence of the position in "On Denoting" and "Knowledge by Acquaintance, Knowledge by Description," this more constructivist view actually conflicts with it in some respects.

Professor Leiber had few critical comments, asking instead whether or not Russell just changed his view, on what we can be acquainted with, from his position in The Principles of Mathematics. Further, Leiber asked whether, in "On Denoting", Russell was just using "Scott" illustratively, and not as a genuine proper name. Wahl responded that by 1911 Russell had changed his view on acquaintance, but not on whether knowledge is only of objects of acquaintance. The exchange by the principals was followed by lively discussion from the floor.

Professor Johnson then spoke about a problem these Russell Society sessions (now in their 11th year) were having. He found it hard to understand why so few papers were being submitted -- at a time when people are looking for employment and/or trying to become tenured.

There was a discussion about whether or not to change the format, with the consensus being that formal papers with discussion was the preferred style.

Deadline for submission of papers is May 15th for the meeting the following December. Members of the * Society are encouraged to submit papers or to encourage friends engaged in Russell scholarship to do so.

The session ended with concluding remarks by Professor Leiber, titled "The Responsibility of the Profession: the Case of Russell and Wittgenstein". Leiber argued that for him Russell is a better model of how a philosopher should be engaged in the world (for instance, going to jail for his convictions), whereas Wittgenstein represents a danger that our profession faces (namely turning inward from the larger world.) What the profession has done is to treat Wittgenstein much more favorably than Russell, to the extent of developing a personality cult around the former. Leiber also discussed the personal relations between the two men, stressing how Russell repeatedly went to bat for Wittgenstein and in turn was treated shabbily by Wittgenstein. These remarks provoked a lively discussion, which carried the group to the end of the two-hour session.

FOR SALE

(30) Books:

BOOKS FOR SALE FROM THE BERTRAND RUSSELL SOCIETY LIBRARY

- This list and prices are current as of January, 1985. The discounts given provide considerable savings, especially for certain titles which are often difficult to locate.
- Prices include postage and other shipping costs.
- "H" indicates hardbound edition. No notation indicates paperbound.
- Please remit by check or money order, payable to The Bertrand Russell Society.
- Send orders to : Tom Stanley, Russell Society Library, Box 366, Hartford, Vermont, 05047.

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Authority and the Individual.....	\$ 3.75
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Orders should be addressed to: McMaster University, Mills Memorial Library, 1280 Main St. West, Hamilton, Ontario, L8S 4L6. Prices are in Canadian dollars, payable to McMaster University Library Press.

- (31) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

NEW MEMBERS

- (32) We are pleased to welcome these new members:

CHERYL BASCOM/10504 Riverside Drive/Toluca Lake/CA/91602
CHARLES D. BASH/2421 Knollridge Drive/Fort Wayne/IN/46815
PAUL ALAN BAKER/English Dept./600 N. Park St./Madison/WI/53706
ROBERT BEAUDRIER/1727 Campus Road/Los Angeles/CA/90041
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GEORGE KAYE/Kaye Bldg./Paxton/IL/60957
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SAMUEL MILLIGAN/4701-B PERSHING AV./FORT WORTH/TX/76107
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PAUL REINERS/9172 Buchanan/Iowa State University/Ames/IA/50013

MARNA TIESLER/77 W. Court St./Doyleston/PA/18901
JUDITH E. TOUBES/1449 N. Tamarind Av./Los Angeles/CA/90028
DAVID A. VESPOSKY/700 Wolf Av./Easton/PA/18042
TCM WEIDLICH/511 E. 12th (5)/NY/NY/10009

(33)

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 DEAN T. BOWDEN/2859 El Cajon Blvd./San Diego/CA/92104
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 GRAHAME E. MAISEY/c/o Belvoirdale/1235 Chestnut/Philadelphia/PA/19107

PETER MEDLEY/2550 N. 49th St./Milwaukee/WI/53210-2847
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 GLENN W. SUNDERLAND/1004 Northampton Road (F)/Washington/IL/61571
 LUCILLE B. ZARSE/1013 Tippecanoe St./Lafayette/IN/47904

ABOUT OTHER ORGANIZATIONS

- (34) The Bertrand Russell Peace Foundation, which was founded by BR to work for peace and human rights, is asking for some help in dealing with its annual deficit. Here is how Ken Coates puts it:

Founding President: the Earl Russell, OM, FRS (1872-1970)

 The Bertrand Russell Peace Foundation Ltd.

Bertrand Russell House,
 Garscote Street,
 Nottingham NG7 4ET,
 England (Reg. Office)
 Reg. No. 891690 (England)
 Telephone 0602 784514
 Cables: Russfound Nottingham

2nd November, 1984.

Dear Mr. Russell,

As an admirer of Bertrand Russell, we think you will not mind receiving this letter, which comes from the Foundation which he established in 1963.

It has been no easy task to carry on Russell's work for peace and disarmament in the years which have followed his death. The arms race has run away with the two great nuclear powers, so that the number of nuclear weapons now emplaced around the world outnumbers even the wildest fears of 1970. The worsening of relations between East and West is accompanied by growing conflicts within the bloc systems themselves. As a result of the efforts of the non-aligned countries, the 1978 Special Session of the United Nations did make workable proposals for nuclear disarmament, but all of these were nullified last year when, at the Second Special Session in New York, the nuclear powers were able to reverse engines away from any kind of disarmament.

At the beginning of this decade, the Russell Foundation helped to launch an Appeal for European Nuclear Disarmament, which has brought together all the major peace movements in Europe, and very representative groupings from the United States as well. As a result of this work, the Russell Foundation is in demand all over the world, and finds that its telephone and communications bills increase at the same moment that its income is being reduced. Although we have accumulated a quite remarkable range of contacts and expertise, we find ourselves in the situation that there is a shortfall in our income of approximately £20,000 each year. If we can't meet this shortfall, we shall have to cut back our operations at precisely the moment when they are becoming more effective than ever before. This would be a desperately bad service to the memory of our founder.

* Can you help us? Any donations will be very gratefully received. If you could undertake a regular annual donation, this would be even more useful, in enabling us to budget sensibly.

If you would like to have further information about the Foundation, or lists of our publications and activities, please do not hesitate to write. We will be delighted to answer any of the questions which may occur to you.

Yours sincerely,

Ken Coates
 Ken Coates

- (35) Hemlock Society's newsletter, "Hemlock Quarterly" (January 1985) includes an article on the Koestler double suicide, "Why Cynthia Joined Arthur." (PO Box 66218, Los Angeles, CA 90066-0218)
- (36) National Emergency Civil Liberties Committee ran this ad in the (Sunday) New York Times Review of the Week (2/3/85, 21E, op ed page). The ad was somewhat larger than shown here.

**THE WORLD COURT
AND THE
RIGHT TO KNOW**

**An Open Letter to
the American People**

In his Inaugural Address January 20 President Reagan spoke eloquently of the great American ideals that he and his fellow-citizens must strive to uphold. Yet only two days previously the President had directed that the U.S. Government take no further part in the World Court proceedings dealing with Nicaragua's suit against the United States for violating international law by supporting paramilitary attacks by rebels in Nicaragua and by mining its harbors. This dishonorable boycott of the World Court betrays America's historic ideals for international peace and for the rule of law throughout the world. President Reagan is clearly a man of many contradictions.

As Anthony Lewis states in his excellent article on Presidential powers without accountability (*New York Times*, Op-Ed Jan. 21), "The Reagan Administration feared that the court proceeding would bring out the facts of its aid to terrorist activities and focus attention on its violation of treaties." Thus the U.S. withdrawal from World Court jurisdiction means that President Reagan is again trying to avoid accountability by concealing the truth and is violating the American people's basic civil liberty, *the right to know*.

Corliss Lamont, *Chairperson*
Edith Tiger, *Director*
Leonard B. Boudin, *General Counsel*

**National Emergency
Civil Liberties Committee**

175 Fifth Avenue, New York, NY 10160
(212) 673-2040

NEWSLETTER MATTERS

- (37) Copyright. We've changed our mind about the desirability of copyright for the newsletter. We don't want to stop others from using newsletter material. We'd like others to use it. We copyrighted the last issue (RSN44), but we will not copyright this issue or future issues.
-

BOOK REVIEWS

- (38) *Theory of Knowledge* by Bertrand Russell. The 1913 manuscript, edited by Elizabeth Ramsden Eames in collaboration with Kenneth Blackwell. Allen & Unwin, 1984. 258p ill (The Collected Papers of Bertrand Russell, 7) Reviewed by Marvin Kohl, SUNY College at Fredonia. (CHOICE Jan '85 Philosophy)

Russell never completed this book, and of the 16 chapters he did complete saw fit to publish only the first 6. The major virtues of this resurrected book are the almost paradigmatic way Russell proceeds to justify his claim that some beliefs are self-evident; his useful, often brilliant characterizations of the nature of human understandings, belief, and knowledge by acquaintance; and Elizabeth Eames introduction which provides both an overview of Russell's epistemological development and an explanation of why he did not complete the manuscript. But one reason why it may be of limited contemporary interest is that many empiricists now hold that intuitive self-evidence of nonlogical beliefs cannot possibly be claimed to yield indubitable knowledge. CHOICE urged (Apr '84) that Volume 1 was essential for all college collections and highly recommended it for general libraries who wished to have a partial autobiography and other fascinating information about a man who is clearly one of the greatest, if not the greatest, intellectual, of our century. This reviewer still thinks that the collection as a whole should prove to be a major editorial achievement. But for libraries limited to purchasing individual volumes, the present book is recommended only for graduate collections.

CREATIONISM

- (39) From the Washington Post (11/24/84, p. A11):

In School, Science Seems to Be Leading Creationism

'It Looks as if the Tide Has Turned,' Evolutionist Says

By Bocyce Rensberger
Washington Post Staff Writer

Even though the theory of evolution continues to prompt vigorous controversies among scientists, most of its backers agree that they seem to be winning their battle against religious creationism.

Despite attempts by religious fundamentalists to force the teaching of biblical creationism in public schools, advocates of evolution theory say that no state still enforces such laws.

"It looks as if the tide has turned," said Karl Fezer, who edits a pro-evolution newsletter that circulates among a growing number of scientists and others fighting creationism.

Fezer, a biology professor at Concord College in Athens, W.Va., and others credit the turnaround to two factors.

One was a Supreme Court decision that declared Arkansas' so-called equal-time law unconstitutional. In that case, the court

agreed with the American Civil Liberties Union, which had filed suit, that a state law requiring schools to teach biblical creationism illegally favored one religion. The court also ordered the state to pay ACLU's court costs.

The decision cost Arkansas about \$500,000, a factor evolutionists say may have discouraged other states from passing "equal-time" laws and facing similar suits, despite mounting pressure from the religious right.

The second factor has been a reversal in the fortunes of scientists who volunteer to debate creationists in public forums.

For many years, creationists challenged evolutionists to debate them before college audiences and community groups.

"The scientists who volunteered to take them on usually figured it would be easy to beat somebody who was just quoting the Bible," Fezer said. As it turned out, the creationists were skilled debaters with well-honed lines of argumentation that the scientists could not

immediately counter. By their own admission, the evolutionists were roundly beaten in the minds of the spectators.

When it became apparent that such forums helped sway public opinion, several scientists elected to study the creationist positions and prepare the documentation needed to refute them. They proved successful, winning more and more debates.

"The creationists aren't so interested in debating anymore," Fezer said.

Evolutionists also point to a more concrete victory. The state school board in Texas, a bastion of religious fundamentalism, was declared unconstitutional by the state attorney general and replaced by a board more receptive to the teaching of evolution. The move followed a report critical of the quality of public education in Texas by a commission headed by industrialist Ross Perot.

The new board recently completed its selection of textbooks for use by the state's schools. Of the five biology texts approved, none

offers a word about biblical creation.

"This was a real turnaround," said Wayne Moyer of People for the American Way, a Washington-based organization active in textbook censorship cases. "For the first time, we felt that science was on the inside and creationism was on the outside."

Moyer and Fezer said that although organized creationism is less conspicuous, many of its advocates remain active on local school boards.

Moyer said this pressure was being met by growing numbers of citizen groups protesting textbook censorship to local school boards. Moyer said his organization has more than 120,000 members nationwide.

"All in all, I would say the situation is markedly better than it was just a couple of years ago," he said. "Schools are getting back to teaching science as science."

BOOK REVIEWS

- (40) Rowse doesn't like Russell. From the Wall Street Journal (1/15/76), a review of "The Life of Bertrand Russell" by Ronald W. Clark, "The Tamarisk Tree" by Dora Russell, and "My Father, Bertrand Russell" by Katharine Tait. With thanks to Paul Garwig. Reviewer: A. L. Rowse.

These three books under review give us all, and rather more than all, that one needs to arrive at a proper estimate of the life and work of Bertrand Russell, one of the supposed sages of our time. But why should anyone have supposed him a sage? That is the problem. Why should people have been so ready to follow anyone so obviously erratic, so wrong-headed and irresponsible in every sphere in which he pontificated?

Wherein lay the appeal? That question is easier to answer. Russell had all the appeal of extreme intellectual vivacity, sparkling intelligence and wit, a naughty sense of fun, an irresistible charm for women. He was tremendously good company, never a dull moment with him all his 98 years -- what a record! -- as these witnesses testify. Whatever one thinks of Russell's views and his record, this makes him fascinating to read about.

Mr. Clark's is, in a sense, the official biography based on the immense Russell archive and all the sources -- some 2000 letters to Lady Ottoline Morrell alone -- and yet the interest never flags. Mr. Clark's portrait of the man and narrative of the extraordinary career are fair and reliable: he presents Russell as Oliver Cromwell wished to be painted, "warts and all." The other two books, by Russell's second wife Dora, and their daughter Kate, corroborate the picture. The young Gorton don at Cambridge (Eng.), upon whom Bertie pressed marriage in the hope (fulfilled) of having children, has not always presented a dignified front to the world -- I remember her speaking at Oxford in the last stage of pregnancy -- but her autobiography gives a much better impression: courageous and gallant, generous, full of spirit and spunk. Evidently, from her Bertie got as much as he gave: he met his match. Their daughter's book -- a convert to Christianity, after all -- tells the story of the effect of all this free-thinking, of modernist theorizing about morals and society, upon the progeny in spreading unhappiness, alarm and despondency all around.

One can appreciate the fun and stimulus, even the charm, of Bertie's company, provided one did not have to live with it. But why regard him as a sage, a reliable guide or mentor in regard to anything?

The author of "The Conquest of Happiness" simply created much unhappiness for others. As the second most important woman in his life -- after Ottoline -- his mistress for years, Lady Constance Malletson, wrote: "A man exhausting other men by his intellect; exhausting women by his intensity; wearing out his friends; sucking them dry, passing from person to person, never giving any real happiness -- or finding any." (I hope he found it, all passion spent, in his eighties and nineties.)

The author of guides to "Marriage and Morals," and the education of children, admitted in his autobiography that he had "failed as a parent" and that he was "blinded by theory."

"Anybody could have told me this in advance," he says blithely; there he puts his finger on the source of the trouble -- but of course he would never take telling, he remained as cocksure and arrogant as before, though convicted again and again of having been wrong.

Bertrand Russell is the most outstanding example in our time of the wrong-headedness of doctrinaires and the damage they can do. He was wrong over the first German war -- though he never admitted it -- as his change of front over appeasement and the second German war showed. Of course he was in favor of peace, but why should that have been crowned by a Nobel Prize? We are all in favor of peace, some of us more so than Russell, who advocated a war against Russia, taking advantage of the nuclear bomb at the time, and then said he had forgotten all about it! Why take the political views of such a man seriously?

He was completely wrong about Cuba, as President Kennedy brought home to him: "Your attention might well be directed to the burglars rather than to those who have caught the burglars."

Russell's original reputation was made in mathematical logic and analytical philosophy: he should have stuck to those -- but they did not qualify him as any guide in morals or politics, history or sociology. For one thing, arrogant aristocrat as he was -- as these books bring out -- he did not understand human beings very well. So he was the last person to provide for their well-being -- a mixture of genius and folly, little ordinary common sense.

No philosopher myself, I begin to have my doubts as to the value of the philosophy when Russell himself lays down, "The belief that metaphysics has any bearing on practical affairs, is a proof of logical incapacity." He himself regarded the 10 years that he and Whitehead spent on "Principia Mathematica" as a blind alley, leading nowhere. The philosopher Broad pointed out that Russell changed his philosophy every three years or so. And a young Oxford critic has summed up that Russell left no philosophical masterpiece, "but, instead, umpteen flawed and superseded books."

Then why did they give him a Nobel Prize? I can only suppose from the leftist slant vitiating that award. I can think of far better candidates: Robert Frost and Samuel Eliot Morrison, for poetry and history. Those are at any rate real subjects.

As a Cornishman I cannot but be pleased by the lyrical enthusiasm Russell and his family felt for their

home in Cornwall, by the coast near Land's End. They all have nostalgic descriptions of summer days there, bathing in those paradisaal beaches they had very much to themselves in those days before trippers and coachloads of tourists. All the same it is significant that the Russells never made any real contact with Cornish people or the life of Cornwall going on outside their ken. Somehow, wherever they were, they were outsiders, doctrinaire foreigners, alienated from the common stream of humanity -- yet always prepared to lay down the law about it.

CONTRIBUTIONS

- (41) Recent contributors will be acknowledged in the next issue (RSN46). Sorry about the delay, which is due to a computer foul-up.

(42) OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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RUSSELL SOCIETY NEWS

No. 46

May 1985

- (1) Highlights. Annual meeting arrangements (31). BR on Schoenman (5). Dyson on East-West tensions (2). Stromberg's Fromkin Lecture (9). Freeman interviews BR, 1959 (10). Olum's good advice (6). The Index is at the end. An asterisk in the left column indicates a request.

ON EAST-WEST RELATIONS

- (2) Dyson on how to get along with the Russians. We think Freeman Dyson is always worth listening to. (For several reviews of his remarkable book, "Weapons and Hope", see RSN42). He was interviewed on TV recently, by Conchita Pierce, on March 24, 1985, over Channel 4 (NYC). This is how it went:

[Today we talk with world-renowned physicist Freeman Dyson, who wrote "Freedom and Hope" because he wanted to discuss the greatest problem now facing mankind, the nuclear arms race, and he wanted to discuss it from a human rather than a technical point of view.

[He's trying to build a communications bridge between those who build and deploy weapons -- he calls them the warriors -- and the rest of us, whom he calls victims. He comes to us today as a combination of warrior and victim. Let's first take the concept of warrior.]

That means of course not just the people in the Pentagon, it also includes a lot of my professional friends at the universities, people who are professionals in arms control, for example, who look on the thing as an intellectual exercise. They're just as much warriors as the soldiers.

[And in looking at it as an intellectual exercise, is it more figures, is it more assured computer readouts?]

No I wouldn't say that. But it is a discipline, and it is part of their culture to talk very coolly and not to get emotional about it.

[In doing that, what do you think they lack?]

Very often of course, these are wonderful people. They've contributed a great deal, but still the world they live in somehow isn't the real world because it's too abstract. So I have great disagreements with them about strategic doctrines, for example, because their doctrines never seem to take into account the reality of the world -- what a messy world it is -- and what different kinds of people there are in it.

[And yet they are part of this world, so why don't they take in the reality?]

Well, it's hard, if you're sitting at the university, and reading books all the time, it's not the same thing as being out there, living it. I am of course interested in these negotiations which are just starting and I'd like first of all just to say, let's not expect anything to happen. It's probably not going to happen. That's not bad. It's important to talk with the Russians whether or not a treaty comes out of it.

[Why do you say, let's not expect anything?]

Because we have to be very patient. Negotiating is always very slow. The best treaty we ever got, since World War II, was the Austrian State Treaty, which most people have never even heard of. To my mind that was much more important than most of these other things that are more famous. The Austrian State Treaty was about people, not about weapons. And it got the Russians out of Austria, and established Austria as a neutral and independent country. The results have been wonderful. Austria has prospered ever since, and Russia has accepted the situation with grace. I find that a triumph. The reason it happened was because we were very patient. The negotiations went on more or less for about ten years, and it was done quietly, without any great fuss, and in the end a very good treaty came out. That's the kind of thing we should hope for. We're not going to have a treaty in a hurry.

[As we are looking at the news in Geneva, what should we watch for? Is it just an exercise in futility? You're not suggesting that.]

No, but if something serious is being done, it has to be done quietly. So we shouldn't expect either side to talk. If they start negotiating in public it means the thing isn't serious. That's been the trouble all along with many of our negotiations. If you start telling the public what you're saying at the table, it means you're not really talking to the people across the table, you're talking to the people back home.

[Do you have a choice when the public clamors so much to know what's happening?]

Yes, you have to learn to hold your tongue and keep quiet. That's something we find difficult. The Russians of course are better at that.

[You've explained the concept of warrior. Now explain the concept of victim, and how that differs, because you want a bridge between the two.]

A victim is somebody who feels the evil of nuclear weapons in her bones. The victims seem to end up being female, though that's not always true. The more effective spokesmen of the anti-nuclear movement are women for some reason or other. I think it's just that somehow they do have a better way of looking at things. It's anyway different. You start from a gut feeling, real total disgust and horror at the idea of nuclear weapons. That's what I mean by being a victim. It's somebody who approaches the thing from a moral point of view rather than from an intellectual point of view.

[You're saying that the warriors who are planning all of this cannot hear the victims.]

They sometimes do but on the whole not. It tends to be a dialog of the deaf. The warriors tune out any kind of emotional language because that's the way they're trained and the way they operate. And the victims tend to tune out the more technical discussions, the real horse-trading that has to go on in international negotiations, because to them that's kind of trivial and sordid, and hasn't anything to do with the real issue. That's a caricature of the two sides, but to some extent it's true.

[You're optimistic that the dialog will open?]

Well, that's one thing that I hope for. I think it has opened to some extent. We've seen in the last few years a definite rise of popular political activists against nuclear weapons, which I find very healthful. It's not only in this country, but it's happened in many other countries too. I think we're seeing a very slow convergence of these two points of view, and what one has to have in the end is a policy that satisfies both.

[You've said that when a real discussion is going on, it's not going to be going on in public.]

Right.

[When you heard the concept of Star Wars, what was your reaction?]

Well, it's a misrepresentation of what President Reagan actually said. What is called the Star Wars program is a research program. It's not anything you can point to and say, this is it. We don't yet know what it is. It's a program for investigation which will be on a long time scale, to find out whether defense against nuclear missiles actually is feasible or not, or what kind of defense is feasible. So the program as it exists is about one-third technical nonsense, about one-third military nonsense, and maybe one-third things that might ultimately make sense. The trouble is, those are things are wrapped up in a fog of secrecy; neither we nor the Russians have a chance to see how little substance there is in much of it.

[Is it arrogance or concern for survival that prompts us to propose it?]

It is a concern for survival, and ...if you actually read what Mr. Reagan said on March 23, 1983, 2 years ago, when he first proposed this program, you can see that moral conviction had a big part in it. He just was horrified, and I think quite rightly, that he might one day be forced into that situation where he has to press the button to exterminate tens of millions of people. He said, isn't there a better way? Isn't there some way we can defend ourselves rather than avenging ourselves? And I think he's right. The moral conviction that he started from I support. The only trouble of course is that the thing has been distorted out of all recognition by the technical people so that it's been presented to the public as a grand, grandiose system of laser battleships and death rays and all kinds of idiotic stuff which makes no sense technically or militarily.

[And yet the technical people are always there. That's one of the problems, isn't it.]

Yes. There are of course, good technical people in the program, and some of the program I think is very good. There's a hard core of stuff which makes sense, mostly ground-based. That's old fashioned rockets, old-fashioned radar, computers and stuff, which in fact might actually work, but of course the real problems are not with the death rays in the sky, the real problems are data processing, target discrimination, rather mundane things. That's where the real guts of the program is.

[Do we try to deal with the Russians in our own image rather than as they really are?]

I don't know if that's true. The only one of the negotiators whom I know is General Rowny. He has a pretty good working contact with Russians. He's been negotiating for quite a long time. I think he understands what Russians are like, he understands them as humans. I wouldn't say that the negotiators are unaware of the human aspects of the thing, after you've negotiated for a few years, of course you understand.

Americans are profoundly ignorant about the rest of the world, particularly about the Soviet Union. They have been through some terrible wars, and other catastrophes, much more than we have. They've learned that you can't calculate what will happen...that war, and peace also, is chaotic and incalculable. But you do survive somehow or other, if you're tough and if you hang on and hang on, you survive, and that, somehow, is very deep in their culture and I think we have to respect that. So they will not ever be happy with our notion of assured destruction, which is very much part of our strategic doctrine, not the whole of our doctrine but part of it. And the idea that we can somehow live in a state of stable equilibrium forever by knowing that we can assuredly destroy the other side if they do something bad is something I don't think the Russians really understand or accept. For them the important thing is survival and I think it always will be. So what they are doing is building whatever weapons they find appropriate to survive, and that of course doesn't look right from our point of view. It's hard to come to any sort of agreement about numbers of weapons as long as we don't have a feeling for the concepts on their side, and they don't have a feeling for the concepts on ours.

[Would communication be better if diplomats played a bigger role?]

I don't know. Hard to tell. Maybe they could do the job. I sometimes have the feeling we would get along better if the soldiers on both sides talked to each other. The soldiers have more in common than the political people. The soldiers understand things sometimes very well. They after all live in the real world. They know what war is like, better than we do. So I don't necessarily think it would be such a bad thing to have them negotiate. General Rowny is an example, as a soldier who negotiates. And most of the Soviet negotiators are in fact military people.

I think I am by many standards a hawk. I do believe that military strength is important. I think nuclear weapons are a very small part of military strength. And in a way the worst thing about these Geneva negotiations is that they are sort of addressed to not very relevant problems. They're addressed to these esoteric questions about numbers of weapons and whether or not you have particular warheads or particular weapons and where they're put, and things of this sort. To my mind those are sort of third rank problems.

First rank problems are, What's the political future of Germany? Couldn't we have a deal about Germany like the deal we had about Austria? That to my mind should be problem No. 1.

[Unified Germany?]

No, I wouldn't unify Germany, I would neutralize Germany. Have 2 neutral states, more or less as they are now, except they don't belong to the alliances, and they don't have nuclear weapons. That would be a magnificent treaty, but we are not going to negotiate that. It's not on the agenda, and won't be for a long time.

What else? I would like to get rid of a great number of nuclear weapons in a more drastic fashion than

anybody's talking about. "Live and let live" is sort of my slogan. It implies — it has something of the Star Wars philosophy in it — that we should try to defend ourselves, but with non-nuclear weapons.

[How optimistic can one be? When the Russians get the SS 20, then we then go into Cruise and Pershing missiles, deploying them in Europe. Because they have the SS18 that can carry 8 to 10 warheads, we feel we must have the MX. It's match for match]

That will always be so. There is always this tit for tat in the arms race. I don't find that so bad. The arms race is in fact grinding to a halt, although people aren't aware of it. We haven't increased the number of weapons substantially in the last 20 years. The Soviet Union has, but that's mostly catching up with us. The way things are now, it's very minor changes that are going on. What is the MX? It's a hundred missiles altogether. It's a small addition to the force. It really doesn't change things in any appreciable fashion, both from a military point of view and from a political point of view — it's a sort of a minor thing. The same is true of the Pershing 2. As far as I'm concerned the Pershing 1 and the Pershing 2 are more or less the same.

The major things directly concern people rather than just weapons. And it concerns who is doing what to whom. I think conversations about weapons are important, but more important are the conversations that go on in the background. For instance, there's a thing called the Joint Consultative Commission which is a joint committee of Americans and Russians that gets together every 6 months to discuss strategic negotiations, particularly to implement the treaties we already have. These discussions are very quiet and on the whole have gone very well. The Russians will only talk on a business-like level if they are sure the thing is going to be kept secret. That kind of thing is more important probably than what goes on in public.

Another thing we ought to be talking about much more is crisis management; setting up things that are more robust than the hotline so that we can deal with each other when we get into a stupid crisis. The most likely ways wars begin is through some local crisis in some part of the world that we haven't been thinking much about....mostly Third world. It could be also in Europe or in Korea or some other place. Anyway we should have some organization in being for getting together with the Soviet Union for sorting things out on a rapid time scale when bad things happen. They've done it very well in the Mediterranean, with the 2 fleets, because in the Mediterranean you have Soviet ships and American ships all the time almost bumping into each other, and they have now worked out a system of traffic control more or less so that when bad things happen, when ships almost collide, when they almost start shooting at each other, the naval officers on the 2 sides actually get together and sort it out.

[Are you comfortable with the President as President?]

Well, that's a complicated question. I don't want to make a political speech, I mean I'm...I happen to agree with him about that [Star Wars]. I disagree with him about lots of other things. The nice thing about the President is that he seems to get what he wants, which is always a great advantage, so that if he did want an arms control treaty, it would almost certainly get through the Senate. I think that's extremely valuable. To have a President who has the political savvy to get a treaty through the Senate and get it ratified is extremely important.

[And for all those who think the President might be wrong?]

Of course he can be wrong. I mean he's wrong about all kinds of things. I think his views about foreign affairs are usually highly unrealistic. Nevertheless if he could get us a treaty, I'd be very grateful.

[If his views about foreign affairs are unrealistic, foreign affairs is not unrelated to concepts of defense and peace.]

Eisenhower was in some ways a very similar character, and he got us a very fine treaty. It was Eisenhower and John Foster Dulles who got us this Austrian State treaty. They were 2 hawks, if ever there were, so just because a person is a hawk, it doesn't mean that they're necessarily wrong.

[If someone were to describe you, if they did not know you, what would they say?]

I'd leave that to other people, I don't want to indulge in any false modesty. I'm a scientist who tries to dabble in politics. That's really all I am.

BR ASSESSED

- (3) Annan on Russell. In his book, "Leslie Stephen. The Godless Victorian", reviewed in the New York Times (12/26/84, p. C22), Noel Annan says this about BR:

Bertrand Russell was the most original British philosopher since Hume and the greatest British logician since Occam, but when he considered moral and social problems he still wrote as if they could be solved by the simple application of reason without a thought for the structure of society and its institutions ... his prose resounded with imprecations against men for behaving irrationally. He wrote as if Max Weber had never lived.

Thank you, PAUL GARWIG.

BR MENTIONED

- (4) Espionage novel. "Bertrand Russell makes a cameo appearance in the espionage novel, The Shadow of the Moth (NY: St. Martin's/Marek) by Ellen Hawkes and Peter Manso. The setting is Bloomsbury, Garsington, London and Paris. I enjoyed reading it," says KEN KORBIN, "but hesitate to strongly recommend it. It was pleasant light reading."

BR ON SCHOENMAN

- (5) The Memorandum. Toward the end of the 1984 BFC documentary, "Bertie and the Bomb," comes an interview with Ralph Schoenman, BR's one-time secretary and general assistant. Schoenman comes through as an intelligent, competent, forceful person — which he no doubt is. Russell, in his Autobiography, tells of Schoenman's many useful and even remarkable achievements in the anti-nuclear and anti-war movements.

There began to be rumors that Russell was old and senile, that Schoenman was manipulating him, that Schoenman was the real author of statements being palmed off as Russell's, etc. Typical of the treatment that Russell received in the American press is the following from the New York Times of May 12, 1967. C. L. Sulzberger is a distinguished foreign affairs reporter, a member of the family that owns the newspaper, and not considered extreme in his views. This appeared on the editorial page:

Foreign Affairs: Corpse on Horseback

By C. L. SULZBERGER

PARIS—If a medieval Moorish king died on the eve of battle, retainers would dress his stiffened corpse, bind it astride a warhorse, and lead it against the enemy to encourage the troops. The system worked well and was adopted by the Spaniards when El Cid fought the Moors.

Now we find the relic of Bertrand Russell, this century's most distinguished philosopher, led into battle as a totem for the extreme left. The charger carrying the 84-year-old logician's intellectual remains is his young friend, an American expatriate named Ralph Schoenman.

Behind the Symbol

The forces marshaling behind this decrepit symbol are headed by Jean-Paul Sartre, famous existentialist. They include Sartre's companion, Simone de Beauvoir, and several mediocrities playing the role of yes men.

This strange cast has just produced a sorry morality play in Stockholm whose purpose was to convict—not try—the United States for war crimes in Vietnam. Of course, the Swedish performance wasn't a "trial" and there was no properly constituted "court." The meaning was propagandistic, not judicial.

The production, adroitly stage-managed by Schoenman in Russell's name, pretended it would examine "evidence" impartially. A Yugoslav member of the "tribunal" Vladimir Dedijer, told the Ljubljana newspaper Vjesnik last September: "The court will also hear witnesses from America: American soldiers who have seen with their own eyes what is going on in Vietnam. . . . This is no mutiny of European intellectuals against America."

This was pretense. Long before proceedings began Sartre, as chief "judge," pronounced the accused guilty by stating there was "only one victim in this war, and that is Ho Chi Minh." The "tribunal" refused to hear several North Vietnamese deserters including a colonel.

It rejected a Swedish lawyer's offer to defend the Americans. It scorned the suggestion that a professor of international law appear as an impartial expert. Two U.S. journalists who had been in Vietnam offered to testify; their credentials were destroyed.

In contrast the "tribunal" invited six North Vietnamese prosecution witnesses, including the President of Hanoi's Supreme Court and a boy said to have been burned by American napalm. President Johnson and Secretary Rusk were personally

insulted. Surprisingly, the Stockholm Government remained silent although it is a Swedish legal offense to affront leaders of governments with which relations are maintained.

The tragedy implicit in this shoddy farce is not accurately represented by Sartre, who has been working his way back to the political east ever since he broke with Moscow over the Hungarian uprising. Nor is the tragedy accurately represented by the nonentities who nodded approval of their existentialist patron. The tragedy comes with Russell himself.

Human Echo Chamber

The great philosopher simply outlived his own conscious ideas and became clay in Schoenman's unscrupulous hands. The man who, two generations ago, wrote "The Practice and Theory of Bolshevism" is now an automaton sounding board for Communist drumbeats. Twenty years ago he wanted Washington to threaten war on Russia if the latter wouldn't agree to internationalize nuclear weapons. After hiring Schoenman he assailed Kennedy and praised Khrushchev during the Cuban missile crisis.

It is pitiable when a hero becomes his own tomb, and in the case of Lord Russell it is not hard to see when the internment

occurred. Schoenman joined him as secretary in 1960. Since then the philosopher has talked like a zombie. He announced that the Warren Commission report "covers its authors with shame."

Invulnerable to the N.L.F.

Douglas Pike, in his stinging book "Viet Cong," writes: "No individual within the Communist bloc or without was of more value to the N.L.F. [political expression of the Vietcong] in its externalization efforts than Bertrand Russell, the British philosopher. . . . That he should have become such an unthinking transmission belt for the most transparent Communist lies. . . . That he should have thrown over all objectivity and accepted on an unsubstantiated basis virtually all statistics and statements supplied him by the N.L.F. is one of the great intellectual tragedies of our times."

This tragedy cannot fairly be laid at the door of the washed peer whose bodily endurance outpaced his brain. Schoenman has simply proved himself an adept operator. Russell is no more accountable for the Stockholm farce enacted in his name than were the dead Moors so accountable for battles they no longer understood but into which their swaying corpses were borne.

BR says: "What I came only gradually to appreciate, what could only emerge with the passage of time, was his difficulty in putting up with opposition, and his astonishingly complete, untouchable self-confidence." (Autobiography III, p. 149)

Russell eventually fired Schoenman.

Because of the gossip and the rumors, Russell wrote a memorandum on Schoenman. Russell did not write it for publication, but to make it available for setting the record straight. It appeared in New Statesman, 11 September 1970 (a few months after BR's death). Here it is, with thanks to HARRY RUJA:

THE RUSSELL MEMORANDUM

(This is the full text of the document which Bertrand Russell dictated and approved two months before his death. It clarifies the history of his relationship with Ralph Schoenman)

I am writing this memorandum concerning Ralph Schoenman, not necessarily for publication, but for reference in case any of my actions in relation to him should be called in question by him or, possibly, by his friends, or by anyone else. In part I am writing it for my own satisfaction since I have been told that he 'has it in writing that I am senile' — the implication being that whatever I now do or say in regard to him is said or done, in reality, by someone else using my name. This is not true. My relations to him have been mine from our first meeting when he came to see me at Plas Penryn towards the end of July 1960, to the time of my letter breaking off relations dated 19 July 1969.

My general analysis of his character is given on page 109 ff. of the Allen and Unwin edition of the third

volume of my autobiography. In it I tried to give my first impressions of him, both pro and con, and to indicate what I later discovered. In the first draft of this analysis I was somewhat more adversely outspoken than in the published version, which I toned down partly to avoid both the possibility of libel and the difficulties of recriminations and long-winded 'evidence' and 'defense', and partly because I did not wish to injure him in any way or his position in working for causes that seem to me to be just.

I had said in the first draft that I found him 'surprisingly unlicked'. I found him not only impetuous but 'aggressive and entirely undisciplined and I realized that these characteristics might well make him seem a "dangerous young man".' as I had been warned that he was, 'to anyone of whom he did not approve.' I early recognized his lively instinct for self-dramatisation, his swashbuckling assumption of the importance of his own role at the centre of the stage. His conviction of the unshakeable belief in the penetration and breadth of his understanding were obvious. I did not for some time, however, grasp the closely related characteristic of his utter incapability of imparting reliable information. His reports of people's reactions and his observations were — and unfortunately, I fear, still are — very often excessively and misleadingly incorrect and his quotations must always be verified. I was impressed by his courage, both moral and physical although it too often flouted necessary caution and resulted in unnecessary provocation. And I was impressed by his generosity in helping anyone of whom he thought well or thought to be suffering injustice, although it often led to useless waste of effort and money, both of which might have been far more advantageously spent.

Were I to list his kindnesses to me, the list would be very long and would include many generous deeds that must have cost him dear in worry and work. I found the quickness of his mind, although it made for considerable superficiality and glibness, immensely refreshing, as I did his sense of fun and absurdity and irony, although this often created difficulty, unrestrained as it was by any sense of decorum. In fact, in a world made up largely of people who act, if at all, only on second or more thoughts and guard themselves well with subsidiary clauses, his companionship was as welcome as a delicious fresh breeze on a muggy day. The drawbacks and faults that I found were, I both hoped and thought, such as would be tempered, even erased, by time and experience. They seemed to me to be the outcome of his prodigious driving energy. I underestimated because, certainly in the early years of our acquaintance, it was rarely shown in my presence, the extreme irritability that sometimes accompanies such quick energy. Only after considerable time did I come to appreciate, as I said in the first draft of my autobiography, 'the essential intolerance of opposition and the ruthlessness of his rush towards whatever happened to be his immediate objective'. I did not understand in him at first 'the ascendancy of the ego over intelligence' which has prevented him from profiting by his experience or his recognized mistakes. He has not grown up — only grown older and more rigidly confirmed in all his characteristics. He has amassed a great deal of experience, but it remains a mass of experience. The pattern of his thought and attitude and action remains the same. I have had occasion to call his attention to this fact increasingly often. He himself sometimes alluded to it in deference to my criticisms.

To the admirable obverse of Ralph's characteristics there is always the reverse to be feared. His optimism, for instance, is invaluable. It permits him to see the practicability of ideas that anyone less hopeful would not even attempt to carry out and to inspire others to work for these ideas. His persistent determination to justify his optimism supports him through setbacks that would discourage most people. But these qualities, so admirable in some respects, are disastrous in other ways. They are in large part responsible for his marked tendency to act as if gestures of support and half-hearted promises of financial help are firm promises which will be confirmed and to count upon them as if they were already confirmed. They are also in large part responsible for his firm belief that if he but tries long and hard enough he can extract support from even the most reluctant target. This, in turn, led to his prolonging the many travels and visits that he made on my behalf or on that of the Foundation to twice, or much more, the length that they had been planned to take. And, in its turn, this extension of his term of absence from my or the Foundation's daily work has left his colleagues to carry on activities that he began but of which he had not fully informed them because he expected to return in time to deal with them himself. Moreover, as he moved about with speed and often with no prior notification to his colleagues, it was impossible to obtain information from him quickly, if at all. As his journeys became more and more frequent during the years that he was working for the Foundation he became more and more difficult to work with. And the fact that the 'promises' and 'important things' that he was accomplishing so seldom bore observable fruit, tended to bewilder and dismay and ultimately discourage his colleagues.

Linked to, and perhaps causing, this failure to bring promises and schemes to fruition is his failure to retain the respect or liking of most of those with whom he has had any sort of protracted relationship. He has drawn many people into the work of the Foundation. He has inspired many others, some of them of public distinction, to see the work of the Foundation, as I do, as potentially important to the world. But those who have been drawn in gradually drop out or, because they are led to emulate his extravagances, have had to be sacked. Often after several meetings with those who at first were ready to help us he has lost their sympathy by his importunities and exaggerations, arrogance and bad manners.

His self assurance, which enabled him to carry through transactions that would have been impossible without it, also permitted disastrous displays of tactlessness and offensive importunities. These displays were increased by the limelight shed upon our part in the Cuban affair. It inflated his ego more than I at the time realised. When, for instance, he went to China, on my behalf at the end of 1962, or the beginning of 1963, he took it upon himself to teach the Chinese whom he met the folly, as he considered it, of the moralities and customs inculcated by their Government. At the first interview given to him and his companion by Premier Chou En-lai they were received most courteously and the Premier was friendly and helpful. At their second interview they were received coldly and severely chided for their behavior and tactless indiscretions while in China. As their sponsor, naturally, I was rendered suspect. To my distress and to the grave embarrassment of our work I have never been able to recover the warmth and friendliness formerly accorded me by the Chinese Government.

On the other hand, it was necessary to balance against Ralph's infamous folly in China the fact that he had gone there bearing a message from Nehru which might have provided a way out of the entanglements of the Sino-Indian Border Dispute. Against great odds, he and his companion had managed to reach Nehru and obtain this message from him. And they had also obtained the backing of Mrs. Bandaranaike, then Prime Minister of Ceylon. No one else, I believe, would have done this. No one else would have believed in the possibility of doing it or had the persistence and hardihood to achieve it. It provides an obvious example of the dichotomy of Ralph's work, admirable up to a point, but finally ruined by impetuous egotistical folly.

Discourteous Stupidity

Again, I remember that on one of his visits to Israel for me he was given an interview by the Prime Minister, Ben Gurion. He took it upon himself to lecture the Prime Minister on his and the Israeli Government's shortcomings, a lecture naturally resented by its recipient. He told me of this, as he told me of the Chinese episode, upon his return and I pointed out that I thought he had been greatly at fault. He agreed with me. I optimistically believed that he would not repeat these quite uncalled-for rude provocations.

The lack of good manners was obvious both in very important matters such as I have just recounted and in small daily give and take. Discipline was abhorrent to Ralph and he revolted from it instinctively, whether it was administered from without or was recognisably called for from within. No rudeness to someone of whom he disapproved was flinched from by him. No engagement for a fixed time, whether made with an elderly or distinguished pundit or one of his friends could be kept on time. He was unable to restrain himself from taking over the conversation if it seemed to be going as he did not wish. Sometimes this was extremely unfortunate. I remember two occasions in particular when this happened. Once when an old friend, with whom I had worked closely and had had many vehement discussions, came to see me concerning our joint work and disagreed with me, Ralph drew the unhappy impression that I was being brow-beaten and not being treated with due deference. Finally, my friend remarked angrily that he had come to see me and not to see Ralph. In the end, I had to ask Ralph to leave us. On another occasion, Ralph believed that I did not hear correctly what was being said by an American acquaintance. He undertook to reply, himself, to all questions put to me until my acquaintance, like my friend, pointed out that the questions were addressed to me. Both these unwarranted intrusions caused considerable trouble. In spite of my remonstrances, I do not think Ralph ever understood the discourteous stupidities of which he had been guilty. The basis of them was perhaps the amiable one, from my point of view, of a wish to protect me, a wish that sometimes led him into fulsome follies or worse, as it did at the end of my speech at the London School of Economics in February 1965. The wish sprang, I still think, at least in part from a genuine affection for me, and, possibly, admiration, as did his other fulsome flatteries. I am by no means immune to flattery. It is so rare as to be sweet in my ears. But if it is very obvious, it can only be irritating and embarrassing. And his was too often so obvious as to make me feel a fool. At first I thought that this was the result of sincere feeling and of his desire to please me, but later I realised that it was also an indirect way of inflating his own ego. On all occasions he used my reputation and any weight that my name might carry to support his own views. And he had a vastly inflated opinion of my importance.

Ralph could not, of course, resist the limelight, even in small and silly ways, and even against my expressed wishes. Towards the end of June 1965, a lobby against our government's support of U.S. policy in Vietnam was held in the House of Commons. Ralph wished me to attend it. I did not want to do so, as it seemed that my views on the Vietnamese War were very well known and that there were plenty of others who would attend the lobby. Finally, however, I gave way to his pleas on condition that, since it was a very serious occasion, I should go quietly and as one of many. Ralph acceded to this condition. When, however, we reached the House of Commons, he produced a large sign that he insisted my being photographed holding. He then proceeded, like a monkey on a stick, to climb all over the motor car in which we had driven up in order to flout the police — I forget now how and why. It was all quite foolish and undignified, and I was ashamed. Again, after his ostracism by the British Government, he appeared here — his last visit — done up in a preposterous 'disguise' late one evening. It did not occur to him that in doing so he was exposing me to the charge and penalties of harbouring someone forbidden entry to Britain. He simply could not resist flamboyant showing off.

Telegram to Khrushchev

It was after the Cuban crisis that I began to see more clearly than I had done the effect of the reverse side of Ralph's good qualities. He found himself at that time at the centre of the events in which I took part and have related in my book Unarmed Victory and came to regard himself as having been indispensable to me at the time. Perhaps he was. Perhaps I should never have sent the telegram that gave Khrushchev an opportunity to send his open letter of withdrawal had it not been for Ralph's encouragement and work or for the telegram that he sent to Khrushchev for me in the early hours of 26 October 1962. By well after midnight I had become very tired by the stress of the day. I went to bed after a long discussion with Ralph and after arranging what might be done in various eventualities. I exacted a promise from him that he would wake me if anything further transpired before breakfast. He did not wake me, but woke my wife to obtain her backing in sending a further telegram to Khrushchev, the possibility of which we had discussed. It was sent, and when I woke, I approved of its having been sent. It did not occur to me that Ralph had done more than a good secretary should have been expected to do in the circumstances. I did not know until considerably later that he was most indiscreetly and inaccurately putting it about, or perhaps allowing it to be put about, that the correspondence at that time was all initiated and accomplished by him. At first I did not believe this of him, but reports coming through the years giving chapter and verse concerning this and similar indiscretions have convinced me that he is not to be trusted where his ego is concerned. I am now forced to believe that he has made it incorrectly evident that he, or to a lesser extent, others have been entirely responsible for various writings and statements published by me since our acquaintance began. Whether he has ever claimed to have written Unarmed Victory or not, I do not know. He was out of the country at the time of its writing and, when he returned to London, I

asked him to verify and supply certain facts that I needed. In reply he sent me a long account of the whole affair from his point of view, a book, which he had written. My wife and I spent a day in concentrated search for the few facts that I needed. It was the culmination of his tendency to write full length reports of his impressions instead of the factual notes required of him. Since that egregious performance, he has improved in this respect, in regard to my work at any rate. For my answer to the charge that anyone else, other than I, has written my letters or publications or opened and replied to letters from my correspondents see Page 164 of the Allen and Unwin edition of Volume III of my autobiography.

Ruining my Reputation

Complaints, all couched as jokes, came to me in the early days as often as might be expected from the people upholding our civil disobedience work. Ralph would, they said, try to bully them into doing what he thought right by saying that he was speaking as my secretary and voicing my wishes. This, I gather, moved them less than he thought it should. Not till the year following the establishing of the Foundation did I receive serious complaints of him save from people who did not in any case like what we were trying to do. Always, when any complaints of him came to my notice, I discussed them with him and more often than not he admitted them, promising reform and thereafter referring to my criticisms and his determination to defer to them.

After the establishment of the Foundation in September 1963, however, the unfortunate traits of which I have spoken became steadily more marked. I began to receive serious complaints from his colleagues and others who were sympathetic to our work. At the end of January, 1964, two of his colleagues called upon me at Plas Penrhyn to beg me to expel him from his position in the Foundation as my secretary. They spoke for themselves and three other colleagues. Their charges had three main bases: (1) that Ralph was ruining my reputation by telling people that he was responsible for what purported to be my work; (2) that he was playing fast and loose with funds obtained on the ground that they were to be used for my work for peace; (3) that his attitude was dictatorial and his intolerance of opposition intolerable. For these charges they presented chapter and verse. I asked the two who had come to see me and the other three colleagues to put their charges in writing. They did so, and with their letters gave me some precise knowledge that I had not before possessed. I was grateful to them for troubling to do this. Neither they nor any of Ralph's other associates in the work had, up to this time, made to me any serious or precise complaints. When asked why not, they all said, in various ways, they had not wished to distress me. They did not seem to realise that by delaying they had put me into a very false position and one that would inevitably harm our work if and when I tried to extricate myself from it. They had hinted at dissatisfactions but had never given me any information with which to face Ralph. I could now, and did tackle Ralph about the matters that they had brought up. He either denied the charges and the evidence for them in toto or explained what the 'evidence really sprang from'. In view of his rebuttal of the charges, his promise to reform in one case (the charge of wasting money and energy on ill-planned journeys) and, especially, the fact admitted by all his colleagues, that there was no one else who could take his place and carry on his work, I did not repudiate him. Moreover, I had strong reasons to doubt the reliability and even the capability of most of the complainers. I now suspect that these 'reasons' may have been carefully provided by Ralph himself! The most reliable and capable of Ralph's colleagues were unwilling at that time to bear the unpleasant consequences of plain speaking, although later they were driven to do so. Their reluctance has done great harm both to me and, what is worse, to our work.

Ralph's Uproar

Among the first serious complaints that I received from anyone not working with us followed the Peace Conference at Helsinki in July 1965. On July 15 I received a telegram signed by the 'Delegation of Federal Republic of Germany' saying: 'Speech of your personal representative caused uproar. Strongly rejected by audience. Tremendous provocation of Peace Congress. Bertrand Russell Peace Foundation discredited. Essential you dissociate yourself from Schoenman and his speech. Friendly greetings.' (The stops, absent in the telegram, are added by me.) Needless to say, I was exceedingly disturbed by this. As I knew nothing of what had gone on at the Congress, however, I felt that I must await further news and, especially, Ralph's version of the matter, before taking any action. Following the Conference, I received many conflicting reports. Towards the end of July I replied to one correspondent:

Thank you for your letter of 26 July and its enclosure. It was kind of you to write expostulating with me directly about the difficulties at Helsinki. As I was not there, I find it hard to straighten out the conflicting reports that have come to me. The statement that you enclose (which she said in her letter was the speech which caused a great deal of disturbance) was a message from me. From all that I can gather I make out: that it was not this message but a later speech by Mr. Schoenman that caused the difficulty. At any rate, the final resolution adopted by the Congress seems to me admirable — but not the first that they adopted after the first meeting. It seems to me just possible that strong obstructionist methods were needed to make the change between the first and the final resolution possible. If so, I am glad that they were taken, though I am sorry that the Foundation has to bear the burden of the disapproval of some of the delegates. As to whether the same end could have been achieved by another and more acceptable manner, I should think probably it could have been, but I was not there, I repeat, in the heat of conflicting points of view. I am glad that you found the Conference a success from many points of view.

From this reply, it may be understood how tangled, apparently prejudiced, and often mistaken the criticisms were. Those who upheld Ralph's action were hardly clearer. What I made of it all at the time, the above letter indicates. Moreover, as I have said above, the resolution of which I approved was adopted by the Conference after, and not before Ralph's uproar and was probably owing to it.

A month later, a woman scientist, who had done very commendable work in Britain for international peace, wrote to my wife criticising Ralph's actions at the Conference very severely. She had not herself been present and

based her remarks upon those of a delegate who did not himself complain to me. All these criticism I took up with Ralph when he returned. He replied that he had gone to Helsinki not only as my representative but also as an appointed delegate in his own right. He said that, apart from reading my message, he had made it clear that he was acting and speaking not as my representative but as himself. He was 'convinced' — a favorite word of his — that had he not acted and spoken as he did, the Chinese delegates would have had short shrift. He was convinced that the Conference had been rigged by the Americans against the Chinese. It seemed to me, as I told him, that even if this were so, he might have achieved his end by restraining his temper and being very much more tactful and quiet. He agreed reluctantly that possibly this was so and that he would try not to commit such impetuous and provocative errors again.

A few weeks later I received a long letter from a friend, who had also been a delegate at Helsinki, describing Ralph's actions and describing how fantastic and fanatical they had appeared to be and, consequently, how harmful to our work. They destroyed, she said, much goodwill towards it and achieved only an immediate and Pyrrhic victory for Ralph's point of view. Again I discussed these matters with Ralph, pointing out clearly that, while the end that he had wished to achieve might have been praiseworthy, his methods of achieving it had been altogether deplorable. He countered by saying that no other methods would have been effective. I disagreed. He promised again to be less violent and ill-mannered in future.

Is Russell Senile?

I received a long letter from this same friend a year later. She had been in London for six weeks, during which time, she said, no fewer than 26 people, all of whom were sympathetic to my own work, had remarked on the way in which my 'image was being tarnished' and my friends alienated by 'Ralph's unfortunately arrogant personality plus attitudes and methods which are all too often open to question, I am told, from the standpoint of ethics'. These people had asked: 'What is the hold this man has over Russell? Is Russell now senile and unable to make his own decisions and so is accepting whatever is put before him? How is it Ralph seems to overrule Russell to continue doing the things Russell himself has personally repudiated?' To my request for specific facts backing up these charges, I received no reply and they continued to seem quite unreal to me.

A month or two later in this same year, I received a letter of resignation from one of the Directors of the Foundation. In it he said:

My sympathies and engagement in your work and the aims of the Foundation are what they always were. I feel as strongly about the war in Vietnam as ever. I think that the Bertrand Russell Peace Foundation with the extraordinary example of your life and work could become the most important independent intellectual force in the world today.

The reason for my resignation is personal. I feel that Ralph Schoenman has captured the Foundation and turned it into a monolithic expression of his own limited interests and abilities.

Before my resignation becomes official, I would strongly urge that an independent group examine Mr. Schoenman's competence to continue further his sole leadership of the Foundation. I also feel that an independent group of accountants should make a report to the board of directors concerning both income and disbursement over the last three years.

Believe me, Lord and Lady Russell, that resigning at this moment is painful. I also find it painful to be unable to conclude the film about you which I have begun. I have notified Schoenman of this on four separate occasions in writing. I believe that the raw materials of the film, as now unedited, is of great value. As of today, Schoenman has not answered any of my letters concerning its disposition. I feel that it is improper for me to continue physical ownership of the negative and film. Will you be kind enough to let me know what should be done with it.

Auditing the Accounts

I should at that time willingly have consulted accountants and an independent group of individuals as to Ralph's administration of funds and general competence. But where could I find such a group? As to the matter of the film, Ralph and his colleagues told quite a different story from that told above. We were finding it difficult to extract the film from its maker in spite of many letters to him asking to have it sent to the Foundation.

Until that time, though I had received other complaints, few had given me precise information that could not [be], and was not, explained away by Ralph. A good example, and a very nice letter of this sort, came from a young man unknown to me in May, 1967:

I have an unusual letter to write, so may I in advance beg your patience and forgiveness.

I have been engaged in the activities of the Hampstead CND and the Camden Committee for Peace in Vietnam during the past two years, and more recently, Hampstead Labour Party.

Inside and outside committees I have met a great many people holding a great many views, although naturally almost all fall within that part of the spectrum called the Left. I have found however two things that almost everybody has in common, one is a profound respect for you, the other is dislike of Ralph Schoenman.

I certainly have no doubts concerning his dedication to your work. It is his public presentation that is in question. I wish I could give you specific examples of what I mean but this is very difficult. There is a certain conceit, a certain unwarranted hostility towards people that goes ill with his position. My impression of Mr. Schoenman is general, as are the impressions of most people, but such as it is, it is a bad one. I would not presume to write to you thus were I alone in this feeling.

I am vague on the cause, perhaps I can better illustrate the effect. I have a friend who holds a very responsible position, has a most pleasant disposition, and excellent opinions. I remarked to him on the photograph of you on your veranda in the "Observer" earlier this year. He agreed with me, an excellent picture, but added that Ralph Schoenman was probably just out of sight propping you up. He was half in jest, but others make similar remarks, and are serious. The spite or cynicism of such remarks is not directed at you but at Mr. Schoenman.

My purpose is to bring to your attention something that I find very disheartening. Had I not met many other persons who share my opinion, I would not presume to write to you.

I must say I intend no harm or calumny to Mr. Schoenman, but knowing how widespread my feeling is, I think it has to be of some importance.

I hope you will not think me impertinent for I am, sir, with the greatest respect, yours most faithfully.

Such generous and obviously sincere criticisms as the foregoing were extremely disturbing and carried entire conviction. But it was quite impossible to make Ralph understand them. His reply was to the effect that anyone who worked with energy for the ends that I desired would be more than likely to incur such criticism. And it seemed to me that there was a good deal of truth in this reply. I could only beg Ralph to be gentler and more tolerant in his presentation of our views and beliefs.

Display of Egoism

As I watched the development of the War Crimes Tribunal in 1967 doubt became even stronger in my mind. Ralph was appointed Secretary General of this Tribunal. I watched his doings with greater objectivity than I had been able to do formerly since he was acting, not as my secretary or representative, but as an executive of an organisation which I entirely supported though in the running of which I took no active part. I had been increasingly aware for some time that, though Ralph was invaluable in developing an idea to the point of practicability, he was disastrous to that idea when he attempted, himself, to carry it out. This belief was confirmed by his actions as Secretary General and by the unnecessary quarrels and muddles largely created, I understood, by him. Again, the dichotomy was visible: it is quite possible that the Tribunal would never have got off the ground had it not been for his intense efforts; but had his efforts been accompanied by even a little restraint and considered planning and with less provocation to those who did not approve of his methods or of the Tribunal itself, the latter might have accomplished as great — and it was great — a work as it did with far less cost in human frustration and futile work as well as in money.

I felt that his display of egoism and flouting of advice, especially of advice given by his colleagues, at this time and in the following months when he flew about the world, as it seemed to me, heedlessly, rendered him only a liability to the Foundation. But the Foundation had become, in November 1966, a limited company. The change had my entire approval. The company was administered by directors of whom I was not one. I had no executive position in it. It was, consequently, no part of my business to retain or to dismiss Ralph except as my secretary. And he ceased to be my secretary in 1966.

I felt that Ralph should be dismissed from the Foundation. I had for some time insisted that he should not speak either as my secretary or my representative except on such occasions as we had specifically agreed that he should do so. I reiterated this in a letter in 1966. He assured me that he honoured this decision of mine. I constantly heard and read of his having made pronouncements as my secretary or representative. He pointed out that this was not his fault, that in spite of his denials, others took it for granted that he was still my secretary. Perhaps this was true. In any case I could do no more than urge him to make it very clear that he was not speaking or acting for me. I felt that I might or might not agree with what he said or did. I wrote to him in 1967 on this subject in categorical terms such as I had used only in speech theretofore.

The Directors of the Foundation company were not even yet fully convinced that he could no longer be useful to the work and was harming it. I had frequent discussions with some of them about the matter. They appeared to feel that it would make their position as colleagues of Ralph more difficult were I myself to break with him. They feared also, I learned, that if I did so, he would retaliate in ways that would not only hurt my feelings but would harm my work. I did not know at this time that this was one, and perhaps the chief, of their reasons for their cooler than lukewarm reception to my wish to break with him. Nevertheless, I now think I should have broken with him several years ago. Instead, I temporised. I made a grave tactical mistake: in my desire to put my attitude towards him and my criticisms quite clearly before him and yet in no way harm the efficiency of his work as the directors had made me feel I might do, I agreed with my wife that she should make the criticisms to him in my presence and that I would merely agree with them. It was a foolish plan. Unfortunately, his assurance was such that he took refuge in the belief that my wife was persuading me to oppose and mistrust him. I soon realised that all I was doing by this roundabout method was confirming in him the very characteristics that I most deplored. When, in 1969, I learned of what I had not suspected hitherto, that, consciously or, again, through over-optimism he was indulging on behalf of the Foundation in what can only be termed dishonest means of accumulating funds for his work. I could no longer continue to support him in any way.

Financial Unscrupulousness

He was without authority, selling the rights of books, refusing to send on funds owing to the Foundation in London, attempting to divert funds payable to it from the sale of my archives, insisting that English tax laws be flouted, and employing other such discreditable means. Perhaps I should have recognised this tendency towards financial unscrupulousness in Ralph earlier, for I had had occasion to remonstrate with him a number of times when it seemed to me that he was sailing very close to the wind. For instance, he arranged with the editor of one journal to pay a certain sum for the right to publish statements and articles by me hitherto unpublished. He then sent these articles and we received the money for them. But he sent them to other journals which occasionally, owing to their dates of appearance, published them before the editor with whom we had made the original contract could get them out. Naturally, this editor was angry. And so was I. I quarrelled with Ralph about it, but failed to convince him. At the time I felt I had to support Ralph. I now feel I was mistaken in this.

During the past two years, since he has been forbidden entrance to Britain, he seems to have been attempting to carry out his ideas without reference to the advice and needs of his colleagues in the Foundation. Certainly he has flouted my criticisms, paying no attention to them save to pronounce them all biased. His actions have reinforced the confirmation that the War Crimes Tribunal has given to my belief as to where his value lay when he was still valuable. But his actions since 1967 have become so egregious that he appears to me no longer to have any value in carrying on the work that I believe the Foundation to be engaged in and which I think should be done. It is for his colleagues to give the facts of their difficulties in working with him. My own reasons for breaking with him I have tried to make clear in this memorandum and to indicate to a slight degree in my autobiography. I have given them directly to Ralph himself in the past, especially on the few occasions when he has visited me here in the last three or four years. I have referred to them in my last letters to him, copies of which I think are in my files along with other correspondence addressed to me by him and others. I am particularly sorry to have had to make this open breach with Ralph because I fear that it will distress his parents whom I both like and respect — unless of course they can take refuge in the belief that I have been persuaded, or even forced, to make it by my wife and the other wicked people who surround me.

Definitive Break

The question of cardinal importance that has been put to me is why I did not break with him earlier. I did not do so because, until the last few years, he was the only person who could and would carry out the work that I thought should be done. The balance of his accomplishments over his drawbacks has only gradually been reversed. His faults and mistakes were of less importance than his ability to turn vision into practicable effect and his courage and optimism in carrying out our ideas. When, sometime after the Cuban debacle, he finally took the bit in his teeth and later careered away unrestrained as Secretary General of the War Crimes Tribunal, I became increasingly doubtful of his usefulness to the work and remonstrated with him both frequently and severely. Since his methods, however, have become importunately open to question and, consequently, intolerable, during the last two years, and during the last year can only be termed dishonest, I have felt it necessary to make a definitive break with him.

I did this in my letter to him of July 1969, to which I received no reply. Towards the end of November 1969, I was obliged to write again in an endeavor to extract an undertaking that he would cease using my name or my wife's as he has been doing to support his own work. And in the past few days, I have found it necessary to prepare a public statement of repudiation, since I must, if possible, dissociate myself and my wife from all Ralph's actions in the minds of all men who will listen.

Russell

Postscript:

Had I seen the letter which Ralph wrote to two of his co-directors on 29 June 1968, earlier, I would have unhesitatingly broken definitely with him at once. But I was not shown this until late in November 1969. It is a preposterous document. But in it he presents his point of view on our association at length. It therefore deserves examination. In it he objects to what I said of him in my autobiography on the ground that it is 'a betrayal of all the years I have devoted to the Foundation and to Bertie, years in which I have worked flat out and at the risk of life for twenty hours a day'. Possibly he is referring to the first draft of my autobiography. I was, and still am, unaware of any occasion upon which he risked his life either for my sake or that of the foundation. If he is referring to his travels in Africa, the dangerous part of those were made without authorisation from either me or the Foundation. The same is true if he is referring to his second journey to Bolivia where he got himself imprisoned and shot at. In both cases, he was begged to return to London or to stay in London as he had been away many weeks longer than had been intended and all the work of the Foundation was held up by efforts to straighten out what he had begun and abandoned. Much of the rest of his letter, three closely typed pages, is a diatribe against my wife who, he states, has been waging a campaign against him. In the course of this he utters nonsense, saying that 'she has tried to deny me help of the Foundation when I have been in prison or in need of assistance to recover my passport. She has manoeuvred to prevent my return to Britain and when I did return she put out a vicious Press statement dissociating Bertie from me which only a miracle prevented the bourgeois press from blowing up into a major scandal'. All this is, of course, untrue. She has often helped Ralph and would have helped him in prison had there been anything that she could have done for him. She has never put out a Press statement of any sort, vicious or otherwise. Moreover, he says that 'she has harassed and bullied and tormented Bertie to secure his acquiescence in her efforts'. I have never been bullied or harassed or tormented by her. The idea is ludicrous. And in point of fact, she felt optimistic about Ralph for a longer time than I did. Ralph thinks that it was she who made me demand that he should not be my secretary. The muted and barely existent public

support of Bertie for me when I have been in grave danger and now banned from Britain' is owing to her. And her nefarious actions culminate in 'harmful' remarks that I make about him in my autobiography. I had been under the impression that I had helped Ralph as much as I could and I do not think that I have been ungenerous to him in my autobiography.

There follows in this letter a long, very revealing paragraph. He sums it up in the introductory sentence: 'the truth is that every major political initiative that has borne the name of Bertrand Russell since 1960 has been my work in thought and deed.' He continues, naming what he considers these major political initiatives. To all this he says I have agreed enthusiastically. I have referred to my wife's evil campaign against him 'with anguish', assuring, even crying. This is entirely the figment of his imagination. He himself, he says, has been 'trapped in the dilemma of not tearing him (that is me) apart by fighting Edith'.

I should ask Ralph to reflect on his own past speeches concerning the duties of a good secretary. And also upon the number of times that I have urged him to work and to publish in his own name. Further, I should ask him to compare the paragraph about my wife on page 5 (Allen and Unwin edition) in the preface written by him in the book which he edited entitled Philosopher of the Century. It was first published in 1967. I entirely subscribe to what he says in that paragraph, as does my wife. But I should think that the change that he finds to have taken place in one year, 1967-8, would seem even to Ralph to be unlikely. I suppose that he has invented my wife's campaign as a face-saving device against my criticisms. There is no slightest danger, and never has been, of my being torn apart by conflicts between my wife and Ralph.

This letter leaves me with the impression that Ralph must be well established in megalomania. The truth is, I suppose, that I have never taken Ralph as seriously as he liked to think I did. I was fond of him in the early years. But I never looked upon him as a man of parts and weight and much individual importance.

NUCLEAR AFFAIRS

- (6) Don't let the experts intimidate you! Don't get snowed by technical talk...numbers of missiles, numbers of warheads, delivery systems, first strikes, hardened silos, SS20s, Minutemen, Midgetmen, etc., etc., etc.

That's the message from Dr. Paul Olum, who worked on the Manhattan Project in Los Alamos, and is now President of the University of Oregon:

You don't need to know all the technical details to be informed. I think you know enough when you know that two of our nuclear submarines will carry 480 warheads and there are only 200 Russian cities over 100,000. If we wanted to aim them at cities we could destroy all their cities with two of our nuclear submarines which are mobile and essentially invulnerable. We do have overkill...It seems to me, the information you need you have. You don't need all the technical details.

This remark was made during an excellent Phil Donahue show, in December 1984. The participants -- Dr. Olum, Herbert York, and Peter Weyden -- discussed Weyden's new book, "Day One", about the building of the first atom bomb.

NEWS ABOUT MEMBERS

- (7) Walt Coker is attempting to put together a book on Bertrand Russell and A. S. Neill as models of progressive educators. He would like to correspond about research for this project. PO Box 3164, Scottsdale, AZ 85257

- (8) George Kaye has been reading "The Lost Half-Century", an essay (in "A Hoard for Winter", Columbia University Press, 1962) by Dean Emeritus Virginia Gildersleeve of Barnard "which sadly notes that nearly all books and newspapers printed in America...are on paper whose chemical composition dooms [them] to disintegration within 20 to 100 years. [She] regretfully contrasts their passing with some of her treasured volumes printed in the 16th Century, and even the recently found Dead Sea scrolls from 2000 years ago. To whom can we entrust the selection of what shall survive, she asks.

"The question assumes the existence of something worth preserving...Consider all the wasted words that wend their way to the printer. Do they deserve a second chance...?"

"...our best current hope is the chemical decomposition of paper. What we need is a law requiring that all other laws be written on paper guaranteed to last no more than 2 years, or at most 5. [And the same for] newspapers, magazines, best-selling fiction, etc., etc." [Except, of course, certain newsletters. Ed.]

BR CELEBRATED

(9)

The Morris Fromkin Memorial Lecture, was given by ROLAND N. STROMBERG at the University of Wisconsin-Milwaukee on November 4, 1981. We present it here ... but without the 8 1/2 pages of footnotes, which we will lend on request. We show where the footnotes belong: (*1) indicates Footnote 1, (*2) indicates Footnote 2, etc.

A man who lived 98 years, who wrote some 75 books and several thousand articles, as well as 50,000 or so letters (*1), who has frequently been called the philosopher of the century, or the twentieth century Voltaire, whose range extended from The Principles of Mathematics and Outline of Philosophy through Power and Authority and the Individual to Marriage and Morals and The Conquest of Happiness was truly a philosopher in every sense of the word. But he was also historian, journalist, educationalist, religious controversialist and, of course, especially relevant for our purposes, reformer, social critic, political gadfly. He was a man, too, who lived a most interesting life, whether we consider the four marriages, the several other major love affairs, and how this private life intertwined in fascinating ways with his creative life and his varied intellectual concerns; or whether we think about the man who especially in his later years became a sort of independent world power, firing off letters to world leaders (Krushchev, Kennedy, U Thant) at every international crisis — and getting replies.

My topic as accepted by the Fromkin Lecture Committee proposed to use this extraordinary person as a means to the definition or clarification of the meaning of "social justice and human rights," the Fromkin theme, especially with reference to his extensive American experiences. The Fromkin Lectures on the theme of Social Justice and Human Rights in the United States (*2), though they have discussed many interesting subjects have never, during the dozen years of their existence, addressed the question of the meaning of the term social Justice, I hoped to fill this gap. Not by an abstract formal analysis, but rather, as befits a historian, by looking specifically at a philosopher and activist who — a pure philosopher of the highest quality and significance — also addressed himself copiously to social and political issues; and who moreover involved himself actively in many political causes throughout his life. It seemed a plausible goal. I do not know whether I have been able to reach it. But I have had fun — a tribute to the compelling vitality of Bertrand Russell, which makes studying him an exciting adventure.

The extent of Russell's political/social interests is revealed by the number of his non-philosophical writings, which became more dominant as his life wore on. Of his first ten published volumes, nine were philosophical or mathematical. But of the next 64, only 12 were of this sort. Analysis of his books by content reveals that roughly a third were on philosophical or scientific subjects, another third political, social, or economic; the remaining third belong to a miscellany that includes of course religion and autobiography (he loved to write about himself, to an extent that may justify Virginia Woolf's description of him as a "fervid egotist" (*3)); also two volumes of short stories, and historical writings. (Russell valued history highly and wrote it well if with a certain Voltairian carelessness about mere fact: a characteristic citation ran "I remember reading this once in a book which I hope was accurate"! "On the Value of Scepticism," 1947.)

Russell's interest in politics and social or economic issues actually goes back to his earliest years. He said that but for the accident of obtaining a fellowship in mathematics/philosophy, he might have been an economist (*4). He wrote some early tracts as a free-trade economist. His first book (1894) was about the German Social Democratic Party. His interest in politics was manifested in the United States in 1896 when during his first American visit he got excited about the Bryan-McKinley election. A period of desperate unhappiness in his first marriage, to the American Quakeress Alys Pearsall Smith, accompanied an immersion in mathematical studies. He said that adolescent impulses to suicide had been cured by mathematical work (*5) and it would seem that when he was happy, especially in love, he turned more to his social ideas and projects. An almost mystical experience in 1901, connected with the illness and suffering of Evelyn Whitehead (wife of his colleague and collaborator Alfred North Whitehead) he regarded as a major turning point in his life, leading him to abhor suffering and cruelty, to experience that "unbearable pain for the suffering of mankind" which at the beginning of his Autobiography he named as one of the three passions dominating his life.

In 1903-1904 he entered into the debate about protectionism in Great Britain, raised by Joseph Chamberlain, and took part in a parliamentary campaign. "The beginning of a more endurable life for me was my time in politics last Winter," he wrote in 1905 in the diary he was then keeping, mostly to record the unhappiness of his marriage. (*6) "I suppose he will always be popping out of his cloister into the world," his father-in-law observed at this time; and so he did. The Evelyn Whitehead experience led to a conversion to anti-imperialism. (*7) In 1907, he ran for Parliament as a votes-for-women candidate. In 1910 he campaigned for Philip Morrell, husband of Lady Ottoline Morrell with whom he was about to embark upon a passionate love affair; this was the time of the great political battle over the budget and the power of the House of Lords. It is true that during these years (c. 1900 to 1910) Principia Mathematica, his chief claim to philosophical immortality, which he co-authored with Whitehead, absorbed more of his energies than any other purely philosophical topic ever did. But World War I was to arouse his political instincts to the fullest, as he dropped everything for his long battle against the prevailing war spirit, which cost him his fellowship at Trinity College, Cambridge, and ultimately a not altogether unpleasant term in jail.

At this time he produced books on Justice in Wartime and Principles of Political Reconstruction. From that point on, it is fair to say, social reconstruction, politics, reform, never ceased to dominate his life. We must notice a split between Russell's philosophical thinking and his ethical or political views. Russell

generally held that pure philosophy has little or nothing to do with moral values and with one's actions as a reformer or political activist. It was in fact a hallmark of the revolution in philosophy at Cambridge that Russell participated in early in the century, that philosophy should be strictly scientific, and that science has nothing to say about values as ends. "Philosophy throughout its history," he wrote in his History of Western Philosophy, has consisted of two parts inharmoniously blended"; the failure to separate the scientific, factual, from the ethical or political "has been a source of much confused thinking." Indeed, the belief that metaphysics has any bearing on practical affairs is proof of logical incapacity." (*8) The genuinely scientific philosophy, Russell wrote in 1914, "must not hope to find an answer to the practical problems of life." (*9) Reason can only advise as to means; as Russell puts it, "There is no such thing as an irrational aim except in the sense that it is impossible of realization." (*10) Sharply separating the scientific from the moral in order to gain precision and clarity the Analytical philosophers were forced to abandon the latter realm to personal taste which cannot be argued about. A judgment of disapproval is just a cry of distaste, "I disapprove of adultery," or of economic greed, is exactly like "I hate spinach or "I can't stand rock music." In Russell's own typically puckish way of putting it, to say, "I don't like the Emperor Nero" is to say "Nero - o fie!" All judgments of value are based, in the last analysis, upon emotion." (*11) It is true that Russell was never very happy with his writings on ethics (*12); and around World War II, along with many others, he struggled to define a more objective standard. "I could not bring myself to think that Auschwitz was wicked only because Hitler was defeated." But, he added, "the ghosts of Hobbes and Thrasymachus...seemed to jeer at me and say I was 'soft'." (*13) In 1922 he wrote that "to apply moral terms to human beings...to call them knaves and scoundrels or what not -- is unscientific," which to Russell meant totally unacceptable. (*14)

The paradox is that he himself freely and profusely did just that, calling everybody in power from Lord Grey to Harold Wilson a scoundrel. (*15) He acknowledged the contradiction: "I have suffered a violent conflict between what I felt and what I found myself compelled to believe" about ethics. (*16) But in general he was content to follow his impulses on questions of value. Paring away the moral element to make philosophy more scientific meant leaving morals, in effect, to unreason, and Russell pretty consistently accepted this. He agreed with David Hume that "Reason is and ought to be the slave of the passions." In answer to a question concerning the source of his political commitments, the old Russell wrote that "If you saw a child drowning, you would try to save it and would not wait for some -ism to persuade you that it was worth saving." (Unlike the student of the ancient Greek philosopher who left his master in the ditch because he could think of no valid reason to help him!) "I see the human race drowning and have an equally direct impulse to save it." (*17) Years earlier his friend and lover Constance Malleson, watching him at a meeting, said that "he seemed detached in mind and body -- but all the furies of hell raged in his eyes." Russell could no more resist those furies than he could silence his superb logical-analytical gifts. The two enormous energies resided in the same slight body of this passionate sceptic, and at times pulled him in opposite directions. It is ironic that the rationalist philosopher was, for that very reason, a creature of impulse and instinct in his political responses -- a source, most students would agree, of serious flaws as well as much strength.

This tendency to choose causes emotionally and uncritically, adopt and defend them passionately while putting at their service his immense dialectical gifts, may be a questionable method. It seems typical of many modern intellectuals, who are searching for a faith as well as looking for chances to exercise their intellectual gifts. The point here is that it seems appropriate to look for Russell's conception of justice and rights less in his formal philosophy than in his life, actions, and non-philosophical writings. We cannot divorce the conception from the man; we can only point to Russell and say "look at the man, look at the life; there is your definition."

I would like for a few moments to pay respects to the second part of our title, reminding you of Russell's long and close connection with the United States. Two of his four wives were American. His visits of 1896 and 1914, when he taught at Harvard (with T. S. Eliot as one of his students), and lectured also at Madison, Ann Arbor, Chicago, were followed by some years in the 1920s when Russell became a familiar figure on the American lecture circuit. He made the rounds in 1924, 1927, 1929, and 1931. He lectured in Milwaukee, interestingly enough, of the very date of this lecture, November 4, in 1927. The Milwaukee Journal of that date ran a front page story about the man who had recently debated with Will Durant on "Is Democracy a Failure?" (Russell thought it was not) and who that morning addressed the Wisconsin Teachers Association on "Education and the Good Life." (He also spoke in the evening at St. Johns's Church on "England's Political Situation.") At a time when headlines proclaimed "Teapot Dome Case Declared Mistrial" and "Most radio sets still battery operated," as well as "Daddy Browning Dances His Nights Away, never thinking of girl Peaches who is gone," Russell chose to allude to Chicago Mayor Bill Thompson's assaults on "unpatriotic history", urging the teachers to stand fast for "truth first" against prejudice. It was certainly a characteristic message.

Russell's purpose on these tours was simple enough, it was to make money. He was at this time dependent for his income on lectures, book sales, and journalism. Perhaps we no longer remember that the U.S. lecture circuit was once second only to the marriage market as a means of transferring wealth from the New World to the Old. It was the same motive that led Russell to write a column for the Hearst newspapers, 1932-1935, after the Depression dried up the springs of lecture fees and book sales. Having made himself into an accomplished public speaker, and adopted that persona of sardonic iconoclasm that became his trademark, Russell was a great success as a public speaker. He wrote, "America persecutes Americans for the opinions it hires foreigners at great expense to express." (*18) These lectures contained much not only of Russell's social philosophy, and his views on world affairs, but also, especially during the 1929 tour, his daring excursions into free love, open marriage, "preliminary partnerships." In the 1920s Russell had children by his second wife, Dora, turned his thoughts to education, and established an experimental school. He found himself in need of money to finance the school as well as support his family. He made some \$10,000 on the 1927 tour, no mean sum (one

would have to multiply by eight or ten for the present equivalent), in addition to spinning off books like The Conquest of Happiness which threatened to make Bertrand Russell the Dear Abby of his day.

In September, 1938 Russell returned to the United States, partly to avoid the coming war, partly because he had yet another wife, another child, and new money needs. He was appointed visiting professor for a term at Chicago, then professor at UCLA for three years. In 1940 he received what he thought was a permanent appointment at City College of New York, whereupon he resigned from the California post, prematurely as it turned out. What followed became one of the most celebrated of American academic cases. A colleague at this university who was a student at CUNY in the early 1960s told me recently that echoes of the Russell case could still be heard then. Attacks on the appointment as a "chair of indecency," a threat to public morals, offering atheism and the morals of the barnyard in the guise of philosophy emanated chiefly from Roman Catholics. Like Socrates, Russell was held to be a corrupter of youth. The attacks were answered by those who saw in this movement "an attack upon the liberal democratic tradition," one which "imperils the whole structure of intellectual freedom upon which the American university rests." (*19) There was great excitement, mass rallies, manifestoes, editorials, petitions. It was a true cause célèbre. Russell's friends deplored clerical fanaticism and held academic freedom to be at stake. (An appointment approved by the Board of Regents was revoked by the State Supreme Court acting on the suit of a citizen who had a child at the University.) His works were described in the brief filed by the opponent of his appointment as "lecherous, libidinous, lustful, venerous, erotomaniac, irreverent" and also, she added, "bereft of moral fiber"

Russell noted that with this affair "I seem to have recovered with the radicals the ground had lost by disliking Stalin." For it should be noted that for all his socialist dislike of capitalism, Russell ever since his visit to the Soviet Union in 1920 was a fairly consistent foe of what he saw almost from the beginning as a betrayal of the freedom he so passionately believed in. (*20) So in the fellow-traveling days of the 1930s his standing among modish intellectuals was somewhat ambivalent. Seldom did he join the crowd, even when it was an unorthodox crowd.

In the event, Russell lost his fight and was denied his chair; in part because greater things were in the air; the second world war in Europe broke out in earnest, and Russell, who had earlier been an "isolationist" and an "appeaser," out of simple shrinking from war, changed his mind and supported this war against Hitlerism. With great clarity, as always, Russell in 1936 had seen the alternatives as submission to Hitler or war — and opted for submission (*21) But he could not sustain this position. He nevertheless stayed in the United States during the war, teaching at Harvard, then at the Albert Barnes Foundation run by the eccentric Philadelphia millionaire and art collector, with whom Russell soon violently quarreled and ended in court; and at the Rand School. It was while with Barnes that he wrote the popular History of Western Philosophy, said to be the leading seller of all his books. He was then 73, but his career had hardly begun, one might say; certainly his greatest fame lay ahead, also his most notable involvements with the USA.

It is probably a common view that Russell never had anything good to say about the United States, but that is not quite true. One might build a theory of a love-hate relationship, reflected in the marriage and then rejection of the first wife, and the final marriage to a rather anti-American American. If in the World War I years and in the 1960s Russell frequently inveighed against American "imperialism" (he was jailed in 1918 primarily for an outrageously anti-American remark), he also wrote in 1922 that "If any one Power is to be supreme in the world, it is fortunate for the world that America should be that one" (*22). He said similar things in World War II, and after, e.g., "I look to the Empire of America for the best hopes that a distracted world permits" (he certainly much preferred us to the USSR), and "Every country has its defects, but in relation to the world, I believe those to be less than those of any other country." (*23) Even on the cultural plane amid many scathing comments on the "absolutely unbelievable conventionality" in the United States, the appalling combination of Puritanism and technology, the lack of anything except "the bare unmitigated fight for financial success," Russell could also say that the intellectual level of students was higher at Chicago than at Oxford, that Americans were doing the best work in philosophy, that the U.S. might overcome cultural sterility to "create the new forms appropriate to modern life." (*24) Russell, who liked American movies and was an omnivorous reader of detective novels, was rather less a cultural snob than one might think — much less so, for example, than George Santayana whom he reproached for a lack of respect for the common man. (*25) In a characteristic ambivalence, Russell in 1938 remarked that "Life in America is both more violent and more vital than life in England; what is bad is worse, and what is good is better." (*26) These are rather random samples from a large amount of material on this subject. (*27) What Russell most disliked about American civilization was a facet of his leading passion, his love of free and bold speech, individuality and dissent. The tyranny of the majority in the USA disturbed him as much as earlier it had bothered that other liberal European aristocrat, Alexis de Toqueville.

For several reasons, including the deterioration of his third marriage as well as the New York and Philadelphia contretemps, Russell was not happy in the United States during his 1938-44 stay. He returned home to receive his Trinity College post back, to inhabit the rooms Newton once lived in, and to become a world figure.

The world fame which came to him after 1950, when he became an octogenarian and then nonagenarian wonder, stemmed in part from success on British television, where Russell exhibited his amazing quickness of intellect (Brains Trust); from being awarded the Nobel Prize in 1950; and of course from the series of political causes with which he was associated, most notably (from 1954 on) the campaign for nuclear disarmament. His professional philosophical reputation somewhat declined as he grew a bit out of date and out of touch; he

scorned the new linguistic school, based on the later turn of his one-time pupil and friend Ludwig Wittgenstein. But of course he became an internationally known sage and an oracle to whom people wrote from all over the world and to whom statesmen were to render tribute.

Our task is to isolate his conception of social justice and human rights. If we seek what Russell specifically said about "justice," we find that this was not one of the topics he most often or fully addressed. Philosopher T. V. Smith, in a review of one of Russell's books, observed that

Truth is Russell's god. He has little to say of Beauty, and less to say of Goodness and Justice. (*28)

This is relatively true, I think. What aroused Russell most was intellectual error. Truth and justice, indeed, overlap. In 1914, Russell felt a sense of outrage primarily at the unfairness with which Germany was treated. "Every tale against Germany is believed -- there is no hint or trace of justice or mercy." "I suffer most from the absence of any attempt at justice, at imagining how matters look from the German side." (*29) Justice in Wartime was the title he gave to his war essays. So, if truth was his god, it entailed justice in the sense of intellectual fair play, seeing and stating all sides of a controversy and judging it fairly. Elsewhere, one of his few specific discussions of justice begins by construing justice as meaning "desert," and contrasting it with equality. "Justice" is, paradoxically, unjust in the sense of allowing some to have more than others, perhaps not altogether deservedly. (How can we measure services to the community, weigh the musician's claim against the merchant's, the professor's against the lawyer's?) Pure equality is not workable, but inequality must be justified by its effects: "I think, therefore, that one should say that the principle of justice demands equality except in so far as inequality can be proved to be socially useful." (*30) (By equality Russell here means equality of condition, not opportunity.)

Russell does not pursue this very far, but he would seem to have come close to the most celebrated recent formulation of a theory of justice, that of John Rawls (*30A), who argues that inequality (of access to primary goods) may be justified if it helps the least advantaged: inequality meaning giving a special advantage to some. There is a difference in that Rawls rejected utilitarianism, to which Russell pretty consistently held: actions are justified by their results, in maximizing human welfare, (Utility is a rival principle to "justice" in a sense: we do not ask about an act primarily where it is "just" but whether it secures the most happiness.) I must leave this matter to the philosophers; but there does seem to be a resemblance in that both Rawls and Russell urge equality unless inequality can be shown to be beneficial to society. Russell held that claims to the bare minimum of freedom -- he specified food, drink, health, housing, clothing, sex, and parenthood -- should override any other claims. (*31) As examples of the fact that minimal standards of justice were not yet realized in the world, he cited radical inequalities, injustices to women (he instanced denial of equal pay for equal work); and inheritance of wealth.

But "I would tell the truth whatever the consequences for human beings" (*32) The first of Russell's two greatest social passions was the passion for truth, for liberty of opinion, diversity of opinion, open discussion, "untrammelled debate," "equal facility for all opinions." This essential liberalism was a relic of his aristocratic Whiggism, reaching far back in the proud Russell line to the ancestor who had lost his head opposing the tyranny of the Stuarts in the seventeenth century, and extending to the John Stuart Mill influence transmitted via Russell's mother, Kate Arberley. It was nourished in the Cambridge of his early years, when Russell participated in the revolt against Victorian orthodoxy that embraced the Bloomsbury Circle. It included dislike of popular hysteria as well as state control.

His closest book to a systematic treatise on politics was Power, in which was reflected a fear of, as well as a preoccupation with, repression as the most important factor in human affairs. The fear of unchecked power also colored his socialism; it perhaps also produced it, but it qualified it. Russell's leading reproach against capitalism was that, as he thought, it concentrated too much power over politics and opinion in the hands of an economic oligarchy; power in private hands subverts political democracy and threatens liberty of thought. (*33). This was also his foremost criticism of Russian Communism. "The most dangerous features of communism are reminiscent of the medieval church. They consist of fanatical acceptance of doctrines uncritically, and savage persecution of those who reject them." (*34) He said he agreed with John Dewey that having with difficulty emancipated himself from one orthodoxy, he was not about to shackle himself with another. And (1951) "In the Soviet Union human dignity counts for nothing." (*35) What turned this Soviet Union's regime from a hopeful liberator of mankind into a greater tyranny than any that ever existed, he said, was its ignoring the principle that the State must be limited by law which protects the individual from arbitrary and irresponsible power. "It is the abandonment of democracy that I find particularly disastrous." He occasionally expressed fears that under any kind of socialism "powerful officials" would inherit all the oppressive habits of the capitalists; his socialism was anti-statist, leaning toward the guild variety at one time, and always toward social democracy. (*36). "I do not believe that the economic changes advocated by socialists will, of themselves, do anything towards curing the evils we have been considering," he declared (the evils being popular credulity, misinformation, propaganda -- enemies of the free mind.) (*37)

Russell's libertarianism was at the root, too, of the rather unsuccessful experiments in education -- maximum liberty and freedom from authoritarian constraints for children, which seems at times to have turned the school at Beacon Hill into pandemonium. If proper educational methods were adopted, Russell then believed, "one generation would suffice to solve all our social problems." He did not seem to find the secret. But the aim was to "cure people of the habit of believing propositions for which there is no evidence." (*38)

The other persistent political theme in Russell was internationalism, extending from the free-trade enthusiasm of his youth to the insistence in old age that there must be a single world government, the sole alternative

to terrible global death from nuclear weapons (even if, as he alternatively posed, the world government was imposed by the US or by the USSR.) His commitment to freedom of discussion even faltered in the presence of this goal, for he occasionally said that the teaching of nationalism should be prohibited or banned from education. (*39) In Education and the Social Order (1932) he wrote that "establishment of an international authority sufficiently strong to impose its settlement of disputes upon recalcitrant states" is the most important of all reforms, I find no sign that he ever wavered from this opinion. His Hobbesian realism convinced him that this would never come about by mere power of opinion or human virtue -- Russell generally thought of human nature in no flattering terms -- so he was prepared to see it established by force of arms. "I do not say this is a pleasant prospect" but it is a necessity. (*40) This conviction led him into some characteristic extremisms, such as the famous advocating of preventive war against the Soviet Union in 1947, if they did not accept internationalization of atomic energy, and later forgetting or denying that he had ever said this ("I had, in fact, completely forgotten that I had ever thought a policy of threat involving possible war desirable...I read these [statements] with amazement. I have no excuse to offer.") (*41); or, by 1958, holding that a world government brought about by the Soviets would be preferable to no world government. In 1933 he had written that "terrible as a new war would be, I still...should prefer it to a universal communist empire." (*42) The hydrogen bomb changed his mind.

Russell's twin passions of free thought and international government,, to save the world from a final destructive war, reenforced by his mystically based hatred of cruelty and suffering, came together in his last great crusade, the one that earned him both world fame and obloquy. He forced himself on the BBC in 1954 to point out that the world was on the brink of nuclear disaster from the new and more terrible weapons and delivery systems, the H-bombs and missiles. He did not really have any answer to the cruel dilemma of the balance of terror (*43); but he was convinced that it must be talked about. He set in motion the Pugwash conferences to bring Soviet and Western scientists together for discussion. He created the Campaign for Nuclear Disarmament to bring the issue to the streets (still very much alive as recent headlines remind us). Later he was prepared to advocate civil disobedience as a means of arousing the public. The armaments issue took precedence over all others; for, unless we survive, there can be no just society or any other kind. The only cure for it that he knew was discussion and controversy, forcing the issue before the attention of an apathetic public and attacking it with information.

He became an embattled and controversial public figure. Sometimes he was more thin-skinned than one would suppose. At least three times he brought or threatened to bring law suits against those who ventured to answer his epithets in kind. One of these involved the eminent scholar Robert Conquest, who had reproached him for declaring that there were no Soviet missiles at all in Cuba in 1962, it was all a fable made up in Washington (*44). A newspaper columnist enraged Russell by remarking that the Earl ought to issue just one statement, namely that he is "in favor of any act calculated to render the West helpless in the face of international Communism," and then shut up. (*45)

So it no doubt seemed at times to many people. Russell asserted that Kennedy and Macmillan were "much more wicked than Hitler." (April 1961) He later claimed that the Vietcong was non-communist ("a non-communist popular front"). (*46). But emphatically it is not true that Russell in his last years criticized only the West. The record clearly shows that his protests went in all directions. (*47) To Nikita Krushchev, with whom he exchanged long letters, Russell denounced the sentencing of Pasternak's friends in 1961, and later he protested to other Soviet leaders over the treatment of Soviet Jews and other political prisoners. He protested to Tito the imprisonment of Djilas. He filed complaints with Cuba and Rumania, as well as Greece, Portugal, Turkey, Algeria, whenever there was abridgement of free speech. This commitment to intellectual freedom comes through as an authentic belief, beyond all political expediency. And this is rare indeed. It is rare, it seems to me, to find anyone who will denounce all cases of injustice and oppression; people's indignation is amazingly selective. Those who burn with indignation at the situation in El Salvador or South Africa usually have nothing to say about Afghanistan or Poland. If it was a matter of intellectual freedom, Russell always was moved to righteous wrath regardless of the offender, whether Communist, of whatever variety, or non-Communist. A rare and noble trait, I submit.

Bertrand Russell's idea of social justice and human rights, then, included the vision of the fearless, free intelligence doing battle with the idiosyncy of the world. Lord Acton once wrote of "the vast tradition of conventional mendacity; Russell agreed with this though he would, perhaps, have preferred "stupidity." It is the solemn humbug of the world that inflicts suffering; Hannah Arendt's banality of evil would have pleased Russell. "Nice people are the ones who have nasty minds," he wrote in an essay on "Nice People". Nice people are cruel as well as stupid. Russell once said he was prepared to believe anything bad about the police, regardless of the evidence! He accepted the Mark Lane line on the Kennedy assassination, he was certain of the innocence of the Rosenbergs, etc. This conspiratorial mentality, this uncritical belief in the wrongness of whatever authority and Establishment affirmed, may well be a Russell defect; but his belief that important truths are suppressed by conspiracies of silence was what motivated him to speak out.

"The evils of the world are due to moral defects quite as much as to lack of intelligence," he once wrote, "But the human race has not hitherto discovered any method of eradicating moral defects; preaching and exhortation only add hypocrisy to the previous list of vices. Intelligence, on the contrary, is easily improved by methods known to every competent educator. Therefore until some method of teaching virtue has been discovered progress will have to be sought by improvement of intelligence rather than of morale." (*48) The scientific method, the scientific temper, which "is capable of regenerating mankind and providing an issue for all our troubles," as he once wrote, (*49) is applicable to fact not values. The most troublesome contradiction I find in the life and thought of the twentieth century's greatest all-around philosopher is that this view of salvation by the critical intelligence, which he so often preached and which is so

compatible with his fundamental philosophical position, is something that he did not in the end live up to. It was not "the improvement of intelligence" that he represented in his last years, for he was gullible, often factually wrong in his appraisal of world affairs, and almost hysterically emotional. He was, rather, a moralist and a prophet, an accuser condemning the wickedness of a world whose leaders he claimed were deliberately bent on the extermination of the human race. (*50)

The cleavage between fact and value, science and morals, is a dilemma not alone of Russell's, but of our age, which he mirrored so well. It has been so ever since Nietzsche (a philosopher whom Russell, so far as he knew him, intensely disliked, but whom in fact he resembles in many ways) pointed out the death of God. "The sense of the world must lie outside the world," Ludwig Wittgenstein observed. "In the world everything is as it is and happens as it does happen. In it there is no value." The scientific world-view neither praises nor condemns. Yet never has there been so much condemnation as in our age of science.

But I am not here to criticize Russell so much as to call him to your attention. First, the man — the long, interesting and illustrious life, the incredible energy, the passionate idealism and the lightning-quick razor-sharp brain — Dionysus and Apollo superbly if not always harmoniously combined. (*51) Second, the significant connection with the United States over the years, including much more than I had time to tell of, down to the attempt to hold a trial of the war crimes of the United States in the Vietnam War. Lastly, the long search for social justice and human rights, which led him in and out of prison, into the streets as well as the chambers of the great — and which intensified as his long life went on. It is a life and quest that we will not soon forget.

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Stromberg Lecture

Twelfth Annual Morris Fromkin Memorial Lecture



Bertrand Russell, America, and the Idea of Social Justice

ROLAND N. STROMBERG
Professor of History
The University of Wisconsin—Milwaukee
Recipient of the 1981 Fromkin Research Grant

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BR INTERVIEWED

- (10) Freeman Interview. John Freeman of the BBC interviewed BR in March 1959. Here is the transcript, as it appears in the appendix to The Future of Science (NY: Philosophical Library, 1959). It will also offer relief to those who are suffering from too much small print.

I observe that the date I attributed to my death is 1962, which is coming ominously near, and begins to cause me some alarm.

Freeman:* Well, before you feel too much alarmed, let us examine this obituary which was written in jest and see how true it really is. To start with, let's go back to the distant past. What is your very earliest memory, Lord Russell?

Russell: I suppose my very earliest memory is tumbling out of a pony carriage when I was two years old, and my earliest at all vivid memories are of arriving at the house of my grandparents, Pembroke Lodge, in Richmond Park, after

* John Freeman is the B.B.C. correspondent who conducted this interview.

the death of my father, who died when I was three.

Freeman: How did you come to be in the care of your grandparents? Your mother had also died?

Russell: Yes, she also. She died when I was two.

Freeman: Do you have any memory of your parents?

Russell: Very little. I remember nothing of my mother. I remember my father once giving me a leaflet printed in red letters, and the red letters pleased me.

* * *

Freeman: Were you always a skeptic from small childhood or did you believe in the conventions?

Russell: Oh, I wasn't a skeptic when I was very young, no. I was very deeply religious and lost my conventional beliefs very slowly and painfully. I remember that when I was four years old they had

just been telling me the story of little Red Ridinghood, and I dreamed that I had been eaten by a wolf, and to my great surprise I was in the wolf's stomach and not in heaven.

Freeman: This was the beginning perhaps of skepticism?

Russell: Yes.

Freeman: Tell me, did you say your prayers when you were a child?

Russell: Oh, yes.

Freeman: When did you cease doing that?

Russell: I suppose when I was about twelve or thirteen.

Freeman: Do you think now that you had a happy childhood?

Russell: More or less. It was very solitary. I had one brother who was seven years older than me and I had little to do with him. Otherwise I didn't have much to do with other children, so that it was a solitary childhood, but it was not unhappy.

Freeman: Looking back now, with all the learning that you have acquired since, would you say that some feeling of insecurity was one of the spurs to intellectual action?

Russell: I don't quite know. I think it's a possible spur. I think there are others of a different sort; pure ambition will sometimes do it.

Freeman: Were you obsessed at a tender age with a sense of guilt or sin?

Russell: Oh, yes. They asked me one day what was my favorite hymn and I

chose 'Weary of earth and laden with my sin.'

Freeman: At what age was that?

Russell: Six years old. The things I felt guilty about were — oh, eating blackberries when I had been told not to, and I remember once when at family prayers my grandmother read about the prodigal son, I said to her afterwards: "I know why you read that today: it was because I broke my jug."

Freeman: Do you think now, looking back, that there is any really unfortunate legacy you carried out of your childhood?

Russell: Yes, I do. The family attitude, certainly on matters of sex, was morbidly puritanical.

Freeman: Now, let us turn to your schooling.

Russell: My grandmother didn't approve of public schools. She was very unconventional in her outlook, and she thought they were a sort of conventional institution.

Freeman: Would you have liked a more conventional education?

Russell: No, not at the time. I was quite satisfied, and I think looking back I'm still satisfied, because I learned a great deal more than I should have done at any school.

Freeman: What sort of learning, at that age? Did you, for instance, study the classics?

Russell: To a certain degree. I was never fond of the classics. Mathematics was what I liked. My first lesson in mathematics I had from my brother, who started me on Euclid, and I thought it the

most lovely stuff I'd ever seen in my life. I didn't know there was anything so nice in the world. But I remember that the first lesson was a disappointment because he said: "Now, we start with axioms." I said: "What are they?" and he said: "Oh, they're things you've got to admit although we can't prove them." So I said: "Why should I admit them if you can't prove them?" and he said: "Well, if you won't we can't go on." And I wanted to see how it went on, so I admitted them *pro tem*.

Freeman: How did you educate your own children?

Russell: I educated them in various ways: I tried to find modern schools, but I think that there are some things in what's called progressive education that I like and some that I don't like; and I never found exactly what I should like.

Freeman: Did you send any of your own children to an ordinary public school?

Russell: Yes, my youngest son went to Eton.

Freeman: And was that successful?

Russell: Yes, quite successful.

Freeman: What was it that first provided you with the incentive to become a mathematician?

Russell: I liked it for a number of reasons: in the first place, the sheer pleasure which is the sort that people get from music or poetry – it just delighted me. And then, apart from that, I thought that mathematics was the key to understanding the universe, and I found all sorts of everyday things explained by means of mathematics. I remember I had a new tutor once who didn't know how much I knew, and I spun a penny, and he said: 'Do you know why that penny spins?' I said: 'Yes, because I make a couple with my fingers,' and he said: 'What do you know about couples?' I said: 'Oh, I know all about couples!'

Freeman: How old were you then?

Russell: I must have been twelve or thirteen.

Freeman: Have you found on the whole in your own life that the pursuit of either mathematics or philosophy has given you some sort of substitute for religious emotion?

Russell: Yes, it certainly has. Until I was about forty, I should think. I got the sort of satisfaction that Plato says you can get out of mathematics. It was an eternal world, it was a timeless world, it was a world where there was a possibility of a certain kind of perfection, and I certainly got something analogous to religious satisfaction out of it.

Freeman: What period of your life, or rather what episode in your life, led you to turn again: from philosophy, to some extent, into social work and politics?

Russell: The first war. The first war made me think 'It just won't do to live in an ivory tower. This world is too bad. We must notice it.' I thought, as a politician, and I still think, that it would have been very much better for the world if Britain had remained neutral and the Germans had won a quick victory. We should not have had either the Nazis or the Communists if that had happened, because they were both products of the first World War. The war would have been brief; there would have been nothing like so much destruction.

Freeman: Have you ever had a moral objection in principle to killing?

Russell: Oh, no. I don't like any kind of general rule like that.

Freeman: How much in fact did you actively campaign against the first World War?

Russell: As much as I could. I went all over the place, making speeches, and I did everything I could to help the conscientious objectors. I wrote about it wherever I could.

Freeman: Did you have a sort of public notoriety as an unpopular figure or were you regarded as just a crank?

Russell: I wasn't actually pelted with rotten eggs, but I had an almost worse experience. I was at a meeting of pacifists at a church and it was stormed by a mixture of colonial troops and drunken viragos. The drunken viragos came in bearing boards full of rusty nails, with which they clamped everybody on the head, and the colonial soldiers looked on and applauded them, and the police looked on and did nothing. Women had all their clothes torn off their back and were badly mauled, and the viragos with rusty nails were just about to attack me – I didn't quite know what one did about this – when somebody went up to the police and said: 'Look, you really ought to stop these women, you know, he's a distinguished writer.' 'Oh,' said the police. 'Yes, he's a well-known philosopher.' 'Oh,' said the police. 'And he's the brother of an earl!' And then the police rushed and saved me.

Freeman: Was this the time that you went to prison?

Russell: No, this was earlier.

Freeman: What exactly did you go to prison for?

Russell: For writing an article. I was convicted on the ground that this article was 'intended and likely to cause bad relations between England and the United States,' because I pointed out how United States troops were used as strike-breakers and it was thought I oughtn't to have done that.

Freeman: Were you tried by a jury or by a magistrate?

Russell: By a magistrate in London. And he said this was 'the most despicable crime.' He sentenced me to six months. Originally it was six months as an ordinary criminal, and then on appeal it was altered to six months in the First Division.

Freeman: Which meant more lenient treatment?

Russell: Oh, very much. It's a profound difference.

Freeman: Do you think, looking back, that Trinity College behaved either wisely or justly in depriving you of your Fellowship at the time of your own trial and imprisonment?

Russell: No, certainly not, especially as they did it while the case was *sub judice*. You see, all the younger Fellows had gone to war and the government of the college was left to the old boys, and the old boys said, 'We must do our bit - we can't fight, we're too old,' and their bit was to get rid of me!

Freeman: Something very similar to that, of course, happened in the second World War, when your appointment at the College of the City of New York was terminated. What actually did happen?

Russell: Oh, in the second World War I was completely patriotic, I supported the war, and I was entirely orthodox in my views about that.

Freeman: Nevertheless you were thrown out of another college?

Russell: Ah, but that was for quite different reasons. That was on the ground of my views about marriage and morals.

Freeman: But your views must have been known when you were appointed to the College of the City of New York?

Russell: Oh, yes. Civilized people didn't mind them, but there was a whole rabble in New York of uneducated Irish people, and they had completely ignorant views.

Freeman: What happened to you when you lost your job in New York? Did you have another job to go to in America?

Russell: I didn't know I should have. I was completely ostracized. No newspaper

would print a word I wrote, no magazine would print a word, no hall would allow me to lecture in it, so that I was cut off from all my means of livelihood, and I couldn't get any money out of England at that time because of currency regulations, and so I was expecting to starve. I had three children whom I was educating, two of them at the university and one younger, and I expected we should all suffer very badly; and we should have done but for a certain man called Dr. Barnes who came to my rescue and gave me a job.

Freeman: Is that the only time in your life that you've ever been really short of money?

Russell: Most of my life I've only had just enough, and the rest of my life I've generally had just enough with a certain security; but at that time I really did not know how I was going to carry on my children's education.

Freeman: Could I ask you, because it's of interest to the background of the academic life generally, were you left a fortune by your family, or have you earned all you've had all your life?

Russell: I was left a certain amount of money. When I came of age I had capital that brought me in about £600 a year, and then I became a socialist and I came to the conclusion that I ought not to live on inherited money, and I got rid of my capital gradually to various causes which I thought important. Since then I've lived entirely on my earnings.

Freeman: Looking back now on all the causes that you have especially championed throughout your working life, do you think your advocacy has been on the whole successful?

Russell: It depends entirely upon what things you're thinking of. My views on what you may call sexual questions have, I think, been immensely successful - I mean, the world has moved that way; and to a very great extent on education, too. And one of the things that I used to be enormously interested in was equality of women, and that of course has been com-

pletely successful. Also I was from an early time a socialist and there is a great deal of socialism in England now and I'm glad of it. So that I have had a fair measure of success; but in other things of course not at all.

Freeman: Do you think that on the whole the fanatics in the world are more useful or more dangerous than the skeptics?

Russell: Oh, much more dangerous. Fanaticism is the danger of the world, and always has been, and has done untold harm. I might almost say that I was fanatical against fanaticism.

Freeman: But then are you not fanatical also against some other things? Your current campaign, for instance, in favor of nuclear disarmament - would you encourage your supporters to undertake some of the extreme demonstrations that they do undertake and isn't that fanaticism?

Russell: I don't think that's fanaticism, no. I mean, some of them may be fanatical, but I support them because everything sane and sensible and quiet that we do is absolutely ignored by the press, and the only way we can get into the press is to do something that looks fanatical. The worst possibility is that human life may be extinguished, and it is a very real possibility; but assuming that doesn't happen, I can't bear the thought of many hundreds of millions of people dying in agony, solely because the rulers of the world are stupid and wicked.

Freeman: Is it true or untrue that in recent years you advocated that a preventive war might be made against communism, against Soviet Russia?

Russell: It's entirely true, and I don't repent of it. It was not inconsistent with what I think now. What I thought all along was that a nuclear war in which both sides had nuclear weapons would be an utter and absolute disaster. There was a time, just after the last war, when the Americans had a monopoly of nuclear

weapons and offered to internationalize nuclear weapons by the Baruch proposal, and I thought this an extremely generous proposal on their part, one which it would be very desirable that the world should accept; not that I advocated a nuclear war, but I did think that great pressure should be put upon Russia to accept the Baruch proposal, and I did think that if they continued to refuse it might be necessary actually to go to war. At that time nuclear weapons existed only on one side, and therefore the odds were the Russians would have given way. I thought they would, and I think still that could have prevented the existence of two equal powers with these means of destruction, which is what is causing the terrible risk now.

Freeman: Suppose they hadn't given way, would you have been prepared to face the consequences? You would have used these weapons on the Russians in spite of the words you have used to me about their horror?

Russell: I should. They were not, of course, nearly as bad as these modern weapons are. They hadn't yet got the hydrogen bomb, they had only the atom bomb (and that's bad enough, but it isn't anything like the hydrogen bomb). I

Thank you, TOM STANLEY.

thought then, and hoped, that the Russians would give way, but of course you can't threaten unless you're prepared to have your bluff called.

Freeman: Do you look back to the nineteenth century on the whole with nostalgia and regret?

Russell: It all depends on what you're thinking about. The world was much more beautiful to look at than it is now. Every time I go back to a place that I knew long ago I think how sad it is. One piece of beauty after another is destroyed, and that I do profoundly regret. But when it comes to ideas, there's immensely less humbug than there was, and that I rejoice in.

Freeman: Have you written an autobiography?

Russell: I have, yes.

Freeman: Are you going to allow it to be published in your lifetime?

Russell: No, not till I'm dead. In the first place because it won't be complete until then, and in the second place because there are all sorts of things that ought not to be said too soon. It may even have to wait some time after I'm dead -- I don't know.

Freeman: One last question: suppose, Lord Russell, that this film were to be looked at by your descendants in 1,000 years' time, what would you think it worth telling that generation about the life you've lived and the lessons you've learned from it?

Russell: I should like to say two things, one intellectual and one moral. The intellectual thing I should want to say to them is this: when you are studying any matter or considering any philosophy, ask yourself only what are the facts and what is the truth that the facts bear out. Never let yourself be diverted either by what you would wish to believe or by what you think would have beneficent social effects if it were believed. But look only at what are the facts. The moral thing I should wish to say to them is very simple. I should say love is wise, hatred is foolish. In this world, which is getting more and more closely interconnected, we have to learn to put up with the fact that some people say things that we don't like. We can only live together in that way and if we are to live together and not die together we must learn a kind of charity and a kind of tolerance which is absolutely vital to the continuance of human life on this planet.

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(11) We welcome these new members:

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- (12) When something is underlined>, only the underlined part is new.

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BR AND THE ATOM BOMB

- (13)
- Another opinion.
- Last issue we reprinted I.F. Stone's disapproving view of BR's apparent willingness in 1946 to atom-bomb Russia, if necessary, to bring about world government. HARRY RUJA disagreed with Stone. This is how he expressed his disapproval of Stone's disapproval, in the May 1973 issue of "Humanist in Canada":

Did Stone Come To Praise Russell? Whether that was a nettle I.F. Stone got hold of at the Russell centenary conference at McMaster or just some limp spaghetti can only be decided, I suppose, when his speech is printed and his evidence evaluated. But what mystified me when I listened to him in Hamilton last October and watched the reactions of the audience — and still mystifies me — is how Stone could consider himself, and be considered, an admirer of Russell while accusing him of having advocated dropping atom bombs on Russia without provocation and in time of peace.

When I disputed Stone's interpretations and declared that he was at best praising Russell with faint damns, I was shouted down by the 1,000 other Russell "admirers" in the auditorium.

As a child, Stone told us, he went body into dark corners and found nothing to fear; now Stone goes into the "dark corners" of Russell's career and finds a bloodthirsty monster, recklessly egging America on to mass destruction of the inhabitants of one of the most populous countries on earth.

I myself am skeptical that the corner is as "dark" as Stone supposes. Rather, Stone seems simply to be projecting the ideology of confrontation politics on to Russell's words instead of appreciating them as a determined, perhaps even a desperate, attempt to take advantage of a unique opportunity to establish an authentic world government and thus assure peace for future generations, perhaps even saving mankind from extinction. If, as Stone insists, Russell was proposing diabolical measures in the indulgence of rancor against the

Soviet Union, then why does he not call him a devil and withdraw from the company of Russell-admirers?

Stone entitled his address "Bertrand Russell as a Moral Force in World Politics". How ironic in the light of its content! The noble title does greater justice to the man than the speech did. When one brings to mind some of the events in Russell's long public life which this characterization fits — from his denunciations in 1914 of the liars, fools, and brutes who embroiled his country in what ironically came to be called 'The Great War' to the challenge within our own memory to Lyndon Johnson to stand trial as a war criminal for his devastation of the land and people of Vietnam — one cannot help feeling pangs of disappointment that Stone chose instead to misconstrue, as a bit of fantastic cold-war jargon, what,

in context, is a realistic, cold-sober analysis of the prospects for peace and the likely ways of achieving it! His performance, in the light of what it could have been, must strike the candid observer as petty, perhaps even malicious, a travesty on the nobility of the man we had come together to honor.

Let the reader judge for himself by examination of some of Russell's writings of the period. See, e.g., "The Outlook for Mankind", Listener, 13 March 1947, 37, 370-2; "The International Bearings of Atomic Warfare," United Empire, January 1948, 39, 18 - 21; "There Is Just One Way To Peace," Maclean's, 1 January 1948, #1 (1), 7-8, 33-5; "The Future of Mankind," Unpopular Essays, London & New York, 1950.

ABOUT BR'S WRITINGS

- (14)
- The Lure.
- We don't know anything about Jacob Needham except that he teaches youngsters and has written a book. The book is titled, "The Heart of Philosophy", and here is a bit of it, with thanks to MIKE TAINT:

have tried asking people about their own adolescence: What was the most important book for them when they were young? What turned them on to serious ideas? I ask them that because I have been scrutinizing every book in my library trying to find at least the right readings to start with. But every book or author mentioned is one I have already considered and rejected. Spinoza? Too difficult. Hermann Hesse? Too sentimental. Plato? Of course, but not to begin with; they will have heard too much about him from other sources. Grimm's fairy tales? Rich with real ideas, but teenagers are still too close to childhood to approach them freely. Nietzsche? Camus? Too subjective. Kierkegaard? Too subtle — and also, although anyone with a search can see he is as far as possible from being conventionally "religious," young people would be too distracted by the Christian language of Kierkegaard: one can't begin with Kierkegaard. The Stoics — Epictetus and Marcus Aurelius? No, although I myself had been deeply moved by them when quite young. Examining Epictetus again two months ago, I

was disappointed by the moralizing tone that the Victorian translations had put into his writings. Moralizing in any form is the kiss of death in pondering great ideas.

So I have thought again of how I first became interested in ideas when I was young. What author first helped me? The answer surprises me: Bertrand Russell.

Had anyone advised me to start my class with Russell, I would have dismissed the suggestion out of hand. I had not even considered his work over the summer — Bertrand Russell, lucid, witty, skeptical, a principal founder of modern logical analysis who approached the great questions of philosophy with little more than a very sharp pencil in his hand; Russell, who brought into the twentieth century the faith of the Enlightenment in scientific method as the model of understanding; who could dispose of Plato in a paragraph, or the whole of the religious traditions of mankind in a brief and amusing chapter. No, not Russell.

Then how to explain the immense impact that his writings had

on me when I was sixteen? Although he cleverly tears at every ancient and medieval metaphysical doctrine, I did not feel clever or even wish to be clever after reading him. Although he demonstrates the logical flaws in the Western idea of God, he did not shake my belief in the existence of a Creator—on the contrary. Master of the modern scientific canons of knowledge, he pictures man as a wisp of consciousness in an immense, indifferent universe that will inevitably snuff out his life and the very memory of his life on earth. Then why did I keep turning to his books for the very thing I would wish to bring to my own students—a sense of man's enduring place in a greater scale of reality?

I remember to the day and hour the first time I read Russell. It was shortly after the start of my third year in high school. I had just earned my driver's license and on Sunday mornings I used to take the family car and drive out of the city in order to be by myself in some wooded area. On the seat next to me was a pile of books representing the week's foraging in the public library. I remember that at that time I was very taken with the novels of Thomas Hardy; their austere representation of the human condition confirmed, in some sweet way, my own loneliness. This time, among the books beside me was one I had picked off the library shelf without thinking too much about it: *Human Knowledge: Its Scope and Limits* by Bertrand Russell.

I mentioned loneliness, but I don't mean to imply anything beyond what many, if not most, adolescents experience in our culture as a result, I believe, of their not being sufficiently occupied. This problem takes on a colossally destructive dimension, however, when it exists within the confusion that has now spread everywhere about the nature and function of the family. To my mind, the question exists in the following form. The family is the matrix of the growth of feeling in man. Modern psychological theories of the family have concentrated mainly on the emotions of loving acceptance and personal warmth. Traditionalists stress its function of inculcating moral values and a sense of responsibility. Others speak of preparing the child "for life," and there are countless other theories as well as numerous experiments being tried throughout the modern world with different forms of the family. But something seems to me to be left out in all these views of the role of the family, and this something has to do with the true range of feeling that is possible for man and necessary for his complete development. Father and mother: Sooner or later in every individual life something must take their place, something that is not external. In a grown-up man, what is the source of aspiration and love of self? What guides one's own individual struggle for Being in a grown-up man? From what place in oneself comes authentic shame and authentic pride? And to what, and with what quality, are the impulses of reverence and honor directed in a grown-up man? These are not rhetorical questions and I hope I will not be misunderstood if I tentatively propose an answer: As a child loves father and mother, so the man may come to love truth.

That particular Sunday was especially dreary for me. The Sunday boredom had set in even before noon. By the time I parked the car near an especially beautiful stretch of the Wissahickon

Creek north of Philadelphia, I was encased in self-pity. On the way, I had tuned the radio to whatever music would support this emotional state, and now I regarded all the beauty around me through its lens. Anything to intensify it, anything to bring emotion of any kind. It was the only way I could feel alive. Surely, that is the fundamental meaning of the boredom that begins to be such a dominant fact of life when we are young: the yearning for emotion. Out of this yearning come many things—including some forms of crime.

I picked up a book and began to read—it was Hardy's *Jude the Obscure*, perfect for the mood I was in. But right beneath it was the Russell book, and the title, *Human Knowledge*, drew me. While enjoying the crushing sorrows of poor Jude, my mind kept wandering to the title of Russell's book. I soon put down Hardy and took up Russell.

I stayed glued to that book for the next three hours without even thinking of lunch. Why? What happened?

I wasn't able to follow much of Russell's sophisticated thought about science and human experience. So there was no question of this teenager agreeing or disagreeing with his point of view. Something much more important and elemental was taking place in me. Russell spoke about human language and I realized that language exists—I spoke language. I read language; poetry and novels and books, and perhaps music and art were also language. He discussed space and time, and I realized that space is all around me, that everything exists in space; and time flows everywhere. I am in it, everything is in it—but what is it? And there is ethics; my worries and problems—were they not ethics? And there is mind—I have mind and I have a body, and everything I see is a body, but where is the mind? My loneliness dissolved: it simply dried up as the various aspects of myself were presented to me as objects of inquiry in the large world. I knew then that there exists something that one might call *clarity*. I knew it as a feeling, a wish. It was an entirely new feeling and yet, at the same time, strangely intimate and warm. Critics of the contemporary era often speak of the sense of alienation and cosmic loneliness produced by the modern emphasis on the scientific attitude. They have their point, but it has no weight when placed against the first taste of objectivity toward oneself. There is nothing cold about it. On the contrary, then and only then did I first begin to feel that there is a home for man behind the appearances of this happy/unhappy world. I could not read many more novels after that in my adolescence. I never even finished *Jude the Obscure*.

So now I look upon this summer's efforts to prepare my course as somewhat beside the point. I have been worrying too much about the content of the course and not enough about the search that needs to be brought to all philosophy, no matter what its content. I don't agree with Russell; I believe his vision of reality is shallow, his concepts of human nature and knowledge lead nowhere. Yet his is a greater mind than my own, and I once needed to listen to it.

Today is September 10 and in two hours I meet with my young class for the first time. I feel that I am back at square one. Yet, for some reason, I am not nervous about it anymore.

CONTRIBUTIONS

- (15) We acknowledge with thanks the contributions made by the following members to the BRS Treasury during the past six months: MICHAEL BRADY, STEVE DAHLBY, ALICE DARLINGTON, BOB DAVIS, LEE EISLER, DAVID GOLDMAN, BILL GREGORY, CHARLES HILL, OPHELIA & JAMES HOOPES, DON JACKANICZ, HERB LANSDELL, HERMAN LEFKOWITZ, GLADYS LEITHAUSER, SUSANA MAGGI, JIM MCWILLIAMS, STEVE REINHARDT, HARRY RUJA, CAROL SMITH, CARL SPADONI, TIMOTHY ST. VINCENT, TOM STANLEY, RAMON SUZERA, HERB & BETTY VOGT, JOHN WILHELM, VINCENT WILLIAMS, JUDITH & TERRY ZACCONE.

THE SUBJECT

- (16) Does the subject of money bore you, excite you, or neither? It doesn't bore or excite us either. We just want the BRS to have enough of it to be able to move forward.

For instance, we'd like to acquire a lot more members, not because bigger is necessarily better but because — in this case — the greater the number, the greater the financial stability. And that is a prerequisite for our long-run survival as an organization.

BUT...

To acquire more members:

- . We'd have to advertise more. That takes money.
- . We'd have to make surveys. That takes money.
- . We might wish to hold contests, and offer prizes. That takes money.
- . We might think of other things to do, to stimulate interest in the BRS. They will all take money.

Furthermore, results are not guaranteed. We might spend the money and not get results. We can hardly afford that now.

BUT...

If we had some extra money, we could afford to take some chances. We could afford to go after a substantial number of new members.

That's why we would like to have some extra money ...for the serious business of trying to increase our membership...and our life-expectancy.

- * If you think this makes sense, and you'd like to lend your support, here's how to do it: when you've got some money to spare, send it along to the BRS Treasury, c/o the newsletter, address on Page 1, bottom. We'll put it to good use. Thanks!
-

BRS LIBRARY NEWS

- (17) Librarian Tom Stanley reports:

Book sales have picked up considerably since the list was printed in RSN 45. A few are now unavailable from the publishers. We have these additions:

Into the Tenth Decade demy 4to, wraps, Spokesman Press

"A handsome brochure, profusely illustrated, prepared in honor of Russell's 90th birthday. An essential addition to all Russell libraries."3.00

Appeal to the American Conscience 8pps, fold-out format, demy 4to, Spokesman
A 1966 statement on the war in Vietnam2.00

The Incompatible Prophecies: An Essay on Science and Liberty in the Political Writings of Bertrand Russell by Louis Greenspan. Stiff wraps, Mosaic Press

"written in a distinctive, lucid style and based on exhaustive research, this book should provoke much debate in the growing literature of Bertrand Russell." A review of this item by Barry Ruja is in Russell: 33-344.00

I'd like to suggest that each of us donate a Russell book to our local library. Many of them will acknowledge the gift with a bookplate: "Given by the Bertrand Russell Society"

Merv Griffin has agreed to donate a video-cassette of his 1965 interview with Russell. Dealing almost exclusively with the war in Vietnam, the bulk of this talk was printed in RSN 36. I have not as yet received the tape, but it will certainly be available for the annual meeting.

We are indebted to UNESCO for their donation of four photos of B.R. at the Kalinga Prize Award ceremony.

- (18) Books to lend:

When no author is indicated, the work is by Bertrand Russell. The donor's name appears at the end.

1. History of Western Philosophy. Jack Ragsdale.
2. Mysticism and Logic.
3. Bertrand Russell's Best. Ramon Suzara.
4. An Outline of Philosophy. Ramon Suzara.
5. Autobiography of Bertrand Russell, Vol.1. Ramon Suzara.
6. Let Me Die Before I Wake. by Derek Humphery.

7. Essay on Bertrand Russell. edited by E. D. Klenke. Bob Davis.
8. Morals Without Mystery. by Lee Eisler. Author.
9. Authority and The Individual. Don Jackanicz.
10. Autobiography of Bertrand Russell (in 1 Vol.). Don Jackanicz.
11. Bertrand Russell 1872-1970. Don Jackanicz.
12. Bertrand Russell - A Life. by Herbert Gottschalk. Don Jackanicz.
13. Education and the Social Order. Don Jackanicz.
14. Effects and Dangers of Nuclear War. Don Jackanicz.
15. Essays on Socialist Humanism. Don Jackanicz.
16. German Social Democracy. Don Jackanicz.
17. Icarus or The Future of Science. Don Jackanicz.
18. The Impact of Science on Society. Don Jackanicz.
19. An Inquiry into the Meaning of Truth. Don Jackanicz.
20. In Praise of Idleness. Don Jackanicz.
21. Has Man a Future. Don Jackanicz.
22. Justice in Wartime. Don Jackanicz.
23. National Frontiers and International Cooperation. by Zhores Medvedev.
Don Jackanicz.
24. My Philosophical Development. Don Jackanicz.
25. Political Ideals. Don Jackanicz.
26. Principles of Social Reconstruction. Don Jackanicz.
27. The Practice and Theory of Bolshevism. Don Jackanicz.
28. Roads of Freedom. Don Jackanicz.
29. Sceptical Essays. Don Jackanicz.
30. Secrecy of Correspondence Is Guaranteed By Law. by Zhores Medvedev.
Don Jackanicz.
31. The Tamarisk Tree. by D. Russell. Don Jackanicz.
32. Mr. Wilson Speaks "frankly..." Don Jackanicz.
33. Marriage and Morals. Don Jackanicz.
34. Dear Bertrand Russell. Jack Ragsdale.
35. Education and The Good Life. Jack Ragsdale and Lee Eisler.
36. Human Knowledge: Its Scope and Limits. Jack Ragsdale.
37. Why I Am Not A Christian. Jack Ragsdale.
38. The Evolution of Conscience. Ralph Newman. Jack Ragsdale.
39. The Conquest of Happiness. Lee Eisler.
40. The ABC of Relativity. Lee Eisler.
41. Bertrand Russell, The Passionate Sceptic. by Alan Wood. Don Jackanicz.
42. Mortals and Others. Don Jackanicz.
43. Unnamed Victory. Don Jackanicz.
44. The Bertrand Russell Peace Foundation its aims and its work.
45. Yes to Life. by Corliss Lamont. The Author.
46. Russell. by A.J. Ayer. Ramon Suzara.
47. The Will to Doubt. Ramon Suzara.
48. The Life of Bertrand Russell. by Ronald Clark. Ramon Suzara.
49. The Problems of Philosophy. Ramon Suzara.
50. Unpopular Essays. Ramon Suzara.
51. Human Society in Ethics and Politics. Don Jackanicz.
52. Principles and Perplexities: Studies of Dualism in Selected Essays
and Fiction of Bertrand Russell. by Gladys Leithauser.
Don Jackanicz.
53. Photos, 1983 BRS Annual Meeting at McMaster University, June 24-26,
1983. Jim Mc Williams.
54. The Art of Fund Raising. by Irving Warner. Bob Davis
55. The Grass Roots Fundraising Book. by Joan Flanagan. Bob Davis
56. Dear Russell-Dear Jourdain. by I. Grattan-Guinness. Bob Davis
57. Why Men Fight. Bob Davis
58. Grants. by Virginia White. Bob Davis
59. Fund Raising for the Small Organization. by Philip Sheridan. Bob Davis
60. The Grantsmanship Center Training Program. Bob Davis
61. Nonprofit Organization Handbook. by P.V. and D.M. Gaby. Bob Davis
62. Successful Fundraising Techniques. by Daniel Conrad. Bob Davis
63. The Foundation Directory. Bob Davis.
64. Great Americans Examine Religion. by Ralph de Soia. Jack Ragsdale.
65. But For The Grace of God. by Peter Cranford. Jack Ragsdale.
66. Godel, Escher, Bach. by Douglas Hofstadter. Lee Eisler.
67. The Collected Papers of Bertrand Russell, Vol. I. Cambridge Essays,
1888-99. Edited by Blackwell, et al. Allen & Unwin.
68. The Right to Be Happy. by Mrs. Bertrand Russell. Al Seckel.
69. Power, A New Social Analysis. Al Seckel.
70. Bertrand Russell, A Bibliography of his Writings, 1895-1976
Compiled by Werner Martin. Al Seckel.
71. Satan in the Suburbs. Al Seckel.
72. My Father, Bertrand Russell. by Katharine Tait. Al Seckel.
73. A Matter of Life. Edited by Clara Urquhart. Al Seckel.
74. Essays in Skepticism. Al Seckel.

75. The Problem of China. Al Seckel.
76. Russell On General Facts by Ausonio Marras and Russell, Frege, and The "Meaning" of The Theory of Descriptions. Papers read at the 1976 Meeting of the A.P.A.
77. Acquaintance and Naming: A Russellian Theme in Epistemology by Augustin Riska and Russell on the Essence of Desire by Raymond Frey. Papers read at the 1977 Meeting of the A.P.A.
78. On Russellian Clusters by Eugene Schlossberger and Repression in Bertrand Russell's "On Education" by Howard Woodhouse. Papers read at the 1978 Meeting of the A.P.A.
79. Definition and Description in Russell, 1900-1910 by Thomas Barron and Russell and Ontological Excess by D.A. Griffiths. Papers read at the 1979 Meeting of the A.P.A.
80. Russell On Logical Truth, by Nicholas Griffin. The Author
81. Bertrand Russell and the Origin of the Set-Theoretic Paradoxes by Alejandro Ricardo Garciadiego Dantan. The Author.
82. Bertrand Russell, America, and the Idea of Social Justice by Roland Stromberg. The Author.
83. The Relevance of Bertrand Russell To Psychology and Bertrand Russell's Conception of the Meaning of Life by Peter Cranford. The Author.
84. Dictionary of the Mind, Matter, and Morals. Edited by Lester Dennon. Tom Stanley.
85. Bertrand Russell Speaks His Mind. Tom Stanley
86. The Bertrand Russell Library of Lester Dennon. Tom Stanley
87. The Analysis of Mind. Tom Stanley
88. Religion and Science. Tom Stanley
89. Portraits From Memory. Tom Stanley.
90. The Scientific Outlook. Tom Stanley.
91. Wisdom of the West. Tom Stanley.
92. The Principles of Mathematics. Tom Stanley.
93. Bertrand Russell: Philosopher and Humanist. by John Lewis. Tom Stanley
94. The Good Citizen's Alphabet. Whitfield Cobb
95. War Crimes in Vietnam. Whitfield Cobb.
96. Introduction to Mathematical Philosophy. Whitfield Cobb.
97. The Prospects of Industrial Civilization. Whitfield Cobb.
98. Tractatus Logico-Philosophicus. by Wittgenstein. Introduction by Bertrand Russell. Whitfield Cobb.
99. Freedom Versus Organization. Whitfield Cobb.
100. Bertrand Russell and His World. by Ronald Clark. W.W. Norton.
101. The Final Epidemic: Physicians and Scientists on Nuclear War. Edited by Ruth Adams and Susan Cullen. Physicians for Social Responsibility.
102. Photos, Kalinga Prize Award Ceremony. Paris, January 28, 1957. UNESCO.

There is no charge for borrowing books. The borrower pays postage both ways. Please note the one-way postage shown below, and remit twice that amount when returning the book(s).

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NEARBY MEMBERS

- (19) A new service. Occasionally a member has asked us whether other members lived nearby. In the past, we haven't been of much help. But now things are different, thanks to a computer. We can provide the names and addresses of other members who live in your state, or in a nearby states. If this is of interest, write the newsletter (address on Page 1, bottom), naming the states.

RECOMMENDED READING

- (20) Ten Best Books. We invited members, at JAMES MAKI'S suggestion, to list their 10 favorite books by authors other than Russell (RSN45-10). Here are some responses:

George Kaye:

1. James L. Adams, "Conceptual Blockbusting", 2nd ed. (NY:Norton, 1979)
2. Kenneth L. Higbee, "Your Memory: How It Works & How to Improve It" (Englewood Cliffs, NJ:Prentice-Hall, 1977)
3. Gilbert Highet, "Man's Unconquerable Mind" (NY: Columbia Univ. Press, 1954. (esp. pp 3-45)
4. Wayne C. Booth, ed., "The Knowledge Most Worth Having" (Univ. of Chicago Press, 1967. (esp pp. 1-28, 109-202, papers by Booth, Platt, Scott, Redfield, McKeon)
5. Will & Ariel Durant, "The Lessons of History" (NY:Simon & Schuster, 1968)
6. Mortimer Adler & Charles Van Doren, "How To Read A Book" (NY: Simon & Schuster, 1972)
7. Isaac Asimov, "Asimov's Biographical Encyclopedia of Science and Technology" ((NY: Doubleday, 1982)
8. The World Almanac, annual (NY:Newspaper Enterprise Ass'n)
9. Ronald Gross, "The Independent Scholar's Handbook" (Reading, MA:Addison-Wesley, 1982)
10. John Bear, "How To Get The Degree You Want" (Berkeley, CA: Ten Speed Press, 1982)

Adam Paul Banner:

"Books that I would recommend to our membership as worthy of reading in terms of personal understanding... The ivory tower economic and educational researchers have accurately diagnosed the world's economic woes as their patient died."

1. Paolo Lionni and Lance. J. Klass, "The Leipzig Connection" (Portland, OR: Heron Books, 1980)
2. Ivan Illich, "Deschooling Society" (NY: Harper & Row, 1983)
3. Ivan Illich, "Medical Nemesis" (NY:Pantheon Books, 1976)
4. Lansing Lamont, "Campus Shock"

John Wilhelm. "My favorite book":

Alfred Korzybski, "Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics", available from Institute of General Semantics, PO Box 517, Ridgefield, CT 06877

Ken Korbin

1. "The Fall". by Albert Camus
2. "The Plague" by Albert Camus
3. "Steppenwolf" by Herman Hesse
4. "Time Must Have A Stop" by Aldous Huxley
5. "Messiah" by Gore Vidal
6. "A Movable Feast" by Ernest Hemingway
7. "Eyeless in Gaza" by Aldous Huxley
8. "The Benefactor" by Susan Sontag
9. "The Erasers" by Robbe-Grillet
10. "The Lake" by Kawabata
11. "Blind Date" by Jerzy Kosinski

James Maki

1. "The Life Triumphant" (1908) by James Allen
2. "As A Man Thinketh" (1890) by James Allen
3. "A Philosophy of Solitude" (1933) by John Cowper Powys
4. "The Meaning of Culture" (1929) by John Cowper Powys
5. "Reflections of a Lonely Man" (1903) by A. C. McClung
6. "Wayside Wisdom" (1909) by E. M. Martin
7. "The Pleasures of Life" (1890) by Sir John Lubbock
8. "The Art of Thinking" (1961) by Dagobert D. Runes
9. "The Life of the Bee" (1901) by Maurice Maeterlinck
10. "Signs and Seasons" (1886) by John Burroughs

Keith Thompson

"Soldiers" by Rolf Hochhoff. "This 3-act play illuminates the moral issues of total war with an exactitude that only great theatre aspires to...That no production of this play has been staged in conjunction with the disarmament debate seems a gross oversight."

TREASURER DENNIS DARLAND'S REPORT

(21) For the quarter ending 3/31/85

Balance on hand (12/31/84)	586.64
Income:	
23 New Members	433.00
144 Renewals	3281.90
total dues	3714.90
Contributions	423.50
BRS Library	120.00
Misc	3.00
total income	4261.40
	4846.04
Expenditures:	
Membership Committees	125.17
Information Committee	471.19
BRS Library	43.77
Bank charges	24.33
total spent	664.46
Balance on hand (3/31/85)	4183.58

ELECTION OF DIRECTORS

- (22) Nominations for Directors, please. We wish to elect 9 Directors this year, for 3-year terms starting 1/1/86, which will give us a total of 24 Directors. The August newsletter will provide a ballot for voting. In this (May) newsletter we seek the candidates who will be on the ballot.

We are asking you to nominate candidates. Any member may nominate any other member to be a Director-Candidate.

If you wish to be a candidate yourself, notify the Elections Committee and someone will probably nominate you.

The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something, by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is tax-deductible for Directors.

We would like to have more than 9 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire in 1985 are LOU ACHESON, KEN BLACKWELL, LESTER DENONN, DAVID HART, MARVIN KOHL, JIM MCWILLIAMS, STEVE REINHARDT, AND CAROL SMITH. They are eligible for re-election.

- * To nominate someone — or to volunteer yourself — write the Election Committee, c/o the newsletter, address on Page 1, bottom.

NUCLEAR AFFAIRS

- (23) Do nuclear affairs get too much space in the newsletter? That's what we asked you in the last issue (RSN45-18).

MICHAEL TAINT says: "I think that the PSN treatment of the nuclear issue is right on the nail. From personal experience (ie., I'm a former Titan II missile crew commander) I can tell you there's no greater issue facing humanity today. I think the BRS should continue to discuss the topic."

PRESIDENT DON JACKANICZ'S REPORT

- (24) Work continues on planning the 1985 BRS Annual Meeting. If you have never attended an Annual meeting, why not make this your first? If you have attended one, you know how rewarding the experience can be, of meeting many persons approaching Russell from different perspectives, of participating in presentations, discussions, and

other program events, and of joining together to study/celebrate/criticize/evaluate/defend/attack/interpret the life, work and times of Russell. I ask each member to review the meeting announcement-reservation form and to consider taking part. We will be meeting in Washington, DC at Georgetown University and The American Film Institute. The program is diverse, the setting attractive, the cost reasonable; the decision is yours.

In early April I visited Britain with the intention of learning more about the possibility of holding a future Annual Meeting there. I had originally considered several meeting sites, but the appropriateness of Cambridge is obvious. During my visit, I became convinced that Trinity College would be the ideal setting. I was well received at the Trinity Bursar's Office. Officials there readily agreed that a Russell Society meeting at Trinity would be a welcome event. The one difficulty is that the popularity of conferences at Trinity requires reserving time and space two to three years in advance. So the earliest BRS Annual Meeting in Cambridge would be in 1987 or 1988!

I have previously heard from some members in support of a Britain Annual Meeting. Others have expressed disagreement with the proposal chiefly because of the time and expense for our members, who are mostly American and Canadian. Between now and the June 1985 Meeting, I would very much appreciate receiving additional opinions from members. When the BRS Board of Directors, which is responsible for choosing future meeting sites, meets this June, I will submit all such opinions.

While at Trinity College's Wren Library, I had the privilege of seeing on display an original Russell manuscript, fine examples of medieval manuscripts, Newton's books, and the Capell collection of Shakespeariana. In London, I again visited the bust of Russell in Red Lion Square, and can report that it is weathering well.

ABOUT OTHER ORGANIZATIONS

- (25) * I.A.T.A. -- The International Appropriate Technology Association -- has issued a call for papers for its Symposium, titled "Problems and Promises in Appropriate Technology", to be held in the Fall of 1986. Its Executive Director, BRS Member ADAM PAUL BANNER, can be contacted at I.A.T.A., 603 East Madison Street, Ann Arbor, MI 48109.

- (26) Palestine Human Rights Campaign was "established in 1977 to secure internationally recognized human rights for the Palestine people..." It issues a monthly newsletter -- physically attractive and very well written -- and the enemy is Israel. Here is the start of the March editorial:

Israeli occupation policy has consistently relied on collaborators who could be armed and set against the local population. The collaborators are generally petty criminals or political hacks with no popular support; in either case, they are artificial creations of Israel. In the West Bank, the collaborators are known as the Village Leagues; in south Lebanon they call themselves the South Lebanon Army (SLA).

In south Lebanon, we are now watching the Israeli response to the categorical failure of its surrogates, the SLA, to control and intimidate the local population.

Israel's vicious 33-month occupation of south Lebanon has united the people there in a classic guerrilla war against the occupier. Unprepared for guerrilla warfare, Israel placed its faith in the SLA, only to see it completely disintegrate when Israel announced its plans to withdraw from Lebanon.

Their national office is 220 S. State St., Suite 1308, Chicago, IL 60604. There are also offices in Seattle and Washington, DC.

FOR SALE

- (27) Members' stationery, 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "**Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

- (28) Chairman, Harry Ruja; President, Donald W. Jackanicz; Vice-President, David S. Hart; Treasurer, Dennis J. Darland; Secretary, John R. Lenz; Vice-President/Special Projects, Marvin Kohl; Vice-President/Information, Lee Eisler.

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

- (29) 1982-84: LOU ACHESON, KEN BLACKWELL, LESTER DENONN, DAVID HART, MARVIN KOHL, JIM MCWILLIAMS, STEVE REINHARDT, CAROL SMITH
- 1983-85: DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, KATE TAIT
- 1984-86: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, ALI GHAEMI, HUGH MOORHEAD, DAN WRAY
-

BR HONORED

- (30) The Kalinga Prize for the popularization of science was established by UNESCO in 1951, with funds provided by Mr. H. Patnaik of India. BR won it in 1957. In other years it has gone to Julian Huxley, Gerard Piel, Eugene Rabinowitch, and Margaret Mead, among others. We reported on the 1957 event in some detail, in the November 1979 issue (RSN24-20), but had no photo. Here at last is a photo of BR receiving the Kalinga Prize (one thousand pounds sterling, and a UNESCO gold medal), from Professor P. Auger, Director of the Department of Exact and Natural Sciences of UNESCO, with Dr. L. Evans, Director General of UNESCO, looking on. Our thanks to UNESCO for supplying the photo, and to TOM STANLEY for obtaining it from UNESCO.





RUSSELL SOCIETY NEWS

No. 47

August 1985

- (1) Highlights: Money crisis (2). Time to vote (10,41). Denonn dies; his meeting with BR in 1943 (4). BR & current issues (3). Three recipients: BRS Award (19); BRS Book Award (16); Doctoral Grant (17). Thompson dismantles Star Wars (20). Secular H*m*n*sm (21). Leiber reviews Volume 7 (14). Index on next to last page. An asterisk in the left column indicates a request.
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MONEY CRISIS

- (2) A false alarm? We don't think so. What could happen soon is the total exhaustion and closing down of the BRS Treasury. And without money to operate...well, you can guess what would close down next. We are not too far from that right now.

We are not crying "Wolf!"

There are a number of reasons why the BRS purse is virtually depleted. Expenses are up (postage, printing, advertising.) Contributions are down. The rest is simple arithmetic.

We're sorry to start a newsletter with a piece of bad news, but let there be no psychic numbing about our financial condition.

If you think the BRS is a worthwhile enterprise...and worth saving...do something about it. SEND A CONTRIBUTION c/o the newsletter, address on Page 1, bottom.

NEW

- (3) BR and current issues. This will be a new section in the newsletter — a result of suggestions made at the June meeting — in which members say what they think BR's position might have been about various topics in the news. It can be any topic. Just say what you think BR might have said, and say why. What might BR have said about the Quinlan case?...right-to-life?...sanctuary movement?...highschool for homosexuals?...Star Wars?...Reagan position on apartheid?...Japan's success with consumer goods, and loss of American jobs? etc.,etc. Be reasonably brief. Write c/o the newsletter.
-

OBITUARY

- (4) Lester Denonn is dead, after "two full years of devastating illness," according to a letter from his wife, Bess. Lester was an Honorary Member, a distinguished lawyer and author of a number of legal books and articles, an appreciator and bibliographer of Russell's writings, editor (with Robert Egner) of "The Basic Writings of Bertrand Russell" (1961), editor of "Bertrand Russell's Dictionary of Mind, Manners, and Morals" (1952), and more. The Harvard Law School Library's "Bibliography of the Works of Lester Denonn" lists a full page of articles and books on legal and philosophical subjects. Lester was the owner of what may be the largest private collection of books by and about Russell in the world.

This year the BRS created a special award in his honor, and expressed its high regard for him in a plaque that read as follows:

A BERTRAND RUSSELL SOCIETY SPECIAL AWARD
TO
LESTER E. DENONN
1985

for lifelong devotion to Russell and his writings
and notable contributions to Russell scholarship

Word of this proposed tribute was sent in advance to Bess Denonn. She wrote that "Lester is very ill... When I read your letter [which contained the tribute] to him he seemed very pleased. In fact it appeared to stimulate him..."

Here is a re-run of Lester's delightful recollection of a few hours he spent with BR in 1943. We originally ran it in 1977 (NL14-16).

At the suggestion of Professor Schilpp of Northwestern University, for whose Library of Living Philosophers I am preparing a bibliography of the works of Bertrand Russell, I have been in communication with Russell from time to time about the project. His recent series of lectures on Monday evenings in New York City gave me the opportunity of suggesting a meeting. His response was characteristically crisp: "Your letter reached me after some delay. I am afraid I probably couldn't manage dinner, but I could come to your office next Monday (Feb. 16, 1942) between 3 and 3:30, and give as much time as might be necessary. If however your work makes that impossible, I will try to manage a later hour on a later Monday. Yours sincerely (signed) Bertrand Russell."

The eventful Monday arrived but no Russell and finally at about quarter to four Mr. Russell was announced and in a few seconds was before me -- all to myself. I had seen him but twice before, on the lecture platform at Cornell in 1924 and in Brooklyn in 1938. It was the same Russell I had seen, but an older man, frailer looking than his height on the dais led one to believe, but vigorous and hearty nonetheless, with unforgettably roguish, piercing blue eyes, that punctuated every remark, and the distinguished shock of white hair that crowns the familiar angular photographs.

He apologized for being late, stating that he had miscalculated the time it would take to reach my office. He strode to the window to enjoy the view and pass a few pleasantries about the shipping [apparently Lester's office window provided a view of New York harbor] -- or lack of it -- and then indicated that he was ready to get down to business. He wanted to see how far I had progressed with the bibliography.

Before handing him my notebook, I remarked how thoroughly ashamed I was to sit down with him, since my Mother's maid had told me it was no honor to meet him. "Why that fellow ran a nudist camp in England, and what's more, they called him Barney, that's what they did." He shrugged his shoulders, realizing that the Barney was a lot of "Blarney," and merely commented that the newspapers -- or some of them -- had seen fit to print wholly unmitigated lies about him.

He opened the looseleaf and turned to 1895, to a note on his article, "The Logic of Geometry", appearing in "Mind". "I remember that well," he said. "Except for an earlier review, that was the first time that my name appeared in print as an author, and you know how an aspiring author is impressed by his first appearance in print."

He then read carefully line after line, year after year, commenting not infrequently on entries he had forgotten, and recalling other possible sources for items. He was throughout extremely helpful in making suggestions.

Many of the books and articles struck forgotten chords that played first upon his eyes with merry twinkles and then tripped with droll laconic phrases into anecdotes sounded in rich English accent.

"Haldane on Infinity." I remember that well. It was the custom for members of the Aristotelian Society to tear each other's papers apart unmercifully. Not knowing that the members had decided that it would be unbecoming to follow this practice with their president, a distinguished cabinet minister, I sat intently writing notes for refutation. When Haldane had finished, old Shadworth arise to move the vote of thanks but was too weak to continue. Imagine my consternation when they turned to me to make the motion. I did so, but rushed home with my notes to get the criticism off my chest. Hence the article."

"Proposed Roads to Freedom'. You know, that was called 'Roads to Freedom' in England, but my publishers thought it was safer to call it 'Proposed Roads,' in America."

"Cambridge articles? Oh, yes, I remember the controversy about one in which I tried to show that it was necessary to lie in order to become ordained in the Church of England. I caught one of the professors of Church History in a glaring inconsistency on a point of church history."

"Articles in the Britannica? Why, of course. The Britannica came out with an edition during the last war in which the article about me painted me as a horrible fellow. When after the war, they invited me to write on mathematical philosophy, I answered that I learned from their prior edition that I was scarcely a fit person to become a contributor. A long letter of apology followed promptly."

"Weekly syndicated articles in the Hearst newspapers? You know, a writer has to make his living by his bad writing, so that he can continue at what he thinks is his good writing."

"On Denoting' -- I think that was my best work. I have expressed the ideas better subsequently, but that represents the field -- on description -- in which I believe most will say is my most significant contribution."

"You will notice that I always spell Leibniz without the 't'. If there had been German birth certificates in his day, they would have shown the 't', but since he wrote mainly in French, he himself indicated the name

most frequently without it."

"Jourdain's 'The Philosophy of Mr. B*rr*nd R*ss*ll'. That was a curious work containing many direct statements of mine. Jourdain, poor fellow, suffered from paralysis. I would go to see him frequently and bring him all sorts of mental gymnastics, such as, 'First, the idea slipped my mind and then it went clean out of my head. Where was the idea between the two events?' It seems that Jourdain took them all down and got them out in book form, adding some others that he picked up elsewhere."

"Articles on China? A missionary once told me that one of my articles criticizing the English government's treatment of the Chinese had saved the lives of many Englishmen in the days when the anti-foreign difficulties were rife. The Chinese figured that if one Englishman could write that way, maybe all the English weren't so bad. But the English government didn't like the article very much anyway."

We had arranged a very interesting program early in our meeting. He wanted a little time out for an Englishman's regular afternoon tea while I signed my mail; then he would like about three-quarters of an hour to review his lecture notes for the evening and then, in answer to a repeated invitation, "he probably could manage dinner," so long as he could get to his lecture a few minutes before the scheduled hour.

At five he left and returned shortly after half past. One of the boys chanced to be in the reception room when he returned. I introduced him to Russell and commented that he had heard him some years ago in a debate with John Cowper Powys. "Oh, I remember that debate. It was on marriage. I agreed with Powys on one point -- that marriage has something to do with the difference between men and women."

I then took him on a short tour of the office, explaining what he had gathered from some of the telephone calls that had interrupted us, that the firm represented one of the large commercial banks of the city. "You know, no doubt, that I don't particularly like bankers," he said. He seemed a little perplexed at the fact that I should have shown such devotion to his works as evidenced by the large library of over sixty volumes that I have acquired and all the time I have spent on his bibliography, when my surroundings seemed so foreign to his social and political views. [By 1979 those "sixty volumes" had grown, according to Bob Davis, to "thousands of books and articles collected for over fifty years" (RSN21-5).] I acknowledged that I differed with him and added that, perhaps, my views were less remote from his than those of some of my colleagues. He seemed amused at this response and satisfied to let the point drop -- for the time being.

Before returning to my room, I offered him a separate room for his lecture review but he said that that would be unnecessary. His notes were in longhand. He read them silently and carefully, with his ever faithful pipe aglow. "I can't think without it." Now and again he made a few changes. In order not to make him conscious of my presence, I sat preparing my contracts lecture for the next evening. He later explained that he always reviews his thoughts this way before a lecture and then is able to talk without reading from his notes, except now and then. Frequently he talks from a bare outline.

When he had finished, we repaired to Ye Olde Chop House on Cedar Street. He commented very favorably about the place. "It reminds me of an inn in London, I was the only Englishman who went there. They made it for Americans."

His running rapid-fire comments delighted me as it must have some of the guests at the intimately close tables, as his rich English voice was unmistakably arresting.

"Will Durant? Charming fellow. Writes beautifully, but never has a fact correct -- not even my father's name."

"Whitehead? I am sure that we differ from each other on many points, but we have refrained from printing our disagreements. Yet I remember one occasion when I lectured on solipsism at a meeting at which he was chairman. I said I could not subscribe to the doctrine as I could not believe that I had created all that existed in the world, especially not the many pages of Mr. Whitehead that I could not understand."

He said that he had been in all of the United States on lecture tours except Florida, Georgia, and South Carolina. This remark was prompted by my explanation of the reason why my family was presently in Florida. "I am very sorry to hear about the mastoid trouble your children have had. My two older children were also operated on for mastoids. I remember the night when one was taken to the hospital. I had to debate with a bishop. I don't like bishops, but I particularly didn't like this one. He argued that all human suffering was caused by sin. I could scarcely understand how my little five-year-old boy could have sinned so much."

"Talking about bishops -- you know my disinterested view of the so-called Bertrand Russell case is that it was an outrage. Even if I had not been concerned in it, I would still think it was an outrage. They used to say a lot about Tennessee." His eyes twinkled. [This is probably a reference to the trial in Tennessee of Scopes, who was found guilty of the crime of teaching evolution.]

He asked me whether I differed from his philosophic position -- again intimating that my surroundings bespoke wide divergence from his political ideas. I said that I had just finished a book still in typescript in which I developed an epistemological idealism along with a metaphysical realism, which I presumed was opposed to his realism. "On the contrary,:" he said, "if you are influenced by critics who mistake my views and place me with the realists, then you will think so, but if you attend closely to my arguments, you will

see that I haven't been an epistemological realist since 1905. My latest book should convince you of that."

He explained that he was lecturing once a week at the Barnes Foundation on the history of thought from Thales to today. He is carefully planning these lectures in preparation for a lengthy work on the history of human thought in its social and cultural background.

On the way to the lecture hall, he harked back to his perplexity at my choosing him for my philosophic labors in my philosophy hobby. I explained that insofar as hero worship was concerned, that I had a hero in the late Justice Oliver Wendell Holmes who, although not a systematic philosopher, stirred me deeply by the trend of his thinking. He stated that he could readily understand why an American lawyer interested in philosophy could feel that way about Holmes but that he was still curious about himself. I said I could not better express my views about him than I had done on previous occasions when I had said that I felt his to be the most catholic mind ("small 'c'," he interjected) that I knew through which I could view the currents of contemporary problems.

By this time we had reached his destination. He made sure not to mix up the books we had alongside of us. I had Laird's "Theism and Cosmology", and the philosopher had — a detective story. He got agilely out of the taxi, and as he swung around to enter the lecture hall, he turned back and said, "Be sure to tell your Mother's maid that I am neither so wicked, nor for that matter, so red as I am painted." ("Recollections of Three Hours with Bertrand Russell" originally appeared in "Correct English", Vol.44, No. 1 — December 1943.)

BULLETIN BOARD

- (5) Unaffiliated philosophers: If you have a PH.D. in Philosophy and are not teaching (and are not emeritus), and would like to be listed in the Directory of American Philosophers (1986-87 edition), send your name, address, highest degree earned, and area of interest in philosophy to: Directory of American Philosophers, Philosophy Documentation Center, Bowling Green University, Bowling Green, OH 43403. Note deadline: September 1, 1985.

1985 ANNUAL MEETING (WASHINGTON, D.C.)

- (6) The 12th Annual Meeting was held on the agreeable campus of Georgetown University. "the oldest Catholic institution of higher learning in the United States", founded 1789 in George Town. (That's George III, the King we love to hate.) The facilities were excellent, thanks to DON JACKANICZ's meticulous planning. We were lucky in the weather: sunshine and no excessive heat (which is possible in Washington in June).

25 BRS members attended one or more sessions: POLLY COBB, WHITFIELD COBB, BOB DAVIS, MONIKA DEPPEN, LEE EISLER, THOMAS FRINK, DAVE GOLDMAN, ARITIE GOMEZ, DAVID HART, DON JACKANICZ, HERB LANSDALL, GLADYS LEITHAUSER, JOHN LENZ, STEVE MARAGIDES, JEFFREY MESHINSKY, HUGH MOORHEAD, STEVE REINHARDT, HARRY RUJA, PHIL SHAPIRO, JOHN SHOSKY, TOM STANLEY, ROY TORCASO, CLIFFORD VALENTINE, ELEANOR VALENTINE, HERB VOGT.

A number of non-members also attended some sessions: Joe Briggs, Steve Carson, Daniel Deppen, Bruce Law, Dennis LeClair, Cleve Lunceford, Margaret Moran (a guest speaker), Gwen Stanley, Kathleen Stanley.

The following officers were elected or re-elected for one-year terms: Chairman, Harry Ruja; President, David Hart; Vice-President, Marvin Kohl; Secretary, John Lenz; Treasurer, Dennis Darland; VP/Information, Lee Eisler.

The program included: Margaret Moran on "Bertrand Russell's Protest Against the First World War"; Harry Ruja on "Russell Bibliography"; a panel discussion by Bob Davis, Lee Eisler, David Hart, and David Johnson on the future of the BRS; Don Jackanicz reading Carl Spadoni's paper — Carl was busy becoming a father — "The Folly of Bertrand Russell's The Wisdom of the West [which BR did not write]. All of this — except the panel discussion — was audio-taped, and the tapes will be available from the Russell Society Library. Several Russell films were also shown.

There was a Red Hackle Hour before the Banquet — thanks to Don's prevision and provision, Red Hackle no longer being available in the USA. Did you know that Herb Vogt is a superb jazz pianist?

Sunday morning buses took us to the American Film Institute, at the JFK Center for the Performing Arts, where we saw the following films; "Bertrand Russell Discusses Philosophy", "In the Nuclear Shadow; What Can the Children Tell Us?", "The War Game" (BBC), "Life and Liberty...For All Who Believe", and "Bertie and the Bomb" (BBC).

There was a Society Business Meeting; here are highlights. The Minutes (40) provide more details.

- . Past President Bob Davis chaired the meeting.
- . Don Jackanicz told about visiting Cambridge, England, for a possible future BRS meeting there. Cambridge is booked till 1988.
- . Dennis Darland reported on the state of the BRS Treasury: it's empty.
- . Dues are raised: Regular \$25; Couple \$30; Student and Limited Income unchanged at \$12.50
- . Harry Ruja thanked Carol Smith for her excellent work as Co-Chairman of the Membership Committee for the past 3 years. [She is now stepping down, succeeded by William K. Fielding.]
- . Harry announced that the BRS newsletter is now in the Library of Congress (including all back issues), and will be listed in the Library's Serials catalog.
- . The 1986 Annual Meeting will probably be in NYC in June. [The next-to-last weekend is June 20-22.]

The Board held its Annual Meeting and discussed the following. For more details, see the Minutes (39).

- . Alex Dely resigned from his 2 committees (Science, and Human Rights/Int'l Development) and recommended Adam Paul Banner to succeed him on the latter.
- . Two things helped bring the BRS Treasury down to its present sad state: (1) the Doctoral Grant was raised in 1985 from the previous \$500 to \$1000; (2) the 1985 Annual Meeting was unusually expensive, including an unanticipated \$400 insurance charge required by the University.
- . Dave Goldman (psychiatrist) kindly offered to deliver the 1985 BRS Award plaque to the recipient, Robert Jay Lifton (psychiatrist), whom he knows, and about whose work he spoke with great admiration.
- . A special award was approved for Lester Denonn, in recognition of his lifelong devotion to BR and BR's writings, and his contributions to Russell scholarship.
- . The first BRS Book Award went to the 5-member Editorial Board of Cambridge Essays, 1888-99, which is Volume 1 of the planned 28 volume series, "The Collected Papers of Bertrand Russell". Margaret Moran accepted the scroll on behalf of the Editorial Board.
- . To eliminate possible misunderstanding, the one word, "elected" was inserted into the Bylaws, to make clear that there can be a maximum of 24 elected Directors, plus the BRS Officers, who are ex-officio Directors.
- . The decision was made not to copyright the newsletter.
- . The Doctoral Grant Committee (Hugh Moorhead, Chairman) has selected Linda Benthin (of McMaster University) as the recipient of the 1985 Award. There will be no future Doctoral Grant until the BRS gets on firmer financial footing.

OUTGOING PRESIDENT JACKANICZ SPEAKS

- (7) With the 1985 Annual Meeting past and the 1986 Annual Meeting in its early planning stage, I would like to thank all who participated in this year's successful Meeting and to suggest that all members consider attending next year. I'll certainly be there in 1986.

I had the responsibility of organizing this year's Meeting, and I do owe a debt of appreciation to those of you who helped the BRS and me in various ways before and during the Meeting weekend. I was pleased to learn that those attending seemed to think the site, program and accommodations were agreeable.

As BRS President for several years, I attempted to carry on our activities following the excellent example of my predecessor, Bob Davis. Now we have chosen a new President, David Hart, who I feel will lead us well. I will continue actively participating in BRS affairs, and look forward to a period of further growth for the BRS.

REPORTS FROM COMMITTEES

- (8) International Development Committee (Adam Paul Banner, Chairman):

As the new Chairman, I am happy to report that files are being copied and related papers are in transit to me, at 2143 Medford (Apt.11), Ann Arbor, MI 48104. (I welcome phone calls after 11 pm EDT:313-971-3138.)

Retiring Chairman Alex Dely will continue to support current projects and/or insure an orderly transfer of efforts. The Committee can be proud of its JOURNAL DISTRIBUTION PROJECT, with its simple and effective method of transferring technical data to support groups in South America and in Africa. We will continue with this project, and will accept requests for specific journals, using our contacts with industry, membership and libraries.

We have issued a call for papers, letters and reports to discuss technology transfer to developing countries, for successful long-lasting projects (of which there are too few)...with the aim of avoiding mistakes made in earlier efforts by N. G. O., World Bank, A.I.D., VITA, and governmental groups including the U.S. Peace Corps. The questions to be discussed are: How can we improve technology transfer? Why have we failed in so many areas?

All members who wish to join in supporting our efforts will be welcome. We also welcome requests for cottage industry technology, and will try to secure technical assistance and limited funding for selected projects.

[Retiring Chairman Alex Dely has stepped down because of extraordinary outside demands on his time which could not be avoided.]

- (9) Philosophers Committee (David E. Johnson, Chairman) has issued a notice to publications read by professional philosophers:

The Bertrand Russell Society announces a call for papers to be presented at its meeting at the Eastern Division of the American Philosophical Association in December 1986. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half-hour, and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name of the author, with his address and the title of the paper, should be submitted on a separate page. The submission deadline is May 15, 1986, and the papers should be sent to David E. Johnson, The Bertrand Russell Society, Sampson Hall, U.S. Naval Academy, Annapolis, MD 21402. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

ELECTION OF DIRECTORS

- (10) Please vote. Use the ballot at the end of this newsletter. We need to elect 9 directors, to bring the total of elected directors up to 24. We have an unusually fine list of director-candidates this election, as you can see. There are 15 candidates; vote for 9. Here they are:

LOUIS K. ACHESON, JR. (Encino, CA), 7-year member, a BRS Director since 1983. 33 years with Hughes Aircraft, now Senior Scientist (aerospace engineer and systems analyst); on NASA space projects for past 13 years. World Federalists, Worldview Exploration Seminars, Int'l Cooperation Council (now Unity-in-Diversity Council). As teen-ager, read "Selected Papers of Bertrand Russell" and has been hooked on Russell ever since.

TRUMAN E. ANDERSON, JR. (Denver, CO). 11-year member. Oilman/philosophy lover. Majored in philosophy at U/Minnesota; now at age 40 a part-time graduate student in philosophy at U/Colorado. "I doubt that I would have acquired so great an interest in philosophy without Bertrand Russell." Married, 3 children.; oil business executive.

ADAM PAUL BANNER (Ann Arbor, MI), new Chairman, BRS Int'l Development Committee; former BRS Director; degree in Physics and Chemistry from U/Evansville; carbon & graphite chemist. A volunteer, helping develop a chemical transportation toxic spill program for local county authority. In MARS military amateur radio service, tornado watch, etc. Exec. Director, Int'l Appropriate Technology Ass'n, based at U/Michigan, Ann Arbor.

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

WHITFIELD COBB (Blacksburg, VA). 8-year member (with wife, Polly). Began reading Russell in 1930; became agnostic and pacifist; drafted as conscientious objector 1942-46. Incorporated "inspiration of love and guidance of knowledge" into the (Quaker) wedding vows, and engraved in the wedding rings. Retired from teaching math and statistics in 1976.

WILLIAM K. FIELDING (Ware, MA), Co-Chairman, BRS Membership Committee. During WWII, was shipyard layout man, job-instructor, shipfitter on Liberty Ship construction in Maine, Coast Guard boats in NJ. After WWII, draftsman, engineering aide, and land-surveyor. Studied electronics, became Master Technician, ran own sales and repair business for 20 years; retired in 1980. Taking college courses toward degree; Mensa member. Studied music performance and composition. Has had verses published. "Trying to live as a secular individual in a world that seems rooted in superstition." A great-grandfather.

JOHN JACKANICZ (Chicago), registered agent of the BRS in Illinois (where the BRS is incorporated); 7-year member; brother of Past President Don Jackanicz, whom he occasionally assisted in BRS affairs. Graduate of U/Illinois. Age 37.

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

JUSTIN LEIBER (Houston, TX), 10-year member, Professor of Philosophy at U/Houston; Ph.D., Chicago; B. Phil. Oxford (student of A. J. Ayer). Author, Noam Chomsky: A Philosophical Overview; Structuralism; Can Animals and Machines Be Persons?; a number of journal articles; novels include Beyond Rejection, and The Sword and the Eye. Several times chair of BRS sessions at APA, also commentator on three occasions. Now, guest editor, special issue of Philosophical Forum, comparing Russell and Wittgenstein as contrasting examples of what the philosopher should be in relation to the larger society.

GLADYS LEITHAUSER (Pleasant Ridge, MI), 9-year member, originator of BRS Book Award and Chairman of its Committee. Teaches technical writing at U/Michigan-Dearborn. Ph.D., Wayne State U. Dissertation on Russell; also several Russell articles. (Dissertation is in the BRS Library, Item 52, RSN46-18)

JAMES E. MCWILLIAMS (Holly Ridge, MS), 12-year member. AHA, ACLU, Sierra Club, Fulbright scholar (India). Describes self as "occasional teacher (English, German), farmer, storekeeper". Artful photographer, e.g., photos of BRS meetings (RSN35, p.3; RSN40-3).

STEPHEN J. REINHARDT (Wilmington, DE), a 12-year member; attends every annual meeting. Was BRS Treasurer for many years, and has been a Director since 1976.

MICHAEL ROCKLER (Camden, NJ) is new to the BRS but not to BR. "I am Chairperson of the Department of Education of Rutgers University. I have taught in various institutions of higher education since 1963. I am a member of the American Humanist Association and I became familiar with the BRS through them. Russell has been an intellectual hero of mine all of my adult life, having first encountered his work as an undergraduate student of philosophy at the University of Minnesota. I plan soon to begin a book on Russell and education."

CARL SPADONI (Hamilton, Ont.), 8-year member, former Assistant Archivist at the Russell Archives (McMaster University), and Editorial Associate of the publication, "Russell". Now an Archivist at Health Sciences Library, McMaster University, and a member of the Board of Consultants of "Russell". His doctoral dissertation discusses Russell's earliest philosophy. Co-Editor of Intellect and Social Conscience: Essays on Bertrand Russell's Early Work. Has written extensively on Russell's life and thought.

TOM STANLEY (Hartford, VT), BRS Librarian. 9-year member. Book lover, book collector, book seller. Proprietor, with his wife, of Stanley Books, specializing in used and out-of-print books.

6 of the above candidates — all of whom are well qualified to serve as BRS Directors — are not going to be elected. Some win, others lose; that's the nature of the beast. We hope that those who do not win this year will allow us to list them again next year.

BR QUOTED

- (11) Forbes is still at it. As you probably know, Forbes Magazine has a page of quotations in every issue, titled THOUGHTS ON THE BUSINESS OF LIFE. They've been doing it for years, and they'll sell you a 2-volume boxed set of "Thoughts" for \$24.95. BR appears often on this page. Here is the latest, from the issue of 12/17/84.

Rules of conduct, whatever they may be, are not sufficient to produce good results unless the ends sought are good.

Thank you, PAUL GARWIG.

- (12) The Wall Street Journal had a nice column on Rudolph Penner, the new head of the Congressional Budget Office, which has to live with the massive federal deficits we now have. From its issue of 3/13/84:

Anyone who lives on a daily diet of deficits must have a sense of humor if he is to retain his sanity, and Rudy surely fills the bill. He expressed a desire for a moderate buildup in defense spending and commented that some military spokesmen seemed to be going a bit too far.

"Sometimes," he said, "they seem to be taking their cue from that defense expert, Mae West, who once said, 'Too much of a good thing can be wonderful.'"

"Bertrand Russell," he said, "once remarked that people would rather commit suicide than learn arithmetic. That seems to be particularly true in Washington." Thank you, ALBERTO DONADIO

- (13) The New York Times Book Review recently added a page titled NOTED WITH PLEASURE. It provides a selection of very short excerpts from many sources. This excerpt appeared on 2/24/85, p39.; it is taken from the Autobiography, Volume II, p. 35 (Little Brown hardcover edition) →

'I Have Loved a Ghost'



ANDREW BUCHART

The spiritual loneliness of the philosopher who can experience only abstractions is wistfully described by Bertrand Russell in "The Art of Autobiography in 19th and 20th Century England," by A. O. J. Cockshut (Yale University Press).

Underlying all occupations and all pleasures I have felt since early youth the pain of solitude. I have escaped it most nearly in moments of love, yet even there, on reflection, I have found that the escape depended partly upon illusion. I have known no woman to whom the claims of intellect were as absolute as they were to me, and wherever intellect intervened, I have found that the sympathy I sought in love was apt to fail. What Spinoza called "the intellectual love of God" has seemed to me the best thing to live by, but I have not had even the somewhat abstract God that Spinoza allowed himself . . . I have loved a ghost, and in loving a ghost my inmost self has become spectral . . . my most profound feelings have remained always solitary and have found in human things no companionship. The sea, the stars, the night wind in waste places, mean more to me than even the human beings I love best, and I am conscious that human affection is to me at bottom an attempt to escape from the vain search for God.

BOOK REVIEW

- (14) Volume 7, reviewed by Justin Leiber, Philosophy Department, University of Houston, Houston, TX 77004:

The Collected Papers of Bertrand Russell, Volume 7, The Theory of Knowledge: The 1913 Manuscript, edited by Elizabeth Ramsden Eames in collaboration with Kenneth Blackwell, Allen & Unwin. (\$50 in cloth from Allen & Unwin, Inc., 9 Winchester Terrace, Winchester, MA 01890).

This publication is a philosophical event of great importance, and the background of its composition and neglect is a tragic menage au trois in which Russell plays a role of extraordinary humility and Wittgenstein, of extraordinary arrogance.

In actual printing this follows the first volume in this distinguished series. The first volume contained some unpublished early writings. This volume contains a 350 page book-length manuscript that Russell wrote in May and June of 1913, one which anticipates some of the views of "Lectures on Logical Atomism." The first 142 pages appeared as six articles in the Monist in 1914 and 1915. We learn from Russell's letters to Lady Ottoline Morrell in May, 1913 that he was quite pleased with the work, which he saw as the first, analytic portion of a major work that was

also to have a constructive second part. We learn in the June letters that Ludwig Wittgenstein, who had already condemned Russell's non-technical The Problems of Philosophy as a "shilling shocker," criticized the work "with the greatest severity...an event," Russell later wrote Ottoline Morrell in 1916, "of first-rate importance in my life, and effected everything I have done since. I saw he was right, and I saw that I could not hope ever again to do fundamental work in philosophy. My impulse was shattered, like a wave dashed to pieces against a backwater."

As the masterful and subdued introduction by Professor Eames suggests, Russell wished his projected major work both to embrace the traditional experiential and introspective problems of epistemology and to attend to the logico-linguistic problems in the foundations of logic and mathematics that Russell himself had done more than anyone to make a center of philosophical attention. His interest in then addressing the former may have owed something to his relationship with Lady Morrell, while his respect for the latter was personified, perhaps unfortunately, in his impassioned former student Wittgenstein.

It is not clear which parts of the manuscript Wittgenstein read and it is possible that he commented on a verbal rehearsal of it. It is clear that they had several discussions. Wittgenstein wrote to Russell on June 18th, 1913, that "I can now express my objection to your theory of judgment exactly: I believe it is obvious that, from the proposition 'A judges that (say) a is in the Relation R to b,' if correctly analysed, the proposition 'aRb.v.~aRb' must follow directly without the use of any other premiss. This condition is not fulfilled by your theory."

To unpack Wittgenstein, "aRb.v.~aRb" (aRb or not aRb) is a logical truth and what Wittgenstein labeled a tautology. In the view Wittgenstein then held and continued to hold at least through the publication of the Tractatus in 1919, all logico-mathematical truths are tautologies and, as such, are pseudo propositions in that nothing in experience can ever falsify them. "aRb" is presumably an atomic proposition, truth or false depending on whether or not a bears the relation R to b. To put the matter experientially, as Russell tried and Wittgenstein scorned him for trying, we might imagine that a and b are particular reddish bits of immediate sensory experience and R is the relation of similarity. Since Wittgenstein held that all tautologies were latent in the logical form of any proposition (for they are not something added to the world), he was insisting that in the very judgement that "aRb" one must also be saying that "aRb.v.~aRb" along with, one presumes, all other tautologies. From a logical point of view there is, as Russell of course appreciated, much to be said for this claim. To give another example, from "p" (take this to abbreviate aRb) it follows that "not (not-p)" and also that "not (not (not (not-p)))" and also that "not (not (not (not (not (not-p))))" and so on as long as you like, given that the number of nots is even. From a psychological, or traditional experiential and epistemological, viewpoint, however, this seems extraordinarily implausible as an account of what one thinks in judging that two bits of sensory experience are similar. Wittgenstein himself of course wholly avoided giving any sort of psychological account: the psychological account had to conform to the logico-linguistic requirements, and there was nothing a philosopher could, or should, say about it beyond that.

While Russell did not return to the 1913 manuscript, he soon returned to the attempt to weld together the psychological approach of traditional empiricism with the

new logico-linguistic one. As late as Inquiry into Meaning and Truth (1940) we find him struggling to give a plausible psychological and introspective account of judgement, affirmation, negation, and so on, one which can cohere with the requirements of a purely logical account. By that time few philosophers followed him in this, language having come to seem the very essence of thought rather than a medium for its expression. Perhaps we are now in a position to see this as a mistake, but we lack Russell, that is we lack someone with the audacity, energy, authority, and breadth of expertise to knit up our introspective experience and with its symbolic realizations.

BR'S COMMON SENSE

- (15) "Common Sense and Nuclear Warfare" (1959) is "the best, or at any rate, the most eloquent, piece ever written on the threat of nuclear war," writes PHILIP LECOMPTE, M.D. BR "...makes the comparison to an epidemic, which was later used by the Physicians for Social Responsibility for their book, 'The Final Epidemic'. His proposal for an International Commission of Conciliation is essentially a blueprint for the Palme Commission, which appeared years later.

"I cannot agree with Douglas Lackey ("Russell", Winter 1984-85) that the book is deficient in not analyzing the the value of mutual deterrence. After all, Lackey gives BR credit for the analogy to the game of 'Chicken', which in itself suggests the perils of deterrence."

We thank Philip LeCompte for the following excerpts — pp. 11-13 and p. 88 — from the Simon & Schuster hard cover 1959 edition.

It is surprising and somewhat disappointing that movements aiming at the prevention of nuclear war are regarded throughout the West as Left-Wing movements or as inspired by some -ism which is repugnant to a majority of ordinary people. It is not in this way that opposition to nuclear warfare should be conceived. It should be conceived rather on the analogy of sanitary measures against epidemics. The peril involved in nuclear war is one which affects all mankind and one, therefore, in which the interests of all mankind are at one. Those who wish to prevent the catastrophe which would result from a large-scale H-bomb war are not concerned to advocate the interests of this or that nation, or this or that class, or this or that continent. Their arguments have nothing whatever to do with the merits or demerits of Communism or Democracy. The arguments that should be employed in a campaign against nuclear weapons are such as should appeal, with equal force, to Eastern and Western blocs and also to uncommitted nations, since they are concerned solely with the welfare of the human species as a whole and not with any special advantages to this or that group.

It is a profound misfortune that the whole question of nuclear warfare has become entangled in the age-old conflicts of power politics. These conflicts are so virulent and so passionate that they produce a widespread inability to understand even very obvious matters. If we are to think wisely about the new problems raised by nuclear weapons, we must learn to view the whole matter in a quite different way. It must be viewed, as some new epidemic would be viewed, as a common peril to be met by concerted action.

Let us take an illustration. Suppose that a sudden outbreak of rabies occurred among the dogs of Berlin. Does anybody doubt that Eastern and Western authorities in that city would instantly combine to find measures of extirpating the mad dogs? I do not think that either side would argue: 'Let us let the dogs lose in the hope that they will bite more of our enemies than of our friends; or, if they are not to be let completely loose, let them be muzzled with easily detachable muzzles and paraded on

leashes through the streets so that, if at any moment the "enemy" should let loose its mad dogs, instant retaliation would follow.' Would the authorities of East or West Berlin argue that 'the other side' could not be trusted to kill its mad dogs and that, therefore, 'our side' must keep up the supply as a deterrent? All this is fantastically absurd and would obviously not occur to anybody as a sane policy, because mad dogs are not regarded as a decisive force in power politics. Unfortunately, nuclear weapons are regarded, quite mistakenly, as capable of securing victory in war; and because they are so regarded, few men think of them in a manner consonant with sanity or common sense.

Let us take a, perhaps, more apt illustration. In the fourteenth century the Black Death swept over the Eastern hemisphere. In Western Europe it destroyed about half the population, and in all likelihood it was about equally destructive in Eastern Europe and in Asia. In those days, there did not exist the scientific knowledge necessary to combat the epidemic. In our day, if there were a threat of such a disaster, all civilized nations would combine to combat it. No one would argue, 'Perhaps this pestilence will do more harm to our enemies than to us'. Anybody who did so argue would be considered a monster of inhumanity. And yet neither the Black Death nor any similar pestilence has ever offered as terrible a threat as is offered by the danger of nuclear war. The countries of NATO, the countries of the Warsaw Pact, and the uncommitted countries have precisely the same interest in this question. The same interest, in fact, as they would have in combating a new Black Death. If this were realized by the statesmen and populations of East and West, many difficulties which now seem insuperable, or nearly so, would disappear. I am, of course, supposing that the point of view which I am advocating would be adopted by both sides equally. Given a sane and sober consideration of what is involved, this harmony on the problems of nuclear weapons would inevitably result. It would not be necessary to invoke idealistic motives, although they could be validly invoked. It would be necessary only to appeal to motives of national self-interest.

Many of my critics, though they are in the habit of proclaiming that they value freedom, on this point deceive themselves. They do not think that those who prefer life rather than death, even under Communism or under Capitalism, as the case may be, should be free to choose the alternative that they prefer. Not only the inhabitants of Communist nations—or of Capitalist nations—but the inhabitants of all the uncommitted nations are denied by them the most elementary freedom, which is freedom to choose survival. The view that No World is better than a Communist world, or that No World is better than a Capitalist World, is one that is difficult to refute by abstract arguments, but I think that those who hold it should question their right to impose their opinion upon those who do not hold it by the infliction of the death penalty upon all of them. This is an extreme form of religious persecution, going far beyond anything that has been advocated in previous human history.

THE 1985 BRS BOOK AWARD

- (16) BRS Book Award, given for the first time this year, has gone to "Cambridge Essays, 1888-99", Volume I of the planned 28 volumes of "The Collected Papers of Bertrand Russell". This vast editorial project is being conducted at McMaster University, which is also the site of the Russell Archives. The project will include all of Russell's writings except his books.

Volume I was reviewed for the newsletter by Justin Leiber (RSN42-18). It was reviewed by Sidney Hook, in the New York Times (Sunday) Book Review (1/29/84, p.7) (RSN41-25). Both reviews give the volume high praise, and both made special mention of the list of books that Russell read during the years 1891-1902.

An attractive certificate, representing the BRS Book Award, read as follows:

THE BERTRAND RUSSELL SOCIETY BOOK AWARD
for 1985
to the Editors of
Cambridge Essays, 1988-99

Cambridge Essays 1888-99 edited by Kenneth Blackwell, Andrew Brink, Nicholas Griffin, Richard A. Rempel, and John G. Slater (London: Allen & Unwin, 1983) is a compilation of Russell's earliest writings. Only seven of the forty-nine papers included have been previously published. The volume exhibits the wide range of interests which Russell displayed for long periods throughout his long life: religion, economics, politics, ethics, epistemology, history of philosophy, philosophy of mind, mathematics, and logic. The editors labored diligently and ingeniously to explain the many cryptic and recondite allusions in the papers. The volume reproduces in full the long list of books Russell read over a twelve year period, throwing invaluable light on the formation of his cast of mind. It spells out the textual methods the editors used and the principles they followed and makes thus a significant contribution to bibliographical science. A distinguished addition to the Russell corpus.

The certificate was accepted by Margaret Moran at the BRS Banquet, on behalf of the Editors of Volume I.

* We encourage members to submit candidates for the 1986 Book Award.

THE BRS DOCTORAL GRANT

- (17) The 1985 Recipient is Linda Benthin, of McMaster University. "Her dissertation, 'Bertrand Russell's Peace Activities 1954-1962', will study Russell's political dissent, peace activities and thought during the 1950's and early 1960's. It will analyze the writings produced by his urgent campaign to increase public awareness of the danger of nuclear war and to mobilize enlightened protest." The Grant is for \$1000.

BR HONORED

- (18) Stamps. J.A.P.O.S. (Journalists, Authors and Poets on Stamps) advises us that "...so far Grenada, India, St. Lucia and Upper Volta have issued Bertrand Russell stamps. You should be able to buy them at local stamp stores."

Their Secretary, Gustav Detjen, Jr., adds: "...there may be some among your members who would be interested in learning more about stamps issued to honor Bertrand Russell. They may also be inclined to support the issuance of additional stamps." Their address: 154 Laguna Court, St. Augustine Shores, FL 32084.

We reproduced the India stamp in RSN21-13. It was issued on 9/16/72, during the hundredth year after BR's birth (RSN22-25).

THE BRS AWARD

- (19) Robert Jay Lifton has received the Bertrand Russell Society Award for 1985. The BRS press release -- shown below, reduced in size -- tells the story.

The John Jay College of Criminal Justice -- of the City University of New York -- issued its own press release (shown next page, also in reduced size), which the Associated Press picked up, and which was used by about 30 newspapers (so far). Some of the newspaper items appear, next page.

Lee Eisler, VP/Information
The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036
610-346-7687

For immediate release
August 15, 1985

ROBERT JAY LIFTON RECEIVES THE 1985 BERTRAND RUSSELL SOCIETY AWARD

The 1985 Bertrand Russell Society Award has gone to Robert Jay Lifton -- Distinguished Professor of Psychiatry and Psychology, John Jay College of Criminal Justice, The Graduate School of the City University of New York -- a pioneering explorer of certain dark areas of the mind.

The Award plaque reads: "For throwing new light on the nuclear threat, by showing how the human mind deals with it...and fails to."

Sometimes the human mind deals with the threat by embracing illusion -- the illusion that the more nuclear weapons we have, the more secure we are. Lifton calls this "nuclearism" -- the dependence on nuclear weapons to counter the danger caused by nuclear weapons.

Sometimes the human mind deals with the threat by ignoring it. Lifton calls this "psychic numbing" -- the way we refuse to think seriously or for long about the nuclear problem because the consequences of nuclear war are too horrible to contemplate. As he says, "The bomb impairs our capacity to confront the bomb."

Professor Lifton also describes the damage that nuclear weapons do to us continuously, daily, simply by existing. As a New York Times book reviewer put it "...the images of massive annihilation wrought by technology now

provide a major context for our lives and profoundly disturb our psyches and social relations. These images have destroyed our sense of biological and cultural connection, leaving us without traditional sources of meaning for our lives." Why, for instance, plan for the future when there may not be any?

Professor Lifton is the author or co-author of 19 books, 61 original reports (at last count), and many, many reviews and brief articles. A partial list of his numerous psychological research interests includes: behavior in extreme situations (holocaust, war, Hiroshima survivors); mass executioners (Auschwitz, Nazi doctors); aspects of war and peace; and attitudes toward nuclear weapons.

It was his work in opposing nuclear weapons that specially appealed to the Bertrand Russell Society, for Russell himself had devoted the last 25 years of his life to the same cause...as in his speech to the House of Lords (1945); his BBC radio talk, "Man's Peril" (1954); his assembling of eminent scientists from both sides of the Iron Curtain (for the first time) to sign the "Russell-Einstein Manifesto" on the dangers of nuclear warfare (1955); his Pugwash Conferences, which began in 1957, attended by the same scientists, and which led to the Salt Talks; and his books, "Common Sense and Nuclear Warfare" (1959) and "Has Man A Future?" (1961).

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970). A number of members are professional philosophers, but most members are not, and membership is open to anyone interested in Russell. For information, write KL, RD 1, Box 409, Coopersburg PA 18036.

John Jay College of Criminal Justice

THE CITY UNIVERSITY OF NEW YORK

444 West 56th Street, New York, N.Y. 10019

NEWS

FOR IMMEDIATE RELEASE

CONTACT: Sarah Ricks
(212) 489-3585

JOHN JAY PROFESSOR WINS BERTRAND RUSSELL AWARD

Robert Jay Lifton, Distinguished Professor of Psychology and Psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985. Dr. Lifton won the prize for his pioneering work in exploring the mass psychological implication of extreme situations, such as the threat of nuclear war and the Chinese Cultural Revolution.

The Bertrand Russell Society Award is presented annually by a company of admirers of the British philosopher to a person whose work reflects his spirit. Dr. Lifton's work in opposing nuclear weapons brought his work to the Society's attention. The award plaque reads: "For throwing light on the nuclear threat, by showing how the human mind deals with it...and fails to." Dr. Lifton believes people respond to the nuclear threat by embracing illusions that contradict logic and by finally ignoring a possibility too horrible to contemplate.

Dr. Lifton is the author of 19 books and numerous articles. Most recently, he was awarded the Martin Luther King Memorial Prize for his anthology *In A Dark Time*, a collection of essays about war, peace and hope.

ANDERSON, IN
HERALD
D. 21,116 SUN. 23,367

NORTHAMPTON, MA
HAMPSHIRE GAZETTE
D. 18,893

NEWARK, NJ
NEWARK STAR-LEDGER
D. 434,117 SAT. 399,470

JUN 30 1985
BURRELLES

JUN 26 1985
BURRELLES

JUN 27 1985
BURRELLES

Lifton wins Russell award

Lifton wins Russell award

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

Lifton won the prize for his "pioneering work in exploring the mass psychological implications of extreme situations, such as the Chinese Cultural Revolution and the current threat of nuclear war."

The award is presented annually by an international group to a person whose work reflects the spirit of the British philosopher.

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Professor wins the Bertrand Russell Award

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THE MIAMI HERALD
MIAMI, FL
D. 419,631 SUN. 609,721

JUN 24 1985

BURRELLES

Lifton gets award

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ZANESVILLE, OH
TIMES RECORDER
D. 24,193 SUN. 21,700

JUL 3 1985

BURRELLES

LIFTON WINS RUSSELL AWARD

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The award is presented annually by an international group to a person whose work reflects the spirit of the British philosopher.

THE PLAIN DEALER
CLEVELAND, OH
D. 477,670 SUN. 544,300

JUN 27 1985

BURRELLES

Psychology prof given Bertrand Russell prize

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

Lifton won the prize for his "pioneering work in exploring the mass psychological implications of extreme situations, such as the Chinese Cultural Revolution and the current threat of nuclear war."

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WINSTON-SALEM, NC
JOURNAL
D. 73,417 S. 97,585

JUN 30 1985

BURRELLES

1985 Russell Award

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

Lifton won the prize for his "pioneering work in exploring the mass psychological implications of extreme situations, such as the Chinese Cultural Revolution and the current threat of nuclear war."

The award is presented annually to a person whose work reflects the spirit of the British philosopher.

LANCASTER, PA
NEW ERA
D. 57,900

JUN 25 1985

BURRELLES

Russell Award

NEW YORK (AP) — Robert Jay Lifton, distinguished professor of psychology and psychiatry at John Jay College, has been awarded the Bertrand Russell Society Award for 1985.

ON NUCLEAR STRATEGY

Star Wars. We almost didn't print the following because it's about the nuclear problem, and we know that some of you out there think we already give too much space to that topic. We are printing it, however, because we don't think you ought to be deprived of the pleasure of reading E. P. Thompson's astringent assessment of Reagan's pipe dream. Here it is, from *The Nation* (3/9/95), and with thanks to BRUCE THOMPSON:

Not even Jonathan Swift could have imagined so savage a satire on human endeavor as Star Wars. With his Strategic Defense Initiative, Ronald Reagan proposes that in some twenty-five years, after expending some hundreds of billions of dollars, American technology will emerge with an impermeable shield against antiballistic missiles.

In his March 1983 speech unveiling Star Wars, the President, in a rhetorical aside, said that when the system was perfected the United States would generously reveal all its technology to the Soviet Union so they, too, could have an impermeable shield. However, it is not yet certain that Reagan will still be President in the year 2010. He could, no doubt, circumvent the U.S. Constitution, but he might have difficulty circumventing his own.

It was generally assumed that Reagan's aside was jocular. As Theodore Draper wrote in *The New York Review of Books* for February 14, "It would be necessary to blow up the Pentagon to make its guardians give away such a priceless military treasure." (In her speech to Congress on February 20, Prime Minister Margaret Thatcher said she hoped "British scientists will share in this research." If she is counting on the "special relationship" between the United States and Britain, she has apparently forgotten her recent lesson in its one-way character—but I shall take up the reason for her abrupt volte-face on Stars Wars a little later.)

And so President Reagan has solemnly proposed that at astronomical cost, an astral venture will be set in motion to achieve an end—the blocking of each side's missiles—that could be achieved tomorrow, at no cost at all, by a rational agreement by both parties to disarm. His proposal belongs to the psychopathology of ideology and not to rational strategy at all. Before we come to that, let us inspect its purported rationality.

The view of independent scientists—those who are not in Pentagon-related employment and who do not stand to gain from the research bonanza—is that the Star Wars project cannot work. In a letter to *The Wall Street Journal* on January 2, Hans Bethe and five other eminent American scientists summed up their major objections, which fall under several headings:

Underflying. It would be possible to get under the shield using cruise missiles, low-altitude warplanes or suitcase bombs.

Overwhelming. It would be possible to saturate a defense system with multiple attacks, insuring that a proportion of the missiles would get through. (Even 5 percent of 10,000 missiles would be enough to devastate either superpower.)

Outfoxing. While one side was building a Star Wars system the other side would have ample time to devise countermeasures of decoys and penetration aids.

Cost. Up to \$1 trillion for implementing only the first major phase.

Soviet pre-emption. The Soviet military (or whoever has been nominated as the enemy in 2009) would perceive such a shield as giving the United States immunity, enabling it to launch a first strike, and would be tempted to "retaliate first."

Those objections are made on the assumption that Star Wars would be technologically feasible. As far as I can understand (Prof. John Charles Polanyi gives a clear beginner's guide to the subject in *The Nuclear Crisis Reader*, edited by Gwyn Prins), antisatellite weapons are certainly feasible, and until recently the Soviet Union may have led in this field; weapons orbiting in space are a gruesome possibility; and at great cost, defenses against ballistic missiles might also prove feasible—with, of course, the aforementioned underflying, overwhelming and outfoxing gaps.

But long before the hypothetical, semi-impermeable shield was in place, the project would go through intermediate stages. As Under Secretary of Defense for Policy Fred Iklé remarked at a secret session of the Senate Armed Services Committee last year, "As you move toward deployment of the full system, there are some intermediate steps which have intermediate utility. . . . Components of a multi-tiered defense could become deployed earlier than a complete system."

Those components relate to what is known as point defense: a collaboration of highly developed radar, infrared sensors, interceptor missiles and so on, which would protect specific targets against incoming intercontinental ballistic missiles. A Defense Department pamphlet published last April predicted that point defenses might be available between 1990 and 2000. That is a great relief. We are all in favor of defense. But what is the point of point defense? Which points would it defend? Well, really sensitive targets, of course: the missile silos at Grand Forks, North Dakota, and the arcana of national security and command, control, communications and intelligence facilities. Cities? People? You're joking! Point defense could cover select areas up to a radius of thirty miles. Thus, for some years the good folk of Middle America would undergo a period of "intermediate utility" in which their missiles were protected but they were not.

Never mind. As *The New York Times* remarked at the end of a tortuous February 7 editorial, "Even a partial defense must be better than no defense." Amen, says common sense. What then of one of the superpowers' rare negotiating successes, the ABM Treaty of 1972, which very severely limited any such defenses to two systems on each side? Perhaps it was because such defenses were impracticable at the time. But the official reason given for this upside-down logic (defenses are threatening but missiles give security) was that ABM systems are destabilizing. They strike at the very heart of deterrence theory: the assurance of mutual threat.

A great many NATO warriors and media wizards have been assuring us for years that deterrence theory has biblical authority. Britain's Secretary of State for Defense Michael Heseltine has told us that it is the only thing that, for the past thirty years, has held up the sky. Whatever else Star Wars explodes, it has exploded deterrence theory. Several distinguished professors are having to rewrite their undergraduate class lectures, which is an insufferable indignity.

The Times assures us, in the same editorial, that the "campaign" against the Strategic Defense Initiative is "Soviet inspired." That is a strange claim, since the first sign of that campaign—when Reagan unveiled Star Wars—was hilarity in the American scientific community. That could not have been orchestrated by the K.G.B. because the K.G.B. has never been known to laugh. The Russians, however, have reason not to find Star Wars funny. They have been pushing ahead

with their own space experiments, but a massive arms race in space is something their stretched economy does not need.

More than that, the intermediate utility of point defense would put the Russians at a disadvantage. Soviet land-based ICBMs would take thirty minutes to reach the United States. That gives time for satellite and radar identification, and for X-ray lasers and interceptors to go to work. But U.S. forward-based missiles in Europe, such as the Pershing 2s, need travel only a few minutes to their destinations. Thus, point defense would be simpler for the United States than for the Soviet Union.

The reaction of the members of the North Atlantic Treaty Organization to Star Wars fell short of gratitude. At first sight, and at second sight, it seemed a bum deal. They suspected a retreat to Fortress America. If America alone had a shield, they reasoned, then the Soviet Union, since it could not retaliate against the United States, would take it out on the allies. If both sides had shields, Europe would be a no-man's land, with laser-zapped nukes falling on their heads.

Moreover, as the London *Guardian* has asked, if both superpowers are protected by domes, "What thereafter becomes of the British and French nuclear deterrents?" The answer, which the *Guardian* unaccountably overlooked, is that those two countries could point them across the Channel and use them to deter each other. But all those lovely nukes, including Hades and Trident, would cease overnight to be deterrents to the Soviet Union and would become mere irritants. That irritated Prime Minister Thatcher so much that with uncanny temerity, she allowed herself, in the course of her recent meeting in Moscow with Mikhail Gorbachev, to express her concern about an arms race in space.

I am now at liberty to reveal the sequel to this petty treason. The Prime Minister flew on to Beijing and thence took off for a lunch date with President Reagan on December 22. While she was over the Western Pacific, Reagan, who had been informed of her impertinence, cabled the plane: either Thatcher must eat her words or she must take her lunch at McDonald's. Thatcher ate her words, first on the plane and then with the President, who had them served up to her like sausages on a waffle with maple syrup.

In return for her renewed fealty, Reagan issued all his European allies a very large public waffle, to the effect that the impermeable shield or dome or umbrella would be extended over them too. That nonsensical promise was not worth the spit that issued with it, but the loyal governments and their servile media are now swimming around happily in the spittoon.

Reagan will exact a small political price for his waffle. As an article in the July/August issue of *Arms Control Today* pointed out, while interceptor systems against intermediate-range missiles (such as SS-20s) might be feasible in Europe, the interceptors "would have as little as three to ten minutes to detect, identify, track, target and attack incoming warheads." Such a quick reaction would require "an automated and automatic US ABM response," such as a launch-on-warning system. "There will be no time to work through NATO's established consultative channels. European political authorities thus will be effectively removed from any active role in decisions concerning nuclear war on their own soil." The dome turns out to be an automated system for the extinction of European autonomy.

Thus far, I have been speaking not about the impermeable shield, which is impossible, but about intermediate utilities: the bits of space and interceptor technology that are feasible and that we may well get. Obviously, they would create fearsome new dangers, instabilities and tensions. The fact that the Soviet military is already tensing up against Star Wars is not, as *The Times* supposes, an argument in its favor. It enhances the dangers. But as I said earlier, Reagan's policy belongs not to rational strategy but to the psychopathology of ideology. How is that?

Nations do not normally lay heavy burdens on their taxpayers and inflate the national debt just to humor the fan-

tasies of a leader. There must be either some hidden agenda or some ideological delirium here. I detect both. The hidden agenda is in two forms. First, the proposal has been pushed by those whom Lord Zuckerman has called "the alchemists of the laboratories" and the very powerful arms lobby whose lips are drooling with the prospects of fat order books for the next twenty to thirty years. Such a project will acquire "institutional momentum," as Hans Bethe and his fellow scientists point out in their letter to *The Wall Street Journal*. "When a trillion dollars is waved at the US aerospace industry, the project will rapidly acquire a life of its own—independent of the validity of its public justifications." It has already spawned a major interest group. It is a juggernaut which will roll on.

But even that powerful lobby, which is not yet a majority shareholder in the U.S. economy, could not sell the Pentagon a package of rubbish whose costs competed with the more credible demands of the armed services. The components of Star Wars that the Pentagon really wants are the intermediate utilities, such as point defense for their silos and MX missile bases, and stations and weapons in space that might give the United States clear superiority. The talk of an impenetrable shield is strictly cosmetic—a P.R. operation.

Yet the project also has life within American ideology. *The Times*, in its tormented editorial, acclaims President Reagan as a profound strategist, more farsighted than his chiefs of staff, wiser than the "East Coast establishment" with its "fashionable dissent," more informed than his own scientific community. That is codswallop. The President is no strategist; he cannot tell an ICBM from an ABM. He is a superbly successful populist politician who can tune a policy like a guided missile and home it in on the prejudices of Middle America.

Ideologically, Star Wars represents the ultimate breakdown of deterrence theory, an attempt by the U.S. nuclear establishment to return to the womb of Hiroshima. Ever since the Soviet Union achieved nuclear parity, the members of that establishment have become increasingly fretful. They possessed this huge bludgeoning and blackmailing power—which, however, they could never use—and the world was beginning to tumble to the fact. For a decade they have been trying this and that trick to regain nuclear "superiority," but each of those has been impious.

Delving into their memories, President Reagan and his friends recalled those blissful years from 1945 through 1950, when the United States had the bomb and the Other did not. It is out of their frustration with the present and their memories of that golden sanctuary of the past that the ideological and political drive of Star Wars has come. Let us abolish the Other's bomb! Let us secure the moral ends of America with an impermeable shield! Let us once again be able to threaten a world that cannot retaliate! Once the solution has been found, then money and know-how must be able to bring it about.

The Star Wars ideological delirium is attuned to all the worst traditions of American right-wing populism. With astonishing simplicity it combines isolationism ("They can't get us") with external menace. It combines the citizen's faith that whatever America does must be moral, and that the bomb is God's gift to protect the Free World, with the old American preference for fixing things by technological means rather than by political resolution. It massages the American ego by intoning homilies about saving humanity and saving millions of lives, while drawing humanity into a new dimension of danger.

We should not dismiss this as mere politicians' talk, as cynical rhetoric to cover more limited objectives. Star Wars, with its high-tech sheen, encodes ideological forces that act on their own. The President himself may be a true believer.

When the most powerful nation on earth crawls back into an ideological womb it means that an epoch is coming to an end. It is a terrifying signal of our human predicament. This combination of material avarice (the arms lobby) and ideo-

logical self-delusion may prove to be the terminal dementia of the nuclear age.

There will never be an impermeable shield against nuclear evil. There is—and there has been for forty years—only one shield against chaos: that pitifully weak and yet somehow indestructible shield of the human conscience. It is as full of holes as a sieve, but it has held off chaos for forty years. It is time to put it in repair. □

E.P. Thompson is a vice president of the Committee for Nuclear Disarmament. A collection of his essays and creative writing, The Heavy Dancers, and also a reply to critics of the peace movement, Double Exposure, will be published next month by Merlin Press.

SECULAR H*M*N*SM

- (21) The Washington Post (1/10/85, A19) told the story — reported in RSN45-13 — of Sen. Hatch's rule prohibiting federal school districts from spending certain earmarked federal funds on any [school] course that a district "determines is secular humanism".

Secular humanism was not defined. The Post story continues:

The rule, and the law that spawned it, apparently represent the federal government's first official use of the term — used pejoratively by some fundamentalist and conservative groups to describe everything from atheism to Darwinism — since a footnote to a 1961 Supreme Court decision included "secular humanism" on a list of religions that "do not teach what would generally be considered a belief in the existence of God."

...

In comment to the Education department, Anthony T. Podesta, Executive Director of People For the American Way, said, "Now, with a federal law that uses the term [secular humanism] without defining it, The Department of Education is making local school districts even more vulnerable to attack from those who have a history of using the charge of 'secular humanism' to oppose anything they don't like about public education."

In a pamphlet entitled "Is Humanism Molesting Your Child?", for example, a Fort Worth parents' group described secular humanism as a belief in "equal distribution of America's wealth...control of the environment, control of energy and its limitation...the removal of American patriotism and the free enterprise system, disarmament and the creation of a one-world socialistic government.."

The New York Times thought that things had gone too far, and ran the following editorial in its (Sunday) Review of the Week section (5/19/85, p.20E):

The Horrors of Secular Humanism

A new amendment slid quietly into the Education for Economic Security Act last year. It prohibits the use of Federal magnet school funds for "any course of instruction the substance of which is secular humanism."

At the same time, a 1978 Hatch amendment requiring schools to obtain parental permission before giving pupils psychological tests was broadened to the point of vagueness at the urging of groups led by Phyllis Schlafly. The purpose, again, was to ban secular humanism.

What, one may be forgiven for wondering, is secular humanism?

According to our dictionary, *secular* means "of or relating to worldly things as distinguished from things relating to church and religion." *Humanism* means "any system of thought or action based on the nature, dignity, interests and ideals of man." Put them together and you get ... well, we don't quite know, but it doesn't sound like something to keep away from kids.

Oh, but it is, insist organizations like the Moral Majority, Christian Voice and Pro-Family Forum. They say secular humanism is anything that is anti-God, anti-American and anti-family. The precise definitions are up to the individual.

In Hillsboro, Mo., for instance, a parents' group, fearing secular humanism, protested the showing in school of the movie "Romeo and Juliet."

In Cobb County, Ga., the school superintendent circulated a memorandum to teachers restricting classroom discussion on several topics, including evolution, communism and "valuing." In Maryland, a Coalition of Concerned Parents on Privacy Rights has distributed a letter citing the broadened Hatch regulations as requiring parental permission for 34 categories of classroom practices and materials. Among them are autobiographical assignments. Strictly speaking, to ask a student to write about "What I did on my summer vacation" would require a letter from home.

"I think about what I'm doing twice," a Texas teacher once told The Times. "Is there anything controversial in this lesson plan? If there is, I won't use it. I won't use things where a kid has to make a judgment." Parents who put their trust in the public schools now may find great holes in the education they provide, thanks to other parents waving the club called secular humanism.

Since definitions are so subjective, we'd like to suggest our own. Let secular humanists be people who believe that ignorance is the poorest armor. That keeping a careful eye on education ought not to mean rewriting history or expurgating science. That religious beliefs should not be forced on public schools. No educator would have anything to fear from secular humanists like that. Fortunately, they far outnumber their antagonists.

The Times editorial was followed by these 3 Letters to the Editor:

Secular Humanism and Mr. Justice Black

To the Editor:

In "The Horrors of Secular Humanism" (editorial, May 19), you combine a dictionary definition of "secular" with a dictionary definition of "humanism" and, putting them together, as you say, don't quite know what it means.

Emanating ambiguity in all directions, "secular humanism" is, nevertheless, a term that originated in a 1961 United States Supreme Court decision and that means, paradoxically, religious humanism. In the case in point, *Torcaso v. Watkins* (367 U.S. 488, June 19, 1961), an appointee to the office of notary public in Mary-

land was refused a commission to serve because he would not declare his belief in God and was, accordingly, barred from office by a provision of the state constitution.

The Supreme Court reversed this decision, 9 to 0, with seven justices concurring in the opinion of Associate Justice Hugo L. Black and two justices concurring in the decision without opinion. Justice Black said that neither a state nor the Federal Government "can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs."

In a footnote Justice Black added: "Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others."

Among the authorities cited was a lower-court case involving an organized group of humanists who held regular Sunday services that resembled church services — but there was no God.

Did the expression "secular humanism" spring fully grown from the head of Mr. Justice Black? I have not found any earlier use of it. I don't know how or why he came to employ it, but I do know and believe that our discussion of the amendment to the Education for Economic Security Act, which was the subject of your editorial, should start with "*Torcaso v. Watkins*."

MORRIS EARLE

New Haven, Vt., May 24, 1985

Who First Used the Words 'Secular Humanism'?

To the Editor:

In reply to Morris Earle's question "Did the expression 'secular humanism' spring fully grown from the head of Mr. Justice Black?" (letter, June 9), I can answer that Associate Justice Hugo L. Black repeated the term as it was used in an amicus curiae brief submitted by the American Humanist Association in *Torcaso v. Watkins* (367 U.S. 488, June 19, 1961).

The remainder of the Justice's footnote, in which he speaks of "religions in this country which do not teach what would generally be considered a belief in God," summarizes the historical perspective introduced in an amicus brief submitted by the American Ethical Union in the same case.

A memorandum I wrote for the legal committee of the Ethical Union for an earlier case was reused as a basis for this part of the amicus brief in *Torcaso*.

Later, my memorandum, in a more polished form, was published as "Roots and Relatives of 20th-Century Humanism" in the journal *Religious Humanism*, August 1976 (pages 146-152).

It is perhaps unfortunate that a term originally used by one group of humanists to distinguish itself from other groups of humanists should now have become a term of political reproach to be used widely as a condemnation of those Americans who do not share the religious views of a minority that seeks to be seen as a majority.

JOSEPH L. BLAU

New York, June 8, 1985
The writer is professor emeritus of religion at Columbia University.

To the Editor:

As the attorney who argued Roy Torcaso's case before the Supreme Court, I can perhaps shed some light on the term "secular humanism."

In my brief to the Court, I urged, and the Court agreed, that denial of a notary public license to one who refused to take an oath that he believes in the existence of God violated the First Amendment's ban on laws respecting an establishment of religion or prohibiting its free exercise. Mr. Torcaso was an atheist and probably knew no more than I then did what was meant by "secular humanism."

In my brief I stated further that not all religions were based on a belief in the existence of a personal God. "The First Amendment," I said, "protects the Buddhist, Ethical Culturist and other nontheists no less than the Protestant, Roman Catholic and Jew."

What came out of this was footnote 11 of Justice Black's opinion. "Among religions in this country, however," he wrote "which do not teach what would generally be considered belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others."

Had I anticipated that the term would be used in the Education for Economic Security Act, I would have kept my mouth shut and not urged it in my argument or included it in my brief. I am certain that Justice Black, author of the Court's monumental opinion in *McCollum v. Board of Education*, which barred religious instruction in public schools, would never have sanctioned such use.

LEO PFEFFER
Central Valley, N.Y., June 4, 1985

We are pleased that Roy Torcaso is a member of the club — and has been for 5 years. He attended the recent June meeting. His firm, Ace Bookkeeping and Tax Service, is located in Wheaton, MD.

NEWS ABOUT MEMBERS

- (22) David Hart, newly elected BRS President, became a father on April 1st, with a little help from his wife, Celeste. It's a girl, Caitlin.
- (23) John Lenz intends to have a meeting in his NYC apartment in the Fall, for members in the area who wish to come. "I will be a teaching assistant for ancient Greek at Barnard College of Columbia University. This summer I am participating in a dig in Greece. Visitors welcome! Come and visit me in Paros from July 15 to August 22."
If interested in John's Fall meeting, send him a postcard saying so (511 W. 112th St, Apt 7, NY NY 10025.)

FOR SALE

- (24) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

RUSSELL SOCIETY LIBRARY

(25) Librarian Tom Stanley reports:

Members who attended the annual meeting had an opportunity to examine a display of Lester Denonn's contributions to Russell scholarship, documents relating to the history of the Society, and a selection of our sale books.

Harry Ruja gave an enthusiastic talk on the trials and joys of compiling the Russell bibliography. Our few remaining copies of his Mortals and Others were snapped up for Harry to inscribe, so this title is temporarily out of stock. He presented me with a tape of a 1961 Russell address to the CND (No. 223)

Arrangements were made to have the papers recorded and, with the single exception of Carl Spadoni's, these will soon be available from the Library. "The Folly of Bertrand Russell's Wisdom of the West" will be available after it is published.

Katherine Zarker, Vice President of Allen & Unwin, has donated a review copy of Theory of Knowledge, Vol. VII in the Collected Papers. Her continuing support of the lending library is appreciated. We are also indebted to Philip LeCompte, Daniel McDonald, and Craig Magee for their recent donations. Lists of the Library's holdings, compiled for the meeting, are available from the Librarian. (Address, page 1)

We now offer these fine titles from W.W. Norton:

Bertrand Russell and His World by Clark. "In this new study he makes use of a wide collection of illustrations, a large number of which have rarely or never been published." 12.00 PP, Cloth

Power: A New Social Analysis "Power, Russell maintains, is the fundamental concept in the social sciences and, like energy, it must be regarded as continually passing from one form into another." 5.50 PP, paperback

The Scientific Outlook "Increase of science is not enough to guarantee progress, though it provides one of the ingredients which progress requires." 5.50 PP, paperback

AUDIO CASSETTES

Cassettes may be borrowed for \$1 per tape. Canadian members should direct their orders to Rick Shore, 3410 Peter St., Apt. 305, Windsor, Ont., N9C 1J3 Canada.

- 201 Harry Ruja. "Bertrand Russell On Israel" (1979)
- 202 Lester Denonn. "Bertie and Litigation" (1979)
- 203 Jack Pitt. "Bertrand Russell's Response To Marx" (1979)
- 204 Albert Ellis. "Psychotherapy And Bertrand Russell" (1979)
- 205 Presentation Of Russell Society Award To Paul Arthur Schilpp
And His Acceptance Speech. (1980)
- 206 Kait Tait Reminiscences About Her Father. (1974)
- 207 Kenneth Blackwell. "Russell's Ethic- A New Look" (1981)
- 208 Nick Griffin. "First Efforts-Russell's Intellectual Development
Before Cambridge" (1981)
- 209 David Hart. "Detour On The Road To Freedom: Bertrand Russell
And Today's New English Left" (1981)
- 210 David Harley. "Bertrand Russell And Wells", "On Editing Russell's
Papers" (1981)
- 212 National Public Radio's "Sound Portrait Of Bertrand Russell"(1980)
- 213 Russell-Einstein Statement Or "Manifesto" (1955)
- 214 NBC Interview With Russell (1952)
- 215 Russell's Nobel Prize Acceptance Speech (1950)
- 216 Russell-Copleston Debate On The Existence Of God (1948)
- 217 Donahue Interviews Gore Vidal. Also a Jonathon Miller Interview
- 218 BBC'S "The Life And Times Of Bertrand Russell" (1962)
- 219 Woodrow Wyatt Interviews Russell (1959)
- 220 Speaking Personally: Bertrand Russell. John Chandos's Interview (1961)
- 221 BBC'S "Bertie And The Bomb" (1984)
- 222 David Susskind Speaking With Russell (1962)
- 223 Russell's Address To The CND, Manchester, 1 May, 1959

BOOKS FOR SALE FROM THE BERTRAND RUSSELL SOCIETY LIBRARY

By Russell:

Appeal To The American Conscience.....	\$ 2.00	
Authority And The Individual.....	3.75	
The Autobiography of B.R. (in one volume).....	7.50	
The Autobiography of B.R., Volume 1	16.00	H
The Autobiography of B.R., Volume 2	13.00	H
The Autobiography of B.R., Volume 3	11.00	H
Education And The Social Order.....	4.25	
Has Man A Future?	8.00	H
History Of The World In Epitome	1.00	
Icarus or The Future of Science	3.00	H
The Impact of Science On Society	2.75	
An Inquiry Into Meaning and Truth	6.00	
Justice In Wartime	8.00	H
Mortals And Others, edited by Ruja	12.00	H
Power: A New Social Analysis	5.50	
My Philosophical Development	2.75	
An Outline of Philosophy	16.00	H
Political Ideals	3.75	
The Practice and Theory of Bolshevism	3.75	
Principles of Social Reconstruction	3.75	
Roads To Freedom	4.00	
The Scientific Outlook	5.50	

By Other Authors:

Bertrand Russell And His World by Clark	12.00	H
Bertrand Russell, 1872-1970	1.25	
The Life of Bertrand Russell in Pictures and His Own Words	4.00	
Bertrand Russell, A Life by Gottchalk	1.50	
Bertrand Russell, The Passionate Sceptic	1.75	
Mr. Wilson Speaks "Frankly and Fearlessly" On Vietnam to B.R.	1.25	
Essays on Socialist Humanism in Honor of the Centenary of B.R. ...	4.00	
Essays on Socialist Humanism in Honor of the Centenary of B.R.....	9.00	H
The Incompatible Prophecies; Bertrand Russell on Science and Religion by Greenspan.....	4.00	
Into the Tenth Decade; A Tribute to Bertrand Russell	3.00	
The Tamarisk Tree, Volume 1 by Dora Russell	5.00	H
Effects and Dangers of Nuclear War75	
Secrecy of Correspondence is Guaranteed By Law	3.50	
National Frontiers and International Scientific Cooperation	4.00	

Prices are PP. Paperback unless otherwise indicated. Please remit by check or money order, payable to The Bertrand Russell Society.

RECOMMENDED READING

- (26) Adam Paul Banner recommends "Challenge to American Schools", John H. Bunzel, ed. (NY:Oxford University Press,1985). Eleven essays on "The case for standards and values,"from U/Michigan,Harvard, Stamford, UC/Berkeley,Vanderbilt,etc. "One of the better efforts."
- (27) John Lenz recommends Turing's Man:Western Culture in the Computer Age by J. David Bolter. "It is a perfect synthesis of science and humanism, and takes account of Russell's contributions in this area."

More Ten Best. Following JAMES MAKI's suggestion, we've invited members to give us a list of their 10 favorite books (excluding books by Russell). Some of these lists appeared last issue (RSN46-20). Here are some more:

(28) Whitfield Cobb:

1. M. D. Conway, "Idols and Ideals" (1877)
2. G. B. Shaw, "Major Barbara" (1905)
3. R. G. Collingwood, "Speculum Mentis" (1924)
4. E. D. Martin. "The Meaning of a Liberal Education" (1926)
5. C. E. S. Wood, "Heavenly Discourse"(1927)
6. James Hiltonm "Lost Horizon" (1933)
7. Jacques Barzun, "Science, the Glorious Entertainment". (1964)

(29) John Harrison:

1. R. Buckminster Fuller, "Critical Path"
2. " " " " "Synergetics"
3. Frances Moore Lappe, "Diet for a Small Planet"
4. Erich Fromm, "the Art of Loving"
5. W. Lance Bennet, "News: The Politics of Illusion"
6. Abbie Hoffman, "Soon to Be a Major Motion Picture"
7. Raymond Smullyan, "Alice in Puzzleland"
8. Fritjof of Capra, "The Tao of Physics"
9. Stuart Brand, "The Last Whole Earth Catalog"
10. Subgenius Foundation, "The Book of Subgenius" (McGraw Hill, 1983)

(30) Don D. Roberts:

1. Charles Pierce, Volume 5 of "Collected Papers" (Harvard University Press, 1934), the pragmatism papers
2. " " " " "Lowell Lectures of 1903" (a new edition will come from Indiana University Press)
3. David Hume, "Treatise of Human Nature"
4. " " " " "Enquiry concerning Human Understanding"
5. Chu Hsi and Lu Tsu-Ch'ien (ed. Chan), "Reflectios on Things at Hand", the neo-Confucian anthology (Columbia University Press, 1967)
6. Douglas Hofstadter, "Gödel, Escher, Bach" (Basic Books, 1979)
7. Howard DeLong, "A Profile of Mathematical Logic" (Addison-Wesley, 1970)
8. Jorge Luis Borges, "Ficciones" (Grove Press, 1962) or "Other Inquisitions" (U. of Texas Press, 1964) or "Labyrinths" (New Directions, 1962) or ...
9. Mark Twain, "Fables of Man" (U. of California Press, 1972)
10. Here I have to squeeze in Plato, Aristotle, Cervantes, Conan Doyle, Burton's edition of "The Book of a Thousand Nights and a Night", Piaget...hm, 10 books is far too few.

NEW MEMBERS

(31) We welcomethese new members:

SENATOR NEIL ABERCROMBIE/STATE CAPITOL, ROOM 203/HONOLULU, HI 96813
 JAY ARAGONA/PO BOX 922. NY NY 10008
 JAMES A. BARHAM/3212 HAMILTON. ST./PHILADELPHIA, PA 19104
 DONG JAE CHOI/507 W. 113TH ST.(31)/NY NY 10025
 KONDYLO DIANTZIKIS/6500 SUNSET WAY (206)/ST. PETERSBURG, FL 33706

GARY L. EASON/1310/THE EXPLANADE/ CHICO, CA 95926,
 WALTER MOORE HENRITZE, JR./808 CANDLER BLDG./127 PEACHTREE ST./ATLANTA, GA 30303
 DOUGLAS K. HINTON/2443 CALHOUN ST./METAIRIE, LA 70001-3025
 ADAM JACOBS/381 BROAD ST.(509)/NEWARK, NJ 07104
 LES H. LARSEN/207 E. 3 ST. (20297)/CALEXICO, CA 92231

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WILLIAM E. MILLNER/450 SOUTH 19TH/POCATELLO, ID 83201
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 MAUREEN A. MURPHY/17 MANOR DRIVE/POUGHKEEPSIE NY 12603
 FRED H. NASH/6028 AMHERST AV./SPRINGFIELD, VA 22150
 RUTH DICKENSON REAMS/24 BOXWOOD CIRCLE/ BRYANS ROAD, MD 20616

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 JAMES E. WOODROW/346 E. FRONT ST.(4)/TRAVERSE CITY, MI 49684

(32)

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ABOUT OTHER ORGANIZATIONS

- (33) Atheists United Inc. If any of you atheists out there have been looking for an atheist organization, but are turned off by Madalyn Murray O'Hair, perhaps you should look into Atheists United. Their literature impresses us. We like the quiet, self-confident look of their "Freethought Datasheets". The majority were authored or co-authored by BRS Member Al Seckel; we like that too. The tone of the text is matter-of-fact...and persuasive. The truculent, chip-on-the-shoulder tone of the combative Ms. O'Hair is absent. In addition to the Freethought Datasheets, their publications include Atheists United tracts ("The Atheist Ethic", "Finding Peace") "Atheist Tourguide to the U.S.", and a number of cassettes, and books. "We welcome your inquiries about Atheism or about membership in Atheists United, PO Box 65706, Los Angeles, CA 90065. Dial-an-Atheist (213)254-4914."
- (34) Friends of Robert G. Ingersoll will hold its 1986 Annual Festival in Dresden, NY, Ingersoll's birthplace, and their 1987 Festival in Washington, DC jointly with the Thomas Paine National Historical Society, celebrating Paine's 250th Birthday. A new 94-page book by Mark Plummer, "Peoria's Pagan Politician" — that details "Ingersoll's transformation from a Douglas Democrat to a Radical Republican,, from a novice lawyer to a prominent attorney, and from an armchair philosopher to the leading 'theological anarchist'" — can be ordered from University Libraries, Western Illinois University, Macomb, IL 61455, for \$3.95.
- (35) PRO-Peace will conduct a Great Peace March, and invites applications (to be returned by October 15, 1985) to Suite 301, 8150 Beverly Blvd., Los Angeles, CA 90048. These are the conditions: You must be available from mid-February to mid-November 1986. You must be able to average 15 miles walking distance daily. You must be willing and able to camp outdoors each night. No drugs or alcohol will be allowed on the March. They have a 4-page statement, dated 2/21/85, telling their whole story. (Thank you, PAT ROBINSON)
- (36) United Nations has a Department for Disarmament Affairs. It issues a 16-page "newsletter of the world disarmament campaign" (we have Volume 3, Number 1, January 1985); a 40-page booklet, "Fact Sheet No 29, United Nations Information Materials on Disarmament, including list of libraries and information centres receiving UN publications." (It tells us that in Chicago, for example, the Library of International Relations, and the Joseph Regenstein Library at U/Chicago get UN materials. So does the Thimphu Public Library, in Thimphu, Bhutan.) The booklet also lists many Disarmament studies and reports, Fact Sheets, posters, films and video tapes. We happen to have the "Cost of the Arms Race" poster, which highlights some telling facts: \$1 billion = 28,000 jobs in military goods and services, or 57,000 jobs in personal consumption industries, or 71,000 jobs in education. For every soldier the average world military expenditure is \$20,000; for every schoolchild the average public education expenditure is \$380. Their address: Dept for Disarmament Affairs, United Nations, NY NY 10017. (Thank you, TOM STANLEY)
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CONTRIBUTIONS RECEIVED

- (37) We are grateful to the following members for their donations to the BRS Treasury...especially grateful in view of the present state of our finances: WHITFIELD COBB, BOB DAVIS, LEE EISLER, MARY GIBBONS, DAVE GOLDMAN, DON JACKANICZ, and JOHN TOBIN.
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(38)

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June 13, 1985

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 MS. ELEANOR VALENTINE/5900 SECOND PLACE, NW/WASHINGTON/DC/20011//
 MR. FERNANDO VARGAS/130 W. 42ND ST. (551)/NY/NY/10036//
 MR. DAVID A. VESHOSKY/700 WOLF AV./EASTON/PA/18042//
 MS. ELIZABETH VOGT/2101 S. ATLANTIC AV. (307)/COCOA BEACH/FL/32931//
 MAJOR (RET) HERBERT G. VOGT/2101 S. ATLANTIC AV. (307)/COCOA BEACH/FL/32931//
 PROF. RUSSELL WAHL/312 UNION ST./CRAWFORDSVILLE/IN/47933//
 MS. ANN WALLACE/1502 S. OREGON CIRCLE/TAMPA/FL/33612//
 MR. ROB WALLACE/1502 S. OREGON CIRCLE/TAMPA/FL/33612//
 MR. MARK WEBER/229 PUEBLO DRIVE/SALINAS/CA/93906//
 MR. MICHAEL WEBER/229 PUEBLO DRIVE/SALINAS/CA/93906//
 MR. TOM WEIDLICH/511 E. 12TH (5)/NEW YORK/NY/10009//
 MS. DONNA WEIMER/327 HARRIS DRIVE/STATE COLLEGE/PA/16801//
 MR. CHARLES WEYAND/17066 LOS MODELOS/FOUNTAIN VALLEY/CA/92708//
 MR. CALVIN WICHEM/3852 S. OLATHE CIRCLE/AURORA/CO/80013//
 MR. JOHN A. WILHELM/4736 LEONORE DRIVE/SAN DIEGO/CA/92115//
 DR. CAROLYN WILKINSON/1242 LAKE SHORE DRIVE/CHICAGO/IL/60610//
 MR. VINCENT DUFAUX WILLIAMS/PO BOX 1197/SAN ANTONIO/TX/78294//
 PROF. IAN WINCHESTER/OISE/252 BLOOR ST. W./TORONTO//CANADA/M5S 1V6
 MR. SHERWIN T. WINE/555 SOUTH WOODWARD/BIRMINGHAM/MI/48011//
 MS. KATHLEEN WINSOR/RD 1, BOX 633 A/FISHKILL/NY/12524 9756//
 MR. JAMES E. WOODROW/346 E. FRONT. ST. (4)/TRAVERSE CITY/MI/49684//
 MR. RONALD H. YUCCAS/812 MORVEN CT./NAPERVILLE/IL/60540//
 MS. JUDITH ZACCONE/13046 ANZA DRIVE/SARATOGA/CA/95070//
 DR. TERRY S. ZACCONE/13046 ANZA DRIVE/SARATOGA/CA/95070//

MEMBERSHIP LIST, PART II
to July 31, 1985

SENATOR NEIL ABERCROMBIE/STATE CAPITOL, ROOM 203/HONOLULU, HI 96813
 MR. JAY ARAGONA/PO BOX 922/NY NY 10008
 MR. DONG JAE CHOI/507 W. 113TH ST. (APT. 31)/NY NY 10025
 MS. KONDYLO DIANTZIKIS/6500 SUNSET WAY (206)/ST. PETERSBURG, FL 33706
 MR. WALTER MOORE HENRITZE/808 CANDLER BLDG./127 PEACHTREE ST./ATLANTA, GA 30303
 MR. JONATHAN A. LUKIN/5832 PHILLIPS AV. (APT. 5)/PITTSBURGH, PA 15217
 MR. THOMAS MACK/63 EVERETT ST./NATICK MA 01760
 MR. CARL MATHEWS/BOX 674/CAVE JUNCTION, OR 97523
 MR. THOMAS W. MILLER/R#3 MARSHALL ROAD/COLUMBUS, WI 53925
 MR. WILLIAM E. MILLNER/450 SOUTH 19TH/POCATELLO, ID 83201
 MR. JEREMIAH P. MURPHY/17 MANOR DRIVE/POUGHKEEPSIE, NY 12603
 MS. MAUREEN A. MURPHY/17 MANOR DRIVE/POUGHKEEPSIE, NY 12603

MINUTES

(39)

MINUTES OF THE MEETINGS OF THE BOARD OF DIRECTORS

The Board met twice: on on Friday, June 21, 1985 at 10:30 pm, in the Auditorium of Georgetown University's Intercultural Center, in Washington, DC; and on Saturday, June 22, 1985, at 5:30 pm, in the Lounge of Darnall Hall, Georgetown University. Both meetings are combined in these Minutes

LEE EISLER reported that ALEX DELY had resigned as Chairman of his two committees, the Human Rights/International Development Committee, and the Science Committee. Lee read parts of Alex's letter describing the useful work of the HRIDC and recommended Adam Paul Banner as his successor. The Board decided to offer the post to Banner. [Banner later accepted the offer.]

DENNIS DARLAND, Treasurer, reported that the BRS was due to run out of money in July, and that something had to be done about it. President DON JACKANICZ said that this year's meeting was expensive, especially in comparison with the past two years, when we attended Russell Conferences sponsored by the Russell Archives and had virtually no meeting-expenses.

The Board discussed ways of raising money: Dues had not been raised in several years, although postal rates and other expenses had risen. STEVE MARAGIDES moved that dues be raised to \$25 for individuals, and \$30 for couples. The motion carried. Student and Limited Income dues remain unchanged at \$12.50. Other money-saving or money-raising suggestions included: (1) Holding Annual Meetings jointly with other groups, such as, e.g., the Ethical Culture Society of NYC; (2) having several kinds of optional member-categories at higher dues rates (such as, say, Friend \$35, Special Friend \$50, Patron \$75, Sponsor \$100, Benefactor \$250, Associate \$500, Life Member \$1000); having one higher-dues-rate category, say, Sponsor @ \$50, that receives the newsletter by

First class mail and/or a packet of members' stationery.

HUGH MOORHEAD reported that his Doctoral Grant Committee had selected Linda Benthin of the History Department of McMaster University for this year's \$1000 grant.

DON JACKANICZ suggested our considering having biennial meetings, to save money. BOB DAVIS said he preferred giving up the Doctoral Grant. The Board decided unanimously to suspend future Doctoral Grants until the BRS is financially able to resume them.

Next year's Officers were discussed. DON said he had become too busy to continue as President. He nominated DAVID HART, for whom there was unanimous approval. HARVIN KOHL was appointed Vice-President. Re-appointed were DENNIS DARLAND as Treasurer, and JOHN LENZ as Secretary. The office of Vice-President/Special Projects was dropped.

LEE EISLER moved that we pass a resolution thanking CAROL SMITH for her excellent work as Co-Chairman of the Membership Committee for the past three years; STEVE MARAGIDES seconded, and the motion passed unanimously. Lee also spoke in praise of BOB DAVIS'S work as President for five years.

DAVE GOLDMAN offered to present the BRS Award plaque to Robert Jay Lifton, whom he knows (and about whose work he spoke eloquently later that evening, at the Banquet.)

A Special Award plaque, honoring LESTER DENNON for his lifelong devotion to BR's writings and his contributions to Russell scholarship, was viewed before sending it to Bess Denonn.

HARRY RUJA announced that the new BRS Book Award was to be given to the five-member Editorial Board of "The Collected Papers of Bertrand Russell" for Volume I of the planned 28-volume series. The Award was represented by a handsome calligraphy scroll (which Margaret Moran later accepted at the Banquet, on behalf of the Editorial Board.) The Board approved the Book Award Committee's choice. There was discussion as to whether the Board or the 3-member Committee should have final say, in future; this was left open; but in any case, the Committee should make its choice before the Annual Meeting.

Harry felt that the Book Award should always go to a work of Russell scholarship, as distinguished from the BRS Award, which goes to an individual for his work on a cause dear to Russell, such as peace or anti-nuclear activity. Lee was not in favor of this limitation.

Lee proposed a one-word amendment to the Bylaws, inserting the word "elected". The Board approved unanimously. The Bylaws now read that there can be a maximum of 24 elected Directors in addition to the Officers, who are ex-officio Directors.

The Board decided not to copyright the newsletter. It does not wish to prevent others from using material in the newsletter.

Several members were impressed by the Questionnaires returned by new members, and wished to make use of the information. Lee Eisler suggested having a committee to follow up on the interests expressed by new members. No action was taken on this.

RICK SHORE, of Windsor, Canada, was appointed to aid TOM STANLEY, BRS Librarian.

Secretary JOHN LENZ read last year's minutes.

DON reported having visited Britain to explore the possibility of a future meeting there. Cambridge University is booked until 1988. DORA RUSSELL would be glad to meet with us. In a letter she praised the Society's newsletter and thanked us for our work.

DON sent five letters to people important in world politics, in compliance with the motion passed at last year's meeting. The four Americans responded only with form letters, the Soviets not at all. Don doubts that the letters accomplished anything other than saying where we stand.

DON is trying to get tapes of three TV shows that BR appeared on: The Merv Griffin Show (1965) [a description of which — from Griffin's Autobiography — appeared in RSN36-38], David Susskind (1962), and Meet The Press (1951). Don is also getting the FBI file on BR. He is stepping down as BRS President.

DENNIS DARLAND gave the Treasurer's Report. Gloomy. BOB DAVIS announced the new dues that had been voted at the Board meeting.

HARRY RUJA reported what the Board had considered and taken action on. He said we would make the Doctoral Grant award this year, but that future years were in abeyance. He thanked CAROL SMITH for her past services. He said that the BRS newsletter was now in the Library of Congress, and listed in their Serials Catalog. DON and HARRY both asked members to nominate candidates for future BRS Awards.

Librarian TOM STANLEY said there was very little borrowing from the Library. See his report, elsewhere in this newsletter.

Regarding the 1986 Annual Meeting: BOB DAVIS favored New York. He also advocated giving the BRS Award to someone who can receive it in person.

Ways to deal with the money-shortage were discussed. Suggestions included: attracting new members by local advertising, and/or distributing the BRS fact-sheet to universities; improving the membership renewal rate (ie, fewer dropouts) through more internal dialog.

* * * * *

Both sets of Minutes were submitted by John Lenz, Secretary, on July 1, 1985.

(40) MINUTES OF BERTRAND RUSSELL SOCIETY MEETING

The Twelfth Annual Meeting of the Bertrand Russell Society, Inc. was convened on Saturday, June 22, 1985, at 9:15 am in the Auditorium of Georgetown University's Intercultural Center, in Washington, DC.

Past President BOB DAVIS chaired the meeting. President DON JACKANICZ opened the meeting by thanking the University for making its facilities available.

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BALLOT

9 Directors are to be elected for 3-year terms starting 1/1/86.

Make a checkmark next to each of the 9 candidates for whom you wish to cast your vote. If you vote for more than 9, it disqualifies the ballot. Information about the candidates is provided in (10).

- Louis K. Acheson, Jr.
- Truman E. Anderson, Jr.
- Adam Paul Banner
- Kenneth Blackwell
- Whitfield Cobb
- William K. Fielding
- John Jackanicz
- Tom Stanley
- Carl Spadoni
- Michael Rockler
- Stephen J. Reinhardt
- James E. McWilliams
- Gladys Leithauser
- Justin Leiber
- David Johnson

Comments are welcome, on any topic _____

Your name (optional) _____ date _____

Please remove this page and fold it according to instructions on the other side. It is addressed and needs no envelope. It does need a stamp (22¢ in the USA). Must be postmarked before October 1, 1985.

1st, fold along this dotted line



FIRST CLASS

Place
US22¢
stamp
here

The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036



2nd, fold along this dotted line

RUSSELL SOCIETY NEWS

No. 48

November 1985

- (1) First things first: Dues are due (2). The Money Situation (4). Science Committee Chair vacant; volunteer wanted (6). 9 Directors elected (3). And some other things: BR's CND talk at Manchester, 1959 (9). Why mathematicians worry (12). Galbraith on Reagan (25). Fun & games (40). National Academy of Sciences on creationism (44). The Index is at the end (49). An asterisk in the left column indicates a request.

1986 DUES ARE DUE

- (2) TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1986. The January 1st due-date applies to all members, including first-year members (but not those who joined in December 1985.)

Here is the 1986 basic dues schedule (but be sure to see Item 4): Regular, \$25,; couple, \$30; Student under 25, \$12.50; Limited Income, \$12.50. Plus \$7.50 outside US, Canada and Mexico. Plus \$2 for Canada and Mexico. In US dollars.

Canadian Members: To avoid paying too much or too little, pay in US dollars. We found (when going to Toronto in 1984) that the cheapest way to send US dollars to Canada was by US Postal Money Order; much cheaper than using a bank. Perhaps the same is true in the other direction. We suggest investigating the cost of sending US dollars via Canadian Postal Money Order.

Please mail dues to 1986, RD 1, Box 409, Coopersburg, PA 18036 USA

* If you want to make our life a bit easier, send your dues soon. Thanks!

TO FIRST YEAR MEMBERS — members who joined any time during 1985: the rest of this item is for you.

We know from experience that new members sometime feel put upon when asked to pay dues again after less than a year of membership. We understand that. We will explain why we use the present system, and we hope that our explanation will be found persuasive.

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

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

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

All first-year members (except those who enroll in January) have an initial membership period that is shorter than a year. This happens only once — the first year. Thereafter dues come due every 12 months, on January first.

There is one exception to all the above: members who join in December (1985). Their renewal dues are not due till January first the year after next (1987). They do not receive the current year's newsletters (1985). They will receive next year's newsletters (1986). It is virtually the same as if they had enrolled the following January (1986).

THE MEMBERS VOTE

- (3) Results of the vote. The following candidates were elected or re-elected Directors, for 3-year terms, starting 1/1/86: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI, TOM STANLEY. We liked all of the candidates, but had only 9 openings. The votes were tallied by Lee Eisler, for the Election Committee. The count was verified by John Lenz, BRS Secretary.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
BRS Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

THE MONEY PROBLEM

(4) In debt. For the first time in its 12-year history, the BRS owes more money than it has. You can confirm this by looking at Treasurer Dennis Darland's 3rd quarter report (Item 7).

There is no need to panic. The BRS is not about to go under...BUT we do think we need to do something about it.

We reported on the money crisis last issue (RSN47-2). 20 members responded gallantly (we'll mention their names in a moment) and they have our gratitude.

But more must be done, and by more members. A good time to do it is now, at membership renewal time. When you * send in your 1986 dues -- and please send them soon, it saves work and expense -- include an extra amount as a contribution. One way to do this is to choose a membership category which you consider appropriate in your circumstances.

Here are membership categories:

- Regular Member \$25.
- Contributing Member \$35(\$10 contribution)
- Sustaining Member \$50(\$25 contribution)
- Supporting Member \$75(\$50 contribution)
- Sponsoring Member \$100(\$75 contribution)
- Patron Member \$101 to \$999(\$76+ contribution)
- Life Member \$1000.....(\$975 contribution)

We know that every member cannot afford an extra contribution, but we ask those who can to do so...and to consider with care how much extra they can give.

We are confident about your response.

Everybody's 1986 dues are due January 1st (except members who enrolled during December 1985). That's not far off. Why not do it now?

* * * * *

Our appreciation and thanks go to these members who responded to the August appeal: NEIL ABERCROMBIE, WHITFIELD COBB, BOB DAVIS, LEE EISLER, PAUL GARWIG, ARTTIE GOMEZ, DAVE GOLDMAN, DAVID HART, DON JACKANICZ, JOHN JACKANICZ, CONNIE JESSEN, JUSTIN LEIBER, TERRY LOCKHART, STEVE MARAGIDES, FRANK PAGE, STEVE REINHARDT, GREG SCAMMELL, JOHN TOBIN, ELEANOR VALENTINE, VINCENT WILLIAMS, JAMES WOODROW.

(5) Letter from Chairman Harry Ruja:

Dear Fellow BRS members:

Our organization is noble in its goals but modest in its size and modest also in its membership dues. This latter modesty has created a problem for us in these days of rising costs. Rather than increasing dues, we'd prefer for those members who can afford it to make contributions to our Treasury.

In the light of outstanding bills and anticipated expenses, our Treasury is approximately \$1,000 short. Are there 20 of you out there who could each contribute \$50? That would stabilize our financial health and enable us to continue on the paths we all consider important. Ours is a unique organization. If we don't do what we do, it won't be done. Let's not let that happen.

CHAIRMAN WANTED

(6) Science Committee Chair is vacant; volunteer wanted. As reported in the last issue (RSN47-39), Alex Dely has resigned -- [because of unavoidable outside demands on his time] -- as Chairman of his two committees, the Science Committee and the Human Rights/International Development Committee (name now shortened to International Development Committee.) ADAM PAUL BANNER has become Chairman of the latter; we now need a new Chairman for the former.

If you wish to volunteer for this post, please write to Chairman Harry Ruja (c/o the newsletter, address on Page 1, bottom) and mention your qualifications.

TREASURER DENNIS DARLAND'S REPORTS

(7) For the quarter ending 6/30/85

Balance on hand (3/31/85)	4,183.58
Income: 18 New members	309.50
39 Renewals	821.00
total dues	1,130.50
Contributions	422.50
Library sales and rentals	143.50
Meeting fees	1,909.00
Misc.	(0.23)
total income	3,605.27
	<u>7,788.85</u>
Expenditures: Membership Committee	603.24
Information Committee	472.57
Library	116.04
Meetings	4,600.96
Subscriptions to "Russell"	1,512.00
Misc.	66.22
total spent	7,371.03
	<u>7,371.03</u>
Balance on hand (6/30/85)	417.82

* * * * *

For the quarter ending 9/30/85

Balance on hand (6/30/85)	417.82
Income: 20 New Members	395.00
8 Renewals	160.42
total dues	555.42
Contributions	441.00
Library sales and rentals	159.75
Misc.	11.00
total income	1,167.17
	<u>1,584.99</u>
Expenditures: Membership Committee	193.67
Information Committee	404.48
Meetings	456.48
Doctoral Grant	1,000.00
Library	3.82
Misc.	28.68
total spent	2,087.13
	<u>2,087.13</u>
Deficit (9/30/85)	(502.14)
	=====
Bank balance (9/30/85)	258.58
Liabilities	(760.72)
Deficit	(502.14)
	=====

BR'S INFLUENCE ON OTHERS

- (8) Jacques Cousteau was asked: "Who's been the greatest influence on you?" Here is his answer (with thanks to WHITFIELD COBB):

My mother, of course. But I think Bertrand Russell is my idol. He has written pages I will never forget. His work for me is the fantastic combination of a scientist, a good writer, a humane character who loved women, life, who had the courage to go to prison for his ideas. I think he was a great man. The perfect combination. A complete man.

Calypso Log, Vol.12, No. 2 (June 1985)

BY BERTRAND RUSSELL

- (9) BR's CND talk at Manchester, May 1, 1959, "is entirely different from the version in Fact and Fiction," says HARRY RUJA, who ought to know. "This version [from a tape made at the time, and supplied to us by Harry and TOM STANLEY] has never been published in its entirety, though Manchester Guardian (2 May 59) and Peace News (8 May 59) printed excerpts." Here it is complete, for the first time, transcribed from the tape:

Lord Simon, Ladies and Gentlemen: I am very happy indeed to be here to see and to address this splendid meeting in this historic hall. I am leaving to subsequent speakers most of the detailed aspects of our movement and what we stand for, and I want in what I have to say to confine myself to the most general aspects of the whole problem.

Man, like other meat-eating animals, is considerably addicted to ferocity, and always has been. But unlike most carnivora, his ferocity is mainly directed against his own species. That is a peculiarity of the species to which we have the misfortune to belong. I think that in the past, although people had been as ferocious as they knew how to be, and have done each other as much harm as they could, there were limits to their skill, and the harm they could do each other was not enough to wipe out the species. But now things are different. Now that same degree of ferocious feeling, which has always existed, is capable of wiping out the whole human race. And we've got to face, therefore, that unless we can learn to feel less hatred of each other, we cannot go on.

The race cannot survive unless it learns a greater degree of toleration and of mutual kindness. I think that perhaps it may be that if there were to be a nuclear war tomorrow, some people would survive. I believe there would be people still perhaps in Patagonia and the Falkland Islands. There might be some survivors if there were war tomorrow. But you've got to remember that unless we can stop the habit of war, scientific skill will go on inventing worse and worse things; you will have bacteriological war, chemical war, you will have H-bombs more destructive than we have now, and there is very little hope, very little hope, for the future of the human race unless we can manage to find some way of putting an end to this mutual destructiveness, which now can no longer achieve any of the objects that in the past some ferocious men did achieve.

We need new ways of thinking and new ways of feeling, both, feeling just as much as thinking. We need to learn to think of other human beings as potential allies and not as active enemies. We need to learn not to hate. It's a difficult lesson, after all the millenia during which we have allowed our bad passions to run rampant, but we've got to learn it if we want the human race to continue. I think this is a gradual matter. I don't think we can hope that the habits of many thousand years can be changed in a moment. And I think we will have to approach the matter slowly, and those of us who feel strongly will have to learn not to be discouraged by the slowness of our success. I feel convinced that we can succeed, and I think it's only a question of going on and on, putting the case, putting it to everybody, to all and sundry on every possible occasion, and I think in that case we shall win over mankind to allow itself to go on existing.

In the meantime, the only thing that we can do, until we've converted the governments of the world, is to try to find expedients to prevent the world from stumbling into war accidentally, as it easily may do if present policies continue. I think the danger of a great nuclear war is much greater than the governments of the world allow us to know. They must themselves know but they don't want us to know, because if we did, we should say, "We won't have any more of this policy. It won't do!" And so they try to keep us quiet, and keep us ignorant and contented.

Now there are all sorts of ways in which a great war might begin. You know of course that there are missiles carrying H-bombs, there are planes carrying H-bombs floating about, at any moment ready to go off. Now take perhaps not a very probable thing, but a possible one, one of these might meet a meteor and blow up. Well, of course, it would be supposed that that was not a meteor but an enemy missile, and instantly there would be general nuclear war. The policy is based upon this argument, that the attacker will have an enormous advantage and therefore each side assumes that the attack will come from the other side. We in the West we should never attack -- never, never, -- and of course the Russians say, "We should never attack -- never, never." But each side thinks the other will. They have instant readiness. The idea is that everybody must be ready at every moment to fire off an H-bomb, and you can't wait for orders from Washington or London or Moscow, because it's assumed that they will be wiped out already and that therefore you can't have central direction. And somebody on the spot will have [said], "Go ahead," and perhaps from an entire misconception, thus a general war in which we all perish. Now of course you will say, "Well, meeting a meteor is not very probable." I agree, it isn't. But there are a great many other ways in which things might occur. There might, for instance, be a mistake in reading radar signals. That is quite a possible thing, a purely technical mistake, which might make the people think that an enemy attack was coming along. Well, there again, they would reply instantly, because it's understood that you can't wait. If you wait, you'll be destroyed yourself; you have to go at once. And so it might easily happen.

And there's another possibility, which I think we must face, and it is this: the people who have the control of these terrible weapons have a constant nervous strain, especially since they've been told everywhere that they can't, in an emergency, rely upon orders from headquarters but must act on their own initiative. I think that nervous strain is very likely to drive somebody over the edge to the point where he goes a little mad, and if one single man in charge of one of these weapons goes mad, the whole world goes up. It's a terrible risk that we're running from day to day, and I think if people realized how great the risk is, they would say, "We must have some other sort of a policy." On the contrary, instead of saying, "Let us make the

risks less," we [are] saying, "Let us make them greater." They're doing everything in their power to increase the risk of general war. I say this quite deliberately because the policy is at present to give the H-bomb to other powers besides the three that at present have them. The H-bomb is desired by France, by Germany, by Sweden and Switzerland. And they are all, if present policies continue, pretty sure to have them before long. And do you suppose that if they have them, China will be content to be left out? Obviously not. And if you give it to all these, why not to everybody? And before you know where you are, you will find every state in the world has its H-bomb. And that will enormously increase the danger of unintended general war. And that is one of the great objects that we have in view, to prevent the spread of H-bombs to powers that don't have them at present. And in order to secure that end, we say, Britain ought to be willing to give up the H-bomb which it at present has.

You will realize that there's another danger when H-bombs are spread all over the world, it is the danger of mutiny. In some one of these countries, it is just conceivable that the government may not be wholly wise -- such things have occurred -- now you may get resistance to a government which is not wholly wise, you may get mutiny, you may get resistance to the mutiny, you may in that way very likely get a whole war started. I don't know how many of you remember that the First World War was entirely started by a certain terrorist organization in Serbia. And a terrorist organization that got hold of an H-bomb, well, there you are, that's the end. And that is very likely to happen if you allow these H-bombs to be spread over the world.

I read an article in the Bulletin of the Atomic Scientists, an American magazine which tells you what scientific people in America think. This article is by Professor Orear, who is Professor of Physics at Cornell University, and he goes into the question of the risk of war very carefully indeed, and concludes that within the next ten or twenty years war is much more probable than not, if present policies continue. He says our present policy involves a practically infinite risk. I don't think anybody who goes into it can deny that, and I do quite seriously believe, and I should like you all to believe too, that unless the governments of both East and West change their line of policy, the human race will not exist at the end of the present century. I say that quite deliberately. I think it's a very terrible thing to contemplate.

Governments are optimistic or pessimistic as may suit their purposes. We can't believe the pronouncements of governments. Take this question of the tests. There are two vexed questions about the tests. The one is, how much harm is done by fallout, and the other is, how possible is it to detect tests? On the former questions, the governments are optimistic. They say, "O, it doesn't do very much harm, you know. Yes, some thousands of children will be idiots, but what of that? We can't be bothered with a little thing like that," and they take altogether a very optimistic view of the harm done by fallout. But when you come to the detecting of tests, they take a pessimistic view. They say, "O no, I know that the scientists have all agreed that we could detect them, but what of that? We can't believe what the scientists say." So on that, they're pessimistic. And they always take the view that encourages mass murder. It's a terrible thing about governments, but they will not believe the things that are necessary to believe if you are going to take sane measures to prevent this appalling holocaust with which we are threatened.

[Interruption from a heckler in the audience]: "Bertrand Russell, you are a traitor! The League of Empire Loyalists denounce you as a traitor, for your subservience to atheistic bolshevism!"

Who do you think is the greater traitor? The man who wishes to see some people left alive in this country or the man who pursues a policy that means that they must all die? [Much applause]

No, if there are any traitors, it is the people who want us to go on with this suicidal policy, not the people who want it stopped. We have to stop all wars, and that is the thing that people have got to realize. Even if we had the immeasurable measure of success that we got all H-bombs, all atomic weapons, destroyed, and an agreement to inspect each other so that they weren't [hidden], even then, if a war should break out, each side would of course at once set to work to manufacture nuclear weapons. And so you won't be safe until you've got some method by which you can prevent war from occurring at all. That's a long job. [Applause]

Some people say -- and I daresay the gentleman who accused me of being a traitor might be one of them -- that it's a cowardly thing to want to survive. Heroes face death with equanimity; they don't mind dying for a cause. Now I'm prepared to die for a cause if it's going to do any good, but I don't quite see the nobility of saying that everybody else is to die too. [Laughter & applause] Now let us take a concrete case -- suppose a nuclear war broke out. It's pretty certain that they would spare at least one bomb for Manchester, and if a bomb were dropped upon the center of Manchester, everybody who was in the street would be killed at once; but the less fortunate people who were indoors would probably have some hours or days or perhaps even weeks of intolerable agony and would die at last. Do you think really that as you watched your children dying and realized that that was the end of all hope, do you think you would feel you'd been heroic for bringing that about? I don't. It doesn't seem to me a good form of heroism at all.

I think there's one more thing I want to say that is a more hopeful thing. I don't think that we should let ourselves be hypnotized by fear of the terrible things that may happen. We should also dwell, and dwell even more, upon the good things that are entirely possible if once this terror was swept away. If you could get the world to agree that the interests of different nations -- nine-tenths at least of their interests -- are identical, and only the remaining one-tenth is not. Consider first, the interest in survival; that is an interest which we all have in common; we all perish or we all survive. Or take again other things: Industry and Agriculture and Art and Science and all the whole host of things in which -- if once people stopped hating each other -- they would see that their interests are identical. We are blinded by competition, and the bad emotions competition produces. If only we could realize that we are all one family, with one

identity of interest, and if East and West could come to feel that, there would be a possibility of a new joy in human life such as there as never been since man began. There would be a possibility of real happiness, real flowering of the human spirit, and we could devote ourselves to the good things that man is capable of, instead of this devilish business of inventing ways of mass destruction. I think there is a possibility, a possibility which is perhaps made greater by the horribleness of modern weapons, that men may come to realize their common interests and the futility of the strife that has existed hitherto. I think if that should happen, the world would enter a period of splendor and happiness and joy such as has never existed since there were men on this earth. [Applause]

(10) The CND carries on, as reported in the New York Times (10/27/85. p.3):

100,000 in London Protest Arms Race

By JO THOMAS

Special to The New York Times

LONDON, Oct. 26 — More than 100,000 antinuclear protesters took part in a five-mile march through London to Hyde Park today in a demonstration that was designed to press the superpowers to end the arms race.

"With all the support for the Thatcher Government, sometimes you feel you might as well give up," said Cressida Evans, a University of London student who was among 20,000 people who sat on the grass to form a giant human peace symbol. "Then you come to something like this, and you see all these thousands and thousands of people."

The march today, which was organized by the Campaign for Nuclear Disarmament, was held in tandem with a mass rally in the Hague, in which the Dutch antinuclear movement presented the Government with petitions against the deployment of cruise missiles there. In six days' time, Prime Minister Ruud Lubbers is to make a final decision on whether to put 48 of the American missiles in the Netherlands. The two rallies were connected by telephone.

The organizers of the London march had declined to make any predictions about the turnout. By midafternoon they put the number at between 100,000 and 120,000, slightly less than half the 250,000 who turned out in October 1983 on the eve of the deployment of the first cruise missiles in Europe.

Organizer Is 'Delighted'

Dan Smith, deputy chairman of the Campaign for Nuclear Disarmament here, said he was "delighted." "From our point of view," he said, "we are a movement that has grown very fast in the early 1980's and is now consolidating."

The march today wound its way along the five-mile route, past the visa section of the Soviet Embassy — the closest the police would allow it to come to the embassy building — and later past the American Embassy, silent and dark on a Saturday afternoon.

People brought babies, banners and toys, cardboard missiles and larger-than-life caricatures of the Russians, the Americans and Prime Minister



Protesters marching through London yesterday in a demonstration against nuclear weapons.

Agence France-Press

Margaret Thatcher. There were clowns and jugglers. There were also Japanese, passing out photographs of the victims of the bombings of Hiroshima and Nagasaki. From the looks of the crowd, most of them were born after these bombs, and many looked too young to remember the peace marches of the 1960's.

The demonstration, which included a four-minute "die-in" and a four-minute sitdown, ended with music and speeches in Hyde Park. Although cries of "Ronnie! Ronnie! Ronnie! Out! Out! Out!" were common, the French Government also came in for strong criticism for its nuclear testing in the Pacific and for the sinking of the Greenpeace vessel Rainbow Warrior.

Julia Green, a college lecturer who said she had come from Bath to London for her first peace march, said, "I

thought it was time to stand up and be counted."

"There's a passionate feeling among young people that we need to make our voices heard," she said. "It's no accident that millions of people are starving, and we're spending millions of pounds on arms."

Peter Dunford, a painter with a punk haircut who had come to London from Sidmouth, said: "The Government's the Government, and they make the laws. But if the Government doesn't want war, why do they spend all this money on weapons?"

There were no speakers from Britain's political parties at the rally, and no American speakers. Those who spoke came from Britain's peace camps and the antinuclear movement, which advocates independent nuclear

disarmament.

A Gallup poll conducted for the Campaign for Nuclear Disarmament between Sept. 25 and 30 found that 46 percent of a national sample of 972 people opposed a British defense policy based on the possible use of nuclear weapons. The margin for error was not specified. The result cheered the leaders of the antinuclear movement, who say they feel their battle is to change public opinion.

Joan Ruddock, who is chairman of the Campaign for Nuclear Disarmament in Britain, said: "Our message to the people of Britain, indeed the people of the world, is simply this: You must make a choice, nuclear race or human race, for we have exposed the myth that they can co-exist."

FOR SALE

(11) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell". On the bottom: "**Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

MATHEMATICS

(12) What do mathematicians worry about? The following excerpts -- from a NOVA program titled "A Mathematical Mystery Tour", broadcast on PBS on 3/5/85 -- throw some light on that question. The numbers in brackets [] are page numbers of NOVA transcript # 1208.

Narrator [1]

For over a decade, Bertrand Russell tried to find certainty through mathematics by reducing it to logic. In his massive work, Principia Mathematica, it took him 362 pages to prove that one plus one equals two.

Twenty years later, another mathematician, Kurt Gödel, proved that mathematics would never be completely certain.

GREG MOORE [12]

Now, in Aristotle, you have essentially the notion of syllogism, an example of which would be, all men are mortal, Socrates is a man, therefore Socrates is mortal. And it was thought that all reasoning could be put in one or other form of syllogism. That all reasoning, even in mathematics, was of this type. With Frege, you have the first real understanding that all reasoning in mathematics is not of this sort, that there are kinds of reasoning there that need some other modes to describe it, and that these modes can be made very precise, and that given the precision, arithmetic will then be found to be part of the logic.

NARRATOR

At this point Bertrand Russell enters the story.

GREG MOORE

Just as the second volume of Frege's master work on this subject was about to appear in print, Bertrand Russell, who at that time is a rather young and not well known philosopher, writes to Frege, saying that he's read some of his work and found it very interesting, and, by the way, he's found this paradox which he is not able to solve.

NARRATOR

Russell's paradox concerns set theory, but it can be told as a story about a librarian who is ordered to compile a catalogue of every book in her library.

As she's finishing, she's struck by a thought -- should she include the catalogue itself in the catalogue? It is, after all, a book.

She decides not to.

The national librarian receives such catalogs from all the libraries in the country, some yellow, where the librarian has listed the catalog itself; some blue, where they haven't. Now he has the awesome job of compiling a master catalogue of the blue ones, the ones which don't list themselves.

But on thinking about it, he realizes it is impossible, because what does he do with the master catalogue itself? If he doesn't list it in itself, then it will not be complete. But if he does, it's an error, because then it's no longer a catalogue of catalogues which don't list themselves..

Why should Russell have thought this paradox so important?

It was because the most general way of thinking about any mathematical object was in terms of collections or sets of them. A catalogue of books is, in principle, no different from a set of numbers. Ironically, the effort to be logical was leading mathematicians not to certainty as they had come to expect, but to uncertainty.

The ideas of both logic and sets were so fundamental to mathematics, that to run into such a contradiction at this level of mathematics was very worrying -- the whole enterprise might be built on sand.

GREG MOORE

Frege was absolutely devastated by this and regarded it as essentially destroying his life's work. Frege and Russell then corresponded, and Frege put forth various possibilities of the solution. Russell also did so, but Frege was never the same after that.

NARRATOR

Russell, however, remained optimistic that his paradox could be resolved and that logical certainty would be restored. For the next decade or so, with Alfred North Whitehead, he labored to produce the Principia Mathematica. This massive work sought to deduce all of mathematics from basic principles of logic.

It takes a while to get going, some 362 pages before they could prove that one plus one equals two.

IVOR GRATTAN-GUINNESS [14]

Nobody'd done anything on the scale of the detail that Principia Mathematica constitutes. I mean, you have 2,000 pages of what looks like wallpaper most of the time. At times there's hardly a prose word on the page. And he must have had mounds of manuscript all over the place. The sort of thing can happen, oh dear, you

make a slip proving proposition 47.275; have you made the same slip anywhere else? You could easily spend a morning checking things like that. I can understand exactly how it must have broken him, producing this thing. Russell himself only intermittently worked on it thereafter. In fact, he said it broke him intellectually, he wasn't as sharp after it as he had been before.

Narrator

But was the scheme a success?

IVOR GRATTAN-GUINNESS

What Russell and Whitehead do in Principia Mathematica is sort of get ready to do mathematics without really ever getting as far as doing some mathematics. In a way the work is like some vast overture to an opera which never got written.

NARRATOR

Russell himself wrote: "I wanted certainty in the kind of way in which people want religious faith. I thought that certainty is more likely to be found in mathematics than elsewhere...and after some 20 years of very arduous toil, I came to the conclusion that there was nothing more that I could do..."

NARRATOR [17]

By 1930 mathematicians from Russell to Hilbert were trying to restore certainty to mathematical reasoning -- but a young mathematician was to shock them all by proving that it could never be done.

In 1931, an Austrian mathematician, Kurt Gödel, published a theorem in logic which demolished Hilbert's program to resolve contradictions.

Gödel's Incompleteness Theorem showed that mathematics would always remain plagued by paradoxes of a sort. There would always be questions that mathematics could not resolve.

MICHAEL ATIYAH

So this completely demoralized, undermined his whole program of laying the foundations of mathematics. There's a lot of discussion going on ever since, about what the foundations of mathematics are -- how you should set them up. And because this initial program failed, most working mathematicians take a more pragmatic attitude. They say, well, if we can't achieve ultimate certainty about mathematics by providing foundations, that's no reason for us to stop doing mathematics. Physicists get along quite happily, although their foundations are much shakier than ours. So most mathematicians go along quite happily with their mathematics, even though they know that in some deep, ultimate sense, the foundations are perhaps a little uncertain.

NARRATOR

Just as Einstein transformed physics, Gödel changed mathematics forever.

REPORTS FROM COMMITTEES

(13) International Development Committee (Adam Paul Banner, Chairman):

Work is in progress in evaluating a request for technical assistance on a Solar & Wind Energy Technology Project from Br. Matthew F. C., Northern Luzon Ass'n. for the Disabled, Inc., Maryheights, Baguio City, Philippines.

The Society of Science for People, India, under the direction of Mr. A. Jagadeesh, has requested back issues in sets of technical journals in the area(s) of Alternative Energy Sources, Electronics, "Science", "Nature", and Scientific American. Any BRS Members able to respond to this request, please advise this Committee. NOTE: Duplicate sets will be most welcome as they have a number of technical libraries in desperate need of this valuable support. I have been informed that the data on technical subject reviews of published literature is invaluable. Please address all items to: Mr. A. Jagadeesh, Society of Science for People, 2/210 Nawabpet, Nellore 524 002, Andhra Pradesh, India.

"The Crowded Earth" by Pranay Gupte, 1984, is recommended for a fresh, accurate view of people and their needs on every continent. I do rate this book as most valuable to assess today's developing needs.

As a source text of current development trends in the area(s) of development, the journal, "Adult Education and Development", of the German Adult Education Association, Rheinallee 1, 5300 Bonn 2, Federal Republic of Germany, is provocative on issues in adult education.

This Committee will welcome any exchanges of papers on aid to developing countries addressing positive and/or negative results.

BY BERTRAND RUSSELL

- (14) Post War World Council "concerns itself with matters of foreign policy, with a crusade for universal disarmament under effective international control, coupled with a war on the world's poverty, in which lie the seeds of true world government. This newsletter is written by Norman Thomas, chairman of the Council, with special reports by individuals from time to time."

[The preceding, and the following, come from the Council's January 1961 newsletter. Our thanks to DON JACKANICZ for providing it.]

(The following article was written for the PWWC by Bertrand Russell, who has recently undertaken, in cooperation with Rev. Michael Scott, the organization of the Committee of 100 in Great Britain. The Committee's purpose is to organize non-violent resistance to nuclear war and to manufacture and use of all weapons of mass destruction by any power. It demands unilateral nuclear disarmament by Britain as a first step to all-around disarmament.)

For all sane men the leading problem in the present international world must be the prevention of an all-out nuclear world war. In discussing this problem, it is important to separate what can be done by the two giants from what can be done by their allies and satellites and by neutrals. What should be done by the two giants is obvious to all who are not blinded by fanaticism. They should agree to the abolition of all weapons of mass destruction and to a stringent system of inspection which might, with advantage, be largely or wholly in the hands of neutrals. They should further agree that certain chosen neutrals should be invited to suggest the solutions of all questions in dispute between East and West, these solutions as a whole to be such as would give no net advantage to either side.

At the present time, although Khrushchev appears more or less willing to agree to some solutions of this kind, the United States, so far, has shown no such willingness. Disarmament conferences have invariably proved futile, and, although neither side is blameless in this respect, I am afraid that the West has a larger share of blame than the East.

What, in these circumstances, should be the policy of allies, especially Britain, of the United States? Two different arguments are advanced in favor of Britain's participation in NATO: one is that the British are less exposed to danger from Russia while America is bound to come to their defense than they would be if they were neutral; the other is that membership of NATO enables the British Government to have influence with the United States Government which it would not have as a neutral. I believe both these arguments to be invalid.

As regards safety from Russian attack, it is clear that the Russians could in, at most, an hour exterminate the whole population of Britain by the use of, at most, two percent of their nuclear armament. Would the United States, after this had happened, think it worthwhile to extend the carnage to the rest of the human race although it would be too late to give any help to the British? I have been persuaded, chiefly by the writings of Mr. Herman Kahn, that the United States would probably not intervene. What is more, no sane person ought to wish that a massacre of fifty million people should be regarded as a reason for the massacre of all the rest. The supposed protection offered by NATO to the population of Great Britain is, therefore, illusory. In fact, membership of NATO increases British peril, since it gives Russia a motive for attacking Britain which would be absent if Britain were neutral. And, further, Mr. Kahn's argument shows that British membership of NATO adds nothing to the security of the West and that British neutrality would not damage American security. So much for the argument as to safety.

The argument as to influence on American policy is, to my mind, equally fallacious. Britain, as a member of NATO with American forces in occupation, is as powerless in shaping the policy of the West as Poland is in shaping the policy of the East. Sometimes this is a blessing — for example, at the time of the Suez Expedition when America restrained Britain from persisting in a criminal folly — but, whether a blessing or a curse, the fact remains that, as a member of NATO, Britain's influence on American policy is negligible.

Opponents of British neutralism are apt to argue that this is a narrowly and selfishly isolationist policy. This is the exact opposite of the truth. It is because we wish Britain to be able to play a worthy part in leading mankind out of its present perils that we urge British neutrality and British nuclear disarmament. Experience since 1945 has shown that so long as conferences are confined to the protagonists of East and West there is no hope of a useful outcome. Each side arrives at the conference with a program; each is too proud to listen to the other's program; each feels that it is more important to avoid climbing down on some minor point than to secure the continued existence of mankind. The most practicable way of escaping from this deadlock is to have conferences begin with proposals by a bloc of neutrals which each side could accept without loss of face. I would like to see Britain, as a neutral, joining with other politically mature neutrals in the work of conciliation between East and West. It is only as a neutral that Britain can contribute effectively to the work of reconciliation, and it is only through conciliation that the human race can be saved from extinction.

As to what is to be hoped in the United States, the most immediate and important task for all friends of Man is to combat the fanaticism which would suggest that we have to choose between the end of Man and the victory of Communism. In the first place, this is an entirely false way of stating the problem. There is no reason whatever to suppose that the easing of East-West tension and the abolition of nuclear weapons can only be achieved on terms which imply Communist victory. In the second place, even if Communist regimes were as

horrible as they are said to be by their most extreme opponents, a Communist world would still leave the possibility of hope for the future which a world of corpses would not. I think it should be made clear that the supposed ideological conflict is, consciously or unconsciously, insincere. The West is supposed to be fighting for freedom, but the most ardent advocates of the fight for freedom are also the most ardent advocates of the suppression of such freedoms as the West still enjoys. A nuclear war, if it leaves survivors at all, will necessitate a stringent discipline, not only during the few days while it lasts, but in the subsequent period of striving to keep alive the miserable and starving remnant. It is not by war that freedom can be preserved. Only by an increase of security is the preservation of freedom possible. This is clear to all genuine friends of freedom, but not to those who for the sake of what they choose to call "The Free World" advocate a degree of mental and physical regimentation which makes rigid orthodoxy all but imperative.

The world is not to be saved by hatred and violence [but by] tolerance and the realization that only secure peace can bring anything good to any portion of the population of the planet.

BR & WASHINGTON

(15) Welcoming Speech of DON JACKANICZ at the annual BRS meeting this past June, at Georgetown University:

Russell never lived or taught in Washington nor had any connection with Georgetown University. (What might he have said about our holding our meeting at an institution operated by the Catholic Church?)

What, then, were Russell's connections with Washington? Here are some of them:

As a letter-writer, Russell had few equals. The number of letters he sent off to Washington government offices, non-government organizations, and publications is uncertain; but it must have been very large. Among the most dramatic were those to two Presidents -- to Wilson in 1916, a letter sensationally smuggled into the United States, and for a time a front page news story; and to Kennedy, the series of letters and telegrams concerning the Cuban Missile Crisis and other diplomatic issues. In 1960 Russell responded -- to a writer's accusation of his "years of making like an intellectual idiot" advocating "total surrender" to Communism -- as follows:

Your letter consists of vulgar abuse. The remark about crawling on my belly to Moscow is an invention of my opponents, if it has ever been made at all. Nonetheless, if I thought that such a feat were within my powers at the age of eighty-eight and would have any effect towards preserving my compatriots or any human beings, from imminent destruction by means of nuclear warfare, I should endeavor to do it, though I fear that I should also have to crawl to Washington.

A few years later, in 1965, Russell went further in criticizing American activities when he wrote:

In every part of the world the source of war and of suffering lies at the door of U. S. imperialism. Wherever there is hunger, wherever there is exploitative tyranny, wherever people are tortured and masses left to rot under the weight of disease and starvation, the force which holds down the people stems from Washington.

For opinions such as this, his activities over the years, and the proclivities of its longtime Director [J. Edgar Hoover], The Federal Bureau of Investigation maintains in Washington a file on Russell. I have submitted a Freedom of Information Act request to receive photocopies of this file. My request has been approved, but processing is very slow.

Not all of Russell's associations with Washington were so serious or controversial. Some were comical. In his Autobiography Russell recounted the following 1944 episode:

There was therefore nothing to keep us in America except the difficulty of obtaining a passage to England. This difficulty, however, seemed for a long time insuperable. I went to Washington to argue that I must be allowed to perform my duties in the House of Lords, and tried to persuade the authorities that my desire to do so was very ardent. At last I discovered an argument which convinced the British Embassy. I said to them: "You will admit this is a war against Fascism." "Yes," they said; "And," I continued, "you will admit that the essence of Fascism consists in the subordination of the legislature to the executive." "Yes," they said, though with slightly more hesitation. "Now", I continued, "you are the executive and I am the legislature and if you keep me away from my legislative functions one day longer than is necessary, you are Fascists." Amid general laughter, my sailing permit was granted then and there!

In 1950 Russell returned to the United States on yet another lecture tour. Washington and vicinity had been included before on such trips, but now Russell had another reason for coming here: his daughter, Katharine, was residing here, and his son-in-law was working at the State Department. Katharine reminisced about this 1950 visit in her book, My Father, Bertrand Russell, as did Alastair Cooke in his book, Six Men. Cooke accompanied Russell from New York City to Washington by train, a journey of several hours, and recounts a number of anecdotes. The next year, 1951, Russell again visited the United States -- his last American trip -- and again included Washington on his itinerary. The Washington highlight, in addition to visiting Katharine and his recently born grandchild, was the October 28, 1951 interview on Meet The Press, the celebrated NBC TV program. We are attempting to obtain a film or transcript of this interview.

Turning lastly to the world of books and ideas, Russell is well represented in Washington, most impressively, as one would suppose, in the world's largest library, the Library of Congress. Although the collection of Russell materials here is not as large as the Russell Archives' or those of a number of private collectors, it does include some remarkable Russell items. Looking up Bertrand Russell in drawer number 3,858 of the Library of Congress's approximately 8,000 main card catalogs, one finds 427 cards for materials by and about him. In addition, there are 172 entries in the computer catalogue covering materials added since 1981, the year the card catalog was closed to new card entries. And there is an abundantly rich periodical collection to examine. One will find hard-to-locate original editions, such as An Essay on the Foundations of Geometry and Which Way to Peace. Then there are noteworthy translations -- for example, Marriage and Morals in Hebrew and Polish, Authority and the Individual in Hindi, and German Social Democracy and The History of Western Philosophy in Chinese.

Rarities are also represented: Bertrand Russell, the Social Scientist, a 40-page 1973 booklet of essays by Indian scholars published by what sounds like a relative of the BRS, the Bertrand Russell Supranational Society; Russell's brother's 1923 autobiography, entitled My Life and Adventures; Rex vs. Bertrand Russell, a transcript of Russell's 1918 trial, and the literary collection, "Thinking in Front of Yourself and Other Plays Written and Acted by the Children of Beacon Hill School, 1927-1933". Also in the Library's collection are books written or edited by BRS members: Sir Alfred Ayer, Lester E. Denonn, D. F. Pears, Dora Russell, Paul Arthur Schilpp, Katharine Tait, Lee Eisler, and Harry Ruja. One of the latest entries is Kenneth Blackwell's 1985 book, The Spinozistic Ethics of Bertrand Russell. And we are happy to know that the Library of Congress now holds a complete set of Russell Society News, as well as the Russell Archives' journal, "Russell".

ABOUT BERTRAND RUSSELL

- (16) BR at 90. "Into the Tenth Decade", published in connection with the celebration of BR's 90th Birthday, provides this tribute (with thanks to HARRY RUJA):

Bertrand Russell is perhaps today the outstanding figure in the intellectual world. And I say Figure deliberately, for even in his physique he strikes the imagination as a man out of the common. Who in the world of letters ever displayed a more striking and apter physique de l'emploi? His face, carved in living wood, is still now, when he is in sight of 90, as vigorous as his ever youthful mind; and his features, deep blue eyes, long sharp nose, thin set mouth, vast open forehead, and the white aureole of his mane, are so full of life that not content with staying there to be looked at they seem to spring forward at the observer.

There is intellect in that forehead, wit in those eyes, inquisitiveness in that nose . . . But watch that mouth, and how its commanding upper lip overwhelms the lower one—it is strong, wilful, uncompromising, and it does not accept surrender.

This is a great Englishman. Of the Englishmen, he possesses the most valuable qualities: above all that sense of public service which makes him accept as a matter of course a struggle for the common good without regard for his own convenience or comfort.

But this in many ways typical Englishman is also an erratic Englishman, almost an anti-type; for whoever saw an Englishman interested in logic? While logic is the dominant intellectual passion of this great Englishman. And if from the scientific point of view this passion for logic ensures for Bertrand Russell a lasting name in the history of human thought, in the realm of practical political life it tends to drive him to extreme positions so close to anarchy that his more sedate countrymen are at times prone to take him for a crank.

Not very typically English either in his universality, Russell is a kind of modern Voltaire. Less religious even than the King of Wits, and nearly as witty, he is more passionate, more ardently possessed even than Voltaire was, of a desire for freedom and a detestation of every form of tyranny. We may or may not agree with his views on nuclear disarmament, but who would not admire the nobility of his service to that cause and his willingness to go to prison rather than surrender his right to defend it? Russell, by his mere existence, honours England and all mankind. For a Spaniard he stands as the nearest incarnation of Don Quixote accessible to an Englishman.

SALVADOR DE MADARIAGA

BR QUOTED

(17) George Selous has been collecting quotations for a long time. He has just put them into a book, "The Great Thoughts" (published by Ballentine Books, 1985), and this is his section on BR, pp. 361-363 (with thanks to TOM STANLEY):

BEKIR AND RUSSELL (Lord Russell) (1872-1970) British mathematician, philosopher

Philosophical Essays (1903)

That man is the product of causes which

had no provision of the end they were achiev-

ing, that his origin, his growth, his hopes, his

fears, his love and his belief, are but the out-

come of accidental collisions of atoms, that

no fire, no incense, no intensity of thought

and feeling, can preserve individual life be-

yond the grave, that all the labors of the ages,

all devotions, all the inspirations, are destined

by brightness of human genius, are destined

to extinction in the vast death of the solar sys-

tem, and that the whole temple of Man's

achievement must inevitably be buried be-

neath the debris of a universe in ruins—all

these things, if not beyond dispute, are, yet so

nearly certain, that no philosopher which re-

jects them can hope to stand. Only within the

scaffolding of these truths, only on the firm

foundation of unyielding despair can the soul's

habitation henceforth be safely built.

I abandon the struggle for private happi-

ness, to expect a cessation of temporary de-

struction, and this is the free man's

comprehension of fate, for fate itself is sub-

merged by this mind which leaves nothing to be

purged by the purifying fire of Time.

„Free Man's Worship“

Marriage and Morals (1929)

The psychology of adultery has been falsi-

fied by conventional morals, which assume, in

persons cannot coexist with a serious affection

for another. Everybody knows that this is un-

true.

Love as a relation between men and women

was riddled by the desire to make sure of the fu-

ture of children.

To fear love is to fear fate, and those who

kill the life are already three parts dead.

Morality in sexual situations, when it is free

from superstition, consists essentially of respect

for the other person, and unwillingness to use

that person solely as a means of personal grati-

fication, without regard to his or her desires.

The fact that an opinion has been widely

held is no evidence that it is not utterly absurd;

indeed in view of the silliness of the majority

of mankind, a widespread belief is more often

likely to be foolish than sensible.

The Conquest of Happiness (1930)

Freedom is a vital problem for the moralist,

since at least half the sins of mankind are

caused by the fear of it.

CH. IV

Unpopular Essays (1950)

Empiricist Liberalism (which is not uncon-

parable with democratic socialism) is the only

philosophy which can be adopted by a man

who, on the one hand, demands some objec-

tive evidence for his beliefs, and on the other

hand, desires human happiness more than the

prevalence of this or that party or creed.

„Philosophy and Politics“

Dogmatism and scepticism are both, in a

sense, abolitive philosophies; one is certain of

knowing, the other of not knowing. What phi-

losophy should dispense is certainty, whether

of knowledge or ignorance.

„Philosophy for Laymen“

It was no longer occupied men's thoughts

and energies, we could without a generalism,

put an end to all serious poverty throughout

the world.

„The Future of Mankind“

Fortraits From Memory (1956)

It would now be technically possible to

unify the world, abolish war and poverty also-

gether, if men desired their own happiness

more than the misery of their enemies.

Education and the Good Life (1926)

The teacher should love his children better

than his State or his Church; otherwise he is

not an ideal teacher.

Pl. I, ch. 2

Men fear thought as they fear nothing else

on earth—more than death. Thought is sub-

versive, and revolutionary, destructive and ter-

rrible; thought is merciless to privilege.

Established institutions, and comfortable hab-

itations, thought is anarchic and lawless, indifferent

to authority, careless to the well-trodden wisdom

of the ages. Thought is great and

and is not afraid. Thought is great and

swift and free, the light of the world, and the

chief glory of man.

But if thought is to become the possession of

the many, and not the privilege of the few, we

must have done with fear. It is fear that holds

men back—fear that their cherished beliefs

should prove delusions, fear lest the insti-

tutions by which they should prove harmful,

fear lest they themselves prove less worthy to

the respect then they have supposed them-

selves to be.

Pl. II

Sceptical Essays (1928)

The fundamental argument for freedom of

opinion is the doubtfulness of all our belief. If

we certainly knew the truth, there would be

nothing to be said for teaching it.

When the State intervenes to insure the inde-

pendence of some doctrine, it does so because

there is no conclusive evidence in favor of that

doctrine.

It is clear that thought is not free if the

profession of certain opinions make it impossi-

ble to earn a living.

I am myself a disserter from all known reli-

gions, and I hope that every kind of religious

belief will die out. I do not believe that, on the

balance, religious belief has been a force for

good. . . . I regard it as belonging to the in-

tellectuality of human reason, and to a stage of de-

velopment which we are outgrowing.

Understanding Human History

„Free thought“ means thinking freely.

To be worthy of the name (freethinker) he

must be free of two things: the force of tradi-

tion, and the tyranny of his own passions. No

one is completely free from either, and in the

measure of a man's emancipation he deserves

to be called a free thinker.

Throughout a period of about 1200 years

every Christian country in Europe condemned

free thinkers to be buried at the stake. In Mo-

hammadan countries . . . they were subject to

abhorrence to the mob.

[F]or even now a known freethinker suffers

serious disabilities, and has more difficulties

making a living than the man who is reputed

to accept the teachings of the Church.

(God and Satan alike are essentially human

figures, the one a projection of ourselves, the

other of our enemies.

That they [the dogmas of religion] do little

harm is not true. (Opposition to birth control

makes it impossible to solve the population

problem and therefore postpones indefinitely

all chance of world peace.

Practically all philosophers of any intellec-

tual eminence are openly or secretly freethink-

ers.

The American Revolution . . . was led by

freethinkers, Washington and Adams, just as

most of their followers accepted.

Hetical views arise when the truth is un-

certain, and it is only when the truth is inter-

dicted that consistency is invoked. . . . [I]f it

is difficult to find anything really certain outside

the realm of pure mathematics and facts of

history and geography.

„The Value of Free Thought“

Mythicism and Logic (1925)

Mathematics possesses not only truth, but

some supreme beauty—a beauty cold and aus-

tere, like that of sculpture.

IV

What I Believe (1925)

I do not pretend to be able to prove that

there is no God. I equally cannot prove that

Zeus is a fiction. The Christian God may ex-

ist, so may the Gods of Olympus, or of ancient

Egypt, or of Babylon. But no one of these hy-

potheses is more probable than any other: they

lie outside the region of even probable knowl-

edge, and therefore there is no reason to con-

sider any of them.

The Autobiography of Bertrand Russell (1967)

Three passions, simple but overwhelmingly

strong, have governed my life: the longing for

love, the search for knowledge, and unbecom-

ing pity for the suffering of mankind.

and pain make a mockery of what human life

should be.

Main, even if he does not commit scientific

suicide, will perish ultimately through the lat-

ent use of water or air or warmth. It is difficult to

believe that Christianity needed so vast a sac-

ring for so small and transitory a result.

Apart from the minutiae and hierarchy of

the human species, I cannot feel that it is a

worthy climax to such an enormous predic-

„The Fall of a Rationalist.“ BBC broadcast, 1953

1. Do not feel certain of anything.

2. Have no respect for the authority of oth-

ers, for there are always contrary authorities to

be found.

6. Do not use power to suppress opinions

you think pernicious, for if you do the opin-

ions will suppress you.

7. Do not fear to be eccentric in opinion,

for every opinion now accepted was once ec-

centric.

„The Ten Commandments.“ The Independent,

1965

The scientific attitude of mind involves a

sweeping away of all other desires in the inter-

est of the desire to know—it involves suppres-

sion of hopes and fears, loves and hates, and

the whole subjective emotional life, until we

become subordinated to the material, without bias,

without any wish except to see it as it is, and

determined by some relation, positive or nega-

tive, to what we should like it to be or to what

we can easily imagine it to be.

„The Place of Science in a Liberal Education.“ The

New Statesman, May 24, 1930

„Cause is one that cannot have any valid-

ity. . . . If anything must have a cause, then

God must have a cause. If there can be any-

thing without a cause, it may just as well be

the world as God.

Science . . . has forced its way step by step

against the Christian religion, against the

churches, and against the opposition of the old

precepts. Science can help us to get over this

caused fear in which mankind has lived for so

many generations.

Address, „Why I Am Not a Christian.“ Bartsch

„Town Hall, March 6, 1927

The first dogma which I came to disbelieve

was that of free will. It seemed to me that all

notions of matter were determined by the laws

of dynamics and could not therefore be influ-

enced by human wills.

The basis of international morality is man's

propensity to fear and hatred. This is also the

basis of economic disputes, for the love of

power, which is at their root, is generally an

embodiment of fear. Men desire to be in con-

trol because they are afraid that the control of

others will be used unjustly to their detriment.

The same thing applies to the field of sexual

wives over husbands, which is conferred by the

law, is derived from fear of the loss of posses-

sion.

Combination, Living Philosophies (1931)

I admit that the love of God, if there were a

God, would make it possible for human beings

to be better than is possible in a Godless world.

Letter to Louis Dickinson, September 22, 1904

LIFE.

Broadside, written for Trafalgar Square Meeting,

Cuban missile crisis, printed in Newsweek,

October 27, 1969

Patrolism is the willingness to kill and be

killled for trivial reasons.

My own view of religion is that of Lucie-

thus. I regard it as disease born of fear and as

source of untold misery.

There is therefore no escape from the

choice that lies before us. Shall we renounce

war, or shall we bring our species to an end?

These quotations, attributed to Russell, appeared

after 1970 in the New York Times, Saturday

Review, and The Nation

All quotations dated 1903-1959 were confirmed by

Land Russell in a letter concluding, „I am glad to

know that you are doing such a book as you mention

and I like the selection of quotations from me.“

THE NUCLEAR PREDICAMENT

- (18) Joan Kroc. It's no longer news, but deserves to be remembered, that Joan Kroc — wealthy widow of McDonald's founder, Ray Kroc, and owner of the San Diego Padres — bought full-page ads condemning the arms race. The ad appeared in The New York Times, The Wall Street Journal, and 21 other major newspapers, and cost over \$400,000.

"I think we need to do everything we can, in every way we can, to prevent a holocaust. This was something I could do. I hope it will raise the awareness level of people and get them actively involved," she said.

The ad consists of quotes from a speech against the arms race: "Every gun that is made, every ship that is launched, every rocket fired, signifies, in the final sense, a theft from those who are cold and not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children..." It was from a 1953 speech by President Eisenhower.

Although the quotation does not specifically mention nuclear armaments, it comes from an impeccable source. Hence its impact.

It ran on Memorial Day, which was also the first day that the arms talks in Geneva resumed.

- (19) Rotblat. As you may recall, Freeman Dyson paid a great tribute to Joseph Rotblat...and for good reason:

Many of the scientists who had gone to work on the Manhattan Project (at Los Alamos) — to create the first nuclear bomb — did so out of fear that Hitler might get the bomb first. After Germany was defeated, that fear had become groundless, and they could have chosen to stop working on nuclear weapons...but did they? No, they didn't...except for one man: Joseph Rotblat, who "to his everlasting credit, resigned his position at Los Alamos and left the laboratory in December 1944," says Dyson. (RSN42-25)

Rotblat himself tells how it happened ("Joseph and the Bomb?"), in the August 1985 issue of The Bulletin of the Atomic Scientists (with thanks to BOB DAVIS):

Leaving the bomb project

A nuclear physicist responsible for helping design the atomic bomb tells for the first time why he decided to leave Los Alamos in 1944.

by Joseph Rotblat

WORKING ON THE Manhattan Project was a traumatic experience. It is not often given to one to participate in the birth of a new era. For some the effect has endured throughout their lives; I am one of those.

This essay is not an autobiography; it describes only my involvement in the genesis of the atomic bomb. All extraneous personal elements are left out, but their exclusion does not mean that they are unimportant. Our hopes and fears, our resolutions and actions, are influenced by an infinite number of small events interacting with each other all the time. Because of this, each of us may react differently to

Joseph Rotblat is emeritus professor of physics at the University of London, St. Bartholomew's Hospital Medical College. A founder of the Pugwash Conference on Science and World Affairs, he was its secretary general for 17 years and is currently chairman of the British Pugwash Group.

the same set of conditions. The experience of every Los Alamite is unique.

AT THE BEGINNING of 1939, when the news reached me of the discovery of fission, I was working in the Radiological Laboratory in Warsaw. Its director was Ludwik Wertenstein, a pupil of Marie Curie and a pioneer in the science of radioactivity in Poland. Our source of radiation consisted of 30 milligrams of radium in solution; every few days we pumped the accumulated radon into a tube filled with yllium powder. With this minute neutron source we managed to carry out much research, even competing with Enrico Fermi's prestigious team, then in Rome, in the discovery of radiumclides. Our main achievement was the direct evidence of the inelastic scattering of neutrons; my doctoral thesis was on that subject.

In the earlier experiments on inelastic scattering we used gold as the scatterer. By the end of 1938 I had begun to experiment with uranium, so when I heard of the fission of uranium, it did not take me long to set up an experiment to see whether neutrons are emitted at fission. I soon found that they are — indeed, that more neutrons are emitted than produce fission. From this discovery it was a fairly simple intellectual exercise to envisage a divergent chain reaction with a vast release of energy. The logical sequel was that if this energy were released in a very short time it would result in an explosion of unprecedented power. Many scientists in other countries, doing this type of research, went through a similar thought process, although not necessarily evoking the same reaction.

In my case, my first reflex was to put the whole thing out of my mind, like a person trying to ignore the first symptom of a fatal disease in the hope that it will go away. But the fear gnaws all the same, and my fear was that someone would put the idea into practice. The thought that I myself would do it did not cross my mind, because it was completely alien to me. I was brought up on humanitarian principles. At that time my life was centered on doing "pure" research work, but I always believed that science should be used in the service of mankind. The notion of utilizing my knowledge to produce an awesome weapon of destruction was abhorrent to me.

In my gnawing fear, the "someone" who might put it into practice was precisely defined: German scientists. I had no doubt that the Nazis would not hesitate to use any device, however inhumane, if it gave their doctrine world domination. If so, should one look into the problem to find out whether the fear had a realistic basis? Wrestling with this question was agonizing, and I was therefore glad that another pressing matter gave me an excuse to put it aside.

This other matter was my move to England, where I was to spend a year with Professor James Chadwick in Liver-

pool, on a grant to work on the cyclotron which was then being completed there. This was my first trip abroad, and the upheaval kept me busy both before the journey in April 1939 and for some time afterward, because I spoke very little English, and it took me a long time to settle down.

Throughout the spring and summer the gnawing went on relentlessly. It intensified with the increasing signs that Germany was getting ready for war. And it became acute when I read an article by S. Flugge in *Naturwissenschaften* mentioning the possibility of nuclear explosives.

Gradually I worked out a rationale for doing research on the feasibility of the bomb. I convinced myself that the only way to stop the Germans from using it against us would be if we too had the bomb and threatened to retaliate. My scenario never envisaged that we should use it, not even against the Germans. We needed the bomb for the sole purpose of making sure that it would not be used by them: the same argument that is now being used by proponents of the deterrence doctrine.

With the wisdom of hindsight, I can see the folly of the deterrent thesis, quite apart from a few other flaws in my rationalization. For one thing, it would not have worked with a psychopath like Hitler. If he had had the bomb, it is very likely that his last order from the bunker in Berlin would have been to destroy London, even if this were to bring terrible retribution to Germany. Indeed, he would have seen this as a heroic way of going down, in a *Götterdämmerung*.

My thinking at the time required that the feasibility of the atom bomb be established, one way or the other, with the utmost urgency. Yet I could not overcome my scruples. I felt the need to talk it over with someone, but my English was too halting to discuss such a sensitive issue with my colleagues in Liverpool.

In August 1939, having gone to Poland on a personal matter, I took the opportunity to visit Wertenstein and put

my dilemma before him. The idea of a nuclear weapon had not occurred to him, but when I showed him my rough calculations he could not find anything scientifically wrong with them. On the moral issue, however, he was unwilling to advise me. He himself would never engage in this type of work, but he would not try to influence me. It had to be left to my own conscience.

The war broke out two days after I returned to Liverpool. Within a few weeks Poland was overrun. The stories that Hitler's military strength was all bluff, that his tanks were painted cardboard, turned out to be wishful thinking. The might of Germany stood revealed, and the whole of our civilization was in mortal peril. My scruples were finally overcome.

BY NOVEMBER 1939 my English was good enough for me to give a course of lectures on nuclear physics to the Honors School at Liverpool University, but by then the department's senior research staff had disappeared: they had gone to work on radar and other war projects. I had, therefore, to approach Chadwick directly with an outline of my plan for research on the feasibility of the atom bomb. His response was typically Chadwickian: he just grunted, without letting on whether he had already thought of such a plan. Later I learned that other scientists in the United Kingdom did have the same idea, some of them with similar motivation.

A few days later Chadwick told me to go ahead and gave me two young assistants. One of them presented a problem. He was a Quaker and as such had refused to do war work. He was therefore sent to Liverpool University for academic duties—but was diverted to work with me on the atom bomb! I was not allowed to reveal to him the nature of our research, and I had qualms of conscience about using him in such an unethical way.

The main idea which I put to Chadwick was that for the atom bomb the chain reaction would have to be propagated by fast neutrons; otherwise it would not differ much from a chemical explosive. It was therefore important to measure the fission cross-section for fast neutrons, the energy distribution of fission neutrons, their inelastic scattering, and the proportion of those captured without producing fission. It was also relevant to find out whether stray neutrons might cause a premature start of the reaction, which meant determining the probability of spontaneous fission of uranium.

We built up a small team of young but devoted physicists and used the cyclotron to tackle some of these problems. Later we were joined by Otto Frisch who measured the fast neutron fission cross-section for uranium-235. I had the idea of using plutonium, but we had no means of making it.

As a result of these investigations, we were able to establish that the atom bomb was feasible from the scientific

point of view. However, it also became clear that in order to make the bomb a vast technological effort would be required, far exceeding the manpower and industrial potential of wartime Britain. A top-level decision was reached to collaborate with the Americans. And so I found myself eventually in that "wondrous strange" place, Los Alamos.

IN MARCH 1944 I experienced a disagreeable shock. At that time I was living with the Chadwicks in their house on the Mesa, before moving later to the "Big House," the quarters for single scientists. General Leslie Groves, when visiting Los Alamos, frequently came to the Chadwicks for dinner and relaxed palaver. During one such conversation Groves said that, of course, the real purpose in making the bomb was to subdue the Soviets. (Whatever his exact words, his real meaning was clear.) Although I had no illusions about the Stalin regime—after all, it was his pact with Hitler that enabled the latter to invade Poland—I felt deeply the sense of betrayal of an ally. Remember, this was said at a time when thousands of Russians were dying every day on the Eastern Front, tying down the Germans and giving the Allies time to prepare for the landing on the continent of Europe. Until then I had thought that our work was to prevent a Nazi victory, and now I was told that the weapon we were preparing was intended for use against the people who were making extreme sacrifices for that very aim.

My concern about the purpose of our work gained substance from conversations with Niels Bohr. He used to come to my room at eight in the morning to listen to the BBC news bulletin. Like myself, he could not stand the U.S. bulletins which urged us every few seconds to purchase a certain laxative! I owned a special radio on which I could receive the BBC World Service. Sometimes Bohr stayed on and talked to me about the social and political implications of the discovery of nuclear energy and of his worry about the dire consequences of a nuclear arms race between East and West which he foresaw.

All this, and the growing evidence that the war in Europe would be over before the bomb project was completed, made my participation in it pointless. If it took the Americans such a long time, then my fear of the Germans being first was groundless.

When it became evident, toward the end of 1944, that the Germans had abandoned their bomb project, the whole purpose of my being in Los Alamos ceased to be, and I asked for permission to leave and return to Britain.

WHY DID OTHER scientists not make the same decision? Obviously, one would not expect General Groves to wind up the project as soon as Germany was defeated, but there were many scientists for whom the German factor was the main motivation. Why did they not quit when this factor ceased to be?

I was not allowed to discuss this issue with anybody after I declared my intention to leave Los Alamos, but earlier conversations, as well as much later ones, elicited several reasons.

The most frequent reason given was pure and simple scientific curiosity—the strong urge to find out whether the theoretical calculations and predictions would come true. These scientists felt that only after the test at Alamogordo should they enter into the debate about the use of the bomb.

Others were prepared to put the matter off even longer, persuaded by the argument that many American lives would be saved if the bomb brought a rapid end to the war with Japan. Only when peace was restored would they take a hand in efforts to ensure that the bomb would not be used again.

Still others, while agreeing that the project should have been stopped when the German factor ceased to operate, were not willing to take an individual stand because they feared it would adversely affect their future career.

The groups I have just described—scientists with a social conscience—were a minority in the scientific community. The majority were not bothered by moral scruples; they were quite content to leave it to others to decide how their work would be used. Much the same situation exists now in many countries in relation to work on military projects. But it is the morality issue at a time of war that perplexes and worries me most.

Recently I came across a document released under the Freedom of Information Act. It is a letter, dated May 25, 1943, from Robert Oppenheimer to Enrico Fermi, on the military use of radioactive materials, specifically, the poisoning of food with radioactive strontium. The Smyth Report mentions such use as a possible German threat, but Oppenheimer apparently thought the idea worthy of consideration, and asked Fermi whether he could produce the strontium without letting too many people into the secret.

He went on: "I think we should not attempt a plan unless we can poison food sufficient to kill a half a million men." I am sure that in peacetime these same scientists would have viewed such a plan as barbaric; they would not have contemplated it even for a moment. Yet during the war it was considered quite seriously and, I presume, abandoned only because it was technically infeasible.

AFTER I TOLD Chadwick that I wished to leave the project, he came back to me with very disturbing news. When he conveyed my wish to the intelligence chief at Los Alamos, he was shown a thick dossier on me with highly incriminating evidence. It boiled down to my being a spy: I had arranged with a contact in Santa Fe to return to England, and then to be flown to and parachuted onto the part of Poland held by the Soviets, in order to give them

the secrets of the atom bomb. The trouble was that within this load of rubbish was a grain of truth. I did indeed meet and converse with a person during my trips to Santa Fe. It was for a purely altruistic purpose, nothing to do with the project, and I had Chadwick's permission for the visits. Nevertheless, it contravened a security regulation, and it made me vulnerable.

Fortunately for me, in their zeal the vigilant agents had included in their reports details of conversations with dates, which were quite easy to refute and to expose as complete fabrications. The chief of intelligence was rather embarrassed by all this and conceded that the dossier was worthless. Nevertheless, he insisted that I not talk to anybody about my reason for leaving the project. We agreed with Chadwick that the ostensible reason would be a purely personal one: that I was worried about my wife whom I had left in Poland.

And so, on Christmas Eve 1944, I sailed for the United Kingdom, but not without another incident. Before leaving Los Alamos I packed all my documents—research notes as well as correspondence and other records—in a box made for me by my assistant. En route I stayed for a few days with the Chadwicks in Washington. Chadwick personally helped me put the box on the train to New York. But when I arrived there a few hours later, the box was missing. Nor, despite valiant efforts, was it ever recovered.

The work on the Manhattan Project, as I said at the outset, has had an enduring effect on my life. Indeed, it radically changed my scientific career and the carrying out of my obligations to society.

The work on the Manhattan Project, as I said at the outset, has had an enduring effect on my life. Indeed, it radically changed my scientific career and the carrying out of my obligations to society.

Work on the atom bomb convinced me that even pure research soon finds applications of one kind or another. If so, I wanted to decide myself how my work should be applied. I chose an aspect of nuclear physics which would definitely be beneficial to humanity: the applications to medicine. Thus I completely changed the direction of my research and spent the rest of my academic career working in a medical college and hospital.

While this gave me personal satisfaction, I was increasingly concerned about the political aspects of the development of nuclear weapons, and particularly the hydrogen bomb, about which I knew from Los Alamos. Therefore, I devoted myself both to arousing the scientific community to the danger, and to educating the general public on these issues. I was instrumental in setting up the Atomic Scientists Association in the United Kingdom, and within its framework organized the Atom Train, a travelling exhibition which explained to the public the good and evil aspects of nuclear energy. Through these activities I came to collaborate with Bertrand Russell. This association led to the foundation of the Pugwash Conferences where I met again with colleagues from the Manhattan Project, who were also concerned about the threat to mankind that has arisen partly from their work.

After 40 years one question keeps nagging me: have we learned enough not to repeat the mistakes we made then? I am not sure even about myself. Not being an absolute pacifist, I cannot guarantee that I would not behave in the same way, should a similar situation arise. Our concepts of morality seem to get thrown overboard once military action starts. It is, therefore, most important not to allow such a situation to develop. Our prime effort must concentrate on the prevention of nuclear war, because in such a war not only morality but the whole fabric of civilization would disappear. Eventually, however, we must aim at eliminating all kinds of war.

* * * * *

Joseph Rotblat received the 1983 Bertrand Russell Society Award.

"There lies before us, if we choose, continual progress in happiness, knowledge, and wisdom. Shall we, instead, choose death, because we cannot forget our quarrels? We appeal, as human beings to human beings: remember your humanity and forget the rest."

—from the Bertrand Russell-Albert Einstein manifesto, which prompted the creation of Pugwash.

(20) Pugwash. This ad appeared in the August 1985 issue of The Bulletin of the Atomic Scientists.----->

As you may know, Pugwash brought scientists from both sides of the Iron Curtain together for the first time, in 1957, which led to the Limited Test Ban Treaty, the Non-Proliferation Treaty, and the SALT Talks.

We regret that we cannot reproduce the color of the original.

(Thank you, BOB DAVIS)



Detail of painting, "Light through Morning Rain," by Lisa Gronow

Forty years ago, scientists asked themselves how they would inform governments and the public of the urgent need to stop the spread of nuclear weapons. The *Bulletin of the Atomic Scientists* was born of that concern. Pugwash, founded in 1955, offers a complementary forum by gathering scientists from throughout the world to discuss issues of global import.

Now more than ever, open dialogue as provided by the *Bulletin* and Pugwash can provide a key to international understanding. And you can make a difference. Your generous contributions have allowed Pugwash to provide a window of hope in the tradition of Russell and Einstein.

Please send your tax-deductible donation to AEPF, Pugwash, c/o William M. Swartz (Chairman, Finance Committee, Pugwash Conferences on Science and World Affairs), 1430 West Wrightwood Avenue, Chicago, Illinois 60614. Yearly memberships in Pugwash are \$100; contributions of any amount are gratefully received to help support the conferences.

Hope through understanding

(21) From the New York Times Book Review (10/20/85,p.7):

STAR WARRIORS

A Penetrating Look Into the Lives of the Young Scientists Behind Our Space Age Weaponry.

By William J. Broad.
Illustrated. 245 pp. New York:
Simon & Schuster. \$16.95.

By Jeremy Bernstein

I THINK it is inevitable that one's attitude toward the men — there are no women — described in William J. Broad's book "Star Warriors" will be conditioned by one's attitude toward their enterprise — the Strategic Defense Initiative, known widely as "Star Wars." I feel, therefore, obligated to state mine from the outset. I think that "Star Wars" is a consummate, mindless folly.

Although I am a physicist, I do not base this judgment on any arcane scientific consideration. I have simply asked myself — and often — two questions. First, suppose one of the "experts," one of the "Star Warriors" depicted in this book, were to tell us that a system of defense against missiles (a shield) had been developed that could intercept all — or some high percentage — of incoming offensive missiles. Could anyone responsible for the defense of this country possibly afford to believe him? After all, such a system can never really be tested before an atomic war. So how could any responsible government base its security on it? The answer is, I think, that no one, in any literal sense, would believe him, and no one has any intention of replacing the present deterrent strategy with an untestable nuclear shield. Hence "Star Wars" becomes, in fact, just another weapons system, and an extremely uneconomical one at that.

On the other hand — and this is the second question — could anyone responsible for the security of the Soviet Union afford not to believe him? Here, again, the answer is clearly no. This means that constructing such a leaky nuclear shield will surely cause an escalation in the offensive arms race as the Russians work to penetrate it.

These considerations seem so obvious to me that it is hard for me to understand why they are not obvious to everybody, including the people working on the project itself. The great value of this book is that it makes clear that the people working on the project — the actual "Star Warriors" themselves — have essentially the same doubts about it that I do. What Mr. Broad, a science news reporter for The New York Times, did was to travel to Livermore, Calif. — the site of the Lawrence Livermore weapons laboratory, which Edward Teller was instrumental in founding in 1952 — and spend time

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there as a neutral observer with the group of scientists who are actually trying to make the project work.

President Reagan is fond of saying, when asked about the capacities of the proposed "Star Wars" system, "I am no scientist, but . . ." Well, here are the scientists, and this book is what they have to say. As to whether a leak-proof nuclear umbrella will be produced — the pugative goal of this enterprise — Mr. Broad was not able to find a single scientist who said to him that the system would work.

Here is a typical comment from one of the scientists at Livermore. Andy Weisberg, whom Mr. Broad describes as a 29-year-old "computer whiz," says: "God only knows how effective the defensive system would be. It can never be tested — certainly not in the kind of rate saturation we're talking about." Mr. Broad also talked to 29-year-old Peter Hagelstein, one of the inventors of the atomic bomb-powered, X-ray laser that is supposed to be the cornerstone of the system. Note well that this laser is powered by atomic bombs. These people, whatever their oxymoronic rhetoric about "weapons of life," are in the business of designing and building atomic bombs.

Their use of language has, for me, the miasma of *déjà vu*. In the late 50's — when I was about their age — I was briefly employed as a consultant at the RAND Corporation. My group was in the business of designing and interpreting hydrogen bomb tests in the upper atmosphere. One of the notions was to use these explosions to plant charged particles in the upper atmosphere, which would, it was claimed, destroy incoming enemy missiles. The tests had wonderful-sounding names like Star Fish and Blue Gill; one of the schemes was even called Project Sunshine. There were Cassandras, such as the astronomer Bernard Lovell, who warned about environmental damage. We had discussions in which we tried to show that Mr. Lovell was talking nonsense — which was difficult because he wasn't. In the end the enterprise was abandoned for the absurdity it was. It gave me a rather jaundiced view of "experts" when it comes to the effects of nuclear weapons.

Mr. Hagelstein says: "With respect to whether ["Star Wars"] will make war less likely, I doubt that, I mean in terms of man's drives. You're not going to stop war; it would be very nice if we could develop a defensive network that would blow away all Soviet ICBMs [intercontinental ballistic missiles]. . . . But I don't think we could take out all of them. Even if we could,



that would not stop war or get rid of the nuclear threat, people living what they are." Then what . . . Heaven's name are these people doing and why are they doing it?

There are of course various reasons for people doing anything. Some of Mr. Broad's subjects express concerns about the Russians, which range from the reasonable to the paranoid. Mr. Hagelstein, who, it seems, falls somewhere in the middle, reports to Mr. Broad that he had read Aleksandr Solzhenitsyn's "Gulag Archipelago," which his colleagues claimed "made a discernible difference in his attitude toward work on nuclear weaponry." Rod Hyde, one of the weapons designers Mr. Broad interviewed, says, "Working here is fine by me because I don't trust the Soviets worth beans." I might add that this level of discourse among the people Mr.

Broad interviewed is not atypical, and it makes parts of the book slow going. This is not the author's fault, but it is a pity he was not around at the time of Los Alamos. Can one imagine Robert Oppenheimer, Hans Bethe, Richard Feynman, Victor Weisskopf, Niels Bohr or even Edward Teller saying, "Working here is fine by me because I don't trust Adolf Hitler worth beans"?

Most of Mr. Broad's subjects — like so many scientists — do what they do simply because, like Mount Everest, it is there. Mr. Hagelstein, for example, notes, "Until 1980 or so I didn't want to have anything to do with nuclear anything. Back in those days I thought there was something fundamentally evil about weapons. Now I see it as an interesting physics problem." When he first came to the laboratory, Mr. Hagelstein tells the author, it "made quite an impression, especially the guards and barbed wire. When I got to the personnel department it dawned on me that they worked on weapons here, and that's about the first I knew about it. I came pretty close to leaving. I didn't want to have anything to do with it. Anyway, I met nice people, so I stayed. The people were extremely interesting. And I really didn't have anywhere else to go."

The question "Why do they work on it?" troubled Mr. Broad. He finally concluded that "strategic defense was not a good idea. Originally I had dismissed the critics. After all, they had a vested intellectual interest in the nuclear status quo, in many cases having helped create it." But the conversations turned him around. "It was not a vision of scientific futility that gave me pause. . . . Rather, it was learning something of the strategic instabilities and great expense associated with a move to partial defense." []

ON RELIGION

(22) Ingersoll, as reported in Newsletter 16 (August 1985) of the "Friends of Robert G. Ingersoll" (POB 5082, Peoria, IL 61601):

In 1872, after Ingersoll delivered his lecture, "Gods", to a local audience, a group of appreciative citizens purchased an expensive service of silverware as a gift. The Peoria Daily Transcript printed Ingersoll's extemporaneous remarks of March 27, 1872:

Gentlemen: To say that I am gratified and proud, so far as expressing my real feelings are concerned, is about the same as saying nothing. A hundred years ago, in any country where Christians had the power, a man, for the expression of my sentiments, would probably have been burned as Calvin burned Servetus, with a slow fire, fed with green wood, while people who prayed for their enemies would have made mouths at his heroism, or jeeringly imitated his cries of pain.

For the expression of my sentiments, fifty years ago, even in this republic, a man would have been mobbed and imprisoned by Christians who carried out the fugitive slave law and made a whipping post of the cross of Christ.

impossible to forget the sufferings endured by the pioneers in the sacred cause of freedom.

Tonight I can see Galileo in his cell. I see the flames creeping around the grand Bruno. Through the smoke I see his white intrepid face. I am looking at Savonarola, and I hear the shouts of the christian mob when the fire reaches his serene eyes. I see Wightman at the stake. I see pious people piling fagots about him and I see ministers of God trample upon his charred remains. I see Leighton pursued, whipped, mutilated and imprisoned. I see him, by christian outrage, driven to insanity and tortured to death while a maniac. I see LaBarre burned to ashes for an indignity offered to a statue. I see thousands of infidels in prison. I see their families in want. I see courts tearing children from fathers and mothers in the name of religion, and everywhere, I see the friends of intellectual liberty dispised, ostracised and insulted... But the world is better now, and we are reaping the priceless harvest of the heroic acts of all the ages.

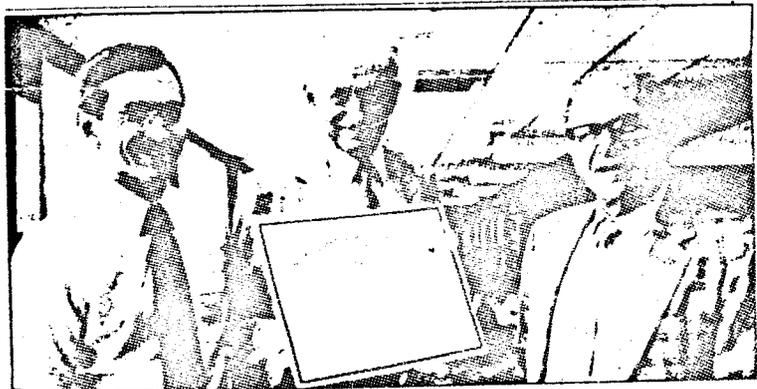
... I have no idea that you agree with me in many of my religious, or rather, irreligious opinions, but I know that you believe in liberty of thought and speech, and for that you have my thanks and respect.

Although the intrinsic value of your gift is great, still that is as nothing when compared with the reason for which you gave it.

...

Ingersoll's remarks, above, come from the book, "Peoria's Pagan Politician" by Mark Plummer, in the Western Illinois Monograph Series, available for \$3.95 from Administration Office, University Libraries, Western Illinois University, Macomb, IL 61455.

AT THE RUSSELL ARCHIVES



(23) From The Courier (9/10/85),
published at McMaster University...
with thanks to KEN BLACKWELL ----->

First book award: Dr. Harry Ruja, right, presents The Bertrand Russell Society Book Award to Professor John Passmore, centre, in the Russell Archives. Dr. Kenneth Blackwell, left, is Russell Archivist and one of the editors of the project.

Russell Editorial Project receives first book award

The Russell Editorial Project has been honored with the first Bertrand Russell Society Book Award. Dr. Harry Ruja, Chairman of the Board of Directors of the Bertrand Russell Society Inc. presented the award to Professor John Passmore (National University of Australia, Philosophy) general editor of the project. Professor Passmore accepted on behalf of his colleagues which included the editors: Dr. Kenneth Blackwell (Russell Archivist), Dr. Andrew Brink (English), Dr. Nicholas Griffin (Philosophy), Dr. Richard Kempel (History) and Dr. John Slater (University of Toronto, Philosophy). The project includes all of Russell's writings except his books. Professor Passmore called the award "a monument to Canadian scholarship" and added that the support staff played a large role in the success of the work. The award was given for Volume One on "The Collected Papers of Bertrand Russell". The volume was the first of a proposed set of 28 of the British philosopher's unpublished works being edited by an academic team at McMaster.

Lord Russell's papers, library and memorabilia have been at the University since 1968. The first volume was the "Cambridge Essays, 1888-99" (London: Allen & Unwin, 1983), a compilation of Russell's earliest writings. Only seven of forty-nine papers included had been published previously. The volume shows the wide range of subjects that interested the philosopher-mathematician during his long (1872-1970) life. The volume also reproduced the long list of books Russell read over a 12-year period, which helps to understand what shaped his mind. The society also awarded the \$1,000 Bertrand Russell Society doctoral grant to McMaster's Linda Benthon, of the History Department. Ms Benthon's dissertation, "Bertrand Russell's Peace Activities 1964-1962" will study Russell's political dissent, peace activities and thought during the 1960s and 1960s. The work will analyze the writings produced by his urgent campaign to increase public awareness of the threat of nuclear war and mobilize enlightened protest.

(24)

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Chairman, Harry Ruja; President, David S. Hart; Vice-President, Marvin Kohl; Treasurer, Dennis J. Darland; Secretary, John R. Lenz; Vice-President/Information, Lee Eisler.

OPINION

- (25) Galbraith. As we remember it, Max Eastman defined wit as humor which also makes a point. Here is a recent sample of Galbraith's wit, from the New York Times op ed page (9/27/85, A31):

Reagan's 'Facts' — Artistic License

By John Kenneth Galbraith

CAMBRIDGE, Mass. — For a country with a major theatrical tradition — films, stage, television — we are singularly deficient in our understanding of Ronald Reagan.

Mr. Reagan is our first President from our theatrical tradition, and he is from its most impressively American form, the motion picture. In this tradition one does not ask whether the script conforms to reality; that is a denial of the art. The script has an imaginative dimension of its own; the script is the reality.

So, inevitably, after a lifetime in this tradition, it is for Ronald Reagan. And, in consequence, no one should suppose that in his observations on radio, television and in that extraordinary Washington theater, the Presidential press conference, he should be expected to conform to fact. That would be a denial of his art.

Accordingly, and in keeping with this art form, it is natural and even inevitable that the President should call the South African Government reformist in intent; or say that segregation there has disappeared; or assert that the market will solve all

problems, including population control and farm distress in Iowa. Also that he should say that some sturdy independent souls do prefer to sleep on warm street grates, that food-stamp recipients are given to walking out with the food and a bottle of vodka, that the deficit is irrelevant, that more income will cause the rich to work harder and less income will do the same for the poor, that Managua is a terrorist dagger pointed at the heart of Montgomery, Ala., that the Strategic Defense Initiative will provide an umbrella over us all, and that the arms race isn't a race but merely a belated effort to come abreast of the evil empire. These have been elements of the President's script; those who challenge these propositions do not understand the role of theater in our time.

But with a moment's reflection, they surely will. "Gone With the Wind," "It Happened One Night" and "Knut Rockne — All American" all had their imaginative departures.

John Kenneth Galbraith is professor emeritus of economics at Harvard University.

Shakespeare took similar liberties with "Macbeth" and "Henry IV," as did George Bernard Shaw with Joan of Arc and Professor Higgins. This is the nature of theater; this — high art and not low fact — is the guiding light of Ronald Reagan.

What is beyond belief is the failure to understand this by the men around the President. Every other day they, and especially the White House spokesman, Larry Speakes, bring him down to fact. There is even White House reference to damage control. They do not realize — no one, it appears, has told them — that they are dealing with an art form. At the theater, Mr. Speakes would feel moved to get up after every act, maybe every scene, and offer a correction. It would be a major intrusion on art, as it is on Ronald Reagan's theater. The President and all who understand the separate integrity of the script should speak sternly to Mr. Speakes.

The American public, more acute in these matters than the men around the President, knows or senses that it is theater. And, in the manner of men and women who go to plays or the cinema or watch "Dallas," they find the President's script more agree-

able and diverting, less grim and worrisome than the dull circumstances of everyday life. Thus the President's high standing in the polls.

However, a warning is in order as regards other politicians and particularly members of Congress. Ordinary everyday Senators and Representatives cannot and should not suppose themselves to be accomplished in the President's art. Not Alfonse M. D'Amato, not Bill Bradley, not Arlen Specter, who was once, as a prosecuting attorney, thought to have such possibilities, not even Daniel Patrick Moynihan. Accordingly, for them and for their pedestrian colleagues, the script and reality converge, fact remains fact. On South Africa, taxes, deficits, Social Security, acid rain, waste sites and steps back from a nuclear exchange, they must expect to be held by their voters to hard and often harsh reality. The President's escape and his appreciative audience are not for them. As one consequence, we must expect continuing, perhaps increasing, tension between the White House and the unfortunates in Congress who, not being artists, are accorded no artistic license. This I cannot say I wholly regret. □

- (26) Reston. If you share our feelings about our President, this column by James Reston — from the New York Times Review of the Week (10/27/85, p.E23) — may appeal to you:

Reagan at the U.N.

What he could have said, but didn't

WASHINGTON
President Reagan has an odd habit of evading things he can do and concentrating on things he can't possibly do. His speech at the 40th anniversary of the United Nations is merely the latest evidence in point.

It was well within his power to get his divided Administration together on a settled arms control policy. This was expected of him before he went to the U.N. and a month before his Geneva meeting with the Soviet leader, Mikhail Gorbachev.

No such policy was disclosed at the U.N. for the simple reason that no such policy exists. Instead, the President diverted attention from the arms issue to the settlement of regional disputes and human-rights violations in Afghanistan, Angola, Cambodia, Ethiopia and Nicaragua.

There is nothing wrong with linking the settlement of disputes to the control

of nuclear weapons. In fact, the Charter of the United Nations provides a perfect justification for doing so. The main principle of the Charter is in Article 2, Paragraph 4:

"All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the purposes of the United Nations."

Instead of sticking to this sound principle, Mr. Reagan delivered a provocative sermon, glorifying the U.S. record and the capitalist system while denouncing the Soviet record and the Communist system.

In his approach to the summit meeting, Mr. Reagan apparently has two things in mind:

First, if he sticks to his "Star Wars" space-defense policy and demonstrates by testing that he can "hit a fly in the sky" — as Mr. Khrushchev used to boast Moscow could do — that would force concessions from Mr. Gorbachev.

Second, by raising the issue of the settlement of disputes in which the U.S.S.R. is in violation of Article 2, Paragraph 4, of the Charter, but not those in which the U.S. is in violation, Mr. Reagan hopes to blunt the force of Mr. Gorbachev's tricky offer to cut se-

lected nuclear weapons by 50 percent and negotiate a comprehensive test-ban treaty.

There are many experts in the nuclear field who believe that a ban on the testing of all weapons would be the most effective brake on the arms race, and that it would be infinitely easier to negotiate and verify than all the other complicated schemes so far proposed.

But Mr. Reagan has shown no interest in a comprehensive test ban. His mind runs to fantastic schemes that could not possibly be put in place until long after he has finished his second term. This is true not only in the field of foreign affairs but at home.

He has, for example, presided over the largest budget deficit in the history of the Republic and proposes to deal with it not by raising taxes and cutting deeply into expenditures, but by talking endlessly about a constitutional amendment to compel a balanced budget, which he knows he'll never get.

That, however, is the way he is. He is not only the greatest escape artist since Houdini, but is an escapist who prefers fantasy to reality.

He started his speech to the delegates at the U.N. by recommending that the dreams of the past be tempered by a new realism. But it's clear that he has no knowledge or memory of the first days of the U.N.

Those of us who were present at the creation in San Francisco cannot forget that from the first day of that conference, members had no illusions that the five permanent members of the Security Council, with their vetoes and their blocs, would agree to act in accordance with Article 2, Paragraph 4.

President Reagan has never been a great believer in the U.N., partly because the Communist and third-world blocs have used it to vilify the United States. He has good reasons for resentment.

It should not be forgotten, however, that bloc voting was not invented by the Russians but by the United States, and precisely during the San Francisco conference, where the U.S. officials who rounded up the votes for Washington were none other than Adlai Stevenson, Nelson Rockefeller and Thomas Finletter.

If the 40th anniversary of the U.N. was not a howling success, it was probably due partly to the fact that 40 is not the happiest of birthdays. At 20 you know you can wipe out human stupidity. At 30, you still think you can do it if people will just get out of your way.

But at 40 you know they won't. Maybe at the 50th or 60th some other leaders will make the "fresh start" Mr. Reagan talked about. We sure could use one in Washington. □

NEWS ABOUT MEMBERS

- (27) Michael Balyeat, who first joined the BRS in 1978, has now rejoined after two years at the University of Heidelberg. He is pursuing a Masters Degree in Modern European History at San Francisco State College.

Walter Moore Henritze is "looking for a set of Harper Torchbook series on Russell wherein one volume criticizes and in the other Russell replies. I lost my set." His address: 127 Peachtree St., 808 Candler Bldg., Atlanta, GA 30303.

[John Lenz adds this: "The Philosophy of Bertrand Russell", Paul A. Schilpp, editor, a volume in "The Library of Living Philosophers", contains criticism and replies.]

Don Jackanicz has become a Sales Associate in the real estate firm of Shannon and Luchs, in addition to his regular job at the Library of Congress.

Herb Lansdell is on the trail of Red Hackle. As newer members may not know, Red Hackle was BR's brand of Scotch whisky [England spelling]. Hapburn & Ross, Ltd., of Glasgow, Scotland -- proprietors of Red Hackle -- answered his inquiry this way:

Unfortunately we do not currently have national distribution in the United States and the only source of supply at present is :- Flanagan Enterprises, Inc., 16565 N.W. 15th Av., Miami, FL 33169. Flanagan's sell Red Hackle through their chain of "Big Daddy" liquor stores throughout Southern Florida and they might possibly be able to arrange deliveries to you in Maryland. [Herb lives in Maryland.]

John Lenz went to Greece this past summer on an archaeological expedition. "People often asked, 'What is there to find?' I can report that, yes, there are still things to be found in Greece -- every day.

"I participated with other students from several countries in excavations conducted by the Greeks on the island of Paros. A lovelier setting could not be imagined. We dug on a steep hill, containing a Mycenaean palace (1200 B.C.), and overlooking a beautiful bay. In the trench I led, on a plateau near a temple of Athena c. 700 B.C., we found a large 8th Century B.C. building complex. Numerous small pieces of art and pottery were within what remained of the well-built schist-stone walls. Sites such as ours reveal the early history of town-planning and the growth of city-states, at a time and place undocumented in written records (the Greeks were just them inventing the alphabet).

"Every part of Greece is a lesson in history. Ancient architectural remains can be seen built into farmhouses or small churches, or simply lying in the fields...Remains of Venetian castles are scattered on Paros...On Naxos, I saw such a Medieval settlement still inhabited by the descendants of the Venetians. My greatest thrill came when a small farmer on Paros, in whose fields we had discovered ancient remains, came out to rebuke us. Then, appeased by a Greek speaker, he related to us the history of this area. It was the local tradition, passed down from before the Classical Age of Greece; 'and tradition never lies.' We believed him; it fit in with the little we had pieced together."

Cherie Ruppe has gone to Borneo "to work as a volunteer researcher at the Orangutan Research and Rehabilitation Center in Tanjung Puting Reserve in S. Central Kalimantan Province. Except for leeches, mosquitoes, snakes and crocodiles, it should be a paradise."

Carl Spadoni, whose son, Paul, was born on July 26th, says, "I naturally believe that he is perfect, quite unlike Bertie, who was 'very fat and very ugly'."

The Stanleys (Tom and Gwen and Kathleen) have moved from Hartford to Wilder (both Vermont). Bigger house, more room.

Ramon Carter Suzera took offense at our unflattering words about Madalyn Murray O'Hair last issue (RSN47-33). We are glad to let him speak in defense of the lady. Here are excerpts from his letter of 9/12:

You are quite right. Mrs. O'Hair is not above criticism. She certainly has her imperfections. We all do. But my point is, her imperfections are quite harmless, far less dangerous than the imperfections of those she has been, and still is, in daily battle against -- the superstitious primitives who promote not democracy but theocracy in America.

Where would atheism and atheists in America be today, if Mrs. O'Hair -- a woman, a wife, a mother and a grandmother -- had simply preferred to spend her time at tea parties?

Let us be glad that Mrs. O'Hair is not only an atheist, but an aggressive one, who -- for the past 23 years, with her son, Jon, and granddaughter, Robin -- has borne the principal brunt of hatred and terrorism generated by the bitter struggle in America for freedom, not of, but from, religion.

Mrs. O'Hair does not live in a peaceful home, like you and me. She and her family live in a fort. Nevertheless, despite the brutal forces and great odds against her, this remarkable woman has successfully shaped an institution -- the American Atheist Center -- with a base that's already well-established, and a message to all atheists, to persevere in the hard and bitter fight, because the light of reason shines brightly at the end of the dark tunnel of religion.

- (28) Neighbors. We've made up a list of BRS members living in the USA; they are listed according to zip code. Members whose names are nearest to yours live nearest to you. The list could reveal some nearby neighbors.

We doff our hat to Warren Smith; we are indebted to him for the zipcode idea. A year ago, Warren worked up the same kind of list; he did it the hard way: with scissors and paste, good eyesight and patience; he cut up the BRS membership list into individual names, re-assembled the names in zipcode order, and pasted them onto several sheets. Whew! He wanted to find out whether any BRS members lived nearby, and he thought other members might like to know the same thing. Well, after all his careful work, we made the awful mistake of printing it too small to read without a magnifying glass, and even with one it wasn't exactly easy to read. (RSN44-29)

The new list is legible and does, we think, do justice to Warren's idea. We asked a computer to do the work, and it did.

We are not printing the list in the newsletter because it may not be interesting to enough members to justify its 5 pages. We will lend the list on request. Write to the newsletter, address on Page 1, bottom.

RECOMMENDED READING

- (29) Adam Paul Banner recommends "Silicon Shock, The Menace of the Computer Invasion" by Geoff Simons, 1985. "...what is not recognized by the average individual is that high-tech computers can generate fear, addiction, phobia, and compulsive neurosis. A new insidious psychological phenomenon in human society, ie, computerphobia/cyberphobia." In essence, a society disease that can destruct...the affliction of the high-tech era.

More Ten-Best. Members are invited to list their ten favorite books, excluding books by Russell. For previous lists, see RSN46-20 and RSN47-28/29/30. Here is another:

- (30) Eric Sean Nelson:

1. J.-P. Sartre, "Being and Nothingness"
2. John Dewey, "Experience and Nature"
3. C.G. Jung, "Modern Man in Search of a Soul"
4. Erich Fromm, "Anatomy of Human Destructiveness"
5. Jorge L. Borges, "Labyrinths"
6. Thomas Paine, "The Rights of Man"
7. Franz Fanon, "The Wretched of the Earth"
8. Dee Brown, "Bury My Heart at Wounded Knee"
9. Nandi Jordan, any poetry

MORE ABOUT BOOKS

- (31) Books Wanted or offered. JOHN LENZ met with London BRS Member, Dr. WALTER LESSING, who would like to see members trade books, through "Books Wanted" and "Books Offered" listings in the newsletter.

OK. We will have these listings. Send your wants and offerings to the newsletter, address on Page 1, bottom.

- (32) "The Encyclopedia of Unbelief," edited by Gordon Stein, with foreword by Paul Edwards, is being published by Prometheus Books. It is, in effect, an anthology of the writings of everybody who ever had anything to say about agnosticism, atheism, freethought, humanism, and skepticism: Bruno, Spinoza, Locke, Hume, Kant, Comte, Spencer, Haekel, Feuerbach, Dewey, Santayana, Freud, Reich, Russell, Sartre, A. J. Ayer, Sidney Hook, and others.

There are biographies of Charles Bradlaugh, Annie Besant, Voltaire, Diderot, Lenin, Darrow, Ingersoll, Paine; and articles by Isaac Asimov, Hazel Barnes, Germaine Bree, Paul Edwards, Anthony Flew, Paul Kurtz, Richard Martin, Martin Marty, Kai Nielsen, and James Randi, among others.

750 pp., in 2 volumes, clothbound. \$99.95. (Thank you, BOB DAVIS.)

BRS AUTHORS

- (33) Paul Kuntz's "Bertrand Russell" will probably be published in February. The first chapter is titled, "Bertrand Russell: Hero of Free Thought".

- (34) Dora Russell's "The Religion of the Machine Age" has been published in America (Boston: Routledge & Kegan Paul, \$27.95 cloth.) British Book News says it is "a woman's-eye history of male thought [that] connects the great problems of our time -- the continued domination of women by men in every society, the uncontrolled exploitation of the earth by industrial and post-industrial technology, and the threat of nuclear extinction...this book will appeal to questioning minds of both sexes."
- (35) Roland Stromberg's "European Intellectual History Since 1789", 4th Edition, has just been published by Prentice-Hall.

NEW MEMBERS

- (36) We welcome these new members:

MR. MICHAEL BALYEAT 85 2321 DWIGHT WAY, #102/BERKELEY/CA/94705//
 MS. JANICE QUILLIGAN BOTTENUS 85 181 E. BOSTON POST ROAD/MAMARONECK/NY/10543//
 MR. E. HAROLD CUNNINGHAM 85 PO BOX 552/BOWIE/TX/76230//
 MR. TED DWYER 85 PO BOX 135/MONROE/LA/71201//
 MS. LILIANA B. FRIEIRO 85 20 WATERSIDE PLAZA, APT. 30F/NY/NY/10010//
 MR. ROBERT O. GINSBURG 85 6802 N. 18TH PLACE/PHOENIX/AZ/85016//
 MR. WILLIAM J. GRAY 85 PO BOX 190/FRAMINGHAM/MA/01701//
 MR. WILLIAM HEIN 85 C/O ENIGMA RECORDS PO BOX 2428/EL SEGUNDO/CA/90245 1528//
 MR. TING-FU HUNG 85 LORTZINGSTR. 14/IV/MUENCHEN//WEST GERMANY/8000 60
 MR. RICHARD JOHNSON 85 CO. A/BOX 9712/USAFS BERLIN/APO/NY/09742//
 MR. PAUL B. KORNACKI 85 65 NADINE DRIVE/CHEEKTOWAGA/NY/14225//
 MR. DONALD W. KREUTZER 85 ROUTE 1, BOX 223-B/CLARKSVILLE/MO/63336//
 MR. ROBERTO LA FERLA 85 CORSO TORINO 35/6/GENOVA//ITALY/16129
 MR. LESLIE M. MARENCHIN 85 1849 COLQUITT #3/HOUSTON/TX/77098//
 MR. CARL MILLER 85 200 W. 21ST ST. APT. 3C/NY/NY/10011//
 MS. ALEXANDRA S. MOYER 85 34 N. 16TH ST./ALLENTOWN/PA/18102//
 MR. GLENN R. MOYER 85 34 N. 16TH ST./ALLENTOWN/PA/18102//
 MR. JAMES C. MURPHY 85 14 NEWELL DRIVE/HAMILTON/NY/13346//
 MS. GINA PELLETIER 85 31 MAOLIS ROAD/NAHANT/MA/01908//
 MR. RICHARD PELLETIER 85 31 MAOLIS ROAD/NAHANT/MA/01908//
 MS. PAT ROBINSON 85 2262 S. CARMELINA #6/LOS ANGELES/CA/90064//
 MS. JUDITH SCHECTEL 85 160 JAMES ST./FRANKLIN SQUARE/NY/11010//
 MR. MICHAEL SKAKUN 85 4800 14TH AV. (APT. 2F)/BROOKLYN/NY/11219//
 MR. DEAN SQUIER 85 /SOUTH BERLIN/MA/01549 0158//
 MR. THOMAS F. STENSON 85 314 E. 36TH ST./PATERSON/NJ/07504//

NEW ADDRESSES

- (37) DR. HOWARD A. BLAIR 83/4915 W. GENESEE ST., APT. D2/CAMILLUS/NY/13031//
 LCDR JOSEPH F. BOETCHER 81/2010 O FALLON CIRCLE/ALAMEDA/CA/94501//
 MR. DENNIS J. DARLAND 77/1945 WINDING HILLS RD., APT./1126/DAVENPORT/IA/52807
 MR. GRAHAM ENIWISTLE 78/19 TIFFANY CIRCLE/MILLBURY/MA/01527//
 MR. ALI GHAEMI 79/PO BOX 57038./WASHINGTON/DC/20037//
 MR. STEVEN DARRELL GOINS 83/8090 ATLANTIC BLVD. #H-57/JACKSONVILLE/FL/32211-8637//
 MR. DAVID J. GORNIK 84/760 STEVENS BLVD./EASTLAKE/OH/44094//
 MR. TIM HARDING 81/51 HAINES ST./HAWTHORNE, VIC.///AUSTRALIA/3122
 MR. THOMAS J. STANLEY 77/BOX 434/WILDER/VT/05088//
 DR. KATHARINE RUSSELL TAIT 74/C/O CHARLES W. TAIT/SALISBURY/CT/06068//
 MR. JOHN VAN WISSEN 81/486 LEACOCK DRIVE/BARRIE, ONT.///CANADA/LAN 5P8
 MR. CALVIN WICHERN 84/3829 S. OLATHE ST./AURORA/CO/80013

BRS PUBLICITY

- (38) "Bertie" at Muhlenberg. The 1984 BBC documentary, "Bertie and the Bomb", was shown at Muhlenberg College (Allentown, PA) on October 22nd, under the auspices of the Muhlenberg Philosophical Society and MAPA (a Muhlenberg political activist group). We distributed BRS Fact Sheets and had a sign-up sheet for those wanting

further information about the BRS; 9 signed. 28 persons attended -- more than expected; some had to stand. After the screening, we answered questions from the audience. There was applause at the end, for "Bertie".

- (39) Gödel's Doom", a science fiction story by Ed Zebrowski, ran in our February issue (RSN45-19). In return for the author's favor of letting us run the story, we were glad to be able to do a small favor for him, by writing a letter to his Editor at POPULAR COMPUTING. This is what we wrote; it appeared in the July 1983 issue. Perhaps it earned some publicity for the BRS.

IN OUR FEBRUARY ISSUE. WE EXPERIMENTED WITH OUR FIRST COMPUTER SCIENCE FICTION PIECE, "Gödel's Doom" by George Zebrowski. According to your letters and the results from the Reader Feedback section (which appears on the Reader Service card in the back of the magazine each month) the story simultaneously was one of the best-liked and least-liked ar-

ticles we have run.

I found "Gödel's Doom" a marvelously interesting story. I don't read much science fiction, but I found this story so engrossing I kept dinner waiting half an hour (which my wife still hasn't quite forgiven) until I finished it.

What makes it a particularly interesting story to the Bertrand Russell Society is that it's about Gödel's

theorem—which demolished what Bertrand Russell and Alfred North Whitehead thought they had proved in *Principia Mathematica*, that mathematics is a branch of logic.

Gödel's theorem did not prevent *Principia Mathematica* from being useful. As you probably know, it helped lay the groundwork for the logic used in computers. Specifically, it developed a calculus of proposi-

tions, solving equations by statements that are either true or false. In 1937 this kind of logic made the jump from theory to electrical circuitry when Shannon applied it to the design of electrical circuits, in his thesis, "Symbolic Analysis of Relay and Switching Circuits."

—LEE EISLER
VICE PRESIDENT, INFORMATION
BERTRAND RUSSELL SOCIETY
COOPERSBURG, PA

FUN & GAMES

- (40) I am firm. In a game on the BBC radio program, The Brains Trust, ER offered an example of the way to make comparisons:

I am firm. You are obstinate. He is a pig-headed fool.

Wouldn't you like to try your hand at it? Make up a set of comparisons ("I am _____. You are _____. He/she is _____.") and send them to the newsletter.

For instance:

I am brave. You are foolhardy. He is suicidal.

Try it!

With thanks to TOM STANLEY.

Newsletter address on Page 1, bottom.

ABOUT OTHER ORGANIZATIONS

- (41) Albert Einstein Peace Prize Foundation (1430 West Wrightwood Avenue. Chicago, IL 60614) will name Willy Brandt as Peace Laureate of 1985, at a luncheon in Washington, D.C. on November 13th -- 6 days before the Reagan-Gorbachev meeting. Mr. Brandt will speak on the moral issue involved in nuclear weaponry and on vital alternatives to nuclear force.

- (42) Nuclear Age Peace Foundation's Accidental War Prevention Newsletter starts out this way:

Since an intentional nuclear war would be suicidal, the major way a nuclear war could start is by accident, e.g. mistake, false alarm, misunderstanding, or miscalculation...Most of the world's efforts and resources are being spent to prevent an intentional war rather than an accidental war.

The newsletter lists conferences and meetings, books and articles, and activities of individuals; all deal with the danger of accidental war. Coordinator of Accidental War Studies is BRS Member Dean Babst (7915 Alma Mesa Way, Citrus Heights, CA 95610). The Foundation (1187 Coast Village Road, #123, Santa Barbara, CA 93108) seeks members and support.

- (43) War Resisters League, founded over 60 years ago, is offering its 1986 Peace Calendar and Appointment Book, "with an introduction by Susan Brownmiller, and a Collection of Quotations on War, Peace, and Social Justice", on the theme, "The Pen Is Mightier Than The Sword". 128 pages, 5 1/2 x 8 1/2, wirebound. \$6.75; 4 for \$25. Order from: WRL, 339 Lafayette St., NY NY 10012.

CREATIONISM, ETC.

- (44) Senator Hatch spreads the word. We have taken note of Senator Hatch's aversion to secular humanism (RSN45-13; RSN47-21), as reported in the New York Times and Washington Post. In an appearance on a Donahue TV program -- sorry, we don't have the date -- the Senator offered evidence that awful things were going on in the schools. Here is his evidence; he read it to the Donahue audience. We taped it.

Science and Creationism
A View from the National Academy of Sciences

Scientists, like many others, [view] with awe the order and complexity of nature. Religions provides one way for human beings to be comfortable with these marvels. However the goal of science is to seek naturalistic explanations of phenomena; and the origins of life, the earth and the universe are to scientists such phenomena. within the framework of natural laws and principles and the operational rule of testability. It is therefore our unequivocal conclusion that creationism with its accounts of the origins of life by supernatural means is not science. It subordinates evidence to statements based on authority and revelation. Its documentation is almost entirely limited to the special publications of its advocates. And its central hypothesis is not subject to change in the light of new data or demonstration of error. Moreover when the evidence for creationism has been subjected to the test of the scientific method, it has been found invalid.

It was sent to every one of the 40,000 school districts in the country.

We are grateful to Senator Hatch for providing this statement, which we hadn't known about.

- (45) California, OK! We read, some time ago, that textbook publishers were knuckling under to the demands of religious fundamentalists, by watering down or completely eliminating references to evolution (which is anathema to fundamentalists.)

It. was therefore gratifying to come across these items in the New York Times: (1) an item in the Review of the Week, 9/15/85, p.6E (at right), and (2) an editorial, 9/17/85, p.A30 (below).

How to Make Schoolbooks Smarter

By flatly rejecting two dozen science textbooks submitted for use by seventh- and eighth-graders, California's board of education has sent a powerful message to schoolbook publishers that the movement for educational excellence is serious. The action is particularly welcome in the wake of years of acquiescence by school boards and publishers to pressures from the right and left that have produced a "dumbing down," in Education Secretary William Bennett's term, of textbooks in science and other fields.

In California the issue came to a head because of the board's determination that, even after discussions with publishers, science textbooks submitted for its approval gave inadequate treatment to the scientific theory of evolution for junior high courses in life science.

Textbook publishers have tried to escape con-

trovery by catering to the lowest common denominator. Now, as interest in educational reform and higher standards spreads, the conflict between avoiding controversy and publishing quality material has become stark, in every subject area. Bill Honig, the California superintendent, rightly notes: "It's not just science books. It's history, literature. We're raising the ante." For example, according to People for the American Way, an organization that monitors textbook censorship, no literature anthology published in the country today contains Shakespeare's "Romeo and Juliet" unexpurgated.

That's why the vote in California, the largest textbook market, so deserves praise, and emulation in other states. For all their rush to accommodate, textbook publishers know that dumbing down is dumb. By also making it unprofitable, the California board has done something smart.

California Rejects Science Textbooks

At a hearing of the California Board of Education last week, religious fundamentalists complained about passages on evolution in textbooks. But when the board unanimously rejected all the science books offered for the seventh and eighth grades, the backers of creationism were hardly pleased.

The board said publishers, to skirt controversy, had "watered down" and "systematically omitted" thorough discussions of evolutionary theory. The state invited seven publishers of what it thought were the best books to revise them to include more about evolution.

Bill Honig, the state's Superintendent of Public Instruction, said the vote would be felt nationwide. Publishers try to follow California's wishes, he said, because it makes up such a large share of the textbook market. Last week's action alone affects \$25 million in annual science book sales.

"We must send a message to the publishing industry that we cannot tiptoe around certain subjects just because they are controversial," said Mr. Honig.

The creationists, who say there is scientific proof of the Biblical version of creation, suffered another setback last year when the Texas Board of Education repealed a rule requiring texts to describe evolution as only one theory of the origin of humanity.

(46)

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

1983-85: LOU ACHESON, KEN BLACKWELL, LESTER DENONN*, DAVID HART, MARVIN KOHL, JIM MCWILLIAMS, STEVE REINHARDT, CAROL R. SMITH *deceased

1984-86: JACK COWLES, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, KATE TAIT

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, ALI GHAEMI, HUGH MOORHEAD

RUSSELL SOCIETY LIBRARY

(47) Librarian Tom Stanley reports:

Video cassettes may be borrowed for \$4.00 postpaid. Canadian members should direct their orders to to Rick Shore, 3410 Peter St., Apt. 305, Windsor, Ont., Canada N9C 1J3. Please pay by check or money order payable to The Bertrand Russell Society, Inc.

- 260 Donahue Interviews Gore Vidal. Also, A Jonathon Miller Interview.
- 261 Steve Allen's " Meeting of the Minds " (Bertrand Russell, Thomas Jefferson, St Audustine, Empress Theodora)
- 262 BBC'S " The Life And Times Of Bertrand Russell " (1962)
- NBC'S " Bertrand Russell " (1952)
- 263 Bertrand Russell Interviewed by Woodrow Wyatt (1959) Four short discussions on the Role of the Individual, Happiness, Power, and the Future of Mankind.
- 264 BBC'S " Bertie And The Bomb " (1984)

Books for sale:

By Russell:

Appeal To The American Conscience.....	\$ 2.00
Authority And The Individual.....	3.75
The Autobiography of B.R. (in one volume).....	7.50
The Autobiography of B.R., Volume 1	16.00 H
The Autobiography of B.R., Volume 2	13.00 H
The Autobiography of B.R., Volume 3	11.00 H
Education And The Social Order.....	4.25
Has Man A Future?	8.00 H
History Of The World In Epitome	1.00
Icarus or The Future of Science	3.00 H
The Impact of Science On Society	2.75
An Inquiry Into Meaning and Truth	6.00
Justice In Wartime	8.00 H
Mortals And Others, edited by Ruja	12.00 H
Power: A New Social Analysis	5.50
My Philosophical Developement	2.75
An Outline of Philosophy	16.00 H
Political Ideals	3.75
The Practice and Theory of Bolshevism	3.75
Principles of Social Reconstruction	3.75
Roads To Freedom	4.00
The Scientific Outlook	5.50

By Other Authors:

Bertrand Russell And His World by Clark	12.00 H
Bertrand Russell, 1872-1970	1.25
The Life of Bertrand Russell in Pictures and His Own Words	4.00
Bertrand Russell, A Life by Gottchalk	1.50
Bertrand Russell, The Passionate Sceptic	1.75
Mr. Wilson Speaks "Frankly and Fearlessly" On Vietnam to B.R.	1.25
Essays on Socialist Humanism in Honor of the Centenary of B.R. ...	4.00
Essays on Socialist Humanism in Honor of the Centenary of B.R.....	9.00 H
The Incompatible Prophesies: Bertrand Russell on Science and Religion by Greenspan.....	4.00
Into the Tenth Decade: A Tribute to Bertrand Russell	3.00
The Tamarisk Tree, Volume 1 by Dora Russell	5.00 H
Effects and Dangers of Nuclear War75
Secrecy of Correspondence is Guaranteed By Law	3.50
National Frontiers and International Scientific Cooperation	4.00

Prices are PP. Paperback unless otherwise indicated. Please remit by check or money order, payable to The Bertrand Russell Society.

Thanks:

We are indebted to Rick Shore for a tape of Bertrand Russell Speaking (#224). This Caedmon recording, now out-of-print, consists of four of Woodrow Wyatt's 1959 television interviews: What Is Philosophy?, Taboo Morality, Religion, and Fanaticism And Tolerance. Tape #219 contains four additional interviews from this series: The Role Of The Individual, What Is Happiness?, Power, and The Future Of Mankind.

Lee gave the Library a tape of Ellen Gilchrist reading the prologue to BR's Autobiography. This short excerpt from NPR's Morning Edition has been appended to " Sound Portrait of Bertrand Russell " (#212).

Publishers contribute books:

I've received four volumes from three publishers for our Lending Library. The state of our Treasury precludes our stocking these titles for sale. If you order direct from the publisher, please mention Russell Society News.

107. Contemplation And Action, Volume XII of the Collected Works. Justin Leiber's review will appear in the NEWS. Order from Allen & Unwin, Inc., Eight Winchester Place, Winchester, MA 01890 \$60.00
108. Bertrand Russell and the Pacifists in the First World War. by Jo Vellacott. A review appeared in Russell: Vol.1, no.1, 1981. Order from St Martin's Press, 175 Fifth Avenue, New York, N.Y. 10010 \$26.00
109. Russell by C.W. Kilmister. "This is the first study to make available all Russell's pre-1914 ideas in a non-technical analysis." St Martin's Press \$27.50
110. Bertrand Russell's America 1945-1970 by Feinberg and Kasrils. Reviewed in Russell: Vol.5, no.1, 1985. Order from The South End Press, 302 Columbus Avenue, Boston, MA 02116 \$10.00

Campaign for Nuclear Disarmament:


PUBLIC MEETINGS

WOOLWICH
(Royal Arsenal Co-operative)
R.A.S.C. Central Store, Powis St., S.E.18.
April 28th 12 noon - 2 p.m.
BERT ORAM, M.P.
The Shadow of Hiroshima

MANCHESTER
Free Trade Hall May 1 7.30 p.m.
BERTRAND RUSSELL ANTOINETTE PIRIE
REV. MICHAEL SCOTT FRANK ALLAUN, M.P.
PROF. J. ROTBLAT HARRY KNIGHT
LORD SIMON OF WYTHENSHAW

GLASGOW
Protest March Saturday May 2
Assemble: Claremont St. off Sauchiehall St.
2.30 p.m.
Final Rally: Kelvingrove Park 4 p.m.

Further particulars from Campaign for Nuclear Disarmament, 143, Fleet Street, London, E.C.4. FLE 4175

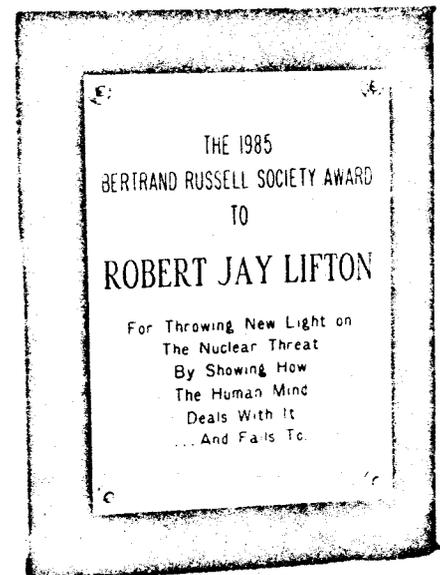
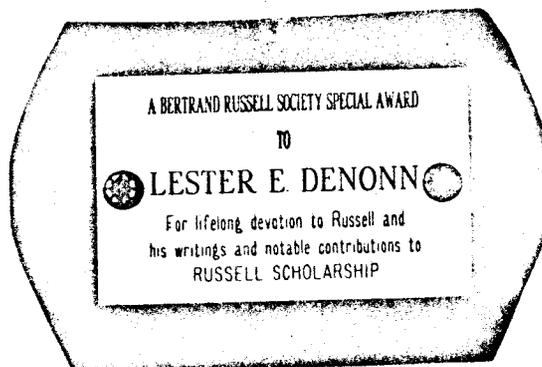
The tape of Russell's CND speech (#216) is a particularly valuable addition to our collection since it was not issued for sale. The meeting was announced in the April 25th issue of the New Statesman and mentioned in Clark (p.563):

But it was as a speaker, armed at all points and virtually uninterrupted, that Russell was of greatest use to the movement. He could deal devastatingly with a heckler as he demonstrated during a Manchester meeting early in the campaign. Lord Simon, Canon Collins and A. J. P. Taylor were among the speakers, but Russell was the star. At one point he was interrupted by a young man who shouted, "Bertrand Russell, you are a traitor. The League of Empire Loyalists denounce you as a traitor, for your subservience to atheistic bolshevism." Russell did not refer to his well-known and life-long hatred of bolshevism, or its denunciation in the book he had written before the interrupter was born. "Instead," says one of his audience, "he responded in kind and in his wrath was terrible to behold. Drawing himself up to his full height he extended a skinny finger in the direction of the heckler and said, very loudly and very crossly indeed, 'You silly young man! Which of us, I ask you, is the greater traitor: you, who apparently wish everybody in the world to die, or I, whose only desire is that ~~some~~ people should remain alive?' There was no reply.

New address of The Russell Society Library: Box 434, Wilder, VT 05088.

AWARDS

- (48) Two 1985 Award plaques are shown here, as photographed by JIM MCWILLIAMS. The third 1985 Award -- the Book Award -- has a lot of text that would barely be visible in this small scale; its text appears in RSN47-16.



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RUSSELL SOCIETY NEWS

No. 49

February 1986

- (1) Highlights:. Brainwash, American style (19). BR on civil disobedience (10); on atomic energy control, 1947 (9); on Israel's use of force in Palestine (37). Plot Hatch hatched unhatched (17). Nobel Laureates on the nuclear peril (14). The Index is at the end. An asterisk in the left column indicates a request.
-

COMING EVENTS

- (2) The Conference on the Danger of Accidental Nuclear War... May 26 - 30, 1986...at the University of British Columbia. For information, write Prof. Michael D. Wallace, Chairman, Organizing Committee, Dept. of Political Science, The University of British Columbia, #472-1866 Main Mall, Vancouver, BC, Canada V6T 1W5.
- (3) IPPNO. International Philosophers for the Prevention of Nuclear Omnicide will hold its First International Conference in St. Louis, MO (April 30-May 4, 1986). The 5-day Conference will be held in conjunction with the annual meeting of the American Philosophical Association (Western Division). The general theme is "Philosophy and the New Problem of Nuclear Omnicide." The organization's aim is to promote international co-operation among philosophers, irrespective of their political viewpoints, in theoretical discussions and agreed practical actions directed toward the prevention of nuclear homicide. IPPNO is open to professional philosophers and all others interested in the contribution of philosophy to the cause of peace. Contact: IPPNO, 1426 MERRITT DRIVE, EL CAJON, CA 92020 U.
[From the Disarmament Newsletter, published by the Dept. of Disarmament Affairs of the United Nations, United Nations, NY NY 10017, with thanks to TOM STANLEY.]
-

MONEY

If we seem to be talking a lot about things that involve money -- like renewal dues and contributions to the BRS Treasury -- it's because we don't have enough of it to be able to afford the luxury of not talking about it.

- (4) Last call for dues. Everyone's dues are due (except those who joined in December 85.) If you haven't yet renewed, please do so without delay. Remember, non-renewers become non-persons. Ugh!

Dues: \$25, regular; \$30, couple; \$12.50, student under 25; \$12.50, limited income. Plus \$7.50 outside USA, Canada and Mexico. Plus \$2 for Canada & Mexico. US dollars only.

If you are in position to make a extra contribution when you renew, see the higher membership categories in RSN48-4

Please mail dues to 1986, RD 1, Box 409, Coopersburg, PA 18036.

- (5) Renewal Honor Roll. As you know, renewal dues are due on January 1st; but for one reason or another, many members miss that due-date. This creates uncertainty and concern. It also causes the extra work and expense of mailing renewal follow-up notices. So we'd like to express our thanks to some early-bird renewers.

We salute the following members. They all renewed before 1986. We call this our Renewal Honor Roll: JEAN ANDERSON, TRUMAN ANDERSON, JAY ARAGONA, RUBEN ARDILA, ADAM PAUL BANNER, WALTER BAUMGARTNER, FRANK BISK, HOWARD BLAIR, MICHAEL BRADY, JAMES BUXTON, ROBERT CANTERBURY, DENNIS CHIPMAN, DONG JAE CHOI, GLENNA CRANFORD, PETER CRANFORD, STEVE DAHLBY, DENNIS DARLAND, ROBERT DAVIS, RONALD EDWARDS, LEE EISLER, ALBERT ELLIS, GRAHAM ENTWISTLE, RICHARD FRANK, FRANK GALLO, ALEJANDRO GARCADIAGO, PAUL GARWIG, SEYMOUR GENSER, ALI GHAEMI, ARTTIE GOMEZ, DONALD GREEN, JOHN HARRISON, CHARLES HILL, JAMES HOOPES, OPHELIA HOOPES, ARVO IHALAINEN, RAMON ILUSORIO, DONALD JACKANICZ, JOHN JACKANICZ, DAVID JOHNSON, MARVIN KOHL, KENNETH KORBIN, CORLISS LAMONT, HERBERT LANSDELL, PHILIP LE COMPTE, JOHN LENZ, ARTHUR LEWIS, DON LOEB, JONATHAN LUKIN, JOHN MAHONEY, MICHAEL MALIN, STEVE MARAGIDES, GLENN MOYER, SANDRA MOYER, ERIC NELSON, DANIEL O'LEARY, PAUL PFALZNER, NAGABHUSHANA REDDY, STEPHEN REINHARDT, VERA ROBERTS, MICHAEL ROCKLER, JOSEPH RODERICK, KERMIT ROSE, HARRY RUJA, CHERIE RUPPE, PAUL SALTMARSH, ROBERT SASS, GREGORY SCAMMELL, LEONARD SCHWARTZ, JOHN SCHWENK, RICHARD SHORE, JOHN SHOSKY, WARREN SMITH, WAYNE SMITH, JOHN SONNTAG, PHILIP STANDER, THOMAS STANLEY, THOMAS STENSON, ROLAND STROMBERG, RAMON SUZARA, JUDITH TOUBES, LLOYD TREFETHEN, RICHARD TYSON, CLIFFORD VALENTINE, ELEANOR VALENTINE, TOM WEIDLICH, CALVIN WICHERN, JOHN WILHELM, VINCENT WILLIAMS, RONALD YUCCAS.

And incidentally -- or perhaps not so incidentally -- 38% of the Honor Roll Renewers made an extra contribution to our beleaguered Treasury at the same time that they renewed, by selecting a membership category. See (6).

- (6) Our warm thanks to the following members for making an extra contribution to the BRS Treasury. In most cases, they did so by their selection of a membership category. JAY ARAGONA, DONG-IN BAE, ADAM PAUL BANNER, HOWARD BLAIR, DENNIS CHIPMAN, STEVE DAHLBY, DENNIS DARLAND, BOB DAVIS, LEE EISLER, GRAHAM ENTWISTLE, ARTTIE GOMEZ, DONALD GREEN, CHARLES HILL, JAMES HOOPES, OPHELIA HOOPES, DON JACKANICZ, JOHN JACKANICZ, DAVID JOHNSON, MARVIN KOHL, CORLISS LAMONT, HERBERT LANSDELL, PHILIP LE COMPTE, JOHN MAHONEY, STEVE MARAGIDES, GLENN MOYER, SANDRA MOYER, DANIEL O'LEARY, PAUL PFALZNER, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, SIGRID SAAL, PAUL SALTMARSH, and RONALD YUCCAS.

BY BERTRAND RUSSELL

- (7) House of Lords discuss Atomic Energy Control (April 30, 1947). [Recall that in 1947, America had a monopoly on the atomic bomb.] The discussion starts with The Lord Archbishop of York asking (at 2:58pm) what progress has been made toward securing international control of atomic energy, mentioning the enormous damage done by a single atomic bomb at Hiroshima. Several other members speak, and (at 4:33pm) BR speaks:

Earl Russell: I listened with the most complete and absolute agreement to the speech of the most reverend Primate, so much so that I nearly decided not to speak at all, because it seemed there was not much left that I wanted to say, but in the course of the debate some points have arisen about which I would like to speak. Like the most reverend Primate and the noble Viscount Lord Samuel, I read the verbatim report of Mr. Gromyko's speech, but I must confess that I did not draw from it quite such optimistic conclusions as those drawn by the noble Viscount opposite. It seemed to me that Mr. Gromyko was trying to make the most of certain concessions, although he was aware throughout that the concessions he was making were not such as would serve the purpose we have in view, and that he would make concessions only if he knew they would not do any good. That was the impression I received from his speech, and that raises the whole essential problem, which seems to me to be so extraordinarily difficult.

I must say that I am surprised at the paucity of interest in this question in this country, because, after all, it is perhaps more vital to this country than to any other in all the world. The interest in this subject in America is very much greater than it is here. I suppose that is partly because the Americans feel a sense of responsibility in the matter; but at any rate they are very much more alive to all the issues than the general public in this country. Here I find, for instance, even the Council of British Atomic Scientists prepared to acquiesce or so it seems to me in an attitude which is one of hopeless pessimism. They say, in a Report issued last January:

"It must be admitted that an effective system of control acceptable to all concerned is a very doubtful proposition in the present state of distrust between nations, since it must contain, at least in embryonic form, a measure of world government. It is felt by some of our members that we can scarcely expect any effective agreement on the control of atomic energy at the present time."

If that really is the last word to be said in the matter, then I think our situation is entirely hopeless, because so far as there is peace in the world at the present time it only exists because one nation has atomic bombs. As soon as a number of nations have them, there will no longer exist the only motive for peace which, in the absence of the idealism we should all like to see, is fear. Fear is the one thing that is preserving us at the present time. If we are to preserve the peace of the world beyond the time when America ceases to have a monopoly of the bomb, which is not very distant, it must be done by having the bomb completely controlled by some one authority, and it cannot then be a national one. The period during which it can be a national authority is necessarily brief, and if the control does not pass straight from a national authority to an international authority, then we shall inevitably get an atomic war. We all know what that involves, and it is not necessary to go into it. It seems to me, therefore, that we have only this brief time in which somehow or another to establish international control of atomic energy. I entirely agree that controlling atomic energy alone is not enough, and that ultimately we must have an international authority which can prevent war. But it is a step, and the machinery that's required in the one case is similar to the machinery needed in the other.

It could grow, and it would be an object lesson, showing what could be done in the way of international control. But, and this is a question to which I should very much like to know the answer, what is to be done, in view of the objections that Russia seems to have to any kind of international control? Are we simply to sit down under those objections? Presumably we should try every method of persuasion that we can, and make every concession that is not a concession of something vital, in the hope of producing some agreement. But if all that fails, as I am inclined to think it will, and Russia, for example, still continues to object to any adequate or sufficient inspection, what are we then to do? Are we to do what I think would have to be done in that case, namely to try to organize all the nations of the world which are in favour of international control into a somewhat tight alliance, giving them all the advantages that America at present possesses, and trying then to frighten Russia into joining that association, with all the privileges it would entail? Or are we to go on leaving Russia outside, with the certainty that if we do so an atomic war will result. It is a very difficult choice.

I should very much like to know both what is the attitude of our own Government, and what is the attitude of the American Government. I cannot here and now find out the attitude of the American Government but one does see that they seem to be drifting very fast towards an attitude which will lead towards coercion. In fact, I was told only recently by a man just returned from America that in that country any person who favours the United Nations is labelled as a dangerous "Red." That is going very far, but it seems to be happening. I confess that I cannot have much faith in the United Nations, and never have had since the veto was decided upon, because so long as you preserve the veto it is nothing but a debating society where you meet and exchange opinions. What people's opinions are does not matter, because they go on as if they had not met. I think it would be necessary to create a tighter organization of nations who are prepared to forego the veto, an organization which should be open to anybody, which might gradually bypass the veto and arrive at the same results as if the veto had been abandoned. I do not see what else is to be done if we are to establish a real international government; and if we do not establish an international government then it is the end of everything.

We have only a few years in which this can be done, and I think it would involve something rather like an attempt to coerce the Russians, because I do not believe that they would willingly submit to inspection. From all we know of Russia, inspection is the one thing they cannot stand, and I do not think they will accept it willingly. They allow inspection of a factory which is dubbed a factory for the creation of atomic energy, but not a factory which is dubbed something else. That is what Mr. Gromyko said, and it does not amount to very much. It only means one has to put a different label over the factory and it is safe from inspection. Do you think you will get the Russians to acquiesce at all easily in what is necessary? I hope with all my heart that they will, but I do not expect it.

Then the question arises, how much pressure of one sort or another it will be proper to use against them in order to compel them to act in a way which, quite clearly, is as much to their interest as to ours, because I am persuaded that they are completely mad and foolish in their opposition to this scheme. This is in the interests of mankind and ought not to be measured in national terms at all. Can man go on existing in the way he has, or is he to become a hunted animal? That is not a nationalist question; it is not a question of Russian interests, American interests or British interests. It is a question of human interests. If only the Russians could see it in that light we might be able to get some agreement with them. But I have very grave doubts as to whether it will be possible. In the absence of that, I think the question will arise as to what degree of coercion it would be right and proper to apply.

And, as we now know, BR was in favor of using "any degree of pressure that may be necessary", which could well include the atom bomb. (RSN45-5)

BY BERTRAND RUSSELL

(8) From The New Statesman (February 17, 1961. p. 245), with thanks to TOM STANLEY:

Civil Disobedience

BERTRAND RUSSELL

This week-end Bertrand Russell and other demonstrators who accept the tactic of civil disobedience will take part in an unlawful protest against the Polaris missile in particular and nuclear policy in general. For reasons stated at length in this journal last week we do not believe that either his assumptions or the tactics he advocates are correct in present circumstances, but we believe that he should have a full opportunity to explain his position.

There are two different kinds of conscientious civil disobedience. There is disobedience to a law specifically commanding an action which some people profoundly believe to be wicked. The most important example of this case in our time is conscientious objection. This, however, is not the kind of civil disobedience which is now in question.

The second kind of civil disobedience, which is the one that I wish to consider, is its employment with a view to causing a change in the law or in public policy. In this aspect, it is a means of propaganda, and there are those who consider that it is an undesirable kind. Many, however, of whom I am one, think it to be now necessary.

Many people hold that law-breaking can never be justified in a democracy, though they concede that under any other form of government it may be a duty. The victorious

governments, after the Second World War, reprobated, and even punished, Germans for not breaking the law when the law commanded atrocious actions. I do not see any logic which will prove either that a democratic government cannot command atrocious actions or that, if it does, it is wrong to disobey its commands.

Democratic citizens are for the most part busy with their own affairs and cannot study difficult questions with any thoroughness. Their opinions are formed upon such information as is easily accessible, and the Authorities can, and too often do, see to it that such information is misleading. When I speak of the Authorities, I do not think only of the politicians, whether in office or in opposition, but equally their technical advisers, the popular press, broadcasting and television and, in the last resort, the police. These forces are, at present, being used to prevent the democracies of western countries from knowing the truth about nuclear weapons. The examples are so numerous that a small selection must suffice.

I should advise optimists to study the report of the committee of experts appointed by the Ohio State University to consider the likelihood of accidental war, and also the papers by distinguished scientists in the proceedings of Pugwash Conferences. Mr Oskar Morgenstern, a politically orthodox American defence expert, in an article reprinted in *Survival*, Volume II, Number Four, says: 'The probability of thermonuclear war's recurring appears to be significantly larger

than the probability of its not occurring.' Sir Charles Snow says: 'Speaking as responsibly as I can, within, at the most, ten years from now, some of those bombs are going off. That is the certainty.' (*The Times*, 28 December 1960.) The last two include intended as well as accidental wars.

The causes of unintended war are numerous and have already on several occasions very nearly resulted in disaster. The moon, at least once, and flights of geese, repeatedly, have been mistaken for Russian missiles. Nevertheless, not long ago, the Prime Minister, with pontifical dogmatism, announced that there will be no war by accident. Whether he believed what he said, I do not know. If he did, he is ignorant of things which it is his duty to know. If he did not believe what he said, he was guilty of the abominable crime of luring mankind to its extinction by promoting groundless hopes.

Take, again, the question of British unilateralism. There is an entirely sober case to be made for this policy, but the misrepresentations of opponents, who command the main organs of publicity, have made it very difficult to cause this case to be known. For example, the Labour correspondent of one of the supposedly most liberal of the daily papers wrote an article speaking of opposition to unilateralism as 'the voice of sanity'. I wrote a letter in reply, arguing that, on the contrary, sanity was on the side of the unilateralists and hysteria on the side of their opponents. This the newspaper refused to print. Other unilateralists have had similar experiences.

Or consider the question of American bases in Britain. Who knows that within each of them there is a hard kernel consisting of the airmen who can respond to an alert and are so highly trained that they can be in the air within a minute or two? This kernel is kept entirely isolated from the rest of the camp, which is not admitted to it. It has its own mess, dormitories, libraries, cinemas, etc., and there are armed guards to prevent other Americans in the base camp from having access to it. Every month or two, everybody in it, including the Commander, is flown back to America and replaced by a new group. The men in this inner kernel are allowed almost no contact with the other Americans in the base camp and no contact whatever with any of the inhabitants of the neighbourhood.

It seems clear that the whole purpose is to keep the British ignorant and to preserve, among the personnel of the kernel, that purely mechanical response to orders and propaganda for which the whole of their training is designed. Moreover, orders to this group do not come from the Commandant, but direct from Washington. To suppose that at a crisis the British government can have any control over the orders sent from Washington is pure fantasy. It is obvious that at any moment orders might be sent from Washington which would lead to reprisals by the Soviet forces and to the extermination of the population of Britain within an hour.

The situation of these kernel camps seems analogous to that of the Polaris submarines.

It will be remembered that the Prime Minister said that there would be consultation between the US and the UK governments

before a Polaris missile is fired, and that the truth of his statement was denied by the US government. All this, however, is unknown to the non-political public.

To make known the facts which show that the life of every inhabitant of Britain, old and young, man, woman and child, is at every moment in imminent danger and that this danger is caused by what is mis-named defence and immensely aggravated by every measure which governments pretend will diminish it - to make this known has seemed to some of us an imperative duty which we must pursue with whatever means are at our command. The Campaign for Nuclear Disarmament has done and is doing valuable and very successful work in this direction, but the press is becoming used to its doings and beginning to doubt their news value. It has therefore seemed to some of us necessary to supplement its campaign by such actions as the press is sure to report.

There is another, and perhaps even more important reason, for the practice of civil disobedience in this time of utmost peril. There is a very widespread feeling that the individual is impotent against governments, and that, however bad their policies may be, there is nothing effective that private people can do about it. This is a complete mistake. If all those who disapprove of government policy were to join in massive demonstrations of civil disobedience, they could render governmental folly impossible and compel the so-called statesmen to acquiesce in measures that would make human survival possible. Such a vast movement, inspired by outraged public opinion, is possible; perhaps it is imminent. If you join it, you will be doing something important to preserve your family,

Friends, compatriots, and the world.

An extraordinarily interesting case which illustrates the power of the Establishment, at any rate in America, is that of Claude Eatherly, who dropped the bomb on Hiroshima. His case also illustrates that in the modern world it often happens that only by breaking the law can a man escape from committing atrocious crimes. He was not told what the bomb would do and was utterly horrified when he discovered the consequences of his act. He has devoted himself throughout many years to various kinds of civil disobedience with a view to calling attention to the atrocity of nuclear weapons and to expiating the sense of guilt which, if he did not act, would weigh him down. The Authorities have decided that he is to be considered mad, and a board of remarkably conformist psychiatrists have endorsed that official view. Eatherly is repentant and certified; Truman is unrepentant and uncertified. I have seen a number of Eatherly's statements explaining his motives. These statements are entirely sane. But such is the power of mendacious publicity that almost everyone, including myself, believed that he had become a lunatic.

In our topsy-turvy world those who have power of life and death over the whole human species are able to persuade almost the whole population of the countries which nominally enjoy freedom of the press and of publicity that any man who considers the preservation of human life a thing of value must be mad. I shall not be surprised if my last years are spent in a lunatic asylum - where I shall enjoy the company of all who are capable of feelings of humanity.

"...the report of the committee of experts appointed by the Ohio State University to consider the likelihood of accidental war..." referred to above, is the Mershon Report of 1960. It was published in England the same year, with an introduction by BR. The introduction is reproduced in RSN38-8.

- (9) An Introduction to "Freedom Is as Freedom Does: Civil Liberties Today" by Corliss Lamont. It was written for the book's first English edition and the second American edition (1956).

It is a pleasure to have the opportunity of introducing to the British public Mr. Corliss Lamont's book Freedom Is as Freedom Does. The book is an admirable epitome of the various forms of attack on personal liberty that have been taking place in America in recent years. So far as I am able to judge, Mr. Lamont is wholly reliable as to facts, and he has shown good judgment in selecting from an enormous mass of material. Every friend of freedom ought to lay to heart what he has to say. This applies not only to Americans, since there is no country where liberty may not be endangered.

All countries (except perhaps Holland and Scandinavia) are liable to waves of hysteria, though the extent of the damage caused by such waves differs greatly in different places. France had such a wave in 1793 and in a lesser degree, during the Dreyfus case. Germany had it in the worst possible form during the time of Hitler. Russia had it under Stalin. And America has had it three times, in 1798, in 1919-20, and since the outbreak of the Korean War. Let us not flatter ourselves that Britain is exempt. From the accession of Charles I until the Revolution of 1688, hysteria of all kinds -- left wing, right wing, religious and economic -- was rife. In reading what has happened in America since 1950, I constantly feel as if I were reading about England under the Stuarts. Congressional committees are the counterpart of the Star Chamber, and Senator McCarthy seems like a reincarnation of Titus Oates, who invented the Polish Plot. Nor is it necessary to go back so far. In the days of the French Revolution, when the mob sacked Dr. Priestley's house and the Government employed spies and agents provocateurs to ferret out sympathizers with the Jacobins, England was not unlike what America has been lately. The younger Pitt, if he found himself now in Washington, would feel quite at home. I think it important that English readers should remember such facts and should not react to what is amiss in America by smug complacency. I think it also important to remember, in protesting against loss of liberty in America, that the loss in Russia was very much greater and that the defects of the American system afford no argument in favour of the Soviet dictatorship.

In spite of these provisos I cannot deny that some of the facts about the anti-Communist hysteria in America are utterly amazing. Who would have guessed that the "Girls Scouts Handbook," a work intended to instruct what we should call Girl Guides in their duties, was savagely criticized because it praised the United States Public Health Service and spoke favourably of the United Nations, "the handiwork of that arch-traitor, Alger Hiss"? So severe was the censure that a correction had to be immediately issued omitting the

offending matter.

Perhaps the most valuable chapter in Mr. Lamont's book is the one called "Police State in the Making." The Federal Bureau of Investigation (FBI) has been steadily building up its power and spreading terror far and wide. It has 130 million finger-print cards and a system of indexing them of which it is enormously proud. Only a minority of the population do not appear in a police dossier. Members of the FBI join even mildly liberal organizations as spies and report any unguarded word. Anybody who goes so far as to support equal rights for coloured people, or to say a good word for UN, is liable to be visited by officers of the FBI and threatened, if not with prosecution, at least with black-listing and consequent inability to earn a living. When a sufficient state of terror has been produced by these means, the victim is informed that there is a way out: if he will denounce a sufficient number of his friends as Communists, he may obtain absolution.

As in Ancient Rome and modern Russia, this system has produced its crop of professional informers, mostly men who once were Communists and who now denounce others at so much a head. These are generally men over whom the Government holds the threat of prosecution for perjury for having at some time denied they were ever Communists. They are safe so long as they continue to do the dirty work demanded of them, but woe betide them if they repent. One of them, Matusow, after securing the conviction of a number of innocent people, went before a Federal judge and recanted. For this the judge said he would give him three years in prison. Although Matusow won this case on appeal, the Government currently is prosecuting him on another charge, that of perjury, for statements he made in his general recantation.

The police have, for many years, shown a complete disregard for the law and, so far as I can discover, no Federal policeman has ever been punished for breaking the law. The whole terrorist system would break down if one simple reform were adopted: namely, that criminals should be punished even if they are policemen.

The evils of the system have not failed to be condemned by some who cannot be accused of subversive opinions. This is true especially of the Federal judiciary. For example, as Mr. Lamont relates, The Federal Court of Appeals in San Francisco objected to the Government's "system of secret informers, whisperers and talebearers" and went on to say: "It is not amiss to bear in mind whether or not we must look forward to a day when substantially everyone will have to contemplate the possibility that his neighbours are being encouraged to make reports to the FBI about what he says, what he reads and what meetings he attends." On the whole, however, such protests from "respectable" citizens are distressingly rare. The persecution of minority opinion, even when not obviously connected with Communism, is a thing which has not been imposed from above but suits the temper of most men and receives enthusiastic support from juries.

At first sight, it seems curious that a great and powerful country like the United States, which contains only a handful of Communists, should allow itself to get into such a stage of fright. One might have expected that national pride would prevent anything so abject, but such a view would be one which could only be suggested by a false psychology. We are all of us a mixture of good and bad impulses, and it is almost always the bad impulses that prevail in an excited crowd. There is in most men an impulse to persecute whatever is felt to be "different." There is also a hatred to any claim of superiority, which makes the stupid many hostile to the intelligent few. A motive such as fear of Communism affords what seems a decent moral excuse for a combination of the herd against everything in any way exceptional. This is a recurrent phenomenon in human history. Whenever it occurs, its results are horrible. There is some reason to hope that Russia is past the worst in this respect. When McCarthy fell into disfavour, it seemed as if persecution in the United States might diminish. So far the improvement has been less than one might have hoped. But improvement has begun, and it would be no excess of optimism to think that it will continue, and reach a point where men of intelligence and humane minds can once more breathe an atmosphere of freedom. If this comes about, books such as Mr. Lamont's will have served an immensely important purpose.

(With thanks to CORLISS LAMONT and BOB DAVIS.)

[This item originally ran in RSN30-9, where it was not very legible.]

ABOUT BERTRAND RUSSELL

- (10) Mary Berenson: A Self Portrait from Her Life And Letters, edited by Barbara Strachey (New York: Norton, 1983) is the source of these excerpts (for which we are indebted to TOM STANLEY):

To Alys Pearsall Smith · 8 November 1894 Paris

He [Bertie Russell] certainly has an A no l 'Thinker', and I consider it is an immense thing for thee to marry such a truly intellectual, thoughtful man. He has an *all round* brain, that works well on every subject. I look forward to years of real joy in his companionship, of genuine 'stimulation'. Higher praise I could scarcely give, because I consider a really fine brain implies a fine character. He is a brick. And *such* a dear.

To Bernhard Berenson 26 August 1898 Friday's Hill

I had an amusing talk with Alys and Bertie last night. Alys says she hates men and despises conversation as a waste of time and thinks smoking is a 'filthy habit'. But she adores Bertie, and so has fashioned her life to be occupied chiefly in these three things. But it is quite true, I fancy, and it accounts for the queer icy streaks one comes across in her every now and then. She even prefers sewing to whist. I wonder if, *à la longue*, even Love can bridge over such fundamental differences between her and Bertie. Bertie says that he has resigned himself to being *always bored* after he is about 30. 'At home, even?' Alys asked. 'Especially at home' Bertie answered remorselessly.

To Bernhard Berenson 17 July 1900 Friday's Hill

Bertie is teaching them Euclid, but alas my beautiful dream of their coming in contact with a 'first-class mind' is upset by the sordid fact that this first-class mind doesn't know how to impart its knowledge, and the poor things are in a perfect maze of miserable bewilderment. For their first lesson he gave them *fifteen* propositions, and they scarcely understood one, poor things! Mother tried to speak to Alys about it, because of course it is an *awful* way to teach, and it makes the children hate the subject. But Alys wouldn't listen to a word, and it was useless.

To Bernhard Berenson 22 March 1908 Oxford

We were talking about Val*, and his utter abhorrence of the 'intellectual' and 'moral' milieu in which he finds himself, Val being merely a stupid commonplace normal boy. Alys said she felt the incongruity very much and wished she and Bertie could 'sometimes relax from their high intellectual and moral tension'. 'But we never do' she said. Ray and Karin and I, and even Mother, exchanged appalled glances.

* Val Worthington, a cousin whose education was being paid for by Bertie Russell.

BR QUOTED: A SUPPLEMENT

- (11) George Seldes provided an interesting collection of BR quotes in his recent book, "The Great Thoughts," which we ran in our last issue (RSN48-17). Here is a supplement, in the form of a letter from HARRY RUJA to Ballantine Books:

Your publication, The Great Thoughts by George Seldes, has no doubt attracted much favorable attention, not the least reason for which is that its compiler celebrated his 95th birthday last month!

The section on Bertrand Russell was of special interest to me since Russell has been my chief research interest for 25 years. I met some beloved friends among Seldes' choices as well as some new acquaintances. I noticed, however, a few problems with the citation of sources. Some of the information was too skimpy to be of much help to those who might want to read in its entirety the essay from which the extract was taken, and some was in error.

I provide you, for what value it might have, with the relevant supplementary information:

The extracts from Marriage and Morals come, in sequence, from Chaps. 3, 19, 11, and 5.

The extract from Portraits from Memory comes from the essay, "From Logic to Politics".

"Men fear thought..." and "But if thought is to become..." are not from Education and the Good Life but rather from Why Men Fight, 1916, Chap. V.

The extracts from Sceptical Essays are from Chaps. XIV and XII.

The title is not Understanding Human History but Understanding History, 1957.

The extract from Mysticism and Logic is from the essay, "The Study of Mathematics."

What I Believe is found in its entirety in The Basic Writings of Bertrand Russell, 1961.

"The Faith of a Rationalist" was published in The Listener, 29 May 1947.

"The Ten Commandments" appeared in The New York Times Magazine, 16 December 1951, and is reprinted in The Autobiography of Bertrand Russell, vol. III, 1969, Chap. I.

"The Place of Science..." , which was first published by The New Statesman in 1913, appears also in Mysticism and Logic, 1918.

"Why I Am Not A Christian", 1927, is reprinted in the book by the same name, 1957.

The letter to Lowes Dickenson appears in Autobiography, vol. I, 1967, Chap. VI

The full text from which "Only Protest..." was taken is in Unarmed Victory, 1963, Chap. 2.

"Patriotism..." is from Chap. XIII of Sceptical Essays, 1928.

"My own view..." is from the essay, "Has Religion Made Useful Contributions to Civilization?" in Why I Am Not A Christian, 1957.

"There is therefore..." is from The Nation, 18 June 1955.

Sincerely yours,

Harry Ruja, Ph.D.
Professor of Philosophy, Emeritus

THE NUCLEAR PREDICAMENT

- (12) The clear and present danger, as expressed by the two 1985 Nobel Peace Prize Laureates (The New York Times, 12/11/85, p.A10):

Speeches By Two In Oslo

Special to The New York Times

OSLO, Dec. 10 — Following are the speeches here today by Dr. Yevgeny I. Chazov and Dr. Bernard Lown, accepting the 1985 Nobel Peace Prize on behalf of International Physicians for the Prevention of Nuclear War:

Chazov Address

Ladies and gentlemen, dear colleagues, I am convinced that today is a great and exciting day not only for the members of our international movement but also for all physicians on our planet, regardless of their political and religious beliefs. For the first time in history, their selfless service for the cause of maintaining life on earth is marked by the high Nobel Prize.

True to the Hippocratic oath, we cannot keep silent knowing what can be the final epidemic — nuclear war — bring to the humankind. The bell of Hiroshima rings in our hearts not as funeral knell but as an alarm bell calling out to actions to protect life on our planet.

We were among the first to demoli-

ish the nuclear illusions that existed and to unveil the true face of nuclear weapons — the weapons of genocide. We warned the peoples and governments that medicine would be helpless to offer even minimal relief to the hundreds of millions of victims in nuclear war.

However, our contacts with patients inspire our faith in the human reason. Peoples are needful of the voice of physicians who warn them of the danger and recommend the means of prevention.

Prescription for Survival

From the first days of our movement we suggested our prescription for survival, which envisaged a ban on tests of nuclear weapons, a freeze, reduction and eventual elimination of nuclear weapons, non-first-use of nuclear weapons, ending the arms race on earth and preventing it from spreading to outer space, creation of the atmosphere of trust between peoples and countries, promotion of close international cooperation.

Let us recall the words of the remarkable French author Antoine de Saint-Exupéry who said: "Why should we hate each other? We are all in one, sharing the same planet, a crew of the same ship. It is good when dispute between different civilizations gives birth to something new and mature, but it is outrageous when they devour each other."

Confrontation is the road to war, destruction and end of civilization. Even today, it deprives the world's

peoples of hundreds of millions of dollars which are so badly needed for solving social problems, combating hunger and diseases. Cooperation is the road to increased well being of peoples and flourishing of life.

Medicine knows many examples when joint efforts of nations and scientists contributed to successful combat against diseases such, for instance, as smallpox.

The five years of International Physicians for the Prevention of Nuclear War were not all roses. We had to cope with mistrust, skepticism, indifference and sometimes animosity.

Physicians' Rose

Our aspirations are pure: from times immemorial the physician was and remains the one who dedicates his life to the happiness of fellow men. And we are happy that today broad public and, what is specially important for the cause of peace, the Nobel Committee show high appreciation of the noble and humane endeavors of each of the 140,000 physicians persistent in their work to prevent nuclear war.

For this, we are grateful to the committee. The award of the Nobel Peace Prize to our movement invigorates all the forces calling for the eradication of nuclear weapons from earth.

We are thankful to numerous public, political, state and religious figures all over the world for their support of our movement and our ideas.

It was physically impossible to

reply in writing to everyone; therefore, I use this opportunity to express my sincere gratitude to all who sent their warm congratulations.

At this moment I recall the telegram I received at the time of our first congress in the U.S from an ordinary woman in Brooklyn. It was short: "Thank you on behalf of my children."

As adults, we are obliged to avert transformation of the earth from a flourishing planet into a heap of smoking ruins. Our duty is to hand it over to our successors in a better state than it was inherited by us.

Therefore, it is not for fame, but for the happiness and for the future of all mothers and children, that we, the International Physicians for the Prevention of Nuclear War, have worked, are working and will work.

Lown Address

Your majesty, your royal highness, Mr. Chairman, colleagues in the International Physicians for the Prevention of Nuclear War, friends, distinguished ladies and gentlemen, Mr. Aarvik's remarks are deeply moving and focus profoundly on the essential problems of our age.

Dr. Chazov and I are filled with deep emotions of gratitude, of humility and of pride as we accept this most prestigious prize on behalf of our movement.

We are both cardiologists and usually speak about the heart. Today, we speak from the heart.

If we are to succeed in our goal of ridding military arsenals of instruments of genocide, we need the extraordinary energizing strength that comes when mind and heart are joined to serve humankind.

We physicians who shepherd human life from birth to death have a moral imperative to resist with all our being the drift toward the brink. The threatened inhabitants on this fragile planet must speak out for those generations yet unborn, for posterity has no lobby with politicians.

The official announcement of the Nobel Committee on Oct. 11th commended I.P.P.N.W. for performing "a considerable service to mankind by spreading authoritative information and by creating an awareness of the catastrophic consequences of atomic warfare."

The statement continued, "This in turn contributes to an increase in the pressure of public opposition."

The distinguished award honors physicians of our movement, who are responsible for such noteworthy accomplishments. It empowers more than 135,000 members worldwide with a new élan and determination to prevent what cannot be cured.

This new-found inspiration is demonstrated by the presence here in Oslo of more than 200 members, many of whom have traveled from halfway around the world, from far-away Australia, Latin America, Bangladesh and Japan, representing 38 of our 41 national affiliates.

The enormous prestige of the Nobel Prize provides a unique opportunity for further mobilizing and educating a still larger public. Thus, the reason for awarding this prize will be enhanced by receiving the prize.

The committee's citation took note of the "awakening of public opinion," and the thought was expressed that this new force can "give the present arms-limitation negotiations new perspectives and new seriousness."

Much has transpired since to provide reason for guarded optimism. At the meeting in Geneva three weeks ago, the leaders of the two great powers affirmed their determination to prevent nuclear war. They have expanded Soviet-American exchange to promote a wide-ranging dialogue essential to foster understanding and to build trust. Cooperation on any scale is far preferable to relentless confrontation.

Summits like those in Geneva promote hope. But hope without action is hopeless. Our enthusiasm for the positive spirit in these deliberations must not blind us to the absence of genuine progress toward disarmament.

Holding the World Hostage

Seventy nuclear bombs are being added weekly to world arsenals. We physicians protest the outrage of holding the entire world hostage. We protest the moral obscenity that each of us is being continuously targeted for extinction. We protest the ongoing increase in overkill. We protest the expansion of the arms race to space.

We protest the diversion of scarce resources from aching human needs.

Dialogue without deeds brings the calamity ever closer, as snail-paced diplomacy is outdistanced by missile-propelled technology. We physicians demand deeds to implement further deeds, which will lead to the abolition of all nuclear weaponry.

We recognize that before abolition can become a reality, the nuclear arms race must be halted. At our fourth congress in Helsinki 18 months ago, I urged a policy of reciprocating initiatives, the process compelled by popular understanding and public pressure.

As the first medical prescription, the I.P.P.N.W. endorsed the cessation of all nuclear testing. Our analysis leads to the inescapable conclusion that nuclear testing has a central role in the development of new, more sophisticated and ever more destabilizing weapons.

From this world podium, we call upon the Governments of the United States and the Soviet Union to agree to an immediate mutual moratorium on all nuclear explosions, to remain in effect until a comprehensive test ban treaty is concluded.

A moratorium is verifiable, free of risk to either party, simple in concept yet substantive, has wide public support and is conducive to even more dramatic breakthroughs.

On Nov. 21, an overwhelming majority of members of the United Nations favored amending the limited test ban treaty to make it comprehen-

sive. If enacted, a moratorium will begin unwinding the potential doomsday process.

Right to Survival

We physicians have focused on the nuclear threat as the singular issue of our era. We are not indifferent to other human rights and hard-won civil liberties. But first, we must be able to bequeath to our children, as Mr. Aarvik so passionately and potently expressed, the most fundamental of all rights, which preconditions all other: the right to survival.

Alfred Nobel believed that the destructiveness of dynamite would put an end to war. He deeply believed that the tragic reality of mass carnage would achieve results which all the preachments of peace and good will had so far failed to achieve. His prophecy now must gain fulfillment.

Recoiling from the abyss of nuclear extermination, the human family will finally abandon war. May we learn from the barbaric and bloody deeds of the 20th century and bestow the gift of peace to the next millennium. Perhaps in that way we shall redeem in some measure respect from generations yet to come.

Having achieved peace, in the sonorous phrase of Martin Luther King, who spoke from this very podium here 21 years ago, human beings will then "rise to the majestic heights of moral maturity."

PUGWASH

(13) Pugwash Jr., as reported in the Bulletin of the Atomic Scientists (December 1985), with thanks to BOB DAVIS:

Student Pugwash 1985

by Sumit Ganguly and David Hart

CONCERN FOR the larger social good is alive and well on campus, especially among the group of talented and articulate young people who came together for the Student Pugwash International Conference last June 23-29 at Princeton University. Carrying the theme of "Science, Technology, and Individual Responsibility" from its 1985-1986 program's focus on careers and responsibility into its fourth biennial meeting, the student-run organization drew 90 participants from 25 countries, carefully selected for their interest and previous work on conference topics, to explore individual decision-making on complex issues.

Student Pugwash draws its inspiration from the Russell-Einstein Manifesto and the Pugwash Conferences on Science and World Affairs, and, like the "senior" Pugwash, works to shed light on critical issues by creating dialogue that transcends national and disciplinary boundaries. National Student Pugwash offices are now operating in Canada, the United Kingdom, West Germany, Finland, and Bulgaria. U.S. activities are coordinated from Washington, D.C., with 22 campus chapters. Groups at MIT and Cornell have already undertaken ambitious alternative-jobs fairs in keeping with the current theme of careers and individual responsibility. The Washington Center recently published the *Technology and Society Internship Directory* to provide stu-

dents with access to opportunities for hands-on experience in the world of science and technology decision-making.

While student papers formed the agendas for small working groups which met throughout the conference week, the students were joined by senior participants from government agencies, universities, international organizations, and corporations. The working groups focused on the following issues:

- individual rights in the information age;
- setting priorities for agricultural genetic engineering;
- energy and poverty;
- toxics in the world's workplaces; and
- making choices about the military uses of space.

As might be expected, the last topic generated the most heated discussions, not only on technical feasibility and strategic implications of the Strategic Defense Initiative, but also on the ethical dimensions of the project and the responsibilities of the scientists involved.

The individual's role in the arms race, in fact, emerged as a central issue for all conference participants. The debate

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was stimulated especially by a showing of the film *The Day*

After *Trinity* and the ensuing discussion on the lessons of the Manhattan Project for SDI researchers. Henry D. Smyth, the first U.S. ambassador to the International Atomic Energy Agency, argued that modern researchers, like those who dissented during the project's final days, should make their opinions known to political and military leaders. Josephine Stein, a graduate student from MIT, noting that many young weapons researchers lack the broad background and international understanding that benefited the nuclear pioneers, urged scientists and technicians to broaden their education and to educate others.

MIT physics professor Philip Morrison established an intriguing framework for these issues in his keynote address, contending that the universalizing force of science is incompatible with the parochial influence of national loyalty. With the threat of nuclear annihilation sharpening this tension, Morrison urged students to take responsibility for "the shared tasks of preservation." Jerome Wiesner reinforced this message: "The human soul cannot prepare for extinction and focus on creative social evolution simultaneously—and that is what so many of the professionals fail to understand."

Not everyone agreed. Herbert Leifer of Rockwell International argued that "good technology, carefully used, can help us to reach political solutions that would not other-

wise be available." Mark Rabinowitz of the Strategic Defense Initiative Organization administered "reality therapy" in the form of a standard SDI briefing.

Openness in science, in both corporate and university settings, was chief among the other issues explored in conference plenary sessions. Carl Etnier, a Cornell undergraduate, revealed startling preliminary findings of a survey of Cornell's science and engineering faculty indicating that nearly one-third would agree to limit access to, delay, or alter publications at the request of a sponsor. Etnier pointed out that while such practices violate university policies, the policies are little known or enforced, and he called on students to exercise vigilance and encourage continuing public debate on the issue.

The international diversity of the students—Soviet students attended this year for the first time—and the intensity of their personal contacts are important to the larger aim of building a network of leaders committed to considering the ethical and social dimensions of scientific and technical decision-making. Student Pugwash alumni are already finding their way into policy-making institutions. As the movement grows, such conferences may have great long-term effects on the formulation of institutional, corporate, national, and international policies. □

(14) Pugwash Jr. multiplies, as reported in this ad in the Bulletin of the Atomic Scientists (February 1986):

Student/Young Pugwash

The first Student/Young Pugwash conference was held at the University of California, San Diego in 1979. Attended by students from other parts of the world, this conference led to the establishment of Canadian Student Pugwash in 1979, and the formation of Student Pugwash USA and the Bulgarian Young Pugwash Group in 1982. Student Pugwash groups were then set up in Finland (1983), and in the FRG and the UK (1984).

Aims

Student/Young Pugwash groups, which are structured along the same lines as Pugwash in the form of national groups, have several purposes. One objective is to complement 'senior' Pugwash efforts by fulfilling a primarily educational role in alerting the academic community on university campuses and the public to important issues surrounding the impact of science and technology on society, notably in the prevention of nuclear war and of armed conflicts in general. Other social issues of concern to students and young professionals involving science and technology also receive attention. In addition, these groups create a source of potential young recruits for Pugwash.

Activities

Following the 1979 conference in San Diego, USA Student Pugwash held conferences at Yale University (1981), the University of Michigan (1983) and Princeton University (1985), with some 90 national and international students and high level senior experts attending each conference. In 1985, national conferences were also held by the Bulgarian and Canadian groups on questions of peace and war and science and society. Local chapters on a dozen campuses in the USA and Canada have sponsored meetings in their respective universities on related issues. The task of encouraging the formation of young Pugwash groups in various countries is actively pursued and coordinated by the Pugwash office in Geneva. One occasion for assisting this endeavour is provided during the annual Pugwash conferences to which a dozen or so representatives from present and prospective young Pugwash groups are regularly invited.

Helping Young Pugwash

Pugwash needs your assistance in order to help create a peaceful future we are all striving for. Contributions on any level will be most welcome. Become a Friend of Pugwash by filling out the form below today and help us in this vital work.



- Please enroll me as a friend of Pugwash and send me summaries of its major meetings. I enclose \$100 as my 1986 contribution.
 - Please enroll me as an associate member of Friends of Pugwash and send me digests of its important meetings.
- I enclose \$ _____

Make check payable to AEPPF, Pugwash and mail to William M. Swartz (Chairman, Finance Committee, Pugwash Conferences on Sciences and World Affairs), 1430 West Wrightwood Avenue, Chicago, Illinois 60614. All contributions are tax deductible.

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 City _____
 State/Zip code _____

EMBOSOGRAPH DISPLAY MGF. CO. VISUAL AIDS DIVISION CHICAGO, ILLINOIS 60614

SECULAR HUMANISM

- (15) Plot Hatch hatched unhatched. As you may recall, Senator Hatch doesn't like secular humanism, and he hatched a plot against it: he tacked Section 509 onto the Education for Economic Security Act; it prohibited school districts from spending certain funds on courses that teach "secular humanism". Secular humanism was not defined; each school district could define it as it pleased. Right wing fundamentalists could use "the charge of 'secular humanism' to oppose anything they don't like about public education," according to Anthony T. Podesta, Executive Director of People for the American Way. (RSN45-13) (RSN47-21)

Happy ending. The National Emergency Civil Liberties Committee (CORLISS LAMONT, Chairperson) tells us that:

NECLC's lawsuit against the Federal Government and the Department of Education maintained that this prohibition, specifically sponsored by Senator Orrin Hatch, constituted a violation of the First Amendment by federally mandating the censorship of a particular set of ideas.

We are pleased to inform you that the offensive language has been deleted from the 1986-1987 Magnet School Bill.

The Secular Humanist Bulletin (January 1986), published by Free Inquiry, tells it this way:

SECULAR HUMANIST VICTORY

Hatch's Anti-Humanist Law Dies with Whimper

Utah Senator Orrin Hatch's amendment to the Education for Economic Security Act, which bars federally funded magnet schools from teaching secular humanism but never defines the term, is dead. Congress quietly excised Section 509 -- all 17 words of it -- from the bill before voting to renew it for another year. President Reagan signed the revised bill into law on November 26.

Hatch forced inclusion of the anti-humanist clause in 1984. A 1985 news story made the amendment public and precipitated a flurry of opposition, including a lawsuit brought by Isaac Asimov and a coalition of other humanists. The government responded to the pressure by dropping the language with almost no public comment.

DISSENTING OPINION

- (16) Brainwash, American style. We are rightly proud of the free press in America. It can print (or broadcast) whatever it wishes to, and report on whatever it sees. But does it see what it observes?

Noam Chomsky doesn't think so, and says so in *The Progressive* (October 1985). Who is Chomsky? This is how *The Progressive* identifies him:

Noam Chomsky is Institute Professor at the Massachusetts Institute of Technology. Among his many books is "The Fateful Triangle." This article is adapted from a speech he delivered last December at the Community Church of Boston. A similar article by the author, "1984: Orwell's and Ours," appears in a recent issue of *The Thoreau Quarterly* (Department of Philosophy, University of Minnesota).

Chomsky gave the first Russell Lectures -- in honor of Bertrand Russell -- at Trinity College, Cambridge in 1971. The lectures were published in the *Cambridge Review*, Cambridge, England, in 1971, and in book form as Problems of Knowledge and Freedom (New York: Pantheon Books, 1971).

Those are some of Chomsky's credentials. Here is the *Progressive* article, which is titled, "The Bounds of Thinkable Thought":

In May 1983, a remarkable incident occurred in Moscow. A courageous newscaster, Vladimir Danchev, denounced the Soviet invasion of Afghanistan in five successive radio broadcasts. This aroused great admiration in the West. *The New York Times* commented accurately that this was a departure from the "official Soviet propaganda line," that Danchev had "revolted against the standards of double-think and newspeak."

Danchev was taken off the air and sent to a psychiatric hospital. He was returned to his position last December. A Soviet official was quoted as saying that "he was not punished, because a sick man cannot

be punished." In the West, all of this was understood as a glimpse into the world of Orwell's 1984. Danchev was admired for his courage, for a triumph of the human will, for his refusal to be cowed by totalitarian violence. In Paris, a prize was established for a "journalist who fights for the right to be informed."

What was remarkable about Danchev's radio broadcasts was not simply that he expressed opposition to the Soviet invasion and called for resistance to it, but that he called it an "invasion." In Soviet theology, there is no such thing; rather, there is a Russian *defense* of Afghanistan against bandits operating from Pakistani sanctu-

aries and supported by the CIA and other warmongers.

Implicit in the coverage of the Danchev affair by Western media was a note of self-congratulation: It couldn't happen here. No American newscaster has been sent to a psychiatric hospital for calling an American invasion "an invasion" or for calling on the victims to resist.

We might, however, inquire further into just why this has never happened. One possibility is that the question has never arisen because no American journalist would ever mimic Danchev's courage, or could even perceive that an American invasion of the Afghan type is in fact an in-

vasion or that a sane person might call on the victims to resist. If this were the case, it would signify a stage of indoctrination well beyond any achieved under Soviet terror, well beyond anything Orwell imagined.

Consider the following facts: In 1962, President Kennedy sent the U.S. Air Force to attack rural South Vietnam, where more than 80 per cent of the population lived, as part of a program intended to drive several million people to concentration camps (called "strategic hamlets") where they would be surrounded by barbed wire and armed guards and "protected" from the guerrillas whom, we conceded, they were willingly supporting.

The direct U.S. invasion of South Vietnam followed our support for the French in their attempt to reconquer their former colony, our disruption of the 1954 "peace process," and a terrorist war against the South Vietnamese population that had already left some 75,000 dead. In the following years, the United States resisted every attempt to arrive at a peaceful settlement. In 1964 it began to plan a ground invasion of South Vietnam which took place in early 1965, accompanied by bombing of North Vietnam and intensified bombing of the South. The United States also extended the war to Laos, and then to Cambodia.

The United States protested that it was invited in, but as the London *Economist* recognized in the case of Afghanistan (never in the case of Vietnam), "an invader is an invader unless invited in by a government with a claim to legitimacy," and outside the world of newspeak, the client regime established by the United States had no more legitimacy than the Afghan regime established by the Soviet Union. Nor did the United States regard this government as having any legitimacy; in fact, it was regularly overthrown and replaced when its leaders appeared to be insufficiently enthusiastic about U.S. plans to escalate the terror, or when they were feared to be considering a peaceful settlement.

The United States openly recognized throughout that a political settlement was unacceptable, for the simple reason that the "enemy" would win handily in a political competition. The conflict had to be restricted to the military dimension, where the United States could hope to reign supreme. In the words of Douglas Fike, now head of the Indochina archives at Berkeley and much revered in mainstream journalism as one of a new breed of "non-ideological" scholars, the South Vietnamese enemy "maintained that its contest with the [U.S.-installed government and the] United States should be fought out at the political level and that the use of massed military might was in itself illegitimate" until forced by the U.S. "to use counterforce to survive."

For the past twenty-two years, I have been searching for some reference in mainstream journalism or scholarship to an American invasion of South Vietnam in 1962 (or ever), or an American attack against South Vietnam, or American aggression in Indochina—without success. There is no such event in history. Rather, there is an American *defense* of South Vietnam against terrorists supported from outside (namely, from Vietnam), a defense that was unwise, the doves maintain.

In short, there are no Danchevs here. Within the mainstream, there is no one who can call an invasion by its proper name, or even perceive the fact that one has taken place. It is unimaginable that

any American journalist would have publicly called upon the South Vietnamese to resist the American invasion. Such a person would not have been sent to a psychiatric hospital, but he would surely not have retained his professional position and standing. Note that here it takes no courage to tell the truth, merely honesty. We cannot plead fear of state violence, as followers of the party line can in a totalitarian state.

It is common now to deride any analogy between the Soviet invasion of Afghanistan and the U.S. invasion of Grenada, and indeed they differ radically in scale and character. A comparison with the U.S. invasion of South Vietnam would be more appropriate, but is inconceivable within the mainstream.

A kind of opposition to the Vietnam war did develop in the mainstream, of course, but it was overwhelmingly "pragmatic," as the critics characterized it, distinguishing themselves from the "emotional" or "irresponsible" opponents who objected to the war on principled grounds. The "pragmatic" opponents argued that the war could not be won at an acceptable cost, or that the goals were not clear, or that errors were made in execution. On similar grounds, the German general staff was no doubt critical of Hitler after Stalingrad.

How has this remarkable subservience to the doctrinal system been achieved? It is not that the facts were unknown. The devastating bombing of northern Laos and other attacks were suppressed by the media—these are called "secret wars," meaning that the Government keeps them secret with the complicity of the press—but in the case of the American assault on South Vietnam, sufficient information was always available. The realities were observed, but not seen.

American scholarship is particularly remarkable in this respect. The official historian of the Kennedy Administration, Arthur Schlesinger Jr., regarded as a leading "dove," does, indeed, refer to aggression in 1962. "1962 had not been a bad year," he writes in his history *A Thousand Days*. "Aggression [was] checked in Vietnam." That is, the year in which the United States undertook direct aggression against South Vietnam was the year in which aggression was *checked* in Vietnam. Orwell would have been impressed.

Another respected figure in the liberal pantheon, Adlai Stevenson, intoned at the United Nations that in Vietnam we were combating "internal aggression," another phrase that Orwell would have admired; that is, we were combating aggression by the Vietnamese against us in Vietnam, just as we had combated aggression by the Mexicans against us in Mexico a century earlier. We had done the same in Greece in the late 1940s, Stevenson went on to explain, intervening to protect Greece from "the aggressors" who had "gained control of most of the country," these "aggressors" being the Greeks who had led the anti-Nazi resistance and whom we succeeded in removing with an impressive display of massacre, torture, expulsion, and general violence, in favor of the Nazi collaborators of our choice.

The analogy was, in fact, more apt than Stevenson—apparently a very ignorant man—was likely to have known. As always, the American posture is defensive, even as we invade a country half way around the world after having failed to destroy the political opposition by large-scale violence and terror.

A closer look at the debate that did develop over the Vietnam war provides some

lessons about the mechanisms of indoctrination. The debate pitted the hawks against the doves. The hawks were those, like journalist Joseph Alsop, who felt that with a sufficient exercise of violence we could succeed in our aims. The doves felt that this was unlikely, although, as Schlesinger explained, "We all pray that Mr. Alsop will be right," and "we may all be saluting the wisdom and statesmanship of the American government" if the U.S. succeeds (contrary to his expectations) in a war policy that was turning Vietnam into "a land of ruin and wreck." It was this book that established Schlesinger as a "leading war opponent," in the words of Leslie Gelb.

There is, of course, a possible position omitted from the fierce debate between the hawks and the doves which allegedly tore the country apart during these trying years—the position of the peace movement, which saw the war not merely as a "mistake," but as fundamentally wrong and immoral. To put it plainly, war crimes, including the crime of launching aggressive war, are wrong, even if they succeed in their "noble" aims. This position does not enter the debate, even to be refuted.

In mainstream academic circles, it would have been difficult to find a more committed critic of the war than John King Fairbank of Harvard, the dean of American Asian scholars, who was considered so extreme as to be a "comsymp" or worse in McCarthyite terminology. Fairbank gave the presidential address to the American Historical Society in December 1968, almost a year after the Tet offensive had converted most of the corporate elite and other top planning circles to dovemod. He was predictably critical of the Vietnam war, in these terms: This is "an age when we get our power politics overextended into foreign disasters like Vietnam mainly through an excess of righteousness and disinterested benevolence."

The doves felt that the war was "a hopeless cause," we learn from Anthony Lake, who resigned from the Government in protest against the Cambodia invasion. All agree that it was a "failed crusade," "noble" but "illusory" and undertaken with the "loftiest intentions," as Stanley Karnow puts it in his best-selling companion volume to the PBS television series on Vietnam, highly regarded for its critical candor. Those who do not appreciate these self-evident truths, or who maintain the curious view that they should be supported by some evidence, simply demonstrate thereby that they are emotional and irresponsible ideologues, or perhaps outright communists. They are outside the spectrum of thinkable thought.

All of this illustrates the genius of democratic systems of thought control, which differ markedly from totalitarian practice. Those who rule by violence tend to be "behaviorist" in their outlook. What people may think is not terribly important; what counts is what they do. They must obey and this obedience is secured by force. The penalties for disobedience vary depending on the characteristics of the state.

In the Soviet Union today, the penalties may be psychiatric torture, or exile, or prison, under harsh and grim conditions. In a typical U.S. dependency such as El Salvador, the dissident is likely to be found in a ditch, decapitated after hideous torture; and when a sufficient number are dispatched, we can have elections in which people march toward democracy by rejecting the Nazi-like D'Aubuisson in favor of Duarte, who presided over one of the great mass murders of the modern period (the necessary prerequisite to democratic

lections, which obviously cannot proceed while popular organizations still function).

Democratic systems are different. It is necessary to control not only what people do, but also what they think. Since the State lacks the capacity to ensure obedience by force, the threat to order must be excised at the source. It is necessary to establish a framework for possible thought that is constrained by the principles of the state religion. These need not be asserted; it is better that they be presupposed.

The critics reinforce this system by tacitly accepting these doctrines and confining their critique to tactical questions. To be admitted to the debate, they must accept without question the fundamental doctrine that the State is benevolent, governed by the loftiest intentions, adopting a defensive stance, not an actor in world affairs but only reacting—though sometimes unwisely—to the crimes of others.

If even the harshest critics tacitly adopt these premises, then, the ordinary person may ask, who am I to disagree? The more intensely the debate rages between the hawks and doves, the more firmly and effectively the doctrines of the state religion are established. It is because of their notable contribution to thought control that the critics are tolerated, indeed honored—that is, those who play by the rules.

These distinctions between totalitarian and democratic systems of thought control are only rough approximations. In fact, even a totalitarian state must be concerned about popular attitudes and understanding. And in a democracy, it is the politically active segments of the population, the more educated and privileged, who are of prime concern. This is obvious in the United States, where the poor tend not even to vote, and more significant forms of political participation—the design and formulation of political programs, candidate selection, the requisite material support, educational efforts, or propaganda—are the domain of privileged elites.

Three-quarters of the population may support a nuclear freeze, and some may even know that this is official Soviet policy as well, but that has no impact on the policy of massive government intervention to subsidize high-tech industry through a state-guaranteed market for armaments, since no serious alternative is available in the system of political economy. Popular resistance to military aggression does serve as an impediment to the planners, as has been evident in the last few years with regard to Central America. But such resistance, while sometimes effective in raising the costs of state violence, is of limited efficacy as long as it is not based on understanding of the forces at work and the reasons for their systematic behavior, and it tends to dissipate as quickly as it arises.

At the same time, a frightened and insecure populace, trained to fear Soviet demons and Third World hordes, is susceptible to jingoist fanaticism. This was shown dramatically by the Grenada invasion. The United States is again "standing tall." President Reagan proclaimed after 6,000 elite troops managed to overcome the resistance of a handful of Cubans and Grenadians, and the reaction here could not fail to awaken memories of popular response when other great powers won cheap victories not too many years ago.

The more subtle methods of indoctrination just illustrated are considerably more significant than outright lying or suppression of unwanted facts, though the latter are also common enough. Examples are legion.

Consider, for instance, the current debate as to whether there is a "symmetry" between El Salvador and Nicaragua, each confronted with rebels supported from abroad who are attempting to overthrow the government. The Reagan Administration claims that in one case the rebels are "freedom fighters" and the government is an illegitimate tyranny, while in the other case the rebels are terrorists and the government is a still somewhat flawed democracy. The critics question whether Nicaragua is really supporting the guerrillas in El Salvador or whether Nicaragua has already succumbed to totalitarianism.

Lost in the debate is a more striking symmetry. In each country, a terrorist military force is massacring civilians, and in each country we support that force—the government of El Salvador and the *contras*. The significance of this symmetry is lost as we debate the accuracy of the government case, meanwhile continuing to labor under the mysterious collective amnesia that prevents us from seeing that there is little here that is new.

Or, to turn to another part of the world, consider what is universally called "the peace process" in the Middle East. Israeli-sponsored polls reveal that the population of the territories under Israeli military occupation overwhelmingly oppose the "peace process," regarding it as detrimental to their interests. Why should this be so? Surely of all the people in the region, they are among those who must be yearning the most for peace. But no journalist seems to have inquired into this strange paradox.

The problem is easily solved. The "peace process," as was evident at the time of the Camp David Accords and should be transparent in retrospect, was designed in such a way as to remove the major Arab military force, Egypt, from the conflict, so that Israel would be free to intensify settlement and repression in the conquered territories and to attack its northern neighbor. It is hardly a cause for wonder that the victims of the "peace process" overwhelmingly condemn and reject it.

In this case, too, it would be salutary to overcome our mysterious collective amnesia about the facts of recent history. Anyone who troubles to review the diplomatic record will quickly learn that there have been possibilities for peace with a modicum of justice for about fifteen years, blocked in every instance by U.S.-Israeli rejectionism. In the early 1970s, this rejectionist stance was so extreme as to block even Arab initiatives (by Egypt and Jordan) to attain a general peace settlement that entirely ignored Palestinian rights.

Since the international consensus shifted to adherence to a two-state settlement a decade ago, any such possibility has consistently been barred by the United States and Israel, which persist in rejecting any claim by the indigenous population to the rights that are accorded without question to the Jewish settlers who largely displaced them, including the right to national self-determination somewhere within their former home.

Articulate American opinion lauds this

stance, urging the Palestinians to accept the Labor Party program that denies them any national rights and regards them as having "no role to play" in any settlement, as Labor dove Abba Eban has said. There is no protest here, or even mere reporting of the facts, when the U.S. Government blocks a U.N. peace initiative, stating that it will accept only negotiations "among the parties directly concerned with the Arab-Israeli dispute," crucially excluding the Palestinians, who are not one of these parties.

Analogous rejectionist attitudes on the part of Libya and the minority PLO Rejection Front are condemned here as racist and extremist; the quite comparable U.S.-Israeli stance, obviously racist in essence, is considered the soul of moderation.

I will not proceed with further examples. The crucial point is that the pattern is pervasive, persistent, and overwhelmingly effective in establishing a framework of thinkable thought.

More than sixty years ago, Walter Lippmann discussed the concept of "manufacture of consent," an art that is "capable of great refinements" and that may lead to a "revolution" in "the practice of democracy." The idea was taken up with much enthusiasm in business circles—it is a main preoccupation of the public relations industry, whose leading figure, Edward Bernays, described "the engineering of consent" as the essence of democracy.

In fact, as Gabriel Kolko notes, "From the turn of the century until this day [the public mind] was the object of a cultural and ideological industry that was as unrelenting as it was diverse: ranging from the school to the press to mass culture in its multitudinous dimensions." The reason, as an AT&T vice-president put it in 1909, is that "the public mind . . . is in my judgment the only serious danger confronting the company."

The idea was also taken up with vigor in the social sciences: The leading political scientist Harold Lasswell wrote in 1933 that we must avoid "democratic dogmatism," such as the belief that people are "the best judges of their own interests." Democracy permits the voice of the people to be heard, and it is the task of the intellectual to ensure that this voice endorses what farsighted leaders know to be the right course.

Propaganda is to democracy what violence is to totalitarianism. The techniques have been honed to a high art, far beyond anything that Orwell dreamt of. The device of feigned dissent, incorporating the doctrines of the state religion and eliminating rational critical discussion, is one of the more subtle means, though more crude techniques are also widely used and are highly effective in protecting us from seeing what we observe, from knowledge and understanding of the world.

There are no Danchevs here, except at the remote margins of political debate.

For those who stubbornly seek freedom, there can be no more urgent task than to come to understand the mechanisms and practices of indoctrination. These are easy to perceive in the totalitarian societies, much less so in the system of "brainwashing under freedom" to which we are subjected and which all too often we serve as willing or unwitting instruments. ■

THE USA ON THE WORLD SCENE

THE NEW YORK TIMES, SUNDAY, OCTOBER 27, 1985

PRESIDENT REAGAN'S ASSAULT UPON THE WORLD COURT AND THE PEOPLE'S RIGHT TO KNOW

On January 18, President Reagan directed that our government take no further part in the World Court proceedings dealing with Nicaragua's suit against the United States for violating international law by supporting rebel paramilitary attacks and mining Nicaragua's harbors. This dishonorable boycott of the World Court was a betrayal of America's historic ideals of international peace and of the rule of law.

In October the Reagan Administration took another step backward, announcing that it will refuse to litigate any "political" cases before the World Court, a term our government will define as it pleases, from case to case. All disputes between nations are by their very nature political cases. Ours is the first nation therefore to radically undercut the Court's jurisdiction in international disputes.

The Administration's unilateral withdrawal from World Court jurisdiction in the Nicaragua case and the recent statement generally abrogating its jurisdiction flout the rule of law, and are attempts to avoid accountability to world opinion and to deny the American people's right to know.

- What are the real reasons underlying these extreme measures effected by our President?
- Are they but the prelude to further aggression?

Corliss Lamont, *Chairperson*
Edith Tiger, *Director*
Leonard B. Boudin, *General Counsel*

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- (17) Advertisement. ----->
The ad was 10.25 x 6.25 inches. We have reduced its size somewhat.
(Thank you, BOB DAVIS).

NEWS ABOUT MEMBERS

- (18) Gladys Leithauser has been editing "The Scientific Vision: A College Reader", soon to be published by Holt, Rinehart and Winston. Two BR pieces are included: "The Rise of Science" from "A History of Western Philosophy" and "The Expanding Mental Universe."
- (19) Richard Johnson will be working toward a teaching degree in Political Science and German at University of Utah, after he leaves the Army this Fall. Now with Army Intelligence (as a German Linguist), in Berlin. He generously says: "Please let the members know that if they need anything checked out (research) at Berlin's libraries, I am more than willing to do the footwork."
- (20) Paul M. Pfalzner was elected President of the Humanist Association of Canada/Association Humaniste du Canada in June '85.

- (21) Cherie Ruppe had been planning -- as reported here last issue (RSN48-27) -- to go to Borneo as a volunteer researcher at the Orangutan Research and Rehabilitation Center. She went. This is what happened, in her own words:

On October 4, 1985, I landed at Pankalun Buun Airport in Kalimantan Province, Borneo; part of a team of nine Earthwatch volunteers coming for the privilege of working with Dr. Biruté Galdikas at the Orangutan Research and Conservation Project in the Tanjung Puting Nature Reserve. Another 5 1/2 hours up the Sekonyer River from the village of Kumai via a single cylinder African Queen style boat would find us at Camp Leakey, the center of the project.

The Professor, as Dr. Galdikas is called, is a warm woman with a soft smile and gentle laugh, who has been living with her "men of the forest" (orang-utans) for over fourteen years. She loves sharing her knowledge of the rainforest and orang-utans, and has an uncanny gift for assessing our strengths and turning a blind eye to our weaknesses.

Our days were spent working on the research project, usually by either searching for or following wild orangutans. Two of us with a Dayak assistant would go into the rain forest and search until we found a wild orangutan. After finding one, we would follow it for three days taking the specific notes the Professor requested. On a "following" day we would get up at four a.m. and head into the rain forest in the dark to be at our orangutan's nest before she left it at daybreak. We would follow her, keeping our notes, until she nested at dusk, then make our way back to camp, marking our way to be followed in the dark the next morning. The assistants were uncanny in their ability to follow the markings in the dark. Sure enough, as day broke, we were always right under our orangutan's nest.

Some days were quite easy. Those were the days she stayed on dry ground, (or, more accurately, when she stayed in the trees that kept us on dry ground) and found a tree that was a particularly good food source. Then we would string up our hammocks under her tree for as much as an hour or two, and have a rest and bite to eat while keeping an eye on her. Other days she would rest very little, and spend most of her time over the swamps, which could be extremely fatiguing.

Fortunately, in the midst of a downpour she usually didn't care to move about any more than we did, so we could string up our hammocks and make a bit of a tent under our ponchos. The nice thing about the rain was the fact that it was so warm that getting wet wasn't particularly uncomfortable.

Operating concurrently with but separately from the research project is the conservation project. This mainly consists of providing a home for about 30 ex-captive orangutans and their offspring. The Professor's goal is not to rehabilitate the ex-captives back to the forest, as she estimates the rainforest already supports about the maximum number of orangutans that it can maintain. Her ultimate goal is to halt the poaching of orangutans, which her program has been very successful in doing. Though capturing wild orangutans (which is accomplished by killing a mother in order to take the baby) has been illegal for some time, the Indonesian government tended to turn its back on it, as once they confiscated one, they had no place to take it. They asked the Professor if she would take them in, and she agreed. Now that the government knows there is a home for the captives, they actively pursue the poachers, and confiscate the victims. As a result, the poaching has almost completely stopped.

The ex-captives nest in the rainforest at night and forage with various degrees of success during the day. Most of them return for at least one of the two (7:00 a.m. and 5:00 p.m.) feedings a day. Some of them spend more time than others around camp during the day foraging for whatever treats they can either beg or steal.

They also love to lather up with soap and shampoo, and several of them were always "hanging around" at the end of the dock waiting for their chance to steal one or the other from us when we went down for our daily mandi (bath). However, they were also quite content when we were willing to share a bit with them. They would get all lathered up, then lick off the bubbles. The main goal seemed to be a mouthful of bubbles.

The adolescent Supinah, by far the most mischievous, but irresistibly loveable and adorable ex-captive of the lot, has a beautiful thick coat of lustrous red hair, unusually long, graceful, tapered fingers, and a sweet face with distinctive pale circles around her eyes. She also has a distinctive way of hanging off of whatever she is holding onto that makes her easy to recognize even from a distance. She tends to seek out human companionship and attention more than most of the others, and is by far the gentlest one to play with. The males

also seem to find her attractive, and she is most receptive to their attentions. Like the jealous, ugly stepsisters, the other females, particularly Sisweyo, tend to chase and bite and ostracize her.

Brook, Patty, and Apollo Bob are three juveniles that had been brought in shortly before our arrival. Apollo Bob was very thin and sickly with diarrhoea. He sought only human companionship, and looked like a shriveled old man with his bald head and the way he always sat all hunched over with his head down and his arms folded over his belly. He tugged at all our hearts, and the Professor was not at all sure he was going to survive. However, by the time we left, he was much stronger, so feisty as to be a problem, and was starting to play in the trees like an orangutan.

Usually when a new infant comes in, one of the established females will adopt it and care for it as her own. However, no one would adopt Brook (male) and Patty, so they have adopted each other, and Mr. Mursiman sees to their separate feeding and makes sure they nest successfully at night. When we arrived they still had to be babysat, but by the time we left they were quite independent. Watching Mr. Mursiman with them was a joy. It was obvious these were his babies, and he took great pride in them.

Another most interesting adoption was Barbara. She was brought in about a year ago. No matter how hard they tried to get one of the females to adopt her, none of them would have a thing to do with her. The feeling was mutual. Barbara seemed to hate female orangutans, and male humans, and always latched onto the women in camp. Finally she and Rombe found each other. Rombe is an adolescent male who loves to wear things on his head. He picked her up and put her on his head, and they have been inseparable ever since. He cares for her as if he had given birth to her, even allowing her to suckle him. Her presence doesn't seem to hinder his sexual activities, but we all figure he may have a bit of trouble establishing his male dominance with a kid on his head!

Rombe is also a grabber, and loves to grab us as we walk down the pier to our mandi. He starts playing quite gently, but almost all of us have the bruises to prove that his "play" always disintegrates into a dominance test, and he has the strength of a sumo wrestler. One of his favorite dominance tests is a french kiss!

Curly is a 200 - 250 pound adult wild male who has been treating the camp to the pleasure of his company of late. Since the death of Achmad's baby, she has become receptive, and Curly is in hot pursuit. Not only was it a thrill to be so close to him, but also to hear his long calls. The long call is a most impressive call made by adult males to mark their territory, establish their dominance, and pursue a female. Sometimes it can last as long as four minutes, and is a sound one never forgets. We all shuddered at the thought of what Rombe will be like when he is Curly's size.

Two Indonesian words I will never forget are "rawa" for swamp, and "mandi" for bath. The main trail into the rain forest went right through the rawa, so we always started the day with a balancing act trying (usually unsuccessfully) not to fall off the striplings that were laid across it. We also spent much time pleading "No rawa!" to our orangutans as they led us into thigh deep water. At those times we would dream of the nice, cool mandi in the river awaiting us back at camp. The mandi was rather the social event of the day. One evening when I was having my mandi at the end of the dock with some of the assistants and other volunteers, one of the assistants suddenly looked up very puzzled, and said, "In North America when the rivers freeze, how do you have your mandi?" Now, tell me, how in the world do you explain indoor plumbing to someone whose only source of running water has been a river?

The first morning we were there Supinah raided the guest house while we were all at breakfast. She only took two things: my calculator, and my entire rubber bag full of food! What a haul: twenty-four meusle bars, a kilo of licorice, a kilo of nuts, and a kilo of dried fruit. It was the best haul she had ever made, and after that she was completely out of control. She just started ripping her way through the screening and there was no stopping her. Once she tore the handle off the door, and another time she ripped through the screen by the door, reached through, and removed the key from the lock. There she was in the trees with the key, and there we were locked in the guest house. The Professor finally had to put a dawn to dusk guard on her, MUCH to Supinah's displeasure. She could hardly get away with anything after that.

I only saw one snake while I was there, and it was busy swallowing a big frog. (Not to say that THEY didn't see ME.) The only real hazards seemed to be the Malay Sun Bears and the wild boars. A Malay Sun Bear had attacked a member of the previous team, so when we were searching we avoided the area near her den. However, the pigs were an entirely different matter. They hung around camp and were perfectly capable of attacking any one of us. Mr. Bobby was the biggest and most brazen of the group, and they are quite positive he is the one that killed ex-captive Achmad's baby. He constantly terrorized us, and one night at 2:00 a.m. he caught me at the latrine. I can tell you he stopped me mid-stream, and I went flying back to the guest house pulling up my knickers on the way!

Mr. Bobby had become enough of a threat that the Professor was finally driven, against her will, to request permission from the PPA (Park Authority) to kill him. Pak Bohap waited up for him one night and slew him at 1:00 a.m. with one thrust of his spear.

Our third night in camp it poured rain all night long, and poured off and on through the next day. It was the first of the rainy season, and must have flooded several varieties of critters out of their homes. I came home from the jungle feeling pretty smug that I had already become blasé about all the leeches crawling up my legs - only to find the guest house

overrun with flying termites. I thought the termites were a nuisance until we came back from the dining hall to find the guest house had been invaded by fire ants! These are nasty little beasts that sting like bees and move in armies of tens of thousands. Several of us got our share of bites on our feet as we were doing a St. Vitus' dance around the guest house. The assistants came scurrying over with a pail of kerosene and some brooms, and proceeded scrubbing the place down with kerosene - smoking all the while, of course! The minute the assistants would leave, the ants would start pouring back through the crevasses. Four scrubblings of kerosene finally convinced the ants to take a different route to wherever they were going.

By the time the rats invaded we were so exhausted, and they seemed such a minor problem compared to the fire ants, (our perspective was changing by the minute) that we decided they could share our humble home. We fell asleep to the sound of their gnawing, scratching, and scampering.

By the time we had been there for a week or so, our perspective had changed enough that when Miss Sally sat up in bed in the middle of the night and shouted, "Holy Christ!" no one even woke up. The next day she told us a rat had fallen off the rafter and landed on her face and got tangled in her hair trying to right himself. When no one responded to her shout, she decided she may as well lie back down and go to sleep!

Cherie and friend----->



NEW MEMBERS

(22) We welcome the following new members:

MS. PATRICIA A. HESS 86 7840 E. CAMELBACK ROAD/SCOTTSDALE/AZ/85251//
 MR. JONATHAN H.B. LOBL 86 33-44 91ST ST. (APT. 6L)/JACKSON HEIGHTS/NY/11372//
 MS. MARJORIE MIGNACCA 86 5548 BEAR ROAD / APT.10C/NORTH SYRACUSE/NY/13212//
 DR. EDWARD L. PRICHARD 85 2993 S.W. FAIRVIEW BLVD./PORTLAND/OR/97201//
 DR. CARL REITERMAN 85 2329 EUNICE ST./BERKELEY/CA/94708//
 DR. JOHN D. ROCKFELLOW 86 1350 WASHINGTON ST. #7/SAN FRANCISCO/CA/94109//
 DR. THEODORE W. SCHICK, JR. 85 PHILOSOPHY/MUHLENBERG COLLEGE/ALLENTOWN/PA/18104 5586//

(23)

NEW ADDRESSES

REV. DAN BOND/76/1112 WEST AV./RICHMOND/VA/23220
 MR. LEO CASEY/84/517 E. BROADWAY #3/SOUTH BOSTON/MA/02127-4415
 MR. STEVE DAHLBY/78/9115 N. CARESSA WAY/CITRUS SPRINGS, FL/32630
 MR. BERNARD DAVIS/85/100 HIGH ST./WESTERLY/RI/02891
 MR. CHARLES M. GRIFFITH III/84/13524 LULL ST./VAN NUYS/CA/91402

MR. JOHN W. HARPER/78/571 S. CORONADO ST. #601/LOS ANGELES, CA/90057
 MR. RAMON K. ILUSORIO/85/PO BOX 130 MCC, AYALA AV./MAKATI, METRO MANILLA/PHILIPPINES
 MR. SAMUEL H. MILLIGAN/84/ 665 S. JENNINGS /FORT WORTH/TX/ 76104 3210
 MR. P. DAVID MONCRIEF/83/BOX 240191/ MEMPHIS/TN/38124-0191
 MS. PAT ROBINSON/85/PO BOX 2010/SPARKS/NV/89431

MR. JOSEPH M. RODERICK/84/1326 SPRUCE ST./APT. 901/PHILADELPHIA/PA/19107
 MR. WAYNE D. SMITH/83/PO BOX 6527/VIRGINIA BEACH/VA/23456-0527
 DR. PHILIP STANDER/76/7 SEABREEZE LANE/BAYVILLE/NY/11709
 CAPT. MICHAEL H. TAINT/82/PO BOX 4014 DSMC PMC 85-2/BELVOIR/VA/22060- 5426

RECOMMENDED READING

(24) Richard Johnson's Ten-Best has been honed down to seven:

1. The Brothers Karamazov
2. Of Human Bondage
3. Portrait of an Artist as a Young Man.
4. Crime and Punishment
5. The Magus (Fowles)
6. Stories of John Cheever
7. Stories of W. Somerset Maugham

For previous lists of Ten-Best, see RSN46-20, RSN47-28,29,30, RSN48-30.

BOOK REVIEW

(25) "RUSSELL" by Clive William Kilmister, St Martin's Press, 1985 (c 1984), as reviewed by MARVIN KOHL, in "Choice" (October 1985).

This work, intended to complement D. F. Pear's Bertrand Russell and the British Tradition in Philosophy (1967), describes the development of Russell's early thought and the intellectual context of his work on the foundations of logic and mathematics. It contains detailed and important analyses, including A Critical Exposition of the Philosophy of Leibniz (1900), An Essay on the Foundations of Geometry (1897), and Principia Mathematica (3v.,1910-13). Despite the title and the jacket blurb, little is said of Russell's less technical work, and only one chapter (and that the shortest) is devoted to the period from about 1927 to 1970. Kilmister maintains that there is an essential unity to Russell's thought, that once his early work is clearly set in its context and understood, all the rest falls into place as applications to general philosophy of mathematics. The other, perhaps less controversial, threads of argument running through the book are that Russell was primarily devoted to establishing the truth of foundations and that the most important ingredient of his later thought was the idea of basing a metaphysics on logic. Notes; no bibliography; a very short index. This book should be welcomed by graduate students and scholars interested in the development of Russell's thought or in the history of the foundations of logic.

["Choice" is published by the American Library Association and the Association of College and Research Libraries.]

NEWSLETTER MATTERS

(26) Please note: Typographical, grammatical and other errors are inserted in the text of this publication at the discretion and pleasure of the editor, occasionally assisted by the printer.

[From the Japos Bulletin, Gustav Detjen, Jr., Editor, 154 Laguna Ct., St. Augustine Shores, FL 32086.]

BOOK REVIEW

(27) "ALFRED NORTH WHITEHEAD, *The Man and His Work*," Volume 1:1861-1910 by Victor Lowe. Reviewed by Anthony Quinton in *The New York Review of Books* (December 5, 1985). The following portions of the review are mostly those that deal with Russell. The review is titled, "The Right Stuff." (Thank you, BOB DAVIS.)

Alfred North Whitehead rumbles around in the intellectual history of the English-speaking world in the twentieth century like a loose bolt in a machine. He was made of the right stuff: a professional mathematician who turned into a professional philosopher who was also magnificently equipped with a general fund of humane learning in history (particularly church history) and in literature. He was in the right place: at Cambridge at the beginning of one of that great university's greatest periods, which was to run on until about 1950. He had the right connections: most of all in the form of his collaboration with his pupil Bertrand Russell in the ten years during which they worked on *Principia Mathematica* (1910-1913), the most influential work on formal logic since Aristotle's *Organon*. He was, particularly when he was between his late fifties and his mid-seventies, highly productive, publishing nine substantial books in that period.

* * * * *

Victor Lowe makes it clear that although Whitehead and Russell were in constant and fruitful touch during the composition of *Principia Mathematica*, a pronounced division of labor prevailed. Whitehead did the mathematics; Russell did the philosophy. Since the book excited philosophers but left mathematicians cold, it is not surprising that it has come to be thought of as primarily Russell's work, for all his counter-alphabetic position on the title page.

* * * * *

Whitehead's own writing is enlivened with some admirable epigrammatic flashes of perceptiveness and is as forceful and lucid as Russell's, but without the metallic super-

ficiality that often characterizes Russell's writing on the history of thought. But when he writes about philosophy itself, it is for the most part exceedingly turgid and obscure, a torrent of puzzlingly amorphous neologisms like "prehension" and "concrecence" and of ordinary words like "event," "occasion," and "object" used in some novel and greatly extended sense.

* * * * *

The chief intellectual interest of the early part of Whitehead's life is his association with Bertrand Russell, which began in 1889, when Whitehead persuaded his fellow examiners to give Russell a better scholarship than they had intended to. He arranged for people to get to know Russell when he arrived as a student the following year and revived his interest in mathematics when he had turned from it to philosophy in disgust at its current Cambridge form as the acquisition of a capacity to perform high-speed deductive tricks. In 1900 they went to a conference in Paris together. In their joint excitement at meeting the Italian mathematician Giuseppe Peano, the partnership was cemented that led thirteen years later to the last published of the volumes of *Principia Mathematica*. Peano, dissatisfied with the lack of rigor in much of mathematics, showed that its fundamental part, the arithmetic of natural numbers, could be set out as a rigorous axiomatic system, derivable from five axioms, and he devised a vastly more perspicuous notation than that of the still largely unknown Frege. This enchanted Whitehead, with his passion for generality, and Russell, with his passion for certainty.

The rest of this aspect of Whitehead's career is familiar from Russell's numer-

ous autobiographical accounts of it. The first decade of the century was an unhappy one for Russell, even if that of his greatest intellectual achievements. The paradox in set theory which he discovered in the summer of 1901 led to a long struggle, which continued until 1907, and to a version of his theory of types which was incorporated in *Principia Mathematica*. This intellectual travail was carried on in circumstances of deep personal unhappiness. At the time of his discovery of the paradox he realized he could no longer stand his wife Alys, and soon fell deeply in love with Evelyn Whitehead. Lowe does not believe either that Evelyn led

Russell on or that they became lovers. Certainly the matter never seems to have come out into the open for the four people involved. But it must be part of the explanation of the drifting apart of the two collaborators.

Throughout these years, Whitehead, true to form, was constantly praising and encouraging Russell, while with equal constancy adjuring him not to go too fast. Russell was certainly annoyed by Whitehead's unwillingness to show him the preparatory work he had done on the projected fourth volume of *Principia*. Whitehead's explanation of his secretiveness was that he did not want Russell to run off with his ideas and develop them in all sorts of half-baked and precipitate ways. That fear, which was not of theft but of misuse, was not unreasonable. Toward the principle of biding one's time Whitehead and Russell took directly opposite attitudes. Lowe's final comment on their collaboration is admirably just. "A wonderful thing about their collaboration," he says, "is the perfect preservation of the individuality of each partner, made possible by their mutual respect and affection."

RUSSELL SOCIETY LIBRARY
Tom Stanley, Librarian

(28) Books for sale:

By Russell:

Appeal To The American Conscience	\$ 2.00
Authority And The Individual	3.75
The Autobiography Of B.R. (in one volume)	7.50
The Autobiography Of B.R., Volume 1	16.00 H
The Autobiography Of B.R., Volume 2	13.00 H
The Autobiography Of B.R., Volume 3	11.00 H
Education And The Social Order	4.25
Has Man A Future?	8.00 H
History Of The World In Epitome	1.00
Icarus Or The Future Of Science	3.00 H

The Impact Of Science On Society	2.75
An Inquiry Into Meaning And Truth	6.00
Justice In Wartime	8.00 H
My Philosophical Developement	2.75
Political Ideals	3.75
Power: A New Social Analysis	5.50
The Practice And Theory Of Bolshevism	3.75
Principles Of Social Reconstruction	3.75
Roads To Freedom	4.00
The Scientific Outlook	5.50

By Other Authors:

Bertrand Russell And His World by Clark	12.00 H
Bertrand Russell, 1872-1970	1.25
The Life Of Bertrand Russell In Pictures And His Own Words	4.50
Bertrand Russell, A Life by Gottchalk	1.50
Bertrand Russell, The Passionate Sceptic	1.75
Mr. Wilson Speaks "Frankly and Fearlessly" On Vietnam To B.R.	1.25
Essays On Socialist Humanism In Honor Of The Centenary Of B.R.	4.00
Essays On Socialist Humanism In Honor Of The Centenary Of B.R.	9.00 H
The Incompatible Prophesies: Bertrand Russell On Science And Religion by Greenspan	4.00
Into The Tenth Decade: A Tribute To Bertrand Russell	3.00
The Tamarisk Tree, Volume 1 by Dora Russell	5.00 H
Secrecy Of Correspondence Is Guaranteed By Law	3.50
National Frontiers And International Scientific Cooperation	4.00

Prices are postpaid. Paperback unless otherwise indicated. Please remit by check or money order, payable to the Bertrand Russell Society.
The Russell Society Library, Box 434, Wilder, VT 05088

(29) Books for sale elsewhere:

Greenwood is selling their 1984 reprint of HAS MAN A FUTURE? for 27.50. The Library's copies are the Allen & Unwin first editions, in the dust jackets and with the errata slip tipped in. Only 8.00 Postpaid!

The Scholar's Bookshelf, 51 Everett Drive, Princeton Jct., N.J. 08550 is offering these volumes until April 30, 1986:

No. 70197 Bertrand Russell Memorial Volume, edited by Roberts. An analysis and assessment of the intellectual core of Russell's lifework in 26 major essays. 1979; 448 pages List price: 49.50 Sale Price: 16.95

No. 70317 Russell In Review; The Bertrand Russell Centenary Celebrations at McMaster University. An interdisciplinary selection of 20 papers on Russell's life and personality, his views on religion, education, and politics, his logic and his philosophy. List price: 40.00 Sale: 9.95

Minimum Order: 10.00 A flat rate of 3.00 Handling for any order.

(30) New books to lend:

DEWEY AND RUSSELL: AN EXCHANGE, edited by Samuel Meyer. 1984 Philosophical Library. 9.95

As Martin Gardner recently observed, "The two men frequently attacked each others views, each presenting such a caricature of the other's opinions that it was easy to make them seem absurd. An entire book could be devoted to this battle." Meyer has carefully selected representative writings from each philosopher's published responses and presented them as a debate.

Russellphiles will have already read and enjoyed Russell's remarks; They may be surprised to find Dewey just as witty (and occasionally unfair):

"This view is a repetition of a position he took long ago when, in 1922, he said that he found the "love of truth obscured in America by commercialism of which pragmatism is the philosophic expression." I remarked that the statement seemed to me to be "of that order of interpretation which would say that English neo-realism is a reflection of the snobbish aristocracy of the English and the tendency of French thought to dualism an expression of an alleged Gallic disposition to keep a mistress in addition to a wife; and the idealism of Germany a manifestation of an ability to elevate beer and sausage into a higher synthesis with the spiritual values of Beethoven and Wagner!"

BERTRAND RUSSELL, edited by Ann Redpath. 1985 Creative Education 8.95 In a commendable publishing venture, Creative Education is reprinting some of the contributions to Schuster's Living Philosophies, 1931. Russell outlines the forces which he believes have molded his

character, the social philosophy that developed from these forces, and his reasons for believing a world government is necessary. A short biography, rather hagiographic, rounds out an attractively produced volume.

The publishers have contributed copies of both volumes for our Lending Library. The Philosophical Library also donated a copy of their 1983 paperback edition of THE WILL TO DOUBT.

(31) Cassettes for sale and to lend:

Pacifica Radio Archive Educational Services, 5316 Venice Boulevard, Los Angeles, CA 90019 is offering these titles:

No. BB0597 ON NUCLEAR MORALITY. Russell brings his philosophical genius to bear on the nuclear question, discussing his famous letter to Einstein and evaluating the Pugwash meetings. 1962 32 Minutes 11.00

No. BB4013 BERTRAND RUSSELL'S WAR CRIMES TRIBUNAL. Russell outlines his plans for the Tribunal and appeals to Americans to take an active roll in support of the people of Southeast Asia. No date 29 Minutes 11.00

Add 3.00 for U.P.S. delivery for both cassettes. Copies will be available for loan from the Library.

(32) Special request:

I'd like to have a display of books and articles by members for our next annual meeting. If you have not sent a copy of your published work to the Library, now is the time! They need not deal with Russell or, necessarily, philosophy.

ABOUT OTHER ORGANIZATIONS

(33) Humanist Association of Minnesota (Asociacion Humanista de Minnesota) held a public meeting on December 5, 1985 at the David Jurgensen Residence, 806 West Lake Street #10, Minneapolis, MN. The subject was Part 2 of "Introduction to Humanism".

(34) PHRC, the Palestine Human Rights Campaign, sends newsletters and bulletins at monthly or bi-monthly intervals. It is interested in the indignities and pain allegedly inflicted on the Palestinians by the Israelis. It says it wishes to "reach out and educate the American public about attacks on Palestinian human rights carried out by Israel, a state supported and funded by the United States government." It is currently fund-raising to set up a system "to counter the Israeli government's [allegedly] powerful network of misinformation and cover-up..." The PHRC has a West Coast Office (811 North 45th, Seattle, WA 98107), an East Coast Office (PO Box 43344, Washington, DC), and a National Office (220 South State Street, One Quincy Court, Suite 1308, Chicago, IL 60604).

* * * * *

(35) We recall that, according to a full-page ad in The New York Times 16 years ago (2/23/70, p.21), BR sent a message to the delegates at the International Conference of Parliamentarians on the Middle East Crisis, meeting in Cairo on February 2, 1970.

Sending the message apparently was the last public act of BR's life. BR died on February 3, 1970.

The ad in the Times was signed by the Arab States Delegation, 405 Lexington Avenue, Suite 3711, New York, NY 10017.

Here are excerpts:

For over 20 years Israel has expanded by force of arms.

The aggression committed by Israel must be condemned...

The tragedy of the people of Palestine is that their country was "given" by a foreign power to another people for the creation of a new state. The result is that many hundreds of thousands of innocent people were made permanently homeless.

How much longer is the world willing to endure this spectacle of wanton cruelty?

It is abundantly clear that the refugees have every right to the homeland from which they were driven, and the denial of this right is at the heart of the continuing conflict.

PUBLICATION RECEIVED

- (36) "The Churchman", describes itself as "an independent journal of religious humanism, under the sponsorship of The Churchman Associates, Inc. It is edited in the conviction that religious journalism must provide a platform for the free exchange of ideas and opinions; that religion is consonant with the most advanced revelations in every department of knowledge; that we are in a fraternal world community; and that the moral and spiritual evolution of man is only at the beginning."

Two items in this newsletter -- "Why I am a Secular Humanist" (39) and "They Want War" (37) -- originally appeared in the January 1985 issue of The Churchman.

We are indebted to OPHELIA HOOPES for introducing us to The Churchman. Subscription \$10. Churchman Co., 1074-23rd Av. North, St. Petersburg, FL 33704.

ON WAR

'They Want War'

UNDER THE DISTRESSING influence of the Reagan landslide I went compulsively to the attic and picked up a book I read years ago, Erich Fromm's *Beyond the Chains of Illusion*. Like a man hypnotized I turned to a red-lined passage in which Fromm describes an indelible memory of World War I Germany: "My Latin teacher, who in his lessons during the two years before the war had proclaimed as his favorite maxim the sentence, '*Si vis pacem para bellum*' (if you want peace prepare for war), showed his delight when the war broke out. I recognized that his alleged concern for peace could not have been true. How was it possible that a man who always seems to have been so concerned with the preservation of peace should now be so jubilant about the war?" (Bertrand Russell noted the same phenomenon on the streets of London: mass jubilation when World War I was declared.)

Any relatively unbiased observer can see that most members of the present administration and many congressmen are dead ringers for Dr. Fromm's Latin teacher. They WANT war.

Walker Percy wrote, "War is better than Monday morning." Every-dayness and boredom are the enemies men hate worst of all. That's what crushed Mr. Mondale: Americans associated him with Monday morning. They know Reagan is bound for war but they don't care. Especially happy are the twice-born who see themselves holding a first-class cabin to heaven with tickets on the 50-yard line. There they can cheer gleefully as they watch the once-born writhe in agony beneath the nuclear fires of Armageddon.

As long as he has money in his pocket, the American man does not care where he's going. That means only a handful of congressmen (and a few concerned Americans) stand between "Monday morning" and Armageddon. Let us pray that we are able to hold off the raging hordes of war-lovers.

CHARLES C. WIGGIN

Mr. Wiggin served as a Naval officer in the '60s. He lives in Fortson, Ga.

- (37) From The Churchman (1/85)----->

- (38)

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SECULAR HUMANISM (CONTINUED)

From The Churchman (January 1985):

WHY I AM A SECULAR HUMANIST

FOR IDENTIFICATION purposes only, I am a Baptist minister (Southern and American Conventions) whose career is summed up in four eastern North Carolina pastorates. I am also a secular humanist. And I don't wear two hats!

Please note that I said humanist. The "ism" messes things up. I am an American, but I do not believe in Americanism. I admire a scientist, but I will have nothing to do with scientism. I believe profoundly in Creation (God the Father Almighty, Maker of heaven and earth), but I reject creationism, and especially scientific creationism, as a contradiction in terms!

But if anyone calls me a secular humanist, I will reward him with blessings and not curses. Whatever opprobrium may be intended, I will not allow this to be an epithet of godlessness and infidelity. For my part, the Moral Majority is not going to get away with putting together two wonderful words that I regard as a thing of beauty and a joy forever and making them a witches' brew.

Consider the word "secular." In its original meaning it pertained to the age, the times, the world. Long before "secular" was used to distinguish the temporal from the eternal, the spiritual from the material, it denoted "this goodly frame, the earth." Thus the opening chapters of the Bible tells us that in the beginning God was involved in creating the secular, and we read that each time He caused something to come to be, He found that it was good. The psalmist therefore could sing that the "earth is the Lord's and the fulness thereof," and the Fourth Evangelist announce that God so loved the world that He sent His son into the world. Is there some way to remind the anti-secularists, who are so selective in their use of Scripture, of another text at this point: "For God sent not His son into the world to condemn the world but that the world through him might be saved"? We might all become born-again environmentalists if we pondered deeply the warning from the last book in the

By W. W. FINLATOR

"I proudly identify myself with civil liberties, social welfare, and environmental groups, and to my scandalized brethren of the faith, I am prepared blithely to reply: 'If this be secular humanist, make the most of it.'"

Bible: "Hurt not the earth, neither the sea, nor the trees."

And consider the word "humanist." Why are so many religionists afraid of it, and why should we abandon it to good people who write humanist manifestos? Humanist is biblical to the core. There is no better way to understand the stupendous doctrine of Incarnation ("The Word became flesh and dwelt among us") than the simple statement that the Divine became human. Why else would Jesus call himself "Son of man"? From an infant he grew in stature and mind, in favor with God and man, that is to say, in humanity. And there are far more references in his teachings to mercy, forgiveness, unselfishness, loyalty, humility — the things that make us fully human — than to prayer, heaven, hell, angels, and devils. In the universal prayer he left with us is the petition that the kingdom of heaven shall be enacted "on earth."

Few things have so shaped the direction of my ministry as reading the statement years ago by William Temple, Archbishop of Canterbury, that of all major religious faiths, Christianity was undoubtedly the most materialistic. It is a bold and unapologetic affirmation of the secular and the human, reminding us that what we do to and for another we do to God and that unless we love human beings whom we see, we cannot love God whom we do not see. This radical enlightenment came at a time when we were distancing ourselves from the Russians by calling their system atheistic and materialistic. Since then I have sung with increased

fervor and faith, "This is my Father's world."

Such liberating experiences as this have made me free to reach out to groups beyond the church that I regard as humanizing our life and time. I have therefore become a member of what the church in earlier ages designated the "secular clergy" in addition to the more officially sanctioned regular or "spiritual" clergy. I have never entertained a notion of forsaking religious observances, but I have often found that what Jesus called the "weightier matters of the law," justice, mercy, equity, are more espoused by groups outside the church. Hence I proudly identify myself with civil liberties, social welfare, and environmental groups, and to my scandalized brethren of the faith, I am prepared blithely to reply: "If this be secular humanist, make the most of it."

There is a final dimension in my secular humanist profession which I find so exciting, so relevant and so in need of, well, preaching today. That has to do with the Constitution of the United States which is a totally secular humanist document in spite of all the asseverations of the fundamentalists that our government is founded on Christian principles. Nowhere are God, Jesus, Christ, heaven, hell, forgiveness, creation, etc., mentioned in the Constitution. Religion is mentioned twice, and both times negatively, meaning it is out and that the new government would be religiously neutral. As a Baptist believing profoundly in church-state separation, how I love this!

But on the other hand, how gloriously humanist is this secular document. The new government was instituted with a solemn commitment to establish justice, insure domestic tranquility, promote general welfare, and secure the blessings of liberty. All this was to be the prime business of the government, and it sounds so

Dr. Finlator recently retired as minister of the Pullen Memorial Baptist Church, Raleigh, N.C.

humane. Furthermore, the people were guaranteed free speech and assembly and press, due process, equality under the law, privacy, protection from cruel and inhuman punishment, and all discrimination based on color or race or creed, and as to their reli-

gion, or non-religion, neither help nor hindrance from the government. Dear God in Heaven, what a wondrous secular humanist document for all Americans!

There is that inspiring story of one of the Founding Fathers in

Philadelphia replying to the question what kind of new government had he and his colleagues forged: "A Republican form, if we can keep it." My paraphrase, so poignant for our day, would be: "A secular humanist form, if we can keep it." *

PUBLICATION RECEIVED

- (40) Middle East Review is sponsored by the American Academic Association for Peace in the Middle East, "academicians teaching in colleges and universities throughout the United States." Its purpose is "to utilize the special skills and talents of the academic community to elicit new ideas and approaches for the solution of the Arab-Israeli conflict and to reach a just and lasting peace in the region." The members of its Editorial Board teach at the following universities: BRANDEIS, COLUMBIA, CUNY, GEORGETOWN, MCGILL, NOTRE DAME, ILLINOIS-URBANA, NAVAL WAR COLLEGE, RUTGERS, SAN FRANCISCO STATE, SWARTHMORE, UCLA, YESHIVA. The Winter 84-85 issue is on "American Foreign Policy in the Middle East." The Spring 85 issue is about "Turkey and the Middle East." It is a 64-page quarterly, \$12 per year, from AAPME, 330 Seventh Avenue (606), NY NY 10001.

BY BERTRAND RUSSELL

- (42) 1938. From "Dare We Look Ahead?" (NY:Macmillan, 1938), with thanks to TOM STANLEY:

SCIENCE AND SOCIAL INSTITUTIONS

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THE EFFECTS of science on Social Institutions are only beginning. Science has been important in human life for three hundred years, and according to the astronomers life is to continue on this planet for about a billion years. If, therefore, I were to treat my subject in due proportion, I should spend the first millionth of a second on the effects of science hitherto, and the rest of the hour on its future effects. I will, however, make a somewhat less equitable division, and spend as much time on the past and present as on the future.

We may consider the effects of science under four heads: (1) Its effect on beliefs; (2) on war; (3) on production; and (4) directly on the minds and bodies of human beings.

The effect on beliefs, apart from certain effects on war, was the earliest of these. Science began to have recognized social importance at about the time of Charles II. The Merry Monarch founded the Royal Society as a cure for what was in those days called "enthusiasm," that is to say, fanatical religious belief. The world had had a considerable experience of creed wars, and Charles II, unlike his brother, was not prepared to suffer for any creed. He hoped that the scientific habit of mind would have the effect of making people less cocksure and less willing to endure martyrdom for their convictions. In this, on the whole, he was justified. All the different sects became milder at this time. Those Jesuits who were ardent disciples of Descartes were much less interested in persecution than the Jesuits of an earlier generation. Anglicans became bland and lost the fierceness of Laud. Nonconformists, having failed in their bid for supremacy, rapidly diminished in fanaticism. The kind of way in which Swift satirized the wars of religion would have been totally impossible before the accession of Charles II. In this change of the general temper science was, of course, only one factor, but it was an important one, as anybody may see in reading Pepys. In France science had, at first, the same kind of effect upon men's tempers

as in England, but after the suppression of the Jansenists Cartesianism fell out of favour in ecclesiastical circles, which, moreover, for a long time looked askance at Newton as a Protestant innovator. The consequence was that science became anti-clerical, and ultimately revolutionary. Napoleon cured it of this by giving it pensions, and from his time onwards science has been everywhere a recognized element in the social system. I must, however, make one exception; the third Reich, like revolutionary France, has decided that it has no need of savants. A few tame professors survive to perform the correct mumbo-jumbo, but, in the main, the scientific intellect of Germany is in exile.

The effect of science on belief is not now what it was at first. Originally, it was discoveries rather than inventions that were felt impressive, and the discoveries, since they disproved what had previously been supposed known, diminished rather than increased the amount of knowledge men believed themselves to possess. Now, on the contrary, it is inventions that cause the popular respect for science, which has come to be felt as a reliable kind of magic, by which our feeling of power is immeasurably increased. Originally, science fitted into the traditional contemplative conception of knowledge; now, conversely, it has caused knowledge to be conceived as essentially an instrument in practice.

The effect of science on war has been hitherto, perhaps, its most important effect. Persons who dislike war are apt to underestimate the importance of military technique in history, although at all times it has been a vital factor in great events. Men of science, from the beginning, have always recommended themselves to rulers by their power of being useful in war. Everybody remembers what Plutarch has to say about Archimedes at the siege of Syracuse. Leonardo, in applying for a job under the Duke of Milan, wrote at great length about his skill in the art of fortification, and added in a postscript that he could also paint a bit. Galileo occupied himself considerably with artillery, and it was probably cannon balls that caused him to work out the trajectory of a falling body. In the French Revolution all the scientists whose heads remained upon their shoulders occupied themselves feverishly with the problem of the manufacture of explosives. During the Crimean War, Faraday was appealed to by the War Office on the subject of poison gas. And in the present day,

as everyone knows, even the most pacifistic physicist or chemist can hardly avoid contributing something to the art of war.

At every stage, changes in the art of war have had important political repercussions. The invention of gun-powder destroyed chivalry and the impregnability of castles. In the seventeenth and eighteenth centuries the profession of the private soldier required more skill than it does at present; this was, therefore, the period of small professional armies, which could be recruited by monarchs without the need of any popular appeal. As the skill required in the private soldier became less, it became possible and therefore important to have large armies. For this purpose popular enthusiasm was a help, and the victories of the French Revolution are largely attributable to this cause. Modern war requires not only huge armies, but enormous numbers of munition workers. It cannot, therefore, be successful unless the nation is at one with the Government. This is the chief reason which has caused so many Governments to become more or less democratic. There are signs, however, of a new development, in which victory will depend upon scientific skill rather than upon numbers. Victory will go to the Government which can most successfully spread its poison gas and bacteria among the enemy. This is a problem rather of technical ingenuity than of man-power, and suggests for the future an oligarchy employing scientific experts. This change will facilitate the holding of power by minority dictatorships, whether Fascist or Communist.

Looking a little further ahead, it is to be expected that new-style tyrants will come to depend, like those of Greece and Rome and Bagdad, upon bands of mercenaries, but the mercenaries will be men of science. Sooner or later, as in those historical precedents, the mercenaries will see no reason to serve tyrants, and will seize power themselves. Whether the resulting scientific oligarchy will be pleasant or unpleasant, I do not venture to predict.

One of the difficulties of warfare in modern times has been that the generals and admirals, through being conservative in politics, have acquired a conservative outlook upon other matters also, and more particularly upon the technique of war. The Duke of Wellington objected to rifles as an innovation. The British Admiralty continued to construct men-of-war of wood, and to view steam with disfavour, for about half a century longer than they should have done. It was the American Civil War, conducted in the main by people who were not professionals, which led the way to the modern type of battleship. If I were conducting a war, I should insist that all the generals must be business men and all the admirals civil engineers; I should confine professional soldiers and sailors entirely to the lower ranks.

It is likely that during the next fifty years the importance of air warfare will exercise a decisive effect on politics. Owing to the fact that the aeroplane moves in three dimensions instead of two, attack is easy and defence hardly possible; moreover, the importance of the sea is enormously diminished, since it is probable that sea communications could not be kept open in time of war. For these reasons, war, if it occurs, will be more destructive than it used to be. It may therefore be assumed that in the

next war all the belligerents will destroy each other, with the result that the whole world will fall under the domination of the largest neutral, provided any important country has the sense to remain a spectator. In this way a world government may be brought about, and civilization may survive.

Modern war depends so much upon science, and science changes so quickly, that victory is likely to be more dependent upon scientific skill than upon any other single factor. It is scarcely possible that science, even on the purely technical side, can long flourish in the atmosphere of Nazi Germany. At present Germany still has the benefit of the scientific skill built up in past times, but it is to be expected that within twenty years, at latest, the lowering of the intellectual level since the accession of Hitler will cause a loss of military efficiency as compared with countries where intelligence remains more or less free. The very widespread belief that a totalitarian state is more efficient in war than one with a more liberal régime is, I believe, as complete a delusion as the analogous belief in absolute monarchy which existed in the time of Louis XIV.

The effect of science on production is such a hackneyed theme that I propose to say almost nothing about its more familiar aspects. There are, however, two matters in which science has not yet exercised its full effect, as to which I wish to say something. First: under the influence of nationalism, every state wishes to be as far as possible economically self-supporting. This is becoming increasingly feasible through the substitution of synthetic for natural products. Artificial silk is familiar; synthetic rubber, synthetic wood, synthetic wool, and so on, will follow in due course. There was a time when tropical countries were needed for the production of sugar; they are still needed for tea and coffee. But probably new drinks could be made out of the produce of the temperate zone, which advertisers could persuade us are just as nice as tea and coffee. International commerce is rapidly losing its importance, and is likely, unless nationalism loses its force, to have even less importance in the future than it has now. This is to be regretted, since, speaking historically, almost all intellectual and moral advance has been connected with commerce, which has a liberalizing effect, both by involving contact with foreign customs and because it is conducted on a basis of mutual advantage rather than of force. The Greeks, the Renaissance Italians, the Dutch, and the English owed their merits to commerce. The Japanese owe their demerits to the two and a half centuries during which all intercourse with foreigners was prohibited.

Secondly, the possibilities of science in relation to food production have, as yet, scarcely begun to be exploited. With existing knowledge, it would be possible, if it were desired, to produce all the food required in Great Britain on a small part of the soil of Great Britain. The Sahara, so I am informed by my friend Mr. Bernal, could be made fertile by the simple expedient of preventing the evaporation of dew. I suppose that something of the sort could be done in the interior of Australia. In a slightly more distant future there is the possibility of synthetic food, which would destroy the necessity for agriculture, and thus transform politics and social life.

One effect of science in relation to production has been made familiar by Marx, and that is the growth

in the size of economic organizations. But it is not only economic organizations, it is organizations of every kind that increase in size as a result of scientific technique. There is, it is true, one apparent exception. Since the Great War, states have tended rather to diminish than to increase in size, but this is due to nationalism, which cuts across the effects of science. If science could operate unchecked, it would soon produce a single world state.

I come now to what will almost certainly, in the future, be the most important of all the effects of science, namely, its direct operation upon man himself. Hitherto we have accepted man with his desires and capacities as a datum, and have used science to further the satisfaction of his desires, but we are beginning to understand how to treat man himself as a product which can be indefinitely modified by science. A man's character is formed by a great variety of causes: his congenital characteristics, his diet, his education, his social circumstances, and the social traditions in which he lives. It is clear that by diet and bio-chemical treatment a man's character can be completely transformed. If Carlyle's dyspepsia had been cured, how different his opinions would have been! If Luther had not suffered from constipation, he would have been less obsessed by the works of Satan. What can be done mentally to alter man is not less important than what can be done physiologically. We are beginning to understand the art of manufacturing opinions wholesale as we manufacture pins. The technique is not yet quite perfect, but it may be confidently hoped that within another hundred years almost every citizen of a state will have, on almost every subject, the opinions which the Government of that state wishes him to have. Education, the press, the cinema, and the radio are already being used to this end, but as yet they cannot be used so effectively as they soon will be. There is still a liberal tradition which has not died out, even in the most authoritarian states. There are older men who remember days of comparative liberty, and who may instil doubts into their children. The hypnotic technique is not yet perfect, and does not yet begin at a sufficiently early age.

The ritual is not yet so impressive as that of the Catholic Church. And Christianity is still able to offer some opposition to the new paganism. Moreover, economic circumstances as yet make it difficult to give people that degree of happiness which is necessary to ensure that they shall not become rebels. All these, however, are temporary difficulties. If the authoritarian state survives long enough, and if it has the good sense to listen to the advice of educators and advertisers, we may confidently expect that it will achieve a degree of uniformity of opinion among its subjects to which there has been nothing analogous in past history.

The congenital part of man is as capable of scientific manipulation as the part which is due to education. As yet the laws of heredity are not sufficiently ascertained to make eugenics completely reliable, but no doubt the necessary knowledge will be acquired before long.

In connection with eugenics, it is natural to consider a question which raises a doubt as to the stability of a scientific society. Throughout the last sixty years, education and industrialism have led to a fall in the birth-rate wherever they have reached a certain level,

and it is now clear that, even if there are no wars, the most civilized nations will rapidly dwindle in the next half-century, unless some revolutionary measure is taken to counteract this tendency. There is nothing mysterious about this. Some people like children, but there are other ways of spending men's money and women's time which most men and women prefer to school bills and pregnancy. Even the minority who would like a large family are apt to find the expense prohibitive. The more education is prolonged, and the more the life of the childless is made agreeable, the stronger become the reasons of self-interest against having children. Yet with the progress of science and technique the prolongation of education becomes increasingly important.

Such mild measures as the French Government, for instance, has been willing to adopt with a view to arresting the fall of the birth-rate, have proved totally ineffective. The German Government hopes to achieve the result by means of ignorance and poverty. But this method will not replenish the numbers of the governing class, which must sooner or later be submerged by a rising flood of semi-barbarous slaves. To preserve a scientific society, the supply of men who combine education with ability must be kept up. It is not at all clear that civilized communities will think this worth the necessary sacrifices, not only of money, but of ethical convictions. If they do not, our present level of scientific culture is biologically unstable, and must be expected to give place to a less sophisticated society.

We may, I think, if scientific societies survive, expect a change in ethical outlook, which has already begun, but is likely to proceed much further. Christianity allowed certain rights to the individual, and most of us still feel that there are some things which ought not to be done to a man for the sake of some public advantage. It might be said, for example, that the purpose of hanging murderers is to discourage murder, and that this effect is produced so long as it is believed that murderers are hanged. It does not matter, therefore—so it might be argued—whether we hang the right man or somebody else, so long as the public can be made to believe that we have hanged the right man. Such a point of view we feel to be shocking, but with the decay of the ethic we inherit from Christianity it may cease to be thought shocking by rulers. They will have a tendency to arrogate to themselves the characteristics of the Calvinist God, who was not guided by justice in His selection of the elect from among the reprobate. They may even find a justification of the *agent provocateur* in the theology of the supralapsarians, who held that God placed man in circumstances which made it certain that he would sin, in order that his Creator might have the opportunity of exercising the virtue of justice by punishing him. The psychology which the Calvinists attribute to God is that of absolute power devoid of benevolence, and unfortunately this is the very psychology which the opportunity of scientific manipulation tends to produce in the rulers of authoritarian states. And with this psychology goes a ruthless ethic.

The social effects of science applied to human beings may be expected to depend upon the form of government. As we have seen, this kind of science gives immense powers to rulers, and there is no reason to suppose that, where democracy does not exist,

rulers will use their powers benevolently. On the contrary we must expect that, as in the past, they will use their powers to make their own rule secure and to make its benefits to themselves as great as possible. This will apply to all States where there is not democracy, and it may be expected to be just as true in Russia as in Germany. On the other hand, where there is democracy the scientific power in relation to human beings is likely to be used for the general welfare, that is to say, to promote health and intelligence and the kind of education that leads to happiness without subservience. The more the manipulative powers of science are increased, the more important it becomes that government should be democratic, for the authoritarian state, if it continues, will almost inevitably develop a distinction of an upper and a lower caste, the upper caste having all the power, all the initiative, all the intelligence, and all the rewards above bare subsistence, while the lower caste, like domestic animals,

has a life of unrelieved toil, which it endures because of an artificially produced acquiescence. Such a society is politically possible, and could be stable. I think the chief reason for expecting it not to prevail is that it would probably be inferior to a free society in military efficiency, but this is a doubtful matter, and the danger is very real.

Men who think about a scientific society are apt to assume in its rulers the kind of benevolence which is found in many individual men of science. This, however, is a mistake. History shows that, in the main, governments are only benevolent when self-preservation compels them to be so, and not always even then. In any case, benevolence is a dangerous frame of mind, since it implies superiority to its object. The benevolent ruler will give to his subjects what he thinks they ought to want, not what, in fact, they do want. And it will be an axiom with him that respect for himself is an essential condition of their happiness. The power of manipulation which science gives thus involves psychological dangers which can only be guarded against by making a government sensitively responsive to public opinion. Science, since it makes life more organized and society more organic, necessarily increases the extent to which government interferes in the life of individuals. It therefore makes government a matter of greater importance than it has ever hitherto been, and also makes the avoidance of tyranny more difficult. It tends to encourage the manipulative outlook, which is a dangerous one. Science tends to transfer God-like attributes from heavenly to earthly rulers, and an increasing number of powers formerly attributed to God are placed by science in the hands of human beings. The result is an intoxication of power, which is very dangerous to sanity and stability. The man who finds himself transformed into a god has something of the mentality of a beggar on horseback; humility disappears, and, with it, wisdom.

Professor Joad has recently said (*New Statesman*, Oct. 2, 1937): "Dominated by science, men have come to believe that the understanding of causes will in itself enable them to alter results. The belief, so far at least as human beings are concerned, is a delusion. To understand why one is jealous, ill-tempered, or sadistic does not prevent one from being jealous, ill-tempered, or sadistic. It is not by

knowing more that men and women will be saved, but by becoming virtuous. Unfortunately, the recipe for the production of virtue is not known."

This is only a part of the truth. If you have defined virtue, the scientist, not perhaps at the present day, but before long, will be able to give you the recipe for producing it in other people. He will also give you the recipe for producing vice. What the

scientist cannot do is to define virtue and vice. Everything that has to do with values is outside the province of science. Given the power conferred by science, without a just estimate of values, the power will be used to produce bad effects. But what is a "just" estimate of values, and what are "bad" effects? Can I say anything more than that a "just" estimate is my estimate, and that "bad" effects are those which I dislike? To such questions, science as such can offer no answer. We may take a democratic view, according to which, in estimating values, all men count equally; or we may take an aristocratic view, according to which only a favoured minority are to count. I do not know of any way of proving that the democratic way is the right one. But as a matter of politics, it is clear that the aristocratic view must involve indefinite strife, since no one is going to concede willingly that he belongs to the negligible portion of mankind. It follows that, if the aristocratic view were general, it would involve the disappearance of the great majority of its adherents, and unless you are sure that you will not yourself belong to this majority, you will be unwise in adopting it. But such arguments are outside the realm of science.

The conclusion of this matter is comparatively simple. Science immensely increases the power possessed by governments of realizing their desires. If power is in the hands of a minority, science enables this minority to realize its desires. If it is in the hands of the majority, it gives the same facility to the majority. It cannot be assumed that power in the hands of a minority will be used to further the interests of the community as a whole, for all experience shows that oligarchies, unless under the influence of fear, tend to ignore the interests of their subjects. Therefore the more science enables governments to realize their desires, the more vital it becomes that government should be democratic.

There is one other matter, in connection with science and social institutions, on which something should be said, and that is the rate of change. Science hitherto, ever since it began to influence daily life, has produced a continually increased rapidity of change, and it is sometimes assumed that this is likely to continue indefinitely. I do not myself think so. There have been in history a few periods of rapid progress, interspersed with long periods of stagnation or retrogression. There was the prehistoric period when agriculture was invented, the early period of Egypt and Babylonia, the great age of ancient Greece, and the time from the Renaissance to the present day. At these various times certain portions of the human race made rapid progress, but progress is exceptional and stagnation has been the rule. I think it very doubtful whether science will ever permanently change this. It seems more likely that, after a revolutionary ferment, from which we are now suffering, some new stability will be achieved, and new science will almost cease to be

produced. One may expect, as the result of increasingly destructive wars, the establishment of a world government, which, in view of the horrors of the epoch immediately preceding its establishment, is likely to care more for stability than for anything else at all. One may assume that it will be able, from a military point of view, to ensure governmental stability for itself, and that it will set to work to inculcate a conservative outlook in the population of the world.

In the absence of the dangers of war, and assuming that economic competition has been done away with, there will not be the same practical stimulus to new inventions that there is at present, and the world may settle down as the Roman Empire did in the time of the Antonines. No doubt such immobility will not last for ever, but it is easy to imagine its lasting for a very considerable time. Or, alternatively, if no world government results, wars may so lower the level of civilization that men will no longer be able to master the scientific technique of our time, and that, as in the Dark Ages, they will look back upon the past with ignorant awe. But I cannot believe that, throughout the billion years which Sir James Jeans allows us, we shall continue the rate of scientific change which has been characteristic of the past hundred years. Sooner or later mankind will need a period of rest and recuperation, but I doubt whether any of us will live into that period.

In any attempt to forecast the future of scientific societies, we are met, as I have tried to show, by

two reasons for doubting their stability. The first is war, the second the declining birth-rate. It is fairly clear that mankind cannot remain scientific and survive unless large wars are altogether prevented; it is also obvious that wars can only be prevented by the creation of a single world State with a monopoly of armed force. As for the declining birth-rate, that can only be checked by measures which are financially unattractive and which also involve a considerable shock to our ethical convictions. Whether both those sources of instability can be eliminated is very questionable. But if they can be eliminated, there remain two forms of possibly stable scientific society, one democratic and the other oligarchic. Both will demand the control of all important economic matters by the State, but politically they will differ widely. In the democratic form, education will be general, and all will have equal economic opportunities. In the oligarchic form, political and economic power will belong to a governing minority, whose comfort and security will be the main purpose of the State, while the subject majority will be kept acquiescent by the combined operation of force, propaganda, and bio-chemistry (i.e. drugs). At the present moment, it is impossible to guess which of these two forms of scientific society will prevail, or even whether science will not prove self-destructive, and be replaced by a new barbarism. In the latter event, science will, no doubt, arise again in due course. Perhaps next time its victims will show more wisdom than our century appears to possess.

(42)

WE THANK

We would like to acknowledge our great debt to Tom Stanley, BRS Librarian and RSN well-wisher. He has been sending us excellent items for the newsletter for the past year and a half or more. A book lover and book dealer, Tom gets to see a lot of books; luckily for us, he keeps us in mind. This would have been a lot thinner newsletter, and we would have missed much good reading, but for Tom. Another reliable contributor to the newsletter is BOB DAVIS; no issue ever lacks one or more items from Bob. To Tom and Bob, we say: Many thanks! Vielen Dank! Grazie! Merci! Gracias!

(43)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

Chairman, Harry Ruja; President, David S. Hart; Vice-President, Marvin Kohl; Treasurer, Dennis J. Darland; Secretary, John R. Lenz; Vice-President/Information, Lee Eisler.

(44)

FOR SALE

Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

TREASURER DENNIS DARLAND'S REPORT

(45) For the quarter ending 12/29/85

Bank balance on hand (9/30/85).....	258.58
Income: 12 New members.....	210.00
6* Renewals.....	94.00
total dues.....	304.00
Contributions.....	302.03
Library sales and rentals.....	30.75
Misc.....	6.00
total income.....	642.78
	901.36
Expenditures: Library	5.86
Subscriptions to "Russell".....	264.00
Misc.....	17.61
total spent.....	287.47
Balance before reducing debt.....	613.89
Less: debt reduced (part of debt paid off).....	387.51
Bank balance on hand (12/29/85).....	226.38
	=====
Bank balance (12/29/85).....	226.38
Liabilities (debt still remaining).....	373.21
Deficit.....	(146.83)
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*The above figure of 6 renewals in the 4th Quarter is entirely misleading. The 6 were very late renewers for 1985; they renewed during October and November. In December 1985, 89 members renewed for 1986 (the "Honor Roll" of early renewers); their renewals will be reflected in the 1st 1986 Treasurer's Report.

(46) Acting Secretary-General
U THANT----->
photographed with
Earl Russell,
who came to visit him
this afternoon
at Claridges, London.
6 July 1962.
UNITED NATIONS
photo & caption.
Thank you,
TOM STANLEY



(47)

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RUSSELL SOCIETY NEWS

No. 50

May 1986

- (1) Highlights: June 21st Annual Meeting arrangements (2). BRS Award to People For the American Way (15), (39). Warnke on Reagan and arms control (16). Proxmire on Star Wars (18). BR on China (6), on comets (7), on romantic love (11). "Bertrand Russell on God and Religion", Al Seckel's new book (8), reviewed (37). Linus Pauling on God the Creator (19). "An Appeal to Agnostics and Atheists" (20). Director nominations wanted (35). A member runs for Congress (21.5). An asterisk in left margin = a request. The Index is on the last page.
-

(2) ANNUAL MEETING (1986)

June 21st, NYC. This year's meeting is shorter and simpler than usual. And we're going to have something we've never had before: the winner of this year's Bertrand Russell Society Award accepting the Award in person. Something else is also new and different: the winner this year is not an individual but an organization -- People for the American Way -- founded a few years ago to oppose right wing fundamentalists, such as the Moral Majority, who are threatening our constitutionally guaranteed liberties. (More about that elsewhere in this issue. See Item 15.) Its President, Anthony T. Podesta, will accept the Award, and will give the evening's major address.

We meet for one day only, Saturday, June 21st. The meeting-place is the headquarters of the New York Society for Ethical Culture, 2 West 64th Street, at the corner of 64th Street and Central Park West. There'll be an afternoon session, from 1 to 5 and an evening session from 7 to 11. Nothing is scheduled between 5 and 7, giving people free time to have dinner in the neighborhood, which is close to Lincoln Center and its many restaurants. Or for simpler fare and economy: the YMCA at 5 West 63rd Street, quite nearby.

The Program.

AFTERNOON SESSION, in the Adler Study:

- 1:00 Doors open. Informal greetings.
- 1:30 Call to Order. Welcome. Announcements.
- 1:45 Society business meeting.
- 2:15 Film: "Bertrand Russell Discusses Happiness"
- 2:30 Marvin Kohl's paper, "Russell and the Attainability of Happiness", is reproduced in this issue (). An open discussion will be moderated by Professors Kohl and Hugh Moorhead.
- 4:00 Red Hackle Hour (New members: Red Hackle was BR's brand of Scotch Whisky.)
- 5:00 End of afternoon session.

Two hours free time -- from 5 to 7 -- for dinner in the neighborhood.

EVENING SESSION, in Ceremonial Hall:

- 7:00 Doors open.
- 7:30 Call to Order. Welcome. Announcements.
- 7:45 BBC-TV Film, "Bertie and the Bomb". (1984) Not seen in America.
NBC-TV FILM. "Bertrand Russell" (1950).
- 9:00 Break. (S-t-r-e-t-c-h)
- 9:15 Presentation of Special Award to Corliss Lamont
- 9:30 Presentation of Bertrand Russell Society Award to People for the American Way, represented by its President, Anthony T. Podesta. Mr. Podesta's talk will follow.
- 11:00 End of session.

Costs. There are none...except for your own personal expenses (lodging and meals.) There is no registration fee.

To reserve lodging. New York is full of hotels, and most of them are expensive. You must make your own arrangements, by writing or phoning in advance. Here are 3 places to stay, within easy walking distance of our meeting.

The Mayflower Hotel, 61st St. and Central Park West, NY NY 10023. 800-223-4164; 212-265-0060. Full service hotel. Single, \$107-137. Double, \$122-157. Suite, \$190-205. Courage! Keep reading.

Hotel Empire, Broadway & 63rd St., NY NY 10023. 800-221-6509; 212-265-7400. Full service hotel. Single, \$70-95. Double, \$85-110. Each additional person, \$15. Family room (up to 4), \$90-110. Suite, \$300. Read on.

Side YMCA, 5 West 63rd St., NY NY 10023. 212-787-4400. Economy accommodations with recreational privileges. (We remember a gymnasium & a swimming pool.) Single sans bath, \$26; with bath, \$38. Double sans bath, \$36, with bath, \$44.

Rates shown are per day, and do not include taxes and possibly other fees; best to inquire. For other lodging

suggestions, and NY tourism information, ask the New York Convention and Visitors Bureau, 2 Columbus Circle, NY NY 10019. 212-397-8200.

How to get there. If you are on the East Side of Manhattan, say Grand Central Station, take the 42nd Street Crosstown subway shuttle; it takes you to 7th Avenue and 42nd St. Do not exit from the subway system. Take IRT West Side Subway (local) up to "66th Street/ Lincoln Center" station, and walk to Central Park West and 64th Street.

If you are on the West Side, in the Port Authority Bus Terminal (42nd St. & 8th Avenue), take the Independent (8th Avenue) Subway to "Columbus Circle" station (Broadway at 59th St.) and walk 5 blocks to 64th St. Or take the bus on 8th Avenue, up to 64th St. and Broadway. (Some buses go up Central Park West, which starts at 59th St. Ask.)

Or take a taxi.

But no matter how you get there, GET THERE. And bring a friend (or several!)

- (3) Marvin Kohl's article, "Russell and the Attainability of Happiness," as it appeared in International Studies in Philosophy 16:3 (1984), is reproduced here. We have omitted the 32 footnotes, and will lend on request. The article will be the subject of an open discussion, moderated by the author and Hugh Moorhead, at the June 21st meeting.

RUSSELL AND THE ATTAINABILITY OF HAPPINESS

MARVIN KOHL

In this paper I propose first to bring together the central aspects of Russell's theory and examine his notion that happiness depends upon having and appreciating reasonably continuous success at satisfying one's basic needs and correlate interests. Secondly, I wish to examine the pessimist charge that happiness is not attainable largely because of man's unavoidable fear of death. Here I shall suggest that Russell's meliorism successfully parries this and related objections. Thirdly, I shall look at the problems involved in determining exactly what happiness is, in particular, whether or not Russell's characterization, if it is an accurate one, increases the probability of the inattainability of happiness. The answer to be arrived at here is relevant to his claim that, "an occurrence is 'good' when it satisfies desire."¹ My thesis is that, while Russell's rich but loose characterization does raise difficulties, it is a vital part of what may be called an emerging process satisfaction utilitarian social ethic.²

I

Let us begin with his distinction between two sorts of happiness, plain and fancy. The first is open to any human being, the other is not. Plain happiness requires the having of a central purpose which guides one's life. It also requires that this purpose be end-specific, that it permit progressively increasing success, and that the individual find both joy and worth in this central task.³ In other words, plain happiness (perhaps best called "having a meaningful life") is, according to Russell, the result of having a certain kind of purposeful life. Fancy happiness, on the other hand, is a mixed mode caused by a more complex set of conditions and, as a rule, is defeated by the existence of contrary conditions. Russell does not explain the relationship between plain and fancy happiness, taking it for granted that the former is easily obtainable and an almost necessary condition for the latter. More often than not, he simply refers to "fancy happiness" as "happiness."⁴

Aside from changes in the social system required to promote happiness⁵ or personal catastrophe, ordinary day-to-day unhappiness is largely caused by mistaken views of the world, mistaken ethics, and mistaken habits of life. On the other hand, ordinary men and women

can achieve happiness, with only a small amount of external prosperity, if they have good health, a cheerful disposition and a sound philosophy of life. . . .⁶

Omitting saints, lunatics, and men of genius, ordinary people need, for their happiness, certain fairly simple conditions, which with a little wisdom in economics and politics, could be fulfilled for almost everyone. I put first purely physical conditions—food and shelter and health. Only when these have been secured is it worth while to consider psychological requisites.⁷

In *The Conquest of Happiness* Russell provides what is perhaps his most complete single description of the requisite general conditions.

Happiness . . . depends partly upon external circumstances and partly upon oneself. . . . Certain things are indispensable to the happiness of most men, but these are simple things: food and shelter, health, love, successful work and the respect of one's own herd. To some

people parenthood also is essential. Where these things are lacking, only the exceptional man can achieve happiness. . . .⁸

In short, happiness depends on a combination of internal and external causes. It depends upon having *and* appreciating reasonably continuous success at satisfying one's basic needs and correlate interests.

Notice that Russell also maintains that what is at issue is not universal happiness but the happiness of most persons. Thus, he insists that he is not talking about the happiness of exceptional individuals but only about most ordinary men and women. "Our problem," he writes, "is to preserve instinctive happiness for the many, not only for a privileged few."⁹

II

Three of the more interesting charges against Russell are: first, he assumes that because happiness seems desirable, it must also be obtainable; second, that since man's consciousness and fear of death are unavoidable for all who minimally think about life, that they are, in particular, the most serious threat to human happiness; third, that since Russell is an "apostate pessimist," he passes too lightly over the problem of pessimism.¹⁰ Let us consider Schiller's charges, starting with the last point.

It is difficult to say whether or not "apostate pessimist" is an accurate label. I am inclined to believe it is not. If Schiller's criticism is based upon Russell's position in *A Free Man's Worship*, as I suspect it is, then he is in error because that work is not so much the expression of pessimism as it is the rejection of optimism. And it does not follow that the rejection of optimism entails pessimism. Apparently Schiller believes, as perhaps many do, that optimism and pessimism are logical complements. But this is not the case.

Pessimism, according to Russell, is the philosophy of life which holds that the world is essentially evil and that, because of this, life is ultimately not worthwhile. Non-pessimism is roughly that class of beliefs which, for a variety of reasons, deny that the world is essentially evil. Thus, a non-pessimist may be an *optimist* or a *meliorist*. An optimist is someone who generally holds that the world is essentially good. A meliorist, on the other hand, is someone who maintains that neither the evil nor the goodness of the world appear to be ultimately determined and, most important, that man therefore has both the freedom and the power of aiding in the world's betterment. The meliorist generally holds that it is possible, if man chooses to make the effort, to make the world a better place to live. Given this frame of reference, Russell emerges as the great prophet of melioristic humanism and *A Free Man's Worship*. I suggest, is best *intellectually* interpreted as an attempt to determine the rational limits of that meliorism.

Another possible source of confusion is the distinction between being intellectually and being temperamentally a pessimist. One can, I think, make a reasonable case for Russell being a temperamental pessimist during much of his early adulthood. His relative isolation from other children, his social isolation due to his mathematics study, his alleged unrequited love for Mrs. Whitehead, and his "natural" shyness—all may have contributed to his tendency to emphasize the negative, and to prehend the world with an attitude of relative despair. In this sense, there is some truth to Schiller's charge. However, it is important to realize that there is little evidence to show that this mode of

emotional response was intellectually grounded or was the result of the kind of dispassionate rational scrutiny typical of Russell—and much evidence that it was not. Even though Russell may have been a temperamental pessimist during the early adult season of his life, he did not (even at that time) confuse that disposition (which resulted from poor education and a largely unhappy social environment) with the truth about the external world. I have already suggested that *A Free Man's Worship*, when scrutinized from an intellectual point of view, is definitely melioristic, or at least ends upon that note.

In the *Conquest of Happiness*, he stresses the point that "reason lays no embargo upon happiness" and that the pessimists are "unhappy for some reason of which they are not aware, and this unhappiness leads them to dwell upon the less agreeable characteristics of the world in which they live."¹¹ And in *The History of Western Philosophy*, he maintains that "from a scientific point of view, optimism and pessimism are alike objectionable" and that "belief in either pessimism or optimism is a matter of temperament, not of reason."¹² Meliorism, on the other hand, is not predominantly a matter of temperament. It rests, or at least Russell's particular version appears to rest, on the following claims:

- (1) Judgments that there are certain states of affairs are judgments of fact.
- (2) Whether or not certain states of affairs—the inevitability of death, the shortness of certain lives, our relative lack of power over external nature, etc.—are evils is a matter of value judgment.
- (3) Even if we conclude on the basis of correct valuation that there is a long list of evils that are (almost as a rule) beyond our power, it does not follow that life is not worthwhile.
- (4) The reason is that we create our own values. And it is because we create our own values that, whatever plight the world may be in, we can decide, rationally decide, to accept what cannot be changed, change what we can and should, and enjoy both our limited powers and the sheer experience of being alive.

In a sense we have replied to the "terror of death" argument. According to Russell, "the wise man will be as happy as circumstances permit, and if he finds the contemplation of the universe painful beyond a point, he will contemplate something else instead."¹³ Similarly, the wise man is not motivated by irrational fears, and it is as irrational to fear death as it is to fear the realities of life. Fear is the great enemy. It "should not be overcome not only in action, but in feeling; and not only in conscious feeling, but in the unconscious as well."¹⁴ It is possible "to educate ordinary men and women that they should be able to live without fear."¹⁵ And once fear is eliminated and rational courage is substituted, personal death will appear a trivial matter.¹⁶ "The secret of happiness is to face the fact that the world is horrible, horrible, horrible . . . You must feel it deeply, and not brush it aside . . . You must feel it right in here"—(Russell said) hitting his breast—and then you can start being happy again."¹⁷

The basic question is whether Russell is right in holding that it is possible to educate ordinary men and women that they should be able to live without fear at least of death. Pessimists, like Tolstoy and Schiller, seem to be claiming that it is impossible to do so, that death, so to speak, is a natural, if not ontological, terror. Common sense and the evidence indicates the contrary to be true. Attitudes toward dying and death are malleable.¹⁸ And while it is probably an exaggeration to say that we can come to view personal death as a trivial matter, Russell seems to be correct in holding that the terror of death and irrational fear can be eliminated.

Russell believes that a combination of meliorism and a long view of things provide a sufficient antidote to thwart the paralysis of utter despair. Man can be educated and is capable of growth. Man not only can improve his lot in life but, even after very bad times, he resumes his movement towards progress. Two of Russell's most revealing statements occur in the context of an evaluation of Spinoza's philosophy. I shall quote them at length.

The problem [of the wicked having power] for Spinoza is easier than it is for one who has no belief in the ultimate goodness of the universe. Spinoza thinks that if you see your misfortunes as they are in reality, as part of the concatenation of causes stretching from the beginning of time to the end, you will see that they are only misfortunes to you, not to the universe, to which they are merely passing discords heightening an ultimate harmony. I cannot accept this; I think that particular events are what they are and do not become different by absorption into a whole. Each act of cruelty is eternally a part of the universe; nothing that happens later can make that act good rather than bad, or can confer perfection on the whole of which it is a part.

Nevertheless, when it is your lot to have to endure something that is (or seems to you) worse than the ordinary lot of mankind, Spinoza's principle of thinking about the whole, or at any rate about larger matters than your own grief, is a useful one. There are even times when it is comforting to reflect that human life, with all that it contains of evil and suffering, is an infinitesimal part of the life of the universe. Such reflections may not suffice to constitute a religion, but in a painful world they are a help toward sanity and an antidote to the paralysis of utter despair.¹⁹

In a similar vein, he writes:

If bad times lie ahead of us we should remember while they last the slow march of man, checkered in the past by devastation and retrogressions, but always resuming the movement towards progress. Spinoza, who was one of the wisest of men and who lived consistently in accordance with his own wisdom, advised men to view passing events "under the aspect of eternity." . . . The child lives in the minute, the boy in the day, the instinctive man in the year. The man imbued with history lives in the epoch. Spinoza would have us live not in the minute, the day, the year or the epoch, but in eternity. Those who learn to do this will find that it takes away the frantic quality and misfortune and prevents the trend towards madness that comes with overwhelming disaster. Spinoza spent the last day of his life telling cheerful anecdotes to his host. He had written: 'A free man thinks of death least of all things, and his wisdom is a meditation not of death but of life.' And he carried out his precept when it came to his own death.²⁰

To sum up: Russell did not think death was an obstacle to happiness because, like the stoics, he saw little point in fearing what cannot be conquered. He was by nature and intellectual conviction opposed to fear. And he held a melioristic and long view of things, which allowed him to view passing events under the aspect of eternity and to view man, in general, as instinctively driven toward growth, always resuming the movement toward progress.

III

Even the most casual reading of Russell reveals the importance of happiness. Not only does the intelligent and vigorous individual desire happiness but the protection and nurturing of this end is a major purpose, if not the most important purpose, of the major institutions in a properly run society. The basic aspects of social life—education, politics, the good life itself—requires an intimate understanding of the nature of life satisfaction. The general aim of education is to provide a solid basis for happiness. "Happiness in childhood is absolutely necessary to the production of the best type of human being."²¹ The same is true of politics. "The most important purpose that political institutions can achieve is to keep alive in individuals creativeness, vigour, vitality, and the joy of life."²² Again Russell writes that "a wise humanity, in politics as elsewhere, comes only of remembering that even the largest groups are composed of individuals, that individuals can be happy or sad, and that every individual in the world who is suffering represents a failure of human wisdom and of common humanity."²³ More important perhaps, happiness contributes to goodness and not vice versa. The good life is a happy life. "I do not mean," he explains, "that if you are good you will be happy; I mean that if you are happy you will be good."²⁴ Thus, unlike thinkers who hold that morality is a (or the condition) for happiness, Russell maintains that happiness, though not identical with morality, is, as a rule, a necessary condition.

The difficulty is that if happiness is a general ideal and necessary condition for morality, and if it is not some clear and distinct idea, then the situation is problematic. For it is one thing to offer the reader recipes for happiness, and to purport that all that is claimed for them is that they have increased one's own happiness.²⁵ It is another to maintain that happiness is one of the major human ends as well as a necessary general condition for morality, and then proceed to offer seemingly different and unclear recipes. Thus, we have the charge that Russell's characterization is too rich, too loose. And the more complex argument that because of this looseness, because the nature of the goal is unclear, happiness is generally less attainable.

What I wish to suggest is that this characterization is deliberate in that Russell believed that the available evidence indicated that his conception of happiness allows for the maximum of growth and the achievement of happiness for the greatest number of persons. This point, I think, had best be elaborated.

One of the most striking features of Russell's account of happiness is his belief that the word "happiness" can be correctly used to denote almost any kind or level of satisfaction and that "the great practical importance of psychology will come in giving ordinary men and women a *more just conception* of what constitutes human happiness."²⁶ For Russell, the central meta-question is: What is a more just way of conceiving of the kind of life satisfactions we wish to subsume under the name of happiness if we wish to minimize suffering and maximize the major modes of life satisfaction?

Russell's answer, in bold outline, is as follows: First, it must be a goal that enables men to fully taste what ordinary men might generally be expected to achieve in life—health, love, interesting work, perhaps parenthood. Second, the goal must be such as to provide for zest and the sense of accomplishment, two features that generally accompany earned success. This means that the task must be neither too difficult nor too easy. The price of aiming too high, of having unrealistic expectations, is necessary defeat and pointless frustrations. The price of aiming too low is boredom and the emasculation of vigor and zest.²⁷ Hence, a just conception of happiness requires that man aim high

enough to allow for continual growth and the tasting of the fullness of life, yet low enough to avoid a general sense of futility.

To be more specific: When happiness is properly understood and is the end that actually motivates men, men will desire the things heretofore mentioned. This does not imply a general standard for happiness.¹¹ Nor does it imply a fixed standard.

All Utopias that have hitherto been constructed are intolerably dull. Any man with any force in him would rather live in this world with all its ghastly horrors, than in Plato's Republic or among Swift's Houyhnhnms. The men who make Utopias proceed upon a radically false assumption as to what constitutes a good life. They conceive that it is possible to imagine a certain state of society and a certain way of life which would be once and for all recognized as good, and should then continue for ever and ever. They do not realize that much of the greater part of a man's happiness depends upon activity, and only a very small remnant consist in passive enjoyment. Even the pleasures which do consist in enjoyment are only satisfactory, to most men, when they come in the intervals of activity. Social reformers, like inventors of Utopias, are apt to forget this very obvious fact of human nature. . . . Every vigorous man needs some kind of contest, some sense of resistance overcome, in order to feel that he is exercising his faculties.¹²

Not only does happiness require activity, not only is it probably an indispensable part of happiness to be without something one wants, but "happiness, if it is to have any depth and solidarity, demands a life built round some central purpose of a kind demanding continuous activity and permitting of progressively increasing success."¹⁰

An important illustration of this point occurs in his discussion of having a so-called ideal income. Russell writes:

it is not the amount of your income that makes you happy, but its rate of increase. The man who enjoys life is the man who, with habits adjusted to one standard of life, finds himself continually in a position to adopt a slightly higher standard. That is why, on the whole, England was happy under Queen Elizabeth, and America is happy at the present time.¹¹

Again:

The important question, in regard to happiness . . . is not the absolute amount of one's income, but its augmentation or diminution.

Perhaps a very rapid increase, by altering one's habits and ones social milieu, may not be altogether a source of contentment, but a continual rise of (say) ten percent, every year is likely to bring the nearest possible approach to perfect bliss. . . . Above all, he has the feeling of being a successful man, since circumstances adapt themselves to his wishes, he acquires an illusion of omnipotence, than which nothing is more delightful.¹²

As the passages which I have just cited show, Russell's treatment of the question concerning the attainability of happiness is subtle and differs significantly from those who hold that happiness consists in having prospered. Russell concludes that felicity consists not in having prospered, but in prospering. That the best way to "attain" happiness is not to attempt to capture it, not to be completely successful, but to have a variety of ends, preferably ones rooted in instinct which permit progressively increasing success. Since continuous growth is an indispensable condition for happiness and since the happiness of each of us depends upon the well-being of the whole of mankind, a conception of happiness that protects against remediable suffering and allows for maximum continuous growth and the achievement of life satisfactions for the greatest number is the most just and nearly correct view.

TREASURER DENNIS DARLAND'S REPORT

(4) For the quarter ending 3/31/86

Bank balance on hand (12/31/85)	226.38
Income: 12 New members	222.50
148 Renewals	4158.37
	total dues 4380.87
Contributions	117.00
Library sales and rentals	54.75
Misc	19.00
	total income 4571.62
	4798.00
Expenditures: Membership and Information Committees	190.39
Library expense	3.59
Subscriptions to "Russell"	000.00
Misc	16.69
	total spent 1210.67
	3587.33
Less: last quarter's liability paid off	373.21
Bank balance on hand 3/31/86	3214.12
	=====

BRS COMMITTEES

- (5) New Science Committee Chairman has been appointed by Chairman Harry Ruja. He is William K. Fielding, who can be reached at PO Box 218, Ware, MA 01082, or 413-967-4479. This is what we said about him as a candidate for Director last year. During WWII he was a shipyard layout man, job-instructor, and shipfitter; after WWII, a draftsman, engineering aide, and land-surveyor. Studied electronics, became Master Technician, ran own sales and repair business for 20 years. Retired in 1980. Now taking college courses. Mensa member. He'd like to hear what your scientific interests are.

BY BERTRAND RUSSELL

- (6) BR on China, 1951, in Saturday Review (8/4/51) and Saturday Review Reader (NY: Bantam Books, 1953), pp. 119-121, with thanks to TOM STANLEY:

BERTRAND RUSSELL

Russell feels confident that an ancient, venerable, and wise civilization will soon be seen again.

THERE is a pattern that runs through the history of China from the foundation of the Chinese Empire to the present day. The man who was called the "First Emperor," Shih Huang Ti, was not unlike a modern Communist. He abolished the feudal system, a thing which had to be done again by various subsequent emperors; he established a sort of military autocracy; he profoundly disapproved of the traditional culture of China, which, though it lasted until 1911, appeared moribund when he ascended the throne in 221 B.C.; he persecuted the literati, who were the apostles of this ancient culture, and he burned the books with the exception of such that dealt with medicine or agriculture; he built the eastern part of the Great Wall and attempted to transform his country into a rough militaristic state, instead of the urbane and cultured society produced by the Confucians. Nothing of his work survived except the political unification of China.

When he died the literati crept out of their retreats and established themselves at the court of his son, whom they persuaded to abdicate by various ingenious maneuvers. On a great state occasion when all the ministers were expected

to appear on prancing chargers one of them instead appeared on a camel. The young Emperor turned to the men around him and said, "Why is he on a camel?" "Camel, your majesty?" they replied in pretended bewilderment. "We see no camel." The more he protested the more they shook their heads. At last they tapped their foreheads and looked at each other with significant glances. After a few such incidents he became persuaded of his own insanity. The books were brought from their hiding places, and the reign of traditional scholarship was restored, to last for over 2,000 years.

The subsequent history of China has consisted of a series of dynasties, each founded by a strong man who put an end to a period of anarchy, each gradually becoming degenerate and giving place to a new time of disorder. Exactly the same pattern is being repeated in our own day. The Manchu dynasty after a glorious beginning fell gradually lower and lower and was overthrown in 1911. From that time onward there was the usual period of anarchy. But now the new strong man, Mao Tse-tung, is founding the new dynasty. Insofar as he resembles the First Emperor it is likely that his successor will suffer a fate similar to that

of the First Emperor's son. I find it quite impossible to believe that so skeptical and rational a race as the Chinese will long continue to submit to a foreign dogmatic orthodoxy. In fact their submission to the Russian ideology is to be regarded as a temporary measure in pursuit of the age-long resistance to foreign influences which has been characteristic of China. It may also be regarded as the renewal of the Boxer rebellion in 1900, which was a movement of protest against the "foreign devils," as white men were called. For the moment the Chinese feel that in alliance with Russia they can hold their own against the West. But if Russia makes any serious attempt to treat China as a satellite the anti-foreign passions of the Chinese will be very quickly aroused, and their Communism will be seen to be nothing but a veneer.

The Chinese have, it is true, twice submitted to alien conquerors: once in the time of the Mongols in the thirteenth century, and once again when the Manchus conquered China in the seventeenth century. But in each case the conquerors very quickly became assimilated and soon were more Chinese than the Chinese themselves. I find no difficulty in imagining a dour Russian coming from his dismal steppes into the lovely land of China and gradually having the hardness melted out of him, discovering at first with horror, but at last with acquiescent pleasure, that there is something to be said for civilization and tradition, and that possibly there is more in the ancient wisdom than the Chinese have accumulated through the ages than in the raw shrillness of an ill-tempered German exile. The Chinese are persuasive and insinuating to a quite extraordinary degree. They have their fierce moods: they are having a fierce mood at this moment. But their fierce moods pass, as they did when the First Emperor died. For my part, I loved the Chinese when I lived among them, and I cannot bring myself to believe that all these wonderful qualities that they derive from a tradition of civilization far longer than any known in Europe will disappear forever in obedience to the brutal doctrines of Moscow.

Great nations do not remain mad forever—except indeed the Russians, who were already mad under Ivan the Terrible and have remained so.

But the Chinese are not like this. At most times they are sane and wise, and I think there is every reason to hope that their present mood will not last. It is of course necessary to take account of it so long as it persists. But I feel sure the day will come when they will disappoint the Russians by their sanity. And I think we ought to keep our minds open for signs of this change of mood.

- (7) BR on Comets, with praise for Halley, from In Praise of Idleness (NY: Barnes & Noble, Inc., 1962). Our thanks to HARRY RUJA:

If I were a comet, I should consider the men of our present age a degenerate breed.

In former times, the respect for comets was universal and profound. One of them foreshadowed the death of Caesar; another was regarded as indicating the approaching death of the Emperor Vespasian. He himself was a strong-minded man, and maintained that the comet must have some other significance, since it was hairy and he was bald; but there were few who shared this extreme of rationalism. The Venerable Bede said that 'comets portend revolutions of kingdoms, pestilence, war, winds, or heat'. John Knox regarded comets as evidences of divine anger, and other Scottish Protestants thought them 'a warning to the King to extirpate the Papists'.

America, and especially New England, came in for a due share of cometary attention. In 1652 a comet appeared just at the moment when the eminent Mr Cotton fell ill, and disappeared at his death. Only ten years later, the wicked inhabitants of Boston were warned by a new comet to abstain from 'voluptuousness and

abuse of the good creatures of God by licentiousness in drinking and fashions in apparel'. Increase Mather, the eminent divine, considered that comets and eclipses had portended the deaths of Presidents of Harvard and Colonial Governors, and instructed his flock to pray to the Lord that he would not 'take away stars and send comets to succeed them'.

All this superstition was gradually dispelled by Halley's discovery that one comet, at least, went round the sun in an orderly ellipse, just like a sensible planet, and by Newton's proof that comets obey the law of gravitation. For some time, Professors in the more old-fashioned universities were forbidden to mention these discoveries, but in the long run the truth could not be concealed.

In our day, it is difficult to imagine a world in which everybody, high and low, educated and uneducated, was preoccupied with comets, and filled with terror whenever one appeared. Most of us have never seen a comet. I have seen two, but they were far less impressive than I had expected them to be. The cause of the

change in our attitude is not merely rationalism, but artificial lighting. In the streets of a modern city the night sky is invisible; in rural districts, we move in cars with bright headlights. We have blotted out the heavens, and only a few scientists remain aware of stars and planets, meteorites and comets. The world of our daily life

is more man-made than at any previous epoch. In this there is loss as well as gain: Man, in the security of his dominion, is becoming trivial, arrogant, and a little mad. But I do not think a comet would now produce the wholesome moral effect which it produced in Boston in 1662; a stronger medicine would now be needed.

(8) Al Seckel's new book,
as described here----->

Bertrand Russell On God and Religion

edited by Al Seckel

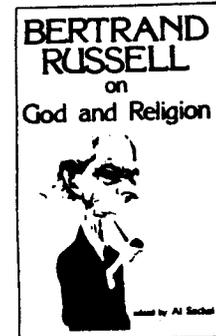
Bertrand Russell was without doubt one of the most productive and brilliant thinkers and writers of the twentieth century. The range of his critical inquiry is without parallel in contemporary Western culture. During his long lifetime (1872-1970) he was the recipient of countless awards for excellence, including the Nobel Prize for literature, which he won in 1950.

From the outset of his career, Russell struggled to uproot and expose the remnants of Puritanism's emphasis upon guilt, sin and moral condemnation.

Bertrand Russell On God and Religion is an exhaustive compilation of Russell's best essays on religion, freethought, and rationalism. Al Seckel has rescued many of Russell's writings from obscure pamphlets, chapters buried in books, and from out-of-print periodicals. The essays in this book demonstrate the full range of Russell's thinking on the subject of religion, which he defined as "as set of beliefs held as dogmas, dominating the conduct of life, going beyond or contrary to evidence, and inculcated by methods which are emotional or authoritarian, not intellectual."

Table of Contents: "The Life and Wisdom of Bertrand Russell" by Al Seckel; (Part I) "My Religious Reminiscences," "First Efforts," "Why I am Not a Christian," "What is an Agnostic?" "Am I an Atheist or an Agnostic?" "The Faith of a Rationalist." (Part II) "The Essence of Religion," "Religion and the Churches," "A Debate on the Existence of God," "What is the Soul?" "Mind and Matter in Modern Science." (Part III) "Science and Religion," "Cosmic Purpose." (Part IV) "An Outline of Intellectual Rubbish," "The Value of Freethought," "Sin," "Are the World's Troubles Due to Decay of Faith?" "Ideas that Have Harmed Mankind," "Ideas that Have Helped Mankind." (Part V) "Mahatma Gandhi," "The Theologian's Nightmare." Name and Subject Index.

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ABOUT BR'S WRITINGS

(9) Aldous Huxley, on "The Relevance of Style", a chapter in "Bertrand Russell: Philosopher of the Century", ed. Schoenman (Boston: Little, Brown, 1967 pp. 91-94):

The Relevance of Style

There are three kinds of censorship—political, economic and stylistic. Political censorship is a prohibition to communicate unorthodox

ideas, and it is enforced (in the name, needless to say, of Truth, Justice and Morality) by policemen. Economic censorship is a reluctance to communicate unpopular ideas evoked in the minds of writers, editors, publishers, producers of plays and films, by the exorbitantly high and rising costs of communication. Stylistic

editorship is the inability to communicate anything adequately, and is due to the communicator's misuse of his native language.

About economic censorship there is nothing much that any single individual can do. That no serious periodical can now be printed and circulated without the assistance of an 'angel', that the publishers of books cannot break even on a sale of less than six or seven thousand copies, that to put on a play now calls for a massive investment of capital—these are facts which the philosopher can only deplore, not hope to change. But in regard to political and stylistic censorship the case is different. If he has had the luck to be born into a democratic society, he is free to argue the case for yet greater freedom. And even under a totalitarian dictatorship he retains a measure of stylistic freedom, and can say whatever he is permitted to say with precision and clarity.

By precept and in luminous practice, Bertrand Russell has fought unwearingly against political and stylistic censorship. 'I should make it my object', he says in his 'Essay on Education in Early Childhood', 'to teach thinking, not orthodoxy, or even heterodoxy. And I should absolutely never sacrifice intellect to the fancied interest of morals.' And here is what he has to say about one of those orthodoxies, which the censors impose and which any honest philosopher must refuse to teach—the twentieth-century orthodoxy of Communism. 'In relation to any political doctrine there are two questions to be asked: (1) Are its theoretical tenets true? (2) Is its practical policy likely to increase human happiness? For my part, I think the theoretical tenets of Communism are false, and I think its practical maxims are such as to produce an immeasurable increase of human misery.'

These clear, plain sentences are doubly liberating. They state the case for humane and realistic thinking against political censorship, and at the same time they are the denial of stylistic censorship.

Rationality and the common decencies have many enemies, and among those enemies must be counted, alas, all those would-be friends whose studied ineptitude imposes a stylistic censorship on the communication of their often excellent ideas. For those who care for the art of literature, and even for those who merely desire to be instructed, there are few experiences more depressing than the perusal of a learned journal. Natural scientists, social scientists, psychologists and even philosophers—how rarely do we find in their ranks a competent writer! Most of them censor their own productions by a style so abominable that they can hardly be read. Their grammar is bad, their syntax even worse than their grammar. To a wretchedly poor vocabulary they add, along with the indispensable technical terms of which every specialist feels the need, a heavy infusion of jargon and entirely superfluous neologisms. Jargon and neologisms obscure the sense of what is being said; but for the learned men who indulge in them, this does not matter. What matters, so far as they are concerned, is that jargon and neologisms constitute a private, esoteric language that sets them apart from the common herd of those who merely speak English. Better still, jargon and neologisms may foster, in the bewildered reader's mind, the illusion that some thought of exceptional profundity and importance is being expressed.

Eighty years ago my grandfather was lamenting the fact that students of literature were being made to spend less time on the great eighteenth century masters of style than on earlier authors whose sole merit was the merely historical one of having written in Middle English. More familiar with Hoccleve than with Swift or Hume or Berkeley, these students of Middle English were capable of writing only middling English. Today the middling English of last century's learned writing has become the abysmal English of the text books and the specialists' journals. The decline cannot be

attributed to an excess of medieval scholarship. The neologists and the jargon-mongers have not been bemused by too much learning in an irrelevant field; they are merely following a bad convention, merely imitating and hideously improving upon earlier neologists and jargon-mongers. Other models exist, of course; but the wish to seem profounder than they really are, the desire to be looked upon as the possessors of esoteric knowledge not available to the rest of us and expressible only in a private language known to a few initiates, overrides any desire for literary excellence or even plain comprehensibility. They continue to model themselves, not on Swift or Hume or that great continuator and enricher of the eighteenth-century tradition of clear and precise communication, Bertrand Russell, but on Professor X's monumental Introduction to Social Sociology, on Dr Y's latest paper in contribution to the Journal of Something-or-Other.

After an enforced diet of Introduction to Clinical Economics, Dr Y's latest Contribution to the Journal of Animal Metaphysics, after an enforced diet of Textbook sociology and psychological abstracts, what a blessed relief it is to read what Bertrand Russell has to say about politics, or psychology, or the conduct of life, or Nobel Prize Acceptance Speech! No jargon, not a single neologism. Nothing but plain English. There is no hiding behind obscurities, no pretending that the subject is understandable only by specialists and can be talked about only in a private language. Everything is perfectly clear and above-board. Of German scholars Bentley used to say that they dived deeper and came up muddier than any others. Bertrand Russell dives deep, but comes up every time as clean as a whistle. Here, for example, is a passage from his Nobel Prize Acceptance Speech:

'If men were actuated by self-interest, which they are not except in the case of a few saints—the whole human race would co-operate. There would be no more wars, no more armies, no more navies, no more atom bombs. There would be no armies of propagandists employed in poisoning the minds of Nation A against Nation B, and reciprocally of Nation B against Nation A. There would not be armies of officials at frontiers to prevent the entry of foreign books and foreign ideas, however excellent in themselves. . . . All this would happen very quickly if men desired their own happiness as ardently as they desire the misery of their neighbours. But, you will tell me, what is the use of these Utopian dreams? Moralists will see to it that we do not become wholly selfish, and until we do, the millennium will be impossible.

'I do not wish to end upon a note of cynicism. I do not deny that there are better things than selfishness, and that some people achieve these things. I maintain, however, on the one hand that there are few occasions upon which large bodies of men, such as politics is concerned with, can rise above selfishness, while, on the other hand, there are a great many circumstances in which populations will fall below selfishness, if selfishness is interpreted as enlightened self-interest. And among the occasions on which people fall below self-interest are most of the occasions on which they are convinced that they are acting from idealistic motives. Much that passes for idealism is disguised hatred and disguised love of power.'

It would be easy, fatally easy, to express these ideas in words and whole phrases borrowed from Freud and Pavlov, from Skinner, Sorokin, the Cyberneticists, and worked up, with a few neologisms, into a notable passage of learned jargon, a darkling hodge-podge, repellent and almost incomprehensible. But in this case the man who made the analysis and had the ideas was never tempted to become their stylistic censor. The philosopher is also a writer, the humanistic psychologist and social scientist knows English. How fortunate for us!

ABOUT BERTRAND RUSSELL

(10) The you-name-it. We had the radio on, late one evening, during the 1984 Presidential Campaign, and a man was talking but we weren't listening.

He caught our attention when we heard him say "...the most evil man of the Twentieth Century was Bertrand Russell."

We turned on our tape recorder. Later on we learned that we had been listening to Lyndon LaRouche. Here is a bit of it:

...it's been a policy which Russell published in the October 1946 issue of the Bulletin of Atomic Scientists. In that article, Russell made 2 points. First, Russell insisted that the nations, including the United States, must give up their national sovereignty. He demanded that a world government agency, with a monopoly of possession and use of nuclear arsenals, be established. Second, Russell proposed that if the Soviet Union refused to submit to the agreements to establish such a world government agency, that the United States and Britain must conduct preventive nuclear war against Russia. This war should begin as soon as the Anglo-Americans have sufficient arsenals of nuclear weapons to destroy the Soviet non-nuclear forces, and should occur before the Russians began to develop nuclear arsenals of their own. This preventive nuclear war policy of Russell's was adopted by the United States and Britain and remained in effect till the middle or late 1950s.

Russell began developing a second version of this strategic doctrine shortly after the death of Joseph Stalin, at the point the Russians were already building up an arsenal of fission weapons and had constructed a prototype of an H-bomb. Russell communicated messages to the new leaders in Moscow offering to cooperate with Moscow in setting up a world-wide empire, of which the Eastern part would be ruled by the Russian Empire, and the Western part some sort of World Federalists Dictatorship ruled over by the wealthy financial families of such places as New York, Boston, London and Switzerland.

....

McGeorge Bundy, Robert MacNamara, Maxwell Taylor, and Bundy's nasty-tempered National Security Counsellor, Henry Kissinger, among others, slipped Russell's agreements with Krushchev into the Kennedy Administrations's policies.

Since the late 1950s, for more than 25 years, Henry Kissinger has been one of the leading Soviet moles, working inside the policy-making processes of our government, working to help Moscow in keeping the United States in submission to those Pugwash agreements announced by Szilard in 1958.

....

To understand fully the policies of Kissinger and his kind, we must look at a second feature of the policies of such evil men as Bertrand Russell, H.G. Wells, and the [undecipherable] leader, Alastair Crowley, three men who did more to destroy the United States from within, with the help of the late Robert M. Hutchins, than perhaps anyone else. To understand the motives behind Russell's proposals to Khrushchev, one must know the bare facts about Russell's long-term utopian policies.

....

The essence of Bertrand Russell's purpose for the entire extent of his satanic adult life was the destruction of modern civilization and the creation of a miserable condition of feudalistic society to be ruled by the Anglo-Saxon race. Russell intended this to be a form of Utopia which was to be established by massive genocide against the darker skinned populations of the world, including such sections of humanity as those of Arab, Turkish, Greek, Italian and Spanish ethnic origins.

The preceding program was paid for by the LaRouche Campaign.

Like it?

BR's article in The Bulletin of the Atomic Scientists (October 1946), referred to above, can be found in its entirety in RSN45-5. It's worth re-reading.

BR QUOTED

- (11) Romantic Love. A chapter titled "Love and Romance," in the book, "Intimate Relationships, Marriage, and Family", by James C. Coleman and others (Indianapolis: Bobbs-Merrill Educational Publishing), starts off with the following quotation:

I believe myself that romantic love is the source of the most intense delights that life has to offer. In the relation of a man and a woman who love each other with passion and imagination and tenderness, there is something of inestimable value, to be ignorant of which is a great misfortune to any human being.

Our thanks to JIM MCWILLIAMS.

- (12) On thinking. From the Los Angeles Times Book Review (2/2/86, p.14):

Most people would die sooner than think -- in fact, they do.

Thank you, BOB DAVIS.

BR ASSESSED

- (13) Obituary in the Hindustani Times, 4 Feb 70, with thanks to HARRY RUJA:

'Advocate of Indian freedom'

New Delhi, Feb. 3 (UNI, PTI)—India today joined the world in mourning for Bertrand Russell, the British philosopher.

Prime Minister Indira Gandhi, in a message from Lucknow, recalled that Russell was "a friend of Indian independence" and said: "The death has taken away one of the greatest philosophers and rebels of history."

The West Bengal Assembly, in a rare gesture, adjourned early in homage to Russell. The adjournment, sought by a Marxist member, was supported by "new" Congress leader Siddharta Senkar Ray.

Former President Radhakrishnan described Russell as a genius who fought oppression and war.

Samyukta Socialist Party general secretary George Fernandes, in mourning him as "one of the greatest champions of individual liberty," said he had erred in his understanding of the Sino-Indian conflict.

The proceedings of the international seminar on Gandhi in New Delhi began today with a two-minute silence to pay homage to Bertrand Russell.

Mr Noel Baker, winner of the Nobel Prize for peace, began his address with a tribute to Earl Russell.

The All-India Peace Council and the Indian Association for Afro-Asian Solidarity paid homage to the memory of Bertrand Russell.

Mr C. Rajasopalachari said: "It is a matter for world grief that Bertrand Russell has passed out of the world of living great men. In many matters, there was no equal to him."

- (14) Obituary in the Daily Mail, Freetown, Sierra Leone (4 Feb 1970, p. 12), again thanks to HARRY RUJA:

Philosopher Bertrand Russell dies

Left wingers, pacifists, and intellectuals around the world yesterday mourned Lord Bertrand Russell, the British philosopher, mathematician and peace campaigner who died at his North Wales home aged 97

In New York, Ralph Schoenman, Bertrand Russell's former secretary, described the late Nobel Prize winner as "a good, kindly, generous and sweet man." Schoenman, who worked with Russell from 1960 until the American was banned from Britain in 1967, said in a statement from his home in Pennington, New Jersey:

I have been devoted to Bertrand Russell and for seven years had the most intimate and trusted relationship possible between two people. He was a good, kindly, generous and sweet man and his loss is for me intensely personal.

Schoenman, 34, is now director of the American Foundation for Social Justice and is connected with a group called Studies in the Third World.

In Tokyo, Japanese civil liberties lawyer, Kouji Morikawa, said Lord Russell was a man "who fought for peace and justice with energy which had no equal even in a youth."

In Melbourne, Mr. Robert Hawke, President of the Australian Council of Trade Unions, said: "Bertrand Russell has been a massive figure in the affairs of mankind this century. He will be remembered not only for his contributions in the wide range of intellectual disciplines but also for what he brought to the practical issues confronting his fellow men, including the overwhelmingly important question of international peace..."

In Canberra, Professor J. A. Passmore, Head of the Department of Philosophy in the Australian National University's Research School of Social Sciences, said Bertrand Russell had substantially created the new subject of mathematical logic.

THE BRS AWARD

- (15) People for the American Way has been chosen for the 1986 Bertrand Russell Society Award. The 2-page press release (next page) provides some details.

This is the first time that an organization rather than an individual has been the recipient.

People for the American Way will be represented at the June 21st BRS meeting (evening session) by its President, Anthony T. Podesta, who will receive the Award plaque and give an address.

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

For release
June 7, 1986

"PEOPLE FOR THE AMERICAN WAY" RECEIVES THE BERTRAND RUSSELL SOCIETY AWARD

The 1986 Bertrand Russell Society Award has gone to People for the American Way — the organization founded by TV Producer Norman Lear to combat the efforts of right wing religious fundamentalists to chip away at constitutionally guaranteed American liberties. Bertrand Russell would have approved.

The Award plaque reads: "For exposing and opposing the current crop of self-appointed guardians of American morality and culture ...who wish to impose their views on the rest of us who do not share them."

People for the American Way (PFW) has been active in a number of areas, all related to basic American freedoms. Only a few of its many activities can be mentioned here.

PFW led the opposition to Herbert E. Ellingwood, who was slated to screen federal judicial candidates. Ellingwood's Christian fundamentalist speeches showed that he did not understand what is meant by separation of church and state. The Reagan Administration abandoned plans to nominate Ellingwood.

PFW helped create the climate in which California's Board of Education rejected 24 science textbooks for grossly inadequate treatment of evolution. And to show how far book censorship has gone, PFW named a score of books in ordinary circulation that — in particular communities — have been removed from schools, from libraries, or publicly burned. Today no school anthology of literature contains the original uncensored version of "Romeo and Juliet".

PFW succeeded in getting airtime on 48 TV stations — invoking the Fairness Doctrine — in order to reply to Falwell's so-called "religious" broadcasts in support of South Africa.

PFW has been called "the scourge of the censors" (Washington Post), and "the only group that is taking the evangelists to task" (New York Times). It is not against Christianity; it is for the liberties guaranteed by the American Constitution. A 200,000-member organization, its Chairman, John Buchanan, is an ordained Southern Baptist minister and former Republican Congressman from Alabama; its President, Anthony T. Podesta, is a former Justice Department prosecutor, political science teacher, and Director of Admissions at Barat College of the Sacred Heart (Lake Forest, Ill).

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician/philosopher, social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. A number of Society members are professional philosophers, but most members are not. Membership is open to anyone interested in Russell. For information, write PFW, RD 1, Box 409, Coopersburg, PA 18036.

ON NUCLEAR DISARMAMENT

- (16) Warnke tells it like it is. The Committee for National Security held a meeting in Washington, DC, on February 19, 1986. The proceedings were televised by C-Span, and we stumbled onto it by chance. Paul Warnke, Chairman of the Committee, explained why we do not have a Comprehensive Test Ban (CTB).

There are reported reasons for not going for a Comprehensive Test Ban but they are not adequate to explain our reluctance to kick the habit. I think basically it is an addiction.

We've come near the brink of giving it up a couple of times but have always backed off. We came fairly close actually in 1963-64. We came very close in the early part of the Carter Administration, and the reason basically for not going ahead with it had nothing to do with verification, had nothing to do with the question of confidence in the reliability of the [weapons].

It's really a question of your security theory. As Dr. Sykes has pointed out, there is a school of thought that says we're better off going it alone, and that is the prevailing doctrine in the Reagan Administration. It always has been. It is expressed most articulately by Secretary of Defense Weinberger, who said in a recent speech, "We ought to abandon the previous reliance on arms control deterrence and secure our freedom from mutual vulnerability regardless of Soviet activities." So if you feel that you can, in fact, go it alone, then obviously you are not going to forego nuclear weapons tests.

But as I say, we have come fairly close in the past. It is quite clear that we can get a Comprehensive Test Ban if we want it. When we renewed the negotiations in June of 1977, I had 4 basic points that I was directed to include in any treaty:

One was, there would be no exceptions for peaceful nuclear explosions. The second was, the on-site inspection of suspicious seismic events. The third was, we wanted to have American seismic equipment on Soviet territory, and of course would accept Soviet seismic equipment on our territory; and the British would do the same. And the fourth one was, that the treaty would be one of indefinite duration. We did not want to have a guillotine clause. The Soviets wanted to have a treaty of quite a

fixed and fairly narrow limit because they wanted to bring in the Chinese and the French as well as the British and the United States.

By the end of 1977 the Soviet Union had agreed to all 4 of these points. We had agreed that the treaty would be of an indefinite duration. There would not be an exception for peaceful nuclear explosion, unless both sides agreed on some sort of a protocol that would permit it. They would accept American seismic equipment in "black boxes" on their territory. And they would give us on-site inspection.

We looked at that. We figured we were on the brink of getting a Comprehensive Test Ban, and we backed off. We backed off first of all with regard to indefinite duration. I had to go back to the Soviets and say, "Although you've now agreed to our position on indefinite duration, I now want it limited to 5 years." They accepted 5 years. I came back a couple of weeks later and said, "We could accept 3." And they began to wonder whether we were serious, and I began to wonder whether we were serious too.

Well, what were the reasons? They were basically political, certainly not scientific. Politically, it was thought in the Carter Administration that we could not overload the circuits; that if we pushed ahead and completed a Comprehensive Test Ban Treaty in 1978, that that might make it more difficult to get the Salt II Treaty through the Congress. And that therefore let us slow down the negotiations. And slow them down we did. They slowed to a crawl and then of course disappeared entirely at the beginning of the Reagan Administration.

The Reagan Administration has been entirely consistent in their position. In almost a paraphrase of St. Augustine's statement, which Dr. Garwin quoted earlier ["Dear God, make me chaste, but not now."] Gene Rostow very early in the Administration went to the Multinational Disarmament Conference and said that conditions were not now propitious for this worthy project, and that therefore we had decided not to pursue a Comprehensive Test Ban at that point. It was pointed out by some of the other countries that this was inconsistent with our commitment in the Limited Test Ban Treaty, under which we undertook to pursue a total end to all nuclear explosions for all time, and a similar commitment in Article 6 of the Non-Proliferation Treaty. But nonetheless, we have abandoned this commitment, and the Reagan Administration now says we need to test as long as we need nuclear weapons for deterrence. Well, since we will need nuclear weapons for deterrence during my lifetime, and the lifetime of everybody in this room, what that means is, no Comprehensive Test Ban. I think it's a mistake, but I think it's quite clear that this is the position of the Administration.

The question is, whether there is enough popular sentiment in favor of the Comprehensive Test Ban to change that position. [That will be] extraordinarily difficult to do. There is the feeling on the part of certainly the civilians in the Defense Department that arms control is a very, very weak reed in deed, and that we are much better off going ahead with our various offensive and defensive weapons.

We can't have it both ways. We'll either have arms control or we have an unrestricted nuclear arms race. The theory of some is that we would win an unrestricted nuclear arms race because of our superior resources and superior technology, that somehow we could spend the Soviets into submission. It's a nice theory. I don't know anybody who knows anything about the Soviet Union or about its leadership that believes it has any plausibility at all. If we go ahead, they'll go ahead. And the question is, will we be better off or worse off. I know where I come out. It's not where the Reagan Administration does.

* * * * *

Paul Warnke was formerly Chief Negotiator on the Tri-Lateral Commission on a Comprehensive Test Ban, and is now Chairman of the Committee for National Security (2000 P Street, N.W., Washington, DC 20036), which offers information on CTB.

(17) The Switch, according to Flora Lewis in the New York Times Review of the Week (2/23/86,E21). Here is the gist of what she said:

According to Flora Lewis, the Reagan people first resisted a ban on nuclear testing because, they said, they could not -- without on-site inspection -- verify that the Russians were not cheating. They ignored the fact that the Russians had agreed to on-site inspection as long ago as 1977, according to Warnke.

When Gorbachev told the 40-Nation Disarmament Conference in Geneva that Russia is agreeable to on-site inspection, the Reagan people switched their story. Now they say we must continue testing as long as we have to rely on nuclear deterrence, meaning until Star Wars provides an impenetrable shield against nuclear weapons. [Ha! Ha!]

Q: But why continue testing?

A: Because we have to know if the weapons are still reliable, say the Reagan people.

That question was asked in the Question and Answer period of the February 19th proceedings (). The correct answer: nuclear warheads do not need to be tested. They remain reliable because they are passive; they have no moving parts. However, if you wish to test them, you do so by taking them apart and examining them, not by exploding them. What may indeed need to be tested are the missiles which carry the nuclear warheads; but that does not require a nuclear explosion.

It all reinforces Warnke's assessment of the situation: the Reagan people do not want a test ban. They want to go it alone.

ON NUCLEAR STRATEGY

- (18) Star Wars thinking. Star Wars gives the U.S. a great advantage over the Soviets, even if it is never used — so goes the argument — because it forces the Russians to expend their limited resources on ways to cope with Star Wars...and since we are far richer in resources, it seems clear that this is a race we are bound to win. Right?

Wrong! says Senator Proxmire, and he tells why. This is how it appears in the Congressional Record of March 24, 1986:

Some will argue the United States cannot lose this race. After all do we not have the far stronger economy? Our gross national product is nearly twice that of the Soviet Union. And do we not have an overwhelming advantage over Russia in technology, especially in relevant military technology? We do. And does the United States not have a special advantage estimated as at 30 years or more over the Soviet Union in computer technology? Yes. That is true. And is it not true that the computer technology is at the very heart of star wars? It is. So does this mean that if the Soviets choose to run this race against this country, we can surely expect to win? The answer is a resounding "no."

The reason the answer is "no" was documented in spades at the time of the debate over ratification of the antiballistic missile treaty in 1972. It is the same today. This body—the U.S. Senate—agreed by an 89 to 2 vote in 1972 that a star wars system would not serve the interests of our country. Why? And why was the vote so decisive? After all, the antiballistic missile treaty had the single and simple purpose of preventing a race to produce a star wars antimissile defense by either superpower. That ABM vote was so decisive because Senators reached the overwhelming conclusion that an antimissile defense would cost \$10 or more to produce and deploy the star wars defense for every \$1 it would cost to overcome it. Is that principle still true? Will it still cost far, far more to defend against a nuclear attack than to instigate an attack against that defense? Absolutely. The principle still holds. It is even more true in 1986 than it was in 1972, and the advantage for the offense will be even greater 20 years from now and on into the future.

That means that the United States is engaging in exactly the wrong kind of race with the Soviet Union. We do

have the superior economy. We do have the decisive technological advantage. But because the Soviet Union will rely on defeating star wars by building a far less costly offensive nuclear system, it will need far less in economic resources and far less in technology to overcome whatever star wars system we deploy. To date the overall arms race between the Soviet Union and the United States has hurt the economies of both countries, but it has had a far more severe effect on the less productive and less technologically advanced Soviet economy.

To date that has been the case. How about the future? As the star wars program continues in this country, as the United States begins its heavy spending for the production of the hardware and the deployment and maintenance of the system, the burden on the American economy from this trillion dollar plus military increase will become far greater than the much lighter burden the Russians will bear to build the offensive nuclear arsenal to overcome our star wars defense. After all, much of that Russian nuclear offense is in place right now.

Some of the refinements to penetrate star wars are already underway in the Soviet Union with the Soviet's greatly stepped up cruise missile and submarine program. That program would underfly star wars with missiles launched from right off American shores. The missiles hug the ground, carry a map in their brain to fly around objects on land, have a range of 1,500 miles and fire warheads, each of which has an explosive force of up to 200,000 tons of TNT. If the arms race is massively stepped up by our star wars project, the Soviet Union will for the first time gain economic advantage from the arms race as well as military advantage from the easy superiority their nuclear offense can achieve over the star wars defense.

FREE-THINKERS

- (19) Linus Pauling on Donahue, 3/3/86. Excerpt:

[DONAHUE]: DO YOU BELIEVE IN GOD?

No.

THAT DISAPPOINTS THE AUDIENCE.

Yes. You know, I'm interested in ethics, morality. And so I derived a basic ethical principle in a scientific way. I can't take time to derive it now, theorem after theorem. It's essentially the principle of minimizing human suffering. Do unto others as you would have them do unto you. That's what I came out with.

THE GOLDEN RULE.

Yes, the Golden Rule.

AREN'T YOU IMPRESSED WITH THIS UNIVERSE NOW?

I surely am.

SO ISN'T IT JUST... THIS IS HARDLY THE TIME AND PLACE...IT SEEMS ALMOST INTELLECTUALLY LAZY NOT TO BELIEVE IN A PRIME MOVER.

Well, the universe is so wonderful, so intricate, so marvelous, that it's very hard for me to believe that it could exist, but to believe that there would be an intellect, it would have to be even more intricate, more marvelous, more complex.

AND THIS AUDIENCE THINKS THAT IT IS.

Yes, but that's harder to believe. Moreover I can't see any scientific evidence, or any evidence of any sort, credible evidence, that requires me to accept this idea. And of course it troubles me that so much suffering has been caused by religion. The wars, how many of the wars were religious wars. In this present time, the Catholics and the Protestants in North Ireland, half a dozen sects fighting each other in Lebanon. We need to have more respect for the Golden Rule, more confidence in Man's rationality. He behaves irrationally when violence and dogma operate.

- (20) "An Appeal to Agnostics and Atheists" asks them to come out of the closet, to forget their differences, to close ranks, and to speak up. This will enable others who share their views but are reluctant to let them be known, for fear of reprisals, to discover that they are not alone. And it will strengthen the position of all atheists and agnostics, in these days of militant fundamentalism.

Here are excerpts from the printed Appeal, considerably revised, edited, and shortened:

There are many atheists and agnostics who are not involved in supporting the views that they hold, and it is to them that this appeal is directed. If this should happen to apply to you, consider and reflect for a few minutes what a world of good it could do if you made it simpler and easier for others to hold the same views that you do. The world needs these ideas.

From stories told and read, it has generally been a difficult and painful religious experience to reach your beliefs. It is a shame that so many have to go through that experience. If it cannot be avoided, there should at least be helping hands; and there will not be enough helping hands until many more atheists and agnostics become active.

There are organizations that support your position, and that you, in turn, can support by joining. Some of them offer compatible society. So far there has been no easy way to find the names and addresses of these organizations, each one being more or less concerned with its own welfare and positions rather than having the general aim of furthering agnostic and atheistic aspirations. These organizations are listed at the end of this appeal. Some have a highly intellectual approach, appealing to the scientific and philosophical; others have a more emotional approach.

A hundred years ago, Robert Ingersoll made atheism or agnosticism powerfully appealing. Unfortunately today there is no such compelling voice speaking for atheists and agnostics.

What is there, then, to maintain atheistic and agnostic beliefs? Just the facts.

Western civilization has been plagued by a myth -- the myth of Jesus. Acceptance of Jesus as a historical character is an error.

[A number of paragraphs follow, that argue against the existence of Jesus and the existence of God or gods. We skip them.]

Atheists and agnostics do not agree with each other in all matters. The atheists feel that their approach to thinking about religion is superior to the agnostic's; and the agnostics feel just the opposite. That is most unfortunate! The atheists need the agnostics, and the agnostics need the atheists, if the environment is to be made safe for free-thinkers. It is more important that there be atheists and agnostics than that they agree. They should at least agree on that!

Here are the societies and organizations that support agnostics and atheists. You may wish to inquire about them.

American Atheists, PO Box 2117, Austin, TX 78768-2117

American Ethical Culture Societies, Dept. CF, 2 West 64th St., NY NY 10023

American Humanist Association, 7 Harwood Drive, Amherst, NY 14226.

Atheists United, PO Box 65706, Los Angeles, CA 90065

Bertrand Russell Society, Inc., RD 1, Box 409, Coopersburg, PA 18036

The Fellowship of Religious Humanists, Yellow Springs, OH 45387

Free Inquiry, Box 5, Central Park Station, Buffalo, NY 14215 (a publication, not an organization)

Freedom from Religion Foundation, Box 750, Madison, WI 53701

Freethinkers, Box 30544, Santa Barbara, CA 93105

Friends of Robert Ingersoll, PO Box 5082, Peoria, IL 61601

Rationalist Association, Inc. PO Box 994, St. Louis, MO 63188

The Society of Evangelical Agnostics, Box 515, Auberry, CA 93602

The Society of Separationists, Inc., Box 2117, Austin, TX 78768

With thanks to Robert W. Summers (POB 3336, U.P.B., Las Cruces, NM 88003), who wrote the original Appeal, and to Dan Pezze (1525 Canterbury Road, Lakewood, NJ 08701), who printed it.

NEWS ABOUT MEMBERS

Some Viewpoints That May Be of Interest to You

The American Rationalist. Bi-monthly. \$6.00 yearly.
P.O. Box 994, St. Louis, MO. 63188.
Freethought brought up to date. Concise and timely
book reviews.

Free Inquiry. Published quarterly. \$15.50 yearly.
Box 5, Central Park Station, Buffalo, N.Y. 14215
Provides a forum for scholars and philosophers to present, in layman's language, the background information needed to understand the past and present controversies that have shaped and are shaping humanist thought and activities.

The Skeptical Inquirer, the official journal for The Committee for the scientific investigation of Claims of the Paranormal. Published quarterly. \$16.50 yearly.
Box 229 Central Station, Buffalo, N.Y. 14215
Explores the edges of science, giving much attention to parapsychology with stress on new ways of looking at our scientific research and methods.

The Bertrand Russell Society News. Published quarterly. \$25.00 yearly
R.D. 1, Box 409, Coopersburg, PA 18036
Deals with all facets of the life philosophy and very public activities of one of the great men of this century. There is a constant stream of articles published about Russell and his views. All are summarized by the experts reporting in the News. The Society holds an annual meeting and is represented at philosophical conferences held each year.

The SEA Journal. Published occasionally by the Society of Evangelical Agnostics.
"Advocating the application of the principles of agnosticism to all aspects of life," SEA is guided by the teachings of Thomas Huxley. An expression of interest and a contribution of \$1.00 or more sent to SEA, Box 515, Auberry, CA 93602 will put you in touch with a lively group of letter writers. William Young, a professional librarian, is administrator.

The Hemlock Quarterly. Published quarterly by the Hemlock Society.
P.O. Box 66218, Los Angeles, CA. 90066
The Quarterly supports active voluntary euthanasia for the terminally ill. The exutive director, Derek Humphry, has appeared on "60 Minutes," "The Donahue Show," "Good Morning America" and many other programs. Yearly membership, including The Quarterly, is \$20.00 (Seniors \$15.00)

Should you wish to see a copy of any of the above materials before investing, please write to:

Hugh McVeigh
311 State Street
Albany, N.Y. 12210

If convenient, please enclose \$.66 in stamps.

(21) Hugh McVeigh spreads the word----->

(21.5) Neil Abercrombie, now a Senator in the Hawaiian legislature, is running for U.S. Congress this Fall. Wouldn't you like to see a BRS member in Congress? Well, then, help him out. There are big bucks against him. Send your tax-deductible contribution, made out to "Abercrombie for Congress" to Abercrombie for Congress, 2721-A Puuhonua St., Honolulu, Hawaii 96822. Good luck, Neil!

(22) Al Seckel's book, "Bertrand Russell on God and Religion" has just been published by Prometheus Press. If you order it directly from him, he will autograph it. See ().

(23) Warren Allen Smith has won a \$7,500 Leavey Award from the Freedom Foundation of Valley Forge, Pennsylvania.

The Award recognizes Mr. Smith's concept that an effective time and place to teach about government and business is on the secondary school level and through an extracurricular Adam Smith Club.

He has been sponsor of such a club at New Canaan (Connecticut) High School for over twenty years, during which time students are given \$5,000 in scrip, are divided into different societies (one with a unicameral, others with parliamentary, dictatorial, and Marxist governing bodies, and one which is entirely anarchistic.) The students are allowed to use their capital any way they choose, thereby learning about The Establishment as well as how to invest in anything for which Wall Street supplies daily figures. Teachers as well as students are members, and upon occasion a student will sue a teacher in the club's court. Members who do not appreciate their money during a semester are expelled and must be repatriated if they choose to return. Recently the school's principal was expelled by the student Governor of the club. Those in Marxist societies may not invest as individuals, only as one of a total group. Those with a parliamentary government often choose as ruler a Queen or a Prince, who rules with the aid of a Prime Minister and Privy Council. Without specific instruction, the students soon learn about partnerships and corporations, puts and calls, marks and yen, point-and-figure charts. Ironically, the club never meets, but members may transact business throughout the school day, including long-term investing made over the summer.

Asked how he will spend the \$7,500, Mr. Smith responded much as the club's namesake, the 18th Century Scottish economist, might have: "I won't." Instead he is researching whether to invest the money in bonds, certificates of deposit, stocks, or mutual funds.

* * * * *

Warren says he is about to retire from teaching. "My plans are rather mixed at the moment. I'll probably be at my recording studio full time starting in summer, although I'd like to live 3 months in Sri Lanka, then move to Kuching, then to somewhere else until I get the feel of different societies...It's possible I'll become more active in BRS and other groups..."

(24) Ramon Suzara. Excerpts from his letter of 3/21/86, which might be titled "A Filipino-American speaks":

...what an ignominy it is for the beautiful State of Hawaii to grant asylum to a bunch of ugly culprits from the Philippines.

I'm quite elated, of course, that Marcos has finally been ousted and that Cory Aquino is now the new President of the Philippines... I hope she will be able to overpower the odds that will be playing against her leadership...

I cannot but feel, vicariously, the joys and hopes of a lot of my friends and relatives there. But as a student of Russell, I have my misgivings about the future of the Philippines.

...as soon as I see the Aquino Government begin to restructure the thousands of cathedrals and church buildings into housing tenements for the poor, it will not only change my life completely, but I will begin to believe, one more time, that God is indeed a Catholic. Moreover I will throw all my Bertrand Russell books out the window.

Cardinal Sin is now the spiritual advisor of the Aquino Government — the same Cardinal Sin who was the spiritual advisor of the Marcos Government — indeed the same Cardinal Sin whose main concern is not, certainly, the power of ideas and its free market, but the power of the Catholic Church over the minds and hearts of the majority, subjugated under a theocracy since the 15th Century. I ask: how is it possible for a true democracy to flourish in the Philippines in the 20th Century?

I am hoping that Cardinal Sin's power of prayer does not overwhelm "people power". If it does, the practice of praying will militate against the Filipino people's self-reliance and independence.

As for the Marcos crimes, it is simplistic to think that he alone is guilty of the horrors of recent years. He alone did not put himself into power; the system did. A great part of that system, commonly referred to as "U.S. interests" in the Western Pacific, are the military bases...which are considered vitally important for defending and advancing, not freedom and democracy, but US economic domination in the region. U.S. multi-national corporations have profited much from dirt-cheap Filipino labor. And when the workers and impoverished peasants protest, to advance their own interests, the threat of communism is readily invoked. As the U. S. Government supports whatever dictator, whatever repression, whatever brutality will best enhance U.S. interests, all that Marcos had to do was to insist to Washington that the alternative to his rule was communism...and billions of dollars poured into the Philippines.

[We hope that Ramon is unduly pessimistic about Cardinal Sin. When the crunch came, in the Philippines, the Cardinal sided, not with Marcos, but with Aquino.]

- (25) Mike Taint and his wife, Cheryl Den Broeder, have provided a baby brother, Alden, for their 2-year old son, Russell (who is named for BR). The 4 Taints will move to L.A., where Mike (Captain Michael Taint) will be Deputy Chief of Computer Systems, USAF Space Division.
- (26) Herb Vogt and Betty left for Budapest on April 29th, to visit old friends. Herb had spent a delightful year there in 1935-36. They sent us a cartoon, showing a minister delivering a sermon, which starts off this way: "I take as my text this morning line 34b of Form 1040, which deals with charitable contributions."

BOOK REVIEWS

- (27) "The Spinozistic Ethics of Bertrand Russell" by Kenneth Blackwell has been published by George Allen and Unwin (London, 1985). This review of it by Nicholas Griffin appeared in McMaster University's *The Courier* (1/21/86, p.9)... with our thanks to HERB LANSDELL.

McMaster archivist examines Spinoza's influence on Russell

The Spinozistic Ethics of Bertrand Russell
By Kenneth Blackwell
GEORGE ALLEN AND UNWIN, LONDON 1985

REVIEWED BY:
NICHOLAS GRIFFIN,
Associate Professor, Department
of Philosophy

Bertrand Russell, whose *Nachlass* forms one of the principal glories of the Mills Library, wrote voluminously over a period of more than seventy years on every topic under the sun.

Within this prolonged avalanche of words are several books and several scores of articles on what might be termed 'philosophy of life'. These range from parenthetical disquisitions in more technical works, through somewhat theoretical musings and essays (in the etymological sense of the word), to newspaper journalism of practical advice.

An important question raised by Russell's corpus is whether this body of material forms any sort of coherent whole. Those of us who would like to argue that it does are hampered by the sheer size of Russell's output, by its scattered and often fragmentary nature, and by the fact that Russell himself never tried to present a comprehensive, coherent account of his position (or, at least, abandoned unfinished such attempts as he made).

The prevailing view, unsurprisingly, has been that there is no coherent underlying world-view to hold the multifarious published record

together, that Russell is more like a consortium of journalists than a thinker with a single philosophy of life to advocate. Both sides, however, have been hampered hitherto by the fact that the necessary scholarship had not been done. And the scholarship had not been done because, in the first place, it was arduous and time-consuming, and, secondly, because the value of its outcome was doubtful.

If, indeed, it turned out that there was no underlying coherent position, then Russell's writings on the philosophy of life would not be worth the sort of detailed attention which alone could establish that fact.

Admiration

This situation changes a good deal with the publication of Kenneth Blackwell's study of Russell and Spinoza. A number of writers have commented on Russell's admiration for Spinoza, but none have hitherto had the fortitude seriously to pursue the question of whether this admiration had any intellectual foundation.

Blackwell, who is Russell Archivist at McMaster, has tackled this question and produced what is without doubt the definitive study of Russell's knowledge of, and debt to, Spinoza.

Future writers may doubt Blackwell's conclusions and challenge his assumptions, but they will remain indebted to his scholarship. Using the full range of archival resources, including private letters and published papers

as well as books, interviews and journalism, Blackwell compiles an exhaustive inventory of Russell's writings on Spinoza's.

Ethical position

I know of not a single reference by Russell to Spinoza which he does not consider, nor even where I would look for one. Russell first came to know and admire Spinoza's work as a student in 1894, and his admiration continued into his nineties. As Blackwell points out, no other philosopher except J.S. Mill had as long as positive influence on Russell as Spinoza.

The first part of Blackwell's book is taken up with assembling the necessary documentation. Part B is concerned with the interpretation and evaluation of the evidence. Blackwell shows that, starting in about 1910, Russell drew from Spinoza's work an ethical position which informed much of his moral writing until the end of his life.

The centre-piece of Russell's debt to Spinoza is Spinoza's concept of the intellectual love of God, a phrase which recurs again and again in Russell's writings.

Russell understood by it a contemplative reverence toward the universe, at once both mystical and intellectual, which brings one into harmony with the universe itself and with others who have the same emotion. Russell's understanding of the concept owes something to

the idealist philosopher H.H. Joachim's *Study of the Ethics of Spinoza* (1901).

It is significant, also, that among subsequent interpretations of Spinoza Russell's comes closest to that of another idealist philosopher, E.E. Harris's *Salvation from Despair* (1973). Although Russell's own idealist period was behind him when he incorporated Spinoza into his ethics, he saw Spinoza very much through the eyes of the British neo-Hegelian movement.

The intellectual love of God formed the basis for another important concept in Russell's ethics, that of self-enlargement. It was through the same contemplation of the wider world that the self, according to Russell, was able to transcend its concern with transitory and mundane matters and learned to harmonize its desires with those of others.

On the one hand, desires for those goods which could only be realized by the exclusion of others are transcended, weakened or eliminated. On the other, contemplation enables such desires which are not eliminated to be seen impartially, with the claims of others to the same or similar goods admitted on an equal basis with our own.

In recognizing the necessity of the natural order the self is able to overcome anxiety and anger and achieve a philosophic calm. This, for Russell, was the beginning of wisdom.

Blackwell traces this ethic

of self-enlargement to its roots in Spinoza and outlines the uses to which Russell put it throughout the remainder of his life. The task is as thoroughly and definitively done as one could hope for.

Certain problems

There remain, however, certain problems which warrant further discussion. They concern the relation of the ethic to Russell's higher-order views in theoretical ethics, on the one hand, and to his lower-level moral and political views, on the other.

Russell's theoretical ethics denies that there is such a thing as moral knowledge and asserts what Russell, perhaps too swiftly, took to be a corollary of this, that fundamental ethical principles were incapable of rational support. Thus, the status of his ethic of self-enlargement is left in doubt.

On the other side, a fairly natural question can be raised as to how an ethic of contemplation and philosophic calm can be accommodated to a life of moral engagement and political action, such as Russell's. Moreover, there are, it would seem, occasions on which anger was not just all right, but morally required.

Blackwell broaches these questions in his final chapter. He is to be congratulated on giving us in such detail a rich and hitherto large unsuspected of Russell's life and thought.

(28) Volume 12 of "The Collected Papers of Bertrand Russell", titled "Contemplation and Action", is reviewed by Sylvana Tomaselli in Books and Bookmen (Jan 1986)...with thanks to HARRY RUJA.

Occasional pieces

Sylvana Tomaselli

The Collected Papers of Bertrand Russell, volume 12: Contemplation and Action, 1902-14

edited by Richard A. Rempel, Andrew Brink and Margaret Moran
George Allen & Unwin, 612 pp; £48.00
ISBN 0 04920 078 x

'Every man,' wrote Coleridge, 'is born an Aristotelian, or a Platonist. I do not think it possible that any one born an Aristotelian can become a Platonist; and I am sure no born Platonist can ever change into an Aristotelian.' As a variation on this theme, Jonathan Miller told a Cambridge audience last year that theirs was the Platonist's haven, while Oxford fostered the Aristotelian. Cambridge, he boldly claimed, praised the contemplative life above all. Oxford, on the contrary, fixed its gaze, not on the heavens, but on London, alert to the possibility of participation and valuing the life of action.

Bertrand Russell gives the lie to both men's pronouncements. A Cambridge undergraduate and later a fellow of Trinity College, Russell did undoubtedly distinguish himself in the disciplines most extolled by Plato, philosophy and mathematics, but it scarcely needs reminding that he was a leading and active member of the Liberal circles which flourished in the Edwardian years. Born into the Whig aristocracy, his family's position and his friends would alone have ensured that reality was never kept at bay, had not the very frame of his character and the nature of his convictions constantly led him to engage directly in politics. The writings gathered in this book show him no less active than contemplative.

No apter title could therefore have been chosen for this 12th volume of

Russell's collected papers. Nor could one wish for these to be better edited, as not only does the general introduction provide a sense of context for what is a rather odd assortment of pieces - anything from letters to editors to short reviews - but each of these, in turn, are individually carefully introduced and most meticulously well-annotated. Indeed, everything from the print and format of the book to the appendices make it a pleasure to use.

Containing his non-technical writings over the period 1902-1914, it offers nine hitherto unpublished papers, including a 'Journal' covering the years 1902 to 1905, the 21 fragments of 'The Pilgrimage of Life', 'The Education of the Emotions', 'Dramatic and Utilitarian Ethics' as well as 'On the Democratic Ideal', 'The Status of Women', 'The Present Situation' and 'Address to the Bedford Liberal Association'. Amongst the published works, 24, including his writings on free-trade and a number of reviews haven't until now been easily accessible. But by no means all the texts are in any sense obscure, as the volume also contains such well-known essays as 'The Free Man's Worship' and 'Mysticism and Logic'.

What is assembled together thus ranges from revelations of Russell's intimate reflections on the nature of his feelings for his first wife Alys - for this is in the aftermath of the cycle ride during which he suddenly realised he no longer loved her - to his views on the proposed change in the Ordination Service of 1913. Russell is 30 in 1902 and this volume gives us so many snap-shots of his life up to the First World War. We see him successively unhappily married, seeking the meaning of life, finding a temporary refuge in mysticism, with Lady Ottoline Morrell, reading Spinoza, advocating the study of history, of mathematics, trying his hand at novel writing - *The Perplexities of John Fortice* (1912) - and making a case for a 'scientific philosophy' which would eliminate ethical considerations and thereby achieve objectivity. Russell must have failed to convince even himself of the viability of this project, unless he thought the case didn't apply to economics, for we find next a number of short

reviews which reveal him the disciple of the neo-classical economist, Alfred Marshall, defending free trade on moral as well as economic grounds and speaking of trusts as 'destroying liberty and corrupting our public life'. Then come the pieces devoted to the issues of equality, liberty and the status of women. Here, Russell is perhaps at his most admirable. This isn't so much because he took up the suffragists' cause, running in the Wimbledon by-election in 1907, the first person to run as a candidate for the National Union of Women's Suffrage Societies. Nor even because his arguments were particularly original on this subject. For just as his economics derived from Marshall's, so his politics and his views on the status of women were clearly inspired by those of John Stuart Mill. No, what warrants respect is his attempt not to divorce the issue of women's right to vote from that of adult suffrage, while being sensitive nonetheless to the tactical interests of the suffragettes. 'It is not,' he wrote, 'women as women that I want enfranchised, but women as human beings. And even poor women are human beings' (to Lucy Donnelly, 17 Nov 1909). Dividing women along the lines of the inequalities existing amongst men wasn't, in his view, any manner of progress.

Laudable as his efforts in relation to these concerns may have been, the Russell we meet in these pages isn't at his most intellectually impressive. This is perhaps his greatest period: *The Principles of Mathematics* (1903), 'On Denoting' (in *Mind*, 1906), *Principia Mathematica* (1910-13). But that is not the level of contemplation we are entitled to in this volume. The truth of the matter is that these papers are of some interest only because we know them to be the products of an otherwise splendid mind. The issues are still very much alive, but Russell's treatment of them, unlike Mill's, hasn't endured the passage of time. To be fair, however, few occasional pieces can be expected to make captivating reading 80 years after their publication. Perhaps it is unkind of us not to leave them in the shadow of Russell's more substantial works.

THE RUSSELL SOCIETY LIBRARY

(29) Books to lend. When no author is named, the work is by Bertrand Russell. The Donor's name appears at the end.

1. History of Western Philosophy. Jack Ragsdale.
2. Mysticism and Logic.
3. Bertrand Russell's Best. Ramon Suzara.
4. An Outline of Philosophy. Ramon Suzara.
5. Autobiography of Bertrand Russell, Vol.1. Ramon Suzara.
6. Let Me Die Before I Wake. by Derek Humphery.
7. Essay on Bertrand Russell. edited by E. D. Klemke. Bob Davis.
8. Morals Without Mystery. by Lee Eisler. Author.
9. Authority and The Individual. Don Jackanicz.
10. Autobiography of Bertrand Russell (in 1 Vol.). Don Jackanicz.
11. Bertrand Russell 1872-1970. Don Jackanicz.
12. Bertrand Russell - A Life. by Herbert Gottschalk. Don Jackanicz.
13. Education and the Social Order. Don Jackanicz.
14. Effects and Dangers of Nuclear War. Don Jackanicz.

15. Essays on Socialist Humanism. Don Jackanicz.
16. German Social Democracy. Don Jackanicz.
17. Icarus or The Future of Science. Don Jackanicz.
18. The Impact of Science on Society. Don Jackanicz.
19. An Inquiry into the Meaning of Truth. Don Jackanicz.
20. In Praise of Idleness. Don Jackanicz.
21. Has Man a Future. Don Jackanicz.
22. Justice in Wartime. Don Jackanicz.
23. National Frontiers and International Cooperation. by Zhores Medvedev.
Don Jackanicz.
24. My Philosophical Development. Don Jackanicz.
25. Political Ideals. Don Jackanicz.
26. Principles of Social Reconstruction. Don Jackanicz.
27. The Practice and Theory of Bolshevism. Don Jackanicz.
28. Roads of Freedom. Don Jackanicz.
29. Sceptical Essays. Don Jackanicz.
30. Secrecy of Correspondence Is Guaranteed By Law. by Zhores Medvedev.
Don Jackanicz.
31. The Tamarish Tree. by D. Russell. Don Jackanicz.
32. Mr. Wilson Speaks "frankly..." Don Jackanicz.
33. Marriage and Morals. Don Jackanicz.
34. Dear Bertrand Russell. Jack Ragsdale.
35. Education and The Good Life. Jack Ragsdale and Lee Eisler.
36. Human Knowledge: Its Scope and Limits. Jack Ragsdale.
37. Why I Am Not A Christian. Jack Ragsdale.
38. The Evolution of Conscience. Ralph Newman. Jack Ragsdale.
39. The Conquest of Happiness. Lee Eisler.
40. The ABC of Relativity. Lee Eisler.
41. Bertrand Russell, The Passionate Sceptic. by Alan Wood. Don Jackanicz.
42. Mortals and Others. Don Jackanicz.
43. Unarmed Victory. Don Jackanicz.
44. The Bertrand Russell Peace Foundation its aims and its work.
45. Yes to Life. by Corliss Lamont. The Author.
46. Russell. by A.J. Ayer. Ramon Suzara.
47. The Will to Doubt. Ramon Suzara.
48. The Life of Bertrand Russell. by Ronald Clark. Ramon Suzara.
49. The Problems of Philosophy. Ramon Suzara.
50. Unpopular Essays. Ramon Suzara.
51. Human Society in Ethics and Politics. Don Jackanicz.
52. Principles and Perplexities: Studies of Dualism in Selected Essays
and Fiction of Bertrand Russell. by Gladys Leithauser.
53. Photos, 1983 BRS Annual Meeting at McMaster University, June 24-26,
1983. Jim Mc Williams.
54. The Art of Fund Raising. by Irving Warner. Bob Davis
55. The Grass Roots Fundraising Book. by Joan Flanagan. Bob Davis
56. Dear Russell-Dear Jourdain. by I. Grattan-Guinness. Bob Davis
57. Why Men Fight. Bob Davis
58. Grants. by Virginia White. Bob Davis
59. Fund Raising for the Small Organization. by Philip Sheriden. Bob Davis.
60. The Grantsmanship Center Training Program. Bob Davis
61. Nonprofit Organization Handbook. by P.V. and D.M. Gaby. Bob Davis
62. Successful Fundraising Techniques. by Daniel Conrad. Bob Davis
63. The Foundation Directory. Bob Davis.
64. Great Americans Examine Religion. by Ralph de Sola. Jack Ragsdale.
65. But For The Grace of God. by Peter Cranford. Jack Ragsdale.
66. Godel, Escher, Bach. by Douglas Hofstadter. Lee Eisler.
67. The Collected Papers of Bertrand Russell, Vol. I. Cambridge Essays,
1888-99. Edited by Blackwell, et al. Allen & Unwin.
68. The Right to Be Happy. by Mrs. Bertrand Russell. Al Seckel.
69. Power, A New Social Analysis. Al Seckel.
70. Bertrand Russell, A Bibliography of his Writings, 1895-1976
Compiled by Werner Martin. Al Seckel.
71. Satan in the Suburbs. Al Seckel.
72. My Father, Bertrand Russell. by Katharine Tait. Al Seckel.
73. A Matter of Life. Edited by Clara Urquhart. Al Seckel.
74. Essays In Skepticism. Al Seckel.
75. The Problem of China. Al Seckel.
76. Russell On General Facts by Ausonio Marras and Russell, Frege, and
The "Meaning" of The Theory of Descriptions. Papers read at
the 1976 Meeting of the A.P.A.

77. Acquaintance and Naming: A Russellian Theme in Epistemology by Augustin Riska and Russell on the Essence of Desire by Raymond Frey. Papers read at the 1977 Meeting of the A.P.A.
78. On Russellian Clusters by Eugene Schlossberger and Repression in Bertrand Russell's "On Education" by Howard Woodhouse. Papers read at the 1978 Meeting of the A.P.A.
79. Definition and Description in Russell, 1900-1910 by Thomas Barron and Russell and Ontological Excess by D.A. Griffiths. Papers read at the 1979 Meeting of the A.P.A.
80. Russell On Logical Truth. by Nicholas Griffin. The Author
81. Bertrand Russell and the Origin of the Set-Theoretic Paradoxes by Alejandro Ricardo Garciadiego Dantan. The Author.
82. Bertrand Russell, America, and the Idea of Social Justice by Roland Stromberg. The Author.
83. The Relevance of Bertrand Russell To Psychology and Bertrand Russell's Conception of the Meaning of Life by Peter Cranford. The Author.
84. Dictionary of the Mind, Matter, and Morals. Edited by Lester Dennon. Tom Stanley.
85. Bertrand Russell Speaks His Mind. Tom Stanley
86. The Bertrand Russell Library of Lester Dennon. Tom Stanley
87. The Analysis of Mind. Tom Stanley
88. Religion and Science. Tom Stanley
89. Portraits From Memory. Tom Stanley.
90. The Scientific Outlook. Tom Stanley.
91. Wisdom of the West. Tom Stanley.
92. The Principles of Mathematics. Tom Stanley.
93. Bertrand Russell: Philosopher and Humanist. by John Lewis. Tom Stanley
94. The Good Citizen's Alphabet. Whitfield Cobb
95. War Crimes in Vietnam. Whitfield Cobb.
96. Introduction to Mathematical Philosophy. Whitfield Cobb.
97. The Prospects of Industrial Civilization. Whitfield Cobb.
98. Tractatus Logico-Philosophicus. by Wittgenstein. Introduction by Bertrand Russell. Whitfield Cobb.
99. Freedom Versus Organization. Whitfield Cobb.
100. Bertrand Russell and His World. by Ronald Clark. W.W. Norton.
101. The Final Epidemic: Physicians and Scientists on Nuclear War. Edited by Ruth Adams and Susan Cullen. Physicians for Social Responsibility.
102. Photos, Kalinga Prize Award Ceremony. Paris, January 28, 1957. UNESCO.
103. Theory of Knowledge: The 1913 Manuscript, Volume VII of the Collected Papers of Bertrand Russell. Allen & Unwin.
104. Common Sense And Nuclear Warfare. Philip LeCompte.
105. Late Night Thoughts On Listening To Mahler's Ninth Symphony. Lewis Thomas
106. Six Men. Craig McGee.
107. Bertrand Russell and the Pacifists in the First World War by Jo Vellacott. St Martin's Press.
108. Russell by C.W. Kilmister. St Martin's Press.
109. Contemplation And Action, Volume XII of the Collected Papers of Bertrand Russell. Allen & Unwin.
110. Bertrand Russell's America 1945-1970 by Feinburg and Kasrils The South End Press.
111. Dewey and Russell: An Exchange edited by Samuel Meyer. The Philosophical Library.
112. Philosophical Essays. Ramon Suzara.
113. Bertrand Russell: A Classified Bibliography by Harry Ruja. The Author.
114. Principles of Polemic in Russell by Harry Ruja. The Author.
115. Bertrand Russell edited by Ann Redpath. Creative Education, Inc.

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 \$1.19 #1, 48, 52, 62, 81, 91
 \$1.62 #60, 61, 109

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Audio cassettes:

The Library has acquired these additions to our collection of tapes available for loan:

225 Man's Peril. Russell's December 23, 1954 BBC broadcast. 14 Minutes. Donated by the NBC Radio News Department.

226 On Nuclear Morality. October, 1962. 32 Minutes. The exact date and the name of the interviewer is unknown. Pacifica Radio No. BB0597

227 Appeal To The American Conscience. June, 1966. 29 Minutes. This tape is entitled "Bertrand Russell's War Crimes Tribunal" in the Pacifica catalog. Pacifica Radio No. BB4013

228 CBC Interview On Vietnam. February 14, 1965. 10 Minutes. This is the soundtrack of a television interview by Roger Graef. Donated by the CBC and Public Archives Canada.

Bertrand Russell Speaking, which was noted as being out-of-print in RSN 48, may be purchased on cassette from Caedmon. Catalog No. SWC 1149 \$12.95

New and forthcoming books:

Slater, John G., ed. The Philosophy of Logical Atomism and Other Essays, 1914-1919. Volume Eight of "The Collected Papers of Bertrand Russell". London: Allen & Unwin. May, 1986 418 pp. \$60.00

Hendley, Brian. Dewey, Russell, Whitehead: Philosophers as Educators. Southern Illinois University Press. 1986 pb \$9.95. Contains chapter on the Beacon Hill School.

Seckel, Al, ed. Bertrand Russell on God and Religion. N.Y.: Prometheus Books, 1986 345 pp. pb \$10.95

- (30) Little Blue Books, first published by Haldeman-Julius 50 years or so ago, are again available, from Michael E. Coughlin, 1985 Selby Avenue, St. Paul, MN 55104. Add 50¢ postage for 1 - 5 books; for 6 or more books, add \$1.00.

BERTRAND RUSSELL COLLECTION

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CONTRIBUTIONS

- (31) We are grateful to these members for their recent contribution to the BRS Treasury: LOU ACHESON, WHITFIELD & POLLY COBB, JIM CURTIS, ANGELO D'ALESSIO, BILL FIELDING, DAVID GOLDMAN, GLADYS LEITHAUSER, THEO MEIJER, HUGH MOORHEAD, FRANK PAGE, SANDRA PERRY, TIMOTHY ST. VINCENT, RAMON SUZARA, JAMES TERRY and VINCENT WILLIAMS.
- (32) "Refunds can enable us to make modest contributions to the BRS Treasury," says VINCENT DUFAUX WILLIAMS, and he enclosed a \$3 refund check from Prestone. "Even though it's just small change, it's still worth doing. I hope members will be willing to take the trouble of mailing the refund checks to the BRS." We thank him for the good suggestion.

NEW MEMBERS

(33) We welcome these new members:

MS. ULLA ANDREAS/86/TRANSTIGAN 10/MALMO///SWEDEN/S-216 19
 MR. J. WARREN ARRINGTON/86/ROUTE 4, BOX 220/HILLSBORO/OR/97123//
 MS. BEVERLEY EARLES/86/6110 BREEZEWOOD DR. #103/GREENBELT/MD/20770//
 MR. MICHAEL FRED/86/523 FIELD DORM; UMASS/AMHERST/MA/01003//
 MR. NEIL H. GLYNN/86/3151 BAYOU SOUND/LONGBOAT KEY/FL/33548//
 MR. HENRY B. MANGRAVITE/86/311 "B" STREET/ASHLAND/OR/97520//
 MR. UKALI MWENDO/86/PO BOX 3088/NEW ORLEANS/LA/70177 3088//
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 MR. ROBERT L. SMITH, JR./86/223 W. ORLANDO ST./ORLANDO/FL/32804//

NEW ADDRESSES

(34) LCDR JOSEPH F. BOETCHER/81/240 MACALLA ROAD 4B/SAN FRANCISCO/CA/94130 5000//
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 MR. TING-FU HUNG/85/ADELHEIDSTR 17 ZI 008/MUENCHEN//WEST GERMANY/8000 40
 PROF. DAVID E. JOHNSON/83/150 PORTER DRIVE/ANNAPOLIS/MD/21401//
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 MR. JAMES E. MCWILLIAMS/74/S.S. BOX 5519/HATTIESBURG/MS/39406//
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 PROF. PAUL ARTHUR SCHILPP/80/9 HILLCREST DRIVE/CARBONDALE/IL/62901//
 MR. LUDWIG SLUSKY/83/BOX 7045/ALHAMBRA/CA/91802 7045//
 CAPT. MICHAEL H. TAINI/82/PO BOX 698/HAWTHORNE/CA/90251 0698//
 MR. JAMES V. TERRY/81/BOX 18153/WASHINGTON/DC/20036//

ELECTION OF DIRECTORS

(35) Nominations for Directors, please. We wish to elect 11 Directors this year, for 3-year terms starting 1/1/87, which will give us a total of 24 elected Directors. The August newsletter will provide a ballot for voting. In this (May) newsletter we seek candidates who will be on the ballot.

We are asking you to nominate candidates. Any member may nominate any other member to be a Director-candidate.

If you wish to be a candidate yourself, notify the Elections Committee and someone will probably nominate you.

The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something, by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is (federal) tax-deductible for Directors.

We would like to have more than 11 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire in 1986 are JACK COWLES, DAVE GOLDMAN, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, and KATE TAIT. They are eligible for re-election.

We urge last year's candidates who were not elected to try again this year.

TO NOMINATE SOMEONE -- or to volunteer yourself -- write the Election Committee, c/o the newsletter, address on Page 1, bottom.

WANTED

- (36) Griffin Barry will be the subject of a book-length study by Leona Egan, Ph.D. She is interested in showing, among other things, his relation to the Provincetown Players, the celebrated theatrical group involved with Eugene O'Neill. Of more interest to us is the fact that Barry was an intimate friend of Dora Russell's, and father of her third child. There are many references to him in Dora's autobiography, "The Tamarisk Tree". Ms. Egan would appreciate hearing from anyone who knows anything about Barry. Her address, in spring and summer: 4471 MacArthur Blvd. (#103), Washington, DC 20007. 202-342-8332. At other times: PO Box 556, Provincetown, MA 02657.

BOOK REVIEW

- (37) "Bertrand Russell on God and Religion," Al Seckel, ed. (Buffalo: Prometheus Books, 1986) is reviewed by BOB DAVIS:

This new collection of Russell's writings should appeal to most, maybe all, BRS members. Edited by Al Seckel, it contains 19 separate articles by BR on religious topics.

For the past eight years, the BRS has been wanting a book like this, and now Al Seckel has satisfied that desire, and done an admirable job. Al, a BRS member, lives in the Los Angeles area, where he has done a lot of lecturing on Russell (including a talk he gave at our 1980 annual meeting, in Los Angeles.) The Humanist publishing house, Prometheus Books, is the publisher, with the promise of more to come.

This book is a joy to read. Seckel has included a good brisk biography of Russell to initiate matters. Then come the 19 articles by BR. The many pleasures of reading Russell are here -- the clear, forceful writing, the humor, the intellectual power. We also have the fun of reacquainting ourselves with old favorites, such as "Why I Am Not A Christian", "What Is An Agnostic?" "Sin", etc. These and other essays will be familiar to most members, but it is rewarding to have them gathered together in one collection, and re-read them after many years.

There are also a number of essays that Seckel found in periodicals which will be new to almost everyone. I found "Religion and The Churches", from "Unpopular Review" (April 1916), to be of great interest. In my own graduate work I had studied Russell's social thought during World War I; imagine, then, my delight at finding an essay from the period which was new to me. I enjoyed seeing how well it fit in with BR's 1915 Principles of Social Reconstruction (American title: "Why Men Fight"). Concerning religion, it has a less implacable tone than his later writings. Here he states what a "good" religion would entail; later he would write, "All religions are not only wrong but harmful."

For those wanting a chuckle or two, I would recommend "The Theologian's Nightmare" (from "Fact and Fiction", 1961), one of Russell's "Nightmares of Eminent Persons".

I first became acquainted with Russell as a teen-ager in rural Iowa, when I read "Why I Am Not A Christian" and "Marriage and Morals". I found them enormously liberating, in the local stultifying fundamentalist environment. I also discovered that I was not alone in finding Russell liberating. But when I moved to more cosmopolitan areas, I found that this was not the case -- because the values that Russell represented had more or less become the norm. Now, with the resurgence of fundamentalism and repressive morality, I predict that Russell's writings on these topics will regain their relevance. If you know someone, especially a young person, who is confused on these questions, I would strongly recommend Seckel's book as a gift.

The book is apparently selling very well. Seckel and Prometheus Books are working on a second volume, on morality. BRS members who buy this book are helping to support a very worthy undertaking. To have it autographed by Al, buy it directly from him. See ().

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

- (38) 1984-86: JACK COWLES, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, KATE TAIT
- 1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, ALI GHAEMI, HUGH MOORHEAD
- 1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI, TOM STANLEY.

BRS AWARD (CONTINUED)

(39) People For the American Way, from a feature story in the Washington Post (2/3/86,p.A3):

Norman Lear's Crusade Widens

Fight Over Religious Liberty Challenges Falwell's Fundamentalism

By Howard Kurtz
Washington Post Staff Writer

In 1980, Norman Lear experienced his first sustained exposure to the Rev. Jerry Falwell, and he did not like what he saw.

While doing research for a possible movie, Lear watched nearly 100 hours of Falwell's "Old Time Gospel Hour," the Rev. Pat Robertson's "700 Club" and other evangelical shows. He said he was so alarmed that he dropped the movie plan and made a 60-second commercial on religious intolerance. That led to the creation of People for the American Way.

Five years later, Lear's group has become a major force in the national debate on religious liberty, censorship, church-state relations and judicial independence. If yards of newsprint and hours of television time are any indication, People for the American Way has emerged as a preeminent spokesman on the left, fueled in part by a \$5 million budget that dwarfs those of most liberal advocacy groups.

While its publicity machine cuts a wide swath through Washington, the soul of Lear's organization remains its fervent opposition to Falwell's Moral Majority. This has produced a remarkably bitter and personal war of words between television producer and television preacher.

"Norman Lear is clearly anti-Christian," Falwell said. "I don't know of many Jewish people, who are anti-Christian. His whole vendetta is against everyone who is preaching the gospel...."

"I see an anti-Christian, anti-Reagan fire raging in his soul that's caused him to lash out at the president and the Pat Robertsons and Jerry Falwells of the world."

"I've tried to get the name of his synagogue so I could call his rabbi and find out what's bugging him," said Falwell, 52. "Maybe he doesn't have one. He's just got Christians in his craw."

Lear, 62, creator of such television series as "All in the Family," "Maude" and "Mary Hartman, Mary Hartman," responded in kind:

"There's nobody who knows me who thinks I'm either irreligious or antireligious. I have great concern anytime someone suggests that God smiles on him because he believes a certain way and doesn't smile on me."

"He would have to know, the way he talks about me, that... to an anti-Semite, a wealthy Jew is dif-

ferent from someone else who is wealthy. The Rev. Falwell trades in that in a consistent and smarmy fashion."

Lear's lieutenants declared a victory of sorts last month when Falwell announced that the Moral Majority was being submerged into a new lobby called the Liberty Federation. They expressed particular delight when Falwell told The Washington Times that he was "attempting to counter everything that People for the American Way... and other leftist organizations stand for."

How did this group quickly become the *beta noirs* of the religious right? At a time when conservative think tanks are dominating the Washington scene with a more legalistic and academic approach to public policy, People for the American Way uses the media to amplify its message.

The 200,000-member group does some lobbying, but its major weapons are books, videotapes, op-ed page articles and speakers who ply the lecture circuit. Whether castigating Falwell for religious intolerance, Attorney General Edwin Meese III for promoting ultraconservative judges or Education Secretary William J. Bennett for acting like a "secretary of evangelism," Lear's troops know how to gain.

While other activists may churn out legal briefs or cultivate allies in the administration, People for the American Way strives to be the most well-thumbed card in reporters' Rolodex files.

Anthony T. Podesta, the executive director, said his approach is "to get an editorial in The Philadelphia Inquirer or The Baltimore Sun. We raise hell in the Chicago Tribune and on MacNeil/Lehrer. We send material to 300 radio talk shows. We're out there in the Edwardsville, Ill., Gazette."

Podesta's reasoning is simple: "If separation of church and state isn't going to sell in Edwardsville, Ill., Washington is not going to save us."

Last summer, while President Reagan was preparing to name Herbert E. Ellingwood to head the office that screens potential federal judges, Podesta's staff prepared radio advertisements that attacked Ellingwood's outspoken brand of Christian fundamentalism and his record as head of the Merit Systems Protection Board. The nomination was not made.

Such assaults have not endeared

the group to conservative activists "I don't like their tactics at all," said Patrick B. McGuigan of the Free Congress Foundation. "They're feeding the mentality that you can't oppose people on the merits, that you have to pretend that they're moral lepers."

Loye Miller, a spokesman for Bennett, called the group "so shrill and predictably distorted that they deserve no credibility.... They are not taken seriously here."

Falwell describes the group as "an amazingly small organization" of closet Democrats. "If they could get 100 of their members in the same room, I'd like to see that," he said.

Falwell, whose Moral Majority claims 6.5 million members, said Lear's group frequently harasses him by writing to television stations that carry his program. People for the American Way said these are equal-time requests, but Falwell called it an attempt to force him off the air.

Other critics confess grudging admiration. "You have to concede their effectiveness," Justice Department spokesman Patrick Korten said. "They manage to get themselves quoted quite a lot."

Still, he said, "It's basically a PR operation" aimed at "creating the impression that there is some groundswell out there that would support their point of view. In fact, that groundswell is largely limited to the usual residue of liberal activists."

Ticking off names of Republican supporters, Lear rejects the notion that he has assembled a group of Democratic partisans. He said he took pains "to enlist mainline church leaders" in establishing the group after nearly 10,000 people dialed a toll-free number featured in his 1980 commercial.

"My credentials... were all wrong," Lear said. "I was a product of the Hollywood community; I was Jewish."

Lear points to such founders as the Rev. Charles Bergstrom, a leader of the Lutheran Council, and the group's chairman, former Baptist minister John Buchanan.

Buchanan, an eight-term Republican congressman from Alabama until the New Right helped defeat him in 1980, said he signed up because "most Americans don't like for preachers to tell them what is the Christian position on an issue."

Other directors range from Catholic University President William

Byron to actor Martin Sheen to National Education Association President Mary Hatwood Futrell. Lear's direct-mail specialist, Art Kropp, is a former fund-raiser for the Republican National Committee, and his latest appeal was signed by Sen. Lowell P. Weicker Jr. (R-Conn.).

Podesta, 42, admits to being a Democrat who did advance work for the 1980 presidential campaign of Sen. Edward M. Kennedy (D-Mass.) and for 1984 vice-presidential nominee Geraldine A. Ferraro.

Podesta also resists the liberal label, saying that "what we do is profoundly conservative. Conservatism the First Amendment heritage in this country is not a liberal agenda.... The people on the loony right think we're left-wingers."

People for the American Way spent much time last year attacking the Reagan administration. It mounted a media campaign accusing Meese, Falwell and Sen. Jesse Helms (R-N.C.) of trying to stack the federal judiciary with extremists and impose a right-wing litmus test on potential judges.

It issued a scathing report on Bennett's first 100 days in office, called "A Department at Risk." It urged dismissal of a Treasury Department official who answered a citizen's post card by calling him an "amazing, pathetic creature" for questioning that America is "a Christian nation."

The group also helped defeat an amendment by Sen. Orrin G. Hatch (R-Utah) that would have ended federal funding to school districts that teach "secular humanism." And it aired a documentary on book-burning, narrated by actor Burt Lancaster, that a Moral Majority official said "would make the propagandists of the Soviet Union and the Third Reich proud."

The anticensorship campaign is slowly moving the group's focus beyond the Beltway. In 1984, it helped persuade Texas, the nation's largest purchaser of school textbooks, to repeal a rule barring the use of books mentioning evolution. In recent weeks, staffers have been flying to tiny Church Hill, Tenn., to join a battle over school curriculum.

"You look for opportunities like that," Podesta said, "so that Newsweek then does a little blurb in 'Periscope' to show that the fight against secular humanism and evolution is not yet over."

THE FUND-RAISING BATTLE

A LOOK AT EACH SIDE'S LETTERS

People For The American Way



You may be aware that Jerry Falwell...and other ultra-fundamentalist ministers have been preaching a dangerous message of religious extremism to the American people...

"In a recent broadcast...Falwell said: 'Biblically sound textbooks must be written for every school child in every course of study. Our textbooks...are very humanistic and very riddled with anti-Christian philosophies'..."

"A massive, new crusade is now underway...an attempt to 'Christianize' America. To achieve the goals of this 'Christian Nation Movement,' leaders from the Religious Right—the Revs. Jerry Falwell, Jimmy Swaggart, Pat Robertson, along with Phyllis Schlafly, Jesse Helms and others—have targeted every vital institution basic to American life: 1) our public schools; 2) our federal courts; and 3) even public officials."

NORMAN LEAR



It seems that Mr. Lear, under the guise of being a patriotic, flag-waving American, is trying to brainwash the American public into believing the Moral Majority is a book-burning, pro-censorship organization which tries to deny people First American rights...Mr. Lear is raising funds right now to destroy us! And not only that, he has the networks and liberal press backing him as well! This makes him a real threat to us...

"This wealthy television mogul, who has deluged America with such anti-moral, anti-family programs as 'Mary Hartman, Mary Hartman,' has now launched a million dollar, anti-Christian ministers campaign of TV spots..."

"The man that some people believe to be the greatest threat to the American family in our generation...has successfully brought filth and sexual perversion into our living rooms and led the way to today's gutter programming."

JERRY FALWELL



THE WASHINGTON POST

What makes all this possible is money, which Lear's group raises through a time-honored technique: painting the opposition in fearsome colors. Lear aides monitor Falwell's every utterance with a "televangelist survey" that provides fresh grist for their fund-raising mill.

Lear, in turn, is a leading character in Falwell's fund-raising appeals. While direct-mail donations to conservative causes have been declining, the Moral Majority still raised \$7 million last year as part of Falwell's \$100 million empire.

Lear said that, after one Falwell mailing called him the number one threat to the American family, he received death threats from a man who turned out to have the letter taped to his wall.

While many believe that Lear, a prodigious fund-raiser, bankrolls People for the American Way, he donated just \$100,000 of its \$5 million budget last year. Nearly 20 percent comes from foundations, with the rest from individual donors responding to appeals that rarely fail to mention Falwell.

"They use me as a whipping boy," Falwell said. "I am to them what Ted Kennedy is to the right—I'm their means of raising money. If I were to die today, their organization would go out of business."

To that, Lear replied: "Look at his mail and how much it mentions me In his mailings, which are far more vitriolic than anything he says on the air, he suggests that anybody that disagrees with him is satanic."

BRS COMMITTEES (CONTINUED)

(41) Philosophers' Committee Chairman David E. Johnson reports:

On December 28, 1985, from 9:30 to 11:30 a.m. at the Washington (D.C.) Hilton, the Philosophers' Committee of the Bertrand Russell Society sponsored a session in conjunction with the Eastern Division meetings of the American Philosophical Association. The audience fluctuated from 10 to 18. The program as announced contained a panel by Marx Wartofsky and Justin Leiber on Russell and Wittgenstein, followed by Hugh Moorhead on "Bertrand Russell in War and Peace." By 9:45 Wartofsky had not appeared, so Leiber talked briefly about what would have been discussed were Wartofsky to have appeared: i.e., differences between Russell and Wittgenstein as role models for the profession (in relation to public affairs) and in how they were treated by the profession. The audience gave about five minutes of lively challenge to Leiber's presentation. Then we turned to Hugh Moorhead's paper. About fifteen minutes into this paper, Wartofsky popped in and announced that he had apparently scheduled himself for two panels simultaneously, and would stay with the other session.

Having clarified this confusion, we proceeded with Moorhead's paper, which was divided into a conceptual clarification of some of Russell's discussions on the topic. The focus of the latter part was on Russell's role as an educator of the culture in the factors leading in the direction of war (e.g., nationalism, patriotism, glory, fatalistic views of human nature, and disuse of reason), followed by his proposals that might lead to peace (quite a gamut over his lifetime). Russell's primary influence here, Moorhead argued, was among lay readers rather than among academicians. The paper concluded with an exhortation to the to hearers to advance Russell's work by starting with his view that war, man's ultimate absurdity, is indeed a philosophical problem.

OPINION

(42) I.F. Stone is interviewed in The Progressive (reprinted in the Utne Reader Oct/Nov 1984).

[We recall that Stone gave the closing public lecture of the Bertrand Russell Centenary Conference at McMaster University, in 1972. His topic was "Russell as a Moral Force in World Politics".]

Through six decades of history, I.F. Stone has established himself as the dean of dissident journalists in the U.S. A sports and local news beat reporter in the 1920's, Stone later became Washington, D.C. correspondent for PM, a New York "free-wheeling sheet" in the 1940's that "respected the intelligence of its readers." As publisher, editor and principal writer for I.F. Stone's Weekly, he became widely known for his iconoclastic reporting. The Weekly closed shop in 1972, and Stone now savors the time available for reading. The interview was conducted by Erwin Knoll, longtime friend to Stone and editor of The Progressive.

PROGRESSIVE: I've often heard you described as America's greatest muckraking journalist, but I seem to recall that you don't particularly like that title.

STONE: My God, I'm not the greatest. Henry Demarest Lloyd, the man who wrote *Wealth Against Commonwealth*—he was the greatest. But you're right about my not liking the word *muckraking*. It was coined as an insult to Teddy Roosevelt. It comes out of *Pilgrim's Progress*, and just as the terms of *Tory* and *Whig* were once insults but became respectable appellations in British politics, so *muckraker* has become more or less respectable. But the term really does a disservice to journalism. After all, you're not just raking muck, you're trying to help people understand what's happening in the society.

A good journalist has a fire in his belly and a duty to expose abuses.

PROGRESSIVE: Do you believe journalism is generally performing that function of help-



ing people understand what's happening? Is it doing it less well than it did when you went into newspaper work more than sixty years ago?

STONE: No, I think the press is better than it was in the 1920s. *The New York Times* was just godawful in the 1920s. Godawful! When I was a young man and Hoover was President, *The Times* had a Washington correspondent named Richard V. Oulahan who used to play medicine ball with Hoover almost every morning. And just about every day there'd be a front-page story in *The Times* that wasn't really a news story at all but a disguised editorial about what a great guy Herbert Hoover was. *The Times* is a far better paper today.

PROGRESSIVE: How would you define the

function of the press? What is it supposed to do?

STONE: The duty of the press is to inform the public and police the Government.

PROGRESSIVE: Isn't that a rather formidable mission to impose on what is, after all, a business enterprise?

STONE: That was Jefferson's ideal.

PROGRESSIVE: But Jefferson wasn't thinking about entrusting this mission to great conglomerate media corporations.

STONE: No, and he wasn't thinking about the electronic media, and all that can become a serious problem. You know, there's one good idea in the Soviet constitution: When Stalin's constitution was promulgated in the 1930s, he claimed it was better than the American constitution on freedom of the press because it provided that printing presses and other necessary materials should be made freely available to anyone who wished to express himself. Of course, he never obeyed it.

PROGRESSIVE: Do you believe there will ever be a society that provides that kind of freedom of expression?

STONE: I don't know. But if our media should be wholly swallowed up by big interests, the day may come when people will have to enact laws making printing presses and electronic time available to critics. . . .

The American press has a party line. It's not as bad as the Soviet press, it's not as rigid, but there is a defined realm of respectable discourse. If you cross over the bounds to the right or to the left—it's a little more flexible to the right than to the left, but it applies on both sides—then you don't have to write for the desk drawer or hide your writing under the bed, as in the Soviet Union, but you sub-

mit it to the American equivalent of *samizdat*—*The Progressive*, *The Nation*, *In These Times*. You're relegated to publications that reach only a small number of Americans. So the dissidents here are allowed to talk to each other, but they don't get a chance to talk to the wider public. And on television—my God, you almost never get to see anyone on the Left.

PROGRESSIVE: Given that—I don't want to call it bias—given that institutional inertia on the part of the mass media, how will we ever reach enough people in this country with enough information and analysis to bring about fundamental political change?

STONE: Well, we do—somehow. The system is not perfect, and it's not monolithic. There's a parable in the Gospel about the seeds that fall on stony places. Quite often you find in the daily newspaper bits and pieces of information that run counter to what I call the party line. They don't make the front page, and they're not amplified by editorial writers, columnists, speechmakers. They're not repeated, they're just dropped. If you're a careful reader, you pick up these droppings and develop their inferences, their meanings for your own audience. That's what you do in *The Progressive* and what I did in the *Weekly*.

A lot of it can be found right there in the press, and even more of it can be found in the public record—in Congressional hearings and debates, in official documents. For example, when [Senators Wayne] Morse and [Ernest] Gruening opened up on the Tonkin

“The American press has a party line . . . a defined realm of respectable discourse.”

Gulf resolution [authorizing full-scale U.S. military intervention in Vietnam], I covered it in the *Weekly*. It was all there in the *Congressional Record*, but nobody bothered to read it, and editors weren't interested enough to have reporters cover it. It didn't fit the party line—just as you don't get stuff in *Pravda* or *Izvestia* that tells the Russian people that the war in Afghanistan is a big mistake.

But the difference between the Soviet press and the American press is that if you look hard enough, here, you can find a lot of good stories. It's possible for people to keep informed. One reason the *Government* is so badly informed is that it has too damned many intelligence agencies. I mean that very seriously. There was a revealing moment when President Kennedy called in David Halberstam [of *The New York Times*] and General [Victor] Krulak of the Marines, who was head of intelligence for the military in Vietnam, and said, in effect, “Hey, you guys—I read Halberstam's reports in *The Times* and I read Krulak's secret reports and it reads like two different wars. Which is the real war?” Of course, the real war was being reported in *The Times* and *The Washington Post* and *The Wall Street Journal* and the phony war was the stuff that came in over the President's desk. It looked like the real stuff because it was stamped SECRET, but it was a

bunch of bullshit. . . .

Secrets play a very small part in human history. You don't come to understand what's happening by peeping through keyholes and seeing how a foreign leader goes to the toilet. In writing history or journalism—it's the same thing—you get to understand by looking at the fundamental struggles, the interests, the classes, the ideas that become facts, and you try to make sense of all that.

The virtue of a free society is that it doesn't have to depend on spies and secret police. Those people are all paranoid, trained to look for plots, but history is not made by conspiracies. An essential premise both of liberal philosophy—Locke, Milton, Jefferson—and of Marxist philosophy, which is also part of the English materialist tradition, is that history is not made by conspiracies. As the Declaration of Independence states, people will suffer great evils for a long time before they act to bring about change. Hazlitt has a wonderful essay on the French Revolution in which he makes the same point: People don't revolt until conditions become intolerable.

History is made by fundamental forces, not by dark conspiracies. Human beings are rational, to some degree, and that rationality gives hope, and we journalists are supposed to feed this rational element, to inform, to persuade, to illuminate, so people can make decisions on the basis of debate, and so that a government that's on a bad track can switch to a good track.

PROGRESSIVE: But how can you apply this enlightened, rational, but leisurely process of public deliberation to the threat of nuclear holocaust, which may confront us with the prospect of catastrophe not in a matter of years or months, but in perhaps days or even hours?

STONE: The public is very well informed on this. It's a mistake to think people are unaware of the danger. The latest figures in a poll commissioned by the Committee on the Present Danger, who are hawks and arms-race buffs, show that 81 percent favor a nuclear freeze, and 31 percent favor nuclear disarmament.

But the human race is trapped by its primitive instincts, the macho appeal of war, and the obsolescence of the nation-state system.

Man may now be an endangered species. We know that if a great change in climatic conditions requires drastic changes in the behavior of a species, it will probably die out. If the icecaps were suddenly to melt, polar bears would die out. No species seems to be able to adapt beyond a margin, and man may be in the same position. Unless he can free himself from his own primitivism, unless he can learn to master technology instead of being mastered by it, he's doomed.

That's not a question of capitalism or communism, but free society or dictatorship. All that is superficial and propagandistic; it's not the heart of the question. If our antagonists today were a republican Russia or a czarist Russia, it would make no difference at all in the arms race. After every great war, the victors square off against each other for the next one. This has to do with the trap created by human nature and the make-up of the international system.

PROGRESSIVE: How do we break out of this trap we've devised for ourselves?

STONE: By talking about it, agitating, orga-

nizing. The freeze movement is doing its best; it's a wonderful grass-roots movement—the most encouraging thing that's happened in the last ten years.

There's still hope, but the end could come at any time. Unless we get a freeze very soon, Moscow and Washington will both lose control of their own destinies. Then there's no more Constitution, no more Politburo, no time to get the President out of bed, no time for debate. With the advance of technology and the reduction of warning time, the good old days when we had thirty minutes' notice of an ICBM coming across the Atlantic are just about over. . . .

PROGRESSIVE: I've known you for a long time. Even when talking, as we are right now, about the most grim and threatening developments, I've always found you hopeful. You said just a moment ago, “There's still hope.” In 1953, several years before the Russians launched their first Sputnik, you saw clearly a danger that very few other people saw—the danger of space war—and you raised the alarm in the *Weekly*. Here we are, thirty years later, having advanced relentlessly toward that danger. How do you sustain your optimism? How can you still believe that we'll be able to get a handle on it?

STONE: History is not a totally fatalistic drama. People can change it at least a little bit, and they have a duty to try. Aristotle tells a wonderful story about how a defeated army in headlong flight suddenly begins to turn around and make a stand and fight. How does that happen? he asks, and this is what he says: One man decides he'd rather turn around and die than run—and he does. Then a second man follows him, and a third man, and a fourth man, and soon there's a whole knot of resistance, and before you know it the whole army has turned around and what looked like a defeat has become victory.

PROGRESSIVE: And you believe people can still turn the defeat we all face into a victory?

STONE: I think so, yes, though I wouldn't want to bet on it. But that's our duty. It's a citizen's duty—and a journalist's duty—to

“ . . . on television—my God, you almost never get to see anyone on the Left.”

fight. You never can tell, sometimes you win.

A friend once gave me a word of hope: He said, “You know, Izzy, if you keep on pissing on a boulder for about a thousand years, you'd be surprised what an impression you make.”

I never thought, at the time of the witchhunts, that I would live to see the day when J. Edgar Hoover would be recognized as the kind of jerk he really was, and when guys like me would find a certain amount of acceptance, if not applause. I never thought that would happen. Who would have thought that a Senate committee would expose the dealings of the CIA, the attempts to kill Fidel Castro, the dirty work against Salvador Allende? That was wonderful.

It's still a free society, but it'll become

less so if people don't have the courage to utilize it.

PROGRESSIVE: You've written about great moments in human history and about terrible moments, but you tend to remember the great moments more forcefully than the terrible ones, don't you?

STONE: Well, you have to remember both, and they're often so mixed up. Anatole France, who's unjustly no longer read, wrote a wonderful novel, *Les Dieux Ont Soif—The Gods Are Thirst*—which is really a handbook for the study of revolution. It's a portrait of a Jacobin, a terrible mixture of idealism, cruelty, brutality, love, humanity and inhumanity, justice and injustice—all in one personality that really summed up the whole French Revolution. It was a dreadful thing to live through the French Revolution, just as dreadful as the Russian Revolution, and it had the same admixture of idealism and horror and irrationality.

PROGRESSIVE: So we keep reinventing the wheel and painfully learning the things others learned before us. Don't you find even that discouraging?

STONE: No, you don't have to reinvent the wheel. The human race has learned a little bit. But the human being is still very much a caveman, and he figures that the solution to any problem is to get rid of that bastard across the valley, and that the only way to create peace is to get a bigger club and go in there and smash his brains out. That's deterrence. That's what Reagan wants to do to Russia. That's the "evil empire"—that other guy across the valley. . . .

PROGRESSIVE: We haven't talked about what you are learning from the Greeks.

STONE: What I learned from the Jews is more important. I'm in love with the Greeks, but when it comes to these problems we've been talking about, the Hebrew Prophets—and I include Jesus among them, and Marx, too, for that matter—have it all over the Greeks. There's no compassion in the Greeks. There's no respect for the lowly. Socrates never speaks of the wisdom of the poor and the humble, the wisdom that comes from sacrifice, experience, and suffering. For him, virtue is knowledge—but lots of knowledgeable people are pretty awful. You can be a great scholar and a bad human being, or ignorant and a wonderful human being.

You see, Christianity is a marriage of two diverse strains. One is the deeply democratic strain of the Hebrew Bible and the

Gospels—the strain that elevates the common man. Right at the beginning of the Bible you have God saying to the angels, "Let's make man in our image." So man was made in the image of God. That's a compliment; that doesn't demean him. It elevates him. It also says we all come from the same father and mother. So the idea of equality comes right out of those early chapters of the Bible. In the Peasant Revolt, when they finally got the Bible away from the Church and translated it so common people could read it, it spread revolution just as liberation theology is doing right now in Latin America.

Does Reagan know what he's doing with this religious issue? The Bible's a revolutionary document. The saying, "Sooner shall a camel pass through a needle's eye than a rich man enter into the gates of Heaven"—that's not in Karl Marx's *Das Kapital*, that's in the Gospels.

On the other hand, we have the neo-Platonic and hierarchical view of a society made up of orders—not just of classes but of rigid orders—and that idea, too, passed into Christianity. In that vision, the lower classes obey the higher classes, and the higher classes give the poor an occasional pat on the head and a beggar's mite.

It's the hierarchical strain we find in St. Augustine and in Calvin, who believe that if someone's rich and powerful, it shows he has grace. That's made to order for the ruling class, for the rich against the poor. But it's completely contrary to the Gospels. The Gospels are a *cri de coeur* of the poor.

PROGRESSIVE: What do you enjoy these days, Izzy? What do you do for sheer fun?

STONE: I read Greek poets, and other poetry. Hebrew poetry. I've been a pious Jewish atheist since my Bar Mitzvah, but I am pious, and at my age, every day is a gift from God. It's wonderful to hear the birds in the morning, and to see the trees, and to see babies.

There's so much to learn and so many things I haven't read and it's so much fun—just so damn much fun. I go to bed with a whole pile of books, and I check out things in the encyclopedia, and it's all one seamless web; human history and human destiny. I read *The Birds* of Aristophanes in Greek last year, and it was so joyful that it gave me a new appreciation of the birds outside my window. And the human race is like the birds, and its poets are the birds that sing. Somehow we transcend our fate, we tran-

scend death by poetry.

Imagine, you pick up a poet who lived more than 2,000 years ago—like Sappho—and she speaks to you with such immediacy, such power, such pride. And Homer is wonderful—he's just a mish-mash in English, but in Greek he's such a great artist. It's worth all the agony of learning Greek.

PROGRESSIVE: It seems to me that what we've been talking about all afternoon, in one way or another, is your pride in the human experience. You talk about history as something that was accomplished by a great team of which we are all members

STONE: Yes, that's right. You know there's a chorus in the *Antigone*, and very few scholars have stopped to think about what it really means: It's a celebration of the common man—of the wonders of learning how to sail and how to fish, how to hunt, how to communicate. It's a poem to man. Socrates and Plato demean the common man, but the playwrights celebrate him; they're very democratic—Aeschylus, Sophocles, and above all, Euripides.

I figure if you treat common people as dogs, as they did in ancient Rome, you make a rabble out of them. If you affirm the myth of equality, it's still a myth—but it gives people self-respect, and it makes them feel equal. That's what DeTocqueville recognized: Myths can be very creative.

Socrates and Plato always talked about the human community as a herd, but Aristotle talked about it as a *polis*—a civilization—and *koinonia*—a community. Civilization means people can live together in peace. We need a world *polis*.

It's madness to reach out to the stars and begin the great adventure of going to the moon and the planets and maybe beyond and still be divided here on Earth by all these stupid, anachronistic quarrels.

PROGRESSIVE: But you still hope.

STONE: Look, history is a tremendous symphony—music full of anguish and horror and discord, but there's also beauty in it. I wish kids would start studying history again. The whole history of the human race is fascinating. It's mostly dark, but then there are the bright spots. . . .

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ABOUT OTHER ORGANIZATIONS

- (43) American Atheists held their 1986 Convention in Somerset, NJ, on April 18,19,20. We expect to report on it in our next issue.
- (44) Hemlock Society's "Hemlock Quarterly (April 1986) reports that Hemlock's Aid-in-Dying Act (Humane and Dignified Death Act) is on the move. USA TODAY did a half-page on it, interviewing Hemlock's founder, Derek Humphry. Hemlock mailed the Act to every legislator in California, Arizona and Florida, states where there has been keen interest in euthanasia. Hemlock Society membership -- now 13,000 --has more than doubled in the last 3 years, with new members coming in at the rate of 600 per month.
- (45) The Rationalist Society of St.Louis --"the oldest local freethought organization in the USA" -- puts out a nice 5-6 page monthly newsletter, "Secular Subjects". They'd probably send you sample issue, if you asked. Box 2931, St. Louis, MO 63130.

FOR SALE

(46) Members' stationery. 8 1/2 x 11, white. Across the top:"The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom:"*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

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RUSSELL SOCIETY NEWS

No. 51

August 1986

- (1) Highlights: Linus Pauling, expert witness (4). Satan's lightning rods (19). BR in Australia, 1950 (23). Big Brother says "Vote!" (39,43). BR at 80 (6). Torcaso on humanism (26). Dora Russell dies (21). Membership list (35). Index on next to last page; ballot on last page.

BY BERTRAND RUSSELL

- (2) The Committee of 100, from "A Matter of Life", Clara Urquhart, ed. (Boston: Little Brown, 1963) pp.189-196. Thank you, TOM STANLEY.

[For more BR on civil disobedience, see RSN49-8. For more on the Committee of 100, see Wethersfield (3), and Linus Pauling (4).]

THE Committee of 100, as your readers are aware, calls for non-violent civil disobedience on a large scale as a means of inducing the British Government (and others, we hope, in due course) to abandon nuclear weapons and the protection that they are supposed to afford. Many critics have objected that civil disobedience is immoral, at any rate where the government is democratic. It is my purpose to combat this view, not in general, but in the case of non-violent civil disobedience on behalf of certain aims advocated by the Committee of 100.

It is necessary to begin with some abstract principles of ethics. There are, broadly speaking, two types of ethical theory. One of these, which is exemplified in the Decalogue, lays down rules of conduct which are supposed to hold in all cases, regardless of the effects of obeying them. The other theory, while admitting that some rules of conduct are valid in a very great majority of cases, is prepared to consider the consequences of actions and to permit breaches of the rules where the consequences of obeying the rules are obviously undesirable. In practice, most people adopt the second point of view, and only appeal to the first in controversies with opponents.

Let us take a few examples. Suppose a physically powerful man, suffering from hydrophobia, was about to bite your children, and the only way of preventing him was to kill him. I think very few people would think you unjustified in adopting this method of saving your children's lives. Those who thought you justified would not deny that the prohibition of murder is *almost* always right. Probably they would go on to say that this particular sort of killing should not be called 'murder'. They would define 'murder' as 'unjustifiable homicide'. In that case, the precept that murder is wrong becomes a tautology, but the ethical question remains: 'What sort of killing is to be labelled as murder?' Or take, again, the commandment not to steal. Almost everybody would agree that in an immense majority of cases it is right to obey this commandment. But suppose you were a refugee, fleeing with your family from persecution, and you could not obtain food except by stealing. Most people would agree that you would be justified in stealing. The only exceptions would be those who approved of the tyranny from which you were trying to escape.

There have been many cases in history where the issue was not so clear. In the time of Pope Gregory VI, simony was rife in the Church. Pope Gregory VI, by means of simony, became Pope and did so in order to abolish simony. In this he was largely successful, and final success was achieved by his disciple and admirer, Pope Gregory VII, who was one of the most illustrious of Popes. I will not express an

opinion on the conduct of Gregory VI, which has remained a controversial issue down to the present day.

The only rule, in all such doubtful cases, is to consider the consequences of the action in question. We must include among these consequences the bad effect of weakening respect for a rule which is usually right. But, even when this is taken into account, there will be cases where even the most generally acceptable rule of conduct should be broken.

So much for general theory. I will come now one step nearer to the moral problem with which we are concerned.

What is to be said about a rule enjoining respect for law? Let us first consider the arguments in favour of such a rule. Without law, a civilized community is impossible. Where there is general disrespect for the law, all kinds of evil consequences are sure to follow. A notable example was the failure of prohibition in America. In this case it became obvious that the only cure was a change in the law, since it was impossible to obtain general respect for the law as it stood. This view prevailed, in spite of the fact that those who broke the law were not actuated by what are called conscientious motives. This case made it obvious that respect for the law has two sides. If there is to be respect for the law, the law must be generally considered to be worthy of respect.

The main argument in favour of respect for law is that, in disputes between two parties, it substitutes a neutral authority for private bias which would be likely in the absence of law. The force which the law can exert is, in most such cases, irresistible, and therefore only has to be invoked in the case of a minority of reckless criminals. The net result is a community in which most people are peaceful. These reasons for the reign of law are admitted in the great majority of cases, except by anarchists. I have no wish to dispute their validity save in exceptional circumstances.

There is one very large class of cases in which the law does not have the merit of being impartial as between the disputants. This is when one of the disputants is the state. The state makes the laws and, unless there is a very vigilant public opinion in defence of justifiable liberties, the state will make the law such as suits its own convenience, which may not be what is for the public good. In the Nuremberg trials war criminals were condemned for obeying the orders of the state, though their condemnation was only possible after the state in question had suffered military defeat. But it is noteworthy that the powers which defeated Germany all agreed that failure to practise civil disobedience may deserve punishment.

Those who find fault with the particular form of civil disobedience which I am concerned to justify maintain that breaches of the law, though they may be justified under a

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
Russell Society Library: Tom Stanley, Librarian, Box 366 [142 Main St.], Hartford, VT 05047

despotic régime, can never be justified in a democracy. I cannot see any validity whatever in this contention. There are many ways in which nominally democratic governments can fail to carry out principles which friends of democracy should respect. Take, for example, the case of Ireland before it achieved independence. Formally, the Irish had the same democratic rights as the British. They could send representatives to Westminster and plead their case by all the received democratic processes. But, in spite of this, they were in a minority which, if they had confined themselves to legal methods, would have been permanent. They won their independence by breaking the law. If they had not broken it, they could not have won.

There are many other ways in which governments, which are nominally democratic, fail to be so. A great many questions are so complex that only a few experts can understand them. When the bank rate is raised or lowered, what proportion of the electorate can judge whether it was right to do so? And, if anyone who has no official position criticizes the action of the Bank of England, the only witnesses who can give authoritative evidence will be men responsible for what has been done, or closely connected with those who are responsible. Not only in questions of finance, but still more in military and diplomatic questions, there is in every civilized state a well-developed technique of concealment. If the government wishes some fact to remain unknown, almost all major organs of publicity will assist in concealment. In such cases it often happens that the truth can only be made known, if at all, by persistent and self-sacrificing efforts involving obloquy and perhaps disgrace. Sometimes, if the matter rouses sufficient passion, the truth comes to be known in the end. This happened, for example, in the Dreyfus Case. But where the matter is less sensational the ordinary voter is likely to be left permanently in ignorance.

For such reasons democracy, though much less liable to abuses than dictatorship, is by no means immune to abuses of power by those in authority or by corrupt interests. If valuable liberties are to be preserved there have to be people willing to criticize authority and even, on occasion, to disobey it.

Those who most loudly proclaim their respect for law are in many cases quite unwilling that the domain of law should extend to international relations. In relations between states the only law is still the law of the jungle. What decides a dispute is the question of which side can cause the greatest number of deaths to the other side. Those who do not accept this criterion are apt to be accused of lack of patriotism. This makes it impossible not to suspect that law is only valued where it already exists, and not as an alternative to war.

This brings me at last to the particular form of non-violent civil disobedience which is advocated and practised by the Committee of 100. Those who study nuclear weapons and the probable course of nuclear war are divided into two classes. There are, on the one hand, people employed by governments, and, on the other hand, unofficial people who are actuated by a realization of the dangers and catastrophes which are probable if governmental policies remain unchanged. There are a number of questions in dispute. I will mention a few of them. What is the likelihood of a nuclear war by accident? What is to be feared from fall-out? What proportion of the population is likely to survive an all-out nuclear war? On every one of these questions independent students find that official apologists and policy-makers give answers which, to an unbiased inquirer, appear grossly and murderously misleading. To make known to the general population what independent inquirers believe to be the true answers to these questions is a very difficult matter. Where the truth is difficult to ascertain there is a natural inclination to believe what official authorities assert. This is especially the case when what they assert enables people to dismiss uneasiness as needlessly alarmist. The major organs of publicity feel themselves part of the Establishment and are very reluctant to take a course which the Establishment will

frown on. Long and frustrating experience has proved, to those among us who have endeavoured to make unpleasant facts known, that orthodox methods, alone, are insufficient. By means of civil disobedience a certain kind of publicity becomes possible. What we do is reported, though as far as possible our reasons for what we do are not mentioned. The policy of suppressing our reasons, however, has only very partial success. Many people are roused to inquire into questions which they had been willing to ignore. Many people, especially among the young, come to share the opinion that governments, by means of lies and evasions, are luring whole populations to destruction. It seems not unlikely that, in the end, an irresistible popular movement of protest will compel governments to allow their subjects to continue to exist. On the basis of long experience, we are convinced that this object cannot be achieved by law-abiding methods alone. Speaking for myself, I regard this as the most important reason for adopting civil disobedience.

Another reason for endeavouring to spread knowledge about nuclear warfare is the extreme imminence of the peril. Legally legitimate methods of spreading this knowledge have been proved to be very slow, and we believe, on the basis of experience, that only such methods as we have adopted can spread the necessary knowledge before it is too late. As things stand, a nuclear war, probably by accident, may occur at any moment. Each day that passes without such a war is a matter of luck, and it cannot be expected that luck will hold indefinitely. Any day, at any hour, the whole population of Britain may perish. Strategists and negotiators play a leisurely game in which procrastination is one of the received methods. It is urgent that the populations of East and West compel both sides to realize that the time at their disposal is limited and that, while present methods continue, disaster is possible at any moment, and almost certain sooner or later.

There is, however, still another reason for employing non-violent civil disobedience which is very powerful and deserves respect. The programmes of mass extermination, upon which vast sums of public money are being spent, must fill every humane person with feelings of utter horror. The West is told that communism is wicked; the East is told that capitalism is wicked. Both sides deduce that the nations which favour either are to be 'obliterated', to use Khrushchev's word. I do not doubt that each side is right in thinking that a nuclear war would destroy the other side's 'ism', but each side is hopelessly mistaken if it thinks that a nuclear war could establish its own 'ism'. Nothing that either East or West desires can result from a nuclear war. If both sides could be made to understand this, it would become possible for both sides to realize that there can be no victory for either, but only total defeat for both. If this entirely obvious fact were publicly admitted in a joint statement by Khrushchev and Kennedy, a compromise method of coexistence could be negotiated giving each side quite obviously a thousand times more of what it wants than could be achieved by war. The utter uselessness of war, in the present age, is completely obvious except to those who have been so schooled in past traditions that they are incapable of thinking in terms of the world that we now have to live in. Those of us who protest against nuclear weapons and nuclear war cannot acquiesce in a world in which each man owes such freedom as remains to him to the capacity of his government to cause many hundreds of millions of deaths by pressing a button. This is to us an abomination, and rather than seem to acquiesce in it we are willing, if necessary, to become outcasts and to suffer whatever obloquy and whatever hardship may be involved in standing aloof from the governmental framework. This thing is a horror. It is something in the shadow of which nothing good can flourish. I am convinced that, on purely political grounds, our reasoned case is unanswerable. But, beyond all political considerations, there is the determination not to be an accomplice in the worst crime that human beings have ever contemplated. We are shocked, and rightly shocked, by Hitler's extermination of six million Jews, but the governments of East and West calmly con-

template the possibility of a massacre at least a hundred times greater than that perpetrated by Hitler. Those who realize the magnitude of this horror cannot even seem to acquiesce in the policies from which it springs. It is this feeling, much more than any political calculation, that gives

fervour and strength to our movement, a kind of fervour and a kind of strength which, if a nuclear war does not soon end us all, will make our movement grow until it reaches the point where governments can no longer refuse to let mankind survive.

- (3) Wethersfield -- a U.S. air and nuclear base in Britain -- was one of the targets that the Committee of 100 demonstrated against on December 9th, 1961. What follows is from BR's Autobiography III (NY:Simon & Schuster, 1969), pp. 164-5:

The immediate aftermath of the demonstration of December 9th was the charging of five leaders of the Committee under the Official Secrets Act of 1911. It was, from a layman's point of view, a curiously conducted trial. The prosecution was allowed to present its case in full, resting on the question as to whether it was prejudicial to the safety of the nation for unauthorized people to enter the Wethersfield air field with the intention of immobilizing and grounding the air craft there. The defence's case was that such stations as Wethersfield, like all the stations engaged in nuclear "defence" of the country, were in themselves prejudicial to the safety of the country. Professor Linus Pauling, the physicist, and Sir Robert Watson-Watt, the inventor of radar, who had come from the United States to give evidence as to the dangers of the present nuclear policy of which Wethersfield was a part, and I were kept hanging about for many hours. Then all our testimony, like that of other defence witnesses, of whom some, I believe, were not permitted to be called at all, was declared irrelevant to the charges and ruled out.

THE COMMITTEE OF 100 (CONTINUED)

- (4) Linus Pauling, 1962, as reported in Peace News, No. 1341, 9 March '62 (London), with thanks to HARRY RUJA:

Dr. Linus Pauling came to Britain last month to give evidence on behalf of the six members of the Committee of 100 at the Old Bailey Official Secrets Act Trial. His evidence, disallowed by the Judge, was read out at the Committee of 100 rally in Trafalgar Square two weeks ago. Because it contains facts which should be widely known, particularly in view of the proposed resumption of atmospheric tests at Christmas Island, we have reproduced Dr. Pauling's statement below.

An effective understanding of the meaning of preparation for nuclear war is denied the public. As a scientist I have devoted myself to a study of nuclear war, its consequences and the prospects of its occurrence. I drew up a petition which was signed by over 11,000 scientists from all over the world making these facts clear. I have lectured and written and I have campaigned to awake people and governments to the full meaning of the horror which awaits us all. I consider my evidence to be expert evidence and to be the result of the most thorough and persistent work.

My estimate of the US nuclear stockpile in 1961 was 100,000 megatons. A megaton is the equivalent of one million tons of TNT. The stockpile of the Soviet Union I calculate to be approximately 50,000 megatons. In 1945 the world's stockpile was roughly 100,000 tons of TNT. Since that time, the magnitude of the world's stockpile of nuclear weapons has doubled EACH YEAR. 150,000 megatons, the probable stockpile, corresponds to an average of 500 tons of high explosive for each person living on earth.

*

Eight-tenths of one per cent of this stockpile possessed by the Soviet Union would cause the death of all life in the British Isles. In a few years, the stockpile will be ten times as great. There will be hundreds of rockets carrying 100 megaton warheads. Four of these will mean the end of the British people and of Great Britain. An attack on the United States involving one-fifth of the Soviet stockpile, 10,000 megatons, would kill outright 94 percent of the American people. The remaining would be injured and radio-activated in an environment of total devastation, of rampant disease.

If the element Cobalt were added at small cost to these weapons the resulting radio-active Cobalt 60 would affect every living person. A 500 megaton Cobalt bomb is not expensive. The explosion of these bombs in ratio to the expected percentage of the stockpile used would yield 1000 roentgen for each human being on our planet. This is twice the amount required to kill a person by acute radiation sickness.

In my recent appeal to the United Nations, I said:

The world is now in great danger. A cataclysmic nuclear war may break out because of some terrible accident or of an explosive deterioration in international relations such that even national leaders will be unable to avert the catastrophe.

I say that we are moving rapidly toward the catastrophe of nuclear war. It is essential that everyone be aware of the magnitude of this catastrophe. Survivors will not remain alive very long in the radio-active wastelands that their countries become. At any given moment this can take place. I say this as a scientist. I say this as a man whose work forces him to examine the probabilities in events. Universal disarmament is now the essential basis for life and liberty for all people.

When the Soviet government resumed nuclear testing I made statements pointing out the meaning of this decision. I said that the stockpiles of nuclear weapons now in existence were great enough to destroy the human race. There is no defense against nuclear weapons and increasing the scale of attack cannot achieve this. There is no way of limiting war between great powers when great bombs exist and great governments are unrestrained in their militarism. The militaristic action of governments in resuming tests increases the danger of war enormously. In the name of science I appealed to the Soviet Government not to resume testing.

The surface tests conducted had the following consequences: 160,000 children will be born with gross physical and mental defects during the next few generations. The Carbon 14 produced will cause an estimated total of 4,000,000 stillbirths, embryonic, neo-natal or childhood deaths and children with physical and mental defects. These 4,000,000 victims will be spread out over some score of generations assuming the human race survives. The fission products will also damage human beings now living in such a way that between 200,000 and 1,000,000 will have their lives cut short by radiation-produced diseases such as leukemia. These numbers apply to the whole world. This results from the exploding of approximately 200 megatons.

That is the meaning of the Soviet resumption of tests. It compares with the consignment of Jews to the gas chambers. The horror of the present world crashes upon us as we speak and state the truth. How is it possible that this sort of alternative to a future of peace, international law and justice can be considered seriously by anyone as a rational alternative.

There is no alternative to peace.

It is not only the fear of world destruction that forces us to say this. It is also the matter of morality. I believe the people of the world cannot accept the idea of such a monstrously immoral action as that involved in waging a nuclear war. Billions will die or undergo agony. Civilisation will end.

My Government and the British Government will now resume tests. This is premeditated murder of millions of people. I have devoted my life to science and research. I believe in seeking truth. I cannot allow my life's work to be so employed. I came here interrupting my work to tell the truth. I came to give evidence on what is prejudicial to the safety and interest of mankind. I wish to remind you of the Unanimous Declaration of the Thirteen States of America of July 4, 1776:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are LIFE, liberty, and the pursuit of happiness... That whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it and to institute new Government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their Safety and Happiness...

I have been a supporter of the Committee of 100 and an international sponsor of the Committee from its very beginning. I took part in the demonstration of September 17, 1961, and I have never witnessed anything like it. I supported the demonstration at Wethersfield although at the time I was delivering a speech attacking the resumption of testing by the Soviet Government. I was in Moscow giving that speech and so could not attend. I wish to say to the six defendants and to Pat Pottle who so brilliantly and single-handedly defended humanity against the Governments of the world, "I am with you. You speak for me."

It is not only a privilege to oppose the death of man, it is not only a right to act on conscience and to work for the interest and safety of one's country, it is a moral duty and an imperative responsibility. Every man who participates in civil disobedience makes our survival that much more likely. The struggle goes on and we shall triumph.

RUSSELL & POPPER, WRITERS

- (5) Popper vs. BR. We know that BR's manuscripts show no revisions or corrections. His first draft was his final draft. He got it right the first time.

Those of us who are not like that -- and who have long been pained because of it -- can take comfort in these remarks by Karl Popper... from "Popper Selections," David Miller, ed., (Princeton University Press, 1985) p. 245. With thanks to BOB DAVIS.

Many years ago I visited Bertrand Russell in his rooms at Trinity College and he showed me a manuscript of his in which there was not a single correction for many pages. With the help of his pen, he had instructed the paper. This is very different indeed from what I do. My own manuscripts are full of corrections – so full that it is easy to see that I am working by something like trial and error; by more or less random fluctuations from which I select what appears to me fitting. We may pose the question whether Russell did not do something similar, though only in his mind, and perhaps not even consciously, and at any rate very rapidly. For indeed, what seems to be instruction is frequently based upon a roundabout mechanism of selection, as illustrated by Darwin's answer to the problem posed by Paley.

I suggest that we might try out the conjecture that something like this happens in many cases. We may indeed conjecture that Bertrand Russell produced almost as many trial formulations as I do, but that his mind worked more quickly than mine in trying them out and rejecting the non-fitting verbal candidates. Einstein somewhere says that he produced and rejected an immense number of hypotheses before hitting on (and first rejecting) the equations of general relativity. Clearly, the method of production and selection is one that operates with negative feedback.

- (6) *Russell at 80* (1952). From the Saturday Review Reader #2 (NY: Bantam, 1953), previously in the London Observer. With thanks to TOM STANLEY.

The Next Eighty Years

BERTRAND RUSSELL

With penetrating wit tempered by human understanding, one of the world's great thinkers speculates about the probable shape of the future.

THE eighty years of my life have been among the most eventful in the world's history. I cannot think of any other equally important period except the eighty years from the conversion of Constantine to the sack of Rome and the eighty years following the Hegira. The earliest public event that I can remember is the Russo-Turkish war of 1876-8, at the end of which Disraeli intervened to save the Turks from Russia and annexed Cyprus as his reward. The world of that day was almost unbelievably different from the world in which we are living. The Franco-Prussian war, which established the supremacy of Germany over France, ended the year before I was born. Compulsory education in England was enacted two years before my birth, and when I was young a very large proportion of wage-earners were still illiterate. Agricultural laborers earned ten shillings a week, on which they and their large families had to subsist as best they could. Queen Victoria, with the help of Disraeli, was beginning to recover the popularity that she had lost in the Sixties. The Kaiser was her grandson, and the Czar married her granddaughter. She dominated the sovereigns of Europe with grandmotherly severity. The British navy was supreme. The wealth of Britain was increasing by leaps and bounds. The rest of the world envied British stability, and everybody foresaw, with a minimum of doubt, a universal future of gradual and ordered progress.

But the course of events has not been quite what was expected by Queen Victoria and her ministers. Not only politically, but socially, there have been immense unforeseen revolutions. Perhaps the most notable and surprising of social changes has been the emancipation of women. The feminist movement began, so far as England is concerned, about the time of my birth as the queer eccentricity of a few intellectuals. For a long time it seemed as if it would never become more than this. Suddenly, at the beginning of the present century, the agitation in favor of women's equality spread from radical intellectuals to female wage-earners. At the end of World War I it achieved legislative triumph in America and Britain. And other nations quickly followed suit. From the point of view of an anthropologist, the suddenness of this change is amazing. It might have been expected to take five centuries instead

of which, as a powerful movement, it took twenty years.

The recognition of women's equality was part of a large general movement which substituted economic and political classifications in place of those of biology. The hereditary principle, which had been supreme in government, except in the United States, gradually lost its dominance. One country after another transformed itself from a monarchy into a republic. Brazil, China, Germany, and Russia were the most noteworthy examples. I find it difficult to recall that in my youth Brazil had an Emperor. China had had an Emperor since the dawn of history and yet the Empire proved completely powerless against the forces of republicanism. What happened to monarchs happened also to aristocracies the world over. The Russian aristocrats were dispossessed by the Russian revolution. The East Prussian Junkers, who had dominated Prussian policy for a long time, were tamed by the Nazis and suppressed by the Russians. The aristocracies of Hungary, Poland, and Rumania have vanished behind the Iron Curtain. The British aristocracy has been gradually dispossessed by means of death duties, which have insured that whenever a landed magnate dies his heir ceases to be a magnate. Modern dictators, unlike those of all former ages, make no attempt to secure the succession to their sons. Even in China, where filial piety and family solidarity had been the backbone of Confucian teaching for two thousand years, both are melting away in the heat of Communist propaganda. Everywhere, the individual is coming increasingly to feel himself a member of a class rather than of a family.

There are, of course, obvious economic reasons for this change. A peasant who has a small plot of land works it in conjunction with his wife and children, so that the family is a unit of production. But modern machine methods of agriculture require larger farms, which can no longer be worked by single families. There is the same sort of change in the transition from handicrafts to factories. And at a higher economic level, large companies with many shareholders have replaced the old family businesses. The family has also been weakened by the competition of the school. The children of immigrants in the United States give their loyalty very much more to their school than to their parents. In Russia this process must have happened in a much more catastrophic fashion than in America. The old peasants who hated the Bolshevik regime must have found their children indoctrinated with contempt for father and mother and respect for the utterly different outlook that has been inculcated by the State.

I incline to think that the weakening of the biological as-

pects of society is likely to prove a permanent feature of the modern world. The strength of the family in the past depended very largely upon the insecurity of children whose parents were not in a position to protect them. In the modern world, the State increasingly takes over the duties that formerly belonged to the father. The mother still has her place, but the father is becoming a shadowy figure.

There is still, it is true, one department in which biological considerations are powerful, that of race. The Nazis endeavored to make race a supreme consideration and, in pursuit of this reactionary ideology, they exterminated millions of Jews and invented ridiculous anthropologies. The Nazis have been overthrown, but racial ideas still dominate in South Africa and in the southern states of the USA. They used to dominate in the relations of white men to Asians. But now, owing to the weakening of white men by their battles with each other, white insolence in Asia is having to cease. I think it will not be long before it has to cease in regard to Negroes, for, if it does not, all Africa will become Communist. Even as regards race, therefore, biological ways of viewing social relations are likely to lose their force in the near future.

The father, the family, and the clan are all being replaced by the State, which is the residuary legatee of these antiquated authorities. I will not pretend to welcome this change. I am not in love with the State. And a society in which the State rules unchecked is likely to be drab, uniform, and bellicose. At any rate it will be bellicose until such time as there is a single dominant world state. But whether for good or ill, the tendencies of which I have been speaking seem quite irresistible unless, as a result of war, modern industrial methods collapse and the world returns to a more primitive economy. This, of course, may happen. The Roman Empire was to a great extent an economic unit. Wares from the Eastern Mediterranean abounded in Roman Britain. Travel from the Euphrates to Hadrian's wall was easy and for those days rapid. But when the Empire fell, the previous interdependence of its parts ceased. The roads became impassable, commerce was brought to an end by bandits, and each little region had to produce its own necessities. If great wars continue, the same thing may happen in the modern world and, in that case, all the trends of which I have been speaking will be reversed. But, on the whole, this seems scarcely probable. It is more likely, I think, that great wars will end in the victory of a great power, or alliance of powers, than that they will end in universal chaos. If they do not end in chaos, the sort of social changes that have occurred during the past eighty years are likely to be permanent and to be succeeded by further changes in the same direction.

The first half of my life was spent in an atmosphere of nineteenth-century optimism, while the second half has been spent in the era of great wars. In a large view, the great wars are an outcome of industrial competition between nations. Both wealth and military power depend upon industrial development, but a well-developed industrial technique, if it exists in many countries, produces more than the world can absorb and therefore leads to a cut-throat competition which is not conducted by the old orthodox economic methods but by fighting. If the world is to recover stability, it will be necessary that industrial development and production shall somehow be internationally regulated and controlled, since a world of unrestricted national industrial freedom must involve continuance of the devastating wars that have so far characterized this unhappy century.

I am myself a lover of freedom, but in a scientific world freedom needs certain limitations that were formerly unnecessary. It needs limitations especially in the economic sphere. I find myself on this point out of sympathy with many men who consider themselves lovers of freedom. I believe in freedom in matters of the mind, but in the sphere of material production I think that freedom is no longer possible without disaster. The men I have in mind hold exactly the opposite view. They are of the opinion that production should be free, but thinking should be confined within the narrow limits of some authorized orthodoxy. So long as this outlook prevails I do not think we can escape the prospect of a long series of great wars, each more devastating than the last. Only international cooper-

ation can bring great wars to an end, and international cooperation, if it is to be effective in this respect, will involve the international control of raw materials and the rationing of their use. We are as yet a long way from this, but when I think how much has happened in the eighty years of my life, I see no reason to doubt that equally astonishing things will happen in the next eighty years.

If scientific technique does not bring itself to grief by scientific warfare, various things may be expected during the next eighty years. I make little doubt that men will get to the moon. But, as the moon has no atmosphere, they will have to bring air with them and will not be able to stay long. It is a more serious matter to get to Venus or Mars. Mars, like the moon, has no atmosphere, or, at any rate, very little. Venus has an atmosphere, but they say it is poisonous. Mercury is too hot and the other planets too cold. So the rest of the solar system will not be much use from the point of view of over-population. But there is no known limit to what can be done on the surface of the Earth. Presumably all the present deserts will be made fertile. Presumably the Sahara will be full of populous cities, and the center of Australia will become a pastoral paradise. The Russians already have schemes for transforming Siberia by deflecting the waters of the Yenisei and raising mountain chains to keep off the north wind. The East coast of Canada suffers at present from a cold current, but they say that a wall built out into the sea for twenty miles from a suitable cape would cause the cold current to sink and make the winter in Labrador as mild as in England. I do not vouch for this statement, but if it is not valid, probably something very similar is. There is another possibility to be taken account of, which is that of manufacturing food chemically. There seems no good reason why we should continue to grow our food laboriously in soil and allow ourselves to be dependent on the vagaries of sun and rain. Why not make beefsteaks in factories? And flour in workshops? I dare say that food made in this way would not taste very nice, but in time people would get used to it and a little "real" food would still be produced for wedding feasts and the banquets of Heads of States. Some very rich men would occasionally issue invitations saying in one corner, "Decorations will be worn" and in the other corner "Real peas." The practical cessation of rural population produced by such a change will have profound social and political effects. Everybody will be intelligent and hysterical, which will produce a paradise for politicians.

There is another possibility which, if it is realized, will be even more revolutionary in its effects. Most things that are at present done by human beings can be done by robots. Mechanical brains are being rapidly perfected, and it is hoped that before long only experts will be able to distinguish them from live people. If we are to believe Dr. Norbert Wiener, we must expect that within the next fifty years at latest a fully equipped factory will need only one man to press the button. All the rest will be done by ingenious mechanisms. At shareholders' meetings nobody will know whether what he is sitting next to is a man or a mechanical stooge. This will make the work of management much easier, and if the machines can be taught to vote democracy will at last run smoothly. This perhaps is fanciful; but it is not fanciful that the labor movement, as it has existed since the Industrial Revolution, will of necessity be brought to an end. The armies of wage-earners who like their hours of labor limited and their hours of recreation extended, who demand increases of wages whenever there is an increase in the cost of living, will no longer be needed. Ninety-nine per cent of them can be drafted into the armed forces—though even this will be only a temporary outlet, since the robots will show a contempt for death that no human soldier can equal. We have been in the habit of thinking—at any rate, when we think as moralists—that people ought to be useful and that they show their usefulness by work. But if their work is no longer required, our whole ethical system will collapse and we shall no longer be able to say with any plausibility that it is wicked to enjoy oneself. The moralists will be forced to invent new unpleasant tasks to prevent that general diffusion of happiness which, as earnest men, we must all deplore. I have no doubt they will be equal to the task, and I think war is the method that they will employ.

So long as the human race is divided into two halves, each of which thinks the other half wicked, it can be

plausibly maintained that it is everybody's duty to cause suffering. If such a view is not to prevail, it will be necessary that our moral outlook should become more kindly than it has hitherto been, and that we should cease to find pleasure in thinking of this world as a vale of tears. In my more cheerful moments, I allow myself to hope that when the pressure of physical necessity is lifted there may be a general development of kindness and joy which will enable men to view with equanimity the pleasures of others because their own happiness will be secure. Such a world may perhaps come about in time. But in darker moments I am oppressed by the abysses of hatred, malice, and envy in the human heart, and I wonder whether man will ever permit himself the happiness that his intelligence has made physically possible.

We live in a moment of strange conflict. The human heart has changed little since the dawn of history, but the human mastery over nature has changed completely. Our passions, our desires, our fears are still those of the cave man, but our power to realize our wishes is something radically new. Man has survived hitherto because he was too ignorant to know how to realize his wishes. Now that he can realize them, he must either change them or perish. When we were children we were told fairy tales about magicians who granted three wishes. The people to whom this boon was vouchsafed were always silly in the stories and wished for something quite absurd. That is roughly the position of the human race in the present day. Caligula

wished that his enemies had only one head that he might execute them in one fell swoop. But they continued to have many heads, and he was thwarted. Our modern Caligulas manufacture hydrogen bombs, and are not thwarted. If man is to live with the new powers that he has acquired, he must grow up, not only in his mind but in his heart. He must face the painful truth that disaster to his neighbor whom he hates is not likely to bring happiness to himself whom he loves. The world becomes every day more unified technically and more disunified psychologically. I think that education, if it were wisely conducted, could do a very great deal towards remedying this state of affairs. Children could be taught in school that where the interests of different groups appear to conflict, the conflict is caused by useless and foolish passions which inspire false beliefs to the effect that one man's success must be another man's failure. Schools everywhere are dominated by national States and inspire in the young the beliefs which the rulers of States imagine to be useful. It is not an easy thing to educate the rulers of States. I knew a psychiatrist who said that he could cure Hitler in ten sittings, but unfortunately Hitler had no wish to be cured. I wish there were a method of kidnapping all Heads of States and keeping them together in a sanatorium controlled by wise men. But as that cannot be done, the issue must remain in doubt. I shall not see the issue, but I allow myself to hope that it may be happy.

For more of BR at 80, see the Rodney Wheeler interview. (RSN45-28).

(7)

ANNUAL MEETING, 1986

The 13th Annual Meeting took place in NYC on June 21st, at the spacious headquarters of the New York Society for Ethical Culture, 2 West 64th Street.

30 members attended one or both sessions: JANICE BOTTENUS, JACK COWLES, KENNETH DIAMOND, BEVERLEY EARLES, GRAHAM ENTWISTLE, RICHARD FALLIN, RICHARD GNALL, DAVID GOLDMAN, KEN KORBIN, SCOTT KURHAN, GLADYS LEITHAUSER, DON JACKANICZ, TED JACKANICZ, ADAM JACOBS, DAVID JOHNSON, CORLISS LAMONT, JOHN LENZ, JONATHAN LOBL, GRAHAME MAISEY, STEVE MARAGIDES, HUGH MCVEIGH, CARL MILLER, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, CHERIE RUPPE, WARREN ALLEN SMITH, JOHN SCHWENK, ELEANOR VALENTINE, PHILIP STANDER, THOMAS WEIDLICH.

A number of non-member guests were present: Special Guest Bessie Denonn (widow of BRS Director and Honorary Member, Lester Denonn), Sydney and Silvia Aaronson, Linda DiDesidero, Julie Gricat, Dror Kahn, Felix Klein, Hilbert Schwartz, Nancy Spataro, and others. About 45 people attended the afternoon session (and its Red Hackle Hour), and about 60 the evening.

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

This is what took place during the afternoon and evening sessions:

- . A reading and open discussion of MARVIN KOHL's paper, "Russell and the Attainability of Happiness."
- . A screening of the 1984 BBC-TV production, "Bertie and the Bomb," which had not been seen in America.
- . A viewing of the BBC-TV videotape, "Bertrand Russell".
- . The presentation of a Special Award to CORLISS LAMONT. Mr. Lamont, introduced by JOHN LENZ, then spoke briefly on free choice, and on BR as a humanist.
- . The presentation of the 1986 Bertrand Russell Society Award to People for the American Way, represented by its President, Anthony T. Podesta. Mr. Podesta, introduced by BRS Chairman HARRY RUJA, spoke about his organization's work promoting separation of church and state, and excellence in education and in the federal judiciary. (They are currently opposing textbook censorship and the nomination of Mannion to be a federal judge.) He then screened a videotape, "The 'People For' Story", depicting, among other things, the excesses of the Far Right.

Both Award plaques are shown below.

At the Society's Business Meeting this is what happened:

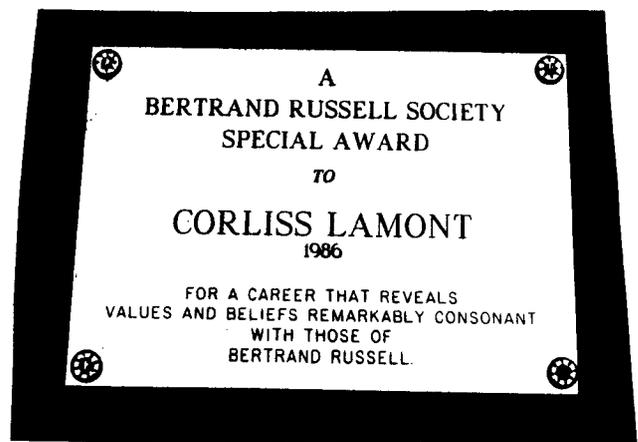
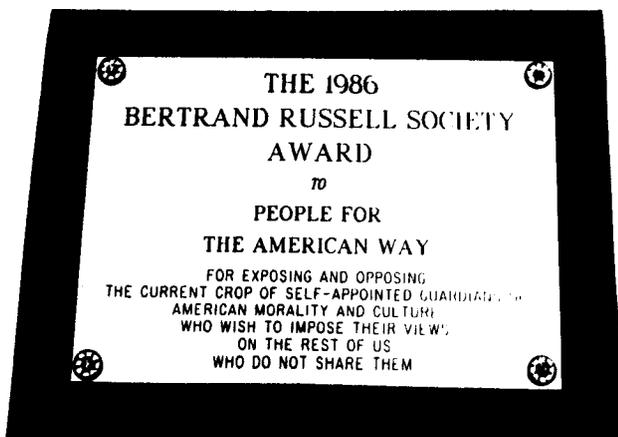
- . Don Jackanicz presided. Many members and non-members attended. Don reported the death of Honorary Member Dora Russell on June 1st, and the election of new Honorary Member, Linus Pauling.
- . Don reminded the members to send items about BR to Lee Eisler, for possible use in the newsletter.
- . Harry Ruja, responding to a question, said that the first volume of the comprehensive BR bibliography that he and Ken Blackwell are working on would appear at the end of 1987.

. David Johnson, Chairman, BRS Philosophers Committee, called for papers for the BRS session at APA in December 1987. See (37)

The BRS Board of Directors met, in 3 brief sessions, and acted as follows:

- . Elected officers for the following year, as reported above.
- . Selected San Diego as the meeting site for 1987, and NYC for 1988. Harry Ruja and Bob Davis will make the arrangements for 1987, Marvin Kohl will do the same for 1988.
- . Approved the creation of a committee to study the possibility of a future meeting in England.
- . Approved paying McMaster \$1 more for members' subscriptions to "Russell", if our Treasurer says we can afford it. The new price per subscription would be US\$7.
- . Approved buying a BR film that BRS Librarian Tom Stanley had located, costing \$150-200.

For more details on June 21st, see the minutes (27). A nice detail, not in the minutes: Warren Smith enjoyed talking with his old philosophy professor, Corliss Lamont.



NEWS ABOUT MEMBERS

- (8) Adam Paul Banner has been "very active locally [in Ann Arbor] as Hazardous Materials Coordinator for the county Office of Emergency Management. Also aided in giving two talks on Islam and Turkey via the Ottoman Empire, and am working on another presentation of the Armenian Question."
- (9) Harry Clifford, a member since 1975, will be 85 on October 12, 1986. Happy Birthday, Harry!
- (10) Peter Cranford, Founder and first President of the BRS, has written a little book with a big message that's worth paying attention to. It is called "BERTRAND RUSSELL ON COMPOSSIBILITY. A first step toward eliminating war." See Recommended Reading (25).
- (11) Paul Kuntz's new book, "Bertrand Russell," has just been published by Twayne Publishers, Boston. See Recommended Reading (24).
- (12) Justin Leiber has gone to Linacre College, Oxford, till mid-December, then back to Houston.
- (13) John Lenz will be in Greece again this summer, on "Paros Island, where I will be digging again: an idyllic spot in the middle of the Cyclades. I continue as a grad. student (this is not news), slowly; on another fellowship, a 'President's Fellowship,' from Columbia (my third lucky consecutive one), with a teaching assistantship in Greek history. Unfortunately, my work has slowed my Russell collecting to a halt, although I was able to purchase some Greek translations of Russell in Athens last year for my friend, John Slater (of Toronto)." As noted above, John was elected BRS Vice-President on June 21st.

- (14) Nathan Salmon on Frege's Puzzle, as described in this press release of June 3, 1986 from the University of California, Santa Barbara.

UCSB PHILOSOPHER LOOKS AT WHAT'S IN A NAME

Juliet, Shakespeare's star-crossed lover, is not alone in pondering, "What's in a name? That which we call a rose by any other name would smell as sweet."

Nathan Salmon, a UCSanta Barbara philosopher, has written an entire book about it.

The much ado is about language -- how the turn of a word or phrase comes to stand for a certain thing, and what the words in a sentence contribute to the information it contains.

While many people think of philosophy as a discipline bent on the pursuit of the "meaning of life" and other lofty cosmological speculations, today's mainstream analytic philosophers are somewhat removed from these classic philosophic questions and more likely to be found working with equations.

"Contemporary analytic philosophers have abandoned to poets the pursuit of the meaning of life, while claiming for their own the logicians's and semanticist's pursuit of the meanings of words," according to Salmon, a philosopher of language.

In his recent book, "Frege's Puzzle," Salmon looks at the information content of declarative sentences, a central topic in the philosophy of language. Using mathematical tools he attempts to find order in language and information by looking at how words, phrases and sentences represent things, facts or events.

"Symbolic logic provides a way of cataloging and categorizing the different kinds of words or expressions that make up sentences according to the type of role they play in reasoning," Salmon says.

Gottlob Frege, a late 19th Century German mathematician and philosopher, invented a philosophical puzzle that addressed what's in a name. According to another 19th Century philosopher, John Stuart Mill, a name's contribution to the information contained in a sentence is what the name stands for, a view Salmon calls the naive theory. Frege's puzzle challenges this theory.

The puzzle concerns the sentences, "the Morning Star is the Evening Star" and "the Morning Star is the Morning Star," which are the same except that the second sentence replaces the name, "the Evening Star," with "The Morning Star" -- two names that stand for the same thing, the planet Venus.

Frege argued that since the first sentence is informative and the second is not, the two sentences contain different information and, therefore, the names do not contribute what they stand for, Salmon says.

"Frege maintained that the sentences contain different information because our concept of the Morning Star is different from our concept of the Evening Star. He concluded that what a name contributes is not what it stands for but something like a concept of what it stands for, something that is apprehended."

Frege's puzzle has been taken by a vast majority of contemporary philosophers of language as a refutation of the naive theory. Salmon says. "A great deal of philosophical energy over the past 20 to 30 years has been focused on proposing alternatives to the naive theory, none of which have gained universal acceptance."

In his book Salmon defends a version of the naive theory in attempting to solve Frege's puzzle. He argues that Frege's two sentences contain the same semantically encoded information, namely that Venus is Venus, but differ in the information imparted.

"The first sentence, but not the second, imparts the information that the names 'The Evening Star' and 'The Morning Star' stand for the same thing," Salmon says. "That is why the first sounds informative and the second does not."

"When we grasp a piece of information there is a certain way in which you do this with the result that one could grasp or apprehend the same piece of information on two different occasions and not recognize it."

Salmon argues that a great deal of what has generally been taken for granted in the philosophy of language over the past few decades is either mistaken or unsupported, and much current research is focused on the wrong set of questions.

"Frege's Puzzle" is published by MIT Press.

- (15) Ramon Suzara. In March he wrote: "Effective May 1st, I'm being laid off with the 23 other Resident managers of the S.F. Housing Authority. Reaganomics has slashed the budget for public housing. The monies saved are needed for the Contras in Nicaragua. God Bless America!"

In mid-May he writes: "My employment has been extended. My tenants filed a petition at City Hall and then rallied en masse. One of them promised to commit suicide if I am dismissed. And when they threatened to go on a rent strike if I am let go, that stopped management. Perhaps I will be here till September or October. Then to Manila for the rest of this year. After which I will probably relocate in Honolulu to live and work there."

CURRENT PUBLIC ISSUES

THE WORLD COURT AND THE RULE OF LAW

On June 27, 1986, the International Court of Justice issued its judgment that our government's military and economic attacks on Nicaragua violated international law and the Treaty of Friendship Commerce and Navigation between the two countries.

The opinions and judgment of the Court are the first independent and impartial adjudication of the facts and of the controlling law. Yet, the Reagan Administration has announced that it will defy the Court's adjudication and judgment.

We, the American people, cannot accept our government's repudiation of the rule of law. It would violate our international obligations and lead to international anarchy.

On June 26, the House of Representatives regrettably voted to give military aid to the contras, and the matter is now before the Senate.

Such military aid would violate the Court's order that the Reagan Administration cease and refrain immediately from such unlawful action. Now that the American people and the Congress know the facts, it is a matter of national honor, as well as legal obligation, that the Administration should comply with the World Court's decision and act upon its reminder of the need of both parties to cooperate with the Contadora process. This will constitute a significant message to the world that America is returning to its traditional ideals of international peace and justice for all humanity.

Corliss Lamont
Chairperson

Edith Tiger
Director

Leonard B. Boudin
General Counsel

National Emergency Civil Liberties Committee

175 Fifth Avenue, New York, N.Y. 10010
212-673-2040

*This continues the
National Emergency Civil Liberties Committee's
Campaign on the People's Right to Know*

- (16) Advertisement in the New York Times Review of the Week, 7/20/86, p.E23 (op ed page). Shown here reduced in size. For an earlier ad (10/27/85) on the same topic, see RSN49-17.

ABOUT BERTRAND RUSSELL

- (17) Paul Kuntz offers this observation:

Most people think of the vices (cruelty, stupidity, jealousy, hate) which Russell opposed so vigorously, and therefore think of him as a great denier. But there are always in him, sometimes expressed with great passion, the virtues (kindness, intelligence, cooperative support, love). This needs therefore to be stressed.

- (18) Grahame Maisey offers "some thoughts on the happiness paper delivered at the meeting:

"Russell spent the first years of his life in a state of unhappiness, so he had to conquer happiness later on. His theme in child rearing and education reflects his early experience: training in self-confidence, bravery and independent attitude in order to allow the child to attain individual happiness at an early stage in life, and not need to conquer happiness later on."

RELIGION

[19] From FREE INQUIRY (Summer 1986, pp.54-55):

The Revolt Against the Lightning Rod

Al Seckel and John Edwards

A review of early opposition to the lightning rod is of interest because we may see how religious prejudice tends to prevent beneficial departures from customary behavior, even when there is evidence that the tradition-bound practices are useless or even dangerous.

For centuries Protestant and Catholic churches, basing their teachings on various texts in the Bible, taught that the air was filled with devils, demons, and witches. The great Christian scholar Saint Augustine held this belief to be beyond controversy. Saint Thomas Aquinas stated in his authoritative *Summa Theologica*: "Rain and winds, and whatsoever occurs by local impulse alone, can be caused by demons. It is a dogma that the demons can produce winds, rains, and rain of fire from heaven."¹

Martin Luther asserted that the winds themselves are only good or evil spirits and declared that a stone thrown into a certain pond in his native city would cause a dreadful storm because of the devils kept prisoner there. Even as recently as 1984, when the beautiful York Minster Cathedral was destroyed by lightning, conservative ministers claimed that God did it in anger over the recent appointment of a liberal bishop.

Christian churches tried to ward off the damaging effects of storms and lightning by saying prayers, consecrating church bells, sprinkling holy water, and burning witches. Lengthy rites were held for the consecration of bells, and priests prayed that their sound might "temper the destruction of hail and cyclones and the force of tempests and lightning; check hostile thunders and great winds; and cast down the spirits of storms and the

Al Seckel has contributed articles to *Free-thought Today* and various publications of *Atheists United*. He is also the editor of *Bertrand Russell on God and Religion* (Prometheus Books). John Edwards is an environmental scientist with the Air Force and a freethinker.

powers of the air."²

A sixteenth-century account of a bell consecration relates how the Bishop "sayde certen Psalmes, [and together, wherwith he washet the belle diligently both within and without, after wyppeth it drie, and with holy oyle, and then in it the signe of the crosse, and then he prayeth, that when they shall ryng or sounde that bell, all the discipletes of the devyll may vanyse away, hayle, thondryng, lightning, wyndes, and tempestes, and all untemperate weathers may be aswaged."³ (The idea of ringing church bells to dissipate tempests probably had its origins in "sympathetic magic" in that storms, which are

noisy disturbances in the atmosphere (produced by demons or the "powers of the air") are supposed to be counteracted by creating similar noisy disturbances in the air.)

Unfortunately, all these efforts were to no avail. The priests ought to have prayed for the bell-ringers who were frequently electrocuted while ringing the blessed bells. The church tower, usually the highest structure in the village or town, was the building most often hit, while the brothels and gambling houses next door were left untouched. In 1786 the Parliament of Paris even went so far as to issue an edict "to the many deaths it caused to those pulling the ropes."⁴ Several cities in Europe followed suit and declared the practice of ringing church bells illegal during storms, not so much to save lives, it must be admitted, but to abate noise.

One eyewitness to the damaging effects of lightning recorded: "Little by little we took in what happened. A bolt of lightning had struck the tower, partly melting the bell and electrocuting the priest; afterwards, continuing, [it had shattered] a great part of the ceiling, had passed behind the mistress, whom it deprived of sensibility, and, after destroying a picture of the Savior hanging upon the wall, had disappeared through the floor. . . ."⁵

Peter Ahlwards, the author of *Reasonable and Theological Considerations about Thunder and Lightning* (1745), accordingly advised his readers to seek refuge from storms anywhere except in or around a church. Had not lightning struck only the churches ringing bells during the terrific storm in lower Brittany on Good Friday, 1718?

The first major blow against these biblical superstitions about storms and lightning was struck in 1752, when Benjamin Franklin made his famous electrical experiments with a kite. The second and fatal blow was struck later in the same year when he invented the lightning rod. "One would think," wrote Franklin, "it was now time to try some other trick [to protect churches and homes];—and ours is recommended."⁶ With Franklin's scientific explanations of lightning, the question that had so long taxed the minds of the world's leading theologians, namely, "Why should the Almighty strike his own consecrated temples, or suffer Satan to strike them?" could finally be answered. Another question could also be answered in any reasonable discussion about the objects of the divine wrath "Why would God's punishment be directed so much at large trees, which no reasonable person could accuse of sin."

Since thunder and lightning were considered tokens of God's displeasure, it was

considered impious to prevent their doing full damage. John Adams noted in his diary a conversation with a Bostonian physician who began to "prate upon the presumption of philosophy in erecting iron rods to draw the lightning from the clouds. He railed and foamed against the points and the presumption that erected them. He talked of presuming upon God, as Peter had attempted to walk upon the water, and of attempting to control the artillery of heaven."⁷ This was despite the fact that in Germany, within a span of thirty-three years, nearly 400 towers were damaged and 120 bell-ringers killed.

In Switzerland, France, and Italy popular prejudice against the lightning rod was ignited and fueled by the churches and resulted in the tearing down of lightning rods from many homes, including one from the Institute of Bologna, the leading scientific institution in Italy. The Swiss philosopher Horace de Saussure had erected a rod on his house in Geneva in 1771, which had caused so much anxiety to his neighbors that he feared a riot. A lightning rod erected on June 15, 1754, on the house of Procopius Divis lasted untouched for six years, until the villagers tore it down in 1760. Apparently the initial cause of the hostility was a great drought that was attributed to the malign influence of the rod.

A 1780-1784 lawsuit over lightning rods gave M. de Vissery the right to have a lightning rod on top of his house in St. Omer despite the religious objections of his neighbors; this victory established the fame of the lawyer in the case, young Robespierre. The trial was also significant in that the leading scientists of France were drawn into the fray to defend the use of rods.

In America, the Reverend Thomas Prince, pastor of the Old South Church, blamed Franklin and his invention of the lightning rod for causing the Massachusetts earthquake of 1755. In Prince's sermon on the topic he expressed the opinion that the frequency of earthquakes might be due to the erection of "iron points invented by the sagacious Mr. Franklin." He goes on to argue that "in Boston more are erected than anywhere else in New England, and Boston seems to be more dreadfully shaken. Oh! there is no getting out of the mighty hand of God. For I cannot believe, that in the whole town of Boston, where so many iron points are erected, there is so much as one person, who is so weak, so ignorant, so foolish, or, to say all in one word, so atheistical, as ever to have entertained a single thought, that it is possible, by the help of a few yards of wire, to 'get out of the mighty hand of God.'"⁸

To quiet the Charleston populace who were alarmed at the possibility of incurring divine wrath as a result of erecting lightning rods, the *South Carolina and American General Gazette* suggested "raising lightning rods to the glory of God."⁹

It took many years for scientists to convince the priests to attach a lightning rod to the spire of St. Bride's Church in London, even though it had been destroyed by lightning several times. The priests' refusals prompted the following comment in a letter from Professor John Winthrop of Harvard University to Franklin: "How astonishing is the force of prejudice even in an age of so much knowledge and free inquiry. It is amazing to me, that after the full demon-

stration you have given . . . they should even think of repairing that steeple without such conductors."¹⁰

In Austria, the Church of Rosenberg was struck so frequently, and with such loss of life, that the peasants feared to attend services. Several times the spire had to be rebuilt. It was not until 1778, twenty-six years after Franklin's discovery, that the church authorities finally gave in and permitted a rod to be attached. Then all the trouble ceased.

A typical case was the tower of St. Mark's in Venice. In spite of the angel at its summit, the bells consecrated to ward off the devils and witches in the air, the holy relics in the church below, and the processions in the adjacent square, the tower was frequently damaged and even destroyed by lightning. It was not until 1766, fourteen years after Franklin's discovery, that a lightning rod was placed upon it; and the tower has not been struck since.

Had the ecclesiastics at the Church of San Nazaro in Brescia given into repeated urgings to install a lightning rod, they might have averted a terrible catastrophe. The Republic of Venice had stored in the vaults of this church several thousand pounds of gunpowder. In 1767, fifteen years after Franklin's discovery, no rod having been placed upon the church, it was struck by lightning and the gunpowder exploded. One-sixth of the city was destroyed, and there were estimates that more than three thousand lives were unnecessarily lost because the priests had refused to install the "heretical rod."

Such incidents as these, in all parts of Europe, had their effect. The ecclesiastical formulas for preventing storms and for consecrating bells to protect against lightning and tempests were still allowed to be practiced in the churches; but the lightning rod carried the day. There is no way of telling when church bells were last rung for the purpose of abating storms. There are probably still some isolated communities where the practice is still conducted. Christian churches were finally obliged to confess the practical supremacy of the lightning rod and the few theologians who stuck to the old theories and fumed against the rods and Franklin's attempts to "control the artillery of heaven" were finally silenced, like the lightning, by the supremacy of the scientific method.

Notes

1. Andrew D. White, *A History of the Warfare of Science with Theology in Christendom* (New York: George Braziller, 1955), p. 337.
2. John Heilbron, *Electricity in the Seventeenth and Eighteenth Centuries* (Los Angeles: University of California Press, 1979), p. 341.
3. Bernard I. Cohen, "Prejudice Against the Introduction of Lightning Rods," in *Journal of the Franklin Institute*, 253, no. 5 (May 1952), p. 395.
4. *Ibid.*, p. 421.
5. *Ibid.*, p. 400.
6. Bernard I. Cohen, *Benjamin Franklin's Experiments* (Cambridge: Harvard University Press, 1941), p. 395.
7. Andrew D. White, op. cit., p. 366.
8. Bernard I. Cohen, "Prejudice Against the Introduction of Lightning Rods," op. cit., p. 433.
9. *Ibid.*, p. 425.
10. Bernard I. Cohen, *Benjamin Franklin's Experiments*, op. cit., p. 393.

BR, WRITER OF LETTERS

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

PLAS PENRHYN,
PENRHYNDEUDRAETH,
MERIONETH.
TEL PENRHYNDEUDRAETH 244

1 April, 1960.

Dear Mr. Wilk,

Thank you for your letter of February 24. I am very sorry that I have mislaid the reference that you ask for. I thought that it was in Henry C. Lee's History of Sacerdotal Celibacy, but I have not found exactly this in looking through the book. You will, however, find a number of much more shocking things in Chapter XXX of that book. I still hope to find the exact reference, but the book in which I hope to find it is in my house in London. I think you may find it in Coulton's Medieval Garner.

Yours truly,

Bertrand Russell

Bertrand Russell

(20) Richard Wilk says he has found this letter----->
"very helpful in my frequent discussions with Jesuit divines teaching at Loyola University in Los Angeles."

OBIT.

(21) Dora Russell, Social Activist & Wife of the Philosopher

PORTHCURNO, England June 1 (AP) — Dora Russell, a social activist and the second of the philosopher Bertrand Russell's four wives, died of a stroke at her cliff-top home in this Cornwall village. She was 92 years old.

Mrs. Russell, a lifelong campaigner for Socialist causes, was twice an unsuccessful candidate for Parliament for the Labor Party. In the 1920's she was influential in persuading the party to adopt contraception as a political issue.

She was later identified with the anti nuclear movement and appeared at a rally as recently as January at a British Air Force base. Lord Russell, who died in 1970, was the first president of Britain's Campaign for Nuclear Disarmament.

Mrs. Russell, the daughter of an Edwardian civil servant, was educated at Cambridge University's Girton College. She met the philosopher and mathematician when he lectured at Cambridge. They married in 1921 and had three children, all of whom survive her. The marriage ended in 1935.

←----- Dora Black Russell is dead, as reported in the New York Times (6/2/86, B4). For the fascinating story of a remarkable woman, see her autobiography, "The Tamarisk Tree", in 3 volumes (London: Virago Press, "a feminist publishing company"). She was the recipient of the 1984 Bertrand Russell Society Award, and an Honorary Member. Her two children by BR, John, the present Earl, and Kate, are also Honorary Members; our sympathy goes out to them. (Correcting an inaccuracy in the AP dispatch: she and BR had two children together, not three.)

The 1984 Award plaque reads: "For sharing Bertrand Russell's concerns, collaborating in his work, and helping to preserve his legacy." She was the moving force behind, and guarantor of, the bust of BR dedicated in Red Lion Square, London, in 1980.

ABOUT RUSSELL'S WRITINGS

- (22) Russell on Ethics, according to James Stalnitz, in "The Encyclopedia of Morals", ed. Vergilius Ferm (NY: The Philosophical Library, 1956)...with thanks to TOM STANLEY:

Russell, Bertrand

In ethics, as in other areas of philosophy, Bertrand Russell has not hesitated to change his mind about the most basic questions. Nowhere is his intellectual catholicity more conspicuous, for he has traversed all of the major positions in contemporary ethics in the course of his writings. However his contributions to ethics fall far short of the caliber of the work which has distinguished him in other fields. For the most part his ethics has been derivative from other thinkers. His first extended essay on the subject is, as Russell points out, "largely based on" Moore's *Principia Ethica* (1:p. 1, n.1). His most recent statement, though radically opposed to the theory presented in the earlier work, contains, as he says, "nothing startlingly original" (6:p. 7). And though he was among the first to advance an "emotive" theory in recent thought, this view is not elaborated systematically by Russell, so that it is simply asserted rather than argued and defended.

Russell (b. 1872), perhaps the best-known philosopher of this century, has not found rigorous thought in logic, epistemology and the philosophy of science to be incompatible with first-hand involvement in the vital social and political questions of his day. It seems clear that he has been less concerned with ethical theory than with such specific issues as education and peace and war, and with the advancement of his own well-known axiological ideal—creating, in a world alien to human values, a life for all mankind which will be directed by knowledge and informed by love and hope. His deep concern with the disputes and wars that have ravaged the modern world has, however, given direction to his ethical thought. "Ethics," he says, "is necessary because men's desires conflict."¹ As will be pointed out, all of his later writings have been addressed to the "political" questions how, if at all, value-disagreements can be adjudicated, and how the conflicting aspirations of different individuals and groups can be made harmonious with each other.

In the early essay, "The Elements of Ethics," referred to above, however, Russell denies that ethics is concerned with "practical" questions of choice

¹ Bertrand Russell, *A History of Western Philosophy* (New York, 1945) p. 779.

and conduct. In seeking knowledge it is numbered among the "sciences" (1:p. 2). "Good" or "intrinsic value" is the central concept in ethics, but, like Moore, Russell contends that it is indefinable. This is established by appeal to our "state of mind" when confronted with an ostensible definition of "good," which is not that of assent to a linguistic analysis of meaning (p. 9). Hence Russell can only "characterise" good as that which "on its own account ought to exist" (p. 5). Since goodness is an intrinsic property of things, Russell holds, in contrast to his later views, that it exists independently of our desires. Thus he seeks to preserve the common-sense conviction that disagreements concerning intrinsic value are meaningful. Though Russell says little about the cognition of values, he holds out the hope that "a very large measure of agreement on ethical questions may be expected to result from clearer thinking" (p. 57). He follows Moore in other particulars, e.g., the principle of "organic unities" (pp. 54-55).

He also takes over from Moore a teleological interpretation of "right" and with it the implication that judgments of right action are empirically confirmable. Russell wishes to take account, as any utilitarianism must, of the disparity between the actual consequences of the moral act and those which could reasonably have been anticipated, and to distinguish these further from the conscientiousness and praiseworthiness of the agent. Here, uniquely, his analysis is somewhat more detailed and revealing than *Principia*. The act which produces the greatest amount of good is the "most fortunate" act (p. 22). The act which is "objectively right" is that which "of all that are possible, will probably have the best consequences" (p. 25; cf., p. 57), though Russell does not hold consistently to the view that this is a definition (cf., pp. 25, 26). The "subjectively right" or "virtuous" act is that which the agent would judge to be right after considering the choice "candidly and with due care" (p. 28). The distinction can then be drawn between those agents whose conception of "objective rightness" is "erroneous" and those whose decisions are thoughtless or insufficiently reflective. In "Elements of Ethics," as in later writings (cf., 6:pp. 97-98), Russell espouses determinism, using the familiar argument that it is not this theory but that of "free-will" which renders moral deliberation and praise and blame, senseless and futile.

Many years after the publication of this paper, Russell testified² that he had been led to abandon the doctrines of the indefinability and objectivity of good because of the criticisms advanced against him by Santayana in the essay "Hypostatic Ethics."³ There Santayana had argued that value has no existence apart from human desire and interest, that morality is therefore based upon irrational preferences, and that Russell's theory, which is intended to make moral debate meaningful, actually issues in obscurantism and intransigent dogmatism.

In his succeeding writings, accordingly, Russell executes a volte-face. He now says that "it is we who create value, and our desires which confer value" (2:p. 17). No reasons can be given in justification of desire and conflicting desires for mutually incompatible ends are not amenable to rational argument (cf., 4:p. 139). Whereas science can determine the effectiveness of means for the attainment of some objective, it "cannot decide questions of value . . . because they cannot be intellectually decided at all, and lie outside the realm of truth and falsehood" (3:p. 243).

We remain confronted, however, with the most grievously "practical" of human problems—that the fulfillment of the desires of some individual, institution or nation demands the frustration of those of other persons or groups. We are therefore constrained to try to overcome the conflict of desires, if we are not to have recourse to violence. Though "proof" of the "validity" of any desire is, in the nature of the case, impossible, we may try to alter and re-direct desires so that they become more nearly inclusive and co-operative. "Only passion can control passion, and only a contrary impulse or desire can check impulse."⁴ Value-judgments attempt to serve just this function. Although they appear grammatically to be assertive, they are optative (cf., 5:p. 719): "this is good in itself" is equivalent to "would that

⁴ Bertrand Russell, *Principles of Social Reconstruction* (London, 1918) p. 12.

² Sellars and Hospers, eds: *Readings in Ethical Theory* (New York, 1952) p. 1, n.

³ George Santayana, *Winds of Doctrine* (New York, 1913) pp. 138-154.

everybody desired this" (3:p. 235; cf., 4:p. 247). Russell's "political" concern is made manifest by the fact that he never considers seriously any other of the possible "emotivist" analyses of the value-judgment. The judgment is always a hortatory injunction addressed by the speaker to those whose desires are parochial or divisive. Ethics, Russell says, "can have no importance" (2:p. 30) unless it directs human desire toward common goals. Hence he contends that even the foundational definitions of moral theory are persuasive in character: "When I say that the morality of conduct is to be judged by its probable consequences, I mean that I desire to see approval given to behaviour likely to realize social purposes which we desire" (2:p. 30).

Ethical judgments and ethical theory are, then, devices of social control comparable to educational institutions and legal codes. Although Russell calls his theory "subjectivistic" (3:p. 238), he has always recognized and insisted upon a salient feature of ethical discourse which other "subjectivists" have either ignored or denied viz., its impersonality. The ethical judgment, on Russell's translation, makes no reference to the speaker, but rather urges the kind of world which would permit the greatest possible satisfaction of any and all desires (4:p. 274). Russell does not, however, claim any greater validity or authoritativeness for such a judgment, other than the increase in persuasive force which is thereby gained. It is in this way that we seem to give universal importance to our

desires" (3:p. 233). But "the desire remains mine even when what is desired has no reference to myself."⁶

Russell's most extended treatment of ethics, recently published, suffers from an inner duplicity which can be understood in the light of his earlier works. *Human Society*, characteristically, places ethics in a social context: "One may lay it down broadly that the whole subject of ethics arises from the pressure of the community on the individual" (6:p. 124; cf., also, pp. 16, 60). Russell presents definitions of the chief ethical predicates which seem to constitute the foundations of a straightforward "naturalistic" theory: "good" is defined as "satisfaction of desire" (p. 55); the sole criteria of "better" are the number and intensity of desires; "right" conduct is that which, on the evidence, is likely to produce the greatest balance of good over evil" (p. 50; cf., also, pp. 125, 145). It follows that all axiological and moral judgments are, in principle, empirically verifiable. And it is then meaningful to say that one moral code is superior to another (cf., pp. 45, 128).

Recurrently, however, Russell abandons this position. The difficulty is no longer, as in the days of *Principia Ethica*, that of distinguishing between a definition and a "significant proposition." When Russell mentions this problem at all, his discussion is undeveloped and inconclusive (cf., pp. 72, 88). The difficulty arises, rather, for Russell, as for many contemporary ethicists, within the "pragmatic" dimension of language—these definitions

⁶ *History of Western Philosophy*: p. 116.

cannot "serve any purpose" (pp. 80-81) or they are of "no practical importance" (p. 84) unless they are efficacious in altering the motives to behavior. Merely to adduce evidence is frequently futile in the face of intractably partisan desires. Hence Russell thinks himself compelled to revert to the view that ethical judgments cannot be established factually (p. 25) and that they are significantly different from "scientific" propositions (pp. 88, 104-105). Though he seems, on the whole, more inclined here than in earlier writings, to the belief that moral judgments are meaningful and reasonable, he wavers between this view and its opposite, which he appears to believe is implied by the fact that ethical judgments are not coercive when addressed to those whose convictions are obdurate.

This inconsistency is never overcome by Russell; and it is fatal to the adequacy of his theory. It is the philosophical expression of the perplexity of a man whose courageous life-long struggle on behalf of a humane and liberal way of life has been beset by the implacable fanaticism and irrationalism of his time.

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Jerome Stolnitz
 University of Rochester

BY BERTRAND RUSSELL

- (23) BR in Australia (1950). Our enterprising Librarian, Tom Stanley, has obtained from the Australian Broadcasting Company, the transcripts of 6 radio-talks that BR gave in Australia between June and August 1950.

A few sentences from BR's Autobiography (NY: Simon & Schuster, 1969, Vol. III, p.19-20) may help set the stage:

At the end of June 1950, I went to Australia in response to an invitation by the Australian Institute of International Affairs to give lectures at various universities on subjects connected with the Cold War. I interpreted this subject liberally and my lectures dealt with speculation about the future of industrialism. There was a Labour Government there and, in spite of the fact that the hatred and fear of China and, especially, Japan, was understandably fierce, things seemed better and more hopeful than they appeared to become in the following sixteen years. ... I was taken to the capitals, and to Alice Springs, which I wanted to see because it was so isolated. It was a centre for agriculture and inhabited chiefly by sheepowners. I was shown a fine gaol where I was assured that the cells were comfortable. In reply to my query as to why, I was told: "Oh, because all the leading citizens at one time or another are in gaol." I was told that expectedly and regularly, whenever possible, they stole each other's sheep.

BR's first radio-talk was delivered June 25, 1950:

I'm ashamed to say that this is my first visit to Australia. As I have wasted the first seventy-eight years of my life in other parts of the world, I am very glad indeed to have an opportunity of rectifying this omission and I expect to learn a great deal during the weeks that I shall spend in your Continent.

I cannot at this moment give you my impressions of Australia as I have really only just arrived. I am, therefore, compelled to talk about matters in which Australia is connected with world events. A hundred years ago -- or even fifty years ago -- it might have been hoped by Australians that they would have been able to

keep out of the complications and tragedies of the old world. Technical causes have now made such a hope impossible.

Australia is integrated with the great problem of the world. It is not necessary to dwell upon this fact, which has been obvious to everyone since the Japanese were in Papua.

Australia, in spite of the defeat of Japan, continues to be faced by two closely related problems...one is the problem of preserving Australia as a White Man's country, and the other is the problem of not becoming a satellite of Russia.

These two, for the moment, are practically one problem, since Russian propaganda in Asia will invite the Asians to repeat the Japanese attempt with Russian assistance.

But in the long run they are different problems.

The problem of Russia is immediate. And the steps to be taken by Australia are essentially the same as those to be taken by all other countries of Western Civilisation.

The necessary steps are, by this time, pretty well recognized -- a combination of the Western Powers in a defensive alliance and simultaneous avoidance both of provocation and of appeasement. But when we look beyond the next few years, we are compelled to think out an Asiatic policy -- and this is by no means easy.

Misled by American ignorance, the West has taken an extraordinarily unwise line towards China.

The Government of Chiang-Kai-Shek was corrupt and reactionary, and refused all reforms -- even those most necessary to Chinese well-being.

In spite of this fact, the West supported it, and made it evident to the Chinese that their only choice lay between Reaction and Communism.

They chose Communism, and if we regret the choice we have only ourselves to blame. We must not repeat a similar error in other parts of Asia. Asia has undergone a great awakening. It contains vast populations of whom the immense majority are in abject poverty.

It will no longer acquiesce in a position of inferiority towards nations of European stock.

If we allow Communism to be identified with necessary reforms, we cannot hope, in the long run, to keep Asia on our side or even neutral.

I must, at this point, interrupt my argument to say that I think Soviet propaganda wholly dishonest and deceptive and that the benefits the Kremlin offers to Asia will disappear as soon as they have done their propaganda work.

We cannot, however, persuade Asia of this unless we genuinely offer something better than what Russia can give.

In India the sort of policy that I am recommending has been successfully carried through, so far as politics are concerned, though there remains an immense [amount of] work to be done on the economic side.

In the countries intermediate between India and China, including Indonesia, everything is still more or less in doubt.

Nehru speaks for these countries with a voice which is not quite that of Western Europeans, but from which, I think, Western Europeans have much to learn.

If we do not secure friendship of the countries of Eastern Asia we shall incur their enmity. And if we incur their enmity, we give an immense accession of strength to Russian Imperialism, disguised as a championship of the oppressed. We have made this mistake already in China, but I cannot believe that the bad results of American policy in China are irretrievable.

The Chinese are the most individualistic people of the world. They are also people with a very considerable national pride.

I am convinced that as soon as Moscow attempts to tighten the reins, Titoism will develop in China...provided that the West is not offering an irreconcilable hostility.

The problems of preserving Australia as a White Man's country depends, on the long run, upon a solution of the economic problems of Eastern Asia. India and China between them have about a hundred times the population of Australia. They are densely overpopulated and urgently desirous of opportunities of emigration.

Only force can keep them out of Australia until such time as their own economic problems have been solved. We ought, therefore, to do everything in our power to develop industry in Eastern Asia, and to see to it that the enormous gap which now exists between the standard of life in India or China and the standard of

life in Australia or the United States is progressively lessened.

This was the wholly admirable purpose of Truman's fourth point, but it does not look as if America would do anything effective to carry out his policy in this respect.

This is one of those cases, not so infrequent as many people think, where self-preservation demands doing good to our neighbors.

Men are so accustomed to rivalry and competition that they tend to think that whatever damages others must be an advantage to themselves. This happens to be untrue. And the case of Asian poverty is, perhaps, the most notable example of its untruth at the present day.

But at this point I must make a very important proviso. I do not wish to see the standard of life in backward countries raised by methods which involve lowering the standard of life in more developed countries.

We of our Western Civilisation have made certain discoveries of immense importance to ourselves at present and to all mankind in a foreseeable future. We have found out how to eliminate abject poverty almost entirely, how to diminish illness and the death rate to a degree that would have been inconceivable to our grandfathers, and how to give the material conditions of happiness, not only to a favored few, but to almost everybody.

These are new and immense boons, and I do not wish to see the way of life which has made them possible disappearing from the world.

We have, therefore, every right to be defensive as regards our own civilisation, and, in the long run, it is for the good of backward nations that we should be so, since the technical possibility now exists of gradually raising them to our economic level.

This brings me to another subject about which I hope to learn much while I am in Australia. The greater part of Australia at present is almost or quite barren. I am totally unable to believe that it is beyond the power of science to remedy this. If as much money and brains went into making Australia fertile as has gone into the construction of the atomic bomb and is going into the construction of the hydrogen bomb, I cannot but think that the result would be equally spectacular and considerably more beneficial to mankind.

The problem of making rain is on the verge of solution, and if all Australia could be made rainy, a large part of the problem would be solved.

There are, I know, other obstacles which are at the moment quite as grave as lack of rainfall. There are large areas where the soil lacks necessary ingredients.

But why should we sit down under such a circumstance? Have we not discovered how to transmute elements? Is there any reason why radioactive atoms should not be used to alter the chemical constitution of the soil in a beneficial manner?

I am speaking of something about which I am ignorant, and I have little doubt that most experts would pooh-pooh my hopes.

This, however, leaves me unmoved.

Experts always pooh-pooh whatever is two moves ahead, and confine their vision to what is one move ahead.

If Australia could support a population of fifty-million, the danger of being overwhelmed from Asia would be enormously diminished.

If I could control Australian policy, I should establish a college of highly skilled scientists of various different sorts, meteorologists, agronomists, nuclear physicists and so on, to be engaged permanently in a theoretical investigation of what is necessary to increase the fertile area of Australia. The men concerned should mostly be young. They should be temperamentally hopeful, they should be respected, because of their potential power.

We hear much nowadays about the evil effects of science, and the threat of radioactive disintegration.

These evil effects are due to the use that politicians make of science. But the same skill which shows us how to exterminate the human race, if that is what we want to do, can also show us how to make the desert blossom like the rose, if we have the common sense to prefer that.

It may be said that all the troubles from which the world is suffering are due to the fact that politics lag behind science.

Technically the world is unified. Politically it is divided into many separate nations and, above all, into two immensely powerful groups, each of which imagines that its own welfare is to be secured by the overthrow of the other. Whatever may have been true in the past, this is no longer true in our day.

I do not mean to suggest that in no circumstances is war necessary. It is only too easy to imagine behaviour

on the part of Russia to which it would be folly to submit. But in view of the two wars that we have already experienced, it must be obvious that even the victors at the end of a great war have a far lower level of well-being than they had at the beginning. War can only result from folly on one side, or on the other, or on both. Even when the folly of one side has forced war on the other, war can, at best, preserve certain things that we value. It cannot not positively be creative of good things.

We must therefore seek to avoid war if we can do so without treachery to what we value in our way of life.

And certainly one of the surest ways of avoiding war is to raise the economic level wherever we have power to do so. Communism thrives on misery, and if anywhere in the world we can produce prosperity, we have to that degree diminished the power of Communism, and we have done so not by creating a rival tyranny, nor by the threat of atomic extermination, but by measures which are good in themselves quite independently of the great conflict between Russia and the West.

We must not let our thoughts be warped by danger into a warlike or restrictive shape. We must, even in these difficult times, think constructively with a view to creation and not merely to preservation. So long as we think only of preservation we shall develop a Maginot Line mentality, and we shall seem to be surrendering initiative to the enemy.

When we see Communists attacking something which we know to be an evil, we must not, because they attack it, rush to its defence.

In some countries in Eastern Europe aristocratic landowners kept peasants miserable, without themselves doing anything useful.

The Bolsheviks abolished this state of affairs.

The West, I am sorry to say, while it had the power, did not.

It is this sort of thing that gives plausibility to Communist propaganda, because the Communists proclaim themselves the party of progress -- which, incidentally, they are not. Their opponents are too apt to think that every advocate of progress is more or less of a Communist.

This attitude has become regrettably common in America, not, I think in the Administration, but in Congress and in large sections of the population.

This is not the way in which we ought to think or feel. We ought to have a vision as dynamic, as hopeful as that of the most visionary Communists.

We ought to be vividly aware of what has been achieved in the West and could be achieved everywhere in the direction of freedom and well-being and economic justice.

We ought to be inspired by the clear possibility which modern technique opens to us of a far greater progress in these same directions, by the thought of a life free from fear, free from want, free from the appalling horror of war, in which the whole human family shall at last co-operate, and the foolish enmities of our time shall appear as the nightmare obsessions of a barbarous age. It is in the spirit of this hope, and because Communism makes such a hope impossible, that our propaganda should be carried on, and it is by such a hope that our lives should be inspired.

Only a little wisdom is required to create a world happier than that of any former time, but if that wisdom is to prevail it must be not through fear but through hope.

RECOMENDED READING

- (24) Bertrand Russell by Paul Kuntz (Boston: Twayne Publishers, 1986). Lee Eisler calls it an engrossing examination of BR's chief philosophical interests that pulls together a lot of loose ends that need pulling together. No philosophic jargon; highly readable. It will be reviewed by one of our professional philosophers, MARVIN KOHL, in a future RSN.
- (25) Bertrand Russell on Compossibility. "A first step toward eliminating war," by Peter Cranford (Augusta: Great Pyramid Press, 1985), a slim volume (28pp.), at a slim price (\$2), it tells how adversaries should deal with each other if they wish to get results: work in areas of agreement, rather than staying deadlocked over areas of disagreement. They should seek measures that are mutually advantageous. This may sound obvious, but is often ignored, as in examples cited by Cranford. Russell says somewhere that men -- foolishly -- would rather hurt their enemies than help themselves. This little paperback can help stop this kind of foolishness. You can order it from Great Pyramid Press, PO Box 2745, August, GA 30904. Recommended by Lee Eisler.
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HUMANISM

(26) From the Washington Post (1/4/86), with thanks to DAN JACKANICZ:

Humanism Defined

"A Holy War for Young Minds" [front page, Dec. 30], telling about the attacks by fundamentalists, demands an answer from someone who knows something about humanism. As president of the local chapter of Humanists (the Humanist Association of the National Capital Area) and as the plaintiff in the litigation from which came the popular use of the term "secular humanism," I feel qualified to respond.

First, let me remind (or inform) the readers that the philosophy of humanism was developed by the ancient Greek scholars long before the time of Jesus, and is not of easy explanation. Barbara Parker, representing the organization People for the American Way, has aptly stated, "Trying to define secular humanism is like trying to nail Jell-O to a tree." In his book, "The Philosophy of Humanism," Cor-

liss Lamont writes: "To define twentieth-century humanism briefly, I would say that it is a philosophy of joyous service for the greater good of all humanity in this natural world and advocating the methods of reason, science, and democracy. While this statement has many profound implications, it is not difficult to grasp."

Some people ask, "If we discard the fear of punishment in hell, what is there to guide people in a sensible mode of living?" Well, I have a conscience, I have a mind, some degree of intelligence, a sense of reason and compassion. I hope and believe that most people are similarly equipped. This is all one needs in life to establish a code of conduct that will keep us on the straight and narrow. These faculties will enable a person to examine any ethical situation and, by applying

rational principles, arrive at a course of action that will ensure justice is done, that our behavior is honorable and responsible. We should not be distracted by fear of hell, and we should not be concerned about accumulating points to get into heaven, for these places exist only in the minds of those who have been taught to fear God.

Those who dislike humanists and humanism seem to take offense at our lack of belief in the supernatural. They seem to regard it as a personal attack upon them, yet we are not disturbed when a person asserts that he believes in God. It is nothing more than a difference of opinion. People who dislike humanists and allege that they have taken control of the public schools should remember that public schools are under the supervision of local boards of education whose members

are generally elected by the voters in the various districts. And the curricula and programs of the schools are established, or approved, by these school boards. I do not know of a single school board composed of humanists. Further, I will suggest that the quality of education in this land would be much higher if members of the school boards were humanists.

Those who dislike humanists and humanism impute great power to the movement. They flatter us. In a nation of more than 220 million "souls," fewer than 6,000 individuals are members of the American Humanist Association, the primary organization of humanists in North America. If we are able to exert some influence in the public marketplace of ideas, it is because the product is good.

ROY R. TORCASO
Washington

MINUTES

(27) Combined Minutes of the Business and Board Meetings of June 21st, as submitted by the (then) Secretary, John Lenz, June 28, 1986. We have omitted portions of the minutes that duplicate what has already been mentioned (7).

Hugh McVeigh questioned the granting of the BRS Award to People For The American Way, wanting to know what they had to do with BR. Phil Stander responded, saying they stood for First Amendment rights, Dave Goldman agreeing, and Don Jackanicz pointing to their anti-censorship stand. [BR was strongly against censorship, even of dirty postcards, "feelthy peectures".] Hugh then suggested Paul Kurtz for the Award. Steve Maragides thought that Hugh should volunteer for the Award Committee or nominate someone for next year's Award.

Carl Miller spoke movingly on BR's lifelong integrity.

Harry Ruja stated that, having stabilized our finances [have we?], we might consider reinstating the BRS Doctoral Grant, "one of the important objectives of the BRS". It has been \$1000 recently, until suspended last year for lack of funds. Harry thinks we need some philanthropy from committed members. Carl Miller suggested setting up a fund.

Warren Smith said each member could attempt to recruit new members from present acquaintances. Don Jackanicz suggested giving gift memberships to friends.

Marvin Kohl spoke about his paper, "Russell and the Attainability of Happiness" [which had been made available in advance, in the May newsletter] and then chaired a discussion of it, with many participating vigorously, including Dong Jai Choi, David Goldman, David Johnson, Carl Miller, Steve Reinhardt, Harry Ruja, and Phil Stander.

The Board voted approval of the suggestion that Committee Chairmen be appointed, not by the BRS Chairman, but by the BRS President, thus amending the Bylaws. [This appears to have been an error. This should have been a vote by the Members rather than by the Board, according to Article 1 of the BRS Bylaws.]

CONTRIBUTIONS

- (28) We thank the following members for making a contribution to the BRS Treasury: ALICE D. DU TOIT, DAVID GOLDMAN, WALTER MOORE HENRITZE, SUSANA IDA MAGGI, ROBERT SUMMERS, MARK WEBER, AND MICHAEL WEBER. Greatly appreciated! A reminder to others: please contribute to the BRS Treasury when you can. Send your contribution c/o the newsletter.

(29)

THE RUSSELL SOCIETY LIBRARY

Audio cassettes to lend:

Cassettes may be borrowed for \$1 per tape. Canadian members should direct their orders to Rick Shore, 3410 Peter St., Apt. 305, Windsor, Ontario, N9C 1J3 Canada.

- 201 Harry Ruja. "Bertrand Russell On Israel" (1979)
- 202 Lester Denonn. "Bertie and Litigation" (1979)
- 203 Jack Pitt. "Bertrand Russell's Response to Marx" (1979)
- 204 Albert Ellis. "Psycotherapy and Bertrand Russell" (1979)
- 205 Presentation of Russell Society Award to Paul Arthur Schilpp and His Acceptance Speech. (1980)
- 206 Kate Tait Reminiscences About Her Father. (1974)
- 207 Kenneth Blackwell. "Russell's Ethic-A New Look" (1981)
- 208 Nick Griffin. "First Efforts-Russell's Intellectual Development before Cambridge." (1981)
- 209 David Hart. "Detour On The Road To Freedom: Bertrand Russell and Today's New English Left." (1981)
- 210 David Harley. "Bertrand Russell And Wells". (1981)
- 212 National Public Radio's "Sound Portrait Of Bertrand Russell!" (1980)
- 213 Russell-Einstein Statement Or "Manifesto". (1955)
- 214 NBC Interview With Russell. (1952)
- 215 Russell's Nobel Prize Acceptance Speech. (1950)
- 216 Russell-Copleston Debate on the Existence of God. (1948)
- 217 Donahue Interviews Gore Vidal
- 218 BBC's "The Life and Times of Bertrand Russell". (1962)
- 219 Woodrow Wyatt Interviews Russell. (1959)
- 220 Speaking Personally: Bertrand Russell. (1961)
- 221 BBC's "Bertie and the Bomb". (1984)
- 222 David Susskind Interviews Russell. (1962)
- 223 Russell's Address to the CND. (1959)
- 224 Bertrand Russell Speaking. (1959)
- 225 Man's Peril. BBC broadcast. (1954)
- 226 On Nuclear Morality. (1962)
- 227 Appeal to the American Conscience. (1966)
- 228 CBC Interview on Vietnam. (1965)

New books to lend: (The donor's name appears at the end.)

- 116. Bertrand Russell by PAUL KURTZ. To be reviewed by MARVIN KOHL in a future RSN. G. K. Hall (publisher).
- 117. Noam Chomsky: A Philosophic Overview by JUSTIN LEIBER. BOB DAVIS
- 118. ABC Broadcasts. Transcripts of Russell's 1950 broadcasts in Australia:

GUEST OF HONOR	June 25 See (23)
THE WORLD AS I SEE IT	July 2
MY PHILOSOPHY OF LIFE	July 9
WHAT HOPE FOR MAN?	July 16
MY IMPRESSIONS OF AUSTRALIA	August 23
HOPES FOR AUSTRALIA	
IN A HUNDRED YEARS	April 2, 1951 (broadcast date)

Donated by the Document Archivist of the Australian Broadcasting Company

Books for sale:

The Library has a limited supply of "Bertrand Russell on God and Religion", Al Seckel, editor, @ \$10 postpaid. (List price 12.95 plus postage). BOB DAVIS gave this volume a highly favorable review (RSN50-37).

BOOKS BY RUSSELL:

Appeal To The American Conscience	2.00
Authority And The Individual	3.75
The Autobiography Of B.R. (in one volume)	7.50
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The Incompatible Prophecies: Bertrand Russell On Science And Religion by Greenspan	4.00
Into The Tenth Decade: A Tribute To Bertrand Russell	3.00
The Tamarisk Tree, Volume 1 by Dora Russell	5.00 H
Secrecy Of Correspondence Is Guaranteed By Law	3.50
National Frontiers And International Scientific Cooperation	4.00

HOW TO ORDER:

Prices are postpaid. Paperback unless otherwise indicated. Please remit by check or money order, payable to the Bertrand Russell Society.
The Russell Society Library, Box 434, Wilder, VT 05088

- (30) Costigan videotape. History Professor Emeritus Giovanni Costigan (University of Washington, Seattle) gave a series of 6 weekly lectures on Humanism, this past May and June. He spoke about each of the following: Montaigne, Jefferson, Mill, Russell, Freud, and Einstein. CHERIE RUPPE attended and liked what she heard. What's more, she got us a videotape of the Russell lecture, which is now in the Russell Society Library, available for borrowing. Thank you very much Cherie!

- (31) DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
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- MR. MICHAEL FREED/86/225 BLUEBERRY HILL ROAD/LONGMEADOW/MA/01106//
- MR. ROBERT O. GINSBURG/85/4530 E. MCDOWELL RD. (265)/PHOENIX/AZ/85008//
- MR. ARTTIE GOMEZ/82/98 BRIDGE ROAD/FLORENCE/MA/01060 1060//
- MR. RICHARD C. JOHNSON/85/473 W. 1875 S./BOUNTIFUL/UT/84010//
- MR. JAMES M. JONES/83/24 19TH ST., N.W./HICKORY/NC/28601//
- PROF. PAUL GRIMLEY KUNTZ/84/1655 PONCE DE LEON AV./ATLANTA/GA/30307//
- MR. GRAHAME E. MAISEY/84/820 E. GLENSIDE AV./WYNCOTE/PA/19095//
- MR. JOE A. PRIGMORE, JR./86/437 FREDERICK ST./SAN FRANCISCO/CA/94117//
- MS. VERA ROBERTS/75/207-5302-51ST ST./YELLOWKNIFE, N.W.T.///CANADA/X1A 1H3
- MR. TOM WEIDLICH/85/93 DEVONSHIRE ROAD/CEDAR GROVE/NJ/07009//

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TREASURER DENNIS DARLAND'S REPORT

For the quarter ending 6/30/86:

Bank balance on hand (3/31/86).....	3214.12
Income: 11 New members.....	237.50
37 Renewals.....	852.00
total dues.....	1089.50
Contributions.....	40.00
Library sales and rentals.....	97.82
Misc.....	12.00
total income.....	1239.32
	4453.44
Expenditures: Membership and Information Committees.....	738.58
Library expense.....	74.30
Subscriptions to "Russell".....	000.00
Meeting.....	865.30
Misc.....	3.31
total spent.....	1681.49

Bank balance on hand 6/30/86.....2771.95
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Note: no subscriptions to "Russell" have been paid for. When paid, that will reduce the balance by about \$1700.

(35)

MEMBERSHIP LIST, PART I
July 30, 1986

D = Director

O = Officer

- D MR. LOUIS K. ACHESON/79/17721 MARCELLO PLACE/ENCINO/CA/91316//
 MR. J. M. ALTIERI/78/BOX 892/ENSENADA/PR/00647//
 DR. JEAN ANDERSON/75/92600 W.FORK, INDIAN CR. RD./SWISSHOME/OR/97480//
 MR. TRUMAN E. ANDERSON/75/1138 HUMBOLDT/DENVER/CO/80218//
 MR. STEFAN ANDERSSON/84/SANDGATAN 10/LUND///SWEDEN/22350
 MS. ULLA ANDREAS/86/TRANSTIGAN 10/MALMO///SWEDEN/S-216 19
 MR. JAY ARAGONA/85/PO BOX 922/NY/NY/10008//
 DR. RUBEN ARDILA/80/APARTADO 88754/BOGOTA///COLOMBIA/
 MR. J. WARREN ARRINGTON/86/ROUTE 4, BOX 220/HILLSBORO/OR/97123//
 PROF. DONG-IN BAE/75/SOCIOLOGY/KANGWEON NAT'L U./CHUNCHEON///S. KOREA/200
 MR. GUNJAN BAGLA/84/PO BOX 5026/CULVER CITY/CA/90231 8626//
 MR. MICHAEL BALLYEAT/85/2321 DWIGHT WAY, #102/BERKELEY/CA/94705//
 MR. ADAM PAUL BANNER/79/2143 MEDFORD (11)/ANN ARBOR/MI/48104//
 MS. CHERYL BASCOM/84/10504 RIVERSIDE DRIVE/TOLUCA LAKE/CA/91602//
 MR. JOHN EASTONE/81/3460 S. BENTLEY AV./LOS ANGELES/CA/90034//
 DR. WALTER BAUMGARTNER/80/CLOS DE LEYTERAND 8/CH-ST-LEGIER///SWITZERLAND/1806
 MS. VIVIAN BENTON-RUBEL/80/1324 PALMETTO ST./CLEARWATER/FL/33515//
 D MS. JACQUELINE BERTHON-PAYON/78/353 SOUTH MILLS/CLAREMONT/CA/91711//
 DR. FRANK BISK/77/2940 MOTT AV./FAR ROCKAWAY/NY/11691//
 D DR. KENNETH BLACKWELL/74/RUSSELL ARCHIVES, MCMASTER U./HAMILTON, ONT.///CANADA/L8S 4L6
 DR. HOWARD A. BLAIR/83/4915 W. GENESEE ST./APT. D2/CAMILLUS/NY/13031//
 REV. DAN BOND/76/1112 WEST AV./RICHMOND/VA/23220//
 MS. JANICE QUILLIGAN BOTTENUS/85/181 E. BOSTON POST ROAD/MAMARONECK/NY/10543//
 MR. MICHAEL EMMET BRADY/81/9426 FLOWER ST./BELLFLOWER/CA/90706//
 PROF. ANDREW BRINK/79/ENGLISH DEPT/MCMASTER U./HAMILTON, ONT.///CANADA/L8S 4L9
 MR. JAMES HALEY BUXTON/75/3735 ORANGE ST./NORFOLK/VA/23513//
 MR. ROBERT P. CANTERBURY/77/415 S. VERLINDEN AV./LANSING/MI/48915//
 MR. LEO CASEY/84/517 E. BROADWAY #3/SOUTH BOSTON/MA/02127 4415//
 MR. MICHAEL E. CHAUVIN/86/PO BOX 10272/HONOLULU/HI/96816//
 DR. DENNIS C. CHIPMAN/84/PO BOX 2092/HICKORY/NC/28603//
 MR. DONG JAE CHOI/85/507 W. 113TH ST. (APT 31)/NY/NY/10025//
 MR. HARRY W. CLIFFORD/75/275 PROSPECT ST./EAST ORANGE/NJ/07017//
 MS. POLLY COBB/78/800 CUPP ST, SE/BLACKSBURG/VA/24060//
 MR. WHITFIELD COBB/78/800 CUPP ST., SE/BLACKSBURG/VA/24060//
 MS. KAREN COKER/86/PO BOX 3164/SCOTTSDALE/AZ/85257//
 MR. WALT COKER/84/PO BOX 3164/SCOTTSDALE/AZ/85257//
 MR. WALT H. COKER/84/PO BOX 3164/SCOTTSDALE/AZ/85257//
 MS. BARBARA L. COLLINS/85/637 SOUTH 13TH ST. (28)/HUDSON/WI/54016//
 D MR. JACK R. COWLES/76/392 CENTRAL PARK WEST (6C)/NY/NY/10025//
 MS. GLENNA STONE CRANFORD/79/1500 JOHNS ROAD/AUGUSTA/GA/30904//
 DR. PETER G. CRANFORD/74/1500 JOHNS ROAD/AUGUSTA/GA/30904//
 MR. JIM CURTIS/78/15 ELIZABETH DRIVE/FONTHILL, ONT.///CANADA/LOS 1E0
 MR. ANGELO A. D'ALESSIO/83/25 MOREHOUSE AV./STRATFORD/CT/06497//
 MR. PETER A. D'CRUZ/83/67 GLOUCESTER ST. (10)/TORONTO///CANADA/M4Y 1L8
 MR. STEVE DAHLBY/78/9115 N. CARESSA WAY/CITRUS SPRINGS/FL/32630//
 O MR. DENNIS J. DARLAND/77/1945 WINDING HILLS RD./APT. 1126/DAVENPORT/IA/52807//
 MR. BERNARD DAVIS/85/100 HIGH ST./WESTERLY/RI/02891//
 D MR. ROBERT K. DAVIS/74/7711 W. NORTON AV./WEST HOLLYWOOD/CA/90046 6214//
 MR. PAUL DOUDNA/76/10644 JESSKAMP DR./FERGUSON/MO/63136//
 MS. ALICE DARLINGTON DU TOIT/82/P.O. BOX 8034/PORTLAND/ME/04101//
 MR. PRADEEP KUMAR DUBEY/82/3700 LILLICK DR. (123)/SANTA CLARA/CA/95051//
 MS. BEVERLEY EARLES/86/6110 BREEZEWOOD DR. #103/GREENBELT/MD/20770//
 MR. RONALD EDWARDS/78/605 N. STATE ST./CHICAGO/IL/60610//
 O MR. LEE EISLER/74/RD 1, BOX 409/COOPERSBURG/PA/18036//
 DR. ALBERT ELLIS/76/45 E. 65TH ST./NY/NY/10021//
 MR. GRAHAM ENTWISTLE/78/19 TIFFANY CIRCLE/MILLBURY/MA/01527//
 MR. RICHARD FALLIN/81/153 W. 80TH ST. (4A)/NY/NY/10024//
 MR. WILLIAM K. FIELDING/84/PO BOX 218/WARE/MA/01082//
 MR. BRIAN FOLEY/86/7259 HUDSON ST./FORT EDWARD/NY/12828//
 MR. RICHARD A. FRANK/83/6520 SELMA (171)/LOS ANGELES/CA/90028//
 MR. MICHAEL FREED/86/225 BLUEBERRY HILL ROAD/LONGMEADOW/MA/01106//
 MS. LILIANA B. FRIEIRO/85/20 WATERSIDE PLAZA, APT. 30F/NY/NY/10010//
 MR. FRANK GALLO/81/1736 19TH ST., NW/WASHINGTON/DC/20009//
 PROF. A. R. GARCIADIEGO/81/JOSE M. VELASCO #71/DEL BEN. JUAR./MEXICO/DF//MEXICO/03900
 MR. PAUL GARWIG/79/228 PENN VALLEY TERRACE/YARDLEY/PA/19067//
 MR. SEYMOUR GENSER/76/2236 82ND ST./BROOKLYN/NY/11214//
 D MR. ALI GHAEMI/79/PO BOX 57038/WASHINGTON/DC/20037//
 DR. MARY W. GIBBONS/80/211 CENTRAL PARK WEST (7G)/NY/NY/10024//

ROBERT O. GINSBURG/85/4530 E. MCDOWELL RD. (265)/PHOENIX/AZ/85008//
 JOSEPH M. GLYNN, JR./86/21 HANSON AV./SOMERVILLE/MA/02143//
 MR. NEIL H. GLYNN/86/3151 BAYOU SOUND/LONGBOAT KEY/FL/33548//
 MR. RICHARD P. GNALL/86/A2C PINE TREE BLVD./OLD BRIDGE/NJ/08857//
 D DR. DAVID GOLDMAN/79/35 E. 85TH ST./NY/NY/10028//
 MR. ARTTIE GOMEZ/82/98 BRIDGE ROAD/FLORENCE/MA/01060 1060//
 MR. CHARLES GREEN/76/307 MONTANA AV. (301)/SANTA MONICA/CA/90403//
 MR. DONALD GREEN/84/106 HART AV./WEBSTER GROVES/MO/63119//
 MR. CHARLES M. GRIFFITH III/84/13524 LULL ST./VAN NUYS/CA/91402//
 MR. MIKE HAGLEY/86/4917 DAVENPORT #1/OMAHA/NE/68132//
 MS. TINA HAGLEY/86/4917 DAVENPORT #1/OMAHA/NE/68132//
 DR. STEPHEN HAMBY/76/153 POTTER DR./MOBILE/AL/36606 2360//
 MR. JOHN W. HARPER/78/571 S. CORONADO ST. #601/LOS ANGELES/CA/90057//
 LT. THOMAS J. HARRIS, JR. USN/RET/86/211 N.CITRUS ST. - SP 239/ESCONDIDO/CA/92027//
 MR. JOHN W. HARRISON/81/22411 BEECH/DEARBORN/MI/48124//
 MR. DAVID S. HART/79/16 WARREN ST./ROCHESTER/NY/14620 4210//
 MR. JOHN L. HARWICK/75/39 FAIRWAY AV./DELMAR/NY/12054//
 MR. WALTER MOORE HENRITZE/85/127 PEACHTREE ST./808 CANDLER/ATLANTA/GA/30303//
 MS. PATRICIA A. HESS/86/7840 E. CAMELBACK ROAD/SCOTTSDALE/AZ/85251//
 MS. TERRY HILDEBRAND/83/EWC BOX 1590,1777 EAST-WEST RD./HONOLULU/HI/96848//
 DR. CHARLES W. HILL/76/RTE 7, BOX 1414/COVINGTON/LA/70433//
 MR. DOUGLAS K. HINTON/85/2443 CALHOUN ST./METAIRIE/LA/70001 3025//
 MR. JAMES LLOYD HOOPES/80/250 AVALON AV./FT. LAUDERDALE/FL/33308//
 MS. OPHELIA HOOPES/76/250 AVALON AV./FT. LAUDERDALE/FL/33308//
 MR. THOMAS HORNE/75/2824 E. MISSION LANE/PHOENIX/AZ/85028//
 MR. TING-FU HUNG/85/ADELHEIDSTR 17 ZI 008/MUENCHEN//WEST GERMANY/8000 40
 MR. ARVO IHALAINEN/83/6322 COLBATH AV./VAN NUYS/CA/91401//
 MR. RAMON K. ILUSORIO/85/PO BOX 130 MCC, AYALA AV./MAKATI,METRO MANILA///PHILIPPINES/
 OD MR. DONALD W. JACKANICZ/74/901 6TH ST.,SW (712A)/WASHINGTON/DC/20024//
 D MR. JOHN A. JACKANICZ/79/3802 N. KENNETH AV./CHICAGO/IL/60641//
 MR. THEODORE M. JACKANICZ/86/235 E. 87TH ST./NY/NY/10028//
 MR. ADAM JACOBS/85/381 BROAD ST. (509)/NEWARK/NJ/07104//
 MR. GUSTAVE JAFFE/83/844 STANTON AV./BALDWIN/NY/11510//
 CONNIE JESSEN/79/2707 PITTSBURGH STREET/HOUSTON/TX/77005//
 I F. DAVID E. JOHNSON/83/150 PORTER DRIVE/ANNAPOLIS/MD/21401//
 MR. RICHARD C. JOHNSON/85/473 W. 1875 S./BOUNTIFUL/UT/84010//
 MR. JAMES M. JONES/83/24 19TH ST., N.W./HICKORY/NC/28601//
 MR. ANDRES KAARIK/81/ROSLAGSGATAN 40 C, 3TR./STOCKHOLM//SWEDEN/S-113 55
 O PROF. MARVIN KOHL/81/PHILOSOPHY/STATE U. COLLEGE/FREDONIA/NY/14063//
 MR. KENNETH KORBIN/77/300 JAY ST. (914)/BROOKLYN/NY/11201//
 MR. PAUL B. KORNACKI/85/65 NADINE DRIVE/CHEEKTOWAGA/NY/14225//
 MR. HENRY KRAUS/74/1191 TIVOLI LANE #68/SIMI VALLEY/CA/93065//
 PROF. PAUL GRIMLEY KUNTZ/84/1655 PONCE DE LEON AV./ATLANTA/GA/30307//
 MR. SCOTT KURHAN/81/44 COTTONTAIL ROAD/NORWALK/CT/06854//
 PROF. PAUL KURTZ/81/BOX 229/BUFFALO/NY/14215//
 MR. ROBERTO LA FERLA/85/CORSO TORINO 35/6/GENOVA//ITALY/16129
 DR. CORLISS LAMONT/74/315 W. 106TH ST. (15C)/NY/NY/10025//
 DR. HERBERT C. LANSDALL/75/4977 BATTERY LANE (115)/BETHESDA/MD/20814//
 DR. PHILIP M. LE COMPTE/78/125 JACKSON ST./NEWTON CENTRE/MA/02159//
 MR. HERMAN LEFKOWITZ/74/49 KINGSLAND ST./NUTLEY/NJ/07110//
 D DR. JUSTIN DUNMORE LEIBER/76/PHILOSOPHY/U. OF HOUSTON/HOUSTON/TX/77004//
 D DR. GLADYS LEITHAUSER/77/122 ELM PARK/PLEASANT RIDGE/MI/48069//
 O MR. JOHN R. LENZ/79/511 W. 112TH ST. (7)/NY/NY/10025//
 MR. STEPHEN H. LEPP/85/113 WALDEN ST. (3)/CAMBRIDGE/MA/02140//
 DR. H. WALTER LESSING/80/50 F,CORNWALL GARDENS/LONDON//ENGLAND/S.W.7
 MR. W. ARTHUR LEWIS/83/PO BOX 523/FISHERS/NY/14453//
 MR. MARTIN LIPIN/74/7724 MELITA AV./N. HOLLYWOOD/CA/91605//
 MR. JONATHAN H.B. LOBL/86/33-44 91ST ST. (APT. 6L)/JACKSON HEIGHTS/NY/11372//
 MR. DON LOEB/76/423 S. SEVENTH ST. (2)/ANN ARBOR/MI/48103//
 MR. PAUL LOGEMAN/86/PO BOX 44A74/LOS ANGELES/CA/90044//
 MR. JONATHAN A. LUKIN/85/5832 PHILLIPS AV. (APT.5)/PITTSBURGH/PA/15217//
 MS. SUSANA IDA MAGGI/79/247 E. 28TH ST. (15G)/NY/NY/10016//
 MR. JOHN M. MAHONEY/76/208 SOUTH BLVD./RICHMOND/VA/23220//
 MR. GRAHAME E. MAISEY/84/820 E. GLENSIDE AV./WYNCOTE/PA/19095//
 MR. MICHAEL H. MALIN/82/2235 LINE LEXINGTON/HATFIELD/PA/19440//
 MR. JOHN MALITO/84/105 CACTUS AV./WILLOWDALE,ONT.///CANADA/M2R 2V1
 MR. HENRY B. MANGRAVITE/86/311 "B" STREET/ASHLAND/OR/97520//
 D STEVE MARAGIDES/75/2438 PINE ST./GRANITE CITY/IL/62040//
 LESLIE M. MARENCHIN/85/1849 COLQUITT #3/HOUSTON/TX/77098//
 MR. WILLIAM MCKENZIE-GOODRICH BA/75/77 PINE ST. (1-10)/PORTLAND/ME/04102//
 MR. HUGH MCVEIGH/77/311 STATE ST./ALBANY/NY/12210//
 MR. JAMES E. MCWILLIAMS/74/S.S. BOX 5519/HATTIESBURG/MS/39406//
 MR. THEO MEIJER/78/BOX 93/ABBOTSFORD,B.C.///CANADA/V2S 4N8
 MS. MARJORIE MIGNACCA/86/5548 BEAR ROAD / APT.10C/NORTH SYRACUSE/NY/13212//

- MR. RALPH A. MILL/84/534 23RD ST NE/SALEM/OR/97301 2182//
 MR. CARL MILLER/85/200 W. 21ST ST. APT. 3C/NY/NY/10011//
 MR. THOMAS W. MILLER/85/R#3 MARSHALL ROAD/COLUMBUS/WI/53925//
 MR. WILLIAM E. MILLNER/85/450 SOUTH 19TH AV./POCATELLO/ID/83201//
 MR. BRIAN R. MOLSTAD/85/245 POWELL/CLARENDON HILLS/IL/60514//
 MR. P. DAVID MONCRIEF/83/BOX 240191/MEMPHIS/TN/38124 0191//
 D PROF. HUGH S. MOORHEAD/80/PHILOSOPHY/N.-EASTERN ILL. U./CHICAGO/IL/60625//
 MR. GLENN R. MOYER//34 N. 16TH ST./ALLENTOWN/PA/18102//
 MS. SANDRA MOYER/85/34 N. 16TH ST./ALLENTOWN/PA/18102//
 MR. UKALI MWENDO/86/PO BOX 3088/NEW ORLEANS/LA/70177 3088//
 MR. FRED B. NASH/85/6028 AMHERST AV./SPRINGFIELD/VA/22150//
 MR. KARL K. NEAL/86/13725 56TH AV. S. (D-403)/SEATTLE/WA/98168//
 MR. ERIC S. NELSON/84/3024 N. KILBOURN/CHICAGO/IL/60641//
 MR. DANIEL J. O'LEARY/83/95 N. 4TH ST./OLD TOWN/ME/04468 1427//
 DR. CHANDRAKALA PADIA/86/SHREE R.P. GINODIA/C.26/35 A-1 B./RAMKATORA ROAD///INDIA (VARANESI)/221001
 D MR. FRANK V. PAGE/77/19755 HENRY ROAD/FAIRVIEW PARK/OH/44126//
 MR. JAMES R. PEARSE/86/BOX 356/NEW HAZELTON, B.C.///CANADA/VOJ 2JO
 MR. RICHARD PELLETIER/85/31 MAOLIS ROAD/NAHANT/MA/01908//
 MS. SANDRA PERRY/84/4415 HEDIONDA CT./SAN DIEGO/CA/92117//
 MR. PAUL M. PFALZNER/83/380 HAMILTON AV. S./OTTAWA. ONT.///CANADA/K1Y 1C7
 DR. EDWARD L. PRICHARD JR./85/2993 S.W. FAIRVIEW BLVD./PORTLAND/OR/97201//
 MR. JOE A. PRIGMORE, JR./86/437 FREDERICK ST./SAN FRANCISCO/CA/94117//
 MR. LUCIO A. PRIVITELLO/86/257 SOUTH 16TH ST. (#2-A)/PHILADELPHIA/PA/19102//
 MR. G. NAGABHUSHANA REDDY/83/CHEMISTRY/OREGON STATE U./CORVALLIS/OR/97331//
 D MR. STEPHEN J. REINHARDT/74/2401 PENNSYLVANIA AV. (202)/WILMINGTON/DE/19806//
 PROF. DON ROBERTS/74/PHILOSOPHY/U. OF WATERLOO/WATERLOO, ONT.///CANADA/N2L 3G1
 MS. VERA ROBERTS/75/207-5302-51ST ST./YELLOWKNIFE, N.W.T.///CANADA/X1A 1H3
 DR. JOHN D. ROCKFELLOW/86/1350 WASHINGTON ST. #7/SAN FRANCISCO/CA/94109//
 PROF. MICHAEL J. ROCKLER/85/5105 NORTH PARK DRIVE/PENNSAUKEN/NJ/08109//
 MR. JOSEPH M. RODERICK/84/1326 SPRUCE ST./APT. 901/PHILADELPHIA/PA/19107//
 MR. KERMIT ROSE/85/1914 ROSEDALE/TALLAHASSEE/FL/32303//
 O PROF. HARRY RUJA/74/4664 TROY LANE/LA MESA/CA/92041//
 D MS. CHERIE RUPPE/80/17114 N.E. 2ND PLACE/BELLEVUE/WA/98008//
 MS. SIGRID D. SAAL/75/939 TIMBER TRAIL LANE/CINCINNATI/OH/45224//
 PROF. NATHAN U. SALMON/82/PHILOSOPHY/U. OF CALIFORNIA/SANTA BARBARA/CA/93106//
 MR. PAUL SALTMARSH/84/5 SOUTH BANK/TREVALLYN, LAUNCESTON///TASMANIA/7250
 MR. ROBERT SASS/79/121 SPRUCE DRIVE/SASKATOON, SASK.///CANADA/S7N 2J8
 MR. GREGORY J. SCAMMELL/81/MARKLAND ROAD/LAFAYETTE/NY/13084//
 MS. KAREN SCHIFF/86/BROWN UNIV., BOX 0036/PROVIDENCE/RI/02912//
 MR. LEONARD S. SCHWARTZ/81/4520 SENDERO PLACE/TARZANA/CA/91356//
 MR. JOHN S. SCHWENK/80/RR2, BOX 42/SHERMAN/CT/06784//
 DR. JOANNA DEE SERVATIUS/85/1605 GOULARTE PLACE/FREMONT/CA/94539//
 MR. RICHARD SHORE/79/3410 PETER ST. (305)/WINDSOR, ONT.///CANADA/N9C 1J3
 MR. JOHN EDWIN SHOSKY/81/214 12TH PLACE, NE/WASHINGTON/DC/20002 6302//
 MR. MIRON SKY/83/1137 CORTEZ AV./BURLINGAME/CA/94010//
 MR. WILLIAM L. SLOCUM/86/968 E. 500 SO./SALT LAKE CITY/UT/84102//
 MR. ROBERT L. SMITH, JR./86/223 W. ORLANDO ST./ORLANDO/FL/32804//
 MS. CAROL R. SMITH/78/10427 - 6TH AV. S./SEATTLE/WA/98178//
 D MR. WARREN ALLEN SMITH/77/1435 BEDFORD ST. (10A)/STAMFORD/CT/06905//
 MR. WAYNE D. SMITH/83/PO BOX 6527/VIRGINIA BEACH/VA/23456 0527//
 MS. THELMA R. SOMMERS/86/PO BOX 844/LAKEPORT/CA/95453//
 MR. JOHN E. SONNTAG/82/USCG TRAINING CENTER/GOVERNORS ISLAND/NY/10004 5097//
 D DR. CARL SPADONI/78/56 DALEWOOD CRESCENT/HAMILTON, ONT.///CANADA/L8S 4B6
 MR. TIMOTHY S. ST. VINCENT/82/240 W. EMERSON ST./MELROSE/MA/02176//
 DR. PHILIP STANDER/76/7 SEABREEZE LANE/BAYVILLE/NY/11709//
 D MR. THOMAS J. STANLEY/77/BOX 434/WILDER/VT/05088//
 MR. THOMAS F. STENSON/85/314 E. 36TH ST./PATERSON/NJ/07504//
 PROF. ROLAND N. STROMBERG/82/7033 FAIRCHILD CIRCLE/FOX POINT/WI/53217//
 MR. ROBERT W. SUMMERS/86/PO BOX 3336 UPB/LAS CRUCES/NM/88003//
 MR. RAMON CARTER SUZARA/82/666 ELLIS ST. (102)/SAN FRANCISCO/CA/94109//
 CAPT. MICHAEL H. TAINT/82/PO BOX 698/HAWTHORNE/CA/90251 0698//
 MR. JAMES V. TERRY/81/BOX 18153/WASHINGTON/DC/20036//
 MR. BRUCE THOMPSON/74/82 TOPPING DRIVE/RIVERHEAD/NY/11901//
 MR. JOHN R. TOBIN/74/867 EAST HOWARD ST./PASADENA/CA/91104//
 MR. ROY E. TORCASO/81/3708 BRIGHTVIEW ST./WHEATON/MD/20902//
 MS. JUDITH E. TOUBES/85/1449 N. TAMARIND AV./LOS ANGELES/CA/90028//
 MR. LLOYD N. TREFETHEN/83/16 UPLAND RD./CAMBRIDGE/MA/02140//
 MR. RICHARD TYSON/81/R4 BOX 83/GREENVILLE/KY/42345//
 MR. CLIFFORD VALENTINE/83/5900 SECOND PLACE, NW/WASHINGTON/DC/20011//
 MS. ELEANOR VALENTINE/79/5900 SECOND PLACE, NW/WASHINGTON/DC/20011//
 MS. ELIZABETH VOGT/81/2101 S. ATLANTIC AV. (307)/COCOA BEACH/FL/32931//
 MAJOR (RET) HERBERT G. VOGT/75/2101 S. ATLANTIC AV. (307)/COCOA BEACH/FL/32931//
 PROF. RUSSELL WAHL/84/ENG. & PHILOSOPHY/IDAHO STATE U./POCATELLO/ID/83209 0009//
 MS. ANN WALLACE/80/1502 S. OREGON CIRCLE/TAMPA/FL/33612//

MR. ROB WALLACE/80/1502 S. OREGON CIRCLE/TAMPA/FL/33612//
 R. MARK WEBER/82/229 PUEBLO DRIVE/SALINAS/CA/93906//
 A. MICHAEL J. WEBER/83/229 PUEBLO DRIVE/SALINAS/CA/93906//
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REPORTS FROM COMMITTEES

(36) International Development Committee (Adam Paul Banner, Chairman):

With much reluctance I am sad to have to report that no activity of merit can be shared with the BRS membership. "Appropriate Technology", instead of becoming an active verb now appears to have changed into a noun, as we realize our failure to deal with a developing country nationally instead of with a few, perhaps too few, elite. Developing temporary showplaces! The beliefs about current World Bank and IMF lending camouflage the truth that the profit money returning comes from funding new loans that are used to pay the interest on old loans, that some call "truly an epitome of voodoo economics..."

Current and very active progress recognizing the aforementioned failures has resulted in IRED Forum Networking. IRED is a group of international associations dedicated to development innovations via networks of over 500 partners. Their address and further individual data can be obtained from: IRED Forum, Casa 116, rue de Varembe', 1211 Geneva 20, Switzerland.

Your Intl. Dev. Comm. Chairman is seeking assistance to obtain more BRS Membership participation, and the development of active support programs in aid of cottage industry development.HELP!

[Paul will seek, from IRED Forum, a list of of potential projects that members can assist, on an individual basis.]

(37) Philosopher's Committee (David E. Johnson, Chairman):

The Philosophers Committee will be sponsoring a session on the philosophy of Bertrand Russell, in conjunction with the Eastern Division Meetings of the American Philosophical Association, in Boston in December, 1986. We were pleased to receive six papers to consider for the program. This is more than usual in the recent past.

The 1986 program is as follows:

"An Extension of Russell's Analysis of Physical Objects,"
by Gary Legenhausen of Texas Southern University

"Russell on the Utility of Religion: Copleston's Critique"
by Marvin Kohl, SUNY College at Fredonia

Commentators are yet to be announced.

* * * * *

The Bertrand Russell Society announces a call for papers to be presented at its meeting with the Eastern Division of the American Philosophical Association in December 1987. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half hour and should be submitted in triplicate, typed and double spaced with an abstract of not more than 150 words. The name of the author, with his name and the title of his paper, should be submitted on a separate page. The submission deadline is April 15, 1987 and the papers should be sent to David E. Johnson, Chairman, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, U. S. Naval Academy, Annapolis, MD 21402. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

(38) Science Committee (William K. Fielding, Chairman):

In the April '86 issue of MIT's "Technology Review", Robert C. Cowen points to urgent need for closer integration of research efforts carried out under separate disciplines of physical and biological sciences. Considering the impact of atmospheric changes on the viability of microscopic organisms as a long-range threat to Earth's survival, Cowen calls for "a new professional discipline that combines both sciences. Such a confluence would come none too soon."

David Ehrenfeld's excellent -- and more psychologically oriented -- essay in California Magazine (August 1985) emphasizes disparate viewpoints of two disciplines:

It is as if [atomic physicist] Teller and I inhabit different universes with different fundamental laws. Or perhaps we see the same universe but with different organs of perception. Although we live on the same planet, the attributes of our environment that matter to each of us are worlds apart.

Specialization, simply as division-of-labor, has a long history in basic activities of our species; coordinating results of divergent pursuits has its parallel record. The only novel notions in these expressions of Cowen and Ehrenfeld (and others, increasingly) seem to lie in the expansion of the problem to global dimensions. What was formerly of merely tribal, provincial, or academic significance has now become an all-for-one, soon-or-never imperative. The consequences of ecological manipulation unavoidably become part of humanity's agenda-for-posterity; that should be obvious to any who will pause long enough to accept the reality and magnitude of the challenge: identify the problem, devise solutions -- or perish.

Getting people -- much less, Peoples -- pulling together toward a common betterment will be no easier than it has ever been.

Here is Stephen E. Toulmin, writing about Philosophy of Science in Encyclopedia Britannica (15th Edition, 1984 revision):

In practice, the case for unifying the theories and concepts of two or more sciences has to be considered afresh in every instance, and it can rarely be decided in advance whether or not such a unification will achieve anything useful for the sciences. Instead, one has to analyze the practical demands of the current problems in the different fields and see how far those requirements can be met by developing a unified explanatory treatment for all of the special sciences in question. The integration of the theoretical concepts achieved in the process will not consist solely in the formal running together of different propositional systems; more typically, it will require the development of a whole new pattern of theoretical interpretation.

So, where and how do we begin? An oblique answer may offer the most hope for us: let's stop mistaking gadgetry for civilization. The eighteenth-century fascination with technology, admittedly, led to advances in comfort for vast populations. But if we lack methods for peaceably consolidating material "progress", our prognosis becomes bleak. A microcomputer in Everyman's gameroom is not going to guarantee his future existence; only an ethical awareness, uncluttered with the rubbish of superstitions and ethnic biases, can possibly save man.

Fortunately, there have always been eclectic individuals with the wit and motivation enabling them to digest and resolve dichotomies. (Bertrand Russell, equally at home in the humanities as well as the sciences, was one of them.) Also, some of the old rigid lines are bending, even at the university level: Harvard seems to veer toward high-tech, while MIT announces that more attention to be paid to the humanities. Could it be that subliminal stirrings in the direction of mutual survival are building into a previously-undetected catalyst, such that East and West will be drawn into comprehension of universal needs -- and the twain shall meet?

Synthesis, not intransigence, holds the possibility of our continuity in the Cosmos.

ELECTION OF DIRECTORS

- (39) Time to vote. We will elect 11 Directors, bringing the total up to 24. They will serve 3-year terms starting 1/1/87. Use the ballot at the end of this newsletter. Big Brother says, "Don't put it off. Do it now." Big Brother is watching.

Here are 12 candidates. Vote for 11.

JACK COWLES (New York, NY), member since 1976, BRS Director 1980-82 and 1984-86. Retired naval officer; served in the Pentagon, with co-finger on the button. Anti-war informant to Senator Fullbright, after Tonkin Gulf incident, which caused Navy to blacklist him. Took BR's lecture course at UCLA, 1940.

WILLIAM K. FIELDING (Ware, MA). Chmn, Science Committee; CoChmn, Membership Committee. Retired from wage-slavery, liberated for study and writing. Lifelong autodidact. From draftsman, land surveyor, and electronic technician to proprietorship (electronic). Atheist, humanist, Mensan. Studying math, logic, philosophy, languages; and enjoys writing music and verse.

DAVID GOLDMAN, M.D. (New York, NY), member since 1979, BRS Director 1984-86. Clinical Assistant Professor of Psychiatry at NYU Medical School, Lecturer in Psychiatry at Columbia University Psychoanalytic Center. Notes false psychologizing in current nuclear strategies...and, influenced by BR, served on Executive Board of NY Chapter of Physicians for Social Responsibility.

DON JACKANICZ (Washington, DC), member since 1974, BRS Secretary 1978-81 & 1986, BRS President 1982-84, BRS Director 1978-1986. First BRS Librarian. History student (Ph.D. candidate). Employed by Library of Congress.

STEVE MARAGIDES (Granite City, IL), member since 1976, BRS Director. Attended 9 of the last 10 annual meetings. Attorney. Moved the BRS from Georgia to Illinois, donating his legal services. Degrees: Journalism (Northwestern) and Law (University of Illinois).

FRANK PAGE (Fairview Park, OH). BRS Director 1984-86, member since 1977. CPA. A dedicated Russellite since the 1920s. "Since Russell has been a great influence on my intellectual and social outlook, I would consider it a duty as well as a privilege, if re-elected, to serve on the BRS Board."

MICHAEL ROCKLER (Camden, NJ) chairs the Department of Education at Rutgers University. Has taught since 1963. Learned about the BRS through membership in the AHA. Working on a book on Russell and education. "Russell has been a hero of mine ever since I first encountered his work as an undergraduate in philosophy at University of Minnesota."

CHERIE RUPPE (Bellevue, WA), member since 1980, BRS Director 1981-86, BRS Secretary 1982-3, Member Pugwash, Federation of American Scientists, Union of Concerned Scientists, Fellow of Endangered Wildlife Trust of S. Africa, Member, Whale Protection Fund, Northwest Ballet Ass'n. Orangutang hugger (see picture RSN49-21).

PAUL ARTHUR SCHILPP (Carbondale, IL). Distinguished Research Professor of Philosophy (Emeritus) at Southern Illinois University, BRS Director 1983-86, BRS Honorary Member, recipient of the first BRS Award (1980), creator and editor of "The Library of Living Philosophers". And much more.

WARREN ALLEN SMITH (Stamford, CT), member since 1977, BRS Director 1978-1986, former BRS Vice-President. Member American Humanist Association, British Humanist Association, Mensa. Former book review editor, "The Humanist" (USA), high school teacher (English). Recording studio owner. Winner of the Leavey Award from the Freedom Foundation of Valley Forge (RSN50-23).

RAMON SUZARA (San Francisco, CA). Dropped out of highschool, expelled from De La Salle College (Philippines). "Then I hit my stride at the greatest university: a collection of books, especially Russell's, which made me realize the depths of my shameful ignorance. My mind was twisted with religious indoctrination; Russell untangled the mess for me. In '64 I helped set up the BR Peace Foundation, Philippine branch." [For more about Ramon currently, see (15).]

KATE TAIT (Salisbury, CT), BRS Founding Member, BRS Director 1974-86, Honorary Member, first BRS Treasurer, author of "My Father, Bertrand Russell" (NY: Harcourt, Brace, Jovanovich, 1975), daughter of Dora Russell.

(40)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

RUSSELL SOCIETY NEWS

No. 52

November 1986

- (1) Highlights: Dues are due (2). Parnas on Star Wars (20). '87 Meeting arrangements (4). BR on coping (7). Nominations wanted for BRS Award (17) and BRS Book Award (18). Doctoral Grant's conditional gift (19). Directors elected (44). Schilpp on BR, 1970 (11). An asterisk in the left column indicates a request. The Index is at the end (45).
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(2) 1987 DUES ARE DUE

TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1987. The January 1st due-date applies to all members, including first-year members (but not those who joined in December 1986.)

Here is the 1987 basic dues schedule: Regular, \$25;; couple,\$30; Student under 25, \$12.50; Limited Income,\$12.50. Plus \$7.50 outside US, Canada and Mexico. Plus \$2 for Canada and Mexico. In US dollars.

Canadian Members: To avoid paying too much or too little, pay in US rather than Canadian dollars. We suggest investigating the cost of sending money to the US by means of Canadian Postal Money Order. It may be the cheapest way.

Please mail dues to 1987, RD 1, Box 409, Coopersburg, PA 18036 USA

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

Thanks!

TO FIRST YEAR MEMBERS -- members who joined any time during 1986: the rest of this item is for you.

We know from experience that new members sometime feel put upon when asked to pay dues again after less than a year of membership. We understand that. We will explain why we use the present system, and we hope you will find our explanation persuasive.

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

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

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

All first-year members (except those who enroll in January) have an initial membership period that is shorter than a year. This happens only once -- the first year. Thereafter dues come due every 12 months, on January first.

There is one exception to all the above: members who join in December (1986). Their renewal dues are not due till January first the year after next (1988).

(3) MONEY MATTERS

When money matters come up, the BRS is quite aware that money matters. It matters greatly. The BRS Treasury is not exactly awash in money.

We're not broke but neither are we rich. Or even comfortable. And certainly not relaxed.

We want to be sure that we always have enough to keep things going.

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

So when you pay your renewal dues, pick a membership category that's right for you (in your financial circumstances) and right for the BRS (in its financial circumstances).

Here are the categories:

Student member \$12.50
 Limited income member \$12.50
 Regular member \$25
 Couple \$30
 Contributing member \$35
 Sustaining member \$50
 Supporting member \$75
 Sponsoring member \$100
 Patron \$101 to \$500
 Benefactor \$501 to \$1000
 Life member \$1001 and up

Do what you can. We know that not every member can afford to make an extra contribution. We ask those who can to do so.

- * Use the yellow renewal coupon on the front of this newsletter.

Thanks!

ANNUAL MEETING (1987)

- (4) * Input wanted. This is a call for papers, and for your suggestions for talks at the Meeting. Send papers and suggestions to Harry Ruja, 4664 Troy Lane, La Mesa, CA 92041.

Here is a preview of arrangements: the Meeting will be held in San Diego the weekend of June 19-21. We will stay at El Conquistador, a "residence hall for students of San Diego State University." Costs seem modest: single room for both nights \$30, double \$24; \$18.50 for 3 meals Saturday, and Sunday breakfast. Cab fare from the airport is \$18. Bus fare 80¢; you must change buses. (Change buses and save \$17.20. We'll tell you which buses next issue.)

Harry is Professor Emeritus at the University. He adds this bit of propaganda:

Plan to come to San Diego for our Annual Conference June 19 to 21. Average temperature in sunny San Diego in June is 71 days, and a cool 60 nights. Rarely does it rain all summer long. [Query: Does it ever rain all summer long anywhere?] Comfortable modern accommodations have been secured for us near San Diego State University. I have examined the rooms. They are clean, cheerful, modern, spacious, each with adjoining bathroom (shared by the adjoining room.) The cost is rock bottom: \$15 day single, \$12 day double. Read these figures and weep, you Easterners, who must dig down deep for hotel or motel accommodations. Our meals will be served in the same complex, also at reasonable prices -- including the Saturday night banquet. The location is about 35 minutes from the airport by cab (\$18).

Since some of you may want to take an extended vacation, arriving early or leaving late, I suggest you write to the San Diego Convention and Visitors Bureau, 1200 Third Avenue, Suite 8245, San Diego, CA 92101, for information about area attractions. (For one thing, we're only 18 miles from the border with Mexico.)

Bob Davis and I are working up a program. We'd dearly love to have ideas from the membership. Anyone out there want to read a paper? Let me know. Send me your ideas.

REPORTS OF OFFICERS

- (5) President Marvin Kohl reports:

Our warm thanks to HARRY RUJA for making arrangements to hold the next Annual Meeting of the Society at San Diego State University, June 19-21, 1987. Please reserve these dates.

Volume 8 of The Collected Papers of Bertrand Russell, "The Philosophy of Logical Atomism and Other Essays, 1914-1919," is now available. The price is \$60. However, John Pershing of Allen & Urwin has agreed to extend a 20% discount to members who use the coupon (next page).

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REPORTS FROM COMMITTEES

(6) Science Committee (William K. Fielding, Chmn):

Like the generation of computers that can be printing-out one completed program, while interactively executing another, Bertrand Russell must have incubated and expressed ideas in an ongoing "I/O" system not easily analyzed. But -- whether by choice or chance -- large areas of human concern seem to have remained outside this marvelous process.

Except for a few instances of mentioning music enjoyed (at a 1920 Shanghai lunch, in one case), Russell clearly displayed no intimate acquaintance with this or any of the visual or performing arts. (Bernard Berenson tried unsuccessfully to excite in the young BR some of his own appreciation of classical painting.) That no such blind-spots can be detected in most of his contemporaries -- Dewey, G.B.Shaw, Santayana, among many others -- makes it appear significant.

One lifetime is never enough of Time to allow inclusion of all the avenues available to a civilized mind. Priorities that lead to outstanding work in one or two fields have to displace other aspects of life that will seem of equal importance to people less strictly motivated. But, however much Bertrand Russell may be said to have been totally immersed in our Age, can it be that he also missed some of our deepest levels of fulfillment?

You may well ask what all this has to do with Science? Yet consider, please, that a mind shares the computer's limitation: output depends entirely upon the data-base programmed into Memory. Whatever unseen ferment takes place within a personality's central processing unit (brain), ultimate answers will be enriched by having a strong admixture of humanistic "bytes" embedded in it's language.

Because we in The Bertrand Russell Society aspire to sustain gains of a thinking-man's Thinker, I suggest that we reflect on the advantages of wholeness. If we digress too far into byways of ineffectual pacifism, armchair atheism and "incestuous" praise of one-another's writings, we could be losing something of value. We might better be about blending a flavor of esthetic awareness into our possibly too-rigid assessment of our late patron-saint.

For, among the wealth of homely lessons he left to us, one indicates that wit and humor are twins; he exemplified a scientific philosophy that transcended numbers and time, he tramped along remote lanes of a world not offended by laughter. All he lacked was Time itself, time to truly enjoy -- as fully as he understood -- Life.

And as we move toward the close of a century in which the "exact" sciences -- from quarks to quasars -- are becoming increasingly resistant to exact definition, science and art seem less discrete. Perhaps Bertie, glancing backward, should have thought to revamp his dictum: "...inspired by love, savoring creativity and guided by educated guesses."

BY BERTRAND RUSSELL

(7) My Philosophy of Life is the title of BR's 2nd talk over Australian radio, on July 9, 1950. Here it is:

If I am asked: "What do you value in human life, and why do you value it?" I cannot prove that my answer is better than another man's, as I could prove a proposition in mathematics. What I think I can prove is that, if men care for and aim at certain essentially very simple things, almost all will be happier and have a fuller life than they will if mankind is led astray by partial and combative aims, such as exploitation of other human beings, dominance over supposed inferiors, or victory in violent conflicts. On such grounds I can defend the belief that love is better than hate, that a society where there is diffused creative initiative is better than one composed of few masters and many slaves, and that, while what is of most value is to be found in the lives of individuals, the best individuals are those whose thoughts and feelings are linked to those of others -- intimately to family and friends, less intimately, but still importantly, to those of all mankind, not only in the present, but also in the past and the future.

It is this sense of integration with the life of mankind that gives value to the study of history. Men at first were few; they lived in fear of wild beasts and in constant danger of starvation; they had little leisure for the activities that distinguish man from the brutes. The life of the human species hitherto has been a gradual march out of precarious darkness and misery into the slowly increasing light of knowledge and security against the harsh dominion of niggardly Nature. The chief causes of this progress have been the technical improvements brought about by human ingenuity. Each great stage in technical advance, however has brought with it at first great evils which were unnecessary. Agriculture brought human sacrifice, slavery and absolute monarchy. In our day science and machine industry have led to such things as the totalitarian state and the atom bomb. A philosophy of life in our day must seek to dissociate science and machine production from such evils, as the liberal thought of the eighteenth century dissociated agriculture from serfdom and subjection. A philosophy of life in our day must be one adapted to machine industry, not merely to one of the earlier stages of human development.

Machine industry has compelled communities to be much more closely knit, and much more highly organized than societies of former times. It has made men much more interdependent, and has compelled those who value individual liberty to seek fresh interpretations of the old doctrines. The power that modern technique give men over their physical environment has tended to shift the generally established values, giving more emphasis to energy and enterprise, and less to humility and endurance. It is easy to carry this change too far, but up to a point it is valuable.

Philosophers are fond of producing endless muddles about ultimate ethical values and bases of morals. My own belief is that so far as politics and practical life are concerned, we can sweep aside all those puzzles and content ourselves with commonsense principles which no one in his senses would dispute. We all desire, and need, food and shelter and clothing. We all desire security from injury, whether at the hands of each other, or at the hands of nature. We desire happiness and the joy of life, and health, and we desire freedom from constraint in so far as this is compatible with social life. We do not all desire intelligence. I have known people who were perfectly content to have very little of it. But we must all recognize that a modern community cannot prosper unless a considerable amount of intelligence is to be found among its members. On these things I think we are all agreed. Our disagreements are not on what is good to have, but as to who shall have it. This last is not an ethical question unless we adopt some principle of justice. In the absence of some such principle, the question of who shall enjoy the good things is a military question. Why are white Americans richer than Red Indians? Because they have superior weapons of war. Why was Europe for several centuries able to exploit the riches of the East? Because Europe was superior in artillery. It has been a rule hitherto in every age and in every country, that the powerful were rich and the weak were poor. Sometimes legal systems have preserved traditional wealth for a time without the backing of superior power, but such a state of affairs has always been temporary. Now, owing to the greater interdependence of individuals and nations, the predatory practices which have come down to us from the past are no longer appropriate. A community in which everybody steals from his neighbor instead of doing an honest day's work, will soon reach the point where there is nothing left to steal. Internally, civilized nations have long ago realized this fact, but where relations between different nations are concerned, those who mention this fact are still considered paradoxical and unpatriotic. This is entirely due to the fact that tradition outweighs commonsense. I spoke a moment ago about food and shelter and security as things that we all desire. We seek these things in practice

by destroying each other's crops, bombing each other's houses and killing each other in vast battles, which is absurd, as the geometers would say.

This lack of commonsense may cause a cynic to smile, but it will cause a lover of mankind to weep. We have at last, through science and scientific technique, emancipated ourselves to a certain degree from bondage and nature. If we were wise we could now extract necessities and moderate comforts without excessive labor. But for our own evil passions, we could build a society of human beings who would be happy and free and creative. The good individual, as I conceive him, is one who is free to develop and grow, who, because he is free, is not envious and restrictive of others. His happiness is dynamic, not static; it lies in what he is achieving, not in what he passively enjoys. Owing to his creative freedom he has out-going emotions of generosity and kindness and affection, not the morbid thwarted malevolence of the man whose powers are allowed no scope. There is an intimate relation between the excellences of a society and the excellences of the individual. A good society is one that makes the existence of a good individual easy. It should give education in initiative and self-reliance; it should give both security and the opportunity for adventure; it should contain no poverty, no war, no slavery, whether physical or mental; it should be able to permit much freedom, because the individuals composing it would find adequate scope in co-operative activities, and in artistic or intellectual creation. I do not mean that there will be no longer need to restrain criminals; I mean that there will be so much scope for activities that are not criminal that few men will be tempted into crime. The world having all these excellences has become technically possible; nothing stands in its way except the evil passions of human beings, especially envy and hate and fear. Our very emancipation from slavery to nature has given to our evil passions a new scope and a new destructiveness. Never in human history has there been so great a possibility of good as at the present day, and never has there been so great a likelihood of appalling evil. This makes ours a very difficult time in which to live, and makes certain demands upon us, both individually and nationally, which in easier times would not be made.

In dangerous times, such as those in which we are living, certain virtues become difficult, but in proportion as they are difficult they are important. If our existence is to be useful rather than harmful, we must learn truthfulness in our thinking. This is difficult because much truth is painful, and because intellectual honesty makes it impossible to accept any easy nostrum. It is difficult also because it makes it almost impossible to be a wholehearted adherent of any Party. There is a cosy warmth in being one of a herd who are all of one mind, and their unanimity quiets our own doubts. But if you think for yourself you are not likely to discover any large group with whom you can agree about everything, and you will find some degree of mental loneliness unavoidable.

What is needed above all is courage. In many situations which occur in many countries at the present time, physical courage of the highest order is required. But for those of us who are more fortunate, courage is still required — moral and mental courage. We must face the dangers which confront mankind, and we must not let ourselves imagine that there are easy or simple solutions. For example, some people will tell you that all would be well if we all underwent a change of heart. I think this is quite true, but it is not a very useful truth, since we do not know how to bring about such a change of heart.

Courage is needed to retain a rational outlook when reason can offer no certainty of a happy outcome. Many people, under the influence of fear, are inclined to relapse into some form of superstition, or to advocate on our side the very same detestable regimentation which leads us to condemn totalitarian regimes, not perceiving that this is to suffer moral defeat before the contest has begun.

Meanwhile we must retain sanity, which is difficult if we brood too much over what is dark and tragic. Whatever may be in store for us and for the world, it is well that our leisure should be spent in enjoying whatever can be enjoyed without injury to others. There are still dewy mornings and summer evenings and the sea and the stars; there are still love and friendship and music and poetry. And when we need some consolation nearer to the stuff of our anxieties, it is always to be found by removing our gaze from the immediate foreground. There have been earlier cataclysms, but the spirit of man has survived. In spite of some alarmists, it is hardly likely that our species will completely exterminate itself. And so long as man continues to exist we may be pretty sure that, whatever he may suffer for a time, and whatever brightness may be eclipsed, he will emerge sooner or later, perhaps strengthened and reinvigorated by a period of mental sleep. The universe is vast, and men are but tiny specks on an insignificant planet. But the more we realize our minuteness and our impotence in the face of cosmic forces, the more astonishing becomes what human beings have achieved. It is to the possible achievements of Man that our ultimate loyalty is due, and in that thought the brief troubles of our unquiet epoch become endurable. Much wisdom remains to be learnt, and if it is only to be learnt through adversity, we must endeavor to endure adversity with what fortitude we can command. But if we can acquire wisdom soon enough, adversity may not be necessary, and the future of Man may be happier than any part of his past.

(Thank you, TOM STANLEY.)

(8) On Architecture. From The Rotarian, June 1937, with thanks to TOM STANLEY:

Every social system that has existed has had its appropriate type of architecture. Medieval castles make visible the pride of feudal barons; Venetian palaces display the splendors derived from commerce with the East; French chateaux and Queen Anne country seats represent the secure power of a courtly and civilized aristocracy.

With the French Revolution and the Industrial Revolution there goes a revolution in architecture. Old styles linger where the older forms of power linger: Napoleon adds to the Louvre, but his additions have a florid vulgarity which shows his insecurity. But the typical styles of the Nineteenth Century are two: the factory with its chimneys, and the rows of tiny houses for working-class families.

As one approaches London by rail, one passes endless streets of such dwellings, each inhabited by one family of small means. Each of these is a center of individual life; the communal life is represented by the office, the factory, or the mine, according to the locality. If an age is to be judged by the esthetic quality of its architecture, the last hundred years represent the lowest point yet reached by humanity.

The factory and the rows of small houses illustrate, between them, a curious inconsistency in our modern way of living.

While production had become increasingly communal, and is no longer, in its important branches, a matter for the single handicraftsman, our general outlook has become more individualistic. In the factory there is social life, which has produced the trade unions; but at home each family desires isolation. "I keep myself to myself," the women say. This feeling makes them endure, and even prefer, the separate little house, the separate little kitchen, the separate drudgery at house work, the separate care of children while they are not at school.

This type of architecture is connected with the status of women. In spite of feminism, the position of wives, especially in the working class, is not much changed from what it was. The wife still depends upon her husband's earnings, and does not receive wages although she works hard. Being professionally a housekeeper, she wants to have a house to keep. The desire to have scope for personal initiative, which is common to most human beings, has no outlet except in the home. The husband, on his side, enjoys the feeling that his wife works for him; moreover, his wife and his house provide more satisfaction for his instinct of property than would be possible with any different type of architecture.

All this would be changed if a woman's livelihood were not earned by the profession of wife and mother, but by some ordinary paid occupation. Already in the "middle class" there are enough wives who earn their living outside the home, to produce, in big towns, some approach to what their circumstances make desirable. If a woman has to work outside the home, she cannot cook or mind the children during the day; this requires communal kitchens and nursery schools. This, in turn, demands a type of architecture quite different from the sprawling streets of little villas that constitute an English or American suburb.

In the Middle Ages, communities of celibates produced a type of architecture which was satisfying and esthetically delightful. In England, monasteries and abbeys survive mainly as ruins to please tourists, but colleges, as Oxford and Cambridge, are still part of the national life, and retain the beauty of medieval communalism. In relation to the general population, the problem is to secure the same communal advantages without celibacy. This problem will not be solved until most women earn their living outside the home. But when this economic change has been secured, certain important and highly desirable architectural changes will become possible, and indeed almost inevitable.

Robert Owen, more than a hundred years ago, incurred much ridicule for his "cooperative parallelograms," which were an attempt to secure for wage earners the advantages of collegiate life. Although he was perhaps premature in this suggestion, it has since come nearer and nearer to what is practicable and desirable.

If I were dictator of town planning, I should pull down the squalid streets and separate houses, and substitute high blocks of buildings round three sides of a square, open to the sun, with a communal kitchen, spacious dining hall, another hall for amusements or meetings, and a nursery school in the center, which should be in the open air except during the bad weather.

The advantages of such a system of architecture would be many. To begin with the children: they would have wholesome food, provided in the nursery school according to the best principles of diet; they would have the companionship of children of their own age; they would have far more liberty of movement than is possible in a tiny home of the usual sort where grown-up work has to be carried on.

Rickets, now appallingly common, would disappear; the children would be freed from the nagging of an overworked mother; and their mental and physical development would be promoted by the freedom of the nursery school.

For women, the advantages would be quite as great. As soon as their children were weaned, they would be able to hand them over throughout the day to women specially trained in the care of young children. They would not have the business of buying food, cooking it, and washing up. They would, like their husbands, have hours of work and hours of leisure instead of being always busy. They would see their children in the mornings and the evenings, long enough for affection but not long enough for frayed nerves. And even the most affectionate adult is bound to find children trying on the nerves if there is never a moment's rest from their clamorous demands for attention.

Finally, for men and women equally, there would be an escape from the confinement of small rooms and sordidness into large public rooms, which might be as architecturally splendid as college halls. Beauty and space need no longer be the prerogative of the rich. There would be an end to the irritation that comes from being cooped up in too close quarters, a situation that too often makes family life intolerable.

Communal life decayed during the Nineteenth Century with the decay of institutions that had produced its traditional forms. But no community can remain healthy without communal life; and it must be the task of the immediate future to build up new forms more in harmony with the age.

And in building up these forms, architecture must play an essential part.

- (9) "The Unhappy American Way", from "Symposium", Arms & Locke, eds. (NY: Rinehart, 1955). It first appeared in The New York Times Magazine (6/15/52) as "The American Way (A Briton Says) Is Dour", and is reprinted in "Bertrand Russell's America, 1945-1970", Feinberg & Kasrils, eds. (Boston: South End Press, 1983).

It used to be said that English people take their pleasures sadly. No doubt this would still be true if they had any pleasures to take, but the price of alcohol and tobacco in my country has provided sufficient external causes for melancholy. I have sometimes thought that the habit of taking pleasures sadly has crossed the Atlantic, and I have wondered what it is that makes so many English-speaking people somber in their outlook in spite of good health and a good income.

In the course of my travels in America I have been impressed by a kind of fundamental malaise which seems to me extremely common and which poses difficult problems for the social reformer. Most social reformers have held the opinion that, if poverty were abolished and there were no more economic insecurity, the millennium would have arrived. But when I look at the faces of people in opulent cars, whether in your country or in mine, I do not see that look of radiant happiness which the aforesaid social reformers had led me to expect. In nine cases out of ten, I see instead a look of boredom and discontent and an almost frantic longing for something that might tickle the jaded palate.

But it is not only the very rich who suffer in this way. Professional men very frequently feel hopelessly thwarted. There is something that they long to do or some public object that they long to work for. But if they were to indulge their wishes in these respects, they fear that they would lose their livelihood. Their wives are equally unsatisfied, for their neighbor, Mrs. So-and-So, has gone ahead more quickly, has a better car, a larger apartment and grander friends.

Life for almost everybody is a long competitive struggle where very few can win the race, and those who do not win are unhappy. On social occasions when it is *de rigueur* to seem cheerful, the necessary demeanor is stimulated by alcohol. But the gaiety does not ring true and anybody who has just one drink too many is apt to lapse into lachrymose melancholy.

One finds this sort of thing only among English-speaking people. A Frenchman while he is abusing the Government is as gay as a lark. So is an Italian while he is telling you how his neighbor has swindled him. Mexicans, when they are not actually starving or actually being murdered, sing and dance and enjoy sunshine and food and drink with a gusto which is very rare north of the Mexican frontier. When Andrew Jackson conquered Pensacola from the Spaniards, his wife looked out of the window and saw the population enjoying itself although it was Sunday. She pointed out the scandal to her husband, who decreed that cheerfulness must cease forthwith. And it did.

When I try to understand what it is that prevents so many Americans from being as happy as one might expect, it seems to me that there are two causes, of which one goes much deeper than the other. The one that goes least deep is the necessity for subservience in some large organization. If you are an energetic man with strong views as to the right way of doing the job with which you are concerned, you find yourself invariably under the orders of some big man at the top who is elderly, weary and cynical. Whenever you have a bright idea, the boss puts a stopper on it. The more energetic you are and the more vision you have, the more you will suffer from the impossibility of doing any of the things that you feel ought to be done. When you go home and moan to your wife, she tells you that you are a silly fellow and that if you became the proper sort of yes-man your income would soon be doubled. If you try divorce and remarriage it is very unlikely that there will be any change in this respect. And so you are condemned to gastric ulcers and premature old age.

It was not always so. When Dr. Johnson compiled his dictionary, he compiled it as he thought fit. When he felt like saying that oats is food for men in Scotland and horses in England, he said so. When he defined a fishing-rod as a stick with a fish at one end and a fool at the other, there was nobody to point out to him that a remark of this sort would damage the sale of his great work among fishermen. But if, in the present day, you are (let us say) a contributor to an encyclopedia, there is an editorial policy which is solemn, wise and prudent, which allows no room for jokes. no

place for personal preferences and no tolerance for idiosyncrasies. Everything has to be flattened out except where the prejudices of the editor are concerned. To these you must conform, however little you may share them. And so you have to be content with dollars instead of creative satisfaction. And the dollars, alas, leave you sad.

This brings me to the major cause of unhappiness, which is that most people in America act not on impulse but on some principle, and that principles upon which people act are usually based upon a false psychology and a false ethic. There is a general theory as to what makes for happiness and this theory is false. Life is conceived as a competitive struggle in which felicity consists in getting ahead of your neighbor. The joys which are not competitive are forgotten.

Now, I will not for a moment deny that getting ahead of your neighbor is delightful, but it is not the only delight of which human beings are capable. There are innumerable things which are not competitive. It is possible to enjoy food and drink without having to reflect that you have a better cook and a better wine merchant than your former friends whom you are learning to cold-shoulder. It is possible to be fond of your wife and your children without reflecting how much better she dresses than Mrs. So-and-So and how much better they are at athletics than the children of that old stick-in-the-mud Mr. Such-and-Such. There are those who can enjoy music without thinking how cultured the other ladies in their women's club will be thinking them. There are even people who can enjoy a fine day in spite of the fact that the sun shines on everybody. All these simple pleasures are destroyed as soon as competitiveness gets the upper hand.

But it is not only competitiveness that is the trouble. I could imagine a person who has turned against competitiveness and can only enjoy after conscious rejection of the competitive element. Such a person, seeing the sunshine in the morning, says to himself, "Yes, I may enjoy this and indeed I must, for it is a joy open to all." And however bored he may become with the sunshine he goes on persuading himself that he is enjoying it because he thinks he ought to.

"But," you will say, "are you maintaining that our actions ought not to be governed by moral principles? Are you suggesting that every whim and every impulse should be given free rein? Do you consider that if So-and-So's nose annoys you by being too long that gives you a right to tweak it? Sir," you will continue with indignation, "your doctrine is one which would uproot all the sources of morality and loosen all the bonds which hold society together. Only self-restraint, self-repression, iron self-control make it possible to endure the abominable beings among whom we have to live. No, sir! Better misery and gastric ulcers than such chaos as your doctrine would produce!"

I will admit at once that there is force in this objection. I have seen many noses that I should have liked to tweak, but never once have I yielded to the impulse. But this, like everything else, is a matter of degree. If you always yield to impulse, you are mad. If you never yield to impulse, you gradually dry up and very likely become mad to boot. In a life which is to be healthy and happy, impulse, though not allowed to run riot, must have sufficient scope to remain alive and to preserve that variety and diversity of interest which is natural to a human being. A life lived on a principle, no matter what, is too narrowly determined, too systematic and uniform, to be happy. However much you care about success, you should have times when you are merely enjoying life without a thought of subsequent gain. However proud you may be, as president of a women's club, of your impeccable culture, you should not be ashamed of reading a low-brow book if you want to. A life which is all principle is a life on rails. The rails may help toward rapid locomotion, but preclude the joy of wandering. Man spent some million years wandering before he invented rails, and his happiness still demands some reminiscence of the earlier ages of freedom.

ABOUT BR'S WRITINGS

- (10) From Finland. To help you brush up on your Finnish, here is the first paragraph from Vapaa Ajattelijä (Jan. 1986):

Amerikkalainen The Bertrand Russell Society onmyöntänyt vuoden 1985 kirjallisuuspalkintonsa teoksen "Cambridge Essays, 1888-1899" toimittajille. Teos ilmestyi (London: Allen & Unwin, 1983) ensimmäisenä osana 28-osaisesta kokonaisuudesta "The Collected Papers of Bertrand Russell". Tätä mahtavaa kokoamis- ja toimitustyötä johtaa amerikkalainen McMaster-ylioposta, jossa myös sijaitsee Russellin työtä ja Russell-tutkimusta edistävä Russell Archives. Projekti käsittää kaikki Russellin kirjoitukset lukuunottamatta hänen kiirjojaan.

Thank you, I think, TOM STANLEY.

ABOUT BERTRAND RUSSELL

- (11) Schilpp on BR, 1970. About a month after BR's death, the Southern Illinois University newspaper, Daily Egyptian, asked SIU Professor PAUL A. SCHILPP what he thought of Russell.

"He was an iconoclastic skeptic and agnostic who never tired of seeking truth; happiness, both for himself and for all mankind; and a world of human understanding from which war would be forever banished." Paul A. Schilpp, distinguished visiting professor of philosophy and noted author of philosophy, made this observation in a recent interview about Russell and his acquaintance with him.

"My feeling is that his single greatest contribution was the fact that he was eternally questing. He was never satisfied. Many of my philosophical colleagues have criticized Bertrand Russell for the fact that they could never pigeonhole him. Every time they thought they had him caught, the next book would come out and he would be somewhere else.

"To my mind, this is greatly to his credit...if he changed his mind from one book even to the very next one, he'd go right ahead. And just too bad what he said in the last book -- he's going to say what he thinks now.

"To me he was the living representation of Faust, in which you're eternally seeking truth. And I think there is good evidence, even in his last three-volume autobiography, that he never claimed to have reached it."

Schilpp is the author of a 13-volume series of works entitled the "Library of Living Philosophers". One of the volumes concerns Russell and his writings.

"The two most humble men I ever met in my life, and who, because of their very great humility have affected me very profoundly, are the Alberts -- Albert Schweitzer and Albert Einstein.

"The two most opinionated, not to say actually conceited, philosophers I ever met in my life were George Santayana and Bertrand Russell.

"Now, since I used those adjectives, you can recognize that this is not anything I admire. I don't admire conceit. I'm perfectly willing to admit that in both cases they've every right to think highly of themselves because they were outstanding thinkers. And certainly in the case of Russell they've had a tremendous influence upon their generation.

"But...I would much rather sit at the feet of a Schweitzer or Einstein than at the feet of a Santayana or a Russell. Because however great a man's thoughts on philosophy may be, from my point of view the man is bigger than merely his thinking...

"Because I was going to do a volume on (Russell's) philosophy in my "Library of Living Philosophers", Northwestern University, when they invited him to address a mass audience in Orchestra Hall in Chicago...(they)asked me to introduce him.

"I think I probably spent more time on writing out that three or four sentence introduction than any introduction I can ever remember giving to anybody because, on the one hand, I wanted it brief and concise, and other the other hand, I wanted to be fair to the man. So I was very careful, and I gave him, I think, all of his due.

"But before that lecture was over I felt like eating my words, every last one of them. Because, whereas at the end of that lecture, I was asked by the university to give Lord Russell his check for \$1,000, for my money that particular lecture wasn't worth a nickel. I would swear to you that on that occasion Lord Russell didn't give the lecture even a thought until he got up on his feet.

"But then of course being how he was, and the people realizing who he was and expecting something from him, they ate it up alive. He was swaying them for tears and laughter as he pleased. But by the end of it, you

asked yourself, 'What did he say?' I felt he hadn't said anything. But the people just loved it. They had all paid \$1 a seat and they thought they'd gotten their money's worth 10 times over.

"I felt he was just playing to the galleries, and absolutely nothing but.

"On the other hand, the very next time after that he gave his famous series of lectures at the University of Illinois in Urbana-Champaigne and I went down from Evanston to hear him. And on that occasion... (he gave) a magnificent series of lectures. And earlier, before the Orchestra Hall event, he had given a lecture on the Evanston campus... which was very good.

"Just as is also true of some of his (lectures), some of his books were pot boilers written to satisfy his publisher and bring in some extra money. But after all, among his 60 books, I would say that 50 will live a long time. And you want to allow a man, when he writes 60 books, 10 that aren't up to snuff.

"I was invited to tea by Russell (in his Chicago hotel room at the time of his lecture)... and when I rang the bell, the governess of his little boy, Conrad, opened the door. As soon as I stepped in, I found the boy, about 18 or 20 months old, and Bertrand Russell romping around on the floor, which is a very human side of Russell.

"And when we did sit down to tea, the governess was treated just like a member of the family. She was sitting down to tea with us just as if she were a member of the family. So when Russell advocated democracy, he was practicing in his own life what he was preaching.

"The sad fact of the case is that outside of philosophy majors, relatively few of our students today are actually familiar with the man's name.

"Now that he's died, I think he'll become more well known... He will certainly belong aside people like Santayana, William James, and John Dewey. I think he will rate along with the giants of this century in philosophy.

"I don't see anyone really taking his place. But with Russell dead and John Dewey dead...

"I think the same sort of thing is going to happen which is already happening to Dewey. When Dewey first passed away, aside from merely noticing his death, he seemed to sort of pop out of sight. But he's already beginning to come back.

"I think this is what's likely to happen with Russell. In other words, this year -- his death year -- there'll be a good deal written and said and shown about Russell. And then I think people will tend to forget. Then those people who write master's theses and doctor's dissertations, in looking around for subjects, are going to uncover him again -- discover him again -- start all over. This I think is what's likely to happen."

Then he really isn't dead?

"No. This is very true. This is the immortality of people that are really influencing mankind. He's not dead, in the same sense that Plato isn't dead."

So at 97 Bertrand Russell died. And will live on.

Professor Schilpp is a BRS Honorary member, a BRS Director, and recipient of the first Bertrand Russell Society Award (1980). This article was written for the Daily Egyptian (3/7/70) by Paul L. Hayden. Uncovered -- discovered -- by HARRY RUJA, to whom goes our thanks.

- (12) Pearsall Smith on BR, from "Cyril Connelly" by David Pryce-Jones (NY: Tichnor & Fields, 1984) p. 99:

At Chilling during the summer, he found himself with Alys, younger sister and part-time housekeeper of Pearsall Smith -- in 1920 her husband, Bertrand Russell, had insisted upon a divorce, something to which she could not reconcile herself. 'Trouble with Bertie is two things,' so Cyril recorded in his diary, a verdict of Pearsall Smith's on this former brother-in-law of his, 'he must have something to hate so he goes into politics and someone to love so he has to make money in journalism. He has to love and he has to hate and (with gruff satisfaction) that's how he's chained to the wheel.' Thank you, BOB DAVIS.

REPORTS FROM COMMITTEES

- (13) Membership Committee (Lee Eisler, Chairman):

During 1986, the BRS has been running its small classified ad in BOSTON REVIEW, FREE INQUIRY, HARPER'S, HUMANIST, MENSA, NATION, NUCLEAR TIMES, and PROGRESSIVE. Results have been meager. During the first 9 months of 1986, 38 new members enrolled, 20 of whom are traceable to our ads: FREE INQUIRY produced 5, HARPER'S 5, MENSA 4, NATION 3, PROGRESSIVE 2, and HUMANIST 1.

If we divide the total cost of advertising by the number of traceable enrollments, we find that the average cost of acquiring the 20 new members in 1986 was \$44 per member (very high). In 1984, it was \$31; in 1985, \$24.

FREE INQUIRY and HARPER'S each produced 5 members, but the costs were very different: \$7 per member for FREE INQUIRY, \$53 for HARPER'S. We knew, from previous year's experiences, that the costs would be very different. So why didn't we just stay with low-priced FREE INQUIRY and drop high-priced HARPER'S? Because, if we had done so, we now would have 5 fewer members. And we need to acquire members.

(The average cost of a new 1986 member from all sources, traceable or not, is \$23.)

As you know, advertising is not an exact science; it works by trial and error. For instance, we tried BOSTON REVIEW; zero results; we struck out.

* We would like to try other publications. If you know of a publication you think might be suitable for the BRS ad, please let us know. But bear in mind the following:

If some well-intentioned benefactor offered to pay for a BRS ad in the New York Daily News, or the New York Times, and if we accepted the offer, we would probably get many requests for information; and it might bankrupt us. Every request we answer costs us about a dollar, and if we answered thousands of requests, we'd soon be broke.

Publications select audiences. People who read FREE INQUIRY — or HARPER'S — are different from those who read the tabloid NY DAILY NEWS...and are more likely to join the BRS. We advertise in magazines whose audiences (we think) include a higher proportion of potential BRS members.

So if you're about to suggest a publication, please keep this in mind.

In 1987, we will use substantially the same list of publications as in 1986. We drop BOSTON REVIEW, and add COLUMBIA JOURNALISM REVIEW and NEW YORK REVIEW OF BOOKS...and possibly publications that you may suggest.

BR IN POPULAR CULTURE

- (14) "Paradise Postponed" is a new PBS Masterpiece Theatre TV series in 11 episodes. The first episode, on 10/19/86, contained a sequence in which the Rev. Simeon Simcox was lying on a sleeping bag, after a 1958 Peace March, reading a book. JOHN TOBIN was pleased to see that the book was BR's "Human Society in Ethics and Politics".

BR QUOTED

- (15) "Men who are unhappy, like men who sleep badly, are always proud of the fact."
 "Of all forms of caution, caution in love is perhaps the most fatal to true happiness."
 Both from Forbes Magazine, the first on 6/16/86, the second on 6/30/86...with thanks to our trusty Forbes watcher, WHITFIELD COBB.

BR'S INFLUENCE

- (16) From "Portnoy's Complaint" by Philip Roth, with thanks to HARRY RUJA:
 What did Kay and I care less about than one, money, and two, religion? Our favorite philosopher was Bertrand Russell, our religion was Dylan Thomas' religion, Truth and Joy!... I finally had to tell her that I didn't seem to care for her any more. I was very honest, as Bertrand Russell said I should be.

1987 BERTRAND RUSSELL SOCIETY AWARD

- (17) * Nominations wanted for the BRS Award. Nominate someone you think deserves the Award, and say why. The nominee must meet one or more of these requirements: (1) is a member of Bertrand Russell's family; (2) had worked closely with Russell in an important way; (3) has made a distinctive contribution to Russell scholarship; (4) has supported a cause or idea that Russell championed; (5) has promoted awareness of Russell or Russell's work. Send your nomination to Harry Ruja, Chairman of the BRS Award Committee, 4664 Troy Lane, La Mesa, CA 92041.
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BRS BOOK AWARD

- (18) * Nominations requested. If you wish to submit a candidate for the 1987 BRS Book Award, please send it to Dr. Gladys Leithauser, Chairman of the Book Award Committee, 122 Elm Park, Pleasant Ridge, MI 48069. It should be a recent book, not necessarily this year's, but probably not more than 5 years old. Tell why you think it deserves consideration.
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BRS DOCTORAL GRANT

- (19) A conditional gift of \$500 toward the \$1000 Doctoral Grant has been offered anonymously, the condition being that we raise another \$500 ourselves.

As you may recall: we awarded Doctoral Grants in 1982, 1983, 1984, and 1985. The early Grants were for \$500, raised to \$1000 in 1985. However, no Grant is offered this year (1986) because we didn't have the money. And unless something is done about it, there will be no Grant in 1987 either. That would be a pity, because such grants are clearly a means of promoting Russell scholarship, which is one of the aims of our Society.

We now have a real opportunity to have a 1987 Grant. In a sense we are already half way there IF we can come up with the other half, the other \$500. That shouldn't be impossible; we ought to be able to meet that condition. If 100 members each give \$5, that will do it. Haven't we got 100 members who can spare 5 bucks? Some can spare even more than that; some will send \$25 or more. Send more if you can, to make up for those who can't.

- * Please send your tax-deductible Grant Contribution c/o the newsletter (address on Page 1, bottom). Contributions will be acknowledged.
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ON NUCLEAR WAR STRATEGY

- (20) Star Wars software. This article, for which we are indebted to MIKE TAINI, appeared in American Scientist (Sept-Oct 1984, pp. 433-440) under the title, "On Software Aspects of Strategic Defense Systems." It was written by David Lorge Parnas, whose credentials appear at the very end.

The following are excerpts. The headings are the author's. Three dots ("...") indicate that text has been omitted. If an occasional term is unfamiliar, it won't matter; read on.

WHY SOFTWARE IS UNRELIABLE.

People familiar with both software engineering and older engineering disciplines observe that the state of the art in software is significantly behind that in other areas of engineering. When most engineering products have been completed, tested, and sold, it is reasonable to expect that the product design is correct and that it will work reliably. With software products, it is usual to find that the software has minor "bugs" and does not work reliably for some users. These problems may persist for several versions and sometimes worsen as the software is "improved." While most products come with an express or implied warranty, software products often carry a specific disclaimer of warranty. The lay public, familiar with only a few incidents of software failure, may regard them as exceptions caused by inept programmers. Those of us who are software professionals know better; the most competent programmers in the world cannot avoid such problems.

Analog systems form the core of the traditional areas of engineering. The mathematics of continuous functions is well understood. When we say that a system is described by continuous functions, we are saying that it can contain no hidden surprises. Small changes in inputs will always cause correspondingly small changes in outputs. An engineer who ensures, through careful design, that the system components are always operating within their normal operating range can use a mathematical analysis to ensure that there are no surprises.

When combined with testing to ensure that the components are within their operating range, this leads to reliable systems.

Before the advent of digital computers, when discrete state [ie, non-continuous] systems were built, the number of states in such systems were relatively small. With a small number of states, exhaustive testing was possible. Such testing compensated for the lack of mathematical tools corresponding to those used in analog systems design. The engineers of such systems still had systematic methods that allowed them to obtain a complete understanding of their system's behavior.

...With the advent of digital computers, we found the first discrete state systems with very large numbers of states...The mathematical functions that describe the behavior of these systems are not continuous functions, and traditional engineering mathematics does not help in their verification. This difference clearly contributes to the relative unreliability of software systems and the apparent lack of competence of software engineers. It is a fundamental difference that will not disappear with improved technology.

...Logic is a branch of mathematics that can deal with functions that are not continuous. Many researchers believe that it can play the role in software engineering that continuous mathematics plays in mechanical and electrical engineering. Unfortunately this has not yet been verified in practice. The large number of states and lack of regularity in the software result in extremely complex mathematical expressions. Disciplined use of these expressions is beyond the computational capacity of both the human programmer and current computer systems. There is progress in this area, but it is very slow, and we are far from being able to handle even small software systems...

WHY THE SDI SOFTWARE SYSTEM WILL BE UNTRUSTWORTHY

In March 1983, the President called for an intensive and comprehensive effort to define a long-term research program with the ultimate goal of eliminating the threat posed by nuclear ballistic missiles. He asked us, as members of the scientific community, to provide the means of rendering these nuclear weapons impotent and obsolete. To accomplish this goal we would need a software system so well-developed that we could have extremely high confidence that the system would work correctly when called upon. In this section I will present some of the characteristics of the required battle-management software and then discuss their implications on the feasibility of achieving that confidence....

1. The system will be required to identify, track and direct weapons toward targets whose ballistic characteristics cannot be known with certainty before the moment of battle. It must distinguish these targets from decoys whose characteristics are also unknown.
2. The computing will be done by a network of computers connected to sensors, weapons and each other, by channels whose behavior, at a time the system is invoked, cannot be predicted because of possible counter-measures by an attacker. The actual subset of system components that will be available at the time that the system is put into service, and throughout the period of service, cannot be predicted for the same reason.
3. It will be impossible to test the system under realistic conditions prior to its actual use.
4. The service period of the system will be so short that there will be little possibility of human intervention and no possibility of debugging and modification of the program during that period of service.
5. Like many other military programs, there are absolute real-time deadlines for the computation. The computation will consist primarily of periodic processes, but the number of those processes that will be required and the computational requirements of each process, cannot be predicted in advance because they depend on target characteristics. The resources available for computation cannot be predicted in advance. We cannot even predict the "worst case" with any confidence.

Each of these characteristics has clear implications on the feasibility of building battle-management software that will meet the President's requirements.

Fire-control software cannot be written without making assumptions about the characteristics of enemy weapons and targets....If the system is developed without the knowledge of these characteristics, or with the knowledge that the enemy can change some of them on the day of battle, there are likely to be subtle but fatal errors in the software.

...No large-scale software system has ever been installed without extensive testing under realistic conditions...The inability to test a strategic defense system under field conditions before we actually need it will mean that no knowledgeable person would have much faith in the system.

It is not unusual for software modifications to be made in the field. Programmers are transported by helicopter to Navy ships; debugging notes can be found on the walls of trucks carrying computers that were used in Vietnam. It is only through such modifications that software becomes reliable. Such opportunities will not be available in the 30-90 minute war to be fought by a strategic defense battle-management system.

Conclusion: All of the cost estimates indicate that this will be the most massive software project ever attempted. The system, has numerous technical characteristics that will make it more difficult than previous systems, independent of size. Because of the extreme demands on the system and our inability to test it, we will never be able to believe, with any confidence, that we have succeeded. Nuclear weapons will remain a potent threat.

WHY CONVENTIONAL SOFTWARE DEVELOPMENT DOES NOT PRODUCE RELIABLE PROGRAMS

The easiest way to describe the programming method use in most projects today was given to me by a teacher who was explaining how he teaches programming. "Think like a computer," he said. He instructed his students to

begin by thinking about what the computer had to do first and to write that down. They would then think about what the computer had to do next and continue in that way until they had described the last thing the computer would do. This, in fact, is the way I was taught to program. Most of today's textbooks demonstrate the same method, although it has been improved by allowing us to describe the computer's "thoughts" in larger steps and later to refine those large steps to a sequence of smaller steps.

This intuitively appealing method works well -- on problems too small to matter. We think that it works because it worked for the first program that we wrote. One can follow this the method with programs that have neither branches nor loops. As soon as our thinking reaches a point where the action of the computer must depend on conditions that are not known until the program is running, we must deviate from the method by labeling one or more of the actions and remembering how we would get there. As soon as we introduce loops into the program, there are many ways of getting to some of the points and we must remember all of those ways. As we progress through the algorithm, we recognize the need for information about earlier events and add variables to our data structure. We now have to start remembering what our data mean and under what circumstances are meaningful.

As we continue in our attempt to "think like a computer," the amount we have to remember grows and grows. The simple rules defining how we got to certain points in a program become more complex as we branch there from other points. The simple rules defining what the data mean become more complex as we find other uses for existing variables and add new variables. Eventually, we make an error. Sometimes we note that error, sometimes it is not found until we test. Sometimes the error is not very important; it happens only on rare or unforeseen occasions. In that case, we find it when the program is in use. Often, because one needs to remember so much about the meaning of each label and each variable, new problems are created when old problems are corrected.

[The author continues to examine his subject, discussing, among other things, "The Limits of Software Engineering Methods." "Artificial Intelligence and the Strategic Defense Initiative." ("Artificial intelligence has the same relation to intelligence as artificial flowers have to flowers. From a distance they may appear much alike, but when closely examined, they are quite different.")]

At one point the author says:

I am not a modest man. I believe that I have as sound and broad an understanding of the problems of software engineering as anyone that I know. If you gave me the job of building the system, and all the resources that I wanted, I could not do it. I don't expect the next 20 years of research to change that fact.

Here are his credentials:

David Lorge Parnas is Lansdowne Professor of Computer Science at the University of Victoria, in British Columbia, and Principal Consultant for the Software Cost Reduction Project at the Naval Research Laboratory in Washington, DC. He has taught at Carnegie-Mellon University, the University of Maryland, the Technische Hochschule Darmstadt, and the University of North Carolina. His special interests include programming semantics, language design, program organization, process structure, process synchronization, and precise abstract specifications. He is currently leading an experimental redesign of a hard real-time system, and is also involved in the design of a language involving new control structures and abstract data types. Address: Department of Computer Science, University of Victoria, P.O. Box 1700, Victoria, British Columbia, Canada V8W 2Y2.

But the story of Star Wars software is not the whole story. There's a story behind that story. It is the story of a man heeding the promptings of conscience. Parnas tells that story in *Common Cause Magazine* (May-June 1986, p. 32.) under the title, "Why I Quit Star Wars." Here are excerpts:

In May 1985 I was asked by the Strategic Defense Initiative Organization (SDIO), the group within the Office of the U.S. secretary of Defense that is responsible for the "Star Wars" program, to serve on a \$1,000 a day advisory panel, the SDIO Panel on Computing in Support of Battle Management. The panel was to make recommendations on a research and technology development program to solve the computer-related problems inherent in a space-based defense system. We were told that there were substantial resources available (billions of dollars over the next few years) and ad-

vised to consider large (expensive) programs.

Like President Reagan, I consider the use of nuclear weapons as a deterrent to be dangerous and immoral. If there is a way to make nuclear weapons impotent and obsolete and end the fear of nuclear weapons, there is nothing I would rather work on. However, two months after joining the panel I resigned. Since then I have become an active opponent of the Star Wars program.

My decision to resign from the panel was consistent with long-held views about the individual responsibilities of a profes-

sional, which I believe go beyond an obligation to satisfy the demands of an immediate employer. As a professional:

- I am responsible for my own actions and cannot rely on any external authority to make my decisions for me.
- I cannot ignore ethical and moral issues. I must devote some of my energy to deciding whether the task that I have been given is of benefit to society.
- I must make sure that I am solving the real problem, not simply providing short term satisfaction to my supervisor.

Many opponents of the Star Wars program, or the Strategic Defense Initiative

(SDI), oppose all military development. I am not one of them. I have been a consultant to the Department of Defense and other components of the defense industry since 1971. I am considered an expert on the organization of large software systems and I lead the U.S. Navy's Software Cost Reduction Project at the Naval Research Laboratory. Although I have friends who argue that "people of conscience" should not work on weapons, I maintain that it is vital that people with a strong sense of social responsibility continue to work within the military industrial complex. I do not want to see that power completely in the

hands of people who are not conscious of their social responsibilities.

My own views on military work are close to those of Albert Einstein. Einstein, who called himself a militant pacifist, at one time held the view that scientists should refuse to contribute to arms development. Later in his life he concluded that to hold to a "no arms" policy would be to place the world at the mercy of its worst enemies. His later writings supported limited arms development with strong limitations on how arms should be used. Neither a ceaseless arms race nor nuclear weapons are consistent with Einstein's principles. One of our greatest scientists, he knew that international security required progress in political education, not science.

From the beginning I wondered whether technology offered us a way to meet the president's goals. My own research has centered on computer software and I have used military software in some of my research. My experience with computer-controlled weapon systems made me wonder whether any such system could meet the requirements set forth by President Reagan.

I also had doubts about conflict of interest. I have a project within the U.S. Navy that could profit from SDI funding and I suggested to the panel organizer that this conflict might disqualify me. He assured me quite seriously that if I did not have such a conflict, they would not want me on the panel. He pointed out that the other panelists, employees of defense contractors and university professors dependent on Pentagon funds for their research, had similar conflicts. Citizens should think about such conflicts the next time

they hear of a panel of "distinguished experts."

The first meeting of the panel increased my doubts. In spite of the high rate of pay, the meeting was poorly prepared; presentations were at a dismayingly unprofessional level. Technical terms were used without definition; numbers were used without supporting evidence. The participants appeared predisposed to discuss the many interesting but soluble technical problems in space-based missile defense while ignoring the basic problems and "big picture." Everyone seemed to have a pet project of their own that they thought should be funded.

At the end of the meeting we were asked to prepare position papers on the problems that we saw. I spent the weeks after the meeting writing up my views and trying to convince myself that SDIO-supported research could solve the technical problems I had identified. I failed!

I could not convince myself that it would be useful to build a system that we did not trust. And if SDI is not trustworthy, the U.S. will not abandon the arms race. Similarly the USSR could not assume that SDI would be completely ineffective; seeing both a "shield" and missiles, it would feel impelled to improve its offensive forces to compensate for the defense. The U.S., not trusting its defense, would feel a need to build still more nuclear missiles to compensate for the increased Soviet strength. The arms race would speed up. Even worse, because we would be wasting an immense amount of effort on a system we couldn't trust, we would see a weakening of our relative strength. Instead of the safer world that President Reagan envisions, we would have a far more dangerous situation. Thus, the issue of our trust in the system is critical; it is

important that Americans understand why responsible leaders would never trust a "Star Wars" shield.

Before resigning I solicited comments from others and found nobody who disagreed with my technical conclusions. Instead, people told me the program should be continued, not because it would free us from the fear of nuclear weapons, but because the research money would advance the state of the art in our field. As it happens, I disagree with that notion, but I also consider it irrelevant. Taking money allocated for developing a shield against nuclear missiles—while knowing that such a shield is impossible—felt like fraud. I did not want to participate.

My next realization had to do with the way Star Wars is being sold to the public. Democracy can work only if the public is accurately informed, yet some of the statements made by SDIO supporters seem designed to mislead the public. For example, one SDIO scientist told the press that there could be 100,000 errors in the software and it could still work properly. Strictly speaking this statement is true: if one picks one's errors very carefully, they won't matter much. However, let's remember that a single error caused the complete failure of a Venus probe many years ago. I find it hard to believe that the SDIO spokesperson made his statement without being aware that it was misleading. Because of such disinformation, I decided to explain to the public that technology offers no magic that will eliminate the fear of nuclear weapons.

I have discussed my views with many individuals who work on SDIO-funded projects, and most of them do not disagree with my technical conclusions. In fact,

since the story of my resignation became public, two SDIO contractors and two Pentagon agencies have sought my advice. In other words, they do not doubt my competence.

Those who accept SDIO money, given its technical contradictions, make a variety of excuses. "The money is going to be spent anyway, shouldn't we use it well?" . . . "We can use the money to solve other problems." . . . "The money will be good for computer science."

The issue of SDI software was recently debated at a computer conference. While two of us argued, on the basis of software engineering theory and experience, that SDI could not be trusted, the two SDI supporters argued that this doesn't matter. Rather than argue about the computer science issues, they tried to use strategic arguments to say that a shield need not be considered trustworthy. One of them argued, most eloquently, that the president's "impotent and obsolete" terminology was technical nonsense, then suggested that we ignore what "the president's speechwriters" had to say and look at what was actually feasible. I had to remind myself that he was arguing in favor of SDI.

I believe in research; I believe that technology can improve our world in many ways; I also agree with Israeli scientist Prof. Makowski who wrote, "Overfunded research is like heroin, it leads to addiction, weakens the mind, and leads to prostitution." Many research fields in the U.S. are now clearly overfunded, largely because of Pentagon money. I believe we are witnessing the proof of Prof. Makowski's statement.

A man who gives up a \$1000-a-day job because of principle is — how shall we put it? — uncommon?

PHILOSOPHERS CORNER

- (21) Somewhat good news for philosophers. In 1979 we reproduced the New York Times' story on how hard it was for a professional philosopher to find a job as a full-time teacher of philosophy (RSN22-7). There were 135 applicants for a 2-year appointment, at \$13,000 a year, with no assurance of reappointment. The odds against getting the job were 135 to 1.

Be of good cheer, philosophers! Here's somewhat good news, from The Economist (4/26/86, p. 95):

Ever since 423 BC, when Aristophanes caricatured Socrates and his logic factory in "The Clouds", philosophers have been good for a laugh. They may now be good for other things, too. Philosophers are merging into the workaday world. Hospitals in New York State employ philosophers to advise doctors on life-or-death decisions. Philosophers have been hired to advise the state legislature in New Hampshire and prison authorities in Connecticut. They look at questions such as the disposal of nuclear waste and the problems of genetic engineering. Congress has four philosopher-interns to help senators crack conundrums.

Ethics — particularly medical ethics — has become a growth industry and, in America pre-eminently, it is linked at every point to the wider world. The links start at the universities, and run on into companies. Academic journals have titles like "Philosophy and Public Affairs" (Princeton) or the "Journal of Applied Philosophy" (University of Surrey). The Illinois Institute of Technology has its Center for the Study of Ethics in the Professions, the University of Maryland its Center for Philosophy and Public Policy.

Around such centers of learning, courses and conferences are multiplying. During the 1970s, 322 courses in business ethics sprang up at American universities and colleges. At Harvard's graduate school of business, for instance, philosophers lecture on pollution, consumer safety, the rights of employees and international business ethics.

It is not just that academic philosophers are profiting from a kind of luxury-goods market in ethics. Their pupils are finding that analytic training in philosophy can be an asset in business and this success in turn reflects back on the teachers of the world's oddest academic subject. Philosophy students do better in examinations for business and management schools than anybody except mathematicians — even better than those who study economics, business or other vocational subjects. Between 1964 and 1982, philosophy students scored at least five percentage points above average in admission tests for professional and graduate schools in America. No other subject matches that. Etc.

(Thank you, ELEANOR VALENTINE)

RELIGION

- (22) Hypocrisy, as described by "Critic" in the "London Diary" column of the New Statesman (9 May 1959):

When I write my classical "History of Hypocrisy" (the first of a trilogy of which the others will be "The Anatomy of Vanity" and "The Gentle Art of Fishing"), Exhibit A will be the South African government's reason for banning Bertrand Russell's "Why I Am Not A Christian." According to the government's handout (reported in the Johannesburg Star), the reason for the ban was that the book 'violated the principles of Christianity upheld in South Africa'.

(Thank you, TOM STANLEY)

- (23) "Biblical versus Secular Morality" is the theme of Free Inquiry's Fifth Annual Conference, held this year at the University of Virginia on 10/31 and 11/1. "The State of Virginia is fundamentalist territory, the stomping ground of Jerry Falwell and Pat Robertson...who want to use the Bible to remake America. They quote from the Bible daily, maintaining that it and it alone is the source of all knowledge and moral virtue," says Free Inquiry's Editor, Paul Kurtz. The topics to be discussed are: "The Origins and Impact of Biblical Ethics", "Biblical and Contemporary Views of Morality", "Religious vs. Secular Morality", and "Religion and Morals". The Conference will have taken place before this newsletter reaches you, but we thought you might like to know about it. Free Inquiry, a quarterly, \$18 a year: Box 5, Buffalo, NY 14215-0005.

NEWS ABOUT MEMBERS

- (24) Neil Abercrombie. Is the BRS on its way to becoming a Powerful Political Force in the USA? Consider:
 . Item #1: a BRS member runs for Congress, and is elected.
 . Item #2: the member becomes an ex-member.
 Where does that leave the BRS as a Powerful Political Force? Back in Square One.
 The member: Neil Abercrombie. He won a Special Election to fill a vacancy in Hawaii's First District. He'd like you to help him pay off his campaign debt of \$30,000. 2721-A Puuhonua St., Honolulu, HI 96822-9972.
- (25) Don Jackanicz deserves great credit -- TOM STANLEY reminds us -- for organizing the June 86 meeting on short notice, and doing it superbly well. David Hart had bowed out because of a sick infant, and Don stepped into the breach.
- (26) Robert Jay Lifton's new book, "The Nazi Doctors" (NY: Basic Books, 1986), was featured on Page 1 of the Sunday Book Review Section of the NY Times (10/5/86). These doctors reversed the doctor's role -- killing instead of healing. The review appeared under the heading, THEIR SPECIALTY WAS MURDER. Page 1 of the Washington Posts's Sunday Book Section also featured the book.

HONORARY MEMBERS

- (27) Linus Pauling. We were too low key last issue when we listed Professor Pauling among the New Members for the period (RSN51-32). Although we did include his name on the list of Honorary Members (RSN51, Page 25), we gave no evidence of our great delight in his acceptance of the title.

We are enormously pleased. The world's most eminent living scientist has honored Bertrand Russell's memory and the Society that bears his name. He is the winner of two Nobel Prizes, one of them the Nobel Peace Prize, and countless other honors. Clearly, his stature is not confined to the scientific community, as the following entry in "Who's Who in America" (1984-5) indicates (next page).

PAULING, LINUS CARL, chemistry educator; b. Portland, Oreg., Feb. 28, 1901; s. Herman Henry William and Lucy Isabelle (Darling) P.; m. Ava Helen Miller, June 17, 1923 (dec. Dec. 7, 1981); children: Linus Carl, Peter Jeffress, Linda Helen, Edward Crellin. B.S., Oreg. State Coll., Corvallis, 1922, Sc.D. (hon.), 1933; Ph.D., Calif. Inst. Tech., 1925; Sc.D. (hon.), U. Chgo., 1941, Princeton, 1946, U. Cambridge, U. London, Yale, 1947, Oxford, 1948, Bklyn. Poly. Inst., 1955, Humboldt U., 1959, U. Melbourne, 1964, U. Delhi, Adelphi U., 1967, Marquette U. Sch. Medicine, 1969; L.H.D., Tampa, 1950; U.J.D. U. N.B., 1950; LL.D., Reed Coll., 1959; Dr. h.c., Jagiellonian U., Montpellier (France), 1964; D.F.A., Chouinard Art Inst., 1958; also others. Teaching fellow Calif. Inst. Tech., 1922-25, research fellow, 1925-27, asst. prof., 1927-29, asso. prof., 1929-31, prof. chem., 1931-64, chmn. div. chem. and chem. engring., dir., 1936-58, mem. exec. com., bd. trustees, 1945-48; research prof. (Center for Study Dem. Instns.), 1963-67; prof. chemistry U. Calif. at San Diego, 1967-69, Stanford, 1969-74; pres. Linus Pauling Inst. Sci. and Medicine, 1973-75, 78—, research prof., 1973—; George Eastman prof. Oxford U., 1948; lectr. chemistry several univs. Author several books, 1930—, including, *Cancer and Vitamin C*, 1979; *Contbr. articles to prof. journs.* Fellow Balliol Coll., 1948, NRC, 1925-26, John S. Guggenheim Meml. Found., 1926-27; Numerous awards in field of chemistry, including; U.S. Presdl. Medal for Merit, 1948; Nobel prize in chemistry, 1954; Nobel Peace prize, 1962; Internat. Lenin Peace prize, 1972; U.S. Nat. Medal of Sci., 1974; Fermat medal; Paul Sabatier medal; Pasteur medal; medal with laurel wreath of Internat. Grotius Found., 1957; Lomonosov medal, 1978; U.S. Nat. Acad. Sci. medal in Chem. Scis., 1979; Priestley medal Am. Chem. Soc., 1984; award for chemistry Arthur M. Sackler Found., 1984. Hon., corr., fgn. mem. numerous assns. and orgns. Home: Salmon Creek Big Sur CA 93920 Office: Linus Pauling Inst Sci and Medicine 440 Page Mill Rd Palo Alto CA 94306

RECOMMENDED READING

- (28) "The Harvard Guide to Influential Books", Devine, Dissel, Parrish, eds. (NY: Harper & Row, 1986). Subhead: "113 Distinguished Harvard Professors Discuss the Books That Have Helped to Shape Their Thinking." This is an exciting book. If you want to find books worth reading, this is the place to look. The professors tell why particular books were important to them.

Occasionally a second-rate book will have first-rate consequences: "I read this [book] early in high school... In retrospect, it is an outrageously romanticised description of important distinguished scientists, written in a familiar style for young impressionable highschool students." He was young and apparently impressionable. The book led him into medicine and science. He wound up as Professor of Medicine at Harvard Medical School, after having worked on the molecular biology of cancer, and been Dean of Harvard's School of Public Health. "For me it was an important book in my decision to go into medicine [and]...research in medicine." The book? "Microbe Hunters" by De Kruif.

About 500-600 books are listed, in all. Professor Quine's list includes BR's "Introduction to Mathematical Philosophy" and "Our Knowledge of the External World". B. F. Skinner's list includes BR's "The Problems of Philosophy".

NEWSLETTER MATTERS

- (29) Future RSN Editor sought. Editor Lee Eisler has this to say:

I am not stepping down as editor of Russell Society News...yet. But I am not immortal. Some thought must be given to my successor. Who will be the next editor? There are 3 requirements for the job: you must really want it, you must be able to write, and you must be able to afford the time. The possession of a word processor makes the job easier; however, it can be done with a typewriter; that's how I did it for many years.

- * If you are interested in exploring the possibility, write or phone me [RD 1, Box 409, Coopersburg, PA 18036. (215)346-7687]. If you could come and visit me, that would be even better; much better, in fact. (I can put you up overnight.) Perhaps you would like to be editor for for a single issue, to try it out, to see how it goes. Perhaps we can figure out a way for you to do part of an issue. Let us discuss it.
-

NEW MEMBERS

(30) We welcome these new members:

MR. CLIFFORD W. ALLAN/86/523 WENTWORTH CRESCENT/THUNDER BAY,ONT.///CANADA/P7A 7S6
 MR. KEVIN P. BYRNE/86/PSC 1 BOX 1804/FAIRCHILD AFB/WA/99011//
 MS. DOROTHY FISHEIN/86/73 HARVARD AV. 5/BOSTON/MA/02134//
 MS. RHEA M. GOODWIN/86/750 GLENVIA ST.,#101/GLENDALE/CA/91206//
 MR. ROSS M. GUFFY/86/2713 S.W. 322ND PL./FEDERAL WAY/WA/98023//
 DR. THOMAS E. HARRIS/86/1805 N. HARRISON ST./FRESNO/CA/93704//
 MS. BARBARA L. HARVEY/86/1366 LAFAYETTE ROAD, J/CLAREMONT/CA/91711//
 MR. J. E. KELLEY/86/1128 CHEROKEE AV./WEST ST. PAUL/MN/55118//
 MR. NATHANIEL LEWIS/86/PO BOX 6592/PHILADELPHIA/PA/19138//
 MR. LEO MCCAULEY/86/AMERICAN RIVER COLLEGE/SACRAMENTO/CA/95841//
 MS. ROSALYN C. MOTT/86/4326 N. WALNUT ST./KANSAS CITY/MO/64116//
 MR. WILLIAM J. MOTT/86/4326 N. WALNUT ST./KANSAS CITY/MO/64116//
 MR. WILLIAM M. RIPLEY/86/1341 DIXBORO ROAD/ANN ARBOR/MI/48105//
 MR. DON SCHMIEGE/86/1800 EVERGREEN AV./JUNEAU/AK/99801//
 MS. MONICA M. TAYLOR/86/117 KENMORE ROAD/UPPER DARBY/PA/19082//
 MR. EDWARD J. WILDING/86/P.O. BOX 87/LEROY/TX/76654//
 MS. MARY F. WILK/86/4384 VIA PRESADA/SANTA BARBARA/CA/93110//
 MR. RICHARD B. WILK/86/4384 VIA PRESADA/SANTA BARBARA/CA/93110//

NEW ADDRESSES

(31)
 DR. JEAN ANDERSON/75/1414 S.W. THIRD AV. APT 3002/PORTLAND/OR/97201//
 DR. DENNIS C. CHIPMAN/84/PO BOX 5668/TEXARKANA/TX/75505 5668//
 MS. KAREN COKER/86/202 CLAWSON/BISBEE/AZ/85603//
 MR. WALT H. COKER/84/202 CLAWSON/BISBEE/AZ/85603//
 MS. GLENNA STONE CRANFORD/79/205 SIMMONS PLACE/AUGUSTA/GA/30907 3798//
 DR. PETER G. CRANFORD/74/205 SIMMONS PLACE/AUGUSTA/GA/30907 3798//
 DR. JUSTIN DUNMORE LEIBER/76/16 CAVENDISH ROAD/OXFORD///ENGLAND/OX2 7TW*
 MR. LESLIE M. MARENCHIN/85/2323 DE LEE #31/BRYAN/TX/77802 2816//
 MR. WARREN ALLEN SMITH/77/130 W. 42ND ST. (ROOM 551)/NY/NY/10036 7854//
 MR. WAYNE D. SMITH/83/PO BOX 66/LIGHTFOOT/VA/23090 0066//
 CAPT. MICHAEL H. TAINT/82/2141 W. 177TH ST./TORRANCE/CA/90504//
 DR. KATHARINE RUSSELL TAIT/74/PO BOX 518/SALISBURY/CT/06068//
 MR. JAMES E. WOODROW/85/4285 M72W/TRAVERSE CITY/MI/49684//
 *temporary address till 12/19/86

BOOK REVIEW

(32) "Bertrand Russell" by PAUL GRIMLEY KUNTZ (New Haven,CT: Twayne, 1986), reviewed by MARVIN KOHL. This review appears in Choice (October 1986, p. 322).

Elizabeth R. Eames, in "Bertrand Russell's Theory of Knowledge" (CH, Jan '70) argues that the underlying principles which have remained constant in Russell's thought from the time of his abandonment of idealism are his analytic method, empiricism and realism. In this Twayne publication, Kuntz (Emory University) develops the latter theme. Although there is the antimetaphysical Russell who believes that knowledge about the ultimate nature of reality cannot be obtained, the author suggests that Russell was a fascinating kind of metaphysical realist. In "Bertrand Russell: The Passionate Sceptic", Alan Wood maintained that Russell was a passionate sceptic because he wanted to be a passionate believer. According to Kuntz, Russell was both a passionate sceptic and a passionate believer, a man who thought that belief ought to be suspended when there is a lack of evidence, but who, nonetheless, waged a fierce and neverending war against what he believed to be evil, sought to achieve impersonality in both reason and emotion, and was absolutely devoted to truth. Russell also has his failures: he does not proceed (like Whitehead) to finish his metaphysical system; he believes in real good as contrasted to real evil, yet consistently maintains that all normative questions are beyond the realm of knowledge; he outlines a new theory of virtue but fails to fill in the necessary details. Although he maintained that "the most valuable aspect of any person is his personal religion," Russell will probably be remembered as one of the great patron saints of secular humanism. A beautiful book for academic readers describing the Janus-faced genius as well as his limits.

(33)

THE RUSSELL SOCIETY LIBRARY
Tom Stanley, Librarian

Audio-Visual:

The Society has purchased a VHS cassette of Russell's 1959 appearance on the CBC's "Close-Up" television program. Interviewed by Elaine Grand, Russell discusses his childhood, the threat of nuclear war, democracy, Einstein, the emancipation of women and his religious views. Very little of the material is covered in the other films in our collection. I expect we'll be screening this at the 1987 annual meeting. Run time: 29 Minutes

We are indebted to the archivist of Sddeutscher Rundfunk in Stuttgart for an audio cassette of Katharine Tait's broadcast, "Portrait of the Father as Philosopher". (#230, 29 Minutes). An English transcription was published in Russell: N.S., Vol. 5, no.2. In German.

Professor Costigan's 1986 lecture on Russell is available on audio cassette #229. (100 Minutes). This is an excellent introduction to Russell's life and work.

Print:

We've received a review copy of THE PHILOSOPHY OF LOGICAL ATOMISM AND OTHER ESSAYS, Volume 8 in The Collected Essays of Bertrand Russell. We need a reviewer for this volume as well as for the previous title in this project, CONTEMPLATION AND ACTION 1902-1914.

* Any volunteers?

Peter Cranford gave the Library 15 copies of his BERTRAND RUSSELL ON COMPOSSIBILITY. A few have been reserved for circulation; the remainder have been sent to various organizations in the U.S. and Canada. Peter is particularly interested in getting the booklet noticed in the press and the word 'compossibility' into the language. If you have any suggestions please write to him at 205 Simmons Place, Augusta, GA 30907.

Our copy of the videotape, "The 'People For' Story" was a gift from Lee.

Videotapes:

Videotapes may be borrowed for \$4 per cassette. Canadian members should direct their orders to Rick Shore, 3410 Peter Street., Apt. 305, Windsor, Ontario, Canada N9C 1J3.

- 260 Donahue Interviews Gore Vidal. Also, A Jonathon Miller Interview
- 261 Steve Allen's " Meeting of the Minds ". (Bertrand Russell, Thomas Jefferson, St Augustine, Empress Theodora)
- 262 BBC's " The Life and Times of Bertrand Russell " (1962)
- NBC's " Bertrand Russell " (1952)
- 263 Bertrand Russell Interviewed by Woodrow Wyatt (1959). Four short discussions on the Role of the Individual, Happiness, Power and The Future of Mankind.
- 264 BBC's " Bertie and the Bomb " (1984)
- 265 Professor Costigon's lecture on Russell (1986)
- 266 The 'People For' Story
- 267 CBC's "Close-Up" Interview (1959)

Books for sale:By Other Authors

BERTRAND RUSSELL AND HIS WORLD by Ronald Clark.....	12.00	H
BERTRAND RUSSELL, 1872-1970.....	1.50	
THE LIFE OF BR IN PICTURES AND HIS OWN WORDS.....	4.75	
BERTRAND RUSSELL, THE PASSIONATE SCEPTIC by Alan Wood.....	2.00	
MR. WILSON SPEAKS 'FRANKLY AND FEARLESSLY' ON VIETNAM TO BR.....	1.50	
ESSAYS ON SOCIALIST HUMANISM IN HONOR OF THE CENTENARY		
OF BR, edited by Ken Coates.....	9.00	H
ESSAYS ON SOCIALIST HUMANISM IN HONOR OF THE CENTENARY		
OF BR, edited by Ken Coates.....	4.00	
THE INCOMPATIBLE PROPHECIES: BERTRAND RUSSELL ON SCIENCE		
AND RELIGION by Louis Greenspan.....	4.00	
INTO THE TENTH DECADE: A TRIBUTE TO BERTRAND RUSSELL.....	3.25	
THE TAMARISK TREE, MY SEARCH FOR LIBERTY AND LOVE, Volume I		
by Dora Russell.....	5.25	H

By Bertrand Russell

APPEAL TO THE AMERICAN CONSCIENCE.....	\$ 2.25
AUTHORITY AND THE INDIVIDUAL.....	3.75
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WANTED

- (34) A BR Correspondence Course? Tom Stenson wondered whether there were university courses on BR by correspondence. Tom Stanley checked this in Peterson's Guide; the answer is No. Would any of our professional philosophers undertake to write a correspondence course on Russell? Or, alternatively, how about a Home Study Course on Russell? — on his views on a variety of topics...citing specific readings where Russell's views on this and that can be found. This sounds like a good idea. Doesn't one of our learned friends in philosophy wish to undertake it?

CORRECTIONS

- (35) KUNTZ, not KURTZ. In the new-books-to-lend section of the Library report (RSN51-29), we listed the author of "Bertrand Russell" as Paul Kurtz. It should have been Paul Kuntz. Apologies to both. With thanks to eagle-eyed KEN BLACKWELL.

ABOUT OTHER ORGANIZATIONS

- (36) Canadian Institute for International Peace and Security issues a handsomely printed periodical. Its name is "Peace and Security" and there are 12 pages of text in English. Turn it over, so that what had been the back cover is now the front cover, and its name is "Paix et Securite" and there are 12 pages of text in French. Articles in the Autumn 1986 issue include "India and the Bomb", "After Grenada", "Canada's Press," as well as "L'Inde et la Bombe", "Les Lendemain de la Grenade", "La Presse Canadienne". Upcoming Events for October and November include: Consultative Group on Disarmament; Colloquium: "La paix est possible"; Workshop on Peace Education; International Youth for Peace and Justice Tour; Author's Workshop on Comprehensive Test Ban; Journee nationale de la paix; Roundtable on El Salvador; The True North Strong and Free? Apparently well-financed, the Institute lists 30 Public Program Grants, totaling \$213,000, and 5 Research Grants totaling \$27,000, for the First Quarter 1986-87. Their address: 307 Gilmour St., Ottawa, Ontario K2P 0P7.

- (37) **Fundamentalists Anonymous**, inspired by Alcoholics Anonymous, seeks to liberate individuals (who wish to be liberated) from stunting and stultifying beliefs. PO Box 20324, Greeley Square Station,, NY NY 10001. (212) 696-0420. [The address is supplied by Freedom Week, "a militant freethinkers' newsletter, circulated at no charge to all who request it, supported by donations from well-wishers." PO Box 84116, San Diego, CA 92138.]

NUCLEAR AFFAIRS

- (38) This ad ran on the Op Ed page of the New York Times (7/27/86), with thanks to CORLISS LAMONT and BOB DAVIS:

ARE NUCLEAR WEAPONS KILLING US ALREADY ?

Even if we never use the bomb again, with the continued production of nuclear weapons we are poisoning ourselves with radioactivity leaking into the earth, the water, and the air.

The Hanford Nuclear Reservation in southeast Washington State is one of the largest and oldest nuclear facilities. Hanford produced the plutonium for Trinity, the world's first nuclear bomb, and for thousands of nuclear weapons since.

■ *Much of Hanford's 570 square miles has become thoroughly contaminated by radioactive and chemical waste.* By 1982, 12 million cubic meters of the nuclear reservation's soil had become so contaminated with plutonium that the U.S. Department of Energy's (DOE) own guidelines required that the soil be transferred to an underground waste facility. Rather than dispose of the contaminated soil, the DOE raised *by ten times* its own guidelines for allowable plutonium concentrations in the soil. With the stroke of a pen, plutonium-contaminated waste became low-level waste, and plutonium continues to accumulate in Hanford's soil.

■ In 1984, a Washington State official estimated the amount of plutonium in Hanford's defense waste to be approximately 3,030 pounds. If a mere teaspoon of plutonium, about three ounces, were spread among the entire population of the earth, it would exceed the DOE's "permissible" lifetime body-burden limits for all five billion of us.

■ Radioactively and chemically contaminated ground water is seeping from the Hanford Reservation into the Columbia River. Although Hanford is 300 miles inland, by 1978 radioactivity from its plutonium reactors had been detected on the Pacific continental shelf *from southern Canada to northern California.*

■ Over the past four decades Hanford has released into the atmosphere over 1 million curies of thyroid-seeking iodine-131, a known carcinogen. Until this year, these releases were never announced to the American public. On December 2, 1949, Hanford officials intentionally released 5 thousand curies of iodine-131 in a "planned experiment," details of which are still being withheld. By comparison, the Three Mile Island accident released an estimated 15 curies.

■ An independent panel has studied Hanford's 23-year-old N-Reactor and concludes that "the similarities between Chernobyl and Hanford are substantial and make a Chernobyl-type accident at Hanford a distinct possibility, while the differences tend in general to make the N-Reactor more, rather than less, dangerous than its Soviet counterpart."

The silent, gradual radioactive contamination of the earth already threatens us with disease and potential genetic destruction - dangers that may, in the end, be as harmful as nuclear war itself.

These and many other facts about the Hanford Nuclear Reservation are being brought out and publicized by the Hanford Education Action League (HEAL), a group of research scientists, investigative reporters, and concerned citizens in Washington State.

HEAL is supported by the Peace Development Fund and the Pacific Peace Fund, public foundations that raise money and grant it to hundreds of citizen groups throughout the U.S. working for a safe and peaceful world. We urge you to become fully informed about *all* the risks of producing, deploying, and potentially using nuclear weapons, and we invite you to support the Funds' effort to bring the nuclear arms race to a halt. **You can help make a difference.**

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Your tax-deductible contribution is welcomed. Checks should be made out to the Peace Development Fund.

- (39) On Descartes. In 1942-43, CBS had a weekly radio program called "Invitation To Learning," which consisted of unrehearsed conversation among 3 people, Mark Van Doren and two others. On this particular occasion the two guests were Jacques Barzun and BR. What follows is a transcript, from "New Invitation To Learning," Mark Van Doren, ed. (NY: Random House, 1942):

Van Doren: The full title of Descartes' essay, you remember, is *Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Sciences*, but one notices immediately upon starting to read the essay that it has narrative form; it is cast, as Descartes himself says, in the guise of a tale. Mr. Russell, does it seem to you that this fact is purely accidental in its interest, or has Descartes been assisted in saying what he wants to say by assuming the posture of a narrator?

Russell: I think it assists him very greatly to say what he has to say. It helps the reader to be interested, and it helps the reader to be able to follow the chain of thought. Most philosophers are extraordinarily dry and very dull; Descartes is neither dry nor dull, and that is very largely because he doesn't confine himself to strict logic, but puts in picturesque material of a biographical sort.

Barzun: I should go farther, Mr. Russell, and say that for me the autobiographical element is the only value I find in the essay. It is interesting to note that the present title is a second choice. The essay was first called *History of My Mind*, and it was the preface to three purely scientific essays. I've often thought that if authors kept to their first titles less dangerous consequences would follow. In the present case we are misled into thinking that here is a discourse on method. I, for one, find no method whatsoever propounded in the essay.

Van Doren: Doesn't he at least propound a method which, according to him, came to him while he was lying in bed?

Russell: I disagree radically with what you say. A great deal of what he has to say about method is extremely good; I have found it valuable myself.

Barzun: But perhaps it's only the putting into somewhat rigid form of rather ordinary and self-evident rules: how to avoid mistakes. Certainly the account he gives of how he arrived at his method is unconvincing to me. I don't believe that he went through this process at all.

Russell: Oh, I dare say not! A great deal of that is just picturesque talk. But it's talk of a sort that helps you to understand what he means; therefore it's justifiable.

Barzun: It helps us to understand, but it formed a school of Cartesians who really believed that all this had happened.

Van Doren: I take the narrative form to be more than accidental. It seems to harmonize with the method itself. The impression finally given by the essay is that there is a truth about things which can be discovered in time. At first there is nothing and then there is something—the discovery of a principle of philosophy becomes in Descartes by implication almost a creation of the world.

Russell: You're both very unfair to Descartes.

Barzun: Well, you go ahead.

Russell: He says he's going to have nothing except what is clear and distinct. That is not having nothing.

Barzun: Well, he does say that after his education, for which he was properly grateful, he found that he had to undo it all. That is a common enough experience, but then he goes on to say that the first step was the achievement of a *tabula rasa*. Unlike Locke, who started the infant with a *tabula rasa*, Descartes achieved his with great effort, and then came the clear and distinct ideas. Why are those ideas valid, according to Descartes, Mr. Russell?

Russell: Because he was a mathematician. Of course it won't do as a method in empirical matters at all. But it does do in mathematics, and he was primarily a mathematician; all his remarks are those of a mathematician, and in mathematics it is, after all, the clear and distinct that the mathematician trusts to.

Barzun: That's where my objection comes in, because after setting aside the truths of poetry and literature and art and morals he leaves us only with mathematical truth, which, as I hope you'll admit, is truth about something conceived and not something existent. Yet at the end of the essay he invites us to consider physiology and medicine and the practical arts.

Russell: All that historical explanation is also historical justification. In his day mathematics was the chief machine for discovering facts about nature, and it did discover the most important facts, as in the case of Galileo who was a mathematician. He discovered things about the world, and mathematics was his instrument for doing it.

Barzun: But isn't there a kind of misleading uniformity in the attempt to make a very successful science in one realm apply to other realms?

Russell: It certainly is, and we see that now. Now, I think, his method isn't the right one, because on the whole the mathematical part of the job has been to a great extent done. But in his day it hadn't.

Barzun: But it has taken us three hundred years to get over this little essay of sixty pages. That's where my animus originates.

Russell: It goes back further than that. It goes back to Plato. The undue emphasis on mathematics goes back, in fact, further than Plato. It goes back to Pythagoras; Pythagoras is the villain of the piece.

Barzun: You are admitting then that there is a villain in the piece!

Russell: Well, he's become a villain. For two thousand years he was a saint.

Barzun: In other words, Descartes must have the credit of repeating a great error—is that your position?

Russell: Well, the thing has become an error. It was not an error in his day.

Barzun: I'm afraid I must agree with you there, but there is a further objection in my mind, and that is the tone and temper of the man and the *Discourse*. He was a singularly unamiable, vain, malicious, timid person whose ideas could appeal only, it seems to me, to the narrowest and most sectarian of philosophic minds.

Van Doren: You say he was both vain and timid. Would there be any difficulty in reconciling those two terms, or do you mean both?

Barzun: I hadn't thought of it, but I mean both.

Russell: They are quite easy to reconcile. Newton was both, obviously. But I don't agree with you. When one reads most philosophers they're mostly much worse than he is in all these respects. Philosophers are perhaps a narrow-minded sect.

Barzun: Oh, I don't know! I think if you take a man like Berkeley or Locke you find a fuller, richer atmosphere. I suppose we can overdo this point of the atmosphere of a philosopher, but I think it has a great influence historically.

Van Doren: I find Aristotle to be less vain, if vain at all, than Descartes, and for this reason. He seems to begin with the assumption that a world already exists, a world which is very thick and full about him, a world that he did not create and did not conceive himself. Descartes has the air of being the first, or at any rate the only man. Nothing shall be before him; he wants to clear away all former conceptions and all former ways of talking, so that there will be complete barrenness and emptiness and dryness in the world.

Russell: Well, I wish he'd done it more subtly. The trouble was merely that he didn't do it enough. The world was encumbered with rubbish in his day, intellectual rubbish, and the first thing was to be a scavenger, to get it all out of the way.

Van Doren: When the world is full of rubbish, which it always is, of course, thank God—I much prefer a world full of rubbish to an empty one—isn't the wisest thing to do to order that rubbish?

Barzun: Or a corner of it!

Van Doren: If you can.

Russell: Well, it isn't the custom, if you want to build a fine public building, to leave all the ruins of some previous buildings there; you clear them away.

Barzun: Now we fall back into one of Descartes' metaphors—

Russell: We do!

Barzun:—in the introduction, and we come upon one of his major inconsistencies. First he divides the world into thought on the one hand and matter on the other, and that is a cleaning-up process in itself, since his matter is simply extension and his thought is whatever he finds by the test of clarity and distinctness. But then on top of that he brings in the established social order and a curious set of mixed morals—ethics—partly stoical, partly epicurean. At bottom he is profoundly indifferent, it seems to me, to everything except his few leading principles, which can lead in any direction without producing much result.

Van Doren: His morals, incidentally, he explicitly calls provisional. That is to say, they are temporary morals which he will adhere to until the moment when he knows everything. In Part Three of the *Discourse*, you will remember, he says: pro tem, I shall observe the following rules, not because I think they conduce necessarily to right living but because they are the safe ones to follow; they are the rules that will get me into the least trouble. First, I shall obey the laws and customs of my country if only to escape notice and be left free to think. Then I shall be as firm and resolute in my action as possible; that is to say, not knowing yet what is true, nevertheless, when I do see a course of action or a course of thought, I shall take it straight away—here is the metaphor once again—as a man lost in a forest should do. A man lost in the middle of a forest should keep going in one direction, because anything is better than remaining in the middle of the forest. Then, third, I shall be something of a stoic: I shall try to conquer myself rather than fortune, I shall not ask for things which I cannot have. He is nowhere more contemptuous of morals than here where he assumes that they are but ways of being safe.

Russell: But, look, I must stand up to this. When you come to what he really does feel you learn that he has the most passionate desire to be of use to the human race—to be of use through the discovery of knowledge, which was the way in which he could be most useful. I very much doubt whether any other manner of life that he could have adopted would have made him as useful as he was.

Barzun: But wouldn't you admit that he was perhaps a little bit too adroit and diplomatic, not only in his relations to life but in his writings? For example, many of his contemporary critics said that it is very well to divide thought from matter for purposes of science, but that surely they must unite in the human organism: the mind and the body are connected. There is then a third original idea, which is the union of soul and matter and we feel it or sense it through the senses; but we have to go to his letters to a princess who was interested in philosophy in order to learn that, just as we have to go to other letters and other writings to discover that he believed in the value of the emotions and the passions, that he thought they were all perfectly good, provided that they were used in moderation—which contradicts his stoicism. We have to go again to his letters to discover that he was—oh, almost a Christian Scientist. He said that he had

been cured of early tuberculosis by looking on the bright side of things, which simply does not go with the image of Descartes as we see him historically.

Russell: I quite agree, of course, but that is so with any man. Any man, if you take him in his letters, where he's discoursing more or less accidentally, doesn't have the same statuesque appearance that he does when he writes his great works; that's just common humanity.

Van Doren: We don't mean to be as savage as we sound. We're expecting you to annihilate us within the next few minutes. Descartes' claim that he is doing good in the world interests me a great deal. He says, to me if you please, that he is doing me good. Well, that reminds me of my failure ever to believe a scientist when he tells me that he is in the world to do me good. I do not find that he is very much interested in me. I am not, you understand, being personal now; I am putting myself in the place of any human being. I find a curious lack of warmth in his voice as he says he wants to do me good. What he really wants me to believe is that if I shall agree with him—

Barzun: He will tolerate you!

Van Doren: He will tolerate me.

Russell: Let's take this up. It's perfectly true that the pure man of science, as such, is not actuated by philanthropy directly, but he knows perfectly well that the outcome of what he does is likely to be beneficial. Let's take, say, a man who is doing medical research. He is not interested in patients because he's not dealing with them; he is engaged in discovering a method by which others can deal with patients.

Van Doren: I wonder how much good a man like Descartes could do medicine in view of the fact that he distinguished body and mind as sharply as he did? It strikes me as possible that all the good one could do in medical experiment might not balance the harm done by that distinction.

Barzun: And I, for one, am certainly not requiring philanthropy in scientists. They should do things for the ordinary, good enough human reason that they're interesting and ultimately valuable, without any particular love for this or that group of human beings. But the reason I feel so strongly against Descartes—I might as well reveal it—is that his insistence on method has had a bad influence on science and more particularly on French education. It has led, it seems to me, to an over-emphasis on the formal side of all thinking, to organization on a mechanical basis, rather than on the organic unity of thought and the capacity for insight. Now, Descartes was not without insight but he trampled it underfoot. His four rules are simply scaffolding, of very little importance in actual use and of very great harm in the sequel.

Van Doren: What are those four rules, by the way? Have you found them useful, Mr. Russell?

Russell: His four rules may as well be set forth. Never accept anything not known to be true or clear and distinct. Divide difficulties into as many parts as possible. Proceed from the simple to the complex. Make complete enumerations to be sure that nothing is omitted. Now, the second and third especially—divide difficulties into as many parts as possible and proceed from simple to complex—I personally have found it always necessary to insist upon with advanced students who were beginning research. Unless they were very able they tended to take vast problems far beyond their powers, and I find Descartes' rules exactly what one has to tell them.

Barzun: Of course, simple and complex are terms relative to almost any single subject matter, and it is possible to lose the view of the whole through looking at detail. I can take an example from Descartes' own life. He wrote his *Meditations*, of which

the full title was *Meditations in Which Are Proved the Existence of God and the Immortality of the Soul*, and, as usual, he sent the manuscript to his friend and critic, Father Mersenne, who read it and said: "It's splendid, but there isn't a word in it about the immortality of the soul!" So that Descartes's enumeration there was imperfect. I don't blame him for that. Geniuses have often made those silly errors. But it shows that he didn't use his method.

Russell: He proved the soul was immaterial and forgot to stick in that what was immaterial is immortal.

Van Doren: Possibly, Mr. Russell, the greatest defect of the higher learning today is that students are too much discouraged from considering hard subjects. If I were going to reform graduate schools, for instance, in the United States, I should begin by insisting that students be encouraged to begin in a very large field and then refine it. There is too much suspicion of the capacities of students. This seems to be a direct result of Descartes's own thought, whose scorn of anything except the clear and the distinct, which often became in his mind the small, means that the capacities of students have actually diminished with the failure to occupy them with larger things.

Russell: There is a compromise at that point, which I think is important. When one is engaged upon a smaller matter it should always be in its relation to a large one and because of its relations, not in itself.

Van Doren: That is precisely, it seems to me, where we can see one unfortunate result of Descartes. Take his discussion of God, which might be considered unessential to an explanation of his method, but which I think is very interesting. He pays all sorts of lip service to God, insists that God exists, and indeed spends time proving that He exists; yet what he is really proving is that after one has said all that one can forget God. God started the world, to be sure, and it is now working as He started it going, or as any mathematician might have started it going; Descartes almost says: "I could have done the same thing. I have proved the world to be exactly what it ought to be because it is intelligible to me." That is his test of existence, namely, intelligibility.

Barzun: It is a reduction of experience to something much more abstract and limited.

Van Doren: I don't want to be fantastic, but why wouldn't it be a good thing to expect students to begin with the contemplation of God? We act as if we thought they should begin with a worm.

Russell: Supposing you do begin with the contemplation of God—I should still uphold Descartes, and say that here he sees a large subject that can be divided into heads which can be taken one at a time.

Barzun: I should be perfectly willing to arrive with Descartes at any conclusions that seem to be useful in physics and mathematics, if he would be wholly candid. But, for example, he never tells us except in letters that the main ideas of his philosophy occurred to him when he was twenty-three in a dream, in a series of dreams on one single night in the year 1619. Instead of that, he gives us the wholly false and "public" view that you can arrive at truth by sitting down in a porcelain stove, as he did, and excogitate truth.

Van Doren: That's curious behavior for a scientist, isn't it?

Russell: I don't think it is. He confesses once that you may happen to hit upon the truth in dreams, especially, he says, in matters that are purely intellectual, and I think that's as much as you can expect of him. If he had come before the public and said that something was revealed to him in a dream it wouldn't have had the right effect.

Barzun: No, but he wouldn't have had to say that. He would have had to say that upon the basis of glimmerings acquired in a dream, his ideas were thought out and verified. I'm comforted,

however, by the fact that history took its revenge upon him. When he died in Stockholm, since he was an infidel in a Protestant country, he was buried first in the cemetery devoted to children who die before attaining the age of reason.

Van Doren: How did he happen to die, by the way?

Russell: He died of getting up early! He never used to get up till twelve o'clock, in the middle of the day. Then he went to teach Queen Christina of Sweden, and she insisted on his getting up at five in the morning in the Arctic winter. The poor man died of it.

Van Doren: How soon? How many mornings?

Russell: Oh, in a little time. He died the first winter.

Van Doren: Mr. Russell, I wonder if Mr. Barzun and I have not exaggerated the influence of Descartes and rendered too malicious an account of his thought.

Russell: I do not think Mr. Barzun has exaggerated his influence in France. I, too, if I were French, might agree with all he says. But in other countries his influence has been less, and I think one may say of any man, however great and good, that his influence is bad—everybody's influence is bad if it's great.

Barzun: A very philosophical principle!

Van Doren: Will you go on to elaborate that?

Russell: Yes. It produces a set of disciples who repeat what the man has said instead of thinking. And so Descartes, by the mere fact that he had a great influence, undoubtedly became harmful in France. So would anybody else who had a great influence, but, if you contrast him with the scholastics who went before, I think he was better.

Barzun: And he did start Locke on his path. It was a very different path, but Descartes was the necessary stimulus. And the *Discourse*—I don't want to be misunderstood—remains a wonderful piece of autobiographical writing. Wonderful if only in this: that every sentence has at least two or three intentions and must be deciphered before one quite gathers where Descartes stands and what he wants his readers to believe.

Van Doren: What kind of sentence does he write, Mr. Barzun?

Barzun: In France he is considered one of the first modern prose writers. He writes a rather long and tortuous and complex sentence, but one perfect in its fulfillment of hidden meanings. He's a malicious writer.

Van Doren: But also delicate.

Barzun: A very delicate writer.

Van Doren: Do the translations manage to convey all that is there?

Barzun: They tend to break it up into smaller units of prose that spoil his rhythm.

Van Doren: I have not read him in French, although it is clear to me, as I read him in English, that he must have these qualities. However, I suspect them rather than find them.

Barzun: It is interesting that at the end of the autobiography he says that he wants a subsidy. He was thinking ahead to the large foundation, I think, that supports scientists without asking them to produce anything definite.

Russell: I'm not sure that he didn't want them to produce anything. He certainly wanted a subsidy. He wanted it solely for the purpose of experiments.

Van Doren: I think it would be fair, Mr. Russell, to ask you to read something from Descartes.

Russell: I'll read the last paragraph of his *Discourse on Method*, which will give one, perhaps, a better all-around picture of him than what we've been saying. He says:

"In conclusion, I am unwilling here to say anything very specific of the progress which I expect to make for the future in the sciences, or to bind myself to the public by any promise which I am not certain of being able to fulfill; but this of me I will say,

that I have resolved to devote what time I may still have to live to no other occupation than that of endeavoring to acquire some knowledge of Nature, which should be of such a type as to enable us therefrom to deduce rules in medicine of greater certainty than those at present in use; and that my inclination is so much opposed to all other pursuits, especially to such as cannot be useful to some without being hurtful to others, that, if, by any circumstances, I had been constrained to engage in such, I do not believe

(Thank you, TOM STANLEY)

that I should have been able to succeed. Of this I here make a public declaration, though well aware that it cannot serve to procure for me any consideration in the world, which, however, I do not in the least affect; and I shall always hold myself more obliged to those through whose favor I am permitted to enjoy my retirement without interruption than to any who might offer me the highest earthly preferments."

ABOUT BR'S VIEWS

(40) Russell's Delight" is the title of an article in the *New Statesman*, 24 November 1961, by David Marquand. It presents a point of view about the way BR thought about people. With thanks to TOM STANLEY.

"What delighted me about mathematics", Bertrand Russell writes in one of the autobiographical essays in *Fact and Fiction**, "was that things could be proved". A few pages earlier, in an essay on the way in which he was taught English history, he tells us:

The instruction that I had in this subject was unadulterated indoctrination with as little attempt at impartiality as under any totalitarian regime. Everything was treated from the Whig point of view, and I was told, only half in joke, that history means "his-Tory".

These two passages contain the essence of Lord Russell's politics.

By inheritance and childhood training, he is a Whig; by intellectual inclination and habit, a mathematician. As a Whig, justly proud of belonging to one of the greatest of the great Whig houses, he conceives it his duty to defend his version of the Good Old Cause against the clamour of the mob and the machinations of its rulers. As a mathematician, he cannot shake himself free of the assumption that the cause is to be discovered by a process of abstract reasoning, set out as logically and as precisely as possible. Like most pure scientists, he assumes that the most important and difficult aspect of a problem is the discovery of its theoretical solution, and he imagines that once the theoretical solution has been found only stupidity or malevolence can prevent its being put into effect. Like his great Whig ancestors, he unconsciously postulates as his model of political behaviour an assembly of equals rationally discussing problems of common concern. Both inclinations are profoundly undemocratic. Both unfit him for the manoeuvres and compromises of mass politics. Both seem to me, in certain ways, salutary.

Perhaps as a result of his Whig upbringing, Lord Russell has little sympathy for those in a different tradition; and, as he showed in his *History of Western Philosophy*, he is apt to treat those for whom he has little sympathy with monstrous flippancy. Worse still, his failure to sympathise with those in a different tradition leads to a failure of understanding. At bottom, he believes that all political leaders should behave like Lord John Russell or, failing

that, like Lord Palmerston. He is prepared to admit that most contemporary leaders do not, in fact, behave in this way; but one never feels that he realises why they behave as they do, or even that he is particularly interested in finding out. When they fail to reach the standards he sets for them, he writes them off as wicked or irrational, without trying to understand them in their own terms or even to guess what they are likely to do next. In spite of his magisterial attempt to do the Russians justice, he shows little sign of understanding how men who believe that history is on their side are likely to behave. As a result, in spite of the verve and wit with which it is described, his world is curiously two-dimensional - inhabited by ghosts with anecdotes attached to them, not by men.

In part, this may be due to his mathematical education. Indeed, the disadvantages of a pure scientist's approach to politics have rarely been shown more clearly than in the pieces on nuclear disarmament in *Fact and Fiction* and in his new book, *Has Man A Future?*† In both, the argument is clear and logical, presented with icy calm. Russell's case is a surprisingly moderate one. He admits that it would be unfortunate if either the Soviet Union or the United States were to give up nuclear weapons before the other had done so; he recognises that in the long run, peace can only be preserved by a world government possessed of overwhelming force, and in the short run by a multilateral disarmament agreement; he wants Britain to give up her nuclear weapons not only because nuclear weapons are in themselves evil, but because he estimates that Britain would be marginally safer as a result and because he believes that she would have greater political influence as a neutral than she has at present. In other words, Lord Russell differs from the official leadership of the Labour Party on one item alone. He believes that Britain would have more influence as a neutral than she has now; Mr Gaitskell and his colleagues believe the opposite. This is an empirical question which can, at least in principle, be decided by looking at the facts.

Yet Lord Russell does not examine the facts. Indeed, he does not even examine the arguments of those who disagree with him.

To him, Macmillan and Gaitskell are simply wicked or stupid. He is no more prepared to argue with them than a professor of mathematics would be prepared to argue with a student who denied that two and two make four. This, I think, explains why Russell, whose arguments are more moderate than those of many orthodox supporters of the CND, should have adopted such immoderate methods. To him, the case for British unilateralism and neutralism is self-evident. If others do not accept his argument, it can only be either because they are deliberately perverse or because they have been systematically bamboozled. It is irrelevant that his own position is in fact separated from that of the official leadership of the Labour Party by a relatively slim margin, to say that two and two make four and a half is as bad as to say that they make 18. Thus even the tiniest differences are exaggerated into fundamental points of principle, so much so that one doubts whether Lord Russell would admit that there is much to choose between Canon Collins and the Pentagon. The world is divided into those who see that two and two make four, and those who don't.

This mathematical approach to politics also robs Russell's positive arguments of much of their value. In *Has Man A Future?*, for example, he argues that peace can only be preserved by a world government, and that a multilateral disarmament agreement offers the most hopeful path towards a world government. This seems to me to make perfect sense; and I doubt whether any leading politician in the West, with the possible exception of President de Gaulle, would disagree. But the really important, and supremely difficult, aspect of disarmament is not the remote prospect of a comprehensive disarmament agreement but the working out of acceptable first steps which would put neither side at a military disadvantage. This aspect does not seem to interest Lord Russell. What excites him is the goal; the path towards it is a secondary matter. In politics, however, it is the first steps which count. It is true that Lord Russell would himself admit this, in theory. In *Has Man A Future?* he lists a number of useful first steps: stopping nuclear tests, stopping the spread of nuclear weapons, an

agreement to stop manufacturing nuclear weapons, the control of satellites, and so on. All of these are sensible proposals, and if they were adopted the world would be a far safer place. But all of them involve immense difficulties - technical difficulties as well as lack of goodwill. Yet in Russell's book the proposals are dismissed in a few pages. Russell would probably reply that this is a short book, and that he could not cover the whole field adequately. But in that case why not omit the platitudes about world government; and concentrate on the really important question of how limited disarmament agreements can be reached in a climate of suspicion and hatred?

These are sizable faults, and they have deprived Lord Russell of serious influence as a politician. In the long run, however, it is not as a politician that he must be judged but as a moralist. Here his influence has been almost entirely beneficial. His intellectual intolerance and ruthlessness, and the imaginative audacity which accompany them, have inspired generations of young people; the over-simplification of his arguments, even his refusal to take his opponents seriously, have immense educational value. Russell's systems for putting the world to

rights have little practical influence in the short run, since they never take sufficient account of the difficulties. But they do at least set people thinking.

Most salutary of all, it seems to me, is his Whig attitude to authority. The greatest achievement of the Whig aristocracy was to strip Power of its magic. The Crown was transformed from a symbol of divine right into a political convenience; the Church ceased to be God's vicar on earth and became a prosaic piece of social machinery. The Whigs were frequently corrupt, but at least they never cloaked their rule in supernatural trappings. Their attitude to authority can be narrow and selfish, but it is never in the slightest degree reverent. To the Tory, the State is a mystic communion between the dead, the living and the unborn. To a certain kind of democrat, it embodies the majesty of the sovereign people. To the Whig, it is merely a useful device. Those set in authority are men like himself, to be treated with respect only if they earn it, and with bland derision if they do not.

These attitudes pervade Lord Russell's political writings. They derive, as he makes clear in the autobiographical sections of

Fact and Fiction, from his upbringing. Nineteenth-century history, he tells us, was not something one read about in books; one learnt it from those who had taken part in it. As a result, he escaped the sense of 'individual impotence' that mass society engenders.

Great events had not the impersonal and remote quality that they have in the books of historians. Throughout the nineteenth century these events intimately concerned people whom I knew, and it seemed to me a matter of course that one should play some part in the progress of mankind . . . I believed, in my very bones, hardly consciously but all the more profoundly, that one should aim at great achievement in the full conviction that such achievement is possible.

These are, of course, intensely, almost offensively, aristocratic attitudes. It seems to me that the real task of socialism is to democratise them. A world of Bertrand Russells would, no doubt, be intolerable; but a world in which his attitude to authority was general would be a great deal better than the present one.

BY BERTRAND RUSSELL

- (41) Limerick, from "The Penguin Book of Limericks," Parrott, ed. (NY: Viking, 1986):

There was a young girl of Shanghai,
Who was so exceedingly shy,
She undressed every night
Without any light
Because of the All-Seeing Eye.

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

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALEX DELY, ALI GHAEMI, HUGH MOORHEAD

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI TOM STANLEY

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

- (43) OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

THE MEMBERS VOTE

- (44) 11 Directors elected. The following candidates were elected or re-elected Directors, for 3-year terms starting 1/1/87: JACK COWLES, WILLIAM K. FIELDING, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL ARTHUR SCHILPP, WARREN ALLEN SMITH, and RAMON SUZARA.

Originally there were 12 candidates for 11 openings. One of the candidates withdrew for personal reasons, leaving 11 candidates for 11 openings. All 11 have been elected.

Only about 1 member in 6 used the ballot -- not a good showing. We thank those who did use it: RUBEN ARDILA, WALTER BAUMGARTNER, VIVIAN BENTON-RUBEL, HAROLD BLAIR, ROBERT CANTERBURY, HARRY CLIFFORD, BOB DAVIS, WILLIAM FIELDING, TING-FU HUNG, DON JACKANICZ, JOHN JACKANICZ, TED JACKANICZ, ADAM JACOBS, KEN KORBIN, SCOTT KURHAN, JOHN LENZ, PAUL LOGEMAN, STEVE MARAGIDES, CARL MILLER, LUCIO PRIVITELLO, STEVE REINHARDT, SIGRID SAAL, CAROL SMITH, CARL SPADONI, PHILIP STANDER, RAMON SUZARA, MIKE TAINT, JOSE VELASCO, CAROLYN WILKINSON, VINCENT WILLIAMS + 15 UNSIGNED BALLOTS.

We expect to see many more members voting next year.

(45)

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RUSSELL SOCIETY NEWS

No. 53

February 1987

- (1) Highlights: 1987 Meeting reservations (2). BRS Doctoral Grant endangered (29). Star Wars: BR's prevision (8); the politics of SDI (17); Will Star Wars work? (18). Linus Pauling on Reagan & arms control (16). Seckel's Skeptics (19). Soupy people (9). An asterisk in the left column indicates a request. The Index is at the end.

REPORTS FROM OFFICERS

- (2) Chairman Harry Ruja reports:

Please make your reservation for the 1987 meeting. As you know, we will meet in San Diego, June 19-21, and stay at El Conquistador, a residence hall at the University of San Diego, at very modest cost (RSN52-4). Clip and use the Reservation Coupon on the blue front cover of this issue.

The sooner you make your reservation, the better, because it will enable BOB DAVIS and me to plan ahead and make better arrangements for seating and eating, etc.

* To help us: use the blue Reservation Coupon today, if you possibly can.

- (3) Vice-President John Lenz reports on a trip to the UN:

On Thursday, October 30, Dr. David Goldman, Ted Jackanicz, and I visited the U.N. to hear a panel on disarmament held for the benefit of non-governmental organizations (such as the BRS). The Under-Secretary-General for Disarmament chaired a discussion between three sub-ambassadors and negotiators--men from the U.S. and USSR, and a woman from Sweden--entitled, "What hope for the future? An assessment of recent developments in the field of disarmament."

The exercise proved to be a perfect example of what prevents an agreement on disarmament between the two superpowers.

The day's theme came out in the questioning. The American was asked whether he would agree to negotiations not based on "linkage." "Linkage" in this context means that arms negotiations are necessarily linked to demands for changes in the other party's foreign and domestic policies.

The American ambassador (named, I think, Lovitch or Lowitz) began attacking Soviet restrictions on freedom of the press, and lack of free emigration. The audience murmured and the Soviet ambassador responded in this vein: "I know there are many difference between our countries. I know the differences better than you do, having lived in your country for fourteen years. Some problems you have solved, we have not. Then, again, we have no homeless like I see here every day. But I will tell you one thing. On the issue of war and peace, there is no difference between the Soviet and the American people."

Applause. Did the American take up the challenge? That was too much to ask. He went on, in even more bitter terms, about the necessity for changing the Soviet system as a prerequisite for arms talks. It was shocking. The audience collectively murmured and shook its head.

Years ago, Russell insisted (at times) that it was American unwillingness to reach an agreement which impeded arms talks. That was the unfortunate lesson to be learned at first hand from our visit to the U.N., as I saw it. The obstinacy of the administration, which had given such orders to its ambassador, was revealed and discredited before an impartial international audience.

- (4) Treasurer Denis Darland reports on the full year 1986 (38).
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REPORTS FROM COMMITTEES

- (5) Philosophy Committee (David E. Johnson, Chairman):

The BRS held its customary session at the annual meeting of the American Philosophical Association (Eastern Division), in Boston, on December 28, 1986. As reported earlier (RSN51-37), this was the program:

Program

Chair: Jan Dejnozka, U. S. Naval Academy

Paper: "An Extension of Russell's Analysis of Physical Objects"
Gary Legenhausen, Texas Southern University

Commentator: Russell Wahl, Idaho State University

Paper: "Russell on the Utility of Religion: Copleston's Critique"
Marvin Kohl, NY State University College at Fredonia

Commentator: Anthony Lisska, Denison University

Abstracts of the two papers:

An Extension of Russell's Analysis of Physical Objects

Russell's criticism of the category of substance was founded on two beliefs: that modern science had made the notion of substance an anachronism, and that a metaphysics of substances is untenable by the standards of empiricism. Russell proposes that the notion of an individual substance should be replaced by a four-dimensional view of objects as a series of events. While the four-dimensional view of objects can be used to replace claims about the persistence of substances through time, counterfactual claims about substances cannot be easily replaced by counterfactual claims about event series. It is suggested that modal claims may be treated analogously to temporal claims by means of a suitable modification of Russell's proposal.

Russell on the Utility of Religion: Copleston's Critique

Frederick Copleston claims that "to look for a profound philosophy of religion in his [Bertrand Russell's] writing, would be to look in vain." He suggests that the lack of profundity may be due to the fact that Russell "never tried systematically to dissociate what he regards as valuable in religion from theological belief." According to Copleston, if he had more carefully focused upon the utility of religion, he might possibly have had second thoughts about his position. I think this objection indicates more about Copleston's beliefs than about the nature of Russell's. Contra Copleston, I will show that Russell did systematically dissociate what he regarded as valuable in religion. In addition, I will suggest that -- although he became famous in his later years as the great patron of non-theistic humanism -- Russell once did have a profound Platonic philosophy of religion, a philosophy eloquently expressed in "The Essence of Religion".

BY BERTRAND RUSSELL

- (6) What Hope for Man? is the title of BR's 3rd talk over Australian radio, on July 16, 1950.

The hopes and fears of our times are alike due to the operation of new science and new technology upon old human nature, which is not changing as fast as circumstances require.

But in this broadcast I shall be concerned with hopes, not with fears; I shall be concerned to say what good things may happen if there is a modicum of wisdom in the conduct of human affairs. I do not pretend that there is any way of arriving at the millenium. Human life cannot be made a matter of unalloyed bliss, but the permissible hopes are very considerable, and it is these that are my theme.

Scientific technique can confer two kinds of benefits: it can diminish bad things and increase good things. Scientific technique can abolish poverty and excessive hours of labour; whether it does so or not depends upon

whether it co-exists with democracy. Where it does not, as in Russia, it may be used to facilitate despotism; to spread forced labour; to fasten a new form of serfdom upon the population, and to increase social and economic inequality. In the West, fortunately, the growth of industrialism has coincided with the growth of democracy. It is possible now, if the population of the world does not increase too fast, for one man's labour to produce much more than is needed to provide a bare subsistence for himself and his family. Given an intelligent democracy not misled by some dogmatic creed, this possibility will be used to raise the standard of life. It has been so used to a certain extent in Britain and America, and would have been so used more effectively but for war. Its use in raising the standard of life has depended mainly upon three things: democracy, trade unionism and birth control. If these three things can be extended to the rest of the world as it becomes industrialized, and if the danger of great wars can be eliminated, poverty can be abolished throughout the whole world and excessive hours of labour will no longer be necessary anywhere, but without these three things, industrialism may create a despotic slave state like that in which the Pharaohs built the pyramids.

If a good world is to be created and sustained, a certain kind of mental disposition will have to be widely diffused. This disposition will have to be partly intellectual and partly a way of feeling. There must be in many the desire to know the important facts, and in most an unwillingness to give assent to pleasant illusions; there must be an absence of fanaticism and a realization that our beliefs may be mistaken. This unfanatical temper involves certain sacrifices. If you believe some dogmatic creed with such intensity that you are prepared to face martyrdom, you can live a happy life and even enjoy a happy death if it comes quickly; you can inspire converts; you can create an army; you can stir up hatred of opposing dogmas, and generally you can seem immensely effective. I am constantly asked: what can you, with your cold rationalism, offer to the seeker after salvation, which is comparable to the home-like comfort of a fenced-in dogmatic creed. To this the answer is many-sided. In the first place I do not say that I can offer as much individual happiness as is to be obtained by the abdication of reason; I do not say I can offer as much happiness as is to be obtained from drink or drugs, or amassing great wealth by swindling widows and orphans. It is not the happiness of the individual convert that concerns me, it is the happiness of mankind. If you genuinely desire the happiness of mankind, certain forms of ignoble personal happiness are not open to you. If your child is ill and you are a conscientious parent, you accept the medical diagnosis, however doubtful and discouraging; if you accept the cheerful opinion of a quack and your child consequently dies, you are not excused by the pleasantness of your belief in the quack while it lasted. If people loved humanity as genuinely as they love their children, they would be as unwilling in politics as in the home to let themselves be deceived by comfortable fairy tales. All fanatical creeds do harm. This is obvious when they have to compete with other fanaticisms, since in that case they promote hatred and strife, but it is true even when only one fanatical creed is in the field. It can not allow free inquiry, since this might shake its hold; it must practise some form of persecution of those who dislike fanaticism; it must oppose intellectual progress; it must give power to a caste professionally devoted to the maintenance of the intellectual status quo and to a pretence of certainty where in fact there is no certainty.

There are certain things that our age needs, and certain things that it should avoid. It needs compassion and a wish that mankind should be happy; it needs the desire for knowledge and the determination to eschew pleasant myths; it needs, above all, courageous hope and the impulse to creativeness. The things that it must avoid, and that have brought it to the brink of catastrophe, are cruelty, greed, competitiveness, search for irrational subjective certainty, and what Freudians call the death wish.

The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean — please forgive me for mentioning it — is love, Christian love, or compassion. If you feel this, you have a motive for existing, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that anybody should need on the way of religion. Although you may not find happiness, you will never know the deep despair of those whose life is aimless and void of purpose, for there is always something that you can do to diminish the awful sum of human misery.

I will say a few words about the connection of compassion with intellectual honesty. There are several different attitudes that may be adopted towards the spectacle of intolerable suffering. If you are a sadist, you may find pleasure in it; if you are completely detached, you may ignore it; if you are a sentimentalist, you may persuade yourself that it is not as bad as it seems; but if you feel genuine compassion you will try to apprehend the evil truly in order to be able to cure it. The sentimentalist will say you are coldly intellectual, and that, if you really minded the sufferings of others, you could not be so scientific about them. The sentimentalist will claim to have a tenderer heart than yours, and will show it by letting the suffering continue rather than suffer himself. The men who made the Munich surrender would pretend (a) that the Nazis didn't go in for pogroms, (b) that Jews enjoy being massacred. And fellow-travelers maintain (a) that there is no forced labour in Russia, (b) that there is nothing the Russians find more delectable than being worked to death in an Arctic winter. Such men are not 'coldly intellectual'.

The most disquieting psychological feature of our time, and the one which affords the best argument for the necessity of some new creed, however irrational, is the death wish. Everyone knows how some primitive communities, brought suddenly in to contact with white men, become listless, and finally die from mere absence of the will to live. In Western Europe, the new conditions of danger in which we exist are having something of the same effect. Facing facts is painful, and the way out is not clear. Nostalgia takes the place of energy directed towards the future. There is a tendency to shrug the shoulders and say 'Oh well, if we are exterminated by hydrogen bombs, it will save a lot of trouble'. This is a tired and feeble reaction, like that of the late Romans to the barbarians. It can only be met by courage, hope, and a reasoned optimism. There is good basis for hope.

Leaving on one side, for the moment, the danger of war, the average level of happiness, in Britain as well as in Australia and America, is higher than in any previous community at any time. Moreover, improvement continues whenever there is not war. We have therefore something important to conserve.

And Britain and America between them have the highest level of scientific and technical skill. There is reason to hope that this skill may find an adequate defence against bombs, in which case the whole outlook for mankind would be radically improved. We ought to be devoting the best available brains to this end.

What I do want to stress is that the kind of lethargic despair which is now not uncommon is irrational. Mankind is in the position of a man climbing a difficult and dangerous precipice, at the summit of which there is a plateau of delicious mountain meadows. With every step he climbs, his fall, if he does fall, becomes more terrible; with every step his weariness increases and the ascent grows more difficult. At last there is only one more step to be taken but the climber does not know this, because he cannot see beyond the jutting rocks at his head. His exhaustion is so complete that he wants nothing but rest. If he lets go, he will find rest in death. Hope calls: "One more effort — perhaps it will be the last effort needed." Irony retorts: "Silly fellow! Haven't you been listening to hope all this time, and see where it has landed you". Optimism says: "While there is life there is hope." Pessimism growls: "While there is life there is pain." Does the exhausted climber make one more effort, or does he let himself sink into the abyss? In a few years those of us who are still alive will know the answer.

Dropping metaphors the present situation is as follows. Science offers this possibility of far greater well-being for the human race than has ever been known before. It offers this on certain conditions: abolition of war, even distribution of ultimate power, and limitation of the growth of population. All these are much nearer to being possible than they ever were before. In Western industrial countries, the growth of population is already almost nil; the same causes will have the same effect in other countries as they become modernized, unless dictators and missionaries interfere. The even distribution of ultimate power, economic as well as political, has been nearly achieved in Britain, and other democratic countries are rapidly moving towards it. The prevention of war? It may seem a paradox to say that we are nearer to achieving this than ever before, but I am persuaded that it is true.

In the past, there were many sovereign states, any two of which might at any moment quarrel. Attempts on the lines of the League of Nations were bound to fail, because, when a dispute arose, the disputants were too proud to accept outside arbitration, and the neutrals were too lazy to enforce it. Now there are only two sovereign states: Russia (with satellites) and the United States (with satellites). If either becomes preponderant, either by victory in war or by an obvious military superiority, the preponderant Power can establish a single Authority over the whole world, and thus make future wars impossible. At first this Authority will, in certain regions, be based on force, but if the Western nations are in control, force will as soon as possible give way to consent. When that has been achieved, the most difficult of world problems, will have been solved, and science can become wholly beneficent.

What stands in the way? Not physical or technical obstacles, but only the evil passions in human minds: suspicion, fear, lust for power, hatred, intolerance. I will not deny that these evil passions are more dominant in the East than in the West, but they certainly exist in the West as well. The human race could, here and now, begin a rapid approach to a vastly better world, given one single condition: the removal of distrust between East and West. I do not know what can be done to fulfill this condition. Most of the suggestions that I have seen struck me as silly. Meanwhile the only thing to do is to prevent an explosion somehow, and to hope that time may bring wisdom. The near future must be either much better or much worse than the past; which it is to be will be decided by the whim of a few individuals in the Kremlin. This may sound unscientific, but it is true.

- (7) The Challenge To Religious Orthodoxy is the main title of the following article in The Spectator (November 15, 1930). Then comes this statement:

[In this series men and women presenting the outlook of the younger generation have been invited to express their criticism of organized religion in order that their views may be answered from the Christian standpoint. Such criticism, well and ill informed, is common, and we hold that it should be met by those best qualified to do so. This week Mr. Bertrand Russell writes on "Religion and Happiness". Next week his article will be answered by Canon Elliott.] Our thanks to KEN BLACKWELL and BOB DAVIS.

Religion and Happiness

By BERTRAND RUSSELL

I DO not propose to consider whether the Christian religion is true or false, since most of its modern apologists have ceased to advance arguments for its truth, and confine themselves as a rule to the contention that it is useful. "Useful" is a vague term. I am ready to admit that the Churches are still useful for the promotion of militarism, economic injustice, superstition, persecution and insanity. I am not ready to admit that they are useful for the promotion of human happiness.

Let us begin with war. The Kaiser, the Emperor Francis Joseph, and the Tsar, were deeply religious men; the parties that supported their warlike policies in their respective countries before August 1914 were the parties that stood for Christianity, while the party that stood for peace was the Socialist party, which was officially atheistic. To this day, in every European country except Russia, the Churches are in close alliance with militarism. Individual Christians, it is true, sometimes

prefer the teaching of Christ to that of His Church, but they are too few to be politically important. The same must be said of the Quakers, who are admirable but few.

Take next the question of economic injustice. At present one man enjoys every luxury merely because he is the son of his father, while another man has to work all his days for a bare subsistence. This state of affairs is old, but cannot commend itself to a sensitive conscience. Attempts to change it have occurred ever since the Middle Ages, but have always been opposed by the hierarchy. At the present time these attempts are embodied in Socialism and Communism, both of which throughout the Continent are opposed by official Christianity, and are in consequence anti-Christian. In America, even in the North, the Churches opposed the abolition of slavery until a short time before it was achieved. It would be difficult to point to any social injustice anywhere which the Churches have not supported as long as they dared.

Take next the question of superstition. The opposition of the Church to the teaching of Galileo is a well-worn theme upon which I shall not enlarge. But in our own day there are a number of false beliefs, especially in matters connected with sex, which the Churches do their best to keep alive, and it is still commonly held by them that children cannot be taught right living except by the help of lies on various physiological questions. The view that false beliefs may be necessary to virtue is a very dangerous one, and those who hold it must be regarded as in this respect enemies of civilization.

I come next to the question of persecution. Many Christians imagine that religious persecution is no longer practised except in Russia. In this belief they are indulging in a curious self-deception. In the majority of professions it is impossible for an avowed atheist to obtain posts which would be open to men professing any branch of Christianity. In fact, the great majority of freethinkers find it necessary to give no public expression to their views. The treatment of Christians in Russia, which has roused vehement protests, is little worse than the treatment of avowed freethinkers in England.

Or consider again such a matter as the marriage laws. Practically every churchman, with the exception of Dean Inge, holds that the State ought to enforce upon Christians and non-Christians alike the views of marriage which are held by Christians. For example, Christians hold that a marriage should not be dissoluble on the ground of insanity; consequently, those who are free from this piece of sadism are nevertheless liable to be tied for life to insane partners. This is because the Church holds that it has a right to inflict its rules of morals upon men and women who consider its teaching in this respect to be nothing but diabolical cruelty.

Or take again the question of birth control. Here likewise the Churches do all that lies in their power to prevent non-Christians from acquiring knowledge which Christians consider it better to be without. By this means they succeed in wrecking the health and happiness of countless thousands of men and women, and in bringing into the world large numbers of diseased and unhappy children. This also is persecution.

Through their opposition to new knowledge the Churches have become an obstacle to the prevention of insanity. On the one hand, they con- cern birth control, even when one or both parents suffer from venereal

disease, or from heritable mental disorder; on the other hand, they encourage the teaching of what they choose to call morality by means of threats so terrifying as frequently to produce a greater or less degree of insanity in young people. They are, of course, not aware of the consequences of their actions, but they would not be able to remain unaware of these consequences if they had not so diligently practised the art of closing their minds against unwelcome knowledge.

I shall be told that I ought not to judge religion by the Churches, but by the saints. This I entirely deny. There have been saints of every religion and of none, but when one is considering religion as a social phenomenon one must consider its effects upon society and not upon a few rare individuals. Now religion, like everything else, only becomes powerful through organization, and an organized religion is a Church. A collection of persons organized upon the basis of a creed must necessarily oppose any new discovery that tends to prove their creed false. Nor is it possible to organize a Church except upon the basis of a creed. A creed may, it is true, involve no supernatural elements, but it must at the least teach that certain ways of behaving are to be commended and certain others are to be condemned. Even this minimum of creed is likely to be falsified by new knowledge. We should all admit nowadays that during a plague it is unwise for great crowds to assemble in Churches to pray that the plague might not spread, yet in the Middle Ages this opinion would have been considered impious. In a large number of ways the opinions of official Christianity on moral questions are now known to be not such as to promote human happiness. Nevertheless, organization and tradition are sufficiently powerful to prevent the new knowledge from becoming politically effective. The fundamental objection to traditional religion is that its appeal is chiefly to fear. Belief in God serves a twofold purpose: on the one hand, to inspire fear in the evil-doer; on the other hand, to diminish fear in the man who lives virtuously. In either case the efficacy of the belief depends upon the existence of fear. The less fear a man has in his soul the less he will be influenced by belief in God. The same thing applies to belief in immortality. The asceticism from which no form of Christianity is free also has its psychological roots in fear. Every form of Christianity condemns what it calls "mere" pleasure. Why? This is a question which hardly any Christian has ever faced, since it has not occurred to him that it could be asked. Obscurely in the unconscious lurks the belief that God is a jealous God and does not wish us to enjoy life too much lest we should cease to be anxious for heaven. I know that the objection to pleasure is rationalized by means of all kinds of arguments to show that it is socially harmful. Few of these arguments have any validity; on the contrary, there are very powerful arguments to show that absence of instinctive pleasure produces an instinctive rage, which rationalizes itself as a persecuting morality. All the fiercer creeds from which spring strife and organized cruelty are associated with asceticism. The Churches hold, for example, that it is desirable by military training to teach University students how to destroy life, while preventing them as far as possible from knowing how to create it. Could anything more perverse be imagined? Is it not clear that those who formulated such a doctrine must have been inspired by hatred of life?

For all these reasons I hold that whoever desires to promote human happiness should do what lies in his power to destroy the belief in organized religion.

BR, PROGNOSTICATOR

- (8) Star Wars. "Note this prevision of Star Wars," writes KEN BLACKWELL, "from BR in Common Sense and Nuclear War (1959, p. 17)":

By means of electronic computers, they [satellites] can be timed to rain death upon enemy regions, while suspending this useful activity during their passage over friendly territory. Such weapons will be enormously expensive, but on each side it will be argued: 'if the enemy may have them, we must set about having them too.'

BR ON PEOPLE

- (9) Soupy. From "The Life of Bertrand Russell" by Ronald W. Clark (NY:Knopf, 1976) p.508, concerning His Majesty's offer of the Order of Merit:

The offer had been some time in coming. Whitehead had been made a member of the Order in 1945 even though he had emigrated to the United States two decades earlier; Eddington, whose strong pacifist feelings might have been considered a bar, in 1938. However, Russell had been consoled by the fact that most O.M.s were pillars of the Establishment and that many were what he described as "soupy". "We used the word 'soupy' to characterise people and temperaments which came down on the supernatural side," says Crawshay-Williams, "not merely in the religious field but in all fields: anti-determinist, for instance, in history and biography; believing in vitalism and Mind; in innate wickedness, in Absolute and eternal verities; and so on."

BR, WRITER OF LETTERS

- (10) Displayed in a window, the window of the Argosy Bookstore, at 116 E. 59th Street, NYC, is the following letter. Nanette Scofield noticed it there last month, and kindly made this copy, which she sent to us:

Bertrand Russell Peace Foundation
7 May 1965

Mr. Norman Thomas
112 East 19th Street
New York New York 3
U.S.A.

Dear Mr. Thomas,

Thank you very much for your letter of April 10. I should wish to take up the case of Mr. Sjahrir and should be grateful if you were able to give me some more information about him.

I am encouraged to hear of your efforts to obtain a cease-fire in Vietnam and the withdrawal of American troops from the Dominican Republic.

With best wishes,

Yours sincerely,

Bertrand Russell

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

BR, MATHEMATICIAN

(12) BR at MIT, as reported in this letter:

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
CAMBRIDGE, MA. 02139

2-363
DEPARTMENT OF MATHEMATICS

HEADQUARTERS 2-236
(617) 253-4381

3 December 1986

Dear BRS,

Here are my dues for 1987.

BRS members might be amused to hear that M.I.T. now has a computer named Russell, accessible worldwide through standard computer network connections. It's a Sun 3 Workstation which I bought for my research in applied mathematics. In the Math. Dept. here there is a network of computers, each named after a mathematician. I decided to name this one Russell — but not primarily because of his mathematics, I have to admit.

Anyone with access to the Arpanet can send me a message at

Int&russell@mit-athena

This machine has fully as quick a mind as Bertie, but less of a sense of humor.

Yours sincerely,
Nick Trefethen
L. N. Trefethen

ABOUT BERTRAND RUSSELL

(13) A. J. Ayer in "More of My Life" (London: Collins, 1984 p. 52-53)...with thanks to HARRY RUJA:

All this may suggest that Russell became tetchy in his old age but that would not be true. He had always been vehement in his opinions, and perhaps not always entirely fair to his intellectual and moral adversaries, but at the time of which I am writing, when he was in his late seventies and eighties, and indeed in all the years that I knew him, he retained his keenness of intellect and readiness for entertainment; and his wit, the breadth of his knowledge, and his astonishing memory, not least for the experiences of his youth, made him the best of company. He was indeed capable of being mischievous. For instance I remember a party in my flat to which the actress Bunty Howard, who had worked with me in British Security Co-ordination during the war, asked whether she might bring a young protégée of hers whom she had selected for a leading part in a film. The girl was still being educated at a convent and the nuns were doubtful as to whether she should be allowed to attend a party at which so wicked a man as Bertrand Russell would be present. In the end they gave her permission but supplied her with a list of questions to put to Russell if she conversed with him. The girl, who was remarkably pretty, arrived with her list of questions and managed to corner Russell. Some moments later his dry voice rose above the hubbub of conversation. 'The Pope,' he was saying, 'the Pope! He is paid his salary for telling lies.' I never discovered whether this was reported back to the nuns.

PROMOTING BR/BRS

- (14) BR at Muhlenberg. We showed the videotape of CBC's 1959 "Close Up" interview of BR to faculty and students of the Philosophy Department of nearby Muhlenberg College (Allentown, PA), on November 13, 1986. About 25 attended. There were 7 requests for information about the BRS. One of the faculty members, Pat Spang, had been a BRS member some years ago. The videotape had been acquired recently through the efforts of TOM STANLEY; he described its contents in RSN52-33.

Enrollment is up for philosophy courses, we were told. This indicates -- obviously -- an increased interest in philosophy. Does the present parlous state of the world turn some to religion, others to philosophy?

ANTI-NUCLEAR 1958

- (15) The following comes from The [London] Observer (10 March 1958, No. 8698, p. 9), with thanks to HARRY RUJA.

Nuclear Table Talk
MEN AGAINST THE BOMB
by Pendennis

The Campaign for Nuclear Disarmament has risen up almost as quickly and uncontrollably as the mushroom-shaped cloud itself. Last week it reached a new public with the appearance on television of the horror-play by its chief propagandist, J. B. Priestley

The movement is not easy to analyse, for it contains several contradictory themes and personalities, with some of the officers out of step with the rank and file. Even its origins are a little muddled. A series of events last year precipitated the agitation -- the volte-face of Mr. Bevan, the Sputnik, the Windscale accident, and finally -- and perhaps most important -- the Kennan lectures.

Three Arguments

It was during the Kennan Lectures that an important meeting took place at the flat of the editor of the "New Statesman", Kingsley Martin, which helped to pave the way for the campaign. Among the guests were Lord Russell, now the president and top thinker of the campaign; J. B. Priestley and his wife, Jacquetta Hawkes; P. M. S. Blackett, Professor of Physics at Imperial College; George Kennan; and Denis Healey, M. P. (the last two were concerned with disengagement rather than the H-bomb campaign.)

At this meeting it became clear that there were three separate lines of argument for the abolition of the H-bomb: one was the pure pacifist argument (e.g., the Rev. Donald Soper, Canon Collins or Dr. Alex Comfort); one was the scientific argument (e.g., Russell and Blackett) -- that H-bomb tests and armaments were far more dangerous than politicians realised. The third, and perhaps the most important, was the politico-military argument, that H-bomb warfare was impractical and misconceived, and that Britain gained nothing by arming for it, even as a deterrent (e.g., King-Hall).

146, Fleet Street

Soon after this gathering, the left-wing opponents of the H-bomb came together with the pacifists, who had already been campaigning to abolish nuclear weapons tests. An executive committee of the new campaign was formed, with Canon Collins as its chairman.

Headquarters were set up at 146, Fleet Street, above a fairly ye olde tobacconist, in an atmosphere of cardboard and linoleum. The organisation was taken over lock, stock and barrel from the pacifists and anti-tests people. The organising secretary is a businesslike veteran campaigner, Mrs. Peggy Duff, late of Save Europe Now and Abolition of Capital Punishment.

The three strands of thinking -- pacifist, scientific and politico-military -- became intertwined, a little untidily, in the new campaign.

Squabbling Pacifists

Of the three it is the pacifists who represent the core of the movement, but there is (as is the way with pacifists) a good deal of squabbling within the temples of peace.

The best-known pacifist body is the Peace Pledge Union, which was founded by such well-known Thirties Figures as Dick Sheppard and Aldous Huxley, and which still operates from a dingy Bloomsbury office. Its simple policy is summed up in its pledge (which 140,000 people have signed since it was founded in 1936): "I renounce war and refuse to support or sanction another."

The P.P.U. has nothing whatever to do with the famous Peace Ballot of 1935, with its 10 million signatures, which was organised by the League of Nations Union. The Peace Ballot was not, in fact, a pacifist document -- it supported disarmament by international agreement and collective security. The P. P. U. regarded it more as

a War Ballot.

As an organisation, the P.P.U. is not very keen about the Campaign for Nuclear Disarmament, which they regard as full of half-measures and wrong arguments. They advocate a change of policy, not a change of weapons. But several of their members, such as Donald Soper and Alex Comfort, have taken part in the Campaign.

High Priest

The most formidable scientific opponent of the bomb, and High Priest of the movement, is Lord Russell: his own campaign began in earnest in 1955, when he collected the names of top scientists, including Einstein, for a letter to heads of State.

Russell's views about wars have modified considerably during his eighty-five years. When the First World War broke out -- he was then forty-two, and already a major philosopher -- he was a public opponent of the war, for which he was imprisoned and sacked (temporarily) from Trinity, Cambridge. At the same time, he stated in a pamphlet that there were certain kinds of war that he would support.

He supported the Second World War after he realised the full ruthlessness of Hitler, and he said he would have fought if he had been young enough. After that war he believed for a time that an atomic war was preferable to conquest by Russia. It was the invention of the H-bomb, and the knowledge that smaller nations would eventually acquire it too, which have pressed him to his present stand.

Military Spokesman

Probably the most persuasive military spokesman for the campaign is Sir Stephen King-Hall, whose new book, "Defense in the Nuclear Age," is the military manual of the movement.

He is a short, forceful man of sixty-five, with a magnificent carrying voice. He combines a formidable naval background -- his father, grandfather, and uncle were all admirals, and he himself served in the Navy until 1929 -- with a pre-war political stand which was impressively rebellious. He was increasingly worried by the thought of war while he was in the Navy. But he later used all his energies, including his "News Letter" (which he founded in 1936) to attack the Nazi regime -- so much so that he was accused by politicians like Sir Samuel Hoare of being a "warmonger".

His present absorption in the H-bomb derives partly from his pre-war preoccupation with disarmament, and partly from his life-long interest in "psychological warfare" -- a phrase which he popularised. His policy of renouncing the H-bomb is (unlike that of his pacifist or more left-wing colleagues) essentially part of his concept of the cold war.

Lord Russell differs from Sir Stephen on one important point: he believes that non-violent resistance is useless against a determined totalitarian regime.

No Dinner Jacket

While the campaign in London and the provinces is sometimes inclined to be emotional, the undergraduates are, on the whole, more rational, and sceptical of what they call the "Old Woollies." Oxford, as usual, is the most vigorous -- partly because it is predominantly Chbomb (Cambridge is much more Tory), partly because of its closer links with London.

The president of the Oxford campaign, the twenty-six-year-old All Souls don, Charles Taylor, is typical of nothing in particular, except perhaps French Marxist-Catholics, with whom he is in sympathy. He is a brilliant French-Canadian philosopher who looks like an ice hockey champion and talks as if he burns.

At the time when he should have taken up his fellowship at All Souls, the Hungarians revolted, and "Chuck" Taylor (he is never called Charles) rushed to Vienna to work for the refugees for four months, receiving imploring letters from the Warden. Back at All Souls (where he refuses to wear a dinner-jacket) he became the moving spirit behind the "Universities and Left Review", an intelligent but sometimes obscure periodical which likes its Socialism strong, with a Marxist tang. But Taylor has with him on his crusade a surprisingly broad front, including Tories.

Mikardo and Co.

Marching alongside, but not necessarily in step with, the anti-bomb Campaign, is the left-wing of the Chbomb Party, roughly represented by "Victory for Socialism." It is the latter who have collaborated, in a curious partnership with the pure pacifists, to organise the Aldermaston March for Easter. Some of the Chbomb leftists come fairly close to fellow-travelling, and their programme usually includes East-West trade, weakening of the Anglo-American alliance and opposition to German rearmament -- policies which do not necessarily fit in with the other campaigners.

The most important figure in the Victory for Socialism is Ian Mikardo, who has partially filled the gap left by Bevan. Unlike some of the more dignified thinkers in the anti-bomb movement, he has been a well-known trouble-maker since he was elected to the House in 1945; he also has a v

Mikardo and Co.

Marching alongside, but not necessarily in step with, the anti-bomb Campaign, is the left-wing of the Labour Party, roughly represented by "Victory for Socialism." It is the latter who have collaborated, in a curious partnership with the pure pacifists, to organise the Aldermaston March for Easter. Some of the Labour leftists come fairly close to fellow-travelling, and their programme usually includes East-West trade, weakening of the Anglo-American alliance and opposition to German rearmament -- policies which do not necessarily fit in with the other campaigners.

The most important figure in the Victory for Socialism is Ian Mikardo, who has partially filled the gap left by Bevan. Unlike some of the more dignified thinkers in the anti-bomb movement, he has been a well-known trouble-maker since he was elected to the House in 1945; he also has a very successful professional life in Ian Mikardo and Co., industrial consultants.

Tailpiece

H-bomb talk

Haltwhistle and District W.V.S. Darby and Joan Club held a meeting in the Church Hall on Monday when two new members were welcomed.

Mrs Robison, Centre Organiser, W. V. S., gave an interesting talk on the Hydrogen Bomb.

Mr. Heslop, a new member of the club, sang and played a selection of tunes on his mouth organ. "Haltwhistle Echo and Weekly News."

ANTI-NUCLEAR TODAY

- (16) Linus Pauling on Reagan's efforts to control nuclear armaments, as it appeared in UU World (11/15/86), a Unitarian publication...with thanks to TOM STANLEY:

Of life, of lies, a call to action

By Linus Pauling

There is little doubt among scientists today that our civilization would be destroyed in a nuclear war. Discussion during the last few years about nuclear winter has shown that in addition to deaths by blast, fire, immediate radiation effects and fallout, survivors of the war would probably all die of cold, starvation, and pestilence.

In my Nobel Peace Prize lecture in 1963 I asked if there were not some actions that could be taken to decrease the existing great danger of outbreak of nuclear war. It was a tragedy, I said, that so much of the world's wealth is wasted on militarism. Most of the economic problems we have suffered in recent years has been the result of wasting so much money.

Glenn Seaborg and I recently participated in a press conference at which Seaborg, former head of the Atomic Energy Commission, said that the Soviet Union was eager to make a comprehensive bomb-test treaty, but that the Administration had instructed US negotiators not to agree to such a ban, which would hamper the development of new weapons.

In April, 1986 President Reagan refused to meet with Chairman Gorbachev to discuss such a treaty. Paul Warnke, former negotiator at these talks, said that "since 1981 the Reagan Administration has made it clear that

they have no interest in a comprehensive test ban. This is a lost opportunity to curb the arms race."

[This article was written prior to President Reagan's meeting with Chairman Gorbachev in Iceland in October, 1986.]

For a while I was willing to excuse President Reagan and to accept the apologies of others in the White House who would say "The President misspoke himself, but it doesn't really matter." But on January 16, 1984 I heard him state: "Over the past 10 years, the Soviets devoted *twice as much* of their gross national product to military service."

This is a clever statement, cleverly worded to mislead almost all hearers, who will conclude that the Soviet Union is spending twice as much on military expenditures as we are. Reagan should have added that the gross national product of the Soviet Union is only half what ours is—and so military expenditures are essentially the same in the two countries.

This is not a trivial matter—it involves wasting hundreds of billions by misleading the American people.

On April 18, 1986 a letter appeared in *The New York Times* by Roland J. Wall, with the headline "Of Whoppers, Tales and Mr. Reagan." Mr. Wall criticized an editorial referring to "America's 'good-natured' acceptance of President Reagan's fondness for whoppers."

"It is bad enough we have a head of state who consistently gets his facts wrong on public statements and that we have a public so hoodwinked by hype

that it gives this habit 'good-natured' acquiescence," Mr. Wall wrote. "It is worse by far that the nation's foremost newspaper gives Mr. Reagan's misstatements, misinterpretations and outright lies the wholesome sounding, down-home label of 'whoppers.'"

Not so long ago an old friend of mine died, at age 82—George Kistiakowski. George had worked in the explosives division of the National Defense Research Committee during World War II and afterward was head of the explosives division at Los Alamos. Later he was science advisor to President Eisenhower. Upon retiring he devoted himself to working for world peace.

His last article said that the construction of the first atomic bomb began the alliance between nuclear physics and what was to become known as the "military industrial complex."

"As one who has tried to change these trends, working through official channels, I tell you as my parting words: *Forget the channel!* There is simply not enough time before the world explodes. Concentrate instead on organizing a mass movement for peace such as there has not been before. The threat of annihilation is unprecedented."

And so, Kistiakowski told us, we must now take unprecedented action to save the world.

I believe the world can be saved, that it exists *to be saved*. But to save it we must have the great mass movement recommended to us by an old friend.

- (17) The politics of SDI is discussed in John Tirman's chapter in a new book from the Union of Concerned Scientists (UCS), "Empty Promise: The Growing Case Against Star Wars". Tirman was formerly senior editor at UCS. Here are excerpts from his chapter, parts of which appeared in Nucleus (Winter 1987), the UCS quarterly:

What are the rationales driving Star Wars? Four clear tendencies seem apparent in the administration's subrosa ideology that account for the great risks and costs the government is willing to undertake to pursue space-based missile defense.

The first of these is the hope to dominate outer space militarily. Space has been viewed as the "new high ground," an advantageous position from which one or the other of the superpowers could gain a stronghold.

A second motive behind SDI involves an attitude towards the Soviet Union, a posture of noncooperation and competitiveness that extends into every sphere of US-USSR relations. Those who knew Star Wars would cost hundreds of billions of dollars and that the Soviets would have to react, possibly with commensurate expense, foresaw an economic rivalry that the United States was bound to win. The Soviets simply cannot keep up with America, this argument reasons, and the already stressed Russian economy will be disabled by the space arms race. The United States will have the pleasure of harassing the Soviets with superior technology and, perhaps, a public relations edge as well. At the same time the U.S. defense industry will benefit handsomely, with an accelerated shift of national resources from social needs to military use. It is doubtful that economic considerations originated the Star Wars effort, but it is likely that they have energized many in the administration and, of course, the industry. More certain, however, is the view that harassing the Soviets is a legitimate tactic, and SDI looms as a quite intimidating form of harassment that does in fact force the Soviet leadership to choose among limited options of response.

In both of these thrusts -- the drive to dominate space and to badger the Soviets -- another rationale is apparent. That is the unwavering preference for the use of technology as the main tool of policy. The United States seemingly innate talent for invention and innovation presents military opportunities simply not available to the relatively backward Soviets; with the high-tech revolution, moreover, the technology gap has widened. So SDI is embraced as the culmination of a resilient American tendency to rely on science and engineering to solve problems of all varieties. It is welcomed, too, as an initiative that -- regardless of its fate -- will spin off all sorts of techniques usable in defense. The more significant utility, however, bears on the Soviet rivalry: by leveraging this technical virtuosity, the United States can establish a permanent state of military superiority. This attitude not only employs technology as the elixir of policy-making, but as the antidote to its poisonous alternative: diplomacy.

It is no secret that the Reagan presidency is marked by an undiluted disdain for arms control. Throughout the 1980s, the United States stance toward critical arms issues -- strategic weapons, intermediate-range nuclear forces (INF) in Europe, the comprehensive test ban, and ASAT -- has been obstreperous. Even existing treaties -- SALT II and the ABM Treaty, in particular -- have been under relentless assault. The administration's hostility to arms reduction and restraint as the modus vivendi of superpower relations is now so well documented and virtually accepted in Washington that it would be naive not to draw very direct connections between Reagan's febrile drive for military superiority and the Strategic Defense Initiative. The president and his top advisors must, of course, pay lip service to the notion of nuclear disarmament: the desire for arms control is simply too strong in American political culture to ignore.

(18) What? More on Star Wars? Yes. It is probably the most important of all current issues.

Here are excerpts from an article in Discover (a publication of Time, Inc. that deals with science for the layman) titled, "Will Star Wars Work? It Isn't a Question of Technology"...written by Thomas Powers.

A broad agreement on reducing nuclear arms seemed heart-breakingly close in Iceland, right up to late afternoon on Sunday, October 12. It wasn't just military hardware that hung in the balance, but the whole notion that negotiated agreements might do what technology has conspicuously failed to do -- make us safe.

Gorbachev insisted that everything else depended on a ten-year extension of the 1972 ABM treaty strictly interpreted to ban testing of space-based defense systems outside the laboratory. Reagan refused. "In effect," the President said in a televised speech the following night, "he was killing SDI."

The impasse had nothing to do with any of the open questions about Star Wars: Will it beggar the country? Will it work? Will it make the Soviet-American strategic balance more dangerous even if it does work? The real barrier to agreement was bedrock American suspicion of treaty paper as a substitute for military strength.

But nothing could hide the fact that the two countries had come within reach of a political solution to the worst military dangers of their rivalry, that no matter how much hard bargaining over details might remain to be done, the agreements in principle had been made. And nothing could hide the fact that Star Wars -- the ultimate search for a "magic bullet" -- was the sticking point.

The progress of Star Wars in the last three and a half years has been fitful at best, and Reagan's dream of a defensive system that would protect cities as well as hardened military targets like missile silos and communications centers has been quietly revised.

For one thing, Reagan now seems to be the only member of his administration who continues to believe the shield can be extended to protect [more than] ICBM installations.

[Powers then tells about various technologies that have been abandoned, such as the switch from "orbiting nuclear-pumped x-ray lasers" to ground based lasers, electronic rail guns, a technology still in its infancy, and a new mission for particle beam weapons.]

But the biggest problem facing a comprehensive Star Wars system is software — the program that superfast computers would use to manage raw intelligence and direct a response in the 20 or 30 minutes between launch in the Soviet Union and their impact in the U.S. The size and complexity of this program dwarfs by many orders of magnitude anything ever attempted. Computer programs are notoriously prone to bugs — unpredictable results from seemingly routine instructions in unanticipated circumstances. It often takes longer to debug programs than to write them, and some bugs don't show up for years. One study by AT&T, which uses complex programs to manage communications systems, discovered 300 serious errors for every thousand lines of computer code.

Until last year, the managers of the Star Wars program confidently predicted they would be able to write a battle-management program requiring at least 10 million and perhaps 100 million lines of code. Last December an eight-member study panel for the Pentagon reported that software was the "paramount strategic defense problem" and urged the SDI Organization to write its battle-management program before it built any hardware, reversing the usual approach. The panel predicted the job could be done, but warned that programmers would have a hard time with the twin problems of "complexity and testability." The surest way to detect program errors is to run the program; in the case of Star Wars, this would require a full-scale Soviet attack.

These and other difficulties prompted one member of the software study group to resign. He later told a Congressional hearing there was just no way to write a battle-management program free of the danger of "catastrophic failure" during an actual attack. [The one member was David Parnas. See RSN52-20.]

[Powers deals with a number of other aspects of Star Wars, including the reasons why Gorbachev opposes it so strongly. You may wish to read the entire article (Discover, December 1986)].

RATIONALITY

(19) Skeptics at work, as reported in the Los Angeles Times (Sunday, 1/4/87, p 1), with thanks to BOB DAVIS:

No Doubt About It — They're True Skeptics

By EDMUND NEWTON, *Times Staff Writer*

It's a virtuoso performance. Joe Nickell, tweedy, professorial, supremely self-confident, in front of a Caltech lecture audience, is disparaging the renowned Shroud of Turin as a fraud.

He quotes from the Gospels. He throws out scientific citations. He theorizes with crushing conviction. He marches through a provocative slide show, ending with a shot of the shroud's now-famous bearded visage.

The purported face of Jesus winks.

Nickell is implacable. Like a musketeer in brown herringbone, the University of Kentucky professor slices and slashes, seeming to demolish the controversial claim that the shroud is the authentic burial cloth of Jesus, reducing it to so much shredded wastepaper.

Various teams of researchers have studied the shroud, a number of inquiries are still in progress and the debate over its authenticity continues to raise doubts in the minds of many researchers—but not in the mind of Nickell.

"The evidence against it is so utterly devastating," he concludes, "it's worse than the Hitler diaries."

The audience of about 300, gathered on a Sunday afternoon for the monthly meeting of the Southern California Skeptics, applauds lustily. This is what they're here for: to witness for the umpteenth time a malaise of muddle-headedness dispersed by the cool wind of logic, giving a hard-edged clarity to the afternoon.

"This guy tells a good story," says one skeptic, a tense, grizzled man, with his sneakers laced upside down.

For restless intellects, the skeptics are the hottest show in town these days. If you want a seat at the organization's regular meeting on the second Sunday of every month, you'd better arrive early at the Baxter Lecture Hall, where the lectures can target anything from

Erich von Daniken's far-out theories about astronauts having landed on earth in prehistoric times to the latest fad in the human potential movement, from seances to the Bermuda Triangle, from UFOs to ESP.

"It's a breath of fresh air," said one ebullient member, a former high school science teacher who declined to give her name. "A great percentage of the population just believes a lot of unsubstantiated garbage. Here, they don't accept nonsense."

Debunking Fire-Walking

Two years ago, the organization even held a fire-walking demonstration, setting up a bed of burning coals on the Caltech sports field and inviting members to walk through barefoot.

The idea was to debunk self-help groups claiming to teach people how to gain control of their mental and physical health, with fire-walking as the litmus test of their system's validity.

Anybody can do it, said the lecturer, because the touch of a foot cools the embers faster than the skin heats up. Besides, he said, fire-walkers often walk on wet grass, giving bare feet an insulating layer of moisture.

Southern California Skeptics has 1,800 members, cerebral, inquiring people who do not like to be told how to think, according to the group's leaders.

Why Challenge Authority?

Al Seckel, who organized the group in January, 1985, says that one of his favorite jokes sums up the contentious, challenging spirit of the organization. It goes like this: Intellectual 1: Challenge authority!

Intellectual 2: Why?

The members come from all walks of life, says Seckel, an intense graduate of Cornell in physics and math, who took leave from Caltech, where he was a candidate for doctoral degrees in both relativistic astrophysics and biochemistry, to start Southern California Skeptics.

"We've got cab drivers, housewives, magicians, Nobel laureates, you name it," he said, though the former science teacher added that the group "tends towards Caltech-ers."

Among the members are Edwin Krupp, director of the Griffith Observatory; Frances Crick and Roger W. Sperry, both Nobel laureates in medicine; William Jarvis, president of the National Council Against Health Fraud; and James Randi, a magician.

Subscription to LASER

For \$25 a year (\$15 for students and senior citizens), members get invitations to all of the group's events and a subscription to the organization's bimonthly magazine, LASER (Los Angeles Skeptics Evaluative Report), which exposes the latest fallacies, hoaxes, myths, intellectual fads and pseudo-scientific notions.

"Though there is rarely a careless, half-baked remark at a lecture, this is not an organization of 'nerds and academics,'" insisted Seckel.

"It's a fun group," he said. "From what I hear, it's the social place, the pick-up joint. People have a blast."

"But many seem to be serious-minded people who have wrestled with some destructive irrationalities in their lives."

"I come from a background of fundamentalist Christianity, where people could claim to be saved or born again yet still talk about 'raggers,'" said Timothy Rutt, an editor of accounting publications who was attending his first lecture. "People aren't using their critical faculties nowadays. We have faith healers running for president, and strange claims are the order of the day."

Robert Kasold, a teacher of computer programming who has been going to Southern California Skeptics lectures since the beginning, said he worried about people believing in superstitions.

"I'm concerned, particularly about all the people in the L.A. area being taken advantage of," he said. "I have a very dear friend who believes faithfully in astrology. She believes there are adverse days for doing things, and she has great faith in predicting personality matches based on the moment of birth."

The point is not just to debunk, says the group's chairman, Al Hibbs, who recently retired as the senior staff scientist in the Jet

Propulsion Lab technology and space department.

"The real point is to show people how they can go about checking out things for themselves," he said. "Ordinary people can check the validity of some very strange propositions."

Seckel, 28, worries that Southern California Skeptics, which is loosely affiliated with the national Committee for the Scientific Investigation of Claims of the Paranormal, will be perceived as a bunch of negativists.

'Look at Real Mysteries'

"Why not look at the *real* mysteries, the ones for which there's at least some evidence?" he said, citing the black hole theory as an example. A black hole, scientists believe, is a star that has collapsed under its own gravitation and is so

dense that not even light can escape from it. "Look at the . . . the idea that time slows down as you enter it, that a watch is going to move at a different rate for an outside observer than for someone in a black hole," Seckel said. "Or how about the idea that you age infinitesimally more slowly on the first floor of a building than on the top floor?"

For many, the organization offers a counterbalance to an endemic "anti-science attitude," Seckel said.

"A lot of people think science is about making atomic weapons or super computers," he said. "People suffer from technophobia. They feel impotent. We're trying to teach science in a way that's understandable to the public."

The organization's primary pur-

pose, however, is just to stimulate thought, Seckel said.

Emphasis on Education

"People can do fire-walking," he said. "But how can they do it? Things usually have an explanation. "I want to get people to start thinking about things themselves, as opposed to just telling them the solution," he said. "You can't lose weight by watching other people diet. You have to do it yourself."

Under Seckel's guidance, the emphasis has been largely on education.

Recently, for example, Southern California Skeptics board member and Caltech physics professor Murray Gell-Mann got 72 fellow Nobel Prize winners to petition the U.S. Supreme Court to reject a Louisiana law calling for "balanced treatment" of evolution and creationism

in public school science classes.

"Creation sciences," the laureates said in a friend-of-the-court brief, "strips our citizens of the power to distinguish between the phenomena of nature and the supernatural articles of faith."

'Can't Attack Faith'

The words could have served as part of the group's statement of principles. It's not that Southern California Skeptics, which has a standing offer of \$10,000 for anyone who can prove the existence of the supernatural or the paranormal, wants to destroy people's deeply held beliefs, Seckel insists. It's that they want to disprove spurious scientific claims, said Seckel.

"You really can't attack faith," said Hibbs. "It's when people say that there's scientific evidence for their ideas that our antennae go off."

RELIGION

See "The Challenge to Religious Orthodoxy" (7).

- (20) Does God exist? Rabbi Sherwin Wine doesn't think so. His new book, "Judaism Beyond God: A Radical New Way To Be Jewish", is reviewed in Religious Humanism (Winter '86) by its book review editor, Robert Marshall. Wine is founder of the Society for Humanistic Judaism, and Rabbi of the first Humanistic Jewish congregation (in Farmington Hills, Michigan.) Some excerpts from the review that deal with this question:

In the Detroit area, where Rabbi Wine has been magnificently controversial for a quarter-century, his chief detractors argue that Humanistic Judaism threatens Jewish survival. Wine shows understanding for their concern...then proceeds to turn the whole argument of his critics inside out.

The standard argument is that unless Judaism focuses on a deity, it is doomed.

Ah, says Wine, look what Yahveh has done to the Jews. "A surviving remnant is not testimony to a just God." "The Jewish people, whose official establishment proclaimed for over two thousand years that Jewish history is a testimony to the presence of God, is, indeed, the strongest testimony to the absence of God." "The people who supposedly discovered 'God' were the painful witnesses to the fact that divine justice did not exist. In the history of no other nation were experience and ideology so far apart."

"Rabbinic Judaism gave Yahveh a vested interested in the Jews. They were his earthly advertising...It seems irrational that Yahveh should choose to advertise himself through the experiences of a bunch of 'losers'.

Thank you, BOB DAVIS.

- (21) From the New York Times (11/2/86, E2):

Verbatim: Bigotry, 1818

'your sect by it's sufferings has furnished a remarkable proof of the universal spirit of religious intolerance, inherent in every sect, disclaimed by all while feeble, and practised by all when in power. our laws have applied the only antidote to this vice, protecting our religious as they do our civil rights by putting all on an equal footing. but more remains to be done.'

Thomas Jefferson

in a letter written in 1818 to Mordecai Noah, a Jewish diplomat, and sold at auction last week for \$396,000.

DORA

(22) From the publication, National Student (December 1985) [London], with thanks to STEVE REINHARDT:

STATE OF THE ART

THE SEARCH FOR LOVE, LIFE AND
FREEDOM

Dora Russell, Progressive educator, pacifist, socialist, poet, champion of women's rights, advocate of sexual freedom has at last emerged from the shadow of her husband Bertrand Russell to review the century she helped to shape.

WORDS: Peter Culshaw

With some media pundits arguing that youth rebellion is dead, and that the average 19 year old is a prematurely middle-aged fogey, and others talking hopefully of a 'new wave of radicalism', I made an excuse, left the debate and went to interview the oldest rebel I've ever met, a 90 year old grandmother who lives near Lands End.

You might have seen Dora Russell talking about 'free love' in the film *Fleds* (also on video - the revolution is now available in two formats). And the surname might be a clue - for 12 years she was married to Bertrand Russell, the great freethinker, trouble-maker and CNDer, and until recently she's tended to be seen in his shadow. But several recent TV appearances, and the publication of the *Dora Russell Reader*, her magnum opus *The Religion of the Machine Age* and this autumn's launch of the third volume of her autobiography *The Tamarisk Tree* have focussed more attention on her.

The *Machine Age* book has a curious history. She inked the contract for the book in March 1932, but it was over 80 years before it saw the light of day. If that seems a rather excessive amount of time to write a book, there are one or two mitigating circumstances. For one, she hasn't spent her life stuck in libraries. As her friend HG Wells said to her "Bertie thinks, I write and you do." A full list of her activities would be exhausting just to read - especially if your A.Q. (Activism Quotient) is of the annual-stroll-around-Hyde-Park-against-the-bomb variety.

A short resumé would have to include her pacifism in World War One, campaigning for birth control and women's rights in the '20s, setting up a revolutionary progressive school mainly run by the pupils (occasionally the School Council would vote to abolish all the rules, but a few days later usually got bored because nothing happened and the decision was reversed), helping to found the Conservation Society and, 30 years pre-Greenham, organising a women's Peace Caravan to Russia.

Her three-part autobiography is perhaps the best introduction to the wit and wisdom of Dora Russell. The first volume, at times, reads like a thriller, such as when she smuggled herself onto a Norwegian pleasure steamer to get herself to Russia immediately after the revolution, at a time when all visits to Russia were banned by the British Government.

The book also contains Dora's impressions of trips to China and America in the early twenties. It was during her visit to Russia that she realised with dismay that the attempts of individuals like her acquaintance Alexandra Kollontai, Lenin's left-hand woman, to press for women's rights and to give the revolution a more human face were being gradually brushed aside. She wrote a pamphlet *The Soul of Russia and the Body of America*

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which became the first chapter of *The Religion of the Machine Age*.

"When I went to America I saw technology being treated like a religion" she explains "In Russia I found what I thought was the spirit that could animate the running of the machine, but I could see the comrades thinking that society would run like a machine and everyone would fit into their proper place. I began to argue that the industrial machine had become a religion with two sects, Capitalism and Communism."

It was a message that neither Left nor Right wished to hear, and she became embroiled in various campaigns but "Convinced that most of the things that I had prophesied had come true, I picked up the threads a few years ago - and asked - what is behind our machine worship?" The resultant *Machine Age* tome is a hugely ambitious work that stretches across 6000 pages, an attempt at a 'history of consciousness'. She finds there is a more receptive audience for her ideas now, as her work explores many of the themes developed by various recent political currents - the new feminism, animal rights and the emergence of a 'Green' movement.

Her daughter mentioned that there is quite a stream of tourists who visit Dora's cottage. She has a theory that because we rebel against our parents, in some ways we have more in common with our grand-parents. "I got on well with my grandmother. She always encouraged me and said I could do anything."

She really does have an extraordinary, panoramic view of the century and a radical point of view you won't find in many of the textbooks "I had great misgivings about America being brought into the First World War. When they were all stuck in the mud in Flanders, they should have called a truce, and we might have had a united Europe. Instead we called in the Americans to smash up the Germans, which was the main cause of the Second World War. And not promoting friendly relations with Russia was the biggest mistake of the century - I've spent my life fighting to end the Cold War."

Apart from needing a hearing aid, and suffering from arthritis, Dora is full of spirit and very on the ball "It's not so bad being old" she muses "I would have dearly loved to go to some of the Greenham demonstrations though - I wasn't worried about being arrested, but the Police arranged it so you had to walk about four miles to get there, and I can't even make it to the nearest post-box."

She retains a sense of mischief, which extends to comments of sexual peccadilloes of her contemporaries such as HG Wells.

"He believed in sleeping with anyone he could get to bed with him" or

Bernard Shaw "he was quite wrong about sex. I don't believe he ever even slept with his wife."

But she's not entirely happy with the results of the freer attitudes towards sex that she helped pioneer "I'm glad the fear and ignorance of sex has gone, but the only disadvantage of birth control was that it enables women to treat sex in the same mechanical way men are able to. There's more sex today, but probably less love. It applies to other areas too - a lot of women's libbers of today are trying to fit into the man-made civilisation."

Dora has had her share of hard times on her personal life, too. Her split from Bertrand Russell was acrimonious. He may have been a champion of women's rights but on the domestic front "I suppose you would call him a chauvinist" she says.

"Bertie did his best to keep up with the modern trends" she notes in *Challenge to the Cold War*, the recently published diary volume "it is not surprising he felt overstrained and reverted to type". Bertrand Russell's 'type' being from an old-fashioned aristocratic upbringing.

The mystery that surrounds the death of her lover, the novelist Paul Gillard, who was a communist, has never been cleared up "I'm convinced it was either the fascists or British Intelligence" she states. Her son Roddy died a couple of years ago, and her other son, John, had a severe breakdown. It was this son who inherited Bertrand's title and made one of the most remarkable speeches ever made to the House of Lords. Among other things, he advocated the banning of the CIA, the abolition of prisons, suggested that "everyone should become aristocrats", there should be more naked bathing, and that the running of the country should be put in the hands of those under thirty "because they have more compassion".

Dora is still writing at 90, sending in letters to papers putting forward her views, which are unorthodox enough to offend dogmatic followers of most political persuasions, and annoying the Establishment, who have been keeping a wary eye on her ever since during the First World War she wasn't allowed to go walking near the sea with Bertrand Russell, because it was felt, as 'subversives', they might start signalling classified secrets to enemy ships.

She laughs off my question of whether she has any remaining ambitions. "What I'd really like to do is some redecorating about the house" she chuckles "But I never seem to have the time. Time is the most precious thing when you're my age, you know".

© The Religion of the Machine Age published by RSP. The Tamarisk Tree, her diaries Vols 1,2,3 are published by Virago. Lord John Russell's speech has been reprinted by Open Road Press, 2 Berrymore Crescent, London W11. (Said 21 and SAE)

NEWS ABOUT MEMBERS

- (23) Irving Anellis advises of a planned Special Session on Bertrand Russell as part of this year's program of the Canadian Society for History and Philosophy of Mathematics, at McMaster University. Tentative date: 5/24/87. To contribute a paper, contact Albert Lewis at the Bertrand Russell Editorial Project, MacMaster. He is doing a survey of Russell studies in the USSR, and this summer will attend the 8th International Congress of Logic, Methodology and Philosophy of Science, in Moscow.
- (24) Cherie Ruppe (17114 N.E. 2nd Place, Bellevue, WA 98008) is buying a new house with "the world's greatest view", and offers for sale "the perfect 3-bedroom townhouse" in Bellevue, WA.
- (25) Ed Tanguay would like to communicate with other members through the mail. He is a technical consultant and computer programmer for a firm of CPAs. He is interested in philosophy, among other things. His address: 530 Oliver St., Conway, AR 72032.
- (26) Paul Kurtz is elected IHEU co-chairman. BOB DAVIS called our attention to this story in *Free Inquiry* (Winter 1986/87, p.20):

The IHEU

The International Humanist and Ethical Union (IHEU) has more than three million members and is a coalition of more than sixty secular humanist, rationalist, free-thought, and atheist organizations in twenty-two countries. The early sponsors of the IHEU, which was founded in 1952, were also instrumental in the founding of the United Nations. They included Sir Julian Huxley (the first head of UNESCO), Lord Boyd Orr (first head of the World Food Organization), and Brock Chisholm of Canada (the first head of the World Health Organization).

The IHEU publishes the journal *International Humanism* and provides a platform for the exchange of ideas of particular interest to humanists. The IHEU sponsored the Catholic-Humanist Dialogue (with the cooperation of the Vatican) and the Marxist-Humanist Dialogue, which was held in Eastern Europe and which was attended by dissenters.

Elections at the Eleventh Congress of the IHEU, held in Oslo, Norway, from August 3 to 7, 1986, resulted in three new cochairmen. They are (left to right) Paul Kurtz, editor of *FREE INQUIRY* and professor of philosophy at the State University of New York at Buffalo; Rob Tiel-

man, head of the Dutch Humanist League and professor at the University of Utrecht; and Svetozar Stojanovic, editor of the international journal *Praxis* (published by Oxford University Press) and professor of philosophy at the University of Belgrade.

The IHEU is headquartered in Utrecht, the Netherlands. It convenes international congresses every four years. For information on becoming a member or subscribing to its journal, write to: IHEU, Oudkerhof 11, 3512 GH, Utrecht, the Netherlands.



- (27) Warren Smith sends his customary yearend letter, which we're always glad to get. He's one of the busiest guys we know. Here's part of his letter; sorry, we cannot show Greta Garbo's pool.

1 January 1987

Dear Lee,

Greetings! Last year in my Winter Solstice letter, I implied that big changes were forthcoming. I'll now try to bring you up-to-date and hope you'll have written me as much about what's new with you.

- Roger Sharp of Channel 2, who had just done a story on my Adam Smith club, died before the program could be aired. But what a genial man!
- I won a tax-free \$7,500 award "for excellence in private enterprise education" from the Freedoms Foundation at Valley Forge because of my concept
- After 32 years of teaching English at New Canaan (Connecticut) High School, I accepted their offer and took early retirement. New Canaan (which is where Jack Paar and David Letterman still live) has certainly been a major influence in my life, and I will (not snail) miss it greatly.

He's back to running his Variety Recording studio full time (he started it in 1948), and time does not hang heavy on his hands.

- (28) Eric Nelson, high school senior, says, "We do just about nothing in my physics class, very disappointing. Can you suggest some books in physics?" Please send your book suggestions c/o the newsletter for forwarding to Eric.
-

BRS DOCTORAL GRANT

- (29) Failure. To state it inelegantly, we flopped...in our aim of raising \$500 among ourselves for the 1987 Doctoral Grant. Had we succeeded, we would have met the condition for collecting another \$500 from an anonymous donor. Then we would have had the \$1000 needed for a 1987 BRS Doctoral Grant.

We didn't come close. We didn't even reach the 5% mark.

We sometimes hear brave talk about what the BRS does, or would like to do, for the general good. The Doctoral Grant is one of the very few things the BRS does for non-members. Also, the Grant gives a modest assist to Russell scholarship, a BRS aim. We think there ought to be a real effort to hold onto the Doctoral Grant, which otherwise will disappear.

Strong measures are needed.

We propose that all dues be raised \$5, starting in 1988, which will provide the needed \$1000 a year.

* Agreed?

NEW MEMBERS

- (30) We welcome these new members:

DR. IRVING H. ANELLIS/86/110 McDONALD DRIVE #8-B/AMES/IA/50010 3470//
 PROF. TERRENCE BRESNAHAN/86/2215 CEDAR ST./BERKELEY/CA/94709//
 MR. GERALD C. BUCKLEY/86/8931 JOHNSON ST./PEMBROKE PINES/FL/33024//
 MR. JIM F. CULVERWELL/86/BOX 239A RR2/LISBON/NY/13658//
 MS. BRENDA M. FREEDMAN/86/111 CHATHAM AV./BUFFALO/NY/14216//
 MR. DAVE FRITZ/86/473 MARSHALL AV./ST. PAUL/MN/55102//
 MR. JOEL GLENN/87/2027 MEMPHIS CT./LEXINGTON/KY/40505//
 MR. ROY JAMES GRAHAM/86/3330 N. RUSSELL ROAD/BLOOMINGTON/IN/47401//
 CAPT. MARK HOGAN/86/3118 NE DRIVE/WICHITA FALLS/TX/76305//
 MR. MARK L. JUSTICE/86/1613 MENDOTA WAY/CARMICHAEL/CA/95608//
 MR. BARRY KRANTZ/87/84A6969 T.C.F., 250 HARRIS RD/BEDFORD HILLS/NY/10507//
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 MR. WILLARD H. PETERS/86/14 REGAL CRESCENT/NORTH NEWTON/KS/67117//
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 MR. ED TANGUAY/86/530 OLIVER ST./CONWAY/AR/72032//
 MR. DEWEY I. WALLACE, JR./87/APARTADO POSTAL 635/PUEBLA PUE///MEXICO/
 MR. WALTER WINFIELD, JR./86/8615 FLOWER AV. #5/TAKOMA PARK/MD/20912//

- (31)

NEW ADDRESSES (PART 1)

MR. LEO CASEY/84/96 GRAFTON AV./EAST MILTON/MA/02186 5422//
 MR. MICHAEL E. CHAUVIN/86/WOLFSON COLLEGE/CAMBRIDGE///ENGLAND/CB3 9BB
 MR. ROBERT O. GINSBURG/85/1651 S. DOBSON RD #111/MESA/AZ/85202 5619//
 DR. STEPHEN HAMBY/76/24 S. MONTEREY ST./MOBILE/AL/36604 1222//
 DR. JUSTIN DUNMORE LEIBER/76/PHILOSOPHY,U. OF HOUSTON/HOUSTON/TX/77004//
 MR. JOHN R. LENZ/79/514 W. 114TH ST. #63/NY/NY/10025//
 MR. STEPHEN H. LEPP/85/231 CONCORDE AV./CAMBRIDGE/MA/02138 1334//
 MR. JAMES E. MCWILLIAMS/74/PO BOX 34/HOLLY RIDGE/MS/38749//
 DR. (MS) CHANDRAKALA PADIA/86/DEPT. OF POLITICAL SCIENCE/BENARAS HINDU UNIV.///VARANESI, INDIA/
 MR. WARREN ALLEN SMITH/77/130 W. 42ND ST. (ROOM 551)/NY/NY/10036 7854//
 MR. RAMON CARTER SUZARA/82/8 ZIPPER STREET, SLV/MAKATI,METRO MANILLA///PHILIPPINES/
 DR. KATHARINE RUSSELL TAIT/74/PO BOX 518/SALISBURY/CT/06068//

NEW ADDRESSES (PART 2)

PROF. A. R. GARCIADIEGO/81/JOSE M. VELASCO #71/SAN JOSE INSURGENTES/ME//MEXICO/03900
 MR. RICHARD C. JOHNSON/85/335 E. 300 S. (APT 101)/SALT LAKE CITY/UT/84111//
 MR. RALPH A. MILL/84/15805 NE 24TH ST./BELLEVUE/WA/98008//
 MR. BRIAN R. MCLSTAD/85/333 REED/MANITOWOC/WI/54220//
 MR. RICHARD SHORE/79/1906-277 WILLINGTON CRES/WINNIPEG, MANITOBA//CANADA/R3M 3U7
 MR. JOHN E. SONNTAG/82/1101 3RD ST., S.W. (816)/WASHINGTON, DC/20024//
 MS. ELIZABETH VOGT/81/3507 MCHENRY DRIVE/SAN ANTONIO/TX/78239//
 MAJOR (RET) HERBERT G. VOGT/75/3507 MCHENRY DRIVE/SAN ANTONIO/TX/78239//

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THE RUSSELL SOCIETY LIBRARY
 Tom Stanley, Librarian

BOOKS FOR SALE FROM THE RUSSELL SOCIETY LIBRARY

By Bertrand Russell:

APPEAL TO THE AMERICAN CONSCIENCE.....	\$ 2.25
AUTHORITY AND THE INDIVIDUAL.....	3.75
THE AUTOBIOGRAPHY OF BR, Vol. I.....	16.00 H
THE AUTOBIOGRAPHY OF BR, Vol. II.....	13.00 H
THE AUTOBIOGRAPHY OF BR, Vol. III.....	11.00 H
BERTRAND RUSSELL ON GOD AND RELIGION, edited by Al Seckel....	10.00
EDUCATION AND THE SOCIAL ORDER.....	4.25
HAS MAN A FUTURE?.....	8.00 H
HISTORY OF THE WORLD IN EPITOME.....	1.00
ICARUS OR THE FUTURE OF SCIENCE.....	3.00 H
IN PRAISE OF IDLENESS.....	3.75
THE IMPACT OF SCIENCE ON SOCIETY.....	3.00
AN INQUIRY INTO MEANING AND TRUTH.....	6.00
JUSTICE IN WARTIME.....	8.00 H
MY PHILOSOPHICAL DEVELOPMENT.....	3.50
AN OUTLINE OF PHILOSOPHY.....	16.00 H
POLITICAL IDEALS.....	3.75
POWER: A NEW SOCIAL ANALYSIS.....	5.50
THE PRACTICE AND THEORY OF BOLSHEVISM.....	3.75
PRINCIPLES OF SOCIAL RECONSTRUCTION.....	3.75
ROADS TO FREEDOM.....	4.00
SCEPTICAL ESSAYS.....	4.25
THE SCIENTIFIC OUTLOOK.....	5.50

By Other Authors:

BERTRAND RUSSELL AND HIS WORLD by Ronald Clark.....	12.00 H
BERTRAND RUSSELL, 1872-1970.....	1.50
THE LIFE OF BR IN PICTURES AND HIS OWN WORDS.....	4.75
BERTRAND RUSSELL, THE PASSIONATE SCEPTIC by Alan Wood.....	2.00
MR. WILSON SPEAKS 'FRANKLY AND FEARLESSLY' ON VIETNAM TO BR... ESSAYS ON SOCIALIST HUMANISM IN HONOR OF THE CENTENARY OF BR, edited by Ken Coates.....	1.50 9.00 H
ESSAYS ON SOCIALIST HUMANISM IN HONOR OF THE CENTENARY OF BR, edited by Ken Coates.....	4.00
THE INCOMPATIBLE PROPHECIES: BERTRAND RUSSELL ON SCIENCE AND RELIGION by Louis Greenspan.....	4.00
INTO THE TENTH DECADE: A TRIBUTE TO BERTRAND RUSSELL.....	3.25
THE TAMARISK TREE, Vol. I by Dora Russell.....	5.25 H
BERTRAND RUSSELL MEMORIAL VOLUME edited by George Roberts....	10.95 H

Prices are postpaid. Books are paperback unless otherwise indicated.
 Please send check or money order, payable to the Bertrand Russell Society,
 to the Russell Society Library, Box 434, Wilder, VT 05088

Audio-Visual:

Warren Allen Smith has provided the Library with cassette copies of Graham Whettam's SINFONIA CONTRA TIMORE- *Symphony Against Fear*. Dedicated to Russell, it was first performed in his presence on February 25th, 1965. Whettam's ON BERTRAND RUSSELL- AND A SYMPHONY, which was issued as a ten page supplement to Newsletter #15, is also available for loan.

New books to lend:

119. THE DORA RUSSELL READER Beverly Earles's review will appear in a future NEWS. In print at 7.95/paper. Methuen, Inc. Correction: see ().
120. THE RELIGION OF THE MACHINE AGE by Dora Russell In print at 27.95/cloth Methuen, Inc.
- 121 " Who Wrote Bertrand Russell's WISDOM OF THE WEST? " by Carl Spadoni
An offprint from The Papers of the Bibliographical Society of America
The author
- 122 THE PHILOSOPHY OF LOGICAL ATOMISM, edited and with an introduction by David Pears In print at 7.95/paper. Open Court

New sale book:

The Library has a few copies of the BERTRAND RUSSELL MEMORIAL VOLUME for sale. This 488 page volume was published in 1979 in the Muirhead Library of Philosophy series and consists of 26 essays on Russell's philosophy, logic, ethics and politics. Most of the contributions are technical and so would be of limited interest to many members. Two notable exceptions are Anthony Flew's "Russell's Judgement On Bolshevism" and Benjamin Barber's "Solipsistic Politics: Russell's Empiricist Liberalism".

The price for Ken Blackwell's THE SPINOZISTIC ETHICS OF BERTRAND RUSSELL has increased from 20.00 to 30.00

FUN & GAMES

- (33) BR's game. You recall BR's lesson in how to make comparisons (RSN48-40):

I am firm. You are obstinate. He is a pig-headed fool.

MARGE MIGNACCA comes up with these:

I am cautious. You're suspicious. He is paranoid.
I am frugal. You're a tightwad. He's a miser.

- (34) Trivia. Q: Who took a B.A. in philosophy at Yale, and then went on to become a radio idol as a crooner, in the late 20s and 30s...and what were the songs he made famous (and vice versa)?

A: Rudy Vallee, singing "I'm just a vagabond lover", "My time is your time", "The Maine Stein Song", "If I had a talking picture of you."

With thanks to STEVE REINHARDT.

BRS BUSINESS

- (35) Our warm thanks to the BRS members -- the largest number ever to do so -- who recently made contributions to the BRS Treasury when renewing membership. They checked a membership renewal category that included a contribution. We list them here...and apologize for our stupid computer which often chops up names at the end of a line.

LOUIS K. ACHESON, JAY ARAGONA, DONG-IN BAE, MICHAEL EMMET BRADY, POLLY COBB, WHITFIELD COBB, ANGELO A. D'ALESSIO, DENNIS J. DARLAND, ROBERT K. DAVIS, LEE EISLER, DAVID GOLDMAN, ARTTIE GOMEZ, DONALD GREEN, THOMAS J. HARRIS, JR. USN/RET, WALTER MOORE HENRITZE, CHARLES W. HILL, DONALD W. JACKANICZ, ADAM JACOBS, HERBERT C. LANSDELL, PHILIP M. LE COMPTE, JOHN R. LENZ, MARTIN LIPIN, MICHAEL H. MALIN, STEVE MARAGIDES, HUGH MCVEIGH, RALPH A. MILL, GLENN R. MOYER, SANDRA MOYER, ERIC S. NELSON, PAUL M. PFALZNER, STEPHEN J. REINHARDT, MICHAEL J. ROCKLER, HARRY RUJA, CHERIE RUPPE, TIMOTHY S. ST. VINCENT, JOHN R. TOBIN, CLIFFORD VALENTINE, ELEANOR VALENTINE, RONALD H. YUCCAS.

(36) Contributions are still welcome, which is possibly the understatement of the year. As you will discover elsewhere in this issue, the BRS had a bank balance (on 12/31/86) of \$953, and unpaid debts (liabilities) of \$1327. That means we start the new year, 1987, \$374 in debt. So please contribute whatever you can whenever you can. Thanks!

(37) Renewal Honor Roll. This year more members than ever before paid their dues ahead of time, that is, before January 1st. We thank these early bird renewers for making life a little easier...and apologize again for our computer's stupidity.

LOUIS K. ACHESON, J. M. ALTIERI, JEAN ANDERSON, TRUMAN E. ANDERSON, JAY ARAGONA, RUBEN ARDILA, J. WARREN ARRINGTON, DO NG-IN BAE, GUNJAN BAGLA, ADAM PAUL BANNER, CHERYL BASCOM, VIVIAN BENTON-RUBEL, MICHAEL EMMET BRADY, JAMES HALEY BUXTO N, ROBERT P. CANTERBURY, DONG JAE CHOI, POLLY COBB, WHITFIELD COBB, GLENNA STONE CRANFORD, PETER G. CRANFORD, JIM CURT IS, ANGELO A. D'ALESSIO, ROBERT K. DAVIS, PAUL DOUDNA, BEVERLEY EARLES, RONALD EDWARDS, LEE EISLER, RICHARD ALLEN FRA NK, FRANK GALLO, A. R. GARCADIIEGO, PAUL GARWIG, SEYMOUR GENSER, DAVID GOLDMAN, ARTTIE GOMEZ, CHARLES GREEN, DONALD GREEN, ROSS M. GUFFY, JOHN W. HARPER, THOMAS J. HARRIS, JR. USN/RET, WALTER MOORE HENRITZE, CHARLES W. HILL, MARK HOGA N, THOMAS HORNE, TING-FU HUNG, ARVO IHALAINEN, RAMON K. ILUSORIO, DONALD W. JACKANICZ, JOHN A. JACKANICZ, THEODORE M. JACKANICZ, ADAM JACOBS, GUSTAVE JAFFE, MARVIN KOHL, KENNETH KORBIN, PAUL B. KORNACKI, HENRY KRAUS, ROBERTO LA FERLA , HERBERT C. LANSDELL, JOHN R. LENZ, H. WALTER LESSING, W. ARTHUR LEWIS, MARTIN LIPIN, PAUL LOGEMAN, JONATHAN A. LUKIN, CRAIG A. MAGEE, CHARLES MAGISTRO, GRAHAME E. MAISEY, STEVE MARAGIDES, LESLIE M. MARENCHIN, WILLIAM MC KENZIE-GOODRICH , HUGH MCVEIGH, THEO MEIJER, CARL MILLER, BRIAN R. MOLSTAD, GLENN R. MOYER, SANDRA MOYER, KARL K. NEAL, ERIC S. NELS ON, RICHARD PELLETIER, SANDRA PERRY, EDWARD L. PRICHARD JR., G. NAGABHUSHANA REDDY, STEPHEN J. REINHARDT, WILLIAM M. RI PLEY, DON ROBERTS, VERA ROBERTS, JOHN D. ROCKFELLOW, MICHAEL J. ROCKLER, JOSEPH M. RODERICK, HARRY RUJA, CHERIE RUPPE , SIGRID D. SAAL, NATHAN U. SALMON, ROBERT SASS, GREGORY J. SCAMMELL, JOHN S. SCHWENK, RICHARD SHORE, JOHN EDWIN SHOSKY , MIRON SKY, WILLIAM L. SLOCUM, CAROL R. SMITH, WARREN ALLEN SMITH, WAYNE D. SMITH, TIMOTHY S. ST. VINCENT, PHILIP STAN DER, THOMAS J. STANLEY, ROBERT W. SUMMERS, RAMON CARTER SUZARA, MARNA TIESLER, JOHN R. TOBIN, ROY E. TORCASO, LLOYD N. T REFETHEN, CLIFFORD VALENTINE, ELEANOR VALENTINE, ELIZABETH VOGT, HERBERT G. VOGT, ROB WALLACE, DONNA WEIMER, CALVIN WICHERN, EDWARD J. WILDING, JOHN A. WILHELM, JAMES E. WOODROW, RONALD H. YUCCAS

TREASURER DARLAND'S REPORT

(38) For the year ending 12/31/86:

Bank balance on hand (12/31/85).....	226
Income: New members.....	914
Renewals.....	5236
total dues.....	6150
Contributions.....	585
Library sales and rentals.....	337
Misc.....	37
total income.....	7109
	7335
Expenditures: Information & Membership Committees.....	4661
Library expense.....	162
Subscriptions to "Russell".....	1456
Meeting.....	1390
Misc.....	39
total spent.....	7709
	-374
[Operating loss, full year 1986 (excess of expense over income):600]	
Liabilities (unpaid debts).....	1327
Bank balance on hand 12/31/86.....	953

BR QUOTED (MAYBE)

(39) Reader's Digest, Italian Edition, is considering quoting this sentence from BR's "In Praise Of Idleness":

"The wise use of leisure, it must be conceded, is a product of civilization and education."

Thank you, DON JACKANICZ.

FOR SALE

- (40) Members' stationery, 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "**Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.
- (41) Winter Solstice cards: American Atheists (POB 2117, AUSTIN, TX 78768) offers a fine collection of these alternatives to Christmas cards, advises ARTTIE GOMEZ.
- (42) Freedom From Religion Foundation offers this attractive stationery for brief letters. The back of what is shown here is blank, for your message.

Bertrand Russell
(1872-1970)

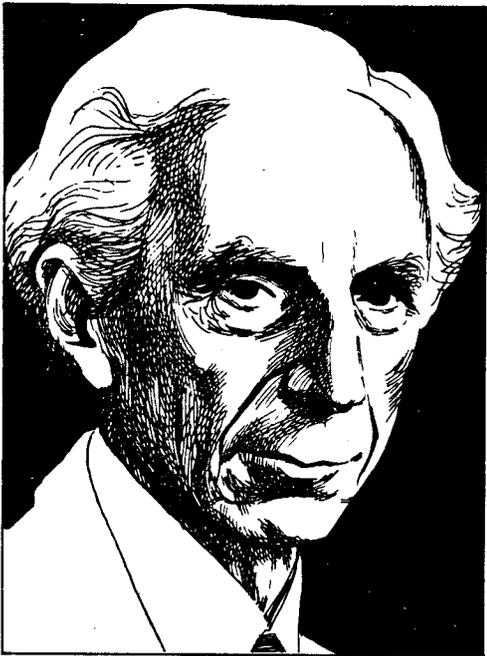
"A good world," Bertrand Russell wrote, "needs knowledge, kindness, and courage; it does not need a regretful hankering after the past, or a fettering of the free intelligence by the words uttered long ago by ignorant men."

"Bertie" to friends, Russell, during his 98 years, did all he could to add to human knowledge and to inspire kindness. The British mathematician, philosopher and social activist authored 75 books, including *Why I Am Not A Christian*. He launched headlong into a life of radicalism in his 40s as a pacifist opposing World War I. He spent his last years courageously working for nuclear disarmament.

Russell's unflinching rationalism spared no absurdity that crossed its path; his wit and puckish charm continue to enchant readers and thinkers.

"I believe that when I die I shall rot, and nothing of my ego will survive. I am not young, and I love life. But I should scorn to shiver with terror at the thought of annihilation. Happiness is nonetheless true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting."

FREETHOUGHT SERIES, Number 10, 1986
Freedom From Religion Foundation, Inc.
P.O. Box 750, Madison, Wisconsin 53701
Drawing by Karen Fogel



Thank you, RONALD YUCCAS.

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

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALI GHAEMI, HUGH MOORHEAD

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI TOM STANLEY

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, DON JACKANICZ, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

The 6 BRS officers are also directors, ex officio,

BOOK REVIEW

- (44) The Dora Russell Reader, "57 years of writing and journalism, 1925-1982," Dale Spender, ed. (London: Routledge and Kegan Paul, 1983), reviewed by BEVERLEY EARLES. (Our thanks to TOM STANLEY.)

Nicholas Walter, Company Secretary of the Rationalist Press Association, recently wrote of Dora Russell that although she had been remembered by way of many obituaries "yet her freethought activity was almost universally ignored..." (*New Humanist*, Summer 1986). This is a conclusion to which I had come after considerable research into the life and works of this remarkable woman who was poet, historian, educator, peace maker, feminist and humanist intellectual. Nevertheless it has to be said that those who have attempted to give Russell her due have been the Rationalist Press Association over a period of several decades and, more recently, Dale Spender.

In the *Dora Russell Reader* Spender has included selections which tend to highlight the feminist aspect of Russell's work. However insofar as Russell's feminism reflects her critique of the history of Western Civilization and of Descartean thought in particular, *The Reader* gives one a taste of the insights, vision and motivation behind more than fifty seven years of both writing and social action in a range of areas.

Those of us who are familiar with current trends in feminist thought are shown that without a doubt Russell was some fifty years or so ahead of her time. Among other selections Spender includes *Hypatia* (1925) in its entirety and selections from *The Right to be Happy* (1927) and *In Defence of Children* (1932). In these works Russell declares that women's liberation does not have to do with being freed to work in the public work place in the manner of the male of the species. Equality did and does not mean uniformity. For Russell, the feminism of the suffragists and that of the sixties and seventies paid the price of denying essential differences between male and female and, in particular, the importance of motherhood. Russell's aim is to promote emancipation in such a way that women will be forced neither to become male clones nor to "have it all" by a social tradition that deems problems of family versus outside workforce as purely personal. But she is just as concerned to emancipate men from what she regards as a dehumanising life style characterised by a low level of emotional experience and involvement. The latter has been particularly obvious in family life and has served to foster both dispassionate and destructive attitudes which now threaten the very existence of the species. For Dora Russell it is no accident that under such conditions women and mothers should be the ones to take defiant stands for peace in the face of male opposition.

What does all of this add up to? The need for women to fulfill the rational side of their natures and men the emotional side of theirs, birth control, the right to abortion, flex time, maternal and paternal leave, the right rather than the privilege to send young children to high quality nursery schools and, above all, the recognition that children have the right to grow up in peaceful and loving conditions which foster the development of a fully integrated personality.

Russell's views were not popular in the twenties and neither are they now. Indeed feminists such as Erica Jong and Betty Friedan who are currently advocating ideas along similar lines have by no means always received a favourable reception from the feminist movement - they have been deemed as "selling out" to the reactionary voices in society. It is both interesting and instructive to notice that the trend of thought which Jong, Friedan and others represent shows that Russell lived long enough to see important feminist arguments move full circle.

Spender has included a number of selections which were hitherto unpublished in English. These are a sample from some sixty articles which Russell wrote for the Spanish Periodical *El Sol* during the period in which she was running Beacon Hill school. Also included is a chapter from an unpublished book giving an account of the "Women's Caravan of Peace" which she organised in 1958 and which was possibly the first effort of its kind. The "Caravan" was an arduous trip of goodwill throughout Western and Eastern Europe at a time when peace groups showed little if any concern whatsoever to bring down the barriers of the Cold War. Russell writes that the women received no support either financially or psychologically from peace and labour movements in the West and that the whole enterprise was regarded with suspicion as to motive and disbelief as to accomplishment. For the full story of the "Caravan" one needs to read the third volume of her autobiography *The Tamarisk Tree* vol. 3. *Challenge to the Cold War*. Virago, 1985.

The *Dora Russell Reader* has the disadvantages of any volume of its kind in that full development of argument and breadth of interests cannot be fully presented. One important area which is largely missing is that of education. Russell's perspective on life was expressed in specific ideas on what and how children should be educated and many of these notions were integrated with those of Bertrand and put into practice at Beacon Hill school. Another omission from the reader is the inclusion of any of the countless articles which Russell wrote as scientific correspondent for Eastern Block publications of the British Ministry of Information during World War II. During this part of her career Dora was able to participate in bridge building exercises between Western and Eastern Europe which meant so much to her.

In spite of the inevitable presence of gaps, Spender does present the main thrust of Russell's thinking and life concerns and fans of Bertrand will notice points of both similarity and difference with that eminent philosopher and social activist. This is not the place to argue for Dora's distinct individuality in relation to Bertrand but it should be plain to anyone who reads Spender's selections that she was a thinker and humanist in her own right. Dora's analysis of what it is to be human in both a masculine and feminine way provided her with her own particular understanding of both the perennial and day to day concerns of living. It is we who are the poorer if we ignore what she has to say.

ABOUT OTHER ORGANIZATIONS

- (45) Humanist Association of Canada. For the first time, a joint HAC/American Humanist Association annual congress is being planned, in Canada for June 26-28...in downtown Montreal, close to McGill University. This item and the next one are from HAC's Winter Newsletter 1986-7...with thanks to PAUL PFALZNER.
- (46) The Oslo Humanist World Congress. Here is a brief report by HAC President Pfalzner:

Seven Canadians were among the more than 500 participants from 25 countries attending the 1986 Humanist World Congress in Oslo this summer. The five-day program, with its main theme, Humanists Say Yes To Life, was excellently organized around the three Congress sub-themes of Self-Respect, Human Solidarity and Survival, with stimulating and even radical addresses given by such speakers as Marilyn French, noted US author and feminist, Johan Galtung, Norwegian sociologist and internationally known peace researcher, Prof. Gerald Larue, Dr Lily Boeykens of Belgium, and M.I. Spetter, USA. Sir Hermann Bondi, President of the British Humanist Association, noted mathematician, astrophysicist and science advisor in the UK, gave an incisive opening address on humanism. Certainty not being a human characteristic, he noted, "the absurd certainty of most religious and certain political creeds is not for us", and exclusivity he held to be incompatible with humanism, implying that, for example, societies of secular humanist lefthanded chessplayers would be undesirable.

Ms French, in her address, argued that Western thought had been "set on a course of dangerous delusion" as a result of Aristotle's distinction between the necessary and the volitional realms of existence -- assigning laborers, mechanics, slaves, as well as women and children to the necessary, and "free propertied men" only to the volitional. This fateful concept has led, over time, to a disregard, a despisal, of everyday life and work, resulting in the low value given to physical needs, to the body, to women and their work, to pleasure in life, and, conversely, exalting the mind, abstract thought, lack of emotion, an elite of naturally superior men, and power. To escape from these distortions, Ms French advocated a life for all human beings directed -- not to gaining power -- but to achieving felicity, satisfaction and pleasure.

Gerald Larue, professor emeritus of religion, reviewed the origins of apocalyptic thought, as part of Christian belief, arising from aspects of Jewish historical experience under the despotic rule of King Antiochus IV. Professor Larue stressed that "biblical apocalyptic thinking is a destructive, divisive notion coming from a destructive, divisive book, the Bible... -- one of the most pessimistic and negative collections of writings in human history" -- the story of a god whose failures drove him repeatedly to anger with his creatures, a god requiring absolute, blind obedience and who thus instilled irresponsibility for human well-being in his faithful. These outmoded and harmful beliefs needed to be abandoned and replaced by truly human understanding and concern. "We cannot accept a religion that tells us the future is fixed and pre-determined." Human beings must cultivate their rationality, and accept that "science gives us proof without certainty, while religion claims to give certainty without proof."

CORRECTION

- (47) Ronald Yuccas was inadvertently omitted from the list of members (RSN51-35). He is indeed a member, in good standing, and has been for 7 years. Our error; very sorry. His address: 812 Morven Court, Naperville, IL 60540.

THE RUSSELL ARCHIVES

- (48) No pictures or posters. The Archives at McMaster have advised that they do not have pictures or posters of BR for sale, except for people doing research. Duplicating archival photos is costly, complicated and may possibly damage the originals.

PHILOSOPHY

- (49) From "The Whys of a Philosophical Scrivener" by Martin Gardner (NY: William Morrow, 1983,) p 29...with thanks to TOM STANLEY:

When I was an undergraduate philosophy student at the University of Chicago I attended a seminar given by Bertrand Russell. Carnap, then a professor at Chicago, went to these sessions and often engaged Russell in spirited debates which I only partly comprehended. On one occasion they got into a tangled argument over whether science should assert, as an ontological thesis, the reality of a world behind the phaneron. Carnap struggled to keep the argument technical, but Russell slyly turned it into a discussion of whether their respective wives (Russell's new wife was knitting and smiling in a back-row seat) existed in some ontologically real sense or should be regarded as mere logical fictions based on regularities in their husbands' phaneron.

The next day I happened to be in the campus post office, where faculty members came to pick up mail. Professor Charles Hartshorne, a whimsical philosopher from whom I was then taking a stimulating course, walked in, recognized me, and stopped to chat.

"Did you attend the Russell seminar yesterday?" he asked. "I was unable to go."

"Yes," I said. "It was exciting. Russell tried to persuade Carnap that his wife existed, but Carnap wouldn't admit it."

Hartshorne laughed. Then, by a quirk of fate, he walked Carnap to get his mail. Hartshorne introduced us (it was the first time I had met Carnap; years later we would collaborate on a book); then, to my profound embarrassment, Hartshorne said: "Mr. Gardner tells me that yesterday Russell tried to convince you your wife existed, but you wouldn't admit it."

Carnap did not smile. He glowered down at me and said, "But that was not the point at all."

FOREIGN AFFAIRS

- (50) Ramon Suzara, who had been living in the USA during the Marcos regime, writes from the Philippines:

It's great to be back home with my people. I'm having a wonderful time. I'm particularly happy to be residing once more at the place where the Philippine branch of the Bertrand Russell Peace Foundation had its office.

I believe that Cory Aquino is the best bet for this country in the short run. Though she's very religious, she is also honest, sincere, and not one of those stupid politicians. But what I think this country needs in the long run is a Fidel Castro -- a leader who uses much of his head and very little of his knees. The lofty ideals of religion, if they are to be beneficial, must be fulfilled in this life, and not in the next, as there may not be any.

BELIEFS

- (51) What BR's favorite scientist believes, from "What I Believe", Mark Booth, ed. (Firethorn Press, 1984)..with thanks to BOB DAVIS. The believer? Albert Einstein.

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose.

From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men -- above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labours of my fellow-men, both

living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men.

I do not believe we can have any freedom at all in the philosophical sense, for we act not only under external compulsion but also by inner necessity. Schopenhauer's saying – "A man can surely do what he wills to do, but he cannot determine what he wills" – impressed itself upon me in youth and has always consoled me when I have witnessed or suffered life's hardships. This conviction is a perpetual breeder of tolerance, for it does not allow us to take ourselves or others too seriously; it makes rather for a sense of humour.

To ponder interminably over the reason for one's own existence or the meaning of life in general seems to me, from an objective point of view, to be sheer folly. And yet everyone holds certain ideals by which he guides his aspiration and his judgment. The ideals which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle.

Without the sense of collaborating with like-minded beings in the pursuit of the ever unattainable in art and scientific research, my life would have been empty. Ever since childhood I have scorned the commonplace limits so often set upon human ambition. Possession, outward success, publicity, luxury – to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for the body and the mind.

My passionate interest in social justice and social responsibility has always stood in curious contrast to a marked lack of desire for direct association with men and women. I am a horse for single harness, not cut out for tandem or team work. I have never belonged wholeheartedly to country or state, to my circle of friends, or even to my own family. These ties have always been accompanied by a vague aloofness, and the wish to withdraw into myself increases with the years.

Such isolation is sometimes bitter, but I do not regret being cut off from the understanding and sympathy of other men. I lose something by it, to be sure, but I am compensated for it in being rendered independent of the customs, opinions, and prejudices of others, and am not tempted to rest my peace of mind upon such shifting foundations.

My political ideal is democracy. Everyone should be respected as an individual, but no one idolized. It is an irony of fate that I should have been showered with so much uncalled-for and unmerited admiration and esteem. Perhaps this adulation springs from the unfulfilled wish of the multitude to comprehend the few ideas which I, with my weak powers, have advanced.

Full well do I know that in order to attain any definite goal it is imperative that *one* person should do the thinking and commanding and carry most of the responsibility. But those who are led should not be driven, and they should be allowed to choose their leader. It seems to me that the distinctions separating the social classes are false; in the last analysis they rest on force. I am convinced that degeneracy follows every autocratic system of violence, for violence inevitably attracts moral inferiors. Time has proved that illustrious tyrants are succeeded by scoundrels.

For this reason I have always been passionately opposed to such regimes as exist in Russia. The thing which has discredited the European forms of democracy is not the basic theory of democracy itself, which some say is at fault, but the instability of our political leadership, as well as the impersonal character of party alignments.

What is truly valuable in our bustle of life is not the nation, I should say, but the creative and impressionable individuality, the personality – he who produces the noble and sublime while the common herd remains dull in thought and insensible in feeling.

This subject brings me to that vilest offspring of the herd mind – the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt; he received his great brain by mistake – the spinal cord would have been amply sufficient. Heroism – command, senseless violence, the accursed bombast of patriotism – how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such doings.

Any such stain on humanity should be erased without delay. I think well enough of human nature to believe that it would have been wiped out long ago had not the common sense of nations been systematically corrupted through school and press for business and political reasons.

GOVERNMENT/POLITICS

(52) From the (Sunday) New York Times, 1/25/87, p. E7:

PETITION TO THE PRESIDENT OF THE UNITED STATES

THE CIVIL LIBERTIES CAMPAIGN AGAINST SECRECY IN GOVERNMENT — THE RIGHT TO KNOW

Dear Mr. President:

We respectfully urge you to resign your office for the following reasons:

ACTS OF WAR

You have engaged in acts of war against Grenada, Libya and Nicaragua. You thereby violated the Constitution, the War Powers Act, the Neutrality Act, international law, the U.N. and O.A.S. charters, our 1926 Treaty of Amity with Nicaragua, as well as the Nuremberg Charter and Judgment establishing "Crimes Against the Peace."

THE RULE OF LAW

The United States enjoys the world's respect for its leadership in establishing the International Court of Justice for the settlement of international disputes. You reversed this salutary course by refusing to obey the Court's decision that you cease the military attacks upon Nicaragua which the Court found had violated our 1926 Treaty and international law, and by your refusal to continue our 1946 acceptance of the Court's jurisdiction.

SECRECY, DECEPTION AND DISINFORMATION

You concealed from Congress and the American people your military actions against countries such as Nicaragua with whom we were at peace. You supported the Contras, untruthfully asserting as your purpose the interdiction of the passage of arms to Salvador; your true objective, as the Court's decision reveals, was to overthrow the Nicaraguan government.

THE SALE OF ARMS TO IRAN AND THE DIVERSION OF PROCEEDS TO THE CONTRAS

By Executive order the delivery of arms to Iran is illegal. You urged the countries of the world to embargo such deliveries. You criminally prosecuted persons for violating the Executive order yet you were secretly selling arms to Iran, thus violating the very laws you were sworn to uphold. Simultaneously, you were supplying Iraq with military surveillance data. Thus, your claim that you sought peace in the Mid-East is unbelievable. In addition, your Attorney General has admitted that the proceeds of the Iranian sales were in part diverted to illegal uses such as military aid to the Contras.

FAILURE TO DETERMINE THE FACTS

Attorney General Meese failed to take precautions to preserve the evidence of administration wrongdoing, some shredded by Lt. Col. North. You did not direct him and Admiral Poindexter to tell Congress what they know with respect to Iran and Nicaragua. You failed in your duty to have them as employees account to you as employer. These steps were required to carry out your promise to reveal the facts to the American people.

THE "PRIVATE" SECTOR OF CONTRA AID

You expressed approval of "private" military aid to the Contras when Congress forbade government aid. It now appears that your Administration may have actively participated in these efforts through Col. North's connection with these groups while on the National Security Council, and through the many former government employees like General Secord who were involved both in arms sales to Iran and aid to the Contras.

YOUR RESPONSIBILITY

As Chief Executive, it was your responsibility to prevent such illegal conduct. Enough has now been revealed to suggest that Congressional investigations and an independent prosecutor will uncover the facts which you and your administration have attempted to conceal.

Notwithstanding our various allegations, you would win back the respect of the American people by resigning your Presidency, thus restoring our country to its rightful prestige.

CORLISS LAMONT
Chairperson

EDITH TIGER
Director

LEONARD B. BOUDIN
General Counsel

National Emergency Civil Liberties Committee

175 Fifth Avenue, New York, N.Y. 10010

National Emergency Civil Liberties Committee
175 Fifth Avenue, New York, N.Y. 10010

We concur.
We will help with your vital campaign.
Enclosed is our contribution of \$100 _____

\$50 _____
\$25 _____
Other _____

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

Einstein -- continued from Page 24

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms - this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men.

I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modelled after our own - a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although feeble souls harbour such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetrating itself through all eternity, to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

(53)

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RUSSELL SOCIETY NEWS
NO. 54
May 1987

- (1) Highlights: Prize Contest: win a good book (32). Annual Meeting (23,34). Candidates for Director wanted (7). BR's awards and honors (5). Speak of the Devil (28). Farley reminisces (15). An asterisk in the left column indicates a request. The Index is at the end.

BY BERTRAND RUSSELL

- (2) Ten. We are reprinting the following because we think it ought to be looked at every so often. 9 years have gone by since we found it in BR's Autobiography, Volume III (S&S:1969) and ran it (RSN20-14). It first appeared in the New York Times Magazine of December 16, 1951, where it was called "A Liberal Decalogue". This is how it appeared in The Humanist (July/August 1982). (Thank you, CHERIE RUPPE.)

BERTRAND RUSSELL'S TEN COMMANDMENTS

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

- (3) Better than victory, from Parade Magazine (2/1/87, p.2), -----> with thanks to WHITFIELD COBB and DON JACKANICZ.

Q Who is the author of this simply marvelous and unforgettable quotation: "There is something better than victory, and that is the avoidance of war"?—Adrian Thompson, Springfield, Ill.

A Those memorable words have been credited to the late Bertrand Russell—British philosopher, mathematician, writer and winner of the Nobel Prize in literature in 1950.

BY BERTRAND RUSSELL

(4) My Impressions Of Australia is the title of BR's fourth talk over Australian radio, on August 23rd, 1950

At the end of my eight weeks in Australia I have formed some impressions, but, being gathered in so short a time, they are, of necessity, very superficial, and likely to be in many points mistaken. There is one thing, however, about which I am confident that I am not mistaken, and that is your great kindness to visitors. Everywhere I have received generous hospitality, and I have experienced every wish to make my tour a pleasant one. For this I wish to thank all who have contributed to so pleasant a result.

It is natural to an Englishman to compare Australia with the United States. I had expected to find great similarities, but, in fact, I have been more struck by the differences. It has seemed to me that Australians on the whole are happier than Americans. They do not seem to have the same restless itch to be always doing something else or being somewhere else. No doubt American restlessness is bound up with American energy and enterprise, and it is possible that if Australia were inhabited by Americans, its resources would be developed more rapidly, but if so, this result would be dearly purchased at the price of universal discontent. The possibilities of development in Australia seem to me to be enormous. I think that some of the inhabitants of your big cities are perhaps insufficiently aware of the possible importance of vast undeveloped rural regions. I am in no degree opposed to industrial development in Australia, but the importance of your continent in relation to world economy must be as a producer of food and wool, in regard to both of which there is likely to be an increasing world shortage. The very little that I have been able to see of your northern regions has persuaded me that by means of science and collective enterprise, they can be made immensely more productive than they are at present. It has been said by some that these regions cannot be developed by white labor alone. I do not believe this. White men living in your tropical north seem just as healthy, as well developed and vigorous, as those who live in the south.

I have been struck by a curious difference between individual feelings and technical necessities, particularly in your more sparsely populated areas. People's feelings are those of pioneers. They believe in individual enterprise, and in what they can achieve by their own energies. In America a hundred years ago when the West was being conquered, this mentality was largely adequate. There was abundance of timber and water; a man could build his own log house, and, as soon as the ground was cleared, he could raise crops. But in Australia the situation is different. Only by very great capital expenditure can its resources be developed. The Snowy Mountains irrigation project -- to take a well-known example -- requires an expenditure which is beyond that of private capital. Throughout the sparsely populated districts, road, rail, and air communications are vital, but cannot be expected to yield private profit. The admirable flying doctor service, which is mainly supported by those who use it, requires a government subsidy, which, I should have thought, ought to be larger than it is. The scientific study of possibilities is evidently a matter to be undertaken at Government expense, and while something is being done in that direction, I am sure that much more could be done with profit to the community. The individual Australian pioneer is in all these ways [more] dependent upon the Government than the pioneers of other regions in former times. He is more impressed by activities which the Government forbids than by those which it makes possible. I think perhaps this attitude is wholesome since it prevents unnecessary encroachments upon individual liberty, but it can be carried too far if it involves refusal to vote public money where public enterprise is essential.

If your resources are to be developed as they should be, you require, side by side with technical developments, a corresponding increase of population. This is necessary also on other grounds: if Australians are to hold their own as a white man's outpost on the borders of Asia, they can hardly hope to be successful while their population is no larger than that of London. From the point of view of defense, as well as from that of development, there should be energetic encouragement of immigration on a large scale, even though this may involve considerable capital expenditure. A European who has never been in your country does not easily realize the difficulties involved in your geographical position, and I count it among the benefits I have derived from my time among you, that I am more aware of your international problems than I was before. A long term solution of these problems is only possible by a parallel development of technical progress and large scale immigration.

No country is perfect, and you will, I am sure, bear with me if I mention some matters in which I think improvement is possible.

I have had some opportunity of studying the treatment of the aborigines in Australia, and while I am aware that this is rapidly improving, there seems to me to be still room for a considerable advance. Both popular feeling and the police seem unwilling to grant to the aborigines elementary rights of justice. Their tribal organization is largely dissolved, their best lands have been taken from them, and many of them are left helpless through no fault of their own. This places a heavy responsibility on white men, and those who are endeavoring to fulfill this responsibility deserve, I think, more cooperation from the general public than they are apt to receive.

Another thing in which I think there is much room for improvement is your sources of public information. There has been a general belief in Australia in recent years that England was in a bad way, and that people were suffering from an insufficiency of food. The truth is that the average inhabitant of England has been receiving more adequate nourishment during the last few years than at any previous period in history. This misinformation which has been disseminated in Australia has been part of a deliberate propaganda against the

Labour Party. The Labour Party in England, when it came to power in 1945, was faced with a very difficult situation, which it coped with vigorously and honestly without too much regard for popularity. I wonder how Australians who believe that England has been in a bad way account for the fact that so few of those who desire to settle in Australia are English? It is true that now, owing to the threatening international situation, England will be obliged to revert to a regime of austerity from which it had emerged, but there would certainly be no less austerity if a different Government were in power.

One of the most noteworthy characteristics of the modern world is increasing integration. It is less and less possible for communities to live to themselves. In old days a village could live on its produce with very little relation to the outside world; but now this sort of thing is impossible. In the early Eighteenth Century in England, roads were almost impassable, but were the only means of communication between different places. In such a community local feeling could develop without much harm, but few villagers needed a knowledge of world conditions. Now all this is different. The profit to be derived from sheep or cattle depends upon the export trade, and export depends upon complicated conditions of currency and trade agreements. Remote regions are utterly dependent upon means of communication, and will be more and more dependent upon large scale irrigation works and upon scientific research. Since watersheds have no respect for State boundaries, large irrigation works are likely to require action by the Commonwealth Government. Local feeling, whether in a city, a district or a State, is liable to become an obstacle to development, and the functions of the Commonwealth Government will, for technical reasons, almost inevitably increase. Beyond the confines of Australia, the fortunes and the very lives of Australians may depend upon distant events -- upon the fortunes of war in Europe or the Middle East. For good or for ill, the world has to be thought of as a unity. An atom bomb dropped on New York might be as fatal to Australia as an atom bomb dropped on Sydney. We have to learn to make our thoughts less parochial than they used to be -- not that we should cease to love our own country, whichever it may be, but that we should realize more fully than some of us do how the fate of our own country is linked to that of others. This is the sort of thing that could be taught in schools and in the course of instruction in history. I think all this could be taught in a way to give the Australians an increased sense of their individual and collective importance in the history of the human species. Civilizations which owe their origin to Western Europe have discovered a way of life in many ways better than any that former times have known, and this is especially notable in Australia. You have in Australia no great poverty. You have opportunities of enterprise for all who are energetic and vigorous. You have a vast country to be conquered. You have freedom and democracy, and a high level of general education. You have diffused throughout the population various good things which in former times were the privilege of a fortunate minority. If our Western way of life were to become general, these advantages could in time extend to all parts of the world. But if the world is to revert to a form of government in which the few can tyrannize over the many, as happens wherever the Russians have control, mankind would lose -- perhaps for centuries -- the possibility, which now exists, of making the whole world as happy as Australia is already. You Australians have a great part to play as pioneers, not only in the development of your continent, but in pointing the way to a happier destiny for man throughout the centuries to come. This is a noble ambition, and I should wish to see it inspiring your national life and the thoughts and hopes of the young. I am a firm believer in your capacity to play your part in this great work, and I leave your shores with more hope for mankind than I had before I came among you.

[Thank you, TOM STANLEY]

HONORS

- (5) O.M. As you may recall, we have at times past reported on honors awarded to BR. For the presentation speech that accompanied BR's Nobel Prize for Literature, 1950, see NL7-52. He received the Prize for being a "brilliant champion of humanity and free thought". BR's response on this occasion became a chapter, "Politically Important Desires," in his book, "Human Society in Ethics and Politics". BR received UNESCO's Kalinga Prize -- "for the interpretation and dissemination of science" -- in 1951. The presentation speech, and BR's response, can be found in RSN24-20. The Sonning Prize -- "for the advancement of European civilization" -- went to BR in 1960; the presentation speech, and BR's response, are printed in RSN25-21.

All this is prelude. We wanted to print the citation that accompanied BR's Order of Merit (O.M.).

No luck. There isn't any citation.

But the quest wasn't entirely fruitless. We learned that the Order was founded in 1902, is awarded "in recognition of eminent services rendered in the armed services, or toward the advancement of art, literature and science. It is open to both sexes. Except for honorary members from overseas, the Order is limited to 24 persons." Some current Members: Sir Isaiah Berlin, Sir William Walton, Professor Dorothy Hodgkin, Mr. Henry Moore. We found this information in an excellent 28-page booklet, "Honours and Titles in Britain" (1952), which was sent us by the British Information Services, NYC. The news that there isn't any citation was sent us by Sir Edward Ford, K.C.B., K.C.V.O., Secretary and Registrar, the Order of Merit. His address is Central Chancery of the Orders of Knighthood, St. James Palace, SW1A 1BG. Using the booklet, we found that K.C.B. is for Knight Commander of The Most Honourable Order of the Bath, and K.C.V.O. for Knight Commander of The Royal Victorian Order.

PUGWASH

- (6) The 14th Pugwash Workshop on Nuclear Forces was held in Geneva, Switzerland, on 13 and 14 December, 1986...specifically to explore ways to reduce the danger of accidental nuclear war. 34 scientists and public and military figures from 15 countries took part as individuals, not as representatives of their governments or other agencies. What follows are excerpts from the "Statement of the Pugwash Executive Committee", which was sent to us by the Pugwash office, and received on 3/8/87. [Most BRS members will recall that the Pugwash movement was started by BR in 1957.]

Starting a nuclear war would be likely to lead to national suicide and global catastrophe, and therefore could not be justified by any rational purpose or recommended by any responsible leader. Consequently, nuclear war is unlikely to be started by rational leaders who correctly perceive the consequences of their actions.

The most probable initiators of nuclear war are irrational acts, mistakes, and malfunctions. Irrational leaders or groups may come into control of nuclear weapons. Leaders who are ordinarily rational may act irrationally under the intense pressures of a crisis or simply may fail to correctly perceive the consequences of their actions. And mechanical or electronic malfunctions may precipitate chains of events leading to nuclear war in spite of corrective actions -- or in concert with irrational or mistaken actions -- by the human participants in the process. These are the dangers commonly combined under the heading of "accidental nuclear war".

The only way to eliminate completely the chance of nuclear war is to abolish nuclear weapons.

The systems employed by the major powers to maintain control over their nuclear weapons in peacetime and in war (denoted C³I, for Command, Control, Communications, and Intelligence) are complex, sophisticated, and largely secret. It is difficult even for experts to understand all their facets -- and to discover and correct their weaknesses. Because they are largely secret, the peer review that roots out errors in other technical fields is absent in this one, and the dangers residing in the potential interactions of the C³I systems of different countries are unlikely to come to light at all.

Weaknesses in C³I systems are more dangerous during crises than when international relations are calm and stable. C³I components are known to have malfunctioned, but few if any [occurred] during a major international crisis. People in a crisis are likely to be rushed, frightened, tired, and confused. Layers of safety hardware may be peeled away deliberately to bring the weapons to a higher state of readiness for use on short notice.

Mutual fear of pre-emptive attack magnifies the danger. If either side believes its retaliatory forces are vulnerable to pre-emptive attack, it has an incentive to put those forces in a state of high alert, and, if an attack seems to be under way, to try to use them before they are destroyed... a hair-trigger posture.

The "modernization" of nuclear forces on both sides has aggravated the fears of pre-emptive attack, [which] has tended to increase the danger of accidental nuclear war. Development of nuclear weapons systems with high accuracy, short flight times, and numbers sufficient in theory to attack the retaliatory forces of potential adversaries, contribute to the fear that is so dangerous.

The ultimate dangers of this sort will ensue if countries decide that short-warning-time threats to their retaliatory capacity require that the response be completely automated, relying on computers and pre-programmed reactions with no time for significant human participation.

Space-based or pop-up "defensive" weapons would have to be activated almost instantly on detection of enemy launch, and their activation for defensive purposes could not be distinguished from their activities for suppressing the defenses of the adversary as part of a pre-emptive attack. These systems also would pose the threat of nearly instantaneous destruction of space-based and ground-based C³I systems. Their deployment therefore could hardly fail to stimulate the complete automation of the processes for starting a nuclear war, intolerably increasing the chance that such a war would start by electronic accident. Once such weapons were in place, it is hard to see how an automated hair-trigger posture could be avoided even in periods of international calm.

The most essential immediate steps toward reducing the danger of accidental nuclear war are: (1) stopping the nuclear arms race, which in the name of "modernizing" nuclear forces continues to lead to dangerous deployments; (2) initiating a process of deep reductions in nuclear arsenals, with emphasis on removing first those weapons with high capability for counterforce attack; (3) avoiding permanently the weaponization of space.

The proposals that emerged from the Reykjavik meetings -- combining deep and rapid cuts in strategic nuclear forces, removal of U.S. and Soviet intermediate-range missiles from the European region, and recommitment of both sides to strict adherence to the Anti-Ballistic Missile [ABM] Treaty of 1972 for at least ten years -- offer a highly promising approach to the most fundamental problems...and do not require the Reagan Administration to give up research on strategic defenses.

ELECTION OF DIRECTORS

- (7) Nominations for Directors, please. We wish to elect 5 Directors this year, for 3-year terms starting 1/1/88, which will give us a total of 24 elected Directors. The August newsletter will provide a ballot for voting. In this (May) newsletter we seek candidates who will be on the ballot.

We are asking you to nominate candidates. Any member may nominate any other member to be a Director-candidate.

If you wish to be a candidate yourself, notify the Elections Committee and someone will probably nominate you.

The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something, by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is (federal) tax-deductible for Directors.

We would like to have more than 5 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire in 1987 are JACQUELINE BERTHON-PAYON, BOB DAVIS, ALI GHAEMI, HUGH MOORHEAD. They are eligible for re-election.

We urge last year's candidates who were not elected to try again this year.

- * TO NOMINATE SOMEONE -- or to volunteer yourself -- write the Election Committee, c/o the newsletter, address on Page 1, bottom.

BRS AWARD NEWS

- (8) Anthony T. Podesta, President and chief spokesman of People For The American Way, which won the 1986 BRS Award, will be stepping down in May 1988, according to this story -- sent us by DON JACKANICZ -- in the Washington Post (2/2/87). He accepted our Award in person, at our 1986 annual meeting in NYC, spoke briefly, and showed a videotape, "The 'People For' Story" showing the excesses of the religious far right. (That videotape is now in the Russell Society Library.)

Unusual Exit For Leader of Liberal Lobby

Anthony T. Podesta, who cultivates an unconventional approach as president of People for the American Way, is leaving the organization in characteristic style.

Podesta has given notice 16 months before a planned departure in May 1988, saying that he wants to give the liberal lobby enough time "to figure out what they want to do in the post-Podesta era."

Podesta, a Democrat who has run the media-oriented group since television producer Norman Lear founded it in 1980, gave no hint of what he would do next. "I'm by nature a nomad . . . I've never before stayed any place for more than 18 months," Podesta said. "I'll spend the next year figuring out what I want to do when I grow up. I don't have any particular game plan."

Art Kropp, a former staffer for the Republican National Committee and now the group's chief fundraiser, will take over day-to-day management of the group as executive vice president. Podesta will

concentrate on public speaking and long-range planning.

Under Podesta, People for the American Way has grown into the best-financed advocacy group on the left, one that frequently clashes with the Reagan administration. The group, which specializes in First Amendment and religious freedom issues, has raised record amounts of cash with letters attacking Attorney General Edwin Meese III and television evangelists Jerry Falwell and Marion G. (Pat) Robertson. Its budget has nearly doubled to almost \$10 million in the last two years.

Podesta, who worked for the

1980 presidential campaign of Sen. Edward M. Kennedy (D-Mass.) and was a volunteer for 1984 vice-presidential candidate Geraldine A. Ferraro, said he has been approached by some 1988 White House aspirants, including former senator Gary Hart (D-Colo.) and Sen. Joseph R. Biden Jr. (D-Del.), but does not plan a full-time job in politics.

Despite occasional reports of friction involving the excitable Podesta, staff members say the delayed departure was his idea. "I don't think it's good to have a permanent staff bureaucracy in public-interest groups," Podesta said.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

BOOK REVIEW

- (10) "Bertrand Russell" by PAUL G. KUNTZ (Boston: Twayne, 1986) is reviewed here by Flemish philosopher, William A. de Pater, of Katholieke Universiteit Leuven [Louvain]. This review will also appear in "Review of Metaphysics". For a brief review by MARVIN KOHL, see RSN52-32. It has also been recommended reading (RSN51-24.)

The main thesis of this book is that "we find in Russell more system than he is given credit for, and indeed more than he even knew he had" (p. 135). With this the author opposes the current interpretations, which chop Russell's philosophy in pieces without any connection. The basic notion is that of "order" (long Russell's preoccupation), defined in Russell's terms as asymmetrical and transitive connexity. This serial relation would be omnipresent for Russell: in thought and reality, both cosmological and political (pp.41-43). Yet the author is not blind to the fact that "not only did Russell constantly alter his theories of truth; at any period of development we can find him taking both sides to illuminate the problem in a dialectical way" (p. 28). Thus Russell's journey may have gone in different directions (p.12), but what incited him was always "his concern with objective truth and with the explicit virtues of the liberal humanitarian" (Preface). So the unity of his work may have to do also with Russell's staying faithful to himself.

Thus the first chapter sets out which were the rebellions which inspired Russell's writings and actions (rebellion against parental authority, against the identification of pleasure with evil, against military patriotism, inequalities created by birth, and religion as reinforcing these evils); it ends with Russell looking back on his long life, finding that he had made many mistakes, but still sticking to the ideals which motivated these rebellions.

The second chapter sketches Russell's quest for certainty; it contains sections on belief, universals, and truth (with a nice argument against the pragmatic theory of truth, p.26). In "The New Logic of Relations" the author points to the central place of Russell's otherwise neglected article in *Mind*, 1901: "On The Notion of Order": here the basis is laid for his achievements in mathematical logic. In this same chapter some technical terms, needed for the concept of "order", are explained. Thus "connexity" means that in a field, ordered by relation R, any two terms, say x and y, are related either as xRy or as yRx . In the case of order, this implies that for any term there must be one and only one place where it can occur (p.34). The difficulty with Russell's definition of order is, as Mr. Kuntz remarks, that it is too narrow: it applies to linear order only, not to the cyclical one (like that of the seasons, where in a sense winter is a successor of itself, such that besides asymmetry there is symmetry). Kuntz notes some other oddities as well: the basic disorder in the world as problematic for Russell's "order-realism" (he is not a substance-realist), and his neglect of the causal order (till in the forties he concentrated on the spatial and temporal orders). The first oddity can be overcome by defining order more broadly, namely in terms of "structure", i.e., as a pattern (or more specifically: as a similarity) of relations. So Chapter Four follows with an exposition of logical atomism, which is based on the structural similarity between language and the world (an inference Russell later thought fallacious). The stress is here on the method, namely that of "relational analysis" (p.60), and with this on paradoxes and their solutions, such as the theory of types and that of descriptions versus proper names. Chapter Five then fills in the metaphysical aspect; it turns out that Russell not only criticized all previous metaphysics, but also what is called "antimetaphysics". He did not succeed however in producing a metaphysics of cosmic order: he had too much of the Anglo-American inhibition for such an endeavor, he failed to unite after having distinguished, and he came too late to recognize the role of causality (pp.89-92). Yet he sometimes dropped his "anxiety for metaphysics", e.g., in 1928 when he came close to Whitehead's system (cf. pp.93 and 163 note 23).

The next two chapters are an exposition of Russell's ethics and political philosophy. Here again he is a victim of his dichotomizing, *in casu* between fact and value: only during some short periods he succeeded in giving more objective foundations than only desires for what he saw as the ideal life, summarized as "love guided by knowledge". Kuntz rightly spots the problem: how can one be an emotivist in ethics, and yet teach morality? Much of what Russell said in these areas (and the fact that he said it) can be explained by his Puritan upbringing and temper; but its fanaticism was most of the time (except his last years because of the lack of time left and the bigness of the dangers) mitigated by the skepticism which he professed as the first command of his "Liberal Decalogue": "Do not feel absolutely certain of anything" (p.11). For Russell the great evils were poverty, war, stupidity, annihilation, and bad religion (pp. 120 and 136); the main virtues are vitality, courage, sensitiveness and intelligence (pp.129-132 form pleasant reading about these virtues and what blocks them).

Chapter Eight, finally, tries to guide the reader through "the labyrinth of Russell's religion". His occupation with religion turns out to be more moral than theological. Being an austere intellectual, Russell could not arrive at an ultimate ground of order: God. Yet he was constant in holding that the most valuable aspect of any person is his personal religion, and that it is a grave defect to have none (p.135). Good religion is motivated by hope and love (p.150). His fighting is against bad religion, which he sees embodied in the churches, which, instead of making the world better, brought cruelty, timidity, and stupidity (*ib*). As a Puritan he had to denounce hypocrisy (p.140); that his wholesale attack on the churches was based on the fallacy of selecting instances should be explained from the same source (p.151).

Perhaps Kuntz has overemphasized the importance of order or structure, although Russell did make inferences from the structure of language to that of the world, thought of mankind as an organic whole, and replaced substances by bundles of properties. But except in the first case, the structures are not very specified, and I can scarcely see Russell's logic (and so his analysis) as "relational". Yet the author is right in

stressing the unity of Russell's thought. Thus the latter's revolt against monism and idealism is not only a question of real external relations, pluralism and the correspondence theory of truth: it is also a revolt against the idealist's metaphysical optimism, which led the Christian thinkers who adopted it to deny the existence or seriousness of evil (p.143). Already the subtitle of Russell's "History of Western Philosophy" ["And Its Connection with Political and Social Circumstances from the Earliest Times to the Present Day] (making connection with political and social circumstances) should have made clear that his humanistic convictions are not that isolated from his ontology or even logic (p.117). Much of his ethics is dominated by epistemological questions (e.g., whether there can be truth in ethics) and vitiated by the same errors he committed elsewhere (notably in his dichotomizing). So although in my opinion Russell's political and ethical convictions do not follow from his metaphysics or logic, there is more coherence in his philosophy than scholars, blinded by the varying of Russell's standpoints, have thought. Kuntz has done well in introducing us into the whole of Russell (only the exposition on logical atomism should have been a bit more concrete). His book is relatively small, but extremely well documented, and yet not difficult to read. Perhaps because it is well ordered.

GOVERNMENT/POLITICS

(11) NECLC continues to focus on Reagan Administration abuses, in -----> the New York Times (3/22/87, p.E6). (shown here reduced in size)

THE AMERICAN PEOPLE'S RIGHT TO KNOW

NO MORE AMERICAN MONEY FOR MURDER, DESTRUCTION AND TERRORISM!

REMOVE ALL U.S. MILITARY PERSONNEL AND BASES FROM CENTRAL AMERICA

To President Ronald Reagan:

Since 1981, the U.S. has covertly constructed or developed in Central America nine military bases, fourteen airfields, a highly sophisticated intelligence apparatus and other military support facilities. Under environmental, climatic and terrain conditions similar to Nicaragua's, over 70,000 troops, Army Reservists and National Guard have been trained in continuous military maneuvers in Honduras. 7,500 more National Guard are scheduled to be trained in 1987.

We demand that you stop all covert activities throughout Central America and especially the C.I.A.'s secret war against Nicaragua through the savage and terrorist Contras, who have wantonly killed thousands of innocent civilians, nearly half of whom are children, and have destroyed schools, hospitals and medical units. Mr. President, your shocking hypocrisy is clearly seen in your pretense to oppose terrorism in Europe and the Near East, but to openly support it by giving all possible aid to the Contras.

In so doing you flout international law and the decision of the World Court condemning the American aggression against Nicaragua and the scandalous tactics of the C.I.A.

Now the United States faces another crisis with your calling on Congress to appropriate an additional \$105 million for the Contras to buy weapons. This unjustified and immoral plan must be halted.

We propose the following steps in response to the crisis:

1. — Abolish all U.S. covert actions,
2. — End the use of military solutions as substitutes for diplomacy and support the Contadora process for Central America,
3. — Strengthen Congressional oversight and control of Executive war-making powers,
4. — Cut off all military and economic aid to the Contra terrorists, and
5. — Abide by the principles of constitutional government, most importantly the strict observance of domestic and international law. This includes the still existent Treaty of Friendship, Commerce and Navigation between the United States and Nicaragua.

CORLISS LAMONT
Chairman

EDITH TIGER
Director

NATIONAL EMERGENCY CIVIL LIBERTIES COMMITTEE

175 FIFTH AVENUE
NEW YORK, N.Y. 10010
212-673-2040

National Emergency Civil Liberties Committee
175 Fifth Avenue, New York, N.Y. 10010
To the National Emergency Civil Liberties Committee.

I want to help you continue the struggle for the American People's **Right to Know**. Enclosed is my contribution of \$ _____

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

- (12) "The Persecution of the Jews. What Can We Do?", by Bertrand Russell, appeared in The Berwick Mercury [Berwick-on-Tweed, England] on July 9, 1938. It had come to the Berwick Mercury from "a little known service that sent columns to provincial newspapers," says KEN BLACKWELL, to whom we are indebted for this article.

To understand our age, as it appears almost everywhere from the Rhine to the Pacific, it is necessary to go back to earlier times. At the end of the wars of religion, in the seventeenth century, men discovered that life is more agreeable if there is general toleration than if nations are divided into hostile factions bent on destroying each other. Christian sects gave up mutual persecution, the belief in witchcraft suddenly ceased, and in one nation after another, torture was abandoned as a recognized part of judicial procedure. Jews, like other minorities, profited by the decay of fanaticism, although they continued to suffer severe disabilities in Russia till 1917 and slighter ones in Germany till 1918. Everyone supposed that persecution was a thing of the past; the Spanish Inquisition roused retrospective horror even in the most devout Roman Catholics.

In the painful age in which we live, hardly anything is more horrible or more discouraging than the renewed persecution of the Jews. The sufferings which are inflicted on them wherever the Nazis have power are, in one respect, worse than those of former ages, for, in the past, it was, at least nominally, the religion, not the race, that was persecuted. Jews who outwardly became converts to Christianity escaped from oppression, except in Spain, where the Inquisition attempted by torture to prove the insincerity of conversions. But when, as now, it is the race that is persecuted, no escape is possible except by emigration. The German government professes to desire that German Jews should leave the country, but at the same time, it makes this impossible for most of them, since intending emigrants are first deprived of all their property, and then for permission to emigrate, are charged twenty-five percent of the property they no longer have. The result is that only those Jews can emigrate who have well-to-do friends or relations abroad, and then only by helping the finances of the State which is persecuting them.

Minorities abroad

Many Germans, perhaps a majority, no doubt, deplore the more extreme cruelties perpetrated against the Jews; nevertheless, most of them support the government which not only inflicts intolerable legal disabilities, but encourages unofficial sadistic outrages on the part of its criminal partisans. From what has happened in Austria, we know what would happen if Germany obtained control in the Sudeten district of Czechoslovakia. Whatever grievances the Germans in those districts may have, they are utterly insignificant in comparison with the misery which the Nazis would, if they could, inflict upon Jews, Socialists and Communists who now profit by the liberality of the Prague government. Such questions cannot be reckoned by counting heads. That millions should have put up with slight political disabilities is not so grave an evil as that hundreds should suffer the extreme of torture and agony. So long as Germans treat their Jewish minority as they do at present, they have no right to make demands on the behalf of German minorities in other countries. There is, from our point of view, no justification for treating such minorities badly; but from the point of view adopted by the Germans in dealing with their minorities, there is every justification.

Speaking historically, such liberties as are enjoyed by individuals and subordinate groups in countries which practice toleration were originally won by majorities in conflict with unpopular governments, especially kings. It was in order to combat the despotic acts of monarchs, that the doctrine of the Rights of Man was invented, and when governments became popular the doctrine was forgotten. But the oppression of a minority by a majority is no better, except numerically, than the oppression of a majority by a minority. The doctrine of the Rights of Man may be indefensible in its absolute theoretical form, but as a practical precept for the prevention of injustice and oppression it has been highly beneficial. It was forgotten when the evils against which it was directed appeared to have been overcome; but as soon as it was forgotten, the old evils reappeared.

A government which is enthusiastically supported by a large majority of the population is a great danger, particularly if it has won its popularity by an organized appeal to hatred. This is one of the chief merits of democratic government, that at all times not much less than half the nation are opposed to the men in power, and free to criticize them. In the hang-the-kaiser election of 1918, we saw what an appeal to hatred can do in our own country; but owing to free speech and parliamentary institutions the effect was temporary. There is no way of preventing occasional fits of insanity in nations, but it is only by a dictatorship that recovery can be prevented.

Tolerance: Not Hatred

What, in actual fact, can we do to help the Jews who are victims of Nazi cruelty? In the first place, we can bring pressure to bear upon our own government to be hospitable to refugees, and not too niggardly in granting them permission to earn a living among us. In the second place, we can and should proclaim our horror of Nazi wickedness, and our contempt for Nazi stupidity, which is pursuing exactly the same course that brought Spain to grief in the sixteenth and seventeenth centuries. But I do not think that our dislike of the Nazis should make us willing to risk a great war. It is war and its aftermath that has made Germany fierce, and the next great war is likely to have the same effect upon us. In the course of defeating the Nazis in war, we shall acquire much of Nazi mentality, and even if they are defeated, their philosophy will triumph. It is only in peace, by propaganda and by readiness for economic cooperation wherever possible, that the outlook of the Nazis can be defeated.

At the time of the Tokyo earthquake, the inhabitants of that city turned upon the Koreans living there and massacred them, not because they supposed those harmless folk had caused the disaster, but because terror and misery made them wish to massacre somebody. We and the French spread terror and misery throughout

Germany in the years after the armistice; they could not massacre us, so they turned upon the Jews. It was a gesture of insanity; but if, as I firmly believe, terror and misery caused the insanity, it will not be cured by another dose of the same poison.

NOTES ON NUTTINESS

- (13) [This is a new section in the newsletter. Members are invited to send in instances of nuttiness that they come upon.]

Martin Gardner on Shirley McLaine. Gardner has earned his scientific credentials. He edited a column in Scientific American for years, and has written many books including, recently, "The Whys of a Philosophical Scrivener", and, not so recently, "Fads and Fallacies in the Name of Science" (NY:Dover1957).

In "The New York Review of Books (4/9/87), Gardner writes about McLaine's recent book, "Out On A Limb" (Bantam):

In "Out On A Limb", it is David Manning, a young occultist, who initiates Shirley into a smorgasbord of fashionable paranormal beliefs. Shirley later disclosed that David is a composite of "four spiritual men", each claiming to have known extraterrestrials from the Pleiades. The book swarms with occult shibboleths: energy vibrations (of which love is the highest), Karma, other dimensions, auras, OBEs (out-of-body experiences), synchronicity, ESP, precognition, holism, Atlantis, Lemuria, UFOs, the Shroud of Turin, and a hundred others.

...

Shirley and David face the surf on a Malibu beach, arms outstretched like Jesus on the cross. They repeatedly shout in unison, "I am God!"

...

David, who never gets mad, quotes Mayan as saying that if you want to get to the fruit on a tree, you have to go out on a limb.

...

Back in the Big Apple, in a taxi with Bella Abzug, Shirley tells about asking Maria, a Peruvian psychic, whether Bella will get the Democratic nomination for mayor she is seeking. No, said Maria, it will go to a "tall man with no hair and long fingers." Oy Vey! Could this be Ed Koch?

...

But Shirley McLaine's obsession with herself is accompanied by a canny (and highly profitable) capacity to touch the same qualities in the America public. All four of her autobiographies are available in a boxed set, and she is now working on a fifth. Who can guess what new astral adventures she will have to report? What will she learn next from Ram and other friendly spooks, from the occult junk books she keeps reading? Miss McLaine is now on a tour through sixteen cities, giving weekend seminars (\$300 per person) on how to get in touch with your Higher Self. She is also teaching how to heal yourself by visualizing colors -- blue for throat problems, orange for the liver, green for the heart, yellow for solar plexus.

Rationality, where art thou?

Want more nuttiness? We've only scratched the surface. It's all there in that splendid issue of the New York Review of Books.

FOR SALE

- (14) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.
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BR RECOLLECTED

- (15) Christopher Farley reminisces, at the Bertrand Russell Centenary Celebrations at McMaster University, on October 12, 1972. Farley had been BR's secretary, and is a Director of the Bertrand Russell Peace Foundation. Autobiography III (NY:Simon & Schuster, p. 228) reveals BR's high opinion of Farley. The following is taken from Humanist in Canada, No. 23, with thanks to TOM STANLEY:

Many pieces of advice and wisdom which, over the years, I gleaned from Bertrand Russell crowd into my memory at this time. Two of them, pointing in different directions, may be appropriate to this occasion. "Do not be solemn," he urged. "Observation of life shows one that solemn people are generally humbugs." On another occasion he advised: "In the company of foreigners, do not attempt a joke. It is sure to fail." And so I commence, not too solemnly and — alas! — not too humorously either.

When a man of Bertrand Russell's stature dies near the end of his 98th year, his centenary is not yet the occasion to attempt a definitive assessment of his life and influence. In Russell's case two particular problems remain. First, he was such a prolific writer over eight decades in many lands that his papers are still being discovered, collected, or made available. Secondly, we are still too close to his own lifetime to view impartially all the controversies in which he continued to engage at such an advanced age. The future of the nuclear arms race, the relationships of the superpowers, and the conflict in Indo-China continue to dominate world politics.

If I forego the temptation to offer an assessment of Russell's life, I must equally decline to present a biographical sketch. Russell's life was so long and full and varied, his vitality so great, that I could not begin to do justice to it. Russell himself faced something of this problem. On his 95th birthday he began to publish his Autobiography, and it soon became clear that three volumes would still leave much unstated, however often he could refer to at least 60 other books which he had already written. Here, therefore, I must settle for something very much less ambitious than an assessment or even a sketch.

Unlike the Renaissance, our own age conditions us to beware of excellence in diverse fields. Russell has staked such a large claim to enduring fame in mathematical logic and philosophy that there is a danger that the whole man may be overshadowed in history by one part of his achievement. My purpose here, then, is to introduce one or two facets of Russell's life and character which may help to suggest the full measure of his stature.

Disillusionment and isolation

At the age of 18, in 1890, Russell went up to the University of Cambridge. His adolescence had been preoccupied in considerable part with doubts about religion and the search for indubitable knowledge. "What I most desired," he explained of his hopes of Cambridge, "was to find some reason for supposing

mathematics true." In his second year he was invited to join a small discussion society, the Apostles. "We took ourselves perhaps rather seriously," Russell recalled, "for we considered that the virtue of intellectual honesty was in our keeping. Undoubtedly, we achieved more of this than is common in the world, and I am inclined to think that the best intelligence of Cambridge has been notable in this respect." Russell went so far as to claim for Cambridge that "the one habit of thought of real value that I acquired there was intellectual honesty." There was, however, earlier evidence of it in his childhood. At the age of 11, with his brother Frank as tutor, Russell was introduced to Euclid, but was disappointed to discover that Euclid started with axioms. "At first," Russell recalled, "I refused to accept them unless my brother could offer me some reason for doing so, but he said: 'If you don't accept them we cannot go on'. As I wished to go on, I reluctantly admitted them pro tem."

When the first world war broke out, shattering the Victorian liberal optimism which Russell had largely shared, one of his many sorrows was to discover that "even at Cambridge, intellectual honesty had its limitations." "I had supposed," he wrote about the war, "that intellectuals frequently loved truth, but I found ... that not ten per cent of them prefer truth to popularity." And he recalled one intellectual friend who "went out of his way to write about the wickedness of the Germans, and the super-human virtue of Sir Edward Grey."

In 1907 Russell had stood for Parliament, unsuccessfully, as a women's suffrage candidate, and encountered an irrational popular opposition which warned him of the gulf between pre-war Cambridge and political life. Soon afterwards, he had tried to be nominated as a Liberal candidate for Parliament, but it came to nothing when he informed his interrogators of the local Liberal Association that not only was he an agnostic, but he and his wife would not be willing to attend church occasionally.

Russell's honesty was fundamental to his character, and so it had to be, because throughout his life it lost him friends, comfort and recognition. By the time of the first world war, when he had completed the most demanding and financially unrewarding of his technical work, Russell gave away the last of his inherited income because he felt it inconsistent with his purposes. Thereafter he lived by his pen and by lecturing, though, at times, in conditions of great financial insecurity.

Near the end of his life, he one day received a letter which he felt con-

tained a dishonest proposition. At once he dictated a brief reply and having signed it immediately, he instructed me to take it straight to the post office. Unaccustomed to such a practice, I hesitated in the doorway. Russell became visibly distressed. It was clear that he did not think his house quite clean until the offending correspondence had been answered and filed away.

It is difficult to see how such a man could have endured the discipline, deceptions and hypocrisy of a life in politics. Repeatedly his honesty and scepticism led him into an isolation which no politician can afford, by making him unpopular with orthodox opinion or powerful interests. In the struggle for votes for women, the opposition he encountered was greater even than the hostility he met in World War I. In 1914 he lost overnight nearly all his Liberal friends, and despite his doubts on the effectiveness of opposition to the war, he felt that "for the honour of human nature those who were not swept off their feet should show that they stood firm." This road led to the loss of his lectureship at Trinity College Cambridge and finally to jail. In 1916 he wrote a leaflet published by the 'No Conscription Fellowship' and was alarmed to find that those who distributed it were sent to prison. He at once wrote to The Times to admit his authorship, and as a consequence was fined one hundred pounds. At the great meeting in Leeds to celebrate the Kerensky revolution of February 1917, Russell, always avoiding the easy speech, devoted his remarks not to Russia but to the men in prison at home. He visited Russia shortly after the revolution and immediately lost most of his socialist friends by publishing a book of balanced criticisms. In 1927 he founded a progressive school and suffered much misrepresentation of its aims and methods. For his writings on Marriage and Morals he was judicially hounded out of City College, New York, and, for a time during World War II was peniless and taboo throughout the United States. His agnosticism, often provocatively formulated, enraged established opinion, but he managed also to upset some agnostics by urging the need for more Christian love. His call for nuclear disarmament in the 1950s put him outside the mainstream of the NATO-dominated politics of his country. In his 90th year he was back in Brixton prison, trying to find some means to warn man of impending annihilation. Undaunted, early in 1963, when most people in the West had no knowledge of events in Indo-China, he started a public campaign against the policies of the United States in Vietnam. Four years later he launched his

International War Crimes Tribunal, whose cautious findings were soon overtaken by the publication of the Pentagon Papers and the admission of massacres.

In case we are tempted to dismiss lightly the public abuse which Russell suffered throughout most of his adult life, it is worth recalling the terms in which the *New York Times* attacked him in May 1967 in a feature article at the time of the War Crimes Tribunal. Entitled "Corpse on Horseback," the article likened Russell to a mediaeval Moorish king who died on the eve of battle, but whose stiffened corpse was dressed, bound astride a warhorse and led against the enemy to encourage the troops. The article went on to describe Russell as a "relic", "led into battle as a totem," "a decrepit symbol," surrounded by "several mediocrities playing the role of yes men." The tribunal, "stagemanaged" in Russell's name, was a "pretence", a "shoddy farce" with "nonentities who nodded approval." "The great philosopher," the article continued, "simply outlived his own conscious ideas and became clay in... unscrupulous hands." Russell was "an automatic sounding board for Communist drumbeats," a hero who had become "his own tomb", talking "like a zombie", a "wasted peer whose bodily endurance outpaced his brain," and "an unthinking transmission belt for the most transparent Communist lies," who had "thrown over all objectivity."

Russell felt such wounds deeply, not because his vanity was affected, but because such abuse was a cheap and effective means of reducing the public significance of his work. About a year later, in the middle of conversation, he asked me suddenly what I should like to see in my obituary notice. When I protested that nobody was ever likely to read or write my obituary, he persisted. "It's your duty," he explained. "If you believe in anything important, it's your duty to get a good obituary for it." This sense of public duty was very strong in Russell, as was to be expected from his Whig aristocratic ancestry; to be a Russell was to be a radical in public life. Russell received many visitors at his home in his later years. The most damning criticism I ever heard him make of any of them after their departure was: "A pleasant fellow, but utterly lacking in public spirit."

In his childhood, his Puritan grandmother, Lady John Russell, who was responsible for his upbringing, gave Russell a Bible and inscribed on the flyleaf some favourite texts. One of these was: "Thou shalt not follow a multitude to do evil." It was an admonition which Russell might have written himself. What has been less widely recognised, however, was that Russell was not a lot better at following a multitude to do good. Here, in a passage which tells us so much about Russell, is his description of London on Armistice night, 1918:

"Late into the night I stayed alone in the streets, watching the temper of the crowd, as I had done in the August days four years before. The crowd was frivolous still, and had learned nothing

during the period of horror, except to snatch at pleasure more recklessly than before. I felt strangely solitary amid the rejoicings, like a ghost dropped by accident from some other planet. True, I rejoiced also, but I could find nothing in common between my rejoicing and that of the crowd. Throughout my life I have longed to feel that oneness with large bodies of human beings that is experienced by the members of enthusiastic crowds. The longing has often been strong enough to lead me into self-deception. I have imagined myself in turn a Liberal, a Socialist, or a Pacifist, but I have never been any of these things, in any profound sense. Always the sceptical intellect, when I have most wished it silent, has whispered doubts to me, has cut me off from the facile enthusiasms of others, and has transported me into a desolate solitude. During the War, while I worked with Quakers, non-resisters and Socialists, while I was willing to accept the unpopularity and the inconvenience belonging to unpopular opinions, I would tell the Quakers that I thought many wars in history had been justified, and the socialists that I dreaded the tyranny of the state. They would look askance at me, and, while continuing to accept my help, would feel that I was not one of them. Underlying all occupations and all pleasures I have felt since early youth the pain of solitude."

I read aloud to Russell this passage from his *Autobiography*, for the reading aloud of anything that gave pleasure was a continuing part of his life. "Was it really so?" I asked. "Oh yes. A little voice would ask me: 'You don't really believe that, do you?' And I didn't."

Doubts

With a constant stream of visitors, and in the thick of unorthodox plans, Russell was in a peculiarly good position to observe some of the weaknesses of frailer men. These often took the form of excessive vanity — a little of which he thought to be normal — or cowardice, which he thought despicable. He received many promises of support for his public work which evaporated. One visitor went so far as to agree with his actions but excuse himself on the grounds of what his friends might think. Russell was never again able to bring himself to take that visitor seriously. Of course many came to see Russell to satisfy their own vanity, and he knew it. They dined out for months on stories of tea with Russell, and often the stories came back to him, sometimes in recognisable form. "Every man," Russell observed on human vanity, "would like to be God if it were possible: some few find it difficult to admit the impossibility."

What troubled Russell more than human frailty were doubts about the effectiveness of his own actions. By the time he had been sent to prison in World War I, he had come to feel that he had done what he could against the war and there was little point in continuing. In his later years, he saw his public work as "a puny effort against vast forces", and sometimes questioned its value.

When, on occasions, he told me he was not certain if such work had any value, I could only reply that if he really believed that, he would not be living as he did. "I suppose that is so," he would say, but something of the doubts lingered. Many strangers wrote to him from all over the world to thank him for writing his books. "They have changed my life," was a phrase which frequently recurred. This too encouraged Russell, and in case he overlooked the value of his writings, I moved all his own published works, which occupied five shelves in his library, from their modest place, tucked away behind his usual chair, and placed them opposite him.

Fame

But this is to see Russell out of perspective. He survived years of abuse with amazing resilience, and lived to see almost all his unconventional views become widespread or conventional — from support for women's suffrage to opposition to the war in Indo-China. His influence was worldwide, making him a legend in his own life-time. This he achieved without once holding political office, and usually without even the help of a university chair. On different occasions, Russell sent me to Hiroshima and Nagasaki, Auschwitz and Hanoi. I found there that the school children talked of him, while their parents saw him as some secular saint who might deliver 20th century man from his tormentors. In many nations without civil liberties or dominated by powerful neighbours, Russell was regarded as a national hero. I saw something of this in Greece at the funeral of the murdered Member of Parliament, Gregory Lambrakis. Political demonstrations were forbidden, but a quarter of a million Athenians turned out for the funeral procession with prolonged cries of "Russell, Russell." In 1968, with his usual foresight, he had appealed publicly to Brezhnev weeks in advance not to intervene militarily in Czechoslovakia. When the tanks rolled into Prague, his name became a household word there, and during the censorship was used as a form of shorthand to reveal what the Czech speaker really wished to say. The first day I arrived in Hanoi, in 1964, I found myself in a reception of many hundreds of foreign visitors. Almost immediately the Prime Minister came through the crowd and I learned later that he had asked to be informed of the arrival of Russell's emissary. For 20 minutes Pham Van Dong discussed in perfect French his study of Russell in Paris in his youth, and of his gratitude that such a man should tell the West what was happening to his people. Russell indeed corresponded with dozens of heads of state, and was far better known than many of them. In all such activity he was sustained by his hopes for the future, his vision of man's potential dignity, the love of his family and friends and the gratitude of strangers.

Throughout his life Russell frequently gave great alarm to those who imagined superficially that he held with them an identity of views in a given

field. We may see this clearly from his writings on socialism.

He accepted the orthodox socialist view of the alienating and dehumanising nature of capitalism, and of the need for economic justice. "Except slavery," he said, "the present industrial system is the most destructive of life that has ever existed." And he made much fun of the sanctity of private property under capitalism:

"We may distinguish four chief sources of recognised legal rights to private property: (1) a man's right to what he has made himself; (2) the right to interest on capital which has been lent; (3) the ownership of land; (4) inheritance. These form a crescendo of respectability: capital is more respectable than labour, land is more respectable than capital, and any form of wealth is more respectable when it is inherited than when it has been acquired by our own exertions." Russell's advocacy of social change was scarcely moderate. "What our modern society needs," he urged, "is not a little tinkering here and there, nor the kind of minor readjustments to which the existing holders of power may readily consent, but a fundamental reconstruction, a sweeping away of all the sources of oppression, a liberation of men's constructive energies, and a wholly new way of conceiving and regulating production and economic relations." He saw the chief defect of the capitalistic system in its denial not of economic justice but of any outlet for the creative impulse.

Justice as an end in itself, he argued, "contains no source of new life". He wrote mockingly of the "old type of Marxian revolutionary socialist" who ignored problems of life after the inauguration of the millennium, and who "imagined that, like the prince and princess in a fairy story, they would live happily ever after." "While I am," he explained, "as convinced a socialist as the most ardent Marxian, I do not regard socialism as a gospel of proletarian revenge, nor even primarily as a means of securing economic justice. I regard it primarily as an adjustment to machine production demanded by considerations of common sense, and calculated to increase the happiness not only of proletarians, but of all except a tiny minority of the human race." The continuation of large-scale industry, which Russell saw as inevitable, need not hinder the growth of industrial democracy: "there is no reason why their government should be centralised and monarchical." State socialism without industrial democracy led straight to the tyranny of bureaucracy. In a socialist society, what was important was to give the largest measure of freedom to initiative and vitality, to emphasize creativity and reduce concern about possessions. To ignore such considerations was to ignore the danger to liberty from the State. It was in part his prediction, before the October revolution, of the disaster of state socialist forms of organisation, which led him to welcome so enthusiastically the Czechoslovak "Spring" of 1968, the concept of "socialism with a human

face" was reasserted as the objective.

Education

Russell's concern for liberty and creativity similarly informed his approach to education. In the Twenties, when he began to have children and consider their education, he could find no school of which he wholly approved. With typical thoroughness he gave up almost everything to found his own school where prudery and religious instruction were absent; restraints on freedom were minimal but scholastic instruction was held to be important. Unfortunately, he recalled, his school had more than its fair share of problem children and far more than its fair share of problem parents.

The ideal character, he held, was based on four characteristics: "vitality, courage, sensitiveness, and intelligence. I do not suggest," he added, "that this list is complete, but I think it carries us a good way. Moreover, I firmly believe that, by proper physical, emotional and intellectual care of the young, these qualities could all be made very common."

The task of a liberal education was "to give a sense of the value of things other than domination, to help to create wise citizens of a free community, and through the combination of citizenship with liberty in individual creativeness to enable men to give to human life that splendour which some few have shown that it can achieve."

This led Russell to his key to happiness: "A life lived in ... the spirit that aims at creating rather than possessing has a certain fundamental happiness, of which it cannot be wholly robbed by adverse circumstances. This is the way of life recommended in the Gospels, and by all the great teachers of the world. Those who have found it are freed from the tyranny of fear, since what they value most in their lives is not at the mercy of outside power." Such unorthodox views did not allow Russell to be a great respecter of many educational institutions which he frequently assailed with his wit. As an undergraduate at Cambridge, he was persuaded that lecturers were "a wholly unnecessary part of the university." He claimed to derive no benefit from lectures, and vowed to himself that when he became a lecturer he would not suppose that lecturing did any good. "I have kept this vow," he added.

But he went far further than this. "Men who allow their love of power to give them a distorted view of the world," he wrote, "are to be found in every asylum: one man will think he is the Governor of the Bank of England, another will think he is the King, and yet another will think he is God. Highly similar delusions, if expressed by educated men in obscure language, lead to professorships of philosophy; and if expressed by emotional men in eloquent language, lead to dictatorships."

Reading Russell's letters and essays gives enormous satisfaction and joy. First there is the beauty of his prose. In

his youth he had been strongly influenced by the style of his lay godfather, John Stuart Mill. He soon found that he could write with scarcely any revision by contemplating his subject and then allowing it a period of "sub-conscious incubation". In time "it would germinate underground until, suddenly, the solution emerged with blinding clarity, so that it only remained to write down what had appeared as if in a revelation." This made him a most lucid writer and populariser of scientific ideas. He had one favourite example of execrable prose which he dreamed up for a work on sociology:

"Human beings are completely exempt from undesirable behaviour patterns only when certain prerequisites, not satisfied except in a small percentage of actual cases, have, through some fortuitous concurrence of favourable circumstances, whether congenital or environmental, chanced to combine in producing an individual in whom many factors deviate from the norm in a socially advantageous manner."

This Russell translated as follows:

"All men are scoundrels, or at any rate almost all. The men who are not must have had unusual luck, both in their birth and in their upbringing."

Russell added, typically, that any professor who used his translation instead of the original would be dismissed.

But there is far more to Russell's essays than his Nobel prizewinning prose style and clarity. He allowed himself the broadest canvas, stood conventional ideas on their head, illustrated his themes with the widest range of knowledge; he leaves his reader confident that he could have written with authority, interest and wit on almost anything. He also had almost uncanny predictive abilities which preserve much of his writing from becoming dated; his books continue to be much in demand. Here is a sentence from 1916 which sounds far more like a contribution to the debate on the defence of the environment a full half-century later: "Our present system is wasteful of human material ... The same is true of material resources—the minerals, the virgin forests and the newly developed wheatfields of the world are being exhausted with a reckless prodigality which entails almost a certainty of hardship for future generations."

As a writer, Russell continues to make a memorable impression on readers in many lands. But it was as a conversationalist that he was most convincing that one was in the company of genius. When he died in 1970, the Prime Minister of the day, Harold Wilson, whom Russell had criticised so severely in office, found himself faced with the problem of what to say, just as King George VI before him had done when awarding Russell the Order of Merit. Wilson's speechwriter saved the day by pointing to Russell's brilliance in conversation. One is tempted to ask how Wilson knew of this, for he met

Russell only once for some 10 seconds. It was in the summer of 1964 when Wilson was looking for votes. Since Russell as a member of the House of Lords was debarred from voting, the conversation was necessarily brief.

Russell's conversation when he relaxed at home was the delight of all who shared it. His vast knowledge of literature, much of which he had committed to memory, and of history reflected a lifetime's reading and his appreciation of both beauty and knowledge. Shakespeare's sonnets, Gibbon, Milton, Shelley and Dante flowed with particular fulness in the company of hundreds of poets, essayists and playwrights. Then there was always the hope that Russell would produce a portrait from memory. These were not so frequent, because he was never a name-dropper, but if the conversation turned naturally to a personal friend, one could be treated to a dazzling recollection. William James, John Dewey, Moore, Gilbert Murray, D.H. Lawrence, Conrad, the Webbs, Shaw, Wells, Keynes, Tynbee, Einstein — Russell knew them all, and so many more. He could also produce the most unusual pieces of information, and long quotations from the Old Testament (complete with verse numbers) or from childhood hymns. But he was also a good listener. Many were the times I complained that he was reckless with the hours he gave to listen to strangers, but he would have none of it, for this was his means of keeping up with public opinion, and he kept up uncommonly well. Russell remained shy throughout his life, but once he got to know a person he would regale him with his wit, which gave enormous pleasure, not least to Russell.

One wide misunderstanding of Russell's life is that thousands of people through the press came to think of him as a distant, aloof, Cassandra-like figure, forecasting in solemn tones nuclear doom for the human race. The truth was very different: he was always joking. His love of irony, his sense of the absurd and his hatred of humbug combined with the amazing speed of his brain to produce a flow of brilliant epigrams and aphorisms which often left the listener reaching for his notepad or at least content to make the conversation a monologue. The extraordinary part of it was that, although he also had a fine stock of well-worn jokes, both they and his instant epigrams were always relevant to the discussion. Here are a very few which I noted over his last 10 years:

"To win the Nobel Peace Prize, one must make statements which are at least 10 years too late to be useful."

"The difference between machines and human beings is that machines are subject to error."

"The Prime Minister is preserving the House of Lords as a first step to making the Premiership hereditary."

"Sir Moses Montefiore retired in 1824, and I later came to know him."

"I cannot think how anyone who has had anything to do with education can believe that all men are equal."

"The lady's father ruined himself by the pursuit of fast women and slow horses."

"There is a very fine passage in Gibbon which refers, I believe, to St. Thomas. Gibbon enumerates his vast wealth acquired after taking his vow of poverty, and adds 'I forget the consequences of his vow of chastity'."

Finally, a note I made only nine days before Russell's death:

"People's opinions are not dictated by their virtues but by their circumstances."

Often I felt that there was more of the poet than the politician in Russell. On the eve of his departure to Russia in 1920 he wrote to Lady Constance Malleson:

"I know that no good thing is achieved without fighting, without ruthlessness and organisation and discipline. I know that for collective action the individual must be turned into a machine. But in these things, though my reason may force me to believe them, I can find no inspiration. It is the individual human soul that I love — in its loneliness, its hopes and fears, its quick impulses and sudden devotions. It is such a long journey from this to armies and states and officials, and yet it is only by making this long journey that one can avoid a useless sentimentalism."

Russell's reluctance to make that "long journey" was in part because he felt it to be a journey to a spiritual death, to a world of politics dominated by acquisitiveness, vanity, rivalry and love of power. It was a dilemma he never resolved satisfactorily, though he found many ways of stating it: "Only kindness," he wrote in 1924 in reply to Haldane's optimism on the future of science, "can save the world, and even if we knew how to produce kindness, we should not do so unless we were already kindly."

Seven years later Russell returned to these themes: "The lover, the poet and the mystic," he wrote, "find a fuller satisfaction than the seeker after power can ever know, since they can retain the object of their love, whereas the seeker after power must be perpetually engaged in some fresh manipulation if he is not to suffer from a sense of emptiness. When I come to die I shall not feel that I have lived in vain. I have seen the earth turning red at evening, the dew sparkling in the morning, the snow shining under a frosty sun; I have smelt rain after drought, and have heard the stormy Atlantic beat upon the granite shores of Cornwall. Science may bestow these and the other joys among more people than could otherwise enjoy them. If so, its power will be wisely used. But when it takes out of life the moments to which life owes its value, science will not deserve admiration, however cleverly and however elaborately it may lead men along the road to despair."

Russell's character was dominated by his courage, vitality and wit. He was gentle, shy, modest, even vulnerable. Cruelty he hated, and he felt deeply the pains of others. He himself radiated that "kindly feeling" which he held to be the hope of the world, and received

affection because he gave it so fully. He clearly loved every minute of life, and gave his time and money, when available, with an almost reckless generosity. "Psychologists," he once told me, "would say that's proof of how much I love money." Liberated from the Puritanism of his childhood, he was happy but self-disciplined and highly productive. He took great joy in impulse and mental delight, and was uncomfortable when not close to nature. He would stop anything to watch the slow setting of the sun, and insisted on living in houses with wide horizons. He was genuinely tolerant, not in any paternalistic manner, and delighted in the company of the young. Strikingly he practised what he preached, so that there was no dichotomy between his public and private lives. He was not a man to guard secrets from the world; when he came to hold beliefs or approve practices, his impulse was to publish them. In the preface to his book *The Conquest of Happiness* he wrote: "All that I claim for the recipes offered to the reader is that they are such as are confirmed by my own experience and observation, and that they have increased my own happiness whenever I have acted in accordance with them."

The life of Bertrand Russell was of epic proportions. His maternal grandmother took tea regularly in Florence with the widow of the Young Pretender, Bonnie Prince Charlie, whose cause failed in 1746. His grandfather visited Napoleon on Elba. History, it was said in the family, ended in 1815; after that it was gossip. Russell grew up at the centre of public affairs, expecting to meet the politicians and men of letters of his day. He had friendships and debates with hundreds of the most eminent literary, scientific and political figures of his lifetime. In his chosen fields he achieved fame at an early age, becoming a Fellow of the Royal Society when only 36. In Moscow he interviewed Lenin and Trotsky after their revolution, and he lectured to the young Mao Tse-tung in Peking. His vitality as a traveller, controversialist, writer and friend of the oppressed, were prodigious and enduring; he published more than 20 books after his 80th birthday. If men continue to walk this planet much of his work will be read with benefit a hundred years from now. The prescience of much of his general writing, constantly reprinted without alteration, shows him far ahead of his times.

Throughout his life he sought not only to clarify his ideas but to gain their acceptance by publics and by men of power. He intervened repeatedly in public affairs. No sacrifice was too great, whether it invited ignominy or imprisonment, to further the cause of reason, to diminish cruelty, or to increase the happiness of his fellow men.

For those who knew him well, the totality of his life was greater than the sum of its parts. He gave his friends a memory of a life of genius which they treasure. The dignity and beauty of his life followed closely his own definition of the good life: one "inspired by love and guided by knowledge."

BR, LETTER WRITER

- (16) A thank-you note. A friend of ours, Jean Hollyman, who had taken pictures of BR IN 1947, for a magazine, afterwards received this note:

27, Dorset House,
Gloucester Place,
LONDON, N.W.1.

21st January, 1947.

Dear Friend (whose name I cannot decipher),

It was very kind of you to send me some pipe cleaners, and you are right in thinking that they are very difficult to get in this country. You were also right to employ a typewriter rather than handwriting, if I may judge by your signature, which completely baffled me.

I enjoyed the occasion on which we met more than I usually enjoy being "shot".

Yours sincerely,

Bertrand Russell

ASSESSMENTS OF BR

- (17) RAMON CARTER SUZARA spent the Marcos years in the USA, and is now back in Manilla. This is an article by him as it appeared in Manilla's Chronicle Magazine of September 11, 1962:

"**EVERYBODY** knows," wrote Bertrand Russell in *The ABC of Relativity*, "that Einstein did something astonishing, but very few people know exactly what it is that he did." The same can be said of Lord Russell himself. Widely acclaimed as a world renowned mathematician and one of the greatest of living philosophers, he is also one of the most misunderstood and bitterly maligned. Many of those who are familiar with his mathematical and philosophical works and appreciate his prolific contribution to that body of knowledge have joined the multitude of mediocres and philistines in degrading his political attachment to world peace, democracy, and socialism. Their attitude seems to stem from either of two basic assumptions: that Russell the mathematician and philosopher is competent, while Russell the political thinker is amateurish; or, that Russell the political thinker is the product of old age.

The second assumption derives mainly from an insufficient familiarity with the man and his ideas. Before the First World War, Russell produced books on which his intellectual reputation

was based: *The Foundation of Geometry*, *The Philosophy of Leibniz*, *The Principles of Mathematics*, and, in collaboration with Alfred North Whitehead, *Principia Mathematica*, which consumed most of Russell's intellectual energy.

Militant Pacifism

But as early as the First World War, Russell had recognized that a lot of his "rational ideas" were wrong and that most men were not so rational as he believed. The War plunged him into a shock of despair and horror. But his mood passed from passive despair into active opposition to the war: he enlisted as a member of the "No-Conscription Fellowship," the main organization of the pacifist and anti-war propaganda. Rather than prove sheer animal courage in the battlefield of the unjustifiable "war of prestige" among nations, he chose to demonstrate moral courage by his refusal to enlist and made a public appeal to his countrymen to do so. He took up the banner of militant pacifism and thus had his first open clash with the homicidal instincts of those who ran his

country's Government. Amidst the ridicule of the mob, he was sent to jail for his beliefs.

But those who do not know and deliberately ignore this episode in Russell's life are unable to understand why, at the height of his academic fame, he should lend his prestige to the struggle against political persecution and belligerent policies. Using as the absolute measure of "reasonableness" their own moral cowardice and herd mentality, Russell's detractors have called him senile in order to diminish his appeal to the conscience of the civilized world.

There is a gross misconception in the first assumption that Russell the mathematician and philosopher is competent, while Russell the political thinker is amateurish. The fact is, Russell abandoned mathematics for philosophy because his philosophy was always and is related with politics and social life.

Shaking the Foundation

Having lived from childhood in the realms of abstract thought and incessantly in search of "certainty" in knowledge, he began to question certain principles in mathematical laws. In *Principia Mathematica*, Russell fulfilled his wishes, for the calculated result of that book was that it shook the foundation of mathematics accepted ever since the time of Pythagoras. Russell pointed out existing mathematical and philosophical "contradictions" and succeeded in reducing mathematics to logic. In logic he showed that there are many more forms of "inferences" than Aristotle had taught. Thus Russell became a world renowned mathematician. But when people also ask why Russell is also one of the greatest logicians, the simple reply is that he also showed how little logic can do.

Before the War, Russell's attitude to mathematics was expressed in an article called "The Study of Mathematics": "Mathematics, rightly viewed, possesses not only truth, but supreme beauty—a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of stern perfection such as only the greatest art can show. The true spirit of delight, the exaltation, the sense of being more than man, which is the touchstone of the highest excellence, is to be found in mathematics as surely as in poetry."

But after shaking the foundation of mathematics, he was disappointed at not finding "certainty," partly because of technical reasons but precisely because of his political thoughts.

Farewell to Math

In later years, in *My Philosophical Development*, he wrote:

"Mathematics has ceased to seem to me non-human in its subject matter. I have come to believe, though very reluctantly, that it consists of tautologies. I fear that, to a mind of sufficient intellectual power, the whole of mathematics would appear trivial, as trivial as the statement that a four-footed animal is an animal. I think that the timelessness of mathematics has none of the sublimity that it once seemed to me to have, but consists merely in the fact that the pure mathematician is not talking about time... One effect

of [the First World] War was to make it impossible for me to go on living in a world of abstraction. I used to watch young men embarking in troop trains to be slaughtered in Somme because generals were stupid. I felt an aching compassion for these young men, and found myself united to the actual world in a strange marriage of pain.

All the high-flown thoughts that I had had about the abstract world of ideas seemed to me thin and rather trivial in view of the vast suffering that surrounded me. The non-human world remained as an occasional refuge but not as a country in which to build one's permanent habitation."

An author of more than sixty books, Russell wrote on subjects ranging from mathematics, logic, and philosophy to religion, ethics, war, economics, and politics. He wrote a book in 1917 called *Political Ideals*, and most probably the assumption that he is an amateurish political thinker derives from it.

Quotable Russell

Undoubtedly, the homicidal maniacs will judge it as amateurish. But let us see its validity in the light of the following quotations from the book:

"Political ideals must be based upon ideals for the individual life. The aim of politics should be to make the lives of individuals as good as possible. There is nothing for the politician to consider outside or above the various men, women and children who compose the world... The world is full of preventable evils which most men would be glad to see prevented. Nevertheless, these evils persist, and nothing effective is done toward abolishing it."

"The [First World] War has come as a challenge to all those who desire a better world. The system which cannot save mankind from appalling disaster is a fault somewhere, and cannot be amended in any lasting way unless the danger of great wars in the future can be made very small."

"But war is only the final fruit of an evil tree. Even in times of peace, most men live lives of monotonous labour, most women are condemned to a drudgery which almost kills the possibility of happiness before youth is past, most children are allowed to grow up in ignorance of all that would enlarge their thoughts or stimulate their imagination. The few who are more fortunate are rendered illiberal by their unjust privileges, and oppressive through fear of the awakening indignation of the masses. From the highest to the lowest, almost all men are absorbed in the economic struggle: the struggle to acquire what is their due or to retain what is not their due. Material possessions, in fact or in desire, dominate our outlook, usually to the exclusion of all generous and creative impulses. Possessiveness—the passion to have and to hold—is the ultimate source of war, and the foundation of all ills from which the political world is suffering. Only by diminishing the strength of this passion and its hold upon our daily lives can new institutions bring permanent benefit to mankind."

On Nationalism and Internationalism

In the same book, he wrote about national independence and internationalism:

"A man does right, as a rule, to have his

thoughts more occupied with the interests of his own nation than those of others, because his actions are more likely to affect his own nation. But in time of war, and in all matters which are of equal concern to other nations and to his own, a man ought to take account of the universal welfare, and not allow his survey to be limited by the interest, or supposed interest, of his own group or nation."

... "The matter in which the interest of nations are supposed to clash are mainly three: tariffs, which are a delusion; the exploitation of inferior races, which is a crime; pride of power and dominion, which is a schoolboy folly."

... "So long as hatred, suspicion, and fear dominate the feelings of men toward each other, so long we cannot hope to escape from the tyranny of violence and brute force. Men must learn to be conscious of the common interests in which the nations are divided. It is not necessary, or even desirable, to obliterate the differences of manners and customs and traditions between different nations. These differences enable each nation to make its own distinctive contribution to the sum total of the world's civilization."

... "The international spirit which we should wish to see produced will be something added to love of country, not something taken away. Just

as patriotism does not prevent a man from feeling affection for his own country. But it will somewhat alter the character of that affection. The things which he will desire for his own country will no longer be things which can only be acquired at the expense of others, but rather those things in which the excellence of any one country is to the advantage of all the world. He will wish his own country to be great in the arts of peace, to be eminent in thought, to be magnanimous and just and generous. He will wish it to help mankind on the way toward that better world of liberty and international concord which must be realized if any happiness is to be left to man. He will not desire for his country the passing triumphs of a narrow possessiveness, but rather the enduring triumph of having helped to embody in human affairs something of that spirit of brotherhood which Christ taught and which the Christian churches have forgotten. He will see that this spirit embodies not only the highest morality, but also the truest wisdom, and the only road by the nations, torn and bleeding with the wounds which scientific madness has inflicted, can emerge into a life where growth is possible and joy is not banished at the frenzied call of unreal duties, whatever pain and self-sacrifice they may involve. Life and hope for the world are to be found only in the deeds of love."

THE RUSSELL SOCIETY LIBRARY
Tom Stanley, Librarian

(18) Books to lend:

When no author is indicated, the work is by Bertrand Russell. The donor's name appears at the end.

1. History of Western Philosophy. Jack Ragsdale.
2. Mysticism and Logic.
3. Bertrand Russell's Best. Ramon Suzara.
4. An Outline of Philosophy. Ramon Suzara.
5. Autobiography of Bertrand Russell, Vol.1. Ramon Suzara.
6. Let Me Die Before I Wake. by Derek Humphery.
7. Essay on Bertrand Russell. edited by E. D. Klenke. Bob Davis.
8. Morals Without Mystery. by Lee Eisler. Author.
9. Authority and The Individual. Don Jackanicz.
10. Autobiography of Bertrand Russell (in 1 Vol.). Don Jackanicz.
11. Bertrand Russell 1872-1970. Don Jackanicz.
12. Bertrand Russell - A Life. by Herbert Gottschalk. Don Jackanicz.
13. Education and the Social Order. Don Jackanicz.
14. Effects and Dangers of Nuclear War. Don Jackanicz.
15. Essays on Socialist Humanism. Don Jackanicz.
16. German Social Democracy. Don Jackanicz.
17. Icarus or The Future of Science. Don Jackanicz.
18. The Impact of Science on Society. Don Jackanicz.
19. An Inquiry into the Meaning of Truth. Don Jackanicz.
20. In Praise of Idleness. Don Jackanicz.
21. Has Man a Future. Don Jackanicz.
22. Justice in Wartime. Don Jackanicz.
23. National Frontiers and International Cooperation. by Zhores Medvedev. Don Jackanicz.
24. My Philosophical Development. Don Jackanicz.
25. Political Ideals. Don Jackanicz.
26. Principles of Social Reconstruction. Don Jackanicz.

27. The Practice and Theory of Bolshevism. Don Jackanicz.
28. Roads of Freedom. Don Jackanicz.
29. Sceptical Essays. Don Jackanicz.
30. Secrecy of Correspondence Is Guaranteed By Law. by Zhores Medvedev.
Don Jackanicz.
31. The Tamarish Tree. by D. Russell. Don Jackanicz.
32. Mr. Wilson Speaks "frankly..." Don Jackanicz.
33. Marriage and Morals. Don Jackanicz.
34. Dear Bertrand Russell. Jack Ragsdale.
35. Education and The Good Life. Jack Ragsdale and Lee Eisler.
36. Human Knowledge: Its Scope and Limits. Jack Ragsdale.
37. Why I Am Not A Christian. Jack Ragsdale.
38. The Evolution of Conscience. Ralph Newman. Jack Ragsdale.
39. The Conquest of Happiness. Lee Eisler.
40. The ABC of Relativity. Lee Eisler.
41. Bertrand Russell, The Passionate Sceptic. by Alan Wood. Don Jackanicz.
42. Mortals and Others. Don Jackanicz.
43. Unarmed Victory. Don Jackanicz.
44. The Bertrand Russell Peace Foundation its aims and its work.
45. Yes to Life. by Corliss Lamont. The Author.
46. Russell. by A.J. Ayer. Ramon Suzara.
47. The Will to Doubt. Ramon Suzara.
48. The Life of Bertrand Russell. by Ronald Clark. Ramon Suzara.
49. The Problems of Philosophy. Ramon Suzara.
50. Unpopular Essays. Ramon Suzara.
51. Human Society in Ethics and Politics. Don Jackanicz.
52. Principles and Perplexities: Studies of Dualism in Selected Essays
and Fiction of Bertrand Russell. by Gladys Leithauser.
The Author
53. Photos, 1983 BRS Annual Meeting at McMaster University, June 24-26,
1983. Jim Mc Williams.
54. The Art of Fund Raising. by Irving Warner. Bob Davis
55. The Grass Roots Fundraising Book. by Joan Flanagan. Bob Davis
56. Dear Russell-Dear Jourdain. by I. Grattan-Guinness. Bob Davis
57. Why Men Fight. Bob Davis
58. Grants. by Virginia White. Bob Davis
59. Fund Raising for the Small Organization. by Philip Sheridan. Bob Davis.
60. The Grantsmanship Center Training Program. Bob Davis
61. Nonprofit Organization Handbook. by P.V. and D.M. Gaby. Bob Davis
62. Successful Fundraising Techniques. by Daniel Conrad. Bob Davis
63. The Foundation Directory. Bob Davis.
64. Great Americans Examine Religion. by Ralph de Sola. Jack Ragsdale.
65. But For The Grace of God. by Peter Cranford. Jack Ragsdale.
66. Godel, Escher, Bach. by Douglas Hofstadter. Lee Eisler.
67. The Collected Papers of Bertrand Russell, Vol. I. Cambridge Essays,
1888-99. Edited by Blackwell, et al. Allen & Unwin.
68. The Right to Be Happy. by Mrs. Bertrand Russell. Al Seckel.
69. Power, A New Social Analysis. Al Seckel.
70. Bertrand Russell, A Bibliography of his Writings, 1895-1976
Compiled by Werner Martin. Al Seckel.
71. Satan in the Suburbs. Al Seckel.
72. My Father, Bertrand Russell. by Katharine Tait. Al Seckel.
73. A Matter of Life. Edited by Clara Urquhart. Al Seckel.
74. Essays In Skepticism. Al Seckel.
75. The Problem of China. Al Seckel.
76. Russell On General Facts by Ausonic Marras and Russell, Frege, and
The "Meaning" of The Theory of Descriptions. Papers read at
the 1976 Meeting of the A.P.A.
77. Acquaintance and Naming: A Russellian Theme in Epistemology by
Augustin Riska and Russell on the Essence of Desire by Raymond
Frey. Papers read at the 1977 Meeting of the A.P.A.
78. On Russellian Clusters by Eugene Schlossberger and Repression in
Bertrand Russell's "On Education" by Howard Woodhouse. Papers
read at the 1978 Meeting of the A.P.A.
79. Definition and Description in Russell, 1900-1910 by Thomas Barron
and Russell and Ontological Excess by D.A. Griffiths. Papers
read at the 1979 Meeting of the A.P.A.
80. Russell On Logical Truth. by Nicholas Griffin. The Author
81. Bertrand Russell and the Origin of the Set-Theoretic Paradoxes
by Alejandro Ricardo Garciadiago Dantan. The Author.
82. Bertrand Russell, America, and the Idea of Social Justice by Roland
by Roland Stromberg. The Author.

83. The Relevance of Bertrand Russell To Psychology and Bertrand Russell's Conception of the Meaning of Life by Peter Cranford. The Author.
84. Dictionary of the Mind, Matter, and Morals. Edited by Lester Dennon. Tom Stanley.
85. Bertrand Russell Speaks His Mind. Tom Stanley
86. The Bertrand Russell Library of Lester Dennon. Tom Stanley
87. The Analysis of Mind. Tom Stanley
88. Religion and Science. Tom Stanley
89. Portraits From Memory. Tom Stanley.
90. The Scientific Outlook. Tom Stanley.
91. Wisdom of the West. Tom Stanley.
92. The Principles of Mathematics. Tom Stanley.
93. Bertrand Russell: Philosopher and Humanist by John Lewis. Tom Stanley
94. The Good Citizen's Alphabet. Whitfield Cobb.
95. War Crimes in Vietnam. Whitfield Cobb.
96. Introduction to Mathematical Philosophy. Whitfield Cobb.
97. The Prospects of Industrial Civilization. Whitfield Cobb.
98. Tractatus Logico-Philosophicus by Wittgenstein. Introduction by Russell. Whitfield Cobb.
99. Freedom Versus Organization. Whitfield Cobb.
100. Bertrand Russell and His World by Clark W.W.Norton.
101. The Final Epidemic: Physicians and Scientists on Nuclear War edited by Adams and Cullen. P.S.R., N.H. chapter.
102. Photographs, Kalinga Prize Award Ceremony. Paris, January, 1957. UNESCO
103. Theory of Knowledge: The 1913 Manuscript, Volume VII of the Collected Papers of Bertrand Russell. Allen & Unwin.
104. Common Sense and Nuclear Warfare. Philip LeCompte.
105. Late Night Thoughts on Listening to Mahler's Ninth Symphony by Lewis Thomas. Dan McDonald.
106. Six Men by Alistair Cooke. Craig McGee.
107. Bertrand Russell and the Pacifists in the First World War by Jo Vellacott. St. Martin's Press.
108. Russell by Kilmister. St. Martin's Press.
109. Contemplation and Action, Volume XII of the Collected Papers of Bertrand Russell. Allen & Unwin.
110. Bertrand Russell's America 1945-1970 by Feinburg and Kasrils. The South End Press.
111. Dewey and Russell: An Exchange edited by Samuel Meyer. The Philosophical Library.
112. Philosophical Essays. Ramon Suzara.
113. Bertrand Russell: A Classified Bibliography by Harry Ruja. Offprint. The Author.
114. Principles of Polemic in Russell by Harry Ruja. Offprint. The Author.
115. Bertrand Russell edited by Ann Redpath. Creative Education, Inc.
116. Bertrand Russell by Paul Kuntz. G.K. Hall (publisher).
117. Noam Chomsky: A Philosophic Overview by Justin Leiber. Bob Davis.
118. ABC Broadcasts. Transcripts of Russell's 1950 broadcasts in Australia. Document Archivist, Australian Broadcasting Company.
119. The Philosophy of Logical Atomism and Other Essays, Volume VIII of the Collected Papers of Bertrand Russell. Allen & Unwin.
120. Bertrand Russell on Compossibility by Peter Cranford. The Author.
121. The Dora Russell Reader. Methuen, Inc.
122. The Religion of the Machine Age by Dora Russell. Methuen, Inc.
123. Who Wrote Bertrand Russell's 'Wisdom of the West?' by Carl Spadoni. Offprint. The Author.
124. The Philosophy of Logical Atomism edited and with an introduction by David Pears. Open Court
125. The Development of Bertrand Russell's Philosophy by Ronald Jager. The Author.
126. Burali-Forti's Paradox: A Reappraisal of its Origins by Moore and Garciadiego. Offprint. Alejandro Garciadiego.
127. Russell's Earliest Reactions to Cantorian Set Theory and Russell's Problems with the Calculus by Irving Anellis. Offprints. Together with abstracts of papers on logic and mathematics by Anellis. The Author.
128. Bertrand Russell's Library by Spadoni and Harley. In "The Journal of Library History". Tom Stanley.
129. Bertrand Russell's Early Approaches To Literature, Bertrand Russell's First Short Story: The Perplexities of John Forstice As "Spiritual Autobiography" and "The World As It Can Be Made": Bertrand Russell's Protest Against The First World War by Margaret Moran. Offprints. The Author.
130. The Importance To Philosophers of The Bertrand Russell Archive, Bertrand Russell-The Radical and "Perhaps you will think me fussy...": Three Myths In Editing Russell's "Collected Papers" by Kenneth Blackwell. The Author.

131. The Concept Of Growth In Bertrand Russell's Educational Thought by Howard Woodhouse. In "The Journal Of Educational Thought". The Author.

There is no charge for borrowing books. The borrower pays postage both ways. Please note the one-way postage shown below, and remit that amount when returning the books.

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 94¢ #1, 5, 10, 22, 31, 36, 37, 38, 42, 43, 45, 51, 53, 56, 58, 59, 67, 99, 103, 106, 107, 108, 110, 116
 \$1.19 #48, 52, 62, 81, 91, 122
 \$1.62 #60, 61, 63, 109, 119

Books for sale: these are listed in the February newsletter (RSN53-32). Add the pamphlet, BERTRAND RUSSELL AS A PHILOSOPHER by A. J. Ayer (his 1972 British Academy lecture.) Limited supply. 2.95 postpaid.

(19) New Library member:

New member Irving Anellis has offered to serve on the Library Committee. Irving studied with Morris Weitz, wrote his doctoral thesis under logic historian Jean van Heijenoort, and has worked as a research associate at the Russell Project. In addition to informing us of new work on Russell's technical philosophy and obtaining offprints for the Library, Irving will occasionally review books for the NEWS. Look for his review of The Philosophy of Logical Atomism and Other Essays in a future issue.

HUMANISM

- (20) ROY TORCASO answers Rev. Pendley's questions, in the Free For All page of the Washington Post (4/4/87, A19)... with thanks to DON JACKANICZ.

No, Humanists Don't Have a 'Clergy'

The Rev. Howard V. Pendley III raises some worthwhile questions in his tract ["Who Are Secular Humanism's Clergy? How Are They Ordained?" Free for All, March 28]. As a member of the Humanists' "clergy," I will endeavor to provide information that, apparently, has eluded Pendley all these years.

Although we do not use the term clergy, the Humanists do, in fact, have individuals duly appointed to serve the pastoral needs of all persons, not alone Humanists, atheists or other groups of Freethinkers. The title used is "counselor," and we perform rituals for all rites of passage, naming ceremonies, weddings (one scheduled soon) and memorial services. We do not use the term ordained, preferring, instead, the word "invested," and counselors are appointed by the Division of Humanist Counseling, a department of the American Humanist Association.

Applications are examined by a committee, and those selected to be counselors are appointed on the basis of their education, knowledge, special training and experience. They are chosen for their capability, talent and willingness, their care, concern and compassion for their fellow human beings. Counselors have a wide variety of skills

and experience, including PhDs. There are several AHA counselors in the area.

Where are the Humanists' houses of worship? In our hearts. It is not necessary to enter a church to be reverent. Go forth into the cathedral of open sky and "list to Nature's teachings." What hymns do Humanists sing? None. Since a hymn is usually a song of praise or adoration (of God), and because most Humanists do not believe in God, Humanist music consists of songs and compositions that excite the human spirit and give joy, encouragement or solace, as the occasion requires.

What holy books are read by Humanists? We ponder the writings of great thinkers, such as Robert G. Ingersoll, Thomas Paine, Thomas Jefferson, James Madison, Julian Huxley, Bertrand Russell, Corliss Lamont (and thousands of other authors dedicated to the enrichment of the lives of people). Also, The Humanist magazine has many thought-provoking articles dealing with practically every problem facing humanity.

So what is Humanism? First, it is far older than Christianity. It is a philosophy or way of life whose followers conduct their lives with a very high degree of individual and personal responsibility, and this without any fear of hell or any

thought of reward in heaven. Humanists are persons of moral character. You will never find an atheist or a Humanist threatening or trying to intimidate Christians or attacking their places of business due to a difference of opinion. On the contrary, Christians have harassed unbelievers unmercifully for endeavoring to protect the "wall of separation." Also, Christians have destroyed thousands of dollars' worth of property and placed at risk dozens of lives, even murdered those with whom they disagreed.

There are a great number of people in this land and across the whole world who have escaped from the chains of superstition of conventional religion, but they dare not "come out of the closet" lest they be shunned, ostracized or even subject to physical attack by the pious.

There is a continuing debate among Humanist members as to whether Humanism is a religion. If any inference is drawn from these words that it is, that is in the mind of the reader. It is not my intent to reclassify the philosophy of Humanism.

—Roy R. Torcaso

The writer is president of the Humanist Association of the National Capital Area.

THE ORIGIN

- (21) Senator J. Bennett Johnston, of Louisiana, addressed the Senate at some length on this occasion. Here is just a little of what he had to say, from the Congressional Record of August 4, 1986 (p.S10238):

Mr. President, I think the situation is much clearer now than it was when star wars burst upon the consciousness of people in the U.S. Senate and across America.

The first question I think we sought to ask, Mr. President, is: How did it come about? How do we find ourselves today debating the question of the level of funding of star wars, debating this new issue about whether we make nuclear weapons impotent and obsolete? Did it begin with a group of our best scientists who came up with this great idea or did it start somewhere else?

Interestingly, Mr. President, star wars began not with the Joint Chiefs of Staff, not with DARPA, or the Research and Development Assistant Secretaries, or with the scientists at Lawrence Livermore Lab or elsewhere. Star wars began with Ronald Reagan.

Mr. President, on March 4, 1985, Newsweek did an interview of the President of the United States. They asked him where star wars came from. The President said:

It kind of amuses me that everybody is so sure I must have heard about it, that I never thought of it myself. And the truth is, I did.

Mr. President, I like President Reagan. The American public likes President Reagan. I think he is the most, for whatever else you can say about President Reagan, he is the most personally successful President, perhaps, in the history of this country; if not the greatest communicator, then he ranks up there with Roosevelt in the two or three best communicators we have ever had. He is a man of strong principle and ideology and there are a lot of other things you can say about President Reagan that are

good, much of which I agree with.

But, Mr. President, anybody who says that the President of the United States is noted for his technological process, for his ability to understand and make judgments in weapons systems, if that man is here in this Senate then I would like to see him and hear him and talk to him. I have never heard that charge or that accusation made. And yet it was the President himself who made this great decision about star wars.

Mr. President, he thought up the basic concept but with whom did he consult in writing the momentous star wars speech, the speech that launched a thousand contracts?

Now, Richard Perle, the top nuclear strageist in the Pentagon, heard about it 2 days—2 days—before it was televised. Paul Nitze, the chief arms control adviser, learned of the speech the very day it was given. The Secretary of State, Mr. President, was not consulted at all. George Keyworth, the chief science adviser to the President, received 5 days' warning. We are told that Keyworth would have gotten less notice but someone cautioned: "How can the President go on the tube directing a major, high technology initiative and tell his science adviser nothing?" based upon which he received 2 days' notice.

Mr. President, the Joint Chiefs of Staff received 2 days' notice of the star wars speech—the Joint Chiefs of Staff. The Pentagon's chief scientist, Assistant Secretary of Defense for RDT&E, Dick DeLauer, learned of the

speech 9 hours before it was delivered.

The reporter who interviewed the participants noted: "Both proponents and opponents of star wars agree that it was not carefully considered."

George Keyworth, the President's Science Adviser, described his immediate reaction to notice of the impending speech in these words. If I may quote, this is the President's Science Adviser George Keyworth:

Give me time. It's big. Give me time.

Most people saw the speech very close to (the time of) delivery, and most—myself included, incidentally—had the same reaction: My god, let's think about this some more. Let's think about the implications for the allies. Let's think about what the Soviets are going to think. Let's think about what's technically feasible. Let's think about what the scientists are going to think. Let's think about the command and control problems.'

But, then, of course, Mr. President, there was not time, when George Keyworth was given only a couple of hours, the Joint Chiefs only 2 days, Dick DeLauer no notice at all, and so it goes, there simply was not time. The strategy, Mr. President, was very simple: Most top officials would not learn of the proposal until they had no choice but to support it.

What it came down to, Mr. President, was if you supported President Reagan, you supported SDI. And if you did not, you did not support SDI, which meant you would not be around in the administration. So it has been very clear, Mr. President, that star wars came down as a proposal full-blown, risen from the ashes of quick consideration and was presented to those in the administration on the basis of "take it or leave it."

ABOUT OTHER ORGANIZATIONS

- (22) Church of the Larger Fellowship. We don't ordinarily give space to church news. (Did someone say, "Thank God!"...?) But we think there are good reasons to lend support to the Unitarian Universalists. We think they'd be on the same side as we -- they would be our allies -- on most issues. Neither its ministers nor its members are required to hold any particular doctrine; the Church has adopted no creed; and differing opinions on religion are tolerated.

They are starting something new: the Church of the Larger Fellowship (CLF)... "organized to minister to religious liberals who are isolated for geographic or other reasons." A piece of their literature has the headline, HOW DOES IT FEEL TO BE THE ONLY UNITARIAN UNIVERSALIST IN TOWN? The titles of some of the cassettes in their lending library give an indication of their openness, their lack of rigidity: Bertrand Russell; Why I Am Not A Christian; Dialogue (Beattie - Kurtz); Dialogue (Beattie - Wine); Happy Birthday, Copernicus; Humanism in the New Testament; Why I Am A Humanist; Prospect for Humanism/Bertrand Russell; Religion Without God is Possible; Secular Humanist Declaration; Communicating the Humanist Message (Kurtz); six cassettes of Robert Ingersoll; and much more.

For information, write Church of the Larger Fellowship, Unitarian Universalist, 25 Beacon St., Boston, MA 02108. (Thank you, TOM STANLEY)

ANNUAL MEETING (1987)

- (23) The time and place: June 19-21, at El Conquistador, a residence hall at San Diego State University (not the University of San Diego, as was incorrectly stated in the Feb newsletter.)

It would be well to have eaten supper before registering (at 6:30pm) because the program (34) does not mention supper on Friday.

And now for the commercial, by HARRY RUJA:

- * The program promises to be an interesting one. If you send in your reservation early enough, I can send you a flyer issued by the Visitors Bureau illustrating some of San Diego's attractions. Plan to come. I think you'll find it worthwhile. [Or double your money back.]

How to get there. We will sleep and eat at El Conquistador (locally known as El Conk), located at Montezuma Av. and 55th St...next to the San Diego State University campus...and about 15 miles east of the major SD airport (Lindbergh). It has no official connection with SDSU.

BY BUS:

Friday. Bus #2 to to 30th St. & Adams Av. Transfer to Bus #11 going east, to 55th & Montezuma. Fare \$1, 50¢ with Medicare card. (Driver will not make change but will accept paper dollar.) Last #2 Bus leaves airport East Terminal at 10:06pm; last #11 leaves at 10:55pm, arriving El Conk at 11:06pm

Saturday. Bus #2 to 11th Av. and Broadway. Take Bus #15 or 15A to College Av. and El Cajon Blvd. Take #36 or 36A to San Diego State University Transit Center, corner Campanile Drive and Hardy Av. Walk 2 short blocks south to Montezuma, and 1 long block west to 55th St. Last #36 leaves College Av. and El Cajon at 9:56pm.

Sunday return to airport: Bus #43 from SDSU Transit Center to 5th Av. and Broadway. Walk across street and transfer to #2 going west on Broadway. Last #43 leaves at 5:37pm.

Lost? Call bus company (233-3004) or El Conk (286-2030) or (as last resort) HARRY RUJA (469-4887.)

BY CAB:

Fare about \$20. Fare varies from cabbie to cabbie; inquire! Yellow Cab permits dividing fare among passengers.

BY CAR:

From the North: Take I 5, to I 805, to I 8 (eastbound), to College Av. offramp, to Montezuma. Right on Montezuma, and on to 55th St. Free parking in lot behind El Conk (tall bldg. S side of Montezuma.)

From the East: I 8 west to College Av. offramp, etc.

From the South: I 5 north to I 8 east, etc.

From the West: use your water wings.

RECOMMENDED READING

- (24) "The Space Of One Breath" by Brad Leithauser discusses chess, computer chess, and artificial intelligence, in an article in The New Yorker (3/9/87, p. 41). You don't have to play chess -- or know anything at all about chess...or about computers, for that matter -- to find it engrossing. It deals with technical matters with great dexterity from an cultured layman's point of view. As articles go, it is a long one -- about 16 full pages of text, net, after deducting the space taken up by ads -- and it isn't a bit too long, in the opinion of Lee Eisler, who recommends it highly. Incidentally, the author, who recently wrote a highly praised first novel, happens to be the son of a BRS member, Gladys Leithauser.

BRS BUSINESS

- (25) Contributions welcome. Enjoy the satisfaction of knowing that you are helping to keep the wolf from the BRS door. Send a few bucks to the BRS Treasury (c/o newsletter; address on Page 1, bottom). No amount is too small; or too large, for that matter. Send what you can. Thanks.

PROMOTING BR'S PURPOSES

(26)

Beyond War: To Whom We Are Beholden

What has evolved on our planet is not just life, not just grass or mice or beetles or microbes, but beings with a great intelligence, with a capacity to anticipate the future consequences of present actions, with the ability even to leave their home world and seek out life elsewhere. What a waste it would be if, after four billion years of tortuous biological evolution, the dominant organism on the planet contrived its own annihilation.

No species is guaranteed its tenure on this planet. And we've been here for only about a million years, we, the first species that has devised the means for its self-destruction. I look at those other worlds, cratered, airless, cold, here and there coated with a hopeful stain of organic matter, and I remind myself what an astonishing thing has happened here. How privileged we are to live, to influence and control our future. I believe we have an obligation to fight for that life, to struggle not just for ourselves, but for all those creatures who came before us, and to whom we are beholden, and for all those who, if we are wise enough, will come after us. There is no cause more urgent, no dedication more fitting for us than to strive to eliminate the threat of nuclear war. No social convention, no political system, no economic hypothesis, no religious dogma is more important.

Carl Sagan, in Ethical Weekly (3/8/87) of the Ethical Society of St. Louis, with thanks to STEVE MARAGIDES.

CREATIONISM

- (27) The Louisiana Statute and its implications, as described AL SECKEL in "The Skeptical Inquirer" (Winter 1986-1987, pp.147-158)...with thanks to TOM STANLEY.

SCIENTIFIC EDUCATION in the public schools of the United States is once more under attack. The Supreme Court is about to consider the constitutionality of a Louisiana statute that would require public schools to vitiate their presentation of modern science by presenting a thinly veiled religious construct as a comparably scientific approach to explaining nature. In discussions of the history of the universe or of the earth or of life or human beings, any consideration of "evolution science" (as the statute calls it) would have to be offset by a presentation of "creation science." The latter is a concoction, based on religion, that offers "scientific" justifications for belief in the literal truth of the creation stories of the Bible.

The case is of great importance for science education not only in Louisiana but throughout the country, and it therefore has great import for science itself. The statute represents a bald attempt to bring the content of science

under ideological control and to warp the presentation of information developed in a score of scientific disciplines, from cosmology and astrophysics to paleontology, biochemistry, and even linguistics.

The Southern California Skeptics (SCS), the largest local group associated

Al Seckel is executive director of the Southern California Skeptics.

with the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), has led a highly effective effort to inform scientific organizations and individual scientists about the nature and urgency of the case and to enlist their participation in an *amicus curiae* brief that asks the Court to declare the Louisiana statute invalid. The brief includes among its signatories 24 scientific organizations (including CSICOP) and 72 winners of

the Nobel Prize in the fields of Physics, Chemistry, Medicine or Physiology. It attacks the statute's mischaracterization of creationism as science and represents the largest group of Nobel laureates ever to support a single statement on any subject. Furthermore, this is the first time that so large and respected a group of scientists has joined together to publicly challenge the constitutionality of a statute, making this brief a document of historical importance.

First, some background. The creationist movement is closely aligned with what has been called "evangelical fundamentalism." For example, the Creation Research Society, a leading association of creationists, requires its members to subscribe to an explicitly fundamental "statement of belief." The Louisiana statute marks the culmination of decades of fundamentalist efforts to change the way science is presented in the public schools.

Certainly the most famous battle in the ongoing struggle took place in the 1920s, when Tennessee prosecuted John Scopes for teaching evolution in the public schools. Despite the renowned efforts of defense attorney Clarence Darrow, Scopes was convicted. His conviction was later overturned on a technicality, but the Tennessee law prohibiting the teaching of evolution remained on the books for another forty years. During that period, creationists maintained a strong influence over the content of public school textbooks. Rather than inviting confrontation with creationist activists, many textbook publishers chose to ignore or minimize the importance of evolutionary theory and its power as a scientific theory.

In the 1960s, the Supreme Court was finally called upon to evaluate several practices of critical significance to the creationists. In 1962 and 1963, an almost unanimous Court held that the Establishment Clause prohibits state-sponsored school prayer. And, in 1968, the Court struck down an Arkansas statute that prohibited the teaching of evolution—a statute very similar to the one in Tennessee under which Scopes had been convicted.

During the 1960s, in response to the clarification of constitutional law, the creationists—under the leadership of Henry Morris and Duane Gish—accelerated the dissemination of what is variously known as "scientific creationism" or "creation science." The objective was to describe the Genesis account of creation in a way that might appear sufficiently "scientific" to be usable in the public school classroom. Primarily through the efforts of the San Diego-based Institute for Creation Research, a vast literature of "creation science" emerged.

A number of states then considered whether the new form of creationism ought to be incorporated in public school education. Legislators in at least 17 states have introduced bills calling for the teaching of creationism. In 1977, the Indiana Textbook Commission adopted a creationist biology textbook. However, when the religious content of the book was brought to light, a local court held that its use would violate the Establishment Clause.

Creationist efforts to obtain legislation requiring "balanced treatment" of creationism and evolution in public schools later came to fruition in the passage of an Arkansas statute. After a lengthy and expensive trial featuring numerous expert witnesses, that statute, too, was held unconstitutional.

In 1981, the Louisiana legislature passed a law requiring "balanced treatment" of evolution and "creation science" in the public schools. The law provides that both evolution and creation be taught as "theory" rather than as "proven scientific fact." A group of parents, teachers, and organizations immediately challenged the law as a violation of the Establishment Clause. "In other cases, the so-called Establishment Clause has been construed to forbid the teaching of religion in the public schools.

The Louisiana case came before a federal district judge in that state who ruled that creationism is a religious belief and that teaching "creation science" in the public schools would therefore violate the Constitution. (Technically the judge ruled on a motion for summary judgment, deciding that he did not need to hold a trial since there were no disputed issues of fact and the only questions for decision were purely legal ones.) Louisiana appealed to the United States Court of Appeals for the Fifth Circuit, which affirmed the district court's decision. Louisiana asked the entire Fifth Circuit to rehear the case, but the request for rehearing was denied by a vote of 8 to 7. Louisiana then exercised its right to have the United States Supreme Court review the Fifth Circuit decision, and on May 5, 1986, the Court announced that it had taken jurisdiction over the appeal.

The Supreme Court ordinarily has a fair amount of discretion in deciding which cases it will hear, but has much less discretion when a federal court strikes down a state law. In those cases, the Court can decline to review the decision only if there is "no substantial question" about its correctness. In this case, at least four of the nine Justices concluded that Louisiana had raised a "substantial" question, but the Court does not disclose which four Justices or

their arguments. It is reasonable to speculate, however, that the Justices who voted to hear the case were concerned about why the District Court had ruled "creation-science" to be religious without holding a full-blown trial.

When the newspapers published the Supreme Court's decision to hear this case, I contacted my friend Jeff Lehman, who had recently clerked for a Supreme Court Justice and now works for the Washington law firm of Caplin & Drysdale, to find out more about the decision and what SCS could do to help. After learning that an *amicus* brief is the proper way for independent outsiders to present their views to the Supreme Court, I went to the SCS Board of Directors, and they agreed to help put together and fund a brief on behalf of the scientific community on the issue of the teaching of evolution and "creation science." Meanwhile, Jeff approached fellow Caplin & Drysdale lawyer Beth Kaufman (knowing of her expertise on the Establishment Clause) and together they got Caplin & Drysdale's agreement to provide its legal services gratis. SCS board member and Nobel laureate physicist Murray Gell-Mann (a CSICOP Fellow) agreed to send letters to the U.S. Nobel laureates in science and medicine, and to other scientific organizations, asking for their participation and support of the brief. The SCS *amicus* brief thus began to evolve.

To help familiarize the lawyers with the past works of "creation science" groups, I put them in touch with SCS member William Bennetta, who has spent several years investigating and writing about "creation science." Bennetta, armed with boxes of material, flew to Washington. In short order, he was able to give Kaufman and Lehman the flavor of the entire controversy.

An *amicus* brief may articulate any particular view its supporters wish to express; it need not and should not make all of the possible arguments in the case. Since the ACLU would be discussing the Establishment Clause decisions and their bearing on this case, it was decided to focus on the issues that scientists would consider important in order to make a meaningful contribution with the *amicus* brief.

Ultimately, the brief focused on two issues. First, drawing on the wealth of "creation science" writings now available, the brief sought to prove to the Court that "creation science" embodies certain religious ideas that come from Genesis: that a divine Creator created the universe and life from nothing; that all the "kinds" of plants and animals were created at once and no "kinds" have ever evolved into other "kinds"; that a worldwide flood caused the formation of fossils and all other geological and paleontological phenomena; and that the universe and life are less than 10,000 years old.

In the Louisiana law that the Supreme Court will assess, "creation science" has been fully sterilized. The law prescribes "balanced treatment" for "evolution science" and "creation science," but it does not describe "creation science" at all. It says only that "creation science" comprises the "scientific evidences for creation"; it says nothing to suggest what "creation" may mean. The state of Louisiana denies that the "creation science" of the statute is linked to religion, denies that it corresponds to orthodox "creation science," and denies that it is anything more than a preoccupation with "origin through abrupt appearance in complex form." That phrase, or some variation of it, appears in affidavits that were devised for the state *after* the statute had been passed and had been challenged in a lower federal court. The state asserted that "creation science" did not involve these concepts; the SCS brief shows that the "creation science" of the statute can be nothing but the "creation science" of fundamentalists, the state's representations notwithstanding. Furthermore, the brief argued that the "abrupt appearance" construct is not a sufficiently well defined alternative to orthodox "creation science." It fails to define a concrete alternative to evolution; accordingly, it is implausible that the Louisiana legislature intended the Act to embody it rather than orthodox "creation science." Therefore, the sterilized "abrupt appearance" construct can only be understood as a post hoc explanation created for the purpose of defending this unconstitutional Act.

The second argument proceeds by offering the Court a careful distinction between scientific fact and theory. Facts are properties of natural phenomena; theories are naturalistic explanations for a body of facts. The brief explains that this distinction permeates *all* of science, not merely those areas governed by the theory of evolution. By requiring that evolution be taught as "theory," while permitting *other* scientific theories to be taught as "proven scientific fact," the statute deprecates evolution. By singling out one topic of science (so-called "origins") for special treatment, the legislature conveyed the false message that the prevailing theory of "origins"—evolutionary theory—is less robust than all other theories in science. If the Court can understand this distinction between fact and theory, it will understand that the act could not have been intended to promote academic freedom, but rather was intended to

disparage evolution because of its conflict with certain religious beliefs.

Because of the historic importance of this brief and of the case itself, it was decided to hold a news conference in Washington at the National Press Club on the date of filing. Representing the brief and the issue of "creation science"/evolution were 1972 Nobel laureate biochemist Christian Anfinsen; Harvard paleontologist and CSICOP Fellow Stephen Jay Gould; geneticist Francisco Ayala, chairman of the National Academy of Sciences Section of Population Biology, Evolution, and Ecology; and SCS Executive Director Al Seckel. Beth Kaufman and Jeff Lehman were also present. Gell-Mann, Gould, and Ayala read prepared statements. (See texts.) Approximately 70 members of the press attended: reporters from all the major wire services, television and cable news networks, major newspapers, and news magazines, as well as representatives from the major scientific, legal, and educational publications. The story was widely reported all over the United States and was front-page news throughout the state of Louisiana.

The purpose in holding a news conference was not simply to advertise the brief but also to focus public attention on how important proper scientific education is to the welfare of this country. In their statement of interest in the brief, the scientists explain that, while it is important that science education accurately portray the current state of substantive scientific knowledge, it is even more important that science education accurately portray the premises and processes of science. They contend that teaching religious ideas mislabeled as "science" is detrimental to scientific education: "It sets up a false conflict between science and religion, misleads our youth about the nature of scientific inquiry, and thereby compromises our ability to respond to the problems of an increasingly technological world. Our capacity to cope with problems of food production, health care, and even national defense will be jeopardized if we deliberately strip our citizens of the power to distinguish between the phenomena of nature and supernatural articles of faith."

The range of scientific expertise found among these Nobel laureates indicates that they perceive more than just the theory of evolution to be at stake. As even the creationist writings reveal, evolutionary biology is intertwined with other sciences, ranging from nuclear physics and astronomy to molecular biology and geology. Therefore, although the creationist campaign is advertised as merely an assault on evolution, it is in fact an attack on the full sweep of scientific knowledge. Moreover, by challenging the methodology of evolutionary biology, the creationists also challenge the methodology of all of modern science.

It is because of the creationists' broad attack on science that the brief was able to attract such wide support in the scientific community. Earlier attempts to rally these scientists against the Reagan Administration's Strategic Defense Initiative, often called the Star Wars program, failed miserably. Arno Penzias, who shared a Nobel Prize in 1978 for his work in discovering cosmic radiation, supporting the "big bang" theory of the universe, called the

unified action on creationism unusual and said that he could not imagine any other issue receiving support from such a broad range of Nobel laureates. Among the other Nobel signers of the friend-of-the-court brief were people with whom he often had violent arguments on other issues. Penzias said.

According to Val Fitch, who won the prize in Physics in 1980 for helping to explain the predominance of matter over antimatter in the universe, the action was a defense of the integrity of science. "When scientific method and education are attacked, the laureates close ranks and speak with one voice," he said. The Louisiana law earned this unprecedented opposition because "it defies all scientific reason," Fitch said.

The brief was filed on August 18, 1986. Oral arguments will be heard around January, but a decision may not be issued until June or July 1987. As usual with cases involving religion, this case will have impact far beyond the state lines of Louisiana. If the Supreme Court affirms the lower courts' decisions in this case, other states will know that similar statutes would be considered unconstitutional. If it were to reverse, the creationists would enjoy a devastating propaganda victory (even though the case itself would continue in the lower courts).

Both sides in the controversy admit that the SCS brief will receive more attention than the many other friend-of-the-court briefs that flood court clerks' offices. "It's got to make the Supreme Court sit up and take notice," said Martha Kegel, executive director of the ACLU's Louisiana chapter. "I think it shows the impact of the case to the scientific and academic communities," she said. "There's the realization that this law, if allowed to stand, will have a detrimental effect on scientific education and academic freedom."

Kendall Vick, the Louisiana assistant attorney general, said it is difficult to gauge how much effect the brief will have. But in most cases, he said, "unless it is a very significant brief by a group like this or the solicitor general or attorney generals of all the states, [one of these briefs] doesn't have much impact."

If next summer the Supreme Court rewards our efforts with a victory, we should not be lulled into complacency. Often school boards or even individual teachers institute religion in the classroom either in ignorance of or in spite of its unconstitutionality. These actions are far less visible than a state statute; they will continue unless involved parents and community members complain about them. It is the responsibility of each of us to ensure that the Constitution is not thwarted in this way.

Postscript: A tremendous amount of effort was spent in preparing this brief; we thank the many volunteers who made this effort successful in so short a time (two and a half months). We would also like to thank those individuals and groups who made contributions to help defray the expenses, including CSICOP, which generously donated \$2,750. •

CURRENT ATTITUDES

(28) Meet some fellow Americans, courtesy of the New York Times (4/13/87, B9 [benign?]):

By DENNIS HEVESI

The Devil is not only responsible for the fall of the Rev. Jim Bakker and the troubles facing the nation's television ministry; he is an active, negative force at work in the universe who is constantly tempting human beings, many followers of the television evangelists believe.

And while the Devil is not the horned and pitchfork-bearing caricature of evil, most of those followers say, they believe he is a spirit created by God so humanity can struggle through great tribulation toward the coming of heaven on earth.

Those views were expressed in a follow-up to a New York Times-CBS News Poll conducted two weeks ago in response to the adultery scandal involving Mr. Bakker and his PTL Ministry.

That survey indicated that the 505 respondents who said they "made a point of watching" one or more of seven well

known evangelists were evenly divided about whether "the Devil was responsible for the troubles" of Mr. Bakker. Forty-three percent said the Devil was responsible and 43 percent said he was not.

For example, Carlos Velez, a 46-year-old claims agent for the Long Island Rail Road who lives in Rockville Centre, L.I., believes the Devil "took possession" of Mr. Bakker.

"I do believe that there is a Devil," said Mr. Velez, a Catholic. "When the Devil takes somebody's mind and he has no willpower, the Devil can control him."

"Here's a man running this, you can call it an empire," Mr. Velez said of Mr. Bakker. "He has everything going for him. All of a sudden this young woman comes along. He sees an opportunity. I believe the Devil took possession of him. It can happen to anybody." Janee Holdaway, 27, who works in a

foam rubber factory in High Point, N.C., concurs. "I feel, like any person who reads their Bible, that the Devil tempts people," she said.

But Mrs. Holdaway, a member of the Pentecostal Holiness Church, voiced ambiguity about where to place responsibility, and in doing so raised the theologically critical issue of free will.

"I feel he was tempted by her," Mrs. Holdaway said of Mr. Bakker and the secretary with whom he had the affair. "But he wasn't made to do anything he didn't want to do. He could either sleep with her or walk away. He's responsible."

Mr. Bakker has contended that the woman, Jessica Hahn of West Babylon, L.I., seduced him in a Florida hotel in December 1980. Miss Hahn has said through an adviser that she yielded only after drinking drugged wine.

Mrs. Holdaway wondered whether the Devil wasn't ultimately to blame.

"He is a spirit that can make you do things that you normally wouldn't do," she said. "So, here we are back to square one. Who is responsible?"

And if God created everything, including the Devil, then is God responsible for evil?

For Rod Sladek, 31, a real estate salesman from Albany, the answer — seen as part of a higher plan — is yes.

"God creates everything and gives us all free will," said Mr. Sladek, who is Catholic. "And He allows us to be individuals, as opposed to robots. He could have created us as slaves that would only worship. But he gave us options."

"Right now, we're in the midst of a spiritual war between the kingdom of God and the kingdom of Satan," Mr. Sladek continued. "And we're losing. I think that if you look into the prophecies of Jesus you'll find that the events happening today have been foretold, and this is the beginning of the birth pangs of the great tribulation, which will eventually usher in the kingdom of Christ."

Mike Bell, 26, a communications systems analyst from Decatur, Ga., sees the Devil in terms of an "opposing force, a negative spirit."

"God created the Devil as being a good force," said Mr. Bell, a Baptist. "But the Devil wanted too much power and, as a result, he ended up, turning against God."

Satan's Personal Reality

Such a "personalized" interpretation of the Devil as a negative spirit or force — independent of, though influencing,

human action — is valid, according to Dr. Carl F. H. Henry, a theologian at Trinity Evangelical Divinity School in Deerfield, Ill.

"There has been insistence in evangelically orthodox circles on the personal reality of Satan," Dr. Henry said. "You've got to say that Jesus affirmed the reality of the personal Satan as a rebellious angelic creature, as did the Old Testament prophets, the New Testament apostles and the greatest Christian theologians."

"If the moral principle of 'the good' can be grounded in a personal, invisible spirit — that is God — why cannot the principle of evil likewise be grounded in a personal demonic spirit?"

The Rev. Ronald Thiemann, dean of the Harvard University Divinity School, however, sees limitations to such personalizations.

Dr. Thiemann said he sees evil existing on three levels: As "personalized evil, as natural evil, such as earthquakes, and as a kind of structural evil, which is spawned by human activity but somehow takes on a life of its own and infiltrates organizations and systems. Nazism, of course, is the classic case."

"If we limit our view to talk of the Devil," he said, "then we're going to fail to identify some of the most terrifying expressions of evil. The danger of focusing on the Devil is that we personalize and thereby trivialize the enormous social power of evil."

Bob Cash, 55, of Oklahoma City, holds to the personalized view of the Devil. "He's a spirit, and he's real," he

said.

Mr. Cash has difficulty coming to terms with the incapacitating pain he still suffers from an automobile accident 16 years ago.

When asked if the Devil caused the accident, he replied: "I wouldn't be a bit surprised. He's probably behind it."

"If I had a choice to go to heaven right now," Mr. Cash said, "I'd rather be where all that peace is instead of all this pain. Why didn't I get to go on? That's what I've always wondered; what's the lesson I was supposed to learn?"

In the end, the only answer for Mr. Cash is faith. "I'm not going to question God," he said.

And that is how he views the Jim Bakker affair. "There surely is some kind of good to come out of it," he said. "Somebody will get the right experience or the right answer."

The right answer for Lydia Mayo is summed up in one word: Forgiveness.

"Of course, it's wrong when you do these things," said Miss Mayo, a Baptist who is 65 and lives in Newport News, Va. "But I think some people just use this as an alibi: 'The Devil made me do it.'"

"It's not like I can see the Devil walking down the street. Just like I can't see God. To me, the Devil comes in people, in our actions. Actions that God is not pleased with. We have all come short of the glory of God. Some people said that Jim Bakker, because he is a minister, shouldn't have done it. But I can forgive him, if the Lord can."

WANTED TO BUY

- * (29) "Essay on the Foundations of Geometry" by Bertrand Russell, any edition in reasonably good condition at a reasonable price. Dr. Irving H. Anellis, 110 McDonald Drive, #8-B, Ames, IA 50010-3470.

INVITATION TO WRITE

- * (30) Sailor. "Because of making my living at sea and seldom being home, most of my relationships are maintained through letters. To a sailor, one of the most important things in life is mail: people to write to and receive mail from; especially people with whom you have a common bond and interest." So writes a new member who enjoys reading Science, History, Philosophy and Theology. He is: QM2 Thomas Bollin, USN; USS Arthur W. Radford (DD-968); FPO New York 09586-1206. [QM2 = Quartermaster 2nd Class]

ABOUT OTHER ORGANIZATIONS

- (31) Free Inquiry, the publication, will hold its annual conference on September 11-13, 1987 in Washington, D.C. It will focus on "The Roman Catholic Church and Humanism." To find out more: Box 5, Buffalo, NY 14215-0005.
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(32)

PRIZE CONTEST

Win a good book, a Russell book

10 books, 10 winners

5 copies of each of the following:

Bertrand Russell on God and Religion

edited by BRS Member Al Seckel

published in 1986 by Prometheus Press of Buffalo, NY

Five copies donated by them to the BRS
in support of this contest

Bertrand Russell

by BRS Member Paul Grimley Kurtz

published in 1986 by Twayne Publishers of Boston

Five copies donated by them to the BRS
in support of this contest

Purpose of the contest:

to help the BRS acquire new members

How to enter the Contest:

1. Talk with people you know about the BRS, and if they seem interested in the possibility of joining, send us their names and addresses and we will send them several pages of information about the BRS. Also state which of the two books you would prefer, if you should be one of the winners.
2. When one of your people enrolls, we will credit you with one point.
3. When the contest ends, each of the 10 members with the most points wins a book. We will ship the books according to the stated preference, to the extent possible.
4. The contest will end December 31, 1987.

Send your new-member-prospects to the newsletter, address on Page 1, bottom.

You help the BRS
by winning a book

Stay with it!

If you like this contest, credit MARVIN KOHL. It was his idea. He arranged for the books, too.

(33)

DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.

elected for 3-year terms, as shown

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALI GHAEMI, HUGH MOORHEAD

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI TOM STANLEY

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

The 6 BRS officers are also directors, ex officio,

PROGRAM (ANNUAL MEETING)

(34) The Program: (tentative)

Friday, 19 June 6:30 p.m. Registration. Informal Reception
 7:30 Call to order. Announcements
 7:45 DON JACKANICZ, "Bertrand Russell: the San Diego Connection"
 8:15 Film: CBC Close-Up Interview
 9:00 Break
 9:30 Board of Directors meet. All members welcome. RICHARD WILK's proposal for a Russell Prize
 10:30 Recess

Saturday, 20 June 8:00 a.m. Breakfast
 8:30 MARVIN KOHL, "Locating the Primary Good"
 9:30 Break
 9:45 MICHAEL ROCKLER, "Russell on Education"
 10:30 Break
 10:45 Talk
 11:30 Business Meeting of the Society
 12:30 Lunch

2:00 p.m. AL SECKEL, "Bertrand Russell on Ethics, Sex and Marriage"
 2:45 Break
 3:00 MICHAEL CARELLA, "Mysticism and Logic, a Second Look"
 4:30 Break
 5:00 Red Hackle Hour
 6:30 Banquet
 9:00 Board Meeting. All members welcome

Sunday, 21 June 8:00 a.m. Breakfast
 9:00 JOHN LENZ, "Russell and the Greeks"
 10:00 Film: Bertie and the Bomb
 11:00 SAM LABSON, "Russell on the Scientific Spirit"
 12:30 Checkout

P.S. To reserve a room for the June 19-21 Meeting, send your check to El Conquistador, 5505 Montezuma Road, San Diego, CA 92115, for 48.50 for single room with all meals; or 42.50 (per person) for double room with all meals; or 18.50 for meals only (all meals including banquet.) "All meals" means 3 meals Saturday, breakfast Sunday.

BY BERTRAND RUSSELL

(35) How to oppose Apartheid, from "Dear Bertrand Russell", Feinberg and Kasrils, eds. (Boston: Houghton Mifflin, 1969. pp. 53-54):

Russell replies to a correspondent who is opposed to the Apartheid regime in South Africa but who is equally opposed to violent forms of struggle.

27 November 1964

DEAR MR. HOUGHAM,

Thank you very much for your letter which I read with care. I think it probable that non-violent action will not succeed in altering the regime in South Africa. As with most industrial totalitarian countries, organized revolution is extremely difficult and non-violent resistance even more so. The regime in South Africa makes open opposition impossible and, therefore, minimises the opportunities of organized non-violent opposition. Having said this, however, I should point out that it is very difficult to stop violence once it begins. The Algerian revolution cost one and a half million lives out of a population of 8 million. Comparable disaster in Britain would involve the lives of 6 million people and a devastation of the entire country. The end result is a government dependent upon its army and it is because victorious revolutions invariably succeed through the discipline of a determined guerilla army that they soon enter a Bonapartist phase. To answer your queries specifically:

1. It is presumptuous for those of us not faced with conditions such as those which obtain in South Africa to determine the form of struggle. I believe our efforts in Britain should be concentrated on making known the nature of the regime and on mobilising

public opinion so that the British Government can be induced to apply pressure. I do not believe anti-apartheid organisations should dissociate themselves from nationalist movements advocating violence.

2. In the event of outbreak of violence in South Africa, the campaign for external pressure of an economic order should be stepped up. United Nations intervention is rarely beneficial because the U.N. itself is so much the centre of Cold War power politics. Until this ceases to be true, intrusion of the U.N. will mean little more than the introduction of American power into the area concerned. This was evident in the Congo. If Nationalist movements seek assistance from Cold War powers, it will, without doubt, increase the danger of world war. There is no remedy other than seeking economic sanctions against the offending governments. The longer pressure against the government of South Africa is delayed, the more dangerous and violent the explosion will be. There is no escaping this. Western investments in South Africa are colossal. If the government is tolerated by those who hold these investments until the final explosion of violence, the situation will be even more grave.

In short, the task of those seeking to oppose apartheid is to work for the maximum pressure against the regime from the outside. There is no way to remove the spectre of violence short of that. Violence is endemic where governments of this order hold sway.

Yours sincerely,
 BERTRAND RUSSELL

(36)

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SOURCE WANTED

- (37) Science vs. Religion. "Science provides evidence without certainty. Religion provides certainty without evidence." Can you tell us who said it?

RUSSELL SOCIETY NEWS

No. 55

August 1987

Highlights: Annual Meeting (6). Election of Directors (9,38). BRS 1988 Doctoral Grant announced (27). Linus Pauling's Lifetime Achievement Award (25). John Somerville's 1987 BRS Award (25). Ken Blackwell's BRS 1987 Book Award (27). Andrew Brink dissects BR (4). Conference on Secular Humanism vs. Roman Catholicism (33). Membership list (35). Index on p.28. The ballot is at end.

ABOUT BERTRAND RUSSELL



THE TALK OF THE TOWN

Notes and Comment

BERTRAND RUSSELL is dead at ninety-seven, and for more than a week now we have been thinking about him, off and on, with pleasure and gratitude. Russell did away with much nonsense in his lifetime, and he even managed to do away with the nonsense of being mourned. It is impossible to grieve for the ending of a life so deeply filled, to want more of a man still capable, right to the end, of outrageousness, moral candor, and seven double Scotches a day. Few men of our time have managed a longer or more public or more self-explained life, and few, it seems now, are less susceptible to neat memorialization. How is one to summarize a mind whose most persistent habit was a distaste for summary, a resistance to all final conclusions? It was this habit, perhaps, that made Lord Russell's recent three-volume autobiography something of a disappointment at first. The accounts of his famous, breathtaking expeditions to the highest mathematical ranges and most distant philosophical pampas, of his triumphant crossings of the political and pedagogical high seas seem skimpy and inattentive; each journey completed mattered less to him than the journey about to be undertaken, and also mattered less than the changes of mind and of friends and of passions that the voyager, forever open and forever being surprised, experienced along the way. This fervent, even arrogant naïveté invited the laughter of the well-informed and the rage of the certain. In recent years, it was popular to speak of him with a

condescending sadness ("the poor old boy"), because he persisted in publicly calling this country despicable, excessively powerful, warlike, and comparable in its foreign policy to Nazi Germany. Clearly, this was going too far, yet Russell always went "too far." He was guilty of too many opinions, too many recantations, too many jailings, too many love affairs, too many marriages, too many professions. Often, though, what had seemed ridiculous or excessive at the time looked more nearly essential later on, and in the end, in his tenth decade, it could be noticed that the central concerns of his lifetime—the utter necessity of peace, the universal reaching out for love, a compassion for all human suffering—were precisely the concerns of the youngest and most hopeful generation on earth.

A colleague of ours told us the other day that he had interviewed Russell for his college newspaper back in 1939. "We had tea at the Ritz in Boston," he said. "And then we had dinner there, too—just the two of us. I still can't quite believe it. He was sixty-six and famous, obviously with an empty evening to fill, and I was a freshman and I didn't know *anything*. I don't remember what we talked about, but he kept the conversation going and saw to it that I got a good story for the paper, and he paid for the dinner, too. Looking back on it afterward, I realized, of course, that *he* had interviewed *me*. And then, years later, I began to understand that he had been willing to spend all that time with me simply

because he was far more interested in my mind than I was. I think this is the ultimate compliment."

We have heard also of a more recent dinner conversation with Lord Russell, on the occasion of his ninetieth birthday. A London lady, a friend of ours and his, sat next to him at his party, and over the soup she suggested to him that he was not only the world's most famous atheist but, by this time, very probably the world's oldest atheist. "What will you do, Bertie, if it turns out you've been wrong?" she asked. "I mean, what if—uh—when the time comes, you should *meet* Him? What will you say?" Russell, the lady told us, was delighted with the question. His bright, birdlike eyes grew brighter as he contemplated this possible future dialogue, and then he pointed a finger upward and cried, "Why, I should say, 'God, you gave us insufficient evidence!'"

The joy of Bertrand Russell is that he died, so to speak, unfinished—still changing, still wondering, still unsolenn and incautious, still skeptical, still asking not the last question but the one after that. These qualities, it occurs to us, are perfectly suitable not only for a philosopher but also for a journalist, a statesman, a student, a teacher, an artist, a mother, a rock musician, a weather forecaster, a recluse, an activist, a gardener, a minister, or a man-about-town. They are suitable, in short, for each of us and for every occupation, and Bertrand Russell, if we are to sum him up after all, seems to fit best into that rarest of all occupations, the exemplar.

From the issue of 2/20/70.

- (3) Toynbee niffed, according to these Letters to the Editor of Look Magazine (6/27/67), with thanks to HERB and BETTY VOGT:

TOYNBEE ON RUSSELL

I want to draw your attention to two passages in Miss Flora Lewis's article *The Tragedy of Bertrand Russell* [Look, April 4]. . . . They were based on a conversation between her and me that I had agreed to have with her on the express condition . . . that everything that I said to her would be off the record. . . . The meeting was then arranged, on this condition, by Dr. Myers [U.S. Cultural Attaché in London] and his colleague the Press Attaché at the Embassy, Mr. Pettus. Neither they nor I had any doubts that Miss Lewis clearly understood that everything that passed between us was off the record, so I talked with complete frankness. I made four points: (i) that Lord Russell was an aristocrat and had an aristocrat's self-confidence in upholding his own views against all comers; (ii) that he was a noble character who had an intense concern for the future welfare of mankind. . . . ; (iii) that at 95 he still had the vitality of youth; (iv) that . . . he also had the provocativeness of youth, and that . . . this reverse side of his lasting youthfulness sometimes led him into taking action that seemed to

his friends likely to produce the opposite results from those at which he and they were aiming.

I illustrated my last point by telling her that I myself had recently been embarrassed by receiving from Lord Russell an invitation to serve on his tribunal for passing judgment on American action in Vietnam. I said that my reaction was that the setting up of the tribunal would be likely to stiffen the American government's and people's will to pursue the war. . . . So I was not going to serve on the tribunal. I told Miss Lewis I felt that I could not write to Lord Russell a letter, declining his invitation, without explaining my reasons, and that I could not bring myself to . . . lecture a man who was much older and very much more distinguished than me about how he should act. I had, therefore, left the invitation unanswered, as the lesser evil.

As we were leaving the Embassy, Miss Lewis said to me: "I may publish, may I not, the fact that you left Lord Russell's invitation to you to serve on his tribunal unanswered?" I said: "Certainly not; this, like everything else that I have told you, is off

the record." I was so much upset by this that I went at once to Dr. Myers and told him what had happened. He went after Miss Lewis [and] obtained from her a reconfirmation of her assurance that everything I had said was off the record.

In the article which she gave to Look, Miss Lewis has committed the following offences: (i) she has published what she had promised, twice over, to keep off the record; (ii) she has published, in particular, the very thing that she asked my leave to publish, and for which I explicitly refused my permission; (iii) she has revealed my identity by describing me, without naming me, on one page and then mentioning me by name on another page. . . . ; she has put into my mouth, between quotation marks . . . words, insulting to Lord Russell, that suggest that my reaction to his invitation had been contemptuous, whereas she knew . . . that my feelings for Lord Russell, which led me to leave his letter unanswered, were respect and affection.

ARNOLD J. TOYNBEE
Stanford, Calif.

As Professor Toynbee says, he was the source of the statement. He was one of several British scholars of great renown with whom I spoke at length, explaining that I planned an article. Their views were surprisingly similar. They were critical of Lord Russell's recent stands, though they opposed U.S. actions in Vietnam, and they declined to put their names to their opinions. There is some irony in that. Lord Russell has never hesitated to speak his mind about anyone, friend or foe. But I understood that affection and the deepest sense of British courtesy was an important reason for the restraint, and I think the passage to which Professor Toynbee refers makes this clear. The other question is propriety of publication. It is no secret from Lord Russell or many others that more people were asked to participate in the tribunal than accepted. I carefully did not name Professor Toynbee in any connection with his views on Lord Russell or the tribunal, as he requested. If I nonetheless came too close to identifying him for others, I apologize.

FLORA LEWIS
New York, N. Y.

- (4) Psychohistory studies the behavior of an individual, and uses psychological theories to explain the behavior. That's what ANDREW BRINK has done in "Bertrand Russell: The Angry Pacifist", an article in "The Journal of Psychohistory" (Volume 12, No. 4, Spring 1985.)

The Journal identifies Andrew Brink this way:

Professor of English and an Associate Member of the Department of Psychiatry, McMaster University, Hamilton Ontario. He is an editor of the "Collected Papers of Bertrand Russell", the author of "Creativity and Repair", and has contributed an earlier Russell article to this journal.

Andrew Brink is also a long-time member of the BRS. Here is his article:

Bertrand Russell: The Angry Pacifist

ANDREW BRINK

Reflection on Bertrand Russell's biography raises the question whether he was indeed the pacifist he claimed to be. Unrealistic sainthood can be asked of any pacifist, but in Russell's case there are indications that he was no pacifist at all while maintaining the stance of one. I refer to the discrepancy between the public profession of pacifism, beginning with the First World War and private fantasy and behavior. Can Russell's politics of pacifism be faulted for having been at variance with his own violent urges, or is there a principle by which his pacifism can be authenticated? From the Boer War to Vietnam Russell was consistently sensitive to the suffering caused by war; only now with accumulated biographical evidence can we begin to explain how this tormented man became one of the twentieth century's most effective advocates of peace. It is important to speculate about how his grief and rage were converted into socially useful forms yet left evidence of their source in psychological conflict.

So far historians lack the concepts to describe Russell's attitude to war. In her study of Russell's part in the No Conscription Fellowship during the Great War Jo Vellacott finds insufficient "evidence of a positively pacifist outlook" developing between his "conversion" of 1901 and the outbreak of war in 1914.¹ She recognizes Russell's own

violent streak, and notes a tendency through the experience of war "towards an integration of the different sides of personality";² but there is no theory to explain what occurred.³ Thomas C. Kennedy writes more bluntly that Russell was "never a pacifist," because his stance was less due to personal faith than it was political.⁴ Let us see whether psychobiography helps to clear up this matter.

The Great War drew from Russell some of his most urgent statements about the need to control hostility in its collective form. He reacted with horror to the killing in what Henry James called "the plunge of civilization into this abyss of blood and darkness . . .".⁵ In "Why Nations Love War" (1914) Russell saw in public zest for armed conflict the most serious obstacle to pacifism, and he outlined the psychological issue. The same people who deplored the evil of war seemed to enjoy it, the result of "an instinctive disposition of human nature," "the instinct of every gregarious animal to cooperate with members of its own herd and to oppose members of other herds."⁶ He also discussed the needs of urban people for excitement, the lust for power and fear of domination by an enemy, along with the appealing selflessness of military service. Each reason for war is hard for the pacifist to answer, but Russell proposed, as William James had done, a moral alternative to war in which instinctive hostility is deconditioned by using appropriate stimuli, with sport serving as a substitute for lethal contests. Thus Russell turned to psychology to address the problem of removing war, but the war continued and he pressed for moral ways to resist its ravages. In "The Philosophy of Pacifism" (1915) he advocated passive resistance which "would discourage the use of force by arousing a sense of shame in the aggressive nation, and also by the fact that it would be found able to preserve whatever is worth preserving in the life of the nation which had the courage to employ it."⁷ Russell was never an absolute pacifist: in "War and Non-Resistance" (1915) he made clear that he did not favor the views of the Quakers and Tolstoy that "it is always wrong to employ

force against another human being." But he advocated limiting the use of force and questioned the justifiability of armed self-defence. Only force within a neutral rule of law as "in a central government of the world" should be sanctioned. These are surely the opinions of a sensitive, responsible and far-seeing thinker shocked by modern war into finding its remedy. Yet it was wittily remarked by A.E. Housman that "If I were the Prince of Peace, I would choose a less provocative Ambassador," so aggressive was Russell about his anti-war opinions. As is well known, he was dismissed in 1916 from his lectureship at Trinity College, Cambridge having been found guilty under the Defence of the Realm Act for his part in the "Everett Leaflet" which supported the rights of conscientious objection. In 1918 he went to prison for six months for having published further remarks about the war "likely to prejudice His Majesty's relations with the United States of America."

Russell was a more or less militant pacifist from that time on. During the 1920s and 30s his popular essays frequently refer to the danger of another European war. For instance, in 1924 he wrote: "Those of us who do not wish to see our whole civilization go down in red ruin have a great and difficult duty to perform—to guard the door of our minds against patriotism."¹⁰ But by 1939 he knew that the Nazi tyranny had to be resisted by force. "I remained in favour of peace until shortly before the outbreak of the Second World War when I became convinced that peace with Hitler was impossible."¹¹ Even through that struggle Russell thought of himself as "still a pacifist in the sense that I think peace the most important thing in the world."¹² With the rise of east-west tensions, Russell became a nuclear disarmament willing to use civil disobedience to put before the public the vastly increased dangers of war fought with nuclear weapons. As he said in "Man's Peril" (1955), "Shall we put an end to the human race; or shall mankind renounce war?"¹³ At the end of his life he opposed the American presence in Vietnam, and insured that his opposition to war would outlive him by setting up a Peace Foundation.

II.

In his *Autobiography* Russell attributes his pacifism to "a sort of mystic illumination" which occurred in February, 1901 at age 29. It resembled the "subconsciously maturing processes" described by William James in his chapter on "Conversion" in *The Varieties of Religious Experience*.¹⁴ The *Autobiography* seems to build up to this climactic experience, taking its reader through childhood losses and compensations, a solitary adolescence in his grandfather's upper class household, the satisfactions of Cambridge, engagement and marriage, to the intellectually stimulating events of September 1900, "the highest point of my life." In August Russell had attended a conference in Paris where the logician Giuseppe Peano provided him with techniques for analyzing mathematics. But from triumphs in mathematical logic Russell plunged "into the darkest despair that I have ever known" caused by intellectual and emotional problems compounding each other (I, 145). This introduces the main crisis of his moral life, the conversion precipitated by hearing the classicist Gilbert Murray read from his translation of Euripides's *Hippolytus*, which, as he later said, brought out what is "noble and beautiful in sorrow," a "consolation" to those who lack a religion (I, 156). The conversion happened when Russell returned from Murray's reading to find Evelyn Whitehead, the wife of his mathematical collaborator, A.N. Whitehead, in the paroxysms of an angina attack. Russell led her three year old son away from the scene.

She seemed cut off from everyone and everything by walls off agony, and the sense of the solitude of each human soul suddenly overwhelmed me . . .

Suddenly the ground seemed to give way beneath me, and I found myself in quite another region. Within five minutes I went through some such reflections as the following: the loneliness of the human soul is unendurable; nothing can penetrate it except the highest intensity of the sort of love that religious teachers have preached; whatever does not spring from this motive is harmful, or at best useless; it follows that war is wrong . . . that the use of force is to be deprecated, and that in human relations one should penetrate to the core of loneliness in each person and speak to that. (I, 146)

Russell claims that the conversion made him "a completely different

person," no longer concerned "only for exactness and analysis" but caring for beauty and for the lives of others (I, 146). It was an "emotional set-back" but with enormous potential for his future as a social critic (I, 147). The term "Pacifist" is used to describe his new state of mind. There followed "an intense interest in children, and . . . a desire almost as profound as that of the Buddha to find some philosophy which should make human life endurable" (*Ibid.*). The essence of this philosophy would be the renunciation of use of force.

Bennett and Nancy Simon cogently argue that the psychodynamic meaning of this change was Russell's identification with the three year old Whitehead boy whose mother's life was visibly threatened by the angina attack.¹⁵ Russell's own parents had died before he reached age four, and it is likely that their deaths were inadequately mourned, leaving him with a legacy of grief, anger and loneliness. The Whiteheads were intimate acquaintances and so he could not overlook their sufferings which awakened in him unresolved conflict. Having re-experienced his anxiety in regressing to reactions to the loss of his own parents, Russell was forced to alter his view of life's meaning to one of tragedy and suffering. As he put it in "The Return to the Cave:" "We are all orphans and exiles, lost children wandering in the night . . ."¹⁶ But feelings of radical separation must be sublimated if we are to endure: "So out of pity grows service, out of service grows love, and out of love grows wisdom and the power of endurance," as he wrote in an untitled paragraph of *The Pilgrimage of Life*.¹⁷ Russell's new world picture is most eloquently presented in "The Free Man's Worship" (1903) where he argues that while the universe seems to care nothing for our struggles, we must learn to care about our fellow men by acquiring the tragic view of life:

In the spectacle of Death, in the endurance of intolerable pain, and in the irrevocableness of a vanished past, there is a sacredness . . . in which . . . the sufferer is bound to the world by bonds of sorrow.¹⁸

Russell came to dislike such lyric language, but he never disavowed its message that because lonely suffering is the tragic law of life, we should not increase the suffering of our fellow human beings. This became the foundation of his politics of pacifism and, however much he altered his ethical theorizing and adjusted pacifist principles to political realities, the conversion always remained a major reference point.

I have suggested that Russell's acquiring a tragic view of life, what he called the "religion of sorrow," was a product of a "creative illness."¹⁹ While the term leaves something to be desired, it connotes a process of long incubation of moral unrest leading to a discovery of a universal application benefitting humanity. The discovery is invariably surrounded by repressed infant and childhood conflicts which at last are organized into a vision of how social good may be promoted. The moment of reorganization is precipitated by relaxation after intense intellectual effort, when subcurrents of obsessional thinking surface and form meaning. A new stage of moral growth is initiated, with matters too private for words being "converted" into an urge for public reforms. For Russell the conversion of 1901 released him from regressive longings for refuge in pure Platonic essences, from Pythagorean mysticism of number, into a new politics of human concern. The first result was to renounce British Imperialism and become pro-Boer. Consistently thereafter, with each new armed conflict, Russell saw it for the suffering it caused, not just for its political rights and wrongs.

But can so large an effect as his life-long pacifism be attributed to a brief five minute "conversion," and what of the credibility of his statement that "I had become a completely different person"? (my italics) People are reluctant to accept as genuine such claims to instant and complete moral change. (This is not just because "conversion" is now rare among intellectuals—it implies a prior condition of radical disjunction between thought and affect, common among such Victorians as John Stuart Mill and Havelock Ellis who are known to have had secular conversions. Russell the logician had indeed been an affectless "thinking machine" who found release from Victorian inhibitions.) Doubts arise because of Russell's stormy personal life revealed in the *Autobiography*, examined by the biographer Ronald Clark (1975) and lavishly documented in Russell's still mainly unpublished private correspondence. With all that is known of Russell's complicated affairs with women, with four marriages and three divorces, it is impossible to see

him as a modern "saint." So tormented are his feelings about women that it is unlikely that his popular writings on marriage and sexual morality, will ever again be read purely for their "ideas." Russell the sexual freedom fighter reveals especially in the letters he left to posterity, the intense interpersonal conflicts which wounded many of the women with whom he had begun the most "ideal" of relationships. Feminists point to the case of Helen Dudley whom Russell lured from America back to Britain only to abandon, which contributed, he allows, to her later insanity (I, 213-14). The "conversion" which enjoined him to "penetrate to the core of loneliness in each person and speak to that" therefore looks suspect in the light of his promiscuous sexual strivings, with their implicit aggression.

World War I only accentuated his antagonism to Puritan repressiveness, which he thought had led to venting the rage which made war. Anticipating the slogan "make love not war," he wrote "that only through the diffusion of instinctive joy can a good world be brought into being" (II, 39), an evidence of the uncritical Freudianism he had been introduced to about this time. In 1916 Russell began one of his most serious affairs, with the actress "Colette," Lady Constance Malleon. In this adventure with a younger woman he pressed further the liberation of the senses begun in his affair with Lady Ottoline Morrell, the inspired hostess of Bloomsbury fame. Pacifism in wartime made him feel both more an outsider in a jingoistic society and more boldly idealistic about how society should be reorganized for a warless world, especially through early education. Writing at his most Lawrentian in the Preface to *Principles of Social Reconstruction*, Russell said, "I consider the best life that which is most built on creative impulses, and the worst that which is most inspired by love of possession."²⁰ It all sounds naive, even unconsciously duplicitous, when possessiveness is thought of in terms of the sexual jealousies Russell believed need not hamper his urges.

To what extent was Russell the victim of his own confusion about love and violence? In the light of his sexual aggressiveness, and other more intellectual forms of anger, should the conversion be seen as mainly specious? It is in the conjunction of grief and rage, reactive to developmental factors, that I believe Russell's importance as a "pacifist" lies. However fast the conversion faded, it seems to have been an authentic reparative closure of Russell's split ego, a healing vision of pity for human suffering and his most powerful instruction to give care.²¹ That contrary psychological factors, unrealized by Russell, prevented carrying through his design to relieve human loneliness and to renounce the use of force should not disqualify the intention. (Russell never sought analysis, relying mainly on what he could piece together for himself and confide by letter to his women in a sort of autoanalysis.) The reasons he gave for the conversion therefore seem not to have been the only or even the main ones. Let us look at the violent trend in Russell's personality.

III

At the end of his life an admirer described Russell as "gentle, shy, modest, even vulnerable. Cruelty he hated, and he felt deeply the pains of others. He himself radiated that 'kindly feeling' which he held to be the hope of the world. . . ."²² But recollections of earlier encounters show something different. Sidney Hook points to "a strong streak of cruelty": Russell "would often and needlessly deliver himself of the most devastating things about some individuals, and enjoy it," as Hook remembers from his days in New York in the 1940s.²³ These were difficult times for Russell but, even after the conversion, Russell had showed hostility of an intensity not usual in pacifists. In 1903, when his reputation as a logician was established, Russell enjoyed showing his powers: John Maynard Keynes reported of an evening gathering that "for hours on Saturday night Russell wiped the floor with a man called Leonard Hobhouse—a most superb display."²⁴ In a depressive fantasy Russell could do worse than this. Writing to Gilbert Murray (whose poetic reading had moved Russell to his conversion) he confessed:

I have been merely oppressed by the weariness and tedium and vanity of things lately: nothing stirs me, nothing seems worth doing or worth having done: the only thing that I strongly *feel* worth while would be to murder as many people as possible so as to diminish the amount of consciousness in the world. These times

have to be lived through: there is nothing to be done with them."²⁵

The *Autobiography* gives evidence that Russell had difficulty controlling his violent impulses. Speaking of an adolescent friend called Fitzgerald, Russell says:

I came to hate him with a violence which, in retrospect, I can hardly understand. On one occasion, in an access of fury, I got my hands on his throat and started to strangle him. I intended to kill him, but when he began to grow livid, I relented. I do not think he knew that I had intended murder. (I, 44)

Commenting on the anxieties that surrounded his first marriage in 1894 to Alys Pearsall Smith, Russell reviewed the "tragedies" in his family which made procreation seem dangerous.

The fears generated . . . have never ceased to trouble me subconsciously. Ever since, but not before, I have been subject to violent nightmares in which I dream that I am being murdered, usually by a lunatic. I scream out loud, and on one occasion, before waking, I nearly strangled my wife, thinking that I was defending myself against a murderous assault. (I, 85-6)

More than a reminiscence of a disordered uncle who had committed such a murder (I, 31), this event suggests repressed hostility to women. The impression is supported by a later remark:

I remember . . . a day after three weeks of marriage, when, under the influence of sexual fatigue, I hated her and could not imagine why I had wished to marry her. (I, 124)

The marriage gradually lapsed with Alys becoming depressed at her husband's unresponsiveness and rejection. The journal Russell kept from 1902 to 1905 is a moral balance sheet in which pity for her vies with his mounting dislike of all her ways. He sees, yet deplores, the possibility of escape "into more or less flirtatious relations with women I don't respect."²⁶ Both hope of erotic deliverance and mistrust of women appear in this statement.

The strength of Russell's ambivalence about love and hate is evident in confessional letters to Lady Ottoline Morrell. In 1911 she had induced what Russell called a second conversion, enlarging his sensibility after the ascetic controls that had permitted the writing of *Principia Mathematica*. In Lady Ottoline, Russell found a woman to whom he could impart the tumult of his desires and aversions; he appealed to her to witness his inner violence, and yet eventually she too lost his confidence and was replaced.

I think sometimes you think it is only peccadillos I am afraid of, but it isn't; it is the big violent crimes—murder and suicide and such things. I don't know what is the right way to deal with this violence in me—I know it is bad, but it is bound up with good things so intimately that it is hard to disentangle.²⁷

Russell was trying to work through with her his obsessive-compulsive violence and make real the cleansing purity of perfect love. Writing to her in Paris the next day, he complains of the separation and cautions her against "praising Desire again": it is a "fierce fiend" and "very near to cruelty", as though erotic love were some sort of punishment he had to hand out to his women. Then follows one of the most alarming confessions made anywhere in the letters, but one also showing insight and the protective function of reason:

I do wish I could get inside your skin and know what it feels like to be you. Sometimes I think I know, and sometimes I think I don't. I doubt if even you know how nearly I am a raving madman. Of all the characters I ever read about in fiction, none was so intimate to me as Raskolnikov. It is only intellect that keeps me sane; perhaps this makes me overvalue intellect as against feeling. I remember when I wanted to commit murder, the beginning was a sudden picture (I hardly have pictures at ordinary times) of a certain way of doing it, quite vivid, with the act visible before my eyes; it lived

with me then for ever so long, always haunting me; I took to reading about murders and thinking about them, and always with that picture before me. It was only hard thinking that kept me straight at that time—the impulse was not amenable to morals, but it was amenable to reasoning that this was madness."

That Russell occasionally suffered from what seem like thought disturbances, from flights into science fiction-like fantasies of destruction, appears in a letter to Lady Ottoline of the next year in which he speaks of the "fanatic" being in conflict with the "lover."

Vast visions haunt me—I see the whole human race ringed about with fire, in a vast alchemist's crucible that produces a few quintessential jewels from the ashes of the holocaust. I know this is madness . . . melodramatic rubbish—but although my intellect tells me it is absurd, I still go on feeling the same way. My love for you gets entangled in this world of delirium . . ."

A certain amount of self dramatization appears in these letters, but mainly they should be taken as true portrayals of the lover's states swinging between ecstasy and sometimes suicidal wishes, with stabilizations always being sought and sanity a constant quest. An instance of the struggle for consistency of purpose is suggested by the following remarks to Lady Ottoline:

I have been too fierce, too violent, too destructive—something of the cruelty of the ascetic has been in me—but Dearest these things will melt away . . .

I am filled with utter love and longing for service—to bring happiness, to bring relief from pain—oh if I could. I hate the furious persecutor in me—but he is terribly vital. I try to be kind in a common way—yet I do strangely little for others."

Russell's self-monitoring love letters are the confessions of a continuing "creative illness" in which the discovery of humanistic pacifism remained on trial. The precariousness of his pacifism became apparent to the more astute observers. D.H. Lawrence, with whom Russell had a brief and catastrophic intellectual relationship when they both rebelled against the barbarity of World War I, saw the angry "fanatic" in Russell more clearly than did any of his co-workers in the peace movement. Russell candidly reports in his *Autobiography* Lawrence's remarks which at the time had devastated him:

When I objected to war because of the suffering that it causes, he accused me of hypocrisy. "It isn't in the least true that you, your basic self, want ultimate peace. You are satisfying in an indirect, false way your lust to jab and strike. Either satisfy it in a direct and honourable way, saying 'I hate you all, liars and swine, and am out to set upon you,' or stick to mathematics, where you can be true—But to come as the angel of peace—no, I prefer Tirpitz a thousand times in that role." (II, 22)

To remark on Lawrence's own unappeasable anger is not to deny truth to his insight. But the observation is only partially accurate, and it fails to account for Russell's mentality being quite different from the warrior's which sees reality only in power relations. The conversion went a long way toward controlling the rage of which Russell had reason to be afraid; an empathizing tragic sense suffused his view of politics, making him a highly unusual figure in our century of violence.

IV

I believe that the Simons are correct to associate Russell's pacifism with contacting in the conversion his repressed grief for loss of parents; however they mistake the main source of his aggressiveness. They also miss much of the detail of his struggle for its containment. Russell's feelings about afflicted women, especially mothers such as Mrs. Whitehead, were not all pitying identification—though of course identification can be a hostility-reducing defense. Russell was indeed compelled by women's suffering but, as noted, he felt strong ambivalence, even outright hostility, when his idealizations of them were unsettled. The love

letters sometimes find him making mothers of lovers only to decide that the woman is coming too dangerously close. The Simons say that aggression is connected with object loss, thinking of the frustration of a seeming abandonment and the guilt carried over from the three year old who might have thought he caused the deaths of his parents. There is some truth in this—early separations do cause protest, before causing despair and detachment in the absence of adequate substitute caregiving. But the actual dynamics are speculative. It is certain, however, that great frustration and rage were engendered in Russell's relations with his principal substitute parent, his grandmother who took him in about age four at Pembroke Lodge. Of Lady John Russell, the Simons say only that she was "peculiar" and sexually repressive, though she had advanced anti-imperialist opinions, among other strong views, which must have influenced Russell. To analyse the complicated character of this gifted aristocratic woman would take an essay in itself; the biography by her daughter and Desmond MacCarthy is too adulatory to catch her power to control others along with the love she inspired.

Russell was raised almost entirely by women, both relations and servants, the main exceptions being the influences of his brother Frank and his Uncle Rollo. His grandmother stimulated his intellect and dominated his moral being. She had an "intense care for my welfare" (I, 22) and he was "passionately devoted" to her, as he told Alys in a letter of 18 Feb. 1894. A frequent companion and a determined teacher in childhood was his spinster aunt, Agatha. With the death of his grandfather, the former Prime Minister, his grandmother focused hopes for continuation of family eminence on the six year old Bertie. She oversaw his education and took a direct part in honing his intellect and inculcating a sense of moral and social responsibility. Her design for his life was increasingly at variance with his own, and when he decided to marry the American Quaker, Alys Pearsall Smith, she bitterly opposed it. She appears to have been what Matthew Besdine calls a "Jocasta Mother" who, in the absence of a fulfilling love life of her own, focuses affect hunger on the child. The result is a "fused symbiosis, with no effective father to help in the child's separation, self-differentiation and growth towards maturing autonomy and identity." Elsewhere Besdine writes, "as the Jocasta mother continues the symbiosis on into the Oedipal period and beyond, the child, young adult and adult, experiences love and intimacy as a contaminated, incestuous, guilty bondage. It forever undermines his human relationships." He gives a profile of this type of personality, a constellation which, to some extent, describes Russell, though of course he had a modicum of male influence from elder brother and uncle.

Such Jocasta-reared children have a definite character structure marked by an unresolved Oedipus problem, the fear of love, strong ambivalence in human relations, strong paranoid trends, a tenuous ability to conform or accept authority, an underlying sense of guilt and masochism, a strong homosexual component, latent or overt, and high ambitions. . . . He is usually above average intellectually, may have unusual gifts and talents and frequently provides the leadership in rebellious movements. It is the personality found most frequently in geniuses and extraordinary achievers."

Not all of these attributes might apply, and each needs careful discussion and qualification. The main issue here is the frustration-caused aggression of a degree of Jocasta mothering and how Russell dealt with it constructively by becoming a pacifist instead of an angry demagogue.

The conversion helped to release Russell from bondage to his grandmother's internalized wishes that he become great in her way. She had a masculine side, ambitious for political achievement, though she was also an unworldly Victorian moralist with strong religious preoccupations. Russell's conversion established moral imperatives of his own, relieving his almost schizoid sense of isolation which led him toward mysticism rather than her evangelicalism. By means of the conversion he contacted the feminine, caring part of himself—the residue of his caring mother, who had also been a social reformer. His social purpose thus organized itself around a deeper center of grief and compassion for loss. It may further be conjectured that the conversion validated a reaction formation against his frustration and rage with the Jocasta over-control of his grandmother's many years of close supervision. When it is unseemly to express resentment against such a parent substitute, a more devious course is followed, reversing resentment into profession of love. Reaction formation is a well known defensive concomitant of the obsessional

personality. In the *Autobiography* Russell's grandmother's portrait is astringently written (I, 20f) compared to the brief, glowing sketch of his dead mother as "vigorous, lively, witty, serious, original, and fearless" as well as being "beautiful" (I, 15). (His father is less flatteringly remembered.) Clearly the ideal past had more appeal than recollections of his actual upbringing. Not surprisingly it was always the *ideal* lover Russell sought and remained with until the problem of intimacy and commitment arose. Ambivalence toward women was thus doubly involved in the turn toward "peace" in 1901. Pain and pity over loss of parents, particularly the idealized mother, sensitized him to all human suffering, while an insecure reaction formation toward his grandmother empowered the destructive side of his romantic and erotic relations with women.

This is a point raised by the psychoanalyst Harry Guntrip in "Sigmund Freud and Bertrand Russell." Impressed by Russell's conversion insight into schizoid loneliness, Guntrip argues that if Russell had been able to build theoretically on this insight, he could have been a greater theorist than Freud who got only to the level of Oedipal analysis. However Guntrip is misled in thinking that Russell's wife Alys had been mainly a "protective bulwark" against his schizoid loneliness, and that, with the conversion, "quite suddenly the secret schizoid isolated core of him, which could neither love nor relate, erupted and destroyed his marriage."³⁴ There are two reasons for the implausibility of this: first, Russell's empathy in the conversion was not entirely with Mrs. Whitehead. She was isolated, "cut off from everyone and everything by walls of agony..." (I, 146), while he identified with her three year old son whom he led away—thereby forming a lasting bond as a sort of suffering double. (Significantly for Russell's reconstruction in the *Autobiography*, the boy was a casualty of war in 1918.) Thus there was less an eruption than an acknowledgement of Russell's own vulnerability when his dreaded feelings of ultimate separation and loss were portrayed by Mrs. Whitehead and her son. The "loneliness of the human soul" indeed felt "unendurable" to one whose mourning for his dead parents seems to have been incomplete (I, 146).

As a post-Freudian interested in the therapy of schizoid states, Guntrip is rightly impressed by Russell's insight, but he overstates the case in attributing the sudden rejection of Alys to it. Barbara Strachey Halpern clarifies by saying that Russell's emerging revulsion against Alys and her family was reflected in Alys's despair of November 1901 and that "by January Bertie was aware that his love for Alys was dying."³⁵ The sudden conversion of 10 February 1901 indeed resembles his later sudden realization that he no longer loved Alys, but they are not causally linked. While Russell claims that "I had no idea until this moment that my love for her was even lessening," it is fair to say that the feelings had been long incubating but that Russell was reluctant to admit that his unconventional and hard-bought marriage was about to crumble. Halpern writes, "clearly his claim of total ignorance was unjustified..."³⁶ It seems that rather than a schizoid eruption destroying his marriage, there was a break-through of hostility to controlling women which builds up in the Jocasta-reared male—a point which, if Guntrip had had the biographical evidence before him, he would undoubtedly have reconsidered.

Unable to accept the full strength of his angry feelings toward controlling women, Russell "converted" these feelings into the conviction that "the use of force is to be deprecated," the pacifist credo which is a problematic stance in the politics of the "real world." It is little wonder that Russell's pacifist love of humanity always had a lofty generality about it, and that he was often at odds with himself as to how to make applications. (The most notorious instance was his equivocation over advocacy at the end of World War II of threatening a nuclear strike against the U.S.S.R. to prevent an arms race.) It is difficult to connect the microcosm of childhood feelings with policies and actions later adopted by so public a figure as Russell. Yet without such attempts there is little chance of understanding how, for instance, he could so strongly advocate women's suffrage from about 1906—standing as a suffrage candidate in the election of 1907—and yet be so cruel in his alienation from Alys who was also active in social reform. Nor is it otherwise easy to see how Russell's idealizing amours, as with "Colette," were tied into his compulsion to advocate peace in the midst of war.

To some extent Russell knew what he was up against in managing his own anger. He certainly must have been thinking about it when in 1919 he wrote "On 'Bad Passions,'" a paper on "the treatment of impulses

recognized as undesirable, such as anger, cruelty, envy, etc." Russell argues that simple thwarting will not control these passions which are apt "to break out with a violence all the greater owing to repression." Following the Freudian Stanley Hall, Russell agrees that much good work is actually fueled by anger, but that this is undesirable. Anger needs to be socially controlled by rewards and punishments, but most of the discussion is of intellectual and artistic sublimations of rage, a "tigerish fury" which otherwise "would have to vent itself on human beings."³⁷ While Russell advocates sublimation, he knows that the most creative personalities such as Beethoven's are always in some degree oppressive to others. He could be speaking for himself, and here there is at least a delineation of his own dynamic set in a moral framework.

Russell's own writings show him to have been examining psychological mechanisms related to reaction formation as having socio-political applications. As early as "Gentleness" in *The Pilgrimage of Life* (c. 1902) he wrote that as "each separate person . . . is an end in himself," power relations must be renounced, but that this is difficult." In *Power: A New Social Analysis* (1938) he argues that "the tendency to cruel forms of idealism is increased by unhappiness in childhood, and would be lessened if early education were emotionally what it ought to be."³⁸ Many popular essays direct remarks to reforming early education in ways that reduce the strivings to implement hidden aggression by grasping for power. Several essays have shrewd psychological analyses exactly on the points which had troubled him most. In "Leisure and Mechanism" (1923) he wrote, "a great deal of morality is a cloak for hostility posing as 'true kindness,' and enabling the virtuous to think that in persecuting others out of their 'vices' they are conferring a benefit."³⁹ By 1928 he was unmasking the pretensions of power-seeking: "very many people, and among them a majority of those who achieve positions of eminence, have deep down in their unconscious a kind of rage and hatred against the world for something it has refused them."⁴⁰ By this time Russell was well read in the psychologies of Freud and the behaviourist John B. Watson, by whose theories he sought to understand the perceptible drift toward another world war. Rage was seen as an outcome of fear, and unable to find its true object, it tyrannizes over those who appear weak. "Ungovernable rage is a psychological aberration, and should be treated by the psychiatrist; it is a mark of disease rather than wickedness," he had decided in 1931.⁴¹ Russell warned of the "deep-seated psychological troubles of envy or unconscious hatred, which may lead [persons] to take pleasure in the thought of war or revolution."⁴² As he wrote in "Transforming Anger" (1934):

In virtue of the transference of anger, cruelty, oppression, violence and hatred spread in ever-widening circles from the centres of power toward the circumference. Conversely, when those who have power use it humanely there is a gradual though slower growth of humanity in those who have less power. It is a mistake to think of cruelty and hate as inseparable from human nature.⁴³

It is interesting that, for all his own struggle against anger, Russell was optimistic about its control in society. Had he forgotten his murderous fantasies, or did he believe that by bringing them to light they could be made manageable? His educational experiment from 1927 at Beacon Hill School attempted to educate for a warless world, but he had to allow that, as there were many "problem children," he had continually to intervene "to stop cruelty" (II, 154). Nonetheless, he went on warning about war and urging that reason prevail in its avoidance. He saw clearly that only by studying historical and political dynamics, beginning with the unconscious wishes of leaders and their groups, could the world be saved from ever more destructive armed conflicts. His psychology of warmaking is piecemeal and rudimentary, there being no sustained analysis of it since Russell came late to the theories of Freud and others. He should be credited, however, with seeing the necessity to shift from bland liberal Victorian progressivism into the tougher forms of analysis necessitated by the mechanized barbarities of our century which serve dehumanized political systems.

In "What I have Lived For," the prologue to his *Autobiography*, Russell says that his life has been governed by three passions: "the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

Love and knowledge . . . led upward toward the heavens. But

always pity brought me back to earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty and pain make a mockery of what human life should be. I long to alleviate the evil, but I cannot, and I too suffer. (I, 13)

He does not explain why he suffered, nor are aggression and conflict mentioned as internal factors militating against pity. Russell was a flawed moralist, torn by love and hate from which he sought deliverance by impersonal service to humanity. Like many obsessional personalities, he was hyper-moral—forced by the war in his ego to be always vigilant lest he destroy more than he could create. As he confided to Lady Ottoline: "All my life, except a short time after my marriage, I have been driven on by restless furies, flogging me to activity and never letting me rest, till I feel often so weary that it seems as if no more could be borne."⁴⁴ Neither love, nor mysticism nor service could entirely free him from the ferocity of contrary emotions, and reaction formation as a defense against unwelcome destructive impulses was an unsteady compromise. The legacy from Victorian moralism compelled Russell to do good to mankind, in general, but the ambivalent sensualist in him often did harm in actual relationships. It is a mistake to try to reduce the greatness of great men to their problems of childhood alone, but all factors leading to their contributions deserve study. We know that two other leading modern pacifists, Tolstoy and Gandhi, struggled against sensuality and decided that self-discipline and austerity were needed if non-violence was to be a reality. Russell admired Tolstoy much more than Gandhi, but both of them went to extremes of self-denial he could not accept. Russell's secularism thrust him into the age of psychology which does not have saints in the traditional sense. By recording in letters and autobiography his struggles with inner violence, Russell sought to be understood for the imperfect being he was. He probably would have agreed that his social optimism sometimes outran his psychological mandate, yet it seemed better to preach hope than the reverse:

In a war using the H-bomb there can be no victor. We can live together or die together. I am firmly persuaded that if those of us who realize this devote ourselves with sufficient energy to the task, we can make the world realize it.⁴⁷

Exact formulas for reducing conflicts between superpowers trading paranoid projections are scarce in Russell's writings. It was as a moral pathfinder in international politics that he tried to function at the end of his life. Perhaps behind his optimism was the knowledge that he himself mainly had been able to control the very sorts of hostile impulses that darkened relations between nations. He knew imaginatively what nuclear war would be like, having lived a lifetime with such a potential in his own divided ego. Nuclear war appeared to be a form of despairing mass suicide, the personal form of which he often mentions as a way out of his intolerable conflicts. But as far as is known, Russell never attempted suicide, always trying to reaffirm life. In old age he preached the sort of "conversion" to a pacifist solution that may well have saved him from suicide as a young man. The habit of confession, of "always talking" no matter what happened, served him well. People with less turmoil, and capacity to reflect on it, are unlikely to see quite so clearly the perils of our late twentieth-century situation.

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SOURCE FOUND

- (5) Science vs. Religion. We were looking for the source of the statement, "Science provides evidence without certainty. Religion provides certainty without evidence." (RSN54-37).

PAUL PFALZNER says "it appears to be attributed to Ashley Montague, and was quoted by Gerald Larue at the Oslo World Humanist Congress last August, in the form: Religion gives us certainty without proof; Science gives us proof without certainty."

JOHN TOBIN also credits Ashley Montague. The statement appears in an article in The American Rationalist (November/December 1986), in the form: Science is proof without certainty. Religion is certainty without proof. The article is titled, "Are Science and Religion Incompatible?" by Gordon Stein. The statement appears on p. 55, last paragraph.

Our thanks to Messrs. Pfalzner and Tobin.

ANNUAL MEETING (1987)

- (6) The 14th Annual Meeting was held in San Diego on June 19-21.

28 BRS members attended: LOU ACHESON, GUNJI BAGLA, DENNIS DARLAND, PAOLO DAU, BOB DAVIS, PRADEEP DUBEY, LEE EISLER, RICHARD FRANK, BERND FROHMANN, CHARLES GREEN, TIM HARDING, DON JACKANICZ, JOHN JACKANICZ, MARVIN KOHL, JOHN LENZ. STEVE MARAGIDES, JIM MCWILLIAMS, CHANDO PADIA, FRANK PAGE, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, CHERIE RUPPE, AL SECKEL, BETTY VOGT, HERB VOGT, RICHARD WILK, BILL YOUNG.

15 guests were also present: Smita Bagla, Rashmi Kala Agrawal, Steven A. Allen, Stephen Blount, Alison Braswell, Cy Dalin, Daniel H. Harris, Herb Hayward, Betty Labson, Sam Labson (one of the speakers), Mark Levy, Louis Mazzarella, Helen Page, Beverley J. Schwab, Susan Wingfield.

For a report on what happened in San Diego, please see the MINUTES OF THE 1987 ANNUAL MEETING (7) and the MINUTES OF THE BOARD OF DIRECTORS ANNUAL MEETING (8).

There are 2 aspects of meetings like ours. (1) There is the pleasure of seeing old friends again, and of meeting new ones. (2) There is the exposure to new ideas presented in the papers at the meeting. If you didn't attend the meeting -- and most of you didn't -- you did not experience (1); but you can still experience (2); the postman can deliver it: audio cassettes of the 7 talks -- and also the papers -- given at the Meeting are available from the Russell Society Library, address on Page 1, bottom.

To conclude: the program and the facilities were excellent. Hats off to HARRY RUJA, who put it all together...and so inexpensively!

MINUTES

(7)

MINUTES OF THE 1987 ANNUAL MEETING

The 1987 Annual Meeting of The Bertrand Russell Society, Inc. was held from June 19 to June 21 at the El Conquistador residence hall, 5505 Montezuma Road, San Diego, California, adjoining the campus of San Diego State University. Unless otherwise noted, all events took place in the first floor study lounge.

Friday, June 19, 1987

The meeting was called to order at 7:45 p.m. by Harry Ruja, Chairman of the Board of Directors. Following words of welcome by Chairman Ruja and President Marvin Kohl, each attendee was asked to introduce himself or herself and to sign a registration list. Donald W. Jackanicz then presented his paper, "Russell in San Diego." Following a short break, Bernd Frohman spoke on "The Multiple Dimensions of the Russell Bibliography." The meeting was recessed at 10:00 p.m. The Board of Directors gathered at 10:10 p.m. for the first session of its Annual Meeting.

Saturday, June 20, 1987

The meeting was reconvened at 9:00 a.m. by Chairman Ruja. Marvin Kohl presented his paper, "Locating the Primary Good,"

which was followed, after a short break, by Michael Rockler's presentation, "Russell on Education." During the viewing of a videotape, Bertie and the Bomb, the second session of the Board of Directors meeting was held in the second floor lounge. After these separate sessions, President Kohl took the chair to conduct the Annual Society Business Meeting. He summarized the proceedings of the two Board of Directors sessions, asked for suggestions for the 1988 Annual Meeting program, and restated his support for gift memberships as a means of increasing BRS membership. Treasurer Dennis Darland delivered a financial report. No old or new business was raised by members. The meeting was recessed at 12:05 p.m.

The meeting was reconvened by Chairman Ruja at 2:08 p.m. Chairman Ruja praised the work of Russell Society News editor Lee Eisler and reminded members that a tentative successor is being sought for this post. Al Seckel then read his paper, "Russell on Ethics, Sex, and Marriage," after which Paolo Dau spoke on "Russell's World-View, 1903." Following a short break, Chandrakala Padia presented her paper, "Bertrand Russell on Impulse: Lewis' Critique." The meeting was recessed at 5:45 p.m.

At 6:00 p.m. the Red Hackle Hour was held in Rooms 201 and 203 and was hosted by Lee Eisler, John A. Jackanicz, and Donald W. Jackanicz. At 7:00 p.m. a Banquet was held in the dining hall. The following award presentations were made by Chairman Ruja and President Kohl:

--To Kenneth Blackwell, the 1987 BRS Book Award

--To Linus Pauling, a BRS Lifetime Achievement Award
 --To John Somerville, the 1987 BRS Award

Dr. Somerville then addressed those gathered on his reminiscences of Russell and on the subject of omnicide. The meeting was recessed at 9:10 p.m. The Board of Directors met at 9:25 p.m. in the second floor lounge for its third and final session.

Sunday, June 21, 1987

The meeting was reconvened at 9:05 a.m. by Chairman Ruja. President Kohl expressed the BRS's appreciation for Chairman Ruja's work in planning the 1987 Annual Meeting. John Lenz then presented his paper, "Russell and the Greeks," after which a videotape, Bertrand Russell, Closeup, was viewed. Following a short break, Sam Labson read his paper, "Russell and the Scientific Spirit." The meeting was adjourned at 11:40 a.m.

(8)

MINUTES OF THE BOARD OF DIRECTORS ANNUAL MEETING

The 1987 Annual Meeting of The Bertrand Russell Society, Inc. Board of Directors was held from June 19 to June 20 at the El Conquistador residence hall, 5505 Montezuma Road, San Diego, California, adjoining the campus of San Diego State University.

Friday, June 19, 1987

The meeting was called to order by Chairman Harry Ruja at 10:10 p.m. in the first floor study lounge. The following Board members were present: Louis K. Acheson, Robert K. Davis, Dennis J. Darland, Lee Eisler, Donald W. Jackanics, John A. Jackanics, Marvin Kohl, John R. Lenz, Steve Maragides, Frank V. Page, Stephen J. Reinhardt, Michael J. Rockler, Harry Ruja, and Cherie Ruppe. Chairman Ruja described his publicity efforts for the Society Annual Meeting. Informally considered and rejected was a proposal to purchase an audiotape of Chairman Ruja's KPBS-FM interview for \$25.00. It was informally agreed that outside groups may request permission to distribute promotional materials at BRS annual meetings, but that representatives of such groups may not speak at a BRS annual meeting unless so scheduled on the program. The recent work of the Awards Committee was reviewed. The respective merits of plaques and scrolls were discussed. Lee Eisler moved that a scroll with a revised version of his wording for the Linus Pauling Lifetime Achievement Award be substituted for Robert K. Davis's wording appearing on the previously procured plaque. This motion was rejected by the vote of No--9, Yes--1, Abstain--4. The meeting was recessed at 11:07 p.m.

Saturday, June 20, 1987

The meeting was reconvened by Chairman Ruja at 10:45 a.m. in the second floor lounge. The fourteen Board members named above were present. Discussion began with a consideration of financial matters, including annual meeting costs, speaker honoraria, and funding for the doctoral grant. Lee Eisler moved that dues be raised \$5.00 for the individual and family

membership categories. This motion was accepted by the vote of Yes--9, No--4, Abstain--1. Treasurer Dennis J. Darland reported the BRS checking account balance to be \$5,768.99. He continued that present unpaid liabilities consisted of approximately \$1,500.00 for Russell subscriptions and approximately \$600.00 for newsletter expenses. Discussion then turned to the doctoral grant. Lee Eisler moved that the doctoral grant be revived in 1988 in the amount of \$1,000.00. This motion was accepted by the vote of Yes--11, No--0, Abstain--3. Attention was next turned to the site of the 1988 Annual Meeting. The possible sites reviewed by President Kohl were Columbia University and the New School for Social Research in New York City, the State University of New York at Buffalo, and the State University of New York College at Fredonia. Robert K. Davis moved that President Kohl be empowered to determine the New York State location for the 1988 Annual Meeting. This motion was accepted by the vote of Yes--11, No--0, Abstain--3. The meeting was recessed at 11:30 a.m.

The meeting was reconvened by Chairman Ruja at 9:25 p.m. in the second floor lounge. The fourteen Board members named above were present. In six separate motions, Steve Maragides moved that the following incumbent officers be reelected:

--Harry Ruja, Chairman of the Board of Directors
 --Marvin Kohl, President
 --John R. Lenz, Vice President
 --Lee Eisler, Vice President/Information
 --Dennis J. Darland, Treasurer
 --Donald W. Jackanics, Secretary (Society and Board of Directors)

These motions were accepted by acclamation. Discussion turned to the 1988 BRS Award. Chairman Ruja, in his capacity as Chairman of the Awards Committee, moved that Paul Kurtz be offered the 1988 BRS Award. The six Awards Committee members present--Robert K. Davis, Lee Eisler, Donald W. Jackanics, Marvin Kohl, John R. Lenz, and Harry Ruja--unanimously accepted the motion. It was informally accepted that a biographical information sheet on Russell should be developed and that one or more Russell photographs should be reproduced for BRS use. The meeting was adjourned at 10:00 p.m.

ELECTION OF DIRECTORS

- (9) Time to vote. We will elect 5 Directors, bringing the total up to 24. They will serve 3-year terms starting 1/1/88. Use the ballot at the end of this newsletter. Big Brother says, "Don't put it off. Do it now." Big Brother is watching.

Here are 8 candidates. Vote for 5.

TRUMAN E. ANDERSON, JR. (Denver, CO), BRS member since 1975. Oilman/philosophy lover. Majored in philosophy at U/Minnesota; now in his forties, a part-time graduate student in philosophy at U/Colorado. "I doubt that I would have acquired so great an interest in philosophy without Bertrand Russell." Married, 3 children.; oil business executive.

IRVING H. ANELLIS (Ames, IA), Assistant Editor of "Philosophia Mathematica", and former Research Associate in History of Mathematics, Bertrand Russell Editorial Project, McMaster University. Ph.D. in Philosophy. Member, Russell Society Library Committee. Author of many published articles on Russell and mathematics. For more, see (28)

ADAM PAUL BANNER (Ann Arbor, MI), Chairman, BRS Int'l Development Committee; former BRS Director; BRS member since 1979; degree in Physics and Chemistry from U/Evansville; carbon & graphite chemist. A volunteer, helping develop a chemical transportation toxic spill program for local county authority. Active in MARS (military amateur radio service), tornado watch, etc. Exec. Director, Int'l Appropriate Technology Ass'n, based at U/Michigan, Ann Arbor. For more, see (14).

JACQUELINE BERTHON-PAYON (Claremont, CA), currently a Director, member since 1978, former Vice-President, former Co-Chairman, Membership Committee. An "instant convert" to BR upon reading The Will To Doubt; and has since given away great numbers of Bertrand Russell's Best (Egner, ed.).

BOB DAVIS (Los Angeles), Founding Member, BRS President (1974-1982), former Vice-President and VP/Special Projects, currently a Director, business proprietor, former high school teacher.

JAMES E. MCWILLIAMS (Holly Ridge, MS), member since 1974, AHA, ACLU, Sierra Club, Fulbright scholar (India). Describes self as "occasional teacher (English, German), farmer, storekeeper". Has attended all meetings, and photographed many.

HUGH MOORHEAD (Chicago), member since 1976, currently a Director, Chairman of BRS Doctoral Grant Committee, Professor of Philosophy, Northeastern Illinois University (Chicago).

KATE TAIT (Salisbury, CT), BRS Founding Member, BRS Director 1974-86, Honorary Member, first BRS Treasurer, author of "My Father, Bertrand Russell" (NY:Harcourt, Brace, Jovanovich, 1975), daughter of Dora Russell.

BY BERTRAND RUSSELL

- (10) The World As I See It is the title of another of BR's 6 talks over Australian radio in 1950-51. The date of this broadcast was July 2, 1950.

Science has had two opposite kinds of effect upon our view of man and his place in the universe. On the one hand, it has immensely increased our power in regard to anything near the surface of the earth; on the other hand, it has enlarged our conception of the size and age of the universe beyond anything imagined in pre-scientific times.

Dante thought that the universe consisted of ten spheres, all having the earth for a centre, and all revolving about the earth once in every twenty-four hours. These spheres were so small that, in his poem, he visited them all in the course of a single day. In his time, it was thought that the universe had only existed for five or six thousand years. Everything was small and human and easy. There was none of the vast cold emptiness to which the modern astronomer attempts to accustom us, and there were not the abysses of geological and astronomical time developing with inconceivable slowness, before the physically insignificant episode of life began on our little planet. Modern telescopes have shown that the universe is of enormous size and is probably growing rapidly bigger, although at the same time, reasons have been found for believing that the universe is not infinite but that, as on the surface of the earth, if you travel always in the same direction, you will ultimately return to your starting point.

There is a great deal of matter in the universe, but there is a great deal more of empty space. The nearest of the fixed stars is at a distance of about four light years from us, which comes in miles to twenty-five million millions. Stars are much commoner in our neighborhood than they are in most regions. The sun and all the stars that can be seen with the naked eye form part of the Milky Way, which consists of about three hundred thousand million stars. Beyond the Milky Way, after vast spaces of complete emptiness, there are similar clusters of stars called nebulae. The distance from one nebula to the next is about two million light years, and a light year is about six million million miles. About thirty million of these nebulae are known, but no doubt bigger telescopes in time will show more. The most distant that can be seen at present are so far off that light takes about five hundred million years to traverse the intervening distance. That is to say, what we see now is what was happening all that long time ago.

We have no means of knowing whether life exists anywhere throughout this vast system, except on our own planet. There is good reason to think that life does not exist on any other planet of the solar system, and that the immense majority of stars have no planets. Life therefore is certainly a very rare phenomenon, and from an astronomical point of view, a very trivial one. It depends for its possibility upon a temperature lying within a narrow range between heat and cold, and upon a fortunate juxtaposition of the right gasses, liquids and minerals. If the universe has a purpose, it is difficult to suppose that this could be concerned with anything so small and so rare and so fortuitous as life.

Nevertheless, for us who are alive and cannot travel far from the surface of the earth, life, and especially human life, is necessarily of paramount interest. Men of science have become so clever at manipulating the little backwater that we inhabit, that those who forget astronomy are inclined to attribute to man a degree of power which he does not possess. Astronomers tell us that the sun may explode one fine day, and when that occurs, we shall all be turned into gas before we have time to know that anything has happened. Such reflections are wholesome as an antidote to overweening scientific pride. I think the belief that man is omnipotent is one of the most dangerous delusions of our time. It becomes especially dangerous when it is embodied in an absolute ruler, in whom it takes the form of saying, "I am omnipotent. Such a mentality leads quickly to dictatorship.

What the astronomers have done to increase our knowledge on a large scale, the nuclear physicists have done to increase our knowledge of what is minute. Living bodies consist of cells, cells consist of molecules, molecules consist of atoms, and atoms consist of little particles of a few kinds, electrons, positrons, neutrons and some others. It has been found that matter and energy can be transformed into each other. It used to be thought that matter was indestructible, but we now know that matter can be turned into heat, and that the sun is losing mass at a great rate. When an atom bomb explodes, there is less matter in the world afterwards than there was before, what is lost having been turned into light and heat.

There has been a rapid increase in our knowledge of the physical and chemical conditions of life, and many organic compounds can now be made in the laboratory. It seems highly probable that in time it will be possible to make living organisms, though they would no doubt be very minute. We can already say that, considered as a material and observable phenomenon, life is no longer mysterious.

Perhaps the most astonishing thing about the progress of science is its rapidity. It is thought that the earth has existed for about three thousand million years, and that life began about seventeen hundred million years ago, mammals about sixty million years ago, anthropoid apes about ten million, and man about one million. Civilization began about six thousand years ago, and science about three hundred years ago. Considering what these three hundred years have done to increase knowledge and transform human life, it is obviously impossible to guess what the future revolutionary effects of science may be. I could wish, however, that scientific education, instead of dwelling more and more on technique as it has been doing, would devote some part of its attention to enlarging the scope of our imagination, to making us realize the vastness of the world and the minuteness of all human concerns. The world is full of hostile groups with hot passions that seem to themselves important. Jews and Arabs, Hindus and Moslems, Communists and anti-Communists each imagine that their hatreds have cosmic significance, and that they are engaged in a fight between God and the devil, though it is not clear which side is God's and which is the devil's. A little of astronomy makes such a view a trifle absurd. When men clash with other men, they do only what matter could do. From the point of view of power, man might seem minute and almost insignificant, but from another point of view, man still has pre-eminence. In what is known to us of the universe, he is pre-eminent in knowledge, in art, in the capacity for reflection, in the power of acquiring contemplative wisdom, and in the recording and handing down of experience.

It is such things that make the glory of man, not hate and war and extermination. Contemplation of the non-human world is part of the acquisition of wisdom, on the one hand, and saves us from overweening pride in human power; and on the other hand, it promotes an increasing awareness of the excellences that are exclusively human. It is to these excellences -- knowledge, co-operation, creation of beauty, and an awareness of the value of the individual life -- that a wise man will devote his efforts. In all conflict between rival groups, there is something that would be laughable if it were not tragic, something of foolish self-assertion and ignorant conceit. Man has his own glory and his own splendor. When we forget size and power, man is no longer insignificant, but when he boasts of his power, he offers only a pitiful spectacle to what ever gods may bend their ironic gaze upon him. To help in these realizations is the most effective contribution of physical science to human wisdom.

Science, I repeat, has always had two very different purposes: on the one hand, it has aimed at increasing power. Bacon at the opening of the modern era proclaimed the maxim that knowledge is power, and in a thoroughly British practical spirit, advocated science because of the power that it gives. But power in itself is not necessarily good. It is good in the hands of good men, and bad in the hands of bad men. In these days of the atom bomb, it is scarcely necessary to emphasize that power can be bad. I think that if the power which we obtain from science is to be used wisely to enrich human life, rather than to destroy it, the other aspect of science, the aspect in which it is considered solely as knowledge, needs to be remembered more than it sometimes is at present.

Man is not merely active, he is also contemplative. The primitive shepherds who watched the stars and laid the first foundations of astronomy, were not seeking aids to navigation, of which they knew nothing. They were impressed by the splendor and majesty of the heavens, which they studied because they were impressed. Knowledge has a value which is quite independent of what it enables us to do. This value is in the realm of contemplation, not in the realm of action. I do not think action can be wise unless it has its foundation in contemplation. Action for the sake of action soon becomes frantic and more or less insane. This kind of insanity is a disease to which the modern world is prone, and the cure for the disease lies in contemplation and in the pursuit of disinterested knowledge. In the restlessness of continual doing there is no wisdom. If we are to achieve the wisdom that the world needs, it must be through the contemplation of something less terrestrial and less temporary than the unquiet deeds of men.

(11) "Democracy's Influence on University Education", from Dartmouth Alumni Magazine (January 1960):

EDUKATION is a vast and complex subject involving many problems of great difficulty. I propose, in what follows, to deal with only one of these problems, namely, the adaption of university education to modern conditions.

Universities are an institution of considerable antiquity. They developed during the twelfth and thirteenth centuries out of cathedral schools where scholastic theologians learned the art of dialectic. But, in fact, the aims which inspired universities go back to ancient times.

One may say that Plato's Academy was the first university. Plato's Academy had certain well-marked objectives. It aimed at producing the sort of people who would be suitable to become Guardians in his ideal Republic. The education which Plato designed was not

in his day what would now be called "cultural." A "cultural" education consists mainly in the learning of Greek and Latin. But the Greeks had no need to learn Greek and no occasion to learn Latin. What Plato mainly wished his Academy to teach was, first, mathematics and astronomy, and, then, philosophy. The philosophy was to have a scientific inspiration with a tincture of Orphic mysticism.

Something of this sort, in various modified forms, persisted in the West until the Fall of Rome. After some centuries, it was taken up by the Arabs and, from them, largely through the Jews, transmitted back to the West. In the West it still retained much of Plato's original political purpose, since it aimed at producing an educated elite with a more or less complete monopoly of political power. This aim persisted, virtually un-

changed, until the latter half of the nineteenth century. From that time onwards, the aim has become increasingly modified by the intrusion of two elements: democracy

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and science. The intrusion of democracy into academic practice and theory is much more profound than that of science, and much more difficult to combine with anything like the aims of Plato's Academy.

Until it was seen that political democracy had become inevitable, universal education, which is now taken for granted in all civilized countries, was vehemently opposed, on grounds which were broadly aristocratic. There had been ever since ancient times a very sharp line between the educated and the uneducated. The educated had had a severe training and had learnt much, while the uneducated could not read or write. The educated, who had a monopoly of political power, dreaded the extension of schools to the "lower classes." The President of the Royal Society, in the year 1807, considered that it would be disastrous if working men could read, since he feared that they would spend their time reading Tom Paine. When my grandfather established an elementary school in his parish, well-to-do neighbours were outraged, saying that he had destroyed the hitherto aristocratic character of the neighbourhood. It was political democracy—at least, in England—that brought a change of opinion in this matter. Disraeli, after securing the vote for urban working men, favoured compulsory education with the phrase, "We must educate our masters." Education came to seem the right of all who desired it. But it was not easy to see how this right was to be extended to university education; nor, if it were, how universities could continue to perform their ancient functions.

The reasons which have induced civilized countries to adopt universal education are various. There were enthusiasts for enlightenment who saw no limits to the good that could be done by instruction. Many of these were very influential in the early advocacy of compulsory education. Then there were practical men who realized that a modern State and modern processes of production and distribution cannot easily be managed if a large proportion of the population cannot read. A third group were those who advocated education as a democratic right. There was a fourth group, more silent and less open, which saw the possibilities of education from the point of view of official propaganda. The importance of education in this regard is very great. In the eighteenth century, most wars were unpopular; but, since men have been able to read the newspapers, almost all wars have been popular. This is only one instance of the hold on public opinion which Authority has acquired through education.

Although universities were not directly concerned in these educational processes, they have been profoundly affected by them in ways which are, broadly speaking, inevitable, but which are, in part, very disturbing to those who wish to preserve what was good in older ideals.

It is difficult to speak in advocacy of older ideals without using language that has a somewhat old-fashioned flavour. There is a distinction, which formerly received general recognition, between skill and wisdom. The growing complexities of technique have tended to blur this distinction, at any rate in certain regions.

There are kinds of skill which are not specially respected although they are difficult to acquire. A confectionist, I am told, has to begin training in early childhood, and, when proficient, he possesses a very rare and difficult skill. But it is not felt that this skill is socially

useful, and it is, therefore, not taught in schools or universities. A great many skills, however, indeed a rapidly increasing number, are very vital elements in the wealth and power of a nation. Most of these skills are new and do not command the respect of ancient tradition. Some of them may be considered to minister to wisdom, but a great many certainly do not.

But what, you will ask, do you mean by "wisdom"? I am not prepared with a neat definition. But I will do my best to convey what I think the word is capable of meaning. It is a word concerned partly with knowledge and partly with feeling. It should denote a certain intimate union of knowledge with apprehension of human destiny and the purposes of life. It requires a certain breadth of vision, which is hardly possible without considerable knowledge. But it demands, also, a breadth of feeling, a certain kind of universality of sympathy.

I think that higher education should do what is possible towards promoting not only knowledge, but wisdom. I do not think that this is easy; and I do not think that the aim should be too conscious, for, if it is, it becomes stereotyped and priggish. It should be something existing almost unconsciously in the teacher and conveyed almost unintentionally to the pupil. I agree with Plato in thinking this the greatest thing that education can do. Unfortunately, it is one of the things most threatened by the intrusion of crude democratic shibboleths into our universities.

The fanatic of democracy is apt to say that all men are equal. There is a sense in which this is true, but it is not a sense which much concerns the educator. What can be meant truly by the phrase "All men are equal" is that in certain respects they have equal rights and should have an equal share of basic political power. Murder is a crime whoever the victim may be, and everybody should be protected against it by the law and the police. Any set of men or women which has no share in political power is pretty certain to suffer injustices of an indefensible sort. All men should be equal before the law. It is such principles which constitute what is valid in democracy.

But this should not mean that we cannot recognize differing degrees of skill or merit in different individuals. Every teacher knows that some pupils are quick to learn and others are slow. Every teacher knows that some boys and girls are eager to acquire knowledge, while others have to be forced into the minimum demanded by Authority. When a group of young people are all taught together in one class, regardless of their greater or less ability, the pace has to be too quick for the stupid and too slow for the clever. The amount of teaching that a young person needs depends to an enormous extent upon his ability and his tastes. A stupid child will only pay attention to what has to be learnt while the teacher is there to insist upon the subject-matter of the lesson. A really clever young person, on the contrary, needs opportunity and occasional guidance when he finds some difficulty momentarily insuperable. The practice of teaching clever and stupid pupils together is extremely unfortunate, especially as regards the ablest of them. Infinite boredom settles upon these outstanding pupils while matters that they have long ago understood are being explained to those who are backward.

This evil is greater the greater the age of the student. By the time that an able young man is at a university, what he needs is occasional advice (not orders) as to what to read, and an instructor who has time and sympathy to listen to his difficulties. The kind of instructor that I have in mind should be thoroughly competent in the subject in which the student is specializing, but he should be still young enough to remember the difficulties

that are apt to be obstacles to the learner, and not yet so ossified as to be unable to discuss without dogmatism. Discussion is a very essential part in the education of the best students and requires an absence of authority if it is to be free and fruitful. I am thinking not only of discussion with teachers but of discussion among the students themselves. For such discussion, there should be leisure. And, indeed, leisure during student years is of the highest importance. When I was an undergraduate, I made a vow that, when in due course I became a lecturer, I would not think that lectures do any good as a method of instruction, but only as an occasional stimulus. So far as the abler students are concerned, I still take this view. Lectures as a means of instruction are traditional in universities and were no doubt useful before the invention of printing, but since that time they have been out of date as regards the abler kind of students.

It is, I am profoundly convinced, a mistake to object on democratic grounds to the separation of abler from less able pupils in teaching. In matters that the public considers important no one dreams of such an application of supposed democracy. Everybody is willing to admit that some athletes are better than others and that movie stars deserve more honour than ordinary mortals. That is because they have a kind of skill which is much admired even by those who do not possess it. But intellectual ability, so far from being admired by stupid boys, is positively and actively despised; and even among grown-ups, the term "egghead" is not expressive of respect. It has been one of the humiliations of the military authorities of our time that the man who nowadays brings success in war is no longer a gentleman of commanding aspect, sitting upright upon a prancing horse, but a wretched scientist whom every military-minded boy would have bullied throughout his youth. However, it is not for special skill in slaughter that I should wish to see the "egghead" respected.

The needs of the modern world have brought a conflict, which I think could be avoided, between scientific subjects and those that are called "cultural." The latter represent tradition and still have, in my country, a certain snobbish pre-eminence. Cultural ignorance, beyond a point, is despised. Scientific ignorance, however complete, is not. I do not think, myself, that the division between cultural and scientific education should be

nearly as definite as it has tended to become. I think that every scientific student should have some knowledge of history and literature, and that every cultural student should have some acquaintance with some of the basic ideas of science. Some people will say that there is not time, during the university curriculum, to achieve this. But I think that opinion arises partly from unwillingness to adapt teaching to those who are not going to penetrate very far into the subject in question. More specifically, whatever cultural education is offered to scientific students should not involve a knowledge of Latin or Greek. And I think that whatever of science is offered to those who are not going to specialize in any scientific subject should deal partly with scientific history and partly with general aspects of scientific method. I think it is a good thing to invite occasional lectures from eminent men to be addressed to the general body of students and not only to those who specialize in the subject concerned.

There are some things which I think it ought to be possible, though at present it is not, to take for granted in all who are engaged in university teaching. Such men or women must, of course, be proficient in some special skill. But, in addition to this, there is a general outlook which it is their duty to put before those whom they are instructing. They should exemplify the value of intellect and of the search for knowledge. They should make it clear that what at any time passes for knowledge may, in fact, be erroneous. They should inculcate an undogmatic temper, a temper of continual search and not of comfortable certainty. They should try to create an awareness of the world as a whole, and not only of what is near in space and time. Through the recognition of the likelihood of error, they should make clear the importance of tolerance. They should remind the student that those whom posterity honours have very often been unpopular in their own day and that, on this ground, social courage is a virtue of supreme importance. Above all, every educator who is engaged in an attempt to make the best of the students to whom he speaks must regard himself as the servant of truth and not of this or that political or sectarian interest. Truth is a shining goddess, always veiled, always distant, never wholly approachable, but worthy of all the devotion of which the human spirit is capable.

CONTRIBUTORS

- (12) We thank the following members for their contributions to the BRS Treasury: DEBORAH BOHNERT, BOB DAVIS, TIM HARDING, CORLISS LAMONT, JUSTIN LEIBER, GLADYS LEITHAUSER, SUSANA MAGGI, JOHN MALITO, FRANK PAGE, ROBERT L. SMITH, and MARK WEBER.

CONTRIBUTIONS SOUGHT

- (13) Reminder. Help keep the wolf away from the door. Help make sure the BRS stays in business. How? Send a contribution to the BRS Treasury...whatever you can spare...much or little. Make Treasurer Dennis Darland smile! Send it to him c/o the newsletter, address on Page 1, bottom.
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REPORTS FROM COMMITTEES

(14) International Development Committee (Adam Paul Banner, Chairman):

This Committee is currently working on two projects. One involves a cottage industry manufacture of cosmetic grade beeswax, for Bangalore, India. The other, in the planning stage, is for the development of activated carbon for Pakistan. We would welcome any overseas cottage industry project(s) involving literature and technical assistance.

Adam Paul is described in the Tranet 1985-86 Members' Directory in the following way. (Tranet is an organization which, among other things, promotes cooperation rather than competition in dealing with others.)

Retired industrial chemist, served as volunteer in Thailand, Korea, Turkey, Costa Rica and Haiti (1978-83). Now Chairman of the International Development Committee of the Bertrand Russell Society. Philosophy echoes that of Dr. Ary Borde, Haitian public health specialist, who has written, "I think that what Americans, or people that want to help, should not do is to come and do for us. They should find Haitians that can do the job -- and help them do it." Radio amateur (WB8TQR), active in computer packet radio development.

(15) Philosophers Committee (David E. Johnson, Chairman):**1987 MEETING**

In New York City on December 28, 1987, at 9:00 a.m., the Bertrand Russell Society will sponsor a meeting in conjunction with the Eastern Division of the American Philosophical Association. Our session will consist of two papers with commentary. The topics and personnel are quite varied, and the program promises to be very valuable for those interested in Russell scholarship. The program:

Chair: Panayot Butchvarov, University of Iowa

First Paper: "Russell's Robust Sense of Reality: A Reply to Butchvarov", by Jan Dejnozka, United States Naval Academy.

Commentator: Stewart Umphray, St. John's College.

Second paper: "On What Is Denoted", by Russell Wahl, University of Idaho.

Commentator: Justin Leiber, University of Houston.

1988 MEETING

Call For Papers -- to be presented at its session at the annual meeting of the APA (Eastern Division) in December 1988 -- is announced by the Bertrand Russell Society. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one-half hour, and should be submitted in triplicate, typed and double-spaced, with an abstract of not more than 150 words. The name and address of the author and the title of the paper should be on a separate page. The deadline is April 1, 1988. Papers should be sent to David E. Johnson, Chair, Philosophers Committee, the Bertrand Russell Society, Sampson Hall, U. S. Naval Academy, Annapolis, MD 21402-5044. For the return of papers, please enclose a stamped, self-addressed envelope.

Still More Papers. The Society has been encouraged to participate in the Pacific Division Meetings of the American Philosophical Association, in Portland, Oregon, in March 1988. Doing this would be desirable, because it would expose Russell's ideas to a new academic audience. But we already have a problem getting sufficient papers for our December meetings. If someone in the BRS wishes to submit a paper for the Portland meeting, please submit it before October 1, 1987 to the Annapolis address above.

(16)

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

1985-87: JACQUELINE BERTHON-PAYON, BOB DAVIS, ALI GHAEMI, HUGH MOORHEAD

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The 6 BRS officers are also directors, ex officio

BR QUOTED/MISQUOTED

(17) Detective story in 2 parts:

Part I (an excerpt from RSN41-8): Did Forbes get it right? In their issue of 11/21/83, p.356, they offer this quotation: "The biggest cause of trouble in the world today is that the stupid people are so sure about things and the intelligent folks are so full of doubts."

WHITFIELD COBB (to whom we are indebted for this) says: "It just doesn't (to me) have that succinct clarity and punch I associate with BR." To which we add our own doubts that BR would have used that folksy word, "folks".

Part II comes in a letter from HARRY RUJA, our intrepid tracker-downer, who writes, "In an essay called 'Stupidity Rules', which appeared in four Hearst-chain newspapers, May 10, 1933, this sentence appears: 'The fundamental cause of the trouble is that in the modern world the stupid are cocksure while the intelligent are full of doubt.' That's the original of which Forbes had published a mutilated version," says Harry. Whitfield's hunch was correct.

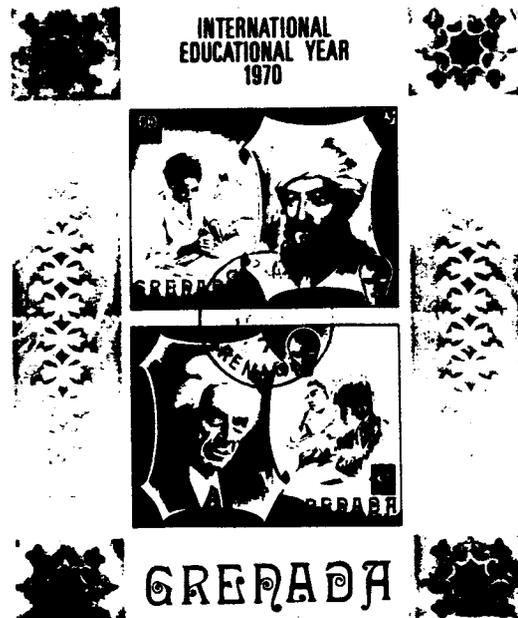
HONORS (CONT.)

- (18) O.M. Last time we reported that BR's Order of Merit -- unlike other awards he had received -- had not been accompanied by a citation (RSN54-5). We are indebted to Sheila Turcon -- Archives Cataloguer of The Russell Archives -- for supplementing our report with the following:

I read with interest your article on the O.M. We have the decoration here in the Archives along with the "citation" that accompanied it. This reads, in part, "George the Sixth ... to our right trusty and right well-beloved cousin Bertrand Arthur William Earl Russell Fellow of the Royal Society/Greeting/whereas we have thought fit to nominate and appoint you to be a member of our Order of Merit We do by these Presents grant unto you the Dignity of Membership of our Said Order ...". The document carries the Seal of the order and is signed "George R". It is dated 9 June, 1949. The decoration itself contains the sovereign's initials on one side and "For Merit" on the other. Russell wore it to the Nobel ceremonies in 1950. His recollection of the ceremony at Buckingham Palace is in the Autobiography.

- (19) Stamp issued by Granada, for International Educational Year 1970. ----->
Our thanks to VINCENT DUFAUX WILLIAMS.

(The other guy is Maimonides.)



- 224 Bertrand Russell Speaking (1959)
- 225 Man's Peril. BBC Broadcast (1954)
- 226 On Nuclear Morality (1962)
- 227 Appeal to the American Conscience (1966)
- 228 CBC Interview on Vietnam (1965)
- 229 Professor Costigan. "Bertrand Russell" (1986) 2 cassettes
- 230 "Portrait of the Father as Philosopher". A broadcast by Katharine Tait. (In German)
- 231 CBC "Close-Up" Interview (1959)
- 232 Sinfonia Contra Timore by Graham Whettam. Dedicated to Russell (1965)
- 233 Rev. Paul Beattie. "Bertrand Russell" (1975)
- 234 Marvin Kohl. "The Primary Good" (incomplete)
- Michael Rockler. "Bertrand Russell on Education"
- Al Seckel. "Bertrand Russell on Ethics, Sex and Marriage" (incomplete)
- Paolo Dao. "Bertrand Russell's World View, 1903"
- Chandrakala Padia. "Bertrand Russell on Impulse: Critique of John Lewis"
- John Lenz. "Bertrand Russell and the Greeks"
- Sam Labson. "Bertrand Russell and the Scientific Spirit"
- Talks at the 1987 annual meeting. 4 cassettes

Misc.:

We are indebted to Harry Ruja for the cassettes of the 1987 annual meeting talks, and to the Church of the Larger Fellowship for the Paul Beattie tape.

Essays in Analysis has been added to our sale list. This volume was edited by Douglas Lackey and contains a bibliography of all known works, published and unpublished, by Russell on subjects in logic. Allen & Unwin, 1973, cloth, \$6.50 Postpaid.

Russell's The Philosophy of Leibniz has been reissued by Longwood Publishing Group, 27 South Main Street, Wolfeboro, N.H. 03894. Cloth \$27.50, Paper \$12.50. Irving Anellis has offered to write a review for the NEWS.

C.W. Kilmister's Russell is available from the Scholar's Bookshelf for \$12.95+\$3.00 handling. List price: \$27.50. Item 74954. Marvin Kohl's review is in RSN 49. The Scholar's Bookshelf, 51 Everet Drive, Princeton Jct., N.J. 08550.

Postcards of the portrait in RSN 53 are available for \$5.00 per set of 15. FFRP, P.O. Box 750, Madison, WI 53701.

NEW ADDRESSES

(21) Changes of address during the past 6 months:

- MS. ROBIN ATLAS/87/232 W. 101ST ST. (3A)/NY/NY/10025//
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- MR. ED TANGUAY/87/128 CHATEAU VILLAGE/CONWAY/AR/72032//
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(22) We welcome these new members:

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OBIT.

- (23) Robert E. Egner, the Russell scholar who co-edited "The Basic Writings of Bertrand Russell" (1961), has died, according to word from ROBIN ATLAS, confirmed by Egner's son, Dick. Professor Egner also edited "Bertrand Russell's Best. Silhouettes in Satire" (1958). His co-editor on "The Basic Writings" was Lester E. Denonn.

FOR SALE

- (24) Members' stationery, 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid. Order from the newsletter, address on Page 1, bottom.

(25) LINUS PAULING AWARD**JOHN SOMERVILLE AWARD****LINUS PAULING GETS BERTRAND RUSSELL SOCIETY LIFETIME ACHIEVEMENT AWARD****JOHN SOMERVILLE RECEIVES THE 1987 BERTRAND RUSSELL SOCIETY AWARD**

The Bertrand Russell Society's Lifetime Achievement Award has gone to Linus Pauling, unraveller of the mystery of chemical bonding, campaigner for peace and against nuclear weapons, and the only person ever to win two unshared Nobel Prizes. But that's not all.

Actually, it is difficult in limited space to do justice to Professor Pauling's wide-ranging accomplishments. His 1939 book, "The Nature of the Chemical Bond", is still the classic in the field, and has gone through several editions. It explains the several ways in which atoms combine to form molecules, which was the basis for his Nobel Prize in Chemistry (1954).

After the war he became deeply concerned about the dangers of fallout from nuclear weapons tests. In 1958 he presented a petition to the United Nations, on testing, and signed by more than 10,000 scientists. When the US-Soviet limited test ban treaty was achieved, he was awarded the Nobel Peace Prize (1967).

Here are just a few of the many, many Pauling honors: the Langmuir Prize (1931) and the Lewis Medal (1951), both firsts, from the American Chemical Society; the U. S. Presidential Medal for Merit (1948); the International Lenin Peace Prize, from the Soviet Union (1972).

Pioneer in chemistry, experimenter in human physiology; teacher, lecturer, researcher, author; campaigner for peace and against nuclear weapons -- the cause to which Bertrand Russell devoted the last 25 years of his life; recipient of medals from both sides of the Iron Curtain; unique winner of two unshared Nobel Prizes: at its 1987 annual meeting, this year in San Diego, the Bertrand Russell Society is honored to salute the possessor of this remarkable record of continuous and continuing achievements.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician, philosopher, social reformer, Nobel Laureate. Some Society members are professional philosophers; the majority are members of the general public. Membership is open to anyone interested in Russell. For information, write LP, RD 1, Box 409, Coopersburg, PA 18036.

The 1987 Bertrand Russell Society Award has gone to John Somerville for his efforts to alert mankind to the threat of complete and irreversible destruction ("omnicide") posed by nuclear weapons. Russell himself had devoted the last 25 year of his life to this same cause.

Long a worker for peace, Professor Somerville has written many books on the subject, including one that drew praise from Albert Einstein, and another that was jointly written with Mohandas K. Gandhi. His documentary play, "The Crisis: True Story of How the World Almost Ended", about the 1962 Cuban Missile Crisis, was produced in Japan and Sweden.

He coined the term, "omnicide", because he says "war" is completely inappropriate to describe what will happen if the present arsenals of nuclear weapons are used. In all "wars" of the past, most members of the human race survived; with today's nuclear weapons, none will.

He was recently chosen for the Gandhi Peace Award. Earlier Award recipients include Eleanor Roosevelt, Linus Pauling, Benjamin Spock, Wayne Morse, U Thant, Helen Caldicott, Corliss Lamont, and Robert Jay Lifton.

He is founder and President of International Philosophers for the Prevention of Nuclear Omnicide (IPPHO); Co-Founder and American President of the Union of American and Japanese Professionals Against Nuclear Omnicide; Chairperson of the National Campaign for a Policy of No First Use of Nuclear Weapons, endorsed by 500 members of the National Academy of Science, 30 members of Congress, and 40 Nobel Laureates.

Professor Emeritus of Philosophy at the City University of New York, John Somerville will receive the Bertrand Russell Society Award plaque on June 20th, at the annual meeting of the Bertrand Russell Society, held this year at San Diego State University.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician/philosopher/social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. Some Society members are professional philosophers; most members are not. Membership is open to anyone interested in Russell. For information, write JS, RD 1, Box 409, Coopersburg, PA 18036.

INVITATIONS TO CORRESPOND**(26) Letter-writing.** These two members would like to correspond with other members.

Ed Tanguay/530 Oliver St./Conway, AZ 72032
Dewey I. Wallace, Jr./Apartado Postale 635/Pueblo, Pue, Mexico

(27) KENNETH BLACKWELL AWARD

KENNETH BLACKWELL RECEIVES THE BERTRAND RUSSELL SOCIETY'S 1987 BOOK AWARD

The Bertrand Russell Society's 1987 Book Award has gone to Kenneth Blackwell, for The Spinozistic Ethics of Bertrand Russell (London: Allen & Unwin, 1985). In the words of one reviewer, it "is without doubt the definitive study of Russell's knowledge of, and debt to, Spinoza."

Russell often expressed his admiration for Benedict de Spinoza, the Dutch philosopher (1632-1677). As early as 1897, at age 25, Russell wrote, "I think Spinoza and Lessalle attract me as much as any one in history." Nearly fifty years later, in his History of Western Philosophy (1945), he wrote, "Spinoza is the noblest and most lovable of the great philosophers."

Dr. Blackwell has an extraordinarily intimate knowledge of Russell's writings, having begun to deal with Russell's papers during Russell's lifetime, at Russell's home in Wales. He later helped prepare Russell's Autobiography for publication. Still later, he shepherded Russell's papers from Britain to Canada, where he now presides over them as Archivist of the Russell Archives, at McMaster University, Hamilton, Ontario. He is also Editor of Russell, the Journal of the Bertrand Russell Archives, which he established.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), logician, philosopher, social reformer and Nobel Laureate. Membership is open to all. For information, write KB, RD 1, Box 409, Coopersburg, PA. 18036.

DOCTORAL GRANT ANNOUNCEMENT

Announcing
The Bertrand Russell Society's
1988
\$1000 DOCTORAL GRANT

The Bertrand Russell Society will award a Doctoral Grant of \$1000, to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life, or times of Bertrand Russell.

The candidate is required to send to the Society:

- (1) an abstract of the theme of the dissertation and of the plan of study;
- (2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval;
- (3) a letter from the dissertation advisor evaluating the applicant and the plan of study;
- (4) a statement, in the candidate's covering letter, indicating that if the candidate is awarded the Grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 N. St. Louis Avenue, Chicago, IL 60625, by May 1, 1988. The recipient will be announced in June 1988.

Please note that the candidate may be enrolled in any field. Past Grants have been awarded to candidates in the fields of History, Mathematics, and Philosophy. Candidates might also come from English, Education, Sociology, and Psychology.

ABOUT INDIVIDUAL MEMBERS

(28) IRVING ANELLIS writes that he plans "to speak on Russell on infinitesimal analysis at the 8th International Congress on Logic, Methodology, and Philosophy of Science in Moscow, USSR, in August '87."

(29) KEN BLACKWELL tells how he became the Russell Archivist, in "Humanist in Canada" (No. 23):

When I finished university in 1965 I was at a loss what to do, so I decided to travel for a year in Europe. On the way I stopped at major university and city libraries across the U.S. in connection with a bibliography of Russell I had been compiling as a hobby.

Once in London I did more research on Russell at the British Museum. Then I gave it up and went to Paris for four months. After Paris I made a tour of the Continent. The country that charmed me most was Bulgaria, although the Plovdiv Public Library, where I spent a delightful afternoon, didn't have any Russells in its card catalogue.

I wound up the tour in Ireland, and was on my way through North Wales to London and thence home, with still no career in mind, when I decided to visit Russell's little town, called Penrhyn-

deudraeth. After a few days I was sufficiently mesmerized by thoughts of seeing Russell — a philosopher perhaps as great as Plato — to dial Penrhyn 242. I was accorded a minute's interview with the Great Man.

Actually the interview was highly embarrassing and I temporarily concluded that people shouldn't disturb famous old warriors. But as I left the house I chatted with his young American secretary. When he found I knew something about Russell's writings, and had checked with Russell, he asked me to tea that afternoon. The tea lasted three incredibly short hours. Russell was witty, lucid and inquiring. For example, I asked him what he thought of de Gaulle, who had just visited Russia. He said: "Well, I don't know. What do you think of him?"

A few days later I was hired to sort his papers, which were in his basement and about to be put on the market. This lasted about four weeks. In the spring of 1967, I began working for Russell's London literary agent and helped prepare the Autobiography for publication.

The papers were sold to McMaster in March 1968. As I was familiar with the dozens of cabinet drawers and trunks and was free and eager to go to Canada, William Ready, the librarian, hired me to oversee the shipping of the papers from Britain and then to set them up in proper archival fashion at McMaster. Since then this work has absorbed me almost completely. Experience has not borne out my barber's comment that I must be very brave to defend the opinions of an atheist ban-the-bomber like Bertrand Russell!

(30) MARVIN KOHL, who teaches Philosophy at SUNY (Fredonia, NY), has given prizes to several of his students. The prizes: student memberships in the BRS.

- (31) STEVE MOLENAAR is bringing light to the community of Willmar, Minnesota, in which he lives. He says that the Baptist head librarian of the local public library "bears partial responsibility for the backwardness of this farming community.

"In surveying our library, I found 964 books on Christianity, one on humanism, and one on atheism. Those on humanism and atheism were hostile. Similarly there were 7 periodicals on Christianity and none on humanism or atheism.

"Through threats of a suit on censorship, I persuaded them to subscribe to THE HUMANIST. I then donated gift subscriptions to the following, much to their dismay: FREE INQUIRY, CREATION/EVOLUTION, RUSSELL SOCIETY NEWS, RUSSELL (journal), FREETHOUGHT TODAY, AMERICAN ATHEIST, HUMANISM TODAY, NEW HUMANIST, THE WORLD, CHURCH/STATE, THE SKEPTICAL INQUIRER, AMERICAN RATIONALIST, BIBLICAL ERRANCY.

"In addition, I donated 4 books on atheism, and a set of the 21 "Rights of Americans" handbooks from the ACLU.

"I checked Minnesota's community college library system and found, if I remember correctly, about 257 books by Bertrand Russell. In Willmar's community college, there were none."

Steve goes on to say: "I persuaded the library to subscribe to The Humanist, making the case that the library was practicing censorship and violating the Library Bill of Rights (as adopted by the American Library Association), by not including any non-Christian magazines. A bit of prompting in the form of a letter from the Minnesota Civil Liberties Union, at my request, may have helped. (Another source of help could be the American Library Association in Chicago.)

"True activists may wish to do more for their community. With imagination, opportunities present themselves. Look for local civil liberties violations that may interest your regional chapter of the ACLU. I found three such items in Willmar: a church-run building on public property, a public hospital chaplain paid \$40,000 per year out of city funds, and censorship at the public library. Another place to look is the church page of the local paper. Ours has a "Pastor's Corner" column in which I have been trying to have the Unitarians represented. A piece written by the Assistant Minister of the First Unitarian Society of Minneapolis was turned down because the editor did not consider it sufficiently inspirational. I would also recommend writing Letters to the Editor occasionally, when local views need to be challenged."

Doesn't this give you an idea? Wouldn't you like to give your local library a subscription to Russell Society News? We'll give you a special rate: \$10 per year. Or you can ask us to send your copy of RSN to your local library, at no cost to you. (Then you can read it at your library.) First, you would have to show your library a copy of RSN and ask whether they would accept a gift subscription from you.

- (32) RAYMOND PONTIER gives a weekly sermon/talk at the Lakeland Unitarian Universalist Fellowship (in Wayne, NJ) of which he is Minister. His May 17th talk was on Bertrand Russell; the reaction to it was "most positive and enthusiastic." It is a good introduction to BR; a transcript is available from the Russell Society Library. Ray says, "Unitarian Universalists are truly kindred spirits with Bertrand Russell, having a primary focus on individual freedom and the centrality of reason."

ABOUT OTHER ORGANIZATIONS

- (33) Free Inquiry's Sixth Annual Conference (Sept 11-13) will throw Secular Humanists and Roman Catholics into the arena and let them fight it out, with a few Evangelicals tossed in for good measure. This should be interesting! Excerpts from the announcement follow; for additional information -- including costs and reservations -- write directly to FREE INQUIRY, PO Box 5, Buffalo, NY 14215.

FREE INQUIRY's sixth annual conference promises to be perhaps the most unique it has sponsored to date. Never before have Roman Catholic theologians engaged in lengthy dialogue with secular humanists about issues of concern to the general public: the church and politics, the role of the papacy, church doctrine on reproductive freedom, the role of women.

The conference will also focus on issues of vital importance to secular humanists: the Alabama and Tennessee textbook cases will be debated with two evangelist lawyers, and humanist views of morality and sexuality will be discussed. Finally, on Sunday there will be discussions and workshops on how to build humanist institutions in a positive and constructive way.

SECULAR HUMANISM, ROMAN CATHOLICISM: CONFRONTING THE CONTEMPORARY WORLD

- (34) SEA, The Society of Evangelical Agnostics, founded and run by WILLIAM H. (BILL) YOUNG, "has just recently been dissolved after 12 years and about 1150 members. I just ran out of energy and time," says Bill, "and felt that I wanted to devote my efforts more to the Cedar Springs Library and have a little time for other things. I plan to write a brief history, tentatively titled, 'Twelve Years At SEA'."

Cedar Springs Library, 43378 Cedar Springs Road, Auberry, CA 93602, is a free-thought library. Among its holdings is a complete set of Russell Society News.

Here is what may be the final memo from SEA:



RIPPLES

The Society of Evangelical Agnostics provided a loose-knit fellowship for many persons over the years. However, many SEA members also had connections with other organizations. Now that SEA has been dissolved, you especially may want to contact some or all of them.

NATIONAL MEMBERSHIP ORGANIZATIONS AND PUBLICATIONS IN WHICH SEA MEMBERS HAVE HAD LEADERSHIP ROLES:

- American Humanist Association 7 Harwood Drive, Amherst, NY 14226 THE HUMANIST and FREE MIND
- Atheists United 14542 Ventura Blvd. Suite 211, Sherman Oaks, CA 91403
- Committee for the Scientific Investigation of Claims of the Paranormal Box 229, Central Park Station, Buffalo, NY 14215 SKEPTICAL INQUIRER
- Council for Democratic and Secular Humanism 3159 Bailey Avenue, Buffalo, NY 14215 FREE INQUIRY and the SECULAR HUMANIST BULLETIN
- Fellowship of Religious Humanists Box 278, Yellow Springs, Ohio 45387 RELIGIOUS HUMANISM and THE COMMUNICATOR
- Freedom from Religion Foundation Box 750, Madison, WI 53701 FREETHOUGHT TODAY
- Independent Atheists Box 4123, Oak Park, IL 60303-4123 THE INDEPENDENT ATHEIST
- Rationalist Association 2001 St. Clair Avenue, St. Louis, MO 43188 THE AMERICAN RATIONALIST Also provides BOOK SERVICE-AR

OTHER PUBLICATIONS WITH NATIONAL DISTRIBUTION EDITED BY SEA MEMBERS:

- BIBLICAL ERRANCY 3158 Sherwood Park Drive, Springfield, OH 45505
- CREATION/EVOLUTION P.O.Box 146, Amherst Branch, Buffalo, NY 14226-0146
- ESSAYS FOR A FREE REPUBLIC P.O. Box 417, West Side Station, Worcester, MA 01602
- Freethinkers Box 30544, Santa Barbara, CA 93105 Publishes occasional papers.
- HUMANIST QUEST FOR TRUTH Box 625, Brighton, CO 80601
- JOURNAL OF FAITH AND THOUGHT Church Street & Trinity Place, Montclair, NY 07042
- MONKEY'S UNCLE! 224 Parliament Dr., Greenville, SC 29615
- THEISTIC EVOLUTIONISTS' FORUM 224 Parliament Dr., Greenville, SC 29615

There are many other national organizations to which SEA members belonged, but in which, as far as is known, none had leadership roles. They include:

- Alcoholics Anonymous - AmPhysSoc - American Atheists - American Civil Liberties Union - American Farmland Trust - American Friends Service Committee - American Gay Atheists - Americans for Religious Liberty - Americans United for Separation of Church & State - Amnesty International - Association for Humanistic Psychology - Audubon Society - Bertrand Russell Society - Beyond War - Center for the Study of Democratic Institutions - The Churchman Associates - Common Cause - Educators for Social Responsibility - American Ethical Union - Fellowship of Reconciliation - Friends Committee on Legislation - Friends of Ingersoll - Fundamentalists Anonymous - Handgun Control, Inc. - Hemlock Society - International Humanist and Ethical Union - Mensa - National Organization for Reform of Marijuana Laws - National Organization for Women - People for the American Way - Planned Parenthood - Populist Party - Sierra Club - Union of Concerned Scientists - Unitarian Universalist Association - Unitarian Universalist Service Committee - War Resisters League - Women's International League for Peace and Freedom - World Peace News.

The addresses for most of these organizations should be available at most libraries. If you need an address and cannot find it, contact the Cedar Springs Library, Box 515, Auberry, CA 93602, which has published this list as a continuation of one published by SEA.

March 1987

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BR'S PUBLISHER

(36) From McMaster Courier, 5/26,87, p.10, with
thanks to IRVING ANELLIS ----->



At McMaster: Rayner Unwin poses beside bust of Bertrand Russell in Mills Memorial Library.

Publisher of Russell papers visits McMaster

The publisher of the Bertrand Russell papers, Mr. Rayner Unwin, was on campus May 6 to meet with members of the Russell Editorial Project.

Mr. Unwin stopped off at McMaster while on a three-day tour of Toronto and Hamilton to promote the 50th anniversary of the publishing of J.R.R. Tolkien's *The Hobbit*.

Sir Stanley Unwin, founder of Unwin publishing, first started publishing the works of Bertrand Russell in 1916 during the First World War.

At that time Russell was in jail as a conscientious objector to the war and no large publishing house was interested in his works. The senior Unwin was just starting out in the publishing business and approached Russell with an offer to publish his works.

"Russell was delighted," said Mr. Unwin, "and we have been publishing Russell's works ever since. My father and Russell grew old together."

Unwin Hyman has published four volumes of Bertrand Russell's papers and expects to continue publishing them well into the year 2000.

(37)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

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IF YOU HAVEN'T YET USED THE BALLOT (NEXT PAGE), PLEASE USE IT RIGHT NOW

AND MAIL IT TODAY

(38)

BALLOT

5 Directors are to be elected for 3-year terms starting 1/1/88.

Make a checkmark next to each of the 5 candidates for whom you wish to cast your vote. If you vote for more than 5, it disqualifies the ballot. Information about the candidates is provided in (9).

() Truman Anderson

() Irving Anellis

() Adam Paul Banner

() Jacqueline Berthon-Payon

() Bob Davis

() Jim McWilliams

() Hugh Moorhead

() Kate Tait

Comments are welcome, on any topic _____

Your name (optional) _____ date _____

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RUSSELL SOCIETY NEWS

No. 56

November 1987

- (1) Highlights: 1988 meeting plans (4). Dues are due (5). BRS at APA: the program (8); the abstracts (40). Treasurer Darland seeks successor (6). Directors elected (34). Anellis in Moscow (15). New Seckel book reviewed (27). Why Sass applauds BRS Award to Somerville (20). Jacobs disrobes in public (17). Nuclear matches (22). Lamont, BR & Singer on Free Will (24). Reviews of Duffy's novel about Wittgenstein (28-31). Wittgenstein spoof (32).

BY BERTRAND RUSSELL

(2) A Memorable Answer.

Q: Many say they would rather be dead than red. How would you respond to that, Lord Russell?

A: I'd ask them if they think they're the only people in the world. I myself would certainly rather die than live under a communist tyranny...or indeed any other tyranny, but I don't think that on that ground, I have a right to say that every inhabitant of [say] India should die. I have no right to say that they should die for my convictions. And of course you must remember that exactly the same feelings exist among earnest communists. The earnest communist will feel that he would rather die than live in a capitalist world. Well, those sentiments are foolish when you extend them beyond yourself. You have a perfect right to sacrifice your own life...you do not have a right to sacrifice the life of the whole of mankind. (CBC's Closeup Interview, 1959)

(3) An Imaginary Interview.

Q: Why did Aristotle call man a rational animal?

A: His reason for this view was one which does not now seem very impressive; it was that some people can do sums.

It is in virtue of the intellect that man is a rational animal. The intellect is shown in various ways, but most emphatically by mastery of arithmetic. The Greek system of numerals was very bad, so that the multiplication table was quite difficult, and complicated calculations could be made only by very clever people. Nowadays, however, calculating machines do sums better than even the cleverest people. As arithmetic has grown easier, it has come to be less respected.

This is an Imaginary Interview because the interview never took place, it was only imagined. The question is an invented question. The answer is an excerpt from Russell's writings. Q: Why not simply present the excerpt by itself, standing alone? Why introduce it with a question? A: The Question & Answer format is a way of focusing attention on one small part of Russell's large output...much as a magnifying glass can focus attention on one small part of a large map. The Q & A format also promotes interest in what Russell had to say on this particular topic.

The excerpt comes from "An Outline of Intellectual Rubbish", originally published as one of Haldeman-Julius's Little Blue Books (1943), reprinted in "Unpopular Essays" (1950), and in "The Basic Writings of Bertrand Russell" (1961).

ANNUAL MEETING (1988)

- (4) June 17-18-19. Please note it on your calendar. That's when we will have our 1988 Annual Meeting...at SUNY College at Fredonia, NY (about 35 miles from Buffalo, the nearest airport. SUNY = State University of New York). BRS President Marvin Kohl, who teaches Philosophy at SUNY/Fredonia, chose the site and the dates. He is in charge of making arrangements, and has sent out a call for papers. The meeting's title: "1988 Bertrand Russell Conference on Happiness and the Important Things of Life." Keynote Speakers are Paul Kurtz ("Mr. Secular Humanist") and Ken Blackwell ("Mr. Russell Archives"). Start saving your pennies, and come!

1988 DUES ARE DUE

- (5) TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1988. The January 1st due-date applies to all members, including first-year members (except those who joined in December 1987).

Here is the 1988 dues schedule: Regular, \$30; couple, \$35; Student and Limited Income, \$12.50. Plus \$7.50 outside U.S., Canada, and Mexico. Plus \$2 for Canada and Mexico. In US dollars.

Please mail dues to 1988, RD 1, Box 409, Coopersburg, PA 18036.

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

Thanks!

TO FIRST YEAR MEMBERS -- members who joined any time during 1987; the rest of this item is for you.

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

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

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

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

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

The one exception: new members who joined in December 1987. Their renewal dues are not due till January 1, 1989.

REPORTS FROM OFFICERS

- (6) Treasurer Dennis Darland wants to -- and is entitled to -- step down, after keeping track of BRS finances for 8 years. We are greatly indebted to him for the first-rate job he has done. He will continue to serve as Treasurer until we find a successor.

We now seek that successor. Dennis has been doing the record-keeping on his Apple II+ computer...and has most generously offered to make it available to the next BRS Treasurer.

If you have a talent -- and a liking -- for this kind of work, let us hear from you, and mention your qualifications. Please write c/o the newsletter, address on Page 1, bottom.

REPORTS FROM COMMITTEES

- (7) Membership Committee (Lee Eisler, Chairman):

Unfortunately for us, the publication, Free Inquiry, will stop having classified ads. It is unfortunate because it was our best buy, both in number of new members recruited and in cost.

This is additional reason for us to keep looking for publications that might be right for our ads.

If you know of any such publication, please send your suggestion to the Newsletter, address on bottom of Page 1.

(8) Philosophy Committee (David Johnson, Chairman):

The Philosophers' Committee of the Bertrand Russell Society will sponsor a session on Russell's philosophy from 9 to 11 a.m. on December 29, 1987, in the Embassy Room of the Sheraton Centre Hotel in New York City. This session, consisting of two papers with commentary, is in conjunction with the Eastern Division meetings of the American Philosophical Association. The program is as follows:

Chair: Professor Payanot Butchvarov, University of Iowa.

Paper: "Russell's Robust Sense of Reality: A Reply to Butchvarov", Professor Jan Dejnozka, United States Naval Academy, Annapolis, Maryland.

Commentator: Stewart Umphrey, Tutor, St. John's College, Annapolis Maryland.

Paper: "On What is Denoted", Professor Russell Wahl, Idaho State University, Pocatello, Idaho.

Commentator: Professor Justin Leiber, University of Houston, Houston, Texas.

BY BERTRAND RUSSELL

- (9) "Divorce By Mutual Consent" was BR's contribution to "Divorce" (NY: The John Day Co., 1920, pp. 13-18; re-printed as a Haldeman-Julius Little Blue Book, #1582, "A Liberal View of Divorce").

BERTRAND RUSSELL

Divorce by Mutual Consent

ON few matters is there such diversity of law and custom as on divorce. The Catholic Church is opposed to divorce entirely, on no matter what ground. The Soviet Republic allows divorce on the application of either party. The Scandinavian countries permit divorce by mutual consent. Britain admits only one ground, namely, adultery.

Within the United States divorce laws differ widely. The law of New York State is the same as that of Britain. South Carolina has no divorce: Nevada is nearly as liberal as Scandinavia.

Can we find any principle by which to judge between these varying customs?

Clearly the interests of children provide the main argument against too easy divorce. When a marriage is childless, the State has no interest in its permanence, and it ought to be dissoluble on the application of either party.

When there are Children

Children are the one purpose of marriage, and no one should be tied to a union which fails in this respect. But when there are children, the matter is more complicated. Divorce is apt to inflict psychological damage upon children, but at least equal damage results from quarrels between parents and an atmosphere of hostility in the home.

There are, therefore, two opposite sets of considerations between which a balance must be struck.

I do not think that adultery, by itself, should be a ground for divorce. A large percentage of husbands, and a not inconsiderable percentage of wives, are occasionally and more or less casually unfaithful, particularly during enforced separations, without any desire to break up the home or any cessation of mutual affection.

Public Opinion

In such cases it is the duty of the other partner to be tolerant, and not to attach undue importance to a passing incident.

The excessive jealousy which at present

makes such an attitude difficult would be less difficult to control if it were not encouraged by public opinion, which regards it as not merely justifiable but positively virtuous.

The most usual ground for divorce ought to be one which at present is allowed in few countries, namely, mutual consent. The law of Britain, like that of New York State, lays it down that there shall be no divorce if both parties desire it. This is inherently absurd: there is nothing that makes a marriage of which both husband and wife are weary, better worth preserving than one which still seems good to one of the parties.

Moreover, as every one knows, the law gives rise to evasions and perjuries: the great majority of divorces are, in fact, obtained by mutual consent, though lawyers and judges have to pretend ignorance of this fact.

It would be far better to bring the law into conformity with what is really done, since it is impossible to bring practice into conformity with the theory of the law.

Official Adultery

Another advantage of mutual consent is

that it avoids the necessity for a public quarrel and for the vilification of the "guilty" party. The official adultery to which men have to submit in order that their wives may divorce them is a sordid business, and not the sort of thing that the law ought to demand and promote as it does when adultery is the sole ground for divorce.

Moreover, if mutual consent is admitted questions of alimony and custody of the children can be settled out of court by private treaty between husband and wife, the court being merely called upon to sanction whatever agreement has been reached.

There is a fear that divorce would become commoner if mutual consent were permitted, but this fear appears to be groundless; Sweden, which permits this cause, has a much lower divorce rate than America.

For these reasons I should advocate mutual consent as the ground wherever neither party has any special and unusual defect.

There remain, however, such matters as insanity, crime, and dipsomania. The failure to recognize these grounds for divorce is an intolerable cruelty, not only to the husband or wife, but also to the children. Perhaps insanity is the clearest case.

Our Moralists

Our moralists are so much concerned that divorce shall only occur as punishment for sin that they have quite lost sight of the paramount consideration, namely, the welfare

of children. They argue that since it is not wicked to be mad it ought not to be a ground for divorce.

Thus men and women find themselves tied to partners who ought not to have access to the children, and commanded to have no more children unless they choose a lunatic for the other parent. This law can be understood on the hypothesis that it was made by lunatics, but on no other.

Very similar considerations apply to serious crime. If children have a gaol-bird for their father, their welfare is not furthered by decreeing that their mother must be tied to him for life.

Dipsomania, when it is sufficiently pronounced to need medical treatment in a home, and even when it only goes as far as habitual drunkenness, is a thing from which children should be shielded.

In all such cases, the refusal to allow the marriage to be dissolved is wanton cruelty, and cannot be justified on any human or humane ground. Those who believe that religion enjoins such unnecessary suffering must have cruelty in their hearts, or else be incapable of freeing themselves from traditions that descend from a less merciful age.

As in Scandinavia

While I hold that the legally permitted grounds for divorce ought to be extended as widely as they are in Scandinavia, I hold, nevertheless, that, as a matter of private morality, parents ought to be slow to resort

to divorce except for grave cause.

The way to secure this, however, is not by harsh laws, but by making parents more conscious of their obligations towards children, and of the need of mutual forbearance resulting from these obligations.

If a marriage brings lifelong happiness, so much the better; but even if it does not, conscientious parents will hesitate to subject their children to the emotional strain and nervous damage too often entailed by separation or violent disagreement. This is a matter for the individual conscience, and no good purpose is served when the law compels men and women to pretend to a degree of virtue that they do not possess.

Existing Laws

To sum up: Where there are no children, divorce should be obtainable at the request of either party. Where there are children, the usual ground should be mutual consent; other grounds should be insanity, grave crime, habitual drunkenness, and certain other diseases. Adultery *per se* should not be a ground.

Existing unduly severe laws can only be amended where there is a dominant political party not appealing for support to any of the Churches. This means that in English-speaking countries the most that can be hoped is the maintenance of the *status quo*, at any rate for many years to come.

We shall be fortunate if we escape reactionary changes designed to please the Catholic Church.

- (10) Hopes for Australia in a Hundred Years is the title of the last of BR's 6 radio talks over Australian radio in 1950-51. It was broadcast April 2, 1951, after BR had left Australia. Our great thanks to TOM STANLEY for locating the 6 talks, and to the Australian Broadcasting Company for making them available to us.

What will Australia be like a hundred years from now?

In a dyspeptic mood, it would be easy to make gloomy prophecies. One might suppose that Asia had burst its dams, that a long war on Australian soil between Chinese and Indians had been decided in favor of the former by enlisting Papuans and Bornese head-hunters, and that these men, after the exhaustion of a long struggle, had remained masters of the situation.

I could easily think of dozens of other dyspeptic forecasts, but since the future is unknown, we have a right to dwell on more cheerful possibilities, and this is what I shall do.

I shall assume that Australia remains a white man's country, and that, by the help of science, its potentialities are developed to the utmost. In that case it would be reasonable to expect a population of about a hundred million, all of them materially comfortable, and all enjoying the physical minimum that is necessary for happiness. I do not suggest that all will be happy; there will, no doubt, be some people who will find happiness intolerably boring, and will devote themselves to being a plague, both to themselves and to their friends. But I think there should be a law to the effect that on the sworn testimony of ten persons that Mr. A has made them miserable, Mr. A should be compulsorily subjected to the attention of a psychiatrist, who should himself be exempt from the operation of this law.

I would not, however, entrust the promotion of cheerfulness solely to psychiatrists. I should see to it that young people had lots of fun, and old people lots of leisure. Everybody in country places should have a helicopter, and every house should have a comfortable landing stage. Even if you lived a hundred miles from your nearest neighbor, it would be quite easy to drop in on him for a chat when you felt so disposed. At appropriate distances there should be centres containing cinemas, dance halls, swimming pools, and all the other apparatus of bliss. I imagine an enormous increase in irrigation, and a considerable consequent increase in afforestation, which will gradually have a softening effect upon the climate. I think we may also hope that by that time it will be possible to make rain. The right to make rain will have to belong exclusively to the

Commonwealth Government, otherwise each state will complain that its neighbor is condemning it to drought. I can imagine general elections turning on the question of how much rain there shall be, for obviously those in the country will have more desire for rain than the city dwellers. I see no reason why country life, enlivened by broadcasting, television, and perhaps even a few books, should be dull or monotonous. If at any time it became so, a helicopter brigade could be organized to descend upon Canberra with huge banners saying "We Want Rain".

Your cities, some of which are already beautiful, could easily be the finest in the world since they have magnificent sites and abundant space. If the price of wool continues to soar, it will become increasingly difficult to get rid of your surplus wealth, and one of the best ways would be the creation of metropolitan splendour.

A population which is to profit by leisure and physical ease needs a high standard of education, not only of a technical sort, but also in more cultural matters. There is every reason to hope that Australia may, with time, become a great centre of art and music, and literature and the drama.

The old world has become too crowded; it is nothing but an alternation of police regulations and cosmopolitan hotels. Imagine Odysseus travelling over the route which, in his day, contained Calypso and Circe, and Scylla and Polyphemus. What would he find now? Nothing but armies and policemen and Cook's Tours. These do not promote great poetry, or stimulate the imagination. During the little time that I spent in Australia I found the existence of great spaces incredibly liberating. If I did not meet Calypso and Circe, that was entirely my fault. They are emanations of the imagination, and I am sure the right sort of traveler would find them in the Out Back as easily as Odysseus found them in their islands. There is no limit to the adventure that will be open to Australian men in the helicopter age.

They will be able to choose between the South Pole and the summits of New Guinea mountains. They can, by the use of scientific magic, become monarchs in New Caledonia or prophets in Patagonia. In fact, the possibilities of adventure will be limited only by the poverty of imagination, and there will be no need for anybody to be ground down by the dull monotony of industrial life. I do not, of course, mean that there will not be industrialism, but I do mean that mechanical toil need never be the whole of anyone's life. I have a friend of very great scientific ability who spends half his life in factories and the other half in scientific research. This kind of life is somewhat difficult at present, but in Australia of a hundred years hence it could be easy and not uncommon.

Most of us live still under the oppression of long centuries of gloom. Toil from morning till night, uncertainty as to tomorrow's daily bread, fear of enemies, fear of natural cataclysms -- these things have made the background of our thoughts and feelings the emotions that emerge in nightmares, the possible horrors that make us hate our neighbors, and the brooding sense of sin that darkens the brightest moments. All this I should wish to see eliminated from the unconscious. For all this, which was once the inward mirror of unavoidable outward problems, is now, thanks to science and scientific technique, something no longer justified by anything in physical nature, but only by an antiquated human psychology. If we were all cheerful, we should have every reason to be cheerful. It is only because so many of us are gloomy that gloom is forced upon us. The world in which we live is, in fact, one in which there are many reasons for gloom. A large proportion of our thoughts, and more than half of our income, is devoted to preparations for killing each other. Not that we expect to get any good out of killing each other. We know perfectly well that those who are unlucky enough to survive will be worse off than before. What is wrong is only that there are so many people in the world who believe that other people wish to kill them, and who, therefore, wish to kill the other people. This is all silly and comes of teaching people that they ought to be frightened and miserable. If we were all taught to be bold and cheerful, nature would never teach us the opposite, provided we made adequate use of modern knowledge and skill.

And so, if I had control of the education of children in the happy Australia that I am imagining, I should from the very beginning do everything possible to leave their natural joy of life undimmed. I should let them spend most of their waking day in a spacious environment, open to the air whenever the weather permitted, in which there would be no valuable objects they must not break, no pre-occupied adults whom they must not disturb by their noise, no sharp objects upon which they must not cut themselves, and generally as little need as possible to any "don't". In the home, this is impossible. There are knives with which children must not cut themselves, there are clocks that they must not smash, there are grown-ups whom they must not distract beyond a point. In a spacious nursery school rightly constructed, there need not be these restrictions. One restriction, it is true, would remain: the children must not be allowed to torture each other. But that is an essential necessity of social life, and one which is in no degree diminished by liberation from bondage to nature.

A great deal of education could be made much pleasanter than it is at present by teaching children things that they think worth knowing. This is a matter of educational skill. If you begin with some entirely practical problem that the child can easily apprehend, such as, say, constructing a bicycle, you can gradually introduce him to theory as an essential factor in the production of practical results. In time, especially if the child is intelligent, he will willingly accept a considerable amount of drudgery so long as he is persuaded that it is necessary to the end in view.

This applies to the arts as well as to science. When I was young children were made to learn stock pieces of poetry by heart, with the result that they hated poetry and associated the names of the poets concerned with intolerable boredom. But if you set a group of children to acting Shakespearean comedy, each will see some point in learning his part, and they will go through a great deal of work not only without reluctance, but

with positive enjoyment. The same sort of thing applies to singing. There is a simple rule -- Shakespeare wrote to give pleasure, not to give pain, and adults who use him to inflict pain are insulting his memory. If you do not enjoy Shakespeare, you had better let him alone. There is no more reason to read him, if you dislike him, than for eating oysters if you find the taste disgusting. But if you remember that Shakespeare was written to be acted, you will be astonished by the number of children who will enjoy him.

I should teach children history chiefly by means of the cinema. They will remember it twenty times as well as if they had learned it from a book. Gloomy adults dislike this method because it is not unpleasant. But I cannot accept the view that the main purpose of education is to teach children to endure suffering.

I suppose the most interesting part of history for the people that we are considering will be the hundred years that for us are still in the future. I imagine the children of Australia being taught that their ancestors came from a place called Europe, now mostly desert, but in former times fertile, and even, in a sense, more or less civilized. This queer place, they will learn, was cut in two by an imaginary line down the middle, and the people on each side of the line were carefully taught to hate and fear the people on the other side. One fine day they started killing each other with the most exquisite scientific skill, and dropping poison on the ground from the clouds so that crops would no longer grow. The consequence is that this part of the world is now only interesting to archeologists, who have to go in special clothes and boots made to screen them from radioactivity. Fifty years ago, so these children will be taught, some rash archeologists left off their nose bags while they slept. These men all perished, and nowadays the nose bags are more firmly attached. On Sundays the children will be taught the moral of this piece of history.

Perhaps, who knows, Australia may be the one island of civilisation left in the world. I can imagine Australian scientists surrounding their continent with a radioactive Barrier Reef warranted to kill any rash traveler approaching from without. Australians themselves will have discovered ways of protecting themselves from lethal emanations, so that they alone will be able to travel freely. However I think it possible that civilisation may survive in some other places, for instance, the Fiji Islands and the Antarctic Continent, which by that time will have been made warm by means of radioactivity.

These possibilities, however, are fantastic. I do not think it soberly probable that the rest of the world will do so badly as I have been suggesting. Still less, I fear, would it be possible for Australia to thrive if the rest of the world were in ruins. What would you do with your wool if there was nobody outside Australia to buy it? The fortunes of Australia are, in fact, very intimately bound up with the rest of the world. In particular, the defense against Asia can never be secure until Asia is prosperous. When the populations of India and China are as well off as that of Australia, then, and not till then, Australia will have no reason to fear the envy of more populous neighbors. No part of the world in our day can shut itself up and say, "I will live for myself without regard for others." The last country that really hoped to do this was Tibet, but now Peking has replaced Lhasa, and the Holy Prophet Marx has replaced Buddha.

In the unified world in which, while our kind of civilisation persists, we must all live, Australia has certain important possibilities of leadership. First and foremost, because you have a large almost virgin continent with which to experiment; second, because the problem of Asia, of which the solution is imperative, is one which touches you nearly, and in regard to which you have experience; and third, because you are a vigorous, energetic and hopeful race, whose adventurousness has not been damped by failure or disaster. For all these reasons, in my visions of the next hundred years, I find that Australia contributes a very large part to the total of my hopes.

ABOUT BERTRAND RUSSELL

(11) George Steiner on Bertrand Russell, in *The New Yorker* (8/19/67):



ON Winston Churchill's eightieth birthday, an English journal of opinion sent felicitations to "the second greatest living Englishman." The panache and impertinence of the compliment lay in the omitted premise. But to logicians and radicals the missing name rang clear: it was that of Bertrand Russell. And the implicit judgment may stick. Indeed, it may reach well beyond English life. It looks as if the presence of Russell will come to inform the history of intelligence and feeling in European civilization between the eighteen-nineties and the nineteen-fifties as does that of no other man. As

no single presence has, perhaps, since Voltaire's.

The parallel is both obvious and deep. It springs from the actual wrapper of this handsome book, "The Autobiography of Bertrand Russell" (Little, Brown), with its portrait of Russell made in 1916. His hair is close-folded in the manner of an eighteenth-century wig, the nose is beaked and Voltairean, the lips are sensuous but faintly mocking. Like Voltaire, Russell has lived long and made of this fact a statement of values both festive and stoical. His published work has been immense, an outrage to the sparsities of the modern manner; it comprises some

forty-five books. His correspondence has been even larger. Like Voltaire's, it has touched directly on every nerve of its century. Russell has debated philosophy with Wittgenstein and fiction with Conrad and D. H. Lawrence, he has argued economics with Keynes and civil disobedience with Gandhi, his open letters have provoked Stalin to a reply and Lyndon Johnson to exasperation. And, like Voltaire, Russell has sought to make of language—his prose is as supple and lucid as the finest of the classic age—a safeguard

against the brutalities and mendacity of mass culture.

It may be that Russell's range is ampler than Voltaire's, although no single work he has produced cry-

tallizes a whole sense of the world as does "Candide." Only logicians and philosophers of science are qualified to assess the contribution of Russell's "Introduction to Mathematical Philosophy" and of "The Principles of Mathematics," which he completed in 1903. Together with the "Principia Mathematica," published in collaboration with Whitehead between 1910 and 1913, these books retain a commanding vitality in the history of modern logical investigation. They anticipate many of the notions that are proving most fruitful in contemporary symbolic logic and information theory. Pure logicians are a rare species. In his capacity for sustained analytic calculation, in his ability to use codes of significant order less encumbered than is ordinary speech by the waste and opacities of customary life, Russell is a peer of Descartes and Kurt Gödel.

Russell's "History of Western Philosophy," much in the forefront when he received a Nobel Prize in literature in 1950, is *haute vulgarisation* in the best sense. It marches briskly from Anaxagoras to Bergson. It brims with an implicit confidence in the mortality of nonsense. Russell's book on Leibniz is dated but remains interesting for the comparisons it invites between his own appetite for omniscience and that of the great polymath and rival of Newton. "Our Knowledge of the External World," based on the Lowell lectures Russell delivered in Boston in 1914, remains perhaps the best introduction to his philosophic style and sinuous empiricism. The problems raised are as old as Plato; this means that attempted solutions are less vulnerable to fashion than in other branches of philosophy. We are an epistemological animal, asking both whence and whither but knowing neither, unable to prove that we do not inhabit a long dream. Russell beautifully charts the strangeness of our condition. He does so again, though less incisively, in "The Analysis of Mind." Had he produced nothing but these books of philosophic argument and history of ideas, his place would be distinctive.

But the shock of world war and radical changes in his own personality greatly extended and complicated Russell's natural range. Since 1914 there have been few areas of social policy, of international relations, of private ethics that he has not dealt with. His critique of our mores begins in the world of William Morris and Tolstoy; it outlives that of Shaw and Freud; it is active and more irritant than ever in that of Stokely Carmichael. He has sought to plan "The Conquest of Happiness"—whatever the title of the particular discourse or tract. He has spoken as warmly as Montaigne "In Praise of Idleness" and reverted time

and again, with the sense of a riddle unsolved, to "Marriage and Morals." He has given the world notice of "Why I Am Not a Christian" but written with a poetic tact alien to Voltaire of the claims of mysticism, of that abrupt logic of the human spirit when it is in a state of rapture. Russell's more immediately political studies and pamphlets would fill a shelf. He inquired early into the "Practice and Theory of Bolshevism" and addressed his uneasy sympathies to "The Problem of China" (another interest shared with Voltaire) long before the present crisis. His study of the "Prospects of Industrial Civilization" relates him to the thought of R. H. Tawney, while his repeated pleas for passive resistance and universal disarmament ally him to that of Danilo Dolci. The dreamer and the engineer have also been present in Russell's genius. He is a utopian of the short term, a man waking, even at ninety-five, from the simplicities of his dreams and refusing to believe that these cannot bring instant melioration to the morning. The title of one of Russell's tracts, "Has Man a Future?," sums up his quest. The mark of interrogation stands for a persistent skepticism, for a streak of resigned sadness. But the old fox's entire life, marvellous in its diversity and power of creation, has been a striving for a positive answer.

Russell seems to have kept a close record of that life almost from the start—certainly from the moment he went to Cambridge, in October of 1890, and realized that he possessed gifts out of the ordinary. Like Voltaire, Russell has seen his own person move into the light of the historical; time and eminence have in part taken him from himself, and he has watched over the process with ironic precision. "My Philosophical Development" remains an intensely readable record of his passage from Kantian idealism to a kind of transcendental empiricism that I would call Pythagorean ("I have tried to apprehend the Pythagorean power by which number holds sway above the flux"). The "Portraits from Memory," which resembles and at times completes Keynes's "Essays in Biography," tells of some of the luminous encounters in Russell's career, and recaptures, so far as any book can, the casual ceremony of intellectual life in the Cambridge of G. M. Trevelyan and Lord Rutherford, of G. E. Moore and E. M. Forster. The formal act of autobiography has grown naturally out of a life so constantly examined. Parts of this volume were assembled and dictated in 1949, other parts probably in the early nineteen-fifties. The material dealt with extends from February of 1876, when the orphaned four-year-old younger son of Lord and Lady Amberley arrived at Pembroke Lodge, the home of his grandparents, until August of 1914, when the forty-two-year-old mathematical logician, Fellow of Trinity College and of the Royal Society, was about to opt for intransi-

gent pacifism and break with much of the world he had adorned. The narrative consists of seven chapters, each followed by a selection of relevant letters. This Victorian device works admirably. Often the letters move subtly against the grain of a much later remembrance, and the dialogue between letter and recollection yields a caustic footnote. Thus, Russell could write to Lucy Martin Donnelly on April 22, 1906, about some of his most abstruse, fiercely taxing endeavors in mathematical logic, "My work goes ahead at a tremendous pace, and I get intense delight from it," whereas Earl Russell, O.M., remarks, forty-five years later, that "It turned out to be all nonsense."

Bertrand Russell was born and brought up an aristocrat. He was the grandson of a Prime Minister and cousin or nephew to a covey of military, diplomatic, and ecclesiastical worthies. Forebears who had visited Napoleon at Elba or defended Gibraltar during the American wars were animate shadows in the nursery. This was the England of espaliers and velvet lawns, of lord and servant. In these opening pages there are dizzying vistas of time. The reader of this review and the writer are, in the allowed sense of the word, contemporaneous with a man who silenced Browning at a dinner party and who, when left in tête-à-tête with William Gladstone, heard cascade upon him the dread pronouncement "This is very good port they have given me, but why have they given it me in a claret glass?" Those now living can seek out a man, still alert, whose servants and early acquaintances clearly remembered news of Waterloo. This is startling enough in itself. But in Russell's case the fact that he came of age in a world almost totally vanished from our grasp, that he belonged to the most confident elite in modern history (the Whig aristocracy of Victorian England), is more than a virtuoso trick of long life. Russell is marked to the very limits of his later radicalism by his origins.

This memoir does nothing to soften his native hauteur. "But what can a charwoman know of the spirits of great men or the records of fallen empires or the haunting visions of art and reason?" he asked Gilbert Murray in 1902, and went on, "Let us not delude ourselves with the hope that the best is within the reach of all, or that emotion uninformed by thought can ever attain the highest level." In February of 1904, Russell ventured "to a remote part of London" to lecture to the local branch of the Amalgamated Society of Engineers. His comment at the time was characteristic: "They seemed excellent people, very respectable—indeed, I shouldn't have guessed they were working men." Russell grew into one of the genuine mutineers of modern history; his fusillades against capitalism, great-power politics, and the cant of the Establishment have been fierce and prolonged. Pity for the human condi-

tion has burned in him till it has all but consumed reason: "Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be." He has gone to prison, lost academic appointments, and risked ostracism on behalf of his outraged compassion. But Russell's Jacobinism is high Tory; it springs from the certitude that birth and genius impose both the right and the obligation of moral precept. "Echoes of cries of pain reverberate in my heart," says Russell. One wonders whether he is not deceiving himself; the echo chamber lies higher, the pity, like Voltaire's, is cerebral. Fundamentally, Russell's politics of protest seek to realize the hope, so articulate in the small, vibrant coterie of Apostles to which he belonged at Cambridge, that humanity might be elevated to a just plane of social and hygienic well-being so that the elect, the pursuers of beauty and truth, could fulfill their lives without bad conscience. American democracy, argues Russell, is egalitarian and philistine. Thus, it has made room for neither intensity nor loftiness of feeling; "indeed, loftiness of feeling seems to depend essentially upon a brooding consciousness of the past and its terrible power." True politics are the art of securing elbowroom for the best; they will alleviate the squalor in the world at large that embarrasses or dissipates the life of the mind. Russell's pity has often been sharp-edged, a weapon against those who would crowd too near his sensibility.

This aristocratic misericord and a betraying preference of the abstract over the disorder of the personal underlie the general tone of the "Autobiography." They are explicit in what have rapidly become its two most notorious episodes. "I have sought love, first, because it brings ecstasy," writes Russell, "ecstasy so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness—that terrible loneliness in which one shivering consciousness looks over the rim of the world into the cold unfathomable lifeless abyss." But the search not infrequently appears to have brought ruin to others. Russell's first marriage, to Alys, the sister of Logan Pearsall Smith, began in exultation. Russell's recollection of an early visit to his beloved, in January of 1894, when London lay snowbound and "almost as noiseless as a lonely hill top," has the gentle force of Tolstoy's autobiographical narrative of Levin's visit to Kitty near the start of "Anna Karenina." But the marriage was built on a weird code of sexual reticence that soon produced cruel tensions. In March of 1911, Russell fell in love with Lady Ottoline Morrell, a woman celebrated in the lives and careers of a generation of English poets and politicians. "For one night" with her Russell felt ready to pay the price of scandal and even murder. The end of his marriage to Alys is recounted thus:

I told Alys that she could have the divorce whenever she liked, but that she must not bring Ottoline's name into it. She nevertheless persisted that she would bring Ottoline's name in. Thereupon I told her quietly but firmly that she ever took steps to that end, I should commit suicide in order to circumvent her. I meant this, and she saw that I did. Thereupon her rage became unbearable. After she had stormed for some hours, I gave a lesson in Locke's philosophy to her niece, Karin Costelloe, who was about to take her Tripos. I then rode away on my bicycle, and with that my first marriage came to an end. I did not see Alys again till 1950, when we met as friendly acquaintances.

After his term at Harvard, Russell went to Chicago to stay with an eminent gynecologist and his family. He had met one of the daughters briefly at Oxford. "I spent two nights under her parents' roof, and the second I spent with her." It was agreed secretly that the young woman should join Russell in England. By the time she arrived, in August of 1914, world war had broken out. Again, Russell's narrative should be quoted in full:

I could think of nothing but the war, and as I had determined to come out publicly against it, I did not wish to complicate my position with a private scandal, which would have made anything that I might say of no account. I felt it therefore impossible to carry out what we had planned. She stayed in England and I had relations with her from time to time, but the shock of the war killed my passion for her, and I broke her heart. Ultimately she fell a victim to a rare disease, which first paralysed her, and then made her insane. In her insanity she told her father all that had happened. The last time I saw her was in 1924. . . . If the war had not intervened, the plan which we formed in Chicago might have brought great happiness to us both. I feel still the sorrow of this tragedy.

There is a terrible coldness in both the style and the feelings expressed—a chill, dismissive lucidity in the Augustan manner. In some measure this may result from the detachment of an old man's remembrance. But surely the problem lies deeper. Like Voltaire or perhaps like the Tolstoy of the later years, Bertrand Russell is a man who loves truth or the lucid statement of a possible truth better than he does individual human beings. His ego is of such turbulent richness that egotism makes a world. To it another human person, however intimate, has only provisional access. Russell has recorded at least one definite mystical experience. It took place in 1901 after he had heard Gilbert Murray read part of his translation of Euripides' "The Hippolytus." He traces to the formidable moment of illumination, of clear trance, that ensued a few hours later his lasting views on war, education, and the unendurability of human loneliness. He emerged convinced "that in human relations one should penetrate to the core of loneliness in each person and speak to that." The conviction was no doubt sincere, but little in this "Autobiography" bears it out. A more pertinent text would seem to be the chapter on "The Ideal" in G. E. Moore's "Prin-

cipia Ethica," a work that profoundly influenced Russell's early development; it is "the love of love," which Moore commends "as the most valuable good we know." Set beside the vividness of that realization, love for the actual beloved seems a more pallid joy.

Yet it would be unfair to consider solely what is lofty and bone-chilling in this book. The "ancient glittering eyes are gay." Russell recalls how he read Lytton Strachey's "Eminent Victorians" in jail: "It caused me to laugh so loud that the officer came round to my cell, saying I must remember that prison is a place of punishment." Lunacies and matching asperities out of another age, in an idiom almost extinct, abound: "When the Junior Dean, a clergyman who raped his little daughter and became paralysed with syphilis, had to be got rid of in consequence, the Master went out of his way to state at College Meeting that those of us who did not attend chapel regularly had no idea how excellent this worthy's sermons had been." Russell, like many English dons, is a virtuoso of the undercut. A hilarious vignette of philosophic and personal pomposities in the Cambridge, Massachusetts, of 1914 is capped by the gentle notice that "There were limitations to Harvard culture. Schofield, the professor of Fine Arts, considered Alfred Noyes a very good poet." A snapshot of Keynes finds him "carrying with him everywhere a feeling of the bishop in *partibus*."

The ironies, moreover, are more than donnish. They deepen to a stream of doubt so erosive that it undermines Russell's own initial values and sweeps before it the science in which he had achieved greatness and the world in which he was most at home. This demolition from within is the high adventure of the first volume (Russell is at work on a second). The labor of abstruse argument that went into the "Principia Mathematica" left Russell exhausted. He reports with absolute candor that his powers of close mathematical reasoning weakened after 1913. It was not mathematical logic alone, however, that weakened its hold. In February of 1913, Russell wrote to Lowes Dickinson a sentence that effectively dooms the criteria of elegant feeling, of academic communion that had dominated his own life until then: "But intellect, except at white heat, is very apt to be trivial." Both the failure of his marriage and the example of Tolstoy lie behind that statement. But so does a precise local circumstance. In the same letter, Russell refers to one greater than himself in philosophy and the analysis of meaning. He reports that Ludwig Wittgenstein, a new arrival from Vienna and Manchester, has been elected to the Apostles "but thought it a waste of time. . . . I think he did quite right, though I tried to dissuade him." The concession is momentous. As the long summer of European civilization drew to a close, Russell outgrew the luxuries of spirit he had prized

most. He was to emerge from the war as one set on the road that has led to the Russell International Tribunal in Stockholm.

The myopia, the frivolous malice of many of Lord Russell's recent political pronouncements are revolting. The changes of heart—it was Bertrand Russell who not so very long ago advocated a preventive nuclear strike

against the Soviet Union—are risible. Yet even in error and garrulous simplification there is a fierce zest of life, a total gift of self to the claims of ideas and the demands of human conflict. When the whole story comes to be written, it may well appear that few men in history, certainly few in our tawdry age, have done more to dignify the image of life set down by

Russell sixty-four years ago:

Often I feel that religion, like the sun, has extinguished the stars of less brilliancy but not less beauty, which shine upon us out of the darkness of a godless universe. The splendour of human life, I feel sure, is greater to those who are not dazzled by the divine radiance; and human comradeship seems to grow more intimate and more tender from the sense that we are all exiles on an inhospitable shore.

BRS AWARD WINNER NEWS

- (12) John Somerville, BRS Laureate, speaks his mind on Col. North, in Churchman/Human Quest (October 1987)...with thanks to TOM STANLEY:

WHAT YOU NEED TO DO TO MAKE OLLIE NORTH A HERO

To make Oliver North a hero, you need above all to forget, and then to pretend.

Forget Hitler and World War II in which the Soviet Union was Hitler's greatest enemy and our greatest ally who sacrificed most in human lives for the allied victory. Forget that when the chips were down, it was German Nazism and Italian Fascism against the Western democracies and Soviet communism, with our very lives and future at stake.

Forget that the allied victors set up, by mutual agreement, an organization called the United Nations with a completely democratic Charter of principles and processes, subject always to agreed democratic methods of amendment, for the peaceful and legal settlement of international disputes.

Forget that under this Charter, all the states-members, whether capitalist or communist, religious or atheist, have equal right to exist, to compete, and to expand. Forget that if Hitler had won there would have been no future for either "democracy" or "communism".

Forget that the U.N. has an International Court of Justice, which we insisted upon, for the purpose of judging all questions concerning the breaking of international law. Forget that the International Court of Justice has ruled that our mining of Nicaragua's harbor was an illegal act of war against the sovereign state of Nicaragua.

Pretend that our own country is not committed by treaty signature to the Charter of the United Nations. Pretend that our own law does not mandate that any treaty the U. S. government signs becomes a binding part of U. S. law. Pretend that Nicaragua is not a fellow member of the United Nations, with as much right to prefer communism, if it wishes, as we have to prefer capitalism.

Pretend that our country is legally and morally committed to a holy worldwide crusade which has branded the Soviet Union as an international outlaw and communism as an international crime with which it would be sinful for us to live in peaceful coexistence and peaceful competition. Pretend that this imaginary and illegal crusade forces us to create and support military efforts to overthrow the legal government of Nicaragua.

Pretend that when such military support by U. S. Government officials is forbidden by explicit laws of our own country, it is true patriotism for a lieutenant colonel to lie to our own Congress, not only to break the law he took a special oath to obey, but to suggest that others who reject such conduct and policies are less than patriotic.

Then after you have forgotten all that you must forget, and pretended all that you must pretend, you will be an Ollie North hero-worshipper, with peace of mind and a clear conscience.

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

BY BERTRAND RUSSELL

- (14) BR tells why he resorted to civil disobedience, in his statement of 9/12/61, as reported in Peace News (9/15/61)...with thanks to TOM STANLEY:

PEACE NEWS, September 15, 1961—7

Russell's statement

Tuesday, 12th Sept.

IF the Court permits, I should like to make a short statement as to the reasons for my present course. This is my personal statement, but I hope that those who are accused of the same so-called crime will be in sympathy with what I have to say.

It was only step by step and with great reluctance that we were driven to non-violent civil disobedience.

Ever since the bomb was dropped on Hiroshima on August 6th, 1945, I have been profoundly troubled by the danger of nuclear warfare. I began my attempt to warn people by entirely orthodox methods. I expressed my fears in a speech in the House of Lords three months after the bombs were dropped on Japan. I called together scientists of the highest eminence from all parts of the world and am now Chairman of their periodic meetings. They issue wise and reasoned reports concerning nuclear warfare, its probable disastrous results, and ways of preventing its occurrence. No newspaper notices these reports and they have no effect either on Governments or on public opinion. The popular Press minimises and ridicules the efforts of those

working against nuclear warfare, and television, with rare exceptions, is closed to us. In recent months one television company, and only one, offered me two minutes for general platitudes, but when I said I should wish to speak on Berlin the offer was withdrawn.

★

It has seemed to some of us that, in a country supposed to be a democracy, the public should know the probable consequences of present Great-Power policies in East and West. Patriotism and humanity alike urged us to seek some way of saving our country and the world. No one can desire the slaughter of our families, our friends, our compatriots and a majority of the human race in a contest in which there will be only vanquished and no victors. We feel it a profound and inescapable duty to make the facts known and thereby save at least a thousand million human lives. We cannot escape this duty by submitting to orders which, we are convinced, would not be issued if the likelihood and the horror of nuclear war were more generally understood.

Non-violent civil disobedience was forced upon us by the fact that it was more fully reported than other methods of making the facts known, and that caused people to ask what had induced us to adopt such a course of action. We who are here accused are prepared to suffer imprisonment because we believe that this is the most effective way of working for the salvation of our country and the world. If you condemn us you will be helping our cause, and therefore humanity.

NEWS ABOUT MEMBERS

- (15) Irving Anellis in Moscow.

I am pleased to report that my recent trip to Moscow was both enjoyable and professionally rewarding. I was in Moscow from 11 to 24 August, although the 8th International Congress of Logic, Methodology and Philosophy of Science lasted only from 17 to 22 August. Part of the rest of my time was spent sightseeing. I learned during my visit that our Soviet colleagues very deeply appreciate any indication of sincere and serious interest of Western colleagues in their work.

During the Congress, I spoke on the foundations of infinitesimal analysis, specifically on "Russell's problems with the calculus," based on Russell's published and unpublished writings of the period 1896-1897. A Russian summary of my talk was given by Mikhail Kisel of the Soviet Academy of Sciences' Institute of Philosophy. Later, Dr. Kisel told me that our Soviet colleagues are familiar with Russell as a neo-Hegelian, as a social and political writer, and, of course, as a logician; he added, however, that the material which I

had presented in my talk was quite new to him and his colleagues. As perhaps a consequence, Dr. M. I. Panov of Moscow State University requested that I permit a Russian translation of the transcript of my talk to be published in one of the volumes of the collection of papers of the Philosophical-Methodological Seminars which he edits, and I readily consented.

BRS members may be interested to learn that I found several copies of a very recent Russian-language edition of Russell's Why I Am Not A Christian on the bookshelf in the home of one of my Soviet colleagues. The volumes were bound in a rich tan leather, with golden lettering on the spine.

Also of interest in connection with Russell was a tour of the Lenin apartment museum in the Kremlin which was arranged by the Congress organizers. The Lenin apartment is located in the Building of the Council of Ministers of the USSR, the center of the Soviet government, and participation in this tour was consequently limited and by invitation only. The office of Lenin's apartment (Russell did not visit or describe the living quarters) is today much the same as it was when visited by Russell in 1920 and as described in Russell's The Practice and Theory of Bolshevism: "Lenin's room is very bare; it contains a big desk, some maps on the walls, two book-cases, and one comfortable chair for visitors in addition to two or three hard chairs." Our guide mentioned that Lenin was visited in this room by peasants, workers, political leaders, representatives of various foreign lands, writers, cultural leaders; but she did not any - neither Russell nor any others - by name.

- (16) Dong-In Bae, a BRS member since 1975, returned in 1984 to his native South Korea. He had earned his Ph. D. in Germany, which had given him political asylum for many years, and was now a Professor, teaching Anthropology and Sociology at Kangweon National University, in Chuncheon. We sent him a clipping from the New York Times, and he responded this way in his letter of 6/12/87:

Thank you very much for your letter of June 1st enclosing the statement signed by the members of the American National Assembly and sent to President Chun Doo Hwan, an excerpt from the New York Times of May 31, 1987. I whole-heartedly endorse the statement, too. On May 4th I myself signed a similar declaration together with 39 professors at our Kangweon National University here in Chunchon; we organized it very carefully; we had to keep the small "movement" in absolute secret until it could be made known publicly in the news papers. At last, in spite of massive pressures from the university administration - the president of our University urged several professors (including myself) involved in the movement to stop it - we succeeded it to be published. But we did not yet succeed in the basic political democratization in our Korean society.

As you are well informed, more than 1400 professors signed and published their common opinion opposing President Chun's unilateral declaration of April 13th to prohibit debate regarding change of the constitution. These protests are growing in their number and intensity; other social groups and occupational associations are joining in the movement for rapid constitutional change. - For example, literary artists, fine artists, film makers and stars, drama/theater artists, dentists, medical doctors, women's organizations, some part of trade unions etc.

On June 10th, there were two big events: the one is the convention of the ruling party, especially for the nomination of Ro Tae Woo (the military friend of Chun) as their presidential candidate, and the other a nation-wide protest meeting against the Chun-government. The government declared the latter as illegal. This people's legitimate meeting could not be held because of the government's violent interruption by means of severe traffic control, house arrest and throwing of tear bombs. Chun's regime started with military violence in 1980, more exactly since the assassination of Park Chung Hee (Oct. 26, 1979) and exists until now on the basis of only the state apparatus of violence (mainly military police). I think there is no ground

of its continuous existence in the Korean society: no legitimacy could and can be recognized for his regime. A state power became a system of violence, an inhuman, antidemocratic and barbarous system. This system traditionally helped the American government to be maintained. In this sense I am very glad to see a quite different aspect of the American people in the clear expression of the Congress members for the rapid "return to democracy in Korea", which you let me know concretely.

Until now there is no indication of retaliation from the Chun's regime toward the above-mentioned professors signed. So I am well personally. too.

(17) Adam Jacobs disrobes in public, much to his credit.

From the Rutgers Law Record, Special Robe Supplement (a student publication of the Rutgers School of Law, Newark, NJ):

Printed below is the text of the circulating petition. See Adam Jacobs 87 for information or to sign on.

The undersigned members of the Class of 1987 will not wear graduation robes. Instead, we intend to recover that portion of the graduation fee allocated therefor, and advance the sum to a homeless fund established by Essex-Newark Legal Services.

We do this because:

1. At a time when the gap between rich and poor is growing wider, we wish to show our commitment to the needs of those less fortunate than ourselves.
2. Though the temperature will be comfortable at the ceremony, many people in Newark go without adequate clothing in the wintertime. Our robes, unnecessary for our comfort, symbolize the warmth we wish to give to our fellow citizens at that time.
3. We wish to do away with needless formality. Though we appreciate the communality that a sea of black robes suggests, we feel a more meaningful expression of communality can be effected through an act that includes those outside our class.

The Newark Star Ledger (6/1/87) included the following in reporting on the Law School's Graduation Day:

Graduate Adam Jacobs, 24, of Newark, who asked fellow students to abandon their gowns, estimated the program raised \$500 for the city's homeless. He explained he was motivated to initiate the drive to help the homeless during his work for Rutgers Legal Aid, where he met people who lived on the streets without winter coats or spent days in public buildings because they had nowhere else to go.

Adam writes: "I believe the campaign to disrobe discussed here roughly falls under Russell's 8th Commandment. Passive agreement certainly was the easier course...but some of us chose instead to dissent, intelligently, I think." We agree.

[Russell's 8th Commandment: Find more pleasure in intelligent dissent than in passive agreement, for, if you value intelligence as you should, the former implies deeper agreement than the latter. RSN54-2]

- (18) Herb Lansdell asks: Is there someone who could write an imaginary letter from BR to Reagan? It could be a good item FOR the NY Times or Washington Post op ed page.
- (19) John Lenz's paper, "Russell and the Greeks", presented at the June meeting, will appear in a future issue of "Russell", slightly revised. John presented it as "Bertrand Russell, Gilbert Murray, and the Greeks" at Columbia, on September 28th.
- (20) Bob Sass was particularly delighted to learn that Professor John Somerville received the 1987 BRS Award. He tells why:

Dr. Somerville was one of my professors of philosophy during the late 1950's at Hunter College, now part of the City University of New York. He was an inspiring teacher who had enormous influence on his students during the cold war years. He was also most generous with his time. For instance, I continued my studies in philosophy with him upon graduation. He would assign me readings and take time to meet with me on week-ends to discuss them. At that time, I was working full-time in the labour movement.

It was, in part, because of his book Philosophy of Peace that I became President of the Sane Nuclear Policy Club at Hunter College, 1958-59. I, thereafter, read Russell's work in this area and continued reading and studying Russell ever since. My wife and I started an alternative school when we came to Saskatchewan in 1969. I was, of course, inspired by Russell's writing on education.

When I became Deputy Minister of Labour in the Province of Saskatchewan, 1973-1982, I again found insight and guidance from Russell's writings on politics, ethics and the right organization of industry.

I immediately became a member of the Bertrand Russell Society on learning of it and now I will have the opportunity to attend my first BRS annual meeting in San Diego. I look forward to the presentation of the award to Dr. Somerville. He is a most worthy recipient of the BRS award because of his devotion to world peace, and because of his inspiration as a teacher.

- (21) Ramon Suzara isn't exactly enthusiastic about the way things are going in the Philippines. Here are the relevant parts of his letter of 8/31/87:

I live in a mad world. The only time I enjoy mental health is whenever I read Russell; or, whenever I hear from fellow-Russellians.

Presently, I'm taking a seminar on Real Property Administration. This is given by the Philippine Association of Building Administrators in cooperation with the International Institute of Building Management. Soon, I hope to manage one of the buildings here in the financial district of Makati.

The Philippines, far from being on the road towards civilization, is in fact developing into another "Beirut" in Southeast Asia. The 5th attempt last few days ago to overthrow the Cory government has failed. But more attempts will come in the near future. Indeed, the peace and order situation throughout the Philippines is degenerating with each passing day. On Sundays, everybody pretends to love one another. During the weekdays, however, there is hate, cruelty, exploitation, hypocrisy, and violence. But prayers are uttered over and over again - the love of God will grace the Philippines - in the meantime, the military is expected to remedy the mess. Alas, the military itself is part of the mess.

What is alarming here for me is that the born-again Christian movement is spreading fast and wide. The Bible is still the only book considered for moral guidance. The average Filipino has yet to acknowledge that moral guidance derived from the Bible has produced not social nor political sanity, but disorganized madness. Russell was right: - "Religion encourages stupidity and an insufficient sense of reality." And I might add that in the Philippines - religion cannot cure our troubles because our troubles cannot cure religion.

What is truly sad here is that almost everybody is waiting for more miracles. What seems more important is that Cory Aquino is more religious than Marcos and Imelda who left this country in ruin. And Marcos and Imelda are still religious.

The Bible says in 1John 2:15 "Do not love the world or things in the world." This piece of Biblical teaching has been faithfully obeyed by the majority of the Filipinos. That is why, I suppose, for the most part Filipino Christians are seldom attracted by human intelligence as they are always distracted by divine stupidity. Indeed, loving God up in heaven while hating to explore genuine possibilities of loving one another down here on earth has insured not only contempt for this world, but also insanity.

Surely the Philippine government today is trying to accomplish the higher standard of living for the whole nation. What it fails to realize, however, is that with the accomplishment of

the higher standard of thinking - the higher standard of living will be easier for everybody. In the meantime, Christianity in the Philippines continues to invent the damned soul, and continues to sell eternal salvation. The price is too much to pay: - the mindless surrender of the self via the mutilation of the intellect.

ON NUCLEAR WEAPONS

(22) A Letter to the Editor of the New York Times (7/18/87, p.26):

Just Call It Playing With Nuclear Matches

To the Editor:

In opposing the "abolition of nuclear weapons" in "More Straight Talk for NATO" (editorial, June 15) you argue, "Nuclear weapons remain a necessary part of deterrence." You speak of the need to build the necessary public support for deterrence. Pity that you do not explain that both the quality and quantity of our nuclear arsenal have little to do with deterrence.

For as Robert S. McNamara, the former Secretary of Defense, has observed, deterrence requires only a few hundred nuclear bombs. Our thousands of nuclear weapons, many of them designed for first-strike and war-winning - not war-detering - purposes, have only heightened tension between the superpowers and made nuclear war by accident frighteningly likely.

Your belief that nuclear weapons offer "a great benefit to mankind" (editorial, Aug. 25, 1986) rests on the further belief that "because of the nuclear shadow" the United States and the Soviet Union "have enjoyed 40 years of peace." This undocumented and unproved assumption neglects to mention that in the judgment of the authoritative Bulletin of the Atomic Scientists the nuclear-arms race has brought the world to the brink of nuclear holocaust.

You are of course right in noting that United States and Soviet troops have "never met in combat" in the last 40 years. But why does it follow that The Bomb is responsible for this?

John Foster Dulles, W. Averell Harriman and other post-World War II

American leaders agreed privately that the Soviet Union had no intention of overrunning Western Europe or the world. It can be argued that our development of thousands of bombs targeting every Soviet military, industrial and population center, and our secret plans to launch them in a pre-emptive strike, were part of a policy that resulted in the tragic Vietnam War.

It is important to recall that we deployed atomic bombs against the Russians and initiated the nuclear arms race, not to deter aggression, but rather to destroy the Russians in the war that many of our leaders said was inevitable. Deterrence was a rationale for a military policy that the United Nations and most of the world's religions have judged unacceptable. As Adm. Gene R. La Rocque has pointed out, deterrence was an afterthought, a theory "to help justify our nuclear weapons," which our leaders had put in place in order to achieve "worldwide military dominance."

Since you have learned to love The Bomb, one can understand your unhappiness with what you call the "growing public antagonism to nuclear weapons." Might it not be possible that the public understands better than you do that weapons so frightful and dangerous, so susceptible of being used as a result of mechanical or human error, provide a treacherous and unreliable deterrence to war? EDWARD PESSEN
New York, June 30, 1987

The writer is Distinguished Professor of History at Baruch College and the City University Graduate School.

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The 6 BRS officers are also directors, ex officio

PHILOSOPHY

- (24) *Free Will* is discussed by CORLISS LAMONT in "The Assurance of Free Choice" (Basic Pamphlet #27, Box 42, NY NY 10025). Here is part of the discussion:

FREEDOM OF CHOICE

When the fatalistic Mohammedan fighters in the motion picture *Lawrence of Arabia* wanted to persuade Colonel Lawrence of the impossibility of one of his proposed military ventures in World War I they said, "It is written." To which Lawrence's spirited answer was always, "Nothing is written." And the film in each case proceeds to show how he carried out the venture against immense odds.

Actually, Lawrence was not right, nor were the Arabs. The truth is that in human life there is a great deal that is inexorably determined ("written") and a great deal that springs from man's free choice ("free will" in traditional terminology). Both Lawrence and the Arabs made the mistake of considering these concepts, freedom of choice and determinism, to be mutually exclusive, as if there must be universal determinism or absolute freedom. Philosophers, too, have sometimes made the same error.

In modern times man has gained enormous control over nature by discovering a multitude of scientific laws and then using them to his own advantage.

Those laws represent determinism and are always the expression of if-then relations or sequences. If the temperature drops to 32 degrees Fahrenheit, then water freezes into ice. Fortunately, many human functions, such as breathing and the circulation of the blood, are automatic and deterministic. At the same time an individual functioning on the level of intellectual deliberation can exercise true freedom of choice in deciding between two or more genuine alternatives that confront him.

I want to emphasize the word "alternatives" because it expresses a key concept in the analysis of freedom of choice. It was the psychoanalyst and author Erich Fromm who suggested that Bertrand Russell, Britain's greatest philosopher of the twentieth century, was not a determinist as usually thought, but an "alternativist who sees that what is determined are certain limited and ascertainable alternatives." I wrote to Earl Russell in 1968, quoting Fromm's comment and added:

"Now this fits in precisely with my own viewpoint. Opposing extremes to which Sartre goes on this question, I claim that free choice is *always*

limited by one's heredity, environment, economic circumstances and so on. Those are the deterministic elements in the picture. But beyond them, though established by them, are real alternatives among which a man can choose. That is where freedom of choice comes in.

"You have usually been classified as a determinist," I went on to say. "But if Fromm's remarks are correct, as well as my interpretation of them, you are by no means a total determinist and have been misunderstood."

Russell promptly replied: "I am in broad agreement with what you say about the free will question. Anything one says on this is sure to be wrong! It is difficult to find a form of words, and the difficulty is due to linguistic problems. There are no laws of nature that make the future certain. Any scientific investigator would always have to assume determinism as a working hypothesis, without complete belief or complete denial. *I cannot be described as a determinist*, and my views are closer to yours than to Sartre's." [My italics. — C.L. Aug. 16, 1968.]

We give the last word to Yiddish-author and Nobel Laureate Isaac Bashevis Singer:

Q: Do you believe in Free Will, Mr. Singer?

A: We have to. We have no choice.

NEW MEMBERS

- (25) We welcome these new members:

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 MR. SHAMIR AHMAD/87/POST BOX 8882/RAWALPINDI///PAKISTAN/
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BOOK REVUES

(27) Al Seckel's latest book is reviewed by BOB DAVIS:

BRS Member Al Seckel has edited another book of Russell's essays to complement last year's "Bertrand Russell on God and Religion". This year's effort, "Bertrand Russell on Ethics, Sex and Marriage," is published by Prometheus Press at \$14.95.

The format is the same. Al republishes 25 essays of Russell's, grouped into 5 sections. A 26th essay, "Morality and Instinct", written in 1926, is published here for the first time. The 25 are either essays or chapters from his books, such as "Marriage and Morals," that you are very likely familiar with, and will enjoy reading again, or they are from periodicals which you probably are not familiar with. So you get to re-read old favorites and some new material. Not a bad deal, that.

Of special interest to me was the first section, "Ethics", which contains five philosophical essays on ethics. That is to say, what is ethics, what is ethical knowledge (if such there be), and how does one think about ethics. Those of you who enjoy reading philosophy that is accessible to the layman will certainly enjoy this section, as well as the other sections, "Moral Rules", "Sexual Morality", "Marriage and Divorce", and "Happiness".

When I was growing up in rural Iowa 20 some years ago, it was a rather repressive moral climate, especially about sex. I found BR's writings, especially "Marriage and Morals", to be very helpful in dealing with my environment and forging a rational, reasonable code of behavior. Later, when I moved to California, I found everybody decidedly ho-hum about his writings on this topic and not at all impressed. That is because basically what he was saying was very standard for urban, modern people.

One lesson of BR's that they seemed to miss, though, was the lesson of responsibility. BR preached freedom with responsibility, not license -- a point we frequently need to remind his critics of.

Now, with the recrudescence of fundamentalism and their nit-wit views on sexual morality, I think that BR's views are becoming relevant again, and regaining their power. This might be a very good book with which to review your own thinking on this topic. Better yet, it might make a good gift to some young person who is confused by the current tumult on the topic.

Reading Russell helps people to learn to think for themselves in a rational fashion. And that, I firmly believe, is the best antidote to obscurantist nonsense.

(28) Wittgenstein, as portrayed in "The World As I Found It", a novel by Bruce Duffy...reviewed in The Washington Blade (9/25/87):

Philosopher for the age of anxiety

by Dennis Drabell

The tortured genius is a virtual cliché, but there was nothing commonplace about Ludwig Wittgenstein. His talents and traumas epitomize some of the highs and lows of the 20th century. He could fix anything mechanical, design a flawless and original house, and poke holes in the philosophy of one so brilliant as Bertrand Russell. He was never comfortable as an assimilated Jew; he suffered agonies over his homosexuality; and, because he was persuaded that his mysticism could not be reduced to words, he insisted that some of his most ardent followers misinterpreted him and that the real importance of his philosophy lay in what it left unsaid.

This self-torturer is the central figure of Bruce Duffy's ambitious, absorbing first novel, *The World As I Found It* (Ticknor & Fields, \$19.95). Russell himself plays a strong supporting role, as does George Edward Moore, the Cambridge don whose enlightened hedonism electrified the Bloomsbury Group. The three men represent not just different philosophies but

divergent styles of sexual fulfillment: Russell the restless womanizer; Moore the sexually retarded *naif*, who bumbles his way through a late courtship to a tranquil and enduring marriage; Wittgenstein the cruising snatcher of furtive sex in public parks.

From birth Ludwig was conditioned to be one of Austrian steel tycoon Karl Wittgenstein's few failures: his sons. The oldest two, both homosexual, committed early suicide. A third was a patent fool. Another was Paul Wittgenstein, a technically proficient if not emotionally expressive pianist. Then there was Ludwig, the brightest of all, who disappointed his father profoundly when he left home to study philosophy in England instead of entering the family firm.

Karl Wittgenstein is Duffy's most inspired portrait—a monster of overbearing perfectionism. When his son-in-law Rolf turns out to be the likeliest inheritor of the business, Karl loads him down with the same preternatural impressiveness formerly reserved for his feckless sons. Though Rolf might occasionally say something shrewd, it was, observes Duffy's omniscient narrator,

still a little, well... off the mark. Not through any intrinsic fault of his, Karl Wittgenstein would affably suggest. After all, Rolf could hardly be held accountable

for the fact that he still lacked seasoning... Still less could Rolf compensate for lacking that comprehensive and indeed synoptic view that came with more years than he, unfortunately, would ever have, because Karl Wittgenstein would always have more years and, moreover, would carry to his grave the wisdom that worked in the days when the world truly worked as it should...

In a speechless death-scene as moving as any in Tolstoy, the cancer-ridden Karl forgives his Ludwig for failing him (which in this case is tantamount to forgiving him for existing) while Ludwig forgives his father for being insufferable.

The World As I Found It also succeeds at sketching complex philosophies without muddying the narrative line. In this classroom scene, Moore is applying his renowned common sense to those skeptics who have gone so far as to deny the reality of the material world. "And let us also ask ourselves," Moore chirps, "how it is possible that *material* philosophers have held that *material* objects do not exist. For, after all..."

Here Wittgenstein interjects: "Whether I am material or immaterial—why should this affect the truth of what I say? If something is true, then it is true."

Stunned, Moore—ever the practitioner

of humility and candor—replies: "I had not considered that objection, but it is certainly a serious objection and perhaps reduces my statement from an argument that holds water to a more or less interesting point that only sprinkles a little water."

Despite his book's length (546 pages of small type), Duffy, who lives in Takoma Park, slights the later Wittgenstein, who returned to philosophy after a long stint as a grammar-school teacher and a short one as an architect. Nor does Duffy bring to life the few perfunctory scenes where Wittgenstein is sexually active: Russell's pursuits of the opposite sex are far more vivid and convincing, though somewhat peripheral to the book's main channel.

But these are minor flaws in a novel that manages to shed light on contemporary philosophy, intellectual comradeship and rivalry, assimilated Jews, and the relationship between gifted fathers and gifted sons—while at the same time losing a steady stream of gossipy entertainment. The truest measure of the book's value is that it explains more clearly than the philosopher himself ever did why he put so much stock in what he left unsaid.

(29) But not all critics agree on the merits of Duffy's "The World As I Found It". Here is a review by Carlin Romano, in Book World (9/27/87):

Bruce Duffy, a 34-year old writer from Takoma Park [is not the] first to recognize that Ludwig Wittgenstein -- the giant of 20th Century philosophy and the central figure of Duffy's "The World As I Found It" -- pursued truth a little too colorfully to be left on the non-fiction shelf.

Iris Murdoch's first novel, "Under the Net" (1954), featured a barely disguised portrait of him in Dave Gellmann, anti-metaphysician. Austrian writer, Thomas Bernhard retooled Wittgenstein as a suicidal mathematician in his novel, "Correction" (1975). Randall Collins, in "The Case of the Philosopher's Ring" (1978) [RSN22-34], dispatched Sherlock Holmes to probe the theft of Wittgenstein's brain.

The man plainly attracts novelists like fleas. And the reason is simple -- he was a walking soap opera.

Born in 1889 in Vienna, the son of steel magnate Karl Wittgenstein, Wittgenstein bounced on Brahms's knee as a child. As a young man, his brilliance in logic led him to study with Bertrand Russell in Cambridge, where Russell called him "the most perfect example I have ever known of genius as traditionally conceived."

Wittgenstein's ideas about language's link to the world seemed to jibe with Russell's, and Russell tried to make him a disciple. But Wittgenstein resisted. Haughty, eccentric and obsessive, he clashed with both Russell and G. E. Moore, both of whom believed that philosophical work should end at 5 p.m.

Indeed, Wittgenstein's personal life teemed with unconventionality. Three of his brothers committed suicide, and Wittgenstein often threatened the same. He renounced his fortune and lived in Spartan lodgings. He disparaged philosophy and urged admirers to leave it. According to one controversial biography, W. W. Berley III's "Wittgenstein", he was a self-loathing homosexual, given to bouts of promiscuous cruising that revolted him.

During World War I, he fought in the Austrian Army and wrote the only book published in his lifetime, the "Tractatus". After the war, he decided to teach children in elementary school in Austrian villages. The so-called "later Wittgenstein" rejected the "early" one's theories, writing that all philosophers could do was identify "bumps" that the understanding suffers by "running its head up against the limits of language." He died in 1951, hugely influential.

Duffy's ambitious approach fully exploits the known facts on Wittgenstein, Russell and Moore, imagining anything necessary to fill in the gaps. "The World As I found It" should be welcomed as manna by many readers starved for intellectual content in their fiction. But a book that strives as hard as Duffy's to be literature also asks to be judged by high standards. Here, alas, it fails.

Because Duffy regularly bloats his story with the beliefs and histories of minor characters, the book lacks "the severe criteria of harmonious balance" that Duffy recognizes in Wittgenstein's own work. "The World As I found It" pans from Wittgenstein to Russell to Ottoline Morrell (Russell's mistress) to David Pinsent (Wittgenstein's friend) to Pinsent's mother to D. H. Lawrence to Dora Russell to Russell's mistresses and even, most ludicrously, to the dog at Russell's school, Beacon Hill.

Duffy, in short, can't seem to decide where he wants to go with his material. The novelist who chooses a great thinker as his protagonist usually has a tool for a client -- we expect an ulterior message. Duffy's is unclear.

An even more damaging misstep is Duffy's wordiness, deeply antithetical to the elegant styles of his three philosophical stars. At one point, Duffy's Moore tells Wittgenstein, apropos of the "Tractatus", that "it seems as if it was painful for you to say even one more word than was necessary to express your meaning." Duffy, instead, regularly wallows in poetic overkill while straining after epiphanies: "Now the picture of his life cast his shadow across the world. Bitterly, he thought of how fiercely he had fought to save himself. And for what? Flatulent heart. Fraudulent life. The shadow ran through a sieve, spilling lies in the vain hope of distilling even a few grains of truth."

Elsewhere, when not dyeing his thinkers purple, Duffy encases them in prosaic packages. Typical is this size-up of Wittgenstein: "The irony was that he was at the height of his intellectual powers, and he knew it, which should have been liberating but was instead a sorrow, when he saw how little had been achieved for all his efforts." The man who asked what is left when we "subtract the fact that my arm goes up from the fact that I raise my arm," did not think in such clichés.

Our thanks to DON JACKANICZ.

- (30) Did Carlin Romano's review turn you off? Peter Meisel's review may turn you on. Here it is (and it looks like a Sunday NY Times Book Review review)...with thanks to KEN KORBIN:

By Perry Meisel

WHEN the wealthy and cultivated young Ludwig Wittgenstein burst upon the hermetic world of Bertrand Russell and G. E. Moore at Cambridge in 1912, three lives were changed forever. The Viennese Wittgenstein struck even Russell as perhaps more than his match. The unflappable Moore shared in a fierce but collegial relation that survived two world wars. As a combatant in the Austrian Army late in World War I, Wittgenstein completed the only book he saw fit to publish during his lifetime, "Tractatus Logico-Philosophicus" (1921). Returning to Cambridge in 1929, he began to question his own assumption in the "Tractatus" that the study of language could yield systematic rules, preferring instead to delight in the indeterminacies of linguistic reference, and composing, among other works, "Philosophical Investigations," published in 1953, two

years after his death.

So alluring is Wittgenstein's appeal that it has stirred Bruce Duffy, a writer who lives in suburban Washington, to produce a historical novel centered on Wittgenstein and his English friends. Its sweeping arrangement of fact and fancy is vivid, passionate and funny. Mr. Duffy adheres faithfully enough to the outlines of Wittgenstein's life as we know them (a full-scale biography has yet to be completed), although his book is really an accomplished orchestration of the spheres of Russell's urbanity, Moore's domesticity and Wittgenstein's wanderlust that is organized around three key points in Wittgenstein's experience — his first years at Cambridge, his service in World War I and his return to England.

• • •

Mr. Duffy intersperses his absorbing narrative with deft flashbacks that fill in the pasts of all three men (the death of Wittgenstein's father in Vienna is probably the novel's most extraordinary sequence). He

writes with great wisdom about love, work and fame, painting, raucously humorous and uncommonly moving portraits of his three principals. Russell stews deliciously in his inwardness; Moore gobbles his meals at high table at Trinity with such methodical relish that his philosophical hedonism is explained more convincingly than it is in most academic accounts.

The rendering of Wittgenstein is more dramatic and less naturally inward, testimony to his daunting intractability as both a man and a thinker. Wittgenstein's melancholy narcissism was so profound that it frequently turned into its opposite — the feeling that he hardly existed at all. In reply to a friend's request to take his photograph, Wittgenstein remarks: "You may develop your film & find no image whatsoever."

THE novel's title comes from a passage in the "Tractatus" ("If I wrote a book called *The World As I Found It*, I should have to include a report on my body") that

concludes with the difficult statement that such a book would be "a method of isolating the subject, or rather of showing that in an important sense there is no subject." Mr. Duffy exemplifies Wittgenstein's point both by apprehending him within a matrix of social contexts, and by dramatizing the elusiveness of subjectivity in the dream of a world he fashions with a prose that aspires to a combination of visionary expansiveness and postmodern terseness.

There are, to be sure, a few hitches. Bertrand Russell did not, *pace* Mr. Duffy, split infinitives. Nor did Lytton Strachey have a booming voice — it squeaked. There are also some lapses into melodrama — a visit to a Yiddish theater in Vienna, a family friend-turned-Nazi and Wittgenstein's painful acknowledgment of his Jewish roots at the onset of World War II. Such moments aside, Mr. Duffy's is an achievement in both fiction and historiography which deepens Wittgenstein's mythology and should attract a wider audience to it. □

- (31) Don't go away; we haven't finished with Loodvig; can you sit still for one more? This review is by Richard Eder, in The Book Review, of the L.A. Times (with thanks to BOB DAVIS):

Here are nearly 550 pages of a most unusual, even preposterous venture: a novel constructed out of the lives, the thoughts, the appetites, the egos and the very toenails and pocket watches of the philosophers Ludwig Wittgenstein, Bertrand Russell and G. E. Moore.

It is hard to know which is more outsized; the talent of Bruce Duffy, the author, or his nerve. Sometimes they are the same thing, sometimes not. Duffy is a superb writer though not always a prudent one. The successes of "The World as I Found It" are astonishing; its defeats are less astonishing, given its ambition, though perhaps they are not always necessary.

"Passion" may be more accurate than "ambition." This is Duffy's first novel, and he is equipped to be a very fine novelist and perhaps more; but in this case, he is novelizing in the service of a passion that both makes this an extraordinary book and sometimes gets in its way.

Duffy introduces plenty of philosophy, as clearly as possible; particularly in the case of Wittgenstein, the major character, and Russell, his patron and antagonist. But his purpose — and much of the astonishing success — is to write about thought as one of the vital signs of life.

He makes vivid characters out of the three men, and he makes their ideas traits of these characters. With Wittgenstein, ideas are energy, ego and a mystical will to prevail. With the arrogant and insecure Russell, they are the will to maneuver. With the gentle Moore, they are the will to give way to any better argument.

A great deal more than diplomacy is war by other means. Poetry — read Robert Lowell's biography — is war by other means. Cooking and seduction are wars by other means. Philosophy, Duffy tells us, is war (or with Moore, conscientious objection) by other means.

The author asserts in a brief preface that he has used the principal lines of the three lives — diaries and letters are freely quoted — but that he has transposed and invented details. It is a novel by texture, to put it roughly, and a triple biography by plot; real bones with a fictional skin and a large life. It is a fusion that suggests Jacques Maritain's phrase: "The dreamers of what is true."



Duffy's Wittgenstein, son of a rich and overbearing Viennese steel magnate, comes to Cambridge as a young man to study under Russell. He is a most unabashed disciple; before long, he is subjecting Russell's work on mathematical logic to devastating criticism.

The book recounts their collaboration and growing differences; it portrays quite brilliantly Russell's fascination with the younger man whose rigorous logic is voiced with a prophet's certainty. Best of all, it gives a subtle picture of a philosopher's mixture of excitement and agony at being overborne by a deeper mind.

In one of many witty vignettes, the author has Russell telling Ottoline Morrell, his Bloomsbury lover, of how he destroyed the work of the German philosopher Gottlob Frege; and of Frege's cordial acknowledgments. Lady Morrell is mystified by Russell's complacency. "He is in your debt," she says ironically. The real irony, of course, is that it was Frege who sent Wittgenstein to study with Russell.

Philosophic dueling provides some of the book's most exhilarating moments. There is a superbly comical and instructive scene that has Russell, Wittgenstein and Moore — who throughout is a kind of balance-wheel between the others — attending a Cambridge discussion group toward the end of their lives. Wittgenstein stalks out after one speaker accuses him of picking up a poker to threaten him; Russell shrieks with frustration at seeing his rival depart before he can tackle him.

Moore is sketched rightly, but what emerges is a stunningly graceful portrait. He is an innocent with large appetites. Duffy writes several splendid pages that describe Moore making his prodigious way through an enormous and greasy Cambridge meal. His late-life courtship of a student is funny and touching; later, Duffy provides a brilliant account of how their marriage balances her need for intimacy and his for abstraction.

Russell's portrait is less subtle — as Russell himself was less subtle — but it is vastly entertaining. Duffy gets full measure of his restlessness, the need for attention that made much of his philosophizing rather shallow, his egotism and his perpetual philandering. The school that

he runs with his feminist wife is a wacky mixture of the earnest and the cock-eyed. Russell interviews the new woman teachers and urges them, in gravely paternal tones, to sleep with him.

Duffy can so please us with a phrase that some of the pleasure rubs off on the character. Describing Russell's snobbish one-upmanship, he calls him "master of the seemingly good-natured slight, fraught with elan and bonhomie, which fizzed up like a fatal heartburn in the person slighted."

Wittgenstein is the book's center both of gravity and energy. He is the figure with whom Duffy risks the most, achieves a lot, and sometimes fails. Where the other two appear and disappear, suiting the author's firework rhythms, with Wittgenstein, a full-scale fictional

biography is attempted.

His childhood in the oppressive pre-World War I wealth of Vienna is spelled out. So is the overbearing presence of his enormously successful father. Meals are described, course by rich course, and concerts and family gatherings are presented with a steamy weight that makes "Buddenbrooks" seem like a French farce.

Wittgenstein's burdens are set out: the suicide of his two older brothers, his guilt over concealing his Jewishness, his homosexuality. There are long sections on his ordeal in the World War I trenches, and his spells of brooding rustication in Norway, and later as a village schoolteacher in Austria.

It is an impressive, tormented portrait. It succeeds by dint of

cumulative detail in suggesting convincing parallels between the strains and ambiguities of Wittgenstein's life, and the extraordinarily severe—and paradoxically liberating—restrictions he put on the meaning and uses of language.

In truth, the biographical detail is excessive; it weighs down and distorts the rich intellectual and emotional play in the lives and strivings of the three philosophers. If much of the writing is quite marvelous, there are whole pages of routinely presented facts and expository intellectual history. Duffy's formidable fictional ability to bring moments and characters to life raises novelistic expectations that are frequently dashed by the "and then . . . and then . . ." plodding of the biographical form.

It is, of course, an easy way out

for a reviewer to suggest that more editing would have helped. Clearly, it would have had to be administered by a manic energy equivalent to the author's. No doubt, quite a bit was done, in any case, and perhaps exhaustion set in.

Still, if its mid-section and later sagging is a problem, "The World as I Found It"—a Wittgenstein phrase suggestive of his passionately provisional approach to reality—is a treasure-house, even if unwieldy. It would take a much longer review to suggest the variety of ungroomed pleasures to be found in it, along with the complex and moving portrait of a man whose intellectual energy burned like an acid so pure and corrosive that there was no container it could rest in. ■

PHILOSOPHY?

(32) Wittgenstein skewered. A spoof from the Village Voice (6/16/87 p.62), with thanks to WARREN SMITH.

STARRING ROBERT STACK AS
LUDWIG WITTGENSTEIN IN

The Unspeakables

Tonight's Episode: The Al Camus Story

BY FRANCIS LEVY

WALTER WINCHELL (VOICEOVER)
Despite the passage of strict Prohibition laws, illegal manufacturers of meaningless terms continued to flourish and operate....

The offices of Ludwig Wittgenstein and the Unspeakables in Cambridge, England. The sound of typewriters pecking. Wittgenstein studies a blank sheet of paper. Bert Russell looks puzzled by something as he walks over to Wittgenstein's desk.

RUSSELL
I've been working on this mind/body thing, but I haven't come up with any leads.

WITTGENSTEIN
Have you talked with that Arendt girl?

RUSSELL
Claims she knows nothing about it. I've got an idea she's formulating something, though.

WITTGENSTEIN
I'd put a tail on her.

RUSSELL
One of my men's staking out the New School right now.

WINCHELL (V.O.)
Paris in the '30s was fast becoming a hotbed for the manufacture and distribution of inflated ideas. An influx of

self-proclaimed thinkers was reaching epidemic proportions. One of the most dangerous was the notorious Al Camus. In his eagerness to foist unverifiable opinions on an unsuspecting public, Camus had established a clandestine network of mom-and-pop operations. Ludwig Wittgenstein and the Unspeakables were called in when local authorities could no longer cope with the problem.

Ludwig Wittgenstein's Paris hotel room. Name tags are attached to all objects. The chair is labeled "chair," the sofa, "sofa," etc. On a wall is the motto: "There are no innuendos." Wittgenstein is awakened from his sleep by the ring of the phone. He flips on the light and picks up the receiver. The label "man" is attached to his forehead.

A. J. Ayer, another of Wittgenstein's Unspeakables, is standing in a phone booth on the Boulevard Saint Germain. Several Frenchmen in berets sit in the nearby café Aux Deux Magots, a well-known hangout for the loquacious, and eye him suspiciously.

AYER
You'd better get over here as fast as possible, Ludwig!

WITTGENSTEIN
What's up?

AYER
I'd describe it, if it were possible. You

know what I mean?

WITTGENSTEIN
I don't, but okay.

A Left Bank speakeasy, the "I 'n' Thou" run by the infamous Marty Buber. Words like "freedom," "fate," and "mankind" flow freely. Erich Fromm, a young student who works nights as a waiter, carries an ice bucket to Susanne K. Langer. The bucket contains a copy of Henri Bergson's Time and Free Will.

LANGER
I won't say existence precedes essence.

FROMM
We can quibble later. Al needs words.

Ludwig Wittgenstein and his Unspeakables burst through the doors of the "I 'n' Thou." There are screams and cries of "I've lost my place" as philosophical treatises fall to the floor.

WITTGENSTEIN
All right, lay down your nouns.

In the back room of the "I 'n' Thou" Al Camus is fingering a copy of Spinoza, unaware of the clamor outside. Jack Sartre and his sidekick Simone face him across a small candlelit table.

SARTRE
We'll give your people Being and Nothingness however they want it, installments, paperback, Book-of-the-Month Club. You name it.

CAMUS
That's awful generous of you, Jack. That's enough words to keep a speak-easy like the "I 'n' Thou" going for a year... What's the price?

Sartre looks to Simone, who looks back at him and nods.

SARTRE
(nervously)
You got to give up your relativism.

CAMUS
With you it's always choices, choices, choices.

Books for sale from McMaster:

My Own Philosophy by Bertrand Russell. 30 pp. Printed for McMaster by the Cambridge University Press. Edition limited to 600 numbered copies. 4.00
Catalogue of the Centenary Exhibition 40pp in stiff cover. 17 full-page illustrations. 1.00

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

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

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

New books to lend:

New books to lend:

132. Bertrand Russell and the Scientific Spirit by Sam Labson, Bertrand Russell on Education by Michael Rockler and Bertrand Russell on Impulse by Chandrakala Padia. Papers read at the 1987 annual meeting.
133. Bertrand Russell on Ethics, Sex, and Marriage, edited by Al Seckel. Prometheus Books.
134. Ottoline: The Life of Lady Ottoline Morrell by Sandra Darroch. Hugh McVeigh
135. The Philosophy of Bertrand Russell, edited by Paul Arthur Schilpp. Third edition with corrections and emendations to the bibliography. Tom Stanley

Misc.

Irving Anellis has been compiling a bibliography of journal articles on Russell and his technical work. Copies are available from the Library for a S.A.S.E.

The publisher's list price for Bertrand Russell as a Philosopher has doubled to 5.50. We have a limited supply for 2.25 PP.

THE MEMBERS VOTE

- (34) 5 Directors elected. The following were elected or re-elected Directors, for 3-year terms starting 1/1/88: IRVING ANELLIS, BOB DAVIS, JIM MCWILLIAMS, HUGH MOORHEAD, KATE TAIT.

The election was close. There were no way-out-front winners nor far-behind losers. We hope that those not elected this year will try again next year.

We are not proud of the poor "turnout". Many more of you did not vote than did. Too much trouble, eh? Now hear this: Next year we expect to make non-voters suffer from a mysterious malady caused by a low tech device the identity of which we will not reveal. Take heed.

ABOUT OTHER ORGANIZATIONS

- (35) NECLC, The National Emergency Civil Liberties Committee, chaired by CORLISS LAMONT, is having a Bill of Rights Dinner at the Sheraton Centre Hotel, NYC, on 12/4/87, at which time it will present several awards, including its Tom Paine Award to Paul O'Dwyer. Alas, rights come expensive these days; \$75 per person. NECLC publishes a good-looking 16-page bi-monthly, "Rights", for its members. The July/Sept issue discusses the Hamilton College case, Col. North, the Sanctuary Movement, a recently discovered early draft of the Bill of Rights...and reviews "Reagan's America" and "Life In A Vacuum (J. Edgar Hoover)". NECLC, 175 Fifth Avenue, NY NY 10010.

RECRUITING

- (36) Can you help? Here is an application form that will enable BRS members to help us recruit new members. If you know someone -- a friend, acquaintance or relative -- who might become interested in the BRS, remove this application form (using a scissors) and mail it to the prospective member. (You could paste it onto a postcard.) Help us build up our membership, so that we become more secure financially; that is the key to long-term survival as an organization. With thanks to DEWEY WALLACE for suggesting this.

Dear _____

I am delighted to be a member of the Bertrand Russell Society and I think you would be delighted too, if you were a member...learning more about this remarkable man and his great ideas.

To find out more about the Society, send them a postcard, and they will send you their "Information Packet". Mail to RSN, BRS, RDI, Box 409, Coopersburg, PA 18036.

Sincerely, _____

§

- (37) Money. We are after your money. Not all of it. Not even most of it. Just a bit of it -- actually, only a tiny fraction of your net worth...like ten bucks...or twenty-five...or more...or less. It can help put the BRS on a sounder footing financially, it can help keep the BRS going for many years to come. Help us build up a reserve, for a great future...and a long one.

Send a contribution to: BRS Treasury, RD 1, Box 409. Coopersburg, PA 18036...and accept our grateful thanks.

ABOUT OTHER ORGANIZATIONS

- (38) FFRF, Freedom From Religion Foundation, offers attractive freethought literature. We reproduced their Bertrand Russell notecard in February (RSN53-42). Here are several more notecards; they fold in the center; the other side is blank, for your message. Also available as postcards. FFRF offers tapes, books, mugs, bumperstickers, etc. You might wish to write to them, requesting their list of "Freethought Products" .



Margaret Sanger

An ardent freethinker, Margaret Sanger (1883-1966) worked most of her adult life for women's freedom. She wrote: "No woman can call herself free who does not own and control her own body. No woman can call herself free until she can choose consciously whether she will or will not be a mother."

In a tribute to Margaret Sanger, British author H. G. Wells once wrote: "Alexander the Great changed a few boundaries and killed a few men. Both he and Napoleon were forced into fame by circumstances outside of themselves and by currents of the time. But Margaret Sanger made currents and circumstances. When the history of our civilization is written, it will be a biological history and Margaret Sanger will be its heroine."

FREETHOUGHT SERIES, Number One, 1981
Freedom From Religion Foundation, Inc.
P.O. Box 750, Madison, Wisconsin

Clarence Darrow (1857-1938)

"I don't believe in God because I don't believe in Mother Goose," Clarence Darrow said. "An Agnostic," he defined, "is a doubter."

The passionate defense attorney, dubbed "the attorney for the damned" by journalist Lincoln Steffens, was a life-long crusader: for freethought and labor rights, against capital punishment and segregation. Darrow's unorthodoxy ran in the family; his own father had been the "village infidel."

In 1925 in the infamous "Monkey Trial," he defended (for free) John Scopes, a science teacher in Dayton, Tennessee accused of the "crime" of teaching evolution. "Education," Darrow said, "was in danger from the source that always hampered it—religious fanaticism."

During Darrow's dramatic speech before the Court, he said: "If today you can take a thing like evolution and make it a crime to teach it in the public school . . . After a while, Your Honor, it is the setting of man against man and creed against creed until, with flying banners and beating drums, we are marching backward to the glorious ages of the 16th century when bigots lighted fagots to burn the men who dared to bring any intelligence and enlightenment and culture to the human mind."

In 1929, Darrow coauthored with Wallace Rice an anthology *Infidels and Heretics*.

FREETHOUGHT SERIES, Number 9, 1986
Freedom From Religion Foundation, Inc.
P.O. Box 750, Madison, Wisconsin 53701
Drawing by Karen Fogel



Clarence Darrow

ROBERT GREEN INGERSOLL (1833-1899)

Freethought flowered in the United States in the latter half of the 19th century, and its best known advocate was Robert Green Ingersoll, a lawyer and Civil War officer, who travelled the continent for 30 years, speaking to capacity audiences. Although his repertoire included some 30 topics, including lectures on Shakespeare, Voltaire and Burns, the largest crowds turned out to hear the famous orator denounce the bible and religion.

Ingersoll was immensely popular, and his speaking fees ranged as high as \$7,000 in an era of low wages and no income tax. Reportedly, he once attracted 50,000 people to a lecture in Chicago—40,000 too many for the Exposition Center.

The personal friend of three United States presidents, he was famous for his hospitality and devoted to his wife and daughters. He became one of the best known men of his time. His statue stands in Glen Oak Park in Peoria, Illinois where he practiced law for 20 years.

FREETHOUGHT SERIES, Number 7, 1983
Freedom From Religion Foundation, Inc.
P. O. Box 750, Madison, Wisconsin 53701



Robert G. Ingersoll

- (39) Pugwash. A quick briefing, for recent members who may not know about Pugwash: The first Pugwash meeting was initiated by BR in 1957. It broke the ice, bringing scientists from both sides of the Iron Curtain together for the first time, to discuss the danger to the world of nuclear weapons. The meeting was held in Pugwash, Nova Scotia, birthplace of Cyrus Eaton, wealthy Canadian/American industrialist, who financed it. The Pugwash meeting, and those that followed it, led to the Limited Test Ban Treaty of 1972. The Pugwash organization continues to meet regularly.

The following talks were given at the Twenty-Second Pugwash Conference on World Affairs: "Scientists and World Affairs," at Oxford, England, September 1972, and were printed in the official "Proceedings". (Thank you, TOM STANLEY.)

Patricia Lindop

BERTRAND RUSSELL AND PUGWASH

In recalling Bertrand Russell's role in past and future activities of Pugwash, I am sure our President Alfvén will agree that we are not simply "repainting old idols".

When we discussed the plans for this Conference over 3 years ago with Lord Russell in Wales, we had every confidence, from the lively interest which he showed, typified by his economy of pertinent questions, and his relaxation during periods of unproductive chatter, that he would be here - celebrating his centenary.

I feel we can still celebrate Russell's centenary, as so much of his initiative and interventions, and his discreet withdrawals when he thought it appropriate, have helped to fashion the past, and I hope will still play a significant role in fashioning future Pugwash activities.

His two main characteristics of foresight and rebellion are reflected in Pugwash. With his foresight, the ability to integrate scientific data with logic, he saw faster and more realistically the future consequences of current weapons development. In 1945 in the House of Lords, he foresaw the development of the H-bomb. But more important, he detected its inevitability in the role of the scientists' obsession to reach out to the frontiers of his field, coupled with the contemporary inability of military or government leaders to understand the implications of such a development.

It was this dilemma of how to bridge the educational abyss between scientists, the public and ultimately the governments, that led to his broadcast in 1954, "Man's Peril". The impact of his clarity of thought, coupled with his rasping voice, evoked such a widespread response, that Russell then concentrated his efforts on what international scientists could and should do, and essentially how, to overcome the crescendoing crises. To do this, he sought advice and help from many scientists and scientific bodies, but insisted always on the individual's part in any corporate effort, rather than as part of a federation of scientists group.

His second major characteristic, which would have been further strengthened in the light of government actions in most parts of the world, was one of rebellion. His was not the rebellion born of youth, but one which matured into a burning rebellion as he became older. It was based on years of watching the petty, the greed, and the gross stupidity destroy the cream of several generations.

It was recognition of the positive characteristics of rebellion, that created an empathy between Lord Russell and Professor Rotblat. Lord Russell was fully aware that a 'foreigner' (albeit British for over a decade!) had entered the confines of a medical fraternity, established in 1123! That a mere physicist should publicly and effectively show his concern for survival of mankind in the context with which clinicians showed concern for the survival of one patient, was received by his Institution first with horror, and then in later years, following public acceptability of his role, by approbation.

Thus two rebels, totally unlike, treated with respect the efforts and sacrifices of the other. It was this mutual respect which allowed an atraumatic transition from Pugwash activities to wider spheres, which Mr. Farley will mention. Russell delighted us on our last visit to him in relation to this Conference; he dryly chuckled, that "with my recent phase of quietness, away from the public eye, perhaps I could be considered respectable enough to take part in Pugwash at Oxford."

Unfortunately, this increasing attribute of rebellion which grew over the eighth and ninth decades of his life was not sufficiently instilled into the Pugwash Movement. It is an attribute which we need so much in the future if we also are to mature, and not simply to senesce.

Whilst Russell recognized the need for a "balancing act" when Pugwash scientists essentially needed to have the ear of their governments, if their first priority, the halting of the nuclear arms race, were to be effective, he was more than sceptical about the easy protective wall behind which Pugwash actions and people

could be standing still, without anyone really noticing! This was, perhaps, an over reaction to Pugwash "respectability" - which could be expected from a man, who was at the same time humble and arrogant.

And how well this dual description fits Pugwash!

The individual scientists are humble when realizing the task of pitting their efforts against the arms-race industry, with a viability of its own, of which even the major governments are afraid. Many Pugwashites visiting new countries must surely feel humility about the very high opinion held by people outside Pugwash, for what Pugwash can achieve; when we are each aware of the very minor steps made in many important fields.

But Pugwash has its arrogance - and justifiably so.

It has tackled problems in the international political arena, by a scientific method, both disregarding and recognizing the ideological or national protocol. If its achievements can never be enumerated, it has caused the world to see the pretensions and insincerity of diplomatic negotiations; and has removed partly from the politician's armamentarium, the use of inaccurate or selected scientific data, as it had suited their own cause. Recent examples of this were the data agreed between scientists of East and West relevant to discussion of an underground test ban treaty, or on the prohibition of production or use of biological agents in war. Less happily, against these achievements, we have had little impact on the ABM or MIRV developments; under cover of which fester inhuman conflicts in Vietnam, the Middle East, Central Africa, Northern Ireland, India, Pakistan and Bangladesh.

In talking about Russell in relation to our task at this Conference - to see where, how, or even whether, we should go forward, I recall a phrase from his autobiography. He was defending his outspoken opposition to the U.K. action over Suez, and his public silence about the Hungarian situation in 1956. His defence was that it was necessary to contribute to solving important areas of conflicts or injustice, about which there was perhaps an unclear or unvoiced public opinion; rather than to be one more voice to swell the unanimous protests current at that time about the other conflict.

Pugwash too must follow this example of selecting areas to which, by expert study, and foresight arising from our scientific expertise in the best use of information, it can make a real impact. Where major concerns currently in vogue, such as the quality of the environment, family planning and food production, higher education for developing countries etc., are being studied by a myriad of other organizations, Pugwash must use the incisive selective processes which Russell possessed - and with a twinkling eye and grating voice pick out a unique weakness in the system, or a solution to a mire which has bogged down a major programme; and concentrate on that.

We must all wish Russell was here, not only to honour him, but because he was the one man I know who could have brought young scientists into the Movement, gently ridiculing their fears for losing a career by taking part in social responsibility and by reassuring them from his multitude of lives, about the evanescence of what in the young seems essentially permanent; and convincing them - perhaps even by citing Pugwash - of the enduring characteristics of groups of people who genuinely devote themselves to trying to ensure mankind's survival.

A. J. Ayer

BERTRAND RUSSELL

Your Chairman has asked me to say a few words to you, not about Bertrand Russell's philosophy - which would, indeed, be difficult to summarize in a few minutes - but about his personal character. My qualification for doing this is that

I was not only his philosophical disciple, but a fairly close personal friend of his for over thirty years. He had been a hero of mine ever since, at the age of seventeen, I first read his Sceptical Essays with their very characteristic opening sentence "I wish to propose for the reader's favourable consideration a doctrine which may, I fear, appear wholly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no good reason whatever for supposing it true" - and I first met him about ten years later, shortly before the war, when he came to Oxford to give a series of lectures. I can no longer remember any details of these lectures but I think they were probably a trial run of the William James lectures which he gave at Harvard in 1940 and published under the title of *An Inquiry into Meaning and Truth*. Apart from the lectures he held fairly regular discussions with a small group of the younger philosophy dons and one or two of us got to know him personally. He seemed to me then to have in a high degree a quality which I have found in some other great men, notably in Einstein, but by no means in all, that of being able to talk to much younger and much less distinguished people as though he could learn something from them. In Russell's case, this was by no means just a teacher's trick. He genuinely valued your opinion, and was genuinely pleased if you admired his work. He was not lacking in moral or intellectual courage - no man less so - but he was surprisingly sensitive to criticism and surprisingly diffident about his own achievement.

I don't remember seeing him during the war, the greater part of which he spent in the United States, where he had a pretty rough time - there was the disgraceful episode of his being judicially pronounced unworthy to take up a professorship at the City College of New York - but I saw a great deal of him in the decade following the war. We were both associated with a short-lived review called *Polemic*, and he used to come regularly to the meetings of a society which I organized in London and called the *Metalogical Society*. It was a group of philosophers and scientists with which he felt very much at home. He did not at all like the direction philosophy then seemed to be taking, partly because of its neglect of science. He was, I think, also a little hurt by the tendency of linguistic philosophers to disparage his work or at least to subordinate it to that of Moore and Wittgenstein. I am glad to say that this is no longer the fashion. He is coming and will, I believe, continue to be seen as the greatest philosopher of his time.

In his later years, I saw less of him, partly because he spent most of his time in North Wales - partly because his intense involvement in political action left him less time for his friends, but whenever one did see him he was still the most wonderful company, gay, quick, imaginative, humorous. He had the most astonishing memory; scraps of verse that he had learned as a child, details about the persons he had known - and he had known almost every prominent person that you could think of right back to Gladstone and Disraeli - scientific theories, tidbits of history, almost everything stayed in his head. The only man I have known to match him in this respect was J. B. S. Haldane. Haldane was even more of a polymath but his talk was more impersonal.

If I had to pick out Russell's salient characteristics I should name his wit, his courage and above all his physical and intellectual vitality, both of which lasted well into his old age. His courage, I think, owed something to his being an aristocrat, and he was consciously an aristocrat in spite of his political opinions. The Russells are a very grand family - the present Duke of Bedford has described his ancestors as holding themselves a little higher than God - and this helped Bertrand Russell not to be a respecter of persons. He was always courteous but never abashed. There was also, together with his hedonism, a strong strain of Puritanism in him. For all his rejection of, and indeed hostility to, the Christian religion, the text which his grandmother wrote in the flyleaf of the Bible which she gave him when he was a boy - "Thou shalt not follow a multitude to do evil" - was one of the mainsprings of his life.

His wit comes out strongly in his writing. There is something Gibbonian in the elegance of his style. For example: "The Doukhobors refused military service, but thought it proper to dance naked all together round a camp fire: being persecuted for the former tenet in Russia, they emigrated to Canada where they were persecuted for the latter." *Le style c'est l'homme*, and Russell was in many ways an eighteenth century figure, a man of the Enlightenment. I remember, about ten years ago, walking round the Hermitage Museum in Leningrad with a Russian philosopher and coming upon a bust of Voltaire. "Ah", said my companion, "the eighteenth century Bertrand Russell." When I repeated this to him, Russell was pleased and flattered. In fact, if anything, the comparison flattered Voltaire. Voltaire was equally courageous and witty and vital, and a much better writer of fables, but Russell was by far the more profound thinker, and, I believe, the better man. So long as your Society exists, and I see no immediate prospect of its becoming redundant, I am sure that you will continue to honour his memory.

C. Farley

THE LAST DECADE OF RUSSELL'S LIFE

Very near the end of his life, I asked Lord Russell for his evaluation of the birth of the Pugwash Movement. Was it not, I suggested tentatively, an organization firmly rooted in the liberal tradition, which did not herald any dramatic development? At once Russell vehemently rejected this view. Such an erroneous suggestion on my part completely misunderstood the temper of the mid-1950s; at that time many politicians were claiming openly that there was no role for reason in international affairs, and that all that other politicians understood was naked force. In such circumstances, to demonstrate the possibility and value of international meetings of scientists of differing ideologies marked a fundamental change in the way that the world could contemplate foreign relations in the nuclear age. I had, Russell, concluded, gravely underestimated the significance of Pugwash, and failed to recognize the distinction between the acceptance of potential annihilation and the emergence of some hope.

This spontaneous and spirited defence of the international conferences on science and world affairs was based in part upon Russell's recognition of the appalling threat of nuclear warfare, eloquently expressed in his broadcast of Christmas 1954 on "Man's Peril in the Nuclear Age", and in the later Russell/Einstein Manifesto. It was also rooted in an internationalism which he had developed since the turn of the Century. Expressions of this are to be found in dozens of his books. Here, for example, is a brief extract from 1917: "Until lately (wrote Russell) I was engaged in teaching a new science which few men in the world were able to teach. My own work in this science was based chiefly upon the work of a German and an Italian. My pupils came from all over the civilized world: France, Germany, Austria, Russia, Greece, Japan, China, India and America. None of us was conscious of any sense of national divisions. We felt ourselves an outpost of civilization, building a new road into the virgin forest of the unknown. All co-operated in the common task, and in the interest of such a work the political enmities of nations seemed trivial, temporary and futile."

Although his internationalism never wavered, Russell came to take a decreasing role in the organization of which he was for some time President and Chairman of the Continuing Committee. He was soon confident that the Pugwash Movement had become what he called "part of the respectable progress of scientific relations with international affairs". He sensed also a certain solidification of the Movement, an institutionalization of its work which endangered the zeal of the infant body. And he recognized that although Pugwash was importantly a non-governmental organization, not all its scientists had an identical relationship to their government. As one of the main purposes of Pugwash was to help persuade governments to change their policies, this might limit the opportunities available.

His interest turned increasingly to additional plans for persuading Governments to turn back from the road to mutual destruction. "In the course of these fresh endeavours", he recounts in the final volume of his Autobiography, published only 3 years ago, "I felt that I had become rather disreputable in the eyes of the more conservative scientists." (This is hardly surprising, for in his 90th year Russell was again sent to prison for his principles). It was a particular pleasure for Russell, therefore, that shortly afterwards, when he rose to address the 1962 international conference in London, he was given a standing ovation by all the scientists present.

Immediately after Russell's description in 1917 of his teaching of mathematical logic, which I quoted earlier, he wrote: "But it is not only in the somewhat rarefied atmosphere of abstruse science that international co-operation is vital to the progress of civilization. All our economic problems, all the questions of securing the rights of labour, all the hopes of freedom at home and humanity abroad, rest upon the creation of international good-will."

In his last decade, Russell wanted to be free to develop a series of activities in such areas, embracing not only the cold war and modern weaponry, but much else. He advocated unilateral nuclear disarmament for Britain, he practised civil disobedience. He developed an extraordinary range of correspondence with Heads of State and informed citizens of about half the nations of the earth. He established the Bertrand Russell Peace Foundation to assist in much of this work, and its activity continues. He came to the defence of political prisoners and victims of the cold war in dozens of countries. He criticised theories of spheres of influence, and the economic relations of Western industrialized nations to newly independent states. Weeks before tanks entered Prague in August 1968, he appealed publicly to Mr. Brezhnev not to intervene militarily in Czechoslovakia.

Above all, from early in 1963 he became preoccupied with the policies of the United States Government in Indo China, which he characterized as aggression. In 1966 he established an international tribunal to examine the conduct of the war in Vietnam, and its findings were soon overtaken by enlightened public opinion in every country, and dwarfed by publication of the Pentagon Papers and the trials of U.S. servicemen for war crimes.

Russell gave himself unstintingly to such work with astonishing energy, and in the face of much abuse, some 30 years after he might have retired. His elaboration of his central concerns for social responsibility, for justice and for the liberation of the creative capacities of every person, endures as an extraordinarily rich contribution to thought and action in our century. This is, moreover, part of a living tradition. Those who cannot even have read Russell now unconsciously develop his insights. The distinguished Soviet geneticist, Dr. Zhores Medvedev, has recently situated Russell's early concern for supra-national science in its modern technological context by emphasizing the imperative need for a greater international "is now expanding so rapidly that there is no country, however large, that can support by itself investigations into all the problems which lie at the basis of the development of its economy, industry, agriculture, medicine and so on, especially as these investigations become ever more costly and complicated. A national closed system in any field of science appears stupid and absurd ... The slogan, to

'overtake and outstrip', which is still as senseless as ever, is used in an economically ruinous manner in the sense of doubling, repeating and achieving what has already been achieved, and not as an attempt to take part in the world-wide differentiation and world-wide specialization, which is possible only if co-operation is really free. ."

Modern technology, says Dr. Medvedev, thus makes Russell's approach irresistible, though such an international division of labour is far from operating in some crucial areas, not least the defence of the environment.

Russell's prescience too often made him a man far ahead of his time. Those of us who come after him, and now celebrate his centenary, will find in his life much to enrich our own knowledge, understanding and happiness. But if we here seek a memorial to Bertrand Russell, he would have none - save the successful outcome of these proceedings.

PHILOSOPHY

(40) BRS at APA 12/29/87: Abstracts of the Papers:

"Russell's Robust Sense of Reality: A Reply to Butchvarov" by Jan Dejnozka

This paper is a reply to Professor Panayot Butchvarov's recent article entitled "Our Robust Sense of Reality".¹ Critical of Russell from a Meinongian viewpoint, Butchvarov raises a deep ontological question concerning the Russellian critique of Meinong: Just what is the "robust sense of reality" Russell accuses Meinong of lacking when Meinong claims that "There are things of which it is true to say that there are no such things?"² It is more fundamental than the standard semantic question: What is the meaning or proper use of Russell's existential quantifier?³ Butchvarov claims that: (i) Russell's existential quantifier needs a more fundamental conception of existence to determine its applicability in specific cases. (ii) For Russell this conception is that: CON. All things exist. (iii) But CON begs the question against Meinong's theory of objects.⁴ (iv) And CON unravels because all genuine concepts (including existence) are classificatory. (v) A determining conception of existence as identifiability is a preferable Meinongian alternative to Russell's CON.

I shall accept claim (i) but shall reject claims (ii)-(v). My rejection is largely based on three points which are indispensable to understanding Russell's views: (1) Russell does not use the word "real" and its synonyms ("exists," "is actual," "has being") univocally, but in three senses. These senses are not rival theories or given at different times by Russell. They are related parts of one theory given in one broad period, 1905-1918. They are perhaps best seen working together in the single work, "The Philosophy of Logical Atomism". (2) In one of these three senses Russell is a neglected major early proponent of the "No entity without identity" sort of theory advocated by Quine, the later Wittgenstein, and Butchvarov himself. (3) It is this sense, and not CON, which is Russell's conception of existence that governs the applicability of his existential quantifier. So that claim (v)'s conception of existence as identifiability, far from being an alternative to Russell, is very close to Russell's own view.

It is easily understandable why Butchvarov neglects the three points I just mentioned: they seem to be neglected in the whole literature on existence

and identity. This is probably because identifiability has been associated at most with Russell's theories of sense-data and of logical fictions, and not with his theory of denoting. This has led to a neglect of how these three theories fit together.

"On What Is Denoted" by Russell Wahl

Recently, Professor Hintikka has argued that Russell's views on denoting and quantification require that the quantifiers in epistemic contexts range only over objects of acquaintance, and that Russell was therefore committed to the view that denoting phrases denote only objects of acquaintance. Hintikka gives two arguments for this conclusion, one involving Russell's claim that his theory of denoting entails his principle of acquaintance, and the other involving a puzzle similar to those Russell offered in "On Denoting. Hintikka suggests a modification of Russell's view which employs two types of quantifiers with different value ranges.

I argue that Russell's theory of denoting requires that the quantifiers range over all objects whatsoever, and that both of Hintikka's arguments fall. It is neither necessary nor desirable to add the different types of quantifiers to Russell's theory. It is not clear that this addition is needed even when Russell's theory of proper names is rejected.

SCIENCE

- (41) Technology Review article in the May/June 1987 issue, by Robert C. Cowan, Science Editor of the Christian Science Monitor...with thanks to BRS Science Committee Chairman WILLIAM K. FIELDNG:

DURING the annual ritual of congressional budget hearings, space scientists and high-energy physicists have been trekking to Capitol Hill to protect and, if possible, increase their shares of the federal pie. This year, the physicists are asking for a particularly expensive item—a \$4.4 billion supercolliding superconductor (SSC), which would be the most powerful particle accelerator in the world.

This time the scientists' well-reasoned pleas for more money may not prevail. Even without the overarching concern for the federal deficit, their requests would be in trouble. Something more fundamental than shifting budget priorities is involved.

The cost of doing frontline research in these fields has grown 10-fold in the past 15 years. In fact, you could say that the fields of big science have undergone a metamorphosis. The scale on which they now must operate has grown so vast that no single nation can afford to meet their legitimate needs.

Space science is a victim of its own success. The pioneering missions of the 1960s and 1970s opened new research frontiers at costs of hundreds of millions of dollars. The sophisticated missions needed to follow up on those early discoveries run to over a billion dollars apiece. In addition to the \$1.4 billion Hubble Space Telescope, now awaiting launch, other components of the "Great Observatory Series" remain a top funding priority for astronomers. They include the \$1 billion Advanced X-ray Astrophysics Facility (see "X-Ray Astronomy Past and Future," page 66), and the Gamma Ray Observatory and Space Infrared Telescope Facility at \$500 million each.

All these observatories, which would be launched and serviced by shuttle astronauts, need extensive ground support. The annual operating and maintenance costs for the Hubble telescope are estimated to

be \$150 million. The other observatories would require similar operating budgets, and this is to say nothing of the new planetary probes and the next phase of Earth-observing satellites.

At this writing, the National Academy of Sciences Space Science Board was nearly ready to publish its recommendations for missions to be launched from 1995 to 2015. Projects in the astronomy and astrophysics category alone would need an annual budget of \$1 billion to \$1.5 billion. NASA's science and applications budget—which has been about \$1.5 billion—simply can't handle such projected increases. And it's unrealistic to expect it to do so. The cost of doing space science in a comprehensive way has grown beyond the means of a single nation.

New Accelerators Standing Idle

American high-energy physicists are facing similar frustrations. They're elated over the Reagan administration's willingness to fight for the SSC, which would boost the energy level for studying particle collisions some 20-fold and may reveal new interactions among quarks, the subatomic constituents of protons and neutrons. But since Congress hasn't fully funded the operation of existing accelerators, the physicists' dreams may be just that. Were Congress to approve the SSC, which is not certain, they could gain another front-rank facility without the money to make the most of it.

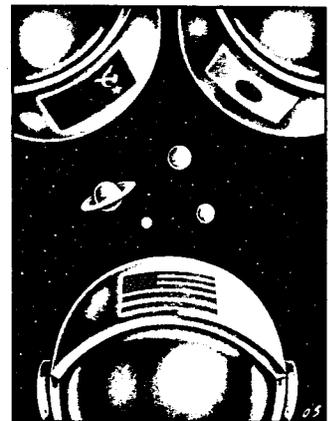
Consider Fermilab at Batavia, Ill. Its new \$500 million Tevatron has begun smashing protons and antiprotons together at a total collisional energy of 1,800 billion electron volts. That's the highest laboratory energy now available for studying proton particle interactions. Yet Fermilab struggles to exert research

leadership with a fiscal-1987 operating budget of only \$171 million rather than the \$191 million requested. It's the difference between being able to run the lab full tilt and having to curtail operations.

Major Tevatron experiments already planned are proceeding. But related studies, planning for new experiments, and general engineering design work is suffering. Because of the budget cuts, Fermilab Director Leon Lederman was forced to make the center's first layoffs ever. The staff has been reduced through normal attrition by 150 people as of March 1. "We're just praying we can keep this machine on right through the fiscal year," Lederman says.

Burton Richter, director of the Stanford Linear Accelerator Center (SLAC), cannot even hope for that much. SLAC's newly completed machine stands ready to provide the world's most energetic electron-positron interactions at collisional energies of 100 GeV. That's one of the highest energies available for studying this type of particle. However, the accelerator will be able to run only for three months or less this year because Congress cut SLAC's 1987 budget from a requested \$115 million to \$88 million.

To quote Lederman, an outspoken proponent of the SSC, starving the operating budget is "no way to bring on a world-class machine." Yet that's exactly what could happen if Congress approves the SSC without adequate provision for the operating costs. The annual operating budget of the SSC is estimated at \$270 million. At this point, there isn't even a 1988 budget provision for the \$35 million needed to continue developmental studies if Congress authorizes the project. The Department of Energy says it will redistribute funds already requested for other budget items. But if that means rejiggering the high-energy physics budget, it would



No single country can afford to pursue every big project in space and particle physics.

probably further crimp Fermilab and SLAC operations. It could also starve particle physics research elsewhere.

Obviously, the United States can no longer afford to pursue every line of space and particle-physics research that scientific and technological advances allow. Neither can any other country. Roald Sagdeev, director of the Space Research Institute in Moscow, says "there is a great deal of necessity to join efforts" in exploring the solar system. He adds, "I hope that at a certain point we could merge with this part of the American program."

Proponents of the SSC also seek foreign partners. DOE Secretary John Herrington speaks hopefully of sharing 25 to 50 percent of costs. SLAC's Burton Richter considers 15 to 25 percent more realistic. Even that substantial a contribution is unlikely, given the past track record of this country's participation in international projects. (For more information, see page 4 of the January 1986 issue.)

More recently, NASA has tried to restrict the kinds of research the European Space Agency and Japan will conduct on the "international" space station, even though these countries are contributing 20 percent of the cost of its development. Needless to say, this has rankled our Japanese and European partners. They find the Defense Department's desire to do military research on the station even more

offensive. As NASA Administrator James C. Fletcher remarked earlier this year, he found himself having to negotiate "adverb by adverb" to sustain a cooperative relationship.

The United States should fully face its need for research partners. Its tendency to dominate such partnerships is outdated. A new humility is in order. True partnerships mean sharing benefits as well as costs. And

where the venture is pursuit of basic knowledge that no single country can afford, the benefits of partnership outweigh parochial concerns. If the United States wants to remain in the forefront of space research and high-energy physics, it should subordinate parochial tendencies to this larger purpose and seek all the international help it can get. □

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FOR SALE

(43) Members' stationery. 8 1/2 x 11, white. Across the top:"The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom:"*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid in U.S.A., Canada & Mexico. Order from the newsletter, address on Page 1, bottom.

RUSSELL SOCIETY NEWS

No. 57

February 1988

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ASSESSMENTS OF RUSSELL

"Bertrand Russell: Liberalism, Science and Religion" by Charles L. Bowden. Reprinted with permission from Religious Humanism (Winter 1984), with thanks to its Editor, Paul Beattie, and to STEVE MARAGIDES, who let us know about it.

Bertrand Russell lived ninety-seven years and wrote and spoke for about seventy of those years. The scope of his writings was vast and the changes of some of his philosophical views over time were considerable. Nevertheless, certain of his positions have an enduring and consistent relevance to a scientifically compatible religious life. Even though Russell eschewed ties with formal religion, many of his writings were either on the subject of religion, or were pertinent to it from a liberal, humanistic perspective.

Russell always placed liberalism in a political framework, set off by a socio-cultural background. He viewed most civilizations as inexorably passing through phases. An initial rigid, superstitious political system gradually relaxes, with a consequent period of creativity and optimism, balanced by the remaining best features of the original social order. As the old traditions and mores crumble, disorder ensues, to be followed by a new dogmatic political system. The attitude of liberalism is an attempt to escape from this endless oscillation: "The essence of liberalism is an attempt to secure a social order not based on irrational dogma, and insuring stability without involving more restraints than are necessary for the preservation of the community."

This article is dedicated to the memory of Wade Richmond, 1966-1984.

Russell observed that liberalism was inherently tied to commerce, especially across countries:

The reasons for the connection of commerce with Liberalism are obvious. Trade brings men into contact with tribal customs different from their own, and in so doing destroys the dogmatism of the untravelled. The relation of buyer and seller is one of negotiation between two parties who are both free; it is most profitable when the buyer or seller is able to understand the point of view of the other party.

The Liberal creed, in practice, is one of live-and-let-die, of toleration and freedom so far as public order permits, of moderation and absence of fanaticism in political programmes. Even democracy, when it becomes fanatical, as it did among Rousseau's disciples in the French Revolution, ceases to be Liberal; indeed, a fanatical belief in democracy makes democratic institutions impossible, as appeared in England under Cromwell and in France under Robespierre. The genuine Liberal does not say "this is true," he says "I am inclined to think that under present circumstances this opinion is probably the best." And it is only in this limited and undogmatic sense that he will advocate democracy.¹

Russell was an outstanding interpreter and critic of philosophers and science, and of the dynamic interrelationships between the two. Aristotle is an example. Aristotles' metaphysics, Russell tells us, may roughly be described as Plato diluted by common sense. Russell's dealing with Aristotle's famous doctrine of the golden mean illustrates his wit and acerbity. Aristotle asserts that every virtue is a mean between two extremes, each of which is a vice. Aristotle seeks to prove this tenet by examining various virtues. Courage is a mean between cowardice and rashness; proper pride between vanity and humility; and so on. Russell points out a number of characteristics, such as truthfulness, that do not fit this model. He then comments that there was once a mayor who had adopted Aristotle's doctrine. At the end of his term of office,

he made a speech saying that he had endeavored to steer the narrow line between partiality on the one hand and impartiality on the other:

I conclude that the Aristotelian doctrines with which we have been concerned in the chapter are wholly false, with the exception of the formal theory of the syllogism, which is unimportant. Any person in the present day who wishes to learn logic will be wasting his time if he reads Aristotle or any of his disciples. None the less, Aristotle's logical writings show great ability, and would have been useful to mankind if they had appeared at a time when intellectual originality was still active. Unfortunately, they appeared at the very end of the creative period of Greek thought, and therefore came to be accepted as authoritative. By the time that logical originality revived, a reign of two thousand years had made Aristotle very difficult to dethrone. Throughout modern times, practically every advance in science, in logic, or in philosophy has had to be made in the teeth of the opposition from Aristotle's disciples.¹

Russell's handling of comparative religion is effective largely because he sets his analysis in historical context. In his discourse on St. Thomas Aquinas, Russell points out that Aquinas's sharp and clear use of reason is time and again insincere, since he already knows what he believes to be the truth before he begins to philosophize. As an example, Aquinas advocates the indissolubility of marriage on two bases: (1) that the father is useful in education of the children because he is more rational than the mother; (2) he is the stronger parent, and thus better able to inflict punishment. Russell comments that a modern educator could readily refute each of these arguments, but a follower of Aquinas would not likely cease to believe in the position, because the real foundations for the belief are not the ones alleged.

Russell wrote incisively on science, especially physics and astronomy. Much of this appeals to me because it deals with a major issue of our times: how do we convey what the scientific method is and familiarize the nonscientist with some of the workings of science and technology? In this century perhaps only Jacob Bronowski has addressed this issue with near equal effectiveness. Russell reminds us that in 300 B.C. the Greeks recognized that the earth revolved around the sun. The shadow that fell upon this understanding until the Renaissance was in many ways a political one. Russell writes:

Two great men of the time, Archimedes and Apollonius, complete the list of first-rate Greek mathematicians . . . after these two men, though respectable work continued to be done, the great age ended. Under the Roman domination the Greeks lost the self-confidence that belongs to political liberty, and in losing it acquired a paralyzing respect for their predecessors. The Roman soldier who killed Archimedes was a symbol of the death of original thought that Rome caused throughout the Hellenic world.¹

The Copernican hypothesis that finally appeared in the seventeenth century had, Russell reminds us, not the merit of truth, but of simplicity: "In view of the relativity of motion, no question of truth is involved."

A related development of the seventeenth century involved Galileo. At the time it was thought, even by educated persons, that a projectile fired horizontally would move horizontally in a straight line for a while, gradually lose its speed, then finally and suddenly fall vertically. Galileo showed that, apart from the resistance of air, horizontal velocity would remain constant, in ac-

*Russell Society News, a quarterly (Lee Eisler, Editor): RD 1, Box 409, Coopersburg, PA 18036
Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

cordance with the law of inertia. To this would be added a vertical velocity, according to the law of falling bodies. A simple calculation shows that the consequent course is a parabola. This is an example of a principle of dynamics that proved immensely fruitful, namely, that when several forces act simultaneously, the effect is as if each acted in turn.

But the story doesn't simply end there as an educational exercise. The philosophical consequences of this and similar scientific work of the seventeenth century were profound. Animism was removed from the laws of physics. Movement had been thought a sign of life, and Aristotle's unmoved movers were considered the ultimate source of all motion in the universe. All this was changed by Newton's first law of motion. As the projectile story indicates, lifeless matter, once set in motion, will continue to move forever unless stopped by some external cause. Another change resulting from developments in the seventeenth century was man's place in the universe. Anyone might still believe that the heavens exist to declare the glory of God, but no one could let that belief get in the way of an astronomical calculation.

The triumphs of science revived human pride. The ancient world and the Middle Ages had been obsessed with a sense of sin. To be humble before God was both right and prudent, for God would punish pride. It had been believed that only greater and greater humility would avert such calamities. It became impossible to remain abjectly humble when people were achieving such triumphs. As for damnation, surely the creator of so vast a universe had something better to do than think of sending men to hell for minute theological errors.

Russell liked Heraclitus, Machiavelli, Spinoza, and Locke. If there is a common thread that holds them together, it is this: that each drew comparatively modest conclusions after a broad survey of many facts, in contradistinction to the many philosophers who build a vast edifice upon a pinpoint of logical principle.

Russell's own philosophical effort seems to me too much a creature of his times and his efforts to deal with them. Indeed, his remarkable familiarity with the past seems fuelled by his efforts to escape his own unhappy present. He was reared in near solitary confinement in a dank, dark country manor house. He persisted in his implacable opposition to war and armaments even when he was, in the eyes of many of his supporters, wrong. His lecherous sexuality contributed to the unhappiness of his first three marriages.

What I return to most often among Russell's myriad writings are his observations on the conduct of our daily lives:

A good way of ridding yourself of certain kinds of dogmatism is to become aware of opinions held in social circles different from your own. When I was young, I lived much outside my own country—in France, Germany, Italy, and the United States. I found this very profitable in diminishing the intensity of insular prejudice. If you cannot travel, seek out people with whom you disagree, and read a newspaper belonging to a party that is not yours. If the people and the newspaper seem mad, perverse, and wicked, remind yourself that you seem so to them. In this opinion both parties may be right, but they cannot both be wrong. This reflection should generate a certain caution.

Be very wary of opinions that flatter your self-esteem. Both men and women, nine times out

of ten, are firmly convinced of the superior excellence of their own sex. There is abundant evidence on both sides. If you are a man, you can point out that most poets and men of science are male; if you are a woman, you can retort that so are most criminals. The question is inherently insoluble, but self-esteem conceals this from most people.¹

Time and again Russell poked fun at intellectual rubbish:

There is a certain attitude about the application of science to human life with which I have some sympathy, though I do not, in the last analysis, agree with it. It is the attitude of those who dread what is "unnatural." Rousseau is, of course, the great protagonist of this view in Europe. In Asia, Lao-Tze has set it forth even more persuasively, and 2,400 years sooner. I think there is a mixture of truth and falsehood in the admiration of "nature," which it is important to disentangle. To begin with, what is "natural"? Roughly speaking, any thing to which the speaker was accustomed in childhood. Lao-Tze objects to roads and carriages and boats, all of which were probably unknown in the village where he was born. Rousseau has got used to these things, and does not regard them against nature. But he would no doubt have thundered against railways if he had lived to see them. Clothes and cooking are too ancient to be denounced by most of the apostles of nature, though they all object to new fashions in either. Birth control is thought wicked by people who tolerate celibacy, because the former is a new violation of nature and the latter an ancient one.²

He also spoke about the importance of optimism, political tranquility, and public wealth: "The Victorian Age, for all its humbug, was a period of rapid progress, because men were dominated by hope rather than fear. If we are again to have progress, we must again be dominated by hope."³

Russell was a heroic figure, not at all fully likeable, in some small way because he lived so long. Yet, his description of the stages of a person's life merits our reflection and serves as a fitting close:

In an old man who has known human joys and sorrows, and has achieved whatever work was in him to do, the fear of death is somewhat abject and ignoble. The best way to overcome it—so at least it seems to me—is to make your interests gradually wider and more impersonal, until bit by bit the walls of the ego recede, and your life becomes increasingly merged in the universal life. An individual human existence should be like a river—small at first, narrowly contained within its banks, and rushing passionately past boulders and over waterfalls. Gradually the river grows wider, the banks recede, the waters flow more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being. The man who, in old age, can see his life in this way, will not suffer from the fear of death, since the things he cares for will continue. And if, with the decay of vitality, weariness increases, the thought of rest will not be unwelcome. The wise man should wish to die while still at work, knowing that others will carry on what he can no longer do, and content in the thought that what was possible has been done.⁴

1. Bertrand Russell, *A History of Western Philosophy* (New York: Simon & Schuster, 1945), p. xxiii.
2. Russell, *The Basic Writings of Bertrand Russell* (New York: Simon & Schuster, 1961), p. 463.
3. *Ibid.*, p. 202.
4. Russell, *History of Western Philosophy*, p. 217.
5. Russell, *Basic Writings*, pp. 95-96.
6. *Ibid.*, p. 388.
7. *Ibid.*, p. 385.
8. Russell, *New Hopes for a Changing World* (New York: Simon & Schuster, 1951), p. 205.

(3)

PRINCIPIA MATHEMATICA

Said Russell to Alfred North Whitehead
 "Your discourses in prose are quite blighted.
 Use the logic and rules
 Of mathematics as tools,
 And your reasoning's wrongs will be righted."

Edward C. Devereux

From the American Philosophical Association's *Proceedings And Addresses*, Vol. 61, No. 1 (Sept. 1987), p. 136, with thanks to IRVING ANELLIS.

ASSESSMENTS OF BR

(4) Our thanks to HERB & BETTY VOGT for the following:

APRIL 20 1967

THE LISTENER

The influence of Bertrand Russell

a broadcast discussion

Stuart Hampshire is Professor of Philosophy at Princeton University and the author of 'Thought and Action', 'Freedom of the Individual', etc.

Norman St John-Stevan, O.M., was formerly on the staff of 'The Economist'. His publications include 'Life, Death and the Law' and 'Law and Morals'

Baroness Stocks has served on various government committees. She is Vice-Chancellor of Liverpool University. Her publications include 'The Industrial State' and 'History of the Workers' Educational Association'

Robert Kee, who was chairman of this discussion, is the author of 'A Crowd is Not Company', 'A Sign of the Times', etc.

Robert Kee: I hope we may be able to make some sort of assessment of the value of Bertrand Russell's amazing life and I think in talking of the man who has always insisted so admirably on frankness between human beings, we need have no fear of speaking frankly. Stuart Hampshire, how important would you say Bertrand Russell has been as a philosopher?

Stuart Hampshire: I think that without possible question he is one of the three or four greatest philosophers writing in the English language in this century; he stands in the line of tradition of British empiricism which goes back to Locke, Berkeley, Hume, and Mill. He has two distinct aspects as a great philosopher. In part he invented and developed the beginning of mathematical logic in a modern sense and with a modern range. He was not alone in this field, but he was the central figure. Secondly, in respect of theory of knowledge and the traditional problems of philosophy, he has set the questions which other philosophers have discussed; other philosophers who might be thought of as his peers, such as Moore and Wittgenstein, defined their position in relation to him, and I think this is true of the whole English-speaking world. He is a great philosopher who has contributed specific technical inventions within philosophy which are permanent acquisitions of knowledge. Lastly, he has set the example and provided the material on which others work. I don't think it could possibly be disputed that he is a great thinker.

A great popularizer

Norman St John-Stevan: I would add that apart from being a great thinker and a great technical philosopher, he is a great popularizer as well; I suppose one of the philosophic works most widely read in England is his *History of Western Philosophy*. I think what he has besides his technical brilliance and original thought is this ability to communicate. He has a vivid gift for putting over to a lay audience general philosophic notions.

Kee: We are coming on to the interesting question of whether or not his influence as a public figure has been proportionate to his academic influence. What do you think about that, Lady Stocks?

Lady Stocks: I think it has, partly because he is, as Mr St John-Stevan said, a popularizer. I am no philosopher, but when I read his essay on *A Free Man's Worship* I felt that here was something I could understand and that illustrates his whole attitude to life. I can't think why people described him as an atheist. His attitude appears to me to be religious—agnostic, but certainly not atheist.

Kee: But has he really influenced the way in which our society has developed?

St John-Stevan: I don't think that he has had a particularly profound effect on the public life of our times. People are fascinated by his personality, by his honesty, but his ideas strike many people as being slightly mad, and I think that the place he will be accorded in history, leaving aside the philosophic contribution, is in the gallery of great English eccentrics.

The bane of loneliness

Hampshire: I think that his gift for communicating with a wide public, which is evident both in his writing and his broadcasting, arises from a deep feature of his own character which he has remarked on in his autobiography; namely, what he calls the bane of solitude and loneliness. For him, philosophy was always a matter of finding the meaning of life and overcoming this sense of loneliness

which he felt as a child, and this is for most people the psychological root of an interest in philosophical questions, a sense of 'can I not find what is the meaning of life or the purpose for which we're here?'. Lady Stocks has just said that he is in a certain sense a religious man; if this means somebody who raises that kind of question, then it is evident that he is, even though he denies the existence of God. But I would prefer to call this a genuine philosophical temperament. He gives an example to people of clear, free thought which they find encouraging, even where the conclusions at which he arrives are unconvincing. So I think that he has in that way had a great influence.

One other point that I would like to make concerns what he said about Soviet Communism very early, when there was a strong disposition among persons of his point of view, radical thinkers in general, naturally enough to sympathize. He saw what others have come to acknowledge, the brutality which was somehow built into the system from the beginning, and very courageously stated this in a vivid form, I think in 1921. This seems to me to have been the only occasion on which one can say that he had a very great influence.

Kee: What about all the great causes and the crusades with which he has identified himself, such as the emancipation of women, radical reform of sexual attitudes? Have these in fact taken place because of him or simply contemporaneously with his thought?

Lady Stocks: My first memory of him was as a great feminist, working with his first wife and with the whole movement of women's emancipation; I think that was part of his inheritance of Victorian Whig Liberalism. If you read the Amberley letters, you find he didn't know his parents, he had no opportunity to do so, but there is a great deal of his parents in him, both of them: their rather sceptical attitude and their tremendous belief in equality. They were fundamentally democratic and he inherited that, and I think that he did give a real sort of academic respectability to the movement of women's emancipation. He sacrificed quite a lot for it; he hated by-elections and politics and canvassing and all that sort of thing, but he did it in a good cause.

Prophetic role in public life

St John-Stavas: His role in public life, it seems to me, has been a prophetic one. He has not, I think, been endowed by nature with what Walter Bagehot calls the prowling faculties which are essential if you are going to have political influence on men; ~~but he has to make~~ whole series of compromises which he himself was never in fact willing to make. This gives him a great strength, in that he has always allowed himself to be himself, which no politician in fact can do; you can only allow yourself to be yourself to a certain extent.

Lady Stocks: There was his interesting deviation between the wars, on free education, and in that I think he was a leader. He and his second wife, Dora, wrote books on education, in fact they put it into practice, they actually ran a school. It may be that that was in harmony with other movements in education—J. H. Badley's and in its extreme form, of course, A. S. Neill's—but his books on education did have a considerable influence. They cease to have it because I think the educational world has digested as much of that as it wants, in fact a little too much.

St John-Stavas: He suggested that undergraduates should have childless marriages—that is one of the things I remember about his contributions to education—to help them in their studies. Don't you think that is typical of the sort of idea he threw out and which really has had no influence at all?

Lady Stocks: I'd like to think it hadn't. But he had a very unhappy, frustrating childhood; he was, I should think, very much inhibited in the early part of his life sexually, and it was not until much later, after his first marriage had broken down, that he began to find what he describes as 'ecstasy' in love; but the astonishing thing is that though it may have produced moments of ecstasy—undoubtedly it really did, to judge from his own accounts of it and those of his second wife—it did not produce the solace of his loneliness, which continued, according to himself, until the very end of his life, when apparently he has found a relationship which meets his need.

St John-Stavas: But what a very odd conception of love that is.

Lady Stocks: It is, to my mind.

St John-Stavas: It all seems to me to be defined in very personal, rather selfish terms, because as I see the essence of love it is, something quite different, it's caring for other people. One may be moved by ecstasy to do certain things, and ecstasy is very nice if it happens to come along, but I don't think that's the essence of love at all; at least, it wouldn't be my idea of love.

Lady Stocks: It isn't mine. Love may have that element of ecstasy in it, in the case of two married people, but it does involve also a kind of permanent mutual trust which we sometimes see when married people grow old together in perfect contentment with one another. He doesn't seem to have experienced that. I think in a way as a lover he was a failure. He made at least two women very unhappy.

Kee: Aren't we really expecting too much of a professional philosopher if we expect him to be one in this other sense, of knowing all about love and being able to explain it to us?

Lady Stocks: I wouldn't have expected it of a great philosopher, but he does claim it himself.

Hampshire: No, I don't think he does claim that at all. What I think he does is hold open the field of debate and suggest that all these issues, which are treated as ones which cannot be intellectually considered, can be intellectually considered. There are some, Lawrence is one, who are shocked by discussing the emotions in his intellectual terms at all. There are others who are shocked by the degree of self-revelation which occurs in Russell's *Autobiography* and the degree of frankness that he shows in portraying his own relations with his wife and with others. But no one can doubt there's an absence of triviality about his discussion of these things—he may be mistaken but it is clear that this openness gives him a role which no one else in our time has had. It is significant, for example, that he says in his *Autobiography* how much he despises Bernard Shaw, because of his vanity; he felt Shaw played with these issues. With Russell there is a possibility of public discussion at a deep level of issues about which people consider one cannot think clearly. This is his real public influence. I agree that he has had no great influence on practical politics; and that for the simple reason that he has never undertaken political analysis: in current discussions of the Vietnam war, where I agree to some degree with his conclusion, he never analyses the forces that are at work and why we are in this situation.

Ineffectual in public affairs

Kee: He does, however, claim very specifically to be taken seriously in public affairs. He said somewhere in this *Autobiography* that after '*Principia Mathematica*' he abandoned mathematics and philosophy for international affairs, as if this was going to be his serious work. It seems odd if a man of such undoubtedly enormous intellect should turn out to be so ineffectual in public affairs.

St John-Stavas: I don't find that odd at all. One would expect somebody who had made his main business philosophy to be ineffectual in public affairs. One wouldn't expect him in fact even to want to take part in public affairs. What is interesting about Lord Russell is that he obviously does passionately want to take part in public affairs and it is this passion that has driven him on; but I don't think he is taken seriously in English public and political affairs. I don't think people in the House of Commons, for example, are asking themselves 'What has Bertrand Russell said?' He may have influence as a manifestation of conscience as such. He may also have influence in a negative way in that he may be used by other people for their own purposes—the Russians for example—but I don't think he could possibly lay any tenable claim to having profound political influence in our times.

Hampshire: But ought we to assume that philosophers are out of place in public affairs? I mean Plato, Aristotle, Spinoza, Hume, Locke, most of the great philosophers, ~~and~~ and so on,

have simultaneously concerned themselves with ultimate moral issues and public affairs. It's hard to see how these two could fall apart.

St John-Stavas: They haven't been very successful in their participation in public affairs. If I may take ~~him~~ for example, I think it was a great mistake of his to enter parliament; he had no influence in parliament in practical affairs, and it merely distracted him from doing the things which he was good at, which was advancing his own philosophy and thinking.

Lady Stocks: But he did write a book ~~about~~ ~~liberty~~. When I re-read that book I think it's really in a way the last word on the conception of political and social liberty. I mean today I think it is a text-book.

St John-Stavas: Well, could you point to a comparable book which Bertrand Russell had written which you put in that category?

Lady Stocks: No, I can't.

St John-Stavas: Could you, Stuart Hampshire?

Hampshire: No, I don't think Russell has ever quite attained that kind of intimacy with politics, and I agree that he has the type of intellect which greatly over-simplifies political problems. When he turns to considering specific issues he presumes that you can become certain about them in a kind of way that you can become certain about mathematical problems or propositions of logic. For example, in the 'Face to Face' interview, when John Freeman suggests there is something rather odd about his view on the atomic bomb^o, he says: 'Well, it's consistent with my other views'; and to introduce here only this logical notion of consistency seemed to me to show somehow a lack of real political thinking.

Kee: Perhaps that is why he is virtually ineffectual in public affairs; perhaps you can't operate there with precise surgical analysis on every single issue, as you do in philosophy.

St John-Stavas: He has not brought that to his political life at all, and I think, in so far as his political activities have influenced men politically, I quite agree with Stuart Hampshire, it's because they are not something that is coming out of the top of his head, they are coming from his nature, and the contradictions in his nature—which I suppose one could say are explained in this book, going back to his lonely childhood. I think it is precisely because they are a reflection of his nature that they do fascinate people and move people; this is the impact of personality on personality. Where he in fact brings in his logic, you get these mad ideas like a preventive war against Russia.

Hampshire: The first book he ever wrote, which was the first course of lectures at the

^o The suggestion he made in the late forties that the U.S. should threaten Russia with nuclear attack to deter her from developing her own nuclear weapons.

London School of Economics is called *German Social Democracy*, which has the best early discussion of Marxist theory in the English language. The second book was on *Foundations*

Mill

On Liberty

of *Geometry*. We should get it all wrong if we gave the impression somehow that he was a great philosopher who turned to politics: the two have always been equally deep in his nature. Russell has never been academic; he has not been confined in a university, except for very short periods; and this gives him, as it were, a de-institutionalized setting, which enables him to speak as a human being to great numbers of persons, and they may not agree, but they feel that this is a dignified phenomenon which offers hope.

Lady Stocks: One thing that I think endears him to the normal young intellectual, is that he can get tremendously bet-up about a cause, and say what to many of us appear rather foolish things.

A master of communication

St John-Stavas: And he is, of course, a master of communication, isn't he? Although he feels passionately, the passion is contained within a very controlled literary form. Listening to him broadcast one is moved by the beauty of the language and the precision of the language, as much as by anything else.

Hampshire: He has a rather superstitious attitude to the power of argument and the power of words, in the sense that in the *Autobiography* he explains, for example, the failure of his first marriage, or the point of breakdown, in terms of propositions that he came to believe about his wife and about her relation to her mother and so on. You feel that his own emotions are already built into the argument; this is very rare in people.

Kee: There is one very strange thing, isn't there, in this *Autobiography*, and that is the contrast between the serenity of the way in which he is talking about his life and the actual emotional turmoil he is often describing. He is constantly saying in clear, precise, subdued tones that he went through an appalling emotional experience. He describes the failure of his first marriage, for instance, in almost horrifyingly clipped and dry tones, which are often very amusing.

Lady Stocks: But he analyses the faults he finds in his wife.

St John-Stavas: Of course he has reached a degree of peace and serenity, and therefore I suppose he is looking back on experience which almost perhaps belonged to another person, which he himself has in fact transcended. But I think also he is saved, to a great extent, from being in fact destroyed by these passions and emotions by a sense of proportion which comes out very much in his sense of humour. He is in fact capable of laughing at himself as well as at other people; this sharp and malicious sense of humour which he has is a very real part of him and has formed a regulator in his life which is of great value.

Kee: D. H. Lawrence, of course, found his pacifism psychologically very suspect. He wrote to Russell: 'You are simply full of repressed desires which have become savage and anti-social, and they come out in this sheep's

clothing of peace propaganda'. Do you think there is anything in that?

Lady Stocks: No, I really don't give weight to anything D. H. Lawrence said about anybody: he was a curious, tortured, pathological creature. He never had the sort of intellectual contacts that Russell had; he didn't know what they were like.

St John-Stavas: I think it is merely a piece of Freudian invective.

Hampshire: I should like to say something in favour of Lawrence: there is a truth, I think, here, that Russell does in his *Autobiography* and elsewhere sometimes describe himself as descending among ordinary mortals in a slightly godlike way. There is a description of him staying in a hotel in which he comments, writing to somebody, on the other people in the hotel, very much as if he had alighted among ordinary men. There is a sort of paradox here, because he is marvellous at addressing ordinary men and ordinary men like there to be godlike figures. Lawrence pointed to his cerebral way of talking about the emotions; Lawrence is perfectly right that one cannot so talk truthfully about them, as we have rather suspected over Russell's description of his marriage. One has a feeling the truth can't be like this; that you cannot put emotional relationships into these witty, short sentences; and that this is a kind of Spinozistic or godlike view of oneself which he has to some extent.

St John-Stavas: And he does say himself, doesn't he, that he can't identify with the people supporting the causes he believes in: that again I think is an expression of this intense individuality, which cuts him off from other men and therefore doesn't make him an effective political leader of men.

Lady Stocks: I think that was in a way intellectual honesty: lots of people feel like that when they go into popular causes with less intellectually distinguished people than themselves.

St John-Stavas: Where I think he has been significant is in the third part of the *credo* he gives in the prologue of the *Autobiography*, his compassion, his pity. This is a strain of feeling which can be pushed out of ordinary day-to-day politics, and the fact that he does feel so strongly about these issues—he feels compassionately for the people suffering in Vietnam—is a very useful contribution, reminding people that what is being involved here in these political conflicts are the sufferings of ordinary men and women.

Lady Stocks: I think that is his greatest contribution, and it comes out very clearly in that first volume of his *Autobiography*. I have in mind particularly a series of letters he wrote to an American woman friend who had lost her dearest friend and companion and fellow-worker. His letters to her were so superbly understanding, compassionate. He really feels as she feels, and I think he has

that capacity. I think that is where his great influence today lies with the young. They may not agree with sitting down outside the American Embassy and much that he says about President Johnson, or whatever it may be, but they do feel that here is an old man, nearing the end of his life, who cares tremendously about them and the world that they will live in and that he will not live to see.

St John-Stewas: I think that is true, and I am tremendously attracted by this unquenchable optimism. This is what young people see. Also, if I may put a further gloss on what Lady Stocks has said, I think they are attracted by him because he is such an iconoclast. Young people like someone who is throwing bricks at idols, particularly when it's an old thrower who can give the throwing some respectability.

Hampshire: Yes, but the throwing of the

bricks and the iconoclasm has at the back a certain pessimism as well, not only optimism, which gives it a depth and genuineness to which people respond. In his broadcasts you can hear that it is not the kind of iconoclasm of a bright man who has bright thoughts on current issues. Far from it: there is a sense that it is extremely difficult to maintain any tolerable form of human life. I think he has always felt this very strongly.

St John-Stewas: One of the great losses of the future will be if it becomes impossible to produce another person like Russell: he is a whig through and through, and he is one of the great justifications for whiggery.

Hampshire: I think his greatness is just in showing what a human being can do: his marvellous energy and intellectual invention have few parallels at all in our century.

THE NUCLEAR PREDICAMENT

(5) From the New York Times, 1/2/88, p. 23:

'Elephant Repellent'

By John A. Osmundsen

"Thank heaven for nuclear weapons," Prime Minister Margaret Thatcher of Britain seems to say every time she reminds us that Europe has been free of war for the past 40 years, attributing that circumstance, erroneously and without substantiation, to the existence of nuclear weapons.

The same canard is promulgated by the columnist George Will and other conservatives and also by many liberals and arms-control experts who would like nothing better, in their heart of hearts, than to see the world completely free of nuclear weapons but know that that's not possible. Another canard.

What's important about getting these things right is that if allowed to persist such misapprehensions could gravely influence the next summit meeting on the reduction of strategic nuclear weapons.

Take the first canard, a porous syllogism at best. There has been no war in Europe in the 40 years that nuclear weapons have been around; therefore, nuclear weapons have prevented war. That, however, bears a disturbing resemblance to the argument used by a Brooklynite who, when asked why he called a purple powder that he sprinkled around his house "elephant repellent," replied, "Well, you don't see any elephants around here, do you?"

To sense the poverty of the nukes-prevent-war-in-Europe argument,

John A. Osmundsen is writing a book that deals with paradoxes of the nuclear age.

one need only notice that they have not prevented wars elsewhere. And none was ever used even where they might have turned the tide (South Korea, Vietnam, Afghanistan) without risking nuclear retaliation to the potential users' homelands. Why?

The reason is simply that the expansion and growth of nuclear warfare, if it breaks out, cannot be deliberately limited or controlled; virtually every military expert who has played a computerized nuclear war game has expressed astonishment at how fast things got out of control, some saying they were never able to

That still leaves 40 years of peace in Europe to account for. If not nukes — the rational equivalent of elephant repellent — then what explains it?

Could it be that the North Atlantic Treaty Organization and Warsaw Pact haven't gone to war simply because they haven't wanted to, because there has been no reason to do so, because there is every reason not to do so, because there has been nothing to be gained and much to be lost, irrespective of the real though minimal risk that things might escalate — but only accidentally — into the nuclear realm? It certainly couldn't be otherwise.

This brings up canard No. 2 — that nuclear disarmament is not possible. Well, if no use whatever of nuclear weapons can ever be justified rationally, why not just get rid of them? Because, the canardiologists say, you can't ever be sure someone won't hold some back, and there's always the threat of nuclear terrorism, say, from an Iran or a Pakistan.

That argument, however, does not address the rational unusability of nukes, nor does it acknowledge the vast range of very persuasive non-nuclear modes of deterrence (including chemical and biological) that could, if necessary, be used to render intolerable punishment for a nuclear attack by a mindless despot or a maniac.

The bottom line is that there is no use for nukes, their very existence threatens all humanity as nothing ever has before and they can be eliminated from the face of the earth, as President Reagan often says is his fondest dream. All we have to do is shoot down all the canards of folly and start thinking clearly about getting, as they say, our real duckpins all in a row. □

Addressing canards of the nuclear age.

prevent it from running away to totality. Thus, any use of nuclear weapons risks ending in global holocaust, and that means that there is no way at all of ever rationally justifying their use.

Thus, if there is no sane or sensible way of using nuclear weapons without putting humanity at risk — and there is none, as all nuclear-war experts know in their bones, whether or not they will openly acknowledge this perplexing truth even to themselves — then nuclear weapons can't be used. And if they can't be used, then they cannot have prevented war in Europe for the past 40 years.

- (6) The San Diego Union ran this New York Times News Service item "about the time of our June meeting," says JIM MCWILLIAMS, who sent it to us:

MIT post-nuclear outlook is grim

New York Times News Service

NEW YORK — In a major challenge to the government's position on the long-term effects of nuclear war, a new study concludes that a limited attack on the United States, involving only 1 percent of the Soviet nuclear arsenal, could set off a collapse of the U.S. economy that would last for decades.

Federal officials say that the study is flawed and that recovery from even large attacks could take place in years, not decades.

The study, by the Massachusetts Institute of Technology, said an attack aimed only at liquid fuels and their distribution points could cripple transportation, energy production and key industries, damaging the nation's economy so thoroughly that most of the population would die of starvation in months.

The survivors, it said, would be reduced to "near-medieval levels of existence" for decades.

However, the Soviet Union is even more vulnerable, the study added.

MIT's study, titled "Nuclear Crash," was based on four years of computer simulations of nuclear attacks and their consequences.

The computer instructions used were a modification of a model originally developed for the Federal Emergency Management Agency, which plans relief measures for war and natural disasters. The prevailing government view is based more on experts' analysis than on computer models.

Dr. Kosta Tsipis, senior author of the study and

Continued from A-21

director of MIT's Program in Science and Technology for International Security, said: "The usual assumption is that the economy recovers. But this program shows it will not recover even 25 to 30 years after an attack."

Officials with the federal agency faulted the MIT study. Paul K. Krueger, the agency's assistant associate director for mobilization resources, said he had not seen the study but that the underlying set of computer instructions, supplied to the agency in 1980 by a government contractor, was abandoned in 1984 after "a lot of criticism from other government departments that it was unrealistic."

Tsipis said the computer model had been tested extensively for accuracy at MIT and improved with the aid of its creators. He said the government had abandoned the model because its results conflicted with the government's public positions.

Krueger vigorously denied this. The 136-page study reached these conclusions:

- The economy would be unable to "shake off" the effects of an attack on petroleum supplies. At best the nation could regain about a third of its productivity over a quarter-century.

- The Soviet Union would be no better off than the United States and could be more vulnerable to long-lasting effects from a nuclear attack because its petroleum industry is more concentrated.

- The superpowers could achieve the goal of deterring attacks with drastically fewer nuclear arms.

- President Reagan's plan for a defense against enemy missiles might not protect the nation from lasting economic collapse even if the defense prevented 99 percent of incoming warheads from reaching their targets.

- Civil defense measures would be largely futile.

The government's position through several administrations has been that either superpower would recover from nuclear attacks consisting of several hundred nuclear weapons.

In 1982, Thomas K. Jones, deputy undersecretary of defense for strategic and theater nuclear forces, was quoted as saying the United States could fully recover from an all-out nuclear war with the Soviet Union in two to four years.

"If there are enough shovels to go around, everybody's going to make it," he said, referring to simple fallout shelters dug in the ground. Jones left the Pentagon in 1985.

Jim thinks the BRS ought to have an award "for guys like Jones. We should award him a shovel to cover himself up with." The BRS Dumbbell Award?

- (7) Seismic Data Show 117 Secret U.S. Atom Tests was the headline on a front page story in the New York Times on 1/17/88. The tests took place during the past 25 years. The figures resulted from an analysis of seismic data about earth tremors that has been publicly available for years. It came from the Natural Resources Defense Council, "widely recognized as having extensive expertise in seismic studies. It recently participated with Soviet scientists in monitoring American and Soviet nuclear test sites."

The report was part of the proceedings at the International Scientific Symposium on a Nuclear Test Ban, held in Las Vegas on January 15-16. The Symposium was a project of the Council on Economic Priorities, International Physicians for the Prevention of Nuclear War, Natural Resources Defense Council, Physicians for Social Responsibility, Sierra Club, and Union of Concerned Scientists.

"The findings could potentially shift moderates in Congress to accept a test ban, since it suggests that even the smallest tests could be detected," said Representative Edward J. Markey.

HUMANISM

- (8) Music Critic's highest compliment. After hearing the Bach Choir of Bethlehem sing Bach's B-Minor Mass, Music Critic David A. Reed, of the Bethlehem Globe-Times, had this to say:

Hearing such devotional music sung with such dedication easily puts this secular humanist into a willing state of suspension of disbelief.

PUGWASH

- (9) 30th Birthday. From The Chronicle-Herald, Halifax, Nova Scotia, 7/11/87, p.25, with thanks to JOHN LENZ:

Pugwash Thinkers celebrate 30th year

By ISABELLE TIBBLES
Truro Bureau

PUGWASH — Nine scientists from around the world met Friday at Thinker's Lodge, Pugwash, for a three-day informal conference to review the past, present and future of the Pugwash movement.

The Pugwash Conferences on Science and World Affairs began 30 years ago when scientists realized the potential danger of nuclear developments. The aim of the first and subsequent conferences was to appraise dangers arising from the development of weapons and to prevent a nuclear war.

"We were worried, particularly because the hydrogen bomb was just released," said Joseph Rotblat, professor emeritus of physics at the University of London, England.

Prof. Rotblat is the "father" of the Pugwash conferences, said Mrs. Cyrus Eaton, widow of Cyrus Eaton, a Nova Scotia-born Cleveland industrialist who sponsored the Pugwash conference.

Prof. Rotblat, one of the original conference participants in 1957, worked on the atom bomb during the Second World War.

"We felt responsible to a large extent for creating man's destiny. ... We wanted to help the rest of

the world and prevent a catastrophe."

But, he said, 30 years later the human race is still in danger but on a different scale. "Therefore our main objective has not been achieved."

"(But) We have survived 30 years without nuclear war and we believe to a certain extent this is due to our efforts."

Prof. Rotblat said one result of the Pugwash Conferences is that leaders and decision makers have been educated "that neither side can win a nuclear war — it would be suicidal."

He said future dangers have changed in part from past dangers and "inadvertent nuclear war," is now the main concern.

"We must eliminate nuclear weapons all together and this can't be done overnight. This is still the task for Pugwash after 30 years."

About 2,400 scientists from 84 countries participate in various Pugwash conferences and over the years 7,000 scientists have taken part in various workshops focusing on the survival of human kind.

A formal meeting will be held from September 1 to 6 in Austria and about 200 people will participate.

From the Chronicle-Herald, Halifax, Nova Scotia, 8/12/87, Voice of the People (Letters to the Editor) page:

Russell's idea

To The Editor:

Sir, — I have been sent a clipping of the story on the Pugwash Thinkers by Isabelle Tibbles, in your issue of July 11, 1987, page 25.

It's a pretty good story, but it does omit one thing that might be thought relevant: the name of the person who initiated the Pugwash Conferences, the person whose idea it was (in 1957) to have a Pugwash Conference in the first place. That was Bertrand Russell.

This does not detract in any way from the great part played by Professor Rotblat. In your story, Mrs. Eaton calls Professor Rotblat "the father" of the Pugwash Conferences. I suggest that the father was Russell, and Rotblat the midwife who made it all come out right. This society has the highest regard for Professor Rotblat. It awarded him its 1983 Bertrand Russell Society Award. Here are excerpts from the 1983 press release on that award:

"The 1983 Bertrand Russell Society Award has gone to Joseph Rotblat, nuclear physicist, anti-nuclear advocate, Secretary General of the Pugwash Conferences for the first 17 years (1957-1973) ... and currently active on the Executive Committee, also Chairman of the British Pugwash Group."

The Pugwash Conferences were a breakthrough in East-West relations.

They brought scientists from both sides of the Iron Curtain together for the first time to discuss the nuclear peril. The conferences led to the SALT talks and to the partial Test Ban Treaty, that banned tests above ground. (1963). As Bertrand Russell said, "... it showed that real cooperation could be achieved among scientists of extremely divergent ideologies and apparently opposing scientific, as well as other, views."

The conferences were Russell's idea. But Russell was 85 and in poor health, unable to attend the first conference (in Pugwash, Nova Scotia). As a result, it was Joseph Rotblat who organized it, as well as the following 22 Pugwash Conferences.

The award citation reads: "For presiding at the birth of the Pugwash Conferences, and nurturing their growth, to develop areas of agreement between East and West so as to diminish the nuclear peril."

In Bertrand Russell's eyes, Professor Rotblat "... can have few rivals in courage and integrity ... If ever the nuclear peril and allied evils are eradicated and international affairs are straightened out, his name should stand very high among its heroes."

LEE EISLER

Vice-President, Information
The Bertrand Russell Society
RD 1, Box 409
Coopersburg, Pa.

ABOUT BERTRAND RUSSELL

(10) Kate finds a parallel. From the New York Post, 1/21/76, with thanks to HARRY RUJA:

Love and Genius

From "My Father Bertrand Russell" by Katharine Tait (Harcourt Brace Jovanovich, 202 pp., \$8.95).

When I studied Goethe, in college, the professor taught us to connect each creative burst with a new love affair: Goethe drew the life of his poetry from his loves, then moved on and left them. Sometimes I think my father was like that. Perhaps it is a characteristic of great men, who must follow their gift regardless of consequences. And he says himself: "I have known no woman to whom the claims of intellect were as absolute as they are to me, and wherever intellect intervened, I have found that the sympathy I sought in love was apt to fail."

PHILOSOPHY

(11) Philosophical dispute gets 3 columns on the front page of the New York Times, 12/29/87:

Philosophical Rift: A Tale of Two Approaches

By RICHARD BERNSTEIN

Charles Sherover, who teaches philosophy at Hunter College, speaks in a sort of paradox about certain other philosophers. All too often, he says, those who were accepted into the ranks of the philosophers in America were not what he calls "philosophically inclined."

"You're much more likely to find philosophically inclined people outside of philosophy," Professor Sherover said, "because if you are philosophically inclined, you've probably been excluded."

Dr. Sherover's paradox, vehemently rejected by his targets, well reflects an argument taking place among American philosophers, sowing discord within the ranks of the 6,000 or so members of the American Philosophical Association, a group that rarely makes headlines but is, presumably, engaged in the task of examining the very foundations of Western thought.

Bogged Down in Logic

Some philosophers like Professor Sherover, already organized into a group whose members call themselves pluralists, met in Cambridge, Mass., last month and formed a new organization, The Society of Philosophers in America, to combat what they believe is the control over the field exercised by what they see as a highly technical subspecialty, the Anglo-American analytical school.

Underlying the pluralists' activities is the belief that philosophy, bogged down in a stress on logic, language, and empirical data, has lost its vocation of addressing the big questions asked by perplexed mankind: what is being? Is reality what our senses perceive? Does the universe have purpose?

Instead, the pluralists maintain, philosophy has come to mimic the sciences, striving to attain new clarity over what the big questions mean, with the result that philosophy has departed from the sort of informed speculation that gave it its appeal over the centuries.

The analysts themselves not only disagree with this conclusion, but some

Charles Sherover
Hunter College

"You're much more likely to find philosophically inclined people outside of philosophy, because if you are philosophically inclined, you've probably been excluded."



The New York Times, August 1, 1987



Ruth Barcan Marcus
Yale University

"It's not just fake history, it isn't even history," she said of the pluralists' version of philosophy's changes. "The tradition up to Kant was analytical. It was one of addressing questions in a careful way and giving reasons for one's point of view."

dismiss the way the pluralists pose the problem. They deny, for example, that there is even such a thing these days as an analytic school, and they claim that their own work, even if sometimes highly technical, marks a continuation of more than 2,000 years of rigorous

The dispute among philosophers is not the sort of thing that heats up public emotions, although it echoes disputes in other fields. Economics is one example where higher and higher degrees of specialization have alienated not only members of the public but some specialists as well. Philosophy, moreover, even if no longer followed as avidly by nonphilosophers as it was in centuries past, does provide the foundation of many other disciplines, establishing grounds for judging ethical

principles and claims to know the truth.

In this sense, underlying the position of Dr. Sherover and his allies is their concern, rejected by their opponents, that philosophy itself has drifted from the center of intellectual life to a technical periphery, with the result that Western civilization has been impoverished.

"The problem arises when it comes down to saying that a certain way of

Continued on Page A15, Column 1

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Philosophical Turmoil: A Tale of Two Approaches

Continued From Page A1

doing philosophy is the only way, and if you don't do it that way you don't do it at all," John E. Smith, a professor at Yale and a Sherover ally, said of what he views as the analysts' domination of the field.

"Tillich," Professor Smith went on, referring to Paul Tillich, the theologian, "said that you can put up no trespassing signs, but that doesn't stop people from trying to answer the great questions in any way they can." In short, Professor Smith is saying, if the philosophers fail to do philosophy, others, perhaps untrained in the major traditions, will. "People are going to look for answers whether the analysts like it or not."

Attempt to Restore Legitimacy

The pluralists' meeting in Cambridge last month marked a new step in a quarrel that has been marinating for nearly a decade, ever since they founded their first organization, known as the Committee for Pluralism in Philosophy in the late 1970's. Their purpose, as they explain it, was not to create a new orthodoxy, but merely to restore legitimacy to the several schools of thought obscured by what they regarded as the analysts' domination of the major academic departments.

But, the argument pitting the pluralists against the analysts goes back much further, at least until early this century when philosophy took a major turning, originally in Vienna. That is where the school of logical positivism, the ancestor of the Anglo-American analytical school took form. The new line of thought, originated and developed by the likes of Rudolph Carnap, Bertrand Russell and Ludwig Wittgenstein, and centered eventually in England, put a stress on logic and the methods of science, dismissing earlier philosophy as portentous verbiage.

Metaphysics Is Attacked

This group held that the age-old metaphysical questions were meaningless, since an analysis of the language

Some see philosophy framed by logic and language; others still pursue the big questions

used to frame them showed them to be nonsensical. Earlier philosophers' statements about ethics and morality, for example, were only expressions of the philosophers' emotions or opinions; they had no grounding in logic or empirical fact. In other words, metaphysics, which had been the philosophical motor for two millennia, was meaningless.

"What the analysts said really was that the classical questions of philosophy were really questions about language," Arthur Danto, a professor of philosophy at Columbia University, said. "The idea was that there was a frontier that you could drive back by an ever more refined linguistic analysis."

A recent issue of Harvard Magazine gave an example of this sort of thing drawn from Willard Van Orman Quine, considered by many to be the current titan of American philosophy. The question was one of the big ones in metaphysics — the definition of being. Professor Quine's Anglo-American analytical answer: "To be is to be the value of a bound variable" — a difficult concept to explain briefly.

Disdained as Airy and Fuzzy

Professor Smith, Professor Sherover, and others dismiss this sort of thing as a bright but empty game played by the dreaded SMAG, the Singleminded Analytical Group, and they promote a return to the more freewheeling, literary traditions of Europe, where Nietzsche, Heidegger and Sartre provided a more soulful alternative to the

analysts' brainy but dry logic. Many of the anti-analysts refer to themselves as Continentals. They in turn are disdained by some of the analysts as fuzzy, airy, ignorant of the empirical data, and more attached to feeling than to thought.

But here it becomes complicated, in particular because some philosophers dismiss the idea that there is a genuine intellectual quarrel taking place, or even that pluralists' definition of the issue is accurate. At Yale, for example, Ruth Barcan Marcus, cited by many of the pluralists as a major champion of the analytic school, denies that hardcore analysts exist these days, or that the philosophical establishment has ceased asking the big questions.

"It's not just fake history, it isn't even history," she said, speaking of the pluralists' version of philosophy's changes. "The tradition up to Kant was analytical. It was one of addressing questions in a careful way and giving reasons for one's point of view."

"There was also a close connection between philosophy and science," she said, dismissing a common pluralists' charge that the analysts, whether they exist as a category or not, pretentiously mimic the sciences. "Plato's Academy bore the inscription: 'Those who have not studied mathematics shall not enter here.' Leibnitz invented the calculus. Spinoza wrote up his Ethics like geometry. Nobody is more analytical than Descartes. They had tremendously high standards of clarity and a healthy regard for good reasons."

Who Are the Nitpickers?

What's more, Professor Marcus went on, the pluralists are beating a straw horse, because, while logical positivism, with its stress on the meaning of words, may have had its day and still exerts its clarifying influence, the analytical approach itself has become far

more multifaceted than before. The pluralists complain of dry, empty nit-picking, she said, but they cannot identify any of the nitpickers by name because they do not exist.

"I'll tell you what the issue is," she said. "There are some people whose notion about philosophy is that it is something that you do. There's some issue — knowledge, truth, the meaning of good — and they try to answer philosophical questions about it. Then there are a whole lot of other people who write about other philosophers, who interpret their work. A lot of the people who call themselves pluralists are interested in studying other people's work."

Professor Marcus's point is that the prestige departments — such as those at Berkeley, Harvard and Princeton — hired from the group that "does philosophy" leaving the resentful others on the sidelines, from where they have mounted a political counter attack.

Indeed, one result of the dispute is that philosophers group themselves behind their favored candidates for office in the American Philosophical Association, which is holding its annual meeting in New York this week. When caucusing and voting is not taking place, there is still time to discuss such weighty matters as epistemology in the age of neurosurgery and conceptions of causality.

The pluralists, by good organizing have, since 1980, gotten some of their candidates elected to the presidency of the association and this has led to some complaints about sheer numerical majorities dominating the profession rather than standards of scholarly excellence. The pluralists, however, are unrepentant.

"The feeling was," Professor Sherover said, "that analytical philosophy had taken control of philosophy and the only way to counter that was by a political counter-offensive."

NEWS ABOUT MEMBERS

(12) Adam Jacobs, who recently disrobed in public (RSN56-17), is having some fun with a Fully Certified Guarantee.

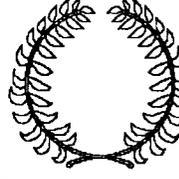
It was inspired, he says, by a line in BR's "Why I Am Not A Christian".

With Rutgers School of Law behind him, he is now an Attorney at Law, and Law Clerk to a judge in New Jersey.

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ANNUAL MEETING (1988)

(13) Marvin Kohl, BRS President, is in charge of the Meeting, and provides the following information:

**The Bertrand Russell Society Annual Conference
SUNY at Fredonia, Fredonia New York, June 17-19, 1988**

HAPPINESS AND THE IMPORTANT THINGS IN LIFE

A. Tentative Program

Friday, June 17

4-6pm Registration
5-6:30 Dinner
7:30 Welcome and Presentation of
1988 Book Award
8-9:45 Panel: Defining Happiness
9:45 Tea and Coffee
10:00 Board of Directors Meeting

Saturday, June 18

7:30-8:45 Breakfast
9:30-10:45 Paper: Kenneth Blackwell, McMaster University,
"Russell's Theory of Happiness"
10:45 Tea and Coffee
11-12:15 General Meeting
12:30-1:45 Lunch
2-3:15 Paper
3:15 Tea and Coffee
3:30-5:45 Panel: Conditions of Happiness
5:45-6:45 Red Hackle Hour
7:00 Banquet
8:00 Presentation of 1988 Achievement Award
Paul Kurtz, SUNY at Buffalo, "The Meaning of Life"

Sunday, June 19

7:30 Breakfast
9:30 Paper
10:30 Paper
11:30 Tea and Coffee
11:45 Paper or Panel

B. Fredonia: A Geo Brief

The State University of New York College at Fredonia is located within the village of Fredonia in the heart of northern Chautauqua County at Exit 59 of the New York State Thruway, halfway between Buffalo, NY and Erie, PA. This largely residential village is distinguished by beautiful tree-lined avenues, the warmth of its citizens, and a deeply-rooted history. The neighboring city of Dunkirk is located on the shores of Lake Erie.

The campus is about 50 miles from the Buffalo Airport. Rental cars are available, but there is no direct bus service from the airport. A van service can be arranged at a modest fee, if there is sufficient interest and a reasonable focus of arrivals and departures.

The area is a glorious place to vacation at this time of year. It has a number of attractions. Lake Erie (1/2 mile away) offers opportunities for swimming, fishing, and boating. Although the Nationally-known Chautauqua Institution does not begin its full program of plays, operas, concerts, and lectures until June 25, it will be open for visitors and there may be a pre-season concert. The Ontario, Canada cities of Toronto and Niagara Falls are just a few hours away and Buffalo, the "City of Good Neighbors," boasts such fine facilities as the nationally-known Albright Knox Art Gallery and the Kleinhans Music Hall, home of the Buffalo Philharmonic Orchestra.

please let me know if you have any special needs or interests.

THE NUCLEAR PREDICAMENT

(14) Anti-Nuclear, with chorus and orchestra, reviewed by WARREN SMITH:

Trinity Mass, by James Yannatos, a requiem mass conducted by the composer with the Harvard-Radcliffe Orchestra [Sonory Publications, 9 Stearns St., Cambridge, Massachusetts 02138, \$10.—a 90-minute cassette].

No, the "trinity" of the title is not a theological reference. Trinity was J. Robert Oppenheimer's code name for the first atomic bomb test in the New Mexico desert. The present orchestral work with libretto is a forceful, artistic plea for the immediate international reduction of weapons.

The pacifistic work was written in 1983 by James Yannatos, of Harvard's Department of Music. In 1986 it was performed first at Harvard, then at the Cathedral of St. John the Divine in New York City.

Fans of Bertrand Russell will be favorably impressed by the 33 sources which Prof. Yannatos uses for the libretto of his requiem mass. These include, for example, anti-war observations from 1990 B.C. (by the King of Heracleopolis); Biblical quotations; Aztec, Seneca, and Winnebago sayings; a Negro spiritual; words of Hiroshima survivors; quotes from Churchill, Eisenhower, T. S. Eliot, Kazantzakis, and Roethke; a World War II Air Force bombardier; and expressions from scientists working on the Atom Bomb in Los Alamos.

The non-musician will find the work a pleasant cerebral collage of atonality and inspiringly complex musicianship. The libretto itself is a compilation well worth the cost of the cassette.

The musician will wish he had attended the Harvard premiere or what must have been a memorable performance in the New York City cathedral, with Jason Robards as narrator.

First off, the Harvard-Radcliffe orchestra masterfully performs the work. The premiere also included the following: the Harvard-Radcliffe Collegium Musicum; the Radcliffe Choral Society; the Harvard Glee Club; the Bach Back Bay Chorale; and the Youth Pro Musica (in New York, the Brooklyn Boys' Chorus). Narrator is Robert J. Lurtsema, and featured singers, all top-rate, are Lucy Shelton, Milagro Vargas, Jon Humphrey, Sanford Sylvan, and Robert Honeysucker.

The prologue, with American Indian references to the beauty of nature, is followed by a "day of wrath" with an ironic use of Beethoven's 9th Symphony combined with reflections on war and Hiroshima. Part 3, a "credo in redutio ad absurdum," features children singing about the cold, old men "with their fingers on the button." Part 4, "Sanctus," combines a Negro spiritual's message about "when the stars begin to fall" with a Winnebago saying, "Holy Mother Earth,/The trees and all nature/Are witnesses/Of your thoughts and deeds." Part 5, the epilogue, uses Biblical quotations along with a paraphrase of Einstein's 1931 address to the California Institute of Technology. In every way, the music stands out as a major selection, not just an accompaniment for a libretto.

No reference is made to Russell, but it can safely be stated that he would have agreed with the composer-conductor's theme of pacifism. The stature of the music he certainly would have recognized and enjoyed, also. Although the work has been played on WBAI and other classical radio stations, it deserves a wide international audience. Society members might well request their local stations to play the work, recommending that the cassette be purchased if it is not in their library. Or members might well contribute such a cassette to their favorite station.

Bertrand Russell Society members would do well to be present whenever and wherever the work is next performed. Meanwhile, I can think of no similar composition with quite so broad a scope as well as so noble a purpose.

Warren signs his review as President of Variety Recording Studio, more fully identified by this letterhead:

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PHILOSOPHY?

- (15) Applied Philosophy (Wall Street version) in the New York Times of 1/13/88, p D2:

Economic Scene | Leonard Silk

Learning Caution The Hard Way

ALTHOUGH the London stock market remains "jittery and skittish," as one highly placed Government economist put it yesterday, there is a growing belief on London's Wall Street that the danger of another market crash is receding. That belief was strengthened by the ability of equity markets here and around the world to withstand the shock of last Friday's plunge in the New York stock market, when the Dow Industrials fell 140 points.

"We had our fingers crossed," said Ian Harwood, chief economist of S. G. Warburg & Company, an investment bank, "but, thank heavens, there was no rerun of Black Monday."

Why not? First, Mr. Harwood said, because this time there was little fear that the Fed would raise interest rates. "Before the October crash," he added, "there was deep anxiety that the Federal Reserve would hike rates, raising the specter of recession." This time the Bank of England, most other European banks, the Bank of Japan and the Fed all stepped in to support the dollar, with no threat of higher interest rates.

Second, Mr. Harwood said, the big institutional investors decided that stocks were no longer overvalued as they had been before the October crash. As the Greek philosopher Heraclitus put it about 500 B.C., you never swim in the same river twice — and it is a different market now from what it was before Oct. 19.

Indeed, an American economist, M. Louise Curley, a consultant to Scudder, Stevens & Clark, investment advisers, turns to a different philosopher



to explain why the markets have not repeated the Oct. 19 crash. She finds a hint in the German philosopher Immanuel Kant (1724-1804), specifically in his Categorical Imperative. In Kant's murky formulation, the Categorical Imperative states: "Act only according to a maxim by which you can at the same time will that it should become a general law." This may be translated as: Never adopt a principle of action that you would not be prepared to see everyone else adopt.

The Presidential commission that investigated the Black Monday market collapse, headed by Nicholas F. Brady, has stressed the role that program trading played in causing the market to plunge by a record amount. But institutions have now presumably learned that, acting in their individual self-interest, they can be severely damaged when other institutions act as they did.

Rational self-interest dictates that they stop behaving in such a short-sighted way — that is, in the mistaken belief that they can operate in isolation from other institutional investors with similar

programmed strategies for buying futures and selling stocks at their current prices.

The Categorical Imperative implies that different rules of behavior must be found in their own and the general interest. The British may have a better fix on those principles, because the British Broadcasting Corporation has run a television series on "The Great Philosophers," including Kant. As Geoffrey Warnock, principal of Hertford College of Oxford University, expressed it on the air, Kant sought to show that the "essential requirements of morality are really built into the concept of rationality itself." Any rational being, Kant declared, has to recognize those requirements as binding.

But is the stock market rational? It may take further punishment before the market players recognize that their self-interests are bound up in the common interest. The sharp fall in the Dow Jones industrial average in New York on Friday, without a sign of outside cause, may imply that the Kantian lesson has not yet been learned. But Monday suggested that the big institutions in New York and around the world are still learning.

The experts in London feel that the markets are learning caution the hard way.

John von Neumann and Oskar Morgenstern, in their seminal book "The Theory of Games and Economic Behavior," have given Kant's lesson modern form. They demonstrated that the individual economic actor must recognize that he is involved in a multi-player or multi-firm game, in which the actions of others can make his own play self-destructive if he does not anticipate what others will do. The individual player, they counsel, needs to find a strategy that maximizes his gains while minimizing his risks. The learning process required to master "mini-max" strategy is painfully proceeding in London, New York and other financial capitals.

RATIONALITY

- (16) Hemlock gives drug dosage table "only for the information of members of the National Hemlock Society for possible self-deliverance from a future terminal illness and used in conjunction with the material found in the book, 'Let Me Die Before I Wake'." "Keep this document in a secure, private place".

The table gives the generic names, trade names, lethal dose, and the toxicity of 18 drugs, as well as the quantity needed.

There are a number of footnotes, and advice such as this: "If you are considering taking your life because you are unhappy, cannot cope, or are confused, please do not use this table, but contact a Crisis Intervention Center or Suicide Prevention Center. Look in the telephone book, etc."

Membership in the National Hemlock Society is \$20 a year, \$15 for low-income persons over 60. PO Box 66218, Los Angeles, CA 90066-0218.

NEWSLETTER MATTERS

- (17) Back Issues of Russell Society News are available, and for sale, at \$7.50 for any year (includes USA postage.) No charge for borrowing; borrower pays USA postage both ways, \$3.75 for any year. Foreign postage is higher in both cases. Order from the newsletter, address on Page 1, bottom.

RELIGION

- (18) "Politics in the Name of God", from the Christian Science Monitor, 11/4/87, or Bad News for Freethinkers, with thanks to JOHN TOBIN:

GLOBAL PHENOMENON

POLITICS IN THE NAME OF GOD

By Robin Wright
Special to The Christian Science Monitor

THE political activism of diverse and disparate religions, an increasingly influential factor worldwide, is taking shape as a broad and enduring phenomenon in the late 20th century.

The emergence of religion in politics is a coincidental trend, and far from cohesive. Among various movements — such as resurgent Islam, liberation theology, fundamentalist Judaism, and Sikh activism — there are more differences than similarities in flash points, tactics, and goals.

Yet the trend is evolving in similar ways and over some similar issues that suggest common themes with long-term consequences, according to a cross section of sociologists, political analysts, regional specialists, clergymen, and psychologists interviewed. Among the similarities:

- Many of the movements, which generally grew up around intellectuals, theologians, or activist cells on the fringe of politics, are now moving into the mainstream, even though they remain in the minority.

- By the 1980s, it had begun to look as though a revival of religion, one with important implications for political life, was under way everywhere," said Harvard Divinity School theologian Harvey Cox in his book "Religion in the Secular City."

- "Today," he added in an interview, "it's a tidal movement, and it's not going to go away."

- Even in the United States, religion has penetrated into mainstream politics. The evangelical vote is now part of presidential campaign lingo. And for the first time, both parties have clergymen — Republican Pat Robertson and Democrat Jesse Jackson — who are major contenders for the presidency.

- In Egypt, the Muslim Brotherhood became the largest legal opposition party in last April's legislative elections. In Brazil, 34 evangelical congressmen are campaigning to prevent the new constitution from listing Roman Catholicism as the state religion.

- Many movements, initially prominent mainly because of their opposition activities, are gaining greater legitimacy by diversifying roles and institutionalizing their movements, often in constructive ways.

- With US funding, a Polish church group is planning a \$10 million agricultural project to help private farms update machinery and finance water and sewage projects in villages. Islamic groups in Egypt now provide social services, such as good-quality education, at little or no cost to families.

- Catholic "base communities" in Nicaragua provide self-help economic projects as well as Bible study, while US evangelicals have reportedly estab-

lished 19 schools serving 18,000 children in El Salvador.

As religious groups further entrench their roles in the political and social system, several are in the process of ensuring they will be long-term players. Specialists interviewed almost unanimously agreed that religion will be an increasingly important force in politics well into the next century.

- Religious movements are increasingly bold in challenging both left- and right-wing regimes as well as democracies. In Tibet, Buddhist monks led protests in September against Chinese communist rule. The protests disintegrated into the province's worst rioting since a 1969 nationalist uprising.

- In the Philippines and Haiti, the Catholic clergy played major roles in the February 1986 overthrows of two notorious right-wing dictators. Under the latest Central American peace plan, the Salvadorean government's talks with rebels are held under church auspices. In Nicaragua, Miguel Cardinal Obando y Bravo heads the National Reconciliation Commission that will oversee compliance with the plan.

- Both superpowers have been cowed by Islamic *mujahideen* (holy warriors) who are ready to die to rid their lands of outside influence. The US withdrew its Marines and special envoys in 1984 under pressure from Lebanese Shia. For eight years, Soviet troops have been bogged down in Afghanistan in a seemingly unwinnable war against predominantly Sunni zealots.

- The result is that religious components, which do not neatly fit either rightist or leftist labels, have added a volatile new dimension to the modern political spectrum.

- Though the US and Soviet Union both have politicized religious movements, the trend is most vibrant in the developing world — the more than 100 nations ranging from thriving newly industrialized states to impoverished countries, most of which have been independent only since World War II.

- As elsewhere, religious activism in the third world has been played out in different ways and on diverse issues. But among young or underdeveloped nations, it also serves a similar need to establish an independent identity, a factor that will be examined further in this series. Activism is now even widespread in unlikely places, and it is often not limited to a single faith.

- In Asia, Singaporean politics has recently been stirred by leftist Catholic, fundamentalist, Protestant, and Islamic groups. Buddhist monks in Sri Lanka have been at the forefront of demonstrations since July to protest a peace treaty orchestrated by India. Indonesia is reportedly now expressing concern about a political over-kill from Malaysia's Islamic resurgence.

- In Africa, Angola's Marxist regime is being challenged by a fledgling

Christian revival. In historically Catholic Latin America, evangelical Protestant groups, whose message and motive are staunchly anticommunist, now claim 20 percent of Honduras's population and a wide following among Nicaragua's contra rebels.

- Though each movement is still most active in local issues, many are also challenging the era's dominant political and economic themes, including the current emphasis on a bipolar world carved up between superpowers, and on modernization — combining secularism and science — as the most effective channels to human progress.

INDEED, the conflict between modernity and morality is a particularly prevalent common denominator, analysts say. "Modern scholarship tends to see zealotry as a retrogression into primitivism," said Dr. Ashis Nandy, a social theorist at New Delhi's Center for the Study of Developing Societies. "On close look it turns out to be a byproduct of modernity."

- That does not mean that the devout of any faith, including Iran's religious *mullahs*, are anti-modern. It instead signifies a challenge to the status quo and to the current era's priorities.

- Many religious activists "hold that the underlying malaise of today's world stems from its loss of faith. They complain that secularism, fed by mindless gadgetry and tasteless urban hypertrophy, has made our lives trivial and vacuous and our world a wilderness of hollow men, lacking depth of transcendence," Mr. Cox explained.

- In the US, for example, the revival emerged against the backdrop of the '60s counterculture, a period marked by student rebellions, increased drug use, soaring divorce rates, and campaigns to legalize abortion. The sense of national might and right was also shattered by the Vietnam war. "In this climate of perceived moral collapse, a new politicized fundamentalism arose to meet the national challenge," said Wade Clark Roof, a University of Massachusetts sociologist, in his book "Prophetic Religions and Politics."

- In the third world, modernizing has also become synonymous with Westernizing, or imitation that ignores or challenges ancient cultures. Technological or scientific advancement became subtly interwoven with acceptance of foreign codes of conduct and morality, both with a secular veneer.

- In Iran, the Shah was toppled in part because of his attempts to mold Persia, one of the oldest civilizations, into a third-world version of a Western industrialized nation, from the way people dressed to the type of development planned. Ayatollah Khomeini referred to it as "Westoxication."

- Asked in 1986 by Time magazine what the US did best, Zambian Presi-

dent Kenneth Kaunda said, "You have developed your science and technology in an admirable way, but I am not sure that you use these wonderful achievements in this... field in the interest of man, as God wants us to do."

- Brown University sociologist Paget Henry commented: "Religion contributes a powerful antidote to the assault of Westernization and modernization on peripheral societies."

- Religion's emergence as a powerful political force has thus generally grown out of social and political uncertainty when governments or societies have failed to provide acceptable or workable solutions. In several areas where religion is a growing force, the political climate is ripe for transition.

DURING the transition, religion can play three roles. First, the continuum of various faiths, which have survived centuries and outlived hundreds of political dynasties, provides ideals by which to determine goals. Second, religions offer alternatives, either for action or for systems of government.

- Third, religion can offer physical or psychological sanctuary, particularly where legitimate opposition is banned. In one-party states or dictatorships, the church, mosque, temple, and synagogue often become the last refuge for those seeking a better secular life.

- All major monotheistic religions preach equality and justice, making them natural allies in opposing tyranny. They also usually have the resources, facilities, and infrastructure with which to organize. Religions, untainted by failure in the modern era, have thus supplied a context through which to pursue and, in some cases, fight for alternative ways of life.

- In tracing the trend, another striking feature is the similarity in the evolution and timing. In most cases, the seeds for religion's larger role in politics were sown in the 1960s.

- In the 1970s, the movements picked up steam, but began to fragment over tactics and goals. Comparatively moderate fundamentalists began to be supplanted by extremists, or religious activists joined forces with revolutionary movements. Both were evident in an explosion of militancy, particularly in the third world, at the decade's end.

- While politicized religions remain minority movements in all regions, their numbers often belie their impact. For, in the 1980s, they have become among the most energetic and dynamic players in world politics.

Robin Wright is a senior associate at the Carnegie Endowment for International Peace.

POLITICS

- (19) Laird Wilcox -- who in 1987 published "Guide to the American Left" and "Guide to the American Right", \$24.95 each, postpaid -- provides this background on himself:

The Wilcox Collection of Contemporary Political Movements

Laird Wilcox, editor of the directories and bibliographies listed above, is founder of the WILCOX COLLECTION ON CONTEMPORARY POLITICAL MOVEMENTS in Kenneth Spencer Research Library at the University of Kansas. The WILCOX COLLECTION, established in 1965, occupies over 1,500 feet of shelf space and contains some 5,400 books and pamphlets, 4,100 serial titles, 500 audio tapes and files on over 7,500 organizations on the American Left and the American Right. Included are advertisements, broadsheets, posters, flyers, correspondence and catalogs. The collection is housed in temperature and humidity controlled conditions and is regularly used by scholars and researchers. Laird Wilcox is active in civil liberties causes, edits CIVIL LIBERTIES REVIEW, and is a frequent speaker and guest lecturer.



We admire his Newsletter #9. Here it is:

What is Political Extremism?

By Laird Wilcox



Extremism Defined!
Content versus Style!
Problems of Objectivity!
Human Fallibility!
Traits of Extremists!
The Common Thread!



Roger Scruton, in the Dictionary Of Political Thought (Hill & Wang, New York, 1982) defines "extremism" as:

"A vague term, which can mean:

1. Taking a political idea to its limits, regardless of 'unfortunate' repercussions, impracticalities, arguments and feelings to the contrary, and with the intention not only to confront, but also to eliminate opposition.
2. Intolerance towards all views other than one's own.
3. Adoption of means to political ends which show disregard for the life, liberty, and human rights of others."

This is a very fair definition and it reflects my experience that "extremism" is essentially more an issue of style than of content. In the twenty-five years that I have been investigating political groups of the left and right, I have found that many people can hold very radical or unorthodox political views and still present them in a reasonable, rational and non-dogmatic manner. On the other hand, I have met people whose style was shrill, uncompromising and distinctly authoritarian although their views were relatively conventional, or at least within the political mainstream. The latter demonstrated a starkly extremist mentality while the former demonstrated only ideological unorthodoxy, which is hardly to be feared in a free society such as our own.

I don't mean to imply that content is entirely irrelevant. People who tend to adopt the extremist style most often champion causes and adopt ideologies that are essentially "fringe" positions on the political spectrum. Advocacy of "fringe" positions, however, gives our society the variety and vitality it needs to function as an open democracy, to discuss and debate all aspects of an issue and to deal with problems we may otherwise have a tendency to ignore. I think this is the proper role of radical movements, left and right. The extremist style is another issue altogether, however, in that it seriously hampers our understanding of important issues, it muddies the waters of discourse with invective, fanaticism and hatred, and it impairs our ability to make intelligent, well-informed choices based on a comprehensive survey of all the facts and all points of view.

Another, perhaps more popular, definition of "extremism" is that it represents points of view we strongly disagree with, advocated by someone we dislike intensely, whose interests are contrary to our own!! In point of fact, political ideologues often attempt definitions of extremism which specifically condemn the views of their opponents and critics while leaving their own relatively untouched, or which are otherwise biased toward certain views but not others. To be fair, a definition must be equally applicable across the entire political spectrum.

The terms "extremist" and "extremism" are often used irresponsibly as epithets, "devilwords" to curse or condemn opponents and critics with! I find, however, that the extremist style is not the monopoly of any sector of the political spectrum. It is just as common on the "left" as it is on the "right," and sometimes it shows up in the political "center" as well. Other belief systems, such as religions, often adopt an extremist style, too.

TRAITS OF "EXTREMISTS":

In analyzing the rhetoric and literature of several hundred "fringe" and militant "special interest" groups I have identified several specific traits that tend to represent the extremist style. I would caution you with the admonition, however, that we are all fallible and anyone, without bad intentions, may resort to some of these devices

from time to time. But with bonafide extremists these lapses are not occasional and the following traits are an habitual and established part of their repertoire. The late Robert Kennedy, in *The Pursuit Of Justice* (1964), said: "What is objectionable, what is dangerous about extremists is not that they are extreme, but that they are intolerant. The evil is not what they say about their cause, but what they say about their opponents."

1. **Character Assassination.** Extremists often attack the character of an opponent or critic rather than deal with the facts and issues he raises or debate the points of his arguments. They will question his motives, qualifications, past associations, values, personality, mental health and so on as a diversion from the issues under consideration.
2. **Name calling and labeling.** Extremists are quick to resort to epithets (racist, subversive, pervert, hater, nut, crackpot, degenerate, Un-American, Anti-Semite, Red, Commie, Nazi, Kook, etc.) to label and condemn an opponent in order to divert attention from his arguments and to discourage others from hearing him out.
3. **Irresponsible sweeping generalizations.** Extremists tend to make sweeping claims or judgements on little or no evidence, and they have a tendency to confuse similarity with sameness. That is, they assume that because two (or more) things are alike in some respects they must be alike in all respects! Analogy is a treacherous form of logic and its potential for distortion and false conclusions even when the premises are basically correct is enormous.
4. **Inadequate proof for assertions.** Extremists tend to be very fuzzy on what constitutes proof for their assertions. They also tend to get caught up in logical fallacies, such as *post hoc ergo propter hoc* (assuming that a prior event explains a subsequent occurrence simply because of their "before" and "after" relationship). They tend to project "wished for" conclusions and to exaggerate the significance of information which confirms their prejudices and to derogate or ignore information which contradicts them.
5. **Advocacy of double standards.** Extremists tend to judge themselves in terms of their intentions, which they tend to view generously, and others by their acts, which they tend to view very critically. They would like you to accept their assertions on faith but they demand proof for yours. They also tend to engage in "special pleading" on behalf of their group, because of some special status, past association or present disadvantage.
6. Extremists tend to view their opponents and critics as essentially evil. Their enemies hold opposing views because they are bad people; immoral, dishonest, unscrupulous, mean-spirited, bigoted, cruel, etc., and not merely because they may simply disagree, see the matter differently, have competing interests or are perhaps even mistaken!
7. Extremists tend to have a Manichean worldview. That is, they tend to see the world in terms of absolutes of good and evil, for them or against them, with no middle ground or intermediate positions. All issues are ultimately moral issues of right and wrong or desperate issues of survival. Every event and development is seen as potentially pivotal in the clash of forces. Their slogan tends to be "he who is not with me is against me!"
8. Extremists very often advocate some degree of censorship and repression of their opponents and critics. This may range from an active campaign to keep them from media access and a public hearing, as in the case of blacklisting, banning or "quarantining" dissident spokesmen, or actually lobbying for repressive legislation against speaking, teaching or instructing the "forbidden" information. They may attempt to keep certain books out of stores or off of library shelves or card catalogs, discourage advertising with threats of reprisals, keep spokesmen for offending views off the air, etc. In such instances the goal is not to win, but to win by any means possible. Extremists would prefer that you listen only to their point of view and discourage objective comparisons.
9. Extremists tend to identify themselves in terms of who their enemies are, who they hate and who hates them! Accordingly, they often become emotionally bound to their enemies, who are often competing extremists on the opposite pole of the ideological spectrum or perhaps dissidents from their own camp. They tend to emulate their enemies in certain respects, adopting the same style and tactics to a certain degree. Even "anti-extremist" groups often exhibit the extremist style in this regard, especially with respect to censorship and repression of dissent.
10. Extremists are given to argument by intimidation. That is, they frame their arguments in such a way as to intimidate others into accepting their premises and conclusions. To disagree with them, they imply, is to ally oneself with the devil or give aid and comfort to the "bad guys." This ploy allows them to define the parameters of debate, cut off troublesome or embarrassing lines of argument, and keep their opponents on the defensive.
11. **Wide use of slogans, buzzwords and thought-stopping cliches.** For many extremists simple slogans substitute for more complex abstractions in spite of a high level of intelligence and sophistication. Shortcuts in thinking and reasoning matters out seem to be necessary in order to appease their prejudices and to avoid troublesome facts and embarrassing counter-arguments. Buzzwords and cliches are commonplace in the extremist repertoire.
12. **Doomsday thinking.** Extremists often predict dire or catastrophic consequences from a situation or from failure to follow a specific course, and they exhibit a kind of "crisis-mindedness." It can be a Communist takeover, a Nazi revival, nuclear war, currency collapse, worldwide famine, drought, earthquakes, floods or the wrath of God. Whatever it is, it's just around the corner unless we follow their program and listen to their special insights!
13. Extremists often claim some kind of moral or other superiority over others. Most obvious are claims of general racial superiority -- a master race, for example. Less obvious are claims of ennoblement because of alleged victimhood, a special relationship with God, membership in a special "elite" or revolutionary vanguard. They also take great offense when one is "insensitive" enough to dispute these claims or challenge their authority.
14. Extremists tend to believe that it's OK to do bad things in the service of a "good" cause. They may deliberately lie, distort, misquote, slander or libel their opponents and critics, or advocate censorship or repression in "special cases" involving their enemies. This is done with no remorse as long as it's useful in defeating the Commies or the fascists (or whoever!) Defeating an "enemy" becomes an all encompassing goal to which other values are subordinate. With extremists, the ends often justify the means.
15. Extremists tend to place great value on emotional responses. They have a reverence for propaganda, which they may call education or consciousness-raising. Consequently, they tend to drape themselves and their cause in a flag of patriotism, a banner of righteousness or a shroud of victimhood! Their crusades against "enemies" may invoke images of the swastika, the hammer and sickle or some other symbol, as the case may be. In each instance the symbol represents an extremely odious concept in terms of their ideological premises. This ploy attempts to invoke an uncritical gut-level sympathy and acceptance of their position which discourages thoughtful examination of their premises and the conclusions which they claim necessarily derive from them.
16. Some extremists, particularly those involved in "cults" or religious movements, including but hardly limited to, fundamentalist evangelical Christians, militant Zionist Jews, members of the numerous "new age" groups and the followers of certain "gurus," claim some kind of supernatural, mystical or divinely-inspired rationale for their beliefs and actions. Their willingness to force their will upon others, censor and silence opponents and critics, and in some cases to actively persecute certain individuals or groups, is ordained by God! This is surprisingly effective because many people, when confronted by this claim, are reluctant to challenge it because it represents "religious belief" or because of the sacred cow status certain religions have for some people.

THE COMMON THREAD

Extremist traits tend to have three things in common:

1. They represent some attempt to distort reality for themselves and others.

2. They try to discourage critical examination of their beliefs, either by false logic, rhetorical trickery or some kind of intimidation.
3. They represent an attempt to act out private, personal grudges or rationalize the pursuit of special interests in the name of the public welfare.

CAUTION!

Remember, human beings are imperfect and fallible. Even a rational, honest, well-intentioned person may resort to some of these traits from time to time. Everyone has strong feelings about some issues and anyone can get excited and "blow off" once in awhile. Most of us still retain our basic common sense, respect for facts and good will toward others. The difference between most of us and the bonafide extremist is that these traits are, once again, an habitual and established part of their repertoire. Extremists believe they're doing the right thing when they exhibit the extremist style in the service of their cause!

ONE FINAL NOTE!

The truth of a proposition cannot be inferred merely from the manner in which arguments in its behalf are presented, from the fact that its adversaries censor and harass their opponents, or because they commit any other act or combination of acts suggested in this essay. Ultimately, the truth of any proposition rests on the evidence for it. To impeach a proposition merely because it is advocated by obvious "extremists" is to dismiss it *ad hominem*, that is, because of who proposes it. The fact is that "extremists" are sometimes correct -- sometimes very correct -- because they often deal with the hot issues, the controversial issues many people choose to avoid. So, before you perfunctorily write somebody off as an "extremist" and close your eyes and ears to his message, take a look at his evidence. It just might be that he's on to something!

The WILCOX REPORT NEWSLETTER is published irregularly by Laird Wilcox, PO Box 2047, Olathe, KS 66061. Subscriptions are \$15.00 for ten issues.

PLAY REVIEW

(20) Turing. BOB DAVIS reports:

In November I was in New York for a few days and one of the things I did was attend, with a friend, the new English play, "Breaking the Code" starring Derek Jacobi (of "I, Claudius" fame). I thought a little review for the RSN was in order. BR is mentioned once in the play, although that is not the reason for this review.

The play is based on a book that came out a few years ago, called "Alan Turing and the Enigma Machine". It combined a lot of discussion of mathematics, philosophy, and computers. Turing is considered to be the inventor of computers. He is also the man who broke the German Enigma code in WWII, and therefore one of the most important individuals involved in Britain's survival and Germany's defeat. He was also a homosexual at a particularly harsh time to be one. Worse probably is that his sexual activity crossed class lines, which in Britain was, and still is, a serious breach of the social code. Had he stayed in Cambridge, he probably would have been all right, but he moved to the University of Manchester. In Manchester he was tried for his behavior, and put on a drug rehabilitation program (one result of which was that he grew breasts). Finally, in 1954, he committed suicide by eating an apple dipped in cyanide. (His favorite movie had been "Snow White".)

The play explains this story. It melds his personal story with ideas of math and philosophy and the invention of the computer. The main reason I mention it for Russellites is the unusual play of ideas in the script and, most importantly, the fact that ideas and thinking are good and interesting in themselves. One reason it succeeds is that it is a very good script, written by someone who makes ideas and the love of ideas come to life in everyday words. Even in a Broadway theatre, this intellectualizing, for want of a better description, held the crowd and got an enthusiastic response. (I must admit there were three gentlemen behind us who were grouching about no entertainment in the play, and left at intermission, presumably in search of a little T & A elsewhere.)

The other reason this play held the crowd was the powerful acting of Jacobi. He really seemed to be into this role and became Alan Turing. He so seemed to be in love with ideas that the audience went along with him and seemed to fall in love with ideas too.

Afterwards we went backstage and met Jacobi, which was a real treat. Since Wittgenstein was mentioned repeatedly in the play, I told Jacobi naughty stories about him as gotten from the notorious biography by W. W. Bartly III. Jacobi seemed to enjoy them immensely, telling me that I had "informed the performance for tomorrow".

So if you're in New York, I recommend this play; after all, I helped "to inform it".

NEWS ABOUT MEMBERS

- (21) Hugh McVeigh has been laboring mightily to make his free-thought group, The Free Inquirers, prosper. If you live anywhere near him, and want to find out more, get in touch with Hugh at 122 Spring Street, Albany, NY 12203.

BOOK REVIEW

- (22) A hatchet-job on A. J. Ayer. Ayer's "Wittgenstein", reviewed by Arthur C. Danto, who teaches philosophy at Columbia University. From the Washington Post's Book World, 8/18/85, p.1, with thanks to DON JACKANICZ.

A. J. Ayer earned an early notoriety through a polemical and abrasive essay in analytical philosophy, his "Language, Truth and Logic" of 1936. Though he later patronized this as very much a young man's book, Ayer remains, half a century later, largely committed to its once incendiary thesis: that metaphysics is nonsense; that propositions are meaningful only if verifiable through sense experience; that, though nonsense by this severe criterion, moral propositions have a kind of "emotive meaning" in that they express the feelings of those who utter them; and that philosophy has no task beyond elucidating the language and concepts of the natural sciences. His writings have brought him considerable respect in the form of important professorships at London and Oxford, as well as a knighthood. And they are throughout marked, as is this book, by an unfailing acuity and lucidity, an engaging urbanity and a wry wit, but also, it is perhaps not too harsh to add, an unmistakable philistinism. Sir Alfred is numb to any writing he finds exotic, mystical, religious, or -- well -- metaphysical. This means, in the present book especially, that a certain class of utterances distinctive of its subject is ruled out by him as oracular nonsense.

The subject of this book, Ludwig Wittgenstein, is by common recognition one of the great philosophical thinkers of this century and perhaps of any century. Ayer, however, restrained his enthusiasm for Wittgenstein -- "My admiration for him falls short of idolatry" -- places him nevertheless "second only to Bertrand Russell among the philosophers of the Twentieth Century." One would be hard pressed to identify more than two or three others as belonging to this restricted set -- Heidegger certainly, Sartre probably, Dewey possibly -- for philosophical genius remains rare even in a period in which philosophical competence can seldom have been higher or attained by so many. The literature on Wittgenstein, whether direct as commentary, or indirect, as must be virtually everything written in English by philosophers since his work became known, is simply immense. And Ayer is as considerable a philosopher as any who have applied themselves to describing what Wittgenstein achieved as a thinker. Yet he is less qualified than many, in part through temperament, but also in part because he holds strong views on a good many of the issues to which Wittgenstein addressed himself, and which he feels constrained to defend against him.

"Language, Truth and Logic" derived from certain views taken up from Wittgenstein by the Logical Positive school of philosophy to which Ayer belonged. And a central tenet of Ayer's theory of knowledge, the existence of private languages, was singled out for attack in a celebrated section of Wittgenstein's "Philosophical Investigations". This book has, in consequence of its author's relationship with his subject, an air of setting the record straight, of taking Wittgenstein's thoughts up one by one, testing them against Ayer's own philosophical views, to see, on balance, how many survive and how many are simply wrong. In a way, it reads like a tutor's extended remarks on the papers of an immensely gifted but lamentably erratic pupil. The soul of Wittgenstein is screened out by this format.

Wittgenstein's writings fall into two main periods, with the central texts of each devoted to aspects of the philosophy of language. The "Tractatus-Logico-Philosophicus" of 1922 ought to show how language must be if it is to represent the world, and how the world must be if language is to represent it, as well as the limits of the sayable. The "Philosophical Investigations", published posthumously in 1953, rejects the picture of language as representational completely, contending that languages go with certain forms of life, and that meaning is a matter of use, of what those who belong to a form of life do with the sentences they understand. But each of the books also expresses certain powerful, one might say mystical, intuitions, about the deepest concerns of the self. The two main works are written in radically different styles: the "Tractatus" sets down seven theses, together with remarks and observations of varying degrees of importance, and each is given a kind of numerical value. The "Investigations" is composed of a sequence of brief dialogs between the narrator and an intimately addressed objector. There is scarcely a line in either book which is not dense with philosophical excitement, poetry, urgency and passion. And the thoughts expressed are at times so unusual, so powerful and unexpected as to leave the reader stunned. To be sure, the writing is often obscure, and often wrong when it is clear, but no study of Wittgenstein for a general audience can be adequate that does not convey an intense philosophical personality thinking at the limits of thought about those limits. Totting up scores and misses is not the way to do this.

Readers will enjoy the deft and amusing biographical sketch with which Ayer's book opens. They will profit from the concluding essay on Wittgenstein's influence, which is charmingly parochial, like a piece of family history, since Ayer writes from personal experience about those, himself included, who actually knew this fierce and original man. One can never seriously disrecommend a book by A. J. Ayer, but this one will be of primary interest to those who are interested in him, and are anxious to know what his views on specific theses of Wittgenstein are. But this means that readers not conversant with the recent history of theories of meaning, truth and knowledge, will find the discussion distant and abstract. If one wants to know about Wittgenstein, then better simply to read him. One will get quickly lost, but in compensation, one will be moved and exalted. Perhaps the time to take this book up is when one is lost; but he pays a price for putting oneself in Professor Ayer's hands, and the sense of having found one's way may be an illusion. He himself is not always right, but sorting out the right from wrong belongs to the further literature of the subject.

NEW MEMBERS

(23) We welcome these new members:

MR. RICARDO ALCANTAR/87/1179 PARK AV./SAN JOSE/CA/95126//
 MR. ARTHUR S. CHESLOCK/88/2510 SMITH AV./BALTIMORE/MD/21209//
 PROF. TAD S. CLEMENTS/87/47 HOLLYBROOK ROAD/BROCKPORT/NY/14420//
 MR. NORLYN ROSS DIMMITT/88/11018 SAVOY ROAD/RICHMOND/VA/23235//
 MR. GARY HATFIELD/88/PO 1342 CST/ST. PAUL/MN/55105//
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 MR. DAVID KLAPHOLZ/87/2119 SUMMIT ST. #4/COLUMBUS/OH/43201//
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NEW ADDRESSES

(24)

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 MR. MARTIN LIPIN/74/9535 RESEDA BLVD (105)/NORTHRIDGE/CA/91324//
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 MS. PATRICIA L. SPANG/87/PHILOSOPHY/MUHLENBERG COL./ALLENTOWN/PA/18104//

MEMBERSHIP STATISTICS

(25) 300. On January 11th, 1988, CHARLES SLOAN enrolled as a new member. That was a significant event for the BRS because Charles became the 300th member. Never before has the BRS achieved a current membership list of 300. We like to think it won't stop at 300. No reason why it should.

BOOK REVIEWS

- (26) "The World As I Found It" by Bruce Duffy -- which is mainly about Wittgenstein, but also brings in Russell and Moore -- was reviewed last issue (RSN56) by four reviewers. Two of our members reacted to the book; one of them knew Russell intimately: his daughter, Kate.

Kate Tait writes:

Having read in Russell Society News several favourable reviews of Bruce Duffy's book, "The World As I Found It", I feel I must write to tell you that it is an ATROCIOUS book, the worst kind of mixture of fact and fiction, jumbling together real facts and writings with the inventions of the author's hideous mind. He does not hesitate to attribute to these great men mean actions, petty emotions, and shallow thoughts quite unworthy of them; not that they were faultless, far from it, but their faults were not the ones Duffy imagines. As I feared, the reviewers take as true the inventions as well as the facts, enabling them to have a comfortably condescending view of these after all too human men. Yet it is not their imperfections that I mind so much; it is the ugliness of the ones he ascribes to them, and the triviality of the thoughts he puts into their heads. Do urge your reader not to buy the book.

Steve Reinhardt writes:

"I bought the book in August, when I heard it discussed on National Public Radio. To put it mildly, I did not care for the book. Russell, Moore and Wittgenstein were presented, not as characters, but caricatures lacking any depth and subtlety. It would be interesting to learn how other members feel."

Readers, you have been warned!

FINANCES/MONEY MATTERS

- (27) Treasurer's Report for the year ending 12/31/87:

Bank balance on hand (12/31/86).....	953
Income: New members.....	1722
Renewals.....	5906
total dues.....	7628
Contributions.....	127*
Library sales and rentals.....	355
Misc.....	149
total income.....	8259
	9212
Expenditures: Information & Membership Committees.....	2745
Library expense.....	218
Subscriptions to "Russell".....	2247
Meeting.....	237
Misc.....	100
total spent.....	5547
Payment of 1986 liability.....	1327
Bank balance on 12/31/87.....	2338

*The 127 shown above is not a true measure of contributions; it is far too low. Most donations are made in the form of dues payments that are higher than "regular" dues. EG, a Sustaining Member, who pays \$50 in dues, is actually making a \$20 contribution, which is not reflected in the 127 figure.

DUES

- (28) Last Call for Dues. Do you know what happens to people who don't pay their renewal dues? They become Non-Persons. They vanish. They are gone. Ugh! We won't labor the point. We think you got the message. Act now.

MEMBERS CONTRIBUTE

- (29) We thank GREGORY LANDINI and HERB LANSDELL for their contributions during the latter half of 1987...and the following early renewers who included their 1988 contributions in their dues payments: LOU ACHESON, JAY ARAGONA, DONG-IN BAE, MICHAEL BRADY, POLLY & WHITFIELD COBB, ANGELO D'ALESSIO, BOB DAVIS, RONALD EDWARDS, LEE EISLER, WILLIAM FIELDING, ARTIE GOMEZ, DONALD GREEN, CHARLES HILL, DON JACKANICZ, RICHARD JOHNSON, HERB LANSDELL, GLADYS LEITHAUSER, JOHN LENZ, MARTIN LIPIN, GLENN & SANDRA MOYER, NICK PACINO, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, WARREN SMITH, JOHN TOBIN, HERB & BETTY VOGT, DEWEY WALLACE, MICHAEL WEBER, CHARLES WEYAND, and VINCENT WILLIAMS. You are indeed helping, all of you.

FINANCES

- (30) Peter Cranford has been thinking about our money problem -- the problem of building up a substantial bundle of cash, which will make our long-term survival as an organization more likely. He is not setting down specifics; rather, he is suggesting concepts. He writes:

You might consider setting up a special money fund whose sole purpose would be to generate more money, and to do this ad infinitum - in pyramid fashion. Emory University has just done this to the point where it rivals Harvard and Texas [in endowment]. Just to ask for it may not be strong enough. Perhaps you might examine the packets James Roosevelt sends out. He justifies his requests to the elderly in long and effective letters. You might use seed money to develop a mailing list of those most apt to contribute.

We thank Peter for his suggestions, and will see what we can do with them.

Ladies and Gentlemen: start thinking!

Harder!

BOOK REVIEW

- (31) Volume 8. A technical paper for people who don't like technical papers. That's how we think of IRVING ANELLIS's superbly written review of Volume 8 of McMaster Editorial Project's "The Collected Papers of Bertrand Russell." Even though you probably won't understand all of it, we think you'll be pleased with what you do understand. Here it is:

THE LOGICO-LINGUISTIC TURN - RUSSELL'S REVOLUTION IN PHILOSOPHY:
A Review of John G. Slater (editor), Bertrand Russell, The Philosophy of Logical Atomism and Other Essays, 1918-19, Volume 8, The Collected Papers of Bertrand Russell, London, Allen & Unwin, 1986; xl + 418 pp.

Technical philosophy has, since its inception with the ancients, undergone a number of revolutionary changes, both with regard to its subject-matter and its methodology. These words, and the words which follow, may be controversial; but the profound changes which Russell's work contributed to philosophy and the philosophical method in the twentieth century are universally acknowledged, and constitute a revolution in philosophy.

Ancient philosophy was fundamentally metaphysical in its interests and speculative and rationalistic (i.e. syllogistic or Aristotelian) in its methodology. In this sense, ancient philosophy extended well into the sixteenth and early seventeenth centuries. During the Renaissance, natural philosophy or physics broke away from speculative philosophy and became an empirical and mathematical science in the hands of Galileo, Newton, and others. The philosopher of science in the age of the Renaissance was Francis Bacon. However, it was Descartes who turned the revolution in technical philosophy in the seventeenth century. Under the leadership of Descartes, philosophy became fundamentally epistemological in its interests and psychological or phenomenalist in its corresponding methodology, depending upon whether one was an idealist or an empiricist.

From the middle of the nineteenth century onwards, mathematical logic emerged as a new branch of mathematics, beginning with the work of Boole, Peirce, Schröder and others in algebraic logic, and, in the last quarter of the nineteenth century, with the development of axiomatic presentations of quantification theory pioneered by Frege, Peano, and Russell. These two trends in logic were united by Whitehead and Russell in their Principia Mathematica, and modern mathematical logic, or "logistic" as it was first called, came into existence. With the new mathematical logic in place, philosophers acquired a new and powerful tool for investigation. Mathematical logic acquired the status of an "ideal language" because of its analytical power to grammatically parse propositions into function and argument rather than into subject and predicate whenever the complexity of the structure of propositions required this exceptionally deep level of dissection. At the same time, mathematical logic incorporated the old classical syllogistic with its subject-predicate structure, as a fragment which would likewise be available as a tool of dissection. Russell was the first of the modern or twentieth-century philosophers, and he undertook, as such, to employ logical or linguistic analysis to his subjects. The papers in this volume represent his first precipitous steps. The work of the logical positivists of the Vienna Circle and of various other sympathetic philosopher-scientists to develop and use logical and linguistic analysis for the investigation of the logical structure of experience, of physical reality, and even of language itself, would follow a decade later, in the later years of the 1920s.

During the period in which the papers in this volume were written, the Principia was already just in place, and Russell undertook the arduous struggle to develop a scientific philosophy whose methodological tool would be the grammar of linguistic and logical analysis. The title essay in this collection is Russell's most famous and exemplary piece in which a detailed exposition of logic forms a prelude to a rather brief discussion of the logical analysis of problems of metaphysics (making a nice anticipation of Carnap's proclamation of "The elimination of metaphysics through the logistic analysis of language").

Philosophical problems once were rather inelegantly described to me as a bowl of spaghetti; so intertwined are the strands that one cannot pick up one strand without picking up the whole. Mathematics is commonly described as a pyramid in which more advanced fields of mathematics are built upon lower mathematics, algebra on arithmetic, analysis on algebra and geometry, etc.. We can express these concepts in more modern terminology, less colorful but more elegant, in terms of parallel processing and linear processing. In a description of the scientific philosophy which uses mathematical logic and linguistic analysis as tools, both of these similes apply at once.

Russell's earliest and most prominent concerns, after completion of his work on the foundations of geometry (1896) were with / physics in particular with the physics of solid mechanics, with special attention to the geometric foundations of Newtonian dynamics and the motions of rigid bodies. In the years immediately after completion of the Essay on the Foundations of Geometry, Russell explored the possibility of making a transition from geometry to physics, through the intermediacy of a "transition from geometry to dynamics" (see My Philosophical Development, New York, Simon and Schuster, 1959, pp. 44-45, for example). His goal was to establish in physics the same kind of certainty that had traditionally been associated with geometry. After a visit to the Cavendish laboratory where he studied the work of James Clerk Maxwell on gas kinetics and electro-dynamics, Russell reflected, in a letter to Philip Jourdain that "what is philosophically in the principles of dynamics belongs to problems of logic and arithmetic" (Letter to P. E. B. Jourdain of 15 April 1910; quoted p. 132, in I. Grattan-Guinness, Dear Russell - Dear Jourdain, London, Duckworth, New York, Columbia University Press, 1977). Russell's aim was to develop an axiomatic presentation of physics in terms of a small number of physical primitives. His goal was not unlike that of David Hilbert, who, having provided an axiomatization of geometry general enough to accommodate both Euclidean geometry and non-Euclidean geometries, sought next to provide an axiomatization of physics (Hilbert's sixth problem, the mathematical treatment of the axioms of physics, with work in foundations of geometry having suggested the need "to treat... by means of axioms, those physical sciences in which mathematics plays an important part; first of all, the theory of probability and mechanics"). Important work towards this goal began in the mid-1930s, some thirty-five years after the problem was first stated by Hilbert in 1900; the first notable success being the axiomatization of quantum mechanics by the development by Birkhoff and von Neumann of a quantum logic. The next steps occurred in the 1950s, when mathematicians such as Wightman turned their attention to the axiomatization of quantum field theory, and Anellis in the late 1970s showed that quantum logic was a one-dimensional model for an n-dimensional spacetime calculus for the Riemann-Minkowski 4-dimensional manifold. In the first decade of the twentieth century, both Russell and Hilbert, who followed the same path in their identification of the problem of the axiomatization of physics, found that their logical tools were not yet sufficiently developed for such an enterprise. Both men were led, having once formulated the problem, to development of mathematical logic as an axiomatic system, and to attempt to use their new logic as the foundation for the construction of all of mathematics. Thus it was that in 1910, Russell, with the assistance of Whitehead, undertook work on the Principia.

In 1913, after completing work on the three-volume Principia, Russell resumed his "search for a starting-point which would permit him to begin translating some of the propositions of physics into the symbols of mathematical logic" (pp. xii-xiii, "Introduction" of the present volume). The search was found to lead in turn to questions about philosophical and scientific methodology and about knowledge of the physical world in general and of matter in terms of sense-data in particular. This is the underlying theme of the works collected, in Part I of the present volume, under the heading "Theory of Knowledge and Philosophical Method." All of the pieces included here, among them the well-known article of 1914 on "The Relation of Sense-Data to Physics", have previously been published.

The "problem of matter" for Russell was "the usual way of referring to the problem of providing philosophical foundations for physics" (p. xi, this volume). In consequence of the revision of the problem as an attempt to provide an axiomatization of physics, the "problem of matter" evolved into "the search for a logical construction from... particular facts of sense and general logical truths; ...and [from] specific memories and the testimonials of others" (p. xv); in other words a logical construction, in the sense of Carnap, of the world on the basis of sensory experience of material reality (logische Aufbau der Welt). This is the root of Russell's work on sense-data. This work led to Russell's work on "The Philosophy of Logical Atomism" as an attempt to explore the logical foundations of epistemology and to give a logico-linguistic analysis of meaning, and to his work on an analysis of mind as a study of the structure of knowledge and belief, with a logico-linguistic analysis of propositions as semantic carriers of meaning, and with behavioral psychology as a scientific form of psychology based upon sense-data (sensations and events) as alternative to neutral monism as the Jamesian doctrine that the "stuff" of the universe, organized in one way by a certain set of laws of causality, yields matter, and in another way by a different set of causal laws, yields mind, and that there is, therefore, no consciousness.

Part III of the present volume is given over entirely to Russell's 1918 Monist papers on "The Philosophy of Logical Atomism". The papers collected in Part IV under the heading "Towards the Analysis of Mind", includes the well-known paper of 1919 "On Propositions: What They Are and How They Mean". With the exception of nine "Manuscript Notes" written in 1919 and several of the appendices, all of the pieces found in this volume have previously been published. These include the several book reviews, collected in Part II, on a number of widely scattered philosophical topics, technical and popular, written by Russell for various magazines and journals between 1913 and 1919. Of these reviews, the one on Norman Kemp Smith's Commentary to Kant's "Critique of Pure Reason" of 1918 is of especial interest, if for no other reason than that Kemp Smith's monumental volume remains to this day an essential and vital tool of Kant scholarship.

Like all of the books in this series of Russell's Collected Papers, the present volume contains all of the apparatus that are making this series the serious critical edition that it is becoming, including the careful textual notes and helpful annotations, as well as the Russellian "Chronology", the informative "Introduction" and "Headnotes" that present the historical setting for the papers in the volume. A scholarly edition is not a critical edition, however. A critical edition differs, I submit, from a scholarly edition only in that the former admits a greater leeway in the intrusion of interpretation within the context of the setting of the historical stage. The author of the "Introduction" to this volume seems to this reviewer to have come dangerously close to crossing the very thin line between interpretation and historical stage-setting, in particular in connection with the discussion of the impact which Wittgenstein's criticisms of the first draft of Russell's Theory of Knowledge had on Russell's "re-thinking of logical atomism" (pp. xvi-xx). But that may be more a matter of opinion than of fact.

More interesting and fruitful of discussion in regards interpretation is the question of what kind of mathematician Russell might have made - good, bad, indifferent - had he continued his technical work in mathematics and mathematical logic after completing work on the Principia rather than turning to philosophy. This is a question which arose in the wake of Nicholas Griffin's talk on "Russell at Cambridge, 1890-93: Russell's Mathematical Education" during the Special Session on Bertrand Russell at the Canadian Society for History and Philosophy of Mathematics meeting (Abstract #13, p. 5, SCHPM/CSHPM 13th Annual Meeting, McMaster Univ., Hamilton, Ont., May 25-27, 1987, Programme), in which Griffin explored Russell's studies as a background and explanation for Russell's "early misadventures in the philosophy of mathematics." In "The Philosophy of Logical Atomism", Russell wrote (p. 166 of this volume; also quoted p. xxiii) that the confusion of symbols with the things for which they stand "is especially likely in very abstract studies such as philosophical logic, because the subject-matter that you are supposed to be thinking of is so exceedingly difficult and elusive that any person who has ever tried to think about it knows you do not think about it except perhaps once in six months for half a minute. The rest of the time you think about the symbols, because they are tangible, but the thing you are supposed to be thinking about is fearfully difficult and one does not often manage to think about it. The really good philosopher is the one who does once in six months think about it for a minute. Bad philosophers never do." If Russell's description here of the "good philosopher" is meant to be self-referential, then I suggest that Russell would not have made a very good mathematician, if Hadamard's thesis, that mathematicians mentally picture mathematical objects and their relations with other mathematical objects, rather than, in the creative stages, manipulate the symbols for these objects. The role of symbols arises later, in the effort to express and communicate one's mathematical ideas. Indeed, it has become almost a truism recently that one major reason why it is so difficult for the creative mathematician to teach mathematics to the verbally-oriented student and equally so difficult for the non-mathematical student to learn mathematics is that the mathematician can "see the mathematical concept with great clarity but cannot express it in plain English," since "mathematical concepts... may prove to be... only imperfectly translatable into spoken or written English" (Charles A. Weiner, "Mathematicians and the Laws of Natural Selection", Chronicle of Higher Education, 11 Feb., 1987, p. 43). For such a mathematician, the symbolic representation is a natural and comfortable intermediate between the conceptualization and the natural language communication of the concept. Thus, if Russell found it more difficult to operate with mathematical objects or concepts than with their symbolic representations, then he was already at some disadvantage. This may perhaps also partially explain why Russell, after completing his work on the Principia, took a philosophical turn on his way to - or away from - work on the axiomatization of physics, while Hilbert and his col-

leagues, even before completing their work in foundations of mathematics, turned their attention to the foundations of physics and why the mathematical heirs of Hilbert, particularly Birkhoff and von Neumann among them, made important progress in the axiomatization of physics.

Many of Russell's "early misadventures in mathematical philosophy" occurred in 1896 and 1897, when Russell made his first attempts to understand Cantorian set theory. When in June 1983 this reviewer reported, at an American Mathematical Society conference on Axiomatic Set Theory, on Russell's first inglorious attempts to understand Cantorian set theory (published as I. H. Anellis, "Russell's Earliest Reactions to Cantorian Set Theory, 1896-1900," in J. E. Baumgartner, D. A. Martin, S. Shelah (editors), Axiomatic Set Theory, Contemporary Mathematics 31 (1984), 1-11), many of those present suggested, in view of Russell's misunderstandings, that perhaps those of his works of the period which remained unpublished - and which are bound for inclusion in volume two of the Collected Papers - should best be left unpublished. Further discussion led to the concession that publication, after all, would be worthwhile, first of all for the value of the historical record and secondly as an example of the lesson that, with patient and diligent work, one could refine and improve one's understanding of difficult concepts of logic, and even become a leader in the field. In the case of an excellent critical edition such as we are being provided by the Russell Editorial Project, as exemplified in the present volume, these arguments in favor of publication carry even greater weight.

The present volume, however, is far from perfect, and thus there are a number of perhaps minor points which a reviewer is duty-bound to make. Thus, for example, we must note that the name "Windeband" on p. 404 of the "Bibliographical Index" should be "Windelband" and for the sake of consistency, "Alexander, S." and "Lossky, N. O." in the bibliographical index should have been rendered "Alexander, Samuel" and "Lossky, Nikolai" respectively, since all of the other authors whose names are listed are designated by their given names following their family names. More subtle but also more serious is a statement in the headnote to appendix IV, which contains the text of a letter of Nathalie A. Duddington addressed to Russell, to which Russell referred in the text of "The Philosophy of Logical Atomism" (p. 222; see the annotation on p. 352). In the headnote to Duddington's "Letter on Existence" of 1918, it is said that "her letters reveal that she regarded herself as something of an expert on the minds of the Russians" (p. 329). The tone of this statement, even despite the editorial recognition of Duddington as an advocate of the work of the Russian philosopher N. O. Lossky, suggests that the editor is sceptical of Duddington's self-proclaimed expertise. It must be noted, however, despite the editor's apparent scepticism, that Western students of Russian literary history owe an important debt to Duddington for her translations into English of many Russian literary classics, including such relatively obscure works as Goncharov's Oblokov, a work well-known in Russia but almost totally ignored in the West.

NEWSLETTER MATTERS

- (32) A 14-Year Index of Bertrand Russell Society newsletters, covering the first 14 years of the Society's existence, 1974 through 1987, has been put together. It runs to over 30 pages, has nearly 1800 entries. Buy it from the newsletter, \$5 postpaid (within the USA.) Borrow it from the Library, \$2 for postage (within the USA.) Newsletter and Library addresses are on Page 1, bottom. Postage outside the USA is higher.

Videotapes to lend:

Videocassettes may be borrowed for \$4 per cassette. Canadian members should direct their orders to Rick Shore, 3410 Peter Street, Apt. 305, Windsor, Ontario, Canada N9C 1J3.

- 260 Donahue Interviews Gore Vidal. Also, a Jonathon Miller Interview.
 261 Steve Allen's "Meeting of the Minds". (Bertrand Russell, Thomas Jefferson, St Augustine, Empress Theodora)
 262 BBC's "The Life and Times of Bertrand Russell". Produced by the BBC as part of Russell's 90th birthday celebration. A documentary, it uses a biographical format which concentrates on the threat of nuclear war and Russell's work to prevent such folly. Includes interviews with Russell and several prominent British intellectuals.
 NBC's "Bertrand Russell". Interviewed by Romney Wheeler, Russell deals with autobiographical, philosophical, and political topics.
 263 Woodrow Wyatt Interviews. Five short television interviews: "Bertrand Russell Discusses Happiness", "Bertrand Russell Discusses Philosophy", "Bertrand Russell Discusses Power", "Bertrand Russell Discusses the Role of the Individual", and "Bertrand Russell Discusses Mankind's Future".
 264 BBC's "Bertie and the Bomb". A documentary about Russell's last years and his involvement with the early years of the Campaign for Nuclear Disarmament. Interviews with friends and contemporaries.
 265 "Bertrand Russell". A lecture by Professor Giovanni Costigan of the University of Washington. An introduction to Russell's life and work.
 266 The 'People For' Story'.
 267 CBC "Close-Up" Interview. Interviewed by Elaine Grand, Russell discusses his childhood, the threat of nuclear war, Einstein, the emancipation of women and his religious views.

BOOK REVIEW

- (34) "The Devil and Dr. Barnes" by Howard Greenfield in the Washington Post (1/17/88).

[In the foreword to his "History of Western Philosophy", Russell wrote, "This book owes its existence to Dr. Albert C. Barnes, having been originally designed and partly delivered as lectures at the Barnes Foundation in Pennsylvania." Barnes fired Russell in 1940. Russell sued for breach of contract, and won. Barnes then published a pamphlet in his own defense, to tell why he fired Russell. The pamphlet is reproduced in RSN42-35.]

The review (with thanks to DON JACKANICZ):

By Carlin Romano

WHAT SHOULD we make of collectors? To be sure, our attitudes depend partly on what they collect. According to the *Guisness Book of World Records*, Helge Friholm of Soborg, Denmark owns 44,217 bottle caps, with no rivals in sight.

Fanatics of this sort usually drive one to speculation about the collecting impulse itself. Was Freud right that adult hoarding grows out of the child's delight in resisting toilet training? Should all sociopathic collectors be sentenced to classes in recycling? Whatever our conclusions, we tend to regard such people, fondly, as gentle crackpots.

Not so the "collector" who gets to put "art" before that word. Here a different figure jumps to mind. The cagey investor. The cultivated gallery sleuth. The enlightened patron.

Carlin Romano is the literary editor of The Philadelphia Inquirer.

Philadelphia's Dr. Albert C. Barnes (1872-1951) may best be remembered as America's missing link between the crackpot and connoisseur classes of collectors. Founder of the world-famous Barnes Foundation collection of modern art in Merion, Pa., the irascible former chemist came to acquire an almost equally widespread reputation for rudeness, eccentricity and paranoia.

In a tempestuous lifetime, he managed to acquire some 200 Renoirs, nearly 100 Cézannes, 60-odd Matisse and many other illustrious works. At the same time, he successfully estranged Bertrand Russell, T.S. Eliot, Alfred Stieglitz and other cultural giants while fighting lifetime feuds with powerful institutions like the University of Pennsylvania and the Philadelphia Museum of Art.

Writing in *The Devil and Dr. Barnes* 36 years after his subject's death, Howard Greenfield, best-known for biographies of Puccini and Caruso, realizes that many of

his subject's firefights now count as historical minutiae. What remains is a peculiar personality and idiosyncratic institution, and Greenfield offers a balanced account of Barnes' career, conceding to him his achievements while castigating him for his boorishness.

Like previous biographers, Greenfield attributes much of Barnes' angry, domineering personality to his destiny as an outsider forever trying to be an insider, a self-made "thruster" frustrated by his inability to dent Philadelphia's old-money, Main Line cultural institutions. Born to a lower-middle class family in the Philadelphia neighborhood that later produced Rocky, Barnes graduated from the University of Pennsylvania's medical school at 20, then struck it rich through the co-development of Argrol, a medical antiseptic.

By 1910, with his business running smoothly, Barnes turned to collecting art. His first purchases came with the help of a high school friend and painter, William Glackens,

who in 1912 headed to Paris with \$20,000 of Barnes' money to buy new work. Over the next few decades, many other artists and dealers would become Barnes' sidemen, but never more than that. Barnes soon established a reputation as a decisive, indefatigable gallery and studio crawler. In time, his shrewdness in acquiring Impressionist and post-Impressionist masterpieces made him the foremost American collector of modern art—a French magazine dubbed him the "Medici of the New World."

To house his growing collection, he set up the Foundation in 1925 (four years before the Museum of Modern Art) as an "educational institution," not a museum. Barnes appointed philosopher John Dewey—one of the few friends he never alienated—his director of education. For decades Barnes would call upon Dewey's prestige to bolster his projects, and Barnes needed the backup support, because his crudeness and dogmatism gradually repelled many journalists, critics,

dealers, academics and museum officials.

As a collector, Barnes often embodied the ugly American businessman. Gertrude Stein complained that he would "literally wave his cheque book in the air." He bragged about bargains and crowed over owning "the old masters of the future."

As a pedagogue, Barnes vehemently opposed historical and biographical approaches to art, as well as the treatment of art as a plaything and diversion for socialites—he permitted no receptions at the Foundation. Fond of formalist theories of art such as those of critic Roger Fry, Barnes drew on them in his own books, which included *The Art in Painting* (1925). Teachers at the Barnes Foundation had to follow the party line.

Perhaps least popular was Barnes' behavior as owner of one of the world's great private collections—he proved himself a whimsical, nasty, grudge-holding administrator. He refused to lend paintings for exhibitions and enjoyed denying access to critics and scholars while admitting untutored working people. According to Greenfeld, young James Michener three times failed to gain entrance when he wrote to Barnes as a Swarthmore student, but won an invitation when he posed as a Pittsburgh steelworker. It took legal action by the state to open the collection to the public for several days a week.

THROUGHOUT his life, Barnes "could detect a slight—real or imagined—a mile away. He usually responded with belliger-

ence. When *The Saturday Evening Post* ran an article entitled "The Terrible-Tempered Dr. Barnes" in 1942, Barnes rode up and down the Main Line, ripping down advertising posters for the series and inserting a seven-page rebuttal into issues on sale.

Greenfeld also offers many examples of Barnes' notorious venom as a letter-writer. To R. Sturgis Ingersoll, a Philadelphia Museum of Art trustee, he wrote, "I was already familiar with your reputation in Paris as a boob to whom the dealers could sell any worthless picture so long as it bore the name of a well-known artist." When Le Corbusier sent a friendly letter to Barnes, it was returned unopened, "with the word 'merde,' written in large letters on the envelope."

In the end, Barnes the outsider

made sure he would remain so. He amended the Foundation bylaws to guarantee that none of the Philadelphia-area institutions he resented—among them its art museum—would ever win control of the Foundation after his death.

According to Greenfeld, both the world-class philosophers who played a major role in Barnes' life, Dewey and Bertrand Russell, analyzed him identically—as proprietor of a massive "inferiority complex." Greenfeld's portrait helps frame the irony of this formalist connoisseur who veered too close to the crackpot side of his obsession. We wind up remembering not what Barnes collected, but what he brought with him to the chase. ■

RENEWAL HONOR ROLL

- (35) Once again a new record has been set for early renewals. 127 members paid their 1988 dues before January 1st, 1988. We thank these early birds for getting the membership-renewal-process off to a good start. Here they are: LOU ACHESON, IRTISHAD AHMAD, J. M. ALTIERI, JEAN ANDERSON, TRUMAN ANDERSON, JAY ARAGONA, DONG-IN BAE, ADAM PAUL BANNER, CHERYL BASCOM, WALTER BAUMGARTNER, VIVIAN BENTON-RUBEL, JACQUELINE BERTHON-PAYON, HOWARD BLAIR, MICHAEL BRADY, JAMES BUXTON, ROBERT CANTERBURY, POLLY COBB, WHITFIELD COBB, JACK COWLES, GLENNA CRANFORD, PETER CRANFORD, JIM CURTIS, ANGELO D'ALESSIO, BOB DAVIS, PAUL DODNA, PRADEEP DUBEY, BEVERLEY EARLES, RONALD EDWARDS, LEE EISLER, BRENDA FREEDMAN, FRANK GALLO, ALEJANDRO GARCIADIEGO, SEYMOUR GENSER, MARY GIBBONS, ARTTIE GOMEZ, CHARLES GREEN, DONALD GREEN, ROSS GUFFY, JOHN HARPER, DON HERNANDEZ, LYLA HERNANDEZ, ROBERT HICKS, CHARLES HILL, MARK HOGAN, JAMES HOOPES, OPHELIA HOOPES, TING-FU HUNG, ARVO IHALAINEN, DON JACKANICZ, JOHN JACKANICZ, TED JACKANICZ, SHIRLEY JESPERSEN, RICHARD JOHNSON, LARRY JUDKINS, KENT KLATZKIN, KEN KORBIN, PAUL KORNACKI, HENRY KRAUS, PAUL KUNTZ, PAUL KURTZ, HERB LANSDELL, GLADYS LEITHAUSER, JOHN LENZ, WALTER LESSING, ARTHUR LEWIS, MARTIN LIPIN, DON LOEB, PAUL LOGEMAN, JONATHAN LUKIN, CHARLES MAGISTRO, STEVE MARAGIDES, LESLIE MARENCHIN, WILLIAM MCKENZIE-GOODRICH, HUGH MCVEIGH, JIM MCWILLIAMS, STEVE MOLENAAR, BRIAN MOLSTAD, GLENN MOYER, SANDRA MOYER, MARK OAKFORD, JACK OTT, NICK PACINO, PAUL PFALZNER, RAY PONTIER, NAGABHUSHANA REDDY, STEVE REINHARDT, DON ROBERTS, JOHN ROCKFELLOW, MICHAEL ROCKLER, HARRY RUJA, CHERIE RUPPE, SIGRID SAAL, NATHAN SALMON, GREGORY SCAMMELL, JOHN SCHWENK, JOANNA SERVATIUS, ARSHAD SHERIF, JOHN SHOSKY, MIRON SKY, WARREN SMITH, JOHN SONNTAG, PHILIP STANDER, ROGER STANKE, TOM STANLEY, RAMON SUZARA, SHOHIG TERZIAN, JOHN TOBIN, LLOYD TREFETHEN, HENRY VAN DYKE, WALTER VANNINI, FERNANDO VARGAS, BETTY VOGT, HERB VOGT, RUSSELL WAHL, DEWEY WALLACE, JR., MICHAEL WEBER, TOM WEIDLICH, DONNA WEIMER, EDWARD WEISMAN, CHARLES WEYAND, CALVIN WICHERN, JOHN WILHELM, RICHARD WILK, VINCENT WILLIAMS, JAMES WOODROW, BILL YOUNG, RONALD YUCCAS.

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-----> USE THE REGISTRATION FORM [BELOW] TO MAKE A RESERVATION FOR THE ANNUAL MEETING (1988) <-----

RUSSELL SOCIETY NEWS

No. 58

May 1988

- (1) Hilites: Annual Meeting (2,20). BR on happiness, 1924 (5). Kohl on BR on happiness, 1984 (7). A great Humanist ad (41). BR in *Encyclopedia Americana* (10). Gore Vidal on monotheism (3). How to stay sober without God (21). A latin question (9). Candidates for Director wanted (29). Two volunteers needed (30). Humanist World Congress (40). *Nuclear Alert* (17). An asterisk in the left column indicates a request. The Index is at the end.

ANNUAL MEETING (1988)

- (2) Late news: Please tell Marvin Kohl soon as possible (716-673-3495) the time of your arrival at Buffalo Airport. A special BRS van, Airport to Fredonia, is tentatively scheduled for 3:30pm, Friday, June 17. The new, revised Program, the Fredonia geo brief, the revised Registration/Reservation Form, and information about the "What is Happiness?" Panel: it's all there in Item (20) of this newsletter. Suggestion: see it now.

RELIGION

- (3) Gore Vidal, from a talk to the American-Arab Antidiscrimination Committee, Suite 500, 4201 Connecticut Avenue NW, Washington, DC 20001, telecast by C-Span on 3/15/88.

Monotheism means one god. Religions are reflections of organizations of men on earth. They do not come before man. Man comes before the religion. Monotheism is saying it's a totalitarian religion. All authority is concentrated in one god. What does this mean on earth? One King. One Pharoah. One Pope. One Bishop. Power. Authority. All questions are answered by the book and only certain people can get through it. And then they impose their will, the most totalitarian.

Western Europe, from whose tradition I come -- I come from an old Latin family, from the old Roman Empire -- had no such thing as the idea of a single god...some people thought there was, others thought there was not...but not until the 4th Century and Constantine, did it become a state religion, and if you didn't believe it, you were killed, or at least were in grave trouble. There were many different cults. It never occurred to anybody that there was just one...and only one group, one people, had The Truth. What arrogance!

The most successful part of the world for 2000 years was China. That's Confucianism. They did not have one god and the Hindus did not have one god. It was pluralism -- as simple as that. One of Confucius's disciples came up to him once -- his real name was Master Kung -- and said: "Master Kung, if you could sum up all of human wisdom in one phrase, what would it be?" This is the 5th Century before Christ. Confucius said it would be, "Do unto others as you would have them do unto you."

George Bernard Shaw's contrarian view about the Golden Rule comes to mind: "Don't do unto others as you'd have them do unto you. Their tastes may be different."

COMMENT

- (4) From the Humanist Association of Canada newsletter (January 1988):

QUOTED

“DONALD REGAN left as White House chief of staff in 1987 and was replaced by Howard Baker. The transition went smoothly, with no loss of ineptitude. — Alan Abelson, in *Barron's*”

RUSSELL ON HAPPINESS

- (5) How to be Free and Happy (NY: The Rand School of Social Science, 1924) presents a talk given by BR, "delivered under the auspices of 'FREE YOUTH', official organ of Young People's Socialist League at Cooper Union, New York City, on May 24th, 1924." With thanks to JOHN LENZ.

Ladies and Gentlemen: The subject upon which I am supposed to be talking to you tonight is a very modest and easy subject—"How to Be Free and Happy." I do not know whether I can give you a recipe, like a cook book recipe, which each one of you can apply. I do want, this last time that I am speaking in America, to say a few things which I believe firmly and consider, as far as my own experience goes, very important, and which I have not had much occasion, in previous talks, to say in this country.

Perhaps there may be some of you here, and certainly there are many elsewhere, who will say that the whole answer to my question "How to Be Free and Happy" is summed up in one simple sentence—"Get a good income!" (Laughter.) That is an answer which I think is generally accepted. If I put that forward I should have won the assent of every one that is not here. (Laughter.) However, I think that it is a mistake to imagine that money, that income, is a very much more important thing in producing happiness than it actually is. I have known in the course of my life a great many rich people, and I can hardly think of one of them who appears to be either happy or free. I have known a great many people who were extremely poor—they also could hardly be happy and free. But in the intermediate realms you find most happiness and freedom. It is not great wealth or great poverty that brings most happiness.

My impression about it is this: that when you are talking of the external conditions of happiness—I am going to talk mostly of the conditions in your own mind, about the internal conditions—a person must have, of course, enough to eat and the necessities of life and what is needed for the care of children. When you have those things you have as much as really contributes to happiness. Beyond that you only multiply cares and anxiety. So that I don't think enormous wealth is the solution. I should say, for the external conditions of happiness, that in this country, as far as the material problem of the production of goods is concerned, you have quite solved it. If the goods that are produced were distributed with any justice, that certainly would be a real contribution towards happiness. Your problem here is two-fold. It is first a political problem:

to secure the advantages of your unrivalled production for a wider circle. On the other hand, it is the psychological problem of learning how to get the good out of these material conditions that have been created by our industrial age. That, I think, is where we modern people have failed most—on the psychological side, on the side of being able to enjoy the opportunities which we have created. I think that this is due to a number of causes.

I should attribute it partly to the effect of Puritanism in decay. Puritanism in its heyday was a conception of life which filled people's minds and made them in their way happy. Anything which fills people's minds makes them happy. But people nowadays don't believe in the Puritan way; they retain certain principles which are connected with Puritanism, though not perhaps quite obviously. They have, in the first place, a certain kind of moral outlook, that is, a tendency to be looking out for opportunities to find fault with others, a tendency to think that it is very important to keep up certain rules of conduct. There are a number of old, inherited taboos and rules which people don't think about but simply go on with because they always have been there. These do not touch the core of the matter. The thing that has survived most out of Puritanism is a contempt for happiness—not a contempt for pleasure, a contempt for happiness! You find among rebels a very great desire for pleasure but a very small realization of happiness as against pleasure, and that has gone through our whole conception of pleasure and of happiness.

For ages the Puritan outlook was devoted to making people think that pleasure was a base thing, and because of that belief the people who were not base did not devote themselves to producing the better forms of pleasure, such forms as art, etc., and pleasure, therefore, became just as base as the Puritans said it was. And that evil has tended to survive. It tends to be still the case that the nations, such as yours and mine, which have gone through this Puritan phase are unable to get happiness and even to get pleasure—pleasure that is not trivial. It is only the less worthy forms of pleasure which survive in spite of that Puritan domination. I think that perhaps that is the main reason why Puritanism, wherever it has existed, has proved itself so very destructive of art, because art, after all, is the pursuit of a certain kind,

probably the most supreme and perfect kind, of pleasure; and if you think of pleasure as bad, art is bad. That is one thing that we owe to Puritanism.

Another thing that we owe to it is the belief in work. In America I have spent most of my time in preaching idleness. I made up my mind when I was young that I would not be restrained from preaching a doctrine merely because I have not practised it. I have not been able to practice the doctrine of idleness, because the preaching of it takes up so much time. (Laughter.) I don't mean idleness in the literal sense, for most people, the great majority of us white people, don't enjoy sitting in the sun and doing nothing; we like to be busy. What I mean by idleness is simply work or activity which is not part of your regular professional job. Under the influence of this dogma, Puritanism has forced us to retain in our operative beliefs the notion that the important part of our life is work. That, at any rate, applies to the major portion of mankind: that the important part of what we do is getting on in our business, and getting a fortune which we can leave to our descendants, and they, in turn, get a larger fortune to leave to theirs. This whole business has taken the place of living for Heaven, for in the old Puritan days we tried to forego pleasures in this life in order to get to Heaven.

Heaven has disappeared, but the idea of living in order to leave a large fortune has not disappeared, and the kind of a life which is required for the one purpose is much the same that is required for the other—the foregoing of enjoyment for the sake of future benefits. That we have retained from the old Puritan outlook, and that, I think, is not in its modern form a very fine or noble thing. In the old days there was something splendid about it, but in this modern form it is not anything that we should particularly admire, and for the sake of it we do forego everything that would make life civilized, free and happy.

By the way, let me tell you what I have often noticed when I have been travelling on the continent of Europe, where there are beautiful objects of art. I have seen the middle-aged American business man being dragged about by his wife and daughter in a condition of almost intolerable boredom, because he was away from his office. It would be a better thing if, instead of getting concentrated upon work, people had larger interests. If we had a good social system we ought none of us

have to work more than four hours a day. (Applause.) Well, I am very glad to get that response from you, but when I made this remark to some other audiences in America a thrill of horror went through them and they said to me: "What on earth should we do with the other twenty hours?" I felt, after that, that this gospel very much needed preaching.

It is really a terrible thing to get the human being with all his capacities—to get him into blinkers with such a narrow outlook that he can only run along one little path. It is a disfigurement of the human being—it is something that every person who wants to see growth finds intolerable. A population of stunted human beings is growing up, shut out from the pleasures of human companionship, the pleasures of art, the pleasure from all the things that really make life worth living. Because, after all, to struggle all your days to amass a fortune is not really an end worthy of anyone.

I don't want to suggest to anyone that pleasure, mere pleasure, is an end in itself. I don't think it is, and, indeed, I think that the effect of the Puritan morality has been to emphasize pleasures at the expense of happiness, because, as base pleasures can be got more easily, they are less controlled by the censorship of official morals. We all know, of course, the sort of way in which the ordinary person who does not live up to the official morality of his time fails to do so: he seeks those ways which are most frivolous and have the least value in their own selves. That always will be the effect of a morality which is preached but not practised.

I think the Chinese have shown their wisdom by having an official morality which can be practised. We in the West who have adopted the opposite plan, we have prided ourselves upon the extraordinary magnificence of the morality we profess, and thought that excused us from practising it. I think that if we are going to have a true morality, if we are going to have an outlook upon life which is going to make life richer and freer and happier, it must not be a repressive outlook, it must not be an outlook based upon any kind of restrictions or prohibitions; it must be an outlook based upon the things that we love rather than those that we hate. There are a number of emotions which guide our lives, and roughly you can divide them into those that are repressive and those that are expansive. Repressive emotions are cruelty, fear, jealousy; expansive emotions are

such as hope, love of art, impulse of constructiveness, love, affection, intellectual curiosity, and kindness; and they make more of life instead of less. I think that the essence of true morality consists in living by the expansive impulses and not by the repressive ones.

What I am saying has, I am afraid, very revolutionary consequences to which I cannot hope to win the assent of everyone. There will be many who think that my deductions are not deductions to be accepted. For example, love and jealousy are—the one expansive and the other repressive. Now, in our traditional morality, when you subject it to psychological analysis and see whence it has sprung, you will all have to admit that jealousy has been the main-spring; it has been jealousy that has given rise to it. I don't myself feel that it is very probable that a code rising in that way and from that source can be the best possible. It seems to me far more likely that one arising out of the positive emotions would be better than one arising out of the negative, and that such restrictions as would have to be placed on freedom should arise out of affection or kindness for other persons, and not out of the sheer repressive emotion of jealousy. If you apply that principle it leads to a better development of character and more wholesome type of person, a person freed from many of the cruelties which limit the conventional moralist.

There is a very strong element of cruelty in traditional morals—part of the satisfaction which every moralist derives from his morality is that it gives him the justification for inflicting pain. We all know that the infliction of punishment is to a great many people delightful. There was once a prime minister who travelled from Constantinople to Antioch, and spent there eight hours watching his enemy being tortured. I think that the impulse towards pleasure in the suffering of others is one which arises through people thwarting their natural emotions, through the fact that they have not been able to find a free outlet for their creative impulses.

I do not positively know whether that is really the basis of a great deal of cruelty, but I cannot help thinking that an enormous mass of the cruelty that we see in the world is from unconscious envy. That is a very deep-seated feeling in human nature, and when you have a nice, convenient code to embody it, of course it is very popular.

I don't know whether I can quite convey to you the kind of way in which it seems to me that one can live most happily. I find things in the Gospels which illustrate the sort of thing I mean—not texts which are very often quoted, but, for example, "Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye

shall be clothed." If you really lived upon that principle—which, by the way, forbids all discussion of the Volstead Act—you would find life very delightful. There is a certain kind of liberation, a certain kind of care-free attitude, which, if you can once acquire it, makes you able to go through the world untroubled, not distressed by all the minor annoyances that arise. The gist of the matter is to be rid of fear. Fear lies very deep in the heart of man; fear has been the source of most religions; fear has been the source of most moral codes; fear is our instincts; fear is encouraged in our youth, and fear is at the bottom of all that is bad in the world. When once you are rid of fear you have the freedom of the universe. Of course, you all know about the sort of dark superstitions of more barbarous ages, when men, women and children were sacrificed to the gods out of fear. This superstition we see to be dark and absurd, but our own superstitions do not strike us in the same light. Now, I am not prepared to say that no great disaster can ever overtake us, but I say this, that the fear of those things that might overtake us is a greater evil than the things themselves, and it would be far better to go through life not fearing, and come to some disaster, than go through life creeping, wise, and cautious, and burdened—never having enjoyed life at any moment and yet dying peacefully in your bed.

I think we want our lives to be expansive and creative, we want to live to a very great extent upon impulse; and when I say impulse I don't mean every transitory impulse of every passing moment—I mean those major impulses that really govern our lives. There are in some people great artistic impulses, in others scientific, and in others this or that form of affection or creativeness. And if you deny those impulses, provided that they do not infringe upon the liberty of another, you stunt your growth. I know, for instance, any number of men who are Socialists, and who spend their lives as journalists writing for the most conservative papers. These men may get pleasure out of life, but I don't believe that it is possible for them to get happiness. Happiness is at an end for any man who denies himself one of those fundamental impulses about which life ought to grow.

I should say precisely the same thing about the private affections. Where a really strong or powerful affection exists, the man or woman who goes against it suffers the same kind of damage—it is the same kind of inner destruction of something precious and valuable; all the poets have said so: We have accepted it when it was said in verse, because nobody takes verse seriously, but if it is said in prose and in public we think it is very dreadful.

I don't know why everybody is allowed to say a host of things in private that he is not allowed to say in public. I think it is about time we said the same things in public that we say in private. (Applause.) Walt Whitman, in praise of the animals, says: "They don't grunt and sweat over their condition—not one of them is respectable or unhappy throughout the whole world." I must say I have a very great affection for Walt Whitman. He illustrates what I mean—how the man who lives expansively lives in a kindly way; how he is free from cruelty, from the desire to stop other people from doing what they want.

idea into one's head—that every artificial morality means the growth of cruelty. Of course, we cannot live like Walt Whitman's animals, because man has foresight and memory, and, having foresight, he has to organize his life into a unit. That is where we develop our superstitions. And you know quite well that it would not do if you followed each whim without a certain amount of discipline, and I don't want you to think that there is not a need of discipline. There is, but it should be that discipline that comes from within, from the realization of one's own needs, from the feeling of something which one wishes to achieve. Nothing of importance is ever achieved without discipline. I feel myself sometimes not wholly in sympathy with some modern educational theorists, because I think that they underestimate the part that discipline plays. But the discipline you have in your life should be one determined by your own desires and your own needs, not put upon you by society or authority.

Authority comes from the past and the old, and, speaking to a League of Free Youth, I suppose I need not speak, at my time of life, with that respect which I might be expected to show to it, because the old, although they are supposed to be wise, are not necessarily wise. We learn a great deal in youth and forget a great deal in age. We are at our maximum at 30; at 30 we are at the moment when we learn at the same rate at which we forget. (Laughter.) After that we begin to forget faster than we learn; so if we do have to have authority I should have a council composed of persons of 30, but on the whole I think we can do much better without authority in those matters which do not directly affect the rest of the world.

Of course, it is your affair if you murder someone, but it is his affair also; so you cannot object to someone coming to interfere with your murdering him. But in those acts which affect ourselves it is absurd that the State or public opinion should have any voice at all. In the private relations of life society should take no part whatsoever—that is a matter for

the individual. The welfare of children is, of course, a matter in which the community is concerned. It is not at present enough concerned. About children: you want that there should be enough, but not too many; you want them to be healthy and educated. Those are the things that the State should see to. At present it sees to some and not to others. All those things are affairs for the State. But where children are not involved, it seems to me that all interference is an impertinence—the State has no business in the matter whatsoever. Now, I don't want to talk only about that issue, because there are many other directions in which the same kind of thing applies. It applies, above all, in the aesthetic side of life. We in our industrial civilization have taken over from Puritanism, from Christianity, a certain utilitarian outlook, a certain belief that our acts should not be for their own sakes, for what they are now, but for a certain distant end. Things get to be judged by their uses and not by their real values. That is death to the aesthetic side of life, for the beauty of anything consists in what the thing is in itself and not in its uses.

I admit the sphere of the utilitarian, but not in judging of artistic matters. I find that we seem to have lost not only in the world of art—that is generally admitted—but we have lost something also in human companionship, in friendship, through not having so great a sense of intrinsic quality as we used to have. A man tends to be judged by what he does, and that is quite a different thing from the intrinsic quality of him; and so you will find that when a man has become a celebrity, everybody knows that what he says is very wonderful, whereas in his youth, when he was not recognized as a celebrity, he may have said far more wonderful things without being noticed. The excellence of a man's remarks, even if he is not famous, should be recognized; as well as vice versa.

In our private relations we all get so busy that we have not time to develop affections for others as they deserve to be developed; we have not time for sympathy, the understanding for all those things that make the beauty of human relations, because we all are so busy, and when we are not busy we are tired. (Laughter.) You have in this country, on the average, if the goods produced in this country were divided equally, much more than anybody needs for happiness, and it would be possible to live on a very much smaller amount of work and yet have enough; you could then develop and cultivate those things that make for happiness. You would have freedom. A man does not have freedom if he has to indulge all day in an activity which is not one he likes; that is as bad as a treadmill. We cannot always be doing delightful things, but we

Bertrand, We've known for some time that Russell is one of the people that computer design is indebted to (NL3-30). And that MIT has a computer named Russell, so named by NICK TREATHEN of the MIT Math Department (RSM3-12). Now we learn that there's a computer language named Bertrand, described in Constraint Programming Languages: Their Specification and Generation by William Leier (Reading, MA: Addison-Wesley, 1988). Here is the first paragraph of a description of it, with thanks to ANGELO D'ALFESSIO:

This book presents a general-purpose language called Bertrand (after Bertrand Russell), which is a solution to the problem of building constraint-satisfaction systems. Bertrand is a rule-based specification language — a constraint-satisfaction system is specified as a set of rules and is automatically generated from those rules. Bertrand allows new constraints to be defined, and also has a form of abstract data type.

DENNIS DARLAND adds that there's an article on Bertrand in AI Expert (February 1988).

BR AND COMPUTERS

I think that in the advanced industrial nations a better kind of private happiness is probably the thing that is most wanted. More important even than political and economic reconstructions is the realization of the things that really make for human happiness. We should not be so ready to go to war if our lives were happier. It is to my mind quite an amazing thing to see the extraordinary fecklessness in the modern world of what you might call the will to live. There is a will to work, but not a will to live; you don't find that the prospect of wholesale destruction is considered intolerable. You don't find that people are willing to sacrifice money and power in order that they may be rid of the menace of war; they don't really want to be rid of it. A happy nation would not be willing to sacrifice life, health and happiness for the idle business of fighting, and possibly winning. (Applause.) This comes because our lives are too collective and too little individual. We, living as we do, are of the utmost importance. But we can't do that. In such a world material things will not be the important ones. You will have to settle, in a Socialist community, whether the community is to work an extra hour a day and have an extra motor-car for each member. In such a community as that the spiritual goods will be more important, will get through the collective community. The

If you are a member of a nation: I want my nation to be powerful—then you are destroying the individual. You become oppressive, because whether your nation is of people and you set to work to regulate your neighbor. It is the individual that is important. You will think that, perhaps, is an odd thing for a Socialist to say. I believe the material side of life has got to be given over to Socialist organization, but I believe that because I think the material side of life is the least important. So long as you have not enough to keep your life tolerable, material things are all-important—in most European countries there is such dire poverty that material things are of the utmost importance. But we can't do that. In such a world material things will not be the important ones. You will have to settle, in a Socialist community, whether the community is to work an extra hour a day and have an extra motor-car for each member. In such a community as that the spiritual goods will be more important, will get through the collective community. The

collective community will give you your daily bread and your daily tasks. You hesitate you can devote, if you like, to other work, or football or movies, or whatever. I am sometimes asked: How can you ensure that people will use their leisure well? I don't want to ensure it. You are still in the realm of unkind morality, of undue pressure of the community upon the individual, when you raise such a problem. As long as leisure is not used in any way to damage other people, it is a matter for the individual. Well, then, I say in the spiritual world we want individualism. It is in the material world that we want Socialism. We have Socialism now in the spiritual world and we have individualism now in the material world. (Laughter and applause.) What you are to think, how you are to manage your emotions, are supposed to be matters for the State to settle; but whether you are to have enough to eat, that is not a matter of the State—there the social principle of liberty comes in. It has been put in exactly the wrong place. The thing that I am saying to you is really, after all, exactly what all great religious leaders have said, that the soul of man is the important thing. And that is the great thing to learn. The great thing is to feel in yourself that the soul, your own thoughts, your own understandings and sympathies, that is the thing that matters and that the external outward of decor he is unimportant so long as you have enough to keep you going and to keep you alive. It is because we are so immersed in competitiveness that we do not understand this simple truth. I have been talking rather lightly to you, but the thing that I mean is something important.

meanly living and a real kind of liberation—being free in this world, free of the things that happen to you no longer worry you, the things that occur no longer seem to matter. There is a kind of fire that can live in the soul of every man and woman, and when you have that you don't care any longer about the little things of which our lives are so full. You can live in that way—you can live freely and expansively. You will find that when you let those fears drop off you are closer to others, you can enjoy friendship in a different degree. The whole world is more interesting, more living—there is something there that is infinitely more valuable. Whoever has once tasted it knows that it is infinitely better than those things gotten by other methods. It is an old secret—it has been taught by all teachers and been forgotten by their priests: it is that secret of being in close contact with the world, of not having the walls of self so rigid that you cannot see what is beyond. The moralist is concerned to think "How virtuous I am," and he also is an egoist like the rest. It is not in that world of hard ignorance that you will find the life that is happy and free. It is in the kind of life where you have lost fear because a little hurt is worth enduring—it comes from the knowledge of the fact that there is something better than the avoidance of hurt—there is the securing of a kind of intense union with the world, like a personal affection and yet universal. If you can achieve that you will know the secret of a happy life.

MORE ON HAPPINESS

- (7) Kohl on Russell on Happiness. MARVIN KOHL, who is organizing the 1988 Annual Meeting (coming in June, at Fredonia, NY), has chosen as its theme: *Happiness and the Important Things in Life*. It seems highly appropriate, therefore, to run his article, *Russell and the Attainment of Happiness* in this issue, which comes just before the Meeting. The article originally appeared in *International Studies in Philosophy* 16:3 (1984) 14-24. (We omit 3 pages of footnotes, and will lend them on request.)

In this paper I propose first to bring together the central aspects of Russell's theory and examine his notion that happiness depends upon having and appreciating reasonably continuous success at satisfying one's basic needs and correlate interests. Secondly, I wish to examine the pessimist charge that happiness is not attainable largely because of man's unavoidable fear of death. Here I shall suggest that Russell's meliorism successfully parries this and related objections. Thirdly, I shall look at the problems involved in determining exactly what happiness is, in particular, whether or not Russell's characterization, if it is an accurate one, increases the probability of the inattainability of happiness. The answer to be arrived at here is relevant to his claim that, "an occurrence is 'good' when it satisfies desire."¹ My thesis is that, while Russell's rich but loose characterization does raise difficulties, it is a vital part of what may be called an emerging process satisfaction utilitarian social ethic.²

I

Let us begin with his distinction between two sorts of happiness, plain and fancy. The first is open to any human being, the other is not. Plain happiness requires the having of a central purpose which guides one's life. It also requires that this purpose be end-specific, that it permit progressively increasing success, and that the individual find both joy and worth in this central task.³ In other words, plain happiness (perhaps best called "having a meaningful life") is, according to Russell, the result of having a certain kind of purposeful life. Fancy happiness, on the other hand, is a mixed mode caused by a more complex set of conditions and, as a rule, is defeated by the existence of contrary conditions. Russell does not explain the relationship between plain and fancy happiness, taking it for granted that the former is easily obtainable and an almost necessary condition for the latter. More often than not, he simply refers to "fancy happiness" as "happiness."⁴

Aside from changes in the social system required to promote happiness⁵ or personal catastrophe, ordinary day-to-day unhappiness is largely caused by mistaken views of the world, mistaken ethics, and mistaken habits of life. On the other hand, ordinary men and women

can achieve happiness, with only a small amount of external prosperity, if they have good health, a cheerful disposition and a sound philosophy of life. . . .⁶

Omitting saints, lunatics, and men of genius, ordinary people need, for their happiness, certain fairly simple conditions, which with a little wisdom in economics and politics, could be fulfilled for almost everyone. I put first purely physical conditions—food and shelter and health. Only when these have been secured is it worth while to consider psychological requisites.⁷

In *The Conquest of Happiness* Russell provides what is perhaps his most complete single description of the requisite general conditions.

Happiness . . . depends partly upon external circumstances and partly upon oneself. . . . Certain things are indispensable to the happiness of most men, but these are simple things: food and shelter, health, love, successful work and the respect of one's own herd. To some people parenthood also is essential. Where these things are lacking, only the exceptional man can achieve happiness. . . .⁸

In short, happiness depends on a combination of internal and external causes. It depends upon having and appreciating reasonably continuous success at satisfying one's basic needs and correlate interests.

Notice that Russell also maintains that what is at issue is not universal happiness but the happiness of most persons. Thus, he insists that he is not talking about the happiness of exceptional individuals but only about most ordinary men and women. "Our problem," he writes, "is to preserve instinctive happiness for the many, not only for a privileged few."⁹

II

Three of the more interesting charges against Russell are: first, he assumes that because happiness seems desirable, it must also be obtainable; second, that since man's consciousness and fear of death are unavoidable for all who minimally think about life, that they are, in particular, the most serious threat to human happiness; third, that since Russell is an "apostate pessimist," he passes too lightly over the problem of pessimism.¹⁰ Let us consider Schiller's charges, starting with the last point.

It is difficult to say whether or not "apostate pessimist" is an accurate label. I am inclined to believe it is not. If Schiller's criticism is based upon Russell's position in *A Free Man's Worship*, as I suspect it is, then he is in error because that work is not so much the expression of pessimism as it is the rejection of optimism. And it does not follow that the rejection of optimism entails pessimism. Apparently Schiller believes, as perhaps many do, that optimism and pessimism are logical complements. But this is not the case.

Pessimism, according to Russell, is the philosophy of life which holds that the world is essentially evil and that, because of this, life is ultimately not worthwhile. Non-pessimism is roughly that class of beliefs which, for a variety of reasons, deny that the world is essentially evil. Thus, a non-pessimist may be an *optimist* or a *meliorist*. An optimist is someone who generally holds that the world is essentially good. A meliorist, on the other hand, is someone who maintains that neither the evil nor the goodness of the world appear to be ultimately determined and, most important, that man therefore has both the freedom and the power of aiding in the world's betterment. The meliorist generally holds that it is possible, if man chooses to make the effort, to make the world a better place to live. Given this frame of reference, Russell emerges as the great prophet of melioristic humanism and *A Free Man's Worship*. I suggest, is best *intellectually* interpreted as an attempt to determine the rational limits of that meliorism.

Another possible source of confusion is the distinction between being intellectually and being temperamentally a pessimist. One can, I think, make a reasonable case for Russell being a temperamental pessimist during much of his early adulthood. His relative isolation from other children, his social isolation due to his mathematics study, his alleged unrequited love for Mrs. Whitehead, and his "natural" shyness—all may have contributed to his tendency to emphasize the negative, and to prehend the world with an attitude of relative despair. In this sense, there is some truth to Schiller's charge. However, it is important to realize that there is little evidence to show that this mode of emotional response was intellectually grounded or was the result of the kind of dispassionate rational scrutiny typical of Russell—and much evidence that it was not. Even though Russell may have been a temperamental pessimist during the early adult season of his life, he did not (even at that time) confuse that disposition (which resulted from poor education and a largely unhappy social environment) with the truth about the external world. I have already suggested that *A Free Man's Worship*, when scrutinized from an intellectual point of view, is definitely melioristic, or at least ends upon that note.

In *The Conquest of Happiness*, he stresses the point that "reason lays no embargo upon happiness" and that the pessimists are "unhappy for some reason of which they are not aware, and this unhappiness leads them to dwell upon the less agreeable characteristics of the world in which they live."¹¹ And in *The History of Western Philosophy*, he maintains that "from a scientific point of view, optimism and pessimism are alike objectionable" and that "belief in either pessimism or optimism is a matter of temperament, not of reason."¹² Meliorism, on the other hand, is not predominantly a matter of temperament.

It rests, or at least Russell's particular version appears to rest, on the following claims:

- (1) Judgments that there are certain states of affairs are judgments of fact.
- (2) Whether or not certain states of affairs—the inevitability of death, the shortness of certain lives, our relative lack of power over external nature, etc.—are evils is a matter of value judgment.
- (3) Even if we conclude on the basis of correct valuation that there is a long list of evils that are (almost as a rule) beyond our power, it does not follow that life is not worthwhile.
- (4) The reason is that we create our own values. And it is because we create our own values that, whatever plight the world may be in, we can decide, rationally decide, to accept what cannot be changed, change what we can and should, and enjoy both our limited powers and the sheer experience of being alive.

In a sense we have replied to the "terror of death" argument. According to Russell, "the wise man will be as happy as circumstances permit, and if he finds the contemplation of the universe painful beyond a point, he will contemplate something else instead."¹³ Similarly, the wise man is not motivated by irrational fears, and it is as irrational to fear death as it is to fear the realities of life. Fear is the great enemy. It "should not be overcome not only in action, but in feeling; and not only in conscious feeling, but in the unconscious as well."¹⁴ It is possible "to educate ordinary men and women that they should be able to live without fear."¹⁵ And once fear is eliminated and rational courage is substituted, personal death will appear a trivial matter.¹⁶ "The secret of happiness is to face the fact that the world is horrible, horrible, *horrible* You must feel it deeply, and not brush it aside You must feel it right in here"—(Russell said) hitting his breast—and then you can start being happy again."¹⁷

The basic question is whether Russell is right in holding that it is possible to educate ordinary men and women that they should be able to live without fear at least of death. Pessimists, like Tolstoy and Schiller, seem to be claiming that it is impossible to do so, that death, so to speak, is a natural, if not ontological, terror. Common sense and the evidence indicates the contrary to be true. Attitudes toward dying and death are malleable.¹⁸ And while it is probably an exaggeration to say that we can come to view personal death as a trivial matter, Russell seems to be correct in holding that the terror of death and irrational fear can be eliminated.

Russell believes that a combination of meliorism and a long view of things provide a sufficient antidote to thwart the paralysis of utter despair. Man can be educated and is capable of growth. Man not only can improve his lot in life but, even after very bad times, he resumes his movement towards progress. Two of Russell's most revealing statements occur in the context of an evaluation of Spinoza's philosophy. I shall quote them at length.

The problem [of the wicked having power] for Spinoza is easier than it is for one who has no belief in the ultimate goodness of the universe. Spinoza thinks that if you see your misfortunes as they are in reality, as part of the concatenation of causes stretching from the beginning of time to the end, you will see that they are only misfortunes to you, not to the universe, to which they are merely passing discords heightening an ultimate harmony. I cannot accept this: I think that particular events are what they are and do not become different by absorption into a whole. Each act of cruelty is eternally a part of the universe; nothing that happens later can make that act good rather than bad, or can confer perfection on the whole of which it is a part.

Nevertheless, when it is your lot to have to endure something that is (or seems to you) worse than the ordinary lot of mankind, Spinoza's principle of thinking about the whole, or at any rate about larger matters than your own grief, is a useful one. There are even times when it is comforting to reflect that human life, with all that it contains of evil and suffering, is an infinitesimal part of the life of the universe. Such reflections may not suffice to constitute a religion, but in a painful world they are a help toward sanity and an antidote to the paralysis of utter despair.¹⁹

In a similar vein, he writes:

If bad times lie ahead of us we should remember while they last the slow march of man, checked in the past by devastation and retrogressions, but always resuming the movement towards progress. Spinoza, who was one of the wisest of men and who lived consistently in accordance with his own wisdom, advised men to view passing events "under the aspect of eternity." The child lives in the minute, the boy in the day, the instinctive man in the year. The man imbued with history lives in the epoch. Spinoza would have us live not in the minute, the day, the year or the epoch, but in eternity. Those who learn to do this will find that it takes away the frantic quality and misfortune and prevents the trend towards

madness that comes with overwhelming disaster. Spinoza spent the last day of his life telling cheerful anecdotes to his host. He had written: 'A free man thinks of death least of all things, and his wisdom is a meditation not of death but of life.' And he carried out his precept when it came to his own death.²⁰

To sum up: Russell did not think death was an obstacle to happiness because, like the stoics, he saw little point in fearing what cannot be conquered. He was by nature and intellectual conviction opposed to fear. And he held a melioristic and long view of things, which allowed him to view passing events under the aspect of eternity and to view man, in general, as instinctively driven toward growth, always resuming the movement toward progress.

III

Even the most casual reading of Russell reveals the importance of happiness. Not only does the intelligent and vigorous individual desire happiness but the protection and nurturing of this end is a major purpose, if not the most important purpose, of the major institutions in a properly run society. The basic aspects of social life—education, politics, the good life itself—requires an intimate understanding of the nature of life satisfaction. The general aim of education is to provide a solid basis for happiness. "Happiness in childhood is absolutely necessary to the production of the best type of human being."²¹ The same is true of politics. "The most important purpose that political institutions can achieve is to keep alive in individuals creativeness, vigour, vitality, and the joy of life."²² Again Russell writes that "a wise humanity, in politics as elsewhere, comes only of remembering that even the largest groups are composed of individuals, that individuals can be happy or sad, and that every individual in the world who is suffering represents a failure of human wisdom and of common humanity."²³ More important perhaps, happiness contributes to goodness and not vice versa. The good life is a happy life. "I do not mean," he explains, "that if you are good you will be happy; I mean that if you are happy you will be good."²⁴ Thus, unlike thinkers who hold that morality is a (or the condition) for happiness, Russell maintains that happiness, though not identical with morality, is, as a rule, a necessary condition.

The difficulty is that if happiness is a general ideal and necessary condition for morality, and if it is not some clear and distinct idea, then the situation is problematic. For it is one thing to offer the reader recipes for happiness, and to purport that all that is claimed for them is that they have increased one's own happiness.²⁵ It is another to maintain that happiness is one of the major human ends as well as a necessary general condition for morality, and then proceed to offer seemingly different and unclear recipes. Thus, we have the charge that Russell's characterization is too rich, too loose. And the more complex argument that because of this looseness, because the nature of the goal is unclear, happiness is generally less attainable.

What I wish to suggest is that this characterization is deliberate in that Russell believed that the available evidence indicated that his conception of happiness allows for the maximum of growth and the achievement of happiness for the greatest number of persons. This point, I think, had best be elaborated.

One of the most striking features of Russell's account of happiness is his belief that the word "happiness" can be correctly used to denote almost any kind or level of satisfaction and that "the great practical importance of psychology will come in giving ordinary men and women a *more just conception* of what constitutes human happiness."²⁶ For Russell, the central meta-question is: What is a more just way of conceiving of the kind of life satisfactions we wish to subsume under the name of happiness if we wish to minimize suffering and maximize the major modes of life satisfaction?

Russell's answer, in bold outline, is as follows: First, it must be a goal that enables men to fully taste what ordinary men might generally be expected to achieve in life—health, love, interesting work, perhaps parenthood. Second, the goal must be such as to provide for zest and the sense of accomplishment, two features that generally accompany earned success. This means that the task must be neither too difficult nor too easy. The price of aiming too high, of having unrealistic expectations, is necessary defeat and pointless frustrations. The price of aiming too low is boredom and the emasculation of vigor and zest.²⁷ Hence, a just conception of happiness requires that man aim high enough to allow for continual growth and the tasting of the fullness of life, yet

low enough to avoid a general sense of futility.

To be more specific: When happiness is properly understood and is the end that actually motivates men, men will desire the things heretofore mentioned. This does not imply a general standard for happiness.²¹ Nor does it imply a fixed standard.

All Utopias that have hitherto been constructed are intolerably dull. Any man with any force in him would rather live in this world with all its ghastly horrors, than in Plato's Republic or among Swift's Houyhnhnms. The men who make Utopias proceed upon a radically false assumption as to what constitutes a good life. They conceive that it is possible to imagine a certain state of society and a certain way of life which would be once and for all recognized as good, and should then continue for ever and ever. They do not realize that much of the greater part of a man's happiness depends upon activity, and only a very small remnant consist in passive enjoyment. Even the pleasures which do consist in enjoyment are only satisfactory, to most men, when they come in the intervals of activity. Social reformers, like inventors of Utopias, are apt to forget this very obvious fact of human nature. . . . Every vigorous man needs some kind of context, some sense of resistance overcome, in order to feel that he is exercising his faculties.²²

Not only does happiness require activity, not only is it probably an indispensable part of happiness to be without something one wants, but "happiness, if it is to have any depth and solidarity, demands a life built round some central purpose of a kind demanding continuous activity and permitting of progressively increasing success."²³

An important illustration of this point occurs in his discussion of having a so-called ideal income. Russell writes:

it is not the amount of your income that makes you happy, but its rate of increase. The man who enjoys life is the man who, with habits adjusted to one standard of life, finds himself continually in a position to adopt a slightly higher standard. That is why, on the whole, England was happy under Queen Elizabeth, and America is happy at the present time.²⁴

Again:

The important question, in regard to happiness . . . is not the absolute amount of one's income, but its augmentation or diminution.

Perhaps a very rapid increase, by altering one's habits and one's social milieu, may not be altogether a source of contentment, but a continual rise of (say) ten percent, every year is likely to bring the nearest possible approach to perfect bliss. . . . Above all, he has the feeling of being a successful man, since circumstances adapt themselves to his wishes, he acquires an illusion of omnipotence, than which nothing is more delightful.²⁵

As the passages which I have just cited show, Russell's treatment of the question concerning the attainability of happiness is subtle and differs significantly from those who hold that happiness consists in having prospered. Russell concludes that felicity consists not in having prospered, but in *prospering*. That the best way to "attain" happiness is not to attempt to capture it, not to be completely successful, but to have a variety of ends, preferably ones rooted in instinct which permit progressively increasing success. Since continuous growth is an indispensable condition for happiness and since the happiness of each of us depends upon the well-being of the whole of mankind, a conception of happiness that protects against remediable suffering and allows for maximum continuous growth and the achievement of life satisfactions for the greatest number is the most just and nearly correct view.

BR, WRITER OF LETTERS

- (8) On Pauling's visit: Russell's letter of 9/5/58, from the book, *The First Cuckoo: Letters to The Times since 1900*, (London: Allen & Unwin, 1976), with thanks to TOM STANLEY:

I am writing to report an incident which must bring shame to all who value the fair name of Britain. The incident concerns the dealings of the Home Office with Dr Linus Pauling, a very distinguished native-born American, Honorary Fellow of the Royal Society, recipient of honorary degrees from the Universities of Oxford, Cambridge, and London, Nobel Prizeman, and well known throughout the scientific world as a man of outstanding intellect and integrity. He came to the United Kingdom on August 31 for two main purposes, to deliver an address which he has been invited to give on September 15 at the Kekulé Symposium of the Chemical Society of London and to address a meeting organized for the Campaign for Nuclear Disarmament which is to take place on September 22.

On arrival at London Airport he was separated from the other passengers by the immigration authorities, and his son, who had come to meet him, was refused information as to whether he had arrived. He was closely questioned as to the purposes of his visit. When he mentioned the Chemical Society, he was asked whether he had any evidence that they had invited him. He replied that the evidence was in his baggage which was in the customs shed, and asked whether they accused him of lying. At the moment, they did not answer; but at a later

stage they made this accusation. At first they said that he must leave the United Kingdom on September 15. He pointed out that this made his address to the Chemical Society impossible, and they reluctantly extended his permit to the next day, September 16. They stated as the ground of their action: "We do not admit people to Great Britain who come principally to take part in public meetings, especially when against Government policy."

This action by the British authorities is shocking. First, for the gross discourtesy of subjecting a man of great intellectual eminence, who has been honoured by many learned bodies in this country, to insult at the hands of ignorant officials. In the United States McCarthyism has lost its vigour, but one is compelled to believe that it is being taken up in this country.

Second, if Government policy is as stated to Dr Pauling, free speech has been abandoned and the only freedom left is that of supporting the Government.

Third, on the particular issue of nuclear weapons the Government have laid themselves open to very damaging criticism. It will be said that they know their policy to be such as no well-informed person could support. Apparently their watchword is: 'Democracy, yes, but only ignorant democracy, for our policy is one which no well-informed democracy would tolerate.'

QUESTIONS & ANSWERS

- (9) For our learned members, a question from PAUL PFALZNER:

* What is the meaning and origin of this Latin tag:

CUPIDINE HUMANII INGENII, LIBENTIIUS OBSCURA CREDUNTUR

BR BIOGRAPHY

- (10) The Encyclopedia Americana tells it this way, in Volume 23 of the 1984 Edition. Thank you, TOM STANLEY.

RUSSELL, Bertrand Arthur William (1872-1970), British philosopher, mathematician, Nobel Prize-winner, and political activist. One of the most productive writers and thinkers of his time, Russell gained an unusually wide international readership not only in scholarly circles but among the general public.

Russell was born in Trelleck, Wales, on May 18, 1872, the second son of Viscount and Lady Amberly, who both died when he was three years old. He was raised by his grandmother, Lady Russell, wife of Lord John Russell, who had twice been prime minister. The young Russell was educated by tutors at her home near Richmond. Precocious and lonely, he read prodigiously. He began to study geometry at 11, found it "indescribably delicious," and for the next three decades found his chief satisfaction in mathematics. At 18 he entered Trinity College, Cambridge, to study mathematics and then philosophy. His brilliance was recognized, and after graduation he became a fellow of Trinity College in 1895. Soon he began to publish his important books in philosophy.

Russell's inheritance provided him with an income for a time, but bit by bit he gave it away to political causes. Thereafter he lived on earnings from lecturing, from periods of teaching (for example, Cambridge, 1910-1916; University of Chicago, 1938), and from his writings.

The first three of Russell's four marriages ended in divorce. He had three children. In 1931, on the death of his elder brother, he succeeded to the family earldom. In 1949 he received the Order of Merit and in 1950 was awarded the Nobel Prize for literature.

Work on the *Foundations of Mathematics*. In 1900, Russell became convinced that the laws of logic should be expressed in symbols and that mathematics is really a branch of logic, contrary to what most philosophers had believed. In the next year he made his famous discoveries concerning the newly developing field of set theory. In *The Principles of Mathematics* (1903), he presented the rich but as yet ill-systematized results of this intensely creative period of thinking.

Russell had already begun collaborating with Alfred North Whitehead, and after long years of labor they produced their monumental treatise *Principia Mathematica* (1910-1913). In this book they organized symbolic logic into systematic form, with postulates from which theorems were strictly deduced. They then undertook to demonstrate how the concepts of arithmetic and algebra can all be defined purely in terms of concepts of logic, and how the laws of these branches of mathematics can be deduced merely from the postulates of logic. The *Principia* was of epoch-making importance to philosophy because of its new view of the status of mathematical knowledge and the impetus it gave to the development of mathematical logic.

Views in Philosophy. Russell neither founded nor wedded himself to any definite philosophical movement. During his early years at Cambridge he embraced the then dominant philosophy of Absolute Idealism, with its romantic doctrines that reality is all one logically unified whole and that the physical world really consists of nothing but mind. In 1898 with the aid of G. E. Moore, who had been a fellow student at Cambridge, he totally rejected it and adopted what he called Logical Atomism (according to which there are many separate, logically independent facts) and

Realism (the doctrine that the physical world is independent of mind). Also, he long held that there is an additional world of "universals"—a realm of nonmental, nonspatial, eternal entities rather like Plato's "forms," which provide us with our knowledge of self-evident truths. Although Russell came to be sympathetic in many ways toward the tradition of British Empiricism, he never accepted its claim that all knowledge is based on experience.

With Moore, Russell originated the influential idea that "analysis" (studying definitions of concepts) is an important method for philosophy. But as a result of his work with Whitehead, he came to feel, as Moore did not, that the correct method in metaphysics and the theory of knowledge was to "replace inferred entities by logical constructions." This method required the use of logic to invent definitions by which inferred (hence, dubious) things could be explained away in terms of things with which we are directly acquainted. In a series of books starting with *Our Knowledge of the External World* (1914), Russell worked to develop theories by which physical objects and minds (which he regarded as inferred entities) could be treated as logical constructions out of elements that supposedly were more ultimate and better known. The philosophical theories he developed during this middle period were ingenious but, as he himself admitted, far from successful.

During his later years, Russell turned back toward the less abstruse Realism of his earlier period. His last original work in philosophy was *Human Knowledge* (1948). Russell had always disapproved of Pragmatism; nor did he care for Logical Positivism when it arose. After World War II he was unsympathetic toward the "ordinary language philosophy" current at Oxford and toward the influential later teachings of his former pupil Ludwig Wittgenstein.

Moral and Social Views. After World War I, Russell gave increased attention to moral and social issues. He became convinced that puritanical attitudes toward sex were a great cause of human unhappiness as well as a source of people's fierce pro-war sentiments. In *Marriage and Morals* (1929) he advocated trial marriage and easier divorce, and wrote tolerantly of adultery and homosexuality. These views excited the opposition of religious people that later led to a notorious court decision (1940) barring Russell from a professorship at the City College of New York.

In the 1920's the birth of his two older children turned Russell's thoughts toward education. With his second wife, Dora Black, he directed the Beacon Hill School (1927-1934), a progressive school in which children were encouraged to speak and act uninhibitedly. He gave his views of education in *Education and the Social Order* (1932).

Political Views and Activities. Russell was a socialist who cherished individual liberty. "I dislike communism because it is undemocratic and capitalism because it favors exploitation," he said. He never held public office, although he ran for election to Parliament three times (1907, 1922, 1923).

Russell's attitude toward war was that of a selective pacifist. Regarding Britain's entry into World War I as a disastrous political blunder, and sickened by the belligerent attitude of the public, he opposed the war in writing and in speeches. In 1918 his antiwar activities finally led to six months' imprisonment. He did not



British Nobel Prize Winner Bertrand Russell's career combined philosophy, mathematics, and politics.

oppose World War II, however, for he reluctantly concluded that nazism was a menace to civilization that could be stopped only by force.

After 1945, Russell saw nuclear disarmament as imperative. Before the Soviet Union developed its own nuclear arsenal, Russell believed that the West should use the threat of preventive war to compel the USSR to agree to permanent nuclear disarmament. With the acceleration of the nuclear arms race, he later concluded that Britain should become neutral in the Cold War.

During the mid-1950's, Russell worked through "The Committee of 100" and later through the Bertrand Russell Peace Foundation. He participated in demonstrations, and in 1961—at the age of 89—was jailed for seven days after being arrested in London at a sitdown protest against nuclear weapons.

Russell bitterly opposed U. S. intervention in Vietnam and was convinced that the United States was committing atrocities there. This belief led him to sponsor an unofficial "War Crimes Tribunal," which met in Stockholm in May 1967 and pronounced U. S. leaders guilty of crimes against humanity. His *Autobiography* was published that year. He died at his home in Penrhyn-draeth, Merionetshire, Wales, on Feb. 2, 1970, in his 98th year.

Russell's stature as a philosopher is unsurpassed among 20th century thinkers. An austere philosopher of mathematics, a passionate advocate of rationality, a wittily skeptical enemy of dogmatic and emotional thinking, a prophet of sexual freedom, an antiwar activist—Bertrand Russell combined all these elements and more.

STEPHEN F. BARKER

The Johns Hopkins University

Further Reading: Clark, Ronald, *The Life of Bertrand Russell* (Knopf 1978); Jager, Ronald, *The Development of Bertrand Russell's Philosophy* (Humanities Press 1972); Russell, Bertrand, *The Autobiography of Bertrand Russell*, 3 vols. (Little 1967-1968).

FOR SALE

- (11) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "*Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid in U.S.A., Canada & Mexico. Order from the newsletter, address on Page 1, bottom.

PROMOTING BR/BRS

- (12) Have you a complete set of RSN? Here is a suggestion that you may wish to act on: if you own all issues of the BRS newsletter -- Issue #1 through Issue #58 -- consider offering it to your local library. It's a bit of a plus for a library to have a complete set. The Library of Congress has one. Bill Young's Cedar Springs Library (in Auberry, CA) has one. And your own local library can have one too -- if you give the word.

The Library of Congress will show, in its literature, libraries that have complete sets. That's another plus for a local library. The following newsletter item shows how it would be shown.

So, if you've got one, and rarely refer to it, why not offer it to your local library? Even if you do refer to it occasionally, you would still have access to it. You could be doing a scholar -- and the BRS -- a good turn.

Think about it. Please let us know, if you do it. (With thanks to HARRY RUJA for the suggestion.)

- (13) RSN in LC. Russell Society News was listed (as shown below) in a recent issue of *New Serials Titles*, which is published by the Library of Congress.

"This is a very valuable listing for us," says HARRY RUJA, "since most libraries order their catalog cards from LC [Library of Congress] (saving themselves the formidable task of doing their own cataloging), and if they use this card, they will file it under Russell, Bertrand, 1872-1970--Periodicals, in addition to filing it under the Bs as Bertrand Russell Society. Hence, anyone who looks up BR in the card catalog of the local library will be directed, if he searches through all the BR cards, to our publication.

"The letters DLC represent District of Columbia, Library of Congress [and indicates that DLC has a complete set of Russell Society News]. LC is committed to listing all the libraries which have various periodicals."

Thus, if a member donates his/her complete set of RSNs to the local library, as suggested in the previous newsletter item, that local library's code will be shown in this listing alongside DLC.

"Interest in RSN may increase significantly if it is widely and easily available -- and LC is the best agent to get this done."

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v. : ill. ; 28 cm.
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PROMOTING BR'S PURPOSES

- (14) From the *New York Times* (3/19/88):

Doctor-Assisted Euthanasia Should Be Legal

To the Editor:

As one who feels strongly that the right to die is as sacred as the right to live, I object to Mark Siegler's use of loaded words to espouse his views in "The A.M.A. Euthanasia Fiasco" (Op-Ed, Feb. 26). Assisting a terminally ill patient to die peacefully without further pain is vastly different from saying a physician "deliberately killed another doctor's patient."

In my opinion, the Journal of the American Medical Association can-

not be accused of acting irresponsibly by publishing the article "It's Over, Debbie" without attribution. Indeed, the journal's editors should be commended for preserving the anonymity of the young doctor who told the story. If his identity were revealed, there is no question he would be prosecuted and prevented forever from practicing medicine. He could wind up in jail -- or worse. And for what? For acting humanely and jeopardizing his own career to help a suf-

fering human being?

Dr. Siegler acknowledges fears about dying in hospitals, becoming dependent on others and whether or not doctors will provide adequate relief of pain and suffering even for the terminally ill. But his solution, relying on physicians to "convince the public that its fears ... will be addressed in a more humane and considerate way," is nothing less than fatuous.

As a member of the Hemlock Society, I applaud the organization's at-

tempt to legalize doctor-assisted euthanasia -- not suicide, Dr. Siegler, if you please -- but merciful assistance in terminating hopelessly painful existence. If California residents approve a referendum legalizing euthanasia, I hope it will prove an inspiration to pursue the same objective in other states. This holds infinitely more promise than waiting for the medical profession to come to grips with reality.

LEN KIRSCH
Merrick, L.I., Feb. 26, 1988

BR'S INFLUENCE

- (15) Ozmon. We found his story so engaging that we didn't mind the difficulty of reading the very poor photocopy. It appeared in *Phi Delta Kappan* 52, No. 3 (Nov. 1970), pp. 146, 152-3. 1970 was the year that BR died; perhaps the news of BR's death triggered Ozmon's recollections. With thanks to HARRY RUJA.

BERTRAND RUSSELL: SOCRATES OF OUR AGE (1872-1970)

I first met Bertrand Russell in 1951. He had come to the University of Virginia, where I was an undergraduate philosophy major, to speak on the subject of a "Happy Man in a Happy World." He was then 79, and though I had seen several pictures of him, including some film clips, he appeared shorter and frailer than I had imagined.

A friend who was pursuing a pre-med program at William and Mary College had driven 120 miles from Williamsburg to hear Russell that evening. We had both attended a rather bad Roman Catholic school, and our revolt against that kind of education, as well as concern with our own intellectual development (and certainly our intellectual motivation), were due in large measure to the man we

HOWARD OZMON (4635, Columbia University, Chapter) is professor of education at Virginia Commonwealth University, Richmond. He is the editor of Contemporary Critics of Education (Interstate Printers, Danville, Ill., 1970, \$3.95), which includes a section on Bertrand Russell.

were to see and hear that evening. We had read just about everything we could get our hands on by Russell since our freshman year in high school, and Russell seemed to teach us both intellectually and emotionally — though our parents and teachers never could. We particularly relished his dethroning of the greats like Aristotle, St. Thomas, and Hegel, as well as his opposition to status quo concepts like conventional marriage, the gray-flannel-suit syndrome, and racial inequalities.

We liked him too because he was a fighter. We were familiar with the attacks made on his views about free love, had heard him denounced from pulpits because of his views on religion, and knew how he had consistently argued against man's right to make war, despite social ostracism and imprisonment. Indeed, this frail gentleman from England had already turned us on, and no LSD trip could equal the excitement of hearing him in person. We knew, too, that there were several Baptist ministers in the audience, as well as ministers from other local denominations who had driven hundreds of miles just to face this devil in the flesh, and we looked forward to

some fiery exchange. After all, this was the man who had written such statements as:

I say quite deliberately that the Christian religion, as organized in its churches, has been and still is the principal enemy of moral progress in the world.

And on another occasion:

It is possible that mankind is on the threshold of a golden age; but, if so, it will be necessary first to slay the dragon that guards the door, and this dragon is religion.

Russell's appearance on stage was an electric one, with his mane of flowing white hair and a thin pipe clenched tightly between his teeth. He stood alone on the stage and spoke to the topic for only a short time. Then he invited questions. Many of the listeners had questions, half of them hostile and half of them friendly.

Many of the questions were bluntly and emotionally delivered, such as, "Sir, are you an atheist or not?"

Whether Russell had previously decided or whether he sensed the antagonism of many in the audience, this was a night in which he decided to cool it. For an hour and a half he parried every question and answered on his own terms, pausing only from time to time to take a thoughtful puff on his pipe. It was obvious that he had come into the Bible Belt neither to excite nor to offend, but mostly to show that he did not have horns and a pitchfork (a point on which there had been considerable doubt). Needless to say, my friend and I were greatly disappointed. We had expected a fierce battle, knowing that our mentor could take them all on with one hand; yet he had decided against it. It was logical for us to guess, I suppose, that Russell felt that his audience already considered him too extreme, and that nothing would be gained by appearing to be more extreme until they had grasped the ideas that preceded it.

Despite our disappointment in the talk, we still had his writings — those wonderful writings filled with humor and love and intellect, writings that made you want to become a philosopher even if you were a plumber. We had known from previous experience with authors that they seldom equaled

in appearance what their writings portended them to be. So we accepted the view that Russell was a great writer but a poor speaker.

It had been only a year before, however, that Russell had won the Nobel Prize for literature, and it was only much later that we heard on record the wonderful speech he delivered in Stockholm. It was everything that his talk at the University of Virginia was not. He was witty, glamorous, and intelligent, and proved for all time that he was indeed as much a speaker as he was a writer. Russell had them rolling in the aisles in Stockholm, and this helped to point out, I think, the complex personality of a man who can be at times both logical and emotional, and serene or buoyantly gay. A man to be reckoned with, and above all, a man.

For those who deplore the fact that this is no longer a world in which knights-errant exist, for one where there is room for both heroism and excitement, I would like to say that Bertrand Russell proved time and time again that life today is no less exciting or heroic than it ever was. In his own lifetime he championed causes that would have made a Lancelot retreat and pursued the morality of issues beyond the reach of even a Sir Galahad. Russell's entire life interested and enthralled us because he was not only a great thinker, but a thinker who deigned to put his ideas into practice in order to both educate and chide his fellow man. Like Socrates, he was the gadfly of his time, and though he was often swatted, he was never out of the fight for long.

In 1927 Russell and his wife, Dora, opened a school for young children called Beacon Hill. In addition to their own son and daughter, the Russells had as students some 18 other boys and girls between the ages of four and 11. At Beacon Hill the Russells tried to lay down a basis for a modern education by combining the best in teaching methods, diet, psychology, and curriculum. The Russell school was somewhat similar to A. S. Neill's Summerhill, and Russell seems to agree with Neill that suppression of the child's basic impulses during childhood may well result in ill effects in his adult life. The Russell school encouraged self-government and freedom with the child learning how to

free himself from dangerous impulses that might carry over into adult life. Russell stated the germs of his educational ideas in a fascinating little book entitled *On Education* or as it appears in its American title, *Education and the Good Life*.

In 1938, Russell came to the United States and taught, first at the University of Chicago and then at the University of California at Los Angeles. In 1940 he accepted an invitation from the Board of Higher Education in New York City to join the department of philosophy at City College. He was denied an opportunity to fill this post, however, by a judge who rendered void his appointment on the basis that it was his duty to protect the health, safety, and morals of the public. From 1941 to 1943 he lectured for the Barnes Foundation in Philadelphia, but Dr. Barnes, head of the foundation, dismissed him on January 1, 1943, with three days' notice. This time Russell brought action for a wrongful dismissal and won. In 1944 he returned to Britain and was reelected a fellow at Trinity College. In 1949 he was elected an honorary fellow of the British Academy and also won the highly coveted Order of Merit. In 1950 he was awarded the Nobel Prize for literature, and the committee awarding the prize cited Russell as one of the most brilliant spokesmen of rationality and humanity in our time — a fearless champion of free speech and free thought in the West.

Russell was an outstanding crusader for peace, and for a number of years served as the head of the Bertrand Russell Peace Foundation. He spoke and wrote continuously against war as a way of solving human problems, and he campaigned vigorously for peace for over 60 years. In 1961, at the age of 89, he was sent to jail for his participation in a campaign for nuclear disarmament. In 1967, at the age of 95, he wrote an article entitled "War Crimes in Vietnam" in which he attacked the United States for its military actions in Vietnam, and he served on a war crimes tribunal which accused the United States of aggression in Vietnam.

In 1964, Paterson State College in Wayne, New Jersey, where I was teaching, suspended seven students because they campaigned to have more democratic procedures on campus, including the right to have political organizations. Another philosophy teacher and I stood up for the suspended students, and we worked until we got them readmitted. Although we did manage to get the students back in — with the aid of a lawyer and other pressures — we found that our own contracts had not been renewed for the coming year,

as we had been told that they would be prior to the suspension of the students. When the students heard of this outrage they immediately held one of the early sit-ins in the 1960's, sitting in Hunziker Hall for over 36 hours, which was even more astounding when one considers that most of the students were females. One student wrote a letter to Bertrand Russell explaining the situation to him, and the Super Batman, always able to smell injustice and seeking to right wrongs no matter how far away and how small a locality, sent off a few terse letters attacking the college administration for their arbitrary and dictatorial attitudes, while defending the other philosophy teacher and myself. The college administration remained adamant despite the fact that this was the first time a Nobel Prize winner had ever taken cognizance that there was such a school in New Jersey, and we went on to accept better positions elsewhere. But Russell, we felt, had really shown his mettle by championing the right of so small a cause in so significant a place.

Russell believed that children are "born with only reflexes and a few instincts" which are neither good nor bad. It is up to the parent to see to it that the child has the kind of environment that will promote the development of good habits, which hopefully will become almost automatic. The best way to encourage this, Russell felt, is by setting a good example for children to follow. When the child sees the parent saying one thing and doing another, he becomes confused and hostile. Russell was one who practiced his beliefs and encouraged others to do likewise.

He believed that children have a normal desire to please their parents and elders, but that when they are faced with hypocrisy on the part of parents, or when parents try to force children to behave in a prescribed manner without their really accepting it, that they revolt against authority. Russell felt that rather than force children to behave in such and such a way, we should help to develop the child's habits so that he naturally chooses desirable behavior patterns. One of the desirable behavior patterns that Russell promoted was encouraging a child to stick with a task until it is completed. Although he recognized that a child's attention span is very limited, he felt that the child needs to be encouraged to remain with a task for longer and longer periods and encouraged to develop many worthwhile interests that occupy his time in a useful way. The development of many interests creates a built-in motivational factor that helps to assure

continual effort toward learning.

Although Russell refrained from stating his educational proposals as universal for all children and believed that children should choose studies that they are interested in, he did feel that the parent can aid the process through sympathy, patience, understanding, and love, and thus prepare the child for the more formalized education to follow.

Once the parent has encouraged and developed the child's interests and curiosity, the teacher is now the one to channel the curiosity of the child in constructive ways. Although the teacher, like the parent, should not force his interests and values upon the child, he should be ready to provide the child with information, advice, and the kinds of materials the child needs to pursue that interest. Although a teacher should not dictate interests, Russell did feel that a good teacher can stimulate the students or the class toward desirable goals without engendering rebellious feelings on the part of the child. Russell also pointed out that in the welter of ideas that face a child, he is very prone to accept the views of his parents, teachers, or society as the authoritative ones and to be critical of views which oppose such ideas. For that reason he felt that it is quite important that the child be encouraged away from dogmatism by learning that there are at least two sides to every question, and this can only be done, he felt, by having a teacher who is both fair and open-minded.

At Beacon Hill, Russell had the children abide by disciplinary rules because the children had either made the rules or because they could understand their reasonableness. He did not like the establishment of codes of behavior that children don't want to obey or have to obey without knowing why. Russell sought to establish the kind of school where respect for the child took precedence over the common practice of requiring respect from the child.

When one looks at Russell's educational ideas, he sees many of the Dewey proposals for education: child-centeredness, capturing the motivation of the child, an awareness of instincts, learning by doing, education for character and social reconstruction, and so on. Although many readers of Russell have overreacted to his criticisms of Dewey's general philosophy, and though there may be some serious differences here, I do not find great differences between their educational philosophies. Although Russell's views on education were never formalized to the extent that Dewey's were, they still represent the kind of attitude that

we tend to call progressive.

Russell died on February 2, 1970. He would have been the very first to tell you that he made mistakes, that he changed his mind about things, but after all, even at 97 one is still growing, and Russell was never afraid to change his opinion or to step into a new arena. Although he is often considered the founder of the recent linguistic movement in philosophy, his growing interests caused him to leave it behind and to step forward into

broader spheres of interest.

His extensive education and interests, as well as his concern for truth, justice, and brotherhood, encouraged him to speak out time and time again on controversial issues, not only on issues pertaining to sex and religion, but political issues involving Cuba, Berlin, Czechoslovakia, and Vietnam.

When the definitive history of the twentieth century is written, it will pay little heed to most politicians,

generals, and the show-business personalities we read about daily in the public press. But I feel certain that Russell will have an honored place as one who always tried to make us examine what we were doing, and who often suggested an alternative course of action. Though he was often treated with scorn and ridicule, I think that one day we shall say of him, as Plato said of Socrates, that of all the men of his time, he was the bravest, the justest, and the wisest. □

THOUGHTS

(16) Soul comes from the pen of ELEANOR VALENTINE:

They say a soul is indestructible
Even by hemlock or cyanide.
It cannot self-destruct or be destroyed.
It goes winging its way onward.
We imagine so, believing it is possible,
Wondering if it is provable.
I must think, does some fossil inspire this reverie?
And what has become of its primitive soul?
It lived in the ocean, they say,
Which by some upheaval became Highland Beach.
They think so from the evidence,
Without actually being Jehovah's Witnesses.
I don't myself know who they are —
Some sort of surveying scientists
From the Department of Mental Health,
Presumably accredited. I didn't check it out.

THE NUCLEAR PREDICAMENT

(17) Nuclear Alert is the International Accidental Nuclear War Prevention Newsletter, edited by former BRS member Dean Babet. The current issue (Winter 1987-88) can scare the hell out of you.

Here are excerpts:

ACCIDENTAL WAR PREVENTION PLANS

• An agreement establishing "nuclear risk-reduction centers" was signed between the Soviet Union and the United States in September 1987. The centers, which will be in Washington and Moscow, will exchange information on matters such as an accidental missile launch or a commercial nuclear accident like the Chernobyl reactor fire that might be misinterpreted. The centers will act as "high-tech supplements" to the Washington-Moscow hotline.

• The U.S. European Command has a contingency plan that sets out ways of preventing a nuclear war from being started by a rogue commander or the accidental deviation from a flight plan. It allows even a junior serviceman's calls to be routed directly to the national command center in Washington if a nuclear weapons accident or incident threatens to trigger a war. Using a communications code called PINNACLE, the caller would send a message known as NUCFLASH over any available communication means. A copy of the plan (Conplan 4367) was

obtained under the Freedom of Information Act by Dr. Peter Wills of the New Zealand branch of Scientists Against Nuclear Arms and was reported in the newspapers of England, West Germany and New Zealand but not in the U.S. Why is the U.S. mass media so sound asleep to these dangers? A copy of the plan (document) is available upon request from the Nuclear Age Peace Foundation.

A nuclear explosion in space, whether accidental or by revolutionaries, would generate an electromagnetic pulse (EMP) that could blackout communications over a vast area. In such a situation, how would military callers send NUCFLASH messages?

• China would like to make positive contributions towards the prevention of accidental nuclear war according to Mrs. Chen Liming who spoke in detail on "Accidental Nuclear War: Causes and Precautions" (Pugwash Newsletter, January 1987.)

• India and Pakistan have reached an agreement in principle not to attack each other's nuclear installations. This confidence-building measure for reducing accidental war danger deserves codification in a formal agreement (*Arms Control Today*, Nov. 1987).

MASS DENIAL

General reluctance to think about nuclear war dangers, permits the following type perils to grow:

• The number of fuses that could trigger a nuclear war is growing as the number of nations with nuclear weapons increases. By their example, the U.S. and Soviet Union have been leading this growth.

• As time available for war decision decreases, each threatened nation's trigger finger becomes more itchy. Time now allowed is only 4 to 7 minutes, in some crises. "Star Wars" defense systems would reduce decision time still further.

• As each nation refines its weapons systems (e.g. first strike and stealth weapons), the trigger fingers of all threatened nations become more nervous. If deep arms reduction agreements are not achievable, an unintentional nuclear war is a certainty because the current arms race is a time bomb with many fuses.

Fortunately, many people are becoming uneasy about the direction of the arms race. In order to change direction in world thinking, we first need to become dissatisfied with the direction we are going. The more the danger is known, the more

nations can work together to prevent or limit a local war from going nuclear and global. In order to help increase awareness, this Newsletter is being sent to all nuclear powers as well as many other nations for their leaders to share with their military specialists and scientists.

The Intermediate-Range Nuclear Forces (INF) agreement between the Soviet Union and the United States is encouraging because it increases decision time in some situations. Also it is a helpful first step in moving toward further arms reduction agreements.

CUBAN MISSILE CRISIS

Reflections On The Cuban Missile Crisis by Raymond Garthoff (Brookings Institution, 1987), describes misunderstandings which occurred during the crisis, any one of which could have produced a nuclear war.

- A U.S. spy, Col. Oleg Penkovsky, sent a prearranged signal before he was arrested—that the Soviet Union was about to launch a nuclear attack. The CIA chose to disregard it.
- The U.S. Air Force was ordered to an unprecedented level of alert, DefCon 2, on Oct 24, 1962. The alert was transmitted to Strategic Air Command forces in plain English rather than code because the commanding officer, Gen. Thomas Power, wanted to flaunt U.S. nuclear superiority.
- A U-2 reconnaissance plane over Cuba was shot down on Oct. 27 which nearly led to reprisals. Evidence suggests the Cubans rather than the Soviets shot down the plane. President Kennedy's specific order for no reprisal reached the operational level almost too late to call off the strike.

Fortunately in 1962, there was much more time for assessing warning signals and unexpected events and a nuclear war did not occur

TERRORISTS AND PROLIFERATION

The U.S. Department of Defense released a report in November 1987 that said there is a growing risk that terrorists could steal radioactive materials to build nuclear weapons. The report, prepared for Congress, estimated that in the 1990s up to 300 shipments of weapons-grade plutonium—10 times the current level—will leave Europe each year.

Libyan leader Gadhafi told university students last June that the Arab world must develop or obtain an atom bomb for its defense and "should drop it" on anyone that threatens its independence.

LAUNCH ON WARNING CAPABILITY

Dr. Clifford Johnson, a Stanford University computer professional, alleges in a court suit that the Secretary of Defense is operating a "Launch On Warning Capability" which takes the power to declare war away from Congress and the President. Dr. Johnson says that computers can launch on warning under the current plan. This is so because after sensors register the flight of missiles, we become wholly dependent upon a "Computer-in-Chief" to recognize the statistical pattern and estimate the probability of attack, quickly enough to advise and execute a responsive launch of Minuteman and MX missiles prior to a predefined "use them or lose them" deadline. He is being assisted in the appeal of his suit by the Bay Area Lawyers Alliance for Nuclear Arms Control and the Computer Professionals for Social Responsibility.

ACCIDENTS AND MISTAKES

Each nation could do much to help arouse world public support for arms reduction agreements if they reported some of their serious accidents, false alarms and miscalculations.

- Young computer hackers in West Germany broke into the U.S. National Aeronautics and Space Administration computer network last summer and gathered secret information on space shuttles and rocket failures. It was reported the youths had

the ability to paralyze the entire network.

- The U.S. Air Force hurriedly parked an armored car atop a Minuteman III silo in Wyoming after the nuclear missile inside gave off false signals suggesting it was about to launch. "The theory, according to the spokesman, is that the cover is blown aside so rapidly that a vehicle parked atop it with brakes off will be left hanging in thin air and then drop straight down, in hopes of keeping the launching missile from going anywhere." This recently reported event occurred four years ago. (*San Jose Mercury News*, Oct. 29, 1987)
- Two separate Minuteman III tests at Vandenberg Air Force Base on 6-25-87 and 7-12-87 each went awry and were destroyed in flight, raining burning debris over the South Pacific.
- An unarmed Minuteman II missile was destroyed because of technical problems seconds after lift-off from Vandenberg Air Force Base on 11-9-87 spraying fiery debris across the sky.
- Poland apologized in June 1987 for the accidental shelling of a West German ship during maneuvers in the Baltic Sea.
- A \$4 million fuel tank on the last U.S. Atlas-Centaur rocket was damaged in a July 1987 accident that will delay launching of the rocket for up to a year. Four men were injured.

STOCK MARKET CRASH

The U.S. stock market crash of Oct. 19, 1987 dramatically illustrates how computerized early warning systems feeding on their own alerts can trigger a disaster. One investment banker said, "Whether the 'launch on warning' programs were responsible for the market collapse is debatable, but there is no question they exacerbated it." (*Newsweek*, November 2, 1987) In a similar manner, could the computerized early warning systems of nations such as the U.S., Soviet Union, Britain, France, or China when triggered by a sudden crisis, interact with each other's warning systems stepping up alert levels until some nation mistakenly launches nuclear missiles?

NEWSLETTER SPONSORSHIP

Once a year, in this Winter issue, we suggest you join or renew your membership in **The Nuclear Age Peace Foundation**. Your tax deductible contribution will help pay the cost of the Newsletter and permit you to receive other Foundation publications. Please return to:
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NEWS ABOUT MEMBERS

- (18) John Lenz, BRS Vice-President, has been awarded a Fulbright grant in order to spend the academic year 1988-89 in Greece. He will be at the American School of Classical Studies in Athens, writing his dissertation. He has also been invited to be a supervisor on an American excavation in eastern Crete. We offer congratulations.
- (19) Herb Vogt and Bette went to a recent meeting of the Springfield College Alumni Association, and noticed this quotation attributed to BR in the local paper, *San Antonio Light*, of April 11th:

Even in civilized mankind, faint traces of monogamous instinct can be perceived.

Do you think BR could have said that? We do.

Herb also enrolled his son, Lee Arno Vogt, in the BRS, which gives us our first second-generation member.

(20)

ANNUAL MEETING (1988)
(continued)

Theme of the Meeting:

HAPPINESS AND THE IMPORTANT THINGS IN LIFE

Program: Friday, June 17

4-6pm	Registration
6-7:30	Dinner
7:30-8:30	Welcome, Presentation of 1988 BRS Book Award, and Movie
8:30-9	Tea and Coffee
9:00 on	Board of Directors Meeting. (All members welcome.)

Saturday, June 18

7:30-8:45	Breakfast
9:00-10:15	Paper: Kenneth Blackwell, McMaster University, "Russell's Theory of Happiness"
10:15-10:30	Tea and Coffee
10:30-11:45	General Meeting (BRS Members' Business Meeting)
12:00-1:00	Lunch
1:00-3:00	Panel: "What is Happiness?"
3:00-6:00	Movie, Tours or Free time
6:00-7:00	Red Hackle Hour
7:00	Banquet
8:00	Presentation of 1988 BRS Award to Paul Kurtz, of SUNY at Buffalo: "The Meaning of Life"

Sunday, June 19

8:00-9:15	Breakfast
9:30	Paper: Robert James, President, AHA of NJ: "Out of the Night — Russell's Struggle Against the Weight of of Rudimentary Grief"
10:30	Paper: Lee Nisbet, Medaille College: "Russell's Theory of Happiness: A Pragmatic Critique"
11.45	Snack and Farewell

The "What is Happiness?" Panel. The literature concerning happiness is long and complex. Several authors have asked what happiness is, some tried to teach us how to achieve it. Aristotle and Bentham are in the first category, Epictetus and Russell seem to be primarily in the second. This panel will focus on what is (or ought to be) referred to by the word "happiness" and the extent to which one can profitably talk about the necessary conditions of a happy life. After the presentation, there will be time for feedback and questions from the audience. Panelists include Raymond Belliotti, Kenneth Blackwell, Robert Davis, Randall Dipert, and Marvin Kohl (Chair).

Fredonia: A Geo Brief. The State University of New York (SUNY) College at Fredonia is located within the village of Fredonia, in the heart of northern Chatauqua County, at Exit 59 of the New York Thruway, halfway between Buffalo, NY and Erie, PA. This largely residential village, with its beautiful tree-lined avenues, has a deeply-rooted history. The neighboring city of Dunkirk is located on the shores of Lake Erie.

The SUNY Campus is about 50 miles from the Buffalo Airport. There is no regular Airport-to-Fredonia bus. Rental cars are available. Try to arrive for a BRS-arranged 3:30pm van, Airport to Fredonia, fare \$10. If not possible, phone Marvin (716-673-3495) for alternative arrangements.

Registration/Reservation Form, for Campus Housing and Meals.

- . double room, 2 nights, cost per person, \$25
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Please make checks out to Faculty Student Association (FSA). Send checks to, or request more information from, Marvin Kohl, Philosophy, SUNY, Fredonia, NY 14063. 716-673-3495

NO RELIGION

- (21) How to stay sober without God, from *Free Inquiry* (Spring 1987, Vol. 7, No. 2):

Since its inception in 1935, Alcoholics Anonymous (AA) has helped legions of individuals recover from alcoholism. But there are between ten and fifteen million alcoholics in the United States, according to its own statistics, who don't attend AA meetings. No doubt many of these are skeptics, agnostics, secular humanists, deists, pantheists, atheists, and freethinkers who cannot in honest conscience accept AA's concept of an intervening God or "Higher Power" in their lives.

To be sure, AA does claim to welcome for membership anyone with a desire to stop drinking, but its *Big Book* puts an insurmountable philosophical obstacle in the way of many. "The alcoholic," it reads, "at certain times has no effective mental defense against the first drink. Except in a few rare cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power." In addition, AA's understanding of alcoholism itself is damagingly out of date. Clinical studies have established that there is no such thing as an "alcoholic personality." Alcohol is "selectively addictive"—nonalcoholics don't have a patent on willpower, they simply do not become physiologically addicted to the drug. Yet AA's *Big Book* reflects none of these new scientific findings and continues to depict alcoholics as childish personalities and emotional cripples. By pinning the blame on the alcoholic's flimsy spiritual spine, AA tends to increase his or her feelings of guilt and shame.

Newly sober alcoholics, who are hanging onto their fragile lives as tightly as they can, may be ready to consider any philosophy or religion, no matter how debasing, incorrect, or personally unsavory it is. I call this the "grateful syndrome." For instance, I came to my position of unbelief gradually, as a sober alcoholic. But I was too timid—indeed, too terrified—to challenge the group, lest I lose my precious sobriety.

Today AA officially recognizes agnostics and atheists—after many years of passionate campaigning by its non-religious membership—in controversial meetings called "We Agnostics." Although the Lord's Prayer has been deleted, these liberal gatherings are, in reality, good old AA meetings, loaded with religion, superstition, and mysticism.

So where can secular alcoholics go for group support without sacrificing their integrity and conviction?

In Los Angeles, in November 1986, I convened a Secular Sobriety Group. We rely on rational intelligence and human emotions and have shown by the success we've had so far that one need not be mystical to be merry, or go from grog to God in order to refuse a drink.

We've been meeting in a local Parks and Recreation facility every Monday evening at eight o'clock. Our gatherings there are informal; to provide a relaxed atmosphere, they're lit by candles. We have neither dues nor fees and ask only for small donations to help defray the costs of room rental, coffee and light snacks, printing, and mailing.

The Secular Sobriety Group (SSG) has been publicized in a number of area newspapers and on local radio stations—at no charge because of our nonprofit, grass-roots status. The response has been most gratifying: We have been receiving an average of two telephone calls a day. The callers range from recovering alcoholics (and their family members) to humanist therapists inquiring on behalf of alcoholic clients, all in search of an alternative approach to AA and other religious alcohol-and-drug-addiction support groups.

Alcoholics attending our group meetings cover a broad spectrum, from the newly sober to those of us who have been sober for many years. Members include carpenters, social workers, actors, office clerks, athletes, nurses, and schoolteachers. We are keeping the structure of our meetings loose and

NON-RELIGIOUS SUPPORT GROUPS
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ANONYMOUS MEETINGS
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dogma-free. We simply stress the life-and-death necessity of alcoholics' staying sober, and we encourage one another to cultivate an internal freedom from alcohol and other mind-altering drugs—no matter what happens in our lives that might contribute to a relapse.

Some of our members prefer anonymity; others offer their full names, telephone numbers, and even business cards.

Although we welcome *all* alcoholics to our meetings, our approach is especially attractive to the nonreligious.

Lives are being saved, extended, made fruitful. There are no gods or goblins at our meetings. No belief in a "Higher Power" or adherence to any party line is required for sobriety. Our bond is a human one, natural but not supernatural, and so is our health and success. We value free thought over mind-control and over mindlessness. Yet most of all we celebrate and support all alcoholics in achieving and maintaining sobriety, regardless of their belief or non-belief.

As a sober alcoholic since April 24, 1978, this is all quite exciting to me.

SSG
P.O. Box 15781
North Hollywood, CA 91615-5781

Or you may call SSG at 818-980-8851.

SOS P.S. They have just changed their name to Secular Organizations for Sobriety, SOS for short. SOS "better expressed the urgency of our movement, and is easier to remember." SOS's new National Newsletter comes from CODESH, Box 5, Buffalo, NY 14215-0005. The above was written by James Christopher, SSG/SOS Founder.

(22)

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elected for 3-year terms, as shown

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI TOM STANLEY

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The 6 BRS officers are also directors, ex officio

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(23) We welcome these new members:

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MATHEMATICS

(25) "The Dangers of Abstraction" by Joel E. Cohen, in the *Wall Street Journal*, 4/19/87, p. 29, with thanks to DON JACKANICZ:

Mathematics is a Dr. Jekyll and a Mr. Hyde. Computers, the visible instruments of mathematics, are all around us. Yet stories of the remoteness of mathematics and of mathematicians are legion. For example, C.N. Yang, a Nobel laureate in physics, once explained the difference between a physics book and a mathematics book. A physics book is one you can't read after the first page. A mathematics book is one you can't read after the first sentence.

Not all mathematicians think their subject is so remote. In 1983, in their first book, "The Mathematical Experience," Phillip J. Davis and Reuben Hersh humanized mathematics as an activity of passionate, fallible men and women. The book told what it feels like to do and love mathematics. It won the 1983 American Book Award in Science. Properly understood, mathematics, the fearsome Mr. Hyde, became a lovable uncle.

In a new book, "Descartes' Dream: The World According to Mathematics" (Harcourt Brace Jovanovich, 321 pages, \$19.95), Messrs. Davis, professor of applied mathematics at Brown University, and Hersh, professor of mathematics at the University of New Mexico, report on the practical Dr. Jekyll: the mathematics of business and industry, medicine and law, government and war.

In business, for example, mathematics helps design the bodies of autos and aircraft to reduce air turbulence, helps

schedule manufacturing, analyzes the failures of parts, suggests how to inventory spares, optimizes distribution to points of sale, helps set finance charges for credit sales and so on. Mathematics continues to contribute to the growth of national productivity in almost every sphere of life in technologically advanced countries.

Descartes and Leibniz dreamed in the 17th century that all human actions could be guided by mathematical reasoning. They would be amazed to see how much of their dream is true today.

Unlike Descartes and Leibniz, but like many humanists of the past and present, Messrs. Davis and Hersh fear that mathematics has penetrated our lives too far. Their fear derives from the secret of mathematics' success, abstraction.

Mathematics replaces complex processes or situations with symbols and simplified rules for manipulating those symbols. The symbols and the rules ignore everything about the real world except what is essential to the mathematician's or scientist's purpose. Scientists use mathematical abstractions to figure out the consequences of their assumptions. They can also test their assumptions by comparing mathematically derived consequences with observable reality. The symbolic abstractions that replaced falling bodies, planets, chemical and biological processes have given people astounding power.

When the purpose of the abstraction is to deal with people, however, there are potential dangers. "The final intent of the application of mathematics to people," the authors write, "is to be able to compare two individuals or groups of individuals; to be able to arrive at a precise and definitive opinion as to which is taller, smarter, richer, healthier, happier, more prolific, which is entitled to more goods and more prestige, and ultimately, when this weapon of thought is pushed to its logical limits and cruelly turned around, which is the most useless and hence the most disposable . . . Whenever we use computerization to proceed from formulas and algorithms to policy and to actions affecting humans, we stand open to good and to evil on a massive scale."

Messrs. Davis and Hersh suggest that "advanced mathematization, through abstraction and subsequent loss of meaning, played a role" in the Holocaust. "It is no accident that the great evils of the period 1933-1945 were perpetrated in a country that was the world leader in theoretical science and mathematics . . . Numbers, tattooed on the arms of the victims, reduced them to the level of branded cattle." Beneath the bedside manner of the mathematical Dr. Jekyll lurks a Faust.

This mathematical self-flagellation is absurd. Replacing individuals and groups by abstractions is an older and deeper part of human experience than mathematics. The Chosen People fight the Amalekites.

Armies distinguish enemies and allies, privates and generals. The law recognizes classes of creditors, stockholders and debtors. Hospitals, universities, corporations and unions all deal with people abstractly.

The problem lies not in using mathematics to approximate features of people, as the authors suggest, but in using the inadequate mathematics of falling bodies, planets, chemicals and chromosomes to approximate people poorly. Here I betray my optimism and sympathy for Descartes' dream.

The computer, drudge extraordinaire, is as happy storing 10 million numbers, to characterize Johnny Jones, second grader, as it is storing only his IQ. The challenge is to choose the numbers wisely and to comprehend them. Once the human population outgrew the face-to-face group of a few dozen individuals, there was no escaping the masks we put over others' faces. With better mathematics and better instruments of mathematics, we can try to give those masks human features.

This is Mathematics Awareness Week. The new book by Messrs. Davis and Hersh could be just your number. If it's half wrong, it's at least half right, and that's better than most books on the subject.

Mr. Cohen is professor of populations at Rockefeller University.

(26)

GOVERNMENT/POLITICS

NECLC puts a spotlight on the Reagan Administration's lax enforcement, or non-enforcement, of laws in situations that might reveal illegal actions by government agents or work against Administration goals, such as the defeat of the Sandinistas. This ad appeared in the Sunday New York Times (3/20/88, p. E7), shown here reduced in size.

THE F.B.I. INVADES U.S. LIBRARIES

LIBRARIANS UPSET BY ATTEMPTED SURVEILLANCE

Americans concerned with Civil Liberties and especially with academic freedom should be alarmed at a campaign recently undertaken by the Federal Bureau of Investigation known as The Library Awareness Program. This Program is part of a national counter-intelligence effort and aims to persuade librarians at public and university libraries throughout the United States to help the F.B.I. in tracking down foreign spies or other intelligence agents who may be using the libraries. It is clearly an effort to turn librarians into Government informers.

Columbia University, the New York Public Library and the New York Library Association became incensed at the F.B.I.'s new policy and termed it "an intrusion on the privacy and academic freedom of library users." One method of surveillance advocated by the F.B.I. is for a librarian to hand over the names of foreign students or other foreigners, together with the titles of books borrowed by them. Apparently anyone reading Karl Marx or other radical writers would then be in for a lot of trouble.

In an authoritative article on Sept. 18, 1987, The New York Times reported: "F.B.I. agents have asked librarians in New York City to watch for and report on library users who might be diplomats of hostile powers recruiting intelligence agents or gathering information politically harmful to United States security. The initiative has upset library officials."

The Columbia Library, when approached by two F.B.I. agents in June, 1987, refused to cooperate in any way with the Library Awareness Program. Later, on October 1, the Intellectual Freedom Committee of the American Library Association issued an advisory statement attacking the F.B.I. and alerting librarians to the "unwarranted government intrusions upon personal privacy" that threaten "the First Amendment right to receive information." The Committee called the F.B.I. snooping an "unconscionable and unconstitutional invasion of the right of privacy of library patrons." It stated that "libraries are not extensions of the 'long arm of the law' or of the game of Big Brother."

We defenders of civil liberties denounce the F.B.I. Library Awareness Program as an outrageous and cynical violation of the Bill of Rights.

Write your Senators and Representative, and Director William S. Sessions of the F.B.I. These unconstitutional activities should be stopped.

Curtiss Lament, Chairman
Edith Tiger, Director

National Emergency Civil Liberties Committee
175 Fifth Avenue, New York, NY 10010

THE AMERICAN PEOPLE'S RIGHT TO KNOW

OPEN LETTER TO PRESIDENT RONALD REAGAN

Dear Mr. President:

The Reports of the Tower Commission and of the Special Committees to investigate the Iran-Contra debacle have left open important questions for the American people. As President, you have the constitutional power to secure the answers to these questions:

1. Did the Department of Justice obstruct the Miami Assistant U.S. Attorney's investigation of military operations by the Contras against the government of Nicaragua with whom we had a treaty of peace?
2. Did your Administration support and fail to prosecute violations of the Voorhis Act, 18 U.S.C. 2386, which requires registration of organizations subject to foreign control and engaging in political and military activity in the case against Nicaragua?
3. Should the Contras have registered under the Foreign Agents Registration Act?
4. Did the Contras engage in drug sales and if so, were United States government agencies including the National Security Council and the C.I.A. aware of such activities and did they assist in or conceal such drug traffic?
5. Did the indisputable removal and theft of documents in the files of the National Security Council and the destruction of others as described in the Iran-Contra report, violate our laws intended to preserve such documents in the U.S. government files, 18 U.S.C. 641, 654, 2071 and 3042?
6. Did such removal, theft and destruction constitute an obstruction of justice under 18 U.S.C. 1505 since they occurred during an on-going investigation conducted personally by the Attorney General?

NATIONAL EMERGENCY CIVIL LIBERTIES COMMITTEE

Curtiss Lament, Chairman
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NECLC fights the good fight against Reagan's FBI, in this ad in the New York Times (1/17/88) shown here reduced in size, with thanks to BOB DAVIS.

DORA

(27) Dora Who? A Tribute To Humanism's Other Russell, by BEVERLEY M. EARLES, from *The Humanist* (Nov/Dec 1987):

Most of us know that history books are a department of politics and prejudice. Some of us agree with Bertrand Russell that objectivity is indeed a delusion, a delusion shared by lunatics. Certainly, humanists understand only too well what it is to have the humanist tradition omitted from historical records and public consciousness. It all has to do with the attempt to bend the facts of history to the beliefs and values of the guardians of civilization. If humanists are lucky, they make it as far as the footnotes or else something we don't recognize as humanism is publicized by a raving religious right. Many a respected encyclopedia continues to suggest that true humanism was stone cold dead by the year 1800. Well, if the funeral for humanism was held in the year 1800, then each self-proclaimed humanist since that date is a resurrected fossil.

But, as the saying goes, people who live in glass houses really ought to draw the curtains. We humanists, if nobody else, have written up our own history, including that since 1800, and any objective lunatic can see that our history of ourselves presents humanism mostly as a history of ideas. The life has been sucked out of it and there is barely a woman discussed in any depth.

Dora Russell lived a tireless, passionately defiant humanistic life from her first college days through her death in 1986 at the age of ninety-two. Recently, no less than four television documentaries were made about her as one of the great women of our century. Obituaries appeared in the *New York Times* and *London Times*. However, Englishwoman though she was, you won't find her discussed in even the British books on humanism and freethought. I discovered, and Nicholas Walter, the managing director of the Rationalist Press Association, agrees, that Dora Russell's "free thought activity was almost universally ignored." The Rationalist Press Association, incidentally, was the notable exception in all this.

The question is why? Why was she passed over? I suggest the following as principal reasons. First, Dora Russell did not have personal recognition high on her list of priorities. Second, humanists have not always had a strong conception of women as authorities. Third, humanism has had a tendency to concentrate on the contribution of scholarly ideas rather than deeds. And fourth, we have not looked past the giant personage of Bertrand Russell, to whom Dora was married for twelve years.

Of all four points, it is the last that I wish to stress and that is relevant to an anecdote told about freethinkers Sidney and Beatrice Webb, founders of the socialist Fabian Society in Britain and the London School of Economics. The story has it that as a couple they always agreed on fundamental public

matters and that, not surprisingly, such total harmony intrigued people. One day, Beatrice Webb was asked to account for it. She explained that she and Sidney had agreed early in their married life always to vote alike on great issues. One partner decided which way they voted and the other partner decided which were the great issues.

No doubt this is one means of arriving at the two-in-one ideal of marital bliss, and I suspect that a similar arrangement exists in the White House. But it is a means which I do not think most humanists would find acceptable because it offends our very precious sense of individuality. This being so, then, why do we not take more care when we look at the lives of others? Being married to Bertrand Russell posed a problem for Dora's affirmation of self, but she dealt with it by refusing to live in Bertie's shadow. With the notable exception of recent feminist writing and the media attention referred to earlier, however, that shadow has tended to cling. People say to me, "Well, being in the family of any celebrity always poses problems of self-identity." I agree with them but point out that sometimes we just don't bother to look further than the famous person in question. Even when it is all laid out for us to see, we don't always see it. John Stuart Mill openly credited much of the theory in *The Subjection of Women* to his partner, Harriet Taylor, and yet history and posterity continue to credit it entirely to Mill. I recently purchased a 1986 edition of *The Subjection of Women* from humanist publisher Prometheus Books. It does not mention Harriet Taylor as a collaborator, although other influences on Mill, such as Coleridge, Comte, and Wordsworth, are given due recognition. The copy on the cover of the book does say that here John Stuart Mill "strikes a powerful blow for women's rights."

Being Dora Russell meant having a publisher insist against her own wishes that her books be published under the name *Mrs. Bertrand Russell* and to find, even to this day, that her own books are occasionally catalogued under the name Bertrand Russell. It meant having the pioneering humanist school which she worked at tirelessly for sixteen years swiftly dismissed as a failure by critics who, almost without

exception, focus upon the first five years of the school's existence. These were the years when Bertie was there and who, upon leaving, declared the whole business a failure.

Despite being a loyal member of the Bertrand Russell fan club, I do not think that Bertrand Russell has the last word on Beacon Hill School. And it is worth remembering in this connection that he used to criticize philosophers who thought they could know facts simply by sitting still and thinking. Aristotle, he said, could have avoided the error of thinking women have fewer teeth than men by simply asking Mrs. Aristotle to keep her mouth open while he counted. Aristotle didn't do this, though, because he assumed he already knew. It is noteworthy that commentators on Beacon Hill School think they know all that is worth knowing or at least worth mentioning about it by behaving just like Aristotle. By today's standards, that is just plain ignorant.

Dora Russell stood in that fine humanist tradition of courage—courage to stand up for her convictions in spite of the herd and often in defiance of other opponents of the status quo. She was highly provocative. She infuriated men with her discussions of patriarchy; she infuriated feminists by arguing that there are a number of decisive differences between men and women that are to be embraced, not denied in misguided neuter thinking. She infuriated the guardians of the status quo

on just about everything—advocacy of free love, birth control, and abortion, running an atheistic humanist school that did not teach the greatness of the British empire. She was part of that enthusiastic band of intellectuals that incensed conservatives by praising the 1917 Soviet revolution, but she equally antagonized the left by unfashionably criticizing sexist practices of the revolutionaries.

She was a member of the committee out of which the Campaign for Nuclear Disarmament sprang and, in 1958, she organized a women's caravan of peace. This caravan toured Europe by truck and coach on a mission of goodwill to break down the barriers of the Cold War. Peace groups were antagonized because the caravan went through the Eastern bloc and ended with a splendid rally in the wicked Soviet Union. Prominent Western peace groups weren't going to have anything to do with that nonsense! So, deprived of the goodwill and financial assistance they had hoped for, the band of women set off on what turned out to be a very successful mission. They were enthusiastically received by dignitaries and women's groups throughout Europe, although they were arrested in Switzerland for taking part in an antinuclear demonstration. They were released on the condition that they not make speeches. "Switzerland was a peaceful country, [the authorities] said, not in need of people talking about peace," remembers Russell.

The difference between Dora's peace mission and so many others was that she and the other women thought that it should involve dialogue with peace groups on the "other side," with the so-called enemy. Such a dialogue was so successful in generating goodwill that, in fact, no one believed Dora's story when she returned to England. Fortunately for us, Dora's is the approach that now prevails, but, in 1958, critics thought that Dora and her band of women were either subversive or just plain crazy.

Philosophically, the central thrust of Dora Russell's ideas was based upon a critique of Cartesian thought. It is not widely known that Descartes, the revered father of modern philosophy, spent much of his time sleeping and avoiding women. For Descartes, the higher things of life—that is, mathematics and philosophy—could not coexist with a feminine presence. Mind and body were incompatible. In Russell's opinion, this patriarchal mind-body dualism of Descartes continues to have an enormous influence over our values and is both dehumanizing and life-denying in its effects on women and men alike. Insofar as the intellect and its work have been valued beyond that of the body and emotions, which has been the allotted domain of women, so each of the sexes has been alienated from an essential aspect of being human—the men from the nonrational aspect and the women from the rational. In the cause of liberation, then, Russell sought an integration of values that would free both sexes. She advocated more involvement for men in the nurturing process as one means of reducing this disproportionate degree of rationalism in the male mode of living. She sought to liberate women in such a way that they would have to forego neither motherhood nor career. The work of childcare is as important as the work of a physicist; proper nursery schools are a community responsibility, she said.

It is essential to realize that she said all this and acted upon it as early as the 1920s; if she had waited until such ideas could have become fashionable in feminism, she would not have expounded them until the late 1970s. She was fifty years ahead

of her time, and one now hears Betty Friedan, Erica Jong, and others echoing her views. Dora felt very intensely that mothers and children have been the most continuously oppressed human beings in the history of civilization. She helped formulate a slogan for the birth control campaign of the twenties which read, "It is four times as dangerous to bear a child as to work in a mine, and mining is man's most dangerous trade." She wanted above all to ensure a future for the generations of humanity born since the advent of the bomb, so she founded a Permanent International Committee of Mothers to work for this end.

From the very beginning, Dora wrote on highly controversial subjects, such as modern marriage, immortality, rationalism, and feminism—"things about which the English don't wish to hear," she said. She was a founding member of the League of Progressive Societies and Individuals, which included Julian Huxley, H. G. Wells, and Rebecca West among its members. The league very often met at Dora's school. No one else would have them because of their "outrageous" views and behavior—some of them were nudists. Dora continued her heavy involvement during this period with the Independent Labor party and the World League for Sex Reform. She was a founding member of the National Council for Civil Liberties in 1934 and of the Abortion Law Association. In 1954, Dora was asked to represent the Women's International Democratic Federation at the United Nations. At the time, the federation had 140 million members and had recently lost its nongovernmental organization status with the United Nations. When Russell came to New York to fight for reinstatement, she was issued one of the most restricted visas imaginable. She was considered a dangerous and subversive representative of communist front organizations and was not allowed outside of a two-square-mile area of Manhattan. This kind of treatment was not unfamiliar to her, however. Way back in the latter part of World War I, she and Bertie had been prevented from relaxing on the beach, as was their custom, because it was feared that while playing in

the sand they would send signals to enemy ships.

If one wanted to know how much one can cram into fulltime humanist living, one should read the three volumes of Dora Russell's autobiography, *The Tamarisk Tree*. The second volume includes a discussion of the kinds of things that went on at the Russells' humanist school. It also contains a sample of the plays which the children wrote, produced, and performed. The third volume contains so much detail about the war years and after that one critic wrote, "The future historians of Britain,

if he (or she) is to reveal the real life of our people, must go to Dora Russell's autobiography to learn the facts." Dora's papers will be going either to the International Institute for Social History in Amsterdam or the Cambridge University Library.

Dora Russell has a deserved claim to fame which she never sought herself—a claim not as Bertrand Russell's bohemian partner in his second marriage but as an individual in her own right. Along with famous and not-so-famous humanists, she embodies many of our ideals and must be safeguarded for present and

future generations. And if some of her ideas give you humanistic indigestion, an effect which she seems to have on most people at some point, it is worth remembering two statements made by one of the great freethinkers of all time, Robert Ingersoll. They are a reminder that we humanists, too, believe it or not, create our own sacred cows and spout our very own sanctimonious claptrap. Ingersoll said, "Heresy is a cradle. Orthodoxy is a coffin. . . . Heresy extends the hospitality of the brain to a new thought."

Dora's heresy is that she challenges

some of those dearly held principles which groups of humanists assume. She does not always make extensive arguments for them so much as she makes a series of pronouncements. This greatly irritates philosophical critics who conveniently forget that Bertie employed similar methods to great advantage.

It is essential for us to recognize the continuing relevance of what Dora has to say, and it certainly cannot be over-emphasized that, if Bertrand Russell is the only Russell you have read, then your treasury of humanist knowledge is not as rich as you might think. [E]

Dora Black Russell received the BRS Award in 1984, "for sharing Russell's concerns, collaborating in his work, and helping to perpetuate his legacy." She was the prime mover behind — and financial guarantor of — the memorial bust of Russell unveiled in London's Red Lion Park in 1980.

Thank you, TOM STANLEY.

CONTRIBUTORS

(28) We thank JUSTIN LEIBER and STEVE DAHLBY for their recent contributions to the BRS Treasury. Much appreciated.

ELECTION OF DIRECTORS

(29) Nominations for Directors, please. We wish to elect 9 Directors this year, for 3-year terms starting 1/1/89. This will give us a total of 24 elected Directors. The August newsletter will provide a ballot for voting.

- * We are asking you to nominate candidates (whose names will appear on the August ballot.) Any member may nominate any other member to be a Director-Candidate.

If you wish to be a Candidate yourself, notify the Elections Committee and someone will probably nominate you. The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something or other by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is (federal) tax-deductible for Directors.

We would like to have more than 9 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire in 1988 are LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHEISER, STEVE REINHARDT, CARL SPADONI, TOM STANLEY. They are eligible for re-election.

- * We urge last year's candidates who were not elected to try again this year.

TO NOMINATE SOMEONE -- or to volunteer yourself -- write the Election Committee, c/o the newsletter, address on Page 1, bottom.

VOLUNTEERS WANTED

(30) BRS Treasurer sought. If you would like to consider becoming BRS Treasurer, Dennis Darland, who has been Treasurer for the past 9 years, will brief you on how he keeps the Society's books, and will lend you his Apple II+ on which to do it.

If you'd like to explore the possibility, write Dennis, c/o the newsletter, address on Page 1, bottom. Or phone 319-359-3930.

- * Newsletter Editor sought. We are looking for the next Editor of Russell Society News. If you like to write, and might wish to consider becoming Editor, let Lee Eisler hear from you (c/o the newsletter), to find out what the requirements are. Perhaps you will want to give it a try.
Live dangerously! Find out more! Let's hear from you.

INVITATIONS TO WRITE/MEET

(31) Tad Jones, a new member, is majoring in Bible and Religion at Harding University, Searcy, AR. He writes:

- * After a long period of intellectual and emotional struggle, Russell's *Why I Am Not A Christian* helped me to arrive at the decision to sever the yoke of Christianity. As a recent apostate at a Christian university, I am beset by well-intentioned defenders of the faith, and have no one to challenge and encourage me in my pursuit of truth. Truth alone is incentive enough to persist in my present direction, but correspondence with other lovers of wisdom would be greatly appreciated.

His address: 109 S. Oak, Apt. B, Searcy, AR 72143.

(32) Benito Rey is a Cuban who was on his way to the USSR, on behalf of the Cuban Government, when he jumped the plane in Gander and got political asylum in Canada. He asked to join the BRS, promising to pay dues when he got his work-permit and earned some money. We took a gamble that he would, and he did. He paid his dues with his first salary check, and also enrolled his wife, Aurora Almeida.

He is an electrical engineer. His work has been in digital and microprocessor equipment design for television (character generator, sub-titler system, etc.) His wife is an orthodontist.

Both wish to begin a new life in Canada, and would like to meet members. Their current address: 80 Deerpark Crescent, Brampton, Ont., Canada L6X 2T7. Phone: (work) 416-890-5200, (home) 416-450-8901.

(33)

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

Books to lend:

When no author is indicated, the work is by Bertrand Russell. The donor's name appears at the end.

1. History of Western Philosophy. Jack Ragsdale.
2. Mysticism and Logic.
3. Bertrand Russell's Best. Ramon Suzara.
4. An Outline of Philosophy. Ramon Suzara.
5. Autobiography of Bertrand Russell, Vol.1. Ramon Suzara.
6. Let Me Die Before I Wake. by Derek Humphery.
7. Essay on Bertrand Russell. edited by E. D. Klenke. Bob Davis.
8. Morals Without Mystery. By Lee Eisler. Author.
9. Authority and the Individual. Don Jackanicz.
10. Autobiography of Bertrand Russell (in 1 Vol.). Don Jackanicz.
11. Bertrand Russell 1872-1970. Don Jackanicz.
12. Bertrand Russell - A Life. by Herbert Gottschalk. Don Jackanicz.
13. Education and the Social Order. Don Jackanicz.
14. Effects and Dangers of Nuclear War. Don Jackanicz.
15. Essays on Socialist Humanism. Don Jackanicz.
16. Gaman Social Democracy. Don Jackanicz.
17. Icarus or the Future of Science. Don Jackanicz.
18. The Impact of Science on Society. Don Jackanicz.
19. An Inquiry Into the Meaning of Truth. Don Jackanicz.
20. In Praise of Idleness. Don Jackanicz.
21. Has Man a Future. Don Jackanicz.
22. Justice in Wartime. Don Jackanicz.
23. National Frontiers and International Cooperation. by Zhores Medvedev. Don Jackanicz.
24. My Philosophical Development. Don Jackanicz.
25. Political Ideals. Don Jackanicz.
26. Principles of Social Reconstruction. Don Jackanicz.
27. The Practice and Theory of Bolshevism. Don Jackanicz.
28. Roads of Freedom. Don Jackanicz.
29. Sceptical Essays. Don Jackanicz.
30. Secrecy of Correspondence Is Guaranteed By Law. by Zhores Medvedev. Don Jackanicz.
31. The Tamarisk Tree. by D. Russell. Don Jackanicz.
32. Mr. Wilson Speaks "frankly..." Don Jackanicz.
33. Marriage and Morals. Don Jackanicz.
34. Dear Bertrand Russell. Jack Ragsdale.
35. Education and The Good Life. Jack Ragsdale and Lee Eisler.
36. Human Knowledge: Its Scope and Limits. Jack Ragsdale.
37. Why I Am Not A Christian. Jack Ragsdale.
38. The Evolution of Conscience. Ralph Newman. Jack Ragsdale.
39. The Conquest of Happiness. Lee Eisler.
40. The ABC of Relativity. Lee Eisler.
41. Bertrand Russell, The Passionate Sceptic. by Alan Wood. Don Jackanicz.
42. Morals and Others. Don Jackanicz.
43. Unnamed Victory. Don Jackanicz.
44. The Bertrand Russell Peace Foundation its aims and its work.
45. Vas to Life. by Corliss Lamont. The Author.
46. Russell by A.J. Ayer. Ramon Suzara.
47. The Will to Doubt. Ramon Suzara.
48. The Life of Bertrand Russell. by Ronald Clark. Ramon Suzara.
49. The Problems of Philosophy. Ramon Suzara.
50. Unpopular Essays. Ramon Suzara.
51. Human Society in Ethics and Politics. Don Jackanicz.
52. Principles and Paradoxes: Studies of Dualism in Selected Essays and Fiction of Bertrand Russell. by Gladys Leithausen. Don Jackanicz.
53. Photos, 1983 BRS Annual Meeting at McMaster University, June 24-26, 1983. Jim Mc Williams.
54. The Art of Fund Raising. by Irving Warner. Bob Davis
55. The Grass Roots Fundraising Book. by Joan Flanagan. Bob Davis
56. Dear Russell-Dear Jourdain. by I. Grattan-Guinness. Bob Davis
57. Why Men Fight. Bob Davis
58. Grants. by Virginia White. Bob Davis
59. Fund Raising for the Small Organization. by Philip Sheriden. Bob Davis.
60. The Grantmanship Center Training Program. Bob Davis
61. Nonprofit Organization Handbook. by P.V. and D.M. Gaby. Bob Davis
62. Successful Fundraising Techniques. by Daniel Conrad. Bob Davis
63. The Foundation Directory. Bob Davis.
64. Great Americans Examine Religion. by Ralph de Sola. Jack Ragsdale.
65. But For The Grace of God. by Peter Cranford. Jack Ragsdale.
66. Godel, Escher, Bach. by Douglas Hofstadter. Lee Eisler.
67. The Collected Papers of Bertrand Russell, Vol.1. Cambridge Essays, 1898-99. Edited by Blackwell, et al. Allen & Unwin.
68. The Right to Be Happy. by Mrs. Bertrand Russell. Al Seckel.
69. Power, A New Social Analysis. Al Seckel.
70. Bertrand Russell, A Bibliography of his Writings, 1895-1976 Compiled by Werner. Martin. Al Seckel.
71. Satan in the Suburbs. Al Seckel.
72. My Father, Bertrand Russell. by Katharine Tait. Al Seckel.
73. A Matter of Life. Edited by Clara Urquhart. Al Seckel.
74. Essays in Skepticism. Al Seckel.
75. The Problem of China. Al Seckel.
76. Russell on General Facts by Ausonio Marras and Russell, Frege, and the "Meaning" of the Theory of Descriptions. Papers read at the 1976 Meeting of the A.P.A.
77. Acquaintance and Naming: A Russellian Theme in Epistemology by Augustin Riska and Russell on the Essence of Desire by Raymond Frey. Papers read at the 1977 Meeting of the A.P.A.
78. On Russellian Clusters by Eugene Schlossberger and Repression in Bertrand Russell's "On Education" by Howard Woodhouse. Papers read at the 1978 Meeting of the A.P.A.
79. Definition and Description in Russell, 1900-1910 by Thomas Barron and Russell and Ontological Excess by D.A. Griffiths. Papers read at the 1979 Meeting of the A.P.A.
80. Russell on Logical Truth. by Nicholas Griffin. The Author
81. Bertrand Russell and the Origin of the Set-Theoretic Paradoxes by Alejandro Ricardo GarciaDiego Dantan. The Author.
82. Bertrand Russell, America, and the Idea of Social Justice by Roland by Roland Stromberg. The Author.
83. The Relevance of Bertrand Russell to Psychology and Bertrand Russell's Conception of the Meaning of Life by Peter Cranford. The Author.
84. Dictionary of the Mind, Matter, and Morals. Edited by Lester Dennon.
85. Tom Stanley.
86. Bertrand Russell Speaks His Mind. Tom Stanley
87. The Bertrand Russell Library of Lester Dennon. Tom Stanley
88. The Analysis of Mind. Tom Stanley
89. Religion and Science. Tom Stanley
90. Portraits From Memory. Tom Stanley.
91. The Scientific Outlook. Tom Stanley.
92. Wisdom of the West. Tom Stanley.
93. The Principles of Mathematics. Tom Stanley.
94. Bertrand Russell, Philosopher and Humanist by John Lewis. Tom Stanley
95. The Good Citizen's Alphabet. Whitfield Cobb.
96. War Crimes in Vietnam. Whitfield Cobb.
97. Introduction to Mathematical Philosophy. Whitfield Cobb.
98. The Prospects of Industrial Civilization. Whitfield Cobb.
99. Practatus Logico-Philosophicus by Wittgenstein. Introduction by Russell. Whitfield Cobb.
100. Freedom Versus Organization. Whitfield Cobb.
101. Bertrand Russell and His World by Clark. W.W.Norton.
102. The Final Epidemic: Physicians and Scientists on Nuclear War edited by Adams and Cullen. P.S.R., N.H. chapter.
103. Photographs, Kalinga Prize Award Ceremony, Paris, January, 1957. UNESCO
104. Theory of Knowledge: The 1913 Manuscript, Volume VII of the Collected Papers of Bertrand Russell. Allen & Unwin.
105. Common Sense and Nuclear Warfare. Philip LeCompte.
106. Late Night Thoughts on Listening to Mahler's Ninth Symphony by Lewis Thomas. Dan McDonald.
107. Six Men by Alistair Cooke. Craig McGee.
108. Bertrand Russell and the Pacifists in the First World War by Jo Vellacott. St. Martin's Press.
109. Russell by Kilmister. St. Martin's Press.
110. Contemplation and Action, Volume XII of the Collected Papers of Bertrand Russell. Allen & Unwin.
111. Bertrand Russell's America 1945-1970 by Feinburg and Kasrils The South End Press.
112. Dewey and Russell: An Exchange edited by Samuel Meyer. The Philosophical Library.
113. Philosophical Essays. Ramon Suzara.
114. Bertrand Russell: A Classified Bibliography by Harry Ruja. Offprint. The Author.
115. Principles of Polemic in Russell by Harry Ruja. Offprint. The Author.
116. Bertrand Russell edited by Ann Redpath. Creative Education, Inc.
117. Bertrand Russell by Paul Kuntz. G.K. Hall (publisher).
118. Noam Chomsky: A Philosophic Overview by Justin Leiber. Bob Davis.
119. ABC Broadcasts, Transcripts of Russell's 1950 broadcasts in Australia. Document Archivist, Australian Broadcasting Company.
120. The Philosophy of Logical Atomism and Other Essays, Volume VIII of the Collected Papers of Bertrand Russell. Allen & Unwin.
121. Bertrand Russell on Compossibility by Peter Cranford. The Author.
122. The Dora Russell Reader. Methuen, Inc.
123. The Religion of the Machine Age by Dora Russell. Methuen, Inc.
124. Who Wrote Bertrand Russell's "Wisdom of the West?" by Carl Spadoni. Offprint. The Author.
125. The Philosophy of Logical Atomism edited and with an introduction by David Pears. Open Court
126. The Development of Bertrand Russell's Philosophy by Ronald Jager. Author
127. Burali-Forti's Paradox: A Reappraisal of its Origins by Moore and GarciaDiego. Alejandro GarciaDiego.
128. Russell's Earliest Reactions to Cantorian Set Theory and Russell's Problems with the Calculus by Irving Anellis. Offprints. Together with abstracts of papers on logic and mathematics by Anellis. Author.
129. Bertrand Russell's Library by Spadoni and Harley. In The Journal of Library History. Tom Stanley.
130. Bertrand Russell's Early Approaches To Literature, Bertrand Russell's First Short Story: The Perplexities of John Forstice As "Spiritual Autobiography" and "The World As It Can Be Made": Bertrand Russell's Protest Against The First World War by Margaret Moran. Offprints Author.
131. The Importance To Philosophers Of The Bertrand Russell Archive, Bertrand Russell-The Radical, and "Perhaps you will think me fussy...": Three Myths in Editing Russell's "Collected Papers" by Ken Blackwell. Author.
132. The Concept of Growth in Bertrand Russell's Educational Thought by Howard Woodhouse. In The Journal Of Educational Thought. Author
133. Bertrand Russell and the Scientific Spirit by Sam Labson. Bertrand Russell on Education by Michael Rockler and Bertrand Russell on Impulse by Chandrakala Padia. Papers read at the 1987 annual meeting.
134. Bertrand Russell on Ethics, Sex, and Marriage, edited by Al Seckel Prometheus Books.
135. Ottoline: The Life of Lady Ottoline Morrell by Darroch. Hugh Mc Veigh
136. The Philosophy of Bertrand Russell, edited by Schilpp. Tom Stanley
137. Abstracts of papers read at the 18th International Congress of Logic, Methodology, and Philosophy. Moscow, 1987 5pp. Irving Anellis.
138. Death, Depression, and Creativity: A Psychological Approach to Bertrand Russell and Bertrand Russell's "The Pilgrimage of Life" and Mourning by Andrew Brink. Offprints 36 pp The Author.
139. The Rhetorical Approach of Bertrand Russell: A Study in Method by Donna Weiner. M.A. thesis 1983 The Author.

There is no charge for borrowing books. The borrower pays postage both ways. Please note the approximate one-way postage shown below, and remit that amount when returning the books.

45¢ #11,14,32,44,64,82,83,93,94,95,113,114,123,126,127,136
90¢ #2,3,4,6,7,12,15,16,17,18,19,20,21,23,24,25,26,27,28,29,30,33,34,35,39,
40,41,46,47,49,50,54,55,57,65,66,68,69,70,71,72,73,74,75,76,77,78,79,80,
84,85,96,97,88,89,90,92,96,97,98,100,101,102,104,105,111,112,115,117,118,
120,121,124,128,129,130,131,132,133,134,137,139
1.25 \$1, 5,10,22,31,36,37,38,42,43,45,51,53,56,58,59,67,99,103,106,107,108,110,
116
1.60 #48,52,62,81,91,122,138
1.95 #60,61,63,109,119

Books wanted:

Principia Mathematica, Volume II, first edition. Dr. Walter Lessing, 50 F, Cornwall Gardens, London S.W. 7.

The Philosophy of Bertrand Russell edited by Schilpp. Any edition. Frank Page, 19755 Henry Road, Fairview Park, OH 44126

Bertrand Russell. A Collection of Critical Essays edited by Pears. Any edition. Tom Stanley, Box 434, Wilder, VT 05088

New books to lend:

139. "Le paradoxe de Russell dans des versions positives de la theorie naive des ensembles" by Roland Hinnion. 2pp Offprint
"Russell's Earliest Interpretation of Cantorian Set Theory, 1896-1900" by Irving Anellis. 31pp Offprint Irving Anellis.

140. Wisdom, The magazine of knowledge February, 1957. Three articles about Russell and Karsh portraits. John Rockfellow.

Misc:

Peace Archives: A guide to library collections is available free of charge to qualified scholars, research libraries, and institutions. World Without War Council, 1730 Martin Luther King, Jr. Way, Berkeley, CA 94709.

A catalog of audio cassettes on Religion and Philosophy is available from Audio-Forum, Suite A95, 96 Broad Street, Guilford, CT 06437. Among the items offered:

ECN222 Karl Popper: Theories and Ideas Popper's ideas are clearly explained both by himself and some of the most eminent 20th century thinkers. BBC production. \$10.95

SCN084 The Originators Assesses the contributions of Russell, Marx, Darwin, Popper, Darwin, Wittgenstein, Freud, Weber and Jung. Produced by the BBC. (2 cassettes) \$19.95.

Radio for Peace International is a one of a kind international short-wave station created by the World Peace University in Oregon and the University for Peace in Costa Rica. Programming consists of a mix of interviews, talk shows and dialogues, information exchange, news, plays and music, as well as courses from the two universities.

Current Operational Schedule:

0100-0400 UTC 7.375 MHz Weekdays
2100-0000 UTC 15.495 MHz Weekdays

For further information regarding programming contact RPPI, University for Peace, Apartado 88, Santa Ana, Costa Rica.

An expression of appreciation from JEAN ANDERSON: "I am sure that many BRS members have been aware of the efforts of Tom Stanley as Russell Society Librarian. Recent Library offerings have increased and diversified, and it remains remarkable that many items are available on loan. The new availability of videotapes makes that often debase medium regain worth — and genuine excitement. Clearly Tom Stanley has given our Library much of his thoughtful time and effort."

FINANCES

(34) Treasurer Dennis Darland reports on the quarter ending 3/31/88:

Balance on hand (12/31/87).....	2,287.31
Income: New members.....	312.00
Renewals.....	4650.68
total dues.....	4962.68
Contributions.....	32.50
Library sales and rentals.....	112.50
Misc.....	2.75
total income.....	5110.43
	7397.74
Expenditures: Membership and Information Committees.....	1548.77
Library expenses.....	108.85
Misc.....	7.53
total spent.....	1665.15
Bank balance on hand 3/31/88.....	5732.59

Contributions are actually larger than shown, and renewal dues smaller than shown, because many members, when renewing, combine their contributions with their renewal dues. For example, a regular member who renews as a "Sustainer", paying \$50, is actually making a contribution of \$20; it shows up here as dues, not as contribution. We will try to change this in future.

REPORTS FROM COMMITTEES

(35) Philosophers Committee (David E. Johnson, Chairman):

BRS at APA. The following report on the December 1987 session was prepared by Professor Jan Dejnozka:

The BRS sponsored a meeting on the philosophy of Bertrand Russell in conjunction with the meetings of the Eastern Division of the American Philosophical Association in New York City on December 26, 1987.

The session was chaired by Prof. Panayot Butchvarov of the University of Iowa.

The first half of the meeting was a paper by Prof. Jan Dejnozka of the U. S. Naval Academy entitled "Russell's Robust Sense of Reality: A Reply to Butchvarov". Both Butchvarov and Prof. Stewart Umphrey of St. John's College, Annapolis, MD, responded to the paper.

The abstract of Dejnozka's paper reads as follows.

"Professor Panayot Butchvarov argued in "Our Robust Sense of Reality," Grazer Philosophische Studien (26) 1986, that (1) Russell has no criterion of existence, (2) Russell cannot have, since he holds that all objects exist, and (3) identifiability indefinitely many times is a genuine, i.e., classificatory, criterion of existence. This criterion is Meinongian in that on it many objects do not exist. I reply that (1) and (2) are false and that (3) states Russell's own structural position. Most notably in "The Philosophy of Logical Atomism," Russell uses "exists" in three interrelated senses. In sense (i) all objects exist. In sense (ii) lone particulars (sense-data) are unreal and groups of correlated particulars are real things. In sense (iii) existence is a second-level property. It is sense (ii) which confounds Butchvarov. It effectively makes identifiability Russell's classificatory criterion of existence. Thus like Frege, but in a different way, Russell is a neglected major proponent of Quine's "no entity without identity" in the history of analytic philosophy."

Butchvarov's main point in his reply was that though Dejnozka was correct in his discovery or identification of sense (ii), the criterion provided by it is of limited interest. It is of interest only in the phenomenology of perception, and only to sense-datum theorists in that area. In his final comments Dejnozka agreed with this, but suggested ways to widen the interest of Russell's account.

Umphrey's main points in his reply were that Russell's sense

(i) of "exists" is not clearly articulated by Russell, and that this sense is not clearly a genuine notion of existence. In his final comments Dejnozka suggested ways of addressing both issues involving Parmenides, Plato, and Aristotle's Square of Opposition.

It is pleasing to be able to announce that this paper, along with the replies made to it will be forthcoming in Grazer Philosophische Studien (32) 1988. The replies were Panayot Butchvarov, "Russell's Views on Reality," and Stewart Umphrey, "The Meinongian-Antimeinongian Dispute Reviewed: A Reply to Dejnozka and Butchvarov".

The second part of the meeting consisted of a paper "On What is Denoted" by Prof. Russell Wahl of Idaho State University with a reply by Prof. Justin Leiber of the University of Houston.

The abstract of Wahl's paper reads as follows.

"Recently, Professor Hintikka has argued that Russell's views on denoting and quantification require that the quantifiers in epistemic contexts range only over objects of acquaintance, and that Russell was therefore committed to the view that denoting phrases denote only objects of acquaintance. Hintikka gives two arguments for this conclusion, one involving Russell's claim that his theory of denoting entails his principle of acquaintance and the other involving a puzzle similar to those Russell offered in "On Denoting." Hintikka suggests a modification of Russell's view which employs two types of quantifiers with different value ranges. I argue that Russell's theory of denoting requires that the quantifiers range over all objects whatsoever, and that both of Hintikka's arguments fail. It is neither necessary nor desirable to add the different types of quantifiers to Russell's theory. It is not clear that this addition is needed even when Russell's theory of proper names is rejected."

Prof. Leiber did not have any outstanding disagreements with Wahl, but made several amplifying comments. Perhaps, as another person suggested, Hintikka's views were a little odd to begin with and not very plausible. It was suggested in the audience discussion that Wahl's points were even more conclusive when considered with respect to what Russell named with his logically proper names, namely sense-data, as opposed to Wahl's example of Socrates.

- (36) Call for Papers. The Bertrand Russell Society announces a call for papers to be presented at its meeting with the Eastern Division of the American Philosophical Association in December, 1989. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one-half hour and should be submitted in triplicate, typed, and double-spaced, with an abstract of not more than 150 words. The name and address of the author should be submitted on a separate page. The submission deadline is April 1, 1989. The papers should be sent to David E. Johnson, Chairman, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, U. S. Naval Academy, Annapolis, MD 21402-5044. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

ABOUT OTHER ORGANIZATIONS

- (37) The Bertrand Russell Peace Foundation has sent an appeal (dated 12/87) called: *After the Summit: A Disarmament and Development Initiative (DDI)*. It aims -- as its name implies -- to promote disarmament and economic development throughout the world. It mentions specific problems, and asks for comments, for endorsement, and for donations. The full text of the 3-page appeal may be borrowed from the Russell Society Library, PO Box 434, Wilder, VT 05088.

CALL FOR PAPERS

- (38) IPPNO. BRS Laureate JOHN SOMERVILLE's International Philosophers for the Prevention of Nuclear Omnicide has issued this Call for Papers. ----->
*

At the XVIIIth World Congress of Philosophy, August 20-27, 1988, in Brighton, England, International Philosophers for the Prevention of Nuclear Omnicide will present symposium sessions on August 21 and August 24 on the topic, "Philosophy of Peace in the Nuclear Age: What Must We Do to Prevent Nuclear Omnicide?" Papers are limited to twenty minutes reading time, and will be followed by discussions. Abstracts may be sent in advance of papers. Address papers or abstracts to Secretariat, IPPNO, 1426 Merritt Drive, El Cajon, California 92020 as early as possible.

- (39) IPPNO reports (March 1988):

Our next big international step is of course our program at the XVIIIth World Congress of Philosophy, in Brighton, England this coming August. We have been granted twelve hours of program time for our multi-session symposium on the topic, "Philosophy of Peace in the Nuclear Age; What Must We Do to Prevent Nuclear Omnicide?" Exceptionally good international dialogue with us on this question is assured by the responses that have come from leading philosophers of peace in the other superpower and the third world.

These included P. N. Fedoseyev, Vice-President of the USSR Academy of Sciences, and his fellow philosopher in the Academy, I. T. Frolov, who, in reply to my inquiry, have promised to answer all questions concerning their new "perestroika," especially in its relation to world peace. In fact, so relevant did I find Gorbachev's recent full-length book, *Perestroika*, published by Harper & Row (whole sections of which could have been written by any one of us in the peace movement) that I made so bold as to invite Gorbachev himself to address and dialogue with us in Brighton, if his schedule should permit, and if not, to urge his wife, who holds her own higher degree in philosophy, to come in his stead. While this may be unlikely, it is not impossible. I sent a copy of the letter to Fedoseyev, whom I met on my first trip to the USSR in 1935. I had been sent by Columbia University as a post-doctoral research Fellow to investigate the theory and practice of Soviet philosophy, having first learned Russian. The investigation took two years, and I have remained in friendly touch (though clearly not always in agreement) with Fedoseyev ever since. He might possibly urge one of the Gorbachevs to come.

We have received definite acceptances from Kate Soper, the new British Chairperson of European Nuclear Disarmament (END), also from philosopher Stephen Tunncliffe, a leader of END's religious wing, Thomas Clough Daffern, British scholar who is proposing an all-European Section of IPPNO, James Saunders, head of Britain's International Institute of Peaceful Change, Adam Schaff, Poland's best known international philosopher and J. Kuczynski, Editor of Poland's best known philosophical journal, *Dialectics and Humanism*, D. Chattopadhyaya, India's best known Marxist philosopher, J. P. Atraya, Editor of the Indian *Darshana International*, Mourad Wahba of Egypt, President of the Afro-Asian Philosophy Association (AAPA), Mona Abousena, Rapporteur of the AAPA, J. Antuna, President of Spain's PAZ Y COOPERACION and C. Lopez de Letona, its secretary General, a representative of the African Peace Research Institute (APRI), based in Nigeria, which seeks to organize an African section of IPPNO among African universities, A. Abdel-Malek, head of Unesco peace and culture researches in Paris.

For USA philosophers our Call for Papers has appeared in a number of journals, including the Newsletter of Concerned Philosophers for Peace, the Journal of Philosophy and the national Bulletin of the APA, the January 1988 issue of which has a special announcement of IPPNO's U.N. Award and our Brighton Call for Papers. In addition, Ron Hirschbein organized a national mailing to all members of the APA (between six and seven thousand) of our Brighton Call along with the general membership information about IPPNO. This mailing was made possible not only by Ron's campus and colleagues, but by other campuses and colleagues, including, to date, those of Joe Kunkel, Stan Dundon, George Hampsch, Paul Allen and Joan Miller.

Papers and abstracts received from USA philosophers are (in blind reviewing process) being read and evaluated by Ron Glossop and Joe Kunkel. Ron Glossop conceived of and carried through a very strong application on behalf of IPPNO to the recently formed U. S. Institute for Peace, for travel funds for American philosophers to take part in the IPPNO program of the XVIIIth World Congress (Brighton), and to publish its proceedings, but the Institute could not help us. However, we can try again in relation to our Second (full-scale)

International Conference, scheduled and confirmed for Moscow in the latter part of June, 1989. At the suggestion of Joe Kunkel and George Hampsch, our Call for Papers for that Conference has already been formulated and begun to circulate.

Functionally relating to IPPNO and our Brighton program, and especially to the problem of our relations with the Soviet Union in the interest of world peace, Paul Allen has worked for some two years on his project SAVI (Soviet-American Visits and Interaction) which has now come to full fruition in the definite confirmation recently received by Paul from the Soviet hosts. As a first step, an American group of 12 will spend ten days in the Soviet Union in discussion, dialogue and observation just prior to the Brighton World Congress.

The Peace Messenger Award which IPPNO received from the Secretary General of the United Nations last year has now been followed by another mark of special recognition, in connection with the forthcoming (May-June, 1988) "Third Special Session of the General Assembly devoted to Disarmament." We have been notified that IPPNO has been selected by the U. N. General Assembly as one of the organizations that "will be given the opportunity to attend the public meetings of the special session and submit written and oral statements on matters related to the agenda." This welcome communication came from the United Nations Department for Disarmament Affairs. We are in process of ascertaining all the relevant details.

The one area that has lagged behind in IPPNO's general onward and upward movement has been publication. A year or so ago, we were on the point of completing an attractive and financially feasible arrangement with an outstanding international publisher for launching our Journal of International Dialogue. Unfortunately, the publisher's business is based abroad, and the disastrous fall of the US dollar interrupted the implementation of the arrangement, and has left it in a sort of limbo wherein we have some sixty papers from our First International Conference, the proceedings of which are eminently deserving of publication in whole or part. In addition to formal journal and proceedings publication, we have need of an international newsletter which would do for the international dimension of IPPNO what the CPP newsletter does so well for the national CPP. In view of our lack of budget, the ideal solution might come from some internationally minded campus willing to support the publication of such a newsletter. Any suggestions on this matter or any other will always be deeply appreciated.

Please also bear in mind that what IPPNO has been able to accomplish so far has entailed financial expenditures far beyond its income from dues, and that the balance has been made up only by personal donations of individual members. We really cannot thank them enough. Any donation you can make beyond the current 1988 dues will therefore also be deeply appreciated in all cases.

John Somerville
Co-Chair, IPPNO
Chair, USA Section

- (40) Tenth Humanist World Congress will meet July 31-August 4, 1988 at State University of New York at Buffalo (Amherst Campus). According to the announcement:

The Theme of the Congress: The Need for a New Global Ethic

As the twenty-first century approaches, humankind is faced with radical disruptions of its social institutions and of the planet's ecology. Yet the opportunity to usher in an era of unprecedented human achievement has never been greater. The very discoveries and changes that are now transforming our society provide us with the unparalleled means to improve human life.

Can we develop appropriate ethical values that will enable us to live together in harmony and enhance the conditions of life on this earth?

Our moral and ethical values were developed by nomadic and agrarian cultures thousands of years ago, values that were, by contemporary standards, based on outmoded ideas of the universe and human nature. Yet ancient tribal loyalties and nationalistic and ethnic chauvinism dominate large sectors of the world; the globe is still divided into nation-states, contending religious faiths, and ideological blocs.

Although we need to retain viable moral wisdom from the old faiths, we also need to develop contemporary principles that will serve post-modern civilization. If we are to achieve to the fullest of which we are capable as a species, we must

work toward a constructive, positive visualization of the next century; we must use the best methods of scientific inquiry to solve human problems.

We must foster the attitude that we are all part of a world community and that we have an ethical obligation to humankind as a whole, including a responsibility to generations yet unborn. As our world is transformed by discoveries in medical technology, biogenetic engineering, information transmission, and space travel, our need to live and work together in peace becomes ever more urgent.

The goal of this Congress is to offer answers to these questions: How can we build a twenty-first-century world community in which war and economic conflict, ecological despoilation; and racial, religious, and sexual rivalries are superseded? How can we improve the standard of living and health care and reduce excessive population growth worldwide? Is it possible to maximize human freedom and civil liberties while maintaining a genuine social concern for human welfare?

How do we develop a new global ethic, a humanism that is truly planetary in focus?

AL SECKEL is one of the Conference Participants. He will show a film on Bertrand Russell.

The Congress is sponsored by The International Humanist and Ethical Union (IHEU), described as follows:

The International Humanist and Ethical Union (IHEU) has more than three million members and is a coalition of more than sixty secular humanist, rationalist, freethought, skeptical, and atheist organizations in twenty-two countries. The early sponsors of the IHEU, which was founded in 1952, were also instrumental in the founding of the United Nations. They included Lord Boyd Orr (first head of the World Food Organization), Sir Julian Huxley (the first head of UNESCO), and Brock Chisholm of Canada (the first head of the World Health Organization).

The IHEU publishes the journal *International Humanist* and provides a platform for the exchange of ideas of particular interest to humanists. In addition, the IHEU has representatives at the United Nations and the Council of Europe. It is headquartered in Utrecht, the Netherlands. The IHEU convenes congresses every 2 years. For information, write to: IHEU, Oudkerkhof 11, 3512 GH, Utrecht, The NETHERLANDS or FREE INQUIRY Magazine, Box 5, Buffalo, NY 14215 USA.

For further information, write *Free Inquiry*, Box 5, Buffalo, NY 14215.

- (41) American Humanist Association. This splendid ad was given the prominence it deserves; it appeared on the back page of *The Review of the Week*, of the (Sunday) NY Times (4/24/88, C16). Original size 8 1/2 x 10 1/4.



A JOYOUS LIFE-AFFIRMING PHILOSOPHY THAT RELIES ON REASON, SCIENCE AND DEMOCRACY!

TEN BASIC PRINCIPLES OF HUMANISM

FIRST, Naturalistic Humanism believes in an ethics or morality that grounds all human values in this-earthly experiences and relationships and that holds as its highest goal the happiness, freedom and progress of all humanity in this one and only life. The Humanist watchword is compassionate concern for all men, women and children.

SECOND, Humanism, with its non-theistic view of the universe, rejects all supernatural belief as myth and considers infinite and inspiring Nature as the totality of existence. Human beings are evolutionary products in whom body and mind are inseparably conjoined, so that personalities can have no immortality or conscious survival after death.

THIRD, Humanism, with its ultimate faith in the human race, believes that we possess the power or potentiality of solving our own problems, primarily through reason, scientific method and democracy. In making decisions we can exercise free choice, however conditioned by heredity, education and economic circumstance.

FOURTH, Humanism was initiated by the ancient Greeks, such as Aristotle, more than 2000 years ago and incorporates in its synthesis the sound elements in other philosophies, including the Naturalistic viewpoints of John Dewey, George Santayana and Bertrand Russell.

FIFTH, while Humanism opposes all religious theologies, it embodies ethical ideals from various religions, especially Christianity. America and the world need nothing so much as precepts of the Ten Commandments, such as "Thou shalt not steal," "Thou shalt not bear false witness," and "That shalt not kill." And Jesus Christ in the New Testament gave voice to such Humanist hopes as social equality, human brotherhood and peace on Earth.

SIXTH, Humanism holds that the individual attains the good life by harmoniously combining personal satisfactions and continuous self-development with

significant work and other activities that contribute to the welfare of the community, the state, the country and the world at large. Useful work usually increases happiness.

SEVENTH, Humanism believes in the widest possible development of art and awareness of beauty, including appreciation of Nature's loveliness and splendor. There is no heavenly father in or behind Nature, but Nature is truly our fatherland. Humanists vigorously support legislation and other ecological efforts for the conservation of the environment. Our responsiveness to every sort of natural beauty evokes in us a feeling of profound kinship with Nature and its myriad forms of life.

EIGHTH, in world affairs, Humanism advocates a far-reaching program, in cooperation with the United Nations, that stands for international peace and understanding, the abolition of nuclear weapons and the elimination of all racial, ethnic and nationalist prejudices. Humanist organizations the world over cooperate through the International Humanist and Ethical Union.

NINTH, Humanism upholds full freedom of expression and civil liberties throughout all areas of economics, politics and culture. Reason and science are crippled unless they remain unfettered in the pursuit of truth. In the United States Humanists militantly support the fundamental guarantees of the Bill of Rights, stressing the basic People's Right to Know. And we remember that Jesus in religion and Socrates in philosophy were both courageous civil liberties martyrs.

TENTH, Humanism, in accordance with scientific method, encourages the unending questioning of basic assumptions and convictions in every field of thought. This includes, of course, philosophy, Naturalistic Humanism and the ten major points here outlined. Humanism is not a new dogma, but is a developing philosophy ever open to experimental testing, newly discovered facts and more rigorous reasoning.

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- Corliss Lamont
President Emeritus
American Humanist Association
- Beth Lamont
Humanist Advocate



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For information about Humanism and its exciting activities phone (716) 839-5080 or write: American Humanist Association, P.O. Box 146, Dept. A, Amherst, New York 14226-0146. Regular membership \$35.

RATIONALITY

(42) Hawking, in the New York Times (4/19/88, C5):

He sees "a gradual descent into wooliness."

By MALCOLM W. BROWNE

ARM Y chaplains used to tell their troops that "there are no atheists in foxholes," meaning that the hope for supernatural intercession can powerfully appeal to someone looking into the muzzle of an enemy's gun.

Actually, foxholes have always been populated by nonbelievers as well as the faithful, but no one doubts that fear and anguish can induce the suspension of disbelief. Scientists committed to objective measurement and rational inference have also sometimes sought solace in religion or mysticism.

The British physicist Oliver Lodge, for instance, whose study of relative motion prefigured Einstein's Special Theory of Relativity, became a mystic and spiritualist after the death of his soldier son in World War I. Lodge believed that an all-pervading "ether" extending throughout the universe linked everything together, effectively eliminating even the gap between life and death. It should

therefore be possible, he reasoned, for a living father to communicate with his dead son.

Mystical world views supposedly based on scientific ideas have been promoted in many recent books offering spiritual succor. In some, the reader is offered a kind of pantheistic cosmos in which personal identity merges with the infinite, and is thus immortal. A favorite theme of such proposals is that "fields" interconnect everything in the universe, providing, among other things, for extrasensory communication between minds. Quantum theory thus becomes the handmaiden of the supernatural.

But Stephen W. Hawking will have none of it.

Science and the Unfathomable

Dr. Hawking, regarded by colleagues as one of the greatest physicists of our age, specializes in time, gravity, black holes, the physical bases of existence and the origin of the universe. Few scientists have a better claim to having bridged the gulf between science and the unfathomable.

Dr. Hawking, moreover, has lived in a clinical foxhole for half of his 46 years. He is a victim of amyotrophic lateral sclerosis, confined to a wheelchair and incapable of moving, speaking, writing, or even holding up his

head unassisted. He expresses his thoughts by tapping a kind of telegraph key that operates a speech synthesizer, but even the act of tapping is becoming increasingly difficult for him. The disease is incurable, progressive and inevitably fatal.

Life for him is a continuous ordeal. During a recent visit to the United States from his home in Cambridge, England, he listened to plans an assistant had made for lectures and interviews the physicist was to attend the following day. "One more tomorrow," he wearily tapped.

But if Dr. Hawking has ever been tempted to seek comfort in mysticism, he has never let the impulse show.

In his latest studies of the nature of time, discussed in his new book, "A Brief History of Time," published by Bantam Books, Dr. Hawking uses a quantity called "i," the square root of minus one. This "imaginary" number has troubled mathematicians for centuries, because it cannot exist in reality; the square of any number, either positive or negative, is always positive, and therefore there can be no square root of a negative number. The German mathematician Leibniz defined "i" in a strikingly mystical way: he called it an "amphibeian between being and nonbeing."

Paradoxes in Quantum Theory

The fundamental tool of cosmology,

quantum theory, is filled with paradoxes that some philosophers have adapted to mystical notions. Dr. Hawking was asked in a recent interview whether he believed there was any real difference between mathematicians and mystics. He replied: "There is no sharp boundary, just a gradual descent into wooliness."

"Wooliness" of thinking, in Dr. Hawking's view, is a sin that science cannot tolerate. While some philosophers have argued that quantum theory offers a proof of the existence of God, Dr. Hawking takes mischievous pleasure in suggesting that the universe may have required no act of creation, in which case there is no need for a creator.

In any case, Dr. Hawking and other similarly minded scientists believe it is time to blow the whistle on those who would invoke the name of science to support the claims of parapsychology and mysticism. Even confronted by his own mortality, these thinkers contend, the scientist has no need for the supernatural.

John A. Wheeler, the theoretical physicist who coined the name "black hole," offered this assessment of the supernatural: "Above all, let us continue to insist on the centuries-long tradition of science, in which we exclude all mysticism and insist on the rule of reason." Anything else, he says, is "moonshine."

CONTRIBUTIONS

(43) Gentle Reminder. Are we too timid to ask you for money? Or too proud? Or too stupid?

None of the above (we trust).

* We are asking you to send a contribution to the BRS Treasury (c/o the newsletter), if you have money you can spare.

We'll put it to good use. We'll use it in an effort to increase the number of members...so that eventually -- when we have a larger membership -- we won't need to keep asking you for contributions. Won't that be great! No more coming to you -- like this -- hat in hand, asking for money. We think that's a goal worth working for.

Don't you agree?

Please do what you can to bring that time closer.

Thanks!

(44)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

(45)

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IF YOU HAVEN'T YET MADE YOUR RESERVATION

FOR THE 1988 ANNUAL MEETING

USE THE RESERVATION FORM ON P. 14

BUT DON'T DELAY MUCH LONGER!

RUSSELL SOCIETY NEWS

No. 59

August 1988

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

RUSSELL ARCHIVES PROJECT IN BIG TROUBLE

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

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

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

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

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

ANNUAL MEETING (1988)

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

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

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

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

The events of the weekend included the following:

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

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

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

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

It was an excellent meeting, one of the best.

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

Is Life Meaningful in a Universe Without God?

I

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

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

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

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

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

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

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

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

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

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

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

II

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

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

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

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

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

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

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

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

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

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

Creating Our Own Meanings

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

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

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

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

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

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

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

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

The Tragic Sense

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

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

Let us examine the main lines of his indictment:

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

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

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

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

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

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

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

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

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

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

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

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

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

The Bountiful Joys

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

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

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

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

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

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

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

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

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

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

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

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

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

Life Is Worth Living!

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

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

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

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

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

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

RELIGION

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

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

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

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

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

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

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

Here is the excerpt:

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

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

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



At Prayer

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

NEWS ABOUT MEMBERS

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

BOOK REVIEWS

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

Awaiting the Crack of Doom

NUCLEAR FEAR

A History of Images.

By Spencer R. Weart.

335 pp. Cambridge, Mass.:

Harvard University Press. \$29.50.

By Alfred Kazin

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

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

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

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

THE physicist and historian Spencer R. Weart (born 1942) has gone beyond anyone else in collecting what I have called "evidences" and he calls "images." "Nuclear Fear: A History of Images" is a prodigious demonstration, item after item, of how Americans have responded to the new world of nuclear energy and its militarization. The new consciousness is revealed to be, under pressure, a very old, primitive, long-buried world of archaic images. Mr. Weart has been tireless in searching out even old movies, comic strips, forgotten best sellers, equally perishable military and official governmental pronouncements. The now unbelievable assurances and personal aggressions on the subject of bomb shelters, the heart-searchings of the Atomic Energy Commission's exemplary chairman David Lilienthal,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At any rate, I highly recommend the book.

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

Why Russell mattered

by Alan Ryan

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

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

argument for the existence of God.

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

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

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

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

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

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

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

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

of it or of Russell's place in it.

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

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

post-war work for nuclear disarmament.

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

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

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

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

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

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

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

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

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

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

Genuine Passion

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

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

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

No influence

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

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

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

*

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

*

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

A new mythology? Russell as archetypal libertine

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

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

THE ECONOMIST NOVEMBER 1, 1975

An aristocrat beneath the skin

THE LIFE OF BERTRAND RUSSELL

By Ronald W. Clark.

Cape/Weidenfeld and Nicolson.

766 pages. £6.95.

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

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

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

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

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

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

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

REPORTS FROM COMMITTEES

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

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

FOR SALE

(17) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." \$6 for 90 sheets, postpaid in U.S.A., Canada & Mexico. Order from the newsletter, address on Page 1, bottom.

THE 1988 BERTRAND RUSSELL SOCIETY AWARD

PLEASE POST

(18)

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

For release
June 23, 1988

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

THE 1988 BERTRAND RUSSELL SOCIETY AWARD GOES TO PAUL KURTZ

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

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

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

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

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

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

NEW MEMBERS

(19) We welcome these new members:

MR. RICK ABTS /88//5274 W. JUPITER WAY S./CHANDLER/AZ/85226/ /
MS. BETTY A. BACKES /88//407 DELAWARE AV./GLEN BURNIE/MD/21061/ /
MS. AMY BUCHHOLZ /88//96 COLLEGE ST./CLINTON/NY/13323/ /
MR. SAM DIBBLE, JR. /88//BOX 75/GAUSE/TX/77857/ /
MR. PAUL S. HECK /88//407 DELAWARE AV./GLEN BURNIE/MD/21061/ /
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MR. TODD TARPLEY /88//PO BOX 2949/IOWA CITY/IA/52244/ /

THE 1988 BRS BOOK AWARD

PLEASE POST

(20)

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

For release
June 23, 1988

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1989 BRS AWARD AND BRS BOOK AWARD

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

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

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

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

HONORARY MEMBERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ABOUT BERTRAND RUSSELL

(25) Harry Clifford writes:

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

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

HUMANISM

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

Rebutting faith in humanism as 'best way of life'

By REV. JOSEPH MOHR

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

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

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

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

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

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

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

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

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



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

Secularists surely must know that in the entire histo-

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

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

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

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

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

Where are the cathedrals of the secular humanists?

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

LETTERS

■ 'Dark side of religion'

To the Editor:

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

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

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

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

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

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

Lee Eisler
Coopersburg R. 1

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

(27)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

HUMANISM (CONT.)

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

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

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

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

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

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

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

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

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

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

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

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

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

Notes from the June meeting

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

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

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

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

- Helen Rohr introduced the topic of CDFI's purpose, and the ensuing debate centered on whether our group should do more to reach out to the community and get more publicity for our events. Scott Wright warned against becoming too insular, and Jerry Pomeroy reiterated his belief that the group should become more politically active. Dennis Bender pointed out that any group needs a "critical mass" before it can move out into the community.
- Bob Hall brought up the New Age Movement and commented on how much money it makes and the threat it may pose to free thinking.
- Jerry Pomeroy spoke on mysticism and urged the group not to ignore people's need for the non-rational, the poetic, in life.
- Joanne Wagner suggested that blind faith in science can become another religion and that we must try to understand people's own theories about the natural world in order to present scientific explanations.

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

The Capital District Free Inquirers

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

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

Meetings

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

Directions

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

Memberships

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

Donations, Free Inquiry Subscriptions, Prometheus Book Orders

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

Suggestions

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

Mailing List

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

Officers

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

For More Information

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

OBIT.

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

Lord Brockway, 99, Politician and Pacifist

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

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

family gave no cause of death.

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

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

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

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

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

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

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

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

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

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

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

- (32) Bob Davis remembers Lord Brockway:

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

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

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

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

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

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

Russell death

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

MINUTES OF THE JUNE 1988 MEETINGS

(34)

MINUTES OF THE 1988 ANNUAL MEETING

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

Friday, June 17, 1988

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

Saturday, June 18, 1988

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

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

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

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

Sunday, June 19, 1988

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

MINUTES OF THE BOARD OF DIRECTORS ANNUAL MEETING

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

Friday, June 17, 1988

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

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

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

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

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

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

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

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

Saturday, June 18, 1988

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

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

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

DOCTORAL GRANT

(35)

PLEASE POST

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

Announcing
The Bertrand Russell Society's
1989
\$1000 DOCTORAL GRANT

The Bertrand Russell Society will award a Doctoral Grant of \$1000, to help defray expenses of a currently enrolled doctoral candidate in any field whose proposed dissertation best gives promise of dealing in a significant way with the thought, life, or times of Bertrand Russell.

The candidate is required to send to the Society:

- (1) an abstract of the theme of the dissertation and of the plan of study;
- (2) a letter from the chairman of the candidate's department which states that all work for the doctorate has been completed except the dissertation, and that the topic of the dissertation has received academic approval;
- (3) a letter from the dissertation advisor evaluating the applicant and the plan of study;
- (4) a statement, in the candidate's covering letter, indicating that if the candidate is awarded the Grant, he/she will provide the Society, at its expense, with a copy of the complete dissertation as approved by the candidate's department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 N. St. Louis Avenue, Chicago, IL 60625, by May 1, 1989. The recipient will be announced in June 1989.

Please note that the candidate may be enrolled in any field. Past Grants have been awarded to candidates in the fields of History, Mathematics, and Philosophy. Candidates might also come from English, Education, Sociology, and Psychology.

(36)

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

1986-88: LOU ACHESON, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, CARL SPADONI, TOM STANLEY

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

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

The 6 BRS officers are also directors, ex officio

PROMOTING RUSSELL'S PURPOSES
anti-censorship

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

PEN Issues Warning on Censorship

By HERBERT MITGANG

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

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

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

Frequently Named Books

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

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

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

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

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

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

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

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

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

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

POLITICS/GOVERNMENT

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

Introduction

Amend It Or End It!

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

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

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

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

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

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

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

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

The Impact of Science on Society.....	3.00
An Inquiry into Meaning and Truth.....	6.00
Mortals and Others, edited by Harry Ruja.....	8.50 H
My Philosophical Development.....	3.75
Political Ideals.....	3.75
Power: A New Social Analysis.....	5.50
The Practice and Theory of Bolshevism.....	3.75
Principles of Social Reconstruction.....	3.75
Roads to Freedom.....	4.00
Sceptical Essays.....	4.25
The Scientific Outlook.....	5.50

By Other Authors:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell Memorial Volume, edited by George Roberts.....	10.95 H
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Essays on Socialist Humanism in Honor of the Centenary of Bertrand Russell.....	4.00 9.00 H
The Incompatible Prophecies: Bertrand Russell on Science and Liberty by Louis Greenspan.....	4.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	1.75
The Tamarisk Tree, Vol. I by Dora Russell.....	5.50 H

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

New and forthcoming:

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

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

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

(42) New books to lend:

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

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

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

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

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

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

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

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

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

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

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

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

BRS AUTHORS

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

CONTRIBUTIONS

(45)

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

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

RUSSELL APPRECIATED

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

Tribute

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

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

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

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

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

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

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

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

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

with a fishing business at Portmadoc.

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

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

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

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

ELECTION OF DIRECTORS

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

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

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

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

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

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

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

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

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

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

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

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

MEMBERSHIP LIST, PART I
July 19, 1988

(48)

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

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BOOK OFFER

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

(51)

BALLOT

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

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

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

Comments are welcome, on any topic _____

Your name (optional) _____ date _____

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RUSSELL SOCIETY NEWS

No. 60

November 1988

- (1) Highlights: Dues are due 1/1/89 (15). New BRS chapter, at McMaster (10). Conrad Russell reviews book about his father (18). Directors elected (20). This issue co-edited by Ben Eshbach (2). Tenniel's Mad Hatter caricature (38). Vanunu blows the whistle. (8). The atheistic Rabbi's Humanistic Judaism (23). Reston's favorite BR proposition (7). The Index is on the last page (40). An asterisk in the left column indicates a request.
-

CO-EDITOR

- (2) We received the following from the Co-Editor of this issue of the newsletter:

"Greetings: This issue of the newsletter is being co-edited by me, Ben Eshbach. I am a student attending California State University at Northridge majoring in philosophy, and have made philosophy my primary interest for the past five or six years. I intend to teach philosophy eventually. My great interest in Russell is due, probably, to the diversity of his works. To pin him down in any one category is impossible! I am particularly fond of the philosophers of the Enlightenment (for their style and efforts against dogmatism), and the twentieth century analytic philosophers. Russell is, of course, both of these and much more.

Lee Eisler and I are working together from opposite sides of the North American continent on this experimental issue. Changes will be kept to a minimum. If you have any comments about this issue let's hear from you."

STATUE PROTESTED

- (3) Moses Statue Protested From The Times Union, Albany, N.Y., Saturday, June 25 1988. A letter to the Editor. Thanks to Hugh Mc Veigh.

To the Editor:

The June 17 Times Union printed a photo of a statue of Moses in Washington Park being "spruced up." As one who values freedom of religion, freedom from religion and a separation of church and state, I must strongly protest the placement of a religious symbol on public ground and maintained with public funds.

I realize this is not one of the larger issues of the day but am happy that one of our other basic rights, freedom of speech, guarantees me an opportunity to object with the hope of being heard in a public forum.

William Hansen, West Lebanon

FOR SALE

- (4) BR by Norman Rockwell. This is an oil painting that shows BR in 2 different moods: an angry mood (as at an anti-nuclear rally), and a wise and benign mood. Really quite attractive. Probably done from photographs, it appeared in the May 1967 issue of Ramparts. About 11.5 x 17 inches. Price \$5 postpaid. Says TOM STANLEY: "Since the first class postage comes to \$2.40, I think the price is quite reasonable. Thomas Rockwell has assured me that his father's portrait is not available as a postcard or poster." Order it from: Attention Henry, The Arlington Gallery, Arlington, VT 05250.
-

*Russell Society News, a quarterly. Lee Eisler, Editor, RD 1, Box 409, Coopersburg, PA 18036
 Ben Eshbach, Co-Editor, 1730 N. Lima St., Burbank, CA 91505
 Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

BY BERTRAND RUSSELL

- (5) Russell in Playboy, January 1964. This was not Russell's first appearance in Playboy. He had been interviewed in Playboy in March 1963. The interview appeared in RSN31 (Item 12), and was later reprinted in "The Playboy Interview" (New York: Playboy Press, 1981). We are indebted to ROBERT HICKS for the present article from the 1964 issue, p. 117.

THE CONFLICTING IDEOLOGIES OF EAST AND WEST

an eminent philosopher weighs the factors in today's critical balance of power

opinion By BERTRAND RUSSELL

THE TENSION BETWEEN EAST AND WEST has many forms and is supported by many very differing arguments. One of the causes of tension is supposed to be that the West has one ideology and the East has another. It is said in the West that the West is Christian, while the East is godless, and that the West loves freedom, while the East practices despotism, and that the West believes in self-determination for nations, while Russia is out for world conquest. A correlative set of beliefs exists in the Communist world: the West is said to entertain superstitions which help sinister influences to gain power; the vaunted freedom of the West is said to be only freedom for the rich and to have no purpose except exploitation. Communist countries call themselves "peace-loving" and are as persuaded of America's imperialism as America is of that of Russia. By means of these opposing beliefs, each side becomes persuaded that the other is wicked and that the destruction of the forces of evil is a noble work which must be performed at no matter what cost.

Although the ideological differences are sincerely believed by each party to justify its hostility to the other, I do

not myself believe that ideological questions play any important part in causing the tension between East and West. I think, on the contrary, that they are propaganda weapons designed to stimulate warlike ardor and to convert neutrals. Whenever, in past history, two approximately equal states have had much more power than any others, they have been hostile and have fought each other until both were too exhausted to remain formidable. France and Spain, England and France, Germany and England have all, in turn, followed this pattern until now all have rendered themselves nearly powerless, and the old facilities have been taken up by America and Russia. All these various struggles had their ideological aspect, but all were, in fact, caused by love of power. The rest is merely an elegant decoration.

The evidences for this thesis are not far to seek. Western propagandists tell us that the West has noble aims, whereas the East is materialistic. But one of the most persuasive arguments for an American invasion of Cuba is that, if Castro is allowed to remain, real estate in Miami will not be worth 50 cents an acre. Throughout Latin America, and in various other parts of the world also, American influence is devoted to keeping corrupt, cruel tyrants in power because they are more convenient for American capitalists to deal with.

I do not wish to suggest that one side has a monopoly on humbug. East Germany is called "The German Democratic Republic," whereas it is, in fact, a military dictatorship established by an alien military power in the course of suppressing a popular revolution. But, although Russian humbug exists, I do not think it has ever surpassed in cynical pretense the Western contention that the West stands for what it calls "The Free World." The West is ready to accept Spain and Portugal as allies although both these countries have a despotism as ruthless as that of Russia in the worst days of Stalin. Nor is it only in allied countries that America shows indifference to freedom. Modern develop-

ments of capitalism have placed immense power in the hands of great industrial corporations, and those who do not submit to their dictation find scant respect for liberty. This was much less the case in earlier times. Capitalists were less organized and were often engaged in competition with each other. Craftsmen and peasants had a certain degree of economic freedom such as is now possessed only by the great magnates of industry. Freedom of the press, which has always been a liberal slogan, has now become almost completely a sham. Newspapers with large circulations depend for solvency upon advertisements, and well-paid advertisements inevitably come almost wholly from the rich. It is true that in the Western world the press has a certain degree of legal liberty, but newspapers which oppose the Establishment cannot hope for large circulations, because they do not appeal to advertisers. The consequence is that the general public gets its news distorted and biased, and is kept in ignorance of many things which it is important that it should know. The most sinister example of this kind of distortion is the influence of the armament industry in repressing the facts about nuclear warfare, its probability and its destructiveness. In the West, the press is thus controlled by leading industrialists; in Russia, by leading politicians. The one system is no more democratic than the other.

There also is a tendency in the West to lay too much stress upon purely legal freedom and to ignore the economic penalties to which a man of unorthodox opinions is exposed. While he is a student at a university, he is spied upon by the authorities and, if his opinions are not wholly conventional, he finds, on leaving the university, that it is very difficult to secure a job. If he does succeed in this, he is liable to be harried by Congressional investigations which take up his time and are likely to leave him bankrupt. Is it to be wondered at that most men take pains to avoid such penalties?

I am not pretending that Russia is better in these respects. I am only con-

tending that "The Free World" has become, everywhere, a beautiful dream which can be honestly believed in only by those who are ignorant of modern facts—but these, unfortunately, constitute about 99 percent of the population.

It is ironic that the curtailment of freedom in the West has been chiefly due to the belief that the West is fighting for freedom. So long as East and West continue to regard each other as monsters of iniquity, freedom is sure to diminish in the West and will have difficulty increasing in the East.

This brings me to the question: What can be done to diminish the acerbity in the conflict of ideologies? Something can be done by an increase of social intercourse between East and West. But I do not think that anything very decisive can be done until ways are found of diminishing mutual fear. At present, most people on each side believe that the other may at any moment make a treacherous attack which will be utterly disastrous in its effects. This belief naturally engenders hatred of the other side. The hatred increases the other side's fear, and therefore the other side's armaments. The Russians talk about 100-megaton bombs, and we shudder and think how wicked they are. Our authorities, in return, boast of our numerical superiority in nuclear weapons. Each side, like a bragging schoolboy, says, "You're the ones who will be exterminated, while we shall survive." This is so childish that one would hardly have believed, in advance, that eminent politicians would talk such nonsense. And so, in a kind of deadly interchange, each increases its own danger in the attempt to decrease the danger of the other side. I do not see how this deadly spiral is to be overcome except by mutual disarmament. But there will not be disarmament until fear is lessened, and fear will not be lessened until there is disarmament. What can be done to find a way out of this tangle? Disarmament conferences keep on taking place, but it is understood on both sides that they are only a game to bemuse the populace and that

they must on no account be allowed to lead to any good result. All the people engaged in this dangerous game know perfectly well that sooner or later it will lead to disaster. Perhaps tempers will be frayed beyond endurance, perhaps nervous apprehension will come to be thought worse than what it fears, perhaps an accident or a mistake will plunge the world into nuclear war. All these things may not be very probable, but sooner or later, if there is no change in public policy, one or another of them is almost a certainty.

There is one quite simple thing which could be done, however, and which would make all the difference. Each side must acknowledge that the destruction on both sides would probably be about equal and that nothing that anybody desires would result. Each side should say to the other, "We have a common interest, which is to remain alive. We also have a common enemy, which is nuclear weapons. Let us conquer the common enemy and pursue our common interest in peace. Let us hate armaments instead of hating half of those who wield them. At present, both halves are mad, and each hates the other half for being mad. It is absurd that such a state of affairs should be prolonged by men with any shred of rationality."

I believe that if either Kennedy or Khrushchev were to stand up at a disarmament conference and make this speech, the world would rise to applaud him, and the merchants of death who at present govern our policies would slink away and hide to escape the common detestation which they have so amply earned. I shall be told that this is a foolish vision of an idealist out of touch with reality. Reality, I shall be told, is corpses. Anything else is an idle dream. Perhaps those who say this are right, but I cannot think so. I am persuaded that one eminent man, whether Russian or American, could, given courage and eloquence, convert the world to sanity and allow mankind to live in joy rather than perish in futile agony.

RUSSELL APPRECIATED

- (6) Jim Duncan was Professor of Radio and Journalism at Drake University (Iowa) from 1950 to 1981, when he retired from teaching. He continues to announce the Drake relays, which he has been doing ever since 1951. If Ronald Reagan was Iowa's best-known sports announcer in the 1940s, Duncan has been its best-known ever since. Drake Stadium's track has just been named after Duncan.

Shown the Russell Society newsletter, which he had not seen before, Duncan proved that in addition to being an athlete, he is a cogent intellectual. He wrote Director WARREN ALLEN SMITH (to whom we are indebted for all this information) as follows:

Russell appeals to me for two reasons. One is his quick acceptance of Wittgenstein, his recognition of the amazing genius of the man, even in a field in which he was untutored. In fact, Frege sent Wittgenstein to Russell, who was with G. E. Moore at Cambridge. Although Wittgenstein was perfectly happy with the professor-student relationship, within a matter of weeks Russell and Moore had changed it to three conferees. Knowing the pomposity of so many scholars of reputation, I feel this shows not only a very quick appreciation of rare talent, but a remarkable humanity as well.

My second pleasant observation of Russell is that he introduced me to the horrible wrong the Newtonians did Leibniz. In 1900 he had done "A Creative Exposition of the Philosophy of Leibniz". I had learned about Leibniz's monads in college philosophy, but had no idea the man died in disgrace. Isaac Newton developed a calculus; so did Leibniz. The Newtonians were so jealous of their turf that they brought charges against Leibniz at the Royal Academy, charges that he had plagiarized Newton. As Russell points out, he had not plagiarized; he had developed a better calculus, one much closer to the calculus taught today than Newton's. But the latter's followers had clout; their charges were enough to keep him from important royal commissions and to make him such a pariah that only one person was present at his burial. After reading Russell, I once did an investigation and paper on the matter. One of the world's great minds died in disgrace.

RUSSELL QUOTED

- (7) Reston loves this proposition (as indeed we all do.) He also did an earlier column on it, in 1977, which he titled, "Silly Season Samples" (RSN16-17). BR'S proposition first appeared in "Sceptical Essays" (1928), says BOB DAVIS. The current column is from The New York Times (8/29/30, p.A19), with thanks to CLARE HALLORAN.

Bertrand Russell, on the Candidates' Claims

By James Reston

WASHINGTON

If you'll excuse the pun, Vice President Bush is acting like a bush leaguer. He's running around the country telling selected audiences how marvelous he'd be in the majors, but he's always striking out or getting caught off base.

Bush made one solid hit during the big exhibition game in New Orleans, but ever since he's been in slump. He picked another busher as a pinch-runner, and then, what was even more embarrassing, defended that pinch-runner, Senator Quayle, on the grounds that "he didn't go to Canada, he didn't burn his draft card, and he damn sure didn't burn the American flag."

It was the most memorable recommendation since President Nixon said: "I am not a crook."

Bush praised the junior Senator from Indiana for being young, strong on defense and co-sponsor of the job-training act (without mentioning that

James Reston is the senior columnist of The New York Times.

the other sponsor was Ted Kennedy of Massachusetts), but by selecting another rich conservative for the Vice Presidential spot he handed the Democrats a couple of issues they didn't expect.

By not looking carefully into the implications of Quayle's military record, he revived the old argument that the influential rich minimized the dangers of having to fight in Vietnam, and by picking a wealthy golfer as his running mate he invited the Democrats to argue that this campaign was between the country and the country club.

There are sound reasons for debate on national security and other issues. Gov. Michael S. Dukakis has been emphatically vague on defense, but Bush has turned down the proposals for early debates with his opponent and wants to avoid them until late in September.

Meanwhile, the Vice President prefers to argue that he alone believes in the Pledge of Allegiance, and implies that Dukakis is unpatriotic because he vetoed a bill that would have compelled the teachers of Massachusetts to lead their classes in the pledge each morning.

Never mind that the United States

Supreme Court is against such compulsory pledges. It's an obvious baseball pitch, but George's fast ball is better than his control.

It's the old Harry Truman "give 'em hell" technique, but with two differences. Bush gives them "heck!" and he's giving it to them early. Truman waited until the last two weeks of his famous campaign 40 years ago before comparing Dewey to Hitler and Mussolini, but it helped turn things around when the voters had to vote before they had time to think.

This election, however, the voters will have time to reflect on Bush's arguments about the Pledge of Allegiance, prayer in the schools, abortion, "Star Wars," budget and trade deficits, child care, cabinet and judicial appointments.

Even with Bush's delaying tactics on debates, he will have to face Dukakis and the facts before a national television audience.

Meanwhile, the voters may wish to consider the value of skepticism, as proposed in another election long ago by Bertrand Russell.

The old man had some goofy ideas, but on elections he had something worth remembering: "I wish to pro-

His advice?
Don't believe anything that can't possibly be true.

pose for the reader's favorable consideration," he wrote, "a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true."

Many such propositions are being put forward in this election by both Bush and Dukakis, with little or no truth to support them.

Dukakis is not unpatriotic and would not place the country's defenses in jeopardy, and the Vice

President knows it.

Likewise, Bush is not a prisoner of the Republican right wingers, as Dukakis implies, but is merely using them for his own election purposes.

The guess here is that they're both closet moderates, and even if they're not, Congress ultimately will force them back toward the middle. But Bush, especially, is playing the Reagan game. He is not thinking primarily about how to govern but how to get elected.

Ronald Reagan proved that it didn't matter so much what you said provided you smiled, tossed a few bones to the growlers on the right and denounced the Democrats and the Russians as scoundrels, in that order.

The Vice President doesn't smile but he swings just as hard, and the question is whether, after eight years of borrowing and spending, sunshine and deficits, the voters are going to swallow more of this voodoo politics? Bush is betting that they will, and maybe he's right.

But he shouldn't be fooled by his slight lead in the polls. People are beginning to laugh at the wrong places.

NUCLEAR AFFAIRS

- (8) BR would have approved -- of that we are quite certain. Vanunu chose to do the unpopular thing, because -- like BR -- he had great moral courage, and because -- like BR -- he viewed nuclear weapons as the ultimate evil. He felt obligated to fight against that evil...even more obligated than his obligation to his own country (Israel). Eminent fellow scientists plead his case, as reported in *The New York Review of Books* (June 16, 1988), with thanks to BOB DAVIS:

THE CASE OF MORDECHAI VANUNU

To the Editors:

Your readers may be interested in the enclosed appeal by twenty-seven scientists on behalf of Mordechai Vanunu, the Israeli nuclear technician who, on March 27, was sentenced by a military tribunal to eighteen years in prison for having made public information about Israel's nuclear capacity.

Rudolf Peierls

Oxford, England

AN APPEAL ON BEHALF OF MORDECHAI VANUNU

The vast arsenal of nuclear weapons in the world is a continuous threat to the survival of life on the planet.

Over the years, many people of conscience have sought to arouse world opinion to the grave danger posed to humanity by expanding nuclear weapons systems and their introduction to new areas of conflict.

As early as 1946, Albert Einstein appealed to humanity to place ahead of every consideration the moral imperative of active opposition to the imminent prospect of annihilation presented by the stock piling of nuclear weapons, their delivery systems and the willingness of governments to threaten their use.

"Henceforth," wrote Einstein in 1946, "every nation's foreign policy must be judged at every point by one consideration, does it lead to a world of law and order, or does it lead back toward anarchy and death? When humanity holds in its hand the weapon with which it can commit suicide, I believe that to put more power into the gun is to increase the probability of disaster."

Citing Bernard Baruch's declaration that the problem is not one of physics but of ethics, Albert Einstein stated in 1946, "In all negotiations, whether over Spain, Argentina or Palestine, so long as we rely on the threat of military power, we are attempting to use old

methods in a world which is changed forever." Albert Einstein urged scientists to carry these truths "to the village square." He summoned people of conscience to speak out no matter the magnitude of personal risk and concluded with the words

When we are clear in heart and mind -- only then shall we find courage to surmount the fear which haunts the world.

The Einstein declaration was taken up by the Emergency Committee of Atomic Scientists and signed by Linus Pauling, Harold Urey, Hans Bethe, Selig Hecht, Philip Morse, Thorfin Hogness, Leo Szilard and Victor Weisskopf.

By 1955, fifty-two Nobel Laureates added their voices in the Mainau Declaration, urging all "scientists of different countries, different creeds, different political persuasions," to speak out against the "horror that this very science is giving mankind the means to destroy itself." If nations, the Nobel Laureates warned, did not heed the moral imperative to renounce such weapons and their use, "they will cease to exist."

Men and women of science have, over the years, responded to a moral imperative, aware that they occupied a unique position as creators of knowledge which had enabled governments to forge weapons of mass murder.

Albert Schweitzer, in his Declaration of Conscience, said in 1957 to the Nobel Peace Prize Committee in Oslo, "A public opinion of this kind stands in no need of plebiscites...to express itself. It works through just being there.... The end of further experiments with atom bombs would be like the early sunrises of hope which suffering humanity is longing for."

In this same spirit, ninety-five Fellows of the Royal Society and thirty-six Nobel Laureates from twelve countries were among the 9,235 scientists from around the world who signed the petition to the United Nations initiated by Linus Pauling, opposing the testing of weapons of mass destruction.

For over forty years, men and women of

conscience have been stirred by the knowledge that the prospect of nuclear annihilation poses a moral imperative transcending lesser loyalties. Resistance to great evil, even when sanctioned by governmental authority, is its own justification. It is also the prerequisite to social advance.

The crime of Mordechai Vanunu is that he could not, in conscience, maintain silence about a program of nuclear weapons in his country and he spoke of this to a major newspaper. He was responding, in part, to the words of Bertrand Russell and Albert Einstein when they wrote,

We appeal as human beings to human beings: remember your humanity and forget the rest. If you can do so, the way lies open to a new paradise. If you cannot, there lies before you the risk of universal death.

We appeal to the Israeli court to recognize that Mordechai Vanunu is a man of conscience, deeply disturbed by his role in a nuclear weapons program, who first sought religious guidance and then decided to make public his concerns.

However the court may view a citizen's responsibility to the state, this act -- of making public the reality of Israel's nuclear program -- deserves the court's understanding and its perception of a moral imperative seized by scientists of conscience throughout the world.

No greater regard can be shown by the court for the decent opinion of humankind than by acknowledging the lonely courage of Mordechai Vanunu, who has acted from considerations of conscience.

We urge you to consider our appeal.

Hannes Alfvén, Nobel Laureate -- Physics, 1970; Fellow of the Royal Society; Edoardo Amaldi, Fellow of the Royal Society; Paul Beeson, M. D., National Academy of Science; Hans Bethe, Nobel Laureate --

Physics, 1967; Fellow of the Royal Society; signer of original Einstein Declaration; Owen Chamberlain, Nobel Laureate -- Physics, 1959; Subrahmanyan Chandrasekhar, Nobel Laureate -- Physics, 1983; Fellow of the Royal Society; Ragnar Granit, Nobel Laureate -- Medicine and Physiology, 1967; Fellow of the Royal Society; Robert Hinde, Fellow of the Royal Society; Dorothy Hodgkin, Nobel Laureate -- Chemistry, 1964; Fellow of the Royal Society; Thomas Kibble, Fellow of the Royal Society; S. E. Luria, Nobel Laureate -- Medicine and Physiology, 1969; Philip Morrison, group leader, Los Alamos, 1944-1946; Linus Pauling, Nobel Laureate -- Chemistry, 1954; Peace, 1962; Fellow of the Royal Society; Sir Rudolph Peierls, Fellow of the Royal Society; Francis Perrin, Grand Officer, Legion of Honor; former High Commissioner for Atomic Energy, France; John Polanyi, Nobel Laureate -- Chemistry, 1983; Fellow of the Royal Society; Edward Purcell, Nobel Laureate -- Physics, 1952; Carl Sagan; Abdus Salam, Nobel Laureate -- Physics, 1979; Fellow of the Royal Society; Frederick Sanger, Nobel Laureate -- Chemistry, 1958, 1980; Fellow of the Royal Society; Roger Sperry, Nobel Laureate -- Medicine and Physiology, 1981; Fellow of the Royal Society; Nikolaas Tinbergen, Nobel Laureate -- Medicine and Physiology, 1973; Fellow of the Royal Society; Charles Townes, Nobel Laureate -- Physics, 1964; Fellow of the Royal Society; George Wald, Nobel Laureate -- Medicine and Physiology, 1967; Viktor Weisskopf, group leader, Los Alamos, 1943-1947; signer of original Einstein Declaration; Torsten Wiesel, Nobel Laureate -- Medicine and Physiology, 1981; Maurice Wilkins, Nobel Laureate -- Medicine and Physiology, 1962; Fellow of the Royal Society

We nominate Vanunu for the 1989 BRS Award.

RELIGION

- (9) Jim Curtis on God vs. god:

Further to Item (5) in RSN59, I would like to reinforce Mr. Jacob's argument: the use of the capital letter 'G' in reference to the most commonly worshipped deity is not so much a case of subtle bias as it is of slipshod logic, because it assigns a specific identity to the word, thereby implying 'His' existence and rendering the statements 'I believe in God' and 'I do not believe in God' an affirmation or denial of a self-evident truth. It is as if one were to say: 'I believe (or not) in the sun.' The obvious solution is to place the article 'a' in front of the lower-case 'god'. Russell's choice of the upper-case is, I think, a rare instance of his deference for common usage overriding his usual syntactic precision.

LOCAL CHAPTERS

- (10) McMaster now has a BRS chapter, guided by KEN BLACKWELL. Here is the attractive announcement of its formation and its October 12th meeting:

THE BERTRAND RUSSELL SOCIETY

RUSSELL SOCIETY HAS FIRST
PANEL DISCUSSION OCT. 12

A local chapter of the Bertrand Russell Society has been formed to bring together all those interested in Russell Studies at McMaster. The usual format will be the panel discussion. The panels will feature not only McMaster scholars but also distinguished visitors researching in the Bertrand Russell Archives in the University Library.

The first panel, "FROM GEOMETRY TO POLITICS", concerns the remarkable correspondence of Bertrand Russell with the French logician Louis Couturat. The panel features Anne-Françoise Schmid of the Ecole Polytechnique Fédérale de Lausanne, the Université de Genève and the Université de Paris X, Nanterre. Funded by the Centre Nationale de la Recherche Scientifique de France, Dr. Schmid has spent three months at McMaster on her complete edition of the correspondence. She will offer some of the results of her research here before returning home on the 14th.

The other panelists, Drs. Gregory Moore (Mathematics), Richard A. Rempel (History) and Alasdair Urquhart (Philosophy, Toronto), are all editors of the *Collected Papers* who have drawn upon the correspondence in their editorial work. The moderator is Dr. Kenneth Blackwell, Russell Archivist.

Upcoming panel topics include "RYAN'S BOOK ON RUSSELL'S POLITICAL THEORY" and "RUSSELL ON CONTRADICTION". All are welcome to attend.

Wed., Oct. 12, 12:30 p.m. UH-317.



FOR SALE

- (11) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "*Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6. Order from the newsletter, address on Page 1, bottom.

NEWS ABOUT MEMBERS

(12)

Dennis Darland, BRS Treasurer, and Member Susan Endreshak were married in August. Our congratulations and best wishes!

Ben Eshbach is Co-Editor of this issue of the newsletter. He may in time become the next Editor. More about him in Item (2).

Paul Logeman says: "Lets have more activities in Southern California."

Carl Miller writes: "Proud and happy to be a member of the BRS. In 1928 I saw B. Russell and A.N. Whitehead together on stage of Lecture Hall at Harvard."

Benito Rey wrote this on his BRS ballot: "I knew Cuban Capitalism under Fulgencio Batista, and Cuban Communism under Fidel Castro. Now, at age 40, I may say that this is the first free election of my life!"

John Rockefeller: "I will be in the Department of Law at Trinity College [Dublin], working on a book on the parallels in repressive legal and representational maxims governing both Northern Ireland and South Africa. The common ground between Apartheid and the Diplock Courts of Northern Ireland are amazing. It is a very sad piece of work, to be certain." He will live in a staff flat this year, and hopes to take a farm outside of town next year.

Cherie Ruppe: "Am off this month [September] on my annual junket to Australia. Have experienced major burnout this year, and hope this will rejuvenate me."

Carl Spadoni has changed jobs at McMaster University. Formerly at the Health Science Library, he is now at the Research Collections Library, responsible for all archives (excluding the Russell Archives) and the post-1800 collection of rare books.

Ramon Carter Suzara: "I'm now building administrator of LT300 (417 units), the biggest condominium complex in the Philippines. It has 22 floors with 56,000 square meters of floor area. It's a piece of cake for me to manage."

Susan Berlin Vombrack, a Data Bank Analyst at Ford Aerospace, is working on a degree in Philosophy at Cal State, Long Beach. She says she may "create a special master's degree that combines philosophy and computer science. I would be interested to know if anyone has done that yet." Her address: 4126 Del Mar St., Long Beach, CA 90807.

Vincent Dufaux Williams: "Visiting Mexico quite often, I note many Russell titles (in Spanish) in bookstores. There is a bit of a [Russell] cult among University students. As a delegate, I attended the Easter Weekend Congress (XVII) in Bordeaux of the I.W.A. ((International Workers Association) or A.I.T. (Asociacion de Trabajadores), the main Anarcho-Syndicalist Movement worldwide.

(13)

CONTRIBUTIONS

We thank RAMON CARTER SUZARA for his recent contribution to the BRS treasury.

* We remind all of you that a good way to, as they say, feel good about yourself is to bolster the BRS Treasury with some of your hard-earned money. Any amount, even a little, is welcome. Send it c/o the newsletter, address on Page 1, bottom.

CORRECTION

(14) In reporting the serious money-shortage that will stop publication of most of the future volumes of the Bertrand Russell Editorial Project (RSN59-2) -- a total of 28 volumes had been planned -- we incorrectly referred to "Ken Blackwell's research team"; it isn't Ken's; it isn't anybody's, apparently; it's just there...or was till the money ran out. Dr. Louis Greenspan is Managing Editor of the Project (see photo and caption, Item 21.)

1989 DUES ARE DUE

- (15) TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1989. The January 1st due-date applies to all members, including first-year members (except those who join in December 1988).

Here is the 1989 dues schedule: Regular, \$30; couple, \$35; Student and Limited Income, \$12.50. Plus \$7.50 outside U.S., Canada, and Mexico. Plus \$2 for Canada and Mexico. In US dollars.

Please mail dues to 1989, RD 1, Box 409, Coopersburg, PA 18036.

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

Thanks!

TO FIRST YEAR MEMBERS -- members who joined any time during 1988; the rest of this item is for you.

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

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

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

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

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

The one exception to all the above are those who join in December 1988. Their renewal dues are not due till January 1, 1990.

1989 BRS AWARD AND BRS BOOK AWARD

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

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

THE BRS BOOK AWARD goes to the author whose recent book throws new light on BR's life or work or times in an important way.

* Please give it some thought! Send your suggestions c/o the newsletter, address on the bottom of Page 1.

BOOK OFFER

- (17) "Bertrand Russell", by Paul Kuntz, 1988 BRS Book Award Winner, is offered to BRS members by its publisher, G. K. Hall & Co., at 30% off the list price of \$14.95 = \$10.47. We would receive the book and re-mail it to you (add postage \$1.25, and mailing envelope, 75¢). To order, send \$12.50 to the newsletter, address on Page 1.

BOOK REVIEWS

- (18) Conrad Russell reviews a book about his father, in the London Review of Books, 1 September 1988, pp. 6-7, with thanks to KEN BLACKWELL:

It is only necessary to cite the cases of I Gwilym and Megan Lloyd George to show that a politician's biological heirs are not necessarily the infallible custodians of his or her political legacy. The fact that Alan Ryan's view of Bertrand Russell and my own are very closely similar is not, therefore, proof that we are both right. It is merely proof that our perceptions are compatible with a thorough knowledge of the evidence, and perhaps reason for suspecting that he and I view the evidence from fairly similar political standpoints.

It is particularly hard to have an authoritative grasp of a political legacy if that legacy meets either of two conditions, both amply fulfilled here. One is a very long life: much of the key part of the story we are here considering happened between twenty and thirty years before I was born, and on that, my view is inevitably second-hand and *ex parte*. Alan Ryan's search for consistency between Bertrand Russell's reactions to the First World War and his reactions to the Vietnam War seems to me entirely admirable and in the middle of the bat, but he and I must both allow for the fact that a book written, for example, by Lord Fenner-Brockway might have found a consistency of a different kind. In a political life of eighty years, the search for underlying consistency puts heavy pressure on the skill of selection, and the selection must in some degree reflect the prejudices of the selector.

The other condition which makes authoritative grasp of a political life difficult is if that life is lived in the light of the British liberal tradition, and extends through the hammer blows inflicted on that tradition in August 1914 and October 1917. That condition also is abundantly fulfilled here. Winston Churchill, in 1900, shrewdly observed that 'war is always bad for Liberals.' The fact that issues of war, defence and foreign policy tend to create confusion in the anti-Conservative opposition is not a new fact of the 1980s: it extends right back into the Liberal Party of the 19th century: it can be seen in the disputes of the last Gladstone cabinet about Dreadnoughts, and in Gladstone's correspondence with Granville about the future of Cyprus. The disputes the war created between Asquith and Lloyd George could have been foreseen in a party which combined the inheritances of Bright's Quaker Pacifism and Palmerston's imperial jingoism. It is more important still that the intellectual inheritance of liberalism, as developed by J.S. Mill, depended on a doctrine of progress which came perilously close to a belief in the perfectibility of man. It was this sort of moral optimism, a crucial element in Gladstonian Liberalism, which, along with innumerable soldiers,

Radical Heritage Conrad Russell

Bertrand Russell: A Political Life

by Alan Ryan.

Allen Lane, 226 pp., £16.95, 30 June, 0 7139 9005 8

was machine-gunned at Passchendaele and gassed at Ypres.

Bertrand Russell never believed in the perfectibility of man: a Victorian religious upbringing left roots which went too deep for that. Yet most of his politics, and a very large amount of his writing, depended on a belief in the potential for moral improvement of the human being—a belief on which the First World War inflicted an *almost* mortal injury. Alan Ryan understands this very well, and some of the most perceptive passages in the book deal with the way these nightmares were revived by the conduct of the Vietnam War in the Sixties. Everything he says on this subject is right, and yet, as a child of the post-Hiroshima age, Dr Ryan can never quite understand the depth of the faith which was threatened in August 1914.

It was in this wilderness that the ideals of socialism came to offer temptation: where men saw demons, Marxian Socialism offered a neatly-organised demonology. It is no coincidence that my father's 'Socialist phase' came in the decade after the First World War. The extent to which he did, and the extent to which he did not, succumb to this temptation provide some of the very best writing in the book. The answers, of course, vary sharply according to the date under consideration, and none of them are simple. Alan Ryan, discussing the difficulties of liberals in deciding what concessions were to be made to socialist critics, rightly says that 'Russell was never entirely sure what he thought about this.' He is also right in seeing the variations as being influenced by the extent of the current threat to pre-war liberal optimism: he is right in saying that in the Sixties, 'casting his mind back to 1914, he surely felt that the war in Vietnam was proof that western, civilised, rational, liberal, scientific man had reverted to something lower than the beasts.' This revived the sense of betrayal which August 1914 had created: I can remember him, I think in 1968, shifting from a denunciation of the Vietnam War to the remark that he could never again vote for the Liberals, because they were the party of Sir Edward Grey. That remark surely indicates what had been, in the technical sense, a traumatic experience.

One of the key temptations of socialism, to a former liberal optimist, was the belief that, as

Dr Ryan puts it, 'only socialism could avert another war.' Marx, in his attempts to link war to the development of capitalism, provided a generation with a way of explaining war without wholly abandoning the faith in human nature by which they had previously lived. The temptation was a very powerful one, and it is one to which Dora Russell, among others, seems to have succumbed. Yet Bertrand Russell could never entirely fall for this temptation, since he had seen through the intellectual pretensions of Marxism, and had published the results as early as 1896. Attitudes to his *German Social Democracy* are one of the litmus tests which sort one type of Russell admirer from another. To those who are devoutly of 'the left', it is one of his juvenilia, a work to be passed over in silence if possible. To Dr Ryan, it is 'neither stale nor out of date even now'. To my father himself, it was a verdict he could never forget, but whose comparative importance in his scheme of things varied almost infinitely according to the urgency of the dangers he saw from other quarters. Dr Ryan's understanding of this ambivalence runs all through his book: he says at one point that Bertrand Russell 'remained a liberal of a very recognisable kind', and at another, describes him as holding to 'traditional Lib-Lab ideas'. These statements are not identical, but both are correct in their contexts, and they describe the ambivalences, not only of one man, but of a very large proportion of a generation. These tensions were, of course, particularly acute in a man who was the godson of J.S. Mill, and had been brought up by a former Liberal prime minister on the belief that the word 'history' stood for 'his-Tory', but the recent work of Peter Clarke, for example, has shown how much these difficulties were part of the central experience of a generation.

The other great refuge of liberal optimism, in 1914 as in 1867, was education. It is hard to read Russell *On Education* without seeing that the subject was carrying a misplaced faith: education is a fine means of intellectual development, but he might more often have remembered when working on education his own Humean belief that 'reason is and ever must be the slave of the passions.' Education is a way of enabling us to justify things well: it is not a way of ensuring that we justify good

things. It is well worth encouraging for what it does do, not least for my father's deep (and justified) conviction that it can be fun, but some of the reaction against our educational system now in progress is the result of its failure to satisfy hopes which should never have been placed upon it. Education is no more able to make a reality of the perfectibility of man than the churches have been. Among all his many ventures, the attempt to run a school seems to have been one of the least successful.

Dr Ryan remembers very well that in discussing a 'political life' he is only discussing one among many lives. He is aware of the philosopher and of the mathematician, and of the constant cyclical progression between quiet work and reflection in his study, on the one hand, and vigorous public utterance, on the other. In choosing to write about one part of this combination, he has well understood the combination itself, and has never lost sight of the other half. Dr Ryan stresses that 'before 1914, politics was not his ruling passion.' Dr Ryan is also aware of the constant pressure to write for money, a pressure which accounted for a very large proportion of the output here discussed. Here, as with the impact of August 1914, Ryan is entirely correct in what he says, but perhaps has not imagined the full urgency of the situation as it appeared at the time. My father's situation in 1918 was not an enviable one: he was 46, and had just lost his job, suffered imprisonment and social disgrace, and was facing the failure of his marriage. He had, in effect, no inherited money left, and, it must have seemed, a very bleak future indeed. Many men have broken under stresses no greater than this, and that the writing which came out of it should sometimes have been done for effect is no more than, reasonably, we should have expected. His situation in 1941 was no more enviable: he was trapped in the United States by the outbreak of war, unable to get himself into England or his money out of it, again dismissed from an academic job in disgrace, and in difficulties even for money to pay the fare into New York to meet a publisher. I can still remember the day when Simon and Schuster came to lunch (and my own bewilderment that they turned out to be a single person), and the overwhelming relief in the household when they happily departed. The result was *The History of Western Philosophy*. The tension, and the urgency, which such recurrent situations gave to the act of writing are accurately described here, but their contribution to the strident note which sometimes appeared in his writing is even bigger than Dr Ryan suggests.

Yet this is not the whole story. It could be said of him, as was said of his grandfather,

that politics was his life-blood, and yet he was entirely apolitical.' Dr Ryan's comment on Bertrand Russell, that he 'was an apolitical liberal, perhaps even an anti-political liberal', is very close to a repetition of Dr Prest's judgment on his grandfather. He was, as Dr Ryan remarks, 'not an organisation man'. His one attempt at serious work inside an organisation, for the No Conscription Fellowship, was, perhaps, not as disastrous as he believed it, but it was not a conspicuous success. Some of the difficulty arose from the intensity of his conviction that 'thou shalt not follow a multitude to do evil': such a conviction, held strongly, does not make a committee man. In fact, the experience of joining the majority could alone be enough to make him uneasy: finding himself, in the late Forties, both famous and respectable, 'I began to feel slightly uneasy, fearing that this might be the onset of blind orthodoxy. I have always held that no one can be respectable without being wicked, but so blunted was my moral sense that I could not see in what way I had sinned.' The choice of the verb 'sinned' here should provoke thought on the experience of growing up a non-Christian in a devout Victorian household.

Yet there is more to it than this: he did not find committees exciting. He also held a different picture of political power from that of the classic committee man: his interest was always in changing the way people thought. To an active politician, the current stock of ideas provides the straw out of which he must make his bricks, and therefore is an important part of the constraints within which he operates. Bertrand Russell was always interested in changing basic ideas, rather than in the nuts and bolts of how ideas could be translated into action. He was to some extent right that the two tasks are not easy to double, but they were perhaps not quite as difficult to combine as a nonconformist conscience would have liked to think they were. Intellectual puddings have their proof in the compromising, and it is perhaps not quite fair to leave all the proof of one's own pudding to others.

These reflections are relevant to the final stage of his career, devoted to the issue of nuclear disarmament. Here his contribution was more that of a prophet than a politician: the basic insight was that nuclear weapons had so changed the nature of war that it could never again be used as an instrument of policy. This simple insight was one which changed the whole nature of foreign and defence policy, and at first it was very widely resisted indeed. It is now generally accepted, save by a few dissidents such as George Bush, and it is not easily remembered now quite how controversial this view was in the years up to about 1964. Securing general acceptance for this

view was his major, and significant, success. A second insight was that, because of the risk of error, panic, pre-emptive strike and the called bluff, if nuclear weapons were kept; they would sooner or later be used. On this, Bertrand Russell would have been entitled to use the argument he used against the Christians: that it was unfair that if they were right, they would be able to say, 'I told you so,' but if he were right, he would never be able to say: 'I told you so.' The difficulty of this argument was and is that it remains conjectural on both sides, and only a nuclear war or the disappearance of nuclear weapons can ever make it anything else. A third insight was that the nature of the political process was such that disarmament by multilateral agreement would simply never happen. On this, the record has so far borne him out, but it was here that the bulk of the argument should have been concentrated, and it was here that he did not succeed in understanding his opponents well enough to enter into a serious dialogue with them. Instead he was left with the Committee of 100, a classic case of 'the medium is the message.'

Twenty-eight years after that Committee was formed, it is painfully clear that it has done more to publicise the cause of civil disobedience than it ever did to publicise the cause of nuclear disarmament.

In discussing these issues, Dr Ryan is particularly good at setting them in a long-term context of Bertrand Russell's thinking, rightly stressing that his attitude to war was always consequentialist rather than straight pacifist: war was wrong because, and in so far as, it increased the sum of human misery. Dr Ryan also stresses the underlying belief in world government as the only possible remedy for a state of war of every nation against every nation. With these points, Dr Ryan brings out a good deal of underlying consistency which is very well presented. He devotes less effort to understanding Edith Russell, a person who deserves more admiration and respect than she has yet been given.

The Eighties are ideally the wrong decade to see the Sixties in perspective, and in another twenty years (if we are still alive), it will be much easier to assess the implications of the campaign against nuclear weapons than it is now. On other issues, 116 years after a man's birth is perhaps soon enough to begin an assessment of his achievements. The first thought to strike me here is the obvious paradox that his biggest achievements are those which, because of his success, we can now afford to regard as unimportant. That, of course, is not good for his reputation, and it is part of the explanation of why a prophet tends to be without honour.

One of the biggest changes of his lifetime, a

change to which he made a very large contribution indeed, is that the world has become safe for non-Christians. This is an area in which we easily forget the magnitude of change during his lifetime. The debate in which Randolph Churchill accused Gladstone of being an atheist for arguing that Bradlaugh, although an atheist, should be allowed to sit in the House of Commons was within my father's memory. Today, on the other hand, the right to affirm instead of taking an oath is so casually regarded that many unbelievers do not even feel the need to take advantage of it. We do not easily understand the fear attached to not being a Christian, even as recently as forty years ago. The issue is not dead, as this summer's debates in the House of Lords have shown extremely clearly. Yet, when I found that I was able to put a non-Christian case in those debates and emerge with a whole skin, I was aware that I was deeply in my father's debt.

The other area in which change has been so big that we tend to forget it is that of sexual morals. It is not easy now to remember the fear which, even very recently, was attached to any admitted departure from sexual regularity. The fact that Richard Crossman lost an Oxford fellowship for having a divorce, and was not the last fellow to do so, is one which is now received with general incredulity. The fact that it is now perfectly safe, for example, for a couple to admit that they live together when they have not gone through a ceremony of marriage is something for which my father deserves a great deal of credit. The fact that such couples, having established their right, so regularly live exactly like any other married couple merely makes the irony more pleasing. The coming of contraception, an issue which interested my grandfather before my father was even born, is something which can compete with industrialisation for the title of the biggest change in the social history of the past two thousand years. That a change so great should not always be met quite in the middle of the bat is no more than we should expect, but my father's contribution to freedom from fear in this area remains one to which the 20th century has a profound cause to be grateful.

The parallel concern with the emancipation of women, with which my grandparents were involved before my father was born, also deserves a mention. That issue is one which shows the strengths and weaknesses of the old liberal tradition. On the issues on which that tradition was strong, which are essentially those of rights, the battle has been fought and won. Women are now eligible for all the major political prizes, up to and including 10 Downing Street, and on that front a former

Women's Suffragist candidate could afford to be well content. Yet the success of the tradition has served to expose its incompleteness: the key issues which now affect women's status in the world are the complex of economic issues associated with equal pay and with child care, and these were the sort of issues on which neither my father nor the old liberal tradition had very much to offer.

At this point, some reflection is in order on the rival liberal and socialist claims to the radical inheritance. It is an inheritance my father made a large contribution to keeping alive, but I must take strong exception to Alan Ryan's description of him as 'one of the last great radicals'. Such a claim is 'grossly exaggerated', and will remain so unless or until nuclear war brings all our traditions to an end. The great weakness of the old liberal tradition was its excessive indifference to practical economic issues. This, as Peter Clarke has shown, was a weakness the 'new Liberalism' of the years before the First World War had almost got over when the war rudely interrupted the process, and the post-war realignment drained the Party of many of those who had learnt the necessary lessons. In the past thirty years, the Party has re-learned those lessons all over again, and the infusion of Labour-trained politicians from the SDP has fixed a change which was already substantially complete.

The Labour Party, on the other hand, is tied to a set of egalitarian assumptions which, in their extreme forms, have already proved unpalatable, and is wedged in the cleft stick of being able neither to deny them nor to assert them. It is wedded, by the basic notion that there is a thing called 'socialism', to ideas of class solidarity which have been empirically falsified, and to ideas of class hostility which have not increased the sum of human happiness. It has absorbed a large amount of the old radical tradition, and often represents it effectively. Yet, however little many of its members may be affected by them, it cannot, by the very existence of its socialist label, entirely extricate itself from that colossal wrong turning in the intellectual history of Europe which is represented by the body of ideas associated with Karl Marx. Over the past ninety years or so, the body of ideals that bear the label 'socialist' has shown far less potential for growth than those with the label 'liberal'. When that is recognised, my father's *German Social Democracy* may get the credit it deserves, and Alan Ryan's description of him as 'one of the last great radicals' be seen as being as premature as it really is. □

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

THE MEMBERS VOTE

- (20) 9 Directors elected. Originally, there were 10 candidates for 9 openings. Carl Spadoni notified us on 8/11 that he preferred not to stand for election. In other words, Carl withdrew, which left 9 candidates for 9 posts. Consequently, all the other Candidates have been elected: LOU ACHESON, ADAM PAUL BANNER, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, TOM STANLEY.

Only 14% of the members voted. Pretty awful! Even a U.S. Presidential Election gets more than 14%! We thank the members who voted; here they are: ARAGONA, BANNER, BUXTON, CANTERBURY, CLIFFORD, CURTIS, EISLER, GARCADIAGO, GIROD, HARPER, HARTER, D. JACKANICZ, LANSDALL, MCWILLIAMS, MILLER, PAGE, REINHARDT, REY, ROCKFELLOW, ROCKLER, RUJA, RUPPE, SCHERER, SPADONI, SUZARA, TOBIN, VAN DYKE, WEYAND, WILLIAMS, WOODROW, plus 7 ANONYMOUS.

As for the rest of you: our feelings toward you are not kindly.

Incidentally, some ballots — all were marked FIRST CLASS -- took over a month to arrive!

RUSSELL ARCHIVES

- (21) From The McMaster Courier, August 16, 1988, Page 9, -----> with thanks to KEN BLACKWELL:



Support for Russell Editorial Project

Dr. Harry Ruja, centre, chairman of the Bertrand Russell Society, presents the Russell Editorial Project with the Society's cheque for \$1,000 to go toward the Bibliography of Russell. Dr. Louis Greenspan, left, managing editor of the project, is shown receiving the cheque on behalf of the Development Office. Dr. Ken Blackwell, right, co-author of the bibliography also attended the presentation.

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

- (22) 1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA
- 1988-90: IRVING ANELLIS, BOB DAVIS, JIM MCWILLIAMS, HUGH MOORHEAD, KATE TAIT
- 1989-91: LOU ACHESON, ADAM PAUL BANNER, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, TOM STANLEY

The 6 BRS officers are also directors, ex officio

HUMANISM

(23) From Insight (5/4/87, pp. 56,57):

Giving Judaism a Humanist Face

SUMMARY: The incompatibility of Sherwin Wine's agnostic secular humanist views and the theistic elements in Reform Judaism prompted the Michigan rabbi to found the Society for Humanistic Judaism. The movement maintains Jewish rituals, but it replaces religious values with secular content. Wine is confident that secularism will only grow.

Sherwin T. Wine is an agnostic. He is also rabbi of the Birmingham Temple in the Detroit suburb of Farmington Hills.

"The main division ideologically between people today," he says, "is between those who have adapted to the secular age and those who have rejected it." Wine knew pretty much which side he was on — that of agnostic secular humanism — by the time he graduated from the University of Michigan in 1950, having majored in phi-

his own ideas with the theistic elements in Reform Judaism. So in 1963, together with eight families in the Detroit area, he founded the Birmingham Temple, the first congregation to celebrate both secular humanism and the Jewish identity. Within one year, the congregation membership increased to 100 families.

In 1969, as the movement grew, the Society for Humanistic Judaism was formed with headquarters in Farmington Hills. Wine claims some 30,000 followers



Wine, a secular humanist, says he became a rabbi "to serve the Jewish people."

losophy. The following year he obtained a master's degree in the same subject. He realized he wanted to be a rabbi for two reasons: "The only way in our society that you can teach philosophy to the public, outside of an academic setting, is as a clergyman." And, he says, "I have a strong desire to serve the Jewish people." So he went to Hebrew Union College in Cincinnati and was ordained a rabbi in the Reform branch of Judaism in 1956.

But Wine found that he could not square

rived from Poland just before the turn of the century and settled in the Bronx. Though they lived in the United States for more than 60 years, neither learned English, which compelled their seven children to pick up Yiddish. Chuman's grandmother remained "folk-Orthodox" throughout her life. His grandfather conducted the Seder in flawless Hebrew but had become a non-believer who was attracted to unionism and socialism.

With the possible exception of my mother," writes Chuman, "all seven of my grandparents' chil-

worldwide for the movement, 10,000 in the United States.

Last October, representatives from Canada, South America, Europe, Israel and Australia, as well as the United States, met at the Birmingham Temple to found an International Federation of Secular Humanist Judaism.

The society's position is bluntly stated. "There are two kinds of religion. *Theistic* religions assert that the ultimate source of moral authority and of the power for the

dren became atheists. But because of their active family involvement, which was dutiful even if it was rebellious, and because of their antireligion, which was also a form of intimate connectedness with religion, their identity as Jews, as secular Jews, was uncontestable."

But, Chuman notes, "With religious commitment on the ascendance, and with the concomitant ideological attack on modernity, the nonreligious Jew feels betrayed by events and squeezed by two unacceptable alternatives." These, he cites, are either to join a synagogue and so violate his

solution to human problems is to be found outside of people — in a supernatural realm. *Humanistic* religions affirm that moral authority lies within each person and that we have the power, the right and the responsibility to be the masters of our own lives.

"Theistic religions, such as Christianity and conventional Judaism, stress the importance of prayer and faith. Humanistic religions, such as Humanistic Judaism, declare that reason, rather than faith, is the source of truth and that human intelligence and experience are capable of guiding our destiny."

Why, then, retain the particularly Jewish identification? "Humanistic Judaism," the promotional literature explains, "is a religion for Jews who question the traditional view of Jewish history, but who value their Jewish identity. Humanistic Jews understand and appreciate the Jewish past and present in ways consistent with the best insights of modern enlightenment."

Wine's book "Judaism Beyond God: A Radical New Way to Be Jewish," published in 1985, argues that Enlightenment ideas successfully undermined both strong belief in the supernatural and the popularity of worship. The Enlightenment, writes Wine, "turned religious epics into myths and made public acts of reverence, even directed to human rulers, an uncomfortable experience."

Another victim of the Secular Revolution is humility, a virtue that, according to Wine, is tied to authoritarian attitudes. Humility has been replaced by its democratic opposite, dignity, which, Humanistic Judaism asserts, has emerged "as the primary value of the secular age."

"In the contemporary world of individual agendas," Wine says, "the demand for dignity continues to increase. Traditional hierarchical structures are collapsing. Women demand equality with men. Blacks demand equality with whites. The young demand equality with the old. Even children speak of their right to freedom. As for God, he is no longer presented in educated circles as a lord and master. The new egalitarian philosophy prefers him to be a cosmic friend."

In one sense of the word, Humanistic Judaism is a religion: The movement binds its adherents together by virtue of a shared philosophic outlook and participation in the rituals of Judaism. But these have been emptied of their significance as memorials of God's activity in the history of the Jews, his "chosen people," and filled instead with a secular content.

metaphysical commitments or to "transcend his Jewishness and elect to assimilate totally into the mainstream culture . . . the dominant Christian culture."

Wine, too, is aware that his philosophy is far from having swept the field. "There is a large and vocal minority that rejects secular humanism," he says.

"Moreover, among the majority who have accepted secular humanist values, most are ambivalent about having done so, feeling guilt at having left their conventional religion or retaining it in a vestigial form."

For example, a manual on how to celebrate Passover, the spring festival commemorating the Jews' delivery from bondage in Egypt, states that the patriarchs, who are described in the Bible as guiding the people on God's way, did not actually exist. "Neither Abraham, nor Isaac, nor Jacob were real people," writes Wine. "Each of them is a personification, a symbol of a group of Semitic tribes who lived in the Palestine area and who became the ancestors of the Jewish people."

As for the belief that the Hebrew slaves in Egypt were descended from a single man called Jacob (Israel), Wine finds the notion "as probable as the assertion that all Americans are descended from Uncle Sam."

The Passover Seder is, in the Society's "Humanist Haggadah," purged of all references to divine intervention or to the wickedness of the Egyptians. (The traditional intoning of the plagues God inflicted on the Egyptians is also omitted.)

Other holidays are reinterpreted accordingly. For Yom Kippur, the solemn day of atonement and fasting, the Boston Congregation for Humanistic Judaism came up with a family service that ends with a singing of "We Are the World."

Ruth D. Feldman, who edits the journal *Humanistic Judaism*, feels that her beliefs are consistent with the way most Jews live their lives today. Indeed, she says, secular Judaism allows them to do so with honesty and integrity.

Last year, her mother died. At the funeral, a humanist rabbi encouraged every member of the family to voice their feelings about the dead woman, and the service took account of her eclectic religious beliefs.

"Humanistic Judaism allows you to express what you feel in a way that is appropriate to our world," she says.

Her daughter's recent wedding, to a non-Jew, violated traditional Jewish law in that a rabbi presided. Everyone felt comfortable, reports the editor, and all present agreed that the happiness of the couple came first.

How a secular Jewish identity is formed is recounted by Joseph Chuman, leader of the Bergen County Ethical Culture Society in New Jersey. (The Ethical Culture movement was founded in New York City in 1876 by Felix Adler and drew much support from other German Jewish emigrants who abandoned Judaism and embraced a secular humanist outlook.)

Writing in *Humanistic Judaism*, Chuman recounts how his mother's parents ar-

Rabbi David Novak, who teaches Jewish law at the Conservative Jewish Theological Seminary of America in New York, finds Humanistic Judaism to be neither humanistic nor Jewish. Any attempt to constitute a godless Judaism must fail historically or any other way, he believes. And, he adds, true humanism recognizes that the person is related to God.

People such as sociologist Peter Berger and the Lutheran author Richard John Neuhaus make the point that most Americans persist in believing in God and following a religion and consequently are living con-

traditions to the claims made for the secular age, says Novak. Wine's arguments, he contends, are redolent of a puerile optimism that has ignored such historical events as Auschwitz and Hiroshima.

Wine, meanwhile, is confident that "as time goes by, more and more people will

be secular, whether they admit to it or not. This year his followers will hold regional meetings in Brussels in June and Buenos Aires in August, and plans are under way for an Institute of Secular Humanist Judaism in Jerusalem. The institute will offer five-year courses for those intending to be

rabbis and three-year courses for *madric-him*, congregation leaders.

To Rabbi Seymour Seigel, professor of theology and ethics at Jewish Theological Seminary of America, secular humanists are simply wrong in believing that the ethnic and ethical aspects of the Jewish iden-

tity can be furthered without reference to the divine.

"The survival of the Jewish community, despite all the mishaps and persecutions it has undergone," he says, "is an oblique proof of God's concern."

— Derk Kinnane Roelofsma

RELIGION

- (24) From
Freethought Today ----->
(July 1988, p.14)



"Tch, Tch. Try A human next time ... Greetings from the Deep South"
Submitted by Jeanrose Buczynski, Alabama

NEW ADDRESSES

- (25) MR. J. WARREN ARRINGTON /86//RT 4, BOX 220/HILLSBORO/OR/97123-9007/ /
MR. WALT H. COKER /84//NOVA U.8601 N.BLK CANYON,711/PHOENIX/AZ/85021/ /
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MR. DANIEL J. O'LEARY /83//37 APPLEVALE DR./DOVER/NH/03820-4233/ /
PROF. DON D. ROBERTS /74//PHILOSOPHY/U. OF WATERLOO/WATERLOO, ONT./ /CANADA/N2L 3G1
DR. JOHN D. ROCKFELLOW /86//FLAT #4,TRINITY HALL,DARTRY/RATHMINES, DUBLIN 6/ /IRELAND/
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MR. WALTER VANNINI /87//20 OAK ST.,FLOOR 2/NEW BRUNSWICK/NJ/08901/ /

ASSESSMENTS OF BR

- (26) Max Eastman devotes a chapter in his book — "Einstein, Trotsky, Hemingway, Freud and Other Great Companions" (NY: Collier Books, 1962) — to BR. Thank you, TOM STANLEY,

Two Bertrand Russells

BERTRAND RUSSELL is the most readable of living highbrows; he also knows more than any of the rest of them. When Lenin died, his adoring disciples had his brain examined with a microscope to see if it differed in some occult way from the normal. Bertrand Russell's might be better worth examining, for it is a more variously prodigious specimen. George Santayana, in the final volume of his memoirs, described "Bertie" as the most gifted of all the men he had known.

"He had birth, genius, learning, indefatigable zeal and energy, brilliant intelligence, and absolute honesty and courage. His love of justice was as keen as his sense of humor. He was at home in mathematics, in natural science, and in history. He knew well all the more important languages and was well informed about everything going on in the world of politics and literature."

That is high praise indeed, but Santayana added that as a great intellect Russell had somehow "petered out." In discussing the subject with me he said, more harshly: "Along with his genius he has a streak of foolishness."

I was reminded of this when reading a review by Milton Hindus of Russell's recent book, *Portraits From Memory and Other Essays*. Hindus praises the book highly, as any good critic must, but also remarks: "The goddess he worships is Sprightliness, and she can make him do and say silly things at times . . ." I should say *irresponsible or light-minded*, rather than foolish or silly things, but I have long shared this two-fold opinion of Bertrand Russell: unbounded admiration for his mind, and a certain embarrassment about this trait of his character.

He is a funny-looking fellow, rather like some eager-beaked bird, or birdlike gargoyle, and I sometimes wonder what effect this had on him as he grew up. To discover the finest brain of the generation in such a receptacle must have been a surprise. He is not unpleasantly grotesque, however, but pleasantly so when you see his eyes lighted with interest in an idea.

It was thirty-two years ago (November 21, 1927) that he and I entertained a crowded Cooper Union with a debate on *The Road to Freedom*, and I came home and wrote down the title of this essay: "Two Bertrand Russells." I had then read some of Russell's philosophic writings, notably *Our Knowledge of the External World as a Field for Scientific Method in Philosophy*. The title is almost as long as the book, and is not logically constructed, it seems to me. It should read: "The Problem of our Knowledge of the External World, etc. . . ." But the book itself is brief and is logical to a degree rarely to be found in books of philosophy, even the most famous. They are all, with but two or three exceptions, dedicated to proving, or building into a conception of the universe, some notion that is satisfactory to the emotional needs of the philosopher. This, at least, was my firm opinion after emerging from a four-year course in philosophy. I cherished a feeling of admiring kinship with the few so-called skeptics—Hume, Montaigne, Sextus Empiricus, Protagoras perhaps—men who had attempted *without any other motive* to find out what could be known about the plight of man's mind in the universe. I believed, and believe still, that Bertrand Russell belongs among these cool and elevated spirits, and that in a wise history of philosophy his place would be secure. For that reason I approached the meeting in Cooper Union somewhat awed by the honor of being associated in conflict with so great a mind.

Proposed Roads to Freedom was the title of a book that Russell had published, and my opening speech, which as usual I wrote out and delivered from memory, was as thoughtful a criticism of it as I knew how to make. Indeed for those in the audience with a taste for proletarian revolution, it must have seemed quite conclusive. I took a backward glance at all the great advocates of a better social system, and pointed out that none of them, from Plato to Russell, had ever even looked for the road to freedom. They had merely told us what a free society might be like when we got there. Karl Marx, I declaimed—and I was then immature enough to regard this as very wise—did not bother his head about what it would be like when we got there. He concentrated on finding the road: the working-class struggle, namely, for the conquest of political power.

Russell replied, as I would now, that this was all very much more neat than convincing, that it was impossible to treat human history as though it were a process taking place in a

laboratory—words, at least, to that effect. And he remarked how many years had passed since Marx predicted the revolutionary change I was still waiting for, and spoke of the folly of any man's imagining that he could predict the course of history over a long period of time.

"Not one of us can tell right now what is going to happen in the next seven years," he exclaimed.

Toward the end of his speech—which was not a speech, but just brilliant inconsecutive talking—he happened accidentally, as any impromptu speaker might, to get to telling us, rather explicitly, what might be expected of the rest of the twentieth century. It was a bad accident, and I made some good fun in my rebuttal out of the striking contrast between the prophetic genius of Karl Marx and of Bertrand Russell. His answer was magnanimous, and also clever. He acknowledged that with this lucky crack I had probably won the debate, but remarked that this did not prove the validity of the theory of progress through class struggle.

We walked across town together after the debate, and I tried to get him to say something illuminating about my teacher, John Dewey, toward whose instrumental philosophy I was still struggling to orient myself.

"I find him such a dull writah," was all I could get out of him.

I don't know why, but though I have often met Russell since, and ridden in taxis with him, and dined beside him, and made speeches from the same platform, I have never been able to get much farther into a conversation than that. Something rises up between us—whether my too humble admiration for his mind, or an opinion on his part that I haven't any mind, I can't pretend to say. Mathematics, of course, is an alarming thing to a man of my temper and experience. Although I passed examinations in both algebra and trigonometry, not to mention plane and solid geometry, I could not at this moment describe the binomial theorem, or state what a logarithm is, if the sword of Damocles were hanging over me. So perhaps it is just the phantom of Mathematics that rises up between us, putting me in my place with that mystic and impenetrable gesture that has the whole world of unciphering mortals buffaloed.

At any rate, this memoir will contain only one more phrase spoken to me by Bertrand Russell. That, too, was on the way home from our debate, and what he said was—and he said it disdainfully—"Anyone who takes these debates and lectures of our seriously must be an idiot." I had taken my part of it seriously as my manuscript testifies, and whatever may have been my answer, I recoiled inwardly from this remark. As he was then making an enviable income out of these debates and lectures, playing up to the eagerness of a half-baked American intelligentsia to gaze upon, and gather pearls of wisdom from, a great British philosopher, this roused my democratic indignation. I thought he ought to give the best he had for the money and adulation he was getting. I also thought—at that time—that his political opinions were as trivial and superficial as his philosophic speculations were profound. That was the source of my title: "Two Bertrand Russells." I now see that his answer to my neat speech, in spite of that accidental lowering of his guard, was a good one. But I still resent his flippant attitude to that attentive audience. There is a point of view from which nothing that any of us "intellectuals" do or think seems very important. But from that point of view, I am not sure a book in the library on the Principles of Mathematics ranks so much higher than a speech in Cooper Union on the Road to Freedom. I would like to find the same Bertrand Russell in both places.

I will give another example of what I mean. Not so many years ago I attended a lecture by him in the Rand School for Social Science. It was a lecture on Aristotle, and was attended by a throng of young boys and girls, mostly working-class, all hungrily drinking up with burningly attentive eyes whatever gems of wisdom and guidance they could get from this famous and truly great man. And the great man delivered a very fine lecture—a chapter perhaps from his *History of Western Philosophy*. He was particularly illuminating on the subject of the virtue which Aristotle called *megalopsychia*, and which is often but incorrectly translated "magnanimity." It means something more like high-mindedness or dignity of spirit. You might say that it means "what noblesse oblige," for it is essentially an aristocratic virtue. Russell was engaging and wonderfully subtle in describing it. But afterward one of those burning-eyed youngsters, a girl in her teens, breathless with bashfulness and a zeal to understand, asked him a question—not a penetrating question perhaps, but not foolish. He brushed her off and out of the

intellectual world with some frivolous jest about consulting Mrs. Aristotle. As I watched her sink back miserably into her chair, I thought: "Well, he has given a perfect discourse on *megalopsychia* and a perfect example of the lack of it."

It must have been after that lecture, for it was in an anteroom at the Rand School, that Bertrand Russell confided to me the genuinely desperate financial situation he was in. His radical opinions, particularly about military patriotism and marriage, had closed all the innumerable chairs of philosophy that would otherwise have been open to him. To climax this hardship, he had just been summarily ejected from a professorship at the rambunctious art foundation in Philadelphia established by the Argyrol king and ex-prize fighter and cranky connoisseur, Albert C. Barnes. He told me with genuine distress in his voice that he really did not know how he was going to earn his living.

This will surprise the reader now, but hardly more than it surprised me then. I was indeed so appalled that a great mind should be in such a plight—and my admiration for the delving mind was so much stronger than my distaste for the flippant tongue—that I went over the next morning to the New School for Social Research, and pleaded with its founder and director, Alvin Johnson, to give Bertrand Russell a job! Both Johnson and the New School, I thought, were bold enough to stand up to public opinion in such a cause. I realized how little Russell had exaggerated his plight when I received my answer. Johnson listened patiently, with the genial twinkle in his eyes and the genial pipe in his mouth that are both a part of him, and when my plea was finished, removed the pipe with friendly deliberation and said:

"Max, I agree with everything you said . . . But the question will have to come before the trustees. I will put it before them, but I can advise you in advance not to hope for a favorable answer."

The two-fold nature of Bertrand Russell has given rise to some other interesting reactions besides those I quoted. W. B. Yeats, in an imaginary letter to a schoolmaster about his son's education, made this amusing remark: "Teach him mathematics as thoroughly as his capacity permits. I know that Bertrand Russell must, seeing that he is such a featherhead, be wrong about everything but as I have no mathematics I cannot prove it. I do not want my son to be as helpless." Even the *Encyclopaedia Britannica* shares this two-way attitude toward the great philosopher. It describes him in a biographical essay as "temperamentally desperate, loving extremes . . . almost querulously criticising the world's workings," and declares ironically that he "has been peculiarly successful in eliciting from contemporary physics those theorems that are most consonant with his own temper." But when it comes to getting an article on the most subtle and difficult subject in the whole encyclopedia, one requiring acuity and balance as well as learning of the most reliable kind, the article on Knowledge itself—what we can know and how we know it—the editors turn to Bertrand Russell!

I have a feeling, which I cannot verify, that the trivial and irresponsible member of this dual personality is apt to be uppermost when he is dealing with America. Many other distinguished Europeans have come overseas annually to tap the gold mine of our provincial adoration of Old World Culture—it was natural enough—but most of them tried hard, however unsuccessfully, to give a good lecture. Yeats, for instance, according to his biographer, "always gave of his best . . . and this consideration sprang no less from his inborn courtesy than from a sense of his own dignity and what was due to others." But Bertrand Russell was content merely to stand up and chatter about ideas. Perhaps, indeed, he was the only one who could stand up and chatter about ideas without fear of exhausting the reservoir, or losing control of the taps. I cannot help doubting, however, whether in lectures to a British audience he would have been quite so cavalier. "Love of England," he says in this recent book, "is very nearly the strongest emotion I possess"—a statement so surprising in one whose closest companion seems to have been the universe that it adds weight to my feeling that in order to understand him we have to divide him in two.

Russell himself contributes a little to this feeling. "The serious part of my life ever since boyhood," he says, "has been devoted to two different objects. . . . I wanted, on the one hand, to find out whether anything can be known; and, on the other, to do whatever might be possible toward creating a happier world." He adds that he has found his work on social questions "much more difficult and much less successful" than his earlier work on mathematical logic. He thinks it is more difficult "because its utility depends upon persuasion." My feeling is that on social (and political) questions, he is inclined to spend more time in persuasion than in doing the work—the work, I mean, of establishing valid opinions. It is in this sphere, at least, that the light-minded Bertrand Russell seems so often to have sway.

Having said this, I must hasten to add that in 1920, when he paid his visit to Soviet Russia, Bertrand Russell arrived with speed at an opinion that time has verified. He was right when most of us who shared his bold views about World War One were making the mistake of our lives. He is entitled to all the

boasting he so genteelly refrains from doing about that fact. At that early date, his adverse report on the "Great Experiment" said pretty nearly everything that the rest of us wasted so much time in summoning the mental force or humility to say. It was not as though he had gone over there with adverse prejudices, either. On the contrary, a month or so before boarding the train, he had issued a startling announcement of his conversion to Communism. He had to take that announcement back while it was still floating like a flag almost from the mast-head of all pro-Bolshevik publications throughout the western world.

The memory touches me rather deeply because it was in my magazine, the *Liberator*, that he published the original confession of his faith. We printed it in extra-sized type on the first pages of the magazine, rejoicing that we had now a comrade-in-arms who would strike respect at least, if not fear, into the hearts of our enemy, the general public. He did not send his recantation to the *Liberator*, but to our rival the *Nation*, wishing perhaps to save me a rather painful embarrassment, for I believed in free discussion as well as proletarian revolution and should have had to publish it. As it was, I felt compelled to answer the great philosopher, and I did so with all the scholarly heft I could muster, entitling my essay, "Plato, Nietzsche and Bertrand Russell." I am happy to recall that I did not dismiss his recantation as a class-conscious reaction, although that would have been made easy by the fact that his traveling companion, Robert Williams, head of the British Transport Workers' Union, came back with an exactly opposite reaction: "All my previous hopes and expectations were more than borne out by my actual contact with Soviet affairs." I brushed this easy argument aside, and answered according to my own pretty thoroughly un-Marxian type of revolutionism.

"It is possible," I said, "for persons of drastic and pure intellect, or militantly sympathetic emotion, to abstract from their own economic or social situation, conceive the process of revolutionary struggle scientifically, and put their personal force in on the side where lie the ultimate hopes of human life." And I paid a special tribute to Russell's capacity for such disinterested logic, his championship of "scientific method in philosophy." "What is it," I asked, "that prevents him from bringing over that austere and celebrated method into his contemplation of the problems of society? It is the contagious Christian disease of idealizing the soft, and worshipping the ineffectual."

So I disposed of this most devastating intrusion on my state of exalted belief. Bertrand Russell was in China when my editorial essay came out. His wife, Dora Russell, wrote a ponderous answer to it, and he sent her manuscript to me saying that it expressed his views. I am not by any means a touchy person; my inferiority complex takes other forms than that. But I must confess I was not flattered by this left-handed, or no-handed, way of answering my studious and deeply pondered criticism of his changed opinion. Twice since then, once in a letter, once in a personal encounter, Bertrand Russell has reproached me for betraying the principle of free discussion in not publishing his wife's letter. On neither occasion did I say in reply—what I thought should be obvious—that I did not care to advertise the position he put me in by replying to my dissertation through an unknown woman who happened to be his wife. I cannot help wondering, since I am still in the vicinity of that subject, whether he would have sent such a communication to a British editor.

I wish I might feel as happily confident as I did in those days about that "hard-headed idealism" which I regarded as the heart of the Marxian doctrine when purged of Hegelian metaphysics. My present feeling when Bertrand Russell expresses his "firm conviction" that "the only stable improvements in human affairs are those which increase kindly feeling and diminish ferocity," is one of nostalgia. I was brought up to think so, and I would like to go back to my childhood. But I do not believe we can increase kindly feeling and diminish ferocity on a large scale except by selective breeding. And I still think that the political Bertrand Russell fails to confront such facts with that unremitting, diligent and disciplined hardness of mind with which the philosophic Bertrand Russell confronts a proposition in logic or mathematics. One cannot be so sure, it is true, about political as about mathematical matters, but one can require of himself that he be as sure as possible before advising the world. And this, it seems to me, is what the political member of the Bertrand Russell combination fails to do. His recantation after the visit to Soviet Russia was an act of admirable devotion to an ascertained truth; it is beyond praise. But was not his startling proclamation of a conversion to Communism just before he went, by the same token, somewhat cursory and careless?

Bertrand Russell has made a good many such startling shifts of opinion in the course of his work on social questions, more, by a good deal, than the changing conditions have warranted. I remember—it cannot be so long ago—his announcing in the *New Leader* that love, after all, is the only force that can save the world. Yet in 1948, in an address at Westminster School which he took pains to publish, he said:

"There must be in the world only one armed force supra-national and all-powerful . . . It is the only way to prevent Great

Wars. There is singularly little hope of establishing such a force by international agreement. . . . The Western Alliance with the United States and the Commonwealth have the nucleus of such a force. It must impose itself on the whole world, and remain powerful, uniquely so, until the world has been educated into a unified sanity."

A very far call from love as the savior of the world.

Though sprightly enough, none of these rapid changes seems quite so featherweight as his shift of passion and opinion in the last seven years on the subject of the fight against Communism. In 1950, in the *New York Times Magazine*, he issued a battle cry that must have roused thousands who care about real values to join in that fight. He depicted with militant eloquence the horrors of life under the Communist dictatorship: "Soviet man, crawling on his knees to betray his family and friends to slow butchery"; "A world in which human dignity counts for nothing"; a world in which "it is thought right and proper that men should be groveling slaves, bowing down before the semi-divine beings who embody the greatness of the state."

"It is this conception that we have to fight," he cried, "a conception which . . . would, if it prevailed, take everything out of life that gives it value, leaving nothing but a regimented collection of groveling animals. I cannot imagine a greater or more profound cause for which to fight."

During the eight years since that battle call was issued, the "regimented collection of groveling animals," with no change in its nature, has steadily gained ground throughout the world. The fight to which we were so gloriously summoned, though more desperate, is still being fought. And what has become of our intellectual standard bearer now, our great philosopher who came down from the heights of pure reason to summon us into battle for "all human values?" He sits aloft once more and informs us that "anti-Communism" may be classified with Communism as a "dogmatic and fanatical belief in some doctrine for which there is no evidence." "Nationalism, Fascism, Communism, and now anti-Communism," he says, "have all produced their crop of bigoted zealots ready to work untold horror

in the interests of some narrow creed."

And to certify this surrender to the enemy of all human values, he contributes a preface to another book written by one of the most unabashed defenders of that "regimented collection of groveling animals" in the western world, Cortis Lamoot.† In this preface he reaches the climax of a series of slanders against America that would, in a man less famed for the achievements of his mind, seem very nearly insane. I will quote but one example of this wild talk, since it is no pleasure to dwell on these flights of the feather-like partner in the firm of Bertrand Russell.

"Members of the FBI join even mildly liberal organizations as spies and report any unguarded word. Anybody who goes so far as to support equal rights for colored people, or to say a good word for the UN, is liable to visit by officers of the FBI and threatened, if not with persecution, at least with blacklisting and consequent inability to earn a living. When a sufficient state of terror has been produced by these means, the victim is informed that there is a way out: if he will denounce a sufficient number of his friends, he may obtain absolution."

I imagine that Bertrand Russell regards it as an example of unprejudiced logic to liken the extremes of intolerance to that which the passion of the fight against Communism has carried certain individuals in America to the systemized brutalities of the totalitarian police state. To my mind it suggests, rather, a deep-lying and irrational prejudice.

But that is not the point I wished to make in concluding this essay. The error underlying everything Russell now says about the "great fight" to which he summoned us so gloriously was present already in the summons. It is not a "conception" we have to fight, but a conspiracy—a conspiracy by seizing political power to force that conception upon an unwilling world. The problem is indeed complex and subtle how a relatively free society can, without destroying its own freedom, defeat such a conspiracy. There is room here for a wide latitude of opinion.

* *Portraits From Memory*, p. 38.

† *Freedom Is as Freedom Does*. Preface in the English edition only.

BERTRAND RUSSELL'S VIEWS ON RELIGION

- (27) Bertrand Russell's Views on Religion is a pamphlet on Russell with a forward written by Al Seckel (Editor of *Bertrand Russell on God and Religion* and *Bertrand Russell on Ethics, Sex and Marriage*)

Some excerpts from the pamphlet are reprinted below. You may purchase these pamphlets for ten cents per copy from Atheists United, 14542 Ventura Boulevard, Suite 211 Sherman Oaks, Ca. 91403

GOD

"I've observed that the belief in the goodness of God is inversely proportional to the evidence. When there's no evidence for it at all, people believe it, and when things are going well and you might believe it, they don't."

RELIGIONS

"The fact is that religion is no longer sufficiently vital to take hold of anything new, it was formed long ago to suit certain ancient needs, and has subsisted by the force of tradition, but is no longer able to assimilate anything that cannot be viewed traditionally."

FAITH

"What I wish to maintain is that all faiths do harm. We may define 'faith' as the firm belief in something for which there is no evidence. When there is evidence, no one speaks of 'faith'. We do not speak of faith that two and two are four or that the earth is round. We only speak of faith when we wish to substitute emotion for evidence."

PRAYER

"It is not by prayer and humility that you cause things to go as you wish, but by acquiring a knowledge of natural laws. The power you acquire in this way is much greater and more reliable than formerly supposed to be acquired by prayer, because you could never tell if your prayer was answered favourably in heaven."

LINUS PAULING

- (28) The Pauling Prize: A Welcome Honor from Norway from the Bulletin of the Atomic Scientists, Dec. 1963, vol. 19, no. 10, p. 18



"On October 11, Linus Pauling was awarded his second Nobel prize. The first was awarded in 1954 for his achievements in theoretical chemistry; the second for his relentless and dedicated campaign against the testing of nuclear weapons. Pauling's achievement in thus winning two Nobel prizes in two widely separated areas of human endeavor is unique. We extend to Dr. Pauling our sincere congratulations.

"The award of the Nobel Peace Prize to Pauling is a recognition that in our time scientists have become an important influence in mankind struggle. Pauling was among those who spoke out against nuclear weapons testing early and vigorously. He emphasized that the production of radioisotopes in these tests can lead to an increased frequency of congenital malformations in future generations. His estimates, as well as those of others, of the likely extent of this genetic damage, have helped to increase public appreciation of the danger.

His efforts to publicize this hazard included the well known petition to the United States of January 14, 1958, signed by 9,234 scientists from 44 countries, and the suit against the governments of the United States and the Soviet Union seeking a court injunction against nuclear weapons tests. Pauling's condemnation of these tests have been equally vigorous when levelled at either the government of the United States or at the government of the Soviet Union.

"Pauling's scientific work has encompassed a broad spectrum of molecular science. His earliest efforts were directed toward understanding the nature of chemical bond. He made significant contributions to theoretical chemistry and the knowledge of the molecular structure of chemical compounds. He emphasized the view that the behavior of such compounds can be understood in terms of their molecular structure. Beginning in the mid-1930s, he became increasingly interested in the molecular structure of biologically important compounds. This led to his work on the structure of proteins; coupled with this was a growing interest on his part in the broader field of biological phenomena. He made a significant contribution to biology by developing the concept of "molecular disease," such as sickle cell anemia based on a single "error" in the molecular structure of hemoglobin.

"The range of Dr. Pauling's genius has thus made him a key figure in controversy over the scientist in politics. While we have not always seen eye to eye with him on uses of tactics, we have only admiration for the courage, energy, and integrity with which he has pursued his principles. It pleases us as fellow Americans that the Norwegian Parliament has now given this special recognition to his role as scientist-citizen."

BOOK REVIEW

- (29) From the Journal of Pain and Symptom Management (Winter 1987, pp. 53-55), with thanks to MARVIN KOHL:

Voluntary Euthanasia
 Edited by A.B. Downing and Barbara Smoker
 Published by Peter Owen, London and
 Humanities International
 Atlantic Highlands, New Jersey, 1986, 303 pp.
 \$29.95

Reviewed by Marvin Kohl

The past two decades have witnessed both a notable increase of interest in voluntary euthanasia and considerable insurgence against the

practice. Under the influence of what may broadly be called quality-of-life points of view, advocates have urged that sanity and wisdom consist not in the pursuit of life but in the pursuit of a quality life and conversely that, where a life is irreparably blasted by the most loathsome forms of disease and degradation, it may be desirable to exit. Despite great variety in the kinds of justifications offered, quality-of-life advocates basically agree that voluntary euthanasia is sometimes excusable, permissible, virtuous, or obligatory. Indeed, the quality-

of-life group might well be called Promethean, since they are hostile to the idea of just letting nature take its course and insist that man should consciously and intelligently control his own destinies.

The contrary point of view is put forward with considerable vigor by anti-quality-of-life advocates or vitalists who argue that talk about worthwhile or worthless, meaningful or meaningless, quality or non-quality life generates formidable problems. Here too we find a diversity of philosophical and moral positions. But there

is general agreement that life is intrinsically valuable or that a human life can never be cor-

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rectly assessed as being worthless or to be sufficiently lacking in quality as to warrant the active pursuit of death. Against the euthanasianist's position, it is argued that a judgment about the quality of a person's life cannot in principle be a reasonable basis for killing that person.

This volume is an enlarged and updated edition of *Euthanasia and the Right to Life* (1969). The majority of papers—including Anthony Flew, Joseph Fletcher, Granville Williams, and Christian Barnard's—are written from the quality-of-life perspective. Yale Kamisar and Luke Gormally represent the opposition, each making an able case against euthanasia. In addition to Barnard and Gormally's papers, the new material in the volume includes the Vatican's Declaration, Colin Brewer's discussion of the hospice movement, P.V. Admiraal's outline of the way euthanasia is and should be practiced in the Netherlands, and an insightful article about the suicides of Arthur and Cynthia Koestler.

Let us begin with Barnard's story about a patient named Eli Kahn. Aged 78, he was suffering from carcinoma of the prostate, obstruction of the bowel, and very severe emphysema. Mr. Kahn said to his doctor: "You mustn't try to save my life. I am ready to die. The machine is worn out, and the mechanic must now give up." "No," was the reply, "this is not a hospital which just allows patients to die like that. We treat you here, we don't just let you die."

Unfortunately what happened to Mr. Kahn is all too familiar. After pointless surgery he developed problems with his lungs, and was intubated. During the night he somehow managed to disconnect the respirator. And in bed there was a note, written in a shaky hand. The message read: "Doctor, the real enemy is not death—the real enemy is inhumanity."

According to Barnard that also should be our message. We should not allow medicine to become inhumane. And to become unconcerned about the quality of life is to become inhumane. Thus he writes:

It is not true that we become doctors in order to prolong life. We become doctors in order to improve the quality of life, to give the patient a more enjoyable life . . . And the same is true when we are dealing with terminally ill patients: what we should ask ourselves is whether there is still any quality of life left. The doctor who is unconcerned about the quality of life is inhumane; and the real enemy is not death but inhumanity. (p 177)

Barnard's point about quality of life is well taken. We may attempt to dodge the issue and argue, as Gormally does, that quality of life arguments are not sound and that "the only reason for killing a man which is consistent with the true dignity of human beings is that the man deserves death." (p 89) But morality is not limited to a matter of desert. And the heart of Barnard's argument is that it is difficult to see how an inhuman act can be a moral one, even if it be one of omission.

But improving the quality of life is by no means the only function nor perhaps the most important function of medicine. And it is at best hyperbole to say that "the real enemy is not death but inhumanity." It is true that death may be a friend but more often than not it is an enemy. Thus it seems much closer to the truth to say that the general function of medicine is to improve both the quality and quantity of life. And even if we want to add that we are not talking about the prolongation of mere biological existence but the prolongation of life of at least minimal quality, undesirable death is still a very great enemy.

To prevent misunderstanding, let me say emphatically that I do not wish in any way to minimize the importance of the daily routine of most physicians who may not be engaged in combat against death but who decidedly help improve the quality of their patient's life. But I do wish to argue that because this function is important and must not be neglected, it does not follow that the fight against death is of no importance, or that it is a lesser function. What is often lost in the fury that accompanies public debates of this kind is the common sense understanding that being humane, improving the quality of life, and fighting against undesirable death are all necessary parts of modern medicine.

The harder question, the question of whether a patient still has any quality of life left or the more general question of what constitutes the lack of a quality life, stands on a somewhat different footing. All the evidence indicates that what we generally regard as a life of minimal quality is bound up with an individual's ability to satisfy certain kinds of reasonable desires or goals. It is undoubtedly true that men form different conceptions of what constitutes a life of high quality, even a life of sufficient quality, but many would unhesitatingly maintain that when a human being cannot possess or achieve any goals that life is devoid of quality. Quality of life advocates certainly think it reasonable to say that where an individual lacks both cerebral hemispheres (as in the case of the hydranencephalic infant), there is not even minimal quality life. They also think it reasonable to say that where an individual has permanently lost all higher brain function the same holds true.

When, however, we turn to cases where there is no brain damage or where there is less than full impairment, we find another judgment, which I will call the judgment that a life *lacks sufficient quality*. This is often blended indistinguishably with the judgment that there is *no quality*. Space does not permit full elaboration. But I do wish to suggest that, even if we admit that where there is no quality of life, death is not an injury to the decedent, it does not follow that this is true in all cases when a life lacks sufficient quality. To argue, as some libertarians do, that a life that merely tips on the side of a negative balance is sufficient to warrant voluntary death is, I believe, tantamount to saying that it is permissible for people to exit when life merely tips on the side of unhappiness. Such thinkers seem to forget that a life of this quality is not necessarily an empty, or nearly empty, one. It still may possess opportunity for great moments of satisfaction and achievement. So that exiting from a life that has just barely tipped to the negative side of the scale is one thing; exiting from a life devoid of any quality for its possessor still another.

Judgments as to quality of life become even more complicated. We can and should further distinguish between those who have just tipped to the negative side of the scale and those who are close to being devoid of quality. Eli Kahn was ready to die. But he welcomed death not because of cognitive incapacity. Nor did he decide to die because his life had just tipped to the negative side. His decision to die was made on significantly different grounds. Because of advanced prostatic cancer and very severe emphysema the judgment was that his life was *almost devoid of any quality*. This indicates that there is a difference—a vital logical, if not moral difference—between a *life devoid of any quality, one almost devoid of quality, and one that has just tipped on the negative side of the scale*.

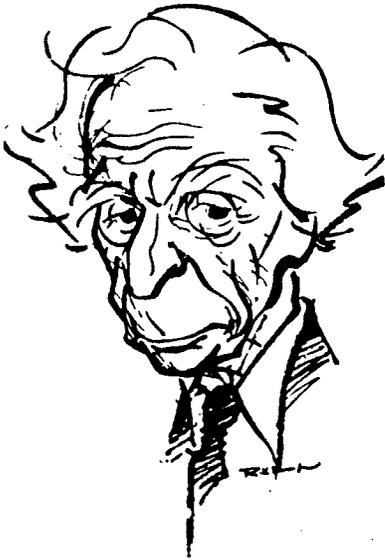
The essence of the quality-of-life position is that we are being inhumane when we do not actively respect the former conditions; that we are being inhuman when a patient correctly judges his own life to be devoid or almost devoid of quality and wants to die, and we do not help. Thus doing good in the sense of being beneficent or helping others is an essential part of being humane. It is the duty of every man, we are told, to be beneficent, ie, to be helpful to men or women in need according to one's means. This duty becomes a stricter one (and a necessary condition for being humane) when there is dire need and it is relatively easy to help. Contrary to Gormally's suggestion that the minimally moral man is one who rewards and punishes only on the basis of desert, Barnard and other quality-of-lifers are urging that it requires the recognition of the duty to help others when their need is dire and it is relatively easy to do so.

New books to lend, (continued.)

156. "A Bibliography on Philosophy and the Nuclear Debate" by William Gay. 12 pp offprint The Author.
 157. "Philosophy and the Contemporary Faces of Genocide" by William Gay 18 pp offprint The Author.

RUSSELL OBITUARY

- (31) Bertrand Russell is Dead is from the February 4, 1970 issue of the Times of India (New Delhi). The obit was written by J. D. Singh from the Times of India News Service.



LONDON, Feb. 3

Bertrand Russell died at his home in Wales this morning at the age of 97. He had been ill with influenza.

Philosopher, mathematician, logician and crusader, Lord Russell made a unique contribution to improving the moral and political climate of this century. His passionate advocacy of public causes, generally of an unpopular kind, made him a controversial figure and led to his imprisonment twice--first in 1918 and again in 1961.

During the First World War, he was a pacifist and campaigned for "no conscription". He was fined one hundred pounds (his library was seized to pay the fine) and removed from lectureship at Trinity College. In 1916 he was due to lecture at Harvard but the British Government refused to issue him a passport. In 1918 he was sentenced to six months' imprisonment for making comments on the American army which were intended to prejudice Britain's relations with the United States.

His second imprisonment came in September 1961. Impatient of its law-abiding methods he had left the campaign for nuclear disarmament which he had helped to found in 1958 and launched a civil disobedience movement. He was sentenced to two months' jail. He was 88.

As late as December last he protested to the Soviet Prime Minister, Mr. Kosygin, against the expulsion of the well-known author, Mr. Solzhenitsyn, from the Writers' Union.

Throughout his life he was an ornament and an acquisition to a variety of causes and worked actively for the Fabian Society, the free trade movement and women's suffrage. He stood unsuccessfully as a parliamentary candidate on three occasions--the first time in 1907 on the issue on women's suffrage.

Often called "the Voltaire of our time," he was a stimulating speaker and lecturer and prolific author and wrote more than 50 books, many of them on mathematics and philosophy.

In his "Principles of Mathematics" he explained that this purpose was first to show that all mathematics followed from symbolic logic and, secondly, to discover, as far as possible what were the principles of symbolic logic itself.

Bertrand Arthur William Russell was born on May 18, 1872, in one of England's aristocratic families known for its radical stand in politics. One of his ancestors, Lord William Russell, lost his head on a charge of rebellion against King Charles II while his grandfather, Lord John Russell, was one of Queen Victoria's Prime Ministers and famous for pushing through the Reform Bill of 1832.

Bertrand Russell's mother died when he was two and his father when Bertrand was three years old. His father had directed that his son should be brought up as an agnostic, and had appointed a free thinker as his guardian but the direction was set aside by a court.

As a young man he won an open scholarship to Trinity College where he took a first class in Mathematics and Moral Sciences. He spent some months as honorary attache at the British Embassy in Paris. After the First World War he visited Russia as a member of the British Labour Party delegation. In 1920 he went to China to deliver a series of lectures on behaviourism at Peking University .

On the death of his elder brother in 1931, he succeeded to the title as the third earl. He was awarded the Order of Merit in 1949, the Nobel Prize for literature in 1950, the Kalinga Prize in 1957 and Danish prize for outstanding contributions to European culture in 1960. He founded the Russell Peace Foundation and the Atlantic Peach Foundation.

He married four times and had three children, His obituary, he suggested some years ago, should mention that he had many friends and survived them all.

Bertrand Russell fought to save the world from the horror of nuclear war.

He had done much to change the course of philosophic study, but to most people he was a figure of opposition--his own opposition to many beliefs during his long life and others' opposition to his views.

He was best known as an advocate of civil disobedience who urged people to demonstrate against war, nuclear armaments and racial discrimination.

Advanced years did not diminish his fervour, and just before his 95th birthday in 1967 he organised the Bertrand Russell International War Crimes Tribunal -- unofficially and without legal standing -- in Stockholm. The Tribunal found America guilty of committing war crimes, in Viet Nam, and its Allies guilty of being accomplices.

Only last December he appealed to the U.N. Secretary-General, U Thant, to back an international war crimes commission to investigate the alleged "torture and genocide" by Americans in South Viet Nam.

He was reviled in his early years as a crank because of his views on pacifism and sexual freedom. Even as an octogenarian and nonagenarian he was mocked--and revered--for his views on the Cuban missile crisis, on the threat of the hydrogen bomb, and the Viet Nam war, and was thrown out of academic posts.

At the age of 90, he sat in the roadway to back his opinions, only to be hauled away to jail again, but gently.

In his later years, Bertrand was called "pro-communist" and "anti-American". A series of lectures on the British Broadcasting Corporation in 1945 were described by Moscow Radio as "the howling of a wolf".

THREE PASSIONS

In that year, he was reported as saying if communism could only be swept away by war, he would accept war in spite of all its destruction.

When his views on communism later mellowed, he lobbied the Soviet Government over the fate of an imprisoned student and raised with Premier Nikita Khrushchev the position of Jews in Russia.

He described himself as "never a good Victorian".

In his autobiography published in 1967, he said three passions had governed his life: "the longing for love, the search for knowledge and unbearable pity for the suffering of mankind".

"I have sought love, first, because it brings ecstasy so great that I would often have sacrificed all the rest of life for a few hours of joy", he said.--AP & Reuter.

"The Guardian" said that Russell's death will bring home the fact that his philosophical work has already taken its place alongside such greats as Descartes, Leibnitz and Kant.

"The Times", in a massive four-column obituary, said: "Bertrand Russell had a secure place in history. There exist no disciples of Russell. Instead there exist scores of inquiring philosophers driven by questions which Russell was the first to ask."

BERTRAND RUSSELL: A LIAR?

- (32) The following article appeared on page 2 of the Oct. 29, 1956 edition of the Daily Express (London).

Bertrand Russell is called a liar today by the Federal Bureau of Investigation.

The 84-year-old English philosopher has written a sizzling attack on the F.B.I. in a preface to a book due out tomorrow.

The book, a new edition of "Freedom Is As Freedom Does," is by 54 year old Corliss Lamont, Left-wing New York lecturer who has appeared several times before congressional committees.

Russell accuses the F.B.I. of employing "spies and agents provocateurs" and of creating "a terrorist system" in the U.S.

Informers are safe, he says, "so long as they continue to do the dirty work. But woe betide them if they repent."

What says the F.B.I.? "We decided we should never add dignity to the name of Bertrand Russell by making an official statement." said a Washington spokesman.

"The history of the F.B.I. will be published in two weeks' time. It is accurate and will stand in sharp contrast to what Russell said - a complete falsehood."

BR's foreword to Lamont's book is reproduced in RSN30-9 (May 1981).

BOOK REVIEWS

- (33) Ryan's "Bertrand Russell, A political life," reviewed by John Campbell (London Times Literary Supplement, July 1-7, 1988) ...with thanks to KEN KORBIN.

Bertrand Russell stood for Parliament three times in his long life - once in 1907 as a Liberal and twice in 1922 and 1923 for Labour. In the former case he stood specifically as a Suffragist in the rather special circumstances of a by-election at Wimbledon; while after the war he was careful to select true-blue Chelsea as a safe platform from which to make his gesture of support for Labour with no possibility of winning. When he did make a serious attempt in 1910 to secure the family pocket borough of Bedford, the local committee very wisely rejected him. For Russell was not in any normal sense of the word a politician at all. He could never co-operate happily in any sort of organization. His one experience of trying, in the No Conscription Fellowship in 1916-17, cured him very nearly for life of the ambition to try again; his presidency of the Campaign for Nuclear Disarmament in the late 1950s ended equally acrimoniously.

So Alan Ryan's subtitle is ambiguous. "A political life" normally implies a biography of a politician from which the personal and private life has largely been excluded. Alternatively it may mean a specialized study of one particular aspect of a varied career. Ryan's meaning is closer to the second, except that Russell, though not formally a politician, lived, wrote and thought for most of his life within a framework that was always in the broadest sense political. His format is in fact a clever device for allowing him to write freely about

the public Russell, whom most of us are interested in, leaving out on the one hand the mathematics and most of the philosophy and on the other all Russell's tortuous emotional and marital entanglements. Having thus cleared his ground, he has written an enjoyably lucid, shrewd and critically admiring assessment of the old goat's extraordinary mixture of clear-sighted and cock-eyed ideas.

Russell's political thinking was founded on his philosophical work: the authority with which he spoke and wrote on politics derived partly from his mathematical achievement, partly from his rank and pedigree. He belonged, as Ryan puts it, to two overlapping aristocracies, of birth and of exceptional talent. He was born not merely into the Liberal purple - his grandfather was Lord John Russell, his godfather John Stuart Mill - but into the radical tradition as well: his parents were prominent advocates of birth control and his midwife, debarred by the prejudices of the day from attending him as a doctor, was Elizabeth Garrett Anderson. For most of his life, however, Russell's radicalism was in some tension with his intellect. He lost his position at Trinity College, Cambridge, as a result of his opposition to the First World War, and gave away most of his money. He was thenceforth obliged, in order to support wives and children (and for several years from 1927 his experimental Beacon Hill School), to earn his living by his pen. Though he chafed at not

being able to get on with his serious work, most of his enormous output of political writing, over half a century from 1916 to the late 1960s, was written for money and therefore at least partly with the deliberate intention to shock.

Hence there are two Russells, expressing often contradictory views in quite distinct tones of voice. Russell One is the sober liberal - rational, sceptical and humane. Russell Two is a wild railer against the iniquities of the world - strident, personalized and foolishly exaggerated. Ryan actually distinguishes a third, the utopian preacher; but this is only the positive aspect of the hell-fire prophet. Both equally lack the intellectual rigour of what one would like to call the "true" Russell. The point is, for those who only remember him in extreme old age squatting intransigent in Trafalgar Square and, later still, violently denouncing American "genocide" in Vietnam through the mouth of his sinister disciple Ralph Schoenman, that the second Russell did not emerge only as an aberration at the end of his life but had been present throughout: as early as 1915 he was capable of alleging that the bishops supported the war because they hoped to get large dividends from their armament shares. He was always liable to spoil a good argument by intemperate personal abuse. His religious agnosticism, for instance, was quite rationally founded; yet his loathing of organized religion became so intense as to be at times disturbingly religiose itself.

The rationalist's desire for a faith was one of the springs of Russell's thought. This, Ryan suggests, was what initially drew him to mathematics: he wanted to discover the fundamental structure of things. He very early saw through the political flaws and economic errors of Marxism; but he understood its appeal as a secular religion, even though it was not for him. As an old liberal anti-tsarist he initially welcomed the 1917 revolution; but a visit to Russia in 1920 only confirmed his horror of the infant Soviet Union's inherent tyranny. With equal realism, Russell the sober sceptic similarly recognized the futility of the League of Nations, in which so many of his high-minded liberal friends like Gilbert Murray placed such faith; but characteristically Russell the utopian preacher insisted not that the League was over-ambitious but that the only effective safeguard of peace would be a world government. Once seized of the idea, he did not deign to bother his head about how it could be brought about. In Russell's mind shrewd *Realpolitik* coexisted bewilderingly with blind utopianism.

The dilemma that most exercised Russell all his life was the classic liberal dilemma of late nineteenth-century liberalism threatened by collectivism: how to secure for the many the freedom enjoyed by the few without thereby destroying it; how to preserve the intellectual integrity and cultural inheritance of the educated élite (which Russell prized more than anyone) in the face of advancing democracy (which he also supported); how to reconcile, in the terms of one of his best and most thoughtful political books, *Freedom and Organisation* (1934), the freedom of the autonomous individual with the necessary regulating organization of the State. So far as domestic politics were concerned, this sense of conflicting imperatives led him by the early 1950s to a really very sensible, if unexciting, Lib-Lab compromise: in particular his belief in the fundamental importance of education, and his own experience of running a private school, led him to place great value on pluralism against the monopolistic claims of the all-powerful State. But he had never really been a socialist even when he had joined the Independent Labour Party and stood for Parliament. He had declared himself a guild socialist as a sort of best-of-both-worlds fudge between Marxism and anarchic syndicalism. He really only called himself a socialist because he believed that capitalism caused war; and from 1914 on, the prevention of war was what animated his political passion.

In truth he was not very interested in domestic politics at all: Ryan points out that he never wrote anything between the wars about unemployment. It was the Great War which changed

his life, wrenching him out of his comfortable Bloomsburyish Cambridge niche. He joined first the Union of Democratic Control—writing a superb demolition of the *entente* policy of Sir Edward Grey—then (though he was already too old himself to be called up) the No Conscription Fellowship; he lost his job at Trinity and in 1918 was sent to prison for “insulting an ally”—the United States. (In six months inside, we are told, he read 200 books and wrote two.) For the rest of his life it was war and the increasingly monstrous threat of war that continued to trigger the emotionalism, extravagance, name-calling and, in the end, absurdity of Russell Two.

In 1936 Russell published the silliest of all his books and the only one he himself explicitly disavowed a few years later, *Which Way to Peace?*, an openly defeatist tract in which he argued that war would mean the certain end of European civilization and that therefore conquest by Hitler was the lesser evil. In reaching this conclusion Russell was influenced by the widespread expert consensus that (as Baldwin expressed it) “The bomber will always get through”. Heavy bombing of cities in the first days or hours of a war was expected to produce panic and the rapid disintegration of civil society. It is odd to find the habitually maverick Russell thus tamely accepting the received wisdom; as Ryan points out, he failed to consider either the prohibitive cost in aircraft of delivering such a knock-out assault or the possibility of mutual deterrence as an alternative to surrender. It was not because he was a pacifist. Russell was never a pacifist. He had no absolute objection to the taking of life, if the likely end justified the sacrifice. Back in 1900, he had defended the Boer War on the ground of Britain's civilizing mission: a British victory over the Boers would, he believed, advance the larger interest of the human race; therefore the war was justified. Forty-five years later, notoriously, when the Americans had the atom bomb but the Russians had not, he seriously proposed an American pre-emptive strike against the Soviet Union to prevent them acquiring it. Throughout his life Russell judged the issues of war and peace against the loftiest measurement of the future of humanity—as he reckoned it.

His attitude to both Russia and America changed little over his life: at least the poles between which his attitudes veered remained consistent. Russell Two hated them both equally. His virulent anti-Americanism did not make him in the least pro-Soviet: Russell One was quite clear that CND was no place for fellow-travellers. He was not “soft on Communism”; yet more powerfully than as the headquarters of world Communism, the Soviet Union always remained in his imagination the

cruel, backward imperialist Russia of the tsars. Loathing America, however, Russell One nevertheless simultaneously for a substantial period looked to the United States as the only possible guarantor of peace and the nucleus of his projected world government. In the mellow decade after 1945 when he began to age gracefully into the role of sage (“a new Voltaire?” Ryan asks, before emphasizing the differences), receiving the Order of Merit and a Nobel Prize for Literature, he actually supported the creation of Nato. Then, however, from about 1954 (when he was eighty-two) he began to age disgracefully into the raving old monomaniac of the Bertrand Russell Peace Foundation and the Vietnam Tribunals. Ryan is as kind to this sad coda as he can reasonably be; but he tellingly illustrates how far Russell Two had by the end slipped the last restraints of Russell One by quoting some of the uncritical idealization of the Vietcong that—if he did not actually write it—went out over his name. (Ryan judges that Russell did know broadly what he put his name to.) Hitherto Russell, even when at his most outraged by the iniquity of governments, whether British, Russian or American, had been scrupulously impervious to the sentimental fallacy of imputing special virtue to the victims of invasion or oppression. At the end he fell for it hook, line and sinker.

He thus brought himself down to the level of the very mindless slogan-chanting rabble he had, as one of the greatest living embodiments of Intellect, all his life most furiously despised. He should have died a decade sooner.

Yet for all the follies, contradictions and absurdities he catalogues—and that is largely omitting the distinctly unlovable human frailties of his private life—Ryan cannot suppress his admiration for Russell. Even Russell Two at his most egregious has a magnificent zest for life which is infectious and life-enhancing. What he said was ultimately less important than how he said it and the fact that he bothered to say it, insisted on saying it and went on saying it in the teeth of the condemnation of the righteous. It comes back, of course, to his aristocratic self-confidence in his right to speak out, addressing American Presidents, for instance, from Woodrow Wilson to Lyndon Johnson, with a lordly assurance of equality. Who can pretend to such self-confidence today? And for what values would a modern Russell speak? He was an extraordinary survivor from the high age of Liberalism into the world of nuclear war and mass extermination. Russell's liberal instincts, even when impractical, even when on occasion chillingly lofty, were rooted with absolute certainty in a morality, a faith in human possibility that we have lost. Who, in our cynical age, now speaks to overweening governments with such certainty?

(34) Ryan's "Bertrand Russell, A political life," reviewed by Oliver Conant in the Village Voice's Literary Supplement (November 1988)...with thanks to WARREN SMITH.

This modest, serious book by political historian Alan Ryan is a guide to the remarkably various views of Bertrand Russell. Ryan's prose—sober, dispassionate, donnish—can't hope to compete with the flash and sparkle of Russell's own style. However, anyone who welcomes the chance to be reminded of what Bertrand Russell meant in the world could do no better than to read Ryan's careful examination of his lesser-known but fascinating essays, pamphlets, and books. He has also provided well-researched commentary on Russell's astonishing public life—or was it lives?—as “polemicist, agitator, educator and popularizer.”

Despite Ryan's disclaimer that he has not written a biography, *Bertrand Russell* covers Russell's aristocratic and liberal upbringing; his qualified feminism; his courageous agitation against World War I, for which he served time in jail; his trip to the

USSR, which resulted in one of the earliest and harshest accounts of the course of the Russian revolution, *The Practice and Theory of Bolshevism*, written in 1920; his utopian educational ventures in the 1930s; his stormy visits to the U.S.; and the last two causes with which his name was associated, the Campaign for Nuclear Disarmament and the movement against the war in Vietnam.

Ryan most admires Russell's “refusal to grow old, calm down and become respectable.” Russell's vigor was in evidence throughout his long public life. When, in 1916, he threw in his lot with the group of young English pacifists called the “No-Conscription Fellowship,” he was already 44, with an established reputation. But Ryan's book is no hagiography. Russell's faults—his tendency to demonize his opponents, his polemical excesses and recklessness, his ar-

rogance, what Ryan tellingly calls the “curious thinness” in his argumentative style—are kept in plain view. Ryan deplores Russell's sentimentalized depictions of the Vietnamese (which, he notes, contradicted a long-held scorn for doctrines asserting the superior virtue of the oppressed) and his support for the Vietnamese Communists. To depict them as the leaders of a “purely indigenous movement of national liberation, with scarcely a communist in their ranks,” was, Ryan writes, “either disingenuous or self-deceived, or both.” It was also self-defeating, since it allowed his opponents to claim that he had become senile. Ryan himself is far from believing anything of the sort—in “War and Peace in the Nuclear Age,” he acknowledges fully the presence of Russell's observations on the barbarous American conduct of the war in Vietnam, and asks, movingly, “At the age of ninety-

three or ninety-five, what more could he do than cry out against the horror and lend his prestige and his name to those who seemed most energetic in combating it?”

Bertrand Russell was a man of volatile combinations: a rebel-aristocrat, a passionate rationalist. One of the more disquieting impressions to emerge from Ryan's “political life” is how reckless a man he could be, the extent to which he veered between extremes, capable of advocating “virtual anarchy at one moment and a completely controlled society at the next.” Yet Russell consistently attempted to write and speak as a free intelligence, a task that was passed on to him by the great 19th century liberals and radicals, including his own godfather, John Stuart Mill. In an atmosphere as fouled with aversion to liberalism as ours, a man like Bertrand Russell is in danger of seeming irrecoverably alien.

BR RECOLLECTED

(35) Victor Lowe reminisces, in the Baltimore Sun (6/16/74, p.K3). Our thanks to HARRY RUJA:

Tea with the 'Mad Hatter'

By VICTOR LOWE

When Bertrand Russell was at Harvard University for the fall term of 1940, he looked like the Mad Hatter. We met ~~but had no real talk.~~ But in the summer of 1965 I did want to talk to him very much. I was in England to research the life of Alfred North Whitehead, the philosopher whose work had first drawn me to Harvard where I became his student in 1929. Russell had been his student in the Nineties as an undergraduate at Cambridge University, and later—before Whitehead moved from mathematics to philosophy—his intimate friend and his collaborator on the monumental, three volume "Principia Mathematica." He wrote me from his home in North Wales that he would be happy to see me there; he had a fair number of Whitehead letters that he would let me copy. (A bonanza, for Whitehead was a notorious non-letter-writer—unlike Russell who wrote letters incessantly.)

The house in which he had lived for the last nine years, Plas Penrhyn, stood above and behind the oddly charming, fake-Italian resort town of Portmerion, where I put up at the hotel. The house was smallish, but pleasantly secluded from the road by beech trees and with a magnificent view of mountains, Cardigan Bay, and the Glassyn River valley.

I never saw a servant there—then or at a later visit. Lady Russell opened the door and brought tea into the living-room. She was in her 60's, a small, attractive woman, civilized and utterly devoted to him. A peace-button in her lapel declared: "I like Bertrand Russell." Edith Finch was his fourth wife. As a woman once said to me, "four wives isn't many for a man his age."

As I looked at Russell I thought, "How he has shrunk!" But age had miniaturized rather than changed him. His hazel eyes were as direct, his jaw as firm or firmer above the wrinkled neck. He had lost nothing except that look of the Mad Hatter. His only visible concession to age was in wearing slippers instead of shoes. But why shouldn't an earl wear slippers in his own house?

His wife wore a hearing aid; Russell, she told me later, should have worn his too, but he could not adjust it. (His incompetence with mechanical contraptions was legendary.) My speech is naturally slow, however, and in our talks

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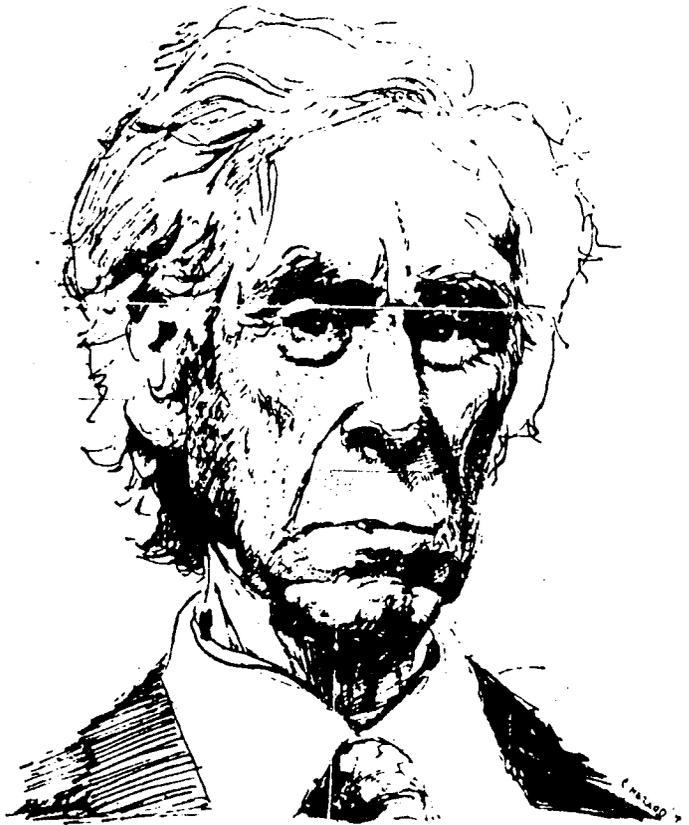
he missed but one word—Xerox. I had rashly assumed that there would be a Xerox machine not far away with which Russell's secretary and I could copy the letters quickly. When I mentioned this dream to explain why I had left my portable typewriter in London, he only said, "You can use mine, in my study," and took me upstairs to a small, plain room. The typewriter was a Remington Noiseless, apparently one of the first of its kind; but it worked, once you learned its tricks and manners, and I was glad to humor it.

Whitehead, Russell said, had been a superb teacher. As I copied the letters of the "Principia" years, I became convinced that the teacher-pupil relationship had not wholly disappeared. At 30 Russell was unhappy, easily discouraged. I was struck by the frequency with which Whitehead praised the work that Russell had sent him. But their work could not have been so good if Whitehead had been soft in his criticisms. He was not. One letter, interestingly, had not been saved in toto: there were only two sentences.—"Everything, even the purpose of the book, has been sacrificed to making the proofs look short and neat. It is essential, especially in the early parts, that the proofs be written out fully."

I could not ask Russell directly what he had destroyed, but I did ask why he had saved those two sentences. "Because they show that the fullness of 'Principia' is due to Whitehead." In his "Autobiography," published two years later, Russell quoted the first sentence for another purpose—to show that as his first marriage began to disintegrate his unreal state of mind made even his mathematical work defective. I think, however, that in his treatment of many subjects Russell was always neat and often too short; considerations that would interfere with a simple, witty conclusion did not get considered.

I came back to Russell's house the next morning to go on copying. A pretty, barefoot teen-ager let me in. When I asked if she was a granddaughter she answered pleasantly, "Oh, there are hundreds of us." Around noon he came into the study to see if I was comfortable and to apologize for not asking me to lunch. Then he took me out through the garden and showed me a short-cut through a cow pasture to my hotel.

In the afternoon we talked for an hour. Russell's speech was deliberate, never hurried. His voice usually rose at the end of a sentence, as if to say: this is the truth, period. No groping for words; Russell, the most highly verbal-



Bertrand Russell

Charles Hayward, Sunpapers/ARTIST

ized man I have known, thought entirely in them.

Naturally, he could not answer half the questions I asked about the Whitehead he knew 60 years earlier. As to when their collaboration started he could only say, "It grew up." When he was quite specific (and, as it turned out, accurate) about the sums that the Royal Society, he, and Whitehead had put up towards publication I thought, "What a memory, at 93!" However, I later found the same figures in his autobiography; they were part of a story with a witty punchline, the sort of story that one finds oneself reeling off by rote—a good conversational set-piece.

At Harvard, some people called Whitehead a saint. I asked Russell, who has often mentioned Whitehead's great kind-

ness to him, whether he thought it was the right word. "No," thoughtfully. "Whitehead was a complicated man." "Saint," he pointed out, "is a religious word." His voice rose. "And I don't like religion!"

At the time of their collaboration Whitehead, like Russell, believed that there were no rational arguments for God's existence, and called himself an agnostic. The agnosticism did not last. Russell said that the death of Whitehead's son in the war "made him want to believe in immortality." As Russell knew that Whitehead when young had almost become a Catholic, I raised the possibility that he had always wanted to be religious. Russell dismissed it: "I suppose that when Whitehead professed to be an agnostic he really was one." It seemed to me, though I did not say so,

that human beings can be more complicated than Russell would allow.

Russell first went to prison for pacifism in World War I. The Whiteheads had two sons in the service. Whitehead himself did some mathematical work for the war effort—from a sense of duty, and with a heavy heart. Russell's only comment was, "It must have given him some happiness, or he wouldn't have done it." Yet Russell told me emphatically that there had never been a break between them. I believed him. Letters I had copied not only showed how strongly the Whiteheads disagreed with his pacifism, but their strong sympathy when he was persecuted for it. The letters were quite moving.

I was surprised, though, when he told me with equal emphasis that Whitehead had never influenced his philosophy. Both publicly and in our correspondence he had fully acknowledged his debt to Whitehead in the early development of his philosophy of science. I silently concluded that Russell's denial simply expressed his rejection of Whitehead's later work.

Russell himself always felt it both a duty and a pleasure to expose and denounce wrongdoing by governments. There was pride in his voice when he said that one of his ancestors had his head cut off by the king.

At the end of the second day, I looked in on Russell and his family to say thank you and good-by, and then let myself out the side door, to the garden and the cow pasture. Just inside the door, a table held a neat stack of outgoing letters. The one on top was addressed to Ho Chi Minh.

I was next in England in 1967 on a leave of absence from Johns Hopkins, and anxious to see Russell again. He invited me and my wife to tea at Plas Penrhyn on a Sunday in early May. Lady Russell brought us in. Before my mind full of Whitehead, I had not noticed in the hall the Epstein bust of Russell before which my wife stopped, delighted. In the same way, I had only seen the living-room as pleasant, liveable and uncluttered. It was also—my wife tells me—full of beautiful things, from the rare old Chinese scroll paintings to the exquisite Eighteenth Century teacups. On a table there were tall tulips with unusual blue markings. "How lovely! What are they?" Neither Russell nor his wife knew. "We must ask the gardener." But it was a courtesy answer. Gardens were not their subject.

Russell's appearance had not changed in two years. His wife, pointing to a round, filled pipe-holder, told us that he had smoked them all since breakfast.

When my wife had last seen him, in 1940, she felt an aura which suggested that he did not suffer fools gladly. In awe, she could say nothing but, "Yes, Lord Russell," and "No, Lord Russell." Now that was gone. Within two weeks of his 95th birthday, he looked civilized, engaging, and not above a bit of gossiping about people they had both known and who could no longer be hurt. They could and did gossip.

She admired the unusually heavy gold watchchain across his vest. "My grandfather had one like it," Russell said. "This one belonged to my grandfather, Lord John Russell." He touched it, and spoke the name proudly and affectionately.

There was an echo of the same feeling when the talk drifted to his first and most distinguished mistress, Lady Octoline Morrell, a duke's daughter who had married a commoner. "We understood each other," he said unselfconsciously. "You see, we were both aristocrats."

We had been asked to stay for an hour, but to our delight were kept an extra 30 minutes. Neither of us saw Bertrand Russell again, but I sent several letters with further questions about Whitehead; at decent intervals, for I respected his preoccupation with peace. He answered them all. Russell was a kind man.

There is much to be said for calling him the English Voltaire, as many did when he died in 1970. His reaction to suffering was pity and great anger, he had exclaimed to me, "Men take their greatest pleasure in killing other men!" He was a man of great courage and goodwill and a brilliant man—but not a meditative one. His incorrigible wit got in the way, and demanded exaggerations of reality.

It is not the meditative mind, but the simplifying, fighting one that gains a big following. I saw the size of Russell's when the centenary of his birth was celebrated two years ago at McMaster University in Hamilton, Ontario, where the Bertrand Russell Archives are kept. It drew an amazing crowd. Since Russell was an important philosopher, the author of about 70 books, and a man who could not open his mouth without scolding against hypocrisy and respectability, professors, bibliographers, journalists, and simple acolytes all celebrated together. Some of the proceedings would have made him laugh, but I think that on the whole he would have found that big show highly gratifying. Unlike Whitehead, he relished publicity. And I think, odd though it seems when one considers his accomplishments, that he never ceased to need praise and encouragement.

RELIGION

(36) From Wisconsin State Journal (5/13/88) and Freethought Today (7/88, p.24):

Tutu right for wrong reason

By Annie Laurie Gaylor

Archbishop Desmond Tutu is a great human being, and one whose personal charm and warmth seem irresistible. But as a feminist and a freethinker, I also feel greatly disappointed in his message.

I am sure many other non-Christians who applaud his cause, but who were forgotten by him during his Madison visit, also felt estrangement.

Tutu asks us to base our commitment to equality and justice not on human values, but on adherence to the dictates of supernatural authority. The elderly black woman walking down the dusty streets of Soweto deserves "not just respect but reverence," he said, because she is "God's child." His views, he said, are not adopted as "a political ideology but on the basis of Scriptures. You and I and all of us for the sake of the survival of our global village home have to oppose apartheid and racism and injustice wherever we find them."

In the historic pattern of the powerless, Tutu has adopted the religion of his oppressors. The oppressed often desperately hope that, if one of their own could be accepted as a mouthpiece for God, the oppressors

Gaylor is editor of Freethought Today, a newspaper published by the Freedom From Religion Foundation, Madison.

Guest column

would finally listen.

Tutu seeks to persuade not on the justice of his cause, but on the authority of a religion whose patriarchal, hierarchical values created the very oppression he seeks to end.

Bertrand Russell once noted: "Cruel men believe in a cruel God and use their belief to excuse their cruelty. Only kindly men believe in a kindly God, and they would be kindly in any case." Clearly, Tutu is a kindly man who could only believe in a kindly god. Because Tutu is kind, he sees only the kind references in the Scriptures he upholds so passionately. But basing a movement of human liberation on the Bible is like building on quicksand.

Even conventionally religious Winnie Mandela notes in her book "Part of My Soul Went With Him": "... the white man came with a Bible in one hand and a gun in the other; he gave the black man the Bible while taking his land. He taught the black man that when master hits the one cheek, you turn the other. And while the white man was enjoying his heaven on this earth, he wanted us to believe we would have our share of the fat of the land in the next world."

Historically, Christianity has supported and upheld slavery, segregation

and racism. Abolitionist Theodore Parker once remarked that if the whole American church had "dropped through the continent and disappeared altogether, the anti-slavery cause would have been further on."

Other than the Unitarians and Quakers, mainstream churches were Johnny-come-latelies in opposing slavery. Mid-1800s estimates reported 80,000 slaves owned by Presbyterians, 225,000 by Baptists and 250,000 by Methodists. Tutu might be interested to know that Anglicans probably owned most of the rest of the nearly 4 million blacks held in slavery at the beginning of the Civil War.

Why was this, and why is the church the backbone of apartheid in South Africa? The Bible from which Tutu claims all authority for racial equality is riddled with laws, endorsements and commandments for slavery.

Exodus 21 contains barbaric orders for slavery and punishment of insurrection. Jesus' parables tell of slaves justly whipped and "delivered to the tormentors" (Matthew 18:34). Paul tells slaves to honor their owners (Tim. 6:1); servants are told to obey with "fear and trembling" (Titus 2:9); "Servants, be subject to your masters in all fear" (1 Peter 2:18). Paul even turns in a runaway slave (Epistle of Paul to Philemon).

My sermon to Archbishop Tutu is this. If you look to an authority outside yourself, outside the human mind



Desmond Tutu

and heart, you will never solve any injustice. Injustice is created by human beings (often in the name of religion); justice must likewise be created by human beings. When you argue from authority, you must remember that there will always be an opposite authority. When you say "God" grants us freedom and equality, you are talking like a slave, and, Mr. Tutu, you of all people are not worthy of that.

Social justice is not right because a Big Daddy tells us so — it is right because our human reason and compassion tell us so. The elderly African woman walking down that dusty road does deserve respect and reverence, not because she is "God's child" but because she is a human child.

NEW MEMBERS

(37) We welcome these new members:

MR. BEN CALLARD /88//21 W. ASHMEAD PLACE NORTH/PHILADELPHIA/PA/19144/ /
 MR. ETTORE L. CAMPANILE /88//62 WATERSEDGE ROAD/SOUTHAMPTON/NY/11968/ /
 MR. BARRY GOLDMAN/88//19919 ROSLYN/DETROIT/MI/48221
 MR. RUBEN GOMEZ /88//13799 CHARA ST./MORENO VALLEY/CA/92388/ /
 MR. MARK HENRICKSEN/88//PO BOX 1129/EL RENO, OK 73036
 MR. WILLIAM A. JONES /88//PO BOX 7120/EVERETT/WA/98201/ /
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 MR. JOHN F. SCHAAK /88//PO BOX 449/FILLMORE/CA/93015/ /
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 MS. SUSAN BERLIN VOMBRACK /88//4126 DEL MAR ST./LONG BEACH/CA/90807/ /

ABOUT BERTRAND RUSSELL

(38) More on the Mad Hatter, from Martin Gardner's "Annotated Alice". Thank you, TOM STANLEY.

"It is impossible to describe Bertrand Russell," writes Norbert Wiener in Chapter 14 of his autobiography *Ex-Prodigy*, "except by saying that he looks like the Mad Hatter . . . the caricature of Tenniel almost argues an anticipation on the part of the artist." Wiener goes on to point out the likenesses of philosophers J. M. E. McTaggart and G. E. Moore, two of Russell's fellow dons at Cambridge, to the Dormouse and March Hare respectively. The three men were known in the community as the Mad Tea Party of Trinity.



This is Tenniel's caricature

ABOUT RUSSELL'S WRITINGS

(39)

From the Philadelphia Inquirer (8/2/53, p. 19, Society). Our thanks to HARRY RUJA.

Russell, 81, Tells Stories With Twinkle

SATAN IN THE SUBURBS. By Bertrand Russell. (Simon and Schuster. 148 pp. \$3)

MATHEMATICIAN, philosopher and Nobel Prize-winner.

Bertrand Russell, in his 81st year, presents a new facet of his versatile powers in this slender volume of short stories.

While he would hardly merit handsprings from the public for the present achievement alone, many readers will wish to read these tales, not only for their special charm and wit, but because they are, after all, from the pen of one of the world's leading citizens.

There are four short stories here, and a novelette which bears the book's title. All are odd, unclassifiable. There is a marked Victorian or "old-fashioned" flavor to the prose, but with an added element—which might be called the twinkle in an octogenarian's eye.

The tales appear to stem from a familiarity with a host of writers: Beerbohm, Dumas, Bronte, Haggard, Stevenson and others of the pre-20th century school of story-telling. Some readers will

detect the Voltairian touch and, too, the influence of H. G. Wells.

Russell, in his preface, states, "Each of them was written for its own sake, simply as a story, and if it is found either interesting or amusing it has served its purpose."

No one will deny that entertainment is the book's main purpose. The pen-and-ink drawings by Asger Scott, which embellish the tales, are particularly good, and suggest that more publishers might employ the services of illustrators.

WILLIAM TARG

Did you notice the price of a hard-cover book in 1953?

(40)

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1989 MEETING: NYC JUNE 24,25

HAVE YOU MAILED YOUR RENEWAL DUES?

RUSSELL SOCIETY NEWS

No. 61

February 1989

- (1) Highlights: Annual Meeting 89: program (2), arrangements (4). Ayer interview (33). BR reviews Schweitzer book (13). Early renewer Honor Roll (19). Are your dues overdue? (24). 15-Year Index of BRS newsletters (32). High praise (unintended) from *Punch* (3). Lamont's new book (25). Moorhead's *Meaning of Life* (26). Recommended reading: *Opposing Viewpoints* (18). Ryan's *Bertrand Russell: A Political Life*, reviewed by Galbraith (8), Goodman (10, Hampshire (5), Kramer (6). The Index is at the end. An asterisk in the left column = a request.

ANNUAL MEETING (1989)

- (2) June 23-25, 1989, NYC. The theme: *Reality vs. Illusion: Death, War and the Problem of Skepticism.*

Friday, June 23...at Milford Plaza Hotel

4-6pm Registration
 7:30-8:45 Welcome, Presentation of 1989 Book Award, and "Russell's Political Life"
 8:45-9:00 Coffee break
 9:00 Board of Directors Meeting [all members welcome]

Saturday, June 24...at Ethical Culture Society (Social Hall)

8-9am Registration
 9:00-10:00 Russell movies, tour of NYC, or possible panel on "Skepticism and the Positive Rule of Illusion"
 10:30-10:45 Coffee break
 10:45-11:45 General Meeting
 12:00-1:30 Lunch
 1:30-3:00 Paper: Alan Ryan, Princeton University
 "Russell's Pacifism"
 3:00-3:15 Coffee break
 3:15-4:15 Paper: Marvin Kohl, SUNY at Fredonia
 "Understanding the Pragmatics of Pacifism"
 5:00-6:00 Red Hackle Cocktail Hour

Tentative program----->

8:00 Banquet...at Milford Plaza Hotel
 9:00 Presentation of 1989 BRS Award to Paul Edwards
 Talk: Paul Edwards, CUNY at Brooklyn
 "Voltaire and the Role of Skepticism"

Sunday, June 25...at Ethical Culture Society

9:30-10:30 Paper: Tim Madigan, *Free Inquiry*
 "The Rationality of Waging War"
 10:30-10:45 Coffee break
 10:45-11:45 Paper: Michael Rockler, Rutgers at Camden
 "Skepticism and Education"
 12-1:30 Lunch
 1:3--6:00 Open Possible paper:
 "Russell's Optimism about the Future"

ABOUT BERTRAND RUSSELL

- (3) High praise (unintended), from *Punch* (5/17/67, p. 702), with a bow to HARRY RUJA:

According to the founder of the new Havelock Ellis Society, "all of us are members of the Abortion Law Reform Society. My wife and I are also members of the Family Planning Association, The Homosexual Law Reform Society, and I'm an executive of the Vegetarian Movement." Gather ye rosebuds, chum; it can only be a matter of days before Lord Russell makes a takeover bid.

Page 23 -- with Dora Russell's obituary in the London Times -- is missing from this issue, the result of a printing foul-up. The last two paragraphs of the obit. appear on Page 24. We will include the entire item in the next (May) issue.

ANNUAL MEETING (CONTINUED)

ETHICAL CULTURE SOCIETY
2 West 64th Street
New York, NY 10023

MILFORD PLAZA HOTEL
270 West 45th Street
New York, NY 10036

Registration Fee = \$65.00 (Includes Banquet)

Single Day Registration: Saturday = \$15.00

Sunday = \$10.00

Students and Senior Citizens pay no Registration Fee
Banquet = \$40.00

(4) Arrangements----->

To register, use Registration Form on blue top page of this newsletter

Please mail completed Form and Registration Fee (payable to BRS '89)
by May 15th to:

Professor Michael Rockler
Department of Education
SUNJ Rutgers at Camden
Camden, NJ 08102
609-757-6051

To reserve a room at Milford Plaza Hotel:
from any State except New York State: 800-221-2690
from NY State: 800-522-6447
from New York City: 869-3600

Rate = \$80.00 Single, \$90.00 Double. Identify yourself as a Bertrand
Russell Society member to get the reduced rate. Reserve by May 15th

Alternative accommodations: West Side YMCA, 5 West 63rd Street, New
York, NY 10023. One block from Ethical Culture Society. 212-787-4400

BOOK REVIEWS

- (5) Bertrand Russell: A Political Life by Alan Ryan, is receiving a great many reviews. We included three of them in our last issue, and have four in this one. The great number of reviews of this book indicates the great interest in Russell that continues to exist 19 years after his death.

Author Alan Ryan will present a paper, *Russell's Pacifism*, at the BRS Annual Meeting, the afternoon of June 23rd.

Here is Stuart Hampshire's review, in the *New York Review of Books* (2/2/89, pp. 7-9):

Engaged Philosopher

Bertrand Russell: A Political Life
by Alan Ryan.
Hill and Wang, 226 pp., \$19.95

Stuart Hampshire

International politics since about 1938 has had one feature in common with the stock market: the major events have proved to be unpredictable, or at least they have not been predicted by the experts. In guessing the future, one would have done just as well to go to a fortune-teller or to try a crystal ball. Some examples of the major turning points have been, listed in no particular order: the Molotov-Ribbentrop Pact, Erhard's *Wirtschaftswunder* in West Germany, the

erection of the Berlin Wall, the success of Sputnik, the Sino-Soviet split, Khrushchev's introduction of missiles into Cuba and the ensuing crisis, the eclipse of the Communist party in France, the recent Palestinian uprising and its successful prolongation. It is not surprising that the experts and commentators are usually caught off-guard, explaining the change in retrospect in various plausible sounding styles. We have no general theory, even of the roughest kind, that might

point to the mechanisms of political change, or that might pick out salient tendencies and suggest to us what we should expect in international affairs in the next year or two.

In his very pleasantly written and enjoyable book, Alan Ryan often has to say that Bertrand Russell's analyses of international politics at particular moments, and his expectations based on the analysis, were plainly wrong, particularly during the later part of his life, in his seven-

ties, eighties, and nineties, when he was disappointed, embittered, and angry, and when he was unwilling any longer to write in measured tones. But when they are judged by the criterion of successful prediction the wise commentators, calm editorial writers, and careful political analysts in my reading have not done much better than Bertrand Russell or Proust's M. Norpois.

From 1914 onward, Russell immersed

himself in a sea of uncertainties because the horror of the war had implanted in him an intense and unappeasable sense of public responsibility. He could not bear to think of the suffering and the immense and continuing waste of life attributable to political stupidity. Yet his autobiography shows that the search for certainties was the driving force in his intellectual experiences, and the center of some of his strongest emotions. There is therefore a strangeness in the story that Ryan has to tell of the masterful philosopher of logic who turned himself into a political commentator and militant activist.

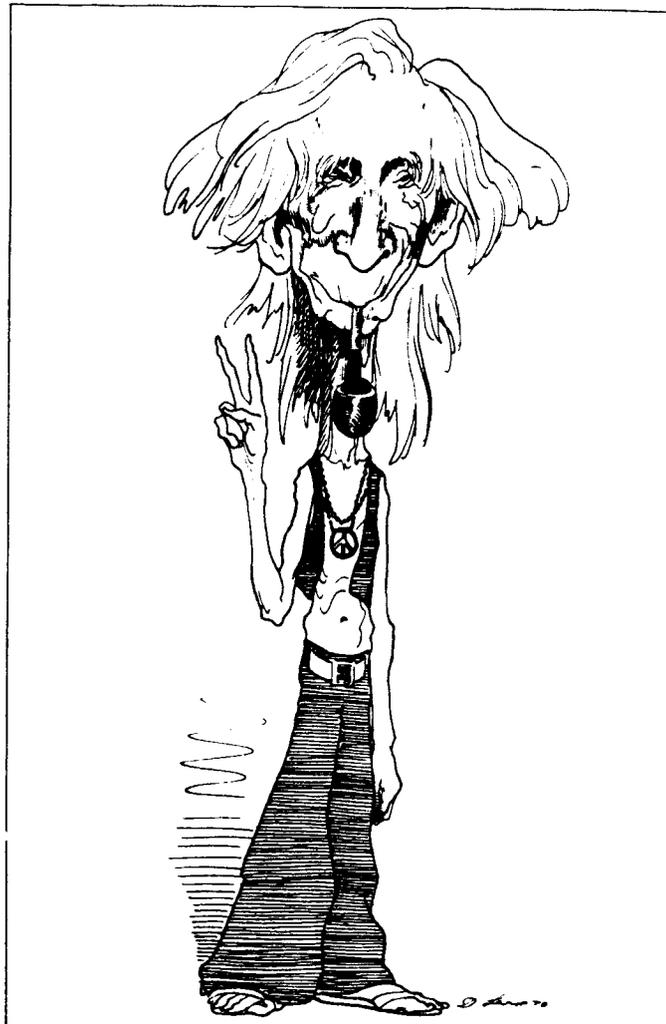
The response of ordinary men and women to the outbreak of war in 1914 provided the dividing line in Russell's life. Their normal response in Britain was one of resolute cheerfulness, optimism, steady loyalty, and a readiness to endure the unanticipated ghastliness of the trenches almost without comment. Even now it is difficult to read about the battles of the Somme or Nivelle's offensive or the battle of Passchendaele without amazement, because in World War II only the battles on the Eastern front could show an equal profligacy in the waste of lives in an ocean of suffering. Privately educated among aristocratic radicals, and self-consciously the heir of a famous tradition of liberal reform, Russell had an outlook upon the world that had been set in a final mold in Cambridge; and this was the Edwardian Cambridge of Sidgwick and of G. E. Moore, which at the time seemed likely to be entirely secure in the propagation of its values far into the tranquil future, and at least as long as the British Navy policed the seas. That the great movement of democratic reform in the preceding century had led up to the catastrophe of hate, destruction, and unthinking nationalism that occurred in 1914, that the mass of the population in Britain, and particularly of the working population, accepted the facts of modern mechanized warfare without protest—both these considerations led Russell to change his way of life, and to become a permanent and active enemy of established moral values. Estranged from his friend and collaborator in the great *Principia Mathematica* of 1910, A. N. Whitehead, and from many of his colleagues at Trinity College, Cambridge, having lost his fellowship there, and imprisoned for his antiwar activities, he became henceforth a prophet of Enlightenment as well as a philosopher, and supported himself by his writing outside the shelter of British universities.

In explaining Russell's public life after 1914, Ryan emphasizes the confidence, and the sense of natural leadership and political responsibility, that Russell derived, perhaps only semiconsciously, from his aristocratic birth. This is no doubt part of the truth, and Ryan cites evidence from the correspondence with Ottoline Morrell, the daughter of a duke, whom Russell had for some years loved and who was always an intimate friend. I believe that his prophetic role had another and more direct source in his intellectual formation at Cambridge. It would be an exaggeration to say that throughout his life he always found it difficult to take any man seriously who was not educated at Cambridge, but not too much of an

exaggeration; Oxford University and the United States, for example, he viewed with a suspicion and distaste which sometimes were half-humorous attitudes, but also half-serious. England was the country to which he was fiercely attached, as he declared in his autobiography, and attached with an undisguised chauvinism. This left foreigners in second place, even while they conveyed their admiration of him as logician and as philosopher from all over the world. Within England Cambridge was his spiritual home, and, after his parents died early in his life, he had had no conventional home that could compete with Cambridge in his memory. He always retained the manner of one who had as a young man belonged to an intellectual elite, a manner that was characteristic of those who had belonged to the secret

plainly felt a contempt for uneducated people which is entirely at odds with the sentimental profession of solidarity with humanity's offerings which opens his *Autobiography*. The assertion that Darwin was worth thirty million ordinary men is not easy to reconcile with the claim that "Echoes of cries of pain reverberate in my heart."

I believe that there are two misunderstandings here. First, there is a confusion between, on the one hand, allegiance to liberal and socialist values and, on the other, a respect for the voice of the people and for the opinions of the majority. There generally is not in fact any correlation between these two attitudes, and I cannot see why such a correlation should



society of the Apostles in its heyday.

Russell's pastoral attitude to the mass of mankind, his sense of superiority and of responsibility and his lack of shame in expressing them, seems to me to have been on the whole reasonable and not to have been at all malign in its effects. Here I am in part disagreeing with Ryan's interpretation of Russell's political philosophy and of some of the reasons and motives behind it. He remarks that Russell

be expected. Secondly, there is, I believe, a misunderstanding of Russell.

Russell early in his life experienced an intense response to the beauty of intellectual order. He found that he was happiest when he could discern hard, rock-like patterns of thought that stand out distinctly and unmistakably in a rarefied air, at a great height of abstraction and away from ordinary objects, and from their

casual associations. The *Autobiography* describes his joy in following Euclid as a child. This joy in intellectual order permeated his whole life and it could be heard in the accents of his speech and in the shape of his sentences. When he gave the first, and easily the best, set of Reith lectures on a public theme on the BBC, under the title *Authority and the Individual* (1949), a very large audience listened with pleasure to the flow of abstract argument. His own love of clarity and order, alive in his sentences and in his voice, made the logical abstractions seem as concrete as chairs and tables. It was a feat of popularizing argument unequalled in my experience, because it was so evidently spontaneous. From childhood to old age, chairs and tables, the actual or apparent furniture of the world, were never as real for him as logical structures, and in these broadcasts he was just opening a corner of his private world to the public.

A passion for intellectual order, and an emotional response to the beauty of abstract ideas, ranked and linked together, is one possible model of a philosopher, the model that Plato promoted as his ideal. Perhaps Plato himself half conformed naturally to this ideal, and half felt contrary temptations, temptations to diversions and digressions, to the play of imagery and to literary experiment and to storytelling. The wholehearted Platonic philosopher, like Russell, is unavoidably aristocratic in his attitudes, because he rejects received opinions and unexamined prejudices, and, above all, he hates demagoguery. Hating demagogues and bad arguments, he is unlikely to show respect for their victims in the populace at large, who perpetually ensure by their credulity that specious arguments are profitable. In oligarchic societies, as in Plato's Greece, or in mid-nineteenth-century England, it was unnecessary to pretend to respect the opinions and judgments of the majority, and Macaulay and Matthew Arnold, for example, were in this respect Russell's companions in making no pretense of admiring ordinary men, as opposed to arguing against the social system that oppressed them. But since 1918 in Britain, and in the age of Lloyd George and of H. G. Wells, liberalism and populism became increasingly associated as naturally marching together. Following the successes of popular conservatism in the US, Britain, Israel, and elsewhere, we now know that *vox populi* only rarely and in exceptional circumstances—after a war, for instance—proclaims the supremacy of liberal values. Russell certainly looked down on the majority of his compatriots as the largely helpless victims of hired opinion makers and Establishment hacks. This did not prevent him from feeling agonized by the waste of lives through wars and through avoidable poverty.

In 1896 six witty and clear lectures delivered at the recently founded London School of Economics were published under the title *German Social Democracy*. This was Russell's first entry into social philosophy. He rejected Marx's labor theory of value and he was shrewd and amusing in his assessment of Ferdinand Lassalle's leadership of the Socialist party in Germany. The years of great philosophical achievement followed: *Principia*

Mathematica, written with Whitehead (1910, 1912, 1913), and *The Problems of Philosophy* (1912), a small masterpiece. His practical radicalism and militancy began with the No-Conscription Fellowship in 1915. He was never to look back and to recapture the comparative calm and philosophical detachment of his late Victorian and Edwardian years. Immediately after the war he published some philosophical work of permanent value, for instance, "The Notion of Cause," a chapter in *Mysticism and Logic* (1918), and *An Introduction to Mathematical Philosophy* (1919), and he returned to thinking about philosophy in the late Thirties. *An Inquiry into Meaning and Truth* (1940), the outcome of this late thought, has passages that are still of great interest to philosophers.

From 1918 until Russell's death in his nineties, there is a continuous flow of books and articles and lectures on every aspect of public policy: on education, peace, and armaments, on marriage and sexual morality, on the future of science and its social effects, and on the nature of happiness. The orderly and elegant sentences, and the even pace of the arguments, never fail and the occasional cackle of wit, so characteristic of the man, at intervals relieves the prose. Written in ink to the accompaniment of many cups of tea, Russell's manuscripts, at least in this later period, have very few erasures. He wrote, as he talked, within an iron frame of rational order. Unexplained uncertainty, muddle, and ambiguity are nowhere to be found. As a matter of taste, they were an offense to him when he observed them in public institutions and he could not tolerate them in his own thought. Precisely this splendid virtue was often in the long run a defect in his political writing, because it seemed that many of the uncertain features of the real world, muddled as it is, had slipped through the silken net of his lucid prose, as he reflected on education or on international relations or on monogamy and sexuality. Even many of his admiring readers felt that they were often presented with an idealized, Platonic equivalent of life in place of life as it is actually and confusingly lived. But this is certainly not true of *The Practice and Theory of Bolshevism* (1920), which is a masterly anticipation of the evils to come in the Soviet Union, based on a visit there; nor is it true of *Freedom and Organisation* (1934), an original survey of ideas and personalities between 1815 and 1914, written with the aid of his third wife, "Peter" Spence.

Russell reviews these popular writings of Russell's middle period, before the Second World War, with a light touch, half admiring, half critically detached, which seems entirely just and in harmony with the material. A free-ranging intellectual certainly had a role to play in those years of Stanley Baldwin's rule in Britain, alongside Bernard Shaw, Aldous Huxley, and, rather earlier, G.K. Chesterton. Russell's strength was that, unlike the other three, he had a fully articulated and coherent philosophy to support his wit and his iconoclasm. He was not merely teasing the bourgeoisie with Irish mockery, as Shaw was, or playing with the para-

doxes of religious conversion and of rationality, as Chesterton genially liked to do. He did not flirt with his public, and he did not try to be genial, which are strategies for concealing the operations of the intellect from a population that will otherwise resent these operations. He had a defined philosophical position, and a largely unchanging one, and everything that he wrote flowed, directly and without concealment, from the central tenets of his philosophy, which was a theory of knowledge developed early in his life while he was working on the foundations of mathematics. A decent human being is a person who discards or suspends all accepted opinions that, when examined, are seen to have no tested and secure foundations, either in logic or in empirical evidence. The search for secure foundations of knowledge is the first duty of man, and it is the only way to approach any serious issue, whether of public policy or of private happiness. Once the limits of human knowledge concerning an issue are fixed and clear, love and loyalty and kindness should then hold sway.

Russell had abandoned the rigorous study of philosophy because Wittgenstein told him in Cambridge after the war and the Armistice that his search for the foundations of knowledge, whether mathematical or empirical, was a mistake, a misconception of the nature of knowledge, which did not have foundations. Wittgenstein was later to show that knowledge grew in a less clearly marked and a more untidy way, and nothing could be done to make it more tidy. Russell was so impressed by the evidence of Wittgenstein's genius that he thought that he was probably right, and he preferred not to start to think about philosophy all over again. This would be painfully to repudiate his own past and to disavow his own most steady commitments. Much later, in *Human Knowledge, its Scope and Limits* (1948), he returned to his old epistemological habits, and there were several occasions when he fiercely denounced the influence of Wittgenstein within philosophy. Wittgenstein by his example had converted many analytical philosophers, particularly in Britain, from the pursuit of logical rigor to the recognition of the value in philosophy of informality, of inconclusiveness, of respect for the idioms of common speech. In Russell's philosophy the idioms of common speech deserved no respect, because they embodied only the people's ancient and prescientific ignorance, "the metaphysics of the Stone Age." Russell was probably as much disappointed by the eclipse of "scientific philosophy," as he had conceived it long ago, as by the survival of national ambitions in politics. He was lonely in his last decades, his visions rejected as unreal and his hopes as unrealizable, both in philosophy and in politics.

Ryan gives a stirring account of Russell's determined reentry into platform politics after World War II. "During the 1940s," Ryan writes, "he was almost isolated... in his insistence that America must use her monopoly of nuclear weapons to create a world government armed with the power to destroy any country which tried to create nuclear weapons of its own,"

even if this meant war with the USSR.

The bombs would fall on Leningrad and Moscow in the cause of perpetual peace. This was the low point of Russell's political thought, the consequence of his habit of abstract calculation without any concrete imagination of people walking on the earth and soon to be burned alive. After the Soviet Union acquired nuclear weapons, he was a leader in the Campaign for Nuclear Disarmament and of the campaign of protest against the Vietnam War.

Ryan does not conceal or defend the injustice and the violence of language of some of Russell's anti-American utterances. Like Freud, Russell often felt an intense antipathy to American civilization and to the forms that the unrestrained pursuit of wealth had taken in the US. When the US embarked on a cruel war that could not be seen as a defense of a vital national interest, he ceased to be just in his calls for justice, and he talked nonsense about the nature and intentions of the Viet Cong.

Finally, Ryan gives an admirably balanced account of the Cuban missile crisis and of the extraordinary historical moment in which Khrushchev and Kennedy, replying to telegrams from Russell urging a compromise, presented their arguments to the world "through the sitting-room of a ninety-year-old philosopher." Ryan remarks that Russell knew that his role in the episode was almost accidental, but that he enjoyed the feeling of being at the heart of events. He then states the moral that the whole book skillfully conveys: the significance today of Russell's sustained efforts to provoke thought on public issues, and particularly on the issues of war and peace; Russell's involvement and participation, in spite of all the hostility and derision that he aroused.

Democracy has its overriding virtues, first of all, the virtue of preventing an oligarchy or dictatorship from monopolizing, or nearly monopolizing, power over a long period of time without the majority of the population endorsing this monopoly; and power here includes the power to make war. This primary virtue brings with it a secondary virtue, that of comparative efficiency in government, because the government has periodically to satisfy the voters in some essential respects, which include at least seeming efficiency; and this is not true of oligarchies and dictatorships. On the other hand, democratic institutions are often praised for virtues that they manifestly do not possess. There is an ideology of democracy that is as deceiving as the ideologies of capitalism and of communism. This ideology suggests that, given democratic institutions, the people as a whole, through their representatives in the Congress, and perhaps also through public opinion polls, are able to make their wishes known on the acceptability of any specific risk of war when it arises.

In a slowly unfolding war, such as the war in Vietnam, this may not be a wholly unrealistic suggestion; even if the publicly available information is deceptive, public opinion can still have a substantial effect, and in fact it did so in that case. But there is at present no certain way in

which the popular will can be brought to bear through a democratic process on a decision between peace and war, if that issue arises unpredictably from a confrontation of armed forces in the field, in the air, or at sea. There has not so far been a debate in the political arena to determine why US administrations have been unwilling to accept a no first-strike policy, and on the dangers of confrontation without such a policy. From the standpoint of the safety of the US population, and with all the risks and probabilities computed, this caution about adopting a policy of no first use may be the right policy. But also it may be wrong, and the risk of wholesale destruction of most of the population and its habitat are at issue.

The recent presidential election could not allow a question of this gravity to come up for debate, if only because the candidates could not afford to seem "soft on defense"; and most voters recognize constraints such as this in a spirit of controlled contempt for such democratic elections. Demogogy rules at that time and will continue to rule. Who then will raise the issue of first strike if not lone and obstinate intellectuals, not ashamed of their obstinacy, such as Russell and Sakharov (who has taken a clear position against first use)?

Conservatives in the US and in Britain and in the Soviet Union will of course continue to call these interventions ignorant and unrealistic, and then will go on to denounce the interference of intellectuals in politics. It is true that dissident intellectuals, doing what Russell did and Sakharov still does, do not have access to the information that the government and the chiefs of staff possess, and that their protests must be to this extent ignorant and unrealistic. But they raise the questions, and without them there would be little or no public questioning of the wisdom of the elected administrations and their chiefs of staff. This is surely an uncomfortable thought when the survival of many nations, and also of future generations, is at stake: not only uncomfortable, but contrary to the intentions embodied in the American Constitution.

The intention of the Founding Fathers was that the decision to declare war should always be part of a democratic process and should be taken by the elected representatives of the people. If the modern technology of war makes this utopian and impractical, as it probably does, at least the delegations of the power to respond to attack should be made matters for public discussion. For example, can the commanders of submarines with nuclear weapons maintain communications with Washington in an accidental confrontation, or must they be given unchecked responsibility? One thinks of the *Vincennes* incident in the Persian Gulf, when an Iranian civil aircraft was shot down by an American cruiser by mistake. It is not only the superpowers who will be at sea and in the air with nuclear weapons.

Ryan ends his book with a retort to those who are inclined to sneer at Russell's protests against the war in Vietnam when he was ninety-three years old. Let them ask themselves, he writes, how well they have lived up to the injunction not to

follow a multitude in assenting to evil. Russell was a philosopher and, like Plato and Spinoza, he never had the slightest inclination to follow the multitude in any direction; this was part of his strength

and contributed to the exemplary value of his life. But the key word in Ryan's retort is "assent." Russell and Sakharov belong to the rare type of intellectual who does not just acquire a scientific or

scholarly reputation, and then, pleading lack of expert knowledge, leave the future of the species to be decided by their rulers without their unscholarly questionings and protests; they did not

passively assent, either in their earlier creative scientific careers or later as responsible human beings. However one judges relevance, Ryan's story is relevant to the political dilemmas facing us now.

The reviewer, Stuart Hampshire, is identified this way by and in -----> the *New York Review of Books*

STUART HAMPSHIRE, formerly Warden of Wadham College, Oxford, is Professor of Philosophy at Stanford University. He is the author of *Spinoza, Freedom of the Individual, Freedom of Mind and Other Essays, and Morality and Conflict*.

- (6) Bertrand Russell: A Political Life by Alan Ryan is reviewed by Hilton Kramer in *The Wall Street Journal* (10/20/88). Russell-haters will love it. Thank you, BOB DAVIS.

Mischief and Bad Judgment

By HILTON KRAMER

Is there something about the vocation of philosophy in our time that debars even superior minds from holding wise or decent or reasonably informed political views? The evidence of the present century suggests some unpleasant answers to this question. Jean-Paul Sartre, for many years the most famous and influential philosopher in Europe, was notoriously profligate in embracing at one time or another virtually every form of leftist totalitarianism that came to power in his lifetime, and his intense hatred of bourgeois democracy remained undiminished to the end. Martin Heidegger, by common consent one of the great philosophical minds of the century, took up the Nazi cause at the very moment when it was beginning to destroy—along with much else—the intellectual life of his native Germany. Even our own much-admired Hannah Arendt, who had so much to teach us in her great work on "The Origins of Totalitarianism," was reported to be so fearful in her last years about fascism coming to power in the U.S. that she spoke of seeking refuge in Switzerland. Clearly, a talent—or even a genius—for philosophical reflection is no guarantee of either political wisdom or, as these cases attest, political common sense.

It is in the life and work of Bertrand Russell, however, that we encounter the most protracted example that this century has to offer of a first-rate philosophical mind repeatedly adopting political views

that so often proved to be utterly capricious and contradictory where they were not simply odious. Given Russell's intellectual eminence and the world-wide attention that his political views were so often accorded over a very long period—he lived from 1872 to 1970—it is surprising that Alan Ryan's new book, "Bertrand Russell: A Political Life" (Hill & Wang, 226 pages, \$19.95), is the first to be devoted to the subject of the philosopher's politics.

Now that such a book exists, it is easy enough to see why better minds than Mr. Ryan's have in the past shied away from a subject that turns out to be, even in this sympathetic account of it, far more bizarre than most of us have suspected.

Consider some of the more spectacular episodes in Russell's political history. In the '30s he urged the British to submit to a Nazi invasion since resistance, in his opinion, was certain to result in the destruction of European civilization. (The assumption was, of course, that Hitler's triumph would not.) In the '40s, when the U.S. still enjoyed a monopoly on atomic weapons, he argued for a pre-emptive strike against the Soviet Union. By the 1960s, however, he had decided that, as Mr. Ryan writes, "The sole cause of evil in the world was American imperialism." And along the way there were many similarly obtuse pronouncements—e.g., that Harold Macmillan, the British prime minister, was "much more wicked than Hitler"; that the CIA had caused President Kennedy's assassination; and that "the American gov-

ernment [in the 1960s] was genocidal."

In his earlier years, to be sure, Russell had occasionally written with keen insight about some of the pivotal political developments of the time. In the most important of the books he wrote on politics, "The Practice and Theory of Bolshevism" (1920), he gave the world a prompt and stunning analysis of the totalitarian character that had marked the Soviet regime from the outset—an analysis that Russell himself afterward ignored, when it suited his political outlook to do so, most appallingly when in his last years he attacked the Soviet Union, as Mr. Ryan duly reports, "for excessive timidity in supporting national liberation movements, and demanded Russian intervention on behalf of the Vietcong, and in support of Cuba, the Angolan independence movement, and the Palestine Liberation Organization into the bargain." In the end, as Mr. Ryan writes, Russell believed that "Russia's chief duty was to send arms and advisers to every anti-American cause wherever it might be found."

How are we to account for this lamentable and often ludicrous record of political



Bookshelf

"Bertrand Russell:
A Political Life"

By Alan Ryan

mischief and bad judgment" Russell was

clearly no totalitarian himself, but he wasn't much of a friend of democracy either. His responses to the grave political crises of his time tended to be either utopian or defeatist—to favor some all-embracing solution, such as world government, or to settle for a brutal imposition of power. Reading Mr. Ryan's melancholy chronicle, one has the sense that the real life of politics didn't finally interest Russell very much. He was impatient with its processes, contemptuous of its institutions, and full of snobbery and disdain for the kind of people—so much less cultivated and intelligent than himself—who served in its ranks.

Mr. Ryan, a British academic now teaching politics at Princeton University, is not an ideal guide to this dismal history. For one thing, he is too much in awe of Russell's genius (and genealogy) to be really critical of his subject's almost unbroken record of failed judgment. And for another, Mr. Ryan himself so completely shares the standard left-liberal views that held Russell's mind in thrall in his dotage that he cannot see beyond them. As he acknowledges in his preface, "it would be idle to pretend that I find Dean Rusk, General Westmoreland, the editors of *The New York Times*—or Lloyd George and the War Office of 1916—as sympathetic as Russell." What he has given us is a labored defense of a political record that is largely indefensible.

Mr. Kramer is the editor of *The New Criterion*.

- (7) Longevity. The Conquest of Politics by Benjamin Barber is reviewed by Francis Kane in the *NY Times Book Review* (12/18/88, p 28). Here is its first paragraph...with thanks to THOM WEIDLICH.

HOW can you not like a book that offers the following characterization of the illustrious Bertrand Russell's notorious inconsistency? "There is nothing like a timely death to lend vigor and consistency to a life's work. Russell had to contend with staying alive; and by the time he was ninety, consistency must have seemed to him less like the hobgoblin of little minds than the hallmark of a short life."

- (8) *Bertrand Russell: A Political Life* by Alan Ryan, is reviewed by John Kenneth Galbraith in *The Washington Post's Book World* (10/30/88, p.1). Thank you, DON JACKANICZ.

Philosopher At the Barricades

BERTRAND RUSSELL
A Political Life

By Alan Ryan
Hill and Wang, 226 pp. \$19.95

By John Kenneth Galbraith

I AM NOT quite sure whether Ronald Reagan has legitimized resort to personal anecdote or been a warning against it. Risking that it is the first, I begin with one.

I have shared with Bertrand Russell an association with Trinity College, Cambridge, over many years—his as a lecturer, prospective fellow (the fellowship offer was withdrawn

John Kenneth Galbraith is Paul M. Warburg professor of economics, emeritus, at Harvard University.



Bertrand Russell

because of his inconvenient agitation against conscription in World War I, when he also went for six months to Brixton gaol) and later as a much cherished fellow; mine, for some 50 years, first as a frequent visitor to economists

at the college and later as a fellow and honorary fellow.

One of my visits was in 1945 or 1946, when I took a day or two off from public business and came down from London. Reading matter was scarce in those stringent years, and on the way I checked the newspaper stalls in vain. At Trinity I found, to my delight, a large volume inscribed "To The Old Guest Room from Bertrand Russell."

My pleasure did not last. It was a tract somewhat in the spirit of Velikovsky, alleging, to the best of my imperfect recollection, that human tenancy on this planet began in A.D. 200, when voyagers from outer space landed suddenly on what is now, in all probability, Soviet Armenia. All earlier history was the richly imagined construction of those who came after. I tried the book two or three times and gave up.

That evening at High Table I found myself, to my pleasure, seated next to Bertrand Russell. He asked where I was staying, and in telling him, I unwisely mentioned what I had been reading.

"Do tell me what you thought of it," he said in distinctly impressive tones.

I faced the moment of truth. It was a book evidently endorsed by a man large in my vision. It was also *that* book. I struggled and said, "I'm afraid I..."

—Continued on page 13

couldn't make a great deal of sense out of it."

"There is none whatsoever," said Russell, "but you would be delighted at how many, seeing my name, praise it inordinately."

My justification for this story is that this is very much the Bertrand Russell of Professor Ryan's book. (Alan Ryan is professor of politics at Princeton and taught earlier at New College, Oxford.) Russell was a man relentlessly in pursuit of the forgivable foibles, errors, inanities, aberrations and insanities of humankind, with perhaps some special attention to Americans.

Alan Ryan seeks on occasion, if somewhat unsuccessfully, to exclude Russell's more deliberate work in philosophy and mathematical logic. He is concerned with the political essayist and sometime participant in matters of religion and ethics; also the determined and even heroic opponent of British participation in World War I and very specifically the conscription of the young; also the man of diverse and, at the time, very challenging views on education, which were expressed both in writing and in the practical experience of running the perilously impoverished Beacon Hill school. Ryan concludes the book with Russell's opposition to Hitler and Stalin and his last years as a relentless advocate of nuclear disarmament and critic of American participation in the Vietnam war.

IT IS a fascinating and even breathtaking account. One marvels that anyone could write as much as Russell did and do so much in any one year or even in a lifetime that extended a full 98 years to 1970. Russell wrote to advocate, instruct and, over many years, also to make money, of which he was recurrently in need. The sheer volume, especially of the nonacademic writing, is a problem for Professor Ryan. There is simply too much to summarize, but he tries, and the reader is left at times with a feeling of the sketchiness of the comment as well as with a far greater number of textual references than anyone could possibly keep in mind.

Yet there is redemption. In nearly all this account one is struck by Bertrand Russell's prescience. On the inbuilt resistance to thought and accommodation of great organizations, public and private, he was far ahead of his time. And likewise on encouragement and excitement as opposed to discipline and punishment in education; and on sex and sex education; and extensively on religious orthodoxy; and on the supreme futility of the mass murder in World War I, then a treasonous view, now largely accepted; and on the repressive tendencies of comprehensive socialism and of Joseph Stalin; and on the nature and consequences of our intervention in Vietnam; and on the awful threat of the arms race and nuclear devastation. Not only did he

lead on these matters, but he went on repeatedly to education and agitation. In his last years the latter gave way to extreme and even incoherent condemnation, especially of the United States, some, perhaps much, coming from close associates who had appropriated his name. It is a warning to us all of the dangers of living too long.

As I've noted, the volume of Russell's writing is a problem for Ryan. So, in lesser measure, is the frequency with which Russell changed his mind. One reason he was so often right was that he abandoned with no hesitation any view that showed itself to be fragile or at fault. (Sometimes he apologized very decently to those he had earlier persuaded.) The first chapter, in which Ryan summarizes Russell's early and evolving liberalism, and the one following on "Religion, Ethics and Liberal Politics" are especially demanding, as the author covers a wide range of personal history and writing and must deal with changing views.

These problems apart, this is a very good book. One reads it with a certain chauvinist sorrow. An egregious intervention on religious and personal behavioral grounds in 1940 denied Russell a professorship at City University of New York. Had it been otherwise, we might have had him here in the United States for our even more intimate instruction for the next 30 years. ■

FOR SALE

- (9) **Members' stationery.** 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6. Order from the newsletter, address on Page 1, bottom.

BOOK REVIEWS

- (10) Bertrand Russell: A Political Life by Alan Ryan, is reviewed by Walter Goodman in the *NY Times* (12/29/88). Thank you, SHOHIG SHERRY TERZIAN.

The Politics of the Philosopher

By WALTER GOODMAN

Insofar as the name of Bertrand Russell means anything to Americans today, it probably conjures up the gaunt white-haired patriarchal leader of sit-ins against the nuclear bomb and speak-outs against the war in Vietnam. In the closing decades of his long life, the British Nobel Prize-winner turned entirely away from his provocative and innovative work in philosophy, logic and education toward what he saw as life-and-death issues of the time.

In concentrating on the public figure, Alan Ryan makes a pertinent contribution to Russelliana. His analytic new book reminds us that Russell's "political life" began long before his emergence as a radical leader in his 80's and 90's. He came by politics naturally, as a descendant of an aristocratic family of liberal inclination. In Russell's 1896 work, "German Social Democracy," Mr. Ryan notes, the grandson of Britain's first Liberal Prime Minister carved out a position of his own on the political left: "He had no time for inherited power, doubted the legitimacy of landed property and thought universal adult suffrage the only tolerable basis of political authority; but he was no socialist. He felt no sort of solidarity with working people; and he thought that under any regime differential rewards for differential contributions would be required." In 1907, he ran for Parliament on a platform of women's suffrage.

Russell's first wholehearted plunge into politics came in World War I, which he viewed as "a lunatic enterprise" brought about by national envy. His unswerving opposition to the war in general and conscription in particular brought him a brief stay in jail. Mr. Ryan, a former Oxford don now teaching politics at Princeton, observes that here as elsewhere, Russell's views did not fit into established categories. Although he denied that self-defense was a sufficient reason for fighting a war, Russell was no pacifist. Mr. Ryan calls him "a conse-

Bertrand Russell

A Political Life

By Alan Ryan

226 pages. Hill & Wang. \$19.95.



Picture Parade, 1988

Bertrand Russell

quentialist." To put the case bluntly, the killing of large numbers of people was defensible if the good achieved was sufficient. But whatever his theoretical position, in practice Russell opposed war and favored a vague sort of world government.

In the 1920's, he stood as a Labor Party candidate for an unwinnable seat in Parliament but parted from much of the British left in his critical view of Russia's October Revolution. Although he opposed Allied intervention against the Bolsheviks, Mr. Ryan writes that he discerned in the new Soviet regime "old-fashioned Asiatic brutality, tsarist inefficiency and an attitude to Marxism which blended superstition and hypocrisy." He saw little hope for freedom under any Marxist regime.

Russell's attitude toward the United States was more ambiguous. He was attracted by liberal democracy but put off by a capitalism he saw as exploitive and potentially bloodthirsty. When he lost the offer of a chair at the City College of New York in 1940 under the pressure of the Roman Catholic Church and others who had been affronted by his writ-

ings on religion and sex, it could only confirm a distaste for America that would color his later views.

In Mr. Ryan's fair assessment, the 1930's were not Russell's brightest years as a political prophet. Guided by his belief that a second world war would mean the destruction of civilized life, he preached appeasement of the Nazis, a position he soon came to regret. He put his hopes for post-war peace in some sort of Platonic society — a planned economy that would combine American productivity and Russian authoritarianism.

After the Allied victory in World War II, when the United States had a monopoly on nuclear weapons, Russell, outspoken if not prudent, urged a war to end all war against the Soviet Union. Some years later he would conclude that it was the United States that was the true threat to peace, and he sought Soviet intervention in behalf of the Vietnam, Cuba and the Palestine Liberation Organization.

Mr. Ryan confirms that in his last decade of activism through the Campaign for Nuclear Disarmament and his impassioned opposition to the war in Vietnam and in favor of the Vietnam, Russell was influenced, if not controlled, by some of those around him. But the biographer makes a convincing case that the fierce hostility Russell displayed toward America was not an aberration of "extreme old age or thrust upon him by wild young men." Mr. Ryan finds the roots of his view that "the American government was genocidal, the police efforts pretty much on a par with the camp guards at Auschwitz and black rioting a justified response to a campaign of extermination" in his earlier writings.

What the generally sympathetic biographer considers alarming about his final years is the high proportion of abuse to argument (Russell called British Prime Minister Harold Macmillan more wicked than Hitler, then regretted doing so) and the habit of asserting disputed facts without any suggestion that they were open to doubt. Grievous charges against a philosopher — but then Bertrand Russell had long since moved away from that line of work.

(11)

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OPINION

- (12) From *The Saturday Review of Literature* 2/2/52, p. 14.
Thank you, HARRY RUJA.



"Cheer up, Gilbey—we're close to civilization!"

BY BERTRAND RUSSELL

- (13) BR reviews Schweitzer's book, *Civilization and Ethics*, in *The Dial*, April 1924. Thank you, TOM STANLEY.

DOES ETHICS INFLUENCE LIFE?

CIVILIZATION AND ETHICS. (*The Philosophy of Civilization, Part II.*) By Albert Schweitzer. Translated by John Naish. (Black. 10s. 6d.)

DR SCHWEITZER'S book is of considerable importance, and deserves to be read with care. The translator tells us that the lectures at Mansfield College, on which the book is based, were delivered in French, while the MS. was in German. The explanation is that Dr Schweitzer is an Alsatian; and this no doubt has given him a certain impartiality in the conflicts of our age.

Dr Schweitzer traces our misfortunes to a curious source: the mistaken belief that our views on ethics must be dependent upon our views as to the nature of the world. He greatly admires the Eighteenth Century, because of its enlightenment and optimism. But machinery and Darwinism and other modern improvements destroyed optimism about the nature of the world, and therefore (because of the above erroneous belief) also destroyed men's ethical optimism, though the outward form of optimism was preserved by degrading ethical valuations to the level of what were thought to be facts about the actual world. Hence our profound immorality, with all its attendant ruin.

Dr Schweitzer's own position is agnostic as to the real world. He is more or less Kantian both in this matter and in the belief that ethics can stand without any support from metaphysics. But

he does not follow the Critique of Practical Reason in using ethics to establish metaphysical conclusions. His ethics consists of a single principle, which he calls "reverence for life." This principle he carries almost as far as the Buddhists. He says that if you work with a lamp on a hot summer night you should keep your windows shut for fear of hurting moths; that if, on a wet day, you find a worm on the pavement you should pick it up and put it on damp earth; and so on. Nevertheless, he does not enjoin vegetarianism or condemn vivisection, though on the latter subject he has qualms. It is not clear whether he is an out-and-out pacifist, though he commends the Quakers as the only religious body which throughout the war remained faithful to the teaching of Christ. He holds, as against the Socialists, that private property and inheritance are sacred rights, which cannot be taken away without infringing his principle of reverence for life; though, of course, he goes on to say that it is our moral duty to use our property for the benefit of the community.

These positive conclusions are contained in the last few chapters; the bulk of the book is concerned in discussing European philosophers from Socrates to Count Kayserling, and affirming their inferiority to the philosophers of India and China, whom he does not discuss. One must suppose that these critical chapters appear to the author, and will appear to many readers, to afford a solid argumentative foundation for his own opinions. This, however, is not and cannot be the case: his criticisms all assume his own point of view, and are only valid if that is granted. For my part, I share

his opinions to a very great extent; but I should not attempt to give a basis for an ethical opinion by criticism of the stock philosophers. The argument that what ought to be cannot be deduced from what is, seems to me valid, and sufficient to condemn almost all European ethics and metaphysics, which have attained their "profundity" by confusing the good with the true. But it follows that when a man tells us "such-and-such is good in itself" he cannot advance any valid argument for his position, nor can we advance any valid argument against it. What passes for argument, on such questions, is really exhortation or rhetoric; and, for my part, I should prefer not to disguise this fact by an apparatus of irrelevant erudition.

There are two matters of importance on which I find myself in disagreement with Dr Schweitzer. One concerns his ethical criterion of reverence for life, and the possibility of using it to decide practical difficulties; the other concerns the causal importance of ethical opinions in relation to public events.

Life, in itself, seems to be neither good nor bad, and it is difficult to see why we should reverence it. We do not know how far the lower forms of life are associated with sentience; and, apart from sentience, living matter is ethically indistinguishable from dead matter. There are passages which suggest that Dr Schweitzer believes in hylozoism; he speaks of destroying an ice crystal in the same way in which he speaks of destroying a flower or a moth. But, if so, he falls into the error which he is chiefly concerned to attack, namely, that of founding his ethic upon a highly disputable metaphysic. He certainly conceives "life" in some more or less mystical way: he defends mysticism, and urges that ethics should be "cosmic." It is difficult to understand what he means by this, since human actions can only affect events on or near the surface of the earth. Physics is "cosmic" because it applies to the whole known universe; but ethics seems as terrestrial as geography, unless we assume some such view of the world as Dr Schweitzer rightly declares to be ethically irrelevant.

Passing by these difficulties, and confining ourselves to the higher forms of life, we find that they contain not only all that is good in the known universe, but also all that is bad. If reverence for life is the good, a tiger must be bad. If we assign to the tiger the same importance as to each of the animals that it kills, we shall kill

it in order to maximize life. We are thus committed to a calculus of causes and effects, just as the utilitarians were. All the usual justifications of war, slavery, and so on, become theoretically admissible, and must be examined on their merits, not dismissed *à priori*. This is not what Dr Schweitzer intends. He wishes us to decide each moral problem in some intuitionist way which is not clearly defined. He says: "Only the reverence of my will-to-live for every other will-to-live is genuinely ethical. Whenever I sacrifice or injure life in any way I am not ethical, but rather am I guilty, whether it be egoistically guilty for the sake of maintaining my own existence or wellbeing, or unegoistically guilty with a view to maintaining those of a majority." It follows that a man who kills a tiger is "guilty"; and yet Dr Schweitzer would not say that we ought to abstain from killing tigers. On this point he seems to have failed to think out his ethic, as also on the different degrees of intrinsic value attaching to different forms of life.

Finally, it is difficult to agree with Dr Schweitzer in the importance which he attaches to ethical opinions as a cause. If all the professors of ethics in all the universities of the world had taught his ethical system throughout the last one hundred years, I doubt whether one line of the Versailles Treaty would have been different from what it is. It is true that the ethical opinions of the average man have altered during the last century, but they have altered as a result of machinery, not of academic theory, and they have altered so as to justify what the average man was going to do in any case. Speaking causally, our ethics are an effect of our actions, not *vice versa*; instead of practising what we preach, we find it more convenient to preach what we practise. When our practice leads us to disaster we tend to alter it, and at the same time to alter our ethics; but the alteration of our ethics is not the cause of the alteration of our practice. Experience of pain affects the behaviour of animals and infants, although they have no morals; it affects the behaviour of adult human beings in the same way, but the change is accompanied by ethical reflections which we falsely imagine to be its cause. Dr Schweitzer's book is an example of such reflections. But neither it nor its academic predecessors seem to the present reviewer to have that importance in moulding events which the author attributes to them.

ABOUT BERTRAND RUSSELL

(14) From the *Detroit Jewish Chronicle*, 18 Nov 1927, with thanks to HARRY RUJA:

Bertrand Russell

It is eminently fitting that Bertrand Russell, coming to Detroit Saturday, should appear under the auspices of the B'nai B'rith. Those who have followed the writings of this greatest of all modern thinkers know that there is almost a family resemblance between the thought of Bertrand Russell and the thought of the best Jewish minds today.

This kinship of attitude and approach is no mere accident. Jewish thought today, wherever it has freed itself from the confining narrowness of ecclesiasticism, is intent upon just the sort of intellectual realism that makes Russell the philosopher of modernity. Accepting nothing that cannot be logically demonstrated, weighing all things that can be weighed by human understanding and viewing all the rest with an open mind—that is the mental attitude of Russell. And that is the mental attitude of the Jew today.

We would caution those who are familiar with Russell and his philosophy only from the chapter in the "Story of Philosophy" by Will Durant, that our English guest is not at all the cold thinking machine that the popular Mr. Durant makes him out to be. The thousands who have received that impression from Durant's book will, if they hear Mr. Russell during his tour of the United States, be very much surprised to find that he is really a high-strung, emotional man—a fact that does not emerge from his writings. He is the inspired mathematician, the poet of numbers. He knows and understands the emotions of man and gives them their due place in the scheme of things as they are.

In this he is again the uncompromising realist. He views science, not as an end in itself, but as a means to an end—an end that we do not, perhaps cannot know.

He is not deceived by the noisy blatanancies of our civilization. Human values transcend all other values in his philosophy. He allows the machine its proper place in society but he does not glorify the machine. Neither does he fall into the alternative error of egocentric pride. To him man is not the center of the universe but he is the center of his own little universe. He knows our human fears but he neither pities nor blames us for them, much less does he deride us, as some have seen fit to do recently. He is the scientist of the human mind. He observes, understands and records.

It will be obvious that in that respect Russell resembles Spinoza. Like the great Jewish thinker, he sees the universe as a vast machine of cause and effect, but, again like Spinoza, he does not jump to the conclusion that the problem of human life and its meaning is solved by that phrase. Spinoza has been called the

"God-Intoxicated man." Russell, too, experiences a sublime intoxication, but it is Science that intoxicates him. Not the methods of science, which change with every new problem, but the aim of science, the intellectual approach of science.

There is still another analogy between Russell and Spinoza. It has been said that "Spinoza's God was an atheist." So also is Russell's Science. It is not quite sure of itself. Which, after all, is the very quintessence of the scientific approach.

We have had occasion in these columns to commend Pisgah Lodge for its enterprising intellectual advancement programs. May we one more congratulate this splendid organization for having arranged to bring Mr. Russell to Detroit. The whole community owes Pisgah Lodge a rising vote of thanks.

BOOK REVIEWS

- (15) Whitewash. From *The Troubled Face of Biography*, Eric Homberger and John Charaley, eds. (NY: St. Martin's Press)...with thanks to PETER CRAMFORD. The following excerpt begins by referring to Tom Moore's *Life of Byron* (1830):

; but his work is

taunted by the un-Byronic timidity of the age in which he wrote, and our sense of what is missing is the more vexing because we know that Moore, and suspect that his executor, Lord John Russell, destroyed many of the documents on which it rests.

Later biographies of the nineteenth century are far worse. I confess that I never realised how far the Victorians were ready to go until I read the life of Lord John Russell's widow by her daughter, Lady Mary Agatha Russell, and Desmond MacCarthy (1910). Seldom can family piety have gone so far. None of the dramas and anguishes which Bertrand Russell makes so fascinating in his various accounts of his family (he was Lady John's grandson) is allowed to emerge. The result, necessarily, is that Lady John, one of the most remarkable women of her time, never for an instant comes to life, even though her biographers conscientiously follow Boswell and Moore by intruding as much primary material as they can lay hands on and fillet. The *Life of Lady John Russell* exemplifies the process by which Boswell's brilliant art was congealed, in pious hands, into the dismal official two-volume biographies which Lytton Strachey made it his business to discredit.

WITHOUT GOD

- (16) SOS has competition. AAARG! -- American Atheists' Addiction Recovery Groups -- "concerns itself with saving lives, not souls (whatever those are)." It calls itself "the only national alternative to the cultish Christian Alcoholics Anonymous." It is the second "substance abuse" organization to come to our attention. The first was SOS -- Secular Organizations for Sobriety -- which we reported on in RSN58-21. AAARG!'s address: P.O. Box 6120, Denver, CO 80206-0120. Thank you, JACK COWLES.

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

RECOMMENDED READING

- (18) Opposing Viewpoints Series is a truly remarkable series of books on just about every controversial issue you can think of:

Abortion, Aids, American Foreign Policy, American Government, The American Military, American Values, America's Elections, America's Prisons, Constructing a Life Philosophy, Crime & Criminals, Criminal Justice, Death & Dying, The Death Penalty, Drug Abuse, Economics in America, The Environmental Crisis, Latin America & the U.S., Foreign Policy, Male/Female Roles, The Mass Media, The Middle East, Nuclear War, The Political Spectrum, Poverty, The Problems of Africa, Sexual Values, Social Justice, The Soviet Union, Teenage Sexuality, Terrorism, The Vietnam War, War and Human Nature.

Many books on controversial subjects are published in America, but not many get wide distribution, and usually sink without a trace. One of the surprising things about this series is that you will probably find at least some of the volumes in your own local library. We found them in two small branch libraries that we visited.

They seem ideal for use in high schools, for classroom discussions. They are also good reading.

The volumes present opposing viewpoints by competent experts. For instance, the volume, "Constructing a Life Philosophy", now in its 5th edition, includes an essay on Humanism by Corliss Lamont, one on Atheism by Madalyn O'Hair, and one, "Jesus Christ Gives Life Purpose" by Billy Graham. "Religion and Science" includes "The Church Should Not Have Final Authority in Science," by Galileo Galilei [1614], and "The Church Should Have Final Authority in Science" by the Roman Curia. It also presents opposing essays on "Are Science and Religion Compatible?", "How Did The Universe Originate?", "How Did Life Originate?", "Should Ethical Values Limit Scientific Research?"

Each volume has an admirable introduction by the publisher, David L. Bender, who discusses "Developing Basic Reading and Thinking Skills", skills which include "Evaluating Sources of Information", "Separating Fact From Opinion", "Identifying Stereotypes", and "Recognizing Ethnocentrism".

The 2 volumes mentioned above are paperback, priced at \$8.95, \$9.95 delivered; we ordered them by postcard from the publisher, Greenhaven Press, 577 Shoreview Park Road, St. Paul, MN 55126, and charged them to a credit card. Greenhaven's Spring 1988 Catalog shows a price of \$6.95; maybe you can buy them for less than we did. Greenhaven's phone: 1-800-231-5163

RENEWAL HONOR ROLL

- (19) A record number of members -- 149 -- paid their 1989 dues before January 1st. We are delighted by this fine showing, which gives the renewal-process a real head start. Here are the 149 early birds:

LOUIS K. ACHESON JR., CLIFFORD W. ALLAN, AURORA ALMEIDA, J. M. ALTIERI, JEAN ANDERSON, STEFAN ANDERSSON, IRVING H. ANELLIS, JAY ARAGONA, RUBEN ARDILA, J. WARREN ARRINGTON, DONG-IN BAE, GUNJAN BAGLA, ADAM PAUL BANNER, WALTER BAUMGARTNER, FRANK BISK, HOWARD A. BLAIR, DEBORAH BOHNERT, MICHAEL EMMET BRADY, DEIRDRE M. BRETON, JAMES HALEY BUXTON, ROBERT P. CANTERBURY, POLLY COBB, WHITFIELD COBB, GLENNA STONE CRANFORD, PETER G. CRANFORD, ALICE L. DARLINGTON, ROBERT K. DAVIS, PAUL DOUDNA, JAMES DUNCAN, RONALD EDWARDS, LEE EISLER, RICHARD FALLIN, FRANK GALLO, SEYMOUR GENSER, SUSAN J. GIROD, ABE GOLDBLATT, ARTTIE GOMEZ, RUSSELL L. GRAY, CHARLES GREEN, ROSS M. GUFFY, CLARE HALLORAN, JOHN W. HARPER, TIM J. HARRIS, JEROLD J. HARTER, REUBEN HELLER, DON HERNANDEZ, LYLA HERNANDEZ, CHARLES W. HILL, MARK HOGAN, THOMAS C. HORNE, TING-FU HUNG, ARVO IHALAINEN, RAMON K. ILUSORIO, DONALD W. JACKANICZ, JOHN A. JACKANICZ, THEODORE M. JACKANICZ, ADAM JACOBS, GUSTAVE JAFFE, ROBERT T. JAMES, SHIRLEY D. JESPERSEN, RICHARD C. JOHNSON, JAMES M. JONES, WILLIAM A. JONES, LARRY JUDKINS, TOM KIPP, DAVID KLAPHOLZ, KENNETH KORBIN, ALLAN KRAMER, HENRY KRAUS, PAUL GRIMLEY KUNTZ, PAUL KURTZ, CORLISS LAMONT, HERBERT C. LANSDELL, GLADYS LEITHAUSER, JOHN R. LENZ, W. ARTHUR LEWIS, MARTIN LIPIN, PAUL LOGEMAN, JONATHAN A. LUKIN, MICHAEL W. MAHER, GRAHAME E. MAISEY, STEVE MARAGIDES, LESLIE M. MARENCHIN, FRANCES MASON, WM. MC KENZIE-GOODRICH, HUGH MCVEIGH, JAMES E. MCWILLIAMS, THEO MELJER, DAVID J. MELTZ, DEBORA F. MELTZ, CYNTHIA MEREDITH, ROBERT MERRIGAN, RALPH A. MILL, CARL MILLER, STEVE L. MOLENAAR, HUGH S. MOORHEAD, GLENN R. MOYER, SANDI A. MOYER, MARK OAKFORD, FRANK V. PAGE, HELEN PAGE, SANDRA PERRY, PAUL M. PFALZNER, RAYMOND J. PONTIER, G. NAGABHUSHANA REDDY, STEPHEN J. REINHARDT, BENITO REY, WILLIAM M. RIPLEY, DON D. ROBERTS, MICHAEL J. ROCKLER, JOSEPH M. RODERICK, HARRY RUJA, CHERIE RUPPE, SIGRID D. SAAL, NATHAN U. SALMON, GREGORY J. SCAMMELL, JOHN F. SCHAAK, ANNE-FRANCOISE SCHMID, ARSHAD SHERIF, RICHARD SHORE, JOHN EDWIN SHOSKY, CAROL R. SMITH, WARREN ALLEN SMITH, JOHN P. M. SOMERVILLE, JOHN E. SONNTAG, PHILLIP STANDER, ROGER W. STANKE, THOMAS J. STANLEY, DAVID S. STOLLER, RAMON CARTER SUZARA, SHOHIG SHERRY TERZIAN, JOHN R. TOBIN, ROY R. TORCASO, CLIFFORD VALENTINE, ELEANOR VALENTINE, HENRY VAN DYKE, WALTER VANNINI, SUSAN BERLIN VOMBRACK, ROBERT E. WALLACE, THOM WEIDLICH, DONNA WEIMER, EDWARD B. WEISMAN, CHARLES L. WEYAND, CALVIN WICHERN, JOHN A. WILHELM, VINCENT DUFAUX WILLIAMS, WALTER WINFIELD, JR., JAMES E. WOODROW, RONALD H. YUCCAS

BY BERTRAND RUSSELL

(20) A Guide For Living In The Atomic Age is the title of this article in United Nations World, November 1949, 3(11), 33-36...with thanks to TOM STANLEY.

WHAT is meant by "loyalty"? When is it a virtue, and when is it a vice? "Loyalty" may be defined as will to make personal sacrifices for the good of a group of which one is a member. Men can and do show loyalty to many different kinds of groups, of which family, nation, class, party, creed, are the most important. The first three are biological, the last three mental. Buddha, and the Stoics taught that we should feel loyalty to all mankind, and far their teaching has had an effect.

Is loyalty always a virtue? I should say emphatically No. It is common to think that all bad conduct springs from selfishness, and to infer that any conduct which has an unselfish motive must be good. But if by "good" we mean "likely to promote human welfare," then much unselfish conduct must count as "bad." Everything depends upon the cause to which sacrifice is made.

Broadly speaking, loyalty is undesirable when the group concerned has harmful purposes. A pirate may risk his life to save that of his captain, when it would be a good thing if his captain were killed. Similarly, a soldier may die for his country in an unjust war. The world would now be better than it is if, in the two world wars, Germans had been destitute of loyalty—at least so most people who are not German think. What can be said generally is that no group is likely to achieve any collective purpose, whether good or bad, unless most of the members of the group are loyal to it. It may also be said that loyalty in a good cause is not likely to exist unless blind unquestioning loyalty has become a habit. On this ground many people value loyalty regardless of its object. But I think that such people have failed to realize how much of what is worst and most dangerous in the existing world situation is due to this very practice of unquestioning loyalty, particularly loyalty to the national State.

Today it has become of the utmost importance to generate, if possible, new loyalties which transcend the boundaries of national states. But can loyalty be extended from the national State to a supra-national group of states? The problem is difficult both

politically and psychologically. Let us consider first what are the most usual or most potent causes of loyalty itself.

It is clear that loyalty has an instinctive basis; it exists in savage tribes. It seems to be natural to human beings to view members of their own herd with feelings that are friendly in the absence of specific causes of hostility, and to view everyone else with feelings that are hostile in the absence of special reasons for friendliness. Among savages the herd is small, and every member of it is known to every other; the basis of friendliness in this case is familiarity. Although, in a large modern nation, this basis is not so directly present, it still supplies a background. Members of the same nation, on the average, have more in common than members of different nations—language, ways of behaving, habits in eating and drinking, and so on. But, above all, they have the same enemies. Foreigners may always be a source of danger, and if this happens compatriots are likely to find themselves on the same side. Connected with the sense of danger is love of home. A hen will risk death by crossing a road in front of a car, because she feels safer at home. Human beings also feel safer at home and emotionally they feel as if all compatriots had the same home. This makes all compatriots lovable in times of danger.

In addition to the instinctive grounds of loyalty, there are others that have a more or less rational basis. The chief of these are common interests and common beliefs. Among groups generated by the former are pirate crews, invading armies, and companies for the development of backward areas; among the latter, political parties and religious sects. But loyalties of this sort are not very secure under stress, unless they have a backing in instinctive loyalty—a very obvious and compelling one to self-interest. It is this that makes the difficulty in generating a supra-national loyalty. The instinctive loyalty tends to remain purely national, and the remainder, so long as it is based upon reason and argument, is likely to break down just when it is most needed.

THE problem of supra-national loyalty differs according to whether the new unit is world-wide or is limited to a group which has, or may have, no external enemies. The Western Union or the countries in the Atlantic Pact may acquire unity and independence, from fear of Russia or Communism. Fear of external enemies has always been the most powerful source of social cohesion. It can be invoked, given adequate propaganda, whenever there is an obvious external common danger. But it is not easy to picture in this way a loyalty to the whole human race or to a world State.

Communists have to a great extent succeeded in creating among the non-Russian adherents a loyalty which is supra-national. They have done this in four ways: by a dramatic common creed; by inspiring hate and fear towards non-Communists; by completely rewriting history; and by a monopoly of all means of propaganda (including education and the press) wherever they have acquired power. These methods cannot produce a world-wide unity except by the complete victory of Communism. The methods are, in the main, such as non-Communists cannot adopt without being untrue to their principles. We must, therefore, look for other ways of producing a supra-national loyalty.

I THINK it should not be very difficult, in the course of fifty years or so, to generate a very reliable loyalty to a group such as the Western Union, or even to the whole of Western Europe and English-speaking North America. There is a considerable degree of cultural unity, produced first by the Catholic Church in the Middle Ages, and strengthened in our own time by science and scientific technique. There is (rightly or wrongly) a common apprehension of danger from the East. These causes have already given rise to a vigorous movement towards political union, and they should, before long, produce a corresponding degree of economic cooperation.

If a group of Western Powers are genuinely anxious to create a supra-national sense of solidarity among the nations composing the group, there are certain things that they must do. First, they must rewrite

the textbooks of history used in schools, which should become the same in all countries concerned. The new textbooks should lay stress on whatever cultural unity exists, and should minimize cultural differences. They should carefully abstain from glorification of any one member nation at the expense of any other. They should make past wars between member nations appear as foolish and senseless. And they should suggest that the nations composing the group should do great things for mankind in the future, provided they remain friends and not enemies.

Next, they should have a common flag and a common supra-national anthem. The Stars and Stripes and the Union Jack must no longer obsess themselves on the consciousness of children, and it must not be for "God Save the King" that we all stand up. But these powerful methods of emotional stimulation must not be discarded; they must merely be transferred to new symbols. I am sure the reader will feel a vehement resistance to this suggestion. I feel it myself. But the strength of our unreflecting resistance is the best proof of the necessity of the change that I am advocating.

THERE is another measure which may be desirable with a view to stimulating a feeling of unity, but which has its dangers. The unity of a nation is symbolized by a King or President, and a supra-national union, if it is to make an equally strong appeal, must also be symbolized by a person. In modern times such a person cannot be a King or Emperor, but must be an elected President. There are, however, two dangers. One is that the President might become a Führer; the other is that there might be jealousies and contests between the nations as to which of them the President should come from. To obviate the first of these dangers, I should give to the President only such functions as belong to our King. To obviate the second, I should decree that he must come from a country with a small population. Given these two conditions, I think the President should be chosen for life, prayed for in church, and saluted with a salute of more than twenty-one guns.

Loyalty to a group of Powers which is not world-wide can be much facilitated by methods which retard the advance to world unity. Fear of hostile groups is the main cause of such supra-national unity as now exists or is within the sphere of practical politics. To emphasize such fear in education and in political propaganda is one of the easiest ways of stimulating the sentiment of unity. Another is to preach the superiority of our own group of nations; for instance, by calling it the Christian group, and dwelling on the merits of Christianity as compared to other religions. Such methods of producing unity in a group, though they may be necessary for practical reasons, are to be deprecated in the long run, except in so far as they are a liberation from the tyranny of a narrow nationalism. Combinations of groups of nations are, I think,

very necessary for a number of urgent reasons, but only a world-wide unity affords any real solution of the appalling problems with which civilization is faced. And for the present the prospect of world-wide unity is very dim.

To GENERATE the kind of sentiment which (one hopes) will ultimately make world unity a real thing, first leaders and then populations must undergo a long process of re-education. We must learn to think and feel about mankind collectively. We must give our attention to the things that have been achieved by the human race: tools, fire, language, agriculture, art, science, industry, etc. We must emphasize both biological evolution and the diffusion of culture. The history that we teach to the young must show how, over and over again, civilizations have climbed to

a certain height, and then decayed by ossification or been destroyed by war. In economics, instead of laying stress on competition, we must show how wealth has resulted from co-operation in larger and larger units. The aim should be to create a new way of thinking for man as man, and a new definition of the ways by which he can more and more develop the world by which he is distinguished from the rest of the known universe. The result should be that, when any new thing is proposed, our first spontaneous reaction is to consider how it will affect mankind, not how it will affect this or that group.

ALTHOUGH our main hope should be on the hope of peace and achievement, there is still a place for the rational realization of danger. Do you wish the human race exterminated by atom bombs?

you content that we should continue to suffer from plagues and pestilence which a concerted effort could wipe out? Are you willing to look on passively while the population increases to a point at which an adequate food supply becomes impossible? Of such world-wide human problems there are many. They cannot be tackled at present, because no government effectively cares for mankind as a whole. If governments so desired, the young could be educated in a way which would make them vividly aware of such problems, and they now are of those affecting the safety of their own nation.

Before this can happen, however, we have a long way to go. It is nineteen hundred years since Christ said "Thou shalt love thy neighbor as thyself." I wonder how many more years it will be before people begin to think that this was sound advice.

CHURCH/STATE SEPARATION

(21) Adam Jacobs states his case:

Adam Jacobs
51 Clifton Ave., Apt. C-508
Newark, New Jersey 07104

December 17, 1988

- 2 -

Mr. Stephen W. Townsend
Clerk, New Jersey Supreme Court
Hughes Justice Complex
CN 970
Trenton, New Jersey 08625

Dear Mr. Townsend:

The three undersigned individuals are recently admitted members of the New Jersey Bar (1987). We are writing to express our objection to the use of the words "in the year of our Lord" on the certificate to practice law issued by the New Jersey Supreme Court. As an agnostic, secular humanist, and atheist respectively, we are personally offended that the certificate indicates the date of conferral by making reference to and exalting (through capitalization of the word "Lord") a deity in which we do not believe.

It is customary in our profession to display one's bar certificate in one's place of business. For us to display these certificates would violate our rights of freedom of speech and of religion, because our names appear and are associated with a named deity in which we, as non-theists, do not believe. We find it particularly objectionable that a direct reference to a deity is made on a document conferred by a judicial body, since the judiciary, among all other legal institutions, should be most sensitive to maintaining religious neutrality on documents issued in its name.

Clearly, the date could be stated in a secular fashion simply as "nineteen hundred and eighty-seven." This date, though derived from the alleged historical birthdate of Jesus, could, if stated plainly, be fairly interpreted to mean "after the common era" (a.c.e.). This alternative differs significantly from the expressly religious character of the wordage currently used and satisfies the test of *Sherbert v. Verner*, 374 U.S. 398 (1963), which requires the state to use the least restrictive means of accomplishing a compelling state objective that burdens religious beliefs.

We propose a solution; namely, that all those attorneys already holding certificates containing the words "in the year of our Lord" be given the option, after personal notice, to exchange their existing certificates for newly issued versions denoting the date in the secular fashion described above. (Please see attached diploma from Rutgers University Law School for example of neutral wording.) Henceforth, however, all certificates would refer to the date only in secular form.

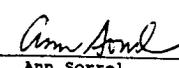
Please contact us if this suggestion is acceptable to you. If it is not, please write us with an explanation so that your position will be concisely stated in the event a legal remedy becomes necessary.

For an example of the United States Supreme Court's posture toward constitutional issues conceptually close to those raised here, please see *Wooley v. Maynard*, 430 U.S. 705 (1976), where the Court held that the state of New Hampshire could not force its citizens to display its motto ("Live free or die") on the state's license plates.

Thank you for your kind and prompt attention to this matter.

Very truly yours,


Adam Jacobs


Ann Sorrel


Charles Novins

cc: American Civil Liberties Union
The Bertrand Russell Society
The Ethical Cultural Society
Atheists United
Americans for Religious Liberty
American Humanist Association
Freedom From Religion Foundation
National Lawyers Guild
Free Inquiry
New Jersey Law Journal
Rutgers Law Record
Res Ipsa Loquitur - Seton Hall Law School

THE BERTRAND RUSSELL ARCHIVES

- (22) In the beginning...or how it all began, as reported in *The Observer*, London, 31 March 1968, p.3, with thanks to HARRY RUJA;

Russell letters sold to Canada

by DONALD TRELFOED

BERTRAND RUSSELL'S vast collection of letters and papers has been sold for a world record sum to a university in Canada and will be leaving Britain in the next few weeks.

The deal was completed at Lord Russell's home, Penrhyneddraeth, in North Wales, last week by Mr William Ready, librarian and Professor of Bibliography at McMaster University, Hamilton, Ontario.

The price has not been disclosed, but is thought unlikely to have been less than £250,000—higher than the previous record reputedly paid for the papers of Trotsky and Yeats.

The Canadian bid was successful after more than a year's negotiations against powerful competition from universities, museums and foundations in the United States, Europe and the Far East. A number of oil-rich Arab sheikhs also showed some interest.

No firm British bid was included in the 30 finally considered, though a number of bodies, including the British Museum, made inquiries; they finally admitted they couldn't

afford to compete.

Questions are likely to be asked in Parliament as to why this unique collection—which sheds rare light on the intellectual, political and literary life of Britain over the best part of a century—should be allowed to go overseas.

Part of the cost of the collection is being met by a grant from the Canada Council, equivalent to the Arts Council in Britain; the rest is coming from foundations and private donors in Ontario. The money will go to Lord Russell himself and not, it is stressed, to the Bertrand Russell Peace Foundation.

Negotiations have been conducted by Russell's literary agents, Continuum 1, at their third-floor office in Oxford Street, London, where it has taken a research team two years to catalogue the collection—which includes about 150,000 letters, manuscripts, tapes, journals, diaries and awards. Transporting the collection will involve complex cartage and insurance problems; it will probably be flown by Air Canada in sealed and bonded-steel containers in four consignments in the next five weeks.

Frolific

The collection is in four parts. The first includes the *Ambler* papers, the saga of the related Russell and Stanley families. The second has manuscripts of Russell's work in mathematics and philosophy. The third is his private correspondence with friends and writers such as Conrad, Lawrence, Forster, Eliot, Wells and Virginia Woolf. The political section comes last, containing voluminous mementoes of Russell's work for world peace, including personal correspondence with scientists and statesmen from Einstein to Ho Chi Minh.

The archives establish Russell's

claim to be the century's most prolific correspondent: he has written at least one letter for every 30 hours of his life—he is 95—and the causes he has publicly espoused range from Dreyfus to Lee Harvey Oswald.

In the archive centre at McMaster University, his papers will join those of Gabriel Fielding, Anthony Burgess and the Wheat Board of Canada. McMaster is one of 14 State-supported universities in Ontario and has the only nuclear reactor in any Commonwealth seat of learning.

Professor Ready, biographer of Professor J. R. R. Tolkien, creator of the *Hobbits*, is a genial Welshman who joined the 'brain drain' himself 20 years ago after reading English at the University of Wales in Cardiff and Balliol College, Oxford. 'This is a great Commonwealth coup,' he said. 'I was conscious all the time of fierce American competition. I hope this will begin a trend to Canada away from the US. We cannot pursue serious research work in Canada without primary sources. The Russell papers will enrich Canada's resources for graduate work in many fields. Archival control of material of this kind is vital to our civilisation.'

Although the papers will be housed at McMaster, they will be available to scholars from all over the world. This freedom of access is written into the sale. It is a must, and I'd like to emphasise that.'

This is the most important collection ever to enter Canada, but it isn't Professor Ready's first scholastic coup. When he was at Milwaukee he acquired the Tolkien papers and at Stanford University he brought home a collection of the papers of Somerset Maugham.

'It's a great game,' he says. 'I recently got hold of a remarkable collection of Roman studies in Leipzig, East Germany—and between ourselves, I hear there's an eleventh-century Boethius right here in London.'

PHILOSOPHY

- (23) BRS at APA, 1988. The announcement and an abstract:

The Bertrand Russell Society will present a panel on the philosophy of Bertrand Russell in conjunction with the Eastern Division meetings of the American Philosophical Association in Washington, D.C. This session will convene at 5:15 p.m. on Wednesday, December 28, 1988, in the Holmes room of the Sheraton-Washington Hotel. The program will consist of:

PAPER: "The Ontological Foundation of Russell's Theory of Modality". Jan Dejnozka

Commentator: Thomas Magnell, Smith College

Chair: David E. Johnson, United States Naval Academy

Abstract of
"THE ONTOLOGICAL FOUNDATIONS OF RUSSELL'S THEORY OF MODALITY"
by Jan Dejnozka

Prominent thinkers such as Kripke and Rescher hold that Russell has no modal logic, even that Russell was indisposed toward modal logic. In Part I, I show that Russell had a modal logic which he repeatedly described and that Russell repeatedly endorsed Leibniz's multiplicity of possible worlds. In Part II, I describe Russell's theory as having three ontological levels. In Part III, I describe four Parmenidean theories of being Russell held in his life: Literal in 1903; universal in 1912; timeless in 1914; transcendental in 1914-1948. The transcendental theory underlies the primary level of Russell's modal logic. In Part IV, I examine Rescher's view that Russell and modal logic did not mix.

DUES

(24) Your dues are overdue if you haven't yet renewed for 1989.

As you know, all dues were due on January 1st (except for new members who joined in December.)

The penalty for non-payment of renewal dues is drastic. It is, in fact, the ultimate penalty: extinction. We overheard this conversation: "What ever happened to WINKLER?" "He vanished. He has never been seen again." Obviously, Winkler became a non-person. Ugh!

Don't let it happen to you!

Use the MEMBERSHIP RENEWAL COUPON on the blue front page of this newsletter. Do it now...don't put it off!

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

Do it!

BRS AUTHORS

(25) A new book
from Humanism's ----->
chief philosopher

N E W • B O O K • A V A I L A B L E • N O W

A Lifetime of Dissent

by Corliss Lamont

This collection of essays presents the views of a world-famous Humanist, philosopher and civil libertarian on the major issues of our time. Dr. Lamont has been a dissenter on most of the chief economic, political, philosophic and social issues that confront us. He also champions human rights, freedom of choice and the use of scientific method and reason, with an inspiring commitment to personal and political freedom, and to the happiness and survival of humanity. His suggestions for solutions to some of today's most pressing problems are eminently rational and sensible, and are set forth in no-nonsense prose.

- In "The Crime Against Cuba (1961) he condemns the CIA-sponsored invasion of that island under the Kennedy Administration.
- In "Vietnam: Corliss Lamont vs. Ambassador Lodge" (1967) he debates with Lodge the legality and morality of the war.
- "Adventures in Civil Liberties" (1967) describes Lamont's two most successful victories in the federal courts.
 - In one he defeated Senator Joe McCarthy;
 - In another he proved a federal censorship statute unconstitutional.

His decades-long effort to achieve better U.S.-Soviet understanding is of particular historical interest in view of the recently improved relations between the two countries.

Available from Prometheus Books, 700 E. Amherst St., Buffalo, NY 14215, or call toll free 800-421-0351. In N.Y. State call 716-837-2475. Price: \$21.95 plus \$2.25 for postage and handling. 414 pages. Hardcover.

- (26) Hugh Moorhead has put together a fascinating book, *The Meaning of Life*. Here is how the publisher describes it:

Great writers and thinkers of the 20th Century respond to the question, *What is the meaning or purpose of life?* 250 of them give their answers, including T. S. Elliot, Martin Gardner, Stephen Jay Gould, Joseph Heller, Margaret Mead, Ashley Montague, G. E. Moore, Reinhold Neibuhr, Karl Popper, Eleanor Roosevelt, Bertrand Russell, Dora Russell, Adlai Stevenson, Arnold Toynbee.

Almost none of the responses has appeared in print before. Some handwritten inscriptions that are specially interesting are reproduced alongside the printed version.

Hugh Moorhead is Professor of Philosophy at Northeastern Illinois University. Some time ago, he sent his copy of *Modern Man In Search Of A Soul* to its author, C. G. Jung, asking him to inscribe the book, and to comment on the core question. Jung honored his request. That was the beginning of a *thirty-five* year quest for more answers. And here they are, in this remarkable book.

20% discount to BRS members, says Hugh. List price 14.95. If you wish, he'll autograph it. Possible autographs: "To [your name]"; or "Best wishes to [your name]"; or some suitable phrase that you suggest. To order, send 11.96 + 2.00, total 13.96, to Prof. Hugh Moorhead, 1350 N. Lake Shore Drive, Chicago, IL 60610

NEWS ABOUT MEMBERS

- (27) Ramon Suzara in the (Manilla) Sunday Times Magazine, 12/4/88, p. 13:

What I want for Christmas

FOR THIS CHRISTMAS, I want those thousands of men, women and children outside in the streets of Manila seeking to survive under the most inhuman of conditions to be inside the churches, cathedrals, temples and chapels. If we refuse to love our neighbors, then we should let God love them instead! In the meantime, I want those streets swept and properly maintained and no longer to be used as garbage dumps for display as emblems of the kind of life we now have in the Philippines.

FOR this Christmas, I want school teachers and college professors to bring students in touch with the finest achievements of the human mind. To teach them HOW to think, and not WHAT to think. To make them appreciate that there is not only beauty, but also power in the mind that thinks. That there is more to freedom than just the freedom to enjoy stupidity. That the individual is not the end and the aim of his own being: outside the individual is his family, his country and the future of the nation under civilization.

FOR this Christmas, I want the Philippines to compete with other smaller nations in the business of producing experts at raising not only pigs, chickens and cows, but also experts at raising children into becoming useful adults and upright citizens of the country. And then I want the Philippines to compete not with Korea the the manufacture of cars and trucks, but just to compete with Borneo in the construction of better roads and highways that could induce commuters to obey traffic rules and regulations in the Philippines.

FOR this Christmas, I want Congress to make more substantial changes for the Philippines than just changing the names of some national highways or of some municipalities. The entire nation has a lot of catching up to do, not only for a higher standard of thinking. Congress must real-

ize that all of us were born ignorant but not stupid; we were made stupid by education in the Philippines. Indeed, the majority of us continue to live with stupid answers to questions we have not even asked!

FOR this Christmas, I want editors and writers of papers and magazines to publish more facts and information and not lies and misinformation. Without violence, sex is beautiful. But if we must write about killings worthy in the front page of our papers and magazines, we should not ignore the worst kind of killing that is happening every day in the schools, colleges, and universities: - the murder of the curious minds of the students.

FOR this Christmas, I want the Cardinal, the ministers and the evangelists to admit that they know nothing about God; that they know nothing about heaven or hell or the future of mankind; that they know nothing about the virtues of adding to human welfare and happiness. Indeed, they only know that there is order and harmony in the universe; but they know nothing about the disorder and disharmony created by so many kinds of religions. Why is it that everybody wants to go to heaven, but nobody wants to die?

FOR this Christmas, I want the Philippine Navy to fish for the civilians; I want the Philippine Air Force to fly civilians; and I want the Philippine Army to plant rice for the civilians. Do something nice for a change!

FOR this Christmas, I want the church to encourage the multitude in the practice of birth control and family planning. To preach the morality of contraception and not the morality of impregnation. What the Philippines desperately needs is not more in quantity, but more quality of life. Then perhaps, like many other culturally advanced smaller nations, we too can cele-

brate once a year the birth of social justice and the growth of common decency throughout the land. It is no longer sane to bless the poor, for theirs is the kingdom of poverty, misery and squalor.

FOR this Christmas, I want the born-again Christians to realize completely that wisdom is functional, not revelational. Everyone when they are born, fresh out of the uterus, is an atheist. No baby has any religion. No baby is born as a Moslem, or a Jew, or a Baptist, or a Catholic, or a Hindu. They were born free and then indoctrinated. When they attain an age of intellectual maturity and they repudiate that indoctrination, they become "Born-Again Atheists." They are back to the purity of their beginning before any of this dreadful theistic beliefs was put into their receptive, but indiscriminating, young and malleable minds.

FOR this Christmas, I want the Philippines to be free - free from injustice, free from fear and ignorance, free from superstition, and free from poverty. I want every single Filipino man, woman and child - the citizens of the Philippines - to live under common decency and enjoy the good life inspired by love and guided by knowledge. I want the Filipinos to have faith - faith in themselves, faith in the country, faith in human intelligence, and faith in human progress.

THESE will do for this Christmas. For next Christmas, I want more, much more
MERRY CHRISTMAS! ♦ - Poch Suzara

Mr. Suzara is a member of the Bertrand Russell Society (USA), an organization established to carry on the ideas and beliefs of the world renowned mathematician and philosopher.

- (28) Vincent Dufaux Williams "just returned from Brazil [12/88] where I attended an anarcho-syndicalist congress. So you have an anarchist among you!"

HUMANISM

Diversity in beliefs sets Unitarian church apart

Denver Post Wire Services

NEW YORK — An old gag has it that Unitarian Universalists believe in "one God, at most."

"There's truth in that," says the Rev. William F. Schultz, the affable president of the distinctively open-minded denomination.

"Some say God is everything, in the bushes and stars, and some say he's not at all."

In fact, he adds, it's basically impossible to say just what beliefs the historically influential church holds, and that is one of the big challenges it faces.

"We've always been creedless," he said in an inter-

view. "We've always tried to be open to all sources of inspiration and not limited to any forms of it."

"While we've been global in our loyalties, we have not been effective in articulating a clear message that all Unitarian Universalists could affirm. That's one of our central tasks."

While relatively small, but with a recently growing membership of 179,000, the denomination has been at the forefront of such social causes as racial justice, women's rights, sheltering refugees and peace. In the United States, it has been the faith of Ralph Waldo Emerson, Henry David Thoreau and Frank Lloyd Wright.

But with its wide-open religious perspective, the church has had a hard time specifying just what it believes.

Mixed responses

For example, Schultz offered mixed answers when asked if members hold such traditional religious beliefs as these:

Q: Do they believe in a God who cares about each person?

A: A few would. The majority would not believe in that kind of personal God.

Q: Life hereafter?

A: Most would not believe in a traditional hereafter. Perhaps a third would say they simply don't know. Some would say the scientific studies of death and dying point to some kind of on-going existence.

Q: Did God create the universe?

A: Some would say the universe had no discreet beginning, that it always existed, that it was not God-created. Few call God an individual, and most would say forces of evolution brought it into being.

Schultz, 38, a relaxed, genial Pennsylvanian with neatly trimmed beard and merry eyes, was elected to his post in 1985, one of the youngest heads of an American denomination.

The Unitarian Universalist Association, headquartered in Boston, draws on all major religions in its teachings — Buddhism, Hinduism, Islam, Judaism, Christianity and others, along with their different Scriptures.

While the denomination encompasses all that diversity of beliefs, along with humanism, Schultz said its membership generally affirms several broad concepts that are characteristic, namely:

■ That history and the future are in human hands, an entirely human responsibility. "We do not believe in a God or fate that controls it."

■ That there is no "supernatural" separate from nature, that "the natural world is interconnected and everything in the universe is dependent on everything else."

■ "We do not believe that blessings come from the miraculous, but that they are hidden in the everyday, in the ordinary. To find the face of God, the emergence of the holy, look to the ordinary, the everyday."

Yet even using those words such as "God" and "holy" is not altogether acceptable to members, he said. "To some, those terms are great. But they're anathema to others."

He uses them, he said, "because they have some residual meaning."

Push for ties to Jesus

A minority wing, called the Unitarian Universalist Christian Fellowship, works to get the denomination to identify clearly with Jesus as its central figure of guidance, publishing such needling questions as:

"So you want to be a Christian, but your church isn't?"

Schultz estimates that wing of the church makes up about 10 percent of members. He says the denomination as a whole honors Jesus as a "model for living" but not as divine. Other churches consider him both human and divine.

Under Schultz' leadership, the church has had a growth rate of 1 to 2 percent a year, the membership climbing from a low of 166,000 at the end of the 1970s to its present 179,000.

Schultz was born into the church, but he said few members are, only about 10 percent. About 90 percent were raised in other faiths.

- (29) The Unitarians. From The Irreverent Review, Jane K. Conrad, Editor, POB 625, Brighton, CO 80601. Originally from the Denver Post (7/9/88).



FINANCES

(31) Treasurer Dennis Darland reports on the year ending 12/31/88:

Bank balance on hand (12/31/87).....	2287.31
Income: New members.....	1339.00
Renewals.....	6301.18
total dues...7640.18	
Contributions.....	192.50*
Library sales and rentals.....	310.70
Misc.....	37.25
total income.....	8180.63.....8180.63
	10467.94
Expenditures: Information & Membership Committees...4637.67	
Library expense.....	259.89
Subscriptions to "Russell".....	1946.00
Meetings.....	800.00**
Misc.....	1044.12***
total spent.....	8687.68.....8687.68
Bank Balance on 12/31/88.....	1780.26

* Contributions are much higher than the 192.50 shown. Most contributions are mingled with dues. In 1989 contributions mingled with dues will be separated out.

** Meetings includes \$300 deposit for 1989 meeting.

*** Includes \$1000 contribution to Russell Editorial Project

NEWSLETTER MATTERS

- (32) A 15 Year Index of Bertrand Russell Society newsletters has been prepared. It covers the first 15 years of the Society's existence, 1974 through 1988, Issues 1 through 60. It has over 2100 entries, on 40 pages. The first word of the first and last entries on each page appear at the top of the page. \$7 postpaid (within the USA) from the newsletter. Or borrow it from our Library, \$2 postage (within the USA). Postage outside the USA is higher. Newsletter and Library addresses are on Page 1, bottom.

HONORARY MEMBERS

- (33) A. J. Ayer interviewed by Edward St. Aubyn for *The Tatler* (1/89), presumably in 1988.

Hot Ayer

Talking language, truth and logic: A.J. Ayer at home in the South of France, by EDWARD ST AUBYN

Oh God, this can't really be happening, I thought, as the glass slid further open. I had just told the taxi driver who was taking me to Heathrow that I was on my way to the South of France to interview England's most famous living philosopher. He leant back complacently, 'I'm a bit of a philosopher myself: I used to be a Buddhist. Mind you, most of these philosophers are ego-maniacs, aren't they? They put themselves above humanity and yet what are they writing about, eh? *Humanity*. I've met some of the *intelligenria*, and it's all an act, isn't it?'

The assumption that philosophy is about humanity is not one that could be made by someone who shared Freddie Ayer's view of its function. Common usage is not a reliable guide in this matter since 'being philosophical' about something denotes the ability not to think about it too much.

Ayer's first book *Language, Truth and Logic*, as Professor Ted Honderich has put it, 'rescued philosophy in the English language from a kind of maundering.' Another, *The Problem of Knowledge*, is the most elegantly enlightening of inquiries into its subject. A third, *The Central Questions of Philosophy*, establishes him as the evident successor to

Bertrand Russell. He has recently given a new edge and panache to intellectual biography, most recently with his admirable *Thomas Paine*.

In Ayer's view philosophy is an activity devoted to solving problems of sense and of making sense, 'what we can know, how we can know it and what justification we have for our beliefs.' He still stands by Locke's account of the philosopher quoted in his first book, written when he was 24, 'To be an under-labourer in clearing the ground a little, and removing some of the rubbish that lies in the way of knowledge.' The apparent modesty of this ambition is made up for by the vehemence and clarity

with which Ayer has set about the task of 'clearing', and also by the conviction that 'the ground' is what everything else must rest on. As Ayer said to me during our discussion, 'Clearly I can't hold that I am the only conscious creature in the universe... This problem has worried me appallingly.'

Professor Sir Alfred Ayer, Chevalier de la Légion d'Honneur and a member of the Order of Cyril and Methodius, first class (Bulgaria), was born in London in 1910. His father's family was Swiss and his grandfather was rector of the Academy of Neuchâtel. He is called Alfred after Alfred Rothschild for whom his father worked until the latter went bankrupt from speculation. Ayer's father was rescued by his father-in-law Mr Citroën, a Dutch Jew who had made a fortune in the manufacture of Minerva cars, and bought his son-in-law a partnership in a timber firm. Ayer went to prep school at Aston St Vincent, 'where they beat enough Greek and Latin into me to get a scholarship to Eton.' He went on to Christ Church where he became a lecturer in 1932. Gilbert Ryle, his old tutor, was responsible for sending him to attend the meetings of the Vienna Circle, as well as introducing him to Russell and Wittgenstein. During the war Ayer joined the Welsh Guards and worked for the S.O.E. - the 'cloak and dagger outfit'. He considers that the most dangerous point of the war for him came when he was taught poker by some goldminers in West Africa. Having studied the laws of probability, he won an enormous sum of money from them and thought they might kill him. In 1946 he was made Grote Professor of the Philosophy of Mind and Logic at University College London and in 1959 he returned to Oxford to become the Wykeham Professor of Logic at New College. He has been married three times and has had three children: Valerie, who died in 1981, and Julian by his first wife Renée Lees; and Nicholas by his second wife, the American novelist and journalist Dee Wells (whom he intends to remarry). His third wife, Vanessa Lawson (Nigel Lawson's first wife), died in 1985.

Wittgenstein is reported to have remarked, 'The trouble with Freddie Ayer is that he's clever all the time.' The most obvious penalty of being clever all the time, apart from the constant need to ward off boredom with chess games, bridge problems, books, crossword puzzles and newspapers, has been his indifference to nature. He tells the story of Robert Kee driving him around to admire the 'lovely, lush, green scenery of Ireland'. When Ayer fell into a reverie, Robert asked him what he was thinking about. 'I admitted that I was wondering whether sheep think. He was absolutely furious and drove me back to the house.' Ayer thinks rapidly, reads rapidly, speaks rapidly and recently died rapidly, in hospital, only allotting four minutes to the experience before he revived. Since then there 'has been a kind of resurrection' and he has started to notice scenery for the first time. Driving from Avignon to his house at La Migoua he stopped on the mountain above La Ciotat 'And I suddenly looked out at the sea and thought "My God how beautiful this is" and for all these years, for 26 years, I had never really looked at it before.' These experiences have made him feel that life is richer, but not more mysterious. He is a born-again atheist who still feels that moral courage and the

pursuit of pleasure do more justice to experience than optimistic and unverifiable statements about Reality.

Ayer has always worked well under the lime tree at La Migoua, the hamlet where he and Dee bought a farmhouse in 1962. The Ayers made a great impact on the local population when they confronted the mayor on his way down hill with a cortège of cars. Dee refused to back up saying that the road was full of holes. 'Madame,' said the mayor, 'as mayor of this commune I am responsible for the roads and I can assure you that they contain no holes.' While making this speech he stepped backwards into a hole and fell over. Ayer shouted, 'Espèce de collaborateur!' out of the window. As an expert on the Resistance it was an insult that might well spring to his lips. During the war Ayer single-handedly liberated St Tropez and then swept westward with a small army of his own, eventually reaching Bordeaux where the local Resistance asked his permission to kidnap de Gaulle. Ayer said he would be delighted to have him kidnapped, 'But what the hell are you going to do with him? Are you going to kill him? I can't authorise that... And so I saved de Gaulle's bacon. He never knew.'

On the evening that I arrived at La Migoua, Ayer was sitting under the lime tree playing chess. I was very hungry and Dee offered me something to eat. As I was about to bite into half a baguette, Ayer came through the beaded curtain, looked at me piercingly, and said, 'Have you got your homework?' I put down the bread and eagerly accepted a pink booklet called *The Meaning of Life*. Who wants to eat when they are holding the truth in their hands?

His most recent work, published this year, *The Meaning of Life* touches on many of the characteristic themes of Ayer's work and makes them more accessible. Its central argument is that morality cannot be based on authority, whether human or divine. Morality has to be based on personal choice. The rejection of authority as a ground for moral action has not prevented Ayer from having strong moral views and acting on them vigorously. One outstanding example is his chairmanship of the Homosexual Law Reform Committee: he found the persecution of homosexuals unjust and the way in which they were driven underground sordid. One advantage he had for the job is that 'As a notorious heterosexual I could not be accused of feathering my own nest.' Ayer has had about 150 affairs in his life. He loves the company of women, except those who mug up on philosophy. He once thought he heard a woman say, 'I love you so,' when it turned out she had said, 'I love Rousseau.' He was not pleased.

Ayer was also roused to action by finding that the Provost and Fellows of Eton had passed a statute in 1960 stipulating that candidates for a scholarship must have British-born fathers. Had this statute existed in his day it would have excluded Ayer from College since his father was Swiss-born, but he realised that it had been introduced not to exclude the Swiss but to keep out Jews. Threatening to write to *The Times* he was asked by the Provost Sir Claude Elliot to meet him instead. The Provost admitted that it was an anti-semitic measure, complaining that Jews were 'clever in the wrong

way'. When Ayer asked what this meant he said, 'Well, they wouldn't play the Wall Game.' I said 'I feel some responsibility in this matter, I'm not going to have my Jews discriminated against'. He made a bargain with the Provost that he would not do anything publicly for a year, but insisted that the matter be raised again after a year, and reserved the right to lobby the Fellows. The Fellows proved useless, 'I have enormous contempt for people who have no public courage.' He was in despair when he met Sir Edward Boyle, who was minister of education at the time. Boyle was incredulous until he saw the correspondence with the Fellows, at which point he promised to take action. Ayer waited for a month and received a letter saying, 'I'm sorry for the long delay but Macmillan has been very busy. I could not get hold of him, but now I think you'll see something happen.' Three days later there was a headline in the *Evening Standard* saying that the Eton Provost had unwittingly passed an anti-semitic statute, but realising its effect, had repealed it.

Ayer's moral courage can overcome physical fear, as he demonstrated recently in New York where he was told at a party that Mike Tyson was upstairs raping a model. 'We can't have that,' he said, and forged upstairs only to find that Tyson was talking quietly to the model and that she was clearly delighted. Not having any grounds to intervene, but feeling that it would be ignominious to retreat, he said, 'Mr Tyson, you're the physical champion of the world and I am one of the intellectual champions. I think it's high time that we met.'

In *The Meaning of Life* Ayer's atheism is as buoyant as ever. He rejects belief in God because he regards it as nonsensical and undesirable: 'Whatever happens, the believer in the creator is going to say that that was what was intended. And just for this reason his hypothesis is vacuous.' Setting aside its vacuity he wonders what advantage there is for those who espouse it, 'Why should it matter to them that they followed a course which was not of their own choosing as a means to an end of which they are ignorant?' In our conversations he admitted that his rejection of metaphysics in *Language, Truth and Logic* was 'too brutal': metaphysicians have often used respectable arguments to reach their ridiculous conclusions. The vision he had while he was dead in hospital has also made him a little more 'wobbly' about the afterlife. In this vision he crossed a river and encountered a red light which controlled the universe. The red light had two principal assistants who, 'put space together like a jigsaw puzzle'. They had been doing their job poorly and Ayer realised that 'space was out of joint, the universe had gone awry and the laws of nature were not functioning properly.' He felt a great sense of responsibility to put this right, but could not communicate with the Lords of Space. Fortunately, there were also Ministers of Time in the vicinity and, 'Since we're in the days of Einstein, and Space and Time have become Space-Time, one four-dimensional continuum,' he knew that by adjusting Time he would be able to correct the flaw in Space. Before he could fulfil his task he was revived and woke feeling a great sense of frustration.

The extension of consciousness after death raises doubts about Hume's definition of personal identity as a 'bundle of perceptions'. In trying to perfect this theory Ayer found that he had to fall back on physical continuity. This would clearly mean that his vision was only evidence of mental activity continuing for a few minutes without its customary support from the body.

It would be evidence of a crisis in the brain and this is what Ayer takes it to be. Nevertheless the experience does complicate the relationship between the mind and the body and makes the remark of Wittgenstein's quoted in *The Meaning Of Life* seem less triumphantly logical, 'Death is not an event in life: we do not live to experience death.' Unless death is defined as the absence of experience, then it would seem that Ayer has lived to experience death, since he talks of having been 'dead for four minutes'. Ayer still regards 'the soul' as a meaningless word which we have in the language along with other meaningless words like 'God'.

Can it be good for a man to have so much truck with meaningfulness, to have written so much about things that do not exist, and to have as a refrain running through his work the phrase 'literally nonsensical'? But then pointing out meaningless state-

ments is a meaningful activity, just as recognising one's irrational feelings is a rational activity. For Ayer the recognition of these irrational forces is 'a first step towards dismissing them; people may have an 'emotional need' to believe in a transcendent reality, or a soul or a deity, but for him that emotional need is 'Never *never* more important than reason. I find it very unlikely that if I found out more about my unconscious motives it would bring me any closer to a solution of the problems I am interested in.' In fact, he thinks this knowledge would hamper him since in times of misfortune he experiences a suspension of self by working, leaving his intellect free to be as efficient as possible. 'A lot of my friends have said that I am almost schizophrenic, there are two people: A.J. Ayer who writes these books and Freddie Ayer, "The London Freddie Ayer" as Cyril Connolly called me.'

His lack of curiosity about himself does not altogether prevent Ayer from making connections of a psychological type. For instance, he attributes the feelings of invulnerability that he experienced when he disarmed a man in a café in Paris to something more primitive than the conviction that it was the right action to take, 'I felt carried away, just as when I play games I play with enor-

mous intensity. I always play to win, that's part of my grandfather in me.' If he doesn't work he feels his grandfather 'looking over his shoulder' and he recognises that his grandfather's desire to form a 'prominent English family' devolved on to his grandchildren of whom he is the eldest. These sorts of insights do not of course stand in the way of calling personal identity a 'bundle of perceptions' since they are perceptions about the bundle - it is only a question of whether the bundle would be better tied if they were given priority.

There is a strain of argument in *The Meaning of Life* which reminds one that Ayer has long stood on the left in politics. It is his awareness of the fact that most people in the world are engaging in 'a losing struggle to achieve a tolerable standard of living'. He described himself to me as 'an English radical in the tradition of Tom Paine'. He thinks that 'Kinnock is a Welsh windbag' and despairs of seeing Mrs Thatcher unseated although he hates the 'ethos of the devil take the hindmost, and the purely commercial philistine attitude'. One of the aspects of this philistine attitude is that higher education has been under attack, especially departments like philosophy. The good philosophers who

should be replacing Ayer's generation have gone to America.

In his autobiography Ayer says that he would be content to go down in history as Horatio to Bertrand Russell's Hamlet. This is an interesting choice since the most famous remark made to Horatio is, 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' I do not want to attribute an unconscious frustration with the limits he has set himself to a man who does not think the premises of psychoanalysis are verifiable. In any case within those limits Ayer operates brilliantly.

Notwithstanding Wittgenstein's remark that Ayer is clever all the time, he has not yet mastered the philosophy of housekeeping. When he moved into a new house with his second wife Dee, she asked him to make a drink while she was unpacking. A few minutes later she heard him call forlornly from downstairs, 'Where do we keep the ice?' For some reason (if that is the word), we expect great thinkers to be absent-minded. Having tackled the problems of language, truth, logic, knowledge, and personal identity, it may not be too late for Ayer to find out where we keep the ice. □

NEW MEMBERS

(34) We welcome these new members:

MS. EVELYN BURTON /c/o COWLES, 392 CENTRAL PK W./NY/NY/10025/ /
 M. JACQUES C. CARBOU /5660, AV. DECELLES #104/MONTREAL, QUEBEC/ /CANADA/H3T 1W5
 MR. CHARLES CARLINI /215 W. 94TH ST. #804/NY/NY/10025/ /
 MS. PEGGY DOYLE-WALTERS /3811 ATKINS/CHEYENNE/WY/82007/ /
 MR. JAMES DUNCAN/5129 GRAND AV./DES MOINES/IA/50312
 MS. LINDA EGENDORF /P. O. BOX 646/WESTON/MA/02193/ /
 MR. BRIAN FARR /4181 PICKWICK DRIVE/CONCORD/CA/94521/ /
 MR. VICTOR J. FERNANDEZ /240 W. 65TH ST. APT.26E/NY/NY/10023/ /
 MR. ADAM JOHN GRAHAM/P.O. BOX 760/CAMPBELLFORD/ONT./CANADA/K0L 1L0
 MR. GERALD F. GRATTON /2839 NE HOYT ST./PORTLAND/OR/97232/ /
 MR. RUSSELL L. GRAY/2332 EDGEWATER TERRACE/ TOPEKA/KS/66614
 MR. RUSSELL GEORGE HANNEKEN /1033 HAMPTON DRIVE/MACEDONIA/OH/44056/ /
 MR. DOUGLAS K. HINTON /2443 CALHOUN ST./METAIRIE/LA/70001-3025/ /
 MR. KENNETH LLOYD /1317 N. BOLIVAR ST./DENTON/TX/76201/ /
 MR. ALBERT W. MASON /1000 BERVILLE ROAD/ALLENTON/MI/48002-9205/ /
 DR. DAVID J. MELTZ/4 BRIAR PATCH ROAD/NEWTON/NJ/07860
 MS. DEBORA F. MELTZ/4 BRIAR PATCH ROAD/NEWTON/NJ/07860
 MR. NATHAN MCKINLEY /4728 W. LAKE HARRIET PKWY./MINNEAPOLIS/MN/55410/ /
 MS. CYNTHIA MEREDITH/160 DUDLEY DRIVE #555/ATHENS/GA/30606
 MR. JAMES PATY /5 WAYSIDE LANE/BRIDGEPORT/WV/26330/ /
 MS. KATHLEEN PATY /5 WAYSIDE LANE/BRIDGEPORT/WV/26330/ /
 MR. JOHN F. RODGERS /11440 LINKS DRIVE/RESTON/VA/22090/ /
 MS. NANETTE E. SCOFIELD/30 E. 62ND ST./NY/NY/10021
 MS. R. SMITH/P.O. BOX 650508/VERO BEACH/FL/32965-0508
 MS. SHEILA VON WEISE/1221 N. DEARBORN PKWY, 1005 S./CHICAGO/IL/60610
 MS. KIMBERLY WHITAKER/110 HALSTON CIR APT C/HUNTSVILLE/AL/35805
 MR. FRANK G. WISE /907 AVENUE D APT.2/DEL RIO/TX/78840/ /
 MR. CHARLES ALLEN YODER /1376 COJUNTRYSIDE DRIVE/MILLSBORO/DE/19966/ /

OBITUARY

- (35) Herb Vogt, we sadly report, died on December 5, 1988. A BRS member since 1975, he and Bette hardly ever missed an Annual Meeting. They attended the 1988 meeting at Fredonia, but, writes Bette, "he was in a great deal of discomfort most of the time. As you know, he was an avid reader of Bertrand Russell from the time he entered college and was looking for a living philosopher. Much of his own philosophy was influenced by what he had read. I know he would be pleased to have me give this check in his memory." He will indeed be remembered...with great pleasure. Some of us also remember his great jazz-piano-playing, at our Washington meeting (1985). Our thoughts are with Bette, whom we love.
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NEWS ABOUT MEMBERS

- (36) Bob Davis imbibed some Greek and Roman culture in December. In his own words (excerpts):

Spent 5 days in Rome...most of the time in the Vatican. St. Peter's is amazing. Nothing prepared me for it. For the first time I appreciated the concept of the sublime; it really works at times. We went from the tombs below to the cupola on top. (We managed even to urinate on the roof. Not to worry; they have toilets up there.) We also went to an audience with the Pope. In the Sistine Chapel, we could see both the clean frescoes and the dirty ones; I am convinced cleaning is the right thing. Went to to the Colosseum, the Pantheon, the Circus Maximus, and other old ruins and early churches. I still have lots more to see there.

Spent a week in Greece. John [Lenz] was wonderful. He met us at the Airport, and got us a nice reasonable hotel near him. We went to a number of ruins in Athens, including, of course, the Acropolis. The ruins are great but you can keep modern Greece. I rented a car and we drove to Delphi, across the bay to the Peloponnesus, where we saw Tirens -- I fell off the battlements and bounced instead of broke. Mycenae and Epidaurus; all wonderful. Few tourists and no crowds; we saw Julius II's rooms painted by Raphael -- with no one else in the rooms.

The flight(s) home were tense, with \$103 of course -- real security in Europe. Soldiers in the airports with automatic guns, fingers on the triggers. I hope it doesn't come to that here.

CONTRIBUTIONS

- (37) We thank these early renewers who included a 1989 contribution in their dues payments. Greatly appreciated!

LOUIS K. ACHESON JR., AURORA ALMEIDA, JEAN ANDERSON, IRVING H. ANELLIS, JAY ARAGONA, DONG-IN BAE, DEBORAH BOHNERT, MICHAEL EMMET BRADY, POLLY COBB, WHITFIELD COBB, GLENNA STONE CRANFORD, PETER G. CRANFORD, ALICE L. DARLINGTON, ROBERT K. DAVIS, LEE EISLER, SEYMOUR GENSER, SUSAN J. GIROD, JEROLD J. HARTER, CHARLES W. HILL, DONALD W. JACKANICZ, ALLAN KRAMER, PAUL KURTZ, FRANCES MASON, HUGH MCVEIGH, ROBERT MERRIGAN, HUGH S. MOORHEAD, GLENN R. MOYER, SANDI A. MOYER, FRANK V. PAGE, HELEN PAGE, STEPHEN J. REINHARDT, BENITO REY, WILLIAM M. RIPLEY, MICHAEL J. ROCKLER, HARRY RUJA, WARREN ALLEN SMITH, RAMON CARTER SUZARA, JOHN R. TOBIN, CLIFFORD VALENTINE, ELEANOR VALENTINE, THOM WEIDLICH, CHARLES L. WEYAND, VINCENT DUFAUX WILLIAMS, RONALD H. YUCCAS.

Even in her late eighties, visitors to her remote Cornish home were astonished by her intellectual vigour. Her enthusiasm for her causes remained, and departing guests would leave with the words, "On with the women's revolution!" ringing in their ears.

She continued to speak at meetings of the peace movement. In 1983, at the age of 89, she led the London CND rally in a wheelchair, and earlier this year she took part in a demonstration outside the RAF base at St Mawgon in Cornwall.

ABOUT BERTRAND RUSSELL

(39) From the NY Herald-Tribune (9/22/61, p.24):

What Lord Russell Thinks

To the N. Y. Herald Tribune:

It is regrettable that you chose to print an editorial castigating Bertrand Russell, this profound thinker who has for a very long time been more concerned with the cause of freedom and justice than most of his detractors, and whose unswerving passion for truth and reason has presented itself as an example to many who aspire to become truly civilized.

If you have not read Lord Russell's essay, "The Future of Mankind", may I suggest that you do so.

In it you will find the following statement: "True, I have heard men say that they would prefer the end of man to submission to the Soviet government, and doubtless in Russia there are those who would say the same about submission to Western Capitalism. But this is rhetoric with a bogus air of heroism. Although it must be regarded as unimaginative humbug, it is dangerous, because it makes men less energetic in seeking ways of avoiding the catastrophe that they pretend not to dread."

H. W. Clifford
East Orange, N.J.

Harry Clifford has been a BRS member since 1975.

(40) The following appeared in the November 1974 issue of The Writer (pp. 137-8). Sent to us by Harry Ruja. The article was written by Lesley Conger.

WORDS FOR THEIR OWN SAKES

Somebody once wrote to Bertrand Russell and asked for the twenty words he liked most. Lord Russell replied with a list that he hoped the inquirer would not take very seriously, since it would "at another time . . . probably be quite different." Nevertheless, it is interesting to contemplate:

- | | |
|----------------|----------------------------|
| 1. wind | 11. apocalyptic [sic. ed.] |
| 2. health | 12. ineluctable |
| 3. golden | 13. terraqueous |
| 4. begrime | 14. inspissated |
| 5. pilgrim | 15. incarnadine |
| 6. quagmire | 16. sublinary |
| 7. diapason | 17. chorasmian |
| 8. alabaster | 18. alembic |
| 9. chrysoprase | 19. fulminate |
| 10. astrolabe | 20. ecstasy |

It was good of Russell not to dismiss the question as absurd and unworthy of an answer. And it was also typical of him, as you will see if you care to consult the delightful book from which I got the list, *Dear Bertrand Russell*, edited by Barry Feinberg and Ronald Kasrils (Houghton Mifflin, 1969). Russell was a usually engaging, sometimes crusty, but always tireless correspondent; he even obliged another inquirer with his "favorite recipe," Lord John Russell's Pudding, which he admitted he had never tasted nor indeed laid eyes upon, but which he chose "from nepotal piety."

I like to think, however, that in sending on his list of favorite words Russell was not simply being obliging and pulling them out of the air at random, so to speak. Of course it doesn't make much sense to claim as a favorite word one you can hardly ever have had the opportunity of using (chrysopraxe?), no more than to claim as a favorite recipe a pudding that's never passed your lips; nepotal piety may do for the pudding, but for the words - ? Ah, but who needs sensible reasons? If you are, to your bones marrow, a writer (and Russell was, as much as he was a mathematician and a philosopher), you love words that have beautiful auras of meaning (*wind, heath, golden*), you love words that are absolutely perfect for what they denote (*quagmire!*), you love words that roll around in your mouth like a lovely lemon sour ball (*ineluctable, apocalyptic*) - in short, you love words for their own sakes, and that's that.

My own list follows:

- | | |
|--------------------|----------------|
| 1. legerdemain | 11. theodolite |
| 2. mist | 12. burnished |
| 3. abyss | 13. ephemeral |
| 4. pomegranate | 14. pebbles |
| 5. columbine | 15. lantern |
| 6. grey (not gray) | 16. filigree |
| 7. poultice | 17. mendicant |
| 8. splendid | 18. eucalyptus |
| 9. luminous | 19. lamplight |
| 10. cacophonous | 20. shadow |

(A note on grey: Why grey and not gray? I'm not sure, but to me grey is a kitten, gray is a battleship.)

As you can see, my list is several intellectual cuts and about ten syllables below Russell's and contains, it seems to me, far more words of rather obviously pleasant connotations - as well as words that are simply the names of favorite things (*columbine, pomegranate, eucalyptus*). There are an inordinate number of words having to do with light and color: *grey, luminous, burnished, lamplight, lantern, shadow*; perhaps, by extension, even *splendid* and *mist* and *filigree*. But I don't know why *mendicant* is there, or *poultice*, and as for *theodolite*, I wouldn't recognize one if it came up and bit me. I just like the way the word sounds.

I can't defend *cacophonous*. It sounds awful. But then, it's supposed to.

No doubt an amateur psychologist could have a great time with Lord Russell's list - or with mine. or anyone's. Only two monosyllables - *hm-m*. And what kind of man would go for a word like *inspissated*? What trauma from childhood makes a man fond of a word like *begrime*? And why, indeed, would the notoriously nonreligious Russell have among his favorites the word *pilgrim*?

I had to look up several of Russell's words. I thought *chrysopraxe* might have something to do with *chrysalis*, but it didn't - it's a kind of chalcedony (that's a nice word too). *Terraqueous* and *sublunary* I could figure out, and *diapason* is a stop on our pump-organ, but I hadn't the foggiest notion of *inspissated*, and as for *astrolabe* and *alembic*, I knew them only in the general way that I know my own *theodolite*. But I haven't even been able to find *chorasmean*. The closest I've gotten to it is Chorasmia, a province of ancient Persia, and I'm not sure that's close enough.

After much thought (and despite *inspissated*) I have concluded that there is a definite romantic element underlying Lord Russell's list. *Wind, heath, golden, pilgrim, alabaster, chrysopraxe*, and - here's the clincher - *incarnadine*. When I saw that word on his list, I remembered instantly where I saw it for the first time in my life, some forty years ago (and, except for Lady Macbeth's "multitudinous seas incarnadine," never elsewhere until now), and I would be willing to bet that it was there that Bertrand Russell (in his moony adolescence) saw it, too, in the sixth verse of the *Rubáiyát of Omar Khaydám*: "And David's lips are lockt but in divine/ High-piping Pehlevi, with 'Wine! Wine! Wine! Red Wine! - the Nightingale cries to the Rose/ That sallow cheek of hers to incaradine." My evidence may seem flimsy, but I think my conclusion is, in a word, *ineluctable*.

My own list is of course a shameless wallowing in the romantic, exotic with pomegranates, delicate with columbines, all bathed in misty lamplight filtering through a filigree of eucalyptus leaves. *Cacophonous* and *poultice* may be inexplicable, but even mendicant is romantic if you compare it to panhandler, and obviously legerdemain is there because it makes me think of magic. For that's what they are - *splendid*, *luminous*, *magical* words - and I know no better final word on the subject than the final word on Russell's list: *ecstasy!*

(41)

PANEL DISCUSSIONS

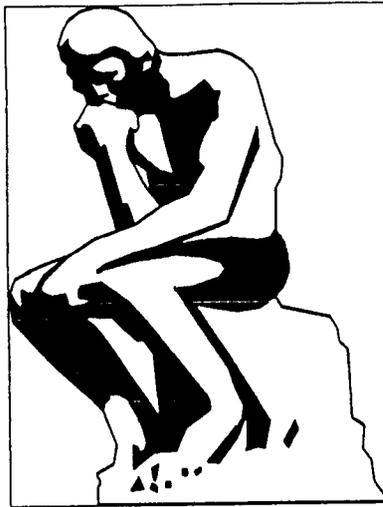
THE BERTRAND RUSSELL SOCIETY

PANEL ON RYAN'S BOOK ON
POLITICAL LIFE OF RUSSELL

The second panel discussion of the McMaster chapter of the Bertrand Russell Society will concern the recent book by Alan Ryan titled *Bertrand Russell: a Political Life*. The work was published in London by Allen Lane The Penguin Press (£16.95) and in New York by Hill and Wang (us\$19.95).

Copies are available in Mills Library (B1649.R94R93) and in private hands.

The book has been the subject of a number of reviews that, above all, showed that the topic interested the reviewer. The Russell Archives have collected copies of reviews by John Campbell in the *T.L.S.* and by the 5th Earl Russell in *The London Review of Books*. Royden Harrison has written a review for a 1989 issue of *Russell*, which may be previewed in the Archives.



One needn't read far in the book before finding contentious statements. Consider the second sentence on p. 1: "His philosophical allegiances were no more stable than his emotional allegiances, and his political allegiances no more stable than either."

The panel is comprised of Kenneth Blackwell, Russell Archivist, and Louis Greenspan, Managing Editor of The Bertrand Russell Editorial Project. Richard Rempel will moderate the discussion. The audience is invited to participate.

Thurs., Oct. 27, at 1:30. UH-317.

THE BERTRAND RUSSELL SOCIETY

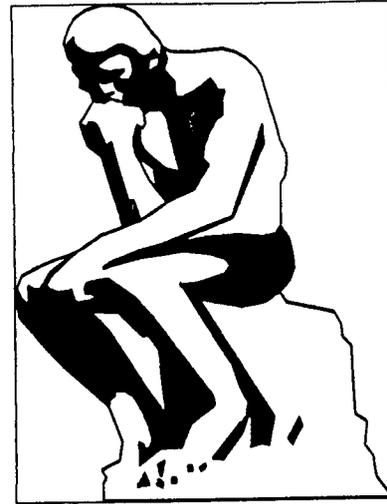
RUSSELL ON
CONTRADICTION

The latest panel discussion of the McMaster chapter of the Bertrand Russell Society will concern the seeming predilection of the early Russell for seeking contradictions.

It might (and probably will, on the panel) be argued that exposing contradictions is a standard philosophical activity, part of the process of evaluating hypotheses, and that he did this all his life, within and without philosophy. But the youthful Russell didn't rest content with finding contradictions. He used them, apparently, to ascend the scaffolding of his current metaphysical edifice. At the top he might decide to call them "antinomies" or even "paradoxes".

It has even been argued (and no doubt will be again, on the 24th), that Russell was only able to discover the Russell Paradox because of his habit of searching for, perhaps manufacturing, contradictions. But there's a snag. As a neo-Hegelian, he could do something creative with contradictions. (Or some of them--and what makes the distinction?) By the time of the discovery of The Contradiction, he was no longer an idealist. It seems that this antinomy functioned like any normal contradiction exposed in any philosophical hypothesis: it threw grave doubt upon the propositions under consideration--in this case, mathematics itself. The panelists will consider whether Russell dealt adequately with the paradox, and whether he could have succeeded as an idealist.

The panel is comprised of Nicholas Griffin (Philosophy, McMaster), Albert C. Lewis (late of the Russell Editorial Project), and Gregory H. Moore (Mathematics, McMaster). Kenneth Blackwell (Russell Archives) will moderate the discussion. The audience is invited to participate.



Thurs., Nov. 24 at 12:30. UH-317.

FOR SALE

(42)

BRS member Tod Jones advertizes the following:

The Philosophical Filing System, based on an adaptation of subject-headings from Encyclopedia of Philosophy (Macmillan Publishing Co.), using standard 8 1/2" x 11" paper in binder. Send \$15.00 to: Tod E. Jones, 109 S. Oak, Apt. B, Searcy, AR 72143

ABOUT BERTRAND RUSSELL

- (43) This is how the Academic American Encyclopedia tells it. (Dambury, CT: Grolier, Inc. 1980)
From Harry Ruja.

Russell, Bertrand

Bertrand Russell, a seminal figure in the development of 20th-century philosophical thought, made major contributions in the areas of mathematics, logic, education, and social reform. Russell, who received the 1950 Nobel Prize for literature, endorsed the application of rationality to all aspects of thought and language. His early pacifism, which led to his imprisonment in 1918, evolved into a dedicated activism against nuclear armament, for which he was again briefly incarcerated in 1961.

One of the most influential philosophical thinkers of the 20th century, Bertrand Arthur William Russell, 3d Earl Russell, b. Trelleck, Wales, May 18, 1872, d. Feb. 2, 1970, was a grandson of the 1st Earl Russell, who had twice been prime minister of Great Britain.

Life. Orphaned at three, Bertrand was reared by his puritanically religious but politically liberal paternal grandmother. He rebelled early against her rigid moral views, but her otherwise progressive beliefs influenced his later social thinking.

Russell was educated (1890-94) at Trinity College, Cambridge University, and remained there as a fellow (1895-1901) and lecturer (1910-16) until he was dismissed because of his active defense of unpopular causes such as socialism and his opposition to World War I. In 1918 he was imprisoned for his radical pacifism. Russell traveled, wrote, and lectured widely in Great Britain and the United States in the interwar period. On the death (1931) of his older brother he succeeded to the earldom. During the 1930s he modified his commitment to pacifism to acknowledge the necessity to oppose Nazi Germany. Reelected a fellow at Trinity in 1944, he resumed his pacifist stance in the postwar years and was especially vigorous in his denunciation of nuclear weapons. Russell founded the Campaign for Nuclear Disarmament (1958) and the Committee of 100 (1960) as his advocacy of civil disobedience became progressively stronger in the antinuclear movement. As a further outlet for his political views he participated (1964) in the organization of the Who Killed Kennedy Committee, questioning the findings of the Warren Commission concerning the assassination of U.S. president John F. Kennedy. Together with Jean Paul Sartre, he organized (1967) the Vietnam War Crimes Tribunal in Stockholm, which was directed against the U.S. military effort in Vietnam.

In addition to his political involvements, Russell took an active interest in moral, educational, and religious issues. His religious views, as set forth in his book *Why I Am Not a Christian* (1927), were considered controversial by many. In 1931, Russell and his second wife (he married four times) founded the experimental Beacon Hill School, which influenced the founding of similarly progressive schools in England and the United States.

Throughout his life Russell was a prolific and highly regarded writer in many fields, ranging from logic and mathematics to politics to short works of fiction. In 1950 he was awarded the Nobel Prize for literature. His private life was characterized by many disappointments and unsuccessful

personal relationships, however. He scorned easy popularity with either right or left and exhibited an unbreakable faith in the power of human reason. Russell remained active and wrote extensively until his death at the age of 97. The most interesting account of his life is contained in his autobiography (3 vols., 1967-69).

Philosophical Views. Although he had many preoccupations, Russell's primary contribution lay in philosophy, most particularly in logic and the theory of knowledge. His early philosophical views grew out of a concern to establish a vigorous logical foundation for mathematics, a concern that produced *Principles of Mathematics* (1903). Building on the work of Gottlob FREGE, Giuseppe PEANO, and others, Russell argued that arithmetic could be constructed from purely logical notions and the concepts of "class" and "successor." In *Principia Mathematica* (3 vols., 1910-13), written with Alfred North WHITEHEAD, this program was carried out in detail. Even when disagreeing with Russell, contemporary logicians and philosophers of mathematics acknowledge *Principia* to be the most important treatise on logic of the 20th century.

Russell used the rigorous methods of formal logic for a wide variety of problems. His "theory of descriptions" in particular has been called a model of philosophical reasoning. The argument concerns the meaning of referring to nonexistent objects, such as "the present king of France." Russell's solution is to say that the logical form of the statement is obscured by its grammatical form, and that analysis displays a description coupled with a false assertion of existence.

Russell was seriously concerned with the application of logical analysis to epistemological questions and attacked this problem by trying to break down human knowledge into minimum statements that were verifiable by empirical observation, reason, and logic. He was deeply convinced that all facts, objects, and relations were logically independent, both of one another and of our ability to know them, and that all knowledge is dependent on sense experience. With G. E. MOORE, his former pupil Ludwig WITTGENSTEIN, and others, Russell helped guide postwar British philosophy in a more positivist direction, focusing on the logical analysis of philosophical propositions and on the language of everyday life. Russell's basic position, which he first formulated in *Our Knowledge of the External World* (1914), is referred to as logical atomism, by which he meant that all propositions (statements about experienced reality) can be broken down into the logically irreducible subpropositions and terms that constitute them. By combining and recombining these logically independent and discrete terms, we can describe reality as something that occurs at the point of such combinations, called the point event. Another aspect of this argument showed that the logical and grammatical meaning of sentences do not always coincide; Russell insisted that the logical meaning should take precedence.

Difficulties of analysis led Russell to give up many of the characteristic theses of logical atomism, and with his *Analysis of Matter* (1921) and *Analysis of Matter* (1926) he shifted to what has been called neutral monism. In this phase Russell combines a stringent empiricism with an optimistic view of the progress of science that leads to the conception of philosophy as a piecemeal analysis of the findings of science. His examination of the bases of scientific method culminated in *Human Knowledge, Its Scope and Limits* (1948).

Throughout his life Russell acknowledged difficulties in his positions and was ready to admit criticisms and modify his views. While ranging over an immense field, Russell demonstrated an openness to ideas, an aversion to dogma, and a rigor in analysis that more than justify his position, with Moore and Wittgenstein, as a fountainhead of 20th-century English and American philosophy. BRUCE O. BOSTON

Bibliography: Ayer, A. J., *Russell* (1972); Clark, R. W., *The Life of Bertrand Russell* (1975); Jager, Ronald, *The Development of Bertrand Rus-*

A PUB FOR THINKERS

(44) | The following was sent to us by Steve Reinhardt (who suggested that we have our next annual meeting at the Beehive Pub!). The article appeared in the Nov. 7, 1988 issue of the New York Times.

Swindon Journal*The Thinker's Pub, With a Resident Philosopher*

By SHEILA RULE

Special to The New York Times

SWINDON, England, Nov. 1 — In this former railway town, where coal smoke spirals from chimneys and mingles with autumn's chill, the convivial regulars at the Beehive Pub sometimes order another round over discussions of Plato, the nature of the universe and, well, just what it all means.

Their thoughts turned to such matters after Dr. Julius Tomin was hired as the pub's philosopher. Dr. Tomin, an exiled Czechoslovak dissident and scholar in classical Greek philosophy, gained international attention in the 1970's after philosophy seminars in his home in Prague were broken up by the police. The road that led him to the Beehive included back streets of virtual poverty in Oxford, a dead end at British welfare offices, collisions with British academics and freeways with unswerving commitment.

"We all ask the big why occasionally," said Noel Reilly, the owner of the Beehive. A mirthful man from Limerick in Ireland, Mr. Reilly created the philosophy position for Dr. Tomin after reading of his plight.

"I wanted to know why our society was willing to pauperize a man of such integrity," he said. "I thought I would do something about it."

500 at First Lecture

More than 500 people squeezed sardine-like onto the pub's old wooden floors, bar stools and plain benches last month — others reportedly tried to climb through windows — to hear Dr. Tomin's first lecture, titled "Time for Philosophy." A bit nervously at first, he used the talk to tell the audience about his life, in which knowledge, languages and philosophy provided paths to spiritual freedom. He described through jokes some hardships, including his years as a factory worker in Czechoslovakia.

"A trade unionist from France went to Czechoslovakia to observe the socialist system," he told the audience. "He returned and reported that people in Czechoslovakia officially are to work eight hours a day but they only work four. There is only one problem, he said. They are only paid for two hours."

The lecture was interrupted repeatedly by applause and laughter as round after round of beer and other beverages were consumed by the crowd. Under his contract, Dr. Tomin, 49 years old, is to give three lectures annually for three years at a salary of about \$8,800 a year.

Stripped of Citizenship

At the pub in Swindon, 90 miles west of London, the philosopher said he was invited by Oxford and Cambridge universities in 1980 to give a series of lectures. He traveled to Oxford but said he soon "realized that I was not welcomed." He decided to re-



Network Photographers/Mike Abrahams

Dr. Julius Tomin, left, the paid resident philosopher at the Beehive Pub in Swindon, England, with Noel Reilly, the owner of the establishment, who hired him.

The contract calls for three lectures a year. Salary: \$8,800.

turn to Czechoslovakia, where he had been imprisoned for a total of 15 months as a youth for refusing to serve in the military and trying to leave the country illegally after being refused permission to emigrate. He had also clashed with the authorities as a signer of the 1977 Czech human rights charter.

As he prepared to go home, the Czechoslovak authorities stripped him of his citizenship. He has been in Oxford ever since.

Dr. Tomin said Oxford had turned down his application for a teaching job. He says he believes he has been excluded from British academia largely because of differences in his view of Greek philosophers. His most controversial theory, that Plato's "Phaedrus" was the philosopher's first dialogue rather than a later one, has been rebuffed by other scholars.

Dr. Tomin accuses the academics of being unable to properly read and

understand Greek.

"That's not an exaggeration but a total falsehood," said Dr. David Sedley, director of studies in classics at Christ's College, Cambridge. He is also editor of *Classical Quarterly*, a century-old journal on classical studies, which has published one paper by Dr. Tomin but turned down several others. "Every serious scholar working on Plato has a knowledge of Greek and reads Plato in original forms."

"In a way, he's trying to put the clock back to the traditional view taken by Plato's followers in later centuries in antiquity," he said. "They didn't have any of the historical perspectives on his development that we have nowadays."

Some scholars doubt that Dr. Tomin will be offered an academic post in Britain in his field, especially since, in recent years, at least six university philosophy departments have been closed. Nonetheless, the pub philosopher, who also reads in French, Latin, English, German and Slovak, continues to study, spending his days at the Bodleian Library in Oxford. His nights are spent alone in a tiny, cluttered room in the basement of an old house, where he keeps the milk for his tea cool on a window ledge.

After Dr. Tomin spent his savings, he lived for several months on wel-

fare. But the authorities cut off the payments, saying that his research made him unavailable for work and that he had placed "unreasonable restrictions" on the type of job he would take.

Mr. Reilly, 42 years old, thought Mr. Tomin might just fit in at the Beehive, a 100-year-old pub that is the neighborhood living room for a diverse group of people.

When Mr. Reilly — a former officer in the Irish Army who has worked as a bartender in Manhattan, Yonkers and the Bronx — offered the philosopher a salaried job, it was not the first time that he had taken a chance. He said he once got drunk at a party in New York City in 1968 and decided to head for London. He had no money, but a man at the party offered "a lift" to London. The man was a steward on a trans-Atlantic liner, and Mr. Reilly became a stowaway. He was caught but a friend wired him fare money and he became, in his words, "a celebrity who was more entertained than entertaining all the way across the Atlantic."

Dr. Tomin said, "Noel has given me the essential help I need to progress to such a degree where I will be able to put Plato on an even higher academic level but also be able to talk about it in plain language to the non-specialist."

(45) BR'S obituary in the *Manchester Guardian*, reprinted in the *San Francisco Sunday Examiner & Chronicle*, (2/8/70, p. 43)...thanks to AL SECKEL:

The Last Late-Renaissance Humanist

Manchester Guardian

THE DEATH of Bertrand Russell last week at age 97 brings home a fact which has long been obscurely known—namely, that Russell's philosophical work, recent though it is, is already included in the philosophical canon. Descartes, Leibnitz, Locke, Berkeley, Hume, Kant, Mill, Russell—that is how the canon now runs. In other words there were not three British empiricists but five. From the point of view of the historian of ideas he represents the end of a tradition, not the beginning of one. In spite of the massive formal logical techniques which he developed, his work has ideologically no real part in strictly contemporary controversy. But Russell's place in intellectual history is also due, in large measure, to the inclusive and "classic" quality of his mind—a quality which is mirrored in the style of the best of the texts.

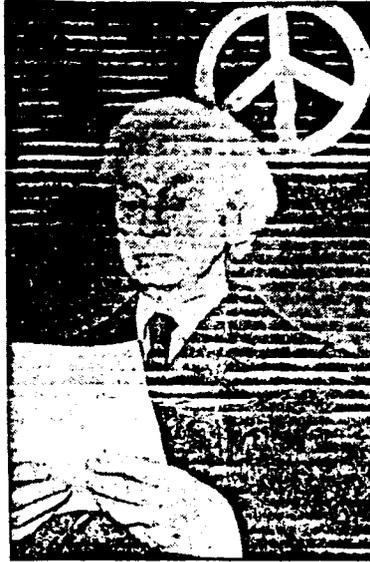
Russell, who had been ill with influenza, died at his home in Merionethshire, in North Wales. Russell's life, like his work, ran on classic or renaissance lines. He was a philosophic amateur, a delicate child, the third earl. He had four marriages; he took part in politics; he suffered fortunes as diverse as dismissal, imprisonment, the award of the Order of Merit, and world-wide acclaim.

The "scandalous" element in his social influence, as in that of Mill, stemmed not only from his inborn and Whig love of liberty, but also from his thirst for social justice. At every point in his career he desired to defend some category of people who, through being denied justice and liberty, were being oppressed.

His socialism, feminism, pacifism; his crusade against nuclear weapons and for Britain's renunciation of them, his marital and educational unorthodoxy, anticlericalism, and, finally anti-Communism—which were in some ways inconsistent with one another—all sprang alike from this generosity of mind. They were pursued sometimes with a lack of balance which suggested a curious immaturity of political and social judgment. His final reputation will be enhanced when the memory of various culs-de-sac into which these causes led him has been obliterated. Bertrand Russell will then stand out more clearly than any other figure as the last late-renaissance scientific humanist of our time.

From the start of his undergraduate life at Cambridge he became an outstanding member of a brilliant company, the friendship of most of whom he retained throughout life. Thenceforward his biography, apart from his emotional development, is the history of the books he published and the enemies he made. After obtaining first-class honors at Cambridge both in mathematics and moral sciences—and, in 1894 serving for a few months as an honorary attache of the British Embassy in Paris—he became a prize fellow of Trinity in 1895. He published an "Essay on the Foundations of Geometry" in 1897, his book on "The Philosophy of Leibnitz" in 1900, and "The Principles of Mathematics" in 1903.

He was made a fellow of the Royal Society in 1906 and published his magnum opus "Principia Mathematica," in collaboration with A. N. Whitehead, in 1910. Two other books, now famous, quickly followed: "Problems of Philosophy" in 1918 and "Our Knowledge of the External World" in 1918. These, together with "Mysticism and Logic" (1918), "The Analysis of Matter" (1927), constitute the corpus of his best work. But much earlier, with the publication of "Principia Mathematica," his international reputation had become secure.



BERTRAND RUSSELL

In May, 1910, he had been appointed to a lectureship at Trinity and on its expiration, by a decision of the Council of Trinity of February, 1915, was to have become a Fellow. But early in 1916 he had written a pamphlet for the no conscription fellowship protesting against the severity of the sentence passed upon a conscientious objector, E. F. Everett: he was prosecuted and fined 100 pounds sterling, and a few weeks afterwards the Council of Trinity dismissed him from his lectureship.

In 1918 he was again prosecuted — this time more legally if not more justly, and sentenced to six months imprisonment, which he spent writing "an introduction to mathematical philosophy." In 1919, when the younger fellows who had been absent on war service returned to the college, a successful memorial was immediately presented for his reinstatement.

From that time public opinion turned increasingly in his favor.

He became a visiting professor at the University of Peking in 1920 and Turner Lecturer (a Trinity College award) in 1926. He received the Sylvester Medal of the Royal Society in 1932, and the DeMorgan medal of the London Mathematical Society in 1933. After that there was a slight pause in his honors until — just before he received the Nobel Prize for literature in 1950 — he was awarded the Order of Merit.

Intellectual Achievements

During the latter part of his life he wrote a large number of books (including his first novel at 80), but it is not upon that his logical and philosophical reputation mainly rests. It rests upon two exceptional intellectual achievements. The first was his large measure of success in deriving the whole of mathematics by rigorous methods from a few very simple logical principles: in proving as he said, that "logic was the youth of mathematics." The second was the substitution, in philosophy, of "logical constructions" for "inferred entities," such as that of substance. In both of these endeavors his object was the same: to bring exact and agreed techniques of thinking to bear upon intellectual fields in which all previous thinking had been emotionally tinged

or philosophically vague. Thus he started an intellectual movement which was far larger than that with which, from the historian's point of view, he will be identified.

When we consider the new light which his methods brought to bear upon general notions, such as that of infinity, which had been traditionally considered ineffable, it is clear that there is no sphere of which we can say, a priori, that exact techniques of thinking cannot be applied to it. Even in spheres where he himself failed his giant shadow looms over us, urging us to further exploration.

Co-Existence

In November, 1957, he published in the "New Statesman" his "open letter to Eisenhower and Khrushchev," in which he declared that our supreme concern should be the continued existence of the human race, that the unrestricted diffusion of nuclear weapons should cease, that East and West should recognize their respective rights, and that their leaders should meet in a frank discussion of the conditions of co-existence.

At the beginning of 1958 the campaign for nuclear disarmament (superseding a previous organization, the National Council for the Abolition of Nuclear Weapons Tests) came into public view with Russell as its president. From this time onwards he became increasingly impelled by a sense of urgency.

More fundamentally, he rejected the whole theory of deterrence and the balance of terror by the moral argument that the risks involved in abandoning the nuclear race were not worth considering against the iniquity for possible mass extermination.

Committee of 100

In February, 1961, Russell led the Committee of 100's first sit-down on the pavements outside the Ministry of Defense; this was tolerated by the police, but when a bigger demonstration was planned for September in Parliament Square its leaders were summoned to be bound over to keep the peace. On refusal, Russell, with his wife and others, was given a week's imprisonment.

Russell's activities in the Committee of 100 later declined, and in the following year he resigned the presidency because he felt himself to be insufficiently in touch with the movement. Throughout his campaign to awaken the country to the nuclear danger, Russell recognized that relaxation of tension was a prerequisite of disarmament. He consistently advocated that research should be undertaken and remedies sought by bodies unconcerned with changing the balance of power, composed of representatives of both sides in the Cold War, along with neutrals. This line of thought led to the initiation of the long series of international scientific conferences, first held at Pugwash.

Role of Mediator

During the autumn of 1962, in the Cuban crisis and in the Sino-Indian frontier dispute, Russell himself took on the role of mediator.

In the long run, Russell looked to world government as the only guarantee of peace. In "Which Way to Peace?" (1936) he taught that the political condition for permanent peace is the existence of a single supreme world authority, possessed of irresistible force. Internationalism must first be established in the military sphere. This theme he returned to in "Has Man a Future?" (1961), and in "Unarmed Victory" (1963) which tells the story of the 1962 crises.

S. F. Sunday Examiner & Chronicle

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RUSSELL SOCIETY NEWS

No. 62

May 1989

- (1) Highlights: Annual Meeting 1989 (2,3). BR on Pascal's argument (5). Conrad reminisces about his father (29). BR's *Population Pressure and War* (30). Nominations for Directors wanted (22). How the Army views peace activists (15). Adam Jacobs wins his case (7). 500 letters to Wittgenstein discovered in Vienna (19). The Index is at the end.

ANNUAL MEETING (1989)

- (2) Time and place: June 23-25, 1989, NYC. The theme: *Reality vs. Illusion: Death, War and the Problem of Skepticism.*

The arrangements and program are substantially the same as described in the last issue (RSN61-2,4).

PROGRAM

ARRANGEMENTS

Friday, June 23... <u>at Milford Plaza Hotel</u>	ETHICAL CULTURE SOCIETY	MILFORD PLAZA HOTEL
4-6pm Registration	2 West 64th Street	70 West 45th Street
7:30-8:45 Welcome, Presentation of 1989 Book and Service Awards, and talk by Alan Ryan, "Russell's Political Life"	New York, NY 10023	New York, NY 10036
8:45-9:00 Tea and Coffee	Registration Fee = \$65.00 (Includes Banquet)	
9:00 Board of Directors Meeting [all members welcome]	Single Day Registration: Saturday = \$15.00	
Saturday, June 24... <u>at Ethical Culture Society (Social Hall)</u>	Sunday = \$10.00	
8-9am Registration	Students & Senior Citizens pay no Registration Fee	
9:00-10:30 Panel: "Skepticism vs. Benefits of Illusion". Panelists include David Goldman, Marvin Kohl, David Sidorsky	Banquet = \$40.00	
10:30-10:45 Tea and Coffee	<u>To register: use Registration Form, next page</u>	
10:45-11:45 General Meeting or Russell Videos	Please mail completed Form and Registration Fee (payable to BRS '89) to:	
12:00-1:30 Lunch	Professor Michael Rockler	
1:30-3:00 Paper: Alan Ryan, Princeton University, "Russell's Pacifism"	Department of Education	
3:00-3:15 Tea and Coffee	SUNJ Rutgers at Camden	
3:15-4:15 Paper: Marvin Kohl, SUNY, Fredonia "Understanding the Pragmatics of Pacifism"	Camden, NJ 08102	
5:00-6:00 Red Hackle Cocktail Hour	609-757-6051	
8:00 Banquet... <u>at Milford Plaza Hotel</u>	To reserve a room at Milford Plaza Hotel:	
9:00 Presentation of 1989 BRS Award to Paul Edwards	from any State except New York State: 800-221-2690	
Talk: Paul Edwards, CUNY at Brooklyn "Voltaire and the Role of Skepticism"	from NY State: 800-522-6447	
Sunday, June 25... <u>at Ethical Culture Society</u>	from New York City: 869-3600	
9:30-10:30 Paper: Tim Madigan, <i>Free Inquiry</i> "The Rationality of Waging War"	Rate = \$80.00 Single, \$90.00 Double. Identify yourself as a Bertrand Russell Society member to get the reduced rate. Reserve by <u>May 15th</u>	
10:30-10:45 Tea and Coffee	Alternative accommodations: West Side YMCA, 5 West 63rd Street, New York, NY 10023. One block from Ethical Culture Society. 212-787-4400	
10:45-11:45 Paper: Michael Rockler, Rutgers at Camden "Skepticism and Education"		
Noon End of Conference		

*Russell Society News, a quarterly. Lee Eisler, Editor, RD 1, Box 409, Coopersburg, PA 18036
 Marvin Kohl, Co-Editor, 715 Maytum Hall, SUNY at Fredonia, Fredonia, NY 14063
 Ben Eshbach, Co-Editor, 1730 N. Lima St., Burbank, CA 91505
 Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

ANNUAL MEETING (CONTINUED)

The Saturday 9am panel -- *Skepticism vs. the Benefits of Illusion* -- will consider whether it is better to be a skeptic and hold, as Russell does, that --

Well-being demands that we only believe something to be true when the claim is supported by reliable evidence, and that we should doubt what is doubtful and disbelieve what is false --

or should we follow Taylor and Brown [Shelley Taylor and Jonathon Brown, *Illusion and Well-Being*, *Psychological Bulletin*, 1988, Vol. 103, No. 2, 193-210] and say that some illusions promote mental health, including the ability to be happy or contented, and the ability to engage in productive and creative work.

(3)

REGISTRATION FORM

1989 Annual Meeting, The Bertrand Russell Society, Inc.
June 23-25 New York City

Name(s) _____

Address _____

_____ Zip _____ Phone (____) _____ - _____

Registration Fee \$65 (includes Banquet).

One day Registration Fee: Saturday \$15, Sunday \$10.

Students and Senior Citizens pay no Registraton Fee. Banquet \$40

Send completed Registration Form (or a copy of it) and the fee...to:

Professor Michael Rockler, Department of Education,
SUNJ Rutgers at Camden, Camden, NJ 08102 609-757-6051

BY BERTRAND RUSSELL

(4) From the *San Francisco Review* (September 1960):

THE RISK OF DISARMAMENT

Bertrand Russell

At the disastrous Paris summit, man's future was at stake. In this exclusive article Britain's most eminent philosopher asks whether Khrushchev's disarmament plan is just a trap — or our chance to end the race to global suicide.

Ever since the invention of the H-bomb, the human race has been exposed to a peril which is entirely new. It is the peril of universal death. A mistake by one man, at one moment, may bring about this disaster even when no one is expecting anything of the sort.

This is the consequence of the destructive power of nuclear weapons combined with the doctrine of instant retaliation, which holds that, in view of the advantages of delivering the first blow, H-bombs should be launched against the "enemy"

when there is reason to suspect a hostile attack, without waiting to verify whether such an attack is, in fact, taking place.

The official policy of the British Government is based explicitly upon the belief that there is no possibility of protecting ordinary civilians from an H-bomb attack, but that that small portion of the population which is in charge of launching sites and H-bombs can be kept alive just long enough to exterminate a good many millions of Russians. It is apparently thought that every Briton, in his last gasps, will die happy in the thought of the imminent equal agonies in Russia.

This sort of policy must strike every ordinary person as criminal madness. There is better hope now than at any time during the last 12 years for the prevalence of a saner attitude on the part of the leading powers of the world. Whether reason and humanity will prevail against ancient habits of thought and feeling is still doubtful. If there is to be a happy issue, the decisive actions will have to be taken by Governments. But by public opinion, and for this reason it is very necessary that public opinion should be aware of the dangers and alert in seeking ways of avoiding them.

Mr. Khrushchev's proposal of general disarmament has taken the West by surprise and has faced Western statesmen with some very awkward questions. On the one hand, they dare not definitely oppose his plan, since, if they did so, Russia would achieve a very great propaganda advantage in the eyes of un-

committed nations; on the other hand, the instinct of Western statesmen is to suspect a trap and to think that, as in the past, armaments may be a source of safety.

It is not yet clear which of these two sets of considerations will govern Western policy. For my part, I am entirely convinced that the West ought to assume Khrushchev's sincerity in spite of his Paris walkout and, on this assumption, suggest such safeguards in the way of inspection as may be genuinely needed.

But if his point of view is to prevail, it will be necessary that statesmen should assess the risks of this or that policy more realistically than they have hitherto done.

I think it should be possible to bring about such a reappraisal among Western statesmen, since the arguments to be adduced are completely unanswerable, both from the point of view of national self-interest and from that of the future of man. I will endeavour to set forth what seems to me to be the arguments in favor of this point of view. The questions involved are so difficult and so unfamiliar that it is easy for Governments to be themselves misguided and to generate a completely mistaken public opinion to which, in turn, they say they must bow.

The first thing to be considered is the question of Mr. Khrushchev's sincerity. Does he mean to carry out the ostensible purpose of his suggestions? Or is he trying to impose a trick by which the East will achieve a new superiority?

I think Mr. Khrushchev is an intelligent man who is aware that general disarmament would further Russian well-being and that nuclear war would be a disaster to Russia as well as to all other countries. I am confirmed in this opinion by his neutral attitude on the Sino-Indian dispute.

People doubt his sincerity because of Russia's brutal suppression of insurrection in Eastern Germany and Hungary and his Hitler-like temper shown in Paris.

The moral to be drawn is not that Communist Governments will not keep their word, but that agreements with them should be very precise. This applies to Khrushchev's disarmament proposals. If they are to be accepted, there must be very explicit agreement on the question of inspection.

Assuming Khrushchev's sincerity, what positive arguments are there for believing that acceptance of his suggestion is in accordance with Western interests? There are many, and I will begin with the least important.

The fiscal burden of armaments is, at present, already very severe and is certain, if no agreement is reached, to increase to astronomical proportions. Science is bound to invent more and more expensive ways of threatening the "enemy." We may expect both Russian and American stations on the moon, armed with missiles capable of exterminating Washington or Moscow at a signal from the Government of either country. When people have got used to this state of affairs, there will have to be stations on Mars and Venus.

I do not pretend to foresee exactly what science will be able to do in the way of threatened destruction, but experience since 1945 is sufficient to show that neither side will shrink from any expenditure that may be thought necessary until the populations of East and West are reduced to bare subsistence level. There will then, almost inevitably, on one side or the other, if not on both, be an outburst of impatient fury promoted by men who find the nervous strain unendurable.

If, on the other hand, a disarmament agreement is reached, the resources of science can be used to raise the standard of life in every part of the world, and to prevent an angry determination on the part of undeveloped countries to share in the "blessings" enjoyed now by those who possess a superiority in the arts of scientific homicide.

Much of the most serious argument in favor of a ban on nuclear weapons is that, so long as they exist, a nuclear war is at any moment possible, and, in the long run, probable. Politicians and the public have not yet rightly estimated the risks of various possible policies. A policy of general disarmament is apparently thought, by Western statesmen, to involve a risk of surreptitious gains by the Communist bloc, whether by propaganda or by "knaveish tricks."

But let us now consider the risks involved in the continued production and use of nuclear weapons. There is a cheerful assumption that of course these weapons will never be used. They exist only, we are told, as a deterrent.

This is an incredibly rash and unrealistic point of view. Mr. Dulles taught us to live with the doctrine of "brinkmanship," and, although at the moment a less madly dangerous policy is prevailing, we can have no assurance that good sense will continue to dominate. As things stand, there is little hope of preventing the spread of nuclear weapons to many nations which do not at present possess them. History shows that politicians are not invariably wise, and, when many are in a position to use H-bombs, the likelihood that at least one may be insanely desirous of power becomes great. In addition, there is the possibility of a misinterpreted incident leading to instant retaliation.

It would seem, therefore, that in the absence of a disarmament agreement, the likelihood of a large-scale nuclear war, sooner or later, approaches very near to certainty; and such a war, if it occurs, would be an immeasurably greater disaster than the victory of whichever bloc we happen to dislike. A large-scale nuclear war might destroy the whole population of Europe and at least three-quarters of that of the United States.

This risk is vastly greater than any of those that statesmen are taking care to avoid. The only reason for not allowing it to govern policy is that it is new and that it demands a realization of the interests which East and West have in common, rather than those very much smaller interests in which they compete. I think Khrushchev has grasped this fact and, as it is quite obvious and quite indisputable, I do not despair of its being grasped by Western statesmen.

Why are the obvious arguments for disarmament not universally admitted both in the East and in the West? The reasons, I think, are partly rational and partly mere instinctive obstacles to rationality. It is not wholly irrational for one side to regard as a trick any disarmament proposals proceeding from the other side, and the possibility of a trick is heightened by Russia's extreme reluctance, at various times, to permit adequate inspection.

If Mr. Khrushchev's present disarmament proposal is to be accepted, adequate safeguards in the way of inspection must, clearly, form part of the agreement. But it would be a terrible mistake if suspicion were to cause the West to reject a disarmament treaty without first ascertaining whether adequate inspection would be permitted. And I think the East, also, has had grounds for suspecting Western tricks—for example, when the West has proposed, for propaganda purposes, measures only suggested because it knows the East will reject them.

A second more or less rational argument is that the economy of the West, and especially of the United States, is geared to the production of armaments and that a great depression would be unavoidable if this suddenly ceased.

This view is often proclaimed as if it were an indisputable truth, but those who are in the best position to judge take a different view. There is an American monthly called "Nation's Business," which is the organ of the U.S. Chamber of Commerce. In October, 1959, it published an article entitled "What Peace Could Do To You." This article says, among other things, "Any abrupt softening of cold-war pressures—if it come—can bring this country a boom, not the recession suggested by such phrases as 'peace scare'."

The article points out that the remission of taxation which would be rendered possible would lead to a large increase of consumer spending, and it supports this view by figures as to what has happened after previous reductions of military spending in 1919 and 1945.

It should be emphasized that "Nation's Business" is not a propaganda organ and is not primarily concerned with questions of international politics.

But I think the real strength of the opposition to disarmament comes not from quasi-rational grounds, but from the purely instinctive mechanism which has been built up in human beings

by six millennia of organized war. When a country feels itself threatened by another country or group of countries, the first instinct of everyone who thinks about the matter is to say: "We must make ourselves strong enough for defense if war should come, or, better still, strong enough to deter our enemies from attacking us."

It is this way of thinking which makes it so difficult to end the cold war by conciliation. The method of conciliation does not satisfy national pride and does not afford the sense of dominant power which unthinking patriots desire. There are even people who, in other respects, are not below the average of rationality, who yet think, where the present conflict of ideologies is concerned, that any degree of damage to the West, even to the extent of obliterating the whole population, would be worthwhile if it were accompanied by equal damage to the East.

It is, to my mind, amazing that anybody can think that the defeat of Communism is more important than the continued existence of our species. But perhaps the study of history should have prepared one for this kind of fanaticism. In the last days of the Byzantine Empire, the Government of Constantinople preferred defeat by the Mohammedans to becoming "Azymites" like Western Christians. One could multiply such examples, but they have not, in the past, had the tragic importance which modern fanaticism derives from nuclear power.

The danger from nuclear weapons is one which threatens the whole human race and not only this or that party or nation. It is a danger which makes no distinction between rich and poor, white and colored, Christian and pagan, Communist and capitalist. Nevertheless, those in the West who point out the dangers inherent in nuclear warfare are regarded as traitorous friends of Russia, but are, in fact, mainly of the non-Communist Left in politics.

The only explanation that I can see for this curious fact is that most of those who are on the Right in politics are incapable of admitting the facts of the modern world because these facts make their creed absurd. I think we must hope that the reasons in favor of nuclear disarmament, which are entirely non-party,

will come to be accepted by the Governments of all important countries. Some people will say that the obstacle to a rational treatment of the problem lies, not with Governments, but with public opinion. Public opinion, however, in such a difficult and technical problem is necessarily guided by what it is told.

At present the Governments of East and West try to create a public opinion in which populations will die quietly without realizing, in advance, that this fate was being prepared for them. The Governments, in this respect, are supported by those whose instinct it is to be always on the side of authority. They are supported, also, by the greater part of the press and by the pronouncements of scientists in government employ. And, among the elderly, there are many who think that the cataclysm will not come in their lifetime.

But more important than any of these forces is the natural disinclination to think about unpleasant subjects which, it is felt, may well be left to those whom they professionally concern.

All this would be different if all Governments could be induced to face the dangers, and to realize the new approach to international relations which these dangers necessitate. If the Governments did not devote themselves to keeping their populations ignorant and developing palpably dishonest schemes of civil defence, public opinion would soon become quite different from what it is. There is much reason to hope that the Governments of both East and West are learning wisdom, and that something like Mr. Khrushchev's proposal will be agreed to.

It would be a mistake, however, to think that the problems raised by nuclear weapons can be solved by disarmament alone. There must also be an agreed method of settling international disputes by means of an agreed international authority. Until this is done, wars will still be possible and, if prolonged, they will lead to the renewed manufacture of nuclear weapons.

So long as war remains possible, the nuclear danger will remain, and the future of our species will be at the mercy of powerful fanatics. If the grandchildren of the present generation are to live to maturity, the difficult problem of the permanent prevention of war will have to be solved. Its solution requires new ways of thinking.

RELIGION

- (5) Russell's response to Pascal's argument. Here is Pascal's argument, as summarized by A. J. Ayer:

Not to bet on the existence of God is to bet against it. But you should bet on it. For in so doing, you have everything to gain, and nothing to lose. Suppose that the chances are even, you are still betting on having two lives against one.

Ayer then says:

Bertrand Russell's reaction to Pascal's wager is worth recording. He argued that if there were a just God, he would expect men to make proper use of the reason with which he had endowed them. Since he had not supplied them with sufficient evidence for believing in his existence, he would be displeased with those who did so and pleased with those who did not. Russell made this not wholly serious point to me in conversation. I do not know if he ever put it into print.

From *Voltaire* (NY:Random House, 1986, p. 66-7). Thank you. TOM STANLEY.

- (6)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

RELIGION

- (7) Adam Jacobs wins his case. Last issue you saw Adam's letter to the NJ Supreme Court objecting to the use of the words "in the year of our Lord" on his certificate to practise law. Here is the outcome, as reported in the *New Jersey Law Journal* (4/13/89, pp 1,20):



Adam Jacobs, (left), Ann Sorrel, and Charles Novins were offended by the phrase 'in the year of our Lord' on their law licenses, and they let the state Supreme Court know so.

Court Says Finis To Anno Domini

By Suzanne Riss

Any reference to the Lord offends Adam Jacobs, an agnostic.

So when he unpacked his attorney's license after three years at Rutgers Law School-Newark, he was morally affronted to notice the language in the lower right-hand corner. Next to his name, the date of conferral was indicated with the words "in the year of our Lord."

"I was shocked to see my name associated with a deity I do not believe in," says Jacobs, an associate with the Short Hills office of the New York firm of Fragomen, Del Rey & Bernsen.

Not one to let such disturbances go unchallenged, Jacobs and two law school classmates, Ann Sorrell and Charles Novins, wrote to the New Jersey Supreme Court last December ask-

ing that the religious reference be removed from the licenses. The trio has long been bothered by what it sees as a gradual encroachment of religious language into secular society — especially in the courts.

Last month, the state Supreme Court revised the license, removing the reference to "the year of our Lord." Stephen Townsend, clerk of the state Supreme Court, says the justices also took the opportunity to change the gender references on the licenses, replacing "his" and "her" with the attorney's name. The justices also replaced the license's white paper with cream parchment paper.

Lawyers admitted to the New Jersey bar as of December 1988 will receive the newly fashioned licenses. The changes have delayed the issuance of

CONTINUED ON PAGE 20

The three friends, who were admitted to the New Jersey bar in 1987, say they viewed the religious language on their licenses to practice law as a violation of the separation of church and state. And as activists since their days at law school, they wanted to do something to change it.

the licenses to the 1,800 lawyers who were admitted last December; they will receive their licenses during the next four months.

Townsend says the justices began to review the licenses a year ago after they received a letter of complaint about the religious reference from an attorney, whom he declined to name. The objections raised by Jacobs, Novins and Sorrel were considered during the justices' review, although Townsend would not say how much weight their comments were given. No other complaints about use of the phrase "in the year of our Lord" were received by the Court, according to Townsend.

Exchange Policy

While Jacobs, Novins and Sorrel say they are pleased with the Court's decision, they still have the old licenses which bear the language they find offensive. Townsend says that the Court is considering allowing attorneys who already have licenses containing "in the year of our Lord" to exchange them for the newly issued versions.

Until such an exchange is possible, the trio say they will not display their licenses in their offices. To do so, they say, would violate their right to free speech and religion because their names would be next to a deity in which they do not believe.

In their letter to the Court, Jacobs, Novins and Sorrel wrote: "We find it particularly objectionable that a direct reference to a deity is made on a document conferred by a judicial body, since the judiciary, among all other legal institutions, should be the most sensitive to maintaining religious neutrality on documents issued in its name."

The three friends, who were admitted to the New Jersey bar in 1987, say they viewed the theistic language on their licenses to practice law as a violation of the separation of church and state. And as activists since their days at law school, they wanted to do something to change it.

Sorrel, an associate with the Newark firm of Helling, Lindeman, Goldstein, Siegal, Stern & Greenberg, says that she had not looked at her license until she settled into her first job and unwrapped her certificate before getting it framed.

'Unreasoned Approach'

"When I opened it, I said, 'Wait a second. I don't like this language. I don't believe in the lord referenced in it.' ... I believe we can live moral and just lives without relying on religious tenets or on faith. I'm a rationalist. I reject the unreasoned approach to life," says Sorrel.

Novins, a part-time associate with Richard B. Livingston in Livingston, identifies himself as an atheist. He says that he, Jacobs, and Sorrel joined forces on this issue as they had many times at law school when they ran the school's newspaper. Among their causes at that time were keeping U.S. Army recruiters

off the campus and preventing the closing of a shelter for the homeless.

Says Jacobs: "We are always trying to encourage awareness of the deference, both subtle and open, that is given to religion by society at large and the legal community in particular."

The fight Jacobs, Sorrel and Novins waged, however, was not simply a philosophic one but also a legal one. The basis for their legal dispute was three-fold: the separation of church and state, the Establishment Clause of the First Amendment, and principally, the right not to speak, as enunciated by the Supreme Court in *Wooley v. Maynard*, 430 U.S. 705 (1976).

In *Wooley*, the U.S. Supreme Court held that New Hampshire could not force its citizens to display the state motto, "Live free or die," on the state's license plates. Jacobs, Sorrel, and Novins also cite the case of *Sherbert v. Verner*, 374 U.S. 398 (1963), which requires the state to use the least restrictive means of accomplishing a compelling state objective that burdens religious beliefs.

Looking to the Federal Court

The trio's next project? Corresponding with the U.S. District Court in New Jersey and the Third U.S. Circuit Court of Appeals in Philadelphia to have "in the year of our Lord" removed from licenses issued by those courts.

Says Sorrel, "I would razor out, white out, or tape over the reference to 'our Lord' on my Third Circuit license before I would hang it on my wall."

The U.S. Supreme Court certificates show the date of conferral with the phrase "in the year of our Lord." The policy used by various states appears to be somewhat haphazard. The Pennsylvania state attorney license simply states the year of conferral, while the license in Massachusetts uses "in the year of our Lord."

In New York state, the larger version of the attorney license — the one that is suitable for framing — includes a reference to "the year of our Lord." However, the smaller version does not include that reference.

By way of explanation for the inconsistency, Daniel Brennan, staff attorney with the New York state Appellate Division, says, "I think it's a matter of no one bothering to change the language on the large license. Most people don't notice these things. They don't go to the trouble."

But Jacobs, Sorrel and Novins did go to the trouble. And they are not finished yet. In addition to being offended by the language on attorney licenses, they also object to the use of the Bible in the courtroom for witnesses to swear by even though non-believers are permitted to "affirm by" the Bible. They also object to Congress beginning every session with the Pledge of Allegiance which contains the words "under God."

The list goes on. Yet even they acknowledge that one of their pet peeves probably will not see a change for some time. They object to the words "In God We Trust" on U.S. currency.

Adam is annoyed because this story in the *New Jersey Law Journal* fails to mention his many references to Bertrand Russell, whose writings he says inspired these activities.

NAME CHANGE

- (8) Allen & Unwin began to publish BR's books in 1916 -- at a time when BR was in jail for his actions opposing the war (World War I), and when no large publishing house would touch his books (RSN55-36). Here -- with thanks to DON JACKANICZ -- is the announcement of the firm's new name.

150 Years of Publishing Tradition...

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Landmarks

- 1838** George Bell, Publisher, established in London.
- 1871** John Ruskin sets up George Allen as a publisher.
- 1914** Stanley Unwin buys George Allen and forms George Allen & Unwin.
- 1976** Allen & Unwin, Inc., and Allen & Unwin Australia, Pty. Ltd., formed in Boston and Sydney.
- 1977** Robin Hyman buys George Bell and Bell & Hyman is formed.
- 1986** Allen & Unwin and Bell & Hyman merge interests to form Unwin Hyman.
- 1988** Allen & Unwin, Inc., Boston, becomes Unwin Hyman, Inc.

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BR RECOLLECTED

- (9) Shohiq Sherry Terzian: "I heard that BR was to appear at some event at CCNY downtown Manhattan, and immediately made plans to meet him. BR was actually there, and not only did I meet him, but shook his hand, mentioning that I had had the honor of hearing Alfred North Whitehead at Harvard several times, while an undergraduate at Radcliffe. Compared to Whitehead, BR seemed subdued. Whitehead had mesmerized students with his veddy British appearance, his accent, his attire. BR was virtually solemn but affable, and listened intently while I raved on about my admiration for Santayana. To my great surprise, BR quietly said, "Yes, he's a great man, a great and wise philosopher. To which I mumbled, "Thank you, thank you..." becoming virtually speechless. Here was the great BR actually talking to me! This was wartime, Manhattan. BR had been in the headlines [the CCNY affair, 1939-40? RSN32-11], and I felt honored to have caught him before his lecture and appointments. I recall thinking: So this is greatness; Bertrand Russell was so simple, so kind, so for real..."

BRS CHAPTER (MCMMASTER)

(10)

THE BERTRAND RUSSELL SOCIETY

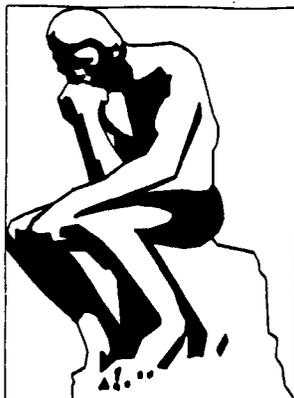
RUSSELL'S FRIENDSHIPS WITH
LUCY MARTIN DONNELLY
AND HELEN FLEXNER

By Maria Forte

At the turn of the century Bertrand Russell struck up friendships with two American women. One, Lucy Martin Donnelly, was on the faculty of Bryn Mawr teaching English Literature. The other, Helen Thomas, in whom Russell confessed later to be romantically interested, was a struggling writer. She married a prominent medical researcher, Simon Flexner. The women were close friends. Both kept Russell's letters, and he kept theirs.

For her doctoral dissertation at McMaster, Maria Forte edited and introduced this double correspondence. It ranges widely over personal, literary, political, religious and philosophical matters. Russell often confided thoughts and feelings in his letters to them that he did to no one else at the time. He even graded some student papers for Donnelly, telling her what he thought of the new academic study of English Literature.

Russell rarely saw Donnelly and Flexner during the years of the correspondence, which lasted nearly a half-century. When he did so it was during flying visits to America or the Americans' less frequent visits to Britain. Maria Forte has uncovered the personal story and laid bare the multiple levels of allusion (and possibly illusion) in the relationships, connecting Russell's side of it with his life as a whole during the period.



Thurs., Feb. 23 at 12:30. UH-317.

MCMMASTER UNIVERSITY

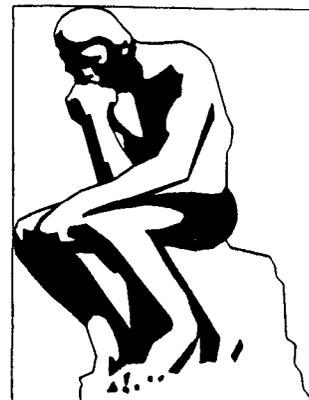
THE BERTRAND RUSSELL SOCIETY

THE DIALECTIC OF
THE SCIENCESTHE NEW REALISM,
1898

Nicholas Griffin

Professor Griffin will be reading the Introduction, in two parts, to Volume 2 of *The Collected Papers of Bertrand Russell*, of which he is co-editor. Volume 2 collects Russell's published and unpublished philosophical and mathematical papers for his formative period, 1895-99. During this time he was an idealist, or neo-Hegelian. In this guise he struggled to build a philosophy of science and then of mathematics that would satisfy the synthesizing goal of what Griffin has called "the Tiergarten programme". The unpublished manuscripts for the period are profuse, and yet, as Griffin and his co-editor, Dr. Albert C. Lewis, point out, may be well be vastly incomplete. The programme was brought to an abrupt end for was it so abrupt? by Russell's conversion to realism by G.E. Moore in or about the year 1898.

The Society is fortunate in being able to hear an Introduction to a *Collected Papers* volume before it has been committed to print. The volume in question is expected to be published this year as *Philosophical Papers, 1895-99*.



Thurs., Mar. 16 at 12:30. UH-317.

Thurs., Mar. 23 at 12:30. UH-317.

REPORTS FROM COMMITTEES

(11) Philosophers Committee (David E. Johnson, Chairman):

Call for papers. The Bertrand Russell Society announces a call for papers to be presented at its meeting with the Eastern Division of the American Philosophical Association in December 1990. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one-half hour and should be submitted in triplicate, typed, and double-spaced, with an abstract of not more than 150 words. The name and address of the author should be submitted on a separate page. The submission deadline is April 1, 1990. The papers should be sent to David E. Johnson, Chairman, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, U. S. Naval Academy, Annapolis, MD 21402-5044. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

CONTRIBUTIONS

- (12) We thank SUSANA IDA MAGGI & ROBERT SASS for their recent contributions to the BRS Treasury. Much appreciated.
- (13) We remind all of you that a good way to, as they say, feel good about yourself is to bolster the BRS Treasury with a contribution. Any amount, large or small, is welcome. Send it c/o the newsletter, address on Page 1, bottom.

BY BERTRAND RUSSELL

(14) From *United Nations World* (September 1948) 2(8) 14-16:*Famous British Scientist and Philosopher***Bertrand Russell***Foresees Boredom or Doom in a Scientific World*

THESE ARE THE HAZARDS—

*Death in atomic or bacterial warfare**Robot slavery under a cruel dictatorship**Or a dull, safe, antiprogenitive existence . . .*

DR. RUSSELL HOPES BLEAKLY FOR THE BEST

EVER since men were civilized to combine in communities, the chief aims of collective action have been to keep one's own society and to exterminate or subjugate those of neighboring nations. Most wars have been accompanied and exacerbated by a contest of "ideologies," in which victory decided what was to be considered "truth."

Should the Sabbath be observed Saturday or Sunday? Is it pork beef that is unclean? Should we worship the sun or the Christian God? These questions were decided by the armies of Titus, the prowess of the Great Mogul, and the warlike enterprise of the Conquistadores.

Is communism or capitalism a better economic system? This question remains to be decided, not (all likelihood) by the economists, but by war. Human passions and human ambitions remain what they were when the ancient Egyptians invented "civilized" war. Always science has supplied new means for the satisfaction of old lusts.

In general, however, science does not increase the destructiveness of war, since, as a rule, it strengthens the defense as much as the attack.

What makes the gravity of the present situation is that recent inventions have done much more for the attack than for the defense. The happy periods in human history are those in which defense is stronger than attack: we, unfortunately, seem to be entering upon a period of the opposite kind. It must be admitted that bacteriological and atomic weapons offer, for the future, opportunities of destruction against which, at present, no adequate defense can be foreseen.

THE FATE THE SCIENTISTS BROUGHT ON THEMSELVES

In old days, men of science did whatever research was important in their own judgment: Newton, Cavendish, Faraday, and Darwin chose their own subjects, and were, intellectually, their own masters. Now, since the usefulness of science in warfare has been recognized by governments, this freedom is rapidly disappearing. In some countries the disappearance is already complete, in others it is only a process of taking place. Most men engaged in science, especially physicists, need enormously expensive apparatus, which can only be provided by governments of American billions. The part played by governments in directing scientific activity is rapidly increasing in importance; it is a matter of international concern when some government kidnaps an eminent physicist. There is no hope of stopping this movement towards the enslavement of scientists, as long as the world continues to be oppressed by the fear of scientific war.

Science itself has brought about this situation, though the men of science had not the faintest intention of leading to any such result. As a consequence of their subjection to governments, men of science are increasingly compelled to pursue the ends of governments rather than those proper to science. The purposes of governments are partly in harmony with the good of mankind, but contrary to it: they wish their own country (and to a lesser degree their allies) to be prosperous and powerful, but they wish the countries of their enemies or potential enemies to be poor and weak.

The scientist who discovers how to benefit others is therefore at least as honored as the one who shows how to benefit ourselves. The pursuit of knowledge for its own sake, which was once the purpose of science, is lost sight of; there are even philosophers who tell us that there is no such thing. A physicist who wishes to study uranium can have access to any amount of public money, but if he wished to devote equal skill and equal labor to the study of (say) carbon, he would have to persuade his government that he was on the track of a method of inventing robots.

This state of affairs is profoundly distasteful to most men of science, but it is not in their power to do anything except acquiesce or utter protests which are doomed to inevitable futility.

Of course, subjection to the State is not necessarily an evil, except insofar as the purposes of the State are evil. But so long as there are many states, and so long as the danger of war exists, the purposes of states must be partly evil when viewed from the standpoint of mankind as a whole.

Short of a relapse into a pre-scientific society—which could only take place by a process involving widespread starvation and appalling misery—the only cure for this diversion of science to methods of destruction is the creation of a single superstate strong enough to make serious wars impossible. But this is a problem for the politicians, not for the men of science.

Assuming this problem solved—as it must be if a scientific society is to survive—scientific technique could

become almost wholly beneficent. The increased productivity of labor, which we owe to it, has been hitherto a doubtful boon, since it has been used less to diminish the burden of work than to increase the proportion of the population that can be set apart for the business of war. But if the fear of war were removed, the human race by the help of science could both work less and produce more. There need, in fact, no longer be any abject poverty anywhere in the world.

Science has already achieved immense triumphs in the prolongation of life and the diminution of disease. Given the better economic conditions that might come with the abolition of war, a great deal more could be done in this direction even without any improvement in medicine: and there is of course every reason to expect that improvement in medicine will continue. If, however, a lower death rate is not to lead to overpopulation, it will be necessary that the birth rate should be low, not only in those Western countries where this is already the case, but everywhere.

At present, for nationalistic reasons, government desire for a high birth rate is a cause and incentive of war; but if the danger of war were removed we might hope that a less insane policy would prevail. It is obvious that if war is eliminated and the death rate from diseases much diminished, only a very general low birth rate can prevent a worldwide shortage of food. For a time, this might be prevented by the application of more science to agriculture, but in the long run, if the population of the globe continues to increase, it must become impossible to feed it. A scientific society, therefore, can only be stable if the birth rate is so low as not to lead to any appreciable increase of population.

A SCIENTIFIC SOCIETY CAN BE DULL—OR VICIOUS

Given a low birth rate and a system making large scale wars impossible, a scientific society may be stable, which it is not at present. But, though stable, it might contain little or nothing that, according to existing standards of value, would deserve to be admired.

Ever since the invention of gunpowder, every advance in scientific technique has increased the power of the State. Up to a point, this is an unquestionable gain: almost any government is better than anarchy. But until recently governments which were very bad could be removed by revolution, and this put a limit to what was practicable in the way of tyranny. Now, as a result of scientific technique there appears to be no such limit.

Given control of the police and the armed forces, an oligarchy, however small, can exterminate political op-

ponents, and by means of a monopoly of education and the press can, within a generation, persuade almost all its subjects that it is enlightened and benevolent, and has no aims except the national welfare.

It can, meanwhile, devote its energies to stabilizing its own power and to increasing its own wealth at the expense of the powerless. And with every increase of injustice and despotism it can enhance its popularity, since no means exist of telling truths or refuting falsehoods except when the government so desires.

This is not a fancy picture. It has been achieved in Russia where the Bolsheviks, at first, were hardly 1 per cent of the population. If it is not to happen everywhere, democracy must be preserved and strengthened:

■ There must be publicity for facts that the government wishes to conceal and for opinions that it wishes to silence.

■ There must be constitutional means of bringing about a change of government.

■ The authorities must not have power to deprive people of liberty or of food except by due process of law, and the judges must be independent of the executive.

■ Accusations brought by the authorities against political opponents—for example, that they are plotting the forcible overthrow of the government—must be investigated carefully, impartially and critically, and during the investigation the accused must not be exposed to torture by the police.

■ A man's wife and children must not be punished for his sins.

All these are old-fashioned Liberal demands, which to many people appear out of date. Belief in benevolent despotism, which died out in the 18th Century, has been revived in our time, partly by those who hope to be the despots, and partly from ignorant impatience with existing evils. The result is a real possibility: that the scientific society may be of the despotic sort. It is therefore worth while to remind ourselves of the inevitable evils of such a society.

First there are economic evils. The oligarchs are sure to allot to themselves much larger incomes than they permit to the vulgar herd. In Russia at the present day, the percentage difference between the incomes of the rich and the poor is certainly greater than in Britain, and it is estimated by competent authorities to be greater than in the United States. An oligarchic system makes such inequality nearly certain, for in the long run wealth is the result of power. Only equality in the distribution of power can secure economic justice.

Next come cultural evils. In order that those who are deprived of power should not have a sense of injustice, they must be uneducated or miseducated. In a scientific society, the lat-

ter has been found the better method. The poor are made to attend school, and have access to reading matter, but what they are taught and what they are allowed to read is what the government thinks good for them, and bears no relation to fact. The average inhabitant of Moscow stares with pitying incredulity at travelers who tell him that there are underground railways in Western cities.

MEN CANNOT BE TRUSTED WITH TOO GREAT POWER

In order to keep up a large scale deception of this kind, there is need of very elaborate precautions against any infiltration of knowledge. This inevitably produces, sooner or later, a dull and stereotyped orthodoxy, which makes all serious intellectual innovation impossible. After some generations of such a regime, the capacity for original thought will have atrophied, and men will merely repeat authoritarian phrases from the books that established the orthodoxy.

Not least of the objections to an oligarchic regime is the probable prevalence of sheer cruelty toward underlings. As regards slavery, this is a commonplace, but it applies to many systems which do not nominally involve slavery. British industrialism was unbelievably inhuman where wage earners had no political power. King Leopold's treatment of the natives of the Congo provoked a scandal, but was only worse in degree than such that Negroes have suffered elsewhere.

In Russia inhumanities not unlike those of the Congo and of early British industrialism are inflicted by the forced labor camps which have become an integral part of the Soviet economy. Human nature is not to be trusted with irresponsible power, and where irresponsible power exists, appalling cruelties are to be expected.

On such grounds, a scientific society, if it is to be such as most people in Western nations can admire, must preserve a vigorous democracy and a considerable measure of cultural freedom. I think that perhaps, even at best, it is likely to contain less than we could wish of some good things, particularly art.

Human beings are a mixture of social and anarchic impulses, but as society grows more organic the freedom that can be allowed to the anarchic part of human nature grows less. Artistic impulses tend to be connected with anarchic elements, and to die out when life is tame and well regulated.

AGGRESSION: AN EXPRESSION OF SPONTANEITY

If a scientific society is to survive, the self-assertiveness which leads to

wars will have to be curbed by authority, and spontaneity will have to be restrained in many directions. It may prove impossible to restrain it in harmful directions without diminishing it in directions that are desirable. If so, safety will have been purchased at the expense of dullness. But this is a doubtful speculation, and we may hope that it is a mistaken one.

Science may be a boon if war can be abolished and democracy and cultural liberty preserved. If this cannot be done, science will precipitate evils greater than any that mankind has ever experienced.

Thank you, TOM STANLEY.

DISSENTING OPINION

(15) From *Nuclear Times* (March/April 1989):

HOW 'THEY' SEE 'US'

THE MILITARY VIEWS PEACE ACTIVISTS AS A BUNCH OF CRUSADERS, CRIMINALS AND CRAZIES

On September 1, 1987, a U.S. Navy locomotive ran over Brian Willson, leader of a group of protesters who were blocking the railroad tracks outside the Concord Naval Weapons Station in California. The train, operated by civilian Navy employees, hit Willson when he failed to move off the tracks, fracturing his skull and severing his legs.

The House Armed Services Committee concluded after an investigation that the accident had resulted "from an overabundance of trust on the part of all concerned": the protesters standing on the tracks believed the oncoming train would stop; the train crew believed that the protesters would move. But this game of chicken seems more indicative of a mutual lack of understanding—the wide gulf between the military establishment and its civilian critics that has both sides thinking in terms of "us" versus "them, with little idea of what makes the other side tick.

For its part, however, the military has made some effort to understand its critics. This has been seen as necessary in recent years, whether to deal with growing local opposition to nuclear weapons in the early 1980s, or more recently, to mobilize public support for military spending at a time of budget crunches and improving U.S.-Soviet relations.

The results of these efforts, as revealed in writings and through recent interviews, show attitudes that are biased by the nature of the military itself: its purpose in "understanding" the peace movement has been to learn how better to fight it.

"Crusaders, Criminals and Crazyes." Every activist in the country is familiar with the litany of derogatory adjectives used to describe them: naive, misguided, emotional, irresponsible, anti-American—just for

starters. Typical of military literature on the subject is the Army's 1983 training manual, *Countering Terrorism on U.S. Army Installations*, which specifies three types of radical activists: "crusaders, criminals and crazyes."

Elsewhere, peace movement activists are frequently characterized as floundering fools—crazies in the weird, disjointed sense. A 1983 study by the conservative Hudson Institute for the Department of Defense (DOD) categorizes anti-nuclear activists as either "protected"—"those who actually believe that unilateral sweetheart actions will bring like responses"—or "naifs"—"those who believe simple-minded 'peace' slogans." The study's author, B. Bruce Briggs, refers to these activists as "silly riffraff." Dale Smith, a retired Air Force major and author of *The Eagle's Talons: A Military View of Civil Control of the Military*, prefers the term "starry-eyed idealists." In a March 1983 editorial, the *Santa Maria Times*, which serves California's Vandenberg Air Force Base, calls anti-nuclear activists simply "anti-whatevers."

While these analysts are largely dismissive, others stress that it is a serious mistake to underestimate the "excessively or persistently optimistic" viewpoint. "Peacekeeping by wishful thinking" can be subversive, or at best, "dangerously counterproductive," explains James H. Toner, in the September 1987 issue of *Parameters*, the official military journal published by the U.S. Army War College. "Confronted by a popular mythology which often suggests that peace is available virtually for the asking, leaders, sycophantic and saccharine, truckle to Pollyannas in endorsing schemes which sometimes, in their simplicity, may undermine rather than support the struc-

tures of peace."

Soviet Tools. At the opposite extreme from irrelevant crazies is, according to the Hudson Institute, a more sinister group: the outright "leftists," "deviants" and "nihilists." These supposedly disaffected activists are seen as the genuine subversives in the peace cause—not least because they are believed to serve as intentional or unwitting agents of Soviet propaganda.

Alleged Soviet manipulation and disinformation of peace groups seems a given for military and right-wing civilian political analysts. In the September 1988 issue of *Army* magazine, Gen. John R. Galvin, commander of U.S. forces in Europe, attributes opposition from the European and U.S. peace movements to "the Soviet effort to prevent deployment of the Pershing II and ground-launched cruise missiles." In an October 1982 column for *The Washington Times*, Patrick Buchanan, former Reagan White House communications director, wrote, "Anyone who cannot see the hand of Moscow and the ugly faces of its odious little affiliates inside the 'peace movement' in Europe and the 'freeze movement' in the United States is simply not looking." There seems to be some disagreement, however, over whether the peace movement is subordinate to, or merely manipulated by, the Soviet Union: when asked in off-the-record interviews about the alleged Soviet link, several Pentagon officers took great care to assure that they don't believe the Soviets actually "run the show," but that they understandably take an interest in it.

Activism and Terrorism. Military analysts reserve a special category for peace activists who engage in civil disobedience and direct action. These "anti-nuclear extremists," in the words of a February 1982 RAND Cor-

poration report, *The Appeal of Nuclear Crimes to the Spectrum of Potential Adversaries*, represent a special threat. The report describes such activists as "individuals or groups so committed in their opposition to nuclear programs that they would be willing to undertake criminal actions to further their cause." A 1980 RAND memorandum lists "possible" crimes that could be committed by these "extremists" as including "low-level standoff attack," "theft or purchase of information," and taking and holding hostages.

The absence of such crimes in any instances of direct action has not stopped military observers from perfunctorily equating the criminality of civil disobedience with terrorism. Analyzing Nuclear Regulatory Commission data, the Army's counterterrorism manual lists "extremist protest groups" in the category of terrorists motivated by politics and ideology.

Similarly, Lt. Col. David Linn of the Office of Security Police, writing in the August 1985 *USAF Security Police Digest*, describes what he calls the "soft-core terrorism" practiced by Western European activists targeting NATO. "Militant protesters vandalizing road signs which direct forces on military maneuvers or cementing demolition shafts can easily springboard to acts of hard-core terrorism such as fire-bombing vehicles and bombing pipelines or communication sites."

Crusaders. While crazies can be dismissed, and "countermeasures" can be taken against criminals, the military is less sure of what to do with a third type of activist, the "rank and file" of the movement: students, professionals, housewives, retirees and environmentalists. As described in the Hudson Institute study, these are "the concerned," those who "recognize the great problem of nuclear war and have been sold programs that appear to deal with it" (emphasis added).

These "crusaders" are generally viewed as well-intentioned, reasonable and law-abiding. Several Washington-based Pentagon officers we spoke with went so far as to acknowledge a positive role of what they call the "public-interest" community—a group most peace activists would consider themselves to be part of.

Yet for others in the military, it is precisely this group's success that is most alarming. Citing anti-nuclear activists' ability to draw media attention and embarrass the armed services, and the way they "negatively shape U.S. defense policies," the

Hudson Institute concluded that "the concerned are those at whom a counter-disarmament campaign can be directed."

Dealing with Activists. Not everyone in the military holds extremist views of anti-nuclear activists, and the military's negativism about peace activists has to some extent ebbed and flowed with the movement's own growth and decline. In the heyday of the Freeze, for example, some—particularly high-level officers—voiced positive and respectful views of the movement and its participants. In a January 1983 interview with *National Guard* magazine, Gen. John W. Vessey, Jr., chairman of the Joint Chiefs of Staff, said, "Those people arguing for a freeze now have their hearts in the right place. But their logic is flawed." General David C. Jones, Vessey's predecessor, asserted in the official DOD publication, *Defense 82*, that "this movement cannot be dismissed as the emanations of a fringe element—it is drawing increasing numbers of very serious-minded concerned citizens."

But in spite of such respectful attitudes on the part of high-level officers, the rank and file of the military—particularly those responsible for physical security and public relations—generally have held more negative attitudes. And because it is precisely these functionaries who have been assigned the task of "interfacing" with anti-nuclear activists, the military has in a way codified their more extremist views.

In turn, such attitudes are reinforced by the mandate the military has assigned its public affairs and security programs. Rather than emphasize direct debate with critics, the military defines these programs' mission as "confrontation management"—containing the visibility and effectiveness of protesters. The approach means that the military deliberately limits its interaction with questioning citizens. Officers who have contact with an unfriendly public are directed to forego discussions about policy. During the deployment of MX missiles, for instance, Maj. Michael C. McMullin, the official Air Force public liaison for Nebraska and Wyoming, flatly ruled that "blue-suiters [Air Force officers] would not enter into a debate, nor share the same platform with someone representing the opposition, i.e., an 'anti-MX' group." Further, the major noted in his 1987 thesis for the Air Command and Staff College that "we did not recognize these types of groups [the MX opposition] as civic groups; therefore, we would not accept speaking requests from them."

In an article entitled "Participatory Democracy: Challenge to Readiness" in the June 1986 issue of *Army*, Milton H. Mater, a retired Army colonel, and Dr. Jean Mater discuss "organized civilian efforts to halt, delay or change military projects." The authors write that, today, peace activists' "battle arenas are the public hearing or public meeting and the courtroom. Their weapons are grassroots groups, coalitions, media-bait slogans, letters to the editor While adversaries play the game of power politics, the Army plays a different game, based on rationality, attempting to resolve the conflict by carefully explaining technology and military requirements."

The Mater's article, although extremist in tone, reveals a subtler, but more fundamental bias that widens the gap between the military and the peace movement. Hiding behind claims of impartiality and rationality—and the declared political neutrality of the armed forces—the military not only excuses itself from real contact with citizens, it intimates that politics is an illegitimate way to make decisions about defense. Here the military itself seems naive. Decisions on competing programs are made on the basis of politics, whether those political struggles be inter-service or intra-bureaucratic within the Pentagon, or in the public domain.

Gen. Galvin, writing in *Army*, appears to acknowledge this at least in part: "Development of the ability to present the military viewpoint will be more critical in the years ahead. . . . To maintain support for adequate national and alliance security, leaders at all levels are going to have to become more articulate and more accessible to the press and the public than we frequently have been in the past."

But as battles are fought in the coming years over defense spending and program priorities—and over the very definition of "national security"—the military will have to do more than articulately express its views. It will have to recognize that its opposition is more than a bunch of crazies—it is a manifestation of a nation weary of nuclear weapons. It will have to join the political debate as an equal partner—and work *with* the peace movement and the public—rather than merely sharpen its sword for a tougher battle ahead. □

Julie A. Morrissey is a research associate with the Institute for Policy Studies' Arms Race and Nuclear Weapons Research Project. William M. Arkin is director of the institute's National Security Program.

BOOKS IN WORK

READERS' REQUESTS

- (16) Ottoline. This item appeared in the *London Review of Books* -----> (2 March 1989). Ottoline was BR's longtime friend and mistress. Thank you, DAN McDONALD.

FOR A BIOGRAPHY WHICH I HAVE BEEN COMMISSIONED TO WRITE of Lady Ottoline Morrell, I would be most grateful to hear from anybody who can contribute recollections of Lady Ottoline, and/or of her husband Philip Morrell. Please write: Miranda Seymour, 53 Antrim Mansions, Antrim Grove, London NW3.

RUSSELL ARCHIVES

(17) From the *Hamilton Spectator* (4/27/68):Russell Papers

McMaster purchase will make city a Mecca of scholarship

By WILLIAM READY

THE Russell Papers are a gift of great bounty, the greatest bounty of its kind ever to come to Canada, and it cost McMaster not a penny. The money came from purses public and private, from foundations and from individuals, alumni and friends.

The sums ranged from \$255,000, the gift of the Atkinson Charitable Foundation, through the generous and imaginative pump-priming grant of the Canada Council of \$150,000, down to the dollars and cents that have begun to come in to the University.

Along with the cash have come letters of congratulation, inquiry and pride in the project that has allowed Canadians to bring this great research collection to Canada, where it will do more good than any library collection in the social sciences and the humanities ever before assembled in this land.

Generosity

McMaster is still bewildered by the enormous content of this gift. Throughout the world learned journals and newspapers alike have realized ever since the Russell Papers came on the market that it was the most significant archive of its kind that has ever existed.

It needed a man like Bertrand Russell to assemble it, and indeed Earl Russell's generosity in this gift must not be neglected, nor the perspicacity and vision that persuaded him to decide upon McMaster as the proper place for his Papers.

Had this collection been broken up and sold in parts, the Russell estate would probably have realized far more money from the sale, because there are tens of thousands of letters alone that are so fascinating in nature and from people so eminent in the world of learning, literature and political events that they would have brought often scores of pounds singly from their purely holographic nature.

Such a letter, for example, as one of Aldous Huxley's recommending yoga to the Earl — a missive three pages

long; or Bernard Shaw's postcard advising Russell that if he took legal action on a pacifist cause he would wind up doing six months in jail (as Lord Russell did, fulfilling Shaw's prophecy).

The manuscript preparations for the great *Principia Mathematica*, Russell's greatest scientific achievement, with comments and annotations, theorems and equations by A. N. Whitehead, the foremost mathematician of his time, Russell's teacher, and later, colleague.

All these are here and so many more unique items essential for any real appreciation of the life and times of Russell.

Scholarly institutions all over the world would have welcomed the chance to possess them, and money was not the prime obstacle that they had to overcome.

But Bertrand Russell decided that a university like McMaster, with a Fellow of the Royal Society as its president, a scientist eminent and respected throughout the world guiding a university that is eminent also in the classics, in Shakespearean scholarship, in physics, art, and with a burgeoning new division of biomedicine, was the most deserving place to house his archives.

McMaster has an archival centre as well that promises to become one of the very best. If it does, it will be because of the generosity of Canadians who have given so freely towards its establishment and its strengthening, because of men like Lord Russell who have seen the virtue of it, and because of leaders like President H. G. Thode and those other faculty members who have encouraged in every way possible this research development within the University.

Moreover, and this is important, McMaster holds all this unique and scholarly material only in trust, as it were, for the rest of the

world of learning, here, and in Ontario, in Canada and throughout the world.

There are scholarly examples, here of Russell's great mind at work in enterprises so multifarious and so current that the young and those not dedicated to scholarly pursuits will find them exciting as an exhibition, more than they can well imagine.

Visitors

Beginning in the fall of '68, by which time the Russell Papers will be in order and in their proper place, there will be exhibitions of them available for loan (in copy form) and for show (in the original) both at the university and through the public libraries and all kinds of schools and institutions in Hamilton and beyond.

The *Times Literary Supplement*, that most eminent journal of the world of letters, forecasts in an article on the Russell Papers at McMaster — there have been scores of these articles, ranging from *Time* and *Newsweek* magazines through to the *Paris edition of the New York Herald Tribune* — that Hamilton will see many visitors who will come here seeking a view or study of the Russell Papers. This is as it should be, for the future of Hamilton town and McMaster gown are wedded.

Who knows? The Holiday Inn and the Sheraton Connaught may have copy exhibitions from the Russell Papers, and along with signs pointing to Dundurn Castle there may be arrows directing tourists and scholars to the Russell Papers which, again, is as it should be.

Come September there will be a symposium on the Russell Papers at the university to which all the town will be invited, as well as a scholarly round table on them to acquaint the other universities with this great wealth of research that has come to Canada as a gift.

McMaster University librarian
WILLIAM READY
assesses the importance of
Mac's newly acquired collection
of Bertrand Russell's papers.

leaves coming to light.

Freedom

The years have demonstrated the rectitude of many of his public protests that were so unpopular when he had the courage to make them. Even now he shows some of the impudence of the infant terrible that has been a sort of dented halo around him all his life.

There may be many of us who may oppose many of his actions and statements, but unless we defend to the end his right to say and do these things, we shall be but a sham, a fake university.

The cause of women's rights, for instance, as he espoused them in the day when brickbats were the only bouquet for such a championship, the confessions and execrations flowing at him in print and manuscript through the years along with the many compliments and the blessings; all are here.

There is not a single facet of human activity during his near-century of living that he did not participate wholly in.

Russell is such a full man in the flight and swooping freedom of his mind and action that he makes Da Vinci appear rooted to the earth, and Thomas More a time-server.

The Dreyfus case received his warm and active attention, and he was on the right side in it, although it seemed to be leftist and masonic to those who wanted Dreyfus condemned if only to encourage others like him.

There are more than a hundred articles that he wrote for the Hearst press, his correspondence concerning nuclear disarmament, the war in Vietnam, the manuscripts of his novels and short stories.

Go-between

This list can go on and on, but a great catalogue has already been compiled of all the material and a copy of it can be consulted at the National Library of Canada and at the Hamilton Public Library, as well as at McMaster.

A number of commentators have remarked upon McMaster's "shrewd investment" in obtaining these papers in the teeth of such determined and more affluent ri-

It is not too much to say that these papers may change and exhilarate the very nature of the growth of graduate studies in Ontario; certainly they will accelerate the already existing impetus that has been afforded them by the department of university affairs.

The growing co-operation between the universities and their libraries throughout the province will take a long step forward sooner than they expected in sharing in the use of the wealth of this collection.

Defender

What is it that makes the Russell Papers so important?

The popular image of Lord Russell is of one who is against the government, who would hang Lyndon Johnson from a sour apple tree, who was expelled from King's College, Cambridge, to that College's everlasting shame, and was expelled from an American university professorship because of his views that were out of step with the prevailing squint.

Wherever there has been injustice in the world, or rather wherever Russell has seen injustice, he has been there in defence of the weak and the oppressed, often in a way that has covered him temporarily with obloquy and worse.

Being human, people tend to see the dark side of his face and imagine the worst. Even if their worst often their imaginings have been accompanied with a purient snigger or a hypocritical gasp of dismay that a man can be so free of convention, this belted earl who in reality has been, compared to most men, a clear and shining kind of secular saint, a man who has done such good by stealth to help penurious colleagues, artists, as these letters show.

But such is the case of prophets everywhere. Only now, as he accepts his old age with grace and dignity, are his many private benevo-

vals; that is also a feather in the cap of all who made it possible.

As for myself, I was merely the go-between in this affair, and all the reward that I can even bear to think of I have received already from the warmth and the generosity of those people who made it possible, and from the requests that are already piling up by dedicated scholars from over the world who want to get a crack at the papers.

We shall publish a guide to them before the summer is through and until that time they will be under guard and in process of being organized for use.

As soon as possible, however, and certainly before the fall term begins, all the people will be invited to share in McMaster's pride at having received this great donation that will make McMaster more of a Mecca of scholarship than ever before.

Thank you, HARRY RUJA.

NEWS ABOUT MEMBERS

6 Wednesday, January 23, 1989
EVENING OBSERVER, Dunkirk-Fredonia, N.Y.

Marvin Kohl New Associate Dean

Marvin Kohl of Fredonia has been appointed associate dean of arts and humanities at Fredonia State University College.

Dr. Kohl's scholarly background is in the area of ethics, focusing on matters of life and death and the nature of happiness and well-being. He has been chairman of the philosophy department since 1983 and a professor in the department since 1966.

A graduate of New York University and the City College of New York, where he received his doctorate and bachelor's degree, Dr. Kohl began his teaching career at Long Island University.

He is the author of the book "The Morality of Killing" and the editor of "Beneficent Euthanasia" and "Infanticide and the Value of Life." He has received National Institute of Mental Health and National Endowment for the Humanities fellowships and was recently a Visiting Scholar at Harvard University. He also presently serves as a contributing editor of "Free Inquiry," a consultant to the "Russell" journal and he is president of the International Bertrand Russell



DR. MARVIN KOHL

Society.

Dr. Kohl and his wife, Phyllis, live at 168 Temple St., Fredonia. They have four children: Richard, Rhiana, Matt and Maura. His hobbies include Chinese cooking, friendly running and rock gardening.

(18) Marvin Kohl, BRS President, in a new post ———>

NEWS ABOUT MEMBERS

- (19) Ting-fu Hung, who lives in Munich, has kindly sent us a newspaper article on Wittgenstein, from *Die Zeit*-Nr. 18-28, April 1989, pp.14-17. It is headlined (in German), YOU WILL EVENTUALLY UNDERSTAND. Subhead: 500 letters to Wittgenstein, previously unknown, have been discovered in Vienna...including some from Bertrand Russell, Gottlob Frege, John Maynard Keynes, as well as others.

One letter in German in Russell's handwriting is displayed. It is dated 25 Nov 1915, and says:

Dear Wittgenstein:

It gave me great pleasure to receive your letter a few days ago. I am extraordinarily pleased to learn that you are writing a treatise for publication. I hardly think it necessary to wait for the end of the war. [W. was in the German army.] Can't you have a duplicate MS. sent to America? [America had not yet entered the war.] Professor Ralph Barton Perry, Harvard University, Cambridge, Mass, USA, would send me the MS. and I would have it published.

I think of you constantly, and want to have news of you. Be happy, and may Fate take good care of you! [Möge das Schicksal Dich shonen!]

Yours,

Bertrand Russell

We have sent the article to the Russell Archives, to be available to scholars.

- (20) Ramon Suzara writes from his native Philippines (3/16/89):

I live and work in one of the most backward countries in the world. It is backward culturally, socially, economically, politically, and backward in science and technology. It's quite doubtful whether the Philippines will ever catch up with civilization. What's indubitable, however, is that this country is ahead religiously. It's the only Christian nation in all of Asia. Here, the task of nation building is just passed on everyday to God's mercy; and, when nothing happens, everybody begs for God's forgiveness. In the meantime, Filipinos in general have the fatal habit of wasting time fighting over the problems by completely ignoring the possible solutions.



Lee, nine (9) months, I inadvertently shocked a whole lot of my Christian friends and relatives including ex-girlfriends. I adopted from the streets of Manila a three (3) month old baby boy starving to death. He was so emaciated, sickly looking - just a poor miserable piece of humanity. He weighed then only 8 lbs. Well, the boy is a year old now, so fat and healthy, weighing 30 lbs - always smiling, a very good child who has captured the minds and hearts of my people. In fact, my ex-girlfriends want him and love him and so the boy has not only a home here with me, but also in different places. I named the child Bertrand and everybody now calls him "Bertie."

I love Bertie very much as if he were my own flesh and blood. I still feel dissatisfied, however, as there are still thousands of such kids abandoned in the streets of Manila. It is frustrating not to be able to find them decent homes.

Best wishes,

Ramon

NEWS ABOUT MEMBERS

- (21) Herb Lansdell offers a persuasive defense of the use of animals in research. We reproduce part of Page 1 of his 10-page article in the *International Journal of Neuroscience*.

Intern. J. Neuroscience, 1988, Vol. 42, pp. 169-178
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LABORATORY ANIMALS NEED ONLY HUMANE TREATMENT: ANIMAL "RIGHTS" MAY DEBASE HUMAN RIGHTS

HERBERT LANSDELL

Yerkes Regional Primate Research Center, Emory University

(Received February 29, 1988)

Arguments for animal "rights" confuse the issue of what rights are about and, in the context of the care of laboratory animals, are misleading. Only human beings have rights and they should be cherished and extended. Consideration of the welfare of animals is important, but the context is that it is for the benefit of human beings and the animals serving humanity. Scientists need to explain the worth of animal research, particularly in regard to psychological studies. They also need to expose the fallacies in the animal rightists' arguments as one of the means to help diminish the threat to science.

Keywords: humane treatment, animal welfare, rights, laboratory animals, animal rights, antivivisection

The activities of antivivisectionists have become a threat to biological research in the U.S.A. and with their statements about animal "rights" they are confusing people with a false claim of similarity to the issues of human freedom and welfare. Although no reasonable case can be made for being inconsiderate to dogs, cows, cats, horses and other animals that have played significant roles in human societies for thousands of years, the reasons for not being cruel to them have little or nothing to do with the notion that animals can have rights. Without doubt most people tend to develop an attachment to an animal that serves them, and it may often be similar to the affection that a person can have for another human being. But the view that these and other animals have rights is leading to circumstances that can preclude them from being of service to humanity, including their use in scientific studies. The argument needs to be dealt with so that this hindrance to research may be contained (Frank, 1987), and in doing so the main issue of rights for human beings may benefit a little from the clarification.

Laboratory scientists who use animals need to debate the antivivisectionist leaders, consider their arguments, and explain to the public the nature of animal research and the basis for being kind to laboratory animals (Johnson & Morris, 1987). Organizers of crimes against laboratories may be unreasonable and unlikely to participate in a fair discussion of the issues. But this type of difficulty is not sufficient reason to ignore the arguments their sympathizers offer about animal "rights". Scientists have an obligation to deal with the arguments made by the sympathizers and other antivivisectionists (Caplan, 1986); countering the arguments could in fact contribute to the advancement of science and human welfare. The nature of rights and their origin first needs some examination in answering the arguments.

THE ORIGIN OF RIGHTS AND THEIR NATURE

Human rights start as arguments for privileges that people proclaim on the basis of historical and moral considerations. For a concept of a right there has to be a

Correspondence to: Herbert Lansdell, Yerkes Center, Emory University, Atlanta, GA 30322, USA.

ELECTION OF DIRECTORS

- (22) Nominations for Directors, please. We wish to elect 10 Directors this year, for 3-year terms starting 1/1/90. This will give us a total of 24 elected Directors. The August newsletter will provide a ballot for voting.

We are asking you to nominate candidates (whose names will appear on the August ballot.) Any member may nominate any other member to be a Director-Candidate.

If you wish to be a Candidate yourself, notify the Elections Committee and someone will probably nominate you. The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something or other by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is (federal) tax-deductible for Directors.

We would like to have more than 10 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire in 1989 are JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA. They are eligible for re-election.

BRS Officers are Directors ex officio.

We urge last year's candidates who were not elected to try again this year.

TO NOMINATE SOMEONE — or to volunteer yourself — write the Election Committee, c/o the newsletter, address on Page 1, bottom.

FINANCES

- (23) Treasurer Dennis Darland reports on the quarter ending 3/31/89:

Bank balance on hand (12/31/88).....	1780.26
Income: New members.....	421.50
Renewals.....	4504.39
total dues.....	4925.89
Contributions.....	1027.50
Library sales & rentals.....	25.00
Misc. income.....	96.50
total income.....	6074.89
	<u>+6074.89</u>
	7855.15
Expenditures: Information & Membership Committees...	1055.95
Library expense.....	0.00
Subscriptions to <i>Russell</i>	0.00
Meetings.....	450.00
Doctoral Grant.....	0.00
Misc. expense.....	0.00
	<u>0.00</u>
	1505.95
	<u>-1505.95</u>
Bank balance on hand (3/31/89).....	6349.20

FOR SALE

- (24) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6. Order from the newsletter, address on Page 1, bottom.

OBITUARY

(25)

Dora Russell. This is the obituary from The (London) Times (6/2/86) that we were unable to print last issue. Sent us by HARRY RUJA, who comments: "Dora's book, *Hypatia*, was the first book she had written alone, but two years earlier, she and BR had jointly written *The Prospects of Industrial Civilization*. The statement, that she had 4 children during her marriage to BR, is strictly true, but two of those were not BR's."

Mrs. Dora Russell, who died at her home in Cornwall on May 31, was a central figure for much of this century in feminist and peace movements. In the 1920s she put forward views which were considered ahead of their time, but have since been echoed by many feminists.

She campaigned for family planning, women's rights and progressive education. She worked consistently for the peace movement, helping in the organization of the Campaign for Nuclear Disarmament and of the Women's Peace Caravan that toured the Soviet Union in the 1950s.

During her 12-year marriage to Bertrand Russell - she was his second wife - she was involved with him in numerous causes.

Born in 1894, the daughter of Sir Frederick Black, KCB, a senior civil servant, she met Russell when she was a fellow at Girton, having already been inspired, as were many progressive young students, by his opposition to the First World War.

With Russell she went on an extensive tour of China and, on their return in 1921, was married to him. Together they set up a progressive school, Beacon Hill School, which she continued to run after their divorce in 1935.

Her first book, *Hypatia, or Women and Knowledge*, published in 1925, drew thundering attacks from newspapers for its argument in favour of sexual freedom for women. Her second book, *The Right to be Happy* (1927), expressed her strongly held view that human problems could not be solved by the invention of bigger and better machines and that the source of human happiness lay in human beings themselves.

A work published in 1932, *In Defense of Children*, called for children's rights to be respected, and suggested that the history of the treatment of children was more often than not the history of brutality and cruelty.

In 1983 she finally published a book that she had begun, but abandoned due to lack of encouragement, in 1923, *The Religion of the Machine Age*. Inspired by her visits as a young woman to the United States and the Soviet Union, its thesis was that communism and capitalism were reverse sides of the same coin, both involving worship of technological progress.

In all her books, Dora Russell emphasized the importance of the resources of nurturing, affection and creativity, too often neglected, she felt, in a male dominated world.

A warm and enthusiastic fighter for causes she believed in, her own life was blighted by misfortune. In her autobiography, *The Tamarisk Tree*, published in 1975, she described how, during her prolonged and bitter divorce from Russell, she fell deeply in love with a man younger than herself, Paul Gillard, an active communist.

He was killed by persons unknown as he walked home in Plymouth one night. His death meant the end, she said, of her "quest for liberty and love. From now on I lived for impersonal ends."

She later married a friend of Gillard's, Pat Grace, who helped her in the running of her school.

During her marriage with Russell, she had four children, two sons and two daughters. Her eldest, John, suffered a severe nervous breakdown in the 1950s and her younger, Roddy, was crippled in a mining accident and was an invalid until his death in 1983.

Despite personal misfortune, Dora Russell's zest for life remained undimmed. During and after the war, she worked for the Ministry of Information, writing many reports, particularly those related to science, for publication in Russia at a time when the two powers were allies.

Her visit to Bolshevik Russia in 1920, when she smuggled herself across the border, had left her with a strong sympathy towards the Soviet Union and she always decried the destructiveness of the "cold war" relationship.

She lived for much of her life, particularly the latter half, in Porthcurno, Cornwall. The publication of her two-part autobiography, *The Tamarisk Tree*, by Virago in 1975 and 1980, led to a new generation of feminists and peace campaigners discovering her.

Even in her late eighties, visitors to her remote Cornish home were astonished by her intellectual vigour. Her enthusiasm for her causes remained, and departing guests would leave with the words, "On with the women's revolution!" ringing in their ears.

She continued to speak at meetings of the peace movement. In 1983, at the age of 89, she led the London CND rally in a wheelchair, and earlier this year she took part in a demonstration outside the RAF base at St Mawgon in Cornwall.

OBITUARY

- (26) Harry Clifford -- a valued BRS member since 1975 -- died on October 12, 1988, at age 87. His son, Walter, writes:

My father's death was very sudden; up until the last moment he had been both mentally and physically very active, writing letters to newspapers about his various concerns in the world... [For instances of Harry's letters to newspapers, see RSN41-18 and RSN61-39.]

All in all, he was quite a remarkable man, who held Bertrand Russell in the highest esteem. If my dad had a hero, B.R. was the man. He left a considerable collection of Russell books, as well as a letter from Russell written to him a number of years ago and relating to the subject of nuclear proliferation.

Our thanks to Walter Clifford for his letter conveying the unhappy news.

NEW MEMBERS

- (27) We welcome these new members:

MS. BEVERLY BOLING /8300 SKILLMAN #509/DALLAS/TX/75231/ /
 MR. MILTON I. BRAND/7145 PEBBLE PARK DRIVE/WEST BLOOMFIELD, MI 48322
 MR. DAVID BRANDT-ERICHSEN /5100 N. MOONSTONE DR./TUCSON/AZ/85715/ /
 MR. SHAUN BUHLER /1603 W. HAYS #101/BOISE/ID/83702/ /
 MR. JOE CIARROCCA /120 MARKET ST./HATFIELD/PA/19440/ /
 MR. JEFFREY A. HILL /1661 W. REPUBLIC #20/SALINA/KS/67401/ /
 MR. DOUGLAS KING /7100 ALMEDA #1022/HOUSTON/TX/77054/ /
 MR. KARL C. LAWRENCE /BOX 223/HENDERSON/NY/13650/ /
 MR. DANNIE MINKOWSKI /PO BOX E --186 660/JACKSON/MI/49204/ /
 MR. RICHARD MONNIER /42 BROWNE ST./BROOKLINE/MA/02146/ /
 MR. WILLIAM S. NEWMALL, JR. /4830 HILTON COURT/RENO/NV/89509-2925/ /
 MR. MATTHEW M. PATTON /662 1/2 N. VOLUTSIA/WICHITA/KS/67214/ /
 MR. ARTHUR STEIN /1000 PARK AV./NY/NY/10028/ /

NEW ADDRESSES

- (28) PROF. DONG-IN BAE /SOCIOLOGY/KANGWEEON NAT'L U./CHUNCHON 200-701/ /S. KOREA/
 MR. ADAM PAUL BANNER /2180 MEDFORD APT.2/ANN ARBOR/MI/48104/ /
 PROF. ANDREW BRINK /382 MOXLEY ROAD,/DUNDAS, ONT./ /CANADA/L9H 5L5
 MR. SAM DIBBLE, JR. /BOX 792/MARLIN/TX/76661/ /
 MS. PEGGY DOYLE-WALTERS /BOX 398/KAYCEE/WY/82639/ /
 MR. PRADEEP KUMAR DUBEY /147-6 ARNOLD DR./WEST LAFAYETTE/IN/47906/ /
 MR. GRAHAM ENTWISTLE /98 VAUGHN HILL ROAD/BOLTON/MA/01740/ /
 DR. BERND FROMMANN /LIBRARY,ELBORN COLLEGE,U/W/O/LONDON, ONT./ /CANADA/N6G 1H1
 MR. TIM J. HARRIS /12707 N E 116TH. #A304/KIRKLAND/WA/98033/ /
 MR. ROBERT M. HICKS /PO BOX 582, STATION Q/TORONTO/ /CANADA/M47 2N4
 MR. THEODORE M. JACKANICZ /235 E. 87TH ST. APT. 7J/NY/NY/10128/ /
 DEAN MARVIN KOHL /715 MAYTUM HALL/SUNY/FREDONIA/NY/14063/ /
 MR. TIMOTHY J. MADIGAN /30 CHATSWORTH AV.. #1/KENMORE/NY/14217/ /
 MR. RALPH A. MILL /13309 SE FAIRWOOD BLVD./RENTON/WA/98058/ /
 MR. BRIAN R. MOLSTAD /8848 S PLEASANT/CHICAGO/IL/60620/ /
 MR. NICK PACINO /8701 DELMAR BLVD. #1-B/ST. LOUIS/MO/63124/ /
 PROFESSOR DAVID F. PEARS /7 SANDFORD RD., LITTLEMORE/OXFORD/ /ENGLAND/OX4 4PU
 MR. G. NAGABHUSHANA REDDY /NUCLEAR & BIOPHYS,UCLA MED/LOS ANGELES/CA/90024/ /
 PROF. NATHAN U. SALMON /PHILOSOPHY, U/CALIFORNIA/SANTA BARBARA/CA/93106/ /
 DR. RICHARD SHORE /1906-277 WELLINGTON CRES/WINNIPEG,MANITOBA/ /CANADA/R3M 3V7
 PROF. DAVID S. STOLLER /326 PATRICIAN LANE/PLACENTIA/CA/92670/ /
 MR. THOM WEIDLICH /349 W. 123RD ST.T./NY/NY/10027/ /
 MR. KIMBERLY WHITAKER /1510 HALSTON CIR APT C/HUNTSVILLE/AL/35811E/ /

BR RECOLLECTED

- (29) Conrad Russell reminisces about his father. In *The Times* (London), May 14, 1972 (pp32 ff). Conrad is BR's 2nd son, by his 3rd wife, Patricia ("Peter"). We regret the poor quality of the text and the occasional missing words. Thank you, HARRY RUJA.

Perhaps any son feels some sense of oddity at being asked to pay tribute to his father as one of the greatest men of his century. It is characteristic of Bertrand Russell that he should have brought up a son for whom this sense of oddity shades off into a warm amusement at the solemnity of the human race. The tributes which have been paid, both to the quality of his mind and to his achievements in changing the ideas of his many generations, are deserved. Yet it is also important, and vastly to his credit, that the impression left in the mind of a child growing up in his house is not one of awe and reverence, but of affection and laughter.

The pictures which linger in the memory are not of a great mind scything down opposition, but of a gentle, innocent, fun-loving and amusing man. The pictures of him which linger are mostly of simple enjoyment of simple things. One remembers his pleasure in the first good puff of a newly-lit pipe, or in the appearance of his mid-morning cup of tea. I remember him initiating me into the mysterious ceremony of winding his gold watch, and his delight in having tea on the terrace and looking at the mountains in the afternoon sun.

One would not guess, from reading the public tributes, that one of the things which gave him greatest pleasure was watching the sun set behind the mountains, or that one of the things which made him most indignant was watching someone else incompetently making up his fire.

The greatest tribute I can pay to him in his capacity as a parent is to say that the times when I am most vividly reminded of him are not when I consider some great cause to which he has made a vital contribution, but when as a parent myself I am explaining something interesting or exciting to my three-year-old son. When I point out something to him from the window of a train, and watch the expression of wide-eyed delight grow on his face, I often sud-

Memories of my father

By Conrad Russell

Bertrand Russell was born 100 years ago, on May 18, 1872. A Nobel Prize-winning philosopher, scientist and author, he was known to the world as a brilliant intellectual and prophet of nuclear doom. But what was he like as a man and a father? Here Conrad Russell, who is a lecturer in history at London University, reveals this unknown side of his father's character

denly realise that I have been mimicking the explanations and demonstrations which used to create the same reaction in myself many years ago. My first memory of my father is of him pointing out the humps of salt floating on the surface of the Great Salt Lake. My second memory is of him supervising, with total calm and apparently infinite leisure, the process of disembarkation at the end of a three-day train journey.

Two dominant themes run through all these memories of his enjoyment of simple things. One is of the intense vitality of his interest and of his desire to know: the identification of a distant mountain seen from Snowdon could exercise his mind with the same intensity as a problem in mathematical logic. The other is of his constant wit and capacity to create amusement. When I was four he used to console me during the uncomfortable piteous of dressing boils by devoting endless inventiveness to describing the exploits of a character called Captain Niminy-Piminy - a cross between Nansen and Baron Munchausen.

Above all, I remember him not as an 'intellectual' but as a man who was at his happiest out of doors. His favourite proverb used to be to the effect that "men of wisdom love the sea: men of virtue love the mountains", since he hoped that this proved that he was endowed with both qualities. Certainly, growing up as his son provided an unrivalled education in the skills needed to handle both the sea and the moun-

tain. Such maxims as "If there's a current, always begin by trying to swim against it, to make sure you can" stick firmly in my mind and, I hope, will stick equally firmly in my sons' minds.

On the mountains, I never remember him getting lost, since he had an unrivalled sense of direction, but he was always ready with such pieces of advice as that one should note the direction of the wind if one saw that the clouds were coming down unexpectedly. He knew the North Welsh mountains so well, that such advice was superfluous, but I have often been glad of it in more difficult conditions in other places. In outdoor situations he was endowed with an authoritative calm which was most delightful to a son. I remember, for example, shouting to him for help when I got out of my depth in the sea: he stood calmly at the edge of the water, and simply said "Swim", which I did.

Again, the two dominant themes in my memories are of fascination in detailed information, and of sheer simple joy. I remember him reaching the top of Knicht, when he was 77 and I was eight and our climbing powers were approximately equal. I remember him, at 95, swinging over the steps to the balcony at Plas Penrhyn for the sheer delight of the view of Snowdon in the afternoon sun. Above all, I remember him spending hours watching the movement of water in waterfalls. One of my earliest memories of him is of watching him standing under a waterfall in California, and one of my latest is of him gazing rapt at the fall of the water through the rapids of Aberglaslyn in North Wales.

In the midst of his enjoyment he was able to indulge his love for information and understanding. It was characteristic of him that he should know the exact height of almost every mountain in North Wales. It was equally typical that he

could expound the working of the laws in such a way as to make them not merely intelligible to a child, but intellectually fascinating. He had the same understanding of the sky, and could give the most brilliantly lucid demonstration of the working of an eclipse.

It should already be clear that, for him, the conventional distinction between work and leisure had much less meaning that it had for most people. Except when he was driven on by the urgent pressure of public events, or by the need for money, he would normally work because he found it fun. Similarly he would absorb the experience of his leisure into his work. For example, in his book on *Human Knowledge* he discussed the question whether it is possible, when sitting on a beach, to know that there are more grains of sand on the beach than one can see at that moment.

This question had occurred to him during a holiday in Wales, while he was sitting on Black Rock Sands looking along the beach, and he had immediately consulted me about it. At the moment this was an exercise in conversational amusement, but subsequently, like so much else, it was absorbed into his work and became part of a serious philosophical discussion. He did not acquire the ideas used in his work simply by working: he acquired them by living. I still remember the moment when this suddenly became clear to me. I was listening to a broadcast talk of his, and we had recently been reading *Oskar Tevst* aloud and, lo and behold (as he would have said), there was Mr Bumble among the examples used in his talk.

Growing up with him, and indeed with both my parents, was an education in itself, and I could perhaps claim, with greater justice than Osbert Sitwell, to have been "educated during holidays from Eton" and from other schools. The lack of distinction between work and leisure was one of the most important elements in this education.

Another thing he taught me very early was that words, just as much as any other toys, could be used with a precision which was great fun. As so often, the point was best made with one of his enormous collection of stories—in this case one of his numerous stories about the dissemi-

ture of Herbert Spencer by his juniors.

A schoolboy remarked to Herbert Spencer: "What an awful lot of rooks." Herbert Spencer (and here my father's voice would grow portentously solemn) replied: "I see nothing awful about those rooks."

"I didn't say they were a lot of awful rooks," said the schoolboy. "I said they were an awful lot of rooks." After a number of these stories, precision in the use of words became second nature.

The fact that he worked at home meant that it was possible to learn an understanding of 'work' far earlier than most children can. The privilege of having their fathers work at home is one many children used to have during their most imitative years. Now, in the days of commuting, it is one very few children enjoy, and it has been an incalculable advantage to me to be one of the few who did enjoy it. One of the first things impressed upon me was that, during working hours, my father's study was out of bounds. This rule was so sacred that I did not venture to break it until I was eight. When I went in, with my heart in my mouth, my father was covering pages with an endless series of mathematical symbols. When the door opened, he simply continued working and, after what seemed an age, I withdrew crestfallen, wondering whether he had ever known I had been in the room.

Perhaps the most valuable of all the lessons he taught was that ideas had to be considered on their merits: any idea, however extraordinary it sounded, might be true, and one could only reject it once one had seriously considered the evidence for and against it. He was well aware that most ideas which are now considered conventional had, at some other time, and often at some other time during his own life, been considered too eccentric to be worth a hearing. He knew, in the words of his godfather J. S. Mill, that the conventional man ought to reflect that "the causes which make him a churchman in London would make him a Buddhist or a Confucian in Peking"—a remark whose truth is only highlighted by

For this reason, it was impossible for him to be a conventional member

of 'the Left'. He could not, without doing violence to his own mind, have become one of those people who know their position as soon as they know what is the 'Left-wing' stance on the question. The classic example of this fact is his visit to Russia in 1920. Being the man he was, he could not help considering the evidence, and, considering it, could not help coming down against the main trends of the Russian Revolution and, even more strongly, against many of the Marxist theories behind it. The result, *The Practice and Theory of Bolshevism*, is one of his best and most important works. It is so good precisely because it is not the work he wanted to write when he went, but the work he was forced to write by the evidence he observed, even though in the process he had to part company with many of his closest friends. This book shows his mind working in some of the ways I remember with most affection.

It is commonly known that he was no respecter of persons, but it is not so commonly known as it should be that he was not a disrespector of

he could have a withering contempt for the argument of a Prime Minister or of a great philosopher if he did not find it intellectually convincing, but it is not equally well known that he could have a profound respect for the opinion of his masseur or of his gardener if he thought it was cogently presented.

The readiness to consider a case on its merits extended to the person presenting the case, as well as to the type of case presented. My father thought he had a right to demand that governments should listen to what he had to say, but it is not as well understood as it should be that he did not think this was some peculiar right of his own: he thought it was a right inherent in being a human being, and belonged to anyone willing and able to present a cogent case. For his son, of course, such an attitude was a joy. It meant that, as soon as I could form coherent sentences, I could argue with him, and always take it for granted that I would be treated as an equal: my arguments would be treated with any respect they might deserve and, if I won an argument, my victory would be conceded without fuss.

the man brought up in the tradition of J. S. Mill, that every man is entitled to his individuality and that part of his individuality is that his opinions matter. When teaching people who think that they have no right to an opinion on a controverted question because they have not researched on it, I wish passionately that everyone had had such an upbringing. Again, this respect for good arguments, from whatever quarter they might come, sprang from the same root as so much else in him that gave pleasure: the passionate interest in anything from which there was something new to be learnt.

At the same time as he adjusted to a century which saw more change than those he grew up with could ever have imagined, he preserved a strong sense of the past, and of his own family past. Many of the causes for which he fought were the same for which his parents had fought against the ridicule of their contemporaries. But his sense of family extended much further back than this: he had been brought up by his grandfather, Lord John Russell, and his wife. They were the source of many of his best stories, and

his sense of present extended as far back as Lord John's active political memories: as he used to say, it was history up to Waterloo, and after that it was gossip.

Indeed it was sometimes gossip rather earlier than that. I remember one occasion when when he switched from a tirade against Mr. Wilson to a tirade against the Younger Pitt, and suddenly the uncanny sense was borne in upon me that he was speaking as if the two Prime Ministers were contemporaries. So, in a way, he was recalling the youthful memories on which Lord John Russell and his wife had brought him up, and Mr. Pitt had been the political villain of Lord John's youth, to whom the 14-year-old Lord John had dedicated some satirical verses, ironically expressing "the hope that you may live long enough to bestow a pension upon your humble servant." Among Lord John's anecdotes, one which made a particular impression on

my father, was the story of Lord John's visit to Napoleon on Elba, when Napoleon had urinated on the floor in public. As Talleyrand said, it was a pity so great a man should be so *mal élevé*.

But my father's sense of family stretched further than this. To him,

a family did not only mean the people who lived under the same roof: that was what he meant by the Victorian phrase "my people". "My family" meant something it can mean only to those who have grown up with family portraits: a line stretching back to the 16th century, and which he hoped would stretch for many generations after he was dead. A family was a line in which the generations he knew, long as they were, were only a very small part in which his achievement was one among a long succession.

His concern for the posterity of the human race should be seen in the context of this sense of family posterity: of generations stretching out far beyond his knowledge. This sense of continuity combined with an intense enjoyment of the present. One cannot say anything about his sense of family without saying what intense pleasure he derived from his last wife, Edith: the sight of her coming into a room could bring a light to his face which is not often seen in men beyond the stage of engagement. He took pleasure in many things, but perhaps more in her company than in anything else.

It would be distorting to conclude without touching on his public career. Of his work in mathematics and philosophy I am incompetent to judge, though I saw it give much pleasure to the ablest among my undergraduate contemporaries. The immense effect of his comment on social questions may be partly illustrated by the fact that almost every view for which he has been in trouble has subsequently become conventional. One of his greatest achievements was in combating the whole

complex of values expressed in the statement that "we are a Christian country". This statement was last made by Sir Alec Douglas Home to the Scottish Christian Conference, I think in 1965. It has not, I believe, been made by any prominent figure since.

That I have lived through my career without experiencing (except at Eton) any embarrassment for not being a Christian is not the least of the things I owe to my father. One story in which he took much pleasure was the story of the clergy who gathered round the sick-bed of Thomas Hobbes, hoping to receive his deathbed repentance. Hobbes got up, and said to them: "Be off, or else I will detect all your cheats from Aaron to yourselves." The clergymen all turned and ran. There is no doubt that my father could have achieved a similar feat.

In his greatest attempt, the abolition of nuclear weapons, he has so far failed. The best commemoration he could be given would be to grant him this last, and greatest, success. However, though he did not achieve this, he achieved something less. Up to about 1959, Ministers regularly used to defend the dropping, as well as the possession, of nuclear bombs, and used to get away with doing so. In a very short time and largely because of my father's efforts, this view changed.

The last Minister to make a serious attempt to defend the use of nuclear bombs in war was the then Mr Henry Brooke, during the 1964 General Election, and he was howled down by his audience. For this rapid swing of opinion, my father deserves a very large share of the credit. Whether this achievement is enough to preserve the human race remains to be discovered. My father believed it was not.

It is, of all others, the point on which he would have been happiest to be proved wrong ●

POPULATION

- (30) The following is a chapter from BR's *Fact and Fiction* (NY: Simon & Schuster, 1962, pp. 267-276). It originally appeared in *The Human Sum*, ed. C. H. Rolph (London: Heinemann, 1957), and was included in *The Population Crisis and the Use of World Resources*, ed. Stuart Mudd (The Hague: Dr. W. Junk, 1964). (Thank you. TOM STANLEY)

Population Pressure and War

THE WORLD is faced at the present day with two antithetical dangers. There is the risk, which has begun to sink into popular consciousness, that the human race may put an end to itself by a too lavish use of H-bombs. There is an opposite risk, not nearly so widely appreciated, that the human population of our planet may increase to the point where only a starved and miserable existence is possible except for a small minority of powerful people. These risks, though diametrically opposed to each other, are nevertheless connected. Nothing is more likely to lead to an H-bomb war than the threat of universal destitution through over-population. It is with the nature of this threat and with the means for averting it that I shall be concerned in what follows.

Wars caused by pressure of population are no novelty. Four times—so the historians of antiquity assure us—the population of Arabia was led to overrun neighbouring countries by drought at home. The results were many and of many kinds. They included Babylon and Nineveh, the Code of Hammurabi, the art of predicting eclipses, the Old Testament, and finally Islam. The barbarians who destroyed the Roman Empire did not keep accurate vital statistics, but there can be little doubt that population outgrew the resources of their northern forests and that this pressure precipitated them against the rich Mediterranean lands. During the last few centuries population pressure in Europe has been relieved by emigration to the Western hemisphere and, as Red Indians do not write history, we have thought of this process as peaceable. The East, however, has enjoyed no such outlet. It was mainly population pressure that precipitated Japan's disastrous excursion into imperialism. In China, the Taiping Rebellion, civil war, and Japanese aggression, for a time kept the population in check. In India, the population grew and grows unchecked, producing a downward plunge towards misery and starvation.

But, although population pressure has been a vital element in human affairs from time immemorial, there are several new factors which make the present situation different from anything that has preceded it. The first of these is the utter disastrousness of scientific warfare which means that war makes the survival of anything doubtful and the survival of any good thing almost certainly impossible. The second is the absence of empty or nearly empty land such as those into which the white man overflowed from the time of Columbus to the present day. The third, which has an immense importance but has hardly begun to be recognized, is the success of medicine in diminishing the death rate. These three factors taken together have produced a situation which is new in human history. It must be coped with if utter disaster is to be avoided. The East has been awakening to this necessity; the West, largely for ideological reasons, has been more backward.

A few facts are necessary to make the situation clear, but I shall deal with them briefly as Professor Huxley's previous article* has dealt with most of them. The population of the world, which at most periods has been very stationary, began to grow with unprecedented rapidity about the year 1650. Since then the rate of growth has been not merely maintained

but continually increased and is now much more rapid than it was even twenty years ago. The present rate of increase in the population of the world is, roughly, one a second or eighty thousand a day or thirty million a year, and there is every reason to think that during the next decade the rate of population growth will become even greater. As a consequence of the growth in numbers during the last twenty years, human beings, on the average, are less well nourished than they were before the Second World War. It is considered that 2,200 calories is the least upon which health and vigour can be maintained and that those who have less than this are under-nourished. Adopting this standard, half the world was under-nourished during the 'thirties and two-thirds of it is under-nourished now. To this process of deterioration no limit can be set except by a slowing-up of the increase in numbers. A careful survey of the world's resources in the matter of food leads to the conclusion that technical advances in agriculture cannot keep pace with the great army of new mouths to be fed. Moreover, technical advances can barely hold their own against the deterioration of the soil which results from a desire for quick returns. There is yet another matter of policy which has played a great part in the USSR and is destined to play a great part in China as well as in various other countries. This is the determination, for reasons of national power and prestige, to industrialize very quickly and even at the expense of agriculture. In the existing state of the world, one can hardly blame countries for this policy. Before the First World War, Russia had little industry but was an exporter of grain. Before the Second World War, Russia had much industry and had ceased to export grain. Russia was defeated in the First World War and was victorious in the Second. In view of such facts, we cannot wonder at the race towards rapid industrializing on which many under-developed countries have embarked.

All these reasons make it nearly certain that poverty and under-nourishment will increase in many of the most important parts of the world during at least the next twenty years, even if everything possible is done to prevent this result. The downward trend will continue until the growth of population has been slowed up. The deterioration in living conditions must be expected to produce increasing discontent and increasing envy of the more prosperous parts of the world. Such feelings tend to produce war even if, on a sane survey, no good can come of war to anybody.

In regard to the population problem there is an enormous difference between the white and non-white parts of the world. In most white countries there has been a continual decline in the birth rate during the last eighty years and, at the same time, such a rapid advance in technique that the growth in population has not been incompatible with a rise in the standard of life. But in the East, in Africa, and in tropical America the situation is very different. While the death rate has declined enormously, the birth rate has remained nearly stationary and the nations concerned have not enjoyed those outlets which enabled Western Europe to prosper during the nineteenth century. Let us consider the three most important

countries of the East: India, China, and Japan. These three countries, between them, contain two-fifths of the population of the world. China, where the vital statistics are somewhat uncertain, is estimated to have a population of 583 million and an annual increase of 11.6 million. India has a population of 372 million and an annual increase of 4.8 million. Japan has a population of 86.7 million and an annual increase of 1.2 million. All these three countries, as well as the USSR, have recently undergone a change of policy in regard to population. In India and Japan, this change has been very notable. Nehru inaugurated the change by a pronouncement which had no precedent among the leading statesmen of the world: "We should," he said, "be a far more advanced nation if our population were about half what it is." In pursuance of this policy, his government inaugurated a birth control campaign. Unfortunately, so far, economic and ideological reasons combined have led to the adoption of ineffective methods, but there is every reason to hope that better methods will be adopted before long. The Japanese government in an official bulletin published in December, 1940, just one year before Pearl Harbor, said: "If we think of the distant future of mutual prosperity in Asia, and if we give heed to the glorious mission of the Japanese race, the one thing of which we can never have enough is the number of superior people belonging to the Imperial nation." Defeat in war has changed the attitude of the Japanese government, which is now doing everything in its power to lower the rate of population growth. In the absence of birth control information, abortions in Japan have become extremely prevalent. According to Dr. Yasuaki Koguchi there were between one million eight hundred thousand and two million three hundred thousand induced abortions in the one year 1953. So desperate is the economic situation that large numbers of women have resorted to sterilization. The Japanese government, although it does not forbid abortion, is aware that contraception would be preferable and does what it can to encourage it.

Both China and Russia have been compelled by hard facts to take up an attitude not consistent with what Communists have hitherto regarded as Marxist orthodoxy. They have been in the habit hitherto of proclaiming that only under capitalism does a population problem exist and that under Communism over-population cannot occur in any foreseeable future. In Russia abortion, which Stalin had made illegal, was made again legal by a decree of November 23, 1955. China, during the past two years, has permitted and even encouraged propaganda for scientific methods of contraception avowedly "at the general request of the masses" and in the hope of bringing about a steady fall in the Chinese birth rate.

In all these four countries—Russia, India, China, and Japan—the main difficulty is not now the opposition of government or of public opinion to birth control, but the lack of the necessary appliances and the extreme poverty which would prevent their purchase even if they were obtainable. It is for this reason that abortion is common in spite of the danger to health that it involves. But, however great the difficulties may be, there is good reason to hope that in all four countries the birth rate will be much reduced within a generation.

In under-developed countries that are still under Western domination, a less enlightened policy prevails. In Africa, the West Indies and the tropical part of Central and South America nothing is done to check the increase of population, and the standard of life is, in consequence, continually falling. Western nations, and especially the United States, spend great sums of money in the hope of benefiting under-developed nations, but the hoped-for benefit does not result because it is not accompanied by control of population. On the balance, what the West spends philanthropically on under-developed regions

merely increases the number of sufferers and augments the terrible sum of human misery. It is a humiliating reflection for those who are inclined to feel complacent about what are called "Western values" that on this supremely important question, upon which the whole future of mankind depends, the West is less enlightened than the East and less capable of rational adjustment to circumstances. This is due, no doubt, in large part to the fact that the most powerful Western countries, owing to their low birth rates, do not have a serious domestic population problem. Western practice at home is at variance with Western theory. What people do is right, but what they think they ought to do is wrong. What they think they ought to do has disastrous consequences, not at home, but wherever Western nations dominate less developed regions either directly or through financial and medical assistance. By their superstitious and benighted policy, they are breeding great areas of discontent and hostility.

There are in the world at present sharply marked divisions between areas of prosperity and areas of poverty. In Western Europe and North America and Australia, the immense majority of the population are adequately nourished. In Africa, India, and China, a large majority have less food than is necessary for health and vigour. This situation is not getting better. On the contrary, it is getting worse. The poorer countries are growing poorer, while the richer ones grow richer. It is mainly the increase of population that causes the poverty of the poorer countries. The resulting situation is explosive. It is hardly to be expected that the less prosperous parts of the world will tamely acquiesce in the continually widening inequality. The situation is of just that kind that in the past has always led to war and conquest. However irrational a resort to war in modern circumstances may be, hunger and sullen anger may, in desperation, produce an outbreak that can end only in utter disaster. There cannot be secure peace in the world while the present economic inequalities persist. If peace is to become secure, it can only be through an improvement in the standard of life in undeveloped regions, and this improvement will have to be so great and so long-continued as to give a prospect of ultimate economic equality. As things are at present, if the world's supply of food were divided equally among all the populations of the world, there would have to be a catastrophic decline in the Western standard of life, and it is obvious that Western nations would not submit to such a decline except as a result of defeat in war. Hopes of peace, therefore, must rest on measures designed to benefit the East without injuring the West, and such measures are impossible unless they involve a very great fall in the birth rate of the more prolific countries.

It is difficult not to be filled with despair when one contemplates the blindness of statesmanship and of everyday popular thought on the issues with which modern man is faced. The leading powers of the world spend enormous sums and devote their best brains to the production of methods of killing each other. Eminent moral leaders give their blessing to such efforts, and at the same time tell us that it is wicked to prevent the births which, by their excessive number, drive the nations on to the invention of H-bombs. I could wish to see it generally recognized in the West, as it is coming to be recognized in the East, that the problem of over-population could probably be painlessly solved by the devotion to birth control of one-hundredth or even one-thousandth of the sum at present devoted to armament. The most urgent practical need is research into some method of birth control which could be easily and cheaply adopted by even very poor populations. There is, at present, only an infinitesimal research on this all-important matter, although it is in the highest degree probable that rather more research and rather more public encouragement could produce incalculably beneficial results.

Given a successful outcome to such research, there should be in every town and village of the more prolific countries centres of birth control information and public assistance as regards the supply of birth control apparatus. The Western nations have a special responsibility in this matter, for it is the discoveries of Western medicine that have so lowered the death rate as to produce a lack of balance that, on a global scale, is a wholly new phenomenon. I will give two illustrations out of many. In Ceylon, when DDT was introduced to combat malaria, the death rate fell within two or three years to the level of Western death rates, while the birth rate remained constant, with the result that there is at present an increase of population at the rate of 2.7 per cent per year. The figures of the death rate in Japan are even more remarkable. In the five years before the Second World War, the average death rate in Japan was 17.4. In 1946, it had risen to 17.6. In the following years it fell with extraordinary suddenness: in 1951 it was 10.0 and, in 1954, 7.9. A large part of this fall is attributable to American methods of public health. In spite of the very highest motives, those Western medical missions and medical scientists who have with extraordinary suddenness brought about the great decline in the death rate have incidentally done very much more harm than good. The desirable remedy does not lie in restoring the death rate to its former level. It does not lie in the promotion of new pestilences. Least of all does it lie in the vast destruction that a new war may bring. It lies in adapting births to deaths. The stern limits of the earth's fertility will

see to it before long that the balance between births and deaths is restored. It will see to it with an arithmetical inevitability which is independent of human wisdom or folly. But if the balance is restored by human folly, immense suffering throughout the world will be involved; while, if it is restored in accordance with the dictates of good sense and humanity, there can be an end to poverty and an end to the vast hopelessness of female lives devoted to the production of children who ought not to exist and whose existence must almost inevitably be filled with misery.

During what remains of the present century, the world has to choose between two possible destinies. It can continue the reckless increase of population until war, more savage and more dreadful than any yet known, sweeps away not only the excess but probably all except a miserable remnant. Or, if the other course is chosen, there can be progress, rapid progress, towards the extinction of poverty, the end of war, and the establishment of a harmonious family of nations. It seems that the East is becoming alive to the problem, but the West, in its theories and in its external dealings, lags behind. Of all the long-run problems that face the world, this problem of population is the most important and fundamental for, until it is solved, other measures of amelioration are futile. It is too late to escape from great hardship in the near future, but there is good reason to believe that, if war can be averted meanwhile, the pressing needs of the world will bring amelioration before it is too late.

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 123. Who Wrote Bertrand Russell's "Wisdom of the West?" by Carl Spadoni. Offprint. The Author.
 124. The Philosophy of Logical Atomism edited and with an introduction by David Pears. Open Court.
 125. The Development of Bertrand Russell's Philosophy by Ronald Jager. Auth
 126. Russell-Porti's Paradox: A Reappraisal of its Origins by Hoore and Garciladego. Alejandro Garciladego.
 127. Russell's Earliest Reactions to Cantorian Set Theory and Russell's Problems with the Calculus by Irving Anellis. Offprints. Together with abstracts of papers on logic and mathematics by Anellis. Author.
 128. Bertrand Russell's Library by Spadoni and Harley. In the Journal of Library History. Tom Stanley.
 129. Bertrand Russell's Early Approaches to Literature, Bertrand Russell's First Short Story: The Paradoxes of John Forstice As "Spiritual Autobiography" and "The World As It Can Be Made": Bertrand Russell's Protest Against The First World War by Margaret Moran. Offprints Author.
 130. The Importance To Philosophers Of The Bertrand Russell Archive, Bertrand Russell-The Radical, and "Perhaps you will think me fussy...": Three Myths In Editing Russell's "Collected Papers" by Ken Blackwell. Author.
 131. The Concept Of Growth In Bertrand Russell's Educational Thought by Howard Woodhouse. In the Journal Of Educational Thought. Author
 132. Bertrand Russell and the Scientific Spirit by Sam Labson. Bertrand Russell on Education by Michael Jockler and Bertrand Russell on Impulse by Chandrakala Padia. Papers read at the 1957 annual meeting.
 133. Bertrand Russell on Ethics, Sex, and Marriage, edited by Al Seckel Prometheus Books.
 134. Ottoline: The Life of Lady Ottoline Morrell by Darroch. Hugh Mc Veigh
 135. The Philosophy of Bertrand Russell, edited by Schilpp. Tom Stanley
 136. Abstracts of papers read at the 13th International Congress of Logic, Methodology, and Philosophy. Moscow, 1987 5pp. Irving Anellis.
 137. Death, Depression, and Creativity: A Psychological Approach to Bertrand Russell and Bertrand Russell's "The Pilgrimage of Life" and Mourning by Andrew Brink. Offprints 36 pp The Author.
 138. The Rhetorical Approach of Bertrand Russell: A Study in Method by Donna Weiner. M.A. thesis 1983 The Author.
 139. Russell's Earliest Interpretation of Cantorian Set Theory, 1896-1900 by Irving Anellis. Offprint Jipp The Author.
 140. Wisdom, The Magazine of Knowledge February, 1957. Three articles about Russell with Karsh portraits. John Rockkellow.
 141. A 14-Year Index of Newsletter of the Bertrand Russell Society 1974-1987. compiled by Lee Eisler.
 142. Russell and Frege: Two Approaches to a Hegelian Philosophy of Mathematics. by Irving Anellis. Offprint. The Author.
 143. The Interpretation of Frege's Philosophy. by Michael Dummett. Irving Anellis.
 144. The Basic Writings of Bertrand Russell. Tom Stanley
 145. The Selected Papers of Bertrand Russell. Tom Stanley
 146. New Hopes for a Changing World. Tom Stanley
 147. Understanding History. Tom Stanley
 148. The ABC of Atoms. Tom Stanley
 149. The Analysis of Mind. Tom Stanley
 150. Is Life Meaningful in a Universe Without God? by Paul Kurtz. Paper read at the 1988 annual meeting. The author.
 151. The Amberley Papers. Dan McDonald
 152. Russell Remembered by Rupert Crawshaw-Williams. Dan McDonald.
 153. Which Way to Peace? Whitfield Cobb
 154. Bertrand Russell on Education by Joe Park. Tom Stanley
 155. Highmares of Eminent Persons Jerold Karter, Herb Lansdale, John Yobin, and Jean Anderson
 156. A Bibliography on Philosophy and the Nuclear Debate by William Gay. 12pp offprint. The Author
 157. Philosophy and the Contemporary Faces of Genocide by William Gay. 18 pp offprint. The Author
 158. Principia Mathematica to *6. Jean Anderson
 159. Bertrand Russell's Philosophy of Morals by Lillian Aiken.
 160. Inside Beacon Hill: Bertrand Russell as Schoolmaster by Shirley Jaspersen. 9pp offprint The Author.

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 1.60 #48,52,62,81,91,103,122,138
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(33) Books for sale from McMaster:

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

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

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

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

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

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

(34) Book news:

Among the sixteen essays to be published in the forthcoming Rereading Russell are "Portrait of a Philosopher of Science" by Ken Blackwell and "Russell's 1913 Theory of Knowledge Manuscript" by David Pears. The collection is scheduled to be published sometime in May. The publication date for Andrew Brink's Bertrand Russell: The Psychobiography of a Moralist is June 1, 1989. Production difficulties have delayed the release of the new paperback edition of Paul Schilpp's The Philosophy of Bertrand Russell. Open Court Publishing has, however, sent the Society an advance issue.

The Society needs a reviewer for the Schilpp volume, and for these recently published volumes from Allen & Unwin:

Essays on Language, Mind, and Matter 1919-1926, edited by John Slater. Volume IX in "The Collected Papers of Bertrand Russell".

Logic and Knowledge, Essays 1901-1950, edited by Charles Marsh. This paperback edition of Russell's essays in the fields of logic and the theory of knowledge is available for \$19.95.

Prophecy and Dissent 1914-16, edited by Richard Rempel with Margaret Moran. Volume XIII in "The Collected Papers of Bertrand Russell".

Any member who is willing to write a review of one of these titles for the News is urged to contact me as soon as possible. There are no deadlines on the reviews.

The W.W. Norton paperback printings of Power and The Scientific Outlook are out of print. The Library has only two copies of each in stock.

(35)

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

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

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The 6 BRS officers are also directors, ex officio

ABOUT OTHER ORGANIZATIONS

- (36) **AA.** We sent postcards to California BRS Members, alerting them to the American Atheist Meeting, March 24-25, in Mission Valley, CA. If you attended, please send us a brief report on it, for the Newsletter. Thanks.
- (37) **CCP,** Concerned Philosophers for Peace, now in its 8th year, was formed in 1981 at the Pacific Division meeting of the APA. In 1987 it held a joint meeting with IPPNO, International Philosophers for the Prevention of Nuclear Omnicide. (IPPNO IS BRS Laureate John Somerville's organization.) It issues a newsletter twice a year. For information: Concerned Philosophers for Peace, Department of Philosophy, The University of Dayton, 300 College Park, Dayton, OH 45469-0001.
- (38) **FREETHOUGHT TODAY** — published 10 times a year by the Freedom From Religion Foundation (FFRF) — fights the good fight for atheists and agnostics. To sample it, send \$1 to *Freethought Today*, PO Box 750, Madison, WI 53701
- (39) **SOS** (Secular Organizations for Sobriety) is the freethought alternative to the religiously oriented AA (Alcoholics Anonymous). Its good-looking 8-page newsletter (Dec/Jan 88-89) tells how to conduct an SOS meeting, and, among other things, lists its National Board Members, which include Steve Allen, Paul Kurtz, Vern Bullough, Gerald Larue, and others. For the quarterly newsletter, send \$12 to SOS Subscriptions, FREE INQUIRY, Box 5, Buffalo, NY 14215-0005.

BOOK REVIEW

- (40) *Intellectuals*, by Paul Johnson, is reviewed by John D. Judis in *The Washington Post's Book World* (2/26/89). Thank you, DON JACKANICZ.

How the book is advertised
(NY Review of Books, 5/18/89, p.27)

"Johnson's intellectuals are egotistical, male chauvinist, avaricious, deceitful and perverse. They are responsible for everything he detests."

The Men Who Knew Too Much

INTELLECTUALS

By Paul Johnson
Harper & Row, 385 pp. \$22.50

By John B. Judis

THE NOUN "intellectual" appeared in the early 19th century and was used in the same pejorative sense as the more recent term "egg-head," but, in the intervening years, it has come to refer more neutrally to someone who dwells upon the larger questions of life and society. In this book profiling major liberal intellectuals from Rousseau through Mailer, however, British conservative Paul Johnson wants to restore the original, negative sense of the term. Johnson's intellectuals are egotistical, male chauvinist, avaricious, deceitful and sexually perverse. They are responsible for everything Johnson detests, from Stalin's Russia to the "childish" decade of the '60s.

Johnson argues that the ideas of these "secular intellectuals" are "rooted in" their depraved personalities. "Sartre's inability to maintain a friendship with any man of his own intellectual stature helps to explain the inconsistency, incoherence and at times sheer frivolity of his political views," Johnson writes. There is even a causal chain from the man to his works to the acts performed in his name. Johnson writes of Marx's capacity for political quarreling, "There is nothing in the Stalinist era which is not distantly prefigured in Marx's behavior."

Johnson writes a good sentence and parts of this book are fun to read, but his central argument is thoroughly tendentious and even contemptible. The book masquerades as a study of a defined historical type, the intellectual, and of the relationship between the intellectual's personality and his work, but the argument boils down to an attempt to discredit certain intellectuals' ideas by linking them to their unsavory personal lives. Johnson's method is not that of the historian but that of the ad hominem debater and the supermarket tabloid.

The problem lies with how Johnson defines, or fails to define, the term intellectual. He claims that the "secular intellectual" has historically displaced the priest and witch doctor as the guardian of culture. He then confines these "secular" intellectuals to anti-religious and left-liberal thinkers like Marx or Bertrand Russell. But the point is misleading. What occurred historically was the detachment of church from state and of

Benevolent geniuses or monsters of deception?

This penetrating examination of the moral and judgmental credentials of leading intellectuals contains incisive portraits of Rousseau, Shelley, Marx, Ibsen, Tolstoy, Hemingway, Russell, Brecht, Sartre, Wilson, Victor Gollancz, Lillian Hellman, Cyril Connolly, Norman Mailer, James Baldwin, Kenneth Tynan, Noam Chomsky and others who are revealed as both brilliant and contradictory, magnetic and dangerous.

Paul Johnson

Author of *A HISTORY OF THE JEWS* and
MODERN TIMES: The World from the Twenties to the Eighties.

"Fascinating....Instructive....Johnson is a superb writer.... His book is a celebration of plain truth and common sense by a very sensible Englishman."—*USA Today*

2nd Printing
Before Publication **Harper & Row** A Main Selection of the
Conservative Book Club

RUSSELL SOCIETY NEWS

No. 63

August 1989

- (1) Highlights. Annual Meeting (14A), 3 BRS Awards (14B), Summaries of talks (14C). BR's birthday (2). 3rd World BRS Chapters proposed (3). Deaths: Ayer (34,35), Hook (36-38). O.M. document (21). Directors vote (40). Everybody votes (41). Religion outrage (27). New Grant program (18). USA's nuclear strategy (4). Membership list (26). Volunteer research assistants wanted (5). Critics' thumbs down on Johnson's *Intellectuals* (9, 10).
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BR CELEBRATED

- (2) BR's Birthday. A nice idea from The Humanist Fellowship of San Diego: a Bertrand Russell Birthday Celebration, on May 17th. Here is what they said in their newsletter of April 21, 1989:

We celebrate the birth of an eminent thinker, writer, debunker, skeptic, rationalist and Humanist. Dennis Wills will show his collection of Russell memorabilia. Read aloud those Russell passages which move you to tears, make you laugh, or impress you as incredibly wise -- or foolish. Wonder at the paradoxes in this man who could teach so eloquently and movingly about love, compassion and mercy -- and yet bring so much pain and bitterness into the lives of those who gave him love and trust. Bring your Russell books to share and compare. Meet Dr. Harry Ruja of the *Bertrand Russell Society*.

LOCAL CHAPTERS

- (3) Foreign Aid, BRS style: The Benares Plan. There are people in foreign countries -- third world countries, developing countries, where living standards are low and money is scarce -- who might like to join the BRS but who cannot afford the dues.

That's a pity, because they are being deprived of the benefit of Russell's thinking, and we are being deprived of new foreign members.

We needed to find a way to let people who cannot afford the dues join the BRS anyway...and we have found it! Credit for this goes chiefly to Chandrakala Padia, of Benares, India, who knew there was a need, and who devised a way to fill it.

Here's the plan, *the Benares Plan*, subject to approval by the Directors:

1. There will be a Benares Chapter of the Bertrand Russell Society, Inc. in Benares, India. This will be the first of what we hope will be many chapters in foreign countries and cities.
2. Dues will be \$40 per year for the Chapter, regardless of the number of members. Plus \$7.50 for airmail, which is essential. For example, if the Benares Chapter acquires 10 members, the cost to each member will be \$4.75.
3. The Chapter will receive only one copy of the BRS newsletter, which can be passed around, member to member, or photocopied.
4. The Chapter will be headed by a Director. The Director of the Benares Chapter is Chandrakala Padia.
5. The members will have all rights (and responsibilities), including the right (and responsibility) of voting. Their names will of course appear on our Membership List.
6. The Chapter will submit a report to the BRS on its activities once a year, in time to have it presented at the BRS Annual Meeting. During its first year, a Chapter will also report at the end of the first 6 months.
7. The Chapter's goal will be the same as the BRS's: to learn more about Russell, and to spread his views to scholars and the general public.

Members in other foreign cities, take note! Can you take advantage of the Benares Plan? Let us know.

*Russell Society News, a quarterly. Lee Eisler, Editor, RD 1, Box 409, Coopersburg, PA 18036
 Marvin Kohl, Co-Editor, 715 Maytum Hall, SUNY at Fredonia, Fredonia, NY 14063
 Ben Eshbach, Co-Editor, 1730 N. Lima St., Burbank, CA 91505
 Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

NUCLEAR STRATEGY

- (4) *What goes on in the minds of our nuclear strategists? Why — since we already have 50,000 nuclear weapons — do we keep on building more?* Steven Kull, psychotherapist, decided to look for answers to these questions. He presents his findings in *Minds at War: Nuclear Reality and the Inner Conflicts of Defense Policymakers* (NY: Basic Books, 1988).

The book is reviewed by McGeorge Bundy in *The New York Review of Books* (July 20, 1989, pp. 3-5), where Bundy is identified as Special Assistant on National Affairs to President Kennedy. That means he was with President Kennedy during the Cuban Missile Crisis. He is now Professor of History at New York University and the author, most recently, of *Danger and Survival: Choices About the Bomb in the First Fifty Years*.

We are printing the review in full, despite its considerable length, because of the importance of the nuclear weapons issue to Russell. Russell thought they had to be abolished, if man is to survive, and he devoted the last 25 years of his life campaigning against them.

Here is the review:

The Emperor's Clothes

Minds at War: Nuclear Reality and the Inner Conflicts of Defense Policymakers by Steven Kull.

Basic Books, 341 pp., \$19.95

McGeorge Bundy

The summer of 1989 finds us in a time of new hopes for the strengthening of a stable peace between the Soviet Union and the West. After a slow and overcautious beginning, George Bush has decided that he did not like that beginning, and has set a new course just in time to win the strong support of his colleagues in the NATO Summit at the end of May. He has also plainly impressed the government of Mikhail Gorbachev, whose contribution to our new hopes remains the larger, if only because the need for basic change has always been larger in Moscow. Most of all, Bush has succeeded in explaining his new course in language that was most persuasive where it was most obviously his own. His most convincing demonstration was in a long interview with *The Washington Post*, published on June 2; I will return to it.

Steven Kull's remarkable book concerns the same overcautious cast of mind from which George Bush has just had a narrow escape. I begin with that escape not only because it reflects great credit on Bush, on his senior colleagues, and on the public pressure that led them to reconsider their views, but also because it is helpful that we consider the findings of Steven Kull in a mood of hope. Kull himself is not a pessimist, believing that there are strong forces on the side of nuclear common sense, but many of his findings on what experts have been thinking are so depressing that it is well to begin with a reminder that we can do—indeed are doing—better.

After more than ten years of practice as a psychotherapist, Kull was drawn to the study of nuclear danger, and after initial academic work he decided to examine the problem through an exercise of his professional skills as an interviewer. It seemed to him that there was a radical disjunction between nuclear reality and the policies advocated by many defense experts. Could he find out by careful and searching interviews whether they had

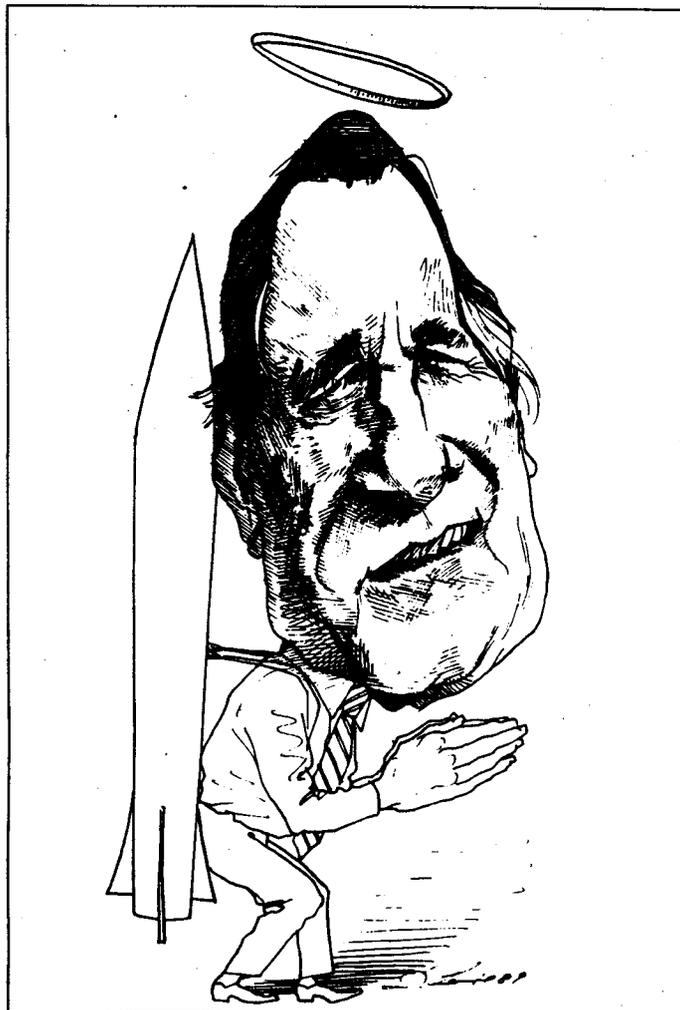
arguments he had not understood, or how far they might be moved by convictions unrelated to their formal argument? The core of his book is an account of what he learned from these interviews. Having traversed much of this terrain myself over more than forty years of participation in the American nuclear de-

bate, I am able to report that the states of mind encountered by Kull are familiar, while his conclusions about them are both fresh and convincing.

Kull set out to interview experts who had made reputations as being "pro-defense" and as being sophisticated in

their understanding of questions of nuclear policy. He found eighty-one men and three women who were willing to talk with him, and among them were former secretaries of defense, former members of the Joint Chiefs of Staff, senators, congressmen (two in each category so far), and larger numbers of middle-level officials of the Pentagon, the Arms Control Agency, and congressional staffs. He talked to still larger numbers of analysts from think tanks, as well as to six members of a group that he defines as "original key nuclear strategists from the fifties and sixties." (He also talked, less intensively and less systematically, to a number of Soviet experts.) All in all, though he names no one, he makes a wholly believable claim to have talked to people who usually argue in favor of new weapons systems, who are generally persuaded that it makes an important difference whether the US is "ahead" or "behind" in numbers and capacities of nuclear weapons, and who also are ready to defend the need for an ability to "prevail" in a nuclear war.

Kull sought out people with these views precisely because of his own deep conviction that in critically important ways their thinking was deeply inconsistent with the realities of nuclear weapons. He believes, as I do, that there will be only losers in any conflict that engages even a small proportion of the nuclear weapons of each superpower. He believes further that once you have forces that are clearly able to survive attack and strike back with a formidable number of warheads—the condition in which both sides have been living for decades—neither side can gain or lose from variations in the relative capacities of elements of their forces. For him as for me—and for Dwight Eisenhower thirty years ago—the imperative of nuclear weaponry is not to keep ahead, not even to keep up, but simply to have enough to deter a nuclear war from breaking out. But *Minds at War* is not about Kull's reasons for his own beliefs, although the reader may well find himself drawn by Kull's account to the conclusions with which Kull himself began. The book is about what happens when serious defense experts are pressed to defend



convictions about nuclear policy that seem to their interviewer to be in conflict with reality.

Four opinions prevalent among his eighty-four respondents became the targets of Kull's questions. Two are related to specific weapons systems: those that would be part of strategic defense—not only Reagan's SDI but less ambitious defenses against ballistic missiles—and those weapons that would have a combination of accuracy and power sufficient to destroy "hard targets"—heavily protected military assets such as weapons in hard silos or command centers far underground. Kull challenged the experts he talked with to defend these systems. He gives summaries of their arguments and of his own replies, and on balance he wins his case. There is indeed great intellectual confusion surrounding the strategic defense program and also great doubt about the utility of attempts to destroy hard targets when so many of the weapons that would be the most important targets, especially missiles in silos, could be fired before the hard-target killers arrived.

It is not surprising that a number of the analysts Kull talked to turn out to have found these programs so obviously attractive that they did not take the trouble to frame a rational argument for them. Yet judgment on these two programs really depends on technical analysis. Can a system of defense against missiles outmatch a system of deterrent offensive weapons in cost effectiveness and capacity to survive in wartime? How much is accuracy capable of replacing explosive power as a destroyer of genuinely military targets? Because of this dependence on technological assessment, these two subjects are less useful for illuminating the basic psychological questions that Kull is addressing than two more general questions he posed to the military experts. First, what is the importance of maintaining "nuclear balance" with the Soviet Union? Second, what is meant by the commitment to win or to "prevail" in a nuclear war?

Kull himself accepts that each of the superpowers should have adequate deterrent nuclear strength, which he describes as a capacity for a flexible and secure second strike. What he finds unconvincing is the argument that it is necessary for the US to match particular Soviet capacities, for example the throw weight of land-based missiles or the power of mid-range missiles in Europe. He reports that his respondents produced no persuasive evidence for their arguments. That is, they could not show the real consequences for either side, in a real nuclear war, of not matching the throw weight of the other side's land-based missiles or the precise power of its mid-range missiles. Indeed most of his witnesses were willing to recognize, at least some of the time, that the American capacity for destructive action of all sorts, including missiles launched from the sea or air, was such that the Soviet leaders were amply deterred from undertaking a nuclear attack, in spite of whatever particular advantages they might have in particular weapons.

Nevertheless most nuclear experts insisted on matching specific Soviet systems. For some it was simply a matter of what they took to be elementary good sense—in any conflict the side that has more strength has the advantage. Big kids beat up little kids; big navies beat little navies. And, in the words of one congressman, "strategic ain't a damned bit different."

Yet thinking of this kind, as straightforward as it is mistaken, is less important than a quite different argument based not on what the defense analyst himself believes, but on what he thinks other people think. Maintaining this or that aspect of the nuclear balance with the USSR is important, the experts told Kull, because third-world countries, the allies in Europe, or nervous American voters think it is. If any of them conclude that the balance favors the Russians, they may become more fearful of the Soviet

quite simple and basic reality: that above the levels of nuclear overkill long since overtaken by both superpowers, mere numbers tell us very little about the quality of nuclear deterrence on either side, so that perceptions based on such numbers are quite simply nonsensical. But Kull's many respondents generally resisted this elementary notion. Many—perhaps most—accept for themselves the nuclear reality that numbers are not decisive; but they take the different perceptions of others as essentially unalterable, and they argue that to satisfy them there must be a visible and sustained American insistence on new nuclear procurement.

In the end, of course, the Reagan administration in which many of these experts served decided to let words take the place of action. The "window of vulnerability" that troubled so many of the defense analysts in the early 1980s was

perceptions that these people found threatening were in part the product of their own proclamations of present danger. Kull trenchantly demonstrates that the advocates of new procurement of nuclear weapons systems regularly feel the need to proclaim a perilous imbalance to get their appropriations. These proclamations can be heard abroad, particularly among NATO leaders who worry that Europe will seem weak if the imbalance proclaimed in Washington is not rectified.

At a still deeper level, Kull discovered, the very act of competing for a balance with the USSR, or even for getting ahead, was often found justified for its own sweet sake. It is, some of the experts told him, good for morale to keep up with the Soviets; it is a way of holding up our own side without having to pay the costs of war itself. The arms race, in a sense, becomes the defense analyst's moral equivalent of war, meeting a requirement for competition that is in the very nature of human beings and states.

The most searching of the questions Kull asked was what the United States should do if deterrence failed and the Soviet Union made war on the West. He got varied answers, but the ones he found most interesting are those that asserted that the US should pursue the traditional goals of military victory—whether by taking territory, imposing military defeat, or otherwise gaining an advantage. Many respondents recognized that nuclear war could impose such death and destruction that there could be no victory for either side in any traditional meaning of the term. But the same people often remained powerfully attached to traditional logic: wars have winners and losers, and military leaders must aim to win. Fighting a nuclear war for this purpose was repeatedly contrasted with what respondents understood to be the only alternative—the so-called MAD doctrine of mutual assured destruction. They did not assert that this destruction could be avoided, and they did not appear to understand that when Robert McNamara first talked of assured destruction, he was describing what could surely happen, not what should be planned. MAD, for these analysts, was an unacceptable alternative to the proper and legitimate objective of coming out ahead. There were many respondents, even in this group, who were interested primarily in stopping the war "at the earliest possible moment," not in winning it. I agree with Kull that this objective makes good sense, given the reality of nuclear destructiveness. But it was clearly not easy for many others to think about anything except some recognizable form of victory.

Like the belief in keeping a balance, planning to win a nuclear war was often defended as necessary for its effect on the perceptions of others than the speaker. Americans, some of the experts said, will not back a president who is not determined on victory; allies must believe that the United States means to fight if necessary, and declarations of determination to win are helpful. Most of all, the Soviets, who were themselves often seen by



Union and more accommodating to it; Soviet power will grow, and American power will shrink. Kull notes that an analyst as experienced as James Schlesinger has argued that if we wish to influence the perceptions of others "we must take appropriate steps (by their lights) in the design of the strategic forces." A former member of the Joint Chiefs of Staff told Kull that he himself was "not really concerned about the military aspect of nuclear balance, because the effect of exchanges would be so catastrophic to the Soviets, whoever fired first." Still he believed that for political reasons, especially to impress the third-world nations that estimate relevant strength by numbers of missiles or submarines, we must keep up our end of the balance, because those people "just count."

For Kull, as for me, the immediate question is whether there are not ways of persuading even the nonspecialist of a

ended not by building new missiles, but simply by the declaration of Reagan's Scowcroft Commission that no such window had opened. US "parity" with Soviet nuclear weapons itself was restored not by matching particular numbers that were thought to have produced dangerous perceptions, but by repeated presidential declarations that the job was done. Some of the true believers in the Soviet threat are still muttering today about it, much as some of them muttered about it to Steven Kull a few years ago; but for most people the troubling perceptions of Soviet predominance were dealt with by words from the American government, not by clear-cut changes in the nuclear balance. That solution was available all the time.

In reality, the journey through nuclear fear of the last fifteen years, so largely inspired by the people Kull has sought out, was never necessary. Indeed the false

ine experts as determined believers in war fighting, must understand that the US leaders are determined to win, even if it makes Americans seem a "little bit crazy," as one respondent put it. That way the Soviets are deterred.

The intensity of this kind of belief, the power of Kull's interviewing, and the absurdity of the result are all illustrated in the following exchange. "I" is Kull, and "R" is his respondent:

I: Do you feel we need to have a war-fighting strategy or war-fighting capability?

R: Yeah, deterrence is creating that uncertainty and doubt in the adversary. We are going to be a mirror image, our goal is to be a mirror image of what we perceive to be their doctrine and their force posture. I think we are taking steps to be that mirror image.

I: Why?

R: It comes back to deterrence... I think they have to perceive that we are prepared just as they are. That our goal is to prevail... Their [nuclear weapons] whole purpose is to create this perception that, hey, we've got to stay away from that stuff, 'cause we can't lick 'em.

I: Do you think we can lick 'em?

R: No; and I don't think they can lick us. I agree it's a self-defeating goddamn thing... [But] I think that this is one of their illusions that they believe.

I: So what you're saying is that we've got to act like we've got that illusion too?

R: Or we've got to act to create that perception in their minds.

I: And we do that by acting as if we do?

R: Right. [laughter]

I: But you don't really believe we can prevail in a war?

R: I agree with you, it is senseless. I mean, what is there that's going to be left that really has any value or that is recognizable to us or to them? I mean, I'm not sure there is anything of value in what will remain.

I: But we should do what we can to develop the hardware that makes it look like we are getting ready to fight a war in which we think we could prevail. Because that's going to have the right psychological effect on them. Is that right?

R: As crazy as it sounds, I think so. I think so...

I: How do you know that the Soviets are not doing the same thing?

R: I don't [surprised laughter]... I don't!... But if that's all it is, it sure is a waste of GNP on both sides!

This kind of thinking is even worse than wasteful. While many defense ex-

perts believe that the US should seem a little bit crazy, at least some of them know that at the same time there are plenty of people who want to be assured that the United States will not do anything crazy, and so the highest officials, especially presidents, must try to show that they fully understand the danger of nuclear war. They may allow others to sound crazy, but they do not willingly sound that way themselves.

Indeed presidents take considerable care to sound sane, and no occupant of the White House paid more attention to this requirement than Ronald Reagan. Early in his first term he found a phrase that he repeated steadily ever after, first alone and then in joint statements with Mikhail Gorbachev: "A nuclear war cannot be won and must never be fought." Whatever else he said, about the evil empire and the uses of strategic defense, for example, he recurred to this declaration. It is true that it imposed some verbal acrobatics on Caspar Weinberger, who accepted Reagan's new maxim but insisted that it was wholly consistent with his own announced conviction that any secretary of defense who was not planning to prevail in a nuclear war should be impeached. But discomfiture among subordinates is seldom troubling to self-confident presidents, and Mr. Reagan steadily increased his emphasis on his basic finding. I am not aware that his position was directly criticized by the experts who believe in nuclear victory, but it may be that he was protected by a disposition on the part of defense experts to attribute his statement to politics and not conviction. My own belief is that he meant every word of what he said, that Gorbachev agrees with him, and that each man accepted the sincerity of the other on this basic point.

Returning to Bush and the leadership of NATO, we can see that what almost trapped him was exactly the kind of thinking, deeply set in the minds of NATO experts, that Kull has examined and exposed. Before Bush himself took charge, his administration had accepted as imperative for NATO a "modernization" program for the Lance missile in Germany called "Follow-on-to-Lance"—a deceptive title, because the range of the follow-on would be some four times that of Lance. The new missile was needed, it was asserted, not to attain balance with the Soviet Union's forces, and still less for victory, but for "coupling," a NATO notion that gives to nuclear weapons based in Europe the role of making it believable, for both friends and adversaries, that the American president will initiate nuclear war if it is needed to stop Soviet aggression in Europe.

According to the argument, the US will

be seen as unlikely to come to Europe's help if it must fire its strategic weapons from North America, thereby risking retaliation within the US; the willingness of the US to sponsor a nuclear response becomes plausible, so the argument runs, only when NATO has short-range missiles such as the Lance at its disposal in the "European theater." The belief that short-range missiles have this value has no basis in historical evidence. American missiles based in Europe did not prevent protracted crises like the one over Berlin in 1961 and 1962, and no such missiles were in place during the relatively calm years between 1964 and 1972. But in Brussels, Washington, and perhaps especially London there are analysts that make it an article of faith that without such weapons the alliance will become uncoupled. Their passion is intensified when such systems are opposed by citizens and statesmen whom they perceive as soft, and the modernization of Lance is opposed by such people in Germany. The impasse that hardened on this subject in May threatened to make a shambles of the NATO Summit until George Bush took charge.

What Bush did, fundamentally, was to change the subject from the modernization of Lance to the prospect for a new kind of peace in Europe. He did not directly overrule the nuclear zealots, and indeed the NATO communiqué contains a number of ritual pieties about the need for maintaining land-, sea-, and air-based nuclear systems in Europe. Moreover Bush backed the pronuclear side in rejecting any prospect of removing all short-range missiles on both sides. But he explicitly accepted both future negotiations on this subject and a timetable under which negotiations will begin before Lance is modernized. His central decision was to put conventional arms reductions at the top of the agenda, and he made his point decisively clear by proposing specific American troop reductions and the inclusion of combat aircraft in the bargain. The allies accepted his proposal, and the first paragraph of their joint communiqué, which would have been impossible two weeks earlier, puts the priority of NATO where it belongs—on the achievement of a new and stable balance in reduced conventional forces, East and West.

The achievement of a low-level conventional balance will not be easy, but it is possible now as never before, and if it can be achieved, the nuclear problems of NATO will fade into the background. What has led to complex and unpersuasive notions like the one that coupling with the US depends on particular pieces of hardware is the genuine requirement to find some persuasive counter to Soviet conventional superiority. It was entirely

natural that nuclear weapons should be given this role in the days of clear-cut American strategic superiority, but in later decades the concept of "extended deterrence"—deterrence of conventional attack by the threat of nuclear response—has been much more difficult. What we can now reasonably call the Bush solution is much the best: remove the problem by removing its cause. There will be nuclear weapons on both sides for a long time to come, and in many different systems, but in a world of stable conventional balance the amount of frustrated nonsense in the responses of sober defense analysts to questions like Steven Kull's will be greatly reduced.

The new direction set in Brussels will not be maintained without continuous attention from the Bush administration. Traditional attitudes are stubborn, and they can be reinforced by the interests of particular military services as well as by tendencies in Brussels to argue for weapons controlled by NATO headquarters. But what the President revealed in this episode is more than a quick-fix response to criticism and to the risk of failure—though it is not wrong for presidents to respond to such immediate stimuli. Talking to *The Washington Post* after his success, Bush showed a breadth of view and a reflective confidence that seemed new to me. He would still be careful, but also eager to bring about a new consensus; and the prospect he put forth is one that goes "beyond containment" to a new kind of Europe, especially through change in Eastern Europe. It will take time, but it is a genuine vision of genuine possibility. The President himself remains wary of what he calls "the vision thing," but he joked about that in *The Washington Post* interview, and he can be comforted by the thought that, especially when prospects are bright, vision and prudence are not enemies but friends.

Steven Kull is also hopeful, in the end. He does not stop with demonstrating the internal contradictions that come from making a balance with the USSR the justification for weapons procurement and victory the object of nuclear war. From his own arguments with his respondents, he became aware that many of them, even though selected from the hawkish end of the spectrum, have a sober understanding of nuclear reality and know, whatever they may say in public, that these weapons do not fit the rules of inherited conventional military thinking. His overall conclusion is that "a greater adaptation to nuclear reality not only is possible but to some extent is already occurring," and among Soviets as well as Americans. It is just this adaptation that can be both cause and effect of the progress now in sight between the governments of Gorbachev and Bush. □

VOLUNTEERS WANTED

(5) Call for Research Assistance to help HARRY RUJA:

Russell visited the United States repeatedly over a 55-year period, starting in 1896 with his first wife -- who, like the last, was American-born -- and ending in 1951. During those years, he lectured extensively throughout the country and in Canada. Ken Blackwell and I have documented some of those lectures in *Russell* No. 6 (Summer 1972) and No. 10 (Summer 1973). Feinberg and Kasrils provided a full account of Russell's relationships with the U.S. in their *Bertrand Russell's America* (2 vols., 1973, 1983). In our comprehensive bibliography, now in process, Blackwell and I seek to cite every published report of his lectures in the United States and Canada.

Members of the BRS can help us in this task. If you would approach your main city library and request a list of all the articles by or about BR which appeared in the local newspaper(s) and send me a copy of that list, our task would be considerably advanced, and we could be more confident that we have come as close to completeness as is reasonably possible.

Many newspapers are now turning to computerized indexes of their contents, and others have files of clippings, some of which may be BR files.

I have been querying a number of newspapers seeking a particular item; some of them are very responsive, but many invite me to use the indexes in their local public libraries or hire someone to do research. (One cited \$75 per hour!)

As you can infer, I am adopting the latter alternative, with a modification: I'm not hiring you. I'm enlisting you in a volunteer Research Corps. Will you join?

Note to residents of New York, Chicago, and Los Angeles: Don't bother with the 1938-1940 period. I have already thoroughly canvassed those years in your cities.

ABOUT OTHER ORGANIZATIONS

(6) American Atheists. We reported in May (RSN62-36) that we had sent postcards to BRS members in California, alerting them to an AA meeting on March 24-25. We asked members who attended to let us know how things went. LARRY JUDKINS has responded to our request with the following splendid report:

In late March of this year, I attended the Nineteenth Annual National Convention of American Atheists. The meeting took place in San Diego, California, over Easter weekend, beginning on Good Friday and ending in the afternoon of Easter Sunday. Unfortunately, I arrived too late in the evening to participate in any of Friday's events.

Saturday, however, was the principal day of the assembly. Jon G. Murray, President of American Atheists, opened the festivities with, among other comments, an expression of appreciation to the Bertrand Russell Society for sending out advance notices of the convention to the Society's California members. He added that if Bertrand Russell were still alive, he most certainly would be welcome there.

Convention events consisted of everything from speeches and discussion groups to the presentation of awards to "Outstanding American Atheists". There were also plenty of opportunities for Atheists to socialize, including a Members' Banquet and Conventioneer's Party. A book and product display room was on hand where one could purchase a Bertrand Russell tee shirt or any of hundreds of other items which might be of interest to Atheists.

Besides speeches by the members of the Murray-O'Hair family (Madalyn O'Hair, Jon Murray, and Robin Murray-o'hair), many other interesting and informative lectures were given. Psychologist John F. Higden spoke about "What Makes Religionists Tick," and Anton Neureiter of Austria and Gottfried Niemiets of West Germany each gave fascinating talks concerning their respective governments' recent prosecutions (or persecutions) of Atheists for "blasphemy".

Several panels and discussion groups were held. Topics discussed included "Atheism and Children," "The Birth of Modern Atheism," and "Grass Roots Atheist Activism". But for me, by far the most interesting panel was that which concerned "Creationism." It featured the well-known anti-creationists Frank Awbray and William M. Thwaites, both of whom are biologists at San Diego State University.

I have not yet received the final reports on the convention from American Atheists. However, the preliminary word is that this was one of the best-attended American Atheist Conventions ever, with well over 400 registered conventioneers.

Personally, I found the whole experience thoroughly enjoyable, and I highly recommend that all BRS members are are Atheists try to attend the next American Atheist Convention.

BOOK REVIEWS

(7) Volume III, in *The Observer Review* (5/18/69), with thanks to TOM STANLEY:

Russell right or wrong

by PHILIP TOYNBEE

THE AUTOBIOGRAPHY OF BERTRAND RUSSELL Vol. III
(Allen and Unwin 42s)

IN THE preface to this third volume of Lord Russell's splendid work he warns us that 'I have found that it is not possible to relate in the same manner private and public events, or happenings long since finished and those that are still continuing and in the midst of which I live.' He goes on to write of 'the unavoidable reticences necessitated by the law of libel'—and to these we have the right to add the reticences imposed on Lord Russell simply by his own strong sense of human decency.

We should not complain about these restrictions, but it is true that they make for a book which is different in kind from the earlier volumes. Lord Russell tells us that during this latest period the private part of his life became increasingly important; but we cannot gather this from anything we find inside the present book. And since one of the great things about its predecessors was the subtle but powerful blending of his private and public emotions it is no use denying that the third volume is an altogether thinner and less impressive work than they were.

Letters are included here, as they were before, but there are fewer of them and many more manifestos, lectures, statements to the Press, etc. And the text itself is largely a description of Lord Russell's many moral and political campaigns. To anyone who shares his strong and unremitting concern for the sufferings and afflictions of the human race these descriptions make dramatic, though often depressing, reading. But the absence of a private life running through these pages as an accompaniment to the campaigns will leave even the most public-spirited of readers with a sense of deprivation.

One example of the loss will have to serve as an illustration of what is constantly felt:—

At Christmas, 1953, I was waiting to go into hospital again for a serious operation and my wife and household were all down with flu. My son and his wife decided that, as she said, they were 'tired of

children.' After Christmas dinner with the children and me, they left, taking the remainder of the food, but leaving the children, and did not return. We were fond of the children, but were appalled by this fresh responsibility which posed so many harassing questions in the midst of our happy and already very full life. For some time we hoped that their parents would return to take up their rôle, but when my son became ill we had to abandon that hope and make long-term arrangements for the children's education and holidays. Moreover, the financial burden was heavy and rather disturbing. . . .

There is an understandable dryness in Lord Russell's tone as he tells this extraordinary story, but his self-imposed reticence has forbidden him to tell us more. Yet the reader, while admiring the writer's refusal to indulge either in moral indignation or in self-righteousness, is bound to feel a strong sense of frustration at this point. After all, by this time we have long been admitted to the privacies of the author's heart and mind. To have the door more or less slammed in our faces here is almost like a snub. For the causes of this strange behaviour by Russell's son and daughter-in-law are clearly of very great importance to us in our attempt to understand Russell himself.

As for the main bulk of the book—its account of his campaigns against nuclear weapons and against the American intervention in Vietnam—everyone who refused to follow exactly where Russell led is bound to find something here to complain about. It must be said that he is no better than the rest of us at eating crow, and there are very few moments in this book where he admits to having been wrong or even mistaken. I write

agrees, both with Russell's plea that Britain should get rid of her nuclear weapons and with his condemnation of the American aggression in Vietnam. I write, too, as one who believed, and believes, that the Direct Action Campaign may have done more harm than good to the anti-nuclear cause, and who cannot wholly excuse North Vietnam and the Vietcong either for their conduct during the war or for their determination to continue fighting it at any price.

Blinkered as I must be by this particular complex of attitudes I cannot help regretting the extreme violence and, to my mind, one-sidedness of some of Lord Russell's judgments. He does not retract his morally outrageous remark that '[Kennedy and Macmillan] are much more wicked than Hitler . . . they are the wickedest people that ever lived in the history of man . . . I find this judgment understandable, but deplorable. Russell is surely right in thinking that the policies of Kennedy and Macmillan might have led to a greater human disaster than any that Hitler achieved. But I think he is wrong to think that wickedness should be measured by effects rather than by motives.

Lord Russell insists over and over again that he is not anti-American, yet I don't believe any comparatively unbiased reader could doubt that this is exactly what he constantly shows himself to be. I share his indignation with the Americans for their bestial war; but I do not believe, as he evidently does, that in the general power struggle between the Great Powers America has behaved worse than Russia.

And when Lord Russell feels the need to explain why, in 1956, he strongly condemned the Tories'



Suez adventure but had nothing to say against the repression of the Hungarian Revolution I find his explanation weak indeed:—

I did not [speak out against Russia] because there was no need. Most of the so-called Western world was fulminating. Some people spoke out strongly against the Suez exploit, but most people were acquiescent.

On the contrary, there was a sizeable minority of English public figures who strongly condemned both monstrosities. And surely Lord Russell must have recognised that his silence on a major issue speaks every bit as loud as most other people's shrillest utterances.

So I don't feel that Russell can be acquitted of some unwisdom at certain points of his recent campaigns. But nor have I ever felt that his campaigns were anything but passionately sincere in motive and gallantly energetic in execution. And I am sure that this high moral passion of our grandest old man has done a great deal to prevent us all from subsiding into that accidie and social despair which so often overwhelms the citizen of a country which is moving downwards on the power-scale. When all has been said against him that can be said, Lord Russell remains a marvel—a marvel of intelligence, lucidity and wit; a marvel of undeviating concern for his fellow-humans.

REPORTS FROM COMMITTEES

(8) Philosophers Committee (David E. Johnson, Chairman):

The Bertrand Russell Society will sponsor a session on the philosophy of Bertrand Russell in conjunction with the Eastern Division meetings of the American Philosophical Association. The session will begin at 7:30 p.m. on Thursday, December 28, 1989, in the YORK room of the Hyatt Regency Hotel, Atlanta, Georgia. The program will consist of a paper entitled *Russellian Objects: Unity, Complexity and Empiricism* by Trip McCrossin of the Center for the Study of Language and Information, Stanford University. Commentary will be by Stephen Neale, Princeton University, followed by a general discussion. The chair of this session will be David Johnson, U. S. Naval Academy.

BOOK REVIEWS

- (9) *Intellectuals*, by Paul Johnson. Last issue we printed an unfavorable review from The Washington Post (RSN62-40).

Here are 2 more unfavorable reviews:

Review by Bernard Williams in *The New York Review of Books* (July 20, 1989, pp.11-13).

Bad Behavior

Intellectuals

by Paul Johnson.

Harper and Row, 385 pp., \$22.50

Bernard Williams

Paul Johnson is a prolific British writer who has produced histories of the Jews, Christianity, the modern world, and the English people. He is, I believe, a Catholic (if so, it commendably did not discourage him, in his substantial and very readable history of Christianity, from admitting that the religion, to all intents and purposes, was founded by Saint Paul). Between 1955 and 1970 he worked on the left-wing journal *The New Statesman*, and for six years was its editor, with more success than anyone has achieved since. He is now firmly entrenched on the right, and is a fierce critic of left intellectuals.

The background to his new book is the rise and influence of secular intellectuals as moral and political guides, a development which he interprets as an unsuccessful replacement for clerical authority. This general theme is only the background to the book—indeed, it might be called the excuse for it—and not its subject, since Johnson does not discuss the role of the intellectual in general terms, nor does he consider the difference between secular and religious intellectuals or ask whether they have a more significant part in some societies than in others. In fact, he does not pretend that the book is anything more than it is, a series of unflattering short biographies of people identified as secular intellectuals. They are an odd assortment, ranging from Rousseau and Shelley to Kenneth Tynan and Lillian Hellman, by way of Marx, Tolstoy, and Hemingway, among others. He describes them all so as to bring out their bad behavior. According to Johnson, they all—this seems to be their defining characteristic—"preferred ideas to people." Ruthless or exploitative personal relations are particularly emphasized: the well-known histories of Rousseau's treatment of his children, for instance, and Tolstoy's relations to his wife are rehearsed.

The chosen intellectuals are also represented as characteristically, if not universally, very unscrupulous about the truth, though this charge takes different forms, not always very carefully distinguished. Sometimes, as in the case of Russell and Sartre, it means that they made reckless and irresponsible political statements. With others, particularly Marx, it means that they would not admit it when proved wrong. With many, it means that they lied to their wives or their creditors. In

the case of the left-wing British publisher Victor Gollancz, who is particularly picked on for sins against veracity, it paradoxically means, in several instances, that he stated with extreme frankness to authors that he would not publish material with which he did not agree.

One or two intellectuals are rather

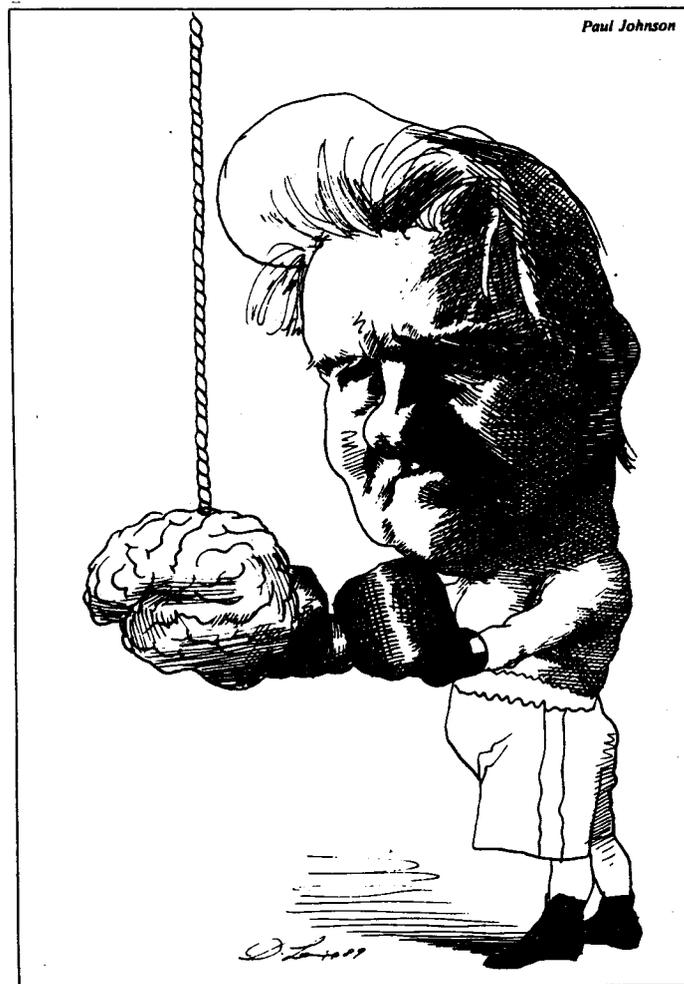
are shown as sexually unscrupulous and in many cases insatiable—and in almost every chapter (Ibsen is resistant to the treatment) there is a detailed rehearsal of the subject's adulteries, infidelities, and general sexual disorder. All the subjects but one are men; in the case of the exception, Lillian Hellman, Johnson is not

theories would not pass a first-year exam. The little that is said about the technical work of Russell, Sartre, and Chomsky would have been better left out. The creative writers Johnson discusses he in fact admires, but he has nothing interesting to say about them. All the unlovely chatter about writers leaves in the end some sense of respect for only two of them: Ibsen and—interestingly—Brecht, who is represented as so unrelievedly and chillingly horrible that even an author who is prepared to patronize Marx and sneer at Tolstoy seems rather awed by him.

So the whole enterprise is quite useless. But it does raise two questions, at least. One is why an intelligent and hardworking writer with a sense of the past should have thought it worth doing. I have no idea. The other is the question of whether there was a subject to be written about, if Johnson had chosen to pursue it seriously. Is there anything interesting to be said about "intellectuals" as such? Who are they? What authority, if any, do their pronouncements have? It is these questions, particularly the last, that Johnson's book might have addressed, and perhaps was originally intended to address.

If there is a question worth addressing, certainly one would have to start with a less eccentric selection of intellectuals. One elementary improvement would be that they should not be selected just for being badly behaved. Johnson himself, as a matter of fact, undermines any general lesson to be drawn from his selection by several times mentioning other people who were nicer than his subjects, were exploited by them or at least were there to pick up the pieces, and yet had as good a claim to be secular intellectuals as the subjects had. In the tale of Tolstoy, there is Turgenev. Near Sartre at one time, there is Camus—though Johnson says he is not an intellectual, on the simplistic ground that he did not hold ideas to be more important than people. Above all, as friend and victim of the wretched Rousseau, there is Diderot. Diderot was an extremely sympathetic human being who was interested in a vast range of ideas and experience and as an organizer, an editor, and a writer of the great Encyclopedia did as much as any other single person, perhaps more, to form modern consciousness. If Diderot was not a secular intellectual, then there is no such person.

Johnson's principles of selection are partly formed by the notion, explicitly applied to Camus, that exploitation of other people is a defining mark of an intellectual, or at least of a secular one. This is an uninteresting conception and begs all the questions. But in addition to



heartlessly mocked for practical incompetence: the aged Sartre became confused at a meeting; Bertrand Russell was unable to bring a kettle to the boil or adjust his hearing aid. A long paragraph devoted to the accidents in which Ernest Hemingway was involved makes a blackly comical catalog, but hardly a surprising one, granted the feats he was always attempting and the fact, firmly emphasized by Johnson, that much of the time he was drunk.

Above all, the writers in *Intellectuals*

content with the material he has about her sexual adventures and throws in a good deal more about those of Dashiell Hammett. The censorious and distinctly prurient tone of all this suggests that the Church's revenge on the secular intellectual has been shaped by the more dubious aspects of the confessional.

Much, then, is said about the less intellectual activities of the intellectuals. Not much is said about their ideas. The account of Marx is a standard caricature; the remarks about Rousseau's political

this, and indeed contrary to it, Johnson may have another idea. It may be that he is not claiming to produce a generalization about all secular intellectuals (the language of "typically," "characteristically," and so forth makes it hard to tell), but is rather saying that these examples serve in themselves as a demonstration of the truth he wants to bring home: that possession of the sorts of characteristics by which intellectuals are distinguished—an interest in ideas, perhaps, and a disposition to see the world, particularly the world of politics, in abstract and general terms—carries no guarantee at all of moral reliability or good judgment. So why should the intellectuals have any authority? Why should anyone take any notice of them?

If this is Johnson's question, as I think it is, his principles of selection still are inadequate. For one thing, there are still questions to be answered about non-secular intellectuals. Why should anyone have listened to them, either—to T.S. Eliot, for instance, or to Claudel? He says nothing at all about this, but it is possible to imagine what his answer might be. From two very brief passages about the replacement of clerical authority by that of the secular intellectual, one might infer the opinion that if Christian intellectuals (in particular) are to be listened to, it is because they are Christian, not just because they are intellectuals. Or, rather differently: it may be they should be listened to because they are intellectuals, and their abstract and general formulations are what attract intellectual interest, but any authority they have is the authority of their Christian beliefs and derived from their religious tradition, and does not simply come from their status as intellectuals. With secular intellectuals, on the other hand, there is nothing to commend their views to people's attention beyond the fact that they are intellectuals.

This is some sort of an answer, but a very incomplete one. Many secular intellectuals do attach themselves to a tradition, as many among those reviewed in *Intellectuals* have attached themselves to Marxist traditions. Johnson thinks those traditions false and pernicious, and indeed sometimes proceeds in a peremptorily right-wing way (he counts the judgments of *Commentary* magazine as authoritative without further argument, and a statement about Sartre by the extreme right paper *L'Aurore* is unquestioningly accepted, although it is at the same time described as a sneer). But that should not be the point. Even if Johnson does not like the tradition in question, it will still be true that the authority that is claimed for these intellectuals' judgments does not derive from a pure act of personality, but is attached to traditions of discourse that stand behind the thoughts of particular people, as the works of Hegel, Saint-Simon, Ricardo, and Feuerbach, to name only a few, stand behind the ideas of Marx.

Equally, it would be a great mistake to suppose that the authority of Christian intellectuals is just the authority of the Church. Their role as such intellectuals is

not that of a priest; moreover they have in fact often been heretics. Nor are their characteristics as intellectuals at all simply related to their Christian belief, or to the Church, and there is much to be said about the questions of how much help or harm may be done to the Christian life by its expression in abstract terms and in connection with a wider range of ideas. "What is the authority of an intellectual?" is as good a question about a Christian intellectual as about a secular one, and has been recognized to be so by Christians: by Newman, for instance, to take one notable example about whom Johnson certainly knows a good deal.

There is another, quite different, respect in which Johnson's list of examples needs to be reconsidered if the right question is to be isolated. It is necessary to separate from the supposed authority of the intellectual something else, the authority of the artist. By including Shelley, Tolstoy, and others who were creative writers Johnson confuses the issue in several ways. One is that the self-centeredness, the exploitation of others, what he calls the "monumental egotism" of these people, tells us nothing special about intellectuals. It simply reflects the well-known fact that some creative people make ruthless demands on those around them. It is another, and in fact totally useless, question whether those people's achievements "excuse" their behavior. Their neglected children, abused wives, abandoned mistresses, unpaid creditors, and other victims needed an answer to that question, perhaps, and they can hardly be blamed if their answer was negative. But we scarcely need an answer to it. Moreover, this entire theme has very little to do with the authority of intellectuals. The authority of these artists lies in their works, not in the characteristics typical of intellectuals.

Johnson strangely neglects this point. He admires most of the artists he discusses—in the case of Shelley, perhaps too indiscriminately. (Is it because he does not admire his work that he did not take up Wagner, an artist who, one would think, was from all points of view ideally suited to his style of treatment?) But he does not try to understand, or relate to his theme, the hardly unfamiliar fact that work displaying great insight can go with a heartless life and ridiculous pronouncements. In one case he runs into critical trouble, since he both regards Tolstoy as "perhaps the greatest of all novelists" and yet claims to find in the novels what he finds in Tolstoy's life, an inability to sympathize with other human beings.

It is true that the respect awarded to artists because of their works may get extended, in the case of some of them, into a regard for, or at least an interest in, their pronouncements on political and other subjects. This may not be entirely rational, any more than it is when the same thing happens with scientists or entertainers. But it is hardly surprising: such people may well be remarkable, singular, interesting, with a talent for powerfully expressing feelings. In any

case, this is not an issue of the authority of the intellectual. The intellectual, in Johnson's sense of a distinguished or well-known person, is someone who has a disposition and capacity to discuss and think in an informed way about ideas, and is thought to have some authority to speak about questions of immediate public concern, particularly about politics, in virtue of that capacity.

In some cases, the distinction between the authority of the intellectual and that of the artist is of course blurred. This is particularly so with the theater and with film, and there has been the tiresome phenomenon, for instance, of writers such as John Osborne or Arnold Wesker, whose awkward plays were thought better than they were because they expressed political ideas, which in their turn were better regarded than they should have been because they were expressed on the stage. But in the end, the authority of the intellectual, if there is such a thing, should be a purely intellectual authority. It is more than an expertise or scholarship, because it is applied outside the sphere of experts and scholars. It is the authority of a person to speak about the particular issues, above all political issues, derived from that person's capacity to handle ideas. Can there be such a thing?

The first requirement is that ideas should have something to do with politics. It is of course possible to pretend that they do not, and the present British government is a sustained exercise in pretending they do not. Its well-known anti-intellectual position of course includes its being against intellectuals, but that is only a small part of what it includes, since there are not many intellectuals to be against: intellectuals, as opposed to men of letters or academics, have never been a very common phenomenon in Britain. Moreover, a good number of those that there are find themselves somewhere on the left, and the government has good reason to be against them anyway.

But it is not much more encouraging to right-wing intellectuals. An example is to be found in a recent article in the *London Times* by Roger Scruton, certainly a right-wing intellectual, written to mark Isaiah Berlin's eightieth birthday and mostly devoted to an attack on him. The attack itself has no substance—it merely applies to one of the least appropriate targets conceivable the old line about liberals committed to free speech being soft on communism—but it does offer a glimpse of Scruton's own location on the right, when he says that he senses in Berlin "a dearth of those experiences in which the suspicion of the liberal idea is rooted: experiences of the sacred and the erotic, of mourning and holy dread." What this might have to do with any politics now accessible to anyone is a question for Scruton, but, as he is well aware, it certainly has nothing at all to do with the politics of Mrs. Thatcher.

In one way, that is undeniably reassuring. On the other hand, the fact that Scruton's rhetoric, vapid as it is, has no conceivable relation to current political

speech is an illustration of something more general and less welcome, that current speech has no room for any exercise of the imagination. In fact, although they are anti-intellectual, Thatcherian politics are deeply involved in ideas. They are, with their fixation on the competitive market and contempt for public assistance to the noncompetitive, more intensely ideological, as has often been noticed, than is usual in Britain. It is not that they have no ideas, but that they lack imagination, and those who develop the ideas are public accountants, publicists, and blinkered theorists of the market, rather than anyone who reflects more imaginatively on anything else. Certainly they are not intellectuals.

It is the intellectual imagination that gives intellectuals whatever authority they have. Of course it is true that the particular judgments of intellectuals may be impractical or poorly related to a given situation. But they are not meant to govern: that is the business of government, and to say that no one should comment on government except those in government is to say that there should be no comment. Of course, some intellectuals may be vain, self-important, and mendacious: that merely suggests that there should be more intellectuals who do not have such characteristics. Of course, the interest attached to the pronouncements of intellectuals may, in some cultures, be exaggerated. It is hard to deny that that used to be true in France, or at least in Paris; it is remarkable what intense scrutiny used to be applied to every shift of position, every analysis and rationalization, of certain Parisian thinkers who had never demonstrably shown good sense about anything.

But even such distortions raise questions that need answers. At the end of his chapter on Sartre, Johnson reports, in a bewildered tone, his funeral:

Over 50,000 people, most of them young, followed his body into Montparnasse Cemetery. To get a better view, some climbed into the trees... To what cause had they come to do honour? What faith, what luminous truth about humanity, were they asserting by their mass presence? We may well ask.

If we may well ask, we should do well to answer. We need not suppose that the reputation of Sartre was entirely well-founded to acknowledge the truths to which it spoke: that politics necessarily involves ideas, and particularly so when it denies this; that political ideas need the surroundings, the criticism, and the life provided by other ideas; and that some people are able to bring those ideas imaginatively into the thoughts of those who are going to live under that politics. There is such a thing as the authority of the intellectual, and it is to be found in that capacity—an authority which, like that of the artist and unlike that of the clergy, depends on the uncommanded response of those it affects. □

(10) Review in *The New York Times Book Review* (June 11, 1989, pp.3-4), with thanks to LINDA EGENDORF:

The Great Unwashed

INTELLECTUALS

By Paul Johnson.

385 pp. New York: Harper & Row. \$22.50.

By Wendy Doniger O'Flaherty

THIS is a book by an intellectual who tells us not to listen to intellectuals. Aldous Huxley once defined an intellectual as someone who had found something more interesting than sex. Paul Johnson's definition is equally idiosyncratic: an intellectual is someone who wants to refashion the world, politically, in accordance with principles of his own devising. Moreover, a "disregard for truth and [a] preference for ideas over people . . . marks the true secular intellectual." Of the people whom Mr. Johnson forces to lie on this Procrustean bed, a dozen are given a chapter apiece: Rousseau, Shelley, Marx, Ibsen, Tolstoy, Hemingway, Brecht, Bertrand Russell, Sartre, Edmund Wilson, Victor Gollancz and Lillian Hellman. A final chapter lumps together George Orwell, Evelyn Waugh, Cyril Connolly, Norman Mailer, Kenneth Tynan, Rainer Werner Fassbinder, James Baldwin and Noam Chomsky. Mr. Johnson, the author of "A History of the Jews" and "Modern Times: The World From the Twenties to the Eighties," hurries through a superficial summary of each literary corpus, the ideas, to get to his real concern, the lives of these men — and woman. He is interested not in what they wrote, but in what they did — more precisely, in what others say they did, since the book is based almost entirely on secondary sources.

The obvious thesis is that intellectuals lead bad lives. The not so obvious, implicit corollary is that, therefore, the ideas of intellectuals are bad. The various accusations are quickly generalized through recurrent comparisons that give the general impression that these flaws are held in common by all intellectuals (implying that there are no intellectuals who are not thus flawed) but not by other people (implying that there are no nonintellectuals who are thus flawed). Mr. Johnson revels in all the wicked things these great thinkers have done, and the reveling parts of the book are great fun to read. Special attention is paid to a trinity of sins that characterize this group: lying, fornicating and dishonesty about money.

Lying is of particular relevance to Mr. Johnson's argument, since it implies that we should not believe what intellectuals say: "One thing which emerges strongly from any case-by-case study of intellectuals is their scant regard for veracity." The lies range from self-serving deceptions and conscious revisions of history to idle mythologizing, sexual boasting, self-deception and mere difference of opinion. Thus, when we are told that Hemingway's story about his inspection of F. Scott Fitzgerald's penis in a men's room "seems to be a piece of fiction," we may wonder how Mr. Johnson knows the true case. He acknowledges that it might be unfair to accuse writers of "lying," that Hemingway regarded lying as "part of his training as a writer" and admitted that writers "often lie unconsciously and then remember their lies with deep remorse." Yet Mr. Johnson asks: "To what extent do intellectuals as a class expect and require truth from those they admire?"

Intellectuals (particularly Rousseau, Tolstoy, Hellman, Sartre, Simone de Beauvoir, Russell, Hemingway, Gollancz and Baldwin) write apparently "frank" confessions whose "selective honesty is in some ways the most dishonest aspect." They "disarm the reader by what appears to be shocking frankness and admission of guilt [but] . . . in fact hide far more than they reveal."

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This false glasnost infuriates Mr. Johnson because it works, because other people do not think, like him, that these people are liars. The false confessions are also condemned for the trouble they cause, particularly when they lift the lid of the Pandora's box of sexual secrets and expose the contents to the intellectual's partner as well as to the general public. Mr. Johnson skillfully documents the misery that such "open diaries" produced in the lives of Rousseau (who confessed that one woman with whom he was impotent said, "Leave women alone and study mathematics"), Tolstoy and his wife, Sonia (whose "nightmarish battle of the diaries" eventually drove Tolstoy to keep "a 'secret' diary, which he hid in one of his riding boots" and which his wife, of course, found), and Simone de Beauvoir (who so infuriated Nelson Algren when she published his love letters to her that he said, "I've been in warehouses all over the world and the women there always close the door").

These male intellectuals exploit women, Mr. Johnson says. Shelley toyed with the idea of incestuously involving his sisters in his harem, Tolstoy "failed to tell women with whom he had sex that he had contracted venereal disease and might still have it" and Hemingway "wrote an obscene poem, 'To Martha Gellhorn's Vagina,' which he compared to the wrinkled neck of an

thing wrong with it — or did he think there was?" Victor Gollancz believed that he would lose the use of his penis, imagined that it kept disappearing into his body and "would constantly take it out to inspect it, to discover whether it showed signs of VD or indeed whether it was still there at all."

Now, these are delightful dirty stories, but what do they tell us about intellectuals? We learn that, as they get older, many of them (Ibsen, Hemingway, Sartre, Russell) preferred younger and younger women — a taste hardly confined to great thinkers. Indeed, it needs no feminist come from the grave to tell us that men have generally mistreated women. Another character flaw to which Mr. Johnson devotes what seems a disproportionate amount of attention is the lamentable personal hygiene of most intellectuals, which he grumbles about like the mother of a teen-age boy. Marx "rarely took baths or washed much at all," and his room was a pigsty. Hemingway (according to his third wife) "was extremely dirty" and allowed his unneutered tomcats to march all over the dining table. Brecht "was always dirty," and aggressively, dishonestly so: "[Theodor] Adorno said that Brecht spent hours every day putting dirt under his fingernails so he looked like a worker." Russell had such bad breath that Lady Ottoline Morrell refused to sleep with him for a while.

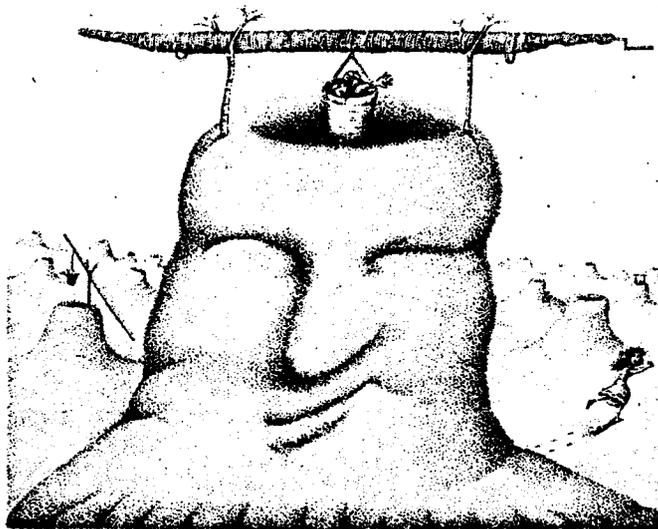
Sartre was "disgustingly dirty," and Connolly left "bathroom detritus" in the bottom of his host's grandfather clock and bacon rashers marking his place in his host's books. Why does Mr. Johnson bother to tell us? Did the physical filth of these men make their thoughts unclean?

This line of argument, from life to art, is explicitly applied to Marx, whose "grotesque incompetence in handling money . . . explains why he devoted so much time and space to the subject." The argument runs like this: Marx, unable to pay the interest on his debts, came to view "the charging of interest, essential as it is to any system based on capital, as a crime against humanity." He himself, however, immediately began "exploiting anyone within reach." Rousseau, Shelley, Brecht and Russell are all described as exploitative, but Marx in particular is accused of having a "tendency to exploit those around him," and this is said to have led to his theory that the masses are exploited. An unconscious satire on this simplistic correlation of life and theory is provided by Marx's mother, who wished aloud that "Karl would accumulate capital instead of just writing about it."

Marx brings us to the true serpent in the intellectual garden — not sex but politics. It becomes gradually apparent that "intellectual" is a euphemism for what Mr. Johnson occasionally calls "a radical" or "a radical intellectual." If radicals are liars, we might expect conservatives to tell the truth, and lo, this is the case: Waugh "had an unusual regard for truth. . . . He was, he said, a conservative. . . . Waugh described society as it was and must be." Most of Mr. Johnson's intellectuals are leftists of one sort or another, and "intellectual" is ultimately revealed to be a synonym for "socialist" or even "Communist": "Social engineering is the creation of millenarian intellectuals who believe they can refashion the universe by the light of their unaided reason. . . . It was pioneered by Rousseau, systematized by Marx and institutionalized by Lenin."

It is certainly noteworthy that Mr. Johnson does not discuss any of the intellectuals on the far right, such as Heidegger, Pound and Paul de Man, whose lives are currently the subject of much heated debate. Orwell and Edmund Wilson, the only liberals for whom Mr. Johnson expresses any approval or sympathy, are the exceptions that prove the rule, men who, "unlike most intellectuals," cared about real people and cared about the truth. They acted out the old saying that a man is a fool not to be a Communist until he is 30 years old, and a fool to remain one after that. Both Orwell and Wilson recoiled from the far left and moved toward the

Continued on page 36



old hot-water bottle, and which he read to any woman he could get into bed with him." Sartre "dedicated his 'Critique de la Raison Dialectique' (1960) publicly to de Beauvoir, but got his publisher Gallimard to print privately two copies with the words 'To Wanda.'" Mr. Mailer stabbed his second wife in the abdomen and back. When Fassbinder got married, "the bride found her bedroom door locked, and the groom and the best man in her bed." Connolly, in bed with a married woman of quality during a V-bomb raid over London in 1944, ungallantly jumped out, saying, "Perfect fear casteth out love."

Intellectuals (or Mr. Johnson's selection of them) are obsessed with the male sexual organ. Rousseau "always had trouble with his penis"; Marx had boils on his; Ibsen "would not expose his sexual organ even for the purpose of medical examination. Was there some-

Marx rarely took baths or washed, his room was a pigsty; while Brecht was always dirty.

The Great Unwashed

Continued from page 3

right, a move Mr. Johnson, not surprisingly, finds compatible.

In the final reckoning, it becomes apparent that Mr. Johnson dwells on the dirty habits and unpaid debts because he believes that moral flaws are political flaws. In writing of "the strain ... in carrying the Left Man's Burden," he cites with approval Connolly's statement that many had joined the left "because 'they hated their father or ... worried about sex.'" It is because intellectual politics is the work of drunkards and adulterers that it is irrational and characterized above all by violence. And this violence rages unchecked because the intellectuals are godless. Radical intellectual is sometimes replaced here by "secular intellectual," for the intellectuals have scorned religion and set themselves up in place of priests; indeed, they have committed the supreme act of hubris by presenting themselves not merely as false priests but as false gods: "The secular intellectual might be deist, septic or atheist. ... Unlike their sacerdotal predecessors, they were not servants and interpreters of the gods but substitutes."

So we see how evil intellectuals are, and we also see why. "It is all very baffling," Mr. Johnson writes, "and suggests that intellectuals are as unreasonable, illogical and superstitious as anyone else." The banality of this belabored point is mind-boggling. Unlike Captain Renault in "Casablanca," we are not "Shocked! Shocked!" to find that Shelley was a schnorrer, Tolstoy a compulsive gambler, Hemingway an alcoholic. What is shocking is Mr. Johnson's moral indignation and his expectation that we, too, will click our tongues in disapproval.

Why should intellectuals behave better than nonintellectuals? Mr. Johnson argues that people who tell us how to behave should behave better than people who don't tell us how to behave. He cites numerous instances of the glaring disparity between words and deeds in the treatment of women by men like Ibsen, Shelley, Russell and Sartre, who were pioneering champions of the women's movement, and in the treatment of their own children by men like Rousseau and Tolstoy, who wrote so much about the importance of education. He admits that "very few of us lead lives which will bear close scrutiny, and there is something mean in subjecting Rousseau's, laid horribly bare by the activities of thousands of scholars, to moral judgment. But granted his claims, and still more his influence on ethics and behavior, there is no alternative." He approves of Orwell's judgment of Pound: "One has the right to expect ordinary decency even of a poet."

But one could easily argue the contrary case, and expect poets to behave worse than other people; many great thinkers have been highly neurotic, some downright mad. Indeed, it may well be that

Fassbinder Unbound

[Rainer Werner] Fassbinder pursued with relentless ferocity one of the three great themes of the new sixties' culture: the uninhibited exploitation of sex. ... He drew men from the working class and turned them into actors as well as lovers. One, whom he called "my Bavarian negro," seems to have specialized in wrecking expensive cars. Another, a former North African male prostitute, was homicidal. ... A third, a butcher-turned-actor, committed suicide. ... Fassbinder also reflected, in his films and lifestyle, the second great theme of the new culture: violence. As a very young man, he seems to have been close to Andreas Baader, who helped to create one of West Germany's most notorious terrorist gangs. [He] embraced ... a third theme of the new culture: drugs. ... He does not seem to have taken up hard drugs until ... 1976. ... But then, having tried cocaine, he became convinced of its creative power and used it regularly. ... On the morning of 10 June [1982, his companion] Juliane Lorenz found him dead in bed. ... A funeral of sorts took place but the coffin was empty as the police were still examining his body for drugs. *From "Intellectuals."*

their high-minded ideals, far from rendering them vulnerable to accusations of hypocrisy, keep sinful intellectuals from being even worse human beings than they would otherwise be. Evelyn Waugh, when asked how he could behave so badly after he had become a Roman Catholic, replied, "Think how much worse I would be if I were not Catholic." The rarity is not intellectuals who sin but those who don't, those few double geniuses who are good both at life and at art. A book about them would be worth reading.

Mr. Johnson might have kept in mind the fine book by his hero Edmund Wilson, "The Wound and the Bow," which argues for a necessary correlation between artistic gifts (the bow) and serious personality flaws (the wound). Or one might take another tack and argue in defense of sublimation: people who cannot love real people channel their blocked human feelings into the public forum and express them in ways that benefit far more people than their (neglected) immediate family. Tolstoy's well-earned guilt drove him to produce the great art that he left in payment of his human debts. Many a Nobel laureate, like the man who established that

honor (a manufacturer of ammunition), has needed his unusual talents to atone for his unusual sins. We should therefore "pardon them for writing well" (as W. H. Auden remarked of Paul Claudel, in his poem on the death of Yeats).

BUT even if we grant — and the case is certainly far from airtight — that the people Mr. Johnson has chosen to write about are nasty pieces of work, are their ideas nasty? Should men's words be judged in the light of their deeds? Mr. Johnson thinks they should. He agrees with Waugh's judgment on Connolly, asking: "How could someone like Connolly give advice to humanity on how to conduct its affairs?" Mr. Johnson focuses on "the moral and judgmental credentials of intellectuals to tell mankind how to conduct itself. How did they run their own lives? ... Were they just in their sexual and financial dealings? Did they tell, and write, the truth?" He concludes that, for intellectuals, "ideas came before people, Mankind with a capital 'M' before men and women, wives, sons or daughters."

Mr. Johnson thinks this should not be so. He argues that "massive works of the intellect do not spring from the abstract workings of the brain and the imagination; they are deeply rooted in the personality." This is certainly true; but it does not necessarily follow that, if the personality is flawed, the works of the intellect are flawed in direct correlation. We have learned from Freud that motives are overdetermined in far more complex ways than such an assumption implies. Moreover, the ultimate effect, for good or ill, of a work of the imagination that endures for centuries cannot be bounded by the brief life of the personality that created it. "Intellectuals" is symptomatic of the philistinism of our culture, which incites the press to pillory mature public figures for the sins of their high-spirited youth. But the relationship between the life lived and the art left behind is not a simple matter of politics.

D. H. Lawrence (who knew well whereof he spoke) was right to advise us: Trust the tale, not the teller. And many a sadder but wiser sage has rightly warned his disciples: Do as I say, not as I do. Sartre best stated the true and sad irony of the matter: "For many years I treated my pen as my sword: now I realize how helpless we are. No matter: I am writing, I shall continue to write books." The books of great thinkers are often salvaged from the debris of lives tragically flawed. And our time is better spent in reading their own great books than in reading trivializing books about their shabby lives.

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BOOK REVIEWS

- (12) Two reviews by Russell detractors. We think you'd like to — and ought to — know what they are saying.

Bertrand Russell: A Political Life, by Alan Ryan. This is the eighth review of Ryan's book to appear in the newsletter. The reviewer, Kenneth Minogue, is identified as a "Professor of Political Science at the London School of Economics." As might be expected of a review in the *National Review* (Publisher, William Buckley), it aims to diminish Russell. (Thank you, TOM STANLEY.)

THE THIRD EARL v. THE THIRTY MILLION

Kenneth Minogue

Bertrand Russell: A Political Life, by Alan Ryan (Farrar, Straus, 240 pp., \$19.95)

ANYONE WHO doubts William Buckley's judgment that it would be better to be ruled by the first two hundred names in the Boston telephone directory than by the faculty of Harvard had better read Alan Ryan's *Bertrand Russell: A Political Life*. It shows what can happen when an analytical genius turns his hand to the human condition.

Russell's youthful energies were devoted to philosophical logic. The *Principia Mathematica* was written (in collaboration with A. N. Whitehead) in the first decade of the century. The remainder of a very long life—Russell died in 1970 at the age of 97—was taken up largely by moral, political, and social issues. His powerful intelligence penetrated the confusions of this foggy terrain to reveal the one right answer, and his

jaw set firm. Like Don Quixote, he charged. His career is reminiscent of nothing so much as the *New Yorker* cartoon in which a pair of personified windmills discern in the distance a thin knight on horseback, and one says to the other: "En garde! A nut." The grandmother who brought him up drilled him in a precept that Professor Ryan appropriately uses as a leitmotif of this remarkable career: "Thou shalt not follow a multitude to do evil." Whenever he detected an established opinion, Russell would go haring off in the opposite direction.

He acquired in early life the full repertoire of free-thinking beliefs then current, though he often gave them an unusual turn. His pacifism in the First World War led to a restful six months in prison, where he was able to finish two books. In 1936 he was to be found arguing that Britain ought to capitulate to Hitler, because any attempt to resist would put Western civilization back several centuries. It was one of the few opinions he later repudiated, though it was based on a principle that seemed at the time virtually self-evident: "A government which began by fighting for democracy would have to take such a firm grip on its population to fight the war successfully that it would end up as a military dictatorship."

Russell's reputation as an all-purpose pundit was at its height in the years after the Second World War. The advanced opinions that had so often shocked the bourgeoisie were becoming the commonplaces of a more liberated age. He was awarded the Order of Merit in 1949, and won the Nobel Prize in Literature in 1950. He was gaddily by appointment to Britain and the world. It looked as if the multitude had finally come to him, and the thought plunged him into deep gloom: "I began to feel slightly uneasy, fearing that this might be the onset of blind orthodoxy. I have always held

that one can be respectable without being wicked, but so blunted was my moral sense that I could not see in what way I had sinned."

He need not have worried. His genius for finding one-shot solutions to the problems of the world had not deserted him. Responding to the dangers of nuclear destruction, he argued that the American monopoly of the bomb should be used against the Russians to establish a world hegemony. When Russia acquired the bomb, he moved in the opposite direction. From 1954 onward, Russell's noble brow and silvery locks were the prow adorning the anti-nuclear movement. He became "ombudsman to the world"—though an ombudsman whose attention was largely focused upon the derelictions of the United States. Unlike most philosophers, he got angrier as he got older, and his last sad fate was to fall into the hands of an American radical called Ralph Schoenman, who began issuing, in the name of the nonagenarian Russell, strings of radical clichés sentimentalizing the Vietcong—a form of simplicity, as Ryan observes, entirely foreign to Russell, who, whatever his eccentricities, never lost a strain of realism.

Genius toppling into absurdity is a tragedy less uncommon than one might suppose. Part of the cause in this case was that the circumstances of Russell's later life led him to become an opinion machine. He worked the American lecture circuit, and his pen was never still. The articles were often trivial ("Who May Use Lipstick?" "On the Fierceness of Vegetarians," etc.), but like his many books, they were always lucid, witty, and provocative. No one makes a living in journalism merely by being sensible. But in Russell's case, deeper reasons may be discovered for this classic descent into political folly.

The secret of politics lies in the appropriate deployment of certain middle-level ideas such as tradition, prudence, authority, ritual, and so on. Such ideas mediate between the grand universals like rights and justice on the one hand, and brute facts on the other. The reductionist in Russell was not only largely blind to the place of this dimension of politics, but actually mistook his blindness for a special kind of insight. Once analysis had revealed the obvious truth about the current condition of the world, Russell was happy to share it with everyone. The dangerous point came when others failed to agree with him. Was it stupidity? Prejudice? The dead weight of uncritical orthodoxy? The temptation was to slide into melodrama: to find that a sinister interest lay behind such irrationality. This slide from abstraction to melodrama—the characteristic vice of the intellectual in politics—was especially tempting for Russell when he found himself at odds with one "multitude" or another. His democratic beliefs constantly collided with his elitist instincts.

The conflict is recurrent in his work. In education, the issue was simply between those who were guided by love and those who were guided by hate. The history of science was a struggle against the obscurantism of religion. Philosophy was a journey from mystification toward the light of modern empiricism. On the issue of peace with Nazi Germany, Russell displayed, as Ryan puts it, something of the "logic of the paranoiac." His intellectual fanaticism deepened with time. So did his anti-Americanism.

The United States appears to have represented for Russell all the anarchic irrationalism likely to bring down civilization. His basic idea about the problem of the modern world was how to reconcile (and we may quote the title of one of his books that Ryan most admires) *Freedom and Organization*. Freedom threatens irrationalism and war, while organization may lead to despotism. Yet both are necessary. Russell had already anticipated the dystopian nightmares of Huxley's *Brave New World*. America, from which he so often drew his sustenance, seems to have represented for him both these threats. In 1918 he had argued that one of the dangers of continuing the war would be the use of American

troops to keep the British working class intimidated. The only beneficiaries of such a victory would be J. P. Morgan and Standard Oil. Nor did he find American mores more attractive than American power. His intolerance cannot have been mitigated by the New York court judgment invalidating his appointment in 1940 to a professorship in philosophy at the College of the City of New York. The judge agreed with "an anxious Catholic mother convinced that a course in formal logic from the notorious lecher would entirely subvert her daughter's morals." Here is his account of how Americans pass the time: "It is held that drink and petting are the gateways to happiness, so people get drunk quickly and try not to notice how much their partners disgust them. After a sufficient amount of drink, men begin to weep and to lament how unworthy they are, morally, of the devotion of their mothers."

Should one take such remarks as the snobbish response of the third Earl Russell to the anxieties of a middle-class civilization? They seem rather to be a recycling of familiar European clichés about American life. And the

irony of his anti-Americanism is that Russell's political judgment exhibits just the kind of instability that is often taken to be typical of American foreign policy.

This instability is the oscillation between morality and a ruthless realism. Russell is reported by Ryan to have shocked Max Eastman by remarking that a Charles Darwin was worth thirty million ordinary men. Some of his solutions to the problems of the world would have cost the lives of millions. What mattered to Russell was civilization, understood as the concrete embodiment of reason; the happiness of ordinary mortals was of less concern. On the other hand, he was in his last years horrified by what he took to be the American policy of putting the world to rights by the use of napalm. Perhaps the real problem is that Russell was one of those people who are only capable of entertaining one idea at a time. Each idea was often brilliant, a vehicle of luminous prose resting upon an array of good abstract reasons. But no such idea ever collided with its like.

Ryan has written a judicious account of the public career of the philosopher as entertainer and crusader.

He manfully discards some of the encrustation of legend, as when he writes that "There never was a visiting vicar who exclaimed, 'Good God!' on meeting a naked child on the doorstep, only to be told, 'There is no God,' though it seems a pity that it never happened." His remarks on the fact that most of the views that made the elderly Herbert Marcuse a famous figure with the young of the Sixties had been anticipated by Russell raise a wider issue about the place of the intellectual in Anglo-Saxon countries. The fame of Marcuse, Habermas, Lukacs, Althusser, and their like results in large part from the fact that their Germanic obscurities provide the opportunity for an army of academic expositors to explain the simple propositions underlying the metaphysical jargon. Poor Russell had lots of ideas, but, doomed to the lucidities of the English tongue and the empirical tradition in philosophy, he remained a fish out of water to the end of his life. What a guru this man would have been had his native tongue only been French or German! □

OCTOBER 14, 1988 / NATIONAL REVIEW

- (13) *Bertrand Russell: A Political Life*, by Alan Ryan. Reviewed by Sidney Hook, who had love-hate feelings toward Russell. Russell was Hook's idol at one time; later Hook called Russell anti-Semitic (RSN12-24,62). This review appeared in *Insight* (10/1/88) (Publisher: Rev. Sun Moon). (Thank you, JACK COWLES and SHOHIG SHERRY TERZIAN)

Politics Tests Philosophy's Meaning

SUMMARY: When it comes to philosophers of logic and mathematics, the position of Bertrand Russell is secure. But his place is less secure in the area of political thought. In providing details from the philosopher's life, Alan Ryan, in "Bertrand Russell: A Political Life" (Farrar, Straus & Giroux, \$19.95, 240 pages), provides unique insights into Russell's philosophy as he applied it to political issues, particularly over his last 18 years, says philosopher Sidney Hook.

Bertrand Russell's achievements in the foundations of logic and mathematics have won for him a philosophical immortality that cannot be affected by the vagaries of his political positions, which range from the occasionally profound to the downright silly.

Had Russell died at the age of 80, rather than at 98, it is not likely that anyone would have composed an intellectual biography of his political life. But the mischievous political role he played during the last 18 years of his life, culminating in his apotheosis of one of the most ruthless communist dictatorships of the world, warrants this approach to his life, especially by someone who was initially sympathetic to Russell's stand during the Cuban missile crisis and who still admires his position, if not his extremism, on Vietnam. But Alan Ryan has not attempted a full-scale biography of the philosopher, who died in 1970, reasoning that Ronald Clark's "The Life of Bertrand Russell," despite some shortcomings, makes it unnecessary.

Normally the details of the lives of the great figures in the arts and sciences can be regarded as irrelevant to the nature and appreciation of their work. It is questionable whether, if we knew more about Wil-

liam Shakespeare's life, it would have a greater bearing on our understanding of "Hamlet" than knowing the details of Sir Isaac Newton's life would have on our understanding of his "Principia."

Pablo Picasso was a great painter but a contemptible human being who would not protest the Stalinist persecution of those who followed his style. Bertolt Brecht was a great dramatist who betrayed those who sacrificed their lives for him, became intensely disliked by those, such as W. H. Auden, who had befriended him, and remained lovable only to Eric Bentley.

George Bernard Shaw was a great dramatist whose paeans of praise for Mussolini, Hitler and Stalin, despite what he knew of their victims, sicken any decent human being. The quality of Richard Wagner's music has nothing to do with his views on the Jews, and the quality of Chilean poet Pablo Neruda's imagery is unaffected by his complicity in the attempt of David Alfaro Siqueiros, the Mexican thug and painter, to assassinate Leon Trotsky.

Why, then, should the details of Bertrand Russell's political thought and behavior be any more relevant to our understanding of his philosophy? Mainly because, although Russell occasionally professed to

an off-the-cuff attitude toward his writings on social, political and ethical questions — and these writings constitute a large bulk of his publications — he did regard himself as a philosopher in the classical tradition, as a lover of wisdom. He did set himself up as a teacher of mankind, an educator concerned with the nature of good and evil and the quest for a better society than the one in which we find ourselves. The way such a person lives, his behavior and advice to others, has a definite bearing on the real sense of his words.

To be sure, Russell had too much of a sense of humor to set himself up as a prophet. His deadly wit shredded the raiment of a long line of religious and secular prophets before his time and left them naked with their followers shivering in the cold light of his analysis. Nonetheless it is legitimate to test the consistency, adequacy — even the sincerity — of his ideas about man and society by his public and private behavior. Whatever the result, it would not affect his status as a logician and mathematician, but it bears on much else.

Were Russell's contributions assessed by his theoretical writings alone, his legacy would be unimpressive. There were radical and incompatible shifts on basic issues, from an initial Platonic realism to a Human skepticism. He ended up with the view that no moral ends are irrational except those that are literally impossible to execute. He himself was uncomfortable with the resultant view that there are no differences in rationality between the ends of Hitler and those of his Holocaust victims.

Ryan fails to offer a plausible explanation of what transformed Russell from a gratuitous advocate of a Pax Americana into a raving anti-American.

He dismissed without serious study John Dewey's "problematic approach" to moral issues, which stressed the fact that means and ends cannot ever be sharply differentiated, that multiple ends or values are involved in every genuine ethical problem, that all ends involved in a specific problem are "penultimate," not ultimate, and that the possibility of discovering a shared interest as a basis for a judgment, short of war, is an empirical question, not one of logic. It is no difficult task to show that Hitler's professed ends were irrational because of the consequences of the means used to achieve some of them. If Hitler were sane, he would himself have had to acknowledge it.

Russell's topical writings on political and social philosophy readily commanded a hearing because he was a Russell — the grandson of a famous liberal prime minister, an aristocrat to the manner born in a country that "dearly loves a lord." One of the many merits of Alan Ryan's "Bertrand Russell: A Political Life" is the insightful way in which Russell's aristocratic prejudices get reflected in his thought and behavior.

Even Russell's absolute fearlessness in defying public opinion seems as much to exhibit the aristocrat's attitude that he has a right to override ordinary middle-class conventions as it does matchless moral courage. The assumption sometimes shows itself in less than worthy ways. I recall him complaining bitterly that his wife, Lady Russell, was reduced to doing her own housework because the local women, "culturally inferior persons better fit for such things," could not be induced to work for the paltry wages he was offering. They could do better as riveters in the shipyards!

It also showed itself in the absence of any sense of gratitude for anything one did for him. Not that anyone has a right to gratitude, but it was noticeable that Russell took it for granted that those around him should want to do things for him that he would have regarded as sheer presumption if they were expected of him. The Americans he knew spoiled him, as they tend to do to distinguished Englishmen.

Russell's extraordinary cleverness made it easy for him to rationalize his failings in ordinary human relationships. When I once wondered whether his third wife resented his infidelities (she did) he remarked:

"Any woman worth loving would sooner have one-tenth of a first-rate man than all of a tenth-rate one" — a sentiment he had no difficulty in squaring with his firm conviction in the equality of women and the democratic way of life. To his credit, Ryan, no hero-worshiper, is quite aware of this.

"For most of his life Russell plainly felt a contempt for uneducated people which is entirely at odds with the sentimental profession of solidarity with humanity's sufferings which opens his 'Autobiography,'" Ryan writes.

Russell once said Charles Darwin was worth 30 million ordinary men. Why only 30? Darwin himself would never have said such a thing. Nor would Abraham Lincoln or John Dewey, for whom democracy was more than a purely political concept.

Russell's aristocratic bias had its virtues, too. He was no trimmer, always spoke out boldly and never evaded a difficult or embarrassing question. He would no more

tell a lie — regardless of the consequences to himself — than commit a logical fallacy.

But although disdaining lies in personal relationships (except, of course, in his love letters), he had absolutely no compunction in lying about whole nations. He actually delighted in his outrageous statements about entire nations, even after they were exposed as untruths. Thus he seriously charged that the United States in the late 1950s had become a police state every whit as oppressive as the Soviet Union. This is among the minor violations of the truth:

"Anybody who goes so far as to support equal rights for colored people, or to say a good word for the U.N. is liable to be paid a visit by officers of the F.B.I. and be threatened, if not by persecution, at least with blacklisting and consequent inability to earn a living."

Not even a public protest by Norman Thomas, the veteran socialist leader and a more consistent opponent of war than Russell himself, against Russell's outrageous lies had any effect on him. His fantasies about the United States and insults of its leaders intensified. When Washington published pictures of Soviet nuclear missiles in Cuba, he dismissed them as faked and called President Kennedy a liar. He denounced the American heads of state as "worse than Hitler," and Harold Macmillan, the modest British prime minister, as "more wicked than Hitler" for being a dupe of the Americans.

Ryan deplores the extremism of Russell's language and his glorification of the victims of alleged American oppression. Even when Ryan describes the distressing and semicomical spectacle of Russell's endorsement of revolutionary direct action against Britain's nuclear establishment, he insists that the philosopher was neither suffering from senility nor had he become a convert to the ideology of communism.

I concur with his judgment. Russell remained in the possession of his senses even when he began to talk about American "cops," in the slang provided to him by Ralph Schoenman, a fanatical American Trotskyist who, as Russell's amanuensis in the later years, rewrote his words without improving them.

Ryan fails, however, to offer a plausible explanation of what transformed Russell from a gratuitous advocate — certainly unsolicited by anyone in Washington — of a Pax Americana into a raving anti-American who sounded like an understudy for the future Ayatollah Ruhollah Khomeini. Ryan suggests that Russell's paranoia can be traced to his fear of atomic war.

"It was Russia's success in detonating its own bomb in 1949," Ryan writes, "which changed Russell's views on nuclear policy" and presumably on U.S. responsibility for the brinkmanship that might push the world into war.

In this belief Ryan is demonstrably mistaken. As late as Sept. 27, 1953, more than a month after the Soviet Union had exploded its own hydrogen bomb, Russell published an article in *The New York Times Sunday Magazine* in which he wrote:

"Terrible as a new world war would be, I still for my part should prefer it to a universal Communist empire."

Six years before that, after the Soviet Union had refused to accept the generous proposal of the United States, which then had a monopoly on the atom bomb, to internationalize all sources of atomic en-

ergy, Russell had urged that the bomb be used to force the Kremlin into compliance — even though the resulting war would have meant, by his own account, a half-billion deaths and an uninhabitable Europe.

Who was Dr. Strangelove, then? Russell's paranoiac anti-Americanism a decade later may have been the consequence of a deep, stinging self-mortification with himself for ever having made this barbarous proposal, exacerbated by a wounded vanity at his failure as a world statesman.

Regarding U.S. involvement in Vietnam, Ryan offers some mitigation for his subject's frenetic anti-Americanism on the grounds that Russell was, after all, opposing an immoral involvement in an immoral war. Here, unfortunately, Ryan seems to have become infected by Russell's hysteria.

It is very curious. Ryan, as did Russell himself, makes much of the fact that John Stuart Mill was Russell's godfather and that, with some modification, Russell proudly carried on the same secular, rational tradition of opposition to tyranny. Yet neither Russell nor his critical admirer, Ryan, seems aware that it was Mill who spelled out a justification of American intervention in Vietnam.

In his famous essay on "Non-Intervention," Mill wrote:

"To go to war for an idea, if the war is aggressive not defensive, is as criminal as to go to war for territory or revenue, for it is as little justifiable to force our ideas on other people, as to compel them to submit to our will in any other respect."

I am confident that both Russell and the young English philosopher Ryan would agree with this. Mill adds, however, that:

"The doctrine of non-intervention, to be a legitimate principle of morality, must be accepted by all governments. The despot must consent to be bound by it as well as the free states. Unless they do, the profession of it by free countries comes but to this miserable issue, that the wrong side may help the wrong side but the right may not help the right. Intervention to enforce non-intervention is always right, always moral, if not always prudent."

The people of South Vietnam desired their freedom from domination by the communist country on their northern border. The United States intervened in Vietnam as it did in Korea to establish the principle that changes in Asia were not to be precipitated by outside force.

Even from a consequentialist ethical standpoint, to which Russell sometimes subscribed, the same conclusion follows. Compare the fate of the tens of thousands of boat people, the equal or greater number of those slaughtered or herded into concentration camps — from which came messages only for poison "to end our suffering" — with the fate of the South Vietnamese people under Diem or Ky or Thieu. Which is the lesser evil?

More could be said for Russell's social and educational philosophy than for his practical political philosophy — but not much more. How thin, abstract and dated his social writings are becomes apparent when contrasted with John Dewey's "Democracy and Education" and "Human Nature and Conduct."

— Sidney Hook

ANNUAL MEETING (1989)

- (14A) June 23-25, New York: that's when and where the BRS held its 1989 Annual Meeting...at the Milford Plaza Hotel Friday evening, and at the Ethical Culture Society Saturday and Sunday.

Present at the Meeting:

Members: DENNIS DARLAND, BOB DAVIS, LINDA EGENDORF, LEE EISLER, VIC FERNANDEZ, DAVID GOLDMAN, CLARE HALLORAN, DON JACKANICZ, JOHN JACKANICZ, TED JACKANICZ, DAVID JOHNSON, MARVIN KOHL, KEN KORBIN, GLADYS LEITHAUSER, CARL MILLER, CHANDRAKALA PADIA, STEVE REINHARDT, MICHAEL ROCKLER, WALTER VANNINI, THOM WEIDLICH. 20 members.

Guest speaker/participants: Louis Greenspan (Manager, Bertrand Russell Editorial Project, McMaster University), Alan Ryan (Professor, Politics, Princeton University), David Sidorsky (Professor, Philosophy, Columbia University).

Other guests: Miriam Hecht, Dorothy Klein, Jonathan Lobl.

These BRS Officers were elected or re-elected, effective immediately: Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis Darland; Secretary, Don Jackanicz.

Other actions taken during the Meeting:

- . Agreed to McMaster's request for a price increase for *Russell*.
- . Adopted a new fee schedule, effective 1990. See (17)
- . Waived dues for the following year for new members who enroll during the final quarter of the year.
- . Chose the site and date of the 1990 Annual Meeting: McMaster University, Hamilton, Ontario, June 22-24, 1990
- . Adopted a new grant program for candidates for Master's and Doctoral degrees. See (18)

For amplification, see the Minutes of the 1989 Annual Meeting and Minutes of the Board of Directors 1989 Annual Meeting (15). Please correct the Minutes of the Board: replace "senior citizen" with "limited income" in the 4th paragraph.

There was a Red Hackle Hour, enjoyable as always, and a superb Chinese dinner at Shun Lee's, both on Saturday.

Events of the weekend included these:

- . Announcement of the BRS Award to Paul Edwards.
- . Announcement of the BRS Book Award to Alan Ryan.
- . Announcement of the BRS Service Award to Harry Ruja, retiring BRS Chairman.
- . Talk by Alan Ryan, *Russell's Political Life*.
- . Panel: *Skepticism vs. the Benefits of Illusion*. Participants: David Goldman, Marvin Kohl, David Sidorsky.
- . Talk by Alan Ryan, *Russell's Pacifism*.
- . Talk by Marvin Kohl, *Understanding the Pragmatics of Pacifism*.
- . Tim Madigan's paper, read by Vic Fernandez, *The Rationality of Waging War*
- . Talk by Michael Rockler, *Skepticism and Education*.
- . Talk by Louis Greenspan on the present status of *The Russell Editorial Project*

The Awards

- (14B) The 1989 BRS Award to Paul Edwards. Remarks by Marvin Kohl:

Paul Edwards is Professor of Philosophy at Brooklyn College and The New School for Social Research. As a teacher, editor-in-chief of *The Encyclopedia of Philosophy*, and general editor of Macmillan's *Great Philosophers* series, he has contributed significantly to the growing renaissance in philosophy. He was an early pioneer in Russell scholarship, and kept the faith when it was unpopular and often costly to do so.

Edwards met Russell in 1950, and corresponded with him about *The Logic of Moral Discourse* and *Why I Am Not A Christian*. It was not easy to have *Why I Am Not A Christian* published. It took political skill, patience, and a great deal of courage. Russell was very much impressed by Edwards' courage, and said so in a 1956 letter. In 1957 Russell writes, "I am glad that Simon & Schuster have recovered their nerve about the book and that it will be published within a couple of months. Please, again, accept my thanks and congratulations for your share in the work."

I remember my first meeting with Paul Edwards. I was a student in his graduate class on logical positivism. He opened the course by claiming that scientific method was the only source of knowledge, and that metaphysical statements were meaningless, or at least, deeply problematic. With a Russellian gleam in his eye, he quickly added that "much of what parades for knowledge is metaphysics or some other form of intellectual rubbish." I know of few men who naturally and more passionately abhor the cognitive abuses which typify

classical as well as some of the more vulgar forms of theism, idealism, and existentialism than Paul Edwards. Like Russell, he advocates the practice of going by the evidence and forgoing belief, especially certain belief, where evidence is lacking. His books -- including *The Logic of Moral Discourse*, *Buber and Buberism*, *Heidegger and Death*, and his edition of Russell's *Why I Am Not A Christian* -- reflect this vigorous outlook, the outlook of agnostic skepticism.

It is perhaps fitting to close with the same story that Edwards closes his recent study of Voltaire with. Anatol France once visited Lourdes where he was shown a room full of crutches, canes, wheelchairs, eyeglasses, and other implements left behind by people who had been miraculously cured of their ailments. "What," asked France, "no wooden legs?" This was one of Bertrand Russell's favorite stories, and we may be sure that Paul Edwards greatly enjoys it because it so neatly captures the essence of his case.

It is a privilege to present this plaque to him on behalf of the Bertrand Russell Society.

The Award has this inscription:

The Bertrand Russell Society Award
to
Paul Edwards

in recognition of his distinguished contributions to Russell Scholarship and courageous devotion to agnostic skepticism.

The BRS 1989 Book Award to Alan Ryan's *Bertrand Russell: A Political Life*

Introduction by Marvin Kohl: Alan Ryan is Professor of Politics at Princeton University, and previously taught at New College, Oxford. His other books include *Property and Political Theory* and *The Philosophy of John Stuart Mill*.

His new book, *Bertrand Russell: A Political Life*, is a fascinating account of a fascinating life. According to Ryan, what gave Russell such an astonishing intellectual ascendancy was the combination of imagination in inventing and resolving problems, and an incisiveness in pressing home difficulties in his own analyses which verged on a talent for intellectual infanticide. Part of what makes Ryan's book so immensely attractive is that he has similar abilities, and successfully avoids the latter border. It is clear, I think, that he shares Russell's deep moral revulsion at any philosophy or study which could play fast and loose with truth. He therefore attempts to preserve the rich and at times mindbending complexity of Russell's thought.

Professor Ryan is critical yet gallantly fairminded. The quest is one of earnest understanding. He genuinely wants to understand Russell's political thought and, perhaps in a deeper way, to understand what constitutes an ideal liberal.

Unlike other recent writers, he does not confuse greatness with perfection. Like Russell, he understands that if it is a duty, it is not incumbent to be perfect or to make the world a perfect place; it is only incumbent to make ourselves better human beings, and the world a better place to live.

The Award, which it is our great pleasure to present, reads:

The Bertrand Russell Society
1989 Book Award to Alan Ryan

For his distinguished study of Bertrand Russell's political life, Ryan reminds us that Russell sought to achieve a balance among a utilitarianism which tends to view happiness as an ultimate composite good, a liberalism which typically viewed freedom as the greatest of all social goods, a theory of benevolence which held that love is the most important guiding emotion, and the belief that no moral ideal was worth the destruction of civilization. He also reminds us that there is a distinction between greatness and perfection, and that even one of the greatest of men was not perfect.

The BRS Service Award to Harry Ruja.

[Marvin Kohl's introductory remarks, not available at this time, will be in the next issue.]

The Award:

The Bertrand Russell Service Award
to
Harry Ruja

For a career in Russell studies and a decade for the BRS

Summaries of Talks

(14C) Thanks to their splendid cooperation, we are able to present summaries of talks written by the speakers themselves.

Here is how Alan Ryan summarizes his two talks:

Alan Ryan recalled the reasons which had impelled him to write his *Russell: A Political Life*. He had three main reasons for an interest in Russell's politics: first, he had been sustained in his doubts about the religious, ethical and political views of his school teachers back in the 1950s by reading *A History of Western Philosophy* and had joined the Campaign for Nuclear Disarmament almost as soon as it was founded; second, he had never quite believed Russell's insistence that his politics had nothing to do with his philosophy, and had always wanted to see what the connection was; and third, he wanted to see how Russell's ideas had stood up to the passage of time. As expected, Russell's politics and philosophy have at least a strong psychological and conceptual affinity — Russell's hatred of Hegelianism and of political collectivism, for instance, spring from the same individualist basis; many of his ideas have become old hat — which is a sign of their essential correctness; but some of Russell's impatience, carelessness, and ill-temper looks no better with the passage of time than it did in the first place. Still, one ends with one's admiration undented.

Russell's relationship to pacifism is complicated. He insisted he was not a pacifist, because the taking of human life *could* on occasion be justified, while a true pacifist was always and absolutely opposed to it. As a consequentialist, Russell was logically committed to the view that sufficiently good consequences justified violence, though it is disturbing that the application he had in mind was colonialism — the spread of Western civilisation was a good of such value that it justified the extermination of the Red Indian and the Australian aborigine. Still, the consequences to which Russell generally appealed yielded conclusions close to those of absolute pacifism: love, and the dispassionate search for truth are the glories of civilisation, and will certainly be casualties of modern warfare, with its stirring up of mass hatred, its propaganda and with the authoritarianism needed to keep men in the field. The interesting cases to contemplate are Russell's short-lived defeatism of the mid-1930s, when he wrote *Which Way to Peace?*, and his much longer lived defence of risking nuclear war to impose disarmament on Stalin's Russia. In the first case, he thought European civilisation would be destroyed by war — then decided it would be even more thoroughly destroyed by Hitler; in the second case, he thought a pre-emptive war sooner better than a worse one later. But nobody who holds the second view can plausibly be called a pacifist, and Russell was quite right to insist that he was not one.

Michael Rockler summarizes his talk this way:

Bertrand Russell had a lifelong interest in education. He wrote two books on teaching and learning, founded a school which survived for more than a generation, and addressed schooling in many of his writings.

Russell's views on education were influenced by his philosophical skepticism. A curriculum based on skepticism requires that teaching and learning be based on reason. This excludes the teaching of patriotism, and leads to schools that are secular institutions with no religious content. The program of studies would support free inquiry and the scientific temper; it would be fallibilistic and have an international focus.

Schooling in the twenty-first century would be improved if it adopted the ideas of this remarkable thinker who was born in the nineteenth century.

Marvin Kohl's summary goes like this:

An analysis of one aspect of Gandhian pacifism: specifically, the claim that nonviolence not only works against opponents who are sufficiently moral but that it also works, in some important sense, against resolute and brutal aggressors. Russell's argument — the argument that when one's opponent is resolute and brutal, the method of nonviolence has no success [Bertrand Russell, *The Future of Pacifism*, in *The American Scholar* 13:1 (Winter 1943-44)7-8 — is developed. Differences between the effectiveness of a particular method, ideal, and impossible dream are explored.

In conclusion I suggest that perhaps we can, and often must, "dream the impossible dream." Perhaps heroic achievement takes place only when the apparently impossible is expected. But even the most beautiful of all dreams, the messianic dream of perpetual peace, must be limited by practical reason if evidence overwhelmingly indicates that the penalty of being too ardent, in this case of insisting that nonviolent methods are always preferable, results in the nightmare of encouraging unnecessary death or rank injustice.

We regret to report that the delicate state of Paul Edwards health prevented his attending the Meeting and giving his talk on Voltaire. We would have loved seeing and hearing him, and offer our best wishes for his early return to good health.

This is Tim Madigan's summary:

Throughout his long life, Bertrand Russell was deeply concerned over how to eliminate the threat (and the reality) of warfare. He frequently advocated an all-powerful World Government which could enforce peaceful cooperation amongst nations. The question arises: Who will watch the watchman? Russell seemed attracted to the Platonic notion of a benign dictatorship of philosopher-kings, but recognized the unlikelihood of this ideal ever being achieved. While one can fault Russell for the sketchiness of his views on World Government, one can admire him for his constant reiteration that war must be abolished, and that rational human beings must prove their rationality by pooling their resources to end this form of madness.

MINUTES OF THE 1989 MEETING

(15)

MINUTES OF THE 1989 ANNUAL MEETING

The 1989 Annual Meeting of The Bertrand Russell Society, Inc. was held from June 23 to June 25 in New York City. The events of June 23 took place in the Palace Room of the Milford Plaza Hotel, 270 W. 45th St., New York, New York 10036. Except as noted, the events of June 24-25 took place in the Elliott Library (Room 507) of the Ethical Culture Society, 2 W. 64th St., New York, New York 10023.

Friday, June 23, 1989

The meeting was called to order at 7:42 p.m. by Vice President Michael J. Rockler in the absence of President Marvin Kohl. After welcoming remarks, Vice President Rockler introduced Robert K. Davis, who presented a Bertrand Russell Society Service Award to Board of Directors Chairman Harry Ruja in absentia. Leonard Ruge (sic) accepted the Award for his cousin. Vice President Rockler then presented the 1989 Bertrand Russell Society Award to Paul Edwards in absentia. A final award, the 1989 Bertrand Russell Society Book Award, was presented by Vice President Rockler to Alan Ryan for Bertrand Russell: A Political Life. After accepting the Award, Mr. Ryan addressed those gathered on "Russell's Political Life." The meeting was recessed at 9:31 p.m.

Saturday, June 24, 1989

At 9:03 a.m. the meeting was reconvened by President Kohl. A panel consisting of Marvin Kohl, David Goldman, and David Sidorak considered the topic "Skepticism vs. Benefits of Illusion." After this two hour discussion, President Kohl, in the absence of Chairman Ruja, presided over a combined Society Business Meeting and first session of the Annual Meeting of the Board of Directors. See the accompanying "Minutes of the Board of Directors Annual Meeting" for details. Following the combined Society Business Meeting and Board session, Louis Greenspan spoke on the recent work of the Russell Editorial Project at McMaster University. The meeting was recessed at 12:09 p.m.

The meeting was reconvened by President Kohl at 1:40 p.m. Alan Ryan presented a paper titled "Russell's Pacifism." Following a refreshment period, Marvin Kohl presented a paper titled "Understanding the Pragmatics of Pacifism." Group discussion ensued after each paper. The meeting was recessed at 5:00 p.m., at which time the Red Hackle Hour began in the hall adjoining the Elliott Library. Thereafter, interested persons proceeded to the Shun Lee restaurant, 43 W. 65th St., New York City for a group supper.

Sunday, June 25, 1989

The second session of the Annual Meeting of the Board of Directors was held preceding the reconvening of the Society meeting at 9:40 a.m. by President Kohl. Victor Fernandez read Tim Madigan's paper, "The Rationality of Waging War," after which a refreshment period occurred. Michael Rockler then presented his paper titled "Skepticism and Education." Group discussion ensued after each paper. The meeting was adjourned at 11:40 a.m.

MINUTES OF THE 1989 BOARD OF DIRECTORS ANNUAL MEETING

The 1989 Annual Meeting of The Bertrand Russell Society, Inc. Board of Directors was held in two sessions on June 24 and 25 in the Elliott Library (Room 507) of the Ethical Culture Society, 2 W. 64th St., New York, New York 10023. The first session was a combined Board Meeting and Society Business Meeting. The second session was exclusively a Board Meeting.

Saturday, June 24, 1989

In the absence of Board Chairman Harry Ruja, the Meeting was called to order at 11:03 a.m. by President Marvin Kohl. The following Board members were present: Jack Cowles, Dennis J. Darland, Robert K. Davis, Lee Eisler, David Goldman, Donald W. Jackanicz, John A. Jackanicz, David E. Johnson, Marvin Kohl, Gladys Leitner, Stephen J. Reinhardt, Michael J. Rockler, Warren Allen Smith.

Robert K. Davis moved and it was unanimously agreed that the reading of the

minutes not take place and that the minutes be made available for individual examination throughout the meeting. Mr. Davis then nominated the following persons for BRS officer positions: Marvin Kohl--Board Chairman, Donald W. Jackanicz--Board Secretary, Michael J. Rockler--President, John R. Lenz--Vice President, Lee Eisler--Vice President/Information, Donald W. Jackanicz--Society Secretary, Dennis J. Darland--Treasurer. The nominated persons were unanimously elected to these positions.

Excerpts were read from a letter from Kenneth Blackwell, stating that the subscription price of Russell: The Journal of the Bertrand Russell Archives would be subject to a \$1.00 price increase for 1989 and a \$2.00 price increase for 1990, as compared with the 1988 base year price. Lee Eisler moved that the BRS should authorize payment of \$1.00 more per BRS-related Russell subscription for 1989 and \$2.00 more per BRS-related Russell subscription for 1990, as compared with the 1988 base year price. This motion was unanimously accepted. Mr. Eisler then moved that effective in 1990 regular membership dues be increased to \$33.00 and couple membership dues be increased to \$38.00 with no change in the student or senior citizen membership dues. This motion was carried with a vote of Yes--11, No--1, Abstain--1.

Chandrakala Padia brought up the problem of membership affordability by some interested individuals in countries such as India. In discussion the possibility was explored of encouraging Indians to reproduce issues of Russell Society News for wider distribution within India. President Kohl suggested that Ms. Padia prepare a formal letter to incoming President Rockler on this subject.

There followed a further discussion of membership dues. Mr. Davis suggested that Russell Society News appeal to student and senior citizen members to pay regular membership dues if this can be afforded. Jack Cowles moved that membership dues be prorated for the first year of new memberships. This motion was withdrawn. Mr. Eisler moved that members joining in the last quarter of a year be charged no membership dues for the following year. This motion was unanimously accepted.

President Kohl then announced that the next BRS Annual Meeting would be held at McMaster University, Hamilton, Ontario, Canada from June 23 to June 25, 1990. The point was raised that these dates, which are for a Saturday, a Sunday, and a Monday, may be slightly incorrect since BRS Annual Meetings are traditionally held on a Friday through Sunday schedule. President Kohl continued that the 1990 Annual Meeting theme will be "Illusion vs. Reality: Education and Religion" and proposed that the program be comprised of paper presentations and workshops.

The meeting was recessed at 11:40 p.m.

Sunday, June 25, 1989

The meeting was reconvened by President Kohl at 8:05 a.m. The same Board members were present as those who had been in attendance the preceding day.

Discussion began on Hugh S. Moorhead's proposal to alter the doctoral grant program. Michael J. Rockler moved that as much as \$1,500.00 be spent per year on an academic grant program, which would provide for up to three master's degree grants of \$500.00 each or one master's degree grant of \$500.00 and one doctor's degree grant of \$1,000.00. This motion was unanimously accepted.

Following general consideration of Book Award procedures, discussion returned to the previous session's topic of encouraging BRS involvement for persons in countries in which paying regular membership dues can often be an economic hardship. Warren Allen Smith suggested that, in addition to India, Caribbean countries might be areas in which the formation of BRS chapters might be encouraged to provide another means by which less affluent individuals might participate in the BRS. It was informally agreed that Mr. Smith, Mr. Davis, and Mr. Eisler will work together on a further examination of this suggestion.

Attention was lastly turned to further consideration of the format and events of the 1990 BRS Annual Meeting. Among suggestions offered were the following: (1) Well in advance of the Meeting, announce a Russell book, chapter, or essay to be discussed in a seminar or workshop; (2) Announce in advance a social topic to be discussed in a seminar or workshop with reference to how it relates to Russell's writings; (3) Include a reading of a Russell literary work, such as a short story, or a dramatic reading of a Russell debate, perhaps as part of the banquet proceedings.

The meeting was adjourned at 9:24 a.m.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

DUES

- (17) New dues schedule, 1990. We have had to raise dues because Russell Archives needs more money for subscriptions to "Russell". The cost to the BRS is \$2 more in 1990, \$1 more in 1989. We were going to raise everybody's dues by \$2, to cover the increased cost. Instead, we decided not to raise students and limited income — we are leaving them at \$12.50 — and raising regular dues by \$3. Here, then, is the dues schedule, starting in 1990: Regular, \$33; couple, \$38; student and limited income, \$12.50.
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GRANTS

- (18) New Grant Program increases the amount of Grants to \$1500 yearly. There can be 3 Master's Degree Grants of \$500 each, or 1 Master's Degree Grant of \$500 and 1 Doctor's Degree Grant of \$1000. HUGH MOORHEAD, Chairman of the Doctoral Grant Committee, is in charge of the Program, which was his idea. It may induce some graduate students — who hadn't yet made up their minds — to study Russell.
-

NEW MEMBERS

- (19) We welcome these new members:

MR. NEIL ABERCROMBIE /2721-A PUUHONUA ST/HONOLULU/HI/96822/ /
 MR. MICHAEL P. BERTIAUX /1130 S. MICHIGAN AV. #3309/CHICAGO/IL/60605/ /
 MR. MILTON I. BRAND /7145 PEBBLE PARK DRIVE/WEST BLOOMFIELD/MI/48322/ /
 MS. GALE S. BUCKIUS /150 TIFFANY AVE./WARWICK/RI/02889/ /
 MR. NELSON J. COLE /18 LELAND ST./ROCKLAND/ME/04841/ /
 MR. MATTHEW CROWLEY /P.O. BOX 46724/SEATTLE/WA/98146/ /
 MR. OTIS DANIELS /651 E. 14TH ST. #2-6/NY/NY/10009/ /
 MR. STEPHEN H. FREY /710 HAMMOND ROAD/YORK/PA/17402/ /
 MR. DAVID W. GLOVER /1710 OAKLEY AV./BURLEY/ID/83318/ /
 MR. WILLY GOFF /2284 MANCHESTER AVE./CARDIFF/CA/92007/ /
 MR. JEFFREY S. JORDAN /3056 ST. JOHN'S CT. APT.4/COLUMBUS/OH/43202/ /
 MR. HARVEY MADISON /2804 91ST/LUBBOCK/TX/79423/ /
 MR. FRANKLIN B. NICKERSON /P.O.BOX 4469/CRESTLINE/CA/92325/ /
 MR. MICHEL PAUL /707 IDAHO #315/SANTA MONICA/CA/90403/ /
 MR. ALLAN RUBIN /2161 DATE PALM ROAD/BOCA RATON/FL/33432/ /
 MR. ABRAHAM B. SMITH /BOX 387/NORFOLK/CT/06058/ /
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BR HONORED

- (21) OM. In earlier issues, we described the nature of Britain's Order of Merit, which BR received in 1949 (RSN54-5 and RSN55-18.) Here is the document that confers the honor, as it appears in the *Catalog of the Exhibition of Documents from the Bertrand Russell Archives in the Mills Memorial Library* October 12-14, 1972

George R.

George the Sixth, by the Grace of God of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith and Sovereign of the Order of Merit to Our Right, trusty and Right well-beloved Cousin Bertrand Arthur William Earl Russell Fellow of the Royal Society

Greeting

Whereas We have thought fit to nominate and appoint you to be a Member of Our Order of Merit We do by these Presents grant unto you the Dignity of Membership of Our said Order and We do hereby authorise you to have, hold and enjoy the said Dignity.

Given at Our Court at Saint James's under Our Sign Manual and the Seal of Our said Order this Ninth day of June 1949 in the Thirteenth year of Our Reign.

By The Sovereign's Command

Arthur Siskine

Secretary and Registrar

Grant of the Dignity of a Member
of the Order of Merit
to The Right Honourable Bertrand Arthur
William, Earl Russell, M.A., F.R.S.

BRS AUTHORS

(22A) *The Meaning of Life*. Hugh Moorhead's new book was described in RSN61-26, including how to buy it at a 20% saving directly from Hugh. Here are some book reviews:

From *The Washington Post* (2/11/89):

What's life all about?

The question is hard to answer, but the attempts are enlightening

By John Blades

When Hugh S. Moorhead wrote to Jessica Mitford, asking her please to explain the meaning of life, she responded promptly and politely but not very helpfully. "Sad to say," Mitford informed him, "I don't really know. . . . do you? If so, please advise. It would come in most handy to have the answer. . . ."

That was 10 years ago, and, sadder to say, Moorhead, chairman of the philosophy department at Northeastern Illinois University, reports he is no closer to having a definitive answer for either Mitford or himself. But he does maintain, somewhat more cheerfully, "I've gained a greater appreciation for the question."

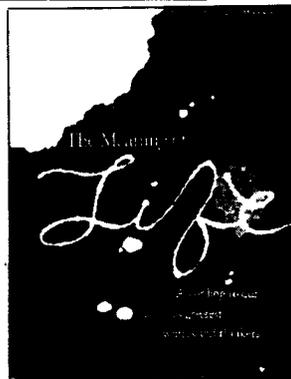
Besides Mitford, Moorhead directed the "question" to many of "our century's greatest writers and thinkers," among them T.S. Eliot, John Dos Passos, Katherine Anne Porter, Henry Miller, Walker Percy and Margaret Mead. He received more than 350 replies, a majority of which appear in Moorhead's newly published, and appositely titled, anthology, *"The Meaning of Life"* (Chicago Review Press, \$14.95).

The book is perhaps the inevitable byproduct of an obsessive philosophical quest that Moorhead



Hugh Moorhead and his book of answers to the Big Question.

Book world



began almost 40 years ago, while he was a graduate student at the University of Chicago. As Moorhead explains, he was surveying the books in his small but rapidly growing library when "it just occurred to me that I would like to know what the authors thought was the meaning or purpose of life."

Not content to simply ruminate and noodle over the matter, Moorhead picked out books by Arnold Toynbee, Albert Einstein, Albert Schweitzer, George Santayana and C.G. Jung. These he bundled

up and sent off to the authors, along with requests for their autographs and comments on life's meaning.

The first book came back from Toynbee, Moorhead says. He opened the package eagerly, only to find that Toynbee had quoted a line of scripture on the flyleaf of "A Study of History": "What is the true end of Man?—To glorify God and enjoy Him for ever." Moorhead was vaguely disappointed, explaining, "I guess I expected something more historical."

Moorhead was not exactly elated by the responses from the other authors, only one of whom, Jung, even so much as acknowledged that he had asked the question. And like Mitford many years later, Jung merely said, "I don't know. . . ."

Undeterred, Moorhead sent out hundreds of other books over the next decades, eliciting commentary that was earnest, whimsical, inspirational, thoughtful, lyrical, facetious, obtuse, evasive, skeptical and, in a case or two, indignant because he'd been so rude as to ask. The most intemperate of these, Moorhead says, came from Christopher Morley, the essayist and novelist ("Kitty Foyle").

"He wrote a page and a half, asking how I could presume to interrupt his writing and didn't I know he had arthritis in his right hand? I was more sensitive then, and it took me about two weeks to recover."

If he was wounded by Morley's note, Moorhead was pleased with the flyleaf philosophy from humorist Fred Allen, offered this morbid thought: "Life is a slow walk down a long hall that gets darker as you approach the end."

Perhaps the most noteworthy omission from Moorhead's book is his own answer to what he calls the "ultimate question." He suggested that the meaning of his life is to ask the question, "What is the meaning of life?"

(22B) From *Eleven Magazine* (July 1989), the magazine of the PBS station in Chicago:

The reviewer, John Callaway, offers a pageful of summer reading suggestions and concludes with this —————>

And, finally, is summer the time when you relax enough to wonder what it's all about? If so, the book for you is, yes, *The Meaning of Life*, a collection of thoughts about life's purposes collected by Chicagoan Hugh S. Moorhead over a thirty-five year period. Moorhead asked such thinkers as Aldous Huxley, Archibald MacLeish, Arthur Miller, e.e. cummings, Bertrand Russell and Paul Tillich to write a brief statement about the meaning of life on the flyleaf of books they had written. This little volume is a delight and a treasure.

(22C) From *The Chicago Tribune* (2/8/89, Section 5 3):

Even brightest haven't slightest

The Meaning of Life

By Hugh S. Moorhead
Chicago Review Press, 232 pages, \$14.95

Reviewed by Peter Gomer
A Tribune writer

Thirty-five years ago when he was a graduate student in philosophy at the University of Chicago, Hugh Moorhead sent his copy of "Modern Man In Search of a Soul" to the famous psychiatrist and author Carl Jung and asked him to autograph the book, and perhaps to respond to the following: "Please comment on the question, What is the meaning or purpose of life?"

"Really, I don't know what the meaning or purpose of life is," wrote Jung. "But it looks exactly as if something were meant by it."

Heartened to draw a reply, Moorhead embarked on a game that over the years has become an impressive collection of more than 700 books similarly inscribed by savants, writers and wits.

Moorhead, who serves as chairman of the philosophy department at Northeastern Illinois University, cheerfully admits to having no particular plan for his book-buying; merely things he wanted to read.

His collection includes such diverse talents as Isaac Asimov, Kingsley Amis, Michael Anania, Erma Bombeck, Erskine Caldwell, Stephen Jay Gould, Emily Kimbrough, Ira Levin, Archibald MacLeish—"who knows, with Buckminster Fuller, that life is a verb"—Margaret Mead, Eleanor Roosevelt, Wallace Stegner, Adlai E. Stevenson, Dr. Seuss, Arnold Toynbee and Robert Penn Warren.

None of Moorhead's correspondents, this grinch feels compelled to point out, could really tell him what the meaning of life is, although his buying their books probably was contributory. E.E. Cummings referred Moorhead to the line of a poem: "not for philosophy does this rose give a damn."

Others referred him to philosophers. "Nietzsche said: Life is an unprofitable episode that disturbs an otherwise blessed state of non-existence," replied comedian Fred Allen. "I say: 'Life is a slow walk down a long hall that gets darker as you approach the end.'" Not bad.

Nobelist Francis Crick—who, with James Watson, defined the molecular structure of life, if not its meaning—wrote that, "If there wasn't anything at all, we wouldn't be here."

Joseph Heller, not surprisingly, said he had no answers to the meaning of life, "and no longer want to search for any."

Paul Tillich helpfully ventured that "The 'Courage to Be' takes the anxiety of non-being into itself," if you've got the time. James Thurber admitted, sadly, that "I have never found the meaning of life."

Some writers quoted philosophers or other writers, like Samuel Butler, who said that "Life is like playing a difficult violin solo in public, and learning the instrument as you go along."

T.S. Eliot autographed his selected essays, but ordered his secretary to scold the cheeky correspondent: "Mr. Eliot says your question is one which one spends one's whole life in finding the answer for, and he is sorry he has not yet got to the point where he can sum it all up on a flyleaf."

Charming though this all is, one longs for deeper lessons from such celebrated minds, and so I turned with anticipation to the distinguished historian Barbara Tuchman, who died Monday. Surely a lifetime spent studying the epic sweep should have imparted something important. "The meaning of life," she suggested, "is what you make of it."

Hey, Harry Golden Sr. did better. "The purpose of life," he wrote Moorhead, "is to live as long as you can."

1990 BRS AWARD AND BRS BOOK AWARD

(23) Suggestions sought. Members are invited to submit candidates for the 1990 BRS Award and 1990 BRS Book Award.

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

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

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

VOLUNTEER WANTED

(24) Editor sought. We are looking for someone to become Editor of this newsletter. Our two current Co-Editors have demands on their time which do not permit them to take on Editorship at this time; they will continue as Co-Editors.

If you'd like to find out what's involved in being Editor, if you'd like to explore the possibility, write to the newsletter. Or phone Lee Eisler at 215-346-7687.

ABOUT OTHER ORGANIZATIONS

(25) SOS. Secular Organizations for Sobriety, the freethought alternative to the religiously oriented Alcoholics Anonymous, has issued another splendid newsletter (Spring 1989). A letter from SOS founder, Jim Christopher, mentions the remarkable fact that in less than 3 years, more than 85 groups have been established in the U.S., Canada, Australia and Europe. For their quarterly newsletters, send \$12 to SOS Subscriptions, c/o Free Inquiry, P.O. Box 5, Buffalo, NY 14215-0005.

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July 22, 1989

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(26) This Membership List is provided solely for the personal use of BRS members, and is not to be given to non-members without written permission of the President.

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CHURCH/STATE SEPARATION

- (27) Wins the case and loses her job. Last issue (RSN62-7) we reported (with some satisfaction) that Adam Jacobs and two colleagues -- Ann Sorrel and Charles Novins -- had won their case in the New Jersey Supreme Court. They had objected to the words "in the year of our Lord" on their certificate to practice law, as a violation of the doctrine of separation of church and state. This was reported in the *New Jersey Law Journal* (4/13/89).

Later issues of the *Journal* contained a great number of letters to the editor disagreeing with the Court's decision and faulting the 3 colleagues, some in a mocking or abusive way.

Ms. Sorrel had asked the *Law Journal* to identify her as a "recent law graduate". But the *Law Journal* -- which also didn't like the Court's decision, and had run an editorial denouncing it -- named the firm for which she worked.

As a result, the firm fired her.

The firm -- Hellring, Lindeman, Goldstein, Siegal, Stern and Greenberg -- told Ms. Sorrel, "the article has caused you to be the victim of hate and that reflects on this firm."

Ms. Sorrel now seeks support for a lawsuit "to challenge the illegal termination".

The law firm of Smith, Mullin, and Kiernan -- described by Ann Sorrel as "a law firm with a reputation for its advocacy of civil liberties and specializing in employment discrimination law" -- is willing to handle the case...but, as she says, a lawsuit costs money.

The BRS is not in position to give money to this worthwhile cause. But BRS members who wish to help should send contributions -- any amount is welcome -- to Nancy E. Smith, Smith, Mullin & Kiernan, 100 Executive Drive, Suite 340, West Orange, NJ 07052.

ABOUT OTHER ORGANIZATIONS

X Modern Logic @

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

June 22, 1989

(28) Peirce----->

Lee Eisler
Bertrand Russell Society
R D 1, Box 409
Coopersburg, PA 18036

Dear Lee,

As BRS members will know, Russell wrote the "Foreword" for James K. Feibelman's book *An Introduction to Peirce's Philosophy* (New York, Harper, 1946). Therefore, BRS members who are interested may wish to attend the upcoming Peirce conference at Harvard later this year.

The Charles S. Peirce Sesquicentennial International Congress will be held at Harvard University (Cambridge, Massachusetts) from 6 to 9 September 1989. The program will cover all aspects of Peirce's thought - philosophy, science, religion, language (semantics), logic, and mathematics. Registration for the entire program is \$150; those wishing to attend for less than the entire program may register at \$50/day. For information about registration and housing, contact:

Charles S. Peirce Sesquicentennial Congress
Harvard Graduate School of Education
339 Gutman Library
Cambridge, MA 02138.

Sincerely yours,



Dr. Irving H. Anellis, Editor

110 McDonald Drive, #8-B
Ames, Iowa 50010-3470, USA
tel. (515) 292-7499

Mathematics
Iowa State University

BRS LOCAL CHAPTERS

- (33) The BRS Chapter at McMaster met on May 11 and 18

**MCMASTER UNIVERSITY
THE BERTRAND RUSSELL SOCIETY**

**BERTRAND RUSSELL'S PHILOSOPHY
OF LIFE AND CRITIQUE
OF RELIGION TO 1914:
A PSYCHOPHILOSOPHICAL APPROACH**

Stefan Andersson

Mr. Andersson, a doctoral student at Lund University, Sweden, has done extensive research into Russell's philosophy of religion, in both its impersonal and personal aspects. He recently published in *Russell* a bibliography of all known research on the subject.

His presentation to the Russell Society will include the outline of the dissertation he will be submitting.



**THE NATURE OF RUSSELL'S
SOCIALISM**

Chandrakala Padia

Dr. Padia teaches political science at Banaras Hindu University, India. She is researching in the Bertrand Russell Archives on a three-month fellowship from the Indian Philosophy Council, her topic being the same as her paper for the Russell Society. In 1982 she completed a doctoral dissertation for Banaras on "The Concept of Liberty in Bertrand Russell" and has since published several articles on his political philosophy. Dr. Padia has also published on the nature of terrorism and other topics.

OBITUARIES

- (34) From *The Los Angeles Times* (6/29/89), with thanks to JOHN TOBIN and BOB DAVIS:

Alfred J. Ayer; Noted British Philosopher

From Staff and Wire Reports

LONDON—Alfred J. Ayer, the most celebrated and representative British philosopher of his generation, who believed that philosophical problems are rooted in a vague and muddled use of language, has died. He was 78.

Sir Alfred, regarded as the philosophical heir of the late Nobel laureate Bertrand Russell, died Tuesday night in University College Hospital here after a lengthy respiratory illness.

Although he became widely known outside academic circles for his anti-religious views, his lasting reputation will rest upon his philosophical publications.

His first book, "Language, Truth and Logic," published in 1936 when he was only 25, was considered the first exposition of logical positivism in the English language.

Ayer said that for any statement to mean anything it must be verifiable by experience or analysis, and if that is not possible, the statement is merely an expression of opinion.

This led him to atheism.

Ranging widely between the ideas of linguistic philosophers Russell and Ludwig Wittgenstein, the movement Ayer helped develop accepts that language must be strictly analyzed and redefined if there is to be any possibility of using it as an intelligible means of logical argument.

The philosophical school of linguistic analysts now dominates many British and American universities.

"Language, Truth and Logic," which jolted metaphysicians by its assault on "much of what has passed for philosophy," owed a debt to empiricists such as Russell and Rudolf Carnap.

"I maintain that there is nothing in the nature of philosophy to warrant the existence of conflicting philosophical 'schools,'" Ayer wrote. "And I attempt to substantiate this by providing a definitive solution of the problems which have been the chief sources of

controversy between philosophers in the past."

"The principles of logic and metaphysics are true simply because we never allow them to be anything else," he added.

Ayer wrote "The Foundations of Empirical Knowledge" in 1940 and "The Problem of Knowledge" in 1956, as well as volumes of philosophical essays and histories of modern philosophy in which he extended the traditions of British empiricism.

Throughout his career Ayer remained firmly in the empiricist tradition of Locke, Berkeley, Hume and Russell. The last two of these Ayer acknowledged as his masters, and his most recent works included two brief studies of Russell (1972) and of Hume (1980). Ayer concluded his autobiographical "A Part of My Life" (1977) with the modest remark that he would consider it "glory enough . . . to be thought even to have played Horatio to Russell's Hamlet."

Sir Alfred, who was knighted in 1970, was born Alfred Jules Ayer, the only child of a well-to-do French-Swiss father and a Dutch Jewish mother.

Educated at Eton and at Oxford University, he was a philosophy lecturer and research student at Oxford's Christ Church College from 1932 to 1944, and dean of Wadham College, Oxford, from 1945 to 1946. He served as an intelligence officer in France during World War II.

Ayer, known to colleagues and students as Freddie, was professor of mind and logic at University College, London, from 1946 to 1950, then professor of logic at the University of Oxford and fellow of New College, Oxford, until 1978.

He was a visiting professor at New York University from 1948 to 1949; at City College, New York, from 1961 to 1962, and at Baruch College in New York State beginning in 1987.

OBITUARIES

(35) From *The New York Times* (6/29/89, p. D21), with thanks to KEN KORBIN and DON JACKANICZ:

A. J. Ayer Dead in Britain at 78; Philosopher of Logical Positivism

By ERIC PACE
Special to *The New York Times*

Sir Alfred Jules Ayer, the British philosopher who did much to introduce the school of philosophy known as logical positivism to his English-speaking colleagues, died Tuesday at University College Hospital in London after long suffering from a respiratory ailment. He was 78 years old and lived in London.

Sir Alfred, who was known professionally as A. J. Ayer, was knighted in 1970 during his two decades as Wykeham Professor of Logic at Oxford University.

After doing brilliantly as an Oxford undergraduate, he was exposed to logical positivism in 1932 in Vienna, where he sat in on meetings of the Vienna School of philosophers, mathematicians and other scholars. He wrote the influential book "Language, Truth and Logic," published in 1936, which came to be regarded as the basic English-language work on logical positivism.

Experiential Test Required

The philosophy, which was also known as scientific empiricism, held that statements in principle that could not be verified by experience were meaningless, and sought to apply the exactness and the methods of the natural sciences and mathematics to the work of philosophers. It spurred a widespread emphasis on linguistic analysis in philosophy.

A 1957 article in *The Observer* of London said that the movement that Sir Alfred pioneered in Britain "ranges

widely between the ideas of Bertrand Russell and those of Wittgenstein," the German philosopher of language.

"Ayer is chiefly responsible for bringing the philosophy of logical positivism, then prominent on the Continent, to the English-speaking world," said Prof. Hilary Kornblith, interim chairman of the philosophy department at the University of Vermont, in commenting yesterday on Sir Alfred's death.

Professor Kornblith, a specialist in the theory of knowledge, a field in which Sir Alfred was prominent, said: "At the age of 26, he published 'Language, Truth and Logic,' which for many served as their introduction to this philosophical view. Ayer and logical positivism continued to have a significant effect on the English-speaking world for decades to come."

As Thelma Zeno Lavine, then Elton Professor of Philosophy at George Washington University, wrote in 1983: "The members of the Vienna Circle had little knowledge of traditional philosophy and less use for it; but they loathed and feared the German idealistic philosophies which appeared to be legitimating the rise of irrationalism in continental politics. Their goal was to replace the dangerous philosophic mystifications of Europe with a tough, empirical 'scientific mentality.'"

"Enfant Terrible"

In writing "Language, Truth and Logic," Professor Lavine observed,



Camera Press, 1977

Sir Alfred Jules Ayer

Mr. Ayer was "an enfant terrible who cleverly placed a lighted stick of dynamite under all traditional philosophies. The old philosophic landscape has never been fully rebuilt since then."

That book, she continued, "is generally conceded to be one of the most influential books of 20th-century philosophy."

Over the years, Sir Alfred wrote other important works, wielded influence as a teacher, and became known for his quickness in philosophical argument.

It was after a varied academic career at the University of London and elsewhere that he held the professorship at Oxford — and was also a Fellow of New College, Oxford — from 1959 to 1978. He was a Fellow of Wolfson College, Oxford, from 1978 to 1983.

Prescient, Not Voguish

Even after his views were no longer fashionable, advocates of more contemporary views would come to his lectures, debate with him and find themselves out-argued, his admirers like to recall.

Sir Alfred, an atheist, was so persuasive in argument, the story goes, that when the English writer Somerset Maugham lay dying, he got Sir Alfred to visit him and reassure him that there was no life after death.

In 1968, Sir Alfred's heart stopped for four minutes at a hospital in London, and he wrote later that he had seen a red light and become "aware that this light was responsible for the government of the universe."

The experience left his atheism unquenched, he wrote, but "slightly weakened my conviction that my genuine death — which is due fairly soon — will be the end of me, though I continue to hope it will be."

Education and War Service

Alfred Jules Ayer was born on Oct. 29, 1910, in London, the son of Jules Louis Cyprien Ayer and the former Reine Christen. He studied at Eton and at Christ Church, an Oxford college, earning a bachelor's degree in 1932 and a master's in 1936.

In World War II, he served in the British Army, rising to captain.

Over the years he was variously a visiting professor at New York University, the City College of New York and at Bard College in Annandale-on-Hudson, N.Y. He also lectured at Harvard and Columbia and was a Montgomery Fellow at Dartmouth.

Sir Alfred's first and second marriages ended in divorce; his third wife died, and earlier this year he remarried his second wife, Alberta Constance Chapman, a writer known as Dee Wells. He had a son and a daughter from his first marriage and a son from his second.

Sir Alfred was an Honorary Member of The Bertrand Russell Society.

(36) From *The Washington Post* (7/15/89, p. B6):

Author, Philosopher Sidney Hook, 86, Dies

Associated Press

STANFORD, Calif.—Sidney Hook, 86, a philosopher, author, educator and leading figure in American intellectual circles since the late 1920s, died of congestive heart failure July 12 at Stanford University Hospital.

Since 1973, Dr. Hook had been a senior research fellow at the Hoover Institution on War, Revolution and Peace on the Stanford University campus. He took the position after retiring from New York University, where he had taught since 1927, and had been chairman of the philosophy department until 1968.

Dr. Hook became a leading proponent of philosopher John Dewey's ideas, known as pragmatism, a peculiarly American philosophy that

an idea must be judged by how it works rather than by how it looks. Under the philosophy, an idea may be true under certain circumstances but false under others.

He first became known as a secular humanist. His first book, "The Metaphysics of Pragmatism," published in 1927, was an exposition of Dewey's thought.

He became an international figure in 1933 upon publication of "Towards the Understanding of Karl Marx," which was viewed as a sympathetic interpretation of ideas of the philosophical founder of Marxist communism.

He tried to integrate Marxism with the pragmatist philosophy expounded by C.S. Peirce, William



SIDNEY HOOK

James and Dewey. His second book, "From Hegel to Marx: Studies in the Intellectual Development of Karl Marx," published in 1936, is a scholastic classic, considered one of the best critical expositions of Marxism ever by an American philosopher.

Dr. Hook never joined the Communist Party and rejected the idea that the attainment of socialism or a planned economy could or should be accomplished by sacrificing democratic ideals and institutions.

His best-known work, "The Hero in History," published in 1943, is still widely used in college classrooms.

In 1951, Dr. Hook founded the American Committee for Cultural Freedom. He was an early critic of Sen. Joseph R. McCarthy, a controversial Republican who charged that communists had infiltrated the U.S. government.

Dr. Hook expounded his views on issues of that era in two books, one titled, "Heresy, Yes—Conspiracy, No!"

He was born in New York City on Dec. 20, 1902. He graduated from City College of New York in 1923, earned a master's degree at Columbia University in 1926 and received a doctorate from Columbia in 1927.

He is survived by his wife, Ann, two sons and a daughter.

(37) From *The New York Times* (7/14/89, p. D15):

Sidney Hook, Political Philosopher, Is Dead at 86

By RICHARD BERNSTEIN

Sidney Hook, a major American philosopher who wrote many books on Marxism, public policy and education, died of congestive heart failure Wednesday at Stanford University Hospital in Stanford, Calif. He was 86 years old and lived on the university campus.

Professor Hook had been a senior research fellow at the Hoover Institution on War, Revolution and Peace at Stanford since 1973. Through most of his academic career he was associated with New York University, where he began teaching in 1927 and was chairman of the philosophy department for 35 years until he retired in 1969.

Dr. Hook was for six decades a vigorous participant in many of the principal intellectual and political debates of this century. He was a thinker and a teacher of philosophy who did not hesitate to enter into the fray of political debate and conflict.

He was best known for his consistent anti-Communist stance and his vigorous defense of political and academic freedom. His critique of Stalinism in the 1930's was one of the first against the Soviet Union by a major figure in leftist intellectual circles.

Advocate of Strong Defense

Dr. Hook was a guiding spirit in organizations of intellectuals whose purpose was to combat what they saw as the threat of totalitarianism. He helped to organize the Congress for Cultural Freedom in 1950 to counter what the group considered to be Communist-led intellectual fronts.

An advocate of a strong military, he debated Albert Einstein and Bertrand Russell on the question of disarmament. While fervently anti-Communist, he opposed Senator Joseph R. McCarthy's activities in the 1950's, terming the Senator "a heavy liability to the friends of American democracy and international freedom."

Through dozens of books and hundreds of articles, and in the course on the philosophy of democracy that he taught at New York University for decades, Dr. Hook had a profound influence on the thinking of several generations of American teachers, philosophers and political figures.

In his autobiography, "Out of Step: An Unquiet Life in the 20th Century," published in 1987 by Harper and Row, he provided an illuminating account of his friends and foes as well as his many philosophical battles.

Appraising the book, John Gross wrote in *The New York Times* that "even those who accept his general view of the world are likely to quarrel with some of his specific conclusions." But Mr. Gross concluded, "It is a fearless book, which gets its priorities

right, and one that nobody interested in the ideological battlegrounds of the 20th century should disregard."

In later years, Professor Hook's passionate anti-Communism led many political commentators to label him a neoconservative. He angrily rejected the label, variously terming himself "a social democrat" and "a Cold War liberal."

Dr. Hook was a rigorous thinker and writer whose characteristic style was to state a point of view and then support it with an array of tightly woven arguments. His major books were "Toward the Understanding of Karl Marx" (1933), "From Hegel to Marx" (1936), "The Hero in History" (1943) and "Pragmatism and the Tragic Sense of Life" (1974).

An Outspoken Secularist

Dr. Hook's philosophy was based on the three pillars of pragmatism, secularism and rationalism. A student of the pragmatist philosopher John Dewey at Columbia University, Dr. Hook never tired of saying that there were no absolutes. He believed that all ideas had to be tested against the reality of experience.

He was an outspoken secularist who maintained that people must find

Intelligence 'in behalf of human freedom.'

meaning in a world without a divine presence to impose meaning on it. And he was a supreme rationalist; he believed fervently that proper behavior and correct opinions could emerge only by an examination of problems guided entirely by reason, not by emotion or religious beliefs.

He called himself a secular humanist, defining the term in a 1982 interview as "the view that morals are autonomous of religious belief, that they are relevant to truths about nature and human nature, truths that rest on scientific evidence."

'The Greatest Enemy'

For Dr. Hook, even freedom had to be subjected to reason and experience, and not taken as an absolute. He maintained that for one person to insist on his absolute freedom meant depriving someone else of some of his freedom.

"It is the spirit of absolutism that is the greatest enemy of a liberal civiliza-

tion," Dr. Hook wrote in 1964. "It can be curbed only by the pragmatic temper that tests all principles by their consequences for the quality of human experience."

Dr. Hook was born in Brooklyn on Dec. 20, 1902, and was reared in a slum in the Williamsburg section. After graduating in 1919 from Boys High School in Brooklyn, he went to City College, graduating in 1923, and then to Columbia University, where he became a disciple of Dewey and earned a master's degree in 1926 and a Ph.D. a year later.

Like many other young intellectuals of his generation, Dr. Hook was attracted by the Bolshevik Revolution in the Soviet Union and by Marxist writings. These interests reached a culmination with his publication in 1933 of "Toward the Understanding of Karl Marx: A Revolutionary Interpretation."

Dr. Hook shocked orthodox Marxists, with whom he had earlier been close, by contending in the book that there was a crucial difference between what he called "Marx and Marxism." He maintained that there was a moral and intellectual gulf between what he saw as the humanistic ideals of Marx himself and the Communist orthodoxy that had developed in the Soviet Union.

Retired in 1969

"Orthodoxy," Dr. Hook wrote, "is not only fatal to honest thinking; it invited the abandonment of the revolutionary standpoint which was central to Marx's life and thought."

Dr. Hook joined the philosophy department at New York University as an instructor in 1927, became chairman seven years later and remained in that post until his retirement in 1969. While teaching at the university, Dr. Hook wrote hundreds of books and articles. He became an academic philosopher fully engaged in the political debates of his era.

Professor Hook's most passionate interest was what he viewed as the evils of totalitarianism. After supporting the Communist Party candidate for President in the election of 1932, he broke entirely with the party and with Stalin by the mid-1930's.

In 1950, Dr. Hook joined forces with the American writer James T. Farrell and prominent European intellectuals like Raymond Aron in France to create the Congress for Cultural Freedom with the goal of countering what its founders saw as cultural groups financed and controlled by Communist Parties.

It was later disclosed that the group had been partly financed by the Central Intelligence Agency, though there



Dr. Sidney Hook

was never any suggestion that its policies were not entirely independent.

In the 1960's, Dr. Hook was criticized by the New Left for his positions on the Vietnam War, racial quotas and academic freedom.

He maintained during the American war effort in Indochina that, while a withdrawal of American forces was desirable, it should come only in conjunction with a similar action by the North Vietnamese.

Professor Hook criticized quotas in university admissions designed to redress racial imbalances, calling them perversions of the concept of equality of opportunity. And, while he debated publicly with Bertrand Russell, Dr. Hook criticized American universities for refusing to allow Russell to teach in this country because of his political views.

He received many honorary degrees and other awards, including the Presidential Medal of Freedom in 1985.

Professor Hook, in concluding his entry in the 1988-89 "Who's Who in America," offered this l'envoi:

"Survival is not the be-all and end-all of a life worthy of man. Those who say that life is worth living at any cost have already written for themselves an epitaph of infamy, for there is no cause and no person they will not betray to stay alive. Man's vocation should be the use of the arts of intelligence in behalf of human freedom."

Surviving are his wife, the former Ann Zinkin; a son by a previous marriage, John Bertrand Hook of San Francisco; a second son, Ernest Benjamin Hook, of Berkeley, Calif.; a daughter, Susan Ann Goulian of La Jolla, Calif., and three grandchildren.

(38) From *The Los Angeles Times* (7/14/89), with thanks to BOB DAVIS:

Proponent of Pragmatism

Sidney Hook; Noted U.S. Philosopher

From Staff and Wire Reports

Sidney Hook, considered by many to be America's leading philosopher of pragmatism and at the least one of the most influential thinkers of the 20th Century, has died of congestive heart failure at the age of 86.

The philosopher, author and educator, who had been a controversial figure in American intellectual circles since the late 1920s, died at Stanford University Hospital on Wednesday.

Since 1973, he had been a senior research fellow at the Hoover Institution on War, Revolution and

Peace at Stanford. He took the position after his retirement from New York University where he had taught since 1927 and served as chairman of the philosophy department until 1968.

Hook almost always challenged accepted ideas and refused to substitute passion for logic in arguing a

case.

Key Belief

He wrote in his autobiography that his key belief was that "the central problem of our time is the defense and enrichment of a free and open society against totalitarianism."

In a 1987 review of his autobiography, "Out Of Step: An Unquiet Life in the 20th Century," Time magazine wrote: "To '30s conservatives, he seemed a Marxist apologist; to '60s New Leftists, he was a cold warrior . . . [but] the only group to whom Hook paid strict allegiance was the party of one."

Hook became a leading proponent of philosopher John Dewey's ideals, known as pragmatism, a peculiarly American philosophy that an idea must be judged by how it works rather than by how it looks. Under the philosophy, an idea may be true under certain circumstances but false under others.

Hook first became known as a secular humanist, and his first

book, "The Metaphysics of Pragmatism," published in 1927, was an exposition of Dewey's thought.

Hook became an international figure in 1933 upon publication of "Towards the Understanding of Karl Marx," which was viewed as a sympathetic interpretation of ideas of the philosophical founder of Marxist-Communism.

Hook tried to integrate Marxism with the pragmatist philosophy expounded by William James and Dewey. His book, "From Hegel to Marx: Studies in the Intellectual Development of Karl Marx," published in 1936, is a scholastic classic, considered one of the best critical expositions of Marxism ever made by an American philosopher. But Hook never joined the Com-

munist Party and rejected the idea that the attainment of socialism or a planned economy could or should be accomplished by sacrificing democratic ideals and institutions. He was one of the first outspoken opponents of Soviet communism under Joseph Stalin.

He founded the Committee for Cultural Freedom in 1939, an organization of more than 200 intellectuals opposed to Stalinist repression. The same year, he became a full professor in the philosophy department of NYU, despite demands for his ouster by some of the nation's press.

Came Under Fire

The Hearst newspaper organization particularly regarded him as a

communist although the Communist Party itself called him a renegade and even a "fascist."

Hook's best-known work, "The Hero in History," published in 1943, is still widely used in college classrooms.

Hook also founded in 1951 the American Committee for Cultural Freedom and was an early critic of Sen. Joseph R. McCarthy (R-Wis.)

Hook expounded his views on issues of that era in two books, one titled, "Heresy Yes—Conspiracy, No!"

Despite the furor his Marxist views had generated over the years, in 1985 he was awarded the Presidential Medal of Freedom, one of this country's highest honors.

FINANCES

(39) Treasurer Dennis Darland reports on the quarter ending 6/30/89

Bank balance on hand (3/31/89).....	6349.20
Income: New members.....	455.00
Renewals.....	898.20
total dues.....	1353.20
Contributions.....	55.00
Library sales & rentals.....	39.00
Misc. income.....	20.00
total income.....	1467.20
	+1467.20
	7816.40
Expenditures: Information & Membership Committees....	871.73
Library expense.....	4.10
Subscriptions to <i>Russell</i>	0.00
Meetings.....	450.00
Doctoral Grant.....	0.00
Misc. expense.....	232.22*
	1108.05
	-1108.05
Bank balance on hand (6/30/89).....	6708.35

*The Bank accidentally debited us 232.22 in the 2nd quarter. This has been reversed in the 3rd quarter.

THE DIRECTORS VOTE

(40) The ballot at the end of this newsletter is in 2 parts. Part II is for Directors only. Directors will vote on 2 proposals:

Proposal #1: to create an Executive Committee, to consist of the Chairman, the President, and the Vice President, with the authority to act and make decisions, subject to later approval by the Board.

An Executive Committee will permit important decisions to be made quickly — in cases where speed seems desirable.

Proposal #2 is about the Benares [Chapter] Plan. The Plan is described in (3). It would be good to have a decision quickly — on whether or not to approve the Plan; the Executive Committee, if it existed, could make that decision quickly.

If there were no ballot in this August issue, then — without an Executive Committee — we would have to canvass all Directors, now dispersed around the continent, for their approval (or disapproval) of the Benares Plan. That would be time-consuming, as well as inconvenient and an expense. And that's why it would be useful to have an Executive Committee, which could act quickly.

We ask you to vote on 2 things, Proposal #1, the Executive Committee, and Proposal #2, the Benares Plan.

Directors, please turn to the ballot, and vote on these Proposals now.

ELECTION OF DIRECTORS

(41) Here is the list of Candidates. As you will notice, we have 10 Candidates for 10 openings. That means that all 10 Candidates will be elected. Then why go through the motions of having an election?

We should have had -- and expected to have -- more than 10 Candidates. We tried to get more of them, but evidently didn't try hard enough. The fault is ours.

Next year, things will be different! We have already lined up 20 potential Candidates for next year. We think many of them will accept an invitation to be a Candidate.

But please vote anyway. Your vote is a gesture of support, even though in this particular instance, we can't say we have earned it.

We are to elect 10 Directors, to bring the total to 24. Use the ballot at the end of this newsletter. Here are the candidates, in reverse alphabetical order:

THOM WEIDLICH, 26, 5-year member, currently pursuing a Ph.D. in American History at Columbia University. Now writing his Master's Essay on the 1940 City College case in which BR lost his post at CCNY as a result of conservative religious/political pressure. It will also be the subject of his dissertation.

RAMON SUZARA (San Francisco, CA). Dropped out of highschool, expelled from De La Salle College (Philippines). "Then I hit my stride at the greatest university: a collection of books, especially Russell's, which made me realize the depths of my shameful ignorance. My mind was twisted with religious indoctrination; Russell untangled the mess for me. In '64 I helped set up the BR Peace Foundation, Philippine branch."

WARREN ALLEN SMITH (Stamford, CT), member since 1977, BRS Director 1978-1986, former BRS Vice-President. Member American Humanist Association, British Humanist Association, Mensa. Former book review editor, "The Humanist" (USA). High school teacher (retired). Recording studio owner. Winner of the Leavey Award from the Freedom Foundation of Valley Forge (RSN50-23).

PAUL ARTHUR SCHILPP (Carbondale, IL). Distinguished Research Professor of Philosophy (Emeritus) at Southern Illinois University, BRS Director 1983-86, BRS Honorary Member, recipient of the first BRS Award (1980). creator and editor of "The Library of Living Philosophers". And much more.

CHERIE RUPPE (Bellevue, WA), member since 1980, BRS Director 1981-86, BRS Secretary 1982-3, Member Pugwash, Federation of American Scientists, Union of Concerned Scientists, Fellow of Endangered Wildlife Trust of S. Africa, Member, Whale Protection Fund, Northwest Ballet Ass'n. Orangutang hugger (see picture RSN49-21).

FRANK PAGE (Fairview Park, OH). BRS Director 1984-86, member since 1977. CPA. A dedicated Russellite since the 1920s. "Since Russell has been a great influence on my intellectual and social outlook, I would consider it a duty as well as a privilege, if re-elected, to serve on the BRS Board."

STEVE MARAGIDES (Granite City, IL), member since 1976, BRS Director. Attended 9 of the last 10 annual meetings. Attorney. Moved the BRS from Georgia to Illinois, donating his legal services. Degrees: Journalism (Northwestern) and Law (University of Illinois).

DAVID GOLDMAN, M.D. (New York, NY), member since 1979, BRS Director 1984-86. Clinical Assistant Professor of Psychiatry at NYU Medical School, Lecturer in Psychiatry at Columbia University Psychoanalytic Center. Notes false psychologizing in current nuclear strategies...and, influenced by BR, served on Executive Board of NY Chapter of Physicians for Social Responsibility.

WILLIAM K. FIELDING (Ware, MA). Chmn, Science Committee; CoChmn, Membership Committee. Retired from wage-slavery, liberated for study and writing. Lifelong autodidact. From draftsman, land surveyor, and electronic technician to proprietorship (electronic). Atheist, humanist, Mensan. Studying math, logic, philosophy, languages; and enjoys writing music and verse.

JACK COWLES (New York, NY), member since 1976, BRS Director 1980-82 and 1984-86. Retired naval officer; served in the Pentagon, with co-finger on the button. Anti-war informant to Senator Fulbright, after Tonkin Gulf incident, which caused Navy to blacklist him. Took BR's lecture course at UCLA, 1940.

Why not use the ballot (on the last page) right now?

BOOK REVIEWS

(42) From *The Washington Post* (1/18/76):

The Washington Post

BOOK WORLD

JANUARY 18, 1976

G9

Crusader of the Mind

THE LIFE OF BERTRAND RUSSELL. By Ronald W. Clark. Knopf, 786 pp. \$17.50

By GODFREY HODGSON

WHAT A LIFE! What a task and what an opportunity for a biographer!

Bertrand Russell lived to be 87. When he died, more than 60 of his books were still in print. His output of articles, ranging from master exercises in mathematical logic for learned journals to "Should Socialists Smoke Good Cigars?" for the Hearst papers, poured from his pen with the steady profusion of a man whose mind was so efficient that he rarely needed to change a word of what he had written. To one of his mistresses, Lady Ottoline Morrell, he wrote more than 1700 letters.

A short list of his human valencies suggests the protean scope of the man. His life reached back into the mainstream of English history, and spread into the farthest.

He was a descendant of the promontory of the Glorious Revolution. When the Whigs of 18th-century England toasted the good old cause, they drank to the faith for which "Sidney died in the field, and Russell on the scaffold." His grandfather was one of Victoria's subprime ministers. He was the brother-in-law of Bernard Berenson, the pupil of G.E. Moore, the collaborator of A.N. Whitehead, the tutor of Ludwig Wittgenstein. He argued with Trotsky, and lived to correspond with Khrushchev. He was a friend of John Dewey, Lynton Strachey, G.M. Trevelyan, Sidney and Beatrice Webb, Aldous Huxley, John Maynard Keynes.

In his work, he was the great all-rounder. He wrote books on *Marriage and Morals* and on *War and Social Democracy*. In his fifties, he set himself to reform the theory and practice of education, and in his eighties and nineties, to save the world from the danger of nuclear war.

As a technical philosopher, he tried his hand at logic, at the theory of knowledge, and on the problem of matter: his greatest gift was for translating the technicalities of academic philosophy into books and articles that could be read with enlightenment by the general reader. He was one of the half-dozen greatest mathematicians of his time, yet his Nobel Prize was for literature.

If the word "philosophical" carries con-



Illustrated by Richard Wilson for *The Washington Post*

notations of stoicism, detachment and self-abnegation, Russell was a most unphilosophical philosopher. It would be truer to say that his life demonstrates the shallowness of the popular assumption that logic and passion are antithetical.

He was a man of passions. For mathematics; for landscapes—from the ordered Cambridge of his youth to the wild North Wales of his old age; for children; for women. He was married four times, but two women he never married, Lady Ottoline Morrell and Lady Constance Malletson.

Yet, apart from these six major attachments, up into his seventies he was forever falling in love. Through he once wrote in *Ulysses* that truth was the divinity

he had mainly served, the sad fact seems to be that in his dealings with women he was almost compulsively deceitful. He was capable of writing to a mistress to describe his life in the greatest detail, passionately insisting how much he missed her—and unctuously omitting to mention that another woman was with him as he wrote.

His greatest passion, after all, was perhaps for work. There were times when even his supremely fluent intellect was blocked for months, either by the sheer difficulty of the task, as happened when he was writing *Principles of Mathematics*, or—as happened when Wittgenstein had solved needs of thought about his theory of knowledge—by the fact that an elaborate structure had been erected on faulty foundations; yet work was

almost always easy for him, and almost always a pleasure.

It was also a consolation. Nothing could be more mistaken, now that—thanks to Ronald Clark's labors—we have access to Russell's private correspondence and, for part of his life, to his journal, than to go on thinking of him as he has so often been pictured, as a sort of 20th-century Voltaire, a cheerfully unromantic, rationalist wit who had somehow survived from the century of lights.

There was a dark background to his intellectual brightness. Much of his long life was lived, and much of his vast output of work accomplished, in despair. More than once, he said himself, only the feeling that his work was worth doing deterred him from suicide.

There was darkness in another sense, too. Generosity of character, lucidity of intellect, courage about everything he did were marred by pride, conceit, snobbery, cruelty in personal relations, and a certain persistent habit of untruthfulness in matters both personal and political.

Men and women never recover, they say, from an absence of love in early childhood. Russell's childhood, in the puritanical splendors of his grandmother's home after the death of both his parents, did lack love.

Ronald Clark is inclined to attribute to the chilling legacy of that childhood that lasting inability to reconcile his intellect and his emotions which made Russell's life, for all its triumphs, a tragedy. Certainly the tragic recurrence of the irrational in his story reminds one of Horace's line about how you can drive out nature with a pitchfork, but she keeps coming back.

Just on 40, he gave up serious philosophy, essentially for life, because he sensed—not because it was proved to him—that Wittgenstein would destroy his work and perhaps his reputation. Just on 56, it seemed that his sexual life was about to come safely into harbor, and that he would marry "Colette" Malletson. Instead he abruptly left for China with Dora Black, who became his second wife. With her he embarked on a generous but absurd venture in school teaching.

It ruined him financially and condemned him to years of the most desperate hack journalism. Through sheer courage, and talent, and work, he survived. Yet it is impossible not to feel that his true vocation was as a mathematician and philosopher, rather than as the pamphleteer and publicist he became.

Ronald Clark has dealt honorably and courageously with this gigantic task. His greatest weakness is that he does not sufficiently explain the exact nature of Russell's achievement as a mathematician and logician; he should have been willing to risk boring us more in order to make sure we understood the most important achievements of his subject. The surface of his prose is marred by a tin ear for false notes, and by occasionally clumsy syntax.

In his modest, conscientious way, he has enabled us to feel the force of the thing that drove this passionate logician, the thing which, in a love letter to Colette he called "not love or hate or pity or scorn, but the very breath of life, fierce and coming from far away, bringing into human life the fearful, passionless force of non-human things."

It was that which made Bertrand Russell something more than the sum of the great philosopher he was in his youth and the great crusader he became in his old age: which made his life, for all its flaws and contradictions, one to which after his death attention should be paid, just as when he was alive it never occurred anyone's mind to deny that he was a great man. □

GODFREY HODGSON is a former editor on the London Sunday Times and coauthor of *An American Melodrama*.

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PLEASE USE THE BALLOT (NEXT PAGE) IF YOU HAVEN'T ALREADY DONE SO

BALLOT

(43) Ballot is in 2 parts. Part I is for all members. Part II is for Directors only.

Part I (for all members)

10 Directors are to be elected for 3-year terms starting 1/1/90.

Make a checkmark next to each of the 10 candidates for whom you wish to cast your vote. Information about the candidates is provided in (41).

- | | |
|--|---|
| <input type="checkbox"/> Thom Weidlich | <input type="checkbox"/> Frank Page |
| <input type="checkbox"/> Ramon Suzara | <input type="checkbox"/> Steve Maragides |
| <input type="checkbox"/> Warren Smith | <input type="checkbox"/> David Goldman |
| <input type="checkbox"/> Paul Schilpp | <input type="checkbox"/> William Fielding |
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RUSSELL SOCIETY NEWS

No. 64

November 1989

- (1) **Highlights:** BRS Award to Paul Edwards, Book Award to Alan Ryan, Service Award to Harry Ruja (27). BR's *Why I Am Not a Communist*. (2). The BBC Wyatt Interviews (31). BR's Birthday (3). 1990 Grants expanded (25). Dues are due (10). Kohl challenges Brink (6). Lenz back from Greece (16). Membership record set (35). Toynbee demolished, and about time! (4). The Index is at the end. (41). An asterisk * to the left indicates a request.

BY BERTRAND RUSSELL

- (2) *Why I Am Not A Communist*. This is not the essay with the same title included in *Portraits From Memory* (London: Allen & Unwin, 1956). This is from *The Meaning of Marx*, Sidney Hook, editor (NY: Farrar & Rinehart, 1934). (Thank you, TOM STANLEY.)

WHY I AM NOT A COMMUNIST¹

by BERTRAND RUSSELL

WHEN I speak of a "Communist," I mean a person who accepts the doctrines of the Third International. In a sense, the early Christians were Communists, and so were many medieval sects; but this sense is now obsolete.

I will set forth my reasons for not being a Communist *seriatim*.

1. I cannot assent to Marx's philosophy, still less to that of Lenin's *Materialism and Empirio-Criticism*. I am not a materialist, though I am even further removed from idealism. I do not believe that there is any dialectical necessity in historical change; this belief was taken over by Marx from Hegel, without its only logical basis, namely the primacy of the Idea. Marx believed that the next stage in human development *must be* in some sense a progress; I see no reason for this belief.

2. I cannot accept Marx's theory of value, not yet, in his form, the theory of surplus-value. The theory that the exchange-value of a commodity is proportional to the labor involved in its production, which Marx took over from Ricardo, is shown to be false by Ricardo's theory of rent, and has long been abandoned by all non-Marxian economists. The theory of surplus-value rests upon Malthus' theory of population, which Marx elsewhere rejects. Marx's economics do not form a logically coherent whole, but are built up by the alternate acceptance and rejection of older doctrines, as may suit his convenience in making out a case against the capitalists.

3. It is dangerous to regard any one man as infallible; the consequence is necessarily an oversimplification. The tradition

¹ Printed by permission of the *Modern Monthly*, issue of April, 1934.

of the verbal inspiration of the Bible has made men too ready to look for a Sacred Book. But this worship of authority is contrary to the scientific spirit.

4. Communism is not democratic. What it calls the "dictatorship of the proletariat" is in fact the dictatorship of a small minority, who become an oligarchic governing class. All history shows that government is always conducted in the interests of the governing class, except in so far as it is influenced by fear of losing its power. This is the teaching, not only of history, but of Marx. The governing class in a communist state has even more power than the capitalist class in a "democratic" state. So long as it retains the loyalty of the armed forces, it can use its power to obtain for itself advantages quite as harmful as those of capitalists. To suppose that it will always act for the general good is mere foolish idealism, and is contrary to Marxian political psychology.

5. Communism restricts liberty, particularly intellectual liberty,

more than any other system except fascism. The complete unification of both economic and political power produces a terrifying engine of oppression, in which there are no loopholes for exceptions. Under such a system, progress would soon become impossible, since it is the nature of bureaucrats to object to all change except increase in their own power. All serious innovation is rendered possible only by some accident enabling unpopular persons to survive. Kepler lived by astrology, Darwin by inherited wealth, Marx by Engels' "exploitation" of the proletariat of Manchester. Such opportunities of surviving in spite of unpopularity would be impossible under Communism.

6. There is in Marx, and in current economic thought, an undue glorification of manual as against brain workers. The result has been to antagonize many brain workers who might otherwise have seen the necessity of socialism, and without whose help the organization of a socialist state is scarcely possible. The division of classes is put by Marxians in practice even more than in theory, too low in the social scale.

7. The preaching of the class war is likely to cause it to break out at a moment when the opposing forces are more or less evenly balanced, or even when the preponderance is on the side of the capitalists. If the capitalist forces preponderate, the result is an era of reaction. If the forces on both sides are roughly equal, the result, given modern methods of warfare, is likely to be the destruction of civilization, involving the disappearance of both capitalism and communism. I think that, where democracy exists, socialists should rely upon persuasion, and should use force only to repel an illegal use of force by their opponents. By this method it will be possible for socialists to acquire so great a preponderance that the final war may be brief, and not sufficiently serious to destroy civilization.

8. There is so much of hate in Marx and communism that communists can hardly be expected, when victorious, to establish a régime affording no outlet for malevolence. The arguments in favor of oppression are therefore likely to seem to the victors stronger than they are, especially if the victory has resulted from a fierce and doubtful war. After such a war, the victorious party is not likely to be in the mood for sane reconstruction. Marxists are too apt to forget the war has its own psychology which is the result of fear, and is independent of the original cause of contention.

9. It is said that, in the modern world, the only practically possible choice is between communism and fascism. I do not believe this. It seems to me definitely untrue in America, England and France. The future of Italy and Germany is uncertain. England had a period of fascism under Cromwell, France under Napoleon, but in neither case was this a bar to subsequent democracy. Politically immature nations are not the best guide as to the political future.

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BR'S BIRTHDAY

- (3) A date to remember: May 17...BR's birthday. We've never taken notice of it, and that's been our loss. It's an occasion for celebration. We're glad he was born. He left us a legacy of great thoughts...and gave an example, by his own actions, of moral courage that inspired and influenced many.

We can hardly be expected to have celebrated BR's 100th Birthday in 1972; we didn't exist then. But ever since 1974, when we were founded, we could have done something about it...and didn't.

We are indebted to the Humanist Fellowship of San Diego, for celebrating BR's Birthday this year (RSN63-2), which set a good example.

May 17, 1990 is BR's 118th Birthday. 118 is not a notable number to build a great celebration around. Nevertheless, let's not ignore it. Let's take note of it in some appropriate way:

Please send your suggestions for 5/17/90 to the newsletter.

RECOMMENDED READING

- (4) Toynbee demolished, by H. R. Trevor-Roper, who reviews *Arnold J. Toynbee: A Life* by William H. McNeill, in *The New York Review of Books* (10/12/89). The review starts off this way:

Thirty-five years ago, Arnold Toynbee's *Study of History* was a world best seller. It was described as "the greatest work of history ever written." It conquered first America, then the Muslim East, then Japan. Its author, hailed as "the most renowned scholar in the world", "a universal sage," circled the globe in triumph, receiving homage wherever he went. At the height of his fame, I rashly wrote a dissentient essay. It was denounced by a Roman Catholic priest (who refused to read it) as "blasphemy" and by a Muslim writer as "a symptom of intellectual chaos." Today the cult has subsided. The ten thick volumes of the *Study* sit undisturbed on the library shelves. Who will ever read them? A few Ph.D. students perhaps, desperate for a subject. Did anyone ever read them in toto? I doubt it.

Still, the fact of that phenomenal success story remains and deserves study, so we must be grateful to Professor McNeill who, at the request of Toynbee's surviving son, has written this biography. It is a work of thorough research, and it is written with skill, sympathy, and discretion. But however sympathetic, however discreet, it makes — casually, obliquely, or in footnotes — some damaging admissions. It will not, I think, restore the credibility, or the credit, of its hero.

As an undergraduate at Balliol, Toynbee had written in a letter: "As for Ambition, with a great screaming A, I have got it pretty strong. I want to be a great gigantic historian."

Here are some of the views that Historian Toynbee expressed at various times during his life: Hitler was essentially a man of peace; it was OK if Hitler won the war; civilization has no value except as a means to religion; Roman Catholicism was to be the religion of the new world empire; America replaced the Nazis as the new "universal state"; the fatal decline of Western civilization began with the Renaissance, when "pagan" Greek culture and freedom of thought fatally weakened the medieval unity of Christendom.

The review ends, many pages later, this way:

His vanity and complacency cut him off from corrective friendship -- he seems to have had few friends -- and left him an easy prey to the flattery of the press and publishers. I do not regret having exposed the pretentious obscurantism of his work when it was being cried up throughout the world as the ultimate wisdom of centuries; but perhaps I would have been a little gentler if I had known that his father, for his last thirty years, had been mad.

Read the whole thing. You'll be well rewarded.

(5)

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BR'S WRITINGS ASSESSED

(6) Brink, Russell, and Rational Love, by MARVIN KOHL.

To attempt to briefly say anything about the nature of rational love seems presumptuous, and requires a degree of wisdom I do not possess. But in light of Brink's recent assault¹, it would seem timid, even cowardly, not to say something. The use of the genetic fallacy may have its use in the halls of deception, but, to my mind, has no place in the academe, especially in the halls of responsible psychobiography.

Brink seems disposed — not merely to explain Russell's behavior and beliefs about love in terms of their origin but — to depreciate them because of their problematic origins. "Russell was a flawed moralist," he writes, "torn by love and hate from which he sought deliverance by impersonal service to humanity. Like many obsessional personalities, he was hyper-moral — forced by the war in his ego to be always vigilant lest he destroy more than he could create.² "Russell," Brink concludes, "wanted to teach the world to live at peace. The reasons for our inability to do so may be judged from his own hidden, unprocessed, retributive emotions about being imprisoned by women."³

Brink forgets that the quality and truth of Russell's writings have nothing to do with his early loss of his parents, his having too many nannies, or his general beliefs about women. Perhaps Russell did have a troubled childhood. Perhaps he did have an unappeasable hunger, a need to be mothered and, therefore, an obsession with finding perfect love. Perhaps his quest for perfect love was unrealistic and often did have a devastating influence upon his relationships. But how does this affect the accuracy of his definition of love or help us understand the importance of being able to distinguish between loving non-rationally and loving only that which is worthy of our affection? Or does Brink believe that all who urge that we ought to love humanity — or hold that if A loves B rationally, then A must love B for what A takes to be worthwhile qualities or features — have simply suffered trauma in childhood?

Russell appears to claim:

- (1) There are various kinds of love;
- (2) Consummate love⁴ or "love at its fullest is an indissoluble combination of two elements, delight and well-wishing."⁵
- (3) To love someone, in this sense, is to delight in the contemplation of that person and want that person's good. Accordingly, if A loves B, A must cherish and desire the welfare of B.
- (4) There is a distinction between loving consummately without good reason and loving consummately with good reason;
- (5) Important things should not be loved unless they are worthy of being loved;
- (6) The only love that need never be checked is the love of goodness itself⁶; and
- (7) Only active and rational consummate love can save the world.

Critics may disagree. They may wish to remind us that Russell failed to adequately explicate some of these statements. They may want to argue that his theory has no, or little, psychological value. Or that, given relevant evidence, some of the statements are false. Here I only insist: first, that the truth or warrant of the above statements stand or fall independently of Russell's life or personality; second, that to flaw a moralist and his theory simply and only because of his infirmities of childhood is, at best, psychological sleaze.

Notes

1. Andrew Brink, *The Psychobiography of a Moralist*, Atlantic Highlands, NJ: Humanities Press, 1989.
2. *Ibid.*, 129.
3. *Ibid.*, 161.
4. Although I use "consummate love" in a slightly different sense, I am indebted to Robert J. Sternberg for the term and his valuable analysis of various kinds and theories of love. See: *Liking vs. Loving: A Comparative Evaluation of Theories*, *Psychological Bulletin* 102:3, 1987, 331-345.
5. Bertrand Russell, *What I Believe*, London, Kegan, Paul, Truber, 1925 30-35.
6. Bertrand Russell, *The Pilgrimage of Life* [1902-1903]. In *The Collected Papers of Bertrand Russell*, Vol. 12. eds. Richard A. Rempel, Andrew Brink, and Margaret Moran. London: Allen & Unwin, 1985, 39.

BY BERTRAND RUSSELL

- (7) *The Future of Mankind*, from *Unpopular Essays* (NY: Simon & Schuster, 1950), with thanks to HARRY RUJA. Notice, incidentally, the highly favorable opinions about life in America expressed by BR, who is sometimes accused of being anti-American.

The Future of Mankind

BEFORE the end of the present century, unless something quite unforeseeable occurs, one of three possibilities will have been realized. These three are:

- I. The end of human life, perhaps of all life on our planet.
- II. A reversion to barbarism after a catastrophic diminution of the population of the globe.
- III. A unification of the world under a single government, possessing a monopoly of all the major weapons of war.

I do not pretend to know which of these will happen, or even which is the most likely. What I do contend, without any hesitation, is that the kind of system to which we have been accustomed cannot possibly continue.

The first possibility, the extinction of the human race, is not to be expected in the next world war, unless that war is postponed for a longer time than now seems probable. But if the next world war is indecisive, or if the victors are unwise, and if organized states survive it, a period of feverish technical development may be expected to follow its conclusion. With vastly more powerful means of utilizing atomic energy than those now available, it is thought by many sober men of science that radio-active clouds, drifting round the world, may disintegrate living tissue everywhere. Although the last survivor may proclaim himself universal Emperor, his reign will be brief and his subjects will all be corpses. With his death the uneasy episode of life will end, and the peaceful rocks will revolve unchanged until the sun explodes.

Perhaps a disinterested spectator would consider this the most desirable consummation, in view of man's long record of folly and cruelty. But we, who are actors in the drama, who are entangled in the net of private affections and public hopes, can hardly take this attitude with any sincerity. True, I have heard men say that they would prefer the end of man to submission to the Soviet government, and doubtless in Russia there are those who would say the same about submission to Western capitalism. But this is rhetoric with a bogus air of heroism. Although it must be regarded as unimaginative humbug, it is dangerous, because it makes men less energetic in seeking ways of avoiding the catastrophe that they pretend not to dread.

The second possibility, that of a reversion to barbarism, would leave open the likelihood of a gradual return to civilization, as after the fall of Rome. The sudden transition will, if it occurs, be infinitely painful to those who experience it, and for some centuries afterwards life will be hard and drab. But at any rate there will still be a future for mankind, and the possibility of rational hope.

I think such an outcome of a really scientific world war is by no means improbable. Imagine each side in a position to destroy the chief cities and centers of industry of the enemy; imagine an almost complete obliteration of laboratories and libraries, accompanied by a heavy casualty rate among men of science; imagine famine due to radio-active spray, and pestilence caused by bacteriological warfare: would social cohesion survive such strains? Would not prophets tell the maddened

populations that their ills were wholly due to science, and that the extermination of all educated men would bring the millennium? Extreme hopes are born of extreme misery, and in such a world hopes could only be irrational. I think the great states to which we are accustomed would break up, and the sparse survivors would revert to a primitive village economy.

The third possibility, that of the establishment of a single government for the whole world, might be realized in various ways: by the victory of the United States in the next world war, or by the victory of the U.S.S.R., or, theoretically, by agreement. Or—and I think this is the most hopeful of the issues that are in any degree probable—by an alliance of the nations that desire an international government, becoming, in the end, so strong that Russia would no longer dare to stand out. This might conceivably be achieved without another world war, but it would require courageous and imaginative statesmanship in a number of countries.

There are various arguments that are used against the project of a single government of the whole world. The commonest is that the project is utopian and impossible. Those who use this argument, like most of those who advocate a world government, are thinking of a world government brought about by agreement. I think it is plain that the mutual suspicions between Russia and the West make it futile to hope, in any near future, for any genuine agreement. Any pretended universal authority to which both sides can agree, as things stand, is bound to be a sham, like U.N.O. Consider the difficulties that have been encountered in the much more modest project of an international control over atomic energy, to which Russia will only consent if inspection is subject to the veto, and therefore a farce. I think we should admit that a world government will have to be imposed by force.

But—many people will say—why all this talk about a world government? Wars have occurred ever since men were organized into units larger than the family, but the human race has survived. Why should it not continue to survive even if wars go on occurring from time to time? Moreover, people like war, and will feel frustrated without it. And without war there will be no adequate opportunity for heroism or self-sacrifice.

This point of view—which is that of innumerable elderly gentlemen, including the rulers of Soviet Russia—fails to take account of modern technical possibilities. I think civilization could probably survive one more world war, provided it occurs fairly soon and does not last long. But if there is no slowing up in the rate of discovery and invention, and if great wars continue to recur, the destruction to be expected, even if it fails to exterminate the human race, is pretty certain to produce the kind of reversion to a primitive social system that I spoke of a moment ago. And this will entail such an enormous diminution of population, not only by war, but by subsequent starvation and disease, that the survivors are bound to be fierce and, at least for a considerable time, destitute of the qualities required for rebuilding civilization.

Nor is it reasonable to hope that, if nothing drastic is done, wars will nevertheless not occur. They always have occurred from time to time, and obviously will break out again sooner or later unless mankind adopt some system that makes them impossible. But the only such system is a single government

with a monopoly of armed force.

If things are allowed to drift, it is obvious that the bickering between Russia and the Western democracies will continue until Russia has a considerable store of atomic bombs, and that when that time comes there will be an atomic war. In such a war, even if the worst consequences are avoided, Western Europe, including Great Britain, will be virtually exterminated. If America and the U.S.S.R. survive as organized states, they will presently fight again. If one side is victorious, it will rule the world, and a unitary government of mankind will have come into existence; if not, either mankind, or at least civilization, will perish. This is what must happen if nations and their rulers are lacking in constructive vision.

When I speak of "constructive vision," I do not mean merely the theoretical realization that a world government is desirable. More than half the American nation, according to the Gallup poll, hold this opinion. But most of its advocates think of it as something to be established by friendly negotiation, and shrink from any suggestion of the use of force. In this I think they are mistaken. I am sure that force, or the threat of force, will be necessary. I hope the threat of force may suffice, but, if not, actual force should be employed.

Assuming a monopoly of armed force established by the victory of one side in a war between the U.S. and the U.S.S.R., what sort of world will result?

In either case, it will be a world in which successful rebellion will be impossible. Although, of course, sporadic assassination will still be liable to occur, the concentration of all important weapons in the hands of the victors will make them irresistible, and there will therefore be secure peace. Even if the dominant nation is completely devoid of altruism, its leading inhabitants, at least, will achieve a very high level of material comfort, and will be freed from the tyranny of fear. They are likely, therefore, to become gradually more good-natured and less inclined to persecute. Like the Romans, they will, in the course of time, extend citizenship to the vanquished. There will then be a true world state, and it will be possible to forget that it will have owed its origin to conquest. Which of us, during the reign of Lloyd George, felt humiliated by the contrast with the days of Edward I?

A world empire of either the U.S. or the U.S.S.R. is therefore preferable to the results of a continuation of the present international anarchy.

There are, however, important reasons for preferring a victory of America. I am not contending that capitalism is better than Communism; I think it not impossible that, if America were Communist and Russia were capitalist, I should still be on the side of America. My reason for siding with America is that there is in that country more respect than in Russia for the things that I value in a civilized way of life. The things I have in mind are such as: freedom of thought, freedom of inquiry, freedom of discussion, and humane feeling. What a victory of Russia would mean is easily to be seen in Poland. There were flourishing universities in Poland, containing men of great intellectual eminence. Some of these men, fortunately, escaped; the rest disappeared. Education is now reduced to learning the formula of Stalinist orthodoxy; it is only open (beyond the elementary stage) to young people whose parents are politically irreproachable, and it does not aim at producing any mental faculty except that of glib repetition of correct shibboleths and quick apprehension of the side that is winning official favor. From such an educational system nothing of intellectual value can result.

Meanwhile the middle class was annihilated by mass deportations, first in 1940, and again after the expulsion of the Germans. Politicians of majority parties were liquidated, imprisoned, or compelled to fly. Betraying friends to the police, or

perjury when they were brought to trial, are often the only means of survival for those who have incurred governmental suspicions.

I do not doubt that, if this régime continues for a generation, it will succeed in its objects. Polish hostility to Russia will die out, and be replaced by Communist orthodoxy. Science and philosophy, art and literature, will become sycophantic adjuncts of government, jejune, narrow, and stupid. No individual will think, or even feel, for himself, but each will be contentedly a mere unit in the mass. A victory of Russia would, in time, make such a mentality world-wide. No doubt the complacency induced by success would ultimately lead to a relaxation of control, but the process would be slow, and the revival of respect for the individual would be doubtful. For such reasons I should view a Russian victory as an appalling disaster.

A victory by the United States would have far less drastic consequences. In the first place, it would not be a victory of the United States in isolation, but of an Alliance in which the other members would be able to insist upon retaining a large part of their traditional independence. One can hardly imagine the American army seizing the dons at Oxford and Cambridge and sending them to hard labor in Alaska. Nor do I think that they would accuse Mr. Attlee of plotting and compel him to fly to Moscow. Yet these are strict analogues to the things the Russians have done in Poland. After a victory of an Alliance led by the United States there would still be British culture, French culture, Italian culture, and (I hope) German culture; there would not, therefore, be the same dead uniformity as would result from Soviet domination.

There is another important difference, and that is that Moscow orthodoxy is much more all-pervasive than that of Washington. In America, if you are a geneticist, you may hold whatever view of Mendelism the evidence makes you regard as the most probable; in Russia, if you are a geneticist who disagrees with Lysenko, you are liable to disappear mysteriously. In America, you may write a book debunking Lincoln if you feel so disposed; in Russia, if you write a book debunking Lenin, it would not be published and you would be liquidated. If you are an American economist, you may hold, or not hold, that America is heading for a slump; in Russia, no economist dare question that an American slump is imminent. In America, if you are a professor of philosophy, you may be an idealist, a materialist, a pragmatist, a logical positivist, or whatever else may take your fancy; at congresses you can argue with men whose opinions differ from yours, and listeners can form a judgment as to who has the best of it. In Russia you must be a dialectical materialist, but at one time the element of materialism outweighs the element of dialectic, and at other times it is the other way round. If you fail to follow the developments of official metaphysics with sufficient nimbleness, it will be the worse for you. Stalin at all times knows the truth about metaphysics, but you must not suppose that the truth this year is the same as it was last year.

In such a world intellect must stagnate, and even technological progress must soon come to an end.

Liberty, of the sort that Communists despise, is important not only to intellectuals or to the more fortunate sections of society. Owing to its absence in Russia, the Soviet government has been able to establish a greater degree of economic inequality than exists in Great Britain, or even in America. An oligarchy which controls all the means of publicity can perpetrate injustices and cruelties which would be scarcely possible if they were widely known. Only democracy and free publicity can prevent the holders of power from establishing a servile state, with luxury for the few and overworked poverty for the many. This is what is being done by the Soviet

government wherever it is in secure control. There are, of course, economic inequalities everywhere, but in a democratic régime they tend to diminish, whereas under an oligarchy they tend to increase. And wherever an oligarchy has power, economic inequalities threaten to become permanent owing to the modern impossibility of successful rebellion.

I come now to the question: what should be our policy, in view of the various dangers to which mankind is exposed? To summarize the above arguments: We have to guard against three dangers: (1) the extinction of the human race; (2) a reversion to barbarism; (3) the establishment of a universal slave state, involving misery for the vast majority, and the disappearance of all progress in knowledge and thought. Either the first or second of these disasters is almost certain unless great wars can soon be brought to an end. Great wars can only be brought to an end by the concentration of armed force under a single authority. Such a concentration cannot be brought about by agreement, because of the opposition of Soviet Russia, but it must be brought about somehow.

The first step—and it is one which is now not very difficult—is to persuade the United States and the British Commonwealth of the absolute necessity for a military unification of the world. The governments of the English-speaking nations should then offer to all other nations the option of entering into a firm Alliance, involving a pooling of military resources and mutual defense against aggression. In the case of hesitant nations, such as Italy, great inducements, economic and military, should be held out to produce their co-operation.

At a certain stage, when the Alliance had acquired sufficient strength, any Great Power still refusing to join should be threatened with outlawry, and, if recalcitrant, should be regarded as a public enemy. The resulting war, if it occurred fairly soon, would probably leave the economic and political structure of the United States intact, and would enable the victorious Alliance to establish a monopoly of armed force, and therefore to make peace secure. But perhaps, if the Alliance were sufficiently powerful, war would not be necessary, and the reluctant Powers would prefer to enter it as equals rather than, after a terrible war, submit to it as vanquished enemies. If this were to happen, the world might emerge from its present dangers without another great war. I do not see any hope of such a happy issue by any other method. But whether Russia would yield when threatened with war is a question as to which I do not venture an opinion.

I have been dealing mainly with the gloomy aspects of the present situation of mankind. It is necessary to do so, in order to persuade the world to adopt measures running counter to traditional habits of thought and ingrained prejudices. But beyond the difficulties and probable tragedies of the near future there is the possibility of immeasurable good, and of greater well-being than has ever before fallen to the lot of man. This is

not merely a possibility, but, if the Western democracies are firm and prompt, a probability. From the break-up of the Roman Empire to the present day, states have almost continuously increased in size. There are now only two fully independent states, America and Russia. The next step in this long historical process should reduce the two to one, and thus put an end to the period of organized wars, which began in Egypt some 6,000 years ago. If war can be prevented without the establishment of a grinding tyranny, a weight will be lifted from the human spirit, deep collective fears will be exorcised, and as fear diminishes we may hope that cruelty also will grow less.

The uses to which men have put their increased control over natural forces are curious. In the nineteenth century they devoted themselves chiefly to increasing the numbers of *homo sapiens*, particularly of the white variety. In the twentieth century they have, so far, pursued the exactly opposite aim. Owing to the increased productivity of labor, it has become possible to devote a larger percentage of the population to war. If atomic energy were to make production easier, the only effect, as things are, would be to make wars worse, since fewer people would be needed for producing necessities. Unless we can cope with the problem of abolishing war, there is no reason whatever to rejoice in labor-saving technique, but quite the reverse. On the other hand, if the danger of war were removed, scientific technique could at last be used to promote human happiness. There is no longer any technical reason for the persistence of poverty, even in such densely populated countries as India and China. If war no longer occupied men's thoughts and energies, we could, within a generation, put an end to all serious poverty throughout the world.

I have spoken of liberty as a good, but it is not an absolute good. We all recognize the need to restrain murderers, and it is even more important to restrain murderous states. Liberty must be limited by law, and its most valuable forms can only exist within a framework of law. What the world most needs is effective laws to control international relations. The first and most difficult step in the creation of such law is the establishment of adequate sanctions, and this is only possible through the creation of a single armed force in control of the whole world. But such an armed force, like a municipal police force, is not an end in itself; it is a means to the growth of a social system governed by law, where force is not the prerogative of private individuals or nations, but is exercised only by a neutral authority in accordance with rules laid down in advance. There is hope that law, rather than private force, may come to govern the relations of nations within the present century. If this hope is not realized we face utter disaster; if it is realized, the world will be far better than at any previous period in the history of man.

If BR's position seems extreme — that nuclear weapons threaten human existence — as some have said, it is well to recall his exchange with John Chandos, in his 1961 interview (RSN30-30):

BR: I find it difficult not to get a little fanatical about it because the issue is so large. It's the largest it's been since Noah.

Chandos: And we have no Ark.

BR: No, we have no Ark.

THE NUCLEAR PREDICAMENT

- (8) Will this change minds about nuclear power plants? (Thank you, BOB DAVIS.)

THE WALL STREET JOURNAL THURSDAY, AUGUST 17, 1989

Nuclear Reactors Everyone Will Love

By PAUL E. GRAY

The American nuclear industry is its own worst enemy. By trying to push ahead with vast, costly projects that have been stalled by political opposition, it exacerbates the irrational public fears that have blocked the development of nuclear power in the U.S. Instead, utilities should be exploring a new type of nuclear reactor that recent technological innovation has put within reach: a reactor type that is environmentally sound and economically competitive.

This reactor type uses new fuels, new design methods to dissipate heat, and smaller units that can be built and tested off-site. It has excited scientists and engineers world-wide, but industry and government leaders in this country—pessimistic about the public's willingness to accept nuclear power under any circumstances—are reluctant to adopt it here. That reluctance is wrong. It is time for all of us to take a hard look at modular reactors.

It has become a commonplace to say that the nuclear industry in the U.S., is dead, and that its death looks like a suicide. The problems of Seabrook and Shoreham nuclear plants are persuasive demonstrations of that commonplace.

Oil Spills and Garbage

But oil spills, undisposable garbage, polluted beaches, and—above all—steadily increasing atmospheric pollution from fossil fuel are persuading many political leaders to review their prejudices about nuclear energy. Americans who want a clean, safe and domestically produced energy source should follow—especially because all the practical alternatives to nuclear power present grave hazards to public safety and health. The perceived risks of nuclear power are grossly overestimated and usually stated without reference to the hazards of other energy sources.

There are, however, two major problems with the present generation of water-cooled reactors. The light-water reactors, or LWRs as they are known to engineers, used in nearly all the plants in operation or under construction in the United States, place heavy demands on their builders and

operators. The risk they pose to public safety is an accident involving loss of coolant that could lead to the melting of fuel elements and the subsequent release of radioactivity. The safety systems for these light-water reactors are extremely complicated. These safety systems require explicit anticipation of all possible forms of failure and they must necessarily rely on probability analysis. In a world in which probability is not widely understood, such analysis is not reassuring to most of the

It is possible to design and build reactors that could survive the failure of components without fuel damage and without releasing radioactivity.

public. While these methods lead to margins of safety that are quite acceptable, Americans remain, for the most part, skeptics.

The second problem is that light-water reactors, which are custom-made at the site, cannot be tested in advance to ascertain what would happen in a true disaster.

It is possible, however, to design and build a series of small reactors that could produce the power of a large plant. These reactors could survive the failure of components without fuel damage and without releasing radioactivity because their fuels can withstand the maximum temperatures possible under the worst of circumstances. Their design limits the power density of the reactor core as well as the actual size of the core, and exploits natural processes to remove heat and avert fuel damage in the event of a loss of coolant.

Such "passively safe" reactors can be designed to suffer the simultaneous failure of all control and cooling systems without danger to the public. And their safety can be demonstrated by an actual test: a West German modular reactor has passed such tests three times.

One of the most advanced of these modular reactors is under study at the Massachusetts Institute of Technology. It is based on the West German reactor that has demonstrated its safety, but adds several technologies in which the U.S. still has a com-

petitive industrial edge. The hot gas that leaves the reactor is used directly to spin a turbine (based on aerospace designs), which, in turn, drives a small, very high speed generator (based on power electronics). This combination results in a power generating system that is substantially smaller and more efficient than current LWR systems, which are based on steam turbines and low-speed generators.

By virtue of its inherent or passive safety features, this small, gas-cooled re-

actor eliminates the complex, active safety systems needed by current LWRs. The gas turbine eliminates the complex, hard-to-maintain, steam generators common both to nuclear plants and ordinary fossil-fired power plants. The result is a power plant that produces electricity not only at lower cost than nuclear reactors (an easy target), but that is competitive with the projected cost of next-generation "clean" coal-fired plants. Power from such coal generators, the Department of Energy calculated in 1986, would cost an average of 5.5 cents per kilowatt hour. Power from modular reactors can be brought to market for 4.5 cents per kilowatt hour.

These savings can be realized because the new plants will be made to a single, prelicensed design in central factories. Construction costs are estimated to be less than \$1,000 per kilowatt of electricity. Costs per kwe for the Seabrook reactor in New Hampshire and the Shoreham project in Long Island were more like \$5,000 to \$6,000, primarily because of long delays and extensive redesign during construction. Operating costs of traditional nuclear plants are also much higher than those of modular plants would be, because the older type require very large staffs—700 people per plant—to oversee their involuted safety systems. Modular reactors could offer much more safety with staffs only half as big.

Nil Operating Risk

Smaller, modular reactors will produce less energy than present reactors do: 100 to 150 megawatts of electrical power output compared with 1,000 to 1,500 megawatts, but this difficulty can be overcome, if necessary, by linking together a number of small, individual power-producing modules. Since each module would be identical and centrally built, licensing could be standardized and based on full-scale testing of an actual plant. This is an enormous advantage. It would allow actual demonstration of the reactors' response to severe and demanding hazards.

With an operating risk that is virtually nil and the production of significantly less radioactivity in the environment than coal-fired electric power plants, second-generation nuclear power could be a major source of environmentally sound energy if we would only take advantage of it. The failure of the government and the nuclear industry to provide leadership in developing a second generation of power plants based on these developments has already cost us dearly.

Mr. Gray is president of the Massachusetts Institute of Technology

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

1987-89: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, MICHAEL ROCKLER, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA

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

1989-91: LOU ACHESON, ADAM PAUL BANNER, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, TOM STANLEY

The 6 BRS Officers are also Directors, ex officio

(10)

1990 DUES ARE DUE

TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1990. The January 1st due-date applies to all members, including first-year members (except those who joined in the final quarter (October/November/December 1989)).

Here is the 1990 dues schedule: Regular, \$33; couple, \$38; Student and Limited Income, \$12.50. Plus \$7.50 outside U.S., Canada, and Mexico. Plus \$2.50 for Canada and Mexico. In US dollars.

Please mail dues to 1990, RD 1, Box 409, Coopersburg, PA 18036.

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

Thanks!

TO FIRST YEAR MEMBERS — members who joined any time during 1989; the rest of this item is for you.

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

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

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

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

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

The one exception to all the above are those who joined in October/November/December 1989. Their renewal dues are not due till January 1, 1991.

(11)

THE MEMBERS VOTE

10 candidates for Director were elected or re-elected: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, CHERIE RUPPE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA, and THOM WEIDLICH.

We thank the members who voted: LOU ACHESON, IRVING ANELLIS, JAY ARAGONA, RUBEN ARDILA, DENIS ARNOLD, WALTER BAUMGARTNER, JACQUELINE BERTHON-PAYON, GLENNA CRANFORD, PETER CRANFORD, JIM CURTIS, BOB DAVIS, LINDA EGENDORF, WILLIAM FIELDING, STEPHEN FREY, DAVID GLOVER, BARRY GOLDMAN, GERRY GRAITON, TING-FU HUNG, NOBORU INOUE, DON JACKANICZ, KEN KORBIN, HERB LANSDELL, JOHN LENZ, TIM MADIGAN, CARL MILLER, STEVE MOLENAAR, WILLIAM NEWHALL, FRANKLIN NICKERSON, BENITO REY, MICHAEL ROCKLER, HARRY RUJA, CHERIE RUPPE, WARREN SMITH, TOM STANLEY, SHOHIG TERZIAN, DEWEY WALLACE, RICHARD WILK, VINCENT WILLIAMS, ELEANOR WOLFF, JAMES WOODROW, CHARLES YODER...AND 3 UNSIGNED BALLOIS. (Signing is optional.)

Only 14% of the members voted. Pretty bad! Not much of a show of support. What do we have to do to light a fire under the rest of you who did not vote?

(12)

NEWSLETTER MATTERS

We regret the very small print in RSN63-42, the book review of Clark's *The Life of Bertrand Russell*. In our eagerness to get it all on one page, we failed to notice how small the print had become. We'll try not to let that happen again.

(13) From *The New York Times* (5/18/52), with thanks to STEVE REINHARDT.

Advice to Those Who Want to Attain 80

Don't be afraid of having a good time, says one octogenarian, and by all means be active.

By **BERTRAND RUSSELL**

N.Y.T. 5-18-52

IF I were to treat this subject scientifically, I should send a questionnaire to some large list of persons over 80, containing a whole set of queries such as: are you a teetotaler, are you a vegetarian, have you ever lived in the tropics, do you wear wool next the skin, at what age did you cease consulting medical men, and so forth? I should leave a large space at the bottom of the page for "remarks" in which the selected octogenarians should be invited to list their fads. But, unfortunately, I had not sufficiently long notice to be able to adopt this thorough-going method, and I am reduced to the prosy and disjointed reflections of a garrulous elderly gentleman.

The first step which must be taken at the very beginning is a careful choice of ancestors. If your parents, grandparents, and great-grandparents have all lived to be 80 your chances are much improved. I was prudent as regards grandparents and great-grandparents, but not as regards my parents, both of whom died when I was an infant.

But beyond this point, when I think over the old people I have known, I find it very difficult to discover any common quality to which to attribute their longevity. I lived once in a village whose inhabitants, with one single exception, were very earnest Methodists and fanatical teetotalers. The one exception, to the scandal of all the rest, was the oldest inhabitant and an habitual drunkard. I have no wish whatever to draw a moral (or immoral) from this case; as the books would say, the statistical material is inadequate.

Bernard Shaw would tell all and sundry that he owed his long life to abstinence from meat and alcohol. I, however, was never persuaded on this point. I thought that he owed it to pugnacity. There was always "that asinine scoundrel, So and So," to be shown up as the ass he was. And there was always the feeling that if Shaw were dead the job would not be adequately done. Such sentiments (believe me) do much to prolong life. If you really wish to live to be 80, I think you will find a habit of hilarious olympian controversy very helpful.

THERE is one class of very long-lived persons—but unfortunately no mere male can belong to this class. It is the class of those who are born to be widows. I have known a number of eminent ladies who belonged to this type. Many of them had eminent husbands, but the poor fellows had to die in order that their wives might achieve their destiny.

One of the finest examples of this type was an old lady, whom I knew some twenty years ago, who was the widow of a Cambridge mathematician. When I was a boy old-fashioned teachers still used the mathematical textbooks of a man called Todhunter who

BERTRAND RUSSELL, world-famous philosopher, has a birthday today. He's 80.

had been dead for some time, and whose books were being discarded by up-to-date schoolmasters. I asked the old lady whether she had known Todhunter, and, after some reminiscent effort, she replied, "Oh, yes, he was one of the younger Fellows."

One day when I called I was told that she was rather tired and not seeing visitors. I asked solicitously what it was that had tired her, and was told that her car had stuck on an up-hill, and she had got out and pushed it up

to the top. She died at last, and I hope that she is now patronizing Todhunter in the Elysian fields.

If you wish to live long, it is a mistake to have a finite and realizable ambition. It used to be illegal in England to marry one's deceased wife's sister. There was a society devoted to getting the law changed in this respect. The society had an energetic and skillful secretary who was appointed when he was quite young, and invariably gave satisfaction. He knew all the

arguments, and all the answers to arguments on the other side. Youth passed in the pursuit of his task and middle age likewise. At last, when he had reached the age of 70, the reform to which he had devoted his life was carried, and he was left drifting aimlessly in a world which he no longer wished to change. Life had lost its savor, and he died.

THEN there was the eminent Cambridge mathematician who, at the age of 22, discovered a famous theorem which to this day is called by his name. After this he felt that he had done enough in the way of original work, and he devoted the remainder of his life to accumulating mathematical books and papers in his study. He covered the walls with shelves from floor to ceiling, but the shelves became full. He then stacked books and pamphlets on the floor. The whole of the floor became covered except a narrow passage to his desk. At last that, too, was covered. He locked the door and, shortly afterward, expired.

When I was young I knew a man who had retired from business in 1821. I do not, however, recommend this as a means of achieving old age. Most of the men I have known who have retired from work have died of boredom shortly afterward. A man who has been active, even if he has thought throughout his life that a leisurely existence would be delightful, is apt to find life unbearable without some activity upon which to employ his faculties. I am convinced that survival is easier for those who can enjoy life, and that a man who has sufficient vitality to reach old age cannot be happy unless he is active.

From my own practice I have little to say that is either instructive or edifying. I have, I suppose, lived a wholesome life, avoiding every kind of excess and taking abundant exercise. Until the age of 42 I was a teetotaler. But for the last sixty years I have smoked incessantly, stopping only to eat and sleep.

IHATE fresh air indoors, and have found a way of justifying this feeling to fresh air fiends. I say to them, "Have you noticed that old people never like fresh air?" They always agree. I then say, "And do you realize that this is because those who love fresh air never live to be old?"

Although, on the whole, my natural tastes are wholesome, I have never, except when I was ill, done anything on the ground that it was good for health. I eat what I like and don't eat what I don't like, even when I am told that dire consequences will follow. They never do. I am convinced that so long as you are healthy, it is unnecessary to think about health.

I enjoy life at least as much as when I was younger, and I should like to live another ten years provided there is not another world war meanwhile. If there is, there will be something to be said for being dead.



Lord Russell—"I enjoy life at least as much as when I was younger."

(14)

BOOK REVIEWS

The Philosophy of Bertrand Russell, Volume V, The Library of Living Philosophers, Paul Arthur Schilpp, Ed., (Open Court Publishing Co.), reviewed by WILLIAM K. FIELDING.

Reissuance of the 1944 The Philosophy of Bertrand Russell — Volume V of The Library of Living Philosophers, edited by Paul Arthur Schilpp -- reminds us that intense minds outlive their mortal brains. In Russell's ninety-eight-year life, he managed to explore and clarify so many areas of human concern that contemporary Thought has yet to exhaust all possible discussion of his assertions, hypotheses and questions. As critiqued by the twenty-one contributors to this still-seminal work, Russell survives most of the specialized viewpoints current in his heyday.

When inviting prominent advocates of various, often contentious, branches of philosophy to support or differ from Bertrand Russell's prodigious outflow of reasonable Doubt (and, frequently, debatable Reason), Dr. Schilpp may have failed to anticipate the parochialism and short-sighted political biases that could infiltrate ostensibly "philosophical" converse. For here we find embedded a great many trivial and evanescent issues of the mid-1940s academic/cultural ferment, now only of interest as history -- echoes of Lost Causes and savants flatly discredited by subsequent trends.

Yet, in the book's final section (also in an Addendum to the 1971 edition), Russell is himself permitted the last word: "Reply to Criticisms." A subtle blend of exegesis and characteristic wit tends to highlight permanently-cogent matters, ignoring or dismissing glaring provincialism. And, it must be said, there are all too many examples of the latter.

Residual traces of traditional logic color the Common Sense obfuscations and tortuous word-games of G. E. Moore, whose perplexities had stimulated Russell near the beginning of his epistemological conditioning. And blatant, wrongly-indoctrinated Marxism masks anything of value hidden in V. J. McGill's apology for totalitarian Power; our later perceptions of Stalin's excesses (and McCarthyism!) vindicate Russell's seemingly-ambivalent avoidance of such political certitude. Defense of Dewey-eyed pragmatic education, seen as directly opposed to BR's alleged permissive theories of tutelage and child-guidance, makes Boyd H. Bode's huff-and-puff attack sound unwarranted and foolish. But these are exceptions to the highly-perceptive and just analyses conducted by most of the other contributors to this on-the-whole invaluable and admirable symposium.

Perhaps more for the general-public reader than for presently-functioning exponents of "technical" (university-endorsed) Philosophy, attention given to Our Knowledge of the External World, The Analysis of Mind and Why I Am Not a Christian demonstrates importance of Bertrand Russell as the spokesman for Common Humanity. Excellent treatment of logical and mathematical and psychological brilliance will remain little diminished by time (by Reichenbach, Gödel, Feibleman, Nagel, Laird, Chisholm and other permanently-respectable commentators writing here); but of even greater future worth is the enlightenment offered to a thoughtprovoked citizenry of tomorrow's Global Civilization. For, beyond any incidental quibbling over minor imponderables, Bertrand Russell will persist in the thinking of all people in all futures as the Grand Unifying Theory of Philosophy. He brought reasonableness to Reason; taught Love to cold ideologues; and showed mankind the dangers of badly-aimed Science. Careful reading of — and constant reference to — this Philosophy of Bertrand Russell will re-orient any human mind toward our common obligation to understand our own natures and to preserve Earth.

Mention must be made of the late Lester E. Denonn's exhaustive bibliography. Denonn, starting from intense personal interest in Russell's ideas, performed what used to be called "yeoman service" — the often under-appreciated useful labor of collection, correspondence and legwork required of the thorough bibliographer. (All discoverable Russell writings, 1895-1962, are accounted-for.) As in similar listings, intention of the editor is to direct readers to benefits of reading-in-depth original texts of the author presented. Thus, it appears a venal sin-of-omission that this 1989 edition failed to make proper use of updated biblio-data known to be available from Prof. Harry Ruja and Russell Archivist Kenneth Blackwell.

Inevitably, the 21st Century will see this volume in successive reprints, for Bertrand Russell extrapolates beyond our time as the truest observer/critic of a troubled (penultimate?) Age.

REPORTS FROM OFFICERS

(15) President Michael Rockler reports:

The 1990 Annual Meeting will be held at the Russell Archives in Canada. I hope a great many members will attend. It is a sad fact, however, that most members have never attended even one of these Annual Meetings. That's a pity because attending a Meeting and meeting fellow members is a very satisfying experience, quite aside from the fact that you see an interesting program and learn more about Russell.

I know that -- alas! -- it can be expensive to attend a Meeting. No doubt that's the reason why most of you have not done so. But if you cannot afford to go every year, perhaps you can afford it once in a while; and if so, 1990 is a good year to do it...because the Archives is (are?) a special place. There you can see not only books, but also manuscripts, letters, pictures and posters... and meet Archivist Ken Blackwell and his Archives colleagues. BR's own personal desk (and chair), the one on which he did much of his writing, is there. You can hear him talk, on tape; there's a large library of tapes to choose from.

If you have never attended a BRS Meeting, please know this: the 1990 Meeting -- June 22-24 -- has much to offer!

(16) Vice President John Lenz reports, in a letter dated 10/1/89:

Hello! I am back in business, very glad to be home.

Last summer (1988), I participated in an American excavation at a "dark age" site called Kavousi, in eastern Crete. The purpose of the dig was to find out about this obscure period of Greek history, between the last vestiges of Minoan culture and the rebirth of Greek civilization in the 8th Century B.C. We had architecture from both of these periods. The first day I found human skull bones from a cremation burial with iron weapons, and, in the last week, a late Minoan shrine was discovered with several cult statues in place. After the dig (a long one), I helped out at my old site on Paros (from the same period), then visited several islands off the coast of Turkey. When I returned to Athens, I found *Russell* with my first article awaiting me!

The American School of Classical Studies, where I spent the year, had a full program which entailed visiting almost all the sites in every part of Greece. (This sounds impressively large, but actually isn't. An Embassy fact book compares the size of Greece to Alabama's.) At each site, a student gave a full report on the scholarship. We quickly learned the best places to get souvlaki and the *Herald-Tribune*. In March, our trip to Turkey had some wondering aloud why we had wasted so much time in Greece! The Turkish monuments are often better preserved, and unspoiled because largely still unexcavated. For example, one of the most memorable ancient cities, Heracleia under Mt. Latmos, exists today under and around a small village, where donkeys graze in an ancient senate-house.

My Fulbright grant was generous to me, so I was able to do a little traveling on my own. I continued plugging away at my forthcoming Columbia dissertation, and gave 3 talks on it in Greece. We also dug at ancient Corinth with the American School. In December, Bob Davis, and his friend, Steve Pudenz, visited, so I had the pleasure of showing them some of the best sites in Greece, such as Delphi, Naflion, Mycenae, Tiryns, and the theatre at Epidaurus.

The purpose of my Fulbright was to encourage international understanding, a life-long commitment of Russell's. I was therefore a little dismayed to find myself not relishing life in Greece. Constantly I was reminded of all the things we take for granted; and not "we" meaning Western Civilization, but we in the United States. After 15 months, I found New York absolutely calm and peaceful. (I will never again say New York is fast and busy, at least not in a bad way.) They don't drive on the sidewalk here, smoke non-stop, and you don't have the constant roar of motorcycles, the incessant squabbling between people over most transactions of everyday life. They still have political terrorism there, as you may have noticed in recent news. My experience abroad made me even more glad to be an American.

However, in fairness, Athens was an absolute Mecca when I returned there 3 weeks ago from a trip to Egypt. The monuments in Egypt were spectacular, and I don't see how Greece could not have acquired aspects of its civilization from the Egyptians (for example, temple architecture). (But not as much as is claimed in the sensational new book everyone is talking about, *Black Athena* by Martin Bernal. However an Athenian cabdriver will demand 10 pounds, say, then will be perfectly happy with 2. (In Athens, they go where they want and don't pick you up unless you're going the right way.) Then Egypt Air cancelled my flight on no notice when I arrived at the airport, causing me to miss my long-awaited connection home. (I gave a paper on the history of the 4th Century A.D at a papyrology conference.) So perhaps I'm not made to be a world traveller; not for extended periods, anyway. And perhaps I concur with what may have been Russell's outlook, that desiring international peace and understanding does not mean that all cultures have to be valued equally.

Oh, I also managed to run over to London's Red Lion Square during a 2-week trip to England in July. Russell sits quietly, largely unnoticed by all but pigeons, in this park. A life-size statue of Fenner Brockway was erected at its other end.

I am back at Columbia, teaching first-year Latin, and writing on "Kingship in Early Greece (1100-700 B.C.)" I returned September 12th.

FINANCES

(17) Treasurer Dennis Darland reports on the quarter ending 9/30/89

Bank balance on hand (6/30/89).....	6708.35
Income: New members.....	464.50
Renewals.....	80.00
total dues.....	544.50
Contributions.....	30.00
Library sales & rentals.....	69.25
Misc. income.....	239.22*
total income.....	882.97
	+882.97
	7591.32
Expenditures: Information & Membership Committees....	794.33
Library expense.....	0.00
Subscriptions to <i>Russell</i>	2006.00
Meetings.....	275.00
Doctoral Grant.....	0.00
Misc. expense.....	26.00
	3101.33
	-3101.33
Bank balance on hand (9/30/89).....	4489.99

*The Bank accidentally debited us 232.22 in the 2nd quarter. This has been reversed in the 3rd quarter.

NEWS ABOUT MEMBERS

(18) Abercrombie (Neil) is off and running for Honolulu City Council. We wish him luck!

(19) McVeigh (Hugh) sent us his good-looking, lively 10-page newsletter, *The Humanist Monthly*, (Vol. 1, Issue 11, August 1989). "The Voice of Secular Humanism for the Capital District and the Hudson Valley. Capital District Humanist Society Established 1986." [And founded by Hugh.] In one item, he quotes Edd Doerr: [the Williamsburg Poll found that 10% of the U.S. population considers itself "secularist"; therefore, if secularists were an organized denomination, they would form the second largest in the country, after Catholics (about 22%) but ahead of the Southern Baptists (about 6%).

Hugh includes a few words of his own, titled *Some Thoughts of an Activist*: "The past 100 years have shown that a small group of thinkers and activists, without benefit of TV, computers, radio or typewriters can greatly affect the WORLD VIEW....The recent social upheavals seem to imply that SECULAR HUMANISM offers one logical way to approach our current dilemmas."

(20) Rey (Benito) invents a portable test instrument, which pleases his boss ----->

Response Technologies' employee improves Midax

A portable test instrument for checking the ion modulator and ion generator boards in the MIDAX 300 print engine was recently developed by Benito Rey of Moore Response Technologies in Mississauga, Ontario. The advantage of this new development is that it reduces down time due to the capability of testing malfunctioning ion boards using the portable ion board tester as opposed to stopping production and testing the boards while they are in the MIDAX system.

Moore extends its appreciation to Benito for his extra effort to do a quality job.

- (21) Paul Arthur Schilpp. The following message was received by DON JACKANICZ, in response to his inquiry:

Professor Schilpp has been in poor health for many months. He is not able to keep up with correspondence. He sends best wishes to those in the BR Society. (signed) M.S.

Creator of the innovative *Library of Living Philosophers*, and its first Editor, Professor Schilpp received the 1980 BRS Award, and is a BRS Honorary Member. For his remarks — "My Favorite Russell" — at the BRS 1980 Annual Meeting in Chicago, see RSN27-16.

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NEW MEMBERS

We welcome these new members:

MR. BECKRY ABDEL-MAGID /9 COLBURN DR. (2C)/ORONO/ME/04473/ /
 MR. ANDREW P. ACOSTA /4103 WILKE ROAD/ ROLLING MEADOWS/IL/60008/ /
 MR. ROBERT AMOS/3437 SKYCROFT CIRCLE/ST. ANTHONY/MN/55418/ /
 MR. DENIS G. ARNOLD /1820 COLUMBUS AVE. S. #204/MINNEAPOLIS/MN/55404/ /
 MR. JOSEPH BROGNA /294 BREMEN ST./EAST BOSTON/MA/02128/ /
 MS. JAN BUSH /13044 FIRST AVE. N.E./SEATTLE/WA/98125/ /
 MR. MERRILL L. CURTIS /82281, 3600 GUARD RD/LOMPOC/CA/93436/ /
 MR. JOHN C. DESHAIES /990 MANATI AV./ST. AUGUSTINE/FL/32086/ /
 MR. J. GREGORY GANEFF /HILLCREST N16, U/IOWA/IOWA CITY/IA/52242/ /
 MR. JOHN GANEFF /1031 1/2 S. 26TH ST./FORT DODGE/IA/50501/ /
 MR. STERLING V. HARWOOD /PHILOS/SAN JOSE STATE U./SAN JOSE/CA/95192-0096/ /
 MS. MIRIAM HECHT /315 E. 68TH ST./NY/NY/10021/ /
 MR. DAVID A. HENLEY /73 KENNEDY ST./ALEXANDRIA/VA/22305/ /
 MR. NOBORU INOUE /1-3-4-503 HARAYAMA,INZAI-CHO/INBA-GUN, CHIBA-KEN/ JAPAN/270-13
 MR. MICHAEL LEE JACOBS /250 W. 100TH ST. #719/NY/NY/10025-5332/ /
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CONTRIBUTIONS

We thank JEROLD HARTER for his recent contribution to the BRS Library.

* Contributions are welcome at any time, in any amount, large or small. Send them c/o the newsletter or the BRS Library, addresses on Page 1, bottom.

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BRS GRANTS

The BRS 1990 Grants have been expanded in scope to include Master's as well as Doctoral candidates. The details are in the announcement shown below. It was mailed on 10/16/89 to 4 departments in each of 28 U.S. and Canadian colleges and universities. Included in the mailing were a press release ("3 SCHOLARS ARE HONORED ...") and an updated BRS Fact Sheet, shown on the following pages.

Please post

"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

Announcements: 1990: A NEW PROGRAM of DOCTORAL and MASTER'S GRANTS
1989: THE DOCTORAL GRANT RECIPIENT

1990. The Bertrand Russell Society will award funds to help defray expenses of currently enrolled Doctoral and Master's candidates for graduate level degrees, whose proposed dissertation (Ph.D.) or thesis (M.A.) best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

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

Candidates are required to send to the Society:

- (1) An abstract of his/her dissertation or thesis, and plan of study.
(2) A letter from the Chairman of the candidate's department which states the following: (a) for the Ph.D. candidate: that all work for the doctorate has been completed except the dissertation, and that its topic has received academic approval; (b) that the candidate for the master's is actively involved in graduate study, and is studying Russell via course work, personal reading, and/or research.
(3) (a) A letter from the dissertation adviser evaluating the applicant and plan of study. (b) A letter from the Chairman or potential thesis advisor evaluating the applicant and probable plan of study.
(4) A statement in the candidate's covering letter saying that if a grant is awarded, he/she will provide the Society, at its expense, with a copy of the completed work as approved by the department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 North St. Louis Avenue, Chicago, IL 60625 by May 1, 1990. The recipients will be announced on or around July 1, 1990.

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

1989 Doctoral Grant recipient is Jose N. Pecina-Cruz, a doctoral candidate in the Physics Department of the University of Texas, Austin.

According to Mr. Pecina-Cruz, Russell devoted much work to the General Theory of Relativity (Theory of Gravitation), which he (P-C) intends to reconcile with Quantum Mechanics. Russell welcomed physics into new aspects of knowledge. In The Analysis of Matter, Russell suggested an approach — now known as the Lattice Gauge Theory — to quantifying gravity.

Honorary Members: Sir Alfred Ayer Paul Edwards Linus Pauling D.F. Pears Sir Karl Popper Conrad Russell The Earl Russell Paul A. Schupp Katherine Russell Tai

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(27) Lee Eisler, VP/Information For release
 The Bertrand Russell Society, Inc. 10/21/89
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3 SCHOLARS ARE HONORED BY THE BERTRAND RUSSELL SOCIETY

At its 1989 Annual Meeting -- in New York City, June 23-25 -- the Bertrand Russell Society awarded honors to these 3 Russell scholars:

The 1989 Bertrand Russell Society Award to Paul Edwards.
 Professor of Philosophy at Brooklyn College and the New School for Social Research, "in recognition of his distinguished contributions to Russell Scholarship and courageous devotion to agnostic skepticism." As teacher, as Editor-in-Chief of the Macmillan's 8-volume *Encyclopedia of Philosophy*, and as General Editor of Macmillan's *Great Philosophers* series, he has contributed significantly to the growing renaissance in philosophy.

The 1989 Bertrand Russell Society Book Award to Alan Ryan,
 Professor of Politics at Princeton University, previously at New College, Oxford, for the originality and perceptiveness of his *Bertrand Russell: A Political Life*, in which he showed, among other things, the compatibility of Russell's philosophical and political views, both stemming from his devotion to the idea of individual freedom.

The Bertrand Russell Society Service Award to Harry Ruja.
 Professor Emeritus of Philosophy at San Diego State University, a member of the BRS since the year of its founding (1974); a Director since 1978; Vice-President 1981; Chairman 1982; resigned Chairmanship 1989. A Russell scholar and bibliographer, editor of the Russell essay collection *Mortals and Others*, he and Russell Archives Archivist, Kenneth Blackwell, are compiling a comprehensive 2-volume Russell bibliography for Unwin Hyman, London.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), philosopher, social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. A number of Society members are professional philosophers; most are members of the general public. Membership is open to anyone interested in Russell. For information about the Society, write "3", RD 1, Box 409, Coopersburg, PA 18036.

FOR SALE

- (28) 15-Year Index of BRS Newsletters, 1974-1988, Issues 1-60, 40 pages, over 2100 entries. Buy it from the newsletter, \$7 postpaid (within the USA). Or borrow it from the BRS Library, \$2 postage (within the USA). Addresses on Page 1.
- (29) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge.* Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6. Order from the newsletter, address on Page 1.

first spoke them.
 Woodrow Wyatt, the inter-

WOODROW WYATT: Lord

little, and I don't want people's im-
 aginations to be limited and en-

closed within what can be now known. I think that to enlarge your imaginative view of the world in the hypothetical realm is one of the uses of philosophy. But there's another use that I think is equally important, which is to show that there are things which we thought we knew and don't know. On the one hand, philosophy is to keep us thinking about things that we may come to know, and on the other hand to keep us modestly aware of how much what seems like knowledge isn't knowledge.

W.W.: Now in this way philosophy, in a sense, becomes a kind of servant of science.

B.R.: Well, that's part of it, but of course it isn't only a servant of science—because there are a number of things that science can't deal with. All questions of values, for example. Science won't tell you what is good and what is bad—what is good or bad as an end, not just as a means.

W.W.: But what change has there been over the years in the attitude of philosophers and the public to philosophy?

B.R.: That depends upon the school of philosophy that you're thinking of. In both Plato and Aristotle the main thing was an attempt to understand the world, and that, I should say personally, is what philosophy ought to be doing. Then you come on to the Stoics and their emphasis was mainly on morality—that you ought to be stoical, you ought to endure misfortunes patiently—and that came to be a popular use of "philosopher."

W.W.: Would you say that Marx was a philosopher?

B.R.: Well, he was certainly in a sense a philosopher, but now there you have an important division amongst philosophers. There are some philosophers who exist to uphold the status quo, and others who exist to upset it—Marx of course belongs to the second lot. For my part I should reject both those as not being the true business of a philosopher, and I should say the business of a philosopher is not to change the world but to understand it, which is the exact oppo-

site to what Marx said.

W.W.: What is the main trend of philosophy today?

B.R.: Well, one would have to distinguish there between English-speaking countries and continental European countries. The trends are much more separate than they used to be. Very much more. In English-speaking countries and especially in England, there is a new philosophy which has arisen, I think, through the desire to find a separate field for philosophy. In what I was saying a moment ago, it would appear that philosophy is merely incomplete science, and there are people who don't like that view. They want philosophy to have a sphere to itself. That has led into what you may call linguistic philosophy, in which the important thing for the philosopher is not to answer questions but to get the meaning of the questions quite clear. I myself can't agree to that view, but I can give you an illustration. I was once bicycling to Winchester, and I lost my way, and I went to a village shop and said, "Can you tell me the shortest way to Winchester?" and the man I asked called to a man in a back room whom I couldn't see—"Gentleman wants to know the shortest way to Winchester." And a voice came back, "Winchester?"—"Aye"—"Way to Winchester?"—"Aye"—"Shortest way?"—"Aye"—"Don't know." And so I had to go on without getting any answer. Well, that is what Oxford philosophy thinks one should do.

W.W.: What practical use is your sort of philosophy to a man who wants to know how to conduct himself?

B.R.: A great many people write to me saying they are now completely puzzled as to how they ought to conduct themselves, because they have ceased to accept the traditional signposts to right action and don't know what others to adopt. I think that the sort of philosophy I believe in is useful in this way: that it enables people to act with vigor when they are not absolutely certain that that is the right action. I think nobody should be certain of anything. If you're certain, you're certainly wrong, because nothing deserves certainty,

and so one ought always to hold all one's beliefs with a certain element of doubt and one ought to be able to act vigorously in spite of the doubt. After all, this is what a general does when he is planning a battle. He doesn't quite know what the enemy will do, but if he's a good general he guesses right. If he's a bad general he guesses wrong. But in practical life one has to act upon probabilities, and what I should look to philosophy to do is to encourage people to act with vigor without complete certainty.

W.W.: What do you think is the future of philosophy?

B.R.: I don't think philosophy can, in future, have anything like the importance that it had either to the Greeks or in the Middle Ages. I think the rise of science inevitably diminishes the importance of philosophy.

W.W.: How would you summarize the value of philosophy in the present world and in the years to come?

B.R.: I think it's very important in the present world. First, because, as I say, it keeps you realizing that there are very big and very important questions that science, at any rate at present, can't deal with and that a scientific attitude by itself is not adequate. And the second thing it does is to make people a little more modest intellectually and aware that a great many things which have been thought certain turned out to be untrue, and that there's no short cut to knowledge. And that the understanding of the world, which to my mind is the underlying purpose that every philosopher should have, is a very long and difficult business about which we ought not to be dogmatic.

RELIGION

W.W.: Have you ever had religious impulses, Lord Russell?

B.R.: Oh, yes. When I was adolescent I was deeply religious. I was more interested in religion than in anything else, except perhaps mathematics. And being interested in religion led me—which it doesn't seem often to do—to look into the question of whether there was

reason to believe it. I took up three questions. It seemed to me that God and immortality and free will were the three most essential questions, and I examined these one by one in the reverse order, beginning with free will, and gradually I came to the conclusion that there was no reason to believe in any of these. I thought I was going to be very disappointed, but oddly enough I wasn't.

W.W.: Do you think it is certain that there's no such thing as God, or simply that it is just not proved?

B.R.: I don't think it's certain that there is no such thing—no—I think that it is on exactly the same level as the Olympic gods, or Norwegian gods; they also may exist, the gods of Olympus and Valhalla. I can't prove they don't, but I think the Christian God has no more likelihood than they had. I think they are a bare possibility.

W.W.: Do you think that religion is good or harmful in its effects?

B.R.: I think most of its effects in history have been harmful. Religion caused the Egyptian priests to fix the calendar, and to note the occurrence of eclipses so well that in time they were able to predict them. I think those were beneficial effects of religion; but I think a great majority have been bad. I think they have been bad because it was held important that people should believe something for which there did not exist good evidence and that falsified everybody's thinking, falsified systems of education, and set up also, I think, complete moral heresy; namely, that it is right to believe certain things, and wrong to believe certain others, apart from the question of whether the things in question are true or false. In the main, I think religion has done a great deal of harm. Largely by sanctifying conservatism and adhesion to ancient habits, and still more by sanctifying intolerance and hatred. The amount of intolerance that has gone into religion, especially in Europe, is quite terrible.

W.W.: But then, if a religion is harmful, and yet humans have always insisted on having one, what is the answer?

B.R.: Oh, humans haven't. Some have, and those are the persons who are used to it. In some countries, for instance, people walk on stilts, and they don't like walking without stilts. Religion is just the same thing. Some countries have got accustomed to it. I spent a year in China, and I found that the ordinary average Chinese had no religion whatsoever, and they were just as happy—I think, given their bad circumstances, happier than most Christians would have been.

W.W.: But I think a Christian would say that if he could convert them into being Christians they'd be much happier.

B.R.: Well, I don't think that's borne out by the evidence at all.

W.W.: Yes, but now doesn't humankind rather search for some cause of faith outside itself, which appears to be bigger than humankind, not merely as a question of cowardice or leaning on it, but also wanting to do something for it?

B.R.: Well, but there are plenty of things bigger than oneself. I mean, first of all there's your family, then there's your nation, then there's humankind in general. Those are all bigger than oneself and are quite sufficient to occupy any genuine feelings of benevolence that a person may have.

W.W.: Do you think that organized religion is always going to go on having the same sort of grip on humankind?

B.R.: I think it depends upon whether people solve their social problems or not. I think that if there go on being great wars and great oppressions and many people leading very unhappy lives, probably religion will go on, because I've observed that the belief in the goodness of God is inversely proportional to the evidence. When there's no evidence for it at all, people believe it, and, when things are going well and you might believe it, they don't. So I think that, if people solve their social problems, religion will die out. But on the other hand, if they don't, I don't think it will.

W.W.: Do you think that you and I are going to be completely snuffed out when we die?

B.R.: Certainly, yes. I don't see why not. I know that the body disintegrates, and I think that there's no reason whatever to suppose that the mind goes on when the body has disintegrated.

WAR AND PACIFISM

W.W.: Lord Russell, do you think it reasonable to say there have been just wars.

B.R.: Yes, I think it's quite reasonable, though, of course, you have to define what you mean by just. You could mean, on the one hand, wars which have a good legal justification, and certainly there have been quite a number of wars where one side had a very good legal justification. Or you could mean wars which are likely to do good rather than harm, and that isn't at all the same classification. Not at all.

W.W.: You were a pacifist in the First World War. Don't you think you were a bit inconsistent in not being a pacifist in the Second World War?

B.R.: Well, I can't think so at all. I'd never have taken the view that all wars were just or that all wars were unjust. Never. I felt some were justified and some were not, and I thought the Second World War was justified, but the First I thought was not.

W.W.: Do you think that people enjoy wars?

B.R.: Well, a great many do. It was one of the things that struck me in 1914 when the First War began. All my pacifist friends, with whom I was in time to work, thought that wars are imposed upon populations by the wicked machinations of governments, but I walked about the streets of London and looked in people's faces, and I saw that they were really all happier than they were before the war had started. I said so in print and I caused great heart-searchings among pacifist friends, who didn't like my saying this. I still think that

a great many people enjoy a war provided it's not in their neighborhood and not too bad; when the war comes onto your own territory it's not so pleasant.

W.W.: But isn't it part of human nature to have wars?

B.R.: Well, I don't know what human nature is supposed to be. But your nature is infinitely malleable, and that is what people don't realize. Now if you compare a domestic dog with a wild wolf, you will see what training can do. The domestic dog is a nice comfortable creature, barks occasionally, and he may bite the postman, but on the whole he's all right; whereas the wolf is quite a different thing. Now you can do exactly the same thing with human beings. Human beings according to how they're treated will turn out totally different, and I think the idea that you can't change human nature is so silly.

W.W.: But surely we've been a long time at the job of trying to persuade people not to have wars, and yet we haven't got very far.

B.R.: Well, we haven't tried to persuade them. A few, a very few, have tried to, but the great majority have not.

COMMUNISM AND CAPITALISM

W.W.: What do you think are the similarities between communism and capitalism, Lord Russell?

B.R.: There are quite a lot of similarities which can result almost inevitably, I think, from modern technique. Modern technique requires very large organizations, centrally directed, and produces a certain executive type to run them. And that is equally true in communist and in capitalist countries, if they are industrially developed.

W.W.: Do you think that they produce a similar attitude of mind, these large organizations in, say, Russia and America?

B.R.: I think so, though not completely. I mean, there are differences in degree, but not in kind.

... I think there is a very great similarity between a really powerful American executive and a Soviet administrator. There are more limitations upon what the American executive can do, but in kind they are the same sort of thing.

W.W.: After the First World War you went to Russia, and, at a time when most people of the Left were giving three cheers for Russia, you struck rather a discordant note. Do you still think that what was going on in Russia then was undesirable?

B.R.: Oh, I do, and I think the Russian regime that has resulted is not particularly desirable from my point of view, because it doesn't allow for liberty, it doesn't allow for free discussion, it doesn't allow for the unfettered pursuit of knowledge. It encourages dogmatism, it encourages the use of force to spread opinion, it does a number of things which as an old liberal I find very, very distasteful indeed.

W.W.: Do you mean that the communists in Russia, having got hold of this apparatus of government, now no longer believe in the dictatorship of the proletariat?

B.R.: Yes, I do. The proletariat is a Pickwickian word, as it's used in Russia. When I was there I found that Lenin counted as a proletarian, but the absolutely miserable beggars in the street who couldn't get enough to eat were counted lackeys of the bourgeoisie.

W.W.: I see what you mean. But to move on to another area where communism is practiced on a very large scale—China—do you think that China is as great a threat to what I won't now call the free world, but the parliamentary, as Russia is?

B.R.: Yes, I should think, in the long run, perhaps a greater threat. China is newer to it than the Russians are and is still at an earlier and more fanatical stage than the Russians have reached. And China has a much larger population than Russia. It has a population which is naturally industrious—they have always been industrious; and it is capable of being a more powerful state than Russia, and I think has

at least as great men.

W.W.: Do you think it is possible for communism and capitalism to learn to live side by side in the world together?

B.R.: Yes, it certainly is possible. It's only a question of getting used to each other. Now take the Christians and the Mohammedans. They fought each other for about six centuries, during which neither side got any advantage over the other, and at the end of that time some man of genius said: "Look, why shouldn't we stop fighting each other and make friends?" And they did, and that's all right, and just the same thing can happen with capitalism and communism as soon as each side realizes that it can't gain the world.

TABOO MORALITY

W.W.: Lord Russell, what do you mean by taboo morality?

B.R.: Taboo morality is characteristic of the primitive mind. It is the only kind, I think, in primitive tribes where, for example, it would be a rule you must not eat out of one of the chief's dishes.

Of course a great deal of taboo morality is entirely compatible with what one might call rational morality. For instance, that you shouldn't steal or that you should not murder. Those are precepts which are entirely in accord with reason, but they are set forth as taboos; they have consequences that they ought not to have. For instance, in the case of murder, it is considered that it forbids euthanasia, which I think a rational person would be in favor of.

W.W.: Well, if you don't believe in religion, and you don't, and if you don't think much of the unthinking rules of taboo morality, do you believe in any general system of ethics?

B.R.: Yes, but it's very difficult to separate ethics altogether from politics. Ethics, it seems to me, arise in this way. A man is inclined to do something which benefits him and harms his neighbors. Well, if it harms a good many of his neighbors, they will combine together and say, "Look, we don't like this

sort of thing, we will see to it that it doesn't benefit the man," and that leads to the criminal law, which is perfectly rational. It's a method of harmonizing the general and private interest.

W.W.: Is there such a thing as sin?

B.R.: No. I think sin is difficult to define. If you mean merely undesirable actions, of course there are undesirable actions. When I say *undesirable*, I mean that they are actions which I suppose do more harm than good, and of course there are. But I don't think sin is a useful conception. I think sin is something that it is positively good to punish, such as murder, not only because you want to prevent murder but because the murderer deserves to suffer.

W.W.: A large part of taboo morality affects sexual relations. And a very large part of your output in writing has been about sexual relations. What advice would you give now to people who want to conduct themselves sensibly so far as sex is concerned?

B.R.: Well, I should like to say, by way of preface, that only about 1 percent of my writings are concerned with sex, but the conventional public is so obsessed with sex that it hasn't noticed the other 99 percent of my writings. I should like to say that, to begin with, I think 1 percent is a reasonable proportion of human interest to assign to that subject. But I should deal with sexual morality exactly as I should with everything else. I should say that, if what you're doing does no harm to anybody, there's no reason to condemn it. And you shouldn't condemn it merely because some ancient taboo has said that this is wrong. You should look into whether it does any harm or not, and that's the basis of sexual morality as of all other.

W.W.: To come back to the basis of what we've just been talking about—the unthinking rules of taboo morality. What damage do you think they are doing now?

B.R.: Taboo morality certainly is doing harm today. Take, for example, the question of birth control.

There is a very powerful taboo by certain sections of the community which is calculated to do very enormous harm. Very enormous harm. It is calculated to promote poverty and war and to make the solution of many social problems impossible. That is, I think, perhaps the most important, and I think there are a number of others. Indissolubility of marriage is definitely harmful; it is based solely upon ancient tradition and not upon examination of present circumstances.

POWER

W.W.: Lord Russell, what are the impulses that make men want power?

B.R.: I should suppose that the original impulses, out of which subsequent power-loving people got their drive, came in times that were liable to occasional famine, and when you wanted to be sure that if the food supply ran short it wouldn't be you who would suffer. It required that you have power.

W.W.: What are the kinds of power that have developed since then?

B.R.: Well, there are different ways of classifying powers. One of the most obvious, I think, is that of direct power over the body. This is the power of armies and police forces. Then there is the power of reward and punishment, which is called the economic power. And then, finally, there is propaganda power, a power to persuade.

W.W.: Can we turn a moment to another form of power—economic. Do you think that Marx put too much emphasis on the importance of economic power?

B.R.: Marx, in the first place, put too much emphasis on economic as opposed to other forms of power. Second, misled by the state of business in the 1840s in England, he thought that it was ownership which gives power and not executive control. Both those interpretations led him to propose a panacea for all the ills of the world which proved entirely fallacious.

W.W.: Do you think economic power needs curbing?

B.R.: Yes, I think every kind of power needs curbing because certainly the power to starve large regions is very undesirable. I think the economic power of certain regions in the Middle East to withhold oil if they like is not at all a desirable kind of thing.

W.W.: Now how important is this whole problem of use and abuse of power in a person's life.

B.R.: I think it's of quite enormous importance, and in fact I think it's almost the main difference between a good government and a bad one. In a good government, power is used with limitations and with checks and balances and in a bad government it's used indiscriminately.

W.W.: Do you think that, broadly speaking, the democratic systems of the West produce a roughly reasonable balance between the need of government to take action in a firm and decisive way and the need of the government to satisfy people that the action they're taking is in conformity with what people want?

B.R.: Well, certainly we are very much better than totalitarian governments. Very much better. For the reason that we have certain ultimate curbs on power. But I think there ought to be some rather more immediate curb than very occasional general elections. In the modern world, where things are so closely integrated, that is hardly enough, and we ought to have more in the way of referendums.

W.W.: Don't you think that referendums would be a rather clumsy way of doing this?

B.R.: Oh, they'd be clumsy and slow. But I think they might be better than a system in which it's possible at any moment for a government to plunge its country into utter and total disaster without consulting anybody.

WHAT IS HAPPINESS?

W.W.: Lord Russell, you seem to

be a very happy person. Have you always been so?

B.R.: No, certainly not. I've had periods of happiness and periods of unhappiness. Luckily for me the periods of happiness seem to lengthen as I grow older.

W.W.: What do you think are the ingredients that make for happiness?

B.R.: Well, I think four are the most important. Perhaps the first of them is health; the second, sufficient means to keep you from want; third, happy personal relations; and fourth, successful work.

W.W.: What are the factors that militate against happiness?

B.R.: Well, there are quite a number, apart from the opposites of the things we're talking about. Now one of the things that militates against happiness is worry, and that's one respect in which I've become much happier as I've grown older. I worry much less and I found a very useful plan in regard to worry, which is to think, "Now what is the very worst thing that could happen?" . . . And then think, "Well, after all it wouldn't be so very bad a hundred years hence; it probably won't matter." After you've really made yourself think that, you won't worry so much. Worry comes from not facing unpleasant possibilities.

W.W.: How important do you think boredom is?

B.R.: I think it's immensely important, and I think it's—I won't say it's distinctly human, because I've looked at apes in the zoo and they seemed to me to be experiencing boredom—but I don't think other animals are bored. I think it's a mark of higher intelligence, but I think the importance of it is quite enormous. You can see it from the way that savages, when they first come in contact with civilized people, want above all things alcohol. They want it far more than they want the Bible or the Gospel or even blue beads, and they want it because for a moment it takes away boredom.

W.W.: But how is one to overcome boredom in people, say, girls

who are quite well educated? They marry and then have nothing else to do but look after the house.

B.R.: Well, it's a bad social system. I don't think that you can always alter it by individual action, but that example you give is nowadays very important. It shows that we haven't got a proper social system because everybody ought to be able to exercise whatever useful skill he or she possesses. Modern highly educated women after they marry are not so very well able to, but that's an effect of our social system.

W.W.: Do you think that it helps people to be happy to have some cause to live for and with?

B.R.: Yes, provided they can succeed more or less. I think if it's a cause in which there is no success they don't get happy. But if they can get a measure of success from time to time, then I think it does help. And I think I should go on from that to another thing, which is that side interests, especially as one gets older, are a very important element in happiness. The more your interests are impersonal and extend beyond your own life, the less you will mind the prospect that your own life may be going to come to an end before very long. I think that's a very important element of happiness in old age.

W.W.: What do you think of all these formulae that people are constantly issuing about how to live a long life and be happy?

B.R.: Well, as to how to live a longer life, that's a medical question and not one on which I should like to express an opinion. I get a great deal of literature from the advocates of these systems. They tell me that if only I took their drugs my hair would turn black again. I'm not sure that I should like that because I find that the whiter my hair becomes the more ready people are to believe what I say.

NATIONALISM

W.W.: Do you think that nationalism is a good or a bad thing, Lord Russell?

B.R.: If you want to see foreign

countries you have to travel poor, and in that respect I think there's a great deal to be said for nationalism. For keeping diversity—in literature, in art, in language, and all kinds of cultural things. But when it comes to politics, I think nationalism is unmitigatedly evil. I don't think there is a single thing to be said in its favor.

W.W.: Why is nationalism harmful?

B.R.: What I mean by it being harmful is that it's a part of its teaching to inculcate the view that your own country is glorious and has always been right in everything, whereas other countries—well, as Mr. Podsnap says in Dickens, "Foreign nations, I am sorry to say, do as they do." I don't think that it's right to view foreign nations in that way. One sees curious examples of it. I wrote a book in which I was talking about nationalism, and I said, "There is, of course, one nation which has all the supreme virtues that every nation arrogates to itself. That one is the one to which my reader belongs." And I got a letter from a Pole saying, "I'm so glad you recognize the superiority of Poland."

W.W.: Why do people want to be divided up into national states?

B.R.: Well, it is part of our emotional apparatus that we are liable to both love and hate, and we like to exercise them. We love our compatriots and we hate foreigners. Of course we love our compatriots only when we're thinking of foreigners. When we've forgotten foreigners we don't love them so much.

W.W.: We all know that Americans and Europeans suffer from racial prejudice. Do you think that Asians and Africans suffer from racial prejudice any less?

B.R.: Not a bit less. And in fact because it's rather new with them they probably suffer more at the present moment. I should think that both African and Asian nationalism are, at the moment, more fierce than any that exist among Europeans, because they've just awakened to it. I think it is a very, very great danger. I think nationalism is, apart from the tension and the danger of an East-West war, I

think nationalism is the greatest danger that humankind is faced with at the present time.

W.W.: Why do you think nationalism seems to be so much more virulent today than it ever has been before?

B.R.: Oh, it's due to education. Education has done an awful lot of harm. I sometimes think it would have been better if people were still unable to read and write. Because the great majority, when they learn to read and write, become open to propaganda, and in each country the propaganda is controlled by the state and is what the state likes. And what the state likes is to have you quite ready to commit murder when you're told to.

W.W.: Is there any solution to this problem of nationalism other than having, say, an imminent invasion from Mars?

B.R.: Well, that of course would stop it at once. We should then have planetary nationalism for our planet against all other planets. We should teach in schools how much more noble our planet has always been than these wretched Martians, of whom we shouldn't know anything and therefore we could imagine any number of vices, so that would be a very simple solution. But I'm afraid we may not be able to do it that way. I think we've got to hope that people will get positive aims—aims of promoting the welfare of their own and other countries, rather than these negative aims of strife.

THE ROLE OF THE INDIVIDUAL

W.W.: What do you mean by the role of the individual?

B.R.: I'm thinking primarily of activities which an individual can carry out otherwise than as a member of an organization. I think there are a great many very important and very useful, desirable activities which have hitherto been carried out by individuals without the help of an organization, and which are coming more and more to depend upon organizations. The great men of science of the past didn't depend

upon very expensive apparatus—great men like Copernicus, Galileo, Newton, and Darwin. They did their work as individuals, and they were able to.

W.W.: But may one go a little further into cultural and scientific freedom and what precisely it means in its importance to the community?

B.R.: Well, I came to the conclusion that broadly speaking the important impulses that promote behavior can be divided into creative and possessive. I call an impulse creative when its aim is to produce something which wouldn't otherwise be there and is not taken away from anybody else. I call it possessive when it consists in acquiring for yourself something which is already there, such as a loaf of bread. Now of course both have their function, and man has to be sufficiently possessive to keep himself alive, but the real important impulses, when you're talking about the sphere of liberty, are creative ones. If you write a poem you don't prevent another person from writing a poem. If you paint a picture, you don't prevent another from painting a picture. Those things are creative and are not done at the expense of somebody else, and I think those things ought to have absolute liberty.

W.W.: Why is it, do you think, so many discoveries have shocked people?

B.R.: Because they make people feel unsafe. Every human being, like every animal, wants to live in what is felt to be a safe environment—an environment where you won't be exposed to unexpected perils. Now when a man tells you that something you've always believed was in fact not true, it gives you a frightful shock and you think, "Oh! I don't know where I am. When I think I'm planting my foot upon the ground, perhaps I'm not." And you get into a terror.

W.W.: Well, this really affects discoveries in the realm of thought rather than in practical science. I mean, nobody minds if somebody invents a machine that will go to the moon.

B.R.: Well, no. But they do mind

—at least some people mind, though not as many as I should have expected—a machine that would destroy the human race, which is also part of science.

W.W.: You attach enormous importance to this question of the role of the individual. Why have you attached so much importance to it?

B.R.: Because all the important human advances that we know of since historical times began have been due to individuals of whom the majority faced virulent public opposition.

W.W.: Do you think that fear of public opinion has stopped many people from doing good and sensible things?

B.R.: Yes, it has a very profound effect, especially in times of excitement when there's a great deal of mass hysteria about. A great many people are terrified of going against mass hysteria with the result that bad things triumph where they shouldn't.

W.W.: Do you think that applies to scientists and artists?

B.R.: Yes, I think so. I think scientists have the prerogative that they are sometimes able to prove that they're right; but artists can't prove that they are right. An artist can only hope that other people will think so; so I think the artist is in a greater difficulty than the scientist. But the scientist in the modern world undoubtedly is in difficulty, because he may make discoveries that are inconvenient to the government and in that case he'll get in trouble.

W.W.: Well, what about people who are in a sense thinkers and not strictly either artists or scientists devising practical things?

B.R.: Well, of course, that depends. A great many thinkers do take care not to express in any public way opinions which will bring them obloquy.

W.W.: Do you think any new limitations on liberty are needed?

B.R.: Yes, certainly. Limitations on national liberty are needed, and

there are some things that are absurd. The arguments that socialists used in favor of nationalizing natural resources have now become arguments in favor of internationalizing natural resources. The most obvious example is oil. It's a little absurd that a very small territory which happens to have a great deal of oil on its territory should be the sole possessor of that oil.

W.W.: Do you think liberties need expanding?

B.R.: Well, liberties need enlarging in a mental sphere, and, if anything, diminishing in what I call the possessive sphere.

FANATICISM AND TOLERANCE

W.W.: What is your definition of fanaticism, Lord Russell?

B.R.: I should be inclined to say that a man is a fanatic if he thinks some one matter so overwhelmingly important that it outweighs anything else at all. To give an example, I suppose all decent people dislike cruelty to dogs, but if you thought that cruelty to dogs was so atrocious that no other cruelty should be objected to in comparison, then you would be a fanatic.

W.W.: Why do you think people do get seized in large numbers with fanaticism?

B.R.: Well, it's partly that it gives you a cosy feeling of cooperation. A fanatical group all together have a comfortable feeling that they're all friends with one another. They are all very much excited about the same thing. You can see it in any political party. There's always a fringe of fanatics in any political party, and they feel very cosy with one another; and when that is spread about and is combined with a propensity to hate some other group, you get fanaticism well developed.

W.W.: But might fanaticism at times provide a kind of mainspring for good actions?

B.R.: It provides a mainspring for actions all right, but I can't think of any instance in history where it's

provided the mainspring for good actions. Always I think it has been for bad ones because it is partial, because it almost inevitably involves some kind of hatred. You hate the people who don't share your fanaticism. It's almost inevitable.

W.W.: What is your definition of toleration?

B.R.: Well, it varies according to the direction of your thinking. Toleration of opinion, if it's really full-blown, consists in not punishing any kind of opinion as long as it doesn't issue in some kind of criminal action.

W.W.: What are the limits of toleration, and when does toleration turn into license and chaos?

B.R.: I think the ordinary liberal answer would be that there should be complete toleration as regards the advocacy of opinions as to what the law ought to be; but there should not be complete toleration for advocacy of acts which remain criminal until the law is changed. To take an illustration, you might, for instance, be in favor of reintroducing capital punishment in a country where it doesn't exist, but you shouldn't be free yourself to assassinate somebody that you thought deserved it.

W.W.: Are you optimistic that people and governments will do the right thing about the H-bomb?

B.R.: Well, there are times when I'm optimistic and times when I'm not. I don't think anybody can tell how much sense governments will have. One hopes, of course, that in time they will begin to understand the problems they deal with.

THE FUTURE OF HUMANKIND

W.W.: Can we turn now to more cheerful things?

B.R.: Well, I should say that the first thing that is needed is a realization that the evils of the world, including the evils which formerly could not possibly have been prevented, can now be prevented. They continue to exist only because people have passions in their souls which are evil and which make them unwilling to take the steps to make other people

happy. I think the whole trouble in the modern world, given the powers of modern technique, lies in the individual psychology, in the individual person's bad passions. If that were realized, and if it were realized further that to be happy in a modern, closely integrated world, you have to put up with your neighbor also being happy, however much you may hate him. I think if those things were realized, you could get a world far happier than any that has ever existed before.

W.W.: What sort of things do you think you could push away if your people direct their passions in the sort of way you're suggesting?

B.R.: Well, first of all, war. Second, poverty. In the old days, poverty was unavoidable for the majority of the population. Nowadays it isn't. If the

world chose, it could, within forty years, abolish poverty. Illness, of course, has been enormously diminished and could be diminished still further. There is no reason why people should be unable to have periods of sheer enjoyment frequently.

W.W.: Well, we're now talking really about the creation of positive good. What other positive good can be produced by man, do you think, in the future?

B.R.: I think a great deal depends on education. I think in education you will have to stress that humankind is one family with common interests. That therefore cooperation is more important than competition, and that to love your neighbor is not only a moral duty nominally inculcated by the churches, but is also much the wisest

policy from the point of view of your own happiness.

W.W.: What final message would you like to give to future humankind?

B.R.: I should like to say that you have, through your knowledge, powers which humans have never had before. You can use these powers well or you can use them ill. You will use them well if you realize that humankind is all one family and that we can all be happy or we can all be miserable. The time is passed when you could have a happy minority living upon the misery of the great mass. That time is passed. People won't acquiesce in it, and you will have to learn to put up with the knowledge that your neighbor is also happy, if you want to be happy yourself. I think, if people are

wisely educated, they will have a more expansive nature and will find no difficulty in allowing the happiness of others as a necessary condition of their own. Sometimes in a vision, I see a world of happy human beings, all vigorous, all intelligent, none of them oppressing, none of them oppressed. A world of human beings aware that their common interests outweigh those in which they compete, striving toward those really splendid possibilities that the human intellect and the human imagination make possible. Such a world as I was speaking of can exist if everyone chooses that it should. And if it does exist—if it does come to exist—we shall have a world very much more glorious, very much more splendid, more happy, more full of imagination and happy emotions, than any world that the world has ever known before. ✽

Bertrand Russell is clearly one of the great secular humanists of the twentieth century. Few philosophers have placed greater emphasis upon, and been more personally devoted to, the ideals of love and knowledge. We should remember our great heroes and, therefore, I most welcome the "Bertrand Russell Speaks" interview.

I only wish to take exception to a statement made in the opening paragraph of the introduction. Strictly speaking, Russell devoted his life to the pursuit of truth and not "the pursuit of scientific, philosophic, and moral truth." He did not believe that there were different kinds of truth. He certainly did not hold, as the interview itself reveals, that philosophic truth differs from scientific truth. What makes philosophy different is not that it has a different way of truth but that it addresses the larger and more important questions and believes that, even where exact knowledge is not yet possible, greater understanding is. . . .

Marvin Kohl
Fredonia, NY

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A comment on *The Humanist's*
introduction to *The BBC*
Interviews ----->
(*The Humanist*, Jan/Feb 1983)

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There is also another collection of BBC Interviews. The interviewer is John Freeman. An audio cassette of these is available from the BRS Library, Item 228. A transcript is included in *The Future of Science* (NY:Philosophical Library, 1959), reproduced in RSN46-10.

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

Audio cassettes to lend:

Speeches

- 200 Nobel Prize Acceptance Speech. 1950
- 201 "Man's Peril". BBC Broadcast. 1954
- 202 Russell-Einstein Manifesto. 1955
- 203 "Address to the CND". 1959
- 204 "Appeal to the American Conscience". 1966

Interviews, debates

- 225 "Is Security Increasing?". NBC Broadcast. 1939
- 226 Russell-Copleston Debate on the Existence of God. BBC 1949
- 227 "Bertrand Russell". Romney Wheeler Interview. NBC 1952
- 228 "Face to Face". John Freeman Interview BBC Broadcast. 1959
- 229 "Bertrand Russell Speaking". Interviews by Woodrow Wyatt. Russell discusses philosophy, taboo morality, religion, and fanaticism. 1959
- 230 Woodrow Wyatt Interviews. Russell discusses the role of the individual, happiness, power, and the future of mankind. 1959
- 231 "Close-Up". Elaine Grand Interview. CBC Broadcast. 1959
- 232 "Speaking Personally: Bertrand Russell". John Chandos Interview. 1961
- 233 David Susskind Interview. 1962
- 234 "On Nuclear Morality". 1962
- 235 Interview on Vietnam. CBC Broadcast. 1965

Lectures, broadcasts

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

Documentaries

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

Annual meeting papers

- 300 "Bertrand Russell on Israel" by Harry Ruja. 1979
- 301 "Bertie and Litigation" by Lester Denonn. 1979
- 302 "Psychotherapy and Bertrand Russell" by Albert Ellis. 1979
- 303 "Bertrand Russell's Response to Marx" by Jack Pitt. 1979
- 304 Katharine Tait Reminiscences about her father. 1979
- 305 Presentation of Russell Society Award to Paul Arthur Schilpp. 1980
- 306 "The Primary Good" by Marvin Kohl. (incomplete) 1987
- 307 "Bertrand Russell on Education" by Michael Rockler. 1987
- 308 "Bertrand Russell on Ethics, Sex, and Marriage". (incomplete) 1987
- 309 "Bertrand Russell's World View" by Paolo Dao. 1987
- 310 "Bertrand Russell on Impulse: Critique of John Lewis" by Chandrakala Padia. 1987
- 311 "Bertrand Russell and the Greeks" by John Lenz. 1987
- 312 "Bertrand Russell and the Scientific Spirit" by Sam Labson. 1987

Cassettes may be borrowed for \$1.00 per tape.

Recent acquisitions:

- "Is Security Increasing?" Audiocassette of radio discussion with Russell, Walter Laves and Albert Hart. The University of Chicago Roundtable, Jan. 15, 1939. 30 min. Purchased with a donation from Jerold Harter.
- "Terms and Propositions in Russell's Principles of Mathematics" by Leonard Linsky. Offprint. Donated by the author.
- "An Annotated Bibliography of Some of the Principal Writings of Bertrand Russell on Education" by Joe Park. Offprint. Donated by the author.
- The Spinozistic Ethics of Bertrand Russell by Kenneth Blackwell. Donated by the author.
- "The Russell-Hook Debates of 1958: Arguments from the Extremes on Nuclear War and the Soviet Union" by William Gay. Paper read at the 2nd National Conference of Concerned Philosophers for Peace. Donated by the author.

Misc:

The Society needs a reviewer for Savage and Wade's Rereading Russell: Essays in Bertrand Russell's Metaphysics and Epistemology. There is no deadline. Review copies remain the property of the Society, and are only available for loan after a review has been published in the NEWS. Watch for Justin Leiber's review of Language, Mind and Matter, 1919-1926 in a forthcoming issue.

* Can anyone cite the source of this quotation, attributed to Russell?

"It is impossible to be an optimist if you were born around 1914."

Please send your response to Shari Haber, Metropolitan Cooperative Library, System Headquarters, 2235 N. Lake Ave., Suite 106, Altadena, CA 91001.

New book:

A reviewer is needed for the recently published Bertrand Russell's Dialogue with His Contemporaries by Elizabeth Eames. The work is an exploration of the development of Russell's philosophy with ten of his contemporaries: Bradley, Joachim, Moore, Frege, Meinong, Whitehead, Wittgenstein, Schiller, James, and Dewey. Southern Illinois University Press, 288 pages, \$34.95.

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STATISTICS

298 paid-up members on 10/28/89. We're bound to have well over 300 members before year is over, a new record. Help keep us in position to continue to grow: *renew your membership now*. That will help prevent the year-end slump. Send your renewal dues *today*. Please don't put it off. Now's the time to do it. That's right; right now. OK?

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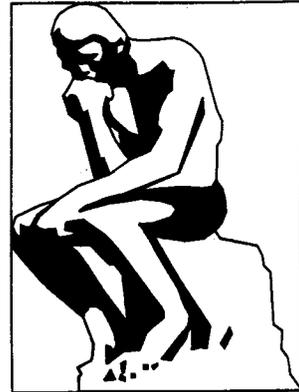
BRS LOCAL CHAPTERS

The BRS Chapter at McMaster met on 9/15/89, and heard a talk by Bansrajh Mattai, titled *Education And The Emotions, The relevance of the Russellian perspective.*

Dr. Mattai did his early work in Bertrand Russell's philosophy of education and completed a Ph.D. at the University of Southampton with a dissertation on *Bertrand Russell's Educational Thought: A Critique.*

He is now teaching in the Sociology Department of Joliet Junior College, Illinois.

The meeting also discussed plans for organizing the annual meeting of the Bertrand Russell Society, Inc., to be held at McMaster on June 23-25, 1990. The theme for submission of papers is *Illusion vs. Reality: Education and Religion.*



OTHER ORGANIZATIONS

- (37) Freethinkers' Society, Inc. has sent us its 4-page newsletter, *International Freethinker*, Vol 1, No. 2. The Society is "allied with other societies with compatible goals. Foremost among these is THE TRUTH SEEKER...first published in 1873." It quotes President John Adams saying: "This would be the best of all possible worlds if there were no religion in it." For more information: P.O.Box 2832, San Diego, CA 92112.
- (38) NACH, *The North American Committee for Humanism*, holds its Fourth Annual Humanist Weekend...in conjunction with the *Bragg Symposium* ...in Kansas City, MO, November 17-19, 1989. The principle speakers: Paul Kurtz, Donald Kaul, and William Jones. The theme: *Humanist Ethics, what makes them different?* The site: All Souls Unitarian Church, 4500 Warwick, Kansas City, MO 64111. For information: 816-444-2283.
- (39) NECLC, the *National Emergency Civil Liberties Committee*, announces its Bill of Rights Dinner, on Friday, December 1, 1989, 7 pm, at the Sheraton Centre Hotel, NYC. Its Tom Paine Award will go to Congressman Barney Frank (in 1962 it went to BR), and the Clark Foreman Memorial Award goes to The Chaney-Goodman-Schwerner Coalition. Reservations \$75 per person. NECLC, 175 Fifth Avenue, NY NY 10010.
- (40) FFRF, *Freedom From Religion Foundation*, as written up in *The Atlanta Constitution*, October 6, 1989, p. C1:

Atheists Gather to Keep Faith With Each Other

By Gayle White
Staff Writer

Their T-shirts proclaim, "Blasphemy Is a Victimless Crime," their songs ring out with the words, "I don't need Jesus," and in tones reminiscent of camp-meeting testimonials, they describe their "deconversion" experiences.

Atheists and agnostics from across the country are gathering in Atlanta this weekend for the annual convention of the Freedom From Religion Foundation.

The organization, founded in Madison, Wis., in 1978, has two purposes: to further the cause of separation of church and state and to educate the

public about non-theistic thought.

The convention gives members a chance for fellowship and exchange of information. It also gives them a chance to buy "Reason's Greetings" cards to mail out in December, "Freethinker" bumper stickers, and coffee mugs bearing pictures and quotations of famous atheists and agnostics.

Foundation members are not hostile to God, said Tom Malone, Southeast region vice president and head of the local chapter. "How can you be hostile to something that doesn't exist?"

The foundation does not attempt to pull people away from the church.

ATHEISTS Continued on C4



Doug Jager

We'll print the rest of this fine story in our next issue. It needs a full page, and we've run out of space.

HAVE YOU MAILED YOUR RENEWAL DUES?

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THAT YOU MAIL YOUR RENEWAL DUES

AT THE EARLIEST OPPORTUNITY

WHICH IS PROBABLY TODAY

RUSSELL SOCIETY NEWS

No. 65

February 1990

ANNUAL MEETING (1990)

- (1) June 22-24 at The Russell Archives. The Bertrand Russell Archives at McMaster University, Hamilton, Ontario, Canada is the handsome site of the BRS's 1990 Annual Meeting. We repeat what BRS President Michael Rockler said in the previous newsletter:

It is a sad fact that most members have never attended an Annual Meeting. That's a pity because attending a meeting and meeting fellow members is a very satisfying experience, quite aside from the fact that you see an interesting program and learn more about BR.

I know that -- alas! -- it can be expensive to attend a meeting. But if you cannot afford to attend a meeting every year, perhaps you can afford it once in a while, and if so, 1990 is a good year to do it...because the Archives are a special place. There you can see not only books, including BR's own personal collection of books, but also manuscripts, letters, pictures and posters...and meet Archivist Ken Blackwell and his Archives colleagues. BR's own personal desk (and chair), the one on which he did much of his writing, is there. You can also hear BR talk, on tape; there's a large library of tapes to choose from.

The program for the weekend includes a tour of the Archives; a talk by Michael Rockler, *Bertrand Russell and Education: Katharine Tait's Critique*; a Marvin Kohl workshop, *Russell's Theory of Rational Love*; a Don Jackanicz discussion, *Religion and Science*; Tim Madigan on *Russell and Dewey on Education: Similarities and Differences*; Thom Weidlich on *The Bertrand Russell/City College Case: 1940*; a talk by Louis Greenspan at the Saturday Night Banquet; *A History of the Bertrand Russell Society* by Lee Eisler; and a Red Hackle Hour before the Banquet.

There is a single, all-inclusive charge for all of this. It includes the registration fee; lodging Friday and Saturday nights in Wallingford Hall, an excellent McMaster Residence; all meals, from the Friday evening meal through Sunday morning breakfast, including the Saturday Night Banquet. The per person charge for double occupancy is \$110 Canadian; for single occupancy, \$125 Canadian. A U.S. Post Office money order for \$125 Canadian was \$108.76 US (on 1/29/90). A Pennsylvania bank wanted \$128.96 US for the equivalent.

We urge you to register immediately. This will help the McMaster planners. Please send \$110 or \$125 Canadian to THE BERTRAND RUSSELL ARCHIVES, Mills Memorial Library, McMaster University, Hamilton, Ontario, Canada L8S 4L6. Remember, the cheapest way to send money to Canada is by US Post Office Money Order.

Use the Registration Form on the blue top sheet of this newsletter. Thanks!

The May newsletter will provide certain specifics, such as how to head for McMaster (from anywhere), and where to check in on arrival, etc.

See you there!

- (2) Marvin Kohl's Workshop on *Russell's Theory of Rational Love* will meet Saturday, June 23rd, at 3:30 pm. Participants and suggestions are welcome. The topic: What is love, and can we (collectively or individually) determine what is worthy or most worthy of being loved?

Basic reading: *What I Believe* (1925), Section II, *The Good Life*. in *The Basic Writings of Bertrand Russell*, Egner and Denonn, eds. NY: Simon & Schuster, 1967. 371-375. You are strongly urged to read this in advance.

Other suggested readings:

- . Robert Brown, *Analyzing Love*. Cambridge: Cambridge University Press, 1987.
- . Marvin Kohl, *Brink, Russell and Rational Love*. RSN64-6.
- . Robert J. Sternberg, *Liking vs. Loving*. *Psychological Bulletin* 102:3 (1987), 331-345.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

*Russell Society News, a quarterly. Lee Eisler, Editor, 1664 Pleasant View Road, Coopersburg, PA 18036
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BY BERTRAND RUSSELL

(4) From *I Believe*, Clifton Fadiman, ed., NY:Simon & Schuster, 1939, pp. 409-412, with thanks to TOH STANLEY:


Bertrand Russell

NOTHING that has happened in the world since the first appearance of *Living Philosophies* has caused me to alter any of my beliefs, but some events have led to a change of emphasis. In ordinary life we do not have to proclaim vigorously that two and two are four, because we do not find it questioned; but if important governments put people to death for asserting it, we might have to devote time to the multiplication table which otherwise might be better employed. So it is at the present time. It had seemed, to my generation, that certain principles were definitely accepted in politics, e.g., that Jews and Christians should have the same social and political rights; that a man should not be deprived of life or liberty except by due process of law; and that there should be freedom of opinion except in so far as some interference might be necessary in time of actual war.

These principles, in whole or part, are now rejected by the governments of Germany, Italy, Russia, India, and Japan, not to mention many smaller countries. Those who disapprove of their rejection in one case very often approve of it in another. Communists are shocked by the tyranny in Fascist countries, but think it quite right that Stalin should be able to execute his colleagues whenever the humor seizes him. Fascists are horrified by the sufferings of Russian kulaks, but think that Jews deserve no mercy. The world grows more and more fierce, and fewer and fewer people object to atrocities committed by their own party.

In these circumstances, those of us who still believe in tolerance and democracy are told that we are condemning ourselves to futility, since victory must go either to the Fascists or to the Communists. I think this point of view quite unhistorical, but in any case I could not accept it.

To begin with the historical argument. For a time, the Western world was divided between the followers of Luther and the followers of Loyola; all governments were on one side or the other, fierce wars were fought, and the few who, like Erasmus, remained neutral might have been thought negligible. But after about a hundred years of slaughter without victory to either side, people got tired of the whole business and just stopped. To us, in retrospect, there seems very little to choose between persecuting Protestants and persecuting Catholics: we should divide the world of the seventeenth century into fanatics and sensible people, putting the opposing fanaticisms together as analogous follies. So, in retrospect, will Communism and Fascism appear. The ultimate victory is never to the fanatic, because he tries to keep men's emotions in a state of tension which the great majority, in the long run, find unbearable. The eighteenth century—the age of reason—was a period of relaxation after

the excitements of the wars of religion. So, I doubt not, the modern wars of ideologies will be succeeded by another age of reason, in which, once more, people will not be willing to persecute in the name of beliefs for which there is no evidence.

Fascism and Communism, when analyzed psychologically, are seen to be extraordinarily similar. They are both creeds by which ambitious politicians seek to concentrate in their own persons the power that has hitherto been divided between politicians and capitalists. Of course they have their differing ideologies. But an ideology is merely the politician's weapon; it is to him what the rifle is to the soldier. This is still true, psychologically, even if the politician is taken in by his own eloquence. The technique of both parties is the same: first, to persuade a minority by an ideology which appeals to hate; then, by some trick, to confine military power to this minority; and finally, to establish a tyranny. The method, so far as the modern world is concerned, was invented by Cromwell.

The defects of the method are obvious. Since it appeals to hate, it involves, internally, cruelty and suppression of every kind of freedom, and externally, a vehement reaction of fear and preparation for war. Owing to its revivalist technique, its success, like that of analogous religious movements in the past, cannot be more than temporary; before long, enthusiasm gives place to corruption, and zeal degenerates into the activities of spies and informers. The ruler, terrified of assassination and palace revolutions, is the prisoner of his own secret service; everyone else comes to know that the road to success is to denounce relations and friends for imaginary conspiracies. There is nothing new about all this; it may be studied in the pages of Tacitus as well as in recent accounts of Russia.

It is a great misfortune that so many radicals should have persuaded themselves that the millennium is to be reached along such a road, and should have closed their eyes to the similarity of different brands of totalitarian states. The mentality produced by the Great War has encouraged an excessive belief in what can be achieved by violence, without the concurrence of the populations concerned; and at the same time impoverishment has stimulated the desire to find an enemy to whom misfortunes may be attributed. The cure for the crisis due to the Great War is thought to be a still greater war; all the disillusionments of idealists at Versailles and after are forgotten. In this there is no wisdom. It is not by violence and cruelty and despotism that the happiness of mankind is to be secured. In 1914 the world started along a wrong road, which it is still traversing, faster and faster the longer the end of the journey remains out of sight. Perhaps the blind alley will have to be followed to the very end, as in the wars of religion, before men discover that it leads nowhere. But in the meantime those who retain the use of reason should not encourage the frantic stampede toward disaster.

BR ON WORLD GOVERNMENT

(5) *Why should we bother thinking about world government?*

It may be thought needlessly Utopian to consider world government, since it remains totally impossible so long as the East-West tension continues. It is, however, an urgent problem, since, unless it is solved within the next generation, it is unlikely that the human race will survive. A statement of this sort is found annoying, because people do not like changing their mental habits, and hating certain foreign nations is one of the most deeply ingrained of these habits.

It does not, of course, present itself in this way to their minds. What presents itself consciously is a quick conviction that any unusual thought is absurd. The conviction is so quick and firm that they never look to see whether it has a rational basis. I think, however, that anybody who can resist this unreasoning impulse must perceive that the survival of the human race depends upon the abolition of war, and that war can only be abolished by the establishment of a world government. (*Fact and Fiction* 1961 Simon & Schuster pp. 99-100)

What powers would a world government need?

Primarily those involving peace and war. It would need a monopoly of all the more important weapons of war. It would need the right to revise treaties between nations, and to refuse to recognize any treaty to which it would not give assent. It would need a firm determination to make war upon any nation which rebelled against its authority or committed a hostile aggression against any other nation.

But it would not need to control nations as regards their internal economic development, as regards their education or their religious institutions, or any of the matters that could rightly be regarded as internal. (Italics added.)

What, in fact, it should take away from a nation is what has long ago been taken away from an individual -- namely, the right to kill. Individual citizens, unless they are gangsters, do not feel their liberty unduly hampered by the fact that they cannot shoot their neighbor whenever he plays the piano too loudly.

Individual nations ought to learn that a similar limitation upon their liberty is equally unobjectionable. They ought to be content with liberty to control their own affairs, and not demand the opportunity to shoot foreigners whenever the whim takes them. It is this opportunity of which a world government would have to deprive them. But it need not deprive them of any liberty that a decent person could desire. (*Fact and Fiction* 1961 Simon & Schuster pp.100-101)

What are the prospects for world government in the near future?

Attempts to form new groups by purely voluntary co-operation usually fail, because whatever government is constituted for such groups does not command traditional respect, and is not likely to be allowed enough power to enforce respect.

The most important application of this principle in the present day is to world government.

For the prevention of war, the existence of a single Government for the whole planet is indispensable. But a federal Government formed by mutual agreement, as the League of Nations and the United Nations were formed, is sure to be weak, because the constituent nations will feel as the barons felt in the Middle Ages, that anarchy is better than loss of independence.

And just as the substitution of orderly government for anarchy in the Middle Ages depended upon the victory of the royal power, so the substitution of order for anarchy in international relations, if it comes about, will come about through the superior power of some one nation or group of nations. And only after such a single Government has been constituted will it be possible for the evolution towards a democratic form of international government to begin.

This view, which I have held for the last thirty years, encounters vehement opposition from all people of liberal outlook, and also from all nationalists of whatever nation. I agree, of course, that it would be far better to have an international Government constituted by agreement, but I am quite convinced that the love of national independence is too strong for such a Government to have effective power.

When a single Government for the world, embodying the military supremacy of some nation or group of nations, has been in power for a century or so, it will begin to command that degree of respect that will make it possible to base its power upon law and sentiment rather than on force, and when that happens, the international Government can become democratic.

I do not say that this is a pleasant prospect; what I do say is that men's anarchic impulses are so strong as to be incapable of yielding in the first place to anything but superior force. This would not be the case if men were more rational, or less filled with hatred and fear.

But so long as the present type of national sentiment persists, any attempt to establish a really vigorous international Government would be countered by an irresistible propaganda: "Would you rather live as slaves than die as free men?" the champions of national independence would ask. In every nation in which there was a good hope of not dying, but living, as free men, this rhetorical question would be answered by a general shout in favor of dying for freedom.

I do not say that there is no hope of a better method of ending the international anarchy; what I do say is that there is no hope of this unless and until individuals are much changed from what they are now. It will be necessary that individuals shall have less feeling of hostility and fear towards other individuals, more hope of security as regards their own lives, and a far more vivid realization that, in the world which modern technique has created, the need of world-wide co-operation is absolute, if mankind is to survive. Can a leopard change his spots? I believe that he can, but if not, terrible calamities must befall him.

(*New Hopes for a Changing World* 1951 Simon & Schuster pp.72-73)

...

BR's views on nuclear war -- which assume that nuclear war would destroy all life on earth -- are being called "extreme" by some. William C. Gay's paper *The Russell Hook Debates of 1958: Arguments from the Extremes on Nuclear War and the Soviet Union* was presented at the October 1989 meeting of *Concerned Philosophers for Peace*. In it Gay says:

I will focus on Russell's tendency to argue from the extreme premise that nuclear war could destroy all life and on Hook's tendency to argue from the other extreme premise that communism could destroy all freedom.

Is BR's view "extreme"? No one can know for certain whether a nuclear war would extinguish all life on earth. Maybe it would, maybe it wouldn't. If you assume that life would survive a nuclear war -- then if nuclear war occurs, and it turns out you were mistaken, nothing alive would be left. But if you make the other assumption, that life would not survive a nuclear war, then you become aware of the crucial importance of preventing war...and if you succeed, life can continue.

It is therefore prudent to assume the worst. BR, in assuming the worst, is in fact acting prudently.

Add to this BR's feeling that nuclear war was inevitable. As a student of history, BR believed that any horrible act that could occur, sooner or later would occur. No atrocity has ever failed to occur when the means of performing it were available. Man's inhumanity to man has always been limited by his means. Hitler killed millions of Jews and others; he had the means of doing so. He would surely have killed all the inhabitants of Churchill's England -- the only country that stood up to Hitler at the time, and fought him -- if he had had the means...if he had had A-Bombs.

At present, thousands of nuclear missiles are aimed at the adversary from both sides of the Iron Curtain. The means of fighting a nuclear war clearly existed in BR's day (and still exist today).

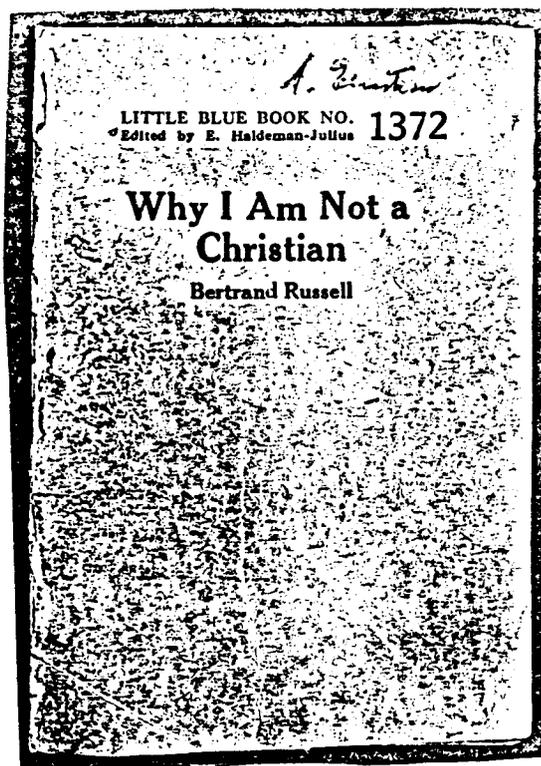
An interviewer told BR that some thought he was being "fanatical" in his views about the likelihood of nuclear war. BR's response was: "It is hard not to be fanatical. The issue is so large."

[Can someone supply the quotation (and source) in which BR says that any folly that could occur would occur? Ditto, BR's response to the interviewer. The Gay paper is in the RS Library.]

BR APPRECIATED

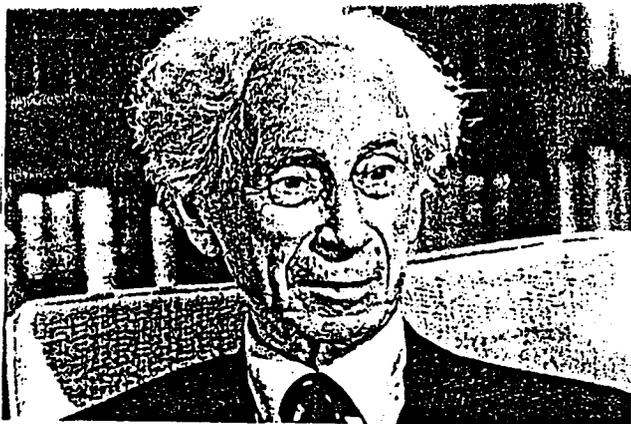
(6)

This is Albert Einstein's personal copy of *Why I Am Not A Christian*. Note -----> his signature in the upper right corner. Thank you, AL SECKEL.



BR INTERVIEWED

- (7) CBS Interview, See It Now (3/22/55). From *See It Now*, Murrow and Friendly, eds. NY: Simon & Schuster, 1955. Thank you, TOM STANLEY.



MURROW: Lord Bertrand Russell is a scientist, a philosopher, and an author. He won the Nobel prize for literature at the age of seventy-nine. He is now eighty-three. He lives at 41 Queens Road, Richmond, Surrey, and it was here that Howard Smith interviewed him.

SMITH: Well, Lord Russell, we've been talking a great deal about America's faults. Are there any British faults that make—that make relations difficult?

LORD RUSSELL: I think the British have very grave faults. I don't think they're political. I think they are more social. I am constantly really shocked by the impolite things that English people, in talk, will say about and to Americans—things that really make me blush, because they are so unjust. And I think they ought to learn the ordinary courtesies of life in dealing with Americans, which they don't seem to have at present, and I think that's been a very great source of trouble—very great.

SMITH: Well, Lord Russell, there seems to have been an unusual amount of friction between America and Great Britain just in the past year. What do you feel is wrong?

LORD RUSSELL: Well, the fundamental cause of the friction between England and America is a difference of view as to policy, especially, I think, in the East. The English have a more cautious approach to Eastern questions, we think, than you seem to have. We're more afraid of war and less persuaded of the justice of certain causes which appear just to America. I notice that Attlee said quite emphatically and without reservation that the Chinese Communist government ought to have Formosa. I think that is a view which is very general in England and hardly anybody holds it in America. It's a very great difference, and of course, there goes with that another difference which is: most English people who know anything about China consider that Chiang Kai-shek is a ruffian, a totalitarian, a bad man altogether, and not the sort of man that one wants to support. And also they think that Americans are quite mistaken in supposing that if Chiang Kai-shek, with the help of America, were to invade China, large parts of the Chinese population would come over to support him. Because they remember that Chiang Kai-shek was beaten because his troops deserted to the Communists. That was before the Communists had power to make them do so.

SMITH: Well, what about America's general attitude toward world affairs? Could you make any suggestion as to how we might develop our attitude?

LORD RUSSELL: Well, in Europe, I don't think I have much criticism of the American attitude. I think, as far as European affairs go, I am pretty much in agreement with it. It's—it's almost entirely as regards Asia that I don't agree. Not that I like the Communist regimes. I don't. I don't like them at all. But I don't think it's the duty of the West to go crusading against any regime it doesn't happen to like. That's altogether too serious. I think, of course, in your internal, national affairs, the will of the country is supreme, and if the country wants something, that happens, and you get the habit of thinking the will of the country is supreme. Now, in international affairs, that is not so. You meet the will of other countries and there has to be give and take, and you haven't the habit of give and take in politics in the same way, I think, that you would have after long experience. You don't—you feel as though you are giving away a principle when you concede things to the other party; whereas it's in the very essence of negotiation.

SMITH: Can you suggest any practical steps we might take to improve relations and to strengthen the Western Alliance morally?

LORD RUSSELL: I think that one of the things I should most wish to see is that there should be no more of this purging of libraries and purging of professors, and no longer the attempt to impose upon the public, by authority and misinformation, a false view about a great many important world problems; and that it should no longer be thought that a man who brings forward some fact that the authorities would like to have kept dark is necessarily disloyal. I think that is one of the main sources of trouble. Undoubtedly, the harshness in America toward people who are thought to be Communist sympathizers is a thing which has shocked English opinion—and, I expect, continental opinion too. The kind of thing that has been associated with McCarthy—but it isn't by any means confined to him. I think what has defeated McCarthy is the fact that other people have taken up his policy, and so I don't see that, from a public point of view, there's very much gained.

SMITH: Yes.

LORD RUSSELL: I don't think it's very much better. Now, this habit of investigating anybody who works for government—so minutely—makes scientists shy off from government work, and is almost certain to be a very great impediment to atomic research in America, and actually to make the whole business of atomic weapons not nearly so effective as it would be if there was less.

SMITH: Do you draw any hope from such things as the Supreme Court decision against segregation in American schools?

LORD RUSSELL: Yes. I think that's a very good thing indeed. And I should like to say here, generally, that I find no criticism whatever of the federal judiciary in America, which I think is very good indeed. Its decisions seem to be sound and liberal and wise.

SMITH: Well, which do you think is the greater menace in the world today, Lord Russell: Communism, or the problems that arise due to the awakening of what are called the backward peoples in Asia and Africa?

LORD RUSSELL: Well, they are virtually the same problem because—the—certainly the awakening of Asia's a thing going like a prairie fire. The Communists have made themselves the protagonists of the—the people of Asia, and they will be the protagonists of the people in Africa as soon as there is much doing there, and that is a very grave danger. But at the same time, I think that we, the Western nations, are very much to blame for not having done the things which ought to have been done—such as land reform, for instance, which ought to have been done long ago, and which we've left for the Communists to do.

SMITH: Well, do you feel then that we have a good chance of leading the Western Alliance along constructive paths?

LORD RUSSELL: Well, nobody else has—that's quite certain. I mean—

[LORD RUSSELL LAUGHS] it's got to be you or nobody.

SMITH: I think a great many Americans doubt the validity of a policy of peaceful coexistence with the Russians. Do you feel that it is possible?

LORD RUSSELL: I think there are only two possibilities: coexistence and coextinction. If you're not going to find a way of coexisting, the human race will cease to exist. That's in view of modern armaments. And I think we've got to coexist. I think the Russians have got to realize that, and we have got to realize it. I am perfectly aware that we shan't get the Russians to realize it unless we have very powerful armaments. We must have sufficiently powerful armaments to make the Russians think a war is not worth while. That, I think, is obvious. I am not at all inclined to urge disarmament at the present time—not at all. But I do think we have got to realize, ourselves, and we have got to get the Russians to realize, that if there is a war, neither side will get any single thing that it wants. Nothing. The Russians won't get world empire. We shan't get security. What you would get is masses of corpses and an extinction of the human race. And that's not what anybody wants—so that we've got to learn to coexist somehow.

(8)

BR'S BIRTHDAY

Wrong date. BR's birthday is May 18th, not May 17th as we wrongly reported (RSN64-3). Our knowledgeable colleagues, Archivist KEN BLACKWELL and Librarian TOM STANLEY, noted the error. Ken sent this confirming evidence:

B 10401

CERTIFIED COPY of an Entry in a REGISTER of BIRTHS,
(6 & 7 Wm. IV., cap. 86.)



Given at the GENERAL REGISTER OFFICE,
SOMERSET HOUSE, LONDON.

SUPERINTENDENT REGISTRAR'S DISTRICT <u>Monmouth</u>										
18 <u>72</u> BIRTHS in the District of <u>Trelleck</u> in the County of <u>Monmouth</u>										
No.	When and where Born.	Name, if any.	Sex.	Name and Surname of Father.	Name and Maiden Surname of Mother.	Rank or Profession of Father.	Signature, Description, and Residence of Informant.	When Registered.	Signature of Registrar.	Baptismal Name, if added after Registration of Birth.
178	<u>Eighteenth May 1872</u> <u>Trelleck</u>	<u>Bertrand Boy</u>		<u>John Russell</u>	<u>Katharine Louisa Russell formerly Stanley</u>	<u>Viscount</u>	<u>Amberley Father Trelleck</u>	<u>Third June 1872</u>	<u>William Farmer Registrar</u>	

CERTIFIED to be a true Copy of an Entry in the Certified Copy of a Register of Births in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 8th day of October 1889

By the Act of 6 & 7 William IV., c. 86, sec. 36, it is enacted, "That the Registrar-General shall cause to be made a Seal of the said Register Office and the Registrar-General shall cause to be sealed or stamped therewith all Certified Copies of Entries given in the said Office; and all Certified Copies of Entries, purporting to be Sealed or Stamped with the Seal of the said Register Office, shall be received as evidence of the Birth, Death, or Marriage, to which the same relate, without any further or other proof of such Entry; and no Certified Copy purporting to be given in the said Office shall be of any force or effect which is not Sealed or Stamped as aforesaid."

By sec. 37 of the same Act it is enacted that, "for every general search of the Indexes shall be paid the sum of ten shillings, and for every particular search the sum of one shilling, and for every Certified Copy the sum of six shillings and sixpence;" exclusive of Inland Revenue Stamp (32 & 33 Vict., c. 37) of one penny.

The Act 24 & 25 Vict., c. 26, sec. 36, enacts that whoever shall unlawfully destroy, deface, or injure, or cause or permit to be destroyed, defaced, or injured, any Register of Births, Baptisms, Marriages, Deaths, or Burials, or any part thereof, or shall forge or fraudulently alter, in any such Register, any Entry relating to any Birth, Baptism, Marriage, Death, or Burial, or any Certified Copy of such Register or of any part thereof, or shall forge or counterfeit the Seal of or belonging to any Register Office, or shall offer, utter, dispose of, or put off any such Register, Entry, Certified Copy, Certificate, or Seal, knowing the same to be false, forged, or altered, shall be guilty of Felony, and be liable to Penal Servitude, or to Imprisonment with Hard Labour.



How should we take notice of BR's Birthday? With firecrackers? Roman candles? Dancing in the streets? LINDA EGGENDORF offers this suggestion:

On BR's birthday, members in areas where there are more than just a couple of members should arrange to meet for dinner at an agreed-on restaurant. They can arrange ahead of time to have a cake with candles come from the kitchen at dessert-time. All can raise their glasses in a toast to the memory of the man who said, "The good life is one inspired by love and guided by knowledge." Someone may be given the honor of blowing out the candles...or all can join together in one great super-puff. How many candles on the cake? Many small ones forming the letters B R? As you wish.

Thanks, Linda!

Those of you who attend May 18th BR Birthday Dinners, please let us know about it. (Newsletter address on Page 1, bottom.)

BR QUOTED

(9) From *The Physician and Sports Medicine* (January 88).

George Sheehan, MD

Pursuing Happiness



Man is an animal," wrote Bertrand Russell, "and his happiness depends on his physiology more than he likes to think." Health comes first. Of course, we look to a fundamental state free of disease—or, at the least, free of disease that limits our daily activities.

Happiness, however, connotes more than this neutral status. Russell thought that the trained body was important. "Unhappy businessmen," he stated, "would increase their happiness more by walking 6 miles every day than by any conceivable change in philosophy."

Walking 6 miles a day is quite likely to change one's philosophy as well. Thousands of walkers—and runners, swimmers, and cyclists—will attest to a new sense of life's meaning arrived at during their physical activity. The mind, as well as the body, is in motion.

Russell thought it was impossible to be happy without physical activity, as well as mental. But such activity, he suggested, should be agreeable. It also should be directed to a desired end, and not be contrary to our impulses. "A dog will pursue rabbits to the point of complete exhaustion and be happy the whole time. But if you put a dog on a treadmill, it would not be happy because it is not engaged in a natural activity."

Columnist Sheehan is a cardiologist in Red Bank, New Jersey.

I am an observer of happy dogs. Daily, I see numbers of them walking with their owners on the boardwalk and grass in front of our beach house. They are a curious lot, constantly in motion and exploring the world around them. At times they engage in play, chasing thrown sticks or pursuing frisbees. One characteristic is immediately evident: Dogs are very serious when having fun. They may wag their tails, but they are totally concentrated on what is about to happen.

Play is just as important to us as it is to dogs. Some things we do with our bodies should be done merely because they are fun—not because they serve some serious purpose. If we are not performing some activity that is enjoyable on its own account, we should look for something that is. We may not find an activity as natural to us as hunting is to a dog, but we can come quite close.

"When things are bad," observed Russell, "what a person needs is not a new philosophy, but a new regimen—a different diet, or more exercise, or what not." That advice seems simplistic, but it worked for me. I took to the roads in my 45th year and shored up a life that was coming apart.

Regimen was also the key to the Greeks' pursuit of happiness. They believed that self-mastery included mastery of the body. Their education treated the body as equal to the mind and spirit. The ancient Greeks spent time every day in the gymnasium and palaestra engaged in athletic activity.

The key is movement that is play. What we do with our bodies and minds must be an end in itself as well as a means to an end. Man is an animal, as Russell states. Man is a child, too, whose happiness depends more on that psychology than we think.

Our needs are complex. Our goals come from our highest yearnings, but we must recognize our animal instincts and our childhood impulses. Integrating animal, child, and adult is a formidable task. Yet our happiness depends upon it.

What marks happy people, according to Russell, are two qualities: a stable framework built around a central purpose, and play. Our leisure should include physical play of some sort. This need not be sport, although that is the best way to guarantee play. The game, the contest, the race, the competition, are not essential. What is required is the spontaneous expression of the self as body.

Achieving happiness is a large project, but Russell's suggestion makes for a good start. Like Emerson, and Spencer before him, he is saying that if you wish to be a success in this life, you must first be a good animal.

We can be good animals through exercise that is tedious and repetitious. The better way is through play, which is exercise done without realizing it. The secret of the successful 6-mile walk is leaving work, family, cares, and responsibilities behind, and entering a world that is strangely, yet satisfyingly, all your own. **PSM**

QUESTION

(10)

David Meltz asks whether anyone recognizes the following quotation...and if so, is it correct:

The question is not whether you believe God exists, but whether, if He does, He is anyone you would want to be associated with.

David adds: "I thought H. L. Menken said it, but I cannot find a reference. Any help would be appreciated. Thanks"

Please send responses to the newsletter, address on Page 1, bottom.

ASSESSMENTS OF BR

(11) From *The Times of India*, New Delhi (2/9/70). Thank you, HARRY RUJA.

THE SCEPTICAL CRUSADER

Russell's Achievement

By G. L. MEHTA

"I BELIEVE," said Bertrand Russell in his *What I Believe* written when he was fifty-two, "that I shall rot, and nothing of my ego will survive. I am not young and I love life. But I should scorn to shiver with terror at the thought of annihilation."

He thought in the same way when he was seventy-eight. "In an old man who has known human joys and sorrows and has achieved whatever work it was in him to do," he wrote, "the fear of death is somewhat abject and ignoble." The best way to grow old, he felt, is neither to have undue absorption in the past nor cling to youth in the hope of sucking vigour from its vitality, to make your interests gradually wider and more impersonal "until bit by bit the walls of the ego recede and your life becomes increasingly merged in the universal life."

Russell endeavoured all his life to put this precept into practice. When most philosophers—not to speak ordinary men—would have resigned themselves to the evils and ills of the world, murmuring, "after me the deluge," he continued to stand fearlessly for his innermost convictions and protest against man's inhumanity to man.

Russell was the greatest among the philosophers of his day. He was also a social theorist, an ardent reformer and an incomparable literary stylist writing with profundity, clarity and wit. Hardly anyone could equal him in his capacity to elucidate the essence of a question and to answer it with complete intellectual honesty. Einstein once said that Russell was the wisest man he ever met.

Amazing

What was the secret of this man whose originality of thinking equalled his amazing versatility? Herbert Gottschalk, a German biographer, saw two very different facets of Russell's character in constant conflict in his personality. There was on one side, the cool, objective, scientific mind interested in nothing but the pursuit of truth and prepared to let it lead him where it might; and, on the other, the ardent philanthropist deeply conscious of his share of responsibility for social welfare.

Russell himself has revealed in his three volumes of *Autobiography* what actuated and impelled him. On his eightieth birthday, he wrote that his life had been devoted to two different objects, which had all along remained separate and had only been lately united in a single whole. He had wanted, on the one hand, to find out whether anything could be known; and, on the other, to do whatever was possible towards creating a happier world. It was the former which led him to mathematics which he thought would give him "a certainty in the kind of way in which people want religious faith."

From his childhood, Russell was an intellectual rebel refusing to accept axioms and secretly doubting religious precepts. He was bitterly disappointed when he found that geometry started with axioms which had to be taken on trust and could not be proved. When he questioned Euclid's axioms—he started by asking whether two things which are equal to the same thing are equal to one another—his elder brother, Frank, who was teaching him, said in despair, "If we don't accept the axioms, we can't go on."

Most Vital

This is the most vital element in Bertrand Russell's thought—philosophical and social. He refused to accept anything *a priori* and was careful not to allow (as most of us do) his ideas to be influenced by his desires. At Cambridge, which provided a milieu for rational thinking, he challenged mathematical symbolism and logical concepts and blazed a new trail in philosophy. His seminal work in mathematical logic was perhaps the most significant since Aristotle.

Russell cherished reason as the most valuable possession of civilised man. "In all things," he said, "I have made a vow, to follow reason not the instincts, inherited partly from my ancestors and gained gradually by selection, and partly due to my education." Not that he did not recognise the limits of attainable knowledge. But for that reason he was not prepared to accept "deep-rooted prejudices as heaven-sent intuitions."

A sceptical attitude in philosophy as in science was in his case a

source of new ideas. As the poet said:

*There lives more truth in an honest doubt
Believe me, than in half the creeds.*

In his eloquent essay, *A Free Man's Worship* (1903), Russell vowed that a new and enduring faith could be created "only on the firm foundation of despair." An honest scepticism towards traditional values and conventional wisdom need not mean a paralysis of will nor a surrender to pessimism. For Russell it was a stimulus to creative thought and optimism.

Distressed

He was a philosopher of action as well as a theorist. He did not live on Olympian heights. Pity for the suffering of mankind was one of his three governing passions. "Nietzsche despises universal love," he wrote in his *History of Western Philosophy*, "I feel it is the motive power to all that I desire as regards the world." He was deeply distressed by the first world war not because of some abstract principles but because he could not bear to see the maiming and slaughter of young men.

He opposed conscription at the time and was sentenced to six months' imprisonment. His opposition to war was strenuous although he disclaimed that he was a pacifist. Some wars, he thought, were justifiable; however intensely he hated them. The second world war, for instance, was unavoidable if Hitler was not to usher in a new dark age and the western civilisation was not to perish. But after the war, he was intensely concerned over the prospect of the total annihilation of human life on this planet by a nuclear war.

When over seventy-five, he began his campaign against nuclear disarmament. In 1961, nearing eighty, he performed a *dharma* near Whitehall in London and suffered seven days' imprisonment. At eighty-eight, he launched a civic disobedience movement against nuclear arms. Until the very end he did not lose either the intellectual clan of his youth or his moral courage.

Thus, all his life, this man who believed the will to doubt and the duty to question was a crusader—for emancipation of women, against imperialism and racial dis-

crimination, for social justice and freedom of speech, against the brutalities of war and the invention and manufacture of horrible weapons of destruction, and, above all, for peace.

Adventure

Eric Fromm, the distinguished psycho-analyst and sociologist, has observed that for Russell "rational thought is not a quest for certainty but an adventure, an act of self-liberation and of courage which changes the thinker by making him more awake and more alive." He rejected dogmas and nebulousness in thought and everything that violated his reason and conscience in action.

Although an activist in many directions, he did not, except on rare occasions, identify himself with a party or an organisation nor did he pay obeisance to a creed. Life should not be too closely regulated or too methodical, he always contended. Social life demanded organisation and discipline but that was all the more reason why thought should be free—in art, philosophy and science. He believed that "to teach how to live without certainty and yet without being paralysed by hesitation is perhaps the chief thing that philosophy in our age can still do for those who study it."

Bertrand Russell was concerned with the whole spectrum of knowledge and human affairs and made a notable contribution to nearly all of them—mathematics, logic, metaphysics, psychology, social philosophy, theory of education and international politics. He was one of those rare geniuses who, while mastering a branch of knowledge, was never satisfied with working in a limited sphere and always sought to come to grips with problems of individual and collective life.

Knowing the tragic destiny of man and the ultimate futility of all human endeavour, Russell always acted with a spirit of resignation. And though his life lacked in some measure the virtue of self-control, it was one of personal involvement in causes which he cherished. He was indifferent to public obloquy and ready to suffer. His scepticism always concealed a deeper faith—faith in man's capacity to create his own paradise through knowledge and love.

BRS PROJECT

- (12) A Bertrand Russell Calendar: Wouldn't you like to see one? Here's what one might be like:

11 x 8.5-inch pages. 12 pages, one for each month, plus a cover. Pages hinged together, so that when the calendar is in use, say, on a wall, you would see two 11 x 8.5-inch pages, one above the other.

The lower page would have the days of one month in boxes, as shown here (greatly reduced). Important events in BR's life would appear in the boxes on the proper dates: birth, death, marriages, divorces, ditto his children and wives, honors received (Nobel, etc.), major books published, other important events in his life or in the world (BR sent to prison, anti-nuke marches, start of WWI and WWII, etc.)

The upper page would have a BR quotation, or explanations of the events, or possibly a photo.

Probable cost \$5.

The Calendar should be a joint effort of BRS Members. Let everybody get into the act...and onto the Calendar! Members would send in items for the Calendar: dates, events, and quotations, including sources.

LET'S HEAR FROM YOU! If there is sufficient interest in this project, if you think you would buy one for \$5, let us know, and we'll go ahead with it.

19 MAY 90

Florence: City of the Valley		Birkenstone		Leyland		
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1*	2	3	4	5
6	7	8	9*	10	11	12
13	14	15	16	17*	18	19
20	21	22	23	24*	25	26
27	28	29	30	31*		

NUCLEAR STRATEGY

- (13) BRS Laureate John Somerville states the case against U.S. nuclear strategy, in *New Patriot* (Nov/Dec 1989), Suite 1420, 202 S. State, Chicago, IL 60605. We have added the underlining.

NUCLEAR DETERRENCE -- PHILOSOPHY OF OMNICIDE

By John Somerville

From its beginning philosophy has meant the systematic use of reason to answer ultimate questions concerning human life and the fate of the human world. In our day, for the first time in human history, the physical existence of the whole human world can be irreversibly terminated by one brief conflict fought out with the present nuclear weapons. Philosophers, like everyone else, are therefore faced with the categorically imperative task of preventing what might well be called instant nuclear omnicide.

In this effort our best method is education of the public and of governments. It is not necessary for any philosophy to change its doctrines or teachings. It is necessary only to convince people and governments that in order to go on living in any human community whatever, nuclear weapons must be outlawed. To use them in conflict would not only be mass suicide but mass murder as well-enforced omnicide. The facts that need to be taught are relatively simple, though some are not widely known and others are so painful to admit that many refuse to believe them or even to think about them at all.

While everyone knows what happened at Hiroshima and Nagasaki it must be emphasized that the nuclear weapons used there were only the first crude models, and were used only by one side, against only two cities. Yet the results were so inhumanly horrible that for next thirty years the acknowledged policy of our government was that we would never again be first to use nuclear weapons.

However, this policy was abruptly reversed July 2, 1975, in a startling public announcement by our Secretary of Defense, James Schlesinger, who stated in his press interview: "Under no

circumstances could we disavow the first use of nuclear weapons". This option of first-use became the present NATO policy called nuclear deterrence. As officially acknowledged, this policy stance means that anything considered by us to be an attack against any U.S. or NATO forces by any conventional weapons, such as tanks, may be answered by our nuclear weapons if, in our judgement, our conventional weapons are insufficient to meet it. That is, we would transform survivable conventional war into unsurvivable omnicausal conflict.

This first-use policy stance has been maintained by the U.S. and NATO in spite of the fact that on ten separate occasions the United Nations General Assembly has reiterated that any first use of nuclear weapons would now be "a crime against humanity, and a violation of the U.N. charter". This charter was not only signed by us, but largely created by us.

We cannot overlook the fact, highly significant to the rest of the world, that both the People's Republic of China and the U.S.S.R. have unilaterally pledged before the United Nations that they would never be first to use nuclear weapons. It is also a fact, much better known by the world public than by our own, that the Warsaw Treaty Organization has several times proposed to the U.S. and NATO a mutual treaty that neither side would be first to use nuclear weapons. All these proposals have been rejected by NATO and by the executive branch of our government, without waiting for any debate in our Congress or our media.

At the same time President Reagan repeatedly stated in public speeches here and abroad: "Nuclear war cannot be won, and must never be

fought". Since the President is also Commander-in-Chief of our armed forces, Reagan's statements may account for the fact that repeated polls taken by the Public Agenda Foundation and Brown University show that more than 80% of our eligible voters are firmly but mistakenly convinced that our policy is now no-first-use, that is, that "we will never use nuclear weapons unless we are attacked with nuclear weapons". But the very heart of our present nuclear-military policy is to retain the option of first-use, in spite of the fact that nothing is more destabilizing than the explicit threat to be first to use nuclear weapons, and nothing would be more confidence-building than mutual agreement to ban their first use.

Paradoxically, President Reagan and later President Bush urgently called for a ban on the use of chemical weapons, specifically because they are "too horrible". Are not nuclear weapons even more horrible? The policy of first-use of nuclear weapons today is morally indefensible and legally criminal because it tries to justify a crime so horribly enormous that it could be committed only once, a sin so utterly unspeakable that it never even had a name, until now--omnicide.

In view of these facts nuclear deterrence might actually be termed insane nuclear blackmail. It was this that led the head of the government of India to say that nuclear deterrence is the ultimate form of state terrorism. It should be rejected by all people and every government in the world, by all philosophers and every philosophy in the world. Humankind has many other problems that philosophers and governments must deal with. But if the nuclear omnicausal problem is not solved first, there will be no possibility of dealing with any of the others.

2 PHILOSOPHERS REMEMBER SIDNEY HOOK

(14) Paul Kurtz, in *Free Inquiry* (Winter 1989/90, pp.40-1):

On September 25, 1989, a memorial was held at the New York University to commemorate the passing of the veteran secular humanist philosopher Sidney Hook. Participating at the meeting were distinguished leaders of thought and action representing a wide range of viewpoints—Senator Daniel Patrick Moynihan; Jean Kirkpatrick, the former ambassador to the United Nations; Lane Kirkland, the president of the AFL-CIO; John Bunzel and Miro Todorovich of the University Centers for Rational Alternatives; Leo Cherne and Leonard Sussman of Freedom House; Carl Gershman of the Endowment for Democracy; Herbert Hill of the A. Philip Randolph Institute; Melvin Laskey, the editor of *Encounter* magazine; and others.

Many of the speakers who attended are considered neoconservatives—yet Hook resisted that description. He was a social democrat, he said, who believed in a free society and the welfare state, but strongly rejected the idea that the social order must be based on religion. He was well known for his polemical skills, and maintained relationships with individuals of diverse political and ideological stances. He once quipped that many of his friends were not friends of one another.

Sidney Hook exerted a powerful influence on modern thought. Moynihan, Laskey, and others heralded his vital role in alerting Western intellectuals to the dangers of Stalinism, and noted that Hook lived to see his heroic efforts vindicated: Even within

the Soviet Union he is now recognized as one of the vital critics of totalitarian repression.

In my remarks at the memorial I pointed out that Hook was one of the leading American secular humanist philosophers of the twentieth century. Belief in God, he argued, was a "speculative hypothesis of an extremely low order of probability." He did not criticize religious beliefs, which are personal, but he objected to efforts to publicly declare religious doctrines as a form of public truth, or to impose them upon others in the community.

Hook disagreed with those who attempted to justify democracy in terms of religion. He pointed out that from belief in the fatherhood of God, mutually antagonistic political systems may be drawn: Monarchy, oligarchy, dictatorship, and so on. He believed democracy to be justifiable only by virtue of its empirical consequences, that is, whether it leads to the good life for the ordinary person and preserves the dimensions of freedom. He likewise thought that morality was independent of religious foundations, and that ethical judgments would be justified autonomously by means of intelligence.

It was thus a cause for considerable dismay for many at the Hook memorial when Norman Podhoretz, the editor of the neo-conservative *Commentary* magazine, published by the American Jewish Committee, came to the podium wearing a skullcap, and immediately proceeded to chant the

kaddish, an ancient Hebrew prayer for the dead. Those who understood and appreciated Sidney Hook's entire philosophical career were aware of how this might have offended him. Irving Kristol, a columnist for the *Wall Street Journal* and *Public Interest*, related his profound indebtedness to Hook but he too adamantly rejected Hook's secular humanism. Yet Sidney Hook represented the secular humanist tradition in his time as no one else did; he was a fearless defender of free inquiry, reason, and the ethics of democracy.

Hook confessed to me several times over the years his displeasure with the religious tone that many neo-conservative journals were taking. He deplored the "new failure of nerve" in an article published in *Partisan Review* shortly after World War II, and continued throughout his life his opposition to it. He even disagreed with his revered teacher John Dewey about whether humanism was religious in nature; he believed that Dewey was abusing the ethics of language by using the term "God" to refer to human ideals. Hook maintained on the contrary that humanism is secular.

Hook embarrassed me several times in his later years by telling me that John Dewey had passed the torch of freedom and reason to him and that he was bequeathing the same responsibility to me. When I remonstrated at his generous remarks he said that all around us contemporary society seemed to be abandoning the conviction that rational inquiry and science could be used for the betterment of humankind, and that the ideals of secular society needed to be defended against its religious detractors. He thought that FREE INQUIRY, SKEPTICAL INQUIRER, and Prometheus Books were beacons of light in an often irrational world.

Last fall, I went to New York City to bestow upon Andrei Sakharov—like Hook a humanist laureate in the Academy of Humanism—the International Humanist Award on behalf of the International Humanist and Ethical Union. I invited Hook along, but he was too ill to go. He told me, however, to give Sakharov his regards and tell him how much he appreciated his valiant defense of democracy and humanism. One of Sidney Hook's definitions of humanism seems to best sum up his ideals: "An ethical humanist today," he said, "is one who relies on the arts of intelligence to defend, enlarge, and enhance the areas of human freedom in the world."

Adieu, Sidney. You will be sorely missed. We hope we will fulfill your great expectations of us.

Notes

1. Sidney Hook, *The Quest for Being* (New York: St. Martin's Press, 1961).
2. Paul Kurtz, ed., *The Humanist Alternative* (London: Pemberton Books, 1973), p. 34.

Quotations from Sidney Hook

"Instead of a revival of religious faith in general, we should work specifically toward a revival, or a new birth, of faith in democracy."

"The validity of democracy as a moral and political ideal does not rest upon religious doctrine."

"Of great relevance to the concerns of rational humanists is the contention that without commitment to transcendent religious beliefs no programs of social reform can be justified or implemented. Even some neo-conservative thinkers . . . hold this view. . . . In recent years many large claims have been made for religious faith. It has been celebrated as the topsoil of democracy, indeed of all morality. . . . I believe all of these claims are false. The validity of democracy as a moral and political ideal does not rest upon religious doctrine."

"The validity of a moral proposition . . . is independent of any divine revelation or any other transcendent or supernatural element."

"Humanism to me is the view that morals are autonomous of religious belief, that they are relevant to truths about nature and human nature, truths that rest on scientific evidence."

"I do not believe there is empirical evidence that large-scale ideas about the existence of God, freedom, and immortality have a direct bearing on human behavior and that the erosion of transcendental beliefs gets expressed in immoral conduct."

"I am willing to call myself an atheist except when it is assumed . . . that an atheist must be a Communist."

All of the above quotations are reprinted from FREE INQUIRY

(15) Corliss Lamont, in *Free Mind* (Jan/Feb 1990, p. 7):

The eulogy on Sidney Hook in the September/October 1989 issue of *Free Mind* properly praises him as an eminent Humanist philosopher. However, in noting that Professor Hook was "one of communism's fiercest critics in the West," it did not add that he was so fierce that he became one of America's most fanatical anti-communists and anti-Soviet polemicists. His speeches, articles, and books helped to stimulate the Cold War and make rational relations between the Soviet Union and the United States more difficult. At the same time, he conducted irrational feuds against liberals and radicals, including Bertrand Russell, a greater philosopher than Hook, and also myself.

Regardless of his basic philosophy, Hook went far astray in his politics and, toward the end of his life, aligned himself with right-wing forces in the United States. Although we were fellow students and friends at Columbia, Hook later carried on a bitter feud with me for some fifty years, based primarily

upon our disagreements about the Soviet Union. At one point, Hook claimed I was not a genuine Humanist because I remained sympathetic to the Soviet Union even while the tyrant Stalin remained its bloody dictator. Admittedly, I and thousands of other intellectuals in America and the world at large made serious mistakes about the U.S.S.R.

However, I do not believe we should expel American Humanists from our ranks because of their position on the Soviet Union or any other foreign country. The primary job of American Humanists is to educate the American people concerning naturalistic Humanism and win them over to that philosophy.

I must state that I never wished any kind of stormy fight with Sidney Hook or anybody else about the Soviets but have discussed disagreements on that subject with many people in the calm and rational attitude of a dedicated Humanist. Hook carried on the battle with the publication of his auto-

biography *Out of Step* in 1987, in which he uses four or five pages to demolish my character by telling of my bad judgment about fifty years ago in the late thirties. Ye gods, Hook, should there not be a statute of limitations on denunciation for intellectual errors? In the same volume, Hook registers his support of the United States' brutal and evil war in Vietnam.

In conclusion, let me say that Sidney Hook was a man of varied attributes—a first-rate Humanist philosopher and teacher on the one hand and on the other an intemperate and irrational individual in the realm of politics.

Let us now put aside the Cold War wrangles and rejoice that Soviet President Mikhail Gorbachev is putting through reforms in the Soviet Union that promote democracy and is also offering a foreign policy that truly aims to establish international peace and disarmament.

OPINION

(16) Arthur Schlesinger Jr. This essay has been adapted from a lecture given at Brown University on the occasion of Vartan Gregorian's inauguration as president. From the *New York Times*, 1989, exact date uncertain.

The Opening of the American Mind

LITTLE is more surprising these days than the revival of blasphemy as a crime. A secular age had presumably relegated blasphemy — irreverence toward things sacred — to the realm of obsolete offenses. No American has been convicted for blasphemy since Abner Kneeland in Massachusetts a century and a half ago (for what was deemed a "scandalous, impious, obscene, blasphemous and profane libel of and concerning God"); and the last prosecution, in Maryland 20 years ago, was dismissed by an appellate court as a violation of the First Amendment.

Arthur Schlesinger Jr. is professor in the humanities at the City University of New York.

But a secular age, when it creates its own absolutes, may well secularize blasphemy too. Consider the deplorable role the Pledge of Allegiance to the flag played in a recent Presidential campaign, or the cries of outrage provoked by the Supreme Court decision in *Texas v. Johnson*, holding that punishment for the political burning of an American flag breached the Constitution, or the demonstrations protesting the "desecration" of the flag at the Art Institute of Chicago.

The very word "desecration" implies that the American flag is sanctified, an object of worship. We are witnessing the rise of what Charles Fried, Ronald Reagan's Solicitor General, calls the "doctrine of civil blasphemy." Whether religious or secular in guise, all forms of blasphemy have in common that there are things so sacred that they must be protected by the arm of the state from irreverence and

challenge — that absolutes of truth and virtue exist and that those who scoff are to be punished.

It is this belief in absolutes, I would hazard, that is the great enemy today of the life of the mind. This may seem a rash proposition. The fashion of the time is to denounce relativism as the root of all evil. But history suggests that the damage done to humanity by the relativist is far less than the damage done by the absolutist — by the fellow who, as Mr. Dooley once put it, "does what he thinks th' Lord wud do if He only knew th' facts in th' case."

Let me not be misunderstood lest I be taken for a blasphemer myself and thereby subject to the usual dire penalties. I hold religion in high regard. As Chesterton once said, the trouble when people stop believing in God is not that they thereafter believe in nothing; it is that they thereafter believe in anything. I agree with Tocqueville that religion has an indispensable social function: "How is it possible that society should escape destruction if the moral tie is not strengthened in proportion as the political tie is relaxed?" I also sympathize with Tocqueville who, André Jardin, his most recent biographer, tells us, went to his death an unbeliever.

IT would hardly seem necessary to insist on the perils of moral absolutism in our own tawdry age. By their fruits ye shall know them. It is as illogical to indict organized religion because of Jimmy Swaggart and the Bakkers as Paul Johnson is to indict the intelligentsia because of the messy private lives of selected intellectuals, but the moral absolutists who are presently applauding Paul Johnson's cheap book

"Intellectuals" might well be invited to apply the same methodology to their own trade. As the great theologian Reinhold Niebuhr said, "The worst corruption is a corrupt religion" — and organized religion, like all powerful institutions, lends itself to corruption. Absolutism, whether in religious or secular form, becomes a haven for racketeers.

As a historian, I confess to a certain amusement when I hear the Judeo-Christian tradition praised as the source of our concern for human rights. In fact, the great religious ages were notable for their indifference to human rights in the contemporary sense. They were notorious not only for acquiescence in poverty, inequality, exploitation and oppression but for enthusiastic justifications of slavery, persecution, abandonment of small children, torture, genocide.

Religion enshrined and vindicated hierarchy, authority and inequality and had no compunction about murdering heretics and blasphemers. Till the end of the 18th century, torture was normal investigative procedure in the Roman Catholic church as well as in most European states. In Protestant America in the early 19th century, as Larry Hise points out in his book "Pro-Slavery: A History of the Defense of Slavery in America, 1701-1840," men of the cloth "wrote almost half of all the defenses of slavery published in America"; an appendix lists 275 ministers of the Gospel who proudly proclaimed the Christian virtue of a system in which one man owned another as private property to be used as he pleased.

Human rights is not a religious idea. It is a secular idea, the product of the last four centuries.

of Western history.

It was the age of equality that brought about the disappearance of such religious appointments as the auto da fe and burning at the stake, the abolition of torture and of public executions, the emancipation of the slaves. Only later, as religion itself began to succumb to the humanitarian ethic and to view the Kingdom of God as attainable within history, could the claim be made that the Judeo-Christian tradition commanded the pursuit of happiness in this world. The basic human rights documents — the American Declaration of Independence and the French Declaration of the Rights of Man — were written by political, not by religious, leaders. And the revival of absolutism in the 20th century, whether in ecclesiastical or secular form, has brought with it the revival of torture, of slaughter and of other monstrous violations of human rights.

Take a look at the world around us today. Most of the organized killing now going on is the consequence of absolutism: Protestants and Catholics killing each other in Ireland, Muslims and Jews killing each other in the Middle East, Sunnis and Shaites killing each other in the Persian Gulf; Buddhists and Hindus killing each other in Ceylon; Hindus and Sikhs killing each other in India; Christians and Muslims killing each other in Armenia and Azerbaijan; Buddhists and Communists killing each other in Tibet. "We have," as Swift said, "just enough religion to make us hate, but not enough to make us love." The Santa Barbara Peace Resource Center, reporting on the 32 wars in progress around the planet in 1988, found that 25 had "a significant ethnic, racial or religious dimension." And when religious religion is not the cause, then the totalitarian social religions of our age inspire mass slaughter.

It is natural enough, I suppose, if you believe you have privileged access to absolute truth, to want to rid the world of those who insist on divergent truths of their own. But I am not sure that it is a useful principle on which to build a society. Yet, as I noted earlier, the prevailing fashion is, or was a year or two ago, to hold relativism responsible for the ills of our age. A key document, of course, is Allan Bloom's best seller of a couple of years back,

The revival of absolutism in the 20th century has brought with it the revival of monstrous violations of human rights.

"The Closing of the American Mind." Indeed, one cannot but regard the very popularity of that murky and pretentious book as the best evidence for Mr. Bloom's argument about the degradation of American culture. It is another of those half-read best sellers, like Charles Reich's murky and pretentious "Greening of America" 17 years before, that plucks a momentary nerve, materializes fashionably on coffee tables, is rarely read all the way through and is soon forgotten.

NOW one may easily share Mr. Bloom's impatience with many features of higher education in the United States. I too lament the incoherence in the curriculums, the proliferation of idiotic courses, the shameful capitulation to factional demands and requisitions, the decay of intellectual standards. For better or for worse, in my view, we inherit an American experience, as America inherits a Western experience; and solid learning must begin with our own origins and traditions. The bonds of cohesion in our society are sufficiently fragile, or so it seems to me, that we should not strain them by excessive worship at artificial shrines of ethnicity, bilingualism, global cultural base-touching and the like. Let us take pride in our own distinctive inheritance as other countries take pride in their distinctive inheritances; and let us understand that no culture can hope to ingest other cultures all at once, certainly not before it digests its own.

But a belief in solid learning, rigorous stand-

ards, intellectual coherence, the virtue of elites is a different thing from a faith in absolutes. It is odd that Professor Bloom spends 400 pages laying down the law about the American mind and never once mentions the two greatest and most characteristic American thinkers, Emerson and William James. Once you see why he declined the confrontation, it is because he would have had to concede the fact that the American mind is by nature and tradition skeptical, irreverent, pluralistic and relativistic.

Nor does relativism necessarily regard all claims to truth as equal or believe that judgment is no more than the expression of personal preference. For our relative values are not matters of whim and happenstance. History has given them to us. They are anchored in our national experience, in our great national documents, in our national heroes, in our folkways, traditions, standards. Some of these values seem to us so self-evident that even relativists think they have, or ought to have, universal application: the right to life, liberty and the pursuit of happiness, for example; the duty to treat persons as ends in themselves; the prohibition of slavery, torture, genocide. People with a different history will have different values. But we believe that our own are better for us. They work for us; and, for that reason, we live and die by them.

At least this is what great Americans have always believed. "Deep-seated preferences," as Justice Holmes put it, "cannot be argued about . . . and therefore, when differences are sufficiently far-reaching, we try to kill the other man rather than let him have his way. But that is perfectly consistent with admitting that, so far as it appears, his grounds are just as good as ours."

ONCE Justice Holmes and Judge Learned Hand discussed these questions on a long train ride. Learned Hand gave as his view that "opinions are at best provisional hypotheses, incompletely tested. The more they are tested . . . the more assurance we may assume, but they are never absolutes. So we must be tolerant of opposite opinions." Holmes wondered whether Hand might not be carrying his tolerance to dangerous lengths. "You say," Hand wrote Holmes later, "that I strike at the sacred right to kill the other fellow when he disagrees. The horrible possibility silenced me when you said it. Now, I say, 'Not at all, kill him for the love of Christ and in the name of God, but always remember that he may be the saint and you the devil.'"

These "deep-seated preferences" are what Holmes called his "Can't Help's" — "When I say that a thing is true, I mean that I cannot help believing it . . . But . . . I do not venture to assume that my inabilities in the way of thought are inabilities of the universe. I therefore define truth as the system of my limitations, and leave absolute truth for those who are better equipped." He adds: "Certitude is not the test of certainty. We have been cock sure of many things that were not so."

Absolutism is abstract, monistic, deductive, ahistorical, solemn, and it is intimately bound up with deference to authority. Relativism is concrete, pluralistic, inductive, historical, skeptical and intimately bound up with deference to experience. Absolutism teaches by rote; relativism by experiment. "I respect faith," that forgotten wit Wilson Mizner once said, "but doubt is what gets you an education."

I would even hazard the proposition that relativism comporting far more than absolutism with the deepest and darkest teachings of religion. For what we have learned from Augustine, from Calvin, from Jonathan Edwards, is not man's capacity to grasp the absolute but quite the contrary: the frailty of man, the estrangement of man from God, the absolute distance between mortals and divinity — and the arrogance of those who suppose they are doing what the Lord would do if He only knew the facts in the case. That is why Reinhold Niebuhr acknowledged such an affinity with William James — far more, I would warrant, than he would have found with Allan Bloom.

When it came to worldly affairs, Niebuhr was a relativist, not because he disbelieved in the absolute, but precisely because he believed in the absoluteness of the absolute — because he recognized that for finite mortals the infinite thinker was inaccessible, unfathomable, unattainable. Nothing was more dangerous, in Niebuhr's view, than for frail and erring humans to forget the inevitable

"contradiction between divine and human purposes." "Religion," he wrote, "is so frequently a source of confusion in political life, and so frequently dangerous to democracy, precisely because it introduces absolutes into the realm of relative values." He particularly detested "the fanaticism of all good men, who do not know that they are not as good as they esteem themselves" and he warned against "the depth of evil to which individuals and communities may sink . . . when they try to play the role of God to history."

Niebuhr accepted, as James did, "the limits of all human striving, the fragmentariness of all human wisdom, the precariousness of all historic configurations of power, and the mixture of good and evil in all human virtue." His outlook is as far away from Mr. Bloom's simple-minded absolutism as one can imagine. It represents, in my view, the real power of religious insight as well as the far more faithful expression of the American mind.

I would summon one more American, the greatest of them all, as a last witness in the case for relativism against absolutes. In his Second Inaugural, Lincoln noted that both sides in the Civil War "read the same Bible, and pray to the same God, and each invokes His aid against the other . . . the prayers of both could not be answered, that of neither has been answered fully. The Almighty has His own purposes." Replying thereafter to a congratulatory letter from Thurlow Weed, Lincoln doubted that such sentiments would be "immediately popular. Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny that there is a God governing the world."

The Almighty has His own purposes: this is the reverent answer to those who tell us that we must live by absolutes. Relativism is the American

Our relative values are not matters of whim and happenstance. They are anchored in our national experience.

way. As that most quintessential of American historians, George Bancroft, wrote in another connection, "The feud between the capitalist and laborer, the house of Haves and the house of Wants, is as old as social union, and can never be entirely quieted, but he who will act with moderation, prefer fact to theory, and remember that every thing in the world is relative and not absolute, will see that the violence of the contest may be stilled."

THE mystic prophets of the absolute cannot save us. Sustained by our history and traditions, we must save ourselves, at whatever risk of heresy or blasphemy. We can find solace in the memorable representation of the human struggle against the absolute in the finest scene in the greatest of American novels. I refer of course to the scene when Huckleberry Finn decides that the "plain hand of Providence" requires him to tell Miss Watson where her runaway slave Jim is to be found. Huck writes his letter of betrayal to Miss Watson and feels "all washed clean of sin for the first time I had ever felt so in my life, and I knowed I could pray now." He sits there for a while thinking "how good it was all this happened so, and how new I come to being lost and going to hell."

Then Huck begins to think about Jim and the rush of the great river and the talking and the singing and the laughing and the friendship. "Then I happened to look around and see that paper . . . I took it up, and held it in my hand. I was a trembling because I'd got to decide, forever, betwixt two things, and I knowed it. I studied a minute, sort of holding my breath, and then says to myself 'All right, then, I'll go to hell' — and tore it up."

That, if I may say so, is what America is all about.

BOOKS

(17) Gross error. Starting on Page 131 of *The Best of Humanism*, Roger Greeley, ed., this series of numbered sentences is attributed to Sherwin Wine:

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

Recognize them? They are by BR, and are called *A Liberal Decalogue* in BR's *Autobiography*, Vol III (Simon & Schuster, 1969, p.71.) They are called *Bertrand Russell's Ten Commandments* in *The Humanist* (July/August 1982). They also appeared in RSN30-14, and again in RSN54-2.

To attribute them to Wine instead of to Russell is a gross error. It is, of course, an unintended error, a slip-up; somebody goofed. Sherwin Wine had nothing to do with the error.

Nevertheless the error is a continuing one. There it stands, in print. There is no erratum page (which corrects the error) accompanying the book. The reader who doesn't happen to know that Russell is the author will not learn it from this book; he will be misinformed.

We want to see an erratum page included in the book, and have requested it.

We cannot recommend the book -- which we would like to do, for it contains an excellent collection of quotations on Humanism -- until it provides an erratum page.

BOOK REVIEWS

We are indebted to HARRY RUJA for all of the following reviews.

(18) From *The Times Literary Supplement* (12/3/76 p.1518):

The view from outside

By Mary Furness

KATHARINE TAIT :

My Father, Bertrand Russell

211pp. Gollancz. £5.95.

Katharine Tait's *My Father, Bertrand Russell* is perhaps mistitled; it is not, except incidentally, a memoir of her father, but an account of what it was like in her own case to be part of his family. It is a serious attempt to analyse

the effect this had on her, as someone subjected both to her parents' high-minded theories about the education of children and to the vicissitudes of their lives, which refused to be moulded into the theories of even such a great man as Bertrand Russell.

The union of Dora Black and Bertrand Russell started out in the joyous confidence of their shared theories about the right conduct of life; marriage being for the production and benefit of children (but without entailing sexual fidelity) and for the education of children to produce "a generation educated in

fearless freedom". Their own children were welcomed not only for themselves, but also as an opportunity to put their theories into practice.

Katharine Tait's memories of her early childhood, with its long summers spent in Cornwall, are nearly all happy, although from the first she was aware of an atmosphere of superiority in her family, a feeling that they were wiser and knew better how to live than the ordinary run of humanity. Being set apart from other people by their unconventional views was the self-righteous convention in which the children were brought up. It is significant that her earliest remembered pastime was, with her brother, making a mixture which they called "Poison for the Government". Bertrand Russell pointed out that the Government would be far more likely to drink it if it were labelled "Nectar for the Gods". Children have a natural desire to conform; and the insecurity of a child who is brought up on the outside, albeit in fierce pride that the outside is the only right side, has pursued her ever since. To conform and to belong have remained among her strongest desires.

Bertrand Russell early on rejected Christianity as a set of irrational beliefs adopted by people too cowardly to face life without their comfort, and put pure rationality in its place. He had a hatred and a fear of the irrational, perhaps stemming not only from his own unhappy childhood, which had been dominated by Christianity, but also from the streak of madness which allegedly ran in his family and which his grandmother used as an excuse to try to prevent him marrying his first wife.

It is ironic that both his children by Dora Black, having been brought up with rationality as their creed, should in their separate ways have been overtaken by the irrational: John suffered a serious mental breakdown and Katharine only found true happiness when she became a dedicated Christian and a missionary. There is a curious flash forward in Katharine Tait's childhood to her eventual destiny. On the way to one of the beaches in Cornwall there was a rectory which she regarded with fear because of her parents' attitude to the Church of England. But, again, she had a sense of unease at being on the outside:

I felt vaguely that if I could get inside there and *belong* I might cease to be afraid. Within the house lived possessors of a magic

powerful against the wild chances of life, and those they welcomed into the charmed circle might share their protection. But I could not be one of them, for I was part of the enemy, exposed not only to the normal risks of living, but also to their powerful disapproval, and could not wish it otherwise, knowing they were both wicked and foolish.

She thinks that her parents' liberation consisted in casting aside one set of rules and adopting another, and maintains that when she finally rejected her father's demanding and unrealistically idealistic precepts and adopted those of Christianity, which she found much easier to live with, she had the same sense of liberation herself.

When the family founded Beacon Hill school and started putting their educational theories into practice, the sunshine of her early years began to be overcast. She felt a growing sense of isolation from her parents, although in many ways she appears to have enjoyed the school. Theories about marriage, too, were put to the test; Dora Black had two children by someone else and life, which could not be contained by theories, erupted, leading to the separation of her parents and Bertrand Russell's marriage to Peter, their governess: "It was hard to admit that the ideal had been destroyed by the old fashioned evils of jealousy and infidelity." Thus the children of a union whose reason for existence had been the well-being of the children "became the battleground for their now opposing theories of child welfare". The children were shared religiously between the parents to the extent that if the holidays contained an uneven number of days, there would be a quarrel if the odd day was not divided.

Yet Katharine Tait's book is not composed entirely of musings over an experiment that failed. It is also full of charming and affectionate recollections of Bertrand Russell who is, to a small child's eyes, the ideal father; he is kind, witty, commands respect and tells fascinating stories about everything, particularly about China. He gets so carried away on this subject that the children often cunningly manage to postpone bedtime by asking him about it at the right time. Regularly, on April Fools' day, he looks out of the window and says "There's an elephant coming down the path", and no one ever fails to be taken in by it. Indeed, the presence of elephants in unlikely places was, to Bertrand Russell, a recurring and serious possibility.

There is a story which tells how, when giving a lecture about the evidence of the senses, he asked if anyone could seriously doubt that there were no elephants in the room. Wittgenstein, who was in the audience, said that he could and, after the lecture, the two of them were

to be seen crawling about on all fours looking under tables and behind chairs trying to establish whether or not there were in fact any elephants lurking there. Their conclusions are not recorded. But Bertrand Russell, elephant-hunter *manqué*, is a nice thought.

(19) From the *New Statesman* (9/10/76, p. 344):

David Cauté

Please, Sir

My Father, Bertrand Russell by KATHARINE TAIT Gollancz £5.95

In every month of every summer, on every beach in my childhood, he stands in the centre of the picture in the sunshine, the very image of love. . . . He is holding a pipe in his hand and telling a witty story, which he finishes with a deafening burst of hearty laughter, looking quizzically at his listeners to see if they share his amusement.

Thus Katharine Tait, daughter of Bertrand Russell, recalls her father 50 years later.

But this idyll, associated with the six months of the year when Russell and his second wife, Dora, moved from London to Carn Voel in Cornwall, was shattered for the four-year-old Kate when her parents decided in 1927 to bestow on their children the educational theories they had nurtured in intellectual abstraction. Russell himself had longed for children but was not rewarded until John was born in 1921, when the father was almost 50. 'I felt,' he later wrote, 'an immense release of pent-up emotion, and during the next ten years my main purposes were parental.' Demanding an immaculate synthesis of emotion and reason, the brilliant philosopher who had sacrificed his own reputation and career by abandoning a first wife he no longer loved and by openly campaigning against the war, now placed his little son and daughter on the altar of 'unconquerable hope', of 'fearless freedom'.

Students of the Enlightenment will recognise the 200-year-long call of that clarion: 'If existing knowledge were used and tested methods applied, we could, in a generation, produce a population almost wholly free from disease, malevolence and stupidity.' Poor generation! Rejecting the prudery, religious instruction and 'many restraints on freedom' of conventional schools, the anti-academic bias of Deweyite progressive education, the fetishes of Montessori, as well as A. S. Neill's search for the head through the hands, the Russells brought some 20 little children to Beacon Hill School and offered them crude behavioural conditioning and merciless bullying by the stronger and more sadistic offspring of homes which couldn't wait to get rid of them. The education, Katharine Tait, recalls, was 'fantastic':

the total experience one of 'désolation'. And she lost her parents. For they, determined to avoid any semblance of favouritism, maintained an aloof distance during term-time, while John and Kate were cruelly persecuted as surrogates for their parents, the philosopher kings.

By the end of seven years the Russells had lost not only their children's confidence and a lot of money but also one another. Mrs Tait's painful and perceptive description of the breakdown of the marriage gives flesh to Russell's own elliptically honest account. Whereas he merely mentions that his *Marriage and Morals* (1929) did not claim that 'a marriage could with a vantage be prolonged if the wife has a child . . . of whom the husband was not the father', she describes how Dora, though totally dedicated to Russell, pursued her own theories of womanly liberation by giving birth to two babies sired by another man. She recalls a summer at Hendaye when Patricia ('Peter') Spence, later the third Lady Russell, acted both as governess and Russell's mistress, while Dora brought along her new baby together with its father. If this was an attempt to transcend the cramping conventions of the nuclear family, it failed: Russell soon went off to live with Peter and to quarrel with Dora so violently that they could communicate only through lawyers. Fearing that their tough, fellow-travelling bohemian mother would carry the children off to Bolshevik Russia, the rebel philosopher who had been to prison and disinherited himself had them made wards in Chancery.

Faced with the lynching pressures of school holidays split fifty-fifty with a quibbling slide rule between mother and father, Kate, in her deep insecurity and guilt, not surprisingly gravitated towards the polite decorum of her father's new household and the dazzlingly assured beauty of his new wife. Her mother's battered old cars, eccentric clothes, lipstick-stained cigarettes and habit of remaining seated in cinemas during *God Save the King* made her squirm with embarrassment. And so it was always to be: the title of her autobiography, whatever its debt to sales promotion, is a genuine reflection of the long-term influence - ultimately a rich, inspiring and generous influence - of her father. And this despite the succession of divorces, quarrels and emotional breakdowns that dogged Russell and his children.

My Father Bertrand Russell is a book which should be read not only by admirers of Russell but by anyone who is fascinated by the impact of parental fame, talent, rigid idealism and ultimate indifference (or

BRS LOCAL CHAPTERS

McMASTER UNIVERSITY
THE BERTRAND RUSSELL SOCIETY

- (22) The BRS Chapter at McMaster met on 1/25/90, and heard a talk by Dr. Francisco Rodriguez-Consuegra titled, *Russell's Unpublished Manuscripts as the Only Way to Understand his Philosophical Evolution*.

Dr. Rodriguez, a post-doctoral fellow in McMaster's Department of Philosophy, teaches philosophy in his native Spain. His dissertation dealt with Russell's analytical method in philosophy. He discussed unsolved problems from his dissertation. These included the origins of Russell's logicism; the need for some account of logic, truth and the nature of propositions, in his developing system; and the evolution of his theory of judgment.

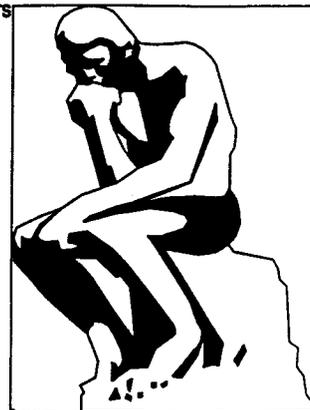
**RUSSELL'S UNPUBLISHED MANUSCRIPTS
AS THE ONLY WAY TO UNDERSTAND
HIS PHILOSOPHICAL EVOLUTION**

Francisco Rodriguez-Consuegra

Dr. Rodriguez is a post-doctoral fellow in McMaster's Department of Philosophy. He teaches philosophy in his native Spain, and his dissertation concerned Russell's analytical method in philosophy. He will discuss unsolved problems from that dissertation.

These problems are the origins of Russell's logicism; the need for some account of logic, truth and the nature of propositions in his developing system; and the evolution of his theory of judgment.

The meeting will also bring the membership up to date on the plans for the annual meeting of the Bertrand Russell Society, Inc., to be held at McMaster on June 23-25, 1990. The theme for submission of papers is Illusion vs. Reality: Education and Religion.



Thursday, January 25, 12:30. UH-317
All welcome.

FOREIGN CHAPTERS

- (23) Benares Plan approved. The vote was unanimous; all the Directors who voted voted to approve.

Here is most of what we said about the Benares Plan last August (RSN63-3):

There are people in foreign countries -- third world countries, developing countries, where living standards are low and money is scarce -- who might like to join the BRS but who cannot afford the dues.

That's a pity, because they are being deprived of the benefit of Russell's thinking, and we are being deprived of new foreign members.

We needed to find a way to let people who cannot afford the dues join the BRS anyway...and we have found it! Credit for this goes chiefly to Chandrakala Padia, of Benares, India, who knew there was a need, and who devised a way to fill it.

Here's the plan, the Benares Plan:

1. There will be a Benares Chapter of the Bertrand Russell Society, Inc. in Benares, India. This will be the first or what we hope will be many chapters in foreign countries and cities.
2. Dues will be \$40 per year for the Chapter, regardless of the number of members. Plus \$7.50 for airmail, which is essential. For example, if the Benares Chapter acquires 10 members, the cost to each member will be \$4.75.
3. The Chapter will receive only one copy of the BRS newsletter, which can be passed around, member to member, or photocopied.
4. The Chapter will be headed by a Director. The Director of the Benares Chapter will be Chandrakala Padia.
5. The members will have all rights (and responsibilities), including the right (and responsibility) of voting.

The Benares plan, having been approved, is now in effect.

NEW MEMBERS

(24) We welcome these new members:

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(25)

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(26)

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

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The 6 BRS Officers are also Directors, ex officio

(27)

1990 EARLY RENEWAL HONOR ROLL

Last year we set a record: 149 members renewed before January 1, 1989. This year we did even better: there are 191 early renewers. Very gratifying! We appreciate the splendid co-operation. Here are the co-operators:

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(28)

CONTRIBUTIONS

We thank these members who included a 1990 contribution in their renewal dues. Much appreciated!

MR. LOUIS K. ACHESON JR., MS. AURORA ALMEIDA, MR. J. M. ALTIERI, DR. JEAN ANDERSON, DR. IRVING H. ANELLIS, MR. JAY ARAGONA, PROF. DONG-IN BAE, MS. EVELYN BURTON, DR. DENNIS C. CHIPMAN, MR. WHITFIELD COBB, MR. JACK R. COWLES, MR. DENNIS J. DARLAND, MS. SUSAN J. DARLAND, MR. ROBERT K. DAVIS, MR. SAM DIBBLE, JR., MS. CLARE HALLORAN, MR. TIM HARDING, DR. CHARLES W. HILL, MR. JEFFREY A. HILL, MS. OPHELIA HOOPES, DR. PHILIP H. LE COMPTE, MR. GLENN R. MOYER, MS. SANDI A. MOYER, MR. STEPHEN J. REINHARDT, MR. BENITO REY, PROF. DON D. ROBERTS, PROF. MICHAEL J. ROCKLER, PROF. HARRY RUJA, MR. JOHN F. SCHAAK, MS. NANETTE E. SCOFIELD, MR. WARREN ALLEN SMITH, MR. CLIFFORD VALENTINE, MS. ELEANOR H. VALENTINE, MR. DEWEY I. WALLACE, JR., MR. MICHAEL J. WEBER, DR. CHARLES L. WEYAND, MS. ELEANOR WOLFF.

We thank Prof. Bruce White of Centre College, Danville, KY for a generous contribution to the Russell Society Library.

Contributions are welcome at any time, in any amount, large or small. Send them c/o the newsletter or the RS Library, addresses on Page 1, bottom.

NEWS ABOUT MEMBERS

- (29) Herb Lansdell has a paper in *Behavioral Neuroscience* (1989, Vol. 103, No.4 893-897). Here is the top portion of its first page, which provides a summary.

Sex Differences in Brain and Personality Correlates of the Ability to Identify Popular Word Associations

Herbert Lansdell
National Institute of Neurological Disorders and Stroke
National Institutes of Health, Bethesda, Maryland

The ability of men to identify popular word associations had earlier been shown to be affected by left-sided thalamic surgery for movement disorders; now, over a year later, the impairment has been observed with operations on both sides. In addition, upon testing at approximately the same time interval, men who had undergone temporal lobe surgery for epilepsy have also shown the impairment. In contrast, women have improved after the operations. The Word Association Test (WAT) requires a subject to identify popular word associations to 54 words. In a large group of unoperated subjects, the errors on the WAT were greater for men than for women, although the men scored higher on the Wechsler-Bellevue Intelligence Scale (WB). WAT scores were found to correlate with scores on the WB and the Minnesota Multiphasic Personality Inventory, and the WAT scores of the men tended to show a higher correlation with these measures than did those of the women.

- (30) Cherie Ruppe, who is with Northwest Airlines, says she intends to contact BRS Member NOBORU INOUE during one of her visits to Japan.
- (31) Warren Allen Smith has the amiable custom of writing a year-end letter to his friends, reviewing his past year. Here is this year's, dated 1/1/90:

A friendship has been described as "a long, long conversation." On February 20th, a 40-year conversation with Fernando Vargas ended. Cancer claimed my Costa Rican roommate/business partner, the one who had been with me during most of the important times of my life (for example, from photographing Eisenhower as he handed me the M.A. diploma at Columbia U. to attending my retirement-from-teaching dinner 37 years later. At the memorial service we held in the recording studio, Steve Allen's touching letter was read, and we listened to Liza Minnelli's first demonstration record that "Freddy" had cut for her and pianist Marvin Hamlisch. No other man can be said to put you in mind of Fernando, although he looked and sounded a bit like Desi Arnaz. His wit penetrated in a moment to the inner core of international humbug, and although I may have taught him English he was easily the best teacher I ever had. For his remaining two sisters and family, I carried the remains to San Jose. Well, not all: One vial was scattered in the Hell's Kitchen and Times Square areas he (and I) loved so much; I, yes, still hold a vial. Toward the end of her life Queen Mary reportedly said, "The one thing I regret is never having climbed over a fence." In his 60 years, Fernando unashamedly climbed every conceivable fence, being included in Who's Who in the World as he did so. (I left a copy of that book in his Costa Rican colegio.)

Together, we'd built his Variety Recording Studio into the city's #1 Hispanic studio, with the loyal help of Joe Cyr, David Lescoe, and many others. We had clients from 50 different countries, completed mastering and stampers for pressing plants around the world, and had as customers a who's who of internationally known musicians....Upon his death, however, I decided to retire a second time, this time to really retire except for writing. Partly for sentimental reasons, I arranged sale of the studio to another Hispanic, also a Vargas; and continuing as the able manager is our talented Colombian-American buddy, Jose Gallegos. With no little pride I foresee the successful continuation of what Fernando and I had started in 1961, el mejor estudio para músicos Hispanos combined with a clientele of razzle-dazzle showbiz types that always, always made work a joy.

The swift change of events also resulted in my decision to move from Hell's Kitchen (George Raft/Rocky Stallone/Sen. Moynihan territory) and also from Connecticut to Greenwich Village, not far from the White Horse Tavern where Dylan Thomas had his very last drink (and where in my radical youth I fought intellectual humanist battles with Dorothy Day's inspiring Catholic Workers or drank and fought with the Trotskyites). My co-op overlooks the Village, with a view from Jefferson Market to the World Trade Towers, the Statue of Liberty off in the distance. Such a change reminds me of the philosopher Mae West's observation: Too much of a good thing can be wonderful....

Trivial 1989 tidbits: I'm now listed in the fifth Who's Who book, this time in advertising....Langston Hughes's biographer, Arnold Rampersad, gave me a credit (Vol. II) for having arranged his meeting with Langston's favorite protegee, Gilbert Price....Sun Ra gave me a credit on the CD we recorded for A&M Records, "Blue Delight"....When the CD of Manuel Acosta's "Paintings" comes out, listen for Vangelis on the synthesizer, Tito Puente on percussion, Jose Gallegos on piano, and me playing "Tambora Pa' Debussy" on the emulator....Isaac Asimov, Paul Edwards, Liz Smith, and Sidney Hock each gave me their permission to list them as honorary members of the Secular Humanist Society of New York, for which I'm treasurer....My intellectually stimulating correspondence with historian and humanist Priscilla Robertson ended on Nov. 26th, when I notified The Times of her death—the obituary was published. Author of Revolutions of 1848, she never had a chance to follow up with a book about 1989, the most exciting time since 1848 for revolutions....Another loss to the humanist cause is Andrei Sakharov, a major reason for the rapid and inspiring changes in the USSR. (In 1973, I had signed the Humanist Manifesto II that he, Julian Huxley,

and 200 signed.)....In one of the last letters he wrote, Sidney Hook supplied me with material for a forthcoming article on "Authors and Humanism." He also penned one last attack on Corliss Lamont (who had entertained me at his home earlier in the year and who at 87 and wearing a red vest is as provocative as ever. Lamont approves of CNN's Ted Turner, 1990 Humanist of the Year, who fearlessly told Dallas broadcasters that he'd like to see his Ten Voluntary Initiatives replace the Ten Commandments)....I've been re-elected to the board of directors of the Bertrand Russell Society.

In short. Auntie Mame was right when she said that life's a banquet. Cheers!

ABOUT OTHER ORGANIZATIONS

- (32) **CSICOP**, *Committee for the Scientific Investigation of Claims of the Paranormal* -- publishers of *The Skeptical Inquirer* -- will hold its 1990 Conference in Washington, DC March 30 through April 1. Information: 1990 CSICOP Conference, P.O. Box 229, Buffalo, NY 14215.

- (33) **NECLC**, *The National Emergency Civil Liberties Committee*, ran this ad on the op ed page of *The New York Times* (1/12/90, A35). The original was 6.5 x 10.5 inches, shown here somewhat reduced in size. NECLC's *The Bill of Rights Journal*, goes to its members. The December 1989 issue includes, among other things, Thurgood Marshall's remarks at a Second Circuit Judicial Conference, a look at the judicial appointments of the Reagan and Bush Administrations, an appraisal of the Reagan-Bush legacy in civil liberties. Individual membership \$25. 175 Fifth Ave., NY NY 10010

WE BELIEVE THE U.S. INVASION OF PANAMA VIOLATES:

1. THE AMERICAN WAR POWERS ACT
2. THE UNITED NATIONS CHARTER
3. THE CHARTER OF THE ORGANIZATION OF AMERICAN STATES
4. THE U.S. PANAMA CANAL TREATIES
5. INTERNATIONAL LAW IN GENERAL
6. THE HISTORIC AMERICAN IDEAL OF WORLD PEACE

Although the tyrant Noriega finally surrendered, it remains clear that President Bush's resort to military force against Panama was rash, immoral and unconstitutional. This flagrant aggression of one state illegally invading another state was condemned by the Latin American governments, the Soviet Union, China and public opinion throughout the world.

In the efforts to oust and seize Noriega 23 American lives were lost, while the dead in the Panama Defense Force numbered some 300, and civilians killed reached 400 with 2,000 wounded. "Gun Barrel Democracy," as *The Nation* puts it.

Further consequences of the invasion are to trap the United States into responsibility for helping to rebuild ruined Panama City and to restore the gutted economy. It is reliably estimated that for America to work its way honorably out of the Panama shambles will cost close to \$2 billion. At least 10,000 U.S. troops out of the 27,000 sent to Panama will need to stay on to help in the general reconstruction.

A deplorable example of American irrationality was that U.S. troops violently broke into and searched the Nicaraguan Embassy in Panama City. This action in itself showed a serious disregard for international law and diplomatic immunity, for which President Bush later apologized.

Any rational evaluation of the Panama invasion must conclude that in important ways it was a disaster. What the Pentagon probably claims as a military victory was clearly a serious defeat in terms of human values and international relationships. The U.S. giant has managed to shoot itself in the foot and humiliate itself in dealing with a very small nation of 2,400,000 people.

Once again the U.S. government, with Vietnam looming in the background, has disregarded the many mistakes of the past in Central America, and without considering all the implications, launched a massive overkill. This tragedy will increase anti-American sentiment abroad, especially in the nations of Central and South America.

As Democratic Congressman Ted Weiss says, "Ultimately the decision to invade Panama will be contrary to the national security interest of the United States and will reflect poorly on the reputation and prestige of our nation."

Corliss Lamont Edith Tiger John Scudder
Beth Lamont Harrington Harlow Connie Hogarth

NATIONAL EMERGENCY CIVIL LIBERTIES COMMITTEE
175 Fifth Ave., New York, NY 10010 (212) 873-2040

(34) **FFRE**, Freedom From Religion Foundation, was written up in *The Atlanta Constitution* (10/6/89, p.C1). In RSN64, we ran the beginning of this story, but ran out of space. Here now is the whole thing:

Atheists Gather to Keep Faith With Each Other

By Gayle White
Staff Writer

Their T-shirts proclaim, "Blasphemy is a Victimless Crime," their songs ring out with the words, "I don't need Jesus," and in tones reminiscent of camp-meeting testimonials, they describe their "deconversion" experiences.

Atheists and agnostics from across the country are gathering in Atlanta this weekend for the annual convention of the Freedom From Religion Foundation.

The organization, founded in Madison, Wis., in 1978, has two purposes: to further the cause of separation of church and state and to educate the

public about non-theistic thought.

The convention gives members a chance for fellowship and exchange of information. It also gives them a chance to buy "Reason's Greetings" cards to mail out in December, "Freethinker" bumper stickers, and coffee mugs bearing pictures and quotations of famous atheists and agnostics.

Foundation members are not hostile to God, said Tom Malone, Southeast region vice president and head of the local chapter. "How can you be hostile to something that doesn't exist?"

The foundation does not attempt to pull people away from the church.

ATHEISTS Continued on C4



Doug Jager

Atheists Come To Atlanta for Annual Meet

From Page C1

he said, and it doesn't advocate governmental opposition to religion. "We think the government should be neutral, as Jefferson and Madison proposed."

With 3,400 members, the national foundation is smaller than several metro Atlanta churches, but among its ranks are people whose influence has reached far, drawing the praise of church-state separationists and the ire of fundamentalist Christians.

William Jager of Douglas County will accept the Freethinker of the Year award on behalf of his family for his son, Doug's successful lawsuit to stop prayer before Douglas County High School football games.

Dr. Ken Saladin, a biology professor at Georgia College, will discuss his application to lead a Scout den, which the Boy Scouts of America denied because he refused to sign an oath acknowledging the importance of a belief in God. He will also give an update on his fight with the city of Milledgeville to get the word "Christianity" removed from the city seal.

Columbus radio station manager J. Edward Wilson will describe his leaving the Seventh-day Adventist Church after years as a minister. Mr. Wilson hosts a radio talk show on which he sometimes expresses his atheistic views.

And part-time Georgian Butterfly McQueen will be given a Heroine Award for her advocacy of free thought. The honor comes during the 50th anniversary of her most famous film, "Gone With the Wind," in which she played Prissy.

'Home-Grown Concerns'

The program will include a speech by Dan Barker, a former Pentecostal evangelist who works for the foundation's home office, and a raffle featuring a "clean" \$100 bill — one printed before "In



GREG FOSTER/Special

Dan Barker of the Freedom From Religion Foundation wears a T-shirt that reads, 'I'm Your Friendly Neighborhood Atheist.'

God We Trust" was added in the 1950s.

It is no coincidence that the agenda is loaded with Georgians. "We anticipated that since our organization is based in Madison, Wis., some people would accuse the organization of being outside agitators," said Mr. Malone, 30, a social studies teacher at Clarkson High School in DeKalb County. "We wanted to show some of our home-grown concerns."

Mr. Malone, who will welcome the group, said he grew up in a "mainstream Methodist" home. As a teenager, he began to question religious teachings, he said, a common posture of youth. Most adolescents return to the church because questioning is uncomfortable, he said. "Religion offers such comfortable crutches and props for life."

He said he likes to point out to Christians and Jews that "the only difference between me and them is that I have discarded one more God than they have."

For many foundation members, acknowledging their agnosticism or atheism, even to themselves, requires courage.

Mr. Barker, 40, who spent 17 years as an interdenominational Pentecostal evangelist, describes his change of heart as a gradual movement from religious fundamentalism to acknowledging that he no longer believed in God.

"There was no bitterness," he said. "In fact, I went through a period of almost mourning or nostalgia.

It was like getting a divorce, almost."

In fact, divorce soon followed. His experience made his former wife more religious, he said.

Mr. Barker later married Annie Laurie Gaylor, daughter of Foundation founder Anne Gaylor, whom he met on an Oprah Winfrey show about atheism.

He still receives royalties from earlier religious material, but now Mr. Barker writes hymns for the freethought movement, including "I Don't Need Jesus," a song with a chorus that says, "I don't need Jesus to give me a smile. Don't need a holy book to make my life worthwhile. Just give me reason, fairness and love. True human happiness is not from above."

A Different Background

Unlike Mr. Barker, William Jager, 53, grew up with very little religious involvement. An Alaskan native, he lived in a remote village where the only religious figure was an Orthodox priest who occasionally came to town to conduct services in Russian.

After 20 years in the Army, sometimes stationed at Georgia bases, he settled down in Douglasville in 1978.

Although he describes himself as an agnostic, he said he would never have forced the issue of prayer before high school football games if his son had not been harassed by other students for not participating. When school officials failed to re-

spond to his concerns, he suggested that his son file suit.

Since the case before the U.S. Supreme Court, Mr. Jager has become active in the foundation.

Dr. Saladin, 40, a Michigan native, decided to challenge the city of Milledgeville to remove the word "Christianity" from its seal shortly after he moved there to teach at Georgia College in 1977. He wanted to establish himself, he said, but filed suit in 1983.

Early this year, the city offered to remove the seal from the city's water tower, vehicles and uniforms but wanted to continue to display it on stationery and documents, in a form so small that it would be unreadable. Dr. Saladin refused the compromise. The case remains unsettled.

He became embroiled in another controversy in 1987 when he was removed from leadership of a Scout den for refusing to sign a statement recognizing that a belief in God is essential to good citizenship.

"To me, that says anyone who doesn't swallow that line is a second-class citizen."

J. Edward Wilson, 47, manager of WIQN radio station in Columbus and a talk show host, gave up 13 years of ministry in the Seventh-day Adventist Church and, finally, the church itself.

"When I gave up superstitions ... when I was finally able to lay aside those things, I felt I had experienced a great deliverance," he said.

His greatest sadness was in losing relationships with fellow Christians, including fellow ministers. The foundation has helped to compensate.

That is one of its important roles, said Mr. Malone.

"To attend meetings with hundreds more like yourself is a very comforting feeling. It's the same sort of feeling church folks get."

This space
for rent

3rd National Conference

CONCERNED PHILOSOPHERS FOR PEACE

Call for Papers

(35) CPP, *Concerned Philosophers for Peace* ----->

The 3rd National Conference of Concerned Philosophers for Peace will be hosted by the University of Notre Dame. The conference is scheduled for September 21-23, 1990. James Starba (Department of Philosophy, University of Notre Dame, Notre Dame, IN 46556) will serve as Conference Director.

Papers limited to twenty minutes reading time (about 10-12 pages) are now being reviewed for inclusion in the program. Papers are preferred over abstracts, although some detailed abstracts may be accepted. Topics include the entire range of nuclear issues, peace and justice concerns, and interactions with published books and articles. Be creative. The deadline for submissions is June 15, 1990. Send two copies to Duane Cady (Department of Philosophy, Hamline University, St. Paul, MN 55104) who will chair the Review Committee for submitted papers.

FOR SALE

(36) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6. Order from the newsletter, address on Page 1.

BOOK REVIEW

(37) From *The Observer*, London (1/22/84, p.53):

Intellectual foundations

THIS is the first volume of a projected series of all Bertrand Russell's papers, published and unpublished, to be issued in 28 volumes between now and the year 2000. The volumes will be divided into two major groups by subject, so that volumes II to XI will consist of strictly philosophical material, while volumes XII to XXVI, containing political and social papers, will be ordered chronologically. A paper, for these purposes, is a 'public writing,' including political messages and open letters as well as newspaper articles, book reviews and essays. 90 per cent of these papers, the editors claim, have never been collected, and 15 per cent are unpublished.

This vast enterprise is edited from the Russell Archive at McMaster University, Hamil-

ton, Ontario, an institution whose quiet existence on a scarp by the Niagara River was transformed when it became, through the purchase in 1968 of Russell's papers, the world centre of Russell studies. The editors have provided a full-scale apparatus, with elaborate annotations and textual notes. This is clearly intended to be a great monument.

by **BERNARD WILLIAMS**
THE COLLECTED PAPERS OF BERTRAND RUSSELL: Volume I, Cambridge Essays 1888-99
 edited by Kenneth Blackwell and others
Allen & Unwin £48

ton, Ontario, an institution whose quiet existence on a scarp by the Niagara River was transformed when it became, through the purchase in 1968 of Russell's papers, the world centre of Russell studies. The editors have provided a full-scale apparatus, with elaborate annotations and textual notes. This is clearly intended to be a great monument.

The first volume covers,

among other things, Russell's adolescent years, undergraduate work at Cambridge, and material associated with his first and second books. 'German Social Democracy' (1896) and 'An Essay on the Foundations of Geometry' (1897). A good deal of the material is unpublished. Some papers that Russell read to the Apostles, that now excessively well-known secret society, are included, to some extent marked by what Paul Levy, in his biography of Moore, unkindly called the 'sophomoric' quality of the discussions. Russell, urging the cause of the admission of women (not entirely popular with his brethren), observes: '... when we divided last term on "Can we love those we copulate with?" the presence of women in the discussion would have been invaluable.'

From his years as an undergraduate, there is a 'locked diary' ('the dons are sad specimens of wasted power, and have persuaded me that emoluments for mere academical distinction are a very pernicious institution'), and there are also some essays read to his philo-

sophy teachers which, perhaps unsurprisingly, are greatly impressive. His history of philosophy is more accurate than in 'The History of Western Philosophy,' but there are fewer jokes.

The overwhelming impression is not merely the fact of Russell's precocity, but how much of his later style and manner was already formed in these earliest years. In 1888-9, when he was 16, he kept a secret journal written in Greek letters. It is full of sentences such as 'I now come to the most difficult of subjects, immortality, a question I have already tried to answer in this book, but, as now seems to me, on false lines of reasoning. . . . He seems to have had from the beginning an extraordinarily easy and elegant way of writing, and some of the earliest pieces here are a great pleasure to read, while one is less irritated at this stage of his life than one is in his later writing by those less happy characteristics of the bright youth which he was never to lose — the occasional condescension, for instance, and the unnerving briskness. He said that by the time he came to

write anything down, almost all the work had already been done; but the impression he too often gives in his mature work is rather that the work is being done then, at the speed it takes to read it.

After he left Cambridge, his wit also found its natural shape, and there are some funny pieces

in the book, particularly an unpublished item on the Uses of Luxury. The introduction to this, incidentally, shakes one's confidence in the editors, who seem to be better detectives than readers. They have tirelessly uncovered possible locations at which the paper

may have been read, but they also say that it defends inherited income, which it expressly attacks.

This very interesting book contains, as all this series will, public and scholarly documents rather than personal ones. We do not have so much here as we

do in the 'Autobiography' of Russell's chilly declarations of his emotions, but rather discover him looking brightly and busily outwards, at intellectual and political problems. It is rather wonderful to see him so fully formed so early, exercising just the weapons he would use for the next 80 years.

OBITUARY

(38) From *The Times*, London, 6/29/89, with thanks to KEN BLACKWELL:

A. J. AYER

Language and logic in the pursuit of philosophical truth

Sir Alfred Ayer (A. J. Ayer), who died on June 27 at the age of 78, was without doubt the most widely known of the analytic philosophers who followed the tradition of Bertrand Russell in Britain since 1920.

He did not have the genius of Wittgenstein or the originality of F. P. Ramsey, Gilbert Ryle or J. L. Austin. But his quite exceptional brilliance as an expositor, together with his skill and resource as a debater, secured him as great an influence as any of them with the philosophical profession and he bulked much larger than they did in the eyes of the interested part of the general public.

Ayer matured early and the coherent system of ideas put forward with such striking effect in his first book, *Language, Truth and Logic*, when he was in his mid-twenties, remained as the abiding foundation of his thinking thereafter.

But there was a price to be paid for his youthful success. Before 1939 he enjoyed both the rewards of early achievement and the leadership of intellectual fashion. After 1945, in a philosophical atmosphere that was more sensitive to the varieties and complexity of thought, his point of view, with its simple, severe and exclusive lines, had a somewhat dated air, most of all to those more concerned that reasoning should be fashionable than that it should be valid.

Alfred Jules Ayer was born in London on October 29, 1910, the only child of Jules Louis Cyprien Ayer, a timber merchant of Swiss extraction. He went to Eton as a scholar in 1923. He entered Christ Church, Oxford in 1929 as an open scholar in classics and obtained a first in Lit.Hum. in 1932. It is said that he owed this good result to the high marks given to his papers on ancient history. Certainly the polemical flavour of his modern version of the philosophy of Hume was unlikely to attract the philosophy examiners.

His chief philosophy tutor was Gilbert Ryle, though an equally strong influence was H. H. Price, the leading defender of Russell's views in the generally unsympathetic Oxford of the period. Unlike his contemporary and chief rival and competitor, J. L. Austin, he was unsuccessful in his attempt at an All Souls fellowship. In the year in which they both sat for the John Locke scholarship the principal examiner, H. A. Prichard, true to his principle of discouraging budding philosophers, ensured that it was not awarded. Ayer was a lecturer in philosophy at Christ Church from 1932 to 1935 and a research student there from 1935.



Soon after graduation Ayer visited Vienna and took part for some months in the discussions of the Vienna Circle, then at the height of its activity. The outcome of this was *Language, Truth and Logic* (1936), his brilliantly forcible exposition of their main ideas in an English philosophical idiom.

Laying down that verifiability in sense-experience was a necessary condition of the meaningfulness of a sentence, he rejected speculative metaphysics and theology as literally devoid of sense and interpreted judgements of value as ejaculations expressive of feeling. He analysed the factual content of the world, physical objects

and minds, as systems of immediate experiences and held the necessary truths of logic, mathematics and analytic philosophy to be verbal propositions, true by definition. In a concluding chapter of splendid boldness he presented concise and tidy solutions to the outstanding disputes of traditional philosophy.

This was the most exciting and influential English philosophical book of the decade.

He joined the Welsh Guards in 1940 and became a captain in 1943. After a period of regimental duty he moved to intelligence work. He played a lively part in the liberation of France in 1944, where his enterprise was not always to the liking of his superiors. The fact that he was bilingual in French and English was useful to him here. (It could be said of him, as Johnson said of Hume, that he wrote like a Frenchman.)

The preface to his second book *The Foundation of Empirical Knowledge* (1940) was written from the Guards Depot at Caterham. In it the doctrines of H. H. Price's *Perception* are transformed in accordance with the philosophical methods of Carnap. A much more resolute phenomenalism than Price's

is put forward and the essentially linguistic and conventional character of philosophical theories of perception is insisted on.

On demobilisation he went back to Oxford for two years as fellow in philosophy at Wadham College, which, in 1959 to his very great delight, elected him an honorary fellow. In 1946 he was appointed to the Grote Chair at University College, London, which had been vacant for some years.

On his arrival he found a dejected scene. The staff consisted of a disenchanted reader who spent as much time as possible in France and a Greek lady of negligible philosophical attainments who taught an idiosyncratic brand of ethics. The accommodation

consisted of a cupboard-like room with a small quantity of battered institutional furniture in it.

When Ayer left London in 1959 he had five first-rate lecturers in his department, three of whom had done their philosophical studies there. Ayer's public reputation from his books and from broadcasting vastly enlarged the recruitment of students and much improved its quality. The atmosphere of the department was combative, vigorous and rapid. Visiting philosophers found attendance at a seminar was a bracing experience to say the least. Ayer's own high-speed style of debate set the prevailing tone. The presence of both Ayer and Karl Popper in London soon made it the second philosophical centre in the country.

Ayer now became familiar to a very wide public through his frequent appearances on the television *Brains' Trust*. He was supremely qualified to provide the lucidity and agility of mind that the programme demanded. He was already known to a wide circle as the foremost "logical positivist", a term connoting for most people hostility to religion and scepticism about morals.

Journalists of various levels of intellectual elevation had often singled him out as a corrupter of youth and underminer of the body politic. For the most part he bore this good-humouredly. But as lifelong and active supporter of the Labour party, he se-

mented the accusation that he nourished fascism.

His critics took his view that morality was not a factual science to be a way of saying that it was unimportant. His position was that one's morality must be chosen since it cannot be proved. His personal choice was for a resolute utilitarianism and he himself was the most loyal of friends and the most public-spirited fulfiller of obligations. Ayer was no puritan but his love of pleasure was not egoistic and his integrity and lack of cynicism were conspicuous. As far as the television public was concerned, his undeviating and well-informed fidelity to Tottenham Hotspur more than outweighed the effect of his more "shocking" opinions.

While at London he published a collection *Philosophical Essays* (1954) and an excellent general book on epistemology *The Problem of Knowledge* (1956).

In 1959 Ayer returned to Oxford as Wykeham Professor of Logic in succession to his mentor H. H. Price. His election caused something of a rumpus since three electors preferred two other candidates between them. However it turned out to be very successful although Oxford was deprived by Austin's early and lamented death of the enlivening spectacle of a direct engagement between Ayer and his most pertinacious critic. As it happened, Austin's more casuistic and delicately philological way of thinking has since come to seem more dated than the more rigid and

formalistic style of Ayer's philosophising.

Ayer took a notable part in the intellectual life of the university, not least as an indefatigable addresser of undergraduate societies, and also in the somewhat lenten social life of New College of which he was Fellow from 1959 to 1978, before being made Hon. Fellow in 1980.

In 1963 Ayer published *The Concept of a Person*, a collection of powerful, technical essays on currently active issues in philosophy, and in 1969 a collection of more popular and wide-ranging pieces: *Metaphysics and Common Sense: His The Origins of Pragmatism* came out of 1969, a detailed, sympathetic survey of the philosophies of Pierce and James. A parallel study of Russell and Moore, published in 1971, was first presented as the William James lectures at Harvard in 1970, during a visit to the USA in which he also gave the John Dewey lectures at Columbia on induction and probability. In 1968 Ayer was knighted, an honour that was in some part a recognition of his services as a member of the Plowden commission on primary education.

Ayer continued to write, almost to the end. True, *The Central Questions of Philosophy* (1974) was in many ways a new edition of *Language, Logic and Truth*, an elegant survey but somehow lacking the invigorating bite of Ayer's first book. *Perception and Identity* (1979) was a festschrift presented to Ayer in

1979 (he had retired from his Wykeham chair the previous year) with his replies to the essays by distinguished contemporaries. *Philosophy in the Twentieth Century* (1982) seen by Ayer himself as very much a sequel to Russell's *History of Western Philosophy*, nevertheless abandoned Russell's attempt to relate philosophical ideas to their social and political circumstances, sacrificing, in doing so, the opportunity to give an orderly account of the philosophy of our age. *Studies of Wittgenstein* (1985), *Voltaire* (1986) and *Thomas Paine* (1988) followed, and there were two volumes of autobiography, *Part of My Life* (1977) and *More of My Life* (1984).

Ayer was not a major philosopher like Russell or Wittgenstein, or even, perhaps, like Popper and Ryle. But he was a very able philosopher indeed, endowed with particularly sparkling intellectual gifts, an admirable if slightly chilly prose style and unflagging energy. As a philosophical teacher and influence there is no one to compare with him since Russell and Moore.

He was four times married: first in 1932 to Grace Isabel Rene Lees, by whom he had a daughter and a son, and secondly, in 1960, to Dee Wells by whom he had a son. In 1983 he married Vanessa Lawson, who had previously been the wife of Nigel Lawson. She died in 1985, and recently "Freddie" Ayer remarried his second wife, Dee Wells.

(39)

PHILOSOPHERS

From *The New York Times* (12/30/89, p.10), with thanks to STEVE REINHARDT:

Philosophers Hang Out The Shingle

Special to The New York Times

AMSTERDAM, Dec. 29 (Reuters) — Following the example of psychotherapists, Dutch philosophers are opening private practices and charging clients up to \$50 an hour to discuss ideas.

"There's a new generation of philosophers who want to take part in society, not just work in an ivory tower," said Ad Hoogendijk, who in 1987 became one of the first Dutch

philosophers to set up practice. "We are making use of philosophical tradition to exchange thoughts with clients over whatever subject they want."

Mr. Hoogendijk has been joined by a dozen others who talk with clients about subjects from the meaning of life to a possible career change. Unlike some psychologists and psychiatrists, practicing philosophers do not try to probe deep into the past of the individual to understand childhood-ingrained, subconscious behavior and then suggest modifications.

'Very Basic Questions'

Rather, they try to apply the wisdom of their discipline to help people see their problems from a new perspective.

"I try to help people answer very basic questions like: 'Who are you?' 'What do you want?'" Mr. Hoogendijk said in an interview. "It's a kind

of re-orientation to structure their desires. I don't try and fit a person into a pre-existing theory but take what they say about themselves at face value and try to act as a midwife to let them articulate what they have inside."

He said that about 80 percent of his clients are at some major emotional crossroads: businessmen worried about approaching retirement, women upset when their grown children leave home and youths unsure what to study at college. He usually meets a client four or five times.

Faced with a depressed client, he tries to offer some perspective in discussions about the high value modern culture places on happiness and how thinkers in the past have put a high value on melancholia.

From Great Minds

"There is a famous saying that

Plato and Aristotle said it all, and it's true," he said. But his reading of Spinoza, Marcuse, Karl Marx and Hannah Arendt have also informed his counseling, he said.

One of his colleagues, Eite Veening, said he began his practice in the northern city of Groningen in 1987 because he was disturbed by "how much sloppy thinking there was around."

He said he was not interested in "curing" patients by helping them sort out their emotions but in helping them to puzzle out their values and thought processes intellectually.

"I try to get people to understand their own ethics and what the best choice would be for them in a situation," Mr. Veening said. "If you can get yourself to do what is best or not is another thing. If you find you can't, well then maybe that's more a matter for a psychologist."

ASSISTANCE REQUESTED

(40) BR books badly needed "for our poor tribal library," says Dr. K. D. Chauhan, Activist Amerbharat Library, Post. Unjha. 384170, North Gujarat, India. "We have no resources due to continuous failure of rain the last 3 years." Please "donate some of your publications new, old, bruised, defective or paperback, on any subject."

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NOW HEAR THIS, LAGGARDS!

WE MEAN YOU WHO HAVE NOT YET PAID YOUR 1990 RENEWAL DUES

TIME IS PASSING...THE METER IS RUNNING...YOUR DUES ARE OVERDUE

YOU ARE IN DANGER OF BECOMING A NON-PERSON. UGH!

MAIL YOUR DUES TODAY! DON'T PUT IT OFF ANY LONGER!

RUSSELL SOCIETY NEWS

No. 66

May 1990

- (1) Highlights: Annual Meeting; Program (2); Registration Form (37). Ted Turner is Humanist of the Year (11). BR on Nelson Mandela (40). How Beatrice Webb saw Bertie & Alys (3). Nominations wanted for Director-Candidates (19). Halsman's great BR photo is back (7). New 16-Year newsletter Index for sale (8). Times Mirror Company's generous help (20). The Index is on the last page (43). An asterisk in the left column indicates a request.

ANNUAL MEETING (1990)

(2)

- * Register If you haven't sent the REGISTRATION FORM that appeared in the February newsletter, please use the one in this newsletter. Soon, please! (Item).

How to get to McMaster. See Item .

The Program:

FRIDAY, JUNE 22:

4:00 - 6:00	Registration
6:00 - 7:30	Dinner
7:30 - 9:15	Awards, and talks by recipients
9:15 - 9:30	Coffee break
9:30 - who knows?	Board Meeting (all members welcome)

SATURDAY, JUNE 23:

8:00 - 9:00	Registration
9:00 - 10:00	Lee Eisler, <i>The History of The Bertrand Russell Society.</i>
10:00 - 10:45	Harry Ruja, <i>Knowing and Feeling in Religion.</i>
10:45 - 11:00	Coffee break
11:00 - 12:30	Tour of The Bertrand Russell Archives
12:30 - 1:30	Lunch
1:30 - 2:15	Chandrakala Padia, <i>Russell's Socio-Political Views.</i>
2:30 - 3:15	Michael J. Rockler, <i>Bertrand Russell and Education; Katharine Tait's Critique.</i>
3:15 - 3:30	Coffee break
3:30 - 4:15	Marvin Kohl's Workshop, <i>Russell's Theory of Rational Love.</i>
4:15 - 5:00	Joan Houlding, <i>Platonic Themes in Russell's Views on Education.</i>
5:00 - 6:00	Free time
6:00 - 7:00	Red Hackle Hour
7:00	Banquet. Talk by Louis Greenspan, Staff Member, The Russell Archives, and Managing Editor, The Bertrand Russell Editorial Project

SUNDAY, JUNE 24

8:45 - 9:45	Don Jackanicz Discussion, <i>Religion and Science.</i>
9:45 - 10:00	Coffee break
10:00 - 11:00	Tim Madigan, <i>Russell and Dewey on Education: Similarities and Differences..</i>
11:00 - 12:00	Thom Weidlich, <i>The Bertrand Russell/City College Case. 1940</i>
12:00	Adjournment. So long, Auf Wiedersehen, A bientôt, Ciao!

* NOTE: Suggested reading for Marvin Kohl's Workshop: *The Good Life*, from *The Basic Writings of Bertrand Russell*, pp. 371-375 (NY: Simon & Schuster, 1961); also *Analyzing Love* by Robert Brown (Cambridge: Cambridge University Press, 1987); *Brink, Russell and Rational Love* (Russell Society News 64, Item 6, Page 3); *Liking vs. Loving* by Robert J. Sternberg (Psychological Bulletin 102:3 (1987), 331-345).

Suggested reading for Don Jackanicz's Discussion: *Religion and Science* by Bertrand Russell (NY: Oxford University Press, 1961)

*Russell Society News, a quarterly. Lee Eisler, Editor, 1664 Pleasant View Road, Coopersburg, PA 18036
Marvin Kohl, Co-Editor, 715 Maytum Hall, SUNY at Fredonia, Fredonia, NY 14063
Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

ABOUT BERTRAND RUSSELL

(3) From *The Diary of Beatrice Webb*, vol. 2., 1892-1905 (London: Virago. Cambridge, MA: Harvard University Press, 1983), with thanks to HARRY RUJA.

The Russells are the most attractive married couple I know. Young and virtuous, they combine in the pair personal charm, unique intelligence, the woman having the one, the man the other, in the superlative degree. Romantically attached to each other, they have divine interests; Alys concerns herself with social reform, Bertrand with the higher mathematics. The scheme of their joint life is deliberately conceived to attain ends they both believe in, and persistently yet modestly carried out. The routine of their daily existence is as carefully planned and exactly executed as our own. They breakfast together in their study at 9 o'clock (we breakfast at 8!), then Bertrand works at mathematics until 12.30, then three-quarters of an hour reading together (*Ranke's History of England* since we have been here), a quarter-hour stroll in the garden together. Lunch with us 1.30, chat in our sitting-room or out-of-doors over cigarettes and coffee: then Bertrand plays croquet with Logan [Pearsall] Smith (Alys's brother who lives near here) until tea at 4.30. After that mathematics until 6 o'clock: reading with Alys until 7.30, dine at 8 o'clock, chat and smoke with us until 9.30: another hour's reading aloud with Alys until 10.30. They sleep and dress in the same room, and they have no children.

As individuals they are remarkable. Alys comes of an American Quaker family. She is charming to look at – tall, graceful, with regular features, clear skin, bright blue eyes and soft curly nut-brown hair, always smiling, often laughing, warm-hearted and sympathetically intelligent. She has not the gift of intimacy except with her husband. Her manner is the same to everyone, at least as far as I have seen. She has no art of flirtation, if anything she prefers women to men, and I think really likes the womanly woman better than the professional. She has no moods or they are controlled. She seems always happy and grateful for happiness and yet perpetually thinking how to make others happier. Since we have been here she has spent days away nursing a friend at Cambridge, with no consciousness of virtue, responding to a call of friendship as readily as most women respond to a call of pleasure. If she has a defect it is a certain colourlessness of intellect and a certain lack of 'temperament'. But in a woman are these defects?

Bertrand is a slight, dark-haired man, with prominent forehead, bright eyes, strong features except for a retreating chin, nervous hands and alert quick movements. In manner and dress and outward bearing he is most carefully trimmed, conventionally correct and punctiliously polite, and in speech he has an almost affectedly clear enunciation of words and preciseness of expression. In morals he is a puritan; in personal habits almost an ascetic, except that he lives for efficiency and therefore expects to be kept in the best physical condition. But intellectually he is audacious – an iconoclast, detesting religions or social convention, suspecting sentiment, believing only in the 'order of thought' and the order of things, in logic and in science. He indulges in the wildest paradox and in the broadest jokes, the latter always too abstrusely intellectual in their form to be vulgarly coarse. He is a delightful talker, especially in general conversation, when the intervention of other minds prevents him from tearing his subject to pieces with fine chopping logic. He is always fruitful, especially in clearing up definitions and distinctions or in following out logical conclusions. He is fastidious with regard to friends and acquaintances. He dislikes bores and hates any kind of self-seeking selfishness or coarse-grainedness. He looks at the world from a pinnacle of detachment, dissects persons and demolishes causes. And yet he recognizes that as a citizen you must be a member of a party, therefore he has joined the Fabian Society! And more or less accepts

Sidney as his 'representative' man. But the kernel of his life is research into the processes of reasoning. Of this new and highly abstract form of logic, more abstract than mathematics, I have no vision. All that one can say is that the effect on his own mind of these processes of pure reasoning is to make him singularly helpful in clearing up more concrete issues; even when he starts with no specialized knowledge of facts. To sum up, he is an expert in the art of reasoning, quite independently of the subject-matter.

A vigorous intelligence, at once subtle and honest, with the best kind of pride, the determination not to swerve from his own standards of right and wrong, truth or falsehood, are perhaps his finest characteristics. What he lacks is sympathy and tolerance for other people's emotions, and, if you regard it as a virtue, Christian humility. The outline of both his intellect and his feelings are sharp, hard and permanent. He is a good hater.

I observe in Bertrand a curious parallel between his intellectual and his moral nature. He is intolerant of blemishes and faults in himself and others, he dreams of Perfection in man. He almost loathes lapses from men's own standards. So in his thought he is almost violently impatient of bad reasoning. A right conclusion come to by bad arguments is offensive to him. It is the *perfection of the reasoning* that he seeks after, not truth of the conclusions. Now it seems to me that there is the same sort of connection between an intellectual concentration on applied science, and a tolerant, if not lax judgement of men. Just as I am always striving to adjust my order of thought to the order of things — exactly as I am always looking to results as the test of right reasoning (power of prevision, for instance, by the result of shockingly bad reasoning?) so I am perpetually excusing myself and others for any lapses in morality. I analyse and describe my own and other's faults. But these faults seldom offend me in themselves, but only because they result in what is unpleasant and ugly. I have no 'sense of sin' and no desire to see it punished. Bertrand, on the other hand, is almost cruel in his desire to see cruelty revenged.

KATHARINE RUSSELL TAIT

- (4) Kate Tait's talk at the Women's National Democratic Club was reported in *The Washington Post* (3/12/76). (Thank you HARRY RUJA.)

Growing Up Liberated: 'No Place to Go'

By Michael Kernan

When Bertrand Russell took his family down the rocky Cornwall cliffs to the beach for a swim, there was always a solemn discussion: of the tides, the wind, the course of the sun. Not until all factors had been logically worked out did anyone sit down on the sand—there to smile covertly at the foolish day trippers who had settled themselves in the path of a rising tide.

"Both my parents liked being different, being rebels," said Katharine Russell Tait, the great philosopher's only daughter, "and they brought us up liberated. The problem was, there was no place to go from there. We had everything, but my feeling was that it was a no-man's land."

Speaking at the Woman's National

Democratic Club yesterday, the author of "My Father, Bertrand Russell" admitted that she would have like to be a bit more like "Brown, Jones and Robinson": she could belong, she could feel safe.

"It was a demanding life. You were free to be brave and adventurous—we were allowed to be dirty, rude, and take risks, and nobody ever said to be careful—but an awful lot was expected of us."

Having a famous father has happened to any number of people, but being a child of the celebrated radical idealist, militant atheist and cosmic thinker Lord Russell was something else.

"I learned to read at 3," commented Tait, who is staying with friends at Arlington while she hunts for a writing job, "and at 4 my father started

our schooling. He was not permissive about learning."

It did have its compensations.

"There was a tower on top of the house which was my father's study, and we'd all go thundering up there for our history lessons. He had his Chinese rug there, and his Chinese ivories and paintings and the bust of Voltaire he always had near him, and he'd be reading in front of the fire with his spectacles on. And he knew it all, whatever we would ask, he'd know it and would make it all sound like a fairy story."

Educated in England and at Radcliffe, Tait married an American minister and raised five children—but not in the rigid traditions of her own childhood. There were a number of things she learned to discard as she grew up and out of her father's shadow.

"He believed in progress, and I don't," she said. "Actually, I'm not sure he felt it himself. He taught us to believe in the equality of women—his godfather was John Stuart Mill, a great feminist, and in 1907 he stood for Parliament as a women's suffrage candidate—but he liked a wife who did nothing else except be his wife. And he had four of 'em."

Brought up as a pacifist, Socialist and rational skeptic, Bertrand Russell's daughter gradually found out what Russell himself began to suspect at the end of his 98-year life: that human perfection may be possible, but it is hardly just around the corner.

"I think he realized, at the end, that nothing was as rational and simple as he had thought."

Quiet words from a quiet woman. But one senses painful years forgiven if not forgotten.

- (5) *My Father, Bertrand Russell*, by Katharine Tait, from the Book Review Section, p. 16, *Los Angeles Times* (4/25/76), with thanks to HARRY RUJA.

Expurgatory Paean to Bertrand Russell

BY KEITH S. FELTON

MY FATHER BERTRAND RUSSELL by Katharine Tait (Harcourt Brace Jovanovich, \$8.95).

"It is very difficult, my father once told me, 'pretending to an emotion you don't feel all the time. Even when I am half asleep I have to show affection. I cannot relax for a moment.'"

—Bertrand Russell to his daughter

This book bears weighty testament to the notion that if you look between the lines of a personal biography, you will find an autobiography. Katharine Tait's skillfully written account of her life as the daughter of Lord Bertrand Russell, P.R.S., O.M., Third Earl Russell and unparalleled 20th-century philosopher, is a knife which makes an incision into a long-passed life. It is the story of a well-to-do and worldly thinker, his wives, his lovers, his children; but what is exposed for surgical attendance by this biographer is a good look at her own life.

Tait shares with us much about her experiences with her father—often in the form of anecdote, frequently in the fashion of exposition of his famous views on education and his adherence to rationalism. But much more than any episodic memory of a famous man, this is a chart of a daughter's trials in the tripartite underdog roles of child, female and servant to a genius-father's theories. Katharine Russell Tait's story is binding and literate, but it is also bitter and pervasively sad.

Though she claims not to have worshiped her father in any unqualified sense, there is a strange thread that runs, *sub rosa*, through the author's narrative and it can only be called filial resentment. Rather than emerging as some full-blown lifelong gripe, however, it is transmogrified into a sort of feminist stance, and as such, Tait develops a theme which can be acceptably open in her story. This is the tale of the trials of the women in the Russell families—chiefly the philosopher's four wives and the author herself—against the overpowering figures of the males they contended with, most notably of whom were Russell himself and the favored son John, born after Katharine and following a trip their parents made to China.

In view of Lord Russell's long libertinism, and especially in view of his choices of women (feminism was always a key to his interest in women), it may seem contradictory to feel from his daughter this muted sense of daughterly disparagement. But these plaintive cross-sections of the Dominant Male Russell are only resonators, really, of the great man's own turn-of-the-century philosophical paradox. Raised in as puritanical an environment as anyone in England, he grew out of this, with his first marriage, and into the spirited dissenter who was a liberal clarion from Verdun to Vietnam.

Indeed, Mrs. Tait's love was never blind love at all; this she makes certain. But there are moments, even in her expressions of virulent dissatisfaction with her father, when the reader is sure that the Russell family

tendency to paradox was passed on: Love of and hate for the giver of life can sometimes abide so passionately and for so long in one's offspring.

These themes—of women versus men, and idealism versus pragmatism—are keenly noted in Tait's chapter on Beacon Hill. Describing her childhood education at this institution, the Russell family's private free school, the author says, "We were freaks and never knew it, because we lived protected from the world." Fearful that some might attribute the school to her mother's efforts alone, after her father's interest in it failed, she speaks of her parents' equal involvement in its charter in such a way almost as to exonerate her mother for any untoward blame.

Far from a "free" school for young Katharine, she seemed hemmed in: "I remember (a bright and sunny hall) as a place of desolation. I remember standing in the middle of the polished floor, surrounded by space and dark woodwork, not knowing which way to go or what to do, having no belonging place in all that vast building." It makes her all the more seem to the reader that she was a child lost in the cavern of her father's will.

Whatever awkwardness in inspiring a free education, the family togetherness remained a powerful force in the Russell household, and Katharine's father was to be a part of her life for many years. During the period preceding World War II, her parents' mutual affection died, and Russell's teaching brought him to the United States, and to a lectureship at UCLA. And somewhere in this transmigration, Katharine Russell implanted her spirit in American soil. A further period, in Pennsylvania and at Radcliffe College, seemed to cement in Mrs. Tait a sense of belonging more in harmony with this country than with England. But a more powerful force for her was destined to provide direction for the future: She underwent a conversion toward a most un-Russellian concept—a living God. This inspiration became a deity so important to Mrs. Tait and her husband that they felt it "should lay claim to the whole of our lives, though we were not quite sure how to offer them to Him."

In facing the blank page to begin her record of her father, Mrs. Tait tells us that the praises have stepped aside in favor of the "buts" and "complaints." They come out in her book, spoken as a sigh, but they are gale-forced in old, deeply felt, apparently long-held feeling. This remembrance is a paean, but it is also movingly and subtly a daughter's expressive expurgation; and using the public form of this book seems somehow to have provided a necessary part of the later growth of this once-celebrity-shadowed child. Mrs. Tait is to be commended for her candor, and encouraged to delve deeper into her father; it feels from her writing to be a self-search of the most exigent kind.

Felton is a local free-lance writer.

BOOK REVIEWS

- (6) *Cambridge Essays, 1888-99*, reviewed in *The Listener* (1/26/84). Thank you, HARRY RUJA. The book has also been reviewed by Sidney Hook (RSN41-25) and Justin Leiber (RSN42-18). John Watling's review is on the next page.

John Watling
Russell's
beginnings

Cambridge Essays, 1888-99.
By Bertrand Russell
Text edited by Kenneth Blackwell
Allen and Unwin £48

Throughout his life, Bertrand Russell hoarded his manuscripts, but not without some selection. Two years before his death he sold most of them. Rupert Crawshaw-Williams notes in *Russell Remembered* that they fetched hundreds of thousands of pounds. It is that book that reveals that Russell did destroy some things, 'masses of extremely purple passages [written] in his early Twenties'. The manuscripts went to McMaster University, Canada, where the collection has been brought nearer completion by further purchases. Editors at McMaster, with the help of an international board, now plan 28 volumes of those of Russell's shorter papers that, as the editors put it, 'record his own thoughts', but omitting letters. The letter collection is said to be not yet complete enough for publication to begin. Volumes Two to Twelve of these papers will contain his writings on philosophy, including theoretical ethics, logic and mathematics. Into the rest will go his writings on all other topics, international relations, history, political theory, religion, education and practical ethics. Volume One, now published and entitled *Cambridge Essays*, contains his shorter writings of all kinds before 1899, except for one group of the papers on geometry thought more suitable to Volume Two.

The papers in *Cambridge Essays* are of four kinds. There are two secret diaries. The earlier, spanning the year in which he became 16, was protected by the use of the Greek alphabet and the heading 'Greek Exercises'; the later, written mainly two years afterwards but with very sporadic entries during three following years at Cambridge, had a clasp with lock and key. There is a set of study essays, a few from his preparation for the Trinity College scholarship examination and many from his work for the philosophy tripos. There are papers read to the Cambridge discussion society, the Apostles. Finally, there are papers written during his graduate work, and published work stemming from it. Some of this concerns economics and politics, for Russell hesitated between politics and the philosophy of mathematics for his research, but most is on the nature of geometry.

How much of this material has been published before? Fairly extensive selections from the Greek Exercises were included in *My Philosophical Development* and in the autobiography. None of the study essays seem to have seen the light of day before. Russell, apparently, included some of the school essays in an early draft of his autobiography but deleted them later, and Alan Wood never carried out a plan to use the philosophy essays in a study of Russell's philosophy. One of the papers



Russell: educated to be Prime Minister

read to the Apostles appears in *Why I Am Not a Christian*. Of the papers arising from his graduate work, the most substantial are two articles reprinted from philosophical journals, no manuscripts having survived, some are reviews, and some are drafts from his fellowship dissemination on geometry.

Besides the main material, there are two appendices of considerable interest. One includes very competent newspaper reports of a series of lectures on geometry Russell gave at Bryn Mawr College in 1896. The other is a reading list covering the whole of Russell's twenties. It was made in a note-book with the printed heading 'What Shall I Read?' but is thought by the editors to be a list of books actually read by Russell and, in the later of the years, his wife Alys. Many of the one-word comments he made at the time have been heavily obliterated by Russell, efficiently enough nearly always to defeat modern methods of restoration. The general and textual notes, the chronological information and the bibliographies are copious and meticulous.

One exception to that is worth noting. The editors should, I think, have indicated that the view that Kant was unaware of the possibility of non-Euclidean geometry, held in the 19th century and, if the report of the Bryn Mawr lectures is accurate, shared by Russell, has been substantially undermined by Gottfried Martin in his book *Kant's Metaphysics and the Theory of Science*. Martin shows that Saccheri, one of the earliest investigators of the consequences of denying Euclid's axiom of parallels, was in communication with Kant. Martin argues that Kant's theory was developed in the light of the belief that a non-Euclidean geometry could be developed, not in ignorance of the possibility. Certainly, that accords with Kant's theory itself, which allows that such geometries would not be self-contradictory, while offering an explanation of why they cannot possibly be true. Russell himself largely ignored Kant's insistence on the synthetic character of the geometrical axioms; why he supposed the development of non-Euclidean geometries to refute Kant's belief in the necessity of Euclid is not explicit in these papers. Russell's own purpose was to vindicate Kant's approach, as far as he thought it feasible, by identifying a common basis to both Euclid

and non-Euclid and showing that to be known *a priori*.

Fuller information would have been welcome in a note to the second Greek Exercise. Can the author of an article in *The Nineteenth Century* really have suggested sexual passion, a tinge of melancholy and a desire to commit suicide as common characteristics denoting both genius and madness? Mustn't the young Russell have been misinterpreting him?

This is a volume for the biographer, not the philosopher. The study essays are excellent pieces of work but provide little illumination. It is hardly to be expected that they should. What is more, they come too early in his studies to throw light upon his philosophical development. Taken together with the editors' account of the lectures Russell followed during his year's course for Part Two of the philosophy tripos, they reveal the limitations of that course as a grounding in philosophy. There was nothing on logic, to which Russell made his major contributions.

In the first diary we find him, in rather Olympian style, attempting to reconcile religion and science with the hypothesis that God instituted the laws science discovers, concerned about the problems posed by man's free will and consciousness, and congratulating himself upon the perfection of his education. In some ways, that education was less than perfect. To contravert his grandmother's adherence to conscience rather than utility as a guide to conduct, he argues that conscience is a product of education 'as for example common Irishmen do not consider lying wrong'. The consciences of politicians, and Russell was brought up among politicians, allow them to lie more freely than the consciences of common Irishmen have ever done, a fact which an education for the role of Prime Minister, which Russell's was, ought surely to have imparted. The diaries have some value in correcting errors in the autobiography. For example, the locked diary contains no account of his grandmother's reactions to his wish to marry Alys, as Russell says it did; yet there are, apparently, no pages removed. However, the expectations raised by the measures taken to ensure their privacy are unfulfilled. They provide a very pale shadow of the story told in the autobiography.

There is much interest in many of these writings, in others, very little. That is inevitable in a publication of this kind, which Russell's standing as a major figure in many fields demands. It is in the later volumes that the interest will come.

FOR SALE



- (7) It's back! After being out of print for several years, our favorite photo of BR -- taken in 1959 -----> by Philippe Halsman -- is once again available on a postcard, \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.

- (8) 16-Year Index of BRS Newsletters, 1974-1989, Issues 1-64, 43 pages, 2379 entries. Buy it from the newsletter, \$7 postpaid (within the USA). Or borrow it from the BRS Library, \$2 postage (within the USA). Addresses on Page 1.
- (9) Members' stationery, 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6. Order from the newsletter, address on Page 1.

CHURCH/STATE SEPARATION

- (10) Ophelia Hoopes reminds us -- with an article from *Church & State* (March 1990) -- that England, despite its many great merits as a democracy, still has an official state religion. Here is an excerpt:

Nowhere else in Europe does a religion by law established enjoy anything like the privileges the Church of England enjoys here. A totalitarian regime wishing to indoctrinate the population with its beliefs could hardly ask for more: favored time on radio and television, a guaranteed unique role in the law and constitution, reserved places in the upper House of Parliament, the exclusive religion of the head of state, a special protected status in the school curriculum, the right to the leading role on occasions of national solemnity, and a vast tax-free income.

Clifford Langley, religion writer,
The Times of London

OTHER ORGANIZATIONS

- (11) AHA -- the *American Humanist Association* -- chose Ted Turner as its 1990 Humanist of the Year. Turner accepted the award on April 27th, at AHA's 49th Annual Conference, in Orlando. (We were there.)

An excellent article in *The Humanist* (Nov/Dec 89) tells the remarkable Turner story in a few pages. Here is one excerpt:

In a speech to the Hollywood Radio and Television Society this past Spring [1989], he exhorted the 990 industry executives in attendance to "stand up, get off your knees, and go to work instead of spending all your time praying." He then unveiled his ten "voluntary initiatives" -- a humanistic alternative to the "obsolete" Ten Commandments. (see below)

WARREN SMITH says Turner "fearlessly told Dallas broadcasters that he'd like to see his Ten Voluntary Initiatives replace the Ten Commandments."

We think Turner is a great choice. We also think you'll find the Turner article in *The Humanist* worth reading.

Here are Turner's Ten:

TURNER'S "VOLUNTARY INITIATIVES"

1. I promise to have love and respect for the planet earth and living things thereon, especially my fellow species—humankind.
2. I promise to treat all persons everywhere with dignity, respect, and friendliness.
3. I promise to have no more than two children, or no more than my nation suggests.
4. I promise to use my best efforts to save what is left of our natural world in its untouched state and to restore damaged or destroyed areas where practical.
5. I pledge to use as little nonrenewable resources as possible.
6. I pledge to use as little toxic chemicals, pesticides, and other poisons as possible and to work for their reduction by others.
7. I promise to contribute to those less fortunate than myself, to help them become self-sufficient and enjoy the benefits of a decent life, including clean air and water, adequate food and health care, housing, education, and individual rights.
8. I reject the use of force, in particular military force, and back United Nations arbitration of international disputes.
9. I support the total elimination of all nuclear, chemical, and biological weapons of mass destruction.
10. I support the United Nations and its efforts to collectively improve the conditions of the planet.

- (12) NECLC -- the *National Emergency Civil Liberties Committee* -- devotes almost the entire issue of its publication, *Rights* (March-April 1990) to remembering Leonard Boudin, a great civil rights attorney. This issue can be borrowed from the BRS Library (address on Page 1, bottom)

- (13) Society for the Right to Die cites an article by Columnist Jane Bryant Quinn, of the *Washington Post*, headlined A LIVING WILL IS THE BEST WAY TO AVOID SPENDING LAST DAYS ATTACHED TO A TUBE. The Society's own letter says it has been fighting "monstrous abuses of medical technology...where a family is forced to stand helplessly as a loved one is connected to a machine that does nothing more than prolong dying." "In many cases patients are held captive to unwanted treatment because they have not put their wishes in writing. The solution is to make out a document called a Living Will, that allows you to describe the kind of treatment you do and do not want." Quinn says you can get the appropriate documents free by sending a self-addressed stamped envelope to the Society at 250 W. 57th St., NY NY 10107.

ABOUT BERTRAND RUSSELL

(14) David Horowitz, Director of The Bertrand Russell Peace Foundation, 1964-1967, writes as follows...in *Ramparts* (April 1970)...with thanks to Al Seckel:

Bertrand Russell: The Final Passion

TOWARDS THE END of his life, Bertrand Russell spent most of his time in Plas Penrhyn, Wales, in an ample but not opulent house set high on a cliff, with a spectacular view of the Glaslyn estuary below. He came down to London rarely, the wearying six-hour trip and the dank urban climate presenting hardships he could risk less and less as time went on. Because of an intestinal kink, and the inadvisability of an operation at his advanced age, he was already living on a wholly liquid diet, which he roguishly supplemented with seven Red Hackle scotches a day.

I met Lord Russell on one of the increasingly rare occasions when he was spending a few months in London in his Chelsea flat. It was on a crisply clear day early in the fall of 1964, and I remember feeling anxiety and agitation as I searched out the number I had been given among a row of indistinguishable and modest red brick houses. A compulsive early arriver, I walked around the block several times after locating his flat in the hopes that others would have arrived by the time I got there, and I could slip in unnoticed. Finally, I knocked weakly on the door.

It was opened by a diminutive, incredibly frail and fragile-looking white-haired old man. A mixture of feelings came up like a blush—awe, humility, admiration, and most of all, a sense of unbridgeable distance. He smiled, amused at my confusion but also so warm and friendly that he had already overcome the worst of it, although I never did manage to conquer that sense of being where I didn't belong, of not being remotely capable of stepping across that awesome gap—a gap created by time, by culture and by forces of history that I could only dimly imagine.

I followed Lord Russell's slow steps down the corridor, past the portraits of his ancestors: Lord John Russell, his grandfather, who as Prime Minister presided over the famous Reform Act of 1832; William Russell, who, as he pointed out later with a puckish twinkle in his eye, had opposed authority and had his head cut off. The short walk was obviously a great burden on him, and it alerted a Bellovesque guilt in me. ("Jesus, Lord Russell, you didn't have to come all the way to the door just for me.")

Later, when I got used to Russell and his routine, I was to realize that these efforts—the arduous trek down that short but seemingly endless hall, the pouring of tea for everyone from what appeared more a cauldron than a teapot in those frail, bony hands—were, for him, part of a fierce struggle against the failing of the life force, against time which had not beaten him over all the generations, although it had beaten down those he had known, loved and fought. ("I believe," he had written, "that when I die I shall rot and nothing of my ego will survive. I am not young and I love life but I should scorn to shiver with terror at the thought of annihilation. Happiness is nonetheless true happiness because it must come to an end. Nor do thought and love lose their values because they are not everlasting.") On that first day, however, after we got settled and began talking, one thing quickly became clear: the physical decline was deceptive; the mind which peered out through those at once sad and twinkling eyes was keen and resilient.

The gathering which I had come to attend was a meeting of the members of the Bertrand Russell Peace Foundation to discuss plans for setting up an International War Crimes

Tribunal to investigate America's war in Vietnam. The room was filled with people who were under thirty, and more likely under twenty-five—all born after Russell had attained more than twice that age. In the political actions in which he engaged during the last years, it was always thus: we who served him and laid plans with him always looked at him across a full lifetime. A memoir by Ralph Schoenman, his secretary, captures it well: "We are separated by 64 years. His talk is studded with Lenin, Victoria, Poincaré, Mill, Browning, Wilde—people he knew or disputed. . . . 'How close were you to Bakunin, Bertie?' 'Not all that close, but then I wasn't well acquainted with Methuselah either.'"

THE MEETING ITSELF was one of those interminably windy sessions familiar to anyone who has been in on the organizing of anything. It veered off on a dozen tangents, all the time increasing for me the incongruity of the afternoon—the legendary Lord Russell, godson of John Stuart Mill, holding court with these youthful activists and entering their circumambulatory discussions about organizational details and structures of the forthcoming Tribunal. Russell was concerned that the plans should not be too grandiose and appear ridiculous in the outcome. One long digression of the afternoon concerned possible sites for the Tribunal, and elaborate speculation as to whether any government would allow it. Russell was heavily inclined to doubt the will or ability of any officials—Russian, Swiss or Third World—to be hospitable to a project which they wouldn't control and which would undoubtedly get them into hot water with the United States.

This skepticism—which turned out to be simple realism—was a feature of Russell's intellect that was to impress me again and again in the brief period in which I was a director of the Bertrand Russell Peace Foundation. Russell's incapacity for illusion—that ingrained sense of doubt which was his inheritance from the age of Victoria—was an essential characteristic of his being. In a BBC interview on his 94th birthday,

Russell had been reminded that many of his critics were claiming that the youngsters who had followed him in his nuclear protests were just young and irresponsible, and that when they got to be over thirty, they would become conservative and respectable and abandon him. What did he think? Russell, whose actions had foreshadowed and inspired the upsurge of mass protest in the '60's, replied: "Yes, that's probably true. 'Could I, I would ask myself many times after hearing this story, put my life energies into the political struggle if I did not really believe I was helping to shape a future majority, if I was not confident of the ultimate triumph of reason and justice?"

There was on the other side of Russell's profound skepticism, however, an equally profound romanticism. Among his books was a whimsical one-sentence work which he had written in his 89th year, called "History of the World in Epitome." It began with a picture of Adam and Eve and ended with a photograph of the atomic bomb. "Since Adam and Eve ate the apple," read the text, "man has never refrained from any folly of which he was capable." He had a passionate love for this same wicked, folly-ridden creature, man. Some called it quixotic but Russell was well aware of the monstrous cruelties

his passion encompassed. He was like those favored figures of Shakespeare's imagination, romantic skeptics who, like Hamlet, were disgusted by the animal in man and the vanity in his works, yet recognized him as the noblest of creations. It was in this ability to embrace antitheses that the compelling magnetism of Russell lay. You had in Russell's presence at once awesome tradition, genius and age, and from the very center of all these humbling radiances, a ninety-year-old imp who would puncture the illusion, the pomp and the heroic vision with a deflating barb. As his old friend Leonard Woolf once remarked of Russell, "It is very rare to be a Socrates and a Puck at the same time."

Nothing was more alien to Russell than posturing, and nothing more devastating to pretension than his own searing vision: if there is a lesson in his life, it is that in the last analysis, the truly heroic can arise only on the ground of the relentlessly real.

(ii)

IN HIS YOUTH HE DID work of importance in mathematical logic, but his eccentric attitude toward the First World War revealed a lack of balanced judgment, which increasingly infected his later writings." So Russell wrote of himself in a mock obituary which he composed in 1937. But this whimsy became, in the eyes of editorial writers in the great Western newspapers, reality, and their abuse of the political writings and activities of his last years was unmitigated. These culminated in an incredible viciousness directed against the last great effort of his life—the pitting of his intellect and final energies against the American destruction of Vietnam.

From the editorial page of the New York Times, under the headline "Corpse on Horseback," C. L. Sulzberger "informed" readers that Russell had "outlived his own conscious ideas and [become] clay in . . . unscrupulous hands." The tragedy of the War Crimes Tribunal, Sulzberger continued, "cannot fairly be laid at the door of the wasted peer whose bodily endurance outpaced his brain. . . ." This was written in May 1967, a week before Russell's 95th birthday, when the Tribunal was in session, and while Lyndon Johnson was still President of the United States. It was written before the revelations about the massacres at My Lai and elsewhere, and before the great revulsion against the war which broke forth in the massive Moratorium demonstrations. Even now, however, the consensus of obituaries on Russell is that this last gesture (referred to variously as a "mock trial" or the "notorious trial") was something to be ashamed of, a final unfortunate surrender to the naive, caprice and inconsistency which characterized his involvement in social affairs.

Such a distortion is easily conjured out of the press symbols of Russell's career. To see Russell clearly across the near century of his life, however, is to comprehend the inner consistency of his stance, from his resistance to World War I, through his nuclear protests, to his last defense of Vietnam's revolutionary peasants—this final act, the hardest, the most courageous, the most important gesture of them all.

RUSSELL'S VERY FIRST BOOK was a critical account of German Marxism (with an appendix by his wife Alys on Marxism and the woman question). His first venture into politics saw him stand unsuccessfully as a socialist candidate for Parliament with woman's suffrage as one of his main planks. In *Roads to Freedom* (1918), Russell outlined a program of guild socialism and laid down the two principles of reform in international relations which became the all-consuming cause of the last decade and a half of his life: "First, the avoidance of wars, and, second, the prevention of the oppression of weak nations by strong ones."

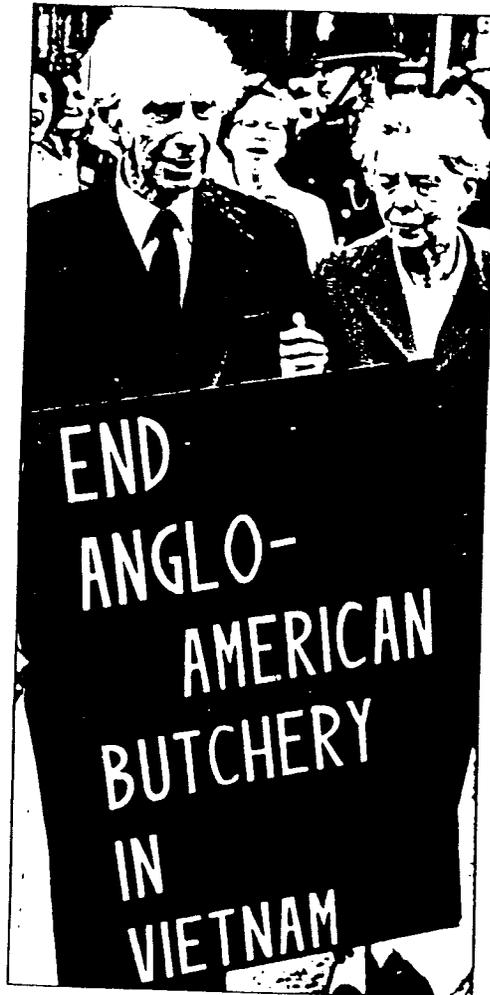
It was the *Practice and Theory of Bolshevism* (1920), written on his return from a trip to revolutionary Russia where he met Lenin and Trotsky, that established Russell's reputation as an early anti-communist. What he had written about this crisis in world history, however, was something quite different from what his reputation as a "liberal anti-communist" might suggest. "I believe," Russell declared at the outset, "that Socialism is necessary to the world, and believe that the heroism of Russia has fired men's hopes in a way which was essential to the realization of Socialism in the future. Regarded as a splendid attempt, without which ultimate success would have

been very improbable, Bolshevism deserves the gratitude and admiration of all the progressive part of mankind."

It was the method by which the Bolsheviks were attempting to establish Socialism that caused Russell's doubts. What he reacted to most negatively in this "method" was its fanatical intolerance and its welcoming of class war and its hatreds which the counter-revolution had, he conceded, made necessary. With the advent of Stalin came the institutionalization of the worst elements and tendencies in Bolshevism as he had witnessed them in 1920. It was only after Stalin's death, and the subsequent changes in Soviet policy, that Russell's view of Russian Communism became less censorious. In this he was greatly influenced, as were many other socialists, by the writings of the Marxist biographer of Trotsky, Isaac Deutscher, whom he later chose to serve on the War Crimes Tribunal.

Prior to Russell's invitation, Deutscher had not participated in a political action since the 1930's, when he had been expelled from the Polish Communist Party (whose entire Central Committee later perished at Stalin's hands) for "exaggerating the dangers of Nazism" and similar Trotskyist sins. Denounced as a Marxist revolutionary by the right, as a spokesman for Wall Street by the Communists, and as a Stalinist apologist by the Trotskyists, Deutscher had lived the last 30 years of his life in political isolation for his principles, a situation which Russell understood well.

I remember how moved Deutscher was when we brought him the invitation from Russell, and how deep was the respect which this classical European Marxist expressed for the English empiricist's life and work. The Russell-Deutscher relationship subsequently provided one of the most touching and fulfilling moments in the Tribunal proceedings. On November 13, 1966, the Tribunal met for the first time in closed session in London. Russell appeared and read a brief statement asserting the need for such a Tribunal "composed of men eminent, not through



their power, but through their intellectual and moral contribution to what we optimistically call 'human civilization.'" When he finished, there was a respectful silence as he turned, and with his usual slight annoyance at the hands that went out to help him, began the slow, aching, proud steps that would take him to the door. I understood the silence—again that awesome gap between the figure and his audience, though this was a group considerably closer in age and in distinction than most—but I felt it still and especially inadequate. And then Deutscher rose and addressed him for all the others, for the French philosopher Jean-Paul Sartre, for the Yugoslav historian Vladimir Dedijer, for the eminent mathematician Laurent Schwarz and the rest. Deutscher, who orally dictated his epic historical works, had the most literary and finely-architected speaking style of anyone I have ever heard, and now his central European accents filled the room as he told Russell what a magnificent and courageous task he had undertaken, what a beacon of hope he was to the young, what a light to the oppressed, and what a debt of gratitude was owed to him. The old man nodded, visibly moved, and then turned again to make his slow way out.

[m]

EACH OF THE PRINCIPAL Tribunal figures was, like Russell, one of those displaced intellectuals that had been cast into the twilight zones of politics because of his commitment to the Enlightenment ideals that capitalism and imperialism had made impossible, and that the Stalinist revolutions had betrayed. There was Sartre, the President of the Tribunal, who had traveled from Existentialism to Marxism, but because of his fierce and principled independence had been compelled to live a political career under attack from Communists and liberals alike. And there was Dedijer, the Chairman, a thrice wounded Communist partisan, once one of the four top leaders in Yugoslavia who had been cast into internal exile for defending Milovan Djilas, even though he did not share Djilas' views.

These men, and most of the other Tribunal members, were Marxists, it is true, albeit independent ones. Russell's intellectual distance from Marxism, however, has been exaggerated (on occasion even by himself). Where the basic divergence really lay was in Russell's stress on psychological factors as motive forces in history, and even more profoundly in his skeptical outlook, which was both philosophical and constitutional: "Throughout my life," he wrote in the second volume of his *Autobiography*; "I have longed to feel that oneness with large bodies of human beings that is experienced by the members of enthusiastic crowds. The longing has often been strong enough to lead me into self-deception. I have imagined myself in turn a Liberal, a Socialist, or a Pacifist, but I have never been any of these things, in any profound sense. Always the skeptical intellect, when I have most wished it silent, has whispered doubts to me, has cut me off from the facile enthusiasms of others, and has transported me into a desolate solitude." These lines were written a propos his anti-war activities during the First World War, when he worked with "Quakers, non-resisters and Socialists" as an ally, but not a comrade. He would tell the Quakers that some wars were justified, and the Socialists that he opposed the tyranny of the state, and get suspicious looks from both.

World War I and its aftermath had deepened Russell's skepticism to the point of despair. "The optimist now," he wrote in 1948, "is the man who thinks it possible to hope that the world will not get worse; to suppose that it may get better in any near future is scarcely possible except through wilful blindness." In the two decades that Russell lived after these words were written, and especially after the development of the hydrogen bomb in 1953, he dedicated his political energies not only to the end that the world should not become a worse place to live, but that it should not cease to be a place to live altogether. In 1954, he concluded a radio broadcast on the hydrogen bomb by saying, "I appeal as a human being to human beings: remember your humanity, and forget the rest. If you can do so, the way lies open to a new paradise; if you cannot, nothing lies before you but universal death." In 1955 he initiated a joint manifesto of scientists from both East and West (a radical departure for the times) warning against the dangers of nuclear annihilation. From that time on he became the intellectual symbol of the struggle against the bomb.

In 1957 he launched the Pugwash conferences of East-West nuclear scientists, which had an important influence on the subsequent development of the nuclear test ban, and in 1958 helped to found the Campaign for Nuclear Disarmament (CND), which he served as president. In 1960 when the CND and its Aldermaston marches were at the height of their popularity, he resigned as president to lead a campaign of mass civil disobedience under the auspices of a "Committee of 100." Early in 1961, Russell led a sitdown of 5000 people at the Ministry of Defense. Later in the year he addressed a meeting in Hyde Park, which was stopped by the police (the microphones were removed while he was speaking) because a permit was lacking. Russell was arraigned with other members of the Committee and was sent to Brixton prison for seven days. (He had previously spent six months there for his opposition to World War I.) This frail eighty-eight-year-old had replied with a firm "No I won't" when the magistrate offered to exempt him from jail if he pledged himself to good behavior. When the sentence was pronounced, cries of protest went up from the onlookers. This gesture of concern wounded the old man's pride. "It angered me," he said. "I knew that it was well meant, but I had deliberately incurred the punishment and, in any case, I could not see that age had anything to do with guilt. If anything, it made me the more guilty. The Magistrate seemed to me nearer the mark in observing that, from his point of view, I was 'old enough to know better'."

In October 1962, the Cuban missile crisis brought mankind to the brink of the disaster that Russell had fought so long. The crisis over America's former neo-colonial dependency, coupled with the steady escalation of U.S. intervention in Indo-China, brought to a climax a change in Russell's sense of the priorities involved in mankind's survival. In many ways this change represented a return for him to his perspective when he first raised his voice in rebellion during the 1914 War which, he noted wryly on his 90th birthday that year, had been the war to end peace.

Nineteen-fourteen marked for him a dividing line not only between eras, but between worlds. A phrase in a diary note he set down a week before his birthday in 1950 expresses the almost preternatural significance of that date for him. Writing of the marital difficulties of his children he says: "They were born after 1914, and are therefore incapable of happiness."

[iv]

DURING THE YEARS OF his opposition to the First World War and his consequent isolation, there was one figure who stood out above all the rest in Russell's admiration and foreshadowed his own future course. E. D. Morel was a liberal crusader against the atrocities being committed by white Europeans in Africa, particularly the Belgian Congo, and was the founder of the Congo Reform Association. A major theme of Morel's work was that the bestiality, violence and aggression of European imperialism in Africa had come home to roost in the European conflict. For this, he was (in Russell's words) "more than any other opponent of the war . . . attacked by politicians and the press," and was eventually thrown in jail, where "he suffered an injury to his health from which he never recovered," dying in 1922.

Russell himself recognized the economic, as well as the moral and political interaction between imperialism and the World War, and in 1934 finished his book *Freedom and Organization* with the following admonition: "The same causes that produced war in 1914 are still operative, and, unless checked by international control of investment and of raw material, they will inevitably produce the same effect, but on a larger scale. It is not by pacifist sentiment, but by world-wide economic organization, that civilized mankind is to be saved from collective suicide."

For a considerable period, coinciding with the early Cold War, Russell had thought that Stalin's tyranny was taking an expansionist turn, patterned on the Napoleonic episode after the French Revolution. Since the mid-fifties, however, like many others, he had changed his views and recognized the essential conservatism of Stalin's foreign policy. Nuclear weapons had made the ambition of global empire a possibility, but it was the "free world" empire of the United States, with its thousands of overseas bases, and property rights to most of the

world's natural resources, that was expanding across continents and oceans, intervening in underdeveloped countries and raising threats to world peace. "As my researches into the origins and circumstances of the war in Vietnam showed, the United States was embarking upon military adventures which increasingly replaced war with Russia as the chief threat to the world. The fanaticism of America's anti-Communism, combined with its constant search for markets and raw materials, made it impossible for any serious neutral to regard America and Russia as equally dangerous to the world." So Russell wrote at the end of volume three of his *Autobiography*, adding that, "For people in the West, this was most difficult to admit, and again I experienced the silence or opposition of those who had come to accept my views of the previous decade."

There is a control in these words, a suppression of personal bitterness and pain wholly characteristic of the man, which gives no hint of the vicious weapons of attack that were wielded against him in his last years, the wounds he suffered, or the anguish of the battle he fought. Even now, one can only guess at their measure. To attend the press conference announcing the War Crimes Tribunal, for example, Russell, now a few months shy of ninety-five, undertook the long trip to London in the dead of winter. Caxton Hall, where the conference was held, has a winding staircase which must have seemed interminable to the old man as he mounted them at snail's pace



[HIS 95TH BIRTHDAY]

to confront the glaring inquisitorial klieglights and the hatchet faces of the world's press jammed in intimidating, hostile numbers in the inadequate room. For his attempt to lend an aged hand to the Vietnamese, the most distinguished living philosopher in the West was featured in the august *New York Times Magazine*, which described his entry thus: "A stir, a bustle, a craning of necks; he comes! *He comes?* Say rather, without disrespect, *it comes.* . . . The man who has now become the holiest relic the international left possesses is to be unwrapped and shown to the populace."

IT WAS NOT ONLY the West that dealt blows to Russell at this hour. Because it was independent and because the uncompromising terms of its mandate would make cooperation with the United States more difficult, the Communist countries had disapproved of the Tribunal from the outset. By their silence, the Soviet and East European press assured a minimal awareness of the Tribunal's findings in the white sectors of the world where that awareness was needed most.*

From its inception, the Tribunal had had no real base of support, beyond the agreement of the Vietnamese to cooperate. The money to finance its \$200,000 costs came almost entirely from Russell himself, who had only a modest annual income from books. As a young man he had given away his inheritance, and the controversies which arose over his anti-war activities and liberated views on sex made university appointments scarce. Readers of the *Autobiography* know what a struggle it was for him for decades to live on royalties from his books, so that it was a poignant and touching irony that when the advances on the *Autobiography* brought him a small fortune for the second time in his life, he gave it all to the War Crimes Tribunal.

It is difficult to know how deeply the unscrupulous reporting of the prestige press in the West, along with the lack of immediate success of the Tribunal, affected Russell. His 95th birthday took place just after the first Tribunal session. In contrast to his 90th, where an orchestra had played in his honor and he had been toasted by lords, ladies, old distinguished friends and celebrated intellectuals, this one saw him once again isolated, probably more than he had ever been. The Tribunal had deprived him of being regarded affectionately as a remarkable antique from the Victorian era, to be trotted out for annual celebrations. He had done something that old men aren't supposed to do: he had rebelled against the respectability his age and achievements guaranteed him. As a younger man, he had raised his voice against the bourgeois morality that stifled sex, and now he protested against the morality that sanctified official murder.

THE BATTLE WHICH RUSSELL had chosen to enter in his last years was infinitely bloodier and dirtier than the previous ones he had come through so well. In part this was in the nature of the contest. It was as though a revered prince of the Philistines had taken his stance by the side of David and slung verbal thunderbolts at the giant. To oppose in its own citadel white western civilization, to take up the cause of the niggers of the earth, to lay the finger of blame on the technological Goliath, the "last best hope" of liberal democracy, as it committed mass murder in the rice paddies of Southeast Asia—this was to court devastation. And thus, the media of the Western world entered a loose conspiracy to take revenge against Russell by portraying him as a senescent, bird-like and wrinkled creature who should have done himself the favor of dying when his reputation as a humanist and philosopher was unsullied by such follies as

* A 650-page account of the proceedings of the Tribunal, called *Against the Crime of Silence*, is available for \$5.75 from O'Hare Books, 10 Bartley Road, Flanders, New Jersey 07836.

intruding in global politics on the side of the weak and oppressed.

But there was another more personal cross which Russell had to bear into the conflict. In his last triumphant battle as the head and inspirer of the Committee of 100, he had stood forth as advocate and antagonist and led his troops in his own person into the fray. Between then and the Tribunal the body had begun to give up. No longer could he speak extemporaneously before the public: the eyes had weakened, and

read only with immense effort under the television lights; the voice was thinner and seemed at times ready to disappear forever; the dignified stride had collapsed into an unseemly shuffle; and the face often became slack, giving a false impression of vacuity that the incomparably quick mind still burning inside must have found especially painful to bear.

History has already vindicated the public acts of Lord Russell's last years: the historical record will show that the War Crimes Tribunal—the climax of what began as a lonely crusade—correctly characterized and identified a war of atrocity, a war conducted to maintain imperial dominance in Southeast Asia, a war representing the archetypal conflict of the age and the chief threat to mankind's future survival. But history will not show the inner struggle of the man who initiated this Tribunal. It will not record the triumph of an heroic will that could not hear the cry of suffering without attempting to answer, or the passionate concern for human survival that moved an old man to put himself in an international pillory before the greatest power in the world as the defender of a peasant people and its struggle to be free.

For most, Lord Russell will be remembered as the great

mathematician and philosopher, the man whose life encompassed the transition from Victorianism to the modern world, the friend of men as various as Alfred North Whitehead and D. H. Lawrence. But for me, the image was formed on that first day in Chelsea: the arduous shuffle, the pixy smile, the brittle bowed movements, the kind, wise face which hid the anguish of its own struggle.

To have known him is always to be humbled by the courage, the immense guts of the old man, and the sustaining calm of the inner vision: "An individual human existence should be like a river," he had written, "—small at first, narrowly confined within its banks, and rushing passionately past boulders and over waterfalls. Gradually the river grows wider, the banks recede, the waters flow more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being. The man who, in old age, can see his life in this way, will not suffer from the fear of death, since the things he cares for will continue. . . . I should wish to die while still at work, knowing that others will carry on what I can no longer do, and content in the thought that what was possible has been done."

PROMOTING BR & THE BRS

(15) Newspaper story. An enterprising staff writer for the Times Mirror newspaper in Allentown, PA, *The Morning Call*, noticed that the small BRS classified ad in *The Nation* said we were located in Coopersburg.

Coopersburg is a town in the region covered by his newspaper, so he decided to investigate. First, he sent us a postcard, asking for information about the BRS, which is what our ad invites people to do. After a while, he phoned for an interview, and got one. Later he sent a photographer.

The final result was a surprisingly big story in *The Morning Call* (4/5/90). We show it here greatly reduced, to indicate the prominence it was given; there couldn't have been much real news that day. As shown here, it's much too small to read; if you just can't stand not knowing what was in it, you may borrow it from the RS Library. We're pleased to report that the story succeeded in bringing in inquiries and new members.



NEWS ABOUT MEMBERS

(16) John Lenz, BRS VP, who told us about his Fulbright year in Greece and Turkey, in RSN64-16, now tells us about his new job, his first: "I am happy to report that I will be a Visiting Instructor, (and soon to be an Assistant Professor) in Classics, at Union College in Schenectady, NY. It's a nice old campus, graced by a statue of an alumnus, Chester Arthur." [Vice-President Arthur became President Arthur when President Garfield was assassinated, in 1881. We looked it up.]

OBITUARIES

- (17) Helen Page -- BRS Member and wife of BRS Director, Frank Page -- died on 11/25/89. We offer Frank our sympathy.
- (18) Willard S. Sellars is honored in death by some of his philosopher-colleagues...in a Letter to the Editor in The New York Times (8/15/89). He is the third distinguished philosopher to have died last summer; the other two were Sidney Hook and A.J. Ayers. (Thank you, STEVE REINHARDT.)

A Philosopher Who Shattered Our Complacency

To the Editor: *NYT 08-15-89*
 Wilfrid S. Sellars (obituary, July 6) revolutionized both the content and the method of philosophy in the United States.

Along with W. V. O. Quine, Wilfrid Sellars thoroughly shattered our Cartesian complacency, and taught us that a proper philosophical understanding of the relation of thought to reality, and of thought to action, would have to be much more subtle — and probably much messier — than we had supposed.

But his work is difficult, and largely inaccessible to nonphilosophers. Its impact on the larger world of letters and science has been made through the influence it has had on other more readable writers.

Professor Sellars, who many informed scholars believe was the greatest philosopher of his time, perhaps unfortunately never took the time to write a textbook.

Some measure of Professor Sellars's impact on his discipline can be found in the professional honors conferred upon him. He gave the John Locke Lectures at Oxford, the John Dewey Lectures at Chicago, the

Ernst Cassirer Lectures at Yale and the Paul Carus Lectures.

He was president of the American Philosophical Association, Eastern division. Professor Sellars's 75th birthday was celebrated by hundreds of philosophers from around the globe, meeting for several days of lectures and seminars on the implications of his thought.

Anyone who wishes to begin to understand the reason for the extraordinarily high regard for Professor Sellars's work among professional philosophers would do well to start with his early collection of papers "Science, Perception and Reality." These essays demand a bit less of the reader than his later work, and they contain deep and compelling refutations of traditional empiricist positions in epistemology, the philosophy of mind and the philosophy of science, together with at least a partial picture of the Sellarsian alternative.

JOSEPH L. CAMP JR.
 ADOLF GRUNBAUM, JOHN MCDOWELL
 Pittsburgh, July 14, 1989

The writers are professors of philosophy at the University of Pittsburgh. The letter was also signed by four other professors in that department.

ELECTION OF DIRECTORS

- (19) Nominations for Directors, please. We wish to elect 6 Directors this year, for 3-year terms starting 1/1/91. This will give us a total of 24 elected Directors. The August newsletter will provide a ballot for voting.

We are asking you to nominate candidates (whose names will appear on the August ballot.) Any member may nominate any other member to be a Director-Candidate.

If you wish to be a Candidate yourself, notify the Elections Committee and someone will probably nominate you. The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something or other by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is (federal) tax-deductible for Directors.

We would like to have more than 6 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire at the end of 1990 are IRVING ANELLIS, BOB DAVIS, JIM MCWILLIAMS, HUGH MOORHEAD, KATE TAIT.

TO NOMINATE SOMEONE -- or to volunteer yourself -- write the Election Committee, c/o the newsletter, address on Page 1, bottom.

THANK YOU VERY MUCH!

(20) The Times Mirror Company -- publisher of the excellent *Los Angeles Times*, *The Morning Call* (Allentown, PA) and 10 other newspapers -- responded most generously to our request for help on a research project.

As you may know, HARRY RUJA and KEN BLACKWELL are preparing a comprehensive bibliography on BR. BR visited the United States and Canada repeatedly during the 55-year period, 1896 to 1951, and gave many, many lectures and interviews. Newspapers carried a great number of stories about him during this period. The comprehensive bibliography aims to include as many of these newspaper items as can be located. It will be published by Unwin, Hyman, London.

We wrote to the 6 newspapers that cover this part of Eastern Pennsylvania -- from Philadelphia to Easton -- requesting the dates of BR items that had appeared in their papers during the period. We also wrote to *The Times Mirror Company* and to *Knight-Ritter, Inc.*, each of which owns one of the papers.

We did not ask for photocopies of the items; we thought that might impose too great a burden; we asked only for the dates of the items. The researchers could then go to their libraries, and, knowing the dates, locate the items.

None of the 6 newspapers responded to, or even acknowledged, our request. *Knight-Ritter, Inc.* responded politely, with regrets. But *The Times Mirror Company* came through handsomely!

The Times Mirror Company supplied not only the dates, they also provided photocopies of the items themselves, more than 50 of them, along with a gracious covering letter wishing us "success in compiling and publishing the Russell bibliography."

The Times Mirror Company clearly invested a lot of time and money, as a contribution to the success of the Russell bibliography, and we feel greatly indebted to them.

BRS AUTHORS

Author's Query

(21) From *The New York Times Book Review* (3/18/90) ----->
Thom, you recall, is a BRS Director, and will be giving a talk on the same subject at our June meeting at McMaster. (Thank you, Jean Anderson and Linda Egendorf.)

For a book on the Bertrand Russell/City College case of 1940, in which Russell was prevented from accepting a post there because of his unconventional views on social behavior, I would appreciate hearing from participants or observers who have reminiscences.

THOMAS WEIDLICH
349 West 123d Street
New York City 10027

NEW MEMBERS

(22) We welcome these new members:

MR. CLARK D. ADAMS/P.O. BOX U-1876/UNIV. SO. AL/MOBIILE, AL 36688
MS. LYNDA ARCHER /40 NAVAHO DRIVE/WILLOWDALE, ONTARIO/ /CANADA/M2H 2X3
DR. GEORGE AUSTIN /2320 BATH ST. SUITE 301/SANTA BARBARA/CA/93105/ /
MR. JEFFREY A. BYARS /295 BEACON ST. (APT. 1)/SOMERVILLE/MA/02143/ /
MS. MARIE CARDELLA /48-32 GARDEN VIEW TERRACE/EAST WINDSOR/NJ/08520/ /
MR. LOU CLARK /30 MORGAN ST./MELROSE, MA/02176/ /
DR. STACEY L. EDGAR /PHILOSOPHY, SUNY/GENESE0/NY/14454/ /
DR. WILLIAM J. EDGAR /PHILOSOPHY, SUNY/GENESE0/NY/14454/ /
MR. DANIEL W. GEDDES /35 N. MCKINLEY APT. 311/ATHENS/OH/45701/ /
MR. DAVID M. ONDIK /127 FIFTH AV./JONESBORO/GA/30236/ /
MR. JOHN PASTORE /11611 CHENAULT ST. #204/LOS ANGELES/CA/90049-4537/ /
MR. JOEL SPIRA /1506 PLEASANT VIEW ROAD/COOPERSBURG/PA/18036/ /
MS. RUTH SPIRA /1506 PLEASANT VIEW ROAD/COOPERSBURG/PA/18036/ /

THE RUSSELL ARCHIVES

- (23) The Bertrand Russell Editorial Project -- which aims to publish all of BR's "shorter writings" -- went through some agonizing times a few years ago when the Canadian Government stopped funding it, and almost the entire staff had to be let go. You may recall that the BRS contributed a modest \$1000 to help pay for some secretarial assistance (RSN60-21) -- that's how desperate the situation was.

Now, happily, things seem to be back on track, as this letter from Louis Greenspan indicates:



McMASTER UNIVERSITY

The Bertrand Russell Editorial Project

Togo Salmon Hall, Room 719
1280 Main Street West, Hamilton, Ont., Canada L8S 4M2
Telephone: (416) 525-9140 Ext. 4896
Fax: (416) 527-0100
E-mail: (via BITNET) GREENSPN@MCMMASTER

19 March 1990

THE COLLECTED PAPERS
OF BERTRAND RUSSELL

1: Cambridge Essays, 1888-99

Published 1961

7: Theory of Knowledge:
The 1913 Manuscript

Published 1964

8: The Philosophy of Logical
Atomism and Other Essays,
1918-19

Published 1966

9: Essays on Language, Mind
and Matter, 1919-26

Published 1968

12: Contemplation and Action,
1902-14

Published 1965

13: Prophecy and Discontent,
1914-16

Published 1968

IN PREPARATION:

2: Philosophical Papers,
1896-993: Toward the "Principles",
1900-014: Philosophical Papers,
1903-05Logical and Philosophical
Essays, 1909-1314: The No-Conscription
Fellowship, Pacifism and
Resistance, 1916-18

Bibliography

1: Separate Publications

2: Serial Publications

PUBLISHED BY

Unwin Hyman Ltd.

Mr. Lee Eisler
The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036
U.S.A.

Dear Mr. Eisler:

This letter has been passed on from various people and finally reached my desk.

It is indeed true that we have been funded again. Volume 2 titled Philosophical Papers, 1896-99 was sent to the publisher in October and currently we are working feverishly on volumes in mathematics and the First World War.

Funds were restored by SSHRC but as ever the SSHRC grant must be supplemented by the University. We hope that by 1992 five more volumes will appear. There are ten people on the staff.

Yours sincerely,

Louis Greenspan
Managing Editor

LG/ad

(24)

NEW ADDRESSES

MR. ADAM PAUL BANNER /600 W. HURON APT.122/ANN ARBOR/MI/48103-4257/ /
MR. DOUGLAS KING /8950 GLENCREST ST. #8211/HOUSTON/TX/77061-3065/ /
PROF. SIR KARL R. POPPER /136 WELCOMES ROAD/KENLEY, SURREY/ /ENGLAND/CR2 5HH
DR. ANNE-FRANCOISE SCHMID /95, RUE DES MARAICHERS/PARIS/ /FRANCE/75020
DR. HENRY VAN DYKE /69 BUSCHMAN AV./HALEDON/NJ/07508/ /
MR. DEWEY I. WALLACE, JR. /APARTADO POSTAL 635/PUEBLA PUE/ /MEXICO/CP 72000
MR. FRANK G. WISE /GENERAL DELIVERY/EL DORADO/TX/77598/ /

ANTI-NUCLEAR

(25) From *La Prensa*, Buenos Aires, 2/18/61, p.2. Thank you, Anna Adams, for the translation. Thank you, Harry Ruja, for the item.

DEMONSTRATION FOR PEACE IN GREAT BRITAIN

Not a political demonstration. Bertrand Russell present

By John J. Meehan

London, 17 [Feb 61.] (UP) -- Lord Bertrand Russell and about 20,000 demonstrators congregated in London and Scotland, in order to protest against allowing United States nuclear submarines armed with Polaris missiles to be based in Great Britain.

The British Communist Party is apparently unaware of the demonstrations planned for tomorrow in London and Glasgow, which are directed as much against the United States as against Russia. In fact, the marches are a protest against all nuclear armaments, whether of the United States, Russia, Great Britain, or France.

The Committee of 100, formed in London -- in order to fight against the establishment of Polaris nuclear submarine bases in Britain -- by the philosopher, Lord Bertrand Russell, and other distinguished pacifists, predicted that at least 10,000 people would assemble in front of the statue of Lord Nelson in Trafalgar Square.

Acts of "non-violence"

Later, an "assault force" of about 20,000 non-violent pacifists will march past Whitehall, after which they will stage a sit-in on the sidewalk in front of the British Defense Ministry for 3 hours. The demonstrators will not offer resistance if the authorities decide to arrest them.

In Glasgow the pro-nuclear-disarmament Scottish Council announced that it hopes that some 7,000 demonstrators will march in the streets of the City to the sound of bagpipes, as an expression of protest against Polaris submarines that are on their way to patrol the seas around Russia from a base in Holy Loch, Scotland.

In advance of tomorrow's demonstration, groups with posters like this -- "We don't want Polaris bases in Scotland" -- today marched through the streets of Glasgow carrying torches, as a prelude to tomorrow's march. They demonstrated today, at mid-day, in front of the American Consulate in Glasgow, where they plan to spend the next 24 hours.

MANIFESTACION POR LA PAZ EN GRAN BRETAÑA

No tiene carácter
político: Presencia
de Bertrand Russell

Por JOHN J. MEEHAN

Londres, 17 (UP) -- Lord Bertrand Russell y alrededor de 20.000 manifestantes se congregaron esta noche en Inglaterra y Escocia para protestar por la concesión de bases en Gran Bretaña a submarinos nucleares de los Estados Unidos, provistos de proyectiles Polaris.

El partido Comunista británico, aparentemente ignorante de que las marchas que deben realizarse mañana en Londres y Glasgow están dirigidas tanto contra los Estados Unidos como contra Rusia, prometió su asistencia.

Las marchas serán también una expresión de protesta contra el armamento nuclear de los Estados Unidos, Rusia, Gran Bretaña y Francia.

El Comité de los 100, formado en Londres para luchar contra el establecimiento de submarinos nucleares Polaris en bases británicas, por el filósofo lord Bertrand Russell y otros destacados pacifistas, predijo que por lo menos unas 10.000 personas se reunirán ante la estatua de lord Nelson en la plaza Trafalgar.

Acción de los "no violentos"

Más tarde, una "fuerza de asalto" de unos 20.000 pacifistas partidarios de la "no violencia", realizarán una marcha por el Whitehall y se sentarán luego en las aceras, frente al Ministerio Británico de Defensa durante un período de tres horas. Los manifestantes no harán resistencia alguna si las autoridades deciden detenerlos.

En Glasgow, el consejo escocés pro desarme nuclear anunció que espera que unos 7.000 manifestantes marchen por las calles de la ciudad al son de gaitas, como expresión de protesta por submarinos Polaris que se hallan en viaje para patrullar los mares vecinos de Rusia, desde una base en Holy Loch, Escocia.

Una avanzada de la manifestación de mañana marchó hoy por las calles de Glasgow llevando antorchas, como prelude de la marcha de mañana.

Grupos que llevaban cartelines en las que se lee "no queremos bases de Polaris en Escocia", montaron guardia hoy a mediodía frente al consulado norteamericano en Glasgow, donde piensan permanecer durante 24 horas.

BRS LOCAL CHAPTER

McMASTER UNIVERSITY
THE BERTRAND RUSSELL SOCIETY

BERTRAND RUSSELL (1872-1970);
BY ACQUAINTANCE
AND BY DESCRIPTION

I. Grattan-Guinness



This new paper by Dr. Grattan-Guinness, scheduled to be published in the *Notes and Records of the Royal Society*, will be read in his absence.

The paper concerns the contemporary state of Russell Studies and its resources.

Dr. Grattan-Guinness is an historian of mathematics and a distinguished Russell scholar. He is editor of *History and Philosophy of Logic*.

The meeting will also discuss progress in organizing the annual meeting of the Bertrand Russell Society, Inc., to be held at McMaster on June 23-25, 1990. The theme for submission of papers is Illusion vs. Reality: Education and Religion.

Thursday, March 1, at 12:30. UH-317
All welcome.

(26) The BRS Chapter at McMaster met on 3/1/90 to hear a new paper by I. Grattan-Guinness on the contemporary state of Russell Studies and its resources. The Chapter also discussed plans for the forthcoming annual meeting at McMaster of The Bertrand Russell Society.

CUBA (1962)

(27) From the *Los Angeles Times* (2/16/62), with thanks to HARRY RUJA:

LORD RUSSELL URGES
U.S.: LET CUBA ALONE

HAVANA (Reuters) — British philosopher Bertrand Russell Thursday appealed to the United States government to let Cuba solve its problems without interference.

Lord Russell replying to a statement published in the newspaper *Revolution*, to the newspaper's appeal to world statesmen and thinkers for their opinions about "North American imperialism's preparations

for another armed attack on Cuba."

The newspaper reported that Russell wrote:

"It seems possible the U.S. contemplates another attempt to impose on the Cuban people a regime which is contrary to their wishes."

Stating that a U.S. attack on Cuba could lead to nuclear war, Russell said Premier Fidel Castro's regime "deserves confidence and simulation, not blind hostility."

FBI FEB 16 1962

FINANCES

(28) Treasurer Dennis Darland reports on the year ending 12/31/89:

Bank balance on hand (12/31/88).....	1,780.26
Income: New members.....	1659.50
Renewals.....	<u>5482.59</u>
total dues.....	7142.09
Contributions.....	1112.50
Library sales & rentals.....	292.40
Misc. income.....	<u>360.72</u>
total income.....	8,907.71
	10,687.97
Expenditures: Information & Membership Committees...2755.78	
Library expense.....	46.63
Subscriptions to <i>Russell</i>	2006.00
Meetings.....	725.00
Doctoral Grant.....	1000.00
Misc. expense.....	<u>258.22</u>
total spent.....	6,791.63
	-6,791.63
Bank balance on hand (12/31/89).....	3,896.34

(29) Treasurer Dennis Darland reports on the quarter ending 3/31/90:

Bank balance on hand (12/31/89).....	3896.34
Income: New members.....	273.50
Renewals.....	<u>4785.62</u>
total dues.....	5059.12
Contributions.....	560.00
Library sales & rentals.....	126.00
Misc. income.....	<u>17.00</u>
total income.....	5762.12
	+5762.12
	9658.46
Expenditures: Information & Membership Committees...2697.68*	
Library expense.....	223.86
Subscriptions to <i>Russell</i>	456.00
Meetings.....	0.00
Doctoral Grant.....	0.00
Misc. expense.....	<u>6.00</u>
total spent.....	3383.54
	-3383.54
Bank balance on hand (3/31/90).....	6274.92

* a 6-month period

FROTH

(30) From *A Brief History of Time* by Stephen ----->
 W. Hawking (NY: Bantam, 1988), p. 1,
 with thanks to STEVE MOLENAAR.

A well-known scientist (some say it was Bertrand Russell) once gave a public lecture on astronomy. He described how the earth orbits around the sun and how the sun, in turn, orbits around the center of a vast collection of stars called our galaxy. At the end of the lecture, a little old lady at the back of the room got up and said: "What you have told us is rubbish. The world is really a flat plate supported on the back of a giant tortoise." The scientist gave a superior smile before replying, "What is the tortoise standing on?" "You're very clever, young man, very clever," said the old lady. "But it's turtles all the way down!"

BR. PANELIST

- (31) Hegel, ugh!, In the great days of radio -- before TV overshadowed it -- CBS had a weekly radio series titled *Invitation to Learning*, where one could hear intelligent talk by intelligent people. These talks were later published as a book, *Invitation to Learning* by Huntington Cairns, Allen Tate, and Mark Van Doren (NY:Random House, 1941).

Here is one of the talks, from Pages 410-421, with thanks to TOM STANLEY.

(MR. BERTRAND RUSSELL, GUEST)

Cairns: Mr. Russell, I have a letter here from you in which you state: "Hegel's *Philosophy of History* is important as a source of much evil, but (I think) of no good." Would you like to amplify that statement? It was the last sentence in your letter, and it was left hanging in the air. It whetted my appetite.

Russell: I am quite willing to amplify that statement. I think Hegel's *Philosophy of History* is a very important book indeed, judged by the effects it has had, and a totally unimportant book judged by any truth that it may contain.

Tate: Mr. Russell, don't you think it may contain a few incidental truths here and there?

Russell: It is a long book and it is difficult for a man to avoid saying something true when he uses so many words.

Van Doren: I like your distinction between influential books and true books. Rousseau's *Confessions* is often said to be an important book because it is influential. I assume it cannot be called important because it is true.

Russell: We do not know much about Rousseau's *Confessions*, whether they are true or false.

Cairns: Would you like to be a little more specific about Hegel?

Russell: I should be glad to be more specific about Hegel. I think Hegel's *Philosophy of History* is important, partly because it presented a pattern in history—a scheme, a system—according to which historical events were supposed to have developed, which of course people like. It is a simple formula and they think "now we understand it all"; if it is false, they do not notice it.

Cairns: That is an objection to all philosophies of history so far devised. The safest course, it has always seemed to me, is to reject the system and ascertain if the philosophical position of the writer contributes anything illuminating to the discussion of particular historical points. Nothing short of omniscience can devise a system that will embrace all the world.

Tate: But didn't Hegel, himself, say that he actually understood it all?

Russell: He understood it all. Oh, yes, of course, he understood it all.

Van Doren: As if he knew all history.

Russell: He, of course, happened to have read it all; so he knew.

Tate: You say his formula is simple. Could it be stated briefly?

Russell: Everything proceeds by thesis, antithesis and synthesis, and what moves it is the self-development of the Idea, and the Idea is what Hegel happened to believe. The whole course of the universe is making it just such as Hegel thought it was. That is the formula.

Tate: Don't you think one of the marvelous things in Hegel's system is that it applies both at the top and at the bottom? That is, he has a speciously convincing psychological argument, almost like Descartes', that consciousness has two aspects. First, it knows something, then the next problem is what it knows. It knows itself. When Spirit, or Idea, is triumphant, then the condition is reached where we become pure spirituality, and everybody will be merged in the state.

Cairns: Hegel claims that the great virtue of the system is that it accounts for everything in the universe. It is all-embracing, and it assigns to everything in the universe the place that is absolutely proper for it.

Russell: It is bound to; he thought the universe as a whole was the only reality, and if it did not account for the universe, it did not account for anything at all, because he thought you could not pick the universe to bits.

Cairns: Do you object to his primary aims? They are first to write a universal history and secondly to write history in terms of ideas representing periods.

Russell: I object to the second point. I do not mind a man writing universal history, if he has time; but I do object to the notion that there is a simple scheme or thread running through it all.

Tate: Most of us would probably disagree with a great deal that Gibbon says, but you would not object to that kind of comprehensive history, would you?

Russell: No, I don't.

Cairns: Would you mind elaborating a little your objection to writing history in terms of abstract ideas?

Russell: Such a system must be false. Let us say, if you think so, that it is what Hegel calls rational; of course, there are abstract ideas that can be distilled out of the facts, but they must be taken out of the facts and it is not a rational development.

Tate: Didn't Hegel try to distill the facts out of the ideas?

Van Doren: And it was easy for him to do that because any facts that he found he could use. He could choose among the infinite facts there are.

Cairns: I understand Mr. Russell's point to be that he objects to Hegel's system, or rather Hegel's basic notion that historical sequences follow the order of logical categories.

Russell: I object to that.

Cairns: I have no disagreement with you on that point. Such a notion is bound to lead to absurdities, as in Hegel's deification of Prussia. The order of logical categories, at least in Hegel's system, is finite, but since historical development is not finite, one of the two must yield. In Hegel's hands it was history that yielded. The question now, however, is not whether Hegel's sys-

tem is true, but the nature of the objections which can be brought against historians for writing history in terms of abstract ideas.

Russell: Take Hegel's disciple, Marx. You can get Marx out of Hegel by just a few transformations. Where Hegel talks of nations, Marx talks of classes. Where Hegel talks about the Idea, Marx talks about methods of production. With those two changes the two are practically identical.

Cairns: But you are not going to attribute the sins of the disciple to the master?

Russell: I say they are the same sins. I do not say that Hegel is responsible, but I say that the same sin is there in both cases, of thinking there is a simple formula.

Tate: Won't you describe the relation of Marx to Hegel, Mr. Russell?

Russell: It was just the relation of a Hegelian of the left. Hegel started two movements in philosophy, the one of extreme conservatism and the other of extreme revolution. The one represented by the conservative Hegelians and the other by Marx and his followers. But there is not nearly as much difference between Marx and Hegel as there seems to be.

Van Doren: Couldn't the same objection be raised against both historians, insofar as Marx and Hegel were historians? For them, history writes itself. There is an idea, there is a spirit; the idea and the spirit express themselves in the things that have actually happened. The aim, as Hegel somewhere says, is equivalent to the result. In other words, whatever we see has happened in the world must have happened. For my part, I can see no point in either of them calling himself a historian, properly speaking; history is too easy for them to write. Anything that happened had to happen.

Tate: It seems to me that Hegel's conception of freedom is a complete paradox and is unreal. If history is the determinism of thesis, antithesis and synthesis, then freedom has no real meaning at all; it is nothing but a fiction.

Van Doren: History is completely determined.

Tate: Yes, an intellectual determinism, a logical determinism of history.

Russell: Certainly there is, but Hegel uses freedom in a very peculiar sense. Freedom means the right to obey the police, and it means nothing else at all in the works of Hegel.

Van Doren: I wonder if you don't want to substitute one word there. This might be fairer to Hegel: Freedom is the desire to obey. Not the right to obey, but the desire.

Cairns: I think he would say it is a duty to obey because the happy life, as he defined it, was one lived in accordance with duty.

Van Doren: I do not think so. When he describes a happy people, an effective people such as the Athenians, he says that a single Athenian's instinct was to love Athens and to obey its laws; and he represents the English people of the eighteenth century and the early nineteenth century as very happy at being Englishmen. There is nothing else they want to be. Their desires coincide, as he says, doubtless in a pretty highfalutin way, with their destiny. There is nonsense in the background of that, but there is something real in the foreground.

Cairns: I do not think Mr. Russell would make your point a ground of criticism of Hegel, if there is any evidence in support of the position that you just outlined. As I understand it, Mr.

Russell, you think that the course of history cannot be determined speculatively.

Russell: I do.

Cairns: At the same time, you also think that the course of history is subject to laws; but that they cannot be determined because of their complexity.

Russell: I think the course of history is subject to laws and is probably for a sufficiently wise person deterministic; but nobody is wise enough. It is far too complicated and nobody can work it out; and the person who says he has done so is a charlatan.

Van Doren: Back to the subject of freedom for a while. Freedom probably does not mean freedom to do nothing, does it? Freedom is surely freedom to do something.

Tate: I think Hegel bases his most plausible argument on that very point, that there is no such thing as perfect freedom, or pure freedom.

Cairns: At one end he puts despotism and at the other end anarchy.

Tate: Hegel has a real insight there, even if it is a very common one and not at all profound. There is no such thing as unchecked freedom. But the trouble with Hegel is that he proceeds then to take that insight and contradict it with his logical determinism.

Russell: There is a different point here that we have not yet raised. That is Hegel's worship of the state, which I think is a far worse thing than any of the points we have mentioned. He says that the state is the perfect embodiment of spirit, that it is the divine idea as it exists on earth.

Cairns: I do not know what that means; it sounds like nonsense. Would you like to explain it to us?

Russell: It seems to me, of course, nonsense; but what Hegel means by it is that the state is the element of unity in the community, and the element of unity in the world is what he calls God; therefore, the state is analogous to God. He has first misused the word "God"; then he misuses the word "state," and so he comes to the conclusion that the state is what is divine.

Tate: Is he perfectly straightforward when he maintains that this vast unity of the state is based fundamentally upon a prior moral unity in the individual? I am not quite convinced by that, because I don't think he is much interested in unity in the individual.

Van Doren: He is interesting here. He seems to say that a man who is fortunate enough to be born into a state and not into a tribe such as the Scythians, for instance, or the Thracians—a man who is fortunate enough to be born in Athens is indeed fortunate because he has something to obey, something he is delighted to obey and honor.

Russell: But I think it is the community and not the state. Let me give an illustration. Hegel says: All spiritual reality that a human being possesses, he possesses through the state. Now let us apply that to St. Paul, who said he was a Roman citizen. Is anybody going to say that all the spiritual reality of St. Paul came from the Roman State? The thing is preposterous.

Cairns: I am not sure it is as simple as that. Hegel gives this illustration to explain his notion of freedom. He says it is real-

ized by acting within the system and not in opposition to it. He gives a biological analogy, as I recall it; if you want to realize your full capacities as a human being, you must do so within the limitations of your human organism. If you oppose it, you do not realize your aspirations and you destroy your organism.

Russell: But there are many organisms besides the state. Take the church; or suppose you were a man of science and belonged to a learned body.

Cairns: That is true; and the political question is: Which institution has the right to demand the greatest degree of loyalty?

Tate: What did Socrates do about this very problem when he was condemned? Did he not accept the verdict of Athens and refuse to escape? He rejected the chance to evade the sentence of death. Now, why did he do that? Was it the community or the state that commanded his loyalty even to the point of death?

Cairns: My recollection is that Socrates said it was the state.

Russell: There it was, I think, the state; but then his loyalty was extremely limited. He made it perfectly clear that he would not stop talking, not for all the states in the world. He said there was only one way he could be made to stop talking; that was to make him drink the hemlock. However much they ordered him not to talk, he would talk. He makes that quite clear.

Van Doren: Of course, he could not have talked in any other country than Greece. Your instance of St. Paul was interesting, but say a contemporary of St. Paul lived in Vladivostok with all St. Paul's qualities, his brains and his heart. Now, you deny that St. Paul's achievement can be attributed to the existence of the Roman state. I think it might be so attributed, because a citizen of Vladivostok with those same qualities could have got nowhere.

Russell: I did not say his achievement; I said his spiritual reality—which is Hegel's phrase. Now, the spiritual reality of the man in Vladivostok may be the same.

Cairns: Some sentences have been quoted from Hegel that certainly cannot stand analysis. But have we been entirely fair to Hegel? He says explicitly that he is opposed to despotism; that the monarch or the ruler must act for the best interests of the people; that the monarch must encourage the utmost liberty among his people so that he will have an informed public opinion to guide him in his decisions. The monarch must encourage the liberty of the press to the utmost, that is to say, to the limit of abuse. This means that the ruler must submit to vilification on the part of the press as the price of greatness.

Russell: I think you are really overestimating what he says about the liberty of the press. You are not allowing for the fact that he always uses words in a Pickwickian sense.

Cairns: He does indeed.

Russell: He says there should be liberty of the press but not to the point of making the government ridiculous. It must stop short of that. And he sees a whole lot of limitations about that.

Cairns: But he also does say that the ruler must endure vilification.

Russell: He says this of the despot, for instance: The ruler should not be a despot. A despot is an absolute monarch ruling over a country which is not Prussia. That is the definition of a despot.

Cairns: Is that fair? Let us apply his own dialectic to that problem. What is the thesis? Despotism—is it not? The antithesis is democracy and aristocracy, and the synthesis is monarchy. He must, therefore, on his own logic reject despotism wherever it is; and he did so, it seems to me, in his *Philosophy of History*.

Russell: Take again, Mr. Cairns, what you said about public opinion. He is very clear that public opinion is not always right and that it must not always be submitted to; there may be a certain expression of it; but the ruler should not think it is right.

Cairns: He is certainly clear that public opinion should not always be submitted to. I do not think you would insist that a ruler should be bound by public opinion in all cases.

Russell: Absolutely bound. I do not know what else there is that is better, because while public opinion is very likely to be wrong, so is the ruler.

Cairns: That is right. But you must allow for the case where the ruler may have private sources of information not open to public opinion.

Van Doren: Private wisdom?

Cairns: No, I won't say private wisdom. No ruler's private wisdom is necessarily greater than that of public opinion. But I insist we must provide for the case of greater factual knowledge on the part of the ruler.

Tate: May I ask a question about another phase of this same point? In what respect does Hegel's despotism as thesis, aristocracy and democracy as antithesis, and monarchy as the synthesis of the two differ from the kind of compromise that Aristotle contemplated? I think it is the Aristotelian "commonwealth" that is a compromise between oligarchy and raw democracy. Now, doesn't Aristotle have some notion there of the Hegelian "synthesis"?

Cairns: It has always seemed to me that Hegel's theory was quite similar to some of Aristotle's thought.

Russell: I agree. I think it is very similar; but I do not think the better of it on that account.

Cairns: Are you implying that Aristotle is as wicked a man as Hegel?

Russell: Yes.

All together: Oh, you are?

Tate: Mr. Russell, before we began this conversation you said that Plato was very wicked. You would have neither of them, then?

Russell: I think that philosophy has suffered four misfortunes in the world's history: Plato, Aristotle, Kant and Hegel. If they were eliminated, philosophy would have done very well.

Cairns: Who would be left, Mr. Russell? We will exclude present company.

Russell: There would be very many people left. There would be Locke, Berkeley, Hume, Leibnitz and Spinoza.

Tate: A very bad tradition, Mr. Russell.

Van Doren: What about this man as a historian? I was interested in a certain conversion of terms that he seemed to make. Here is this sentence: "History in general is, therefore, the development of Spirit in time, as nature is the development of the Idea in space." He makes a distinction between time and space which may remind us of Lessing in his *Laocöon*.

Cairns: I think it goes back to a point we were discussing before. In history the Idea unfolds its various phases in time and the dominant phase at any epoch is embodied in a dominant people. The succession of these phases, in Hegel's theory, constitutes world history.

Van Doren: Perhaps it is a modern—I wonder if it is an especially modern—notion that a philosopher can turn his attention from space relations which are either metaphysical or physical, scientific or rational, to those relations which are in time? Here is a philosopher trying suddenly to develop a new language—altogether a temporal language instead of a spatial one.

Cairns: He devised his own language to a large extent. While he viewed history as a temporal sequence, he did not thereby neglect spatial elements.

Van Doren: I wonder if you can see things arranged in time as clearly as you can see them arranged in space?

Russell: I think you can, yes. Of course, it did not suit him so well arranged in space because he wanted a dialectic process, so that the one-dimensional series was more suitable for his purposes.

Van Doren: But dialectic originally considered was not anything that took place in time, was it?

Russell: No, it was purely logical, but it was a one-dimensional series.

Van Doren: Something anterior in logic is not necessarily earlier, is it?

Russell: Not necessarily, but for Hegel it was.

Van Doren: Hegel literalized the anterior and posterior relation into before and after.

Cairns: If he proceeded in space, he would have to exclude America from the development of his system, as he did anyway.

Van Doren: Exclude what?

Cairns: America.

Van Doren: I thought you said a "miracle."

Tate: It is the same thing.

Russell: He did not exclude America. He said America was some day going to be very important; there would be a great war, he said, between North America and South America; that was when America was going to be important.

Cairns: He said America at that time, and he was speaking or writing in the 1820's, was not worth discussing because it was an echo of Europe, which may have been true in the 1820's.

Tate: Now, this question of time and space: I should like to ask about Spengler's relation to Hegel. It seems to me that Spengler's leading notion is the flow of time; it eliminates space altogether; the Faustian or modern culture is the great culture, and space is annihilated. Do you think he derives from Hegel?

Russell: A little, I think, yes.

Tate: His notion of the destiny, destiny of the world historical figure and of a culture, seems to me to come from Hegel.

Russell: Yes, the whole notion of the pattern in history. Of course, there is one spatial element in Hegel's *Philosophy of History*—he thinks that the absolute idea is always moving west-

ward.

Tate: That is a geographical notion.

Cairns: Do you think it is unreasonable to think of the universe as Hegel did, both of nature and mind, as a process, a development, a history?

Russell: It is unreasonable to think of it as the development of an idea; because, while possibly it may be, it certainly is not a development of my ideas or your ideas or Hegel's ideas. Hegel assumes that he is as wise as the Creator of the universe when he says it is his ideas that are developing.

Van Doren: He tells us equally little whether we ask him what the Idea is or whether we ask him how he knows what it is. In either case, he has no answer to give us. If we do not believe this book, he cannot convince us.

Russell: I always think a man's inconsistencies are the key to his passions. Hegel thought that unity was the important thing and that the whole was always more real than its part, and so forth. He should, therefore, have emphasized mankind rather than separate nations or separate states. In fact, he makes the state supreme. He says no state has any duty whatever in relation to any other state. War is, therefore, a thing not to be deplored but is good. That is inconsistent with his metaphysic and shows therefore that he had a passion in favor of war.

Van Doren: The significant events for him have been military events.

Russell: He says men are warriors. He says, "War has the higher significance, that through it the moral health of peoples is preserved in their indifference toward the stabilizing of finite determination." He says war is the condition in which we take seriously the vanity of temporal goods and things.

Tate: Don't you think probably in the long run he would contemplate a world state, a Pax Germanica?

Cairns: No, he expressly repudiated the idea of a universal peace.

Tate: Would that not logically develop if the Idea is going to be completely realized?

Russell: That is just the point. It should have followed from his premises.

Van Doren: Is there anything for a philosopher to worry about in the notion some people have—Tacitus had it, William James had it too—that peace can be degenerating and softening? If we could imagine peace stretching ahead of us now for 10,000 years, is it possible to imagine what human beings would then be like? What would they be doing, what would they be interested in? Would they be bored to death? Is this a problem to be solved? The existence of such questions is the reason philosophers have advanced for worrying about the notion of universal peace.

Russell: Yes, they have; but I always regard that as a mark of brutality. I think that if you have brutal instincts, you like killing people. War is the only occasion when you can do it without being hanged. That is the sole reason why anybody likes war; anybody who praises war praises it from beastliness.

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ANTI-NUCLEAR

(33) The Saturday Review featured BR's views in several editorials during 1958. The editorial of 5/31/58 appears below. The editorial of 7/19/58 appears on the following page. With thanks to WILLIAM K. FIELDING.

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Why I Changed My Mind

EDITOR'S NOTE: The following guest-editorial by Bertrand Russell was written in response to criticism that his position on the USSR has drastically changed. Thirteen years ago he felt that the West should threaten war against the Soviet Union. Today he urges the pursuit of agreements.

LONDON.

AT A TIME when America alone possessed the atom bomb and when the American Government was advocating what was known as the Baruch Proposal, the aim of which was to internationalize all the uses of atomic energy, I thought the American proposal both wise and generous. It seemed to me that the Baruch scheme, if adopted, would prevent an atomic arms race the appalling dangers of which were evident to all informed opinion in the West.

For a time, it seemed possible that the USSR would agree to this scheme since it had everything to gain and nothing to lose. Unfortunately, Stalin's suspicious nature made him think that there was some trap, and Russia decided to produce her own atomic weapons. I thought, at that time, that it would be worthwhile to bring pressure to bear upon Russia and even, if necessary, to go so far as to threaten war on the sole issue of the internationalizing of atomic weapons.

My aim, then as now, was to prevent a war in which both sides possessed the power of producing worldwide disaster. Western statesmen, however, confident of the supposed technical superiority of the West, believed that there was no danger of Russia achieving equality with the non-Communist world in the field of nuclear warfare. Their confidence in this respect has turned out

to have been mistaken. It follows that, if nuclear war is now to be prevented, it must be by new methods and not by those which could have been employed ten years ago.

My critics seem to think that, if you have once advocated a certain policy, you should continue to advocate it after all the circumstances have changed. This is quite absurd. If a man gets into a train with a view to reaching a certain destination, and on the way the train breaks down, you will not consider the man guilty of an inconsistency if he gets out of the train and employs other means of reaching his destination. In like manner, a person who advocates a certain policy in certain circumstances will advocate a quite different policy in different circumstances.

I have never been a complete pacifist and have at no time maintained that all who wage war are to be condemned. I have held the view, which I should have thought was that of common sense, that some wars have been justified and others not. In the present situation, if a great war should break out the belligerents on either side and the neutrals would be equally defeated. This is a new situation and means that war can no longer be used as an instrument of policy. It is true that the threat of war can still be used, but only by a lunatic.

Unfortunately, some people are lunatics. Not long ago lunatics were in command of a powerful state. We cannot be sure this will not happen again. If it does, it will produce a disaster compared with which the horrors achieved by Hitler were a flea-bite. The world at present is balanced in unstable equilibrium upon a sharp edge. To achieve stabil-

ity, new methods are required, and it is these new methods that those who think as I do are attempting to urge upon the East and upon the West.

I do not deny that the policy I have advocated has changed from time to time. It has changed as circumstances have changed. To achieve a single purpose, sane men adapt their policies to the circumstances. Those who do not are insane.

Though I do not admit inconsistency, I should not be wholly sincere if I did not admit that my mood and feelings have undergone a change somewhat deeper than that resulting from strategic considerations alone. The awful prospect of the extermination of the human race, if not in the next war, then in the next but one or the next but two, is so sobering to any imagination which has seriously contemplated it as to demand very fundamental fresh thought on the whole subject not only of international relations but of human life and its capabilities. If you were quarrelling with a man about some issue that both you and he had thought important, just at the moment when a sudden hurricane threatened to destroy you both and the whole neighborhood, you would probably forget the quarrel. I think what is important at present is to make mankind aware of the hurricane and forgetful of the issues which have been producing strife.

I KNOW it is difficult after spending many years and much eloquence on the evils of Communism or Capitalism, as the case may be, to see this issue as one of relative unimportance. But, although this is difficult, it is what both the Soviet rulers and the men who shape the policy of the United States will have to achieve if mankind is to survive. To make such a realization possible is the purpose of my present policy.

What is needed is a new direction on both sides and a determination, not only to make proposals, but to find compromises which give no net advantage to either side. The risk involved in not negotiating is the extermination of the human race. This, surely, is a greater risk than that of some diplomatic advantage to one side or the other. We must hope that this will become obvious both to Russia and to the United States. What is needed is emphasis on our common interest in human survival rather than upon the matters in which our interests are supposed to differ. Whether we wish it or not, the only road to the welfare of each is the welfare of all.

—BERTRAND RUSSELL.

(34) Here is the Saturday Review editorial of 7/19/58:

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In the Direction of Sanity

ON THE second floor of a small walk-up apartment in London, overlooking the Thames River, I had a chance to chat with Bertrand Russell. He was surrounded with papers, letters, and documents relating to the one matter that commands his dominant attention and concern these days—the danger of nuclear war. It was on the eve of his eighty-sixth birthday, but he had lost none of the alertness or intellectual agility that had so impressed me when we had met in the United States almost fifteen years earlier.

Lord Russell escorted me to the narrow balcony facing the Thames and pointed out some of the sites in the surrounding area. He spoke of the color of the sky and water at dusk in terms that were none the less poetic because of the reserve in which his appreciation was phrased. Then we came into his workroom and spoke about the movements in the United States and Great Britain aimed at creating policies adequate to cope with modern weapons and modern totalitarianism.

This led me to say that I had been troubled by reports reaching the United States; he had been quoted by several interviewers as having advocated surrender to the Soviet Union in order to avert nuclear war. I told Lord Russell I had been deeply distressed at these reports and indeed had been in the unhappy position of having to disagree with him editorially in *The Saturday Review*. Many Americans shared his apprehensions over the effects and implications of continued nuclear testing and on the danger of nuclear war in general. But we did not believe it was necessary to turn in our freedoms or our values in order to meet the challenge.

And we condemned the opposite view; namely, that the only way to meet the threat was through preventive war.

Lord Russell smiled as I spoke. "There's still no difference between us," he said. "I have never believed and I do not now believe that capitulation is the only way out. Recently some commentators from the United States came to interview me. They felt my position on nuclear testing was inimical to the interests of the West. I responded by making the case that the West could not survive except through a workable system of control over nuclear weapons, for the West is totally vulnerable to atomic attack and, if war came, the West would disappear as a force in history, assuming of course that anything would be left at all anywhere."

"At any rate, my interviewers continued to force the issue. Finally, one of them put the question to me in its most extreme form: namely, if I were convinced that the only way of averting worldwide nuclear extermination would be by surrendering to the Russians, what would I do?"

Lord Russell interrupted himself at this point to light up his pipe.

"I replied to the interviewers," he resumed, "that I did not believe that these alternatives were the only ones before the world, therefore it did not seem to me that any answer I might give would be a useful one. But my interrogators continued to press me on this: how would I answer the question theoretically, they demanded."

"Theoretically, I replied, if I were convinced that the only way of avoiding a war of extermination would be through surrender to Communism or to anyone else, then under those terms I would be obligated to prefer

surrender. Not that life would not be oppressive under totalitarianism; it would be. And it would be foolish to expect that the oppression would be lifted until after many years. But the important thing is that human life would continue and with it the hope that man eventually might be able to restore some measure of his values and his good sense. In this context, therefore, my choice was not a difficult one. Human survival is the real issue and the higher value. Without people, you have neither freedom nor the hope of freedom. I believe in both.

"The alternatives before the world today are neither preventive nuclear war nor capitulation." Lord Russell continued. "We still have a chance to apply sanity to our problem in a way that very possibly might preserve the peace and keep our freedoms. But a policy based on the illusion of security through nuclear supremacy is unworkable. The only security is through a plan of control over nuclear weapons and, eventually we hope, over the causes of war itself."

I put a question to him that had come up time and again in the U. S.

"Don't people ask how you propose to get the agreement of the Soviet Union to such propositions?" I inquired.

"Certainly," he said. "They put it much more severely than that. They remember that I advocated a policy of toughness toward the Soviet Union at the end of the Second World War. Now they want to know whether I've gone soft and why I've changed my mind."

"And I tell them that any man who doesn't change his mind in the light of changed conditions is an idiot. Profound changes have taken place. Apart from the changes of personnel and policy in the Soviet Union, we have the great changes in the world itself, the biggest of which is the change in the nature of warfare. To advocate a policy based on the feasibility or the eventuality of war is to advocate extermination."

"The big question, therefore, is to find out whether it is possible, in the interests of mutual survival, to come to any agreements with the Russians in the nuclear field. I think we ought to begin with nuclear testing, not only because of the demonstrated danger of nuclear testing but because the Russians have said they would agree to a cessation with inspection and safeguard. For us to refuse to pursue this possibility makes no sense. Naturally, we do not have 100 per cent certainty or safety in any course of action we may take. But it helps when one moves in the direction of sanity. It helps more than a little."

—N. C.

HONORARY MEMBERS

(35) Honorary Member review. These are the present Honorary Members: Katharine Tait, Conrad Russell, Paul Edwards, D.F. Pears, Sir Karl Popper, Paul Arthur Schilpp, and Linus Pauling. Two former Honorary Members have died: A.J. Ayer, and John Russell. If you wish to name someone for consideration as an Honorary Member, please do so, and say why you think he/she may qualify.

BRS/APA 1991

(36) Call for Papers.

The Bertrand Russell Society announces a call for papers to be presented at its meeting with the Eastern Division of the American Philosophical Association in December 1991. Papers may be on any aspect of Russell's Philosophy. They should have a reading time of about one half an hour and should be submitted in triplicate, typed and double spaced with an abstract of not more than 150 words. The name and address of the author and the title of the paper should be submitted on a separate page. The submission deadline is April 1, 1991 and the papers should be sent to David E. Johnson, Chair, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, U.S. Naval Academy, Annapolis, MD 21402-5044. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

ANNUAL MEETING (1990)

- (37) Registration form: 1990 Annual Meeting, The Bertrand Russell Society, Inc.
June 22-24 McMaster University, Hamilton, Ontario, Canada

Name(s) _____

Address _____

City _____ Zip _____ Phone (____) _____ - _____

Single or double occupancy? _____ Amount enclosed (Canadian) \$ _____

One all-expense fee includes registration, lodging Friday and Saturday nights, 5 meals (including Banquet) from Friday evening meal through Sunday morning breakfast, Red Hackle Hour. Double occupancy \$110; Single \$125; Canadian money.

Send completed Registration Form and Fee as soon as you can to:

Bertrand Russell Archives, Mills Memorial Library,
McMaster University, Hamilton, Ontario, Canada, L8S 4L6

- (38) How to get to McMaster. You can travel to McMaster via Toronto or via Hamilton (which is closer to McMaster).

If you fly to Toronto, take the Trentway-Wagar bus to Hamilton (\$16.50.), then bus or cab to McMaster. Or take the luxury minivan from the Airport directly to McMaster (\$33). About an hour's ride.

If you fly to Hamilton, take the bus to Hamilton; then bus or cab to McMaster.

If you drive, park your car in Zone 1 (north of the tennis courts).

Check in at The Bertrand Russell Archives, in Mills Memorial Library, McMaster University.

CONTRIBUTIONS

- (39) We thank these members for their recent contributions to the BRS Treasury:

MR. MICHAEL P. BERTIAUX /1130 S. MICHIGAN AV. #3309/CHICAGO/IL/60605/ /
MR. STEVE DAHLEY /9115 N. CARESSA WAY/CITRUS SPRINGS/FL/32630/ /
DR. DAVID S. GOLDMAN /35 E. 85TH ST./NY/NY/10028/ /
MR. WILLIAM M. RIPLEY /1341 DIXBORO ROAD/ANN ARBOR/MI/48105/ /
MR. TIMOTHY S. ST. VINCENT /240 W. EMERSON ST./MELROSE/MA/02176/ /

We solicit contributions from members. You may send a contribution at any time, in any amount, large or small, care of the newsletter or the RS Library, addresses on Page 1, bottom.

(40)

BR ON MANDELA (1962)

From *The Daily Worker*, London, 21 December 1962, p. 5, with thanks to HARRY RUJA:

We are in great debt to Nelson Mandela, leader of the banned African National Congress, says Earl (Bertrand) Russell.

Paying tribute to the African leader in a message to the Anti-Apartheid Movement, Lord Russell says South Africa is one great concentration camp.

"Because this is so, the protest of those who stand out against it is all the more incredible and courageous," he adds.

CLEAR DUTY

"There is in South Africa the most clear duty of conscience. Conscience requires that everyone who finds it possible to do so should resist to the limit until this filthy regime is eliminated and the people of South Africa are free."

BOOK REVIEW

- (41) *Bertrand Russell on God and Religion*, ed. Al Seckel, a "Paperback Original" reviewed by Jonathan Kirsch in the Book Section (p.13) of the *Los Angeles Times* (4/20/86).

Another lion of the English literary world is celebrated in *Bertrand Russell on God and Religion*, edited by Al Seckel (Prometheus: \$12.95), an anthology of Russell's essays on the varieties of faith, and the lack of it, in his times. We are reminded that Russell, who may be best remembered for his early leadership of the contemporary nuclear disarmament movement, "began thinking about philosophical questions at the age of fifteen"—in 1888! His famous confession of faith in

pure reason, "Why I Am Not a Christian," was an address first delivered in 1927. "The whole conception of God is a conception derived from the ancient Oriental despotisms," he proclaimed. "It is a conception quite unworthy of free men." Indeed, the sheer elegance of Lord Russell's language, the strict logic of his argument, and the extremely civilized tone of even his most ardent rhetoric all seem almost antique. Still, "On God and Religion" is a classic not only

because of its place in the history of ideas, or its roots in the tradition of Western literature and philosophy, but also because the truths that it offers are truly timeless. Russell could have been writing for today's op-ed page when he observed that "the qualities most needed are charity and tolerance, not some form of fanatical faith such as is offered us by the various rampant isms."

ABOUT BR'S VIEWS

- (42) *Dewey and Russell*. BRS Laureate Alan Ryan in *The Wilson Quarterly* (Winter 1990), with thanks to MARK HOGAN:

Having only recently published a political biography of Dewey's British counterpart, Bertrand Russell, I was intrigued and amused by the similarities and differences between Diggins's hero ["John Dewey: Philosopher in the Schoolroom," *WQ*, Autumn '89] and mine. The similarities, of course, are many and obvious; both were ardent defenders of an education in which the child learned by doing, both began by doubting the need for any authority in the classroom other than the discipline of the subject matter itself, and both came to think in Hobbes's memorable words that children "are born inapt for society." Both, again, were hard to place on the spectrum that runs from left-wing liberalism to moderate socialism; Dewey, as Diggins remarks, thought FDR by no means went far enough in reconstructing the American economy

after the Depression, while Russell all his life hoped that mankind would become rational and adopt the decentralized Guild Socialism to which he and Dewey had both subscribed in optimistic pre-war days.

What is more striking than their similarities is the absolute barrier that divided them. Diggins only touches on it when he observes that critics of pragmatism "believed that pragmatism simply confused truth with the process of its verification." For Russell at any rate, pragmatism was a sort of secular blasphemy. With God gone and most ethics shaky, all mankind had left was a concern for the truth—not a concern for what it would "pay to believe," but a concern for how things really were.

By bringing philosophy back into the marketplace, Dewey closed the breach that Russell had

opened between the concerns of the intellectual and the duties of the plain man. By the same token he lost something important. It is not only, as Diggins says, that critics like Van Wyck Brooks and Lewis Mumford could complain that he exalted the practical at the expense of the spiritual. It is more that Dewey's passion for closing all gaps and rejecting all dichotomies is ultimately less true to life than Russell's insistence on the tragic dimension of everyday existence. A strong sense of the uselessness of truth and its unrelatedness to human affairs still strikes many of us as an indispensable element in the psychology of the serious philosopher.

Alan Ryan
Department of Politics
Princeton University

(43)

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GOOD QUOTES

(44) How to say a lot in a few words:

Science offers evidence without certainty. Religion offers certainty without evidence.

Credit Ashley Montague (RSN55-5).

RUSSELL SOCIETY NEWS

No. 67

August 1990

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

THE BENARES CHAPTER

(2)

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

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

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

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

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

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

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

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

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

The Pioneer: VNS: Saturday May 19, 1990

Russel's works relevant for developing countries

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

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

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

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

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

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

people.

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

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

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

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

ANNUAL MEETING (1990)

(3)

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

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

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

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

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

Other decisions made during the Meeting:

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

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

Events of the weekend included the presentation of two awards:

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

...and these talks:

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

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

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

(4) MINUTES OF THE 1990 ANNUAL MEETING

MINUTES OF THE 1990 ANNUAL MEETING

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

Friday, June 22, 1990

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

Saturday, June 23, 1990

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

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

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

Sunday, June 24, 1990

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

MINUTES OF THE 1990 BOARD OF DIRECTORS ANNUAL MEETING

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

Friday, June 22, 1990

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

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

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

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

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

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

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

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

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

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

Sunday, June 25, 1990

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

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

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

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

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

LORD JOHN

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

But was it really his greatest achievement?

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

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

(6)

BRS/APA 1990

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

Chair: Marvin Kohl, SUNY Fredonia

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

Commentator: Fred Guy, University of Baltimore

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

Commentator: Albert Casullo, University of Nebraska, Lincoln

For exact date and location, see the November newsletter.

BR'S BIRTHDAY

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

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

BY BERTRAND RUSSELL

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

Turning Point

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

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

MAHATMA GANDHI

by BERTRAND RUSSELL

1

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

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

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

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

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

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

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

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

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

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

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

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

2

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

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

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

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

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

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

3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4

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

NEWSLETTER MATTERS

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

PROMOTING BR/BRS

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

AWARD NOMINATIONS WANTED

(12)

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

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

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

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

HONORARY MEMBERS

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

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

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

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

The announcement continues with this:

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

BOOK REVIEWS

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

A Durable Heresy

SPINOZA AND OTHER HERETICS

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

By Seymour Feldman

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

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

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

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

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

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

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

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



Baruch Spinoza (1632-77).

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

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

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

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

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

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

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

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

BR'S INFLUENCE

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

She Credits Her Success to Bertrand Russell

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

by Phyllis Méras '53

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

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

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



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

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

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

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

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

FOR SALE

- (16) BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.
- (17) 16-Year Index of BRS Newsletters, 1974-1989, Issues 1-64, 43 pages, 2379 entries. Buy it for \$7 postpaid (within the USA). Or borrow it from the BRS Library, \$2 postage (within the USA).
- (18) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6.

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

HUMANISM

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



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

Humanists honor Turner, nemesis of religious right

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

By Gayle White
Staff writer

— ORLANDO

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

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

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

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

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

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

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

Please see TURNER, A11 ▶

Turner: Calls humanist group 'kindred souls'

▶ Continued from A1

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

Christian leaders have not given up on Mr. Turner.

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

BY BERTRAND RUSSELL

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

THE OBSERVER, SUNDAY, MAY 18, 1952

THE NEXT EIGHTY YEARS

By BERTRAND RUSSELL, O.M.

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

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

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

Victorian Summit

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

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

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

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

A Cloth Cap

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

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

Two Visions

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

according as I happen to feel cheerful or the reverse.

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

Better—or Worse

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

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

BR'S 80th Birthday was also noted by NBC, which sent Rodney Wheeler to interview him. See RSN45-28 for a transcript.

REPORTS FROM OFFICERS

(21) Vice-President John Lenz reports:

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

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

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

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

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

Please send your suggestions to me at these addresses:

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

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

REPORTS FROM COMMITTEES

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

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

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

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

The 1990 Grants:

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

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

PUBLICATIONS RECEIVED

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

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

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

TWO LETTERS

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

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

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

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

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

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

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

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

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

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

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

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

20th November, 1962.

Dear Mrs. Chambers,

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

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

With good wishes,

Yours sincerely,

Bertrand Russell

Bertrand Russell.

1968 letter. Again, as Bette tells it:

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

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

This is his reply to this information from me.

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

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

PLAS PENRHYN,
PENRHYNDEUDRAETH,
MERIONETH.
TEL PENRHYNDEUDRAETH 242

21 June, 1968

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

Dear Mrs. Chambers,

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

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

Yours sincerely,

Bertrand Russell
Bertrand Russell

Bette is President Emeritus of the American Humanist Association. Currently, she is Assistant to the present President of the AHA, Isaac Asimov. Her address: 4116 Candlewood Dr., S.E., Lacey, WA 98503. (206) 491-8671

PHILOSOPHY

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

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

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

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

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

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

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

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

BR ON TELEPATHY

(27)

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

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

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

CORRECTION

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

ON THE STATE OF THE WORLD (1927)

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



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

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

AVERAGE MAN HAPPIER

Civilization Not Secure So Long as War Continues To Govern People

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

"Science has greatly modified and is

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

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

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

(Continued on Page Four)

(Continued From Page One)

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

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

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

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

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

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

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

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

BR QUOTED

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

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

ing the world is at least worth a try."

It is to be wondered at (and admired) —just as one wonders at (and admires) what a much more celebrated rationalist and ameliorist, Bertrand Russell, said at eighty: "I may have thought the road to a world of free and happy human beings shorter than it is proving to be, but I was not wrong in thinking that such a world is possible, and that it is worthwhile to live with a view to bringing it nearer."

(32)

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Appeal to the American Conscience.....	3.15
Authority and the Individual.....	4.75
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The Tamarisk Tree, Volume I by Dora Russell.....	2.00
	5.50 H

H Cloth, otherwise paperback

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

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

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ANNUAL MEETING (1990)

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

The McMaster Courier, July 17 1990/Page 5

Russell conference explores web of intrigue and prejudice

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

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

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

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

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

Dr. Kenneth Blackwell, archivist of the Bertrand Russell

Archives, received the Society's Service Award.

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

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

(38)

FREETHINKERS, ARISE!

Memo from Arizona:

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

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

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

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

Let's act, not just react.

DISSENTING OPINION

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

N Modern Logic (1)

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

7 June 1990

Dear Lee,

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

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

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

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

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

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

Sincerely yours,

Irving H. Anellis

OBITUARIES

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

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

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

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

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

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

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

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

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

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

(41)

NEWS ABOUT MEMBERS

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

Corliss Lamont's
new book, from
Prometheus Books

----->



"Dear Corliss"

Letters from Eminent Persons

edited by Corliss Lamont

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

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

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

200 pages (Photographs) • ISBN 0-87975-627-6 • Cloth \$19.95 • September

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NEWS ABOUT MEMBERS (CONTINUED)

Ramon Suzara writes:

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

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

Bertie, my adopted kid, is doing very well. He's a joy to all of us at home. He will be 2 years old on May 18, same as Russell's birthday. But there are still thousands of homeless kids living for survival in the streets of Manila.

BALLOT

BALLOT

6 Directors are to be elected, for 3-year terms starting January 1, 1991.

Make a checkmark next to each of the 6 candidates for whom you wish to cast your vote. If you vote for more than 6, it disqualifies your ballot. Information about the candidates is provided in ().

() Irving Annelis

() Hugh Moorhead

() Bob Davis

() Chandrakala Padia

() Bob James

() Harry Ruja

() Jim McWilliams

() Terry Zaccone

Comments are welcome, on any topic: _____

Your name (optional) _____ date _____

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RUSSELL SOCIETY NEWS

No. 68

November 1990

- (1) **Highlights:** *Great Books of the Western World* includes a work by BR (42). BR in State Department's doghouse (16). BR's criticism of Plato's Republic p. 5 (5). BRS Laureate Kendall shares Nobel Prize in Physics (3). 6 Directors elected; results of the vote (11). Dues are due January 1st (14). Justin Leiber reviews *Volume Nine* (21). BRS member runs for Congress (33). An asterisk in the left column indicates a request. The Index is on the last page.

BR HAVING FUN

- (2) From *The Saturday Review* (8/11/56), with thanks to WILLIAM FIELDING:

IN THE COMPANY OF CRANKS



After the death of George Bernard Shaw half a dozen years ago, in the view of many observers his mantle as a writer of witty, learned, provocative prose fell to Bertrand Russell. With close to fifty volumes of philosophy, mathematics, and fiction on the cards behind his name in the library catalogues, with such honors as the Order of Merit and the Nobel Prize in Literature embellishing his "Who's Who" sketch, with scars to show for a long series of intellectual storms and battles, he has accomplished enough in his eighty-four years to warrant his taking a little ease. But Earl Russell, who once wrote his obituary for publication in the London Times of June 1, 1962, is still as acute and peppery as ever, as this new essay from his pen proves.

By BERTRAND RUSSELL

I HAVE long been accustomed to being regarded as a crank, and I do not much mind this except when those who so regard me are also cranks, for then they are apt to assume that I must, of course, agree with their particular nostrum. There are those who think that one should only eat nuts. There are those who think that all wisdom is revealed by the Great Pyramid, and among these there are not a few who think that priests carried the wisdom of the Pyramid to Mexico and thus gave rise to the Mayan civilization. I have come across men who think that all matter is composed of atoms which are regular solids having twenty faces. Once, when I was about to begin a lecture tour in America, a man came to me and very earnestly besought me to mention in each lecture that the end of the world would occur before my tour was ended. Then there was the old farmer who thought that all government, both national and local, ought to be abolished because public bodies waste so much water. And there was the amiable gentleman who told me that, although he could not alter the past, he could by faith make it different from what it otherwise would have been. He, I regret to say, was sent to prison for a fraudulent balance sheet and found, to his surprise, that the law courts did not take kindly to his application of faith to arithmetic. Then there was the letter sent from a suburb of Boston which informed me that it came from the God Osiris, and gave me his telephone number. It advised me to ring up quickly since He was about to re-establish His reign on earth when the Brotherhood of True Believers would live with Him in bliss, but the rest of mankind would be withered by the fire of His eyes. I must confess that I never answered this letter, but I am still awaiting the dread moment.

There was an incident which illustrates the perils of country life: on a very hot day, in a very remote place, I had plunged into a river in the hopes of getting cool. When I emerged I found a grave and reverent old man standing beside my clothes. While I was getting dry he revealed the purpose of his presence. "You," he said, "in common with the rest of our nation, probably entertain the vulgar error that the English are the lost Ten Tribes. This is not the case. We are only the tribes of Ephraim and Manasseh." His arguments were overwhelming, and I could not escape until I had put on my clothes.

Experience has taught me a technique for dealing with such people. Nowadays when I meet the Ephraim-and-Manasseh devotees I say, "I don't think you've got it quite right. I think the English are Ephraim and the Scotch are Manasseh." On this basis a pleasant and inconclusive argument becomes possible. In like manner, I counter the devotees of the Great Pyramid by adoration of the Sphinx; and the devotee of nuts by pointing out that hazelnuts and walnuts are just as deleterious as other foods and only Brazil nuts should be tolerated by the faithful. But when I was younger I had not yet acquired this technique, with the result that my contacts with cranks were sometimes alarming.

RATHER more than thirty years ago, at a time when I shared a flat in London with a friend, I heard a ring at the bell. My friend happened to be

out and I opened the door. I found on the doorstep a man whom I had never seen before, short and bearded, with very mild blue eyes and an air of constant indecision. He was a stranger to me, and the English in which he explained his purpose was very halting.

"I have come," he said, "to consult you on a philosophical question of great importance to me." "Well," I replied, "come in and let us sit down." I offered him a cigarette, which was refused. He sat for a time in silence. I tried various topics, but at first extracted only very brief replies. I made out at last, though with considerable difficulty, what he wanted of me. He informed me that he was a Russian, but not a supporter of the then recent Communist Government. He had, so he told me, frequent mystic visions in which voices urged him to do this or that. He did not know whether such voices deserved respect or were to be regarded as delusions. It had occurred to him that he might obtain guidance from eminent philosophers throughout the world. At the moment it was British philosophers whose advice he was seeking. When he had had such guidance as he could obtain from me he proposed next to consult Arthur Balfour, at that time Foreign Secretary. I listened with such respect as I could command to his revelations from the spirit world, but in my replies to him I remained, for the time being, non-committal. At last he

said that he would wish to read some of my books (an extreme step which he had not previously taken) to see whether they contained anything that would be a help to him. For a moment I thought of lending him some book of my own, but I was doubtful whether I should ever see it again and also whether he would really take the trouble to read it. I therefore advised him to go to the British Museum and read such of my books as seemed likely to be helpful. He said he would do so and would return to resume the discussion after he had got a grip on my general outlook.

SURE enough, he came back a few days later. Again I invited him into my study and again I tried to set him at ease. But he looked more dejected and defeated than ever, shabby and hopeless, a drifting waif who seemed almost insubstantial. "Well," I said, "have you been reading my books?" "Only one of them," he replied. I asked which, and found, after some trouble, that it was not a book by me but a skit on my philosophy written to make fun of it. By this time I had begun to think that it did not much matter what he read, so I did not trouble to explain the mistake. I asked, instead, what he thought of the book. "Well," he replied, "there was only one statement in the book that I could understand, and that I did not agree with." "What statement

was that?" I asked, expecting that it would have to do with some deep philosophical doctrine. "It was," he replied, "the statement that Julius Caesar is dead." I am accustomed to having my remarks disputed, but this particular remark seemed to me innocuous. "Why did you disagree with that?" I asked in surprise. At this point he underwent a sudden transformation. He had been sitting in an armchair in a melancholy attitude and as though the weight of the world oppressed him, but at this point he leapt up. He drew himself up to his full height, which was five-foot-two. His eyes suddenly ceased to be mild, and flashed fire. In a voice of thunder, he replied: "BECAUSE I AM JULIUS CAESAR!" It dawned upon me suddenly that this had been the purport of the mystic voices and that he was hoping to reestablish the empire which had temporarily been toppled on the Ides of March. Being alone with him, I thought that argument might be dangerous. "That is very remarkable," I said, "and I am sure that Arthur Balfour will be much interested." I coaxed him to the door and, pointing along the street, said, "That is the way to the Foreign Office."

Whatever Mr. Balfour thought of him when he got to the Foreign Office I never learned, but an obscure footnote to a subsequent new edition of that eminent thinker's "Foundations of Belief" led me to wonder

(3)

BRS LAUREATES

Henry W. Kendall, recipient of the 1982 BRS Award for his anti-nuclear studies and campaigns, Chairman of the Union of Concerned Scientists, and Professor of Physics at M. I. T., shares the 1990 Nobel Prize in Physics with 2 colleagues.

The three, who met as graduate students at Stanford in the 1950's, were honored "for their 'breakthrough in our understanding of matter' achieved by a series of experiments from 1967 to 1973. In essence, their work confirmed the reality of quarks, fundamental particles that had been hypothesized in 1964" by two scientists at Caltech, and for which the Nobel Prize in Physics in 1969 was awarded, according to the *New York Times* (10/18/90), p. A20.

"In recent years, Dr. Kendall has been an outspoken opponent of the 'Star Wars' anti-missile project as a founder and chairman of the Union of Concerned Scientists," says the *Times*.

(4)

BRS AWARD NOMINATIONS WANTED

* Please submit names of people you think should be considered for the 1991 BRS Award. When you submit a name, also provide supporting evidence which shows why you think your candidate qualifies for the Award.

Your candidate should meet one or more of the following requirements: (1) worked closely with BR in an important way, (like Joseph Rothlat); or (2) made an important contribution to Russell scholarship (like Paul Arthur Schilpp); or (3) acted in support of an idea or cause that Russell championed (like Henry Kendall); or (4) promoted awareness of BR or BR's work (like Steve Allen); or (5) exhibited qualities of character, such as moral courage, reminiscent of BR.

Please send your candidate(s) to Clare Halloran, 71-21 69th Street, Glendale, NY 11385 (718-366-8350). She chairs the BRS Award Committee. Deadline for submissions: January 15, 1991.

We want your input!

BR CRITICIZED

(5)

The year was 1920. The Communist Revolution -- the Soviet Union -- was 2 years old, barely out of the cradle.

Russell visited Russia, didn't like what he found there, and said so in his 1920 book, *The Practice and Theory of Bolshevism*. It alienated everybody on the left, and many liberals.

Max Eastman, who, incidentally, has written some excellent books -- *The Enjoyment of Laughter*, and *The Enjoyment of Poetry* -- was, like many Americans, enthusiastic about the Russian Revolution. The promises of Communism were seductive; the very least that could be said was: *anything* would be an improvement on the Czar.

Eastman wrote a long article, taking Russell to task, in *The Liberator*, September 1920, Volume 3, No. 9 [Serial No. 30]. Here are excerpts from it, with thanks to Al Seckel.

Nietzsche, Plato and Bertrand Russell

By Max Eastman

NIETZSCHE'S "Anti-Christ" would be a good medicine for those soft-headed idealists who are doing so much to botch the progress of science and life in this critical time. They suffer from a very Christian sickness. And yet that sickness is so insidious that even the most pagan might be startled to learn that there are not only healthier and wiser views of life, but healthier and wiser religions than Christianity—religions which, no matter how superstitiously, nevertheless resolutely sought to enhance life and escape from suffering and failure, religions whose key-note was health rather than weakness, fulfillment rather than pale, vaporous promise. Nietzsche makes it credible that Christianity—not the exact teaching of Jesus, but Christianity as we know it—is a supreme ingenuity of the priestly class, whose prevailing motive is their dominance, and who have therefore "a vital interest in making mankind sick, and in confusing the values of 'good' and 'bad,' 'true' and 'false,' in a manner that is not only dangerous to life, but also slanders it."

The quotation is from a new translation of "The Anti-Christ" by H. L. Mencken*—a translation that abates none of the reckless and magnificent contempts of the original. It is a great book, a book that stands up and will be visible across the centuries. And if I were presiding over a course of study in Communism, I would begin by asking every member of my class to read it. For until we have got purged of the contagion of this holy feeling that the world can be saved by softness, we are not even ready to begin the search for a true theory of progress.

The translator of "The Anti-Christ" places himself beside Nietzsche in a venturesome preface, showing us a brilliant but passionless and decadent disciple, one who sneers without contempt, and making us feel that there was only one Nietzschean and he died in the madhouse. This preface advises a world that trembles before the menace of Bolshevism that it might "combat the monster with a clearer conscience and less burden of compromising theory—if it could launch its forces frankly at the fundamental doctrine," which is "democracy in another aspect, the old *ressentiment* [spite, that is, or vengefulness] of the lower orders in free function once more." Nietzsche saw all such movements to be what they are, says Mr. Mencken, "variations upon the endless struggle of quantity against quality, of the weak and timorous against the strong and enterprising, of the botched against the fit."

A valuable comment upon this hasty dictum is furnished by the intellectual news of the moment—namely, that Bertrand Russell has arrived home from Russia wounded and shocked by the hard vigor of the Bolshevik leaders, and has run to cover in a conviction "that kind-

liness and tolerance are worth all the creeds in the world."

I take this to be the real character of Bertrand Russell's reaction to Bolshevism, because there is a degree of the fantastic, of sheer professorial gullibility, in his manner of swallowing down the whole established Menshevik propaganda—lies, truths, and true lies, and lying truths, all together—which makes it quite certain that he found his place among the Mensheviks *before* this intellectual process began. His extreme state of feeling is revealed in the fact that in flying home to that conviction about "kindliness and tolerance," he even asserts that "English life has been based" upon that conviction "ever since 1688"—although it is a view, he admits, "which we do not apply to other nations and to subject races."* One must have to be homesick indeed for "English life," and for the tender philosophy that is applied by the owners of England to the starved and degenerated poor upon their own island, in order to achieve such an assertion. And to publish it almost in the same paragraph, in which one *admits the whole communist "indictment of capitalist society"* is simply to lay aside the controls of rationality altogether, and emit a very human cry out of a disappointed heart.

In view of this fact the character of Bertrand Russell, and the quality of his idealism, becomes of high interest. And his article arrives for me with a magical timeliness—just in the midst of what I had set out to say about Nietzsche, and the feeling of Communism.

For Bertrand Russell is the sincerest and most gifted representative on earth of the three things against which Nietzsche thundered his most devastating contempt—a belief in the "true world" of metaphysical "philosophy," an indiscriminate ardor of democracy, and a pacific and soft ethics, the residue of the Christian religion. And the cry with which Bertrand Russell warns his fellow idealists of England and America against the lure of the Bolsheviks, might almost be summed up in these words: "They are not '*philosophic*,' they are not *democratic*, they are not *soft*. They have extreme faith in a *scientific theory*, they have created an *aristocracy of brains and character*, and they are *ruthlessly efficient*. . . . In short they are Nietzschean *free spirits*, and not Christian *saints*. Beware of them!"

But it is not necessary to paraphrase, for Bertrand Russell's own description of the character of Lenin, or of the Russian Communist in general, could be almost a quotation from one of Nietzsche's annunciations of the "new nobility."

"The Communist," says Mr. Russell, "who sincerely believes the party creed is convinced that private property is the root of all evil; he is so certain of this that he shrinks from no measures, however harsh, which seem necessary for constructing and preserving the Communist State. He spares himself as little as he spares others. He works sixteen hours a day, and foregoes his

Saturday half-holiday. He volunteers for any difficult or dangerous work which needs to be done, such as clearing away piles of infected corpses left by Kolchak or Denikin. In spite of his position of power and his control of supplies, he lives an austere life. He is not pursuing personal ends, but aiming at the creation of a new social order. The same motives, however, which make him austere make him also ruthless."

It is upon such grounds as these that Mr. Russell asks us to believe that "if the Bolsheviks remain in power, it may be assumed that their Communism will fade, and that they will increasingly resemble any other Asiatic government—for example, our own government in India."

Where His Heart Is

My proletarian friends will tell me that I am naively elaborate in my explanation of Bertrand Russell's reaction to the reality of a working-man's revolution. It is but another proof, they will say, of the theory of the class-struggle upon which the revolutionists are acting. Bertrand Russell is by birth a member of the ruling class, and by profession a fellow of the ancient society of its ideologists and apologizers. And merely because he was a little over-sensitive to the hypocrisies of "democracy," and had enough intellectual hardihood to accept the proletarian theory in the abstract, we need never have expected him to desert his class and calling in the face of a concrete situation. Whatever he may have had in his head, he had not the interests of the proletariat in his heart, and that is why he came out of Russia altogether disappointed, while Robert Williams of the Transport Workers' Union, who traveled with him, reports that "all my previous hopes and expectations were more than borne out by my actual contact with Soviet Russia's affairs." It is not a conflict of opinion, but of will. And so we ought to be glad that Bertrand Russell has got a dose of the concrete facts. His mind will hereafter be found where his heart is, and his heart will be—as Marx and Jesus for once agreed—where his treasure is.

That is, in effect, what my very Marxian friends will tell me. And it is hard to combat so simple a statement, which accords so well with all the facts. It is quite true that Bertrand Russell was without curiosity as to the particular class interests of the proletariat in his visit to Russia. He throws out quite casually the remark that the Bolsheviks are succeeding in enlisting the highest business and engineering ability in the organization of industry "without permitting it to amass wealth as it does in capitalist communities." He calls this "the greatest success so far outside the domain of war" of the Bolshevik government. But to a proletarian, or to a man who ever had the proletarian theory in the sinews of his heart, that is the essence of all success.

Mr. Russell even confesses that this success of the Bolsheviks in organizing industry without capitalism "makes it possible to suppose that, if Russia is allowed to have peace, an amazing industrial development may take place, making Russia a rival of the United States." Let any workingman reflect upon that! An industrial development comparable to that of the United States, and no waste in competitive buying and selling, and no waste through strikes or lockouts, and no inhibition of production when prices fall—the whole social and industrial machine working only to produce, produce, produce—and the whole product going to the working-class!

Bertrand Russell is a prodigy of "scientific method"—in philosophy. And he is also a man of moral courage

and of deep and sincere idealism. Just such a man, you would say, as might comprehend and be able to expound the revolution as a process—a thing that must begin at a beginning, and proceed through certain consecutive steps towards a goal of fundamental freedom, with at least a framework of "kindliness and tolerance" in our social relations. What is it, then, that prevents him from bringing over that austere and celebrated "scientific method" into his contemplation of the problems of society? It is the contagious Christian disease of idealizing the soft, and worshipping the ineffectual. Nothing else.

Mr. Russell did not like Lenin. Although he found him "very friendly and apparently simple, entirely without a trace of *hauteur*," and although Lenin laughed a great deal, and the laugh seemed at first merely "friendly and jolly," it gradually began to appear that there was something a little "grim" about him.

"He is dictatorial, calm, incapable of fear, extraordinarily devoid of self-seeking, an embodied theory. The materialistic interpretation of history one feels is his life-blood. . . . I got the impression that he despises a great many people and is an intellectual aristocrat."

Thus Bertrand Russell expresses his disaffection. And if I may put that also in other words, *Lenin did not give Mr. Russell any food for his tender emotions about human progress*. He was just as "grim" in excluding the ethico-deific from his conception of history and his plans for getting along *the road to freedom*, as Mr. Russell is about excluding it from his investigations as to the *existence of an eternal world*.

There is actually nothing any more "fanatical," or any more like a "religious belief," or an "embodied theory," in Lenin's fidelity to the Marxian hypothesis than in Bertrand Russell's adherence to the tenets of Christianical democracy. Indeed if their conflicting conceptions occupied the same position in our traditional culture, it would be evident to everyone that Lenin's mind is the more flexible of the two. Lenin is all but an avowed pragmatist, Bertrand Russell the leading defender of "absolute truth." But the "democracy" system of ideas is a part of our established inheritance; therefore a rigid adherence to that seems "liberal." The Marxian interpretation and method is new, both in mental content and in its organization of the sentiments, therefore the coolest kind of scientific fidelity to that method seems fanatical. That is why Bertrand Russell is unable to perceive the gift that makes Lenin unique among all the revolutionary leaders of history, his mental flexibility and quick sense for concrete facts. That is why he could not like Lenin intellectually.

And so it is by no means an accident that in order to sum up in a word his objections to Bolshevism, Bertrand Russell is compelled to revert to the ideal of a great pagan who never dreamed of confusing the good with the helpless and unhealthy. What they are creating in Russia, says Bertrand Russell, is Plato's Republic! And for my part I do not know how to describe the joyful feeling of quiet and final relief that came to me when I read those words.

For Plato was a Communist. He was the first conceiver of a kingdom of truth and genuine nobility upon this earth, a society in which great qualities of mind and heart should actually coincide with great influence and power.

Bertrand Russell introduces his parallel between the Soviet Republic and that of Plato with an idea that it

will be bad news to the advocates of a Soviet Republic. "I suppose it may be assumed," he says, "that every teacher of Plato throughout the world abhors Bolshevism, and that every Bolshevik regards Plato as an antiquated *bourgeois*." In which statement Mr. Russell shows that he is better acquainted with teachers of Plato than he is with Bolsheviks.

The fact that Russell was able to predict the tyrannical character of the Russian Communist regime at the remarkably early date of 1920, when it was only 2 years old, is evidence of his good judgment.

And his comparison of it with Plato's *Republic* is right on target.

Plato's *Republic*, according to Russell, is a prescription for a totalitarian state. Here is some of what he says about it, in his *History of Western Philosophy* (Simon & Schuster, 1945), p. 109-113:

There is to be rigid censorship, from very early years, over the literature to which the young have access and the music they are allowed to hear.

Mothers and nurses are to tell their children only authorized stories.

Homer and Hesiod are not to be allowed, for a number of reasons.

First, they represent the gods as behaving badly on occasion, which is unedifying; the young must be taught that evils never come from the gods, for God is not the author of all things, but only of good things.

Second, there are things in Homer and Hesiod which are calculated to make their readers fear death, whereas everything ought to be done in education to make young people willing to die in battle.

Our boys must be taught to consider slavery worse than death, and therefore they must have no stories of good men weeping and wailing, even for the death of friends.

As for economics: Plato proposes a thoroughgoing communism for the guardians. The guardians are to have small houses and simple food; they are to live as in a camp, dining together in companies; they are to have no private property beyond what is absolutely necessary. Gold and silver are to be forbidden. Though not rich, there is no reason why they should not be happy; but the purpose of the city is the good of the whole, not the happiness of one class. Both wealth and poverty are harmful, and in Plato's city neither will exist.

Friends should have all things in common, including women and children.

Girls are to have exactly the same education as boys, learning music, gymnastics, and the art of war along with the boys. Women are to have complete equality with men in all respects.

The legislator, having selected the guardians, some men and some women, will ordain that they shall all share common houses and common meals.

Marriage, as we know it, will be radically transformed. "These women shall be, without exception, the common wives of these men, and no one shall have a wife of his own."

All children will be taken away from their parents at birth, and great care will be taken that no parents shall know who are their children, and no children shall know who are their parents.

Mothers are to be between twenty and forty, fathers between twenty-five and fifty-five. Outside these ages, intercourse is to be free, but abortion or infanticide is to be compulsory.

In the "marriages" arranged by the State, the people concerned have no voice; they are to be actuated by the thought of their duty to the State, not by any of those common emotions that the banished poets used to celebrate.

Since no one knows who his parents are, he is to call everyone "father" whose age is such that he might be his father, and similarly as regards "mother" and "brother" and "sister."

I come last to the theological aspect of the system. I am not thinking of the accepted Greek gods, but of certain myths which the government is to inculcate. Lying, Plato says explicitly, is to be a prerogative of the government, just as giving medicine is of physicians. The government is to deceive people in pretending to arrange marriages by lot,

There is to be "one royal lie" which, Plato hopes, may deceive the rulers, but will at any rate deceive the rest of the city. This "lie" is set forth in considerable detail. The most important part of it is the dogma that God has created men of three kinds, the best made of gold, the second of silver, and the common herd of brass and iron. Those made of gold are fit to be guardians; those made of silver should be soldiers; the others should do the manual work. It is thought hardly possible to make the present generation believe this myth, but the next and all subsequent generations can be so educated as not to doubt it.

Plato was right in thinking that this myth could be generated in two generations. The Japanese have been taught that the Mikado is descended from the sun-goddess, and that Japan was created earlier than the rest of the world.

So much for Plato's *Republic*. However, if you want more, there's plenty more. See Chapter XIV (pp. 108-119) of *A History of Western Philosophy*.

(6) OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

Chairman, Marvin Kohl; President, Michael Rockier; Vice President, John Lenz; Treasurer, Dennis J. Dariand; Secretary, Don Jackanicz; Vice President/Information, Lee Eisler.

ABOUT BRS MEMBERS

(7)

Society member and 1987 BRS Award recipient John Somerville protests the American invasion of Panama. The Californian, December 28, 1989.



Protest against Panama invasion

I am sending this letter also to the president of our United States:

In the name of peace, justice and law, Americans must protest against your massive armed invasion of tiny Panama at the cost of innocent American and Panamanian lives.

Your presidential war is forbidden by our Constitution and laws.

Any armed intervention in the internal affairs of another country is strictly forbidden by the Charter of the United Nations and of the Organization of American States, in both of which our own country is a founding and leading member.

The other member-states of these organizations have, by overwhelming majority votes, demanded that you withdraw your invasion forces immediately.

Have you no respect for law and the sovereignty of other countries?

Have you no feeling for justice, for the most important human rights of inno-

cent men, women and children not to be killed?

Did you not realize how hypocritical it was to launch an armed invasion while you were publicly telling other countries that they must respect human rights and practice democracy by peaceful means?

Did you not feel how morally incongruous your reversion to the old dictatorial gunboat diplomacy was at the very time so many other countries, at your urging, are casting off the old detested methods of dictatorship?

You are now in the grotesque posture of publicly claiming credit for their victory over dictatorship while you yourself are practicing dictatorship.

Mr. President, in the name of peace, justice and law, your invasion forces must be withdrawn from Panama immediately, before any more innocent lives are lost.

JOHN SOMERVILLE, Ph.D.
Professor Emeritus of Philosophy,
City University of New York
El Cajon

- (8) Harry Ruja has been invited to speak at the Conference of Bangladesh Philosophical Congress in November 1990. One topic at the conference will be "the Philosophy of Bertrand Russell."

"But when I took matters in my own hands, I found it." And his letter to the Boston Globe librarian tells how:

- (9) The Case of the Missing Photo. Harry also informs us that his search for a specific photo of BR has finally ended in success. The journey started this way, as reported by Harry:

"I knew that Russell had been at Harvard the fall of 1940, so I ordered the Boston Globe for Oct. 1940, planning if necessary to go through Nov. and Dec. 1940, to try to find the photo -- but success came sooner than I could have hoped. I only needed to turn to 2 Oct. and there on page 4 was my photo.

"When Newsweek and The New Republic published in early 1976 reviews of Clark's Life of BR, they printed an interesting photo of BR striding along with a big grin on his face and both hands clasped behind his back, a photo which had appeared in Clark. Clark and The New Republic acknowledged the Boston Globe as the source of the photo taken of BR at Harvard in 1940. Thinking that if the Globe could tell me when the portrait appeared there, I could order the newspaper for that date on our university's interlibrary loan service and not only find it, but perhaps an accompanying interview."

"I was in for another surprise when I found it: Russell was not alone. Striding along with him was professor Raphael Demos of the Harvard Department of Philosophy. What is amazing about that is that 26 years earlier, Demos had been Russell's pupil at Harvard when Russell was a visiting professor there in 1914. Ironically, none of the reprints of that photo which I have seen so far print Demos along with Russell. So much for the importance of being a Harvard professor. By the way, if you are curious to know what Russell thought of Demos as a pupil, you might look at Russell's Autobiography, vol. I, 1967, p. 327 (Little, Brown edition)."

So Harry wrote to the Boston Globe, but was informed by its librarian that the search was fruitless. "Because we are unable to locate the original photo," she wrote to him, "we cannot look up the date [the] photo was published. The date of publication is stamped on the original."

Harry reports: "As I had hoped, there was a report of an exchange BR had with his walking companion... You see, virtue is rewarded."

As Harry writes, "For the poor librarian, it's a Catch-22 situation: She can't find the photo because she doesn't have any way of finding the date when it appeared; and she can't find the date because it's stamped on the photo!"

To see the photo in question, pull your copy of Clark's Life of BR from your bookshelf and find illus. No. XVIII.

Thank you, HARRY RUJA!

BR ASSESSED

- (10) *The Bluffer's Guide to Philosophy* by T. V. Morris (South Bend, IN: Diamond Communications, Inc., 1989) has several pages on BR which TIM MADIGAN sent us. (Thank you, Tim.) Tim says, "The author is a Professor of Philosophy at Notre Dame, so I imagine he's not very sympathetic to Russell's views." Actually, considering the source, Russell doesn't come off too badly. (pp.111-113)

= Bertrand Russell =

BERTRAND RUSSELL (20th century [d. 1970], British). Renowned for work in logic and romantic escapades, he was a fertile thinker who changed his mind a lot and was enormously influential. Russell began to express his intense curiosity about the world from the time that he was three days old, as we know from his mother's writing then: "He lifts his head up and looks about in an energetic way." Told at the age of five that the world is round, he refused to believe it, but began digging a hole outdoors to see whether he would end up, bottom end up, in Australia. As it turns out, he didn't get to Australia until his late seventies. Early on, he became fascinated with mathematics, a study which awakened his philosophical interests. Later in life he once summed up his intellectual history by saying that when he became too stupid for mathematics he took to philosophy, and when he became too stupid for philosophy he turned to history. Russell did write on a wide variety of topics and often had quite interesting things to say: Democracy, for example, has at least one merit—elected officials cannot be more stupid than the electorate, for the more stupid the official is, the more stupid yet the people were to vote for him. Once asked by a publisher to write a complimentary foreword to a book by a philosopher whom Russell thought always stole his ideas, Russell replied: "Modesty forbids." In his late sixties, he was offered a position at the College of the City of New York, but because of a taxpayer's suit to annul the appointment initiated by a Brooklyn dentist's wife, he was legally ruled morally unfit to teach New Yorkers and was prevented from accepting such a position. In the suit, his books

were described as "lecherous, salacious, libidinous, lustful, venerous, erotomaniac, aphrodisiac, atheistic, irreverent, narrow-minded, untruthful, and bereft of moral fibre." The philosopher Wittgenstein commented when he heard about this that if anything was the opposite of aphrodisiac it was Russell writing on sex. Russell predicted that only inhabitants of Tierra del Fuego (southern-most tip of South America) and, perhaps, a few Australians, would survive the next major war. He went on to win a Nobel Prize for Literature (because there isn't one for philosophy, and I want to know *why not?*).

Famous Russellian Proclamation:

"That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

P.S. Have a nice day.

No, it wasn't history, Professor Morris. Here's the quotation as we know it: "When I was young, I liked mathematics. When this became too difficult for me, I took to philosophy, and when philosophy became too difficult, I took to politics." (RSN7-17)

Will someone please tell us the source of the Famous Proclamation?

(11)

RESULTS OF THE VOTE

Elected: IRVING ANELLIS, BOB DAVIS, BOB JAMES, HUGH MOORHEAD, CHANDRAKALA PADIA, HARRY RUJA. Of 8 candidates, 6 were elected, bringing the total number of directors to 24. All 8 were excellent choices; no matter who won or lost, the BRS itself was bound to win.

We suggest that those who did not win this year try again next year.

BR REMEMBERED

(12) From Freethought Today (Freedom From Religion Foundation), May 1990.

Remembering Bertie



May is the birth month of Bertrand Russell, who was born May 18, 1872 and died Feb. 2, 1970.

By Annie Laurie Gaylor

His mother described him as "21 inches long and very fat and very ugly, very like Frank everyone thinks — blue eyes far apart and not much chin."

His second wife, Dora Black, also painted a rather unglamorous picture: "My first impression was that he was exactly like the Mad Hatter." He was, she said, "enchantedly ugly."

T.S. Eliot, a close friend, once remarked, "You see he has pointed ears, he must be unbalanced."

And the New York attorney

who won a suit to void his appointment to the philosophy department at the College of the City of New York in 1940 because of his tolerant attitude toward sex, described him as "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irreverent, narrow-minded, untruthful and bereft of moral fiber."

"What I wish at bottom is to become a saint," Bertrand Russell once admitted, but he couldn't help being pleased by the label "aphrodisiac." He noted: "I cannot think of any predecessor except Apuleius and Othello."

In his 98 years Russell wrote 68 major books, including the three-volume *Principia Mathematica* (with A.N. Whitehead). He devoted his youth to that work, citing mathematics as his "chief interest and source of happiness." In fact, this British-born philosopher, mathematician and social activist once wrote that beginning Euclid "was one of the great events of my life, as dazzling as first love. I had not imagined that there was anything so delicious in the world."

Brought up by a severe, formally Victorian grandmother, the adolescent Russell worried whether he would ever be able to talk freely with people, and would write down his secret,

heretical ideas in English written in Greek letters, "for fear lest someone should find out what I was thinking." Very isolated and unhappy, the genius-to-be did not commit the suicide he pondered, "because I wished," he wrote, "to know more of mathematics."

In his 40's Russell started a career of popular writing, academic writing and social activism that may be unrivaled, beginning with his fight to keep Britain out of World War I and highlighted by books against religion or nonjudgmental toward sex that scandalized post-World War II America. His activism culminated in work for nuclear disarmament that continued until his death.

Upon being sent to prison for his pacifist work during World War I, Russell wrote: "I was much cheered on my arrival by the warder at the gate, who had to take particulars about me. He asked my religion, and I replied 'agnostic.' He asked how to spell it, and remarked with a sigh: 'Well, there are many religions, but I suppose they all worship the same God.' This remark kept me cheerful for about a week."

Russell wrote his own Ten Commandments:

1. Do not feel absolutely certain of anything.
2. Do not think it worth-

while to proceed by concealing evidence, for the evidence is sure to come to light.

3. Never try to discourage thinking, for you are sure to succeed.

4. When you meet with opposition, even if it should be from your husband or your children, endeavor to overcome it by argument and not by authority, for a victory dependent upon authority is unreal and illusory.

5. Have no respect for the authority of others, for there are always contrary authorities to be found.

6. Do not use power to suppress opinions you think pernicious, for if you do the opinions will suppress you.

7. Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric.

8. Find more pleasure in intelligent dissent than in passive agreement, for if you value intelligence as you should, the former implies a deeper agreement than the latter.

9. Be scrupulously truthful, even if the truth is inconvenient, for it is more inconvenient when you try to conceal it.

10. Do not feel envious of the happiness of those who live in a fool's paradise, for only a fool will think that it is happiness.

BOOK NOMINATIONS WANTED

(13) The 1991 BRS Book Award should be given to a recent book that deals in an important way with with BR's life, work, or times...or some cause that he had championed (such as control of population, control of nuclear weapons, defense of individual liberties, etc.)

Please send your candidate(s) to Gladys Leithauer, Chair, BRS Book Award Committee, 122 Elm Park, Pleasant Ridge, MI 48069.

(14)

1991 DUES ARE DUE

TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1991. The January 1st due-date applies to all members, including first-year members (except those who joined in the final quarter (October/November/December 1990)).

Here is the 1991 dues schedule: Regular, \$33; couple, \$38; Student and Limited Income, \$12.50. Limited Income couple, \$15. Plus \$7.50 outside U.S., Canada, and Mexico. Plus \$2.50 for Canada and Mexico. In US dollars.

Please mail dues to: 1991, 1664 Pleasant View Road, Coopersburg, PA 18036.

If you want to make our life a little easier, send your dues soon. And if we receive them before January 1st, you'll find your name on the Renewal Honor Roll.

Thanks!

TO FIRST YEAR MEMBERS -- members who joined any time during 1990; the rest of this item is for you.

We know from experience that new members sometimes feel put upon when asked to pay dues after less than a year of membership. We understand that. We'll tell you why we do it this way.

In the previous system, a new members's dues covered 12 months of membership. That required us to notify each member individually -- on the anniversary date of enrollment -- that the next year's dues were due. And after that, we had to follow up on all members, to see whether dues were in fact paid. This went on throughout the whole year. It was cumbersome, provided many chances for error, and took a lot of time. In fact, it took more time than we had. We had to make a change.

The present system is easier to administer, produces fewer errors, and takes less time. Everyone's dues come due on the same day, January 1st. Simple!

We don't think that the new member whose first year of membership is less (sometimes considerably less) than 12 months has been short-changed in any important way. He/she has received just as many newsletters (and knows as much about the BRS) as the member who joined in January.

All first-year members (except those who enrolled in January) have a first-year membership period that is shorter than a year. Thereafter, the yearly membership period is always a full 12-months.

The one exception to all the above are those who joined in October/November/December 1990. Their renewal dues are not due till January 1, 1992.

BR'S INFLUENCE

(15) Up with women! From *Kathleen Mansfield, A Secret Life*, by Claire Tomolin (Knopf 1988), p. 46, with thanks to Jean Hollyman:

Ideas which had merely hung subversively in the air until now began to take on body and strength, and behaviour which would have been unthinkable a generation earlier began to appear openly, at least in intellectual circles. Changes were of many kinds: in politics, over fifty Labour Members of Parliament reached the House of Commons in the 1906 election, and the Liberal Government had an unprecedented majority. The suffragette movement was approaching its militant zenith; in 1907 the first candidate of the National Union of Women's Suffrage Societies, standing at a by-election in Wimbledon, was Bertrand Russell, member of the political aristocracy, Fellow of Trinity College, Cambridge, and distinguished as a philosopher and mathematician. A newspaper commented sagely that 'the mere fact that a thinker of his intellectual distinction should stand primarily to promote women's suffrage marks an immense advance in the fortunes of the cause'.

BR AND THE THIRD WORLD

(16) From a confidential State Department memo. With thanks to DON JACKANICZ, who obtained it through the Freedom of Information Act.

ACTION RA-10 A-8		DEPARTMENT OF STATE		POL 27-10 VET	
EP	AP	AIRGRAM		FOR RM USE ONLY	
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CU	INR		NO		PRIORITY
P	ID	TO	Department of State		DEPARTMENT OF STATE A/CDC/MR
DO	AID	INFO	Aembassies GUATAMALA, LIMA, LA PAZ, LONDON		REVIEWED BY <u>h.R. [unclear]</u> DATE 1/27/85
COM	FRB	FROM	Aembassy MONTEVIDEO		POS. OF ADS EXT. DATE
AB	TAR	SUBJECT	<u>Bertrand Russell Exhorts Latin Americans to Anti-American Violence.</u>		TS AUTH. [unclear]
MB	AIR	REF			ENDORSE EXISTING MARKINGS <input checked="" type="checkbox"/>
CU	NAVY				DECLASSIFIED/RELEASABLE <input checked="" type="checkbox"/>
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1. Marcha, the broadly Marxist, generally anti-American weekly which is followed closely by the intellectual and academic communities in Montevideo, in its November 18 issue carried an article by Bertrand RUSSELL entitled "Message to The Peoples of the Third World". The article, billed by Marcha as having been written especially for and at the request of Marcha, is noteworthy because of the unyielding exhortation Russell makes to Latin Americans and all other peoples of "the third world" to follow the Viet Cong example and confront "American imperialism with a Viet-Nam on every continent".

2. Russell begins by saying that he is directing himself to the peoples of Latin America, Asia, and Africa who are "suffering" because of American "exploitation". The thrust of Russell's argument is that since the United States with only 6% of the world's population controls 70% of the world's resources, it lives in luxury at the expense of the misery of the third world. Russell argues that the United States can only maintain this state of affairs by force but that the efficacy of its force has been called seriously into question by the "heroism and bravery" of the Vietnamese whom the United States has not been able to reduce despite the fact that it is "using virtually all of its power except atomic weapons".

3. Russell writes that "a fundamental lesson should be extracted from the (example of) Vietnamese heroism" and he adds "I hope that this example will be emulated". His conclusion is that "everywhere where it is possible to resist American imperialism as the Vietnamese have done, it is necessary to do so." Russell writes that "the lesson of Viet-Nam is applicable in many places; from Angola, Portuguese Guinea, and South Africa to Guatemala, Peru and Bolivia". Russell calls for a worldwide struggle and says "the peoples of Latin America, Asia, and Africa can be

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successful if they will treat every isolated case of resistance as part of a global struggle".

4. A Marcha staffer told an Embassy officer that Marcha editor Carlos QUIJANO corresponds regularly with Bertrand Russell and is personally flattered that Russell would use Marcha as a Latin American outlet for some of his material. The staffer added that he personally thought it was a terrible piece of intellectual dishonesty on the part of Russell and wishes Marcha had not printed it. The Marcha staffer said that there are others on Marcha's staff who share his view.

5. The Russell article is one of the most intellectually dishonest, emotionally distorted, and viciously anti-American articles the Embassy has noted in Marcha in recent months. In making his basic argument as outlined above, Russell makes a succession of charges of American barbarity, including the use of chemical and bacteriological warfare in Korea, Viet-Nam, and Peru. The Embassy has heard little local comment on the article and doubts whether there is any cause for concern that it could incite the normally placid Uruguayan intellectual left to violence. Nevertheless, it will provide ammunition for the more militant leftist extremists in their arguments that direct action is necessary to further more quickly their revolutionary goals. A copy of the article is forwarded herewith as an enclosure.

1/1/66
HOYT
H
Enclosure: Copy of Bertrand Russell Article
from November 18 Marcha.

FOR SALE

- (17) BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.
- (18) 16-Year Index of BRS Newsletters, 1974-1989, Issues 1-64, 43 pages, 2379 entries. Buy it for \$7 postpaid (within the USA). Or borrow it from the RS Library, \$1 postage (within the USA), plus you pay return \$1 postage.
- (19) Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6.
- (20) 1990-Meeting Papers. The 10 papers presented at the 1990 Annual Meeting -- papers by Elizabeth Eames, Lee Eisler, Joan Houlding, Don Jackanicz, Marvin Kohi, Tim Madigan, Chandrakala Padia, Michael Rockler, Harry Ruja, and Thom Weidlich, 145 pages in all, bound -- can be yours for \$18 postpaid. Or borrow them from the RS Library for \$1 postage, plus you pay return \$1 postage

Buy any of the above from the newsletter, or borrow from the RS Library. Addresses on Page 1, bottom.

BOOK REVIEWS

- (21) *Essays on Language, Mind and Matter, 1919-1926*, Volume Nine of the Collected Works of Bertrand Russell (London: Unwin Hyman, 1988), reviewed by JUSTIN LEIBER:

This sumptuous book maintains the meticulous scholarship of the series. Most of the "essays" are book reviews; there are also several short papers, an outline for Analysis of Mind, two course syllabuses, miscellaneous notes, and the editors supply ample and often striking background information for this melange. Throughout Russell ranges over a vast variety of topics with his accustomed brilliance, clarity, and wit.

A pleasing surprise, for this reviewer, was to read the material that prefaces Russell's famous (or infamous) Introduction to Wittgenstein's Tractatus (1921). Ludwig Wittgenstein tried and failed to interest publishers in his book. He appealed to Russell for help and Russell agreed to write an introduction to the book as an inducement to publishers. Wilhelm Ostwald agreed to publish the book in his Annalen der Naturphilosophie only upon condition that he use Russell's introduction. Russell also secured C. K. Ogden's agreement to publish a bilingual edition in London (in Ogden's International Library of Psychology, Philosophy and Scientific Method, issuing from Routledge & Kegan Paul). Ogden prefaced the book with the note that

In rendering Mr Wittgenstein's Tractatus Logico-Philosophicus available for English readers, the somewhat unusual course has been adopted of printing the original side by side with the translation. Such a method seems desirable both on account of the obvious difficulties raised by the vocabulary and in view of the peculiar literary character of the whole. As a result, a certain latitude has been possible in passages to which objection might otherwise be taken as over-literal... The proofs of the translation and the original have been very carefully revised by the author himself.

Wittgenstein hated Russell's Introduction. Perhaps in desperation to get his book published, Wittgenstein did not, however, attempt to make this clear to either Ostwald or Ogden. He did, however, land on Russell like a ton of bricks and he also made his antipathy abundantly clear to many others, including the devoted followers he eventually acquired. He must also have said some things about the translation to the latter as well, for his followers eventually circulated the accusation that Wittgenstein had always been dissatisfied with the translation. This so distressed Ogden that he wrote Russell, shortly after Wittgenstein's death, to verify Wittgenstein's role in the translation. To this inquiry Russell replied, Aug. 1, 1951

Tell Ryle to go to hell. The translation of the Tractatus in 1922 was sanctioned point by point by Wittgenstein, and where it differs from the German it does so by his wish. I had various arguments with him on points in the translation, and while nothing would induce him to alter one syllable of the German text, he was quite willing that the English text should not represent it accurately if in the meantime he had thought of some improvement.

Ogden died in 1957. When A J Ayer succeeded him as editor, he commissioned a new translation by D. F. Pears & B F McGuinness. Russell gave permission for his introduction to be used. But Ogden's bother persuaded Russell to withdraw permission on the basis that it would otherwise suggest

that Russell agreed with "Ryle's allegations" and was denying what he wrote in his 1951 letter.

A J Ayer asked Russell to reconsider, writing "This new translation will supercede the old, so that if your introduction is not including in it, it will practically cease to be available; I think this would be a great pity, as quite apart from the light it throws on Wittgenstein, it is a very interesting piece in itself." To this Russell replied

I was influenced by the fact that Wittgenstein and all his followers hated my introduction and that Wittgenstein only consented to its inclusion because the publishers made it a condition of their publishing the Tractatus. I did not know, until I received your letter this morning, that there was anyone who thought that my introduction had any value. Since you think that it has, I am quite willing again to grant permission for its publication.

Personally, I find that the hairs on the back of my neck stand up much more satisfactorily when I read some sentences from the "over literal" 1922 edition as opposed to the limpid 1961 one. To me "Death is not an event of life. Death is not lived through." sounds better than "Death is not an event in life: we do not live to experience death." And I put "Whereof one cannot speak, thereof one must be silent" on my T-shirt, not "What we cannot speak about we must pass over in silence."

[Justin Leiber, Philosophy Dept., University of Houston, Houston, TX 77204]

FINANCES

(22) Treasurer Dennis Darland reports on the quarter ending 9/30/90:

Bank balance on hand (6/30/90).....	4873.67
Income: New members.....	251.55
Renewals.....	158.47
total dues.....	410.02
Contributions.....	47.00
Archive contributions.....	131.00
Library sales & rentals.....	107.75
Misc. income.....	128.00
total income.....	823.77
	<u>+823.77</u>
	5697.44
Expenditures: Information & Membership Committees...	1223.14
Library expense.....	197.19
Subscriptions to Russell.....	321.00
Meetings.....	000.00
Misc. Expenses.....	1.52
Grants.....	1500.00
	3242.85
	<u>-3242.85</u>
Bank balance on hand (9/30/90).....	2454.59

BR QUOTED

(23) From the Post Script section, p.1, of the St. Louis Post-Dispatch, (8/29/90), with thanks to STEVE MARAGIDES:

Work is of two kinds; first, altering the position of matter on or near the Earth's surface relative to other matter; second, telling other people to do so.

ABOUT BERTRAND RUSSELL

- (24) In one of the most unlikely associations of the century, BR wrote an almost-weekly column for the Hearst Press between 1931 and 1935. BR wrote in his autobiography that he was dropped because he refused to visit Hearst's castle in California. BR's Hearst columns can be read in Mortals and Others (Allen & Unwin, 1975), edited by Harry Ruja. Thank you, AL SECKEL.

W. R. Hearst, Russell Tie

By George McEvoy

Bertrand Russell and the late William Randolph Hearst shared a mutual respect, if not a warm friendship, and the Hearst Newspapers carried a column by the British philosopher for many years.

The Hearst Newspapers were his main sounding board in the United States throughout most of the 1920s and 1930s.

His columns were peripatetic, to say the least, and the topics ranged from his fear and abhorrence of militant feminists to the question of whether Socialists should smoke good cigars.

Some of his thoughts, as expressed in the early 1930s:

● ON VEGETARIANS — "They would not hurt a fly, but their charity toward flies does not extend to human beings."

● ON FEMINISTS — "When they have their way, instead of talking of 'man and the lower animals' we can speak of woman and the lower animals."

● ON YOUTH — "Expect of the young the very best

of which they are capable, and you will get it. Expect less, and it is only too likely that you will get no more than you expect."

● ON POLITICIANS — "When the French Revolution's reign of terror came to an end, no one was left among the politicians except prudent cowards who had changer their opinions quickly enough to keep their heads . . . the result was 20 years of military glory because there was no one left among the politicians with sufficient courage to keep the generals in order."

Russell was a maverick, and this quality probably appealed to Hearst. On Dec. 1, 1931, the Hearst Newspapers prominently played a Russell column called "On Being Good", in which he wrote:

"We believe a boy ought to show spirit and should on occasion have the pluck to defy the authorities and take the consequences.

"At any rate, this is the belief where the sons of the well-to-do are concerned. Courage in wage-earners is less admired by the authorities."

- (25) William Kunstler, the lawyer, discusses his involvement with BR. From an interview in Williamette Week (Portland Oregon), December ---> 22-28, 1987. This story is news to us. Anyone? With thanks to JEAN ANDERSON.

What was your involvement with Bertrand Russell?

Bertrand Russell? Well, the Honeywell Corp., for which Dennis Banks worked in Minnesota, published an employment ad in *The New York Times* which had pictures — you know, sketch drawings — of Alfred North Whitehead [a philosopher], who was dead, and one other figure who was dead, and Bertrand, who was not dead, although they listed his death date under his name. And he was then running the Stockholm Peace Com-

mittee, so to have him associated with a war profiteer like Honeywell pissed him off no end. So somehow he wrote to me and asked me to do something about it. I threatened Honeywell with a right-of-privacy action, first for maligning him by saying that he was dead, which he laughed at, and second for using him in an advertisement to recruit engineers who would be deep into the war-materials gains. They settled the matter out of court. I don't remember what the amount was, but Bertrand said, "You bring the money over to me, take your money out of it, you can see Stockholm." But he died before the check cleared, so I just sent it over to Stockholm.

113a GRANTS

BRS GRANTS

- (26) The 1991 BRS Grant Program continues to include Master's as well as Doctoral Grants. See the details in the announcement below. The announcement was mailed on 10/10/90 to 4 departments -- Philosophy, English, Graduate School, and "Grants & Fellowships" -- in each of 30 U.S. and Canadian colleges and universities. Included in the mailing were a press release ("2 SCHOLARS ARE HONORED ..") and an updated BRS Fact Sheet (R22 10/90); these are shown the following pages.

Please post

2 Grant Announcements

1991: A PROGRAM of DOCTORAL and MASTER'S GRANTS

1990: THE DOCTORAL and MASTER'S GRANT RECIPIENTS

1991. The Bertrand Russell Society will award funds to help defray expenses of currently enrolled Doctoral and Master's candidates for graduate level degrees, whose proposed dissertation (Ph.D.) or thesis (M.A.) best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

Depending on the number and quality of applications, the award money will fall into one of two patterns: (a) \$1000 for a doctoral candidate and \$500 for a master's, or (b) \$500 to each of three candidates for the master's.

Candidates are required to send to the Society:

- (1) An abstract of his/her dissertation or thesis, and plan of study.
- (2) A letter from the Chairman of the candidate's department which states the following: (a) for the Ph.D. candidate: that all work for the doctorate has been completed except the dissertation, and that its topic has received academic approval; (b) that the candidate for the master's is actively involved in graduate study, and is studying Russell via course work, personal reading, and/or research.
- (3) (a) A letter from the dissertation adviser evaluating the applicant and plan of study. (b) A letter from the Chairman or potential thesis advisor evaluating the applicant and probable plan of study.
- (4) A statement in the candidate's covering letter saying that if a grant is awarded, he/she will provide the Society, at its expense, with a copy of the completed work as approved by the department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 North St. Louis Avenue, Chicago, IL 60625 by May 1, 1991. The recipients will be announced on or around July 1, 1991.

Please note: Candidates may be enrolled in any field. Past grants have gone to persons in the fields of History, Mathematics, and Philosophy. English, Education, Sociology and Psychology are other likely fields.

1990 Doctoral Grant recipient: Al Essa, Philosophy Department, Yale University. His dissertation, *Russell's Later Philosophy*, aims to show that there is a false consensus that Russell's later revisions (following the *Philosophy of Logical Atomism*) are not significant advances over his earlier views on ontology and theory of knowledge. \$1000 Grant.

1990 Master's Grant recipient: Neil Kennedy, Philosophy Department, University of Chicago. His thesis, *Language and Certainty: Russell and the Philosophy of Language*, stresses the importance of Russell's epistemology to his thought about language. \$500 Grant.

(27)

Lee Eisler, VP/Information
 The Bertrand Russell Society, Inc.
 1664 Pleasant View Road
 Coopersburg, PA 18036
 215-346-7687

October 1, 1990
 For immediate release

THE BERTRAND RUSSELL SOCIETY HONORS 2 SCHOLARS

Elizabeth R. Eames, Professor of Philosophy at Illinois State University, Carbondale, is the recipient of The Bertrand Russell Society's 1990 Book Award, for her *Bertrand Russell's Dialogue With His Contemporaries*.

Professor Eames's talk, "Russell and Women," delivered at the Russell Society's 1990 Annual Meeting, ended with this observation: "If a caring individual (as Russell was in general) and one committed to the skeptical inspection and rational replacement of all traditional relations between the sexes cannot free himself from the male prerogative of exclusivity, possessiveness, and the role of women as sexual prey, we can see how long and difficult a journey there is to equity for women in sex, marriage, and motherhood."

Kenneth Blackwell receives a 1990 Bertrand Russell Society Service Award. Before assuming his present post at McMaster University as Archivist of its Bertrand Russell Archives, he had been Archival cataloguer, in England, for Bertrand Russell and for Russell's literary agent. At McMaster, he has been active in many research projects, grants for which have totalled some \$2.5 million. He has authored many scholarly works, and edited others. He won the Bertrand Russell Society Book Award twice, in 1985 and 1987. This brief paragraph does scant justice to the towering sum total of his many contributions to Russell Studies.

The Bertrand Russell Society is a company of admirers of Bertrand Russell (1872-1970), philosopher, social reformer, Nobel Laureate, and possessor of one of the seminal minds of this century. Some Society members are professional philosophers; most are members of the general public. Membership is open to anyone interested in Russell. For information about the Society, write to: Award/90, 1664 Pleasant View Road, Coopersburg, PA 18036.

FREETHINKERS, ORGANIZE!

(28) 2nd memo from Arizona:

TO: Selected Freethinking Organizations
 FROM: James L. Sanders, 413 W. Navajo Rd., Flagstaff, AZ 86001
 SUBJECT: Response to my MEMO 7/23/90 re college/high school freethought clubs
 DATE: September 1, 1990

I mailed my July MEMO to 31 freethought organizations, 18 of which went to the headquarters and selected chapters of American Atheists, Inc. As of this date I have received 8 responses (16%). All were favorable.

I received phone calls from Bonnie Lange, President of The Truth Seeker Co., Inc., and from Conrad Geringer of the Tucson Chapter of American Atheists, Inc. My MEMO has been printed in the August issues of the "Bertrand Russell Society News" and in "Freethought Today". The September issue of Church and State has printed it also. Free Inquiry will carry it in its next issue if there is space.

I have heard from the South Bay Chapter of American Atheists, Inc., in San Jose, California. And Thomas Getts sent me information about the CALES campaign to inject bible teachings into the schools of Denver.

I am aware of the conflicts between various freethought organizations across the nation. Is there any person or organization which could take the lead in forming an "American Council of Freethought Organizations" to deal with such problems as religious clubs in high schools and colleges?

The FEPs (fundamentalists, evangelicals, Pentacostals) are working together in this matter; why can't we?

(signed) James L. Sanders

(29) This Fact Sheet was included in the Grant announcement mailing:

Fact Sheet
THE BERTRAND RUSSELL SOCIETY, INC.
Founded 1974

General aims: to foster a better understanding of Russell's work, and to further his aims by promoting ideas and causes he thought important.

Some specific aims: to present Russell's ideas as attractive, rational alternatives to alienation, cynicism, and belief in the supernatural; to oppose misuses of science and technology; to encourage new scholarly and popular works on Russell; to make Russell's views better known -- they deal with virtually all the problems facing modern man, from how to be happy to how to work for nuclear disarmament.

Why people join: most members join (they have told us) for one or more of five reasons: to learn more about Russell; to be in touch with other admirers; to work for things Russell worked for; to discuss Russell's work with others; to do something useful for others via the BRS.

Most members are members of the general public, and are of diverse back-grounds.

Academe. The BRS membership list includes a number of professional philosophers. The BRS aims to promote Russell scholarship; a BRS session is held each year at the annual meeting of the American Philosophical Association (Eastern Division); BRS grants are offered to a Doctoral and Master's candidates. Papers from the sessions and grant-recipients' dissertations -- as well as papers presented at the BRS Annual Meeting (starting 1990) -- are available from the BRS Library.

BRS Library lends films and tapes on Russell as well as books by and about him. A limited number of books are offered for sale.

How the BRS functions: the BRS meets annually, in June. Between meetings, members communicate by mail or phone. Committees work in specific areas (next item). Members receive the BRS quarterly newsletter *Russell Society News*, and the semi-annual periodical *Russell*, published by the Bertrand Russell Archives at McMaster University, Hamilton, Ont.

Committees: Science Committee deals with selected scientific issues. Philosophers Committee organizes the annual BRS session at the APA (Eastern Division) meeting. Award Committee selects recipients for annual BRS Award (next item). Book Award Committee, as its name implies, selects a book to receive the Book Award.

BRS Award. Past recipients: PAUL ARTHUR SCHILPP (1980), creator of "The Library of Living Philosophers", for promoting Russell scholarship; STEVE ALLEN (1981), creator of the TV series, "Meeting of Minds," for promoting public awareness of Russell; HENRY W. KENDALL (1982), Chairman, Union of Concerned Scientists, for anti-nuclear studies and campaigns; JOSEPH ROTBLAT (1983), for organizing the first 23 Pugwash Conferences; DORA BLACK RUSSELL (1984), for sharing Russell's concerns, collaborating in his work, and helping to perpetuate his legacy; ROBERT JAY LIPTON (1985), for providing new psychological insights into the nuclear peril; PEOPLE FOR THE AMERICAN WAY (1986), for exposing and opposing the current crop of self-appointed guardians of American morality and culture. JOHN SOMERVILLE (1987), for his efforts to alert mankind to the threat of "omnicide", total and irreversible destruction by nuclear weapons. PAUL KURTZ (1988) for his unswerving commitment to skepticism and his undaunted devotion to secular humanism. PAUL EDWARDS, (1989), Editor-in-Chief of Macmillan's 8-volume *Encyclopedia of Philosophy*, for his agnostic skepticism and scholarly contributions to the growing renaissance in philosophy.

Degree of member activity: members may be as active or as inactive as they wish. Some are very active; some wish merely to be kept informed. No matter. Anyone interested in Russell will be welcome as a member.

For more information, write to:

BRS Information Committee
1664 Pleasant View Road, Coopersburg, PA 18036

R22 10/90

(30)

"DEAR CORLISS"
*Letters From
 Eminent Persons*
 edited by
Corliss Lamont

Activist and social critic Corliss Lamont, always deeply involved in the major issues of our time, has maintained for decades an extensive, lively correspondence with prominent artistic and political figures. Featuring biographical sketches and rare photographs, this book includes letters from John Dewey, Katharine Hepburn, Julian Huxley, Rockwell Kent, Anne Morrow Lindbergh, Henry Cabot Lodge, John Masfield, Bertrand Russell, George Santayana, and others. These eloquent and witty letters provide a glimpse at a fascinating cross-section of this century's noteworthy people and events.

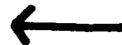
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NEW BOOK

Prometheus Books advertises in the New York Review of Books a new collection of Corliss Lamont letters. Recognize the guy in the top left-hand corner?



Turner is right — Christianity is for world's losers

In reporting Ted Turner's reception of the Humanist of the Year award, The Constitution noted his description of Christianity as "a religion for losers."

In this Mr. Turner may actually be closer to a correct understanding of Christianity than some of his Christian opponents quoted in the article.

From its very beginnings, Christianity has been a religion for the losers, for the marginalized, the oppressed and the left out. St. Paul described his fellow-believers at Corinth as mainly "contemptible nobodies," claiming that God had chosen these very losers, rather than the affluent and the capable, to overturn the world.

Jesus uttered beatitudes blessing the poor and the miserable, and called for loving one's enemies, even offering them another cheek to hit. He himself ended up as the guest of honor at a crucifixion, not an awards banquet, a genuine loser and certainly no company for an American winner to keep.

The association of Christianity with "losers" continues. It is no accident that many of the heroes of the civil rights movement were Christian ministers, and that civil rights rallies often gathered at churches. It is no coincidence that the homeless and abused are frequently sheltered by churches, or that Christian activists for the poor in Central America are gunned down by the cadres of the powerful.

The greatest danger that churches in America face is a success ethic like that of Mr. Turner. It is an ethic that regards winning and being seen as a winner as the chief

good, and sacrifice of self-interest for the sake of others as contemptible. It idolizes power and fame, and fears and despises weakness, failure and obscurity.

Only when Christians abandon our centuries-long fascination with power and success will we be able to defend the Earth and its most helpless children from the depredations of the winners. However much Christianity may be burdened by hypocrisy, it still bears an ember of radical solidarity with the world's losers that must be cherished until it once more bursts into flame.

DAVID RENSBERGER

Mr. Rensberger is an associate professor of the New Testament at the Interdenominational Theological Center, Atlanta.

Ted Turner applauded

As a subscriber to the "Humanist," published periodically by the American Humanist Association, I was aware of and applauded its nomination of Ted Turner as 1990 Humanist of the Year.

I am most certainly surprised and pleased that the newspaper found the occasion sufficiently newsworthy to feature it on page one April 28.

Of course flak from the clergy is to be expected, as well as letters to the editor expressing outrage at Turner's humanist views.

But what Christian, Jew or Humanist can take offense at Ted's "10 Voluntary Initiatives" — a far more positive statement of hope for mankind than the largely negative dictum that the Jewish deity laid on Moses?

JACK FRIDLAN
 December

(31)

ON CHRISTIANITY

Ted Turner, once the darling of the Christian Fundamentalists, has left their ranks to become a humanist. He was awarded the 1990 Humanist of the Year award, an event which generated these letters to the Atlanta Journal. Thank you, PAUL KUNTZ.



A BR INCIDENT

- (32) CCNY, 1940. BR had been appointed to teach mathematical logic at CCNY -- the College of the City of New York. Local clergy objected to the appointment, because -- among other things -- they didn't like what BR had said about Christianity and about relations between the sexes, in his book, *Marriage and Morals* (1929). The situation caused considerable stir -- the papers were full of it -- and in the end, BR'S appointment was cancelled, and he was out of a job. See RSN32-11 for August Heckscher's excellent report on the whole affair.

The following excerpt (incomplete) is from *The New York Post* (3/18/40) -- a proper newspaper in those days. Thank you, HARRY RUJA.

NEW YORK POST. MONDAY. MARCH 18. 1940

Einstein Backs Russell as Board Prepares to Vote Pros and Cons Get in Their Last Words Before Reconsideration Tonight

As the Board of Higher Education prepared to reconsider tonight its appointment of Bertrand Russell to the City College faculty, Russell's friends and foes today exchanged final volleys.

PROS:

Albert Einstein issued at Princeton a statement saying: "Great spirits have always found violent opposition from mediocrities. The latter cannot understand it when a man does not thoughtlessly submit to hereditary prejudices but honestly and courageously uses his intelligence and fulfills the duty to express the results of his thought in clear form. I confidently hope that in the Bertrand Russell affair it will become manifest that at least those of us who carry the responsibility know how to appreciate fully rational service and rational strength of character."

John T. Flynn, a board member, said it was "a very grave thing for men who hold themselves out as leaders of opinion

to misrepresent the character and teachings of so great a scholar" as Russell, and pointed out that "all his great contributions to philosophical thought are put into the ashcan because a few narrow-minded leaders have thumbed through a couple of his books to pick out isolated paragraphs which they have used to calumniate Russell."

The Ticker, official undergraduate newspaper of the City College school of business, day session, urged that the board uphold Russell's appointment and "disregard entirely his personal opinions on marriage and religion, opinions which he was not hired to teach and which he does not intend to teach."

The Rev. A. J. Muste, director of Labor Temple, conceded that "some of Bertrand Russell's views are unsound and dangerous and that it is the duty of the church to combat them," but added that "the risks of any form of dictatorship and external pressure in education or elsewhere seem to me much more grave."

Sole Criteria

The New York city chapter, National Lawyers Guild, sent to the board a resolution holding "the technical, scientific and intellectual qualifications of Mr. Russell to teach and to provoke earnest thinking must be the sole criteria for his appointment" and that "danger to democratic principles of education is present in sectarian opposition, improper in our system of separation of church and state."

More than 200 philosophy pro-

"unfortunate controversy" over Russell's appointment, attributed it partly to "a misunderstanding of the function of non-sectarian public institutions of higher learning," and expressed the hope that the appointment would stand.

The Civil Rights Federation, through the Rev. Owen A. Knox of Detroit, its president, declared that "to yield to the pressure of bigoted groups by discrimination against so obvious-

ly well qualified an educator as

Bertrand Russell because of his personal views . . . is in direct violation of the spirit and tradition of American democracy."

The American Committee for Democracy and Intellectual Freedom announced the receipt of letters supporting Russell from almost a dozen noted scholars, including Dr. Raymond Pearl, Johns Hopkins biologist; Dr. James W. Angell, Yale economist; Dr. D. W. Prall, Harvard philosopher; Dr. John P. Peters of the Yale School of Medicine, and Roscoe Pullian, president of Southern Illinois Normal.

CONS:

The Diocesan Union of the Holy Name Society in Brooklyn and Queens, in a telegram to Charles H. Tuttle, a member of the board, demanded "that this indefensible appointment be rescinded for the reason that the offensive and morally abhorrent writings and teachings of said appointee render him absolutely unfit as an instructor and guide of the youth of this city."

MORE NEWS ABOUT MEMBERS

- (33) Neil Abercrombie, you may recall, won a Special Election to fill a vacancy in Congress in 1986, in Hawaii's First District. Now he's running for Congress again; the *New York Times* reported (9/24/90, p.16) that he had won the Democratic Primary. We wish him the best of luck! We like the idea of having a BRS member in Congress.
- (34) Cherie Ruppe, our peripatetic investigator of the unusual -- she once served as volunteer researcher at the Orangutan Research and Rehabilitation Center in Borneo (RSN49-21) -- is now "crewing on a 57 foot ketch for 2 months. Started in Singapore. Tomorrow start 5 day passage to Kuching on NW coast of Borneo. Merry Christmas!"

BR ON COMPANIONATE MARRIAGE

- (35) In the 1920s BR was one voice among many calling for a reconsideration of the institution of marriage. What follows is his side of "Is Companionate Marriage Moral? -- A Debate" in The Forum, July 1928. The opposing side was presented by a Professor William McDougall. Judge Ben B. Lindsey, whom BR refers to in his first paragraph, was the leading American proponent of companionate marriage. Thank you, AL SECKEL.

I WISH to begin with a tribute to Judge Ben B. Lindsey, whose courage and humanity I cannot sufficiently admire. Having long used his office for the unprecedented purpose of promoting human happiness, he has, not unnaturally, been ousted by a combination of sadists of all parties. But what Denver has lost the world has gained. If I understand aright his advocacy of "companionate marriage," his purpose is, in the highest and best sense, conservative, not subversive.

Companionate marriage has two aspects, one legal, the other social. The legal aspect is threefold. First, there is to be recognition of marriages not intended (at first, at any rate) to lead to children, and in such marriages the parties are to be encouraged to obtain the best available information on birth control. Secondly, so long as the marriage remains childless, divorce by mutual consent is to be permitted. Thirdly, the wife is, in general, to have no claim to alimony if the marriage is dissolved. But as soon as there are children the marriage is to become, *ipso facto*, an ordinary marriage.

The social aspect of companionate marriage is a matter of custom and public opinion. At present when a man marries, he expects to support his wife, and she often expects it of him. Whether there are children or not, it is expected that both will behave, from an economic point of view, as if there were. Moreover, they are expected, unless for some serious reason, to live together continuously, so that it is impossible for the wife to have work in a different place from that in which her husband lives. In companionate marriage these conventional expectations are to be absent. The husband and wife will be together as much as they choose, but no more. Since children are not expected, there is no reason why the wife should not earn her living, and every reason why she should. There will be no interference with each other's work, none of the fuss and flummery which at present make marriage disgusting to young people of spirit, none of the foolish pretense of protection by the male and dependence on the part of the female.

What are the advantages to be expected from the legal and social recognition of such an institution?

The root fact is that few men can afford the usual type of marriage while they are very young. Outside of the wage-earning class, most men wait till they are nearly thirty before undertaking the financial responsibilities involved. But their sexual instinct does not wait. In the old days they found an outlet with prostitutes. Because this was easily concealed, it never troubled the moralists much. Nowadays, young women, for the most part, no longer feel bound to abstain from extramarital intercourse, with the

result that unmarried men can have decent relations with women with whom they have much in common mentally — relations not founded upon a cash nexus, but upon mutual affection. It is this that so pains our moralists. For my part, I think it immeasurably better than prostitution. Nevertheless, as it exists at present it still has grave defects — defects due chiefly to the influence of elderly morality upon law and custom.

The great evil in the present system is that the sexual relations of the young have to be surreptitious. This tends to make them frivolous, promiscuous, and unduly exciting, because a quasi-permanent relation with one person is harder to conceal than a series of casual and more or less accidental affairs. And the mere fact of concealment, combined with the terror of pregnancy, is very bad morally and nervously. Young people in coeducational colleges are led by this state of affairs to spend far too much time and thought on sex, to the great detriment of their work. It is just as if we could only obtain food by hunting. In the old days when that was true, the pursuit of food took up almost the whole of a man's energy, leaving little over for anything more valuable.

The same thing seems to be happening with regard to sex, owing to the fact that there is no conventionally recognized way in which the young can satisfy their instincts. The pursuit of the female by the male, and the male by the female, occupies far too much time and thought, and in a manner which precludes the higher satisfaction to be derived from sex. It would be far better if young people could live together openly, without interfering with each other's work, without economic ties, without children until they deliberately chose to have children. I have no doubt that the improvement in health, in morals, and in intelligence would be quite enormous if this were rendered possible.

What are the arguments against Judge Lindsey's plan? They are two: objections to birth control, and objections to divorce by mutual consent. Let us take them in turn.

(1) Objections to birth control are, to begin with, hypocritical. Nine-tenths of the married people who publicly object to it do, in fact, practise it. This is evident when we compare the size of families at the present day with the size of families sixty years ago.

(2) Objections to birth control are futile. The young will employ contraceptives whatever the old may say. The only effect of legal obstacles is to cause the employment of bad and unscientific methods, leading to a percentage of failures, generally followed by the highly undesirable practice of abortion. There is also a tendency to cause stupid people to breed faster than intelligent people, so long as some intelligence is required to find out about contraceptives. This leads to a progressive mental deterioration of the race.

(3) It is positively desirable that young people should have experience of sex without at first having children. Abstinence is nervously and mentally undesirable. Children, when the parents are very young, are a financial burden, a barrier to the most useful career, and not likely to be wisely and adequately cared for.

(4) Without birth control, we cannot dispense with the old checks on the increase of population — war, pestilence, and famine. This has been obvious ever since the time of Malthus. Every opponent of birth control, unless he is incapable of arith-

metic, must be assumed to be a supporter of war, pestilence, and famine. In fact, most of them are supporters of war — or at least were so during the Great War.

(5) Thus the practice of birth control should be regarded, not merely as permissible, but as a public duty; and every citizen should be helped to perform this duty.

I come now to divorce by mutual consent. I confess that the objections to this, where there are no children, seem to me to be based wholly on instinctive, unconscious cruelty. The elderly people who make our laws are often no longer capable of sexual pleasure, and are frequently conscious of having missed its best forms when they were young. This leads to a species of envy, and they try to impose a morality which shall prevent the young from being happier than they were. What more admirable method than to say that when two young people have made a mistake of which both are conscious, they shall nevertheless remain tied to each other, and be prevented from escaping except by some act at which moralists can point the finger of scorn?

As Judge Lindsey points out, most divorces are in fact collusive, and are obtained by means of perjury. Is it not ridiculous to inflict all this upon people who wish to part? Was ever anything so absurd as the law which says that a marriage may be dissolved if only one of the parties desires it, but not when both do? What would be thought of such a provision in any other sphere? Suppose, when a man rents a house, the lease could only be terminated when one party desired it and the other did not. Everyone would see the absurdity at once, and would say that of course the lease should be terminable when both parties so desired. It must be understood that in this whole discussion of companionate marriage we are only concerned with childless unions, in which there is no one to be considered except the husband and wife.

The fact is, of course, that the crew of traditional moralists on this whole matter are not rational. Their explicit basis is texts of Scripture and theological dogma; their real basis is envy, cruelty, and love of interference. I hope and believe that the greater sexual freedom now prevailing among the young is bringing into existence a generation less cruel than that which is now old, and that a rational ethic in sex matters will, therefore, during the next twenty years, more and more prevail over the doctrines of taboo and human sacrifice which pass traditionally as "virtue."

(36)

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The 6 BRS Officers are also Directors, ex officio

(37)

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Antinomies and Paradoxes: Studies in Russell's Early Philosophy, edited by Winchester and Blackwell. Proceedings of a conference held at The University of Toronto in 1984. As published in Russell, n.s. 8 (1988). 248 pp. \$12.50

Catalogue of the Centenary Exhibition 17 full-page ills. 40pp. \$1.00

Intellect and Social Conscience: Essays on Bertrand Russell's Early Work, edited by Moran and Spadoni. Proceedings of the conference on Russell's early non-technical work held at McMaster in 1983. Wraps 238pp. \$7.00

My Own Philosophy by Bertrand Russell. Printed for McMaster by the Cambridge University Press. Edition limited to 600 numbered copies. 30pp. \$4.00

Russell in Review, edited by Thomas and Blackwell. Proceedings of the Centenary celebrations. 268pp. Cloth \$12.00

Orders should be sent to the Mills Memorial Library, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L6. Prices are in Canadian dollars, payable to the McMaster University Library Press.

Misc.

The 1980 Allen & Unwin printing of Russell's Our Knowledge of the External World is available from the Strand Book Store, 828 Broadway, N.Y., N.Y., 10003. \$8.95 + \$2.75 postage. Catalog \$5.

"Books For Philosophers", Catalog #8, is available from Attic Owl Books, Box 1802, New Sharon, ME 04955. Rare, Out of Print and Collectable.

Recent acquisitions:

"Bertrand Russell" by A.L. Rowse. Chapter One of his Glimpses of the Great. 1985. A diatribe.

Beyond Revolutions: On Becoming a Cybernetic Epistemologist by June DiSalvo. Donated by the author.

PAPERS read at the Annual Meeting of THE BERTRAND RUSSELL SOCIETY at McMaster University, June 22-24, 1990. 145pps.

Rereading Russell: Essays on Bertrand Russell's Metaphysics and Epistemology edited by Wade and Savage. Donated by the publisher.

Bertrand Russell's Dialogue with His Contemporaries by Elizabeth Eames. Donated by the author.

NEW MEMBERS

(38) We welcome these new members:

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WORLD PEACE

(39) Linus Pauling, Grenville Clark, and Louis B. Sohn were exploring means for world peace at the same time BR was. Pauling was awarded the Nobel Peace Prize in 1962. Here is a review of two books from the 1960s. Thank you, HARRY RUJA.

But first, a mention of some other Pauling honors: the Nobel Prize in Chemistry in 1954; he is the only person ever to have won two unshared Nobel Prizes. He is a BRS Honorary Member, and the recipient of a BRS Lifetime Achievement Award.

No More War!

No More War. By LINUS PAULING. New York: Dodd, Mead and Company, 1958. \$3.50. 254 pages.

World Peace Through World Law. By GRENVILLE CLARK and LOUIS B. SOHN. Cambridge: Harvard University Press, 1958. \$7.50. 540 pages.

DR. EDWARD Teller and Dr. Linus Pauling, two first-rate atomic scientists, have each in a recent book debated the amount and significance of the radiation occasioned by our atomic tests.¹ Dr. Teller, relatively speaking, minimizes the ill effects of the tests and maximizes their value. Dr. Pauling, relatively speaking, maximizes their ill effects and minimizes their value. It should be understood that each is a responsible scientist, and neither finally depends on figures, estimates, or doubts that are without foundation. Both recognize the problematical character of the evidence about the effect of tests, and Dr. Pauling's criticism of particular comparisons made by Dr. Teller reminds us that errors may affect details of presentation. Both agree of course that test effects are small indeed compared with those to be expected in a nuclear war, though they differ also on the magnitude of those effects.

For a nonscientist, perhaps the most interesting thing to observe is the extent to which nonscientific estimates of chances and values create the most serious issues between these two scientists. One can take Dr. Teller's conviction that another war is likely and the lesser of threatening evils, but that the best means of preventing it is the development of atomic weapons, and find that the sacrifices represented in Dr. Pauling's figures are justified. One can add or substitute Dr. Teller's optimistic estimate that another nuclear war will be clean, restricted to combatants, and moderated by new defensive weapons, and find, at any rate, interesting problems for reflection. Each of Dr. Teller's arguments with respect to the next war depends partly on generalizations about psychology and politics. It is with respect to the psychology and politics that Dr. Pauling is most sharply at issue with Dr. Teller,

¹ *Our Nuclear Future.* By EDWARD TELLER and ALBERT LATTER. New York: Criterion Books, 1958. Reviewed in the *Bulletin*, June 1958, pp. 235-36, by Jay Orrear.

and it is here that Dr. Pauling appears to have the better of the argument.

The history of varying forms and intensities of warfare, including the history of our war with Japan, suggests that a nuclear war will, at the outset or in the end, be fought by means of maximum destruction. Whatever the style of warfare, participants tend to use the most effective means of destruction available. The case of poison gas is perhaps evidence to the contrary, but it appears to be explicable by peculiar psychological and geographical factors. Dr. Teller relies on the example of biological warfare. There has, however, never been psychological public preparation for biological warfare comparable to the present preparation for nuclear warfare, nor any reason for expecting it comparable to our use of nuclear bombs against the Japanese cities. If new apprehensions are inadequate to prevent a nuclear war, it seems unlikely that, with heightened fear and hatred, they will restrict it when it comes. It is probably true that our forces are being trained in restricted war, and the chance that both sides will keep to it gives us some assurance, as does the chance that war will not occur. There is much evidence in history leading to the view that a new war is likely. Nevertheless, the present circumstances are unique. The degree of widespread human apprehension about the next war may serve to correct the fascination that wars have for us, and prevent us all from starting this new one, even though it seems unlikely to moderate a new one if it comes.

Two of Dr. Pauling's estimates of the effects of each year's testing at about the present rate are 15,000 seriously defective children born, and 9,600 deaths from leukemia and bone cancer, both apart from the effects of carbon-14, and both subject to large margins of error. If these figures are stated as percentages of estimated effects of natural radiation, or in comparison with estimated effects of the current use of X-rays, they become somewhat less impressive. The saving of this number of catastrophes would, however, be a notable achievement for any medical organization. If one in his 60's can judge, they still do not seem an excessive price to pay if the testing program is necessary and sufficient to prevent another war, even if there is

some chance that it would be a restricted nuclear war. If, on the other hand, the testing program is itself part of a procession toward war, especially if it is to be an unrestricted war, and only slightly affected by new defenses, the expenditure is hard to justify. Even if Dr. Teller's lower estimates and greater skepticism are at all warranted, the lesser expenditure, or chance of expenditure, if it is part of a process leading to the maximum destructive use of atomic weapons, is hard to justify.

Neither Dr. Teller nor Dr. Pauling argues at great length his views about the probability and character of the next war, which must affect conclusions about the testing program. Without arguing the position fully either, I will indicate somewhat further the basis for my agreement with Dr. Pauling's conclusions.

Our apprehension seems likely to prevent any atomic war, small or great. It seems unlikely, on the other hand, that if a small war between the great powers once starts, it will end without maximum destruction.

The circumstances are unparalleled.

The factors may be obscure, but a peculiar disposition to intra-species lethal group conflict doubtless characterizes the history of our species. The tendency has been extraordinarily persistent and seems to have been more irrational on all sides than is generally recognized. Nevertheless, the kind of apprehension which we now feel is a new factor, which in my rather hopeful judgment reduces the chances of a new war considerably.

There is, of course, no way of knowing how in dealing with incalculable nonmathematical probability one somehow reaches a number. My estimate is, nevertheless, that the chances of another war are such as can be roughly expressed in a wager giving some odds against it. The odds against war in the immediate future seem, at the moment, to be going up. On the other hand, as far as I can understand what little we are told, my estimate is that the damage which is likely in a new war is also increasing. It is apparently true, as Dr. Teller says, that advances in the design of weapons are making it more practicable for their users to try to do what a wise victor would of course prefer, that is, minimize the destruction needed to win. I have indicated doubt that a war

begun with this end in view would conclude with a similar governing purpose. The more puzzling question is whether, as Dr. Teller suggests, defense is likely again to catch up, as it has done so often, with attack, including perhaps attack with dirty nuclear weapons, including perhaps cobalt weapons. As far as I can understand the situation, it seems unlikely now that defense can develop in such a way as to limit significantly the destructive effects of the next war.

If the likelihood of the event is of the order suggested and the probable consequences of the somewhat improbable event are also of the order suggested, a reader must be impressed with Dr. Pauling's controlling argument for taking all consistent steps which together have the best prospect of success, to make sure that the next war does not occur. A persuasive feature of his argument is an account of the war that is now a possibility. Dr. Pauling estimates that an unrestricted attack well within present capacity would leave one-half to three-quarters of our population dead at the end of sixty days after one day of attack. Similar proportions could be expected in other parts of the world, presumably in the northern hemisphere, subject to attack or counterattack. Besides recognizable injuries, delayed effects on germ plasm and in the form of leukemia

and cancer, are to be added. Whatever the biological-effects, even if slightly lower official figures are taken, the social and economic effects can hardly be estimated. These are days in which the appeal to fear is easy and in which it should doubtless be moderated. There is, however, no danger of overstating the appeal to our humanity, emphasized by Dr. Pauling, which this not impossible future presents.

A reader impressed with Dr. Pauling's argument may well have difficulty in finding any fault whatever with the proposals of Dr. Louis Sohn and Mr. Grenville Clark for a simple and effective scheme of world law. Mr. Clark is an eminent and practical New York lawyer, with considerable experience in affairs and ready access to many of those, in both parties, who have been conducting our government in the generation coming to a close. Professor Sohn and he have presented, with explanations, a draft providing for minimum changes to make the United Nations an effective peace-enforcing body. Except for one debatable provision for limited economic aid to the poor, their amendments are designed only to give a more representative assembly power, through administrative and military agencies, and with the aid of improved judicial agencies, to provide for effective police action. The critical proposals are for a controlling assembly working through a veto-less council and a small army commanded by officers from third-rank nations and made effective as a world police force through complete disarmament of all nations over a twelve-year period.

The organization would be incomparably easier to administer than are the standing military forces in the world today, as anyone with any experience of military administration can readily see. The serious obstacle for the plan is psychological. Like the *New York Times* reviewer, we all instinctively dislike a plan which will deprive us of the satisfactions that go with threatening and beginning wars. Now, however, the new apprehension that has been described may sober us sufficiently so that we shall install the simple kind of government which is proposed, and support it after it is installed.

Dr. Pauling gives an account of the scientists' appeal for an effective agreement to end testing. He urges agreement and law as protections against war. He advocates large-scale study of measures needed to keep peace. He does not mention the kind of study which seems most needed, a study of psychology and history; nor does he seem fully aware, on the other hand, of the simplicity of the administrative problems, and the ease with which a sensible plan, useful at least as a basis for discussion, can be drafted. It is not that Professor Sohn and Mr. Clark have taken their task easily. They have worked for some years, asking advice from many qualified persons, and have given their problem the same kind of care which is given to corporate problems on Wall Street. The simplicity of their result is, in the end, a tribute to their industry and their genius. But it is, in the end, the work of two men; it is simple; and it is, in my opinion, perfect for its purpose.

It would be useful to ask the Russians to make countersuggestions and to start on negotiation. Dr. Pauling agrees with Professor Sohn and Mr. Clark about the usefulness of steps now being taken. As Mr. Clark observes, his and Professor Sohn's proposed organization may be promoted by such steps as the present plans for test suspension and supervision within the territories of the powers, and for measures to prevent a surprise attack. From a consideration of these matters, the Russians might be induced to go on to consideration of the simpler but more ambitious organization proposed by Professor Sohn and Mr. Clark. They might, for example, be induced to make their own proposal, with an eye for the votes of what may be called the non-Communist Socialists in Europe, Africa, and Asia.

It would, indeed, be worth while to make considerable concessions to the Russians with a view to taking any measures, such as the organization of world law, likely to prevent another war. Bertrand Russell, not a systematic pacifist, considers that unilateral disarmament in the West and concession of military hegemony to Russia, would not be to great a price for the preservation of the race from the destruction, including the impairment of germ plasm, which is to be expected from a

nuclear war. At the other extreme, Mrs. Roosevelt seems to have suggested, perhaps by inadvertence, that it is the duty of Western leaders to get us accustomed to taking the chances of annihilation required in maintaining our military position.

These chances are perhaps less than even. They are, however, high enough

and the event serious enough so that I am now prepared to agree with Lord Russell. I would agree in the philosophical position, that is, and yet suggest caution about its political application. As Lord Russell recognizes, the proposal for unilateral disarmament is at present and for the foreseeable future impractical as a matter of working politics. The danger in the proposal is that it may contribute not to a decisive step, but to a gradual weakening of Western defenses, which may if it is not well managed produce the worst of possible results, a war as destructive as the one risked by our present policy, and somewhat more likely to occur. Those who agree with Lord Russell as a philosophical matter should make it clear that there is a sharp distinction between favoring decisive unilateral disarmament and favoring every indecisive step, like some of the proposals for test suspension without supervision and without reference to stockpiles or conventional arms, which appear to some to have something of the same effect. The philosophical position, thus narrowly defined, may at the same time contribute one factor to the reckonings of practical politics. It can indicate, in an emphatic way, that our estimate of chances and values may well include some unfamiliar factors.

There is, for example, an estimate of the likelihood that the communications between American and Russian livestock farmers and steel manufacturers recognize a whole scheme of values common to citizens of the two countries. These are the values of production and life, which may be set against the strange pride and domination which have contributed to the endless wars of history and threaten us now with widespread destruction. There is, for another example, the plain good nature that has appeared in so many of the relationships between American and Russian groups, and which, as C. P. Snow has observed, is one of the odd components of the species which is also capable of producing the German concentration camps, the Hiroshima and Nagasaki bombs, and the Russian purges.

Whatever Dr. Pauling's views on such matters, his humanity, care, and courage prepare us all to examine thoroughly our preconceptions about both testing and modern warfare. Dr. Sohn and Mr. Clark offer us a plan for order, which seems at first daring in its simplicity, but which after thoughtful study appears to be a practical means for attaining practical purposes.

—MALCOLM SHARP

(40)

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NEWSLETTER ITEMS WANTED

- (41) We depend on you to help us with the newsletter. Whenever you come across something in your reading that strikes you as specially interesting, please send it to us -- or send a good photocopy -- for possible inclusion in a future newsletter. If you're not sure about whether or not to send something, send it! We'll use it if we can. We need your input.

BR APPRECIATED

- (42) Great Books update. For the first time in the nearly 40 years since it first appeared in 1952, *Great Books of the Western World* is available in a new edition. This enormous collection of great writing, the brainchild of Mortimer Adler, provides 517 works by 130 authors, in 60 volumes.
 60 new works are included. One of them is *The Problems of Philosophy*, by Bertrand Russell.
The Chicago Sun-Times (10/23/90, p.5) supplied this information. It also lists all 60 works now included. Our thanks to JOHN JACKANICZ.

- (43) From the *Los Angeles Times* (12/11/61), with thanks to ----->
 HARRY RUJA.

Bertrand Russell Hits Ban-Bomb Police Action

LONDON (Reuters) — Philosopher Bertrand Russell Sunday described as a "shabby success" police prevention of an invasion of three American air bases Saturday by his ban-the-bomb supporters.

"The forces of the establishment are congratulating themselves on what they regard as a victory against the demonstrators," he said. "The weakness of the establishment is shown by their rejoicing in so shabby a success."

The 89-year-old British

peer is chairman of the Committee of 100, a group which promoted the civil disobedience "sit-downs" against nuclear weapons.

Hundreds of demonstrators sat down in roads outside three U.S. bases — Wethersfield, Ruislip, and Brize Norton—but were unable to penetrate inside barbed barriers to "immobilize" them as they announced was their intention.

About 850 demonstrators were arrested in the protests at the three bases and also at four cities in England and Wales.

BOOK REVIEW

(44) From *The Washington Post* (6/27/68), p. A27. Thank you, HARRY RUJA.

War and Lord Russell

By Karl E. Meyer

Washington Post Foreign Service

THE OPENING chapter of this brilliant autobiography makes uneasy reading in our own violent spring. The year is 1914. Russell, his reputation as a philosopher already established by "principia mathematica," is feeling stale and moody when suddenly World War I becomes a threatening reality.

"I found it impossible to believe that Europe would be so mad as to plunge into war," writes Russell, but nevertheless the war inexorably came. Before the British declaration, Russell collected the signatures of a large number of colleagues at Cambridge University who supported a statement saying that Britain should remain neutral.

The day war was declared, "almost all of them changed their minds." More surprises were to follow. Russell went to London in the hope of hearing the statement in Parliament by Sir Edward Grey, the Foreign Secretary. The evening of Grey's speech calling for war, the philosopher walked around Trafalgar Square to appraise the popular mood. Russell writes:

"During this and the following days I discovered to my amazement that average men and women were delighted at the prospect of war. I had fondly imagined, what most pacifists contended, that wars were forced upon a reluctant population by despotic and Machiavellian governments.

"I had noticed during previous years how carefully Sir Edward Grey had lied in order to prevent the public from knowing the methods by which he was committing us to the support of France in the event of war. I had naively imagined that when the public discovered how he had lied to them, they would be annoyed: Instead of which, they were grateful to him for having spared them the moral responsibility."

So war came and it was more than a catastrophe for Western civilization—it was the catastrophe, exterminating millions of the young and preparing the soil for Nazism, communism and fascism.

The experience tempered the iron of Russell's character and augmented the strain of skepticism in his outlook: He was "tortured by patriotism" but he resolutely opposed the war and was jailed for his resistance in 1918, serving six months in prison.

This insight into mass self-delusion perhaps inoculated Russell against the sanguine optimism of so many Western intellectuals when the Bolsheviks seized power in Russia. Russell visited the Soviet Union in 1920 and

Book Review

'The Autobiography of Lord Russell, 1914-1944'

(Little Brown, 418 pp., \$8.95)

was deeply disappointed, writing a hostile book that shocked his high-minded friends. The contrast is with H. G. Wells, who said the First World War was being fought "to make the world safe for democracy" and who later became an indulgent apologist of Stalin's.

The truth is that Bertrand Russell has always walked his own way and he remains today as much a distinctive part of the English landscape of the Trafalgar Square through which he walked in August, 1914.

His virtues shine in this second volume of his autobiography. He disbelieves in angels, but he writes like one; he brings to his personal affairs the same honesty that he applies to public events; he is the supreme agnostic about all revealed truth, religious or political.

The book covers a period rich in events for Russell—his travels to China as well as Russia, his successive marriages to extraordinary women, his many friendships, including his brief and highly charged encounter with D. H. Lawrence. Each chapter is supplemented by letters notable for their liveliness and variety.

But no American can read with excessive pleasure the final chapter, which concerns his stay in America from 1938 to 1944. In 1940, he was invited to teach philosophy at City College of New York but a taxpayer's suit blocked his appointment. The prosecuting attorney described Russell as "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irreverent, narrow-minded, untruthful, and bereft of moral fiber."

No doubt. His offense, like that of Socrates, has been to voice truths (sometimes, to be sure, a bit sweepingly) that seem unacceptably subversive to those who believe that the herd knows best.

Yet nevertheless one senses a paradox. Today it is the admirers, as well as the detractors, of Bertrand Russell who talk with bland unconcern about the virtues of violence. The British populace in 1914 at least had the excuse that general war was something that Europe had not known for a century, and its appeal could be more romantic than horrific. What excuse can be offered nowadays for those, of whatever political persuasion, who talk lightly about wars of liberation?

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WE DOFF OUR HAT

- (46) To Harry Ruja. We wish to acknowledge our great indebtedness to this Emeritus Professor of Philosophy at San Diego State University who is also Emeritus Chairman of The Bertrand Russell Society, Inc. One of Harry's major interests and specialties is Russell bibliography. He and KEN BLACKWELL are currently working on a comprehensive 2-volume Russell bibliography, to be published by Unwin Hyman, London. In the course of his research, Harry finds -- and sends us -- items for the newsletter. This issue contains 6 items contributed by Harry. Our newsletters -- over the years -- would have been far, far skimpier if it hadn't been for Harry's many contributions.

We close with a phrase you have seen very often: *With thanks to HARRY RUJA*.

(47)

BRS/APA 1990

Boston, December 28th, 2 pm, in the Suffolk Room of the Marriott Copley Place; that's the time and place of the next BRS session at a meeting of the American Philosophical Association (Eastern Division). As mentioned earlier (RSN67-6), BRS Chairman Marvin Kohl will chair the session. Open door; everyone is welcome.

RUSSELL SOCIETY NEWS

No. 69

February 1991

- (1) **Highlights.** BR on Wittgenstein (2). Neil Abercrombie elected to Congress (10). *The Bertrand Russell Case* (CCNY 1940) (27). Good short quotes (7). BR's Birthday, May 18th (23). Kanke-Heinemann's book belabors the Church on sex (24). U.S. State Department overseas officials report to Washington on BR's activities (37,38). An asterisk in the left column indicates a request. The Index is on the last page.

RUSSELL ON WITTGENSTEIN

- (2) From *My Philosophical Development*, Allen & Unwin, 1959:

It is not an altogether pleasant experience to find oneself regarded as antiquated after having been, for a time, in the fashion. It is difficult to accept this experience gracefully.

When Leibniz, in old age, heard the praises of Berkeley, he remarked: "The young man in Ireland who disputes the reality of bodies seems neither to explain himself sufficiently nor to produce adequate arguments. I suspect him of wishing to be known for his paradoxes."

I could not say quite the same of Wittgenstein, by whom I was superseded in the opinion of many British philosophers. It was not by paradoxes that he wished to be known, but by a suave evasion of paradoxes. He was a very singular man, and I doubt whether his disciples knew what manner of man he was.

There are two great men in history whom he somewhat resembles. One was Pascal, the other was Tolstoy. Pascal was a mathematician of genius, but abandoned mathematics for piety. Tolstoy sacrificed his genius as a writer to a kind of bogus humility which made him prefer peasants to educated men and *Uncle Tom's Cabin* to all other works of fiction.

Wittgenstein, who could play with metaphysical intricacies as cleverly as Pascal with hexagons or Tolstoy with emperors, threw away this talent and debased himself before common sense as Tolstoy debased himself before the peasants -- in each case from an impulse of pride. I admired Wittgenstein's *Tractatus* but not his later work, which seemed to me to involve an abnegation of his own best talent very similar to those of Pascal and Tolstoy.

His followers, without (so far as I can discover) undergoing the mental torments which make him and Pascal and Tolstoy pardonable in spite of their treachery to their own greatness, have produced a number of works which, I am told, have merit, and in these works they have set forth a number of arguments against my views and methods. I have been unable, in spite of serious efforts, to see any validity in their criticisms of me. (pp. 214-5)

I have not found in Wittgenstein's *Philosophical Investigations* anything that seemed to me interesting and I do not understand why a whole school finds important wisdom in its pages. Psychologically this is surprising.

The earlier Wittgenstein, whom I knew intimately, was a man addicted to passionately intense thinking, profoundly aware of difficult problems of which I, like him, felt the importance, and possessed (or at least so I thought) of true philosophical genius.

The later Wittgenstein, on the contrary, seems to have grown tired of serious thinking and to have invented a doctrine which would make such an activity unnecessary. I do not for one moment believe that a doctrine which has these lazy consequences is true. I realize that I have an overpoweringly strong bias against it, for, if it is true, philosophy is, at best, a slight help to lexicographers, and at worst, an idle tea-table amusement. (pp. 216-7)

In common with all philosophers before WWII [Wittgenstein's *Philosophical Investigations*], my fundamental aim has been to understand the world as well as may be, and to separate what may count as knowledge from what must be rejected as unfounded opinion.

But for WWII I should not have thought it worth while to state this aim, which I should have supposed could be taken for granted. But we are now told that it is not the world that we are to try to understand but only sentences, and it is assumed that all sentences can count as true except those uttered by philosophers. This, however, is perhaps an overstatement.

Adherents of WWII are fond of pointing out, as if it were a discovery, that sentences may be interrogative, imperative or optative as well as indicative. This, however, does not take us beyond the realm of sentences.

There is a curious suggestion, already to be found among some Logical Positivists, that the world of language can be quite divorced from the world of fact. If you mention that a spoken sentence is a physical occurrence consisting of certain movements of matter and that a written sentence consists of marks of one colour on a background of another colour, you will be thought vulgar. You are supposed to forget that the things people say have non-linguistic causes and non-linguistic effects and that language is just as much a bodily activity as walking or eating. (pp. 217)

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There had been two views about empirical statements: one that they were justified by some relation to facts; the other that they were justified by conformity to syntactical rules. But the adherents of Witt do not bother with any kind of justification, and thus secure for language an untrammelled freedom which it has never hitherto enjoyed.

The desire to understand the world is, they think, an outdated folly. This is my most fundamental point of disagreement with them. (pp. 218-9)

- (3) Mortimer Adler, author of *How To Read A Book*, and editor of *Great Books of the Western World*, in a recent lengthy interview on C-SPAN, said, "Wittgenstein was a great man, but not a great philosopher. Those who think he was a great philosopher don't know much philosophy."

ANNUAL MEETING 1991

- (4) June 21-23 is the time, Lehigh University's handsome mountainside campus in Bethlehem, Pennsylvania, is the place, of the BRS 1991 Annual Meeting.

Events of the weekend will include talks by the recipients of the BRS Service and Book Awards; a workshop with Don Jackanicz on a Russell essay; Marvin Kohl on *Russell, Love, and Moral Education*; Michael Rockler on *Beacon Hill and Summerhill -- the Russell-Neill Correspondence*; John Lenz on *Russell on History*; a talk by the winner of the BRS Award at the Saturday Night Banquet; Gladys Leithauser on *Russell as a Fiction Writer*; Bob Davis on *"Is Russell's Socialism a Phoney?"*; and a Red Hackle Hour before the Banquet.

A single fee of \$135 includes everything: housing, meals, coffee breaks, Red Hackle Hour, and registration. Housing is in air-conditioned suites on the campus, 2 persons in a suite; please note that a suite has 2 bedrooms, so everyone will have his or her own bedroom. Meals start with Friday evening dinner and go through Sunday morning breakfast, and include the Banquet.

The local airport is Allentown, PA. Bus from New York City to Bethlehem takes about 2 hours, bus from Philadelphia to Bethlehem takes about one hour.

The May newsletter will provide more details, such as how to get there, where to check in on arrival, etc.

We urge you to register immediately, which is a great help to those making arrangements for the meeting. Please use the Registration Form on the blue top sheet of this newsletter.

Call for papers. If you'd like to present a paper at the meeting, send a one-page abstract to Michael J. Rockler, 1029 Linden Avenue, Wilmette, IL 60091.

Thanks!

DUES

- (5) Your dues are overdue if you haven't yet renewed them for 1991.

As you know, everyone's 1991 dues were due before January 1, 1991 (except those who enrolled during the last 3 months of 1990.)

The penalty for non-payment of renewal dues is extreme. It is the penalty than which no greater penalty can be described or even imagined. It is extinction...obliteration. Status: non-person. Ugh!

Spare yourself that fate. No need to suffer!

Use the MEMBERSHIP RENEWAL COUPON on the blue top page of this newsletter...without delay.

And do it now also to save money, as dues are likely to go up soon because of the new higher postage rates.

Do it for yourself...and do it for us, for we like having you as a member.

Better do it right now.

BEACON HILL

(6) The Sunday Express takes a rather disapproving look at the Beacon Hill school run by BR and his second wife, Dora, in the late 1920s and early 1930s. After their marriage collapsed Dora continued to operate the school on her own. BR and Dora are referred to here as "an earl and a countess"; BR had only just

assumed the earldom upon his brother's death, about a month before this article's publication. We've sought to maintain the "aesthetics" of the article as originally printed, so you'll have to go to the next page to finish the first column, and then back again.

SUN. EXP.

29 MAR 1931 LONDON,

THE SUNDAY EXPRESS

PLEASE SCHOOL CHILDREN TAUGHT TO BE FRANK.

AND ALLOWED TO BE CHEEKY TO THE TEACHERS.

"Sunday Express" Special Correspondent.

THE most extraordinary school in Britain, conducted by an earl and a countess, may soon have to close down. Parents are too conservative to send their children to it.

Beacon House, a big estate on the Hampshire Downs, near Petersfield, is run on astounding do-as-you-please principles by Earl Russell, the famous philosopher, formerly the Hon. Bertrand Russell, with his wife and six teachers as assistants.

The thirteen boys and girls, between three and ten, come in to lessons each morning—if they like. Otherwise they go out, and nothing happens to them. If they do not like a subject it is dropped.

If they want to be rude to a teacher they are, and if she is grumpy they tell her so. One teacher figures on the lesson list as "Betty," and the other teachers may also be addressed by their Christian names.

again a swear word gets round, and then, after unrestrained use, is probably forgotten again. To tell them it was wicked would make it secretly used as something clever. We do sometimes say, though, 'That is a good old English word, and you can use it here. But if you say it outside people will not like you, and think you funny.'

"On hot days we say, 'You can take off your clothes if you like.' There is a whoop of joy, and you will see little piles of clothes left behind. Everything is optional, but they love sun-bathing and playing without clothes.

"We had hoped to keep the children up to sixteen, and I do not see why clothing should not be discarded in hot weather up to then.

"We answer all questions frankly. The children knew all about my baby Harriet long before she arrived. The boys love to play with her—they would be ashamed to do that at an ordinary school.

"Personally I do not believe in God, but I say some people believe there is a God and some do not. If the children say, 'What do you think?' each teacher answers honestly for himself. Some say, 'Yes,' and some say, 'No.'

"I have heard the children arguing with the servants about it. We do not

If the pupils put potato in each other's hair at meal times—they are reasoned with. If they want to hit each other they may, provided they use no instruments.

The boys and girls at happy Beacon House can slip all their clothes off in hot weather if they like (and they all do). If they want to swear they may (but a swear-word fashion generally only lasts a short while).

"No lies about anything" is Lord Russell's rule. Beacon House is a school where the children discuss tables and heredity with complete frankness and interest both in class and among themselves. The pupil's inside is not a barred topic.

If you throw things out of the window they reason with you about it, contemplation of art works is not encouraged, and one of the few taboos is the B.B.C. children's hour.

But, as Mrs. Dora Russell (she does not want to use her title) says: "The school is losing from £1,600 to £1,800 a year, and the number of pupils has fallen off. The fees are £150; my husband is fifty-eight, and the strain of making good the loss by lecture tours and books is too great for him.

"The lease is running out, too, and though we could buy the place we cannot carry on unless we have more pupils and more room. Unless something unexpected happens the school will have to close down at the end of this term.

Our object all along has been to remove restraints and let the children be educated without interference, and even, as far as possible, without the assistance of the teachers.

"NO SPOILING."

"Most parents either spoil or bully, and we rectify that. Two of my own three children, John, aged ten, and Kate, aged eight, are in the school, but they are treated exactly as the others.

"What is the good of punishing pupils, for instance, for saying you are grumpy, as ours have done? They think it if they do not say it, and sometimes it is true.

"Only yesterday matron was finishing lunch, and the children were waiting for their medicine.

"One peeped round the door and shouted, 'Come on, you silly, white-livered old idiot.' 'Shut up, I'm having my coffee,' was all the matron said.

"Another called out, 'Come on; we're waiting,' but nothing happened to him. A tiny tot once called me, 'You old Russell, you,' but no notice was taken of that either.

"Only a few pupils stay away from classes, though they know nothing will happen if they do.

"Once two of them wandered right out of the estate and got lost. We found them late at night. What happened? Nothing. We showed them how they had caused trouble to every one else. They saw how their companions had been worried about them.

"We do not attempt to make false taboo by banning swearing. Now and



MRS. BERTRAND RUSSELL.

teach religion, but one boy reads the Bible every day of his own accord—he is interested.

"We can teach biology and Mendelism and use such works as Wells' 'Outline of History,' and the 'Science of Life,' as well as teaching the 'three r's'.

"Mr Russell did begin geometry, but they did not like it—so he gave it up. In history we do not allow nationalistic books; we want the children to be internationalists.

"Because they have not been bound by conventions, their essays are wonderfully original and interesting, and often very amusing.

"One boy wrote about a dream—'I was in hell and I saw—(another pupil) being fried in a pan. I could not help him. I went away.'

Even a play called "Marriage and Death," written by a pupil, which severely satirised grown-ups and featured a clergyman, was officially permitted. I was shown the champagne and liqueur bottles which figure in the properties.

MOZART AND BACH.

On the other hand, art masterpieces are excluded as much as possible, so that the children can learn to express themselves independently; there is a rule limiting pocket money, and though sex matters, for instance, may be freely discussed, some detective novels were excluded as being too exciting.

Both a piano and a gramophone are provided for unrestricted use. Tiny tots voluntarily labour with the pedals to hear Mozart and Bach. Composers like Stravinsky, Debussy, and Prokofiev (whose music sounds like a dilapidated motor-car to many adults) are among the children's favourite records.

When I asked Mrs. Russell what the outer world thought of the school she said: "The servants think it is rather funny at first. The local people and villagers are very friendly, but the county people think we ought to shoot and hunt instead of having children here."

GOOD QUOTES

(7)

I have observed that the world has suffered far less from ignorance than from pretensions to knowledge. No agnostic ever burned anyone at the stake or tortured a pagan, a heretic, or an unbeliever..."

Daniel J. Boorstin, former Librarian of Congress, and Professor of History at the University of Chicago.

Quoted by the Rev Joseph Mohr, "free lance religion columnist for *The Morning Call*," Allentown, PA daily newspaper, 1/19/91, p. B29.

"I am tired of the hair-splitting nonsense of the white bachelors of the Church who are defining sexual intercourse."

Dr. Uta Ranke-Heinemann, author of *Eunuchs for the Kingdom of Heaven*, Doubleday.

Quoted in an article in *The New York Times*, 12/5/90, p. C19. For the complete article, see Item (24).

"One should respect public opinion insofar as necessary to avoid starvation and keep out of prison, but anything that goes beyond this is voluntary submission to an unnecessary tyranny."

Bertrand Russell

Quoted in the *St. Louis Post-Dispatch*, 11/18/90, p. 6C. With thanks to STEVE MARAGIDES.

BY BERTRAND RUSSELL

- (8) SIN, from the British periodical, *Horizon*, January 1948, pp.7-15. In this essay, R offers an explanation of guilt feelings. That is, when people feel guilty, why do they feel it? What causes feelings of guilt? With thanks to AL SECKEL.

THE sense of sin has been one of the dominant psychological facts in history, and is still at the present day of great importance in the mental life of a large proportion of mankind. But although the sense of sin is easy to recognize and define, the concept of 'sin' is obscure, especially if we attempt to interpret it in non-theological terms. In this article I wish to consider the sense of sin psychologically and historically, and then to examine whether there is any non-theological concept in terms of which this emotion can be rationalized.

Some 'enlightened' persons believe themselves to have seen through 'sin', and to have discarded the whole complex of beliefs and emotions with which it is associated. But most of these persons, if scrutinized, will be found to have only rejected some prominent part of the received moral code—e.g. the prohibition of adultery—but to have retained, none the less, a moral code of their own, to which they give complete adherence. A man may, for instance, be a conspirator in a left-wing movement in a Fascist country; in the pursuit of his public objects he may consider himself justified in deceiving and hoodwinking half-hearted 'fellow-travellers', in stealing from the funds of reactionaries, in making love insincerely with a view to discovering secrets, and in committing murder when the situation seems to demand it. He may at all times express himself with a devastating moral cynicism. Yet this very man, if he is caught and tortured with a view to discovering his confederates, may display a heroic endurance beyond the capacity of many who would consider him ethically vile. If he does at last give way and betray his comrades, he is likely to feel a burning sense of shame which may drive him to suicide. Or, to take a very different example, a man may, like the hero of Shaw's *Doctor's Dilemma*, be morally contemptible in all respects except where his artistic conscience is involved, but in this one matter may be capable of very painful sacrifices. I am not prepared to maintain that to all men there are some acts that are felt as 'sin'; I am willing to believe that there are human beings who are utterly shameless. But I am convinced that they are few, and that they are not to be found among those who most loudly proclaim their own emancipation from moral scruples.

Most psycho-analysts make much of the sense of guilt or sin, which they seem to regard as innate. I cannot agree with them in

this. I believe the psychological origin of the sense of guilt in the young to be fear of punishment or disapproval by parents or whoever is in authority. If a feeling of guilt is to result from punishment or disapproval, it is necessary, however, that authority should be respected, and not merely feared; where there is only fear, the natural reaction is an impulse to deceit or rebellion. It is natural to young children to respect their parents, but school boys are less apt to respect their teachers, with the result that only fear of punishment, not sense of sin, restrains them from many acts of disobedience. Disobedience, if it is to *feel* sinful, must be disobedience to an authority inwardly respected and acknowledged. A dog caught stealing a leg of mutton may have this feeling if he is caught by his master, but not if he is caught by a stranger.

The psycho-analysts, however, are certainly right in tracing the origins of a man's sense of sin to the very early years of childhood. In those years parental precepts are unquestioningly accepted, but impulse is too strong for them to be always obeyed; hence experience of disapproval is frequent and painful, and so is temptation which may be successfully resisted. In later life the parental disapproval may come to be almost forgotten, and yet there may still be a feeling of something painful associated with certain kinds of acts, and this feeling may translate itself into the conviction that such acts are sinful. For those who believe that sin consists in disobedience to God the Father, the change of emotional pattern is very slight.

However, many men who do not believe in God nevertheless have a sense of sin. This may be merely a subconscious association with parental disapproval, or it may be fear of the bad opinion of a man's own herd, when the man is not a rebel against the herd's standards. Sometimes it is the sinner's own disapproval, quite independently of what others think, that makes him feel wicked. This is not likely to happen except to men who are unusually self-reliant or have exceptional gifts. If Columbus had abandoned the attempt to find the Indies, no one else would have blamed him, but one can imagine that he would have felt degraded in his own eyes. Sir Thomas More was removed from Oxford in his youth, on account of his determination to learn Greek in spite of the disapproval of his father and the University authorities. No doubt

if he had yielded to the advice of his elders and betters he would have had a sense of sin, though everyone would have praised him.

The sense of sin has played a very important part in religion, more especially the Christian religion. In the Catholic Church it was one of the main sources of the power of the priesthood, and did much to facilitate the victory of the Popes in their long struggle with the Emperors. Psychologically and doctrinally, the sense of sin reached its acme in St. Augustine. But its origin lies far back in prehistoric times; in all the civilized nations of antiquity it was already well developed. In its earlier forms it was connected with ritual defilement and with breaches of taboo. Among the Greeks it was especially emphasized by the Orphics and by the philosophers whom they influenced. By the Orphics, as in India, sin was connected with transmigration: the sinful soul passed, after death, into the body of an animal, but after many purgative ages at last achieved emancipation from bondage to 'the wheel of life'. As Empedocles says:

'Whenever one of the daemons, whose portion is length of days, has sinfully polluted his hands with blood, or followed strife and foresworn himself, he must wander thrice ten thousand years from the abodes of the blessed, being born throughout the time in all manners of mortal forms. . . . One of these I now am, an exile and a wanderer from the gods for that I put my trust in insensate strife.'

In another fragment he says: 'Ah, woe is me that the pitiless day of death did not destroy me ere ever I did evil deeds of devouring with my lips!' It seems probable that these 'evil deeds' consisted of munching beans and laurel leaves for he says: 'Abstain wholly from laurel leaves', and again: 'Wretches, utter wretches! keep your hands from beans'. These passages illustrate the fact that sin, as originally conceived, was not essentially something that injured someone else, but merely something forbidden. This attitude persists to our own day in much of orthodox doctrine on sexual morality.

The Christian conception of sin owes more to the Jews than to the Greeks. The Prophets attributed the Babylonian captivity to the wrath of God, which was kindled by the heathen practices that were still prevalent while Judea was independent. At first the sin was collective and the punishment collective, but gradually, as the Jews became accustomed to the absence of political independence, a more individualistic view came to prevail: it was the individual who sinned, and the individual who would be punished. For a long time punishment was expected in this life, with the corollary that prosperity was a proof of virtue. But during the persecution at the time of the Maccabees it became evident that the most virtuous were, in this life, the most unfortunate. This stimulated belief in a future life of rewards and punishments, in which Antiochus would suffer and his victims would triumph—a point of view which, with appropriate modifications, passed over into the early Church and sustained it during the persecutions.

Sin, however, is psychologically very different when imputed to our enemies from what it is when thought of as our own shortcoming, for the one involves pride and the other humility. The extreme of humility is reached in the doctrine of original sin, of which the best exposition is to be found in St. Augustine. According to this doctrine, Adam and Eve were created with free will, and had the power of choice between good and evil. When they ate the apple they chose evil, and in that moment corruption entered into their souls. They and all their progeny were thenceforth unable to choose the good by the strength of their own unaided wills; only Divine Grace enabled the elect to live virtuously. Divine Grace is bestowed, without any guiding principle, upon some of those who have been baptized, but upon no one else, with the exception of certain of the Patriarchs and Prophets, and a small number of miraculously enlightened pagans. The rest of mankind, although, since Grace is withheld, they are fatally predestined to sin, yet, because of their sin, are justly objects of God's wrath, and as such will suffer eternal perdition. St. Augustine enumerates the sins committed by infants at the breast, and does not shrink from the conclusion that infants who die unbaptized go to hell. The elect go to heaven because God chooses to make them the objects of His mercy: they are virtuous because they are elect, not elect because they are virtuous.

This ferocious doctrine, though accepted by Luther and Calvin, has not, since their time, been the orthodox teaching of the Catholic Church, and is now accepted by very few Christians, of whatever denomination. Nevertheless hell is still part of Catholic dogma, though fewer people suffer damnation than was formerly supposed. And hell is justified as the appropriate punishment for sin.

The doctrine of original sin, according to which we shall all deserve punishment because of Adam's transgression, is one which strikes most people at the present day as unjust, although there are many who see no injustice when analogous doctrines are proclaimed in politics—for example, when it is thought right that German children born since 1939 should starve because their parents did not oppose the Nazis. This, however, even by its supporters, is recognized as rough human justice, and not of a sort to be ascribed to the Deity. The standpoint of modern liberal theologians is well set forth by Dr. Tennant in his book *The Concept of Sin*. According to him sin consists in acts of will that are in conscious opposition to a known moral law, the moral law being known by Revelation as God's will. It follows that a man destitute of religion cannot sin:

'If we press the indispensableness of the religious element in the concept of sin, and if we adopt the psychical definition of religion, then it will follow that persons, if any there be, possessing no religion—who would confess, that is to say, to entertaining no ideas of deity or of the supernatural, and to feeling no religious sentiment of any sort—cannot be accounted sinners at all, in the sense in which we agree to use that term, however morally evil, even from their own point of view, may be their lives.'

It is difficult to know exactly what is meant by this statement, owing to the qualifications with which it is introduced. By the 'psychical' definition of religion the author means, as he has previously explained, whatever a man accepts in the way of religion, and not only what Christians regard as true religion. But it is not clear what is meant by 'feeling no religious sentiment of any sort'. I myself have 'sentiments'—emotions and moral convictions—which are apt to be associated with Christian beliefs, but I have no 'ideas of deity or of the supernatural'. I am not quite sure, therefore, whether, in Dr. Tennant's view, I am or am not capable of 'sin'. Nor am I sure whether, in my own view, there is a valid concept deserving to be called 'sin'. I know that certain acts, if I perform them, fill me with shame. I know that I find cruelty detestable and that I wish it did not exist; I know that failure to use to the full such talents as I may possess would feel to me like treachery to an ideal. But I am by no means certain how to rationalize these feelings, nor whether, if I succeeded in rationalizing them, the result would afford a definition of 'sin'.

If 'sin' means 'disobedience to the known will of God', then clearly sin is impossible for those who do not believe in God or do not think that they know His will. But if 'sin' means 'disobedience to the voice of conscience', then it can exist independently of theological beliefs. If it means only this, however, it lacks some properties commonly associated with the word 'sin'. Sin is usually thought of as deserving punishment, not only as a deterrent or as an incentive to reform, but on grounds of abstract justice. The sufferings of hell, theologians assure us, do not make tortured souls morally better; on the contrary, they persist in sin through all eternity, and have no power to do otherwise. The belief in 'sin' as something meriting the purely retributive infliction of pain is one which cannot be reconciled with any ethic at all analogous to that which I believe in, though it has been advocated independently of theology, for instance in G. E. Moore's *Principia Ethica*. When retribution for its own sake is not thought good, the concepts of 'justice' and 'punishment' need re-interpretation.

'Justice', in its legalistic interpretation, might be taken to mean 'reward according to desert'. But when retributive punishment for its own sake is no longer advocated, this can only mean 'reward and punishment on the system most likely to promote socially desirable conduct'. It might happen, on occasion, that a man who expected punishment would undergo a change of heart if he were given a free pardon; in that case, it would be right to pardon him. It might also happen that a man who had acted in a

socially desirable manner might have set an example which ought not to be followed in apparently similar cases, and on this account, it might be proper to punish him. (Nelson's blind eye.) In short, rewards and punishments should be awarded according to the desirability of their social effects, and not according to some supposed absolute standard of merit or demerit. No doubt it will, as a rule, be wise to reward those whose conduct is socially desirable and punish those whose conduct is harmful, but exceptions are conceivable and are likely actually to occur from time to time. Such a conception of 'justice' as underlies the belief in heaven and hell is not defensible if 'right' conduct is that which promotes the satisfaction of desire.

The conception of 'sin' is closely connected with the belief in free will, for, if our actions are determined by causes over which we have no control, retributive punishment can have no justification. I think the ethical importance of free will is sometimes exaggerated, but it cannot be denied that the question is relevant in relation to 'sin', and something must therefore be said about it.

'Free will' must be taken to mean that a volition is not always, or not necessarily, the result of previous causes. But the word 'cause' has not as clear a meaning as could be wished. The first step towards clarity is to substitute 'causal law' for 'cause'. We shall say that an event is 'determined' by previous events if there is a law by means of which it can be inferred if a sufficient number of previous events are known. We can predict the movements of the planets because they follow from the law of gravitation. Sometimes, human actions are equally predictable; it may be that Mr. So-and-so, on meeting a stranger, never fails to mention his acquaintance with Lord Such-and-such. But, as a general rule, we are not able to predict with any accuracy what people will do. This may be only from inadequate knowledge of the relevant laws, or it may be because there are no laws that invariably connect a man's action with his past and present circumstances. The latter possibility, which is that of free will, is always unhesitatingly rejected except when people are thinking about the free-will problem. No one says: 'It is useless to punish theft, because perhaps people henceforth will like punishment'. No one says: 'It is useless to address a letter, because the postman, having free will, may decide to deliver it somewhere else'. No one says: 'It is useless to offer wages for work that you wish done, because people may prefer starvation'. If free will were common, all social organization would be impossible, since there would be no way of influencing men's actions.

While, therefore, as a philosopher I hold the principle of universal causation to be open to question, as a common-sense individual I hold that it is an indispensable postulate in the conduct of affairs. For practical purposes we must assume that our volitions have causes, and our ethics must be compatible with this assumption.

Praise and blame, rewards and punishments, and the whole apparatus of the criminal law, are rational on the deterministic hypothesis, but not on the hypothesis of free will, for they are all mechanisms designed to cause volitions that are in harmony with the interests of the community, or what are believed to be its interests. But the conception of 'sin' is only rational on the assumption of free will, for, on the deterministic hypothesis, when a man does something that the community would wish him not

to do, that is because the community has not provided adequate motives to cause him not to do it, or perhaps could not have provided adequate motives. We all recognize this second possibility in the case of insanity: a homicidal lunatic would not be deterred from murder even if he were certain to be hanged for it, and therefore it is useless to hang him. But sane people, when they commit a murder, usually do so in the hope of escaping detection, and it is this fact that makes it worth while to punish them when they are detected. Murder is punished, not because it is a sin and it is good that sinners should suffer, but because the community wishes to prevent it, and fear of punishment causes most people to abstain from it. This is completely compatible with the deterministic hypothesis, and completely incompatible with the hypothesis of free will.

I conclude that free will is not essential to any rational ethic, but only to the vindictive ethic that justifies hell and holds that 'sin' should be punished regardless of any good that punishment may do. I conclude, also, that 'sin', except in the sense of conduct towards which the agent, or the community, feel an emotion of disapproval, is a mistaken concept calculated to promote needless cruelty and vindictiveness when it is others that are thought to sin, and a morbid self-abasement when it is ourselves whom we condemn.

But it must not be supposed that, in rejecting the concept of 'sin', we are maintaining that there is no difference between right and wrong actions. 'Right' actions are those that it is useful to praise, 'wrong' actions are those that it is useful to blame. Praise and blame remain as powerful incentives, tending to promote conduct which serves the general interest. Rewards and punishments also remain. But with regard to punishment, the rejection of 'sin' makes a difference that has some practical importance, for, on the view which I advocate, the punishment is always *per se* an evil, and is only justified by its deterrent or reformative effect. If it were possible to keep the public persuaded that burglars go to prison, while in fact they are made happy in some remote South Sea island, that would be better than punishment; the only objection to the scheme is that it would inevitably leak out sooner or later, and then there would be a general outbreak of burglary.

What applies to punishment applies also to blame. The fear of being blamed is a very powerful deterrent, but actual blame, when the blameworthy action has been performed, is, as a rule, painful without being morally helpful. The person blamed is likely to become sullen and defiant, to despair of the good opinion of the community, and to acquiesce in the position of an Ishmael. This result is especially probable when it is not an individual, but a large group, that is blamed. After the First World War the victors told the Germans that the guilt was wholly Germany's, and even forced them to sign a document by which they pretended to acknowledge their sole culpability. After the Second World War Montgomery issued a proclamation telling German parents to explain to their children that British soldiers could not smile at them because of the wickedness of their fathers and mothers. This was, on both occasions, bad psychology and bad politics, of a sort that is encouraged by belief in the doctrine of 'sin'. We are all what our circumstances have made us, and if that is unsatisfactory to our neighbours, it is for them to find ways of improving us. It is very seldom that moral reprobation is the best way of achieving this object.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

- (9) Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis J. Darland; Secretary, Don Jackanicz; Vice President/Information, Lee Eisler.
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NEWS ABOUT MEMBERS

- (10) Abercrombie (Neil) won a seat in the House, beating his Republican rival in the November election. He now represents Hawaii's 1st District in the U.S. Congress. We saw him interviewed on C-SPAN; we're sure that he would have approved of his liberal views (as did we). Congratulations, Neil!
- (11) McVeigh (Hugh) is making considerable progress with his CDHS (CAPITOL DISTRICT HUMANIST SOCIETY, INC.) He publishes *The Humanist Monthly*, "The Voice of Secular Humanism for Eastern Upstate New York", holds monthly meetings, and is acquiring new members. BRS VP JOHN LENZ attended a recent meeting. Hugh says "Secular Humanism is the rational approach in a world of contending religions and cultures."
- (12) Rockfellow (John D.) has become Director of the Project Development Office of IFIAS (International Federation of Institutes for Advanced Study) in Maastricht, The Netherlands. We quote from his letter:
 I am responsible for putting together programmes on globally relevant issues, which must be capable of multidisciplinary research, and offer decent bait to potential funding organizations.
 The present programme base includes "International Diffusion of Biotechnology", which addresses the needs of developing countries in obtaining access to all current procedures in Biotechnology, thereby allowing them a way around typical western inefficiency on their way to modernity and self-sufficiency.
 We have a program starting on the "Development of Efficient International Aid Management", which looks at the amount of waste in International Aid networks, and suggests ways to remedy the present abuse.
 We also have a programme run jointly with UNESCO, UNU, and ISSC on "Human Dimensions of Global Change", which looks at every human consequence of climate change, and resource change.
 We, finally, have a programme of my own, which is entitled "DISC" or "Disappearance of Indigenous Small Cultures". This programme seeks to identify endangered indigenous peoples, and to effect policy toward the maintenance of the specific culture.
 All of these programmes are being run interdisciplinary, utilizing all members of our federation (4/ Research Institutes, 25 Countries). The results are always presented to the people physically responsible for the remedy, rather than merely published in a journal or book.
Of potential interest to BRS members is the inaugural edition of our research magazine, in which we will publish articles on new science, both social and natural. I would be interested in receiving short articles (750-1500 words) on issues of new scientific interest and of global relevance.
 John sent several IFIAS publications, including an IFIAS FELLOWSHIP PROGRAMME for young scientists. We will lend them on request.
- (13) Ruppe (Cherie) writes:
 Had such a grand time, I extended my leave and spent three months crewing on the Cloud Nine -- a 57' ketch -- through the South China Sea and Straits of Malacca. It was by far my greatest adventure yet.
 When I rang in the New Year in 1990, it certainly never occurred to me that before I rang it out, I would not only have become proficient with an M-16, but would have used it to keep pirates from boarding, and would have spent a night sleeping on the floor of an opium den!
 I kept a log. If I ever get 'round to writing up an account of my adventures, I'll send you a copy.
- (14) Weidlich (Thom) has an article in *Free Inquiry* (Winter 1990/91), titled *The Bertrand Russell Case*. We reproduce it in this issue (Item 27.) Thom had presented a paper on this subject at the June 1990 BRS Meeting at McMaster.

CONTRIBUTIONS

- (15) Our gratitude goes to these BRS members who included a contribution in their renewal dues. Thank you very much!
- MS. AURORA ALMEIDA, MR. J. M. ALTIERI, DR. JEAN ANDERSON, DR. IRVING H. ANELLIS, MR. JAY ARAGONA, DR. GEORGE AUSTIN, PROF. DONG-IN BAE, MS. EVELYN BURTON, DR. DENNIS C. CHIPMAN, MR. WHITEFIELD COBB, MR. JACK K. COWLES, MS. SUSAN J. DARLAND, MR. ROBERT K. DAVIS, MR. SAM DIBBLE, JR., MR. LEE EISLER, MS. CLARE HALLORAN, MR. EARL HANSEN, MR. TIM HARDING, DR. CHARLES W. HILL, MR. JEFFREY A. HILL, MR. JAMES LLOYD HOOPES, MS. OPHELIA HOOPES, MR. DONALD W. JACKANICZ, MR. ADAM JACOBS, MR. ROBERT T. JAMES, DR. HERBERT C. LANSDELL, DR. PHILLIP M. LE COMPTE, PROF. JUSTIN DUNMORE LEIBER, MR. HUGH MCVEIGH, MR. GLENN R. MOYER, MS. SANDI A. MOYER, MR. JOHN F. REINHARDT, MR. BENITO REY, MR. WILLIAM M. RIPLEY, DR. MICHAEL J. ROCKLER, PROF. HARRY RUJA, MR. JOHN F. SCHAAK, MS. NANETTE E. SCOFIELD, MR. WARREN ALLEN SMITH, MR. RAMON CARTER SUZARA, MS. ALICE TZANETAKOS, MR. CHRISTOS TZANETAKOS, MR. CLIFFORD VALENTINE, MS. ELEANOR H. VALENTINE, MR. DEWEY I. WALLACE, JR., MR. MICHAEL J. WEBER, DR. CHARLES L. WEYAND, MS. ELEANOR WOLFF, MR. JAMES E. WOODROW, MS. JUDITH ZACCONE, DR. TERRY S. ZACCONE. Our thanks also to TING-FU HUNG for a generous contribution through the BRS Library.
- (16) Contributions are welcome any time throughout the year. Send them c/o the newsletter or the RS Library, addresses on Page 1, bottom.

SECULARISM

(17) Secular alternatives to Alcoholics Anonymous. From the front page of *The New York Times*, December 24, 1990.

New Way to Treat Alcoholism Discards Spiritualism of A.A.

By TRISH HALL

Over five decades, Alcoholics Anonymous has established itself as the nation's most accepted path to treating drinking problems. But in the last year, people unhappy with the organization's spiritual emphasis have spurred the growth of a secular self-help program, Rational Recovery.

The program has perhaps 2,000 members at any one time, compared with a million or more members in Alcoholics Anonymous. But the California-based Rational Recovery now has meetings in 100 cities — from Boston to Pasadena, Calif. — up from 30 at the beginning of 1990. The four-year-old organization is affiliated with the American Humanist Association in Amherst, N.Y.

Chapters are being started by people with drinking problems who object to the tenets that are fundamental to the 12-step recovery program of Alcoholics Anonymous, and by therapists seeking alternatives to Alcoholics Anonymous for their patients.

Alcoholics Anonymous's first three steps begin with an admission of powerlessness over alcohol, a belief in a greater power that can restore sanity and a decision to turn "our will and our lives over to the care of God as we understood Him."

Clinics, psychotherapists and physicians often insist that patients attend A.A. meetings. Judges sometimes sentence drunken-driving offenders to participate in the program.

Like the older organization, Rational Recovery is a self-help group in which participants attend meetings and talk about their experiences with alcohol. Anonymity is respected.

Alcoholism as Incurable

Alcoholics Anonymous suggests daily meetings for the first 90 days of membership and lifelong participation afterward. It contends that the lasting involvement is essential because of the incurable nature of alcoholism.

Participants in Rational Recovery attend meetings once or twice a week for about a year. The goal is to wean themselves from alcohol, and then from the group. Sometimes, a therapist or volunteer coordinator attends meetings to help direct the discussion.

Rational Recovery's guiding principles differ radically from those of Alcoholics Anonymous. Rather than defin-

ing the individual as powerless over alcohol, Rational Recovery argues that the individual has the power to overcome anything. Adherents believe that A.A.'s 12 steps foster dependency.

Techniques of Psychotherapy

"Rational Recovery says dependency is the original problem with the addict," says Dr. Richard Rosenthal, who founded the group four years ago in Lotus, Calif., after trying Alcoholics Anonymous. The organization is mainly supported by sales of a journal and of Mr. Trimpey's guide to its ideas, "The Small Book," whose title plays off A.A.'s "Big Book."

Mr. Trimpey's program, which sees alcohol and drug use as a problem that can be treated in a finite time, uses the techniques of rational emotive therapy, a system developed by Albert Ellis, a New York psychotherapist. Through talking therapy, his system aims to help people root out irrational thoughts and beliefs that impede them from reaching their goals.

Mr. Trimpey, the full-time director of Rational Recovery, believes that people can figure out what touches off their drinking and, once they understand the irrational beliefs behind their feelings and behavior, change.

"Drinking is always a choice," he said. "Every time a person drinks, they think, 'Screw it, do it.' We identify that addictive voice, become conscious of it, and recognize it as the enemy."

Effectiveness of A.A.

There are other secular groups for alcoholics, like Women for Sobriety, in Quakertown, Pa., but addiction experts say no organization has offered an alternative to Alcoholics Anonymous that can approximate its consistent structure and nationwide network of meetings.

The reassurance of anonymity that is fundamental to A.A. meetings means that its success rate can never be conclusively documented, but the group is considered effective by most experts in the field of addiction.

"We know people have been able to achieve and maintain sobriety with A.A.," said Dr. Richard Rosenthal, chief of the division of substance abuse in the psychiatry department at Beth Israel Medical Center in New York. But he agreed it does not work for everyone. "Treatment of addiction is not an exact science," he said.

The Alcoholics Anonymous dropouts are frustrating to addiction experts. "I'm a strong supporter of A.A., but we see a lot of people who aren't able to relate to it," said Ceane Willis, a psychologist on the staff of the West End Group Practice, the addiction treatment unit within the Department of Psychiatry at Massachusetts General Hospital. She is planning a study of Rational Recovery, hoping to find out who uses it and how it helps them. "It seems to be an interesting alternative to the A.A. model," she said.

Although A.A.'s guiding book, "Alcoholics Anonymous," says belief in God

is not necessary for membership, 7 of its 12 steps are explicitly spiritual; the word God is used four times. The steps retain traces of A.A.'s roots in the Oxford group, a post-World War I movement of evangelical Christian renewal.

Making a Difference

That spiritual element was troubling to Morris Sullivan, a consultant in Orlando, Fla., who specializes in employee assistance plans. When Mr. Sullivan was having marital problems a few years ago, a therapist suggested that alcohol was a problem and urged him to attend Alcoholics Anonymous. Mr. Sullivan took the advice, but was uncomfortable with A.A. "I don't consider myself an atheist," he said, "but the higher power concept wasn't what I was looking for."

Although Mr. Sullivan did manage to stop drinking, he felt depressed until he joined Rational Recovery. "The ideas behind it made a difference," he said.

While Alcoholics Anonymous does not officially comment on other groups, one member agreed that to outsiders parts of A.A. might sound like a "marching chant." But, she said, "it saves our lives."

Some members of Rational Recovery complain that people with drinking problems are steered into A.A. regardless of whether they have the psychological makeup to benefit from it. Some addiction specialists agree, but say this is because of the lack of alternatives and to the proven value of Alcoholics Anonymous for a significant number of people. In addition, the presence in A.A. of many well-educated, successful people adds to its growing influence.

Like a Conversion Process

"They constitute a group of people who provide a model and a promise," said Herbert Peyser, a consulting psychiatrist at the Smithers Alcoholism Center at St. Luke's-Roosevelt Hospital in New York. As part of their commitment to A.A., they are expected to spread the word to others.

"The spiritual quality is a crucial element," said Dr. Peyser, a strong believer in A.A. "It's similar to a conversion process."

In Boston, Rational Recovery meetings are being organized by Dr. Joseph Gerstein, an internist who once routinely referred people to Alcoholics Anonymous.

"Some would go and benefit, and others would say, 'No way,'" Dr. Gerstein said. "I'm embarrassed to say it never entered my mind that A.A. was the problem. It has so infiltrated every aspect of the mental health system that it is accepted as revealed truth."

Dr. Gerstein said he began to reconsider his position after hearing Mr. Trimpey give a speech. "I got interested in it from a civil rights point of view," he said. "People are being mandated by the courts to go to A.A. I wanted an option to be available for people who didn't want to be in a religious environment."

At a recent meeting of a Boston chapter of Rational Recovery, at Mount Auburn Hospital, the four men and three women who attended talked about recent incidents that had tempted them to drink, and how they had handled them. They talked about how they would feel on New Year's Eve, when it was time to raise a glass in toast. They tried to look at the ultimate consequences of drinking.

End of the World

"One beer is not the end of the world," one man said. "But one beer potentially could be. When I want a drink, I know it will cost me a week's pay, and I'll be sick as a dog."

Another talked about a recent office party held in a hotel where he used to go on "martini tours" with his brother. He found himself ready again. "I was wearing a suit, with money in my pocket, and my wife out of town," he said.

Before he could act on the impulse to drink, the man said, he rushed home and took a shower, eventually dispelling the desire by telling himself that it would lead him to a life he did not like.

Dr. Gerstein said the moment of reconsideration was crucial. "With the single step of stopping to think about this, you are 90 percent there," he said.

BR QUOTED

- (18) BR's use of intuition is cited in a logic textbook. *Practicle Logic*. 3rd ed. New York: Holt, Rinehart and Winston, 1988. With thanks to George G. Kuc. The source is: Vincent Barry and Douglas J. Soccio.

A possible source of knowledge is intuition. *Intuition is the direct apprehension of knowledge that is not the result of conscious reasoning or of immediate sense perception.* Philosophers and scholars hold a variety of views regarding intuition. Some speak of intuition as present in all knowledge. For example, before I can even begin to evaluate the soundness of an argument, I must directly apprehend the connection between the propositions that make up the various steps of the argument. In fact, reasoning itself seems to depend on some connection that we grasp or fail to grasp. Similarly, intuition apparently plays a part in our recognition of the beautiful, of the moral principles we accept, of the religious values we hold. Perhaps self-knowledge is the best case for such intuition, for knowledge of oneself seems to be present in all our knowledge of the world. As a simple example, consider that when you hear a phone ring, in addition to hearing it you are also aware of your hearing and of yourself as the one who does the hearing. Thought of this way, then, intuition refers to our awareness of the immediate data of consciousness, and as such, would be an element that's present in all our knowledge.

Other philosophers regard intuition as the accumulative result of one's past experience and thinking. In this sense valid intuitions are short-cuts to knowledge that the senses and reason eventually would disclose. Such intuitions, in effect, are the outcome of unconscious inductions and deductions. Bits and pieces emerge from our unconscious and fall together—we understand. Some psychologists refer to this as the "Aha!" experience, as in "Aha! I've got it!" or "Aha! I see it!"

Many creative people consciously utilize this process. The philosopher Bertrand Russell, in an article entitled "How I Write," tells of "planting" a problem in his subconscious and allowing it to work itself out there "underground."

The most curious example of this process, and the one which led me subsequently to rely upon it, occurred at the beginning of 1914. I had undertaken to give the Lowell Lectures at Boston, and had chosen as my subject "Our Knowledge of the External World." Throughout 1913 I thought about this topic. In term time in my room at Cambridge, in vacations in a quiet inn on the upper reaches of the Thames, I concentrated with such intensity that I sometimes forgot to breathe and emerged panting as if from a trance. But all to no avail. To every theory I could think of I could perceive some fatal objections. At last, in despair, I went off to Rome for Christmas, hoping a holiday would revive my flagging energy. I got back to Cambridge on the last day of 1913, and although my difficulties were still completely unresolved I arranged, because the remaining time was short, to dictate as best I could to a stenographer. Next morning, as she came to the door, I suddenly saw exactly what I had to say, and proceeded to dictate the whole book without a moment's hesitation.

BOOK REVIEWS

Two views of Religion and Science by Bertrand Russell (NY: Henry Holt, 1935), with thanks to HARRY RUJA for both.

View #1:

(19) A review by Gerald R. Phelan, in *The Commonweal*, often referred to as a "liberal Catholic publication":

NOBODY would accuse Bertrand Russell of being a theologian. A fair appreciation of this book, therefore, should be based rather upon its value as a scientific study of the problem of religion and science.

One may reasonably expect a scientist (1) to be in possession of the facts bearing on his problem; (2) to take into account all the known facts affecting it, especially those which appear less favorable to his own solution; (3) to commit himself to no assertion which cannot be supported by an appeal to the facts.

Let me quote (pages 186-187): "The mystics vary greatly in their capacity for giving expression to their experiences, but I think we may take it that those who succeeded best all maintain: (1) that all division and separateness are unreal and that the universe is a single indivisible unity; (2) that evil is illusory, and that the illusion arises through falsely regarding a part as self-subsistent; (3) that time is unreal, and that reality is eternal, not in the sense of being everlasting, but in the sense of being wholly outside time." One may presume that Lord Russell has made a careful study of Buddhist, Mohammedan and Taoist mystics, for he speaks with familiarity of their mystical experiences. But it is a fact that not a single Catholic mystic has ever maintained any single one of these three points. On the contrary, they are all at one in maintaining (1) that the mystical union of the soul with God is incomparably less perfect in the character of the resultant oneness than the unity of the Three Divine Persons of the Blessed Trinity in the oneness of the Divine Nature, and, furthermore, that the soul never loses its separate personal existence, and reality even in the Beatific Vision; (2) that evil is far from illusory, for the "powers of darkness" are the all too real enemies of the soul's salvation, hell is a very real place of eternal punishment for fallen angels and damned souls, the Sacrament of Penance is for the forgiveness of very real sins, etc.; (3) that time is indeed real, for God created the world in time and all this truly real material reality, far from being outside time, is wholly immersed in it. These are facts which Bertrand Russell ought to have known, or learned, before presuming to discuss the question as a scientist.

But let me quote again (page 41): "Descartes who was terrified when he heard of Galileo's condemnation in 1616, fled to Holland, where, though the theologians clamored for his punishment, the government adhered to its principle of religious toleration." Note the date: 1616. Now, let me quote from a letter of Descartes to Mersenne, dated "Deventer, fin novembre, 1633," and to be found on page 270 of the first volume of the great Adam-Tannery edition of "Les Oeuvres de Descartes": "As I was enquiring at Leyde and Amsterdam recently, if Galileo's 'System of the World' were to be found there, because I seem to remember having been told that they were printed in Italy last year, they told me that it was true that they had been printed but that all the copies had been burned at Rome at the same time and that Galileo was condemned to make some amends; this surprised me greatly." (My translation). "This surprised me greatly!" Note the date: 1633. A slight error of fact on the part of Bertrand Russell; seventeen years in the career of a man whose life is so well known! Besides, the Galileo affair had nothing to do with Descartes's going to Holland. Descartes went to Holland; that does not mean "Descartes fled to Holland." A scientist who is scrupulous about the facts does not interpret them in the very act of stating them. Regarding the motives which took Descartes to Holland both for

the first time (most probably in the summer of 1618) and, again, at the time this letter was written, and also regarding the "clamor" of the theologians for his condemnation, it is a pity Lord Russell did not make a closer study of the classical "Etude Historique" written by the anti-clerical, but truly scientific, Charles Adams and published in the last, twelfth, volume of the standard edition of the work of Descartes referred to above.

These two examples, which I have chosen for particular mention from among many that I might have chosen, indicate that Bertrand Russell was not in possession of the facts upon which he would be entitled to make a study of the problem with which he undertook to deal.

Also, he does not take due cognizance of all the facts relative to the problem, especially facts which do not support his own view. For instance, in discussing the opposition of Aristotelian physicists to the new astronomy of Galileo, he quotes from Andrew D. White's "Warfare of Science with Theology," a statement to the effect that Father Clavius said, "to see the satellites of Jupiter, men had to make an instrument [the telescope] which would create them." I do not know where Dr. White found this piece of information nor do I know whether or not it is true; Dr. White has not been invariably accurate in his statements. But that is irrelevant to my present purpose. The point here is that the Jesuit Fathers (to which Father Clavius belonged) organized a great festivity at their Collège de la Flèche on June 6, 1611, to celebrate the discovery of Jupiter's moons by Galileo. This is a fact which Lord Russell should have taken into account along with all the other facts bearing on the point, before giving his interpretation of the facts. (Incidentally, one does not often hear of celebrations organized in our modern secular colleges to commemorate the discoveries of Einstein, Heisenberg or Lemaitre.)

Regarding the whole question of the so-called "Copernican Revolution" (Chapter II), Bertrand Russell ought also to have given due consideration to such facts as the statement by Saint Thomas Aquinas regarding the hypothetical character of Ptolemaic astronomy and the much clearer statements of Nicholas Oresimus, Bishop of Bayeux, who died in 1382, regarding the daily revolutions of the earth and the stability of the heavenly bodies. These facts are looked upon by Nicholas Oresimus as "profitable considerations for the defense of our faith." One might expect Lord Russell to be acquainted with the researches bearing on this point, published twenty-two years ago by the eminent physicist Pierre Duhem. It is the mark of a truly scientific mind to weigh and consider all the facts he can find relative to his problem.

Finally, Bertrand Russell should not, as a conscientious scientist, make assertions which he does not and cannot support by appealing to the facts. Take for example (page 42): "Medieval theology, just because it was a single logical system intended to be immutable, could not avoid having definite opinions about everything, . . ." Such a statement could not possibly be supported by facts. The most superficial knowledge of the history of theology in the Middle Ages reveals it as anything but a "single logical system." Has Lord Russell never heard of the disputes in the schools, from Alcuin to Ockham, which shook the world of medieval thought? Does he not know that the infallibility of the Pope is the means of preserving stability of doctrine and accuracy of its statement amid the constant growth and development of theological thinking? Why does he not deal with the facts of religion and history with the same scrupulous care with which, in his really worth-while,

serious studies, he deals with the facts of science? He could not hope to gain the respect of scientific men were he to treat the Quantum Theory as cavalierly as he does the history of theological thought. Moreover, has he no sense of the responsibility of a learned man to be intellectually honest and not to take advantage of a deservedly great reputation in one field to speak authoritatively, yet without adequate knowledge and without scientific accuracy, in a field to which equally learned men have devoted lifetimes of research?

In this book Bertrand Russell has failed in the three

duties of a scientist, (1) to know his facts, (2) to weigh and consider all the facts and (3) to refrain from making statements unsupported by facts. That is why I am sure that such a book as this will not enhance Lord Russell's reputation. On the other hand, it will, not improbably, do real harm to honest folk who respect both learning and science, by disclosing to them how dishonestly a learned man and scientist may deal with a subject in which his personal prejudices are involved.

GERALD R. PHELAN.

View #2:

(20) A review by Henry Hazlitt in *The New York Times* (12/29/35):

Bertrand Russell Challenges The New Intolerance

His New Book Invests the Fundamental Conflicts of Four Centuries of Science and Religion With Fresh Interest

RELIGION AND SCIENCE. By Bertrand Russell. 271 pp. New York: Henry Holt & Co. \$2.

By HENRY HAZLITT

IN this volume Mr. Russell traces, as many writers have before him, the long history of the conflicts of science and religion over the last 400 years; but he succeeds in investing the subject with a fresh interest. He begins with the Copernican revolution, telling once more how Galileo was forced by the church to "abjure, curse and detest" his formerly expressed opinion that the earth was not the center of the universe but revolved around the sun. He describes the long centuries during which comets were regarded not as heavenly bodies moving in regular paths but as omens of disaster. He tells of the opposition to the doctrine of evolution—first in astronomy, then in geology and, at last, in biology. He describes the long connection of superstition with medicine—the belief, for example, that the bodies of the sick and insane were inhabited by evil spirits, which could be driven out only by vile medicines, beating or torture. He devotes considerable space to the belief in witchcraft, which led, between the years 1450 and 1550, to the putting to death, mostly by burning, of perhaps a hundred thousand witches in Germany alone; he ascribes this persecution in large part to the biblical text, "Thou shalt not suffer a witch to live."

Mr. Russell then turns to several problems which are still subjects of controversy—the relation of the "soul" to the "body," determinism and free will, the validity of mysticism, the existence of "cosmic purpose," the relation of science and ethics. On the first problem Mr. Russell concludes that in the present state of psychology and physiology, belief in immortality can claim no support from science, and that such arguments as are possible on the subject point to the probable extinction of personality at death. He rejects determinism as an absolute metaphysical doctrine, but accepts it as

a limited working hypothesis for science. He does not agree with Eddington that our discoveries about the nature of the atom have re-established the existence of "free will" either in man or in the universe as a whole. He rejects the claims of the mystics when they assert that the universe is an indivisible unity, that evil is illusory, or that time is unreal; he does not admit any method of arriving at truth except that of science, but concedes that in the emotional realm the mystical experience may have value. He rejects the belief of such scientists and philosophers as J. Arthur Thomson, J. S. Haldane, Alexander, Bergson and Lloyd Morgan that the universe at least reveals evidence of Cosmic Purpose:

If it is the purpose of the Cosmos to evolve mind, we must regard it as rather incompetent in having produced so little in such a long time. . . . Man, as a curious accident in a backwater, is intelligible: his mixture of virtues and vices is such as might be expected to result from a fortuitous origin. But only abysmal self-complacency can see in Man a reason which Omniscience would consider adequate as a motive for the Creator.

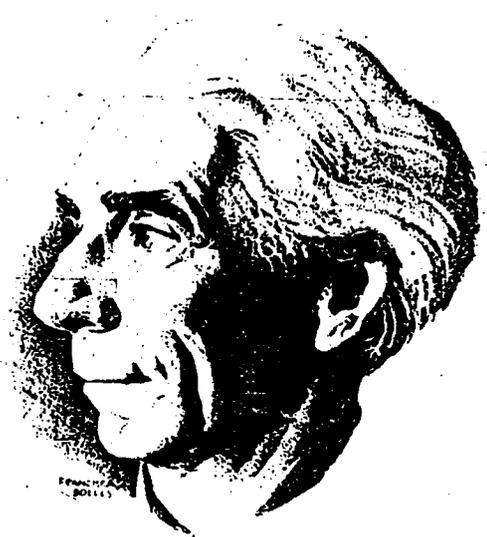
On the relation of science to ethics, Mr. Russell's reasoning is rather curious. He begins by "admitting" that "science has nothing to say about 'values.'" Science is based solely on evidence; "values" are derived entirely from desires and emotions, and there can be no arguing about them. He then arrives at this remarkable conclusion:

While it is true that science cannot decide questions of value, that is because they cannot be intellectually decided at all, and lie outside the realm of truth and falsehood. Whatever knowledge is attainable must be attained by scientific methods; and what science cannot discover, mankind cannot know.

In this passage Mr. Russell in effect identifies "science" with the whole field of knowledge. This can be done only by robbing the word of most of its special usefulness and meaning. Before the appearance of Galileo, "science" as we

Bertrand Russell.

From a Drawing by Francisco Bolina.



think of it today hardly existed, yet priests, statesmen, soldiers, courtesans, painters and cathedral builders certainly knew a great deal, even if their knowledge was not "scientific." Science is simply knowledge of a particular sort—precise, tested, and capable of being stated in the form of "laws" or broad generalizations.

The truth is that general knowledge, and even scientific knowledge, have a great deal to say about "values." "Values" are not raw desires and merely instinctive appetites, but the results of interpreting and reflecting upon our desires in relation to the natural world and to other men. Even Mr. Russell's own selected illustrations do not support his contention: "If one man says, 'Oysters are good,' and another says, 'I think they are bad,' we recognize that there is nothing to argue about." But there may be a great deal to argue about. If you can prove scientifically, or even indicate a fair probability, that oysters are either harmful or beneficial to health, you will probably get one man to change his opinion. Even his previous liking or dislike for the mere taste of oysters will be affected by new knowledge of their consequences.

The effect of knowledge (or ignorance) and logic (or illogic) on personal preference is much greater than Mr. Russell implies. And the ultimate desires of different men do not vary nearly as widely from each other as he appears to believe: Fascists and Communists disagree much more because of differences in political and economic interpretation than because of differences in their innate emotional make-up. While it seems improbable that ethics will ever become an exact science, there is no reason to leave it to intellectual chaos. The problem is one, as Mr. Russell has himself recognized on a previous occasion, of most effectively reconciling and harmonizing conflicting desires, both within the individual and between the individual and society. To which it must be added that the intellectual and emotional similarities between men, and their organic social interdependence, particularly in the intellectual and emotional spheres, are much greater than Mr. Russell's argument implies.

But even on the points on which one disagrees—and in a book of this type there will necessarily be many—the discussion is always acute and illuminating. Mr. Rus-

sell has endeavored to state opposing points of view with fairness. His final animus, indeed, is not against the "older religion," which has become "purified and in many ways beneficial," but against the new intolerance:

The threat to intellectual freedom is greater in our day than at any time since 1660, but it does not now come from the Christian churches. It comes from governments. . . . It is the clear duty of men of science, and of all who value scientific knowledge, to protest against the new forms of persecution rather than to congratulate themselves complacently upon the decay of the older forms. . . . No liking for communism should make us unwilling to recognize what is amiss in Russia, or to realize that a régime which allows no criticism of its dogma must, in the end, become an obstacle to the discovery of new knowledge. Nor, conversely, should a dislike of communism or socialism lead us to condone the barbarities which have been perpetrated in suppressing them in Germany.

FINANCES

(21) Treasurer Dennis Darland reports on the quarter ending 12/31/90:

Bank balance on hand (9/30/90).....	-2,454.59
Income: New members.....	356.00
Renewals.....	126.00
total dues.....	482.00
Contributions.....	19.00
Archive contributions.....	145.00
Library sales & rentals.....	000.00
Misc. income.....	34.00
total income.....	680.00
	+680.00
	3,134.59
Expenditures: Information & Membership Committees..	1,772.06
Library expense.....	000.00
Subscriptions to <i>Russell</i>	000.00
Meetings.....	500.00
Misc. Expenses.....	19.06
Grants.....	000.00
	2,291.12
	-2,291.12
Bank balance on hand (12/31/90).....	843.47

(22) Treasurer Dennis Darland reports on the year ending 12/31/90:

Bank balance on hand (12/31/89).....	3,896.34
Income: New members.....	1,375.55
Renewals.....	6,370.54
total dues.....	7,746.09
Contributions.....	1,067.00
Archive contributions.....	276.00
Library sales & rentals.....	306.00
Misc. income.....	194.25
total income.....	9,589.34
	9,589.34
	13,485.68
Expenditures: Information & Membership Committees..	6,773.02
Library expense.....	470.50
Subscriptions to <i>Russell</i>	3,072.00
Meetings.....	800.11
Misc. Expenses.....	26.58
Grants.....	1,500.00
	12,642.21
	-12,642.21
Bank balance on hand (12/31/90).....	843.47

BR'S BIRTHDAY

(23) May 18th is the birthday of our Lord. Lord Russell was born 119 years ago. He left us a legacy of insights and great ideas -- which enlighten and inspire. And a sterling example of moral courage. All of which deserves to be celebrated.

One way to celebrate is to get together with other nearby BRS members and arrange for a birthday dinner -- at a restaurant or at somebody's house -- with, if possible, a birthday cake and candles, and -- of course -- a toast to the memory of our Lord.

We suggest that you plan ahead. Start making your arrangements/reservations now. And after the celebration, please tell us all about it.

CHURCH MATTERS

From *The New York Times* (12/5/90), p. C19:

(24)

Cardinal and Doubleday Are at Odds Over a Book

By ROGER COHEN

A dispute has erupted between Doubleday and John Cardinal O'Connor, the Archbishop of New York, over the Cardinal's assertion that the publishing house is acting as a "purveyor of hatred and scandal and malice and libel and calumny" by publishing a book by a prominent German theologian.

The book, "Eunuchs for the Kingdom of Heaven" by Dr. Uta Ranke-Heinemann, was published in the United States last month. The eunuchs in the title refer to a verse in the Gospel of St. Matthew: "There are eunuchs born so from their mother's womb, there are eunuchs made so by human agency and there are eunuchs who have made themselves so for the sake of the kingdom of Heaven."

The book, a best seller in Germany and Italy this year, accuses the Roman Catholic Church of degrading women and undermining the sexuality of believers. Dr. Ranke-Heinemann is the professor of the history of religion at Essen University in Germany.

"We are distressed and deeply disappointed," said Bill Barry, the deputy publisher of Doubleday. "We have never before suffered an attack like Cardinal O'Connor's in more than 30 years of publishing religious books."

Upon receiving a copy of the book from Doubleday late last month, Cardinal O'Connor reacted with unusual vehemence. In a column entitled "A Seed of Hatred" in the weekly publication *Catholic New York*, he described Doubleday's request for comment on the book as "utterly preposterous" and accused the publishing house of "Catholic-bashing."

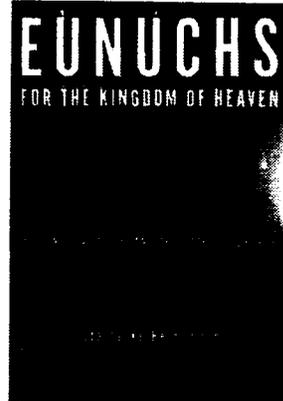
Dust Cover Is Too Much

In the column, Cardinal O'Connor said he had read only the dust jacket of the book and did not intend to read more. He said he was "not suggesting



Doubleday/Ulrich Beatz

Dr. Uta Ranke-Heinemann, author of "Eunuchs for the Kingdom of Heaven," published by Doubleday. The book, which accuses the Roman Catholic Church of degrading women, has angered John Cardinal O'Connor.



Doubleday



The New York Times

editorship for a moment" and did not explicitly call for a boycott of the book.

"I am suggesting," the Cardinal wrote, "that it is time we stopped buying the line of purveyors of hatred and scandal and malice and libel and calumny. It's time we tell them we are sick of their perversions." He added that offenders, including Doubleday, should grow up because "we are not impressed by their prestige."

The dust jacket says that "Dr. Ranke-Heinemann proves that for most of its 20 centuries the Catholic Church (as the principal voice and institutional focus of worldwide Christendom) has been cruelly manipulating and mutilating the sexuality of believers." It adds that "the Church has denigrated sex, degraded women and championed a perverse ideal of celibacy."

The Cardinal declined to be interviewed, but his spokesman, Joseph

Zwilling, said he thought Doubleday was seeking publicity.

In a telephone interview, Dr. Ranke-Heinemann, who is the daughter of the former West German President, Gustav Heinemann, said she objected to the Cardinal's use of the word hatred because "there is nothing of hatred in my book." She added that it was written because she was tired of the "hair-splitting nonsense of the white bachelors of the church who are defining sexual intercourse."

"Why not leave it to people how to live their sexuality?" she added.

Her book has sold more than 300,000 copies in hard cover since it was published in Germany in October 1988. It was the best-selling nonfiction work in Germany last year and was on the best-seller list for 20 months. In Italy, the book went to No. 1 on the nonfiction list this year. Also published in Britain, the Netherlands and France, the book had not previously

been attacked by a prominent churchman.

'A Larger Question'

Mr. Zwilling, the spokesman for the archdiocese, said the Cardinal's attack on Doubleday came because the book's publication was "illustrative of a larger question of church-bashing."

"There is more of it now," he said, "more and more attacks from many places in the media. The church is an open target." As an example, he mentioned "the frequent frivolous use of priests and religious women in advertisements."

But he and Cardinal O'Connor identified only Doubleday by name.

Thomas Cahill, the director of religious publishing at Doubleday, said that he and several other editors were Catholic, and "we all feel de-

Continued on Page C25

Continued From Page C19

famed by Cardinal O'Connor." He described the book as a scholarly work. "It is not anti-Catholic," he said. "It is a highly critical book from the loyal opposition." Dr. Ranke-Heinemann is a Catholic.

Mr. Cahill said he had sent copies of the book to prominent bishops throughout the country and received cordial replies from several of them, including Bishop Thomas Grady of Orlando, Fla., and Bishop Joseph L. Imesch, who is one of several churchmen drafting a pastoral letter on women.

Doubleday is a prominent publisher of religious books, bringing out about 25 titles a year. It also publishes about 300 general-interest books. Doubleday is part of the Bantam Doubleday Dell group, which is owned by the German media giant Bertelsmann A.G..

Author Backs Dust Jacket

Dr. Ranke-Heinemann described the dust jacket, which was written by the book's translator, Peter Heinegg,

as generally accurate. She said she was particularly disturbed by church rulings against contraception, which mean that even AIDS-infected people are not allowed to use condoms. "That amounts to saying that it is better to infect your wife than use a condom," she said. "I cannot agree with that."

She also said that Pope John Paul II was, in her view, "to be blamed for many abortions" because of the church ban on most means of contraception. "Some Catholic women feel it is better to be condemned from time to time with an abortion than everyday with contraception," she suggested.

During the 1970's, she became the first woman to receive a chair in theology at a German university. She lost her position in a dispute over her interpretation of the virgin birth after she declared that Joseph was, biologically speaking, the father of Jesus. "The biological semen was Joseph's, but the theological semen was the Holy Spirit's," she said.

The book was published in Germany by Hoffmann & Campe. Rights were sold to Doubleday for \$28,000.

WHITEHEAD

From *Nature* (2/13/86). Thank you, PAUL GARWIG.

(25)

Whitehead revealed

George Gale

Alfred North Whitehead: The Man and His Work, Vol. I 1861-1910. By Victor Lowe. *Johns Hopkins University Press: 1985. Pp.351. \$27.50, £26.40.*

Science and the Modern World. By Alfred North Whitehead. Introduction by Robert M. Young. *Free Association Books, 26 Freegrove Road, London N7 9RQ, UK: 1985. Pp.265. Hbk £11.95; pbk £4.95.*

SOME works become classics of their type. Such would seem to be the destiny of the first volume of Victor Lowe's superb *Alfred North Whitehead: The Man and His Work*. Certainly, Whitehead deserves a biography. His work as a mathematician, and as partner to Bertrand Russell in creating that original of modern mathematical logic, *Principia Mathematica*, is justification enough. But when one adds to this Whitehead's later achievements following his call in 1924 to a chair in the philosophy department of Harvard University, a biography is not just warranted, it is demanded.

Unfortunately, Whitehead himself desired that no such account of his life should be given. He systematically destroyed, or had destroyed, nearly all written traces of his personal life, including letters to and from his wife and family. Moreover, he kept no journal, believing his personal life was not a fitting subject for such a record. Finally, unlike the typical scholar, he had destroyed all of his unpublished manuscripts, drafts and various manuscript editions of his published works. Thus, he reasoned, there would be no *Nachlass* for younger scholars to waste their time searching in attempts to chronicle his intellectual development. Lowe puts all of this down to Whitehead's personal reserve: "He held an almost fanatical belief in the right to privacy, and thought that the only subject of rightful public interest in him was the work he had published" (p. 7).

Given this state of affairs, it is clear that Lowe had his work cut out. Yet his 20-year-long struggle to tease out information from impoverished sources has been well worthwhile. All of the essential ingredients of successful biography are here. Whitehead's childhood, days at school, time at Cambridge as student and fellow, marriage to Evelyn Wade in 1890, and, finally, his relationship with Russell (first as teacher, then as colleague in the founding of symbolic logic and foundations of mathematics) are each carefully laid out in all the detail that could possibly be given. Even when details are missing, and Lowe must make an inference to fill in the gap, he advises us, often most diffidently, of the fact, and then goes on with no hesita-

tion to reach a conclusion as required.

One of the more delicate of these situations concerns the beginning phases of the cooperation with Russell in 1900. Russell was apparently deeply smitten with Evelyn, and went so far as to surreptitiously support the Whitehead family to the tune of a large sum of money. Was Russell's love ever consummated? Precise details of course are lacking, yet the salient question refuses to go away. Here Lowe marshalls his evidence, warns us, and makes the inference to an answer (p.248).

One major difficulty in understanding Whitehead, especially for Americans, is lack of familiarity with the English middle-class educational culture during late Victorian times. Lowe does a fine job in laying out the entire context of public schools and Oxbridge as they existed during Whitehead's era. Indeed, whether or not interest in Whitehead alone could carry this book, Lowe's account of the educational experience would deserve our attention.

Some interesting biographical points come to light. For example, Whitehead was a supreme team player, especially at rugby. His school's journal, the *Shirburnian Magazine*, called him "the best forward the School has ever had" (p.56). Lowe finds the roots of some of Whitehead's later philosophical attitudes in these experiences on the playing field. Another rich account involves the Cambridge Conversazione Society, that select, secret discussion group more commonly known as "the Apostles". Lowe provides us with a full chapter on this subject, probably about as much as could be asked for regarding a *secret* society! Several roots of Whitehead's later philosophy are to be found in his Apostolic comradeship: years spent in intense discussion with the ebullient McTaggart certainly are sufficient to account for Whitehead's later affection for idealism of the Hegelian systematic sort.

Other Apostolic tenets perhaps account for one of the severest problems that interpreters of Whitehead must face, namely, attempting to make consistent the thinking of Whitehead the English mathematician with Whitehead the American philosopher. Lowe himself eschews the project. During his exquisitely detailed analysis of the cooperative writing of *Principia*, he cautions us so:

But I shall not here make comparisons with the views to be found in what he published after he came to Harvard in 1924 as Professor of Philosophy, and must warn philosophers whose primary knowledge is of the later work that this is a very risky business [p.276].

Risky indeed, since in many ways the earlier Whitehead is manifestly inconsistent with the later. A possible explanation for this lies in the tradition of absolute candour imposed by the Apostles upon

themselves. As Sidgwick, a fellow Apostle, has noted, "No consistency was demanded with opinions previously held — truth as we saw it then and there was what we had to embrace and maintain". This attitude went deep into Whitehead's methods. Professional philosophers, Lowe observes,

like other scholars, show much concern about consistency with at least their own previous opinion. Whitehead did not. He wrote to formulate the truth as he saw it then and there, on the particular subject of his inquiry [p.115].

Evidence of this trait is not hard to find. Whitehead's most accessible, not to mention successful, philosophical treatise is his *Science and the Modern World* of 1926, which, after a ten-year hiatus, has just re-appeared in print, in an attractive edition from Free Association Books. From within the framework of a masterly historical account of the origin, rise and ultimate triumph of the modern scientific world-view, Whitehead deploys a contrary world-view, organic rather than material, concrete rather than abstract, dynamic rather than static, and laden with human values rather than free of them. Yet what is peculiar is that the most enduring aspect of this work, its superb and still-valuable critique of positivism, finds itself upon a philosophical view totally at odds with the position underlying *Principia*.

In *Principia*, the underlying metaphysical scheme is one of unconnected individuals, an atomistic pluralism. In harmony with this, the connecting relations between propositions in the axiomatic scheme consist of the weakest possible sort of implication, the so-called "material (or Russellian) implication", which abstracts completely from the meanings of the propositions, and attends "only to their being either true or false" (p.266).

As Lowe notes, in reference to logical atomism, "Whitehead in his mature philosophy rejected this doctrine" (p.264). Indeed, in *Science and the Modern World* Whitehead's entire critique of positivism results from his vehement attack upon Hume's philosophy, a philosophy whose notion of particular individuals and their causality are so thoroughly and well modelled by the metaphysics and logic of *Principia*.

Explanation of how this startling philosophical shift came about must await Lowe's second volume, which will begin just before Whitehead's move to America. Since this first volume will have so satisfied students of mathematics, logic, philosophy, and, indeed everyone else who has an interest in the culture of the modern world, we will all await with anticipation Lowe's account of Whitehead's transformation from English mathematician to American philosopher. □

George Gale is Professor in the Department of Philosophy, University of Missouri, Kansas City, Missouri 64110, USA.

SPEAK UP!

- (26) Your letters, questions, and suggestions are always welcome. If there's something on your mind, tell us about it. Thanks to STEPHEN FREY for reminding us to remind you about this.

OPPONENTS

- (27) CCNY 1940. The Bertrand Russell Case by THOM WEIDLICH, from *Free Inquiry* (Winter 1990/91), pp. 18-20:

The Bertrand Russell Case

Thom Weidlich

We shouldn't let 1990 pass without noting that it marks the fiftieth anniversary of the bizarre incident in which Bertrand Russell, one of the century's great humanists, was prevented from teaching at the College of the City of New York.

The episode is important to secular humanists for several reasons. It raised issues of free speech, academic freedom, and church/state separation. Russell came under fire for his controversial social writings, which sought to replace a religion-based ethos with a rational, humanistic one. Seen from the greatest distance, then, the Bertrand Russell/City College case was a clash between twentieth-century secularism and that old-time religion.

And the story resonates for those following today's controversy involving the National Endowment for the Arts. Russell's foes claimed that they had no desire to prevent him from expressing his "abhorrent ideas," but, as taxpayers, they did not want to pay for his privilege to do so: City College was, and is, a public institution. Russell's predicament fifty years ago is a reminder of the folly of condemning those whose ideas are before their time. Today it's Robert Mapplethorpe's homoerotic photographs; fifty years ago it was Russell's defense of masturbation.

But how did it happen? How was Russell turned away from the college's Gothic gates?

When Russell's appointment became public in late February 1940, Bishop William T. Manning, overseer of the city's Episcopal church, sent a letter of protest to the New York newspapers. "What is to be said," the

Thom Weidlich is writing a book on the Bertrand Russell/City College case.

bishop wrote, "of colleges and universities which hold up before our youth as a reputable teacher of philosophy, and as an example of light and leading, a man who is a recognized propagandist against both religion and morality, and who specifically defends adultery?"

Bishop Manning's protest struck a chord with religious and conservative groups. They bristled at Russell's religious skepticism, at his writings on marriage and sexuality, and at his two divorces. They demanded that the Board of Higher Education, which had made the appointment, reverse its decision.

Many were chagrined that a foreigner was designated when qualified Americans were available: Russell was labeled "that alien professor." He was also called "an avowed Communist," which, as one of the Left's earliest critics of Soviet Russia, he certainly was not.

The city's Democratic politicians seized upon the selection of such a depraved individual by La Guardia's handpicked Board of Higher Education to embarrass their nemesis, the mayor. La Guardia's reform movement had been eroding their power. The Tammany-dominated City Council passed a resolution urging the Board to oust Russell and to find "some professor whose teachings would be more attuned to the will and the moral code of the citizens of New York City."

It was generally assumed that the mayor favored the choice. But La Guardia wasn't talking—in public at least. Privately he expressed his view that the brewing controversy meant trouble.

Russell's foes were certain that he would be unable to refrain from uttering his opinions on sex and marriage in even the most antiseptic of logic classes. (The three courses he was to teach at City College concerned the foundations of mathematics; the relation of logic to science, mathematics, and philosophy; and the reciprocal influence of meta-

physics and scientific theories. Not exactly the stuff of erotica.) "His warped and immoral views necessarily will be reflected in his teachings," wrote the head of the city's Knights of Columbus.

Those who supported the appointment at first viewed the opposition as the grumbings of a few reactionary malcontents—the noise would soon subside. But as the protest continued to mount, those of a more liberal view realized that these meddlers posed a real threat. So they too sprang into action.

They were academics, freelance intellectuals, and civil libertarians, and they raised the banner of academic freedom. The American Civil Liberties Union, the American Association of University Professors, and the Committee for Cultural Freedom—the latter formed by Sidney Hook less than a year before to repel just these sorts of attacks—urged the Board of Higher Education to stand its ground. Chief among Russell's supporters were the City College students themselves, who viewed the attack on the appointment as an affront to their school's good name. Throughout the episode they held rallies in the college's Great Hall.

Russell himself had refused to answer Bishop Manning's charges. "Anyone who decides in youth both to think and speak honestly," he said, "regardless of hostility and misinterpretation, expects such attacks and soon learns to ignore them." But soon even Russell, who was then teaching in Los Angeles, would be unable to ignore the clamor rising three thousand miles away.

Yet despite the protest, the Board of Higher Education refused, by a vote of 11 to 7, to reconsider its selection. The conflict, however did not end; it simply moved to a new stage. Mrs. Jean Kay, a Brooklyn housewife, brought a taxpayer's suit to have the court force the Board of Higher Education to rescind the appointment. Mrs. Kay's petition named two grounds for her action: first, that Russell wasn't an American citizen; and, second, that he was of a character unsuitable for a teacher.

Mrs. Kay's lawyer, Joseph Goldstein, charged in an affidavit that Russell had "exhibited practically all his life marked

eccentricities and mental quirks, and his conduct throughout his life has been queer and unusual." Not only was Russell "a person entirely bereft of moral fibre," he was also "lecherous, salacious, libidinous, lustful, venerous, erotomaniac, aphrodisiac, atheistic, irreverent, narrow minded, bigoted, and untruthful." Finally, he was not a philosopher at all, but "a sophist."

The case for the Board was handled by the city's legal agency, the corporation counsel, which filed a counter-petition to drop the suit. At the hearing on this motion before Justice John E. McGeehan, the assistant corporation counsel, Nicholas Bucci, argued that Mrs. Kay had insufficient cause for her suit. But Bucci only discussed the citizenship issue, because he saw it as the only question of law—Russell's character was irrelevant. This omission would prove to be a tactical mistake.

The opposition to Russell found backing on the citizenship question in a New York State law that required all teachers to be American. Bucci argued that this pertained only to primary and secondary teachers, and with the city's public colleges teeming with foreign professors, particularly those who had fled Hitler, he had some evidence.

After Bucci presented his side, there followed what the *Harvard Law Review* was to call the "singular procedure whereby" this matter was decided. Justice McGeehan announced that he was reserving decision on the Board's request to drop the suit, and ordered Joseph Goldstein and his co-counsel, former U.S. Congressman William Bennet, to present their evidence, as if for a trial. But the hearing was called to decide on the board's counter-motion. Even Bennet pointed out the irregularity. But Justice McGeehan insisted.

So, Mrs. Kay's attorneys made their case, and in doing so raised a third reason for Russell's ouster that wasn't in the original petition: Bertrand Russell, quite possibly the greatest living philosopher, had not been administered a civil service examination! Bennet and Goldstein argued that teachers in public colleges were civil servants, and that the New York State constitution required civil service positions to be awarded on the basis of exams. Although it seemed an



Punch Magazine

absurd claim, the *New York Times* reported that it jeopardized the jobs of every one of the city's 3,300 public-college teachers—none had been subjected to such exams.

As Justice McGeehan adjourned the court, Bucci reminded him that he still had pending his motion to dismiss Mrs. Kay's suit.

On March 30, three days after the hearing before Justice McGeehan, those who had been awaiting a ruling on the Board's counter-petition received quite a surprise. The judge had found against Bucci's request—because he had argued only one of the three points raised by Mrs. Kay—and then gone ahead and ruled on the original petition, without allowing the Board an opportunity to answer the other charges. And McGeehan, finding in Mrs. Kay's favor, ordered the Board of Higher Education to revoke Russell's appointment.

In his decision, Justice McGeehan scoffed at the notion that this case was about academic freedom, which he defined as "the freedom to do good and not to teach evil." In selecting Russell, he said, the Board of Higher Education was not bringing a great intellectual to the students, was not boosting the prestige of City College, but merely creating "a chair of indecency."

McGeehan was a Roman Catholic and a Bronx Democrat who proudly called himself "an organization judge." It seemed that he was not loath to break

procedural regulations to support his judicial activism. Several commentators pointed out the superhuman speed at which his lengthy decision was written—that is, if it was composed in the three-day interval between the hearing and the day it was released. Some suggested it was written before the hearing even began.

The City College students demonstrated their anger at McGeehan's verdict by packing into the Great Hall for yet another rally. Afterward a five-member contingent traveled down to City Hall to protest to the mayor. While there, some newspapermen called the students into the pressroom, and told them something that took them completely by surprise: Fiorello La Guardia, that fighter for right and reform, had slashed from his budget the appropriation for Russell's salary.

La Guardia claimed his cowardly act was in keeping with his Depression-era policy of eliminating vacant positions. But it was plain that what the mayor was really eliminating was a political headache. Nineteen-forty was an election year, and the Little Flower had national-office aspirations, possibly for vice president. At the very least, he would be running for re-election in 1941. Evidently he felt that the uncertainty swirling around Justice McGeehan's decision left him vulnerable.

It was unclear whether La Guardia's action was legal. His budget needed to be confirmed by the Board of Estimate, and even if it was confirmed, the Board of Higher Education could find money elsewhere to pay Russell's salary. In a month's time, the Board of Estimate would close this loophole by making as part of the conditions of the city's budget that "[n]o funds herein appropriated shall be used for the employment of Bertrand Russell."

La Guardia's and the Board of Estimate's actions turned out to be unnecessary. Justice McGeehan's decision had done the trick, although officially the fight continued through the appeals process. McGeehan continued to make sure the issues were not given a fair hearing. When the corporation counsel refused to appeal the case, following La Guardia's orders, the Board

of Higher Education hired its own lawyers. But Justice McGeehan declared that only the corporation counsel could represent the Board. This decision was affirmed by the higher courts.

Russell obtained a lawyer to have him made a party to the proceedings. But Justice McGeehan decided that Russell had no legal status in the case: Mrs. Kay had brought her suit against the Board of Higher Education and could not be forced to face him in court. This decision too was affirmed by the higher courts.

That Russell was found to have no say in the matter was ironic in light of Mrs. Kay's professed interest in the case. She had brought the suit, she had explained, for fear that her college-bound daughter might one day come

under the evil professor's spell. Yet this was impossible: At that time, liberal arts courses in City College's day session, where Russell was to teach, were open only to men.

Autumn came and the Board of Higher Education resolved to carry on the fight. Then in October, Albert C. Barnes, the eccentric art collector, engaged Russell as an instructor at his foundation in Merion, Pennsylvania. The contract was for five years and would commence January 1, 1941—the day Russell was to have begun teaching at City College.

And such was the anticlimactic ending of the Bertrand Russell/City College case. On October 21, eight months after

Russell had been appointed, the Board of Higher Education voted in favor of dropping the litigation. On that occasion, one board member wrote to his friend, Mayor La Guardia: "Thus ends, I hope for all time, this melancholy incident. I trust that its end will also serve to wash out the bad feeling that it has brought between so many good people."

Russell himself did not quench his bitterness over the case. On the title page of the British edition of *An Inquiry Into Meaning and Truth*, his 1940 return to technical philosophy (which he had been completing during the New York controversy), he included at the end of his list of attainments: "Judicially pronounced unworthy to be Professor of Philosophy at the College of the City of New York (1940)."

NEW MEMBERS

(28) We welcome these new members:

MR. GHULAM SEDIQ AASEF / P.O. BOX 161/WILBERFORCE/OH/45384
 MR. LAWRENCE DOW / PO BOX 46 WEST FARMS STATION/BRONX/NY/10460-0046 /
 MS. ZOE FURNISH /5215 S.R. 138/HILLSBORO/OH/45133 /
 MS. MONICA F. GIGANTI / P.O. BOX 2791, MT HOLYOKE COL./SOUTH HADLEY/MA/01075 /
 MR. MARSHALL A. GORDON /RR1 BOX 113/WESTMORELAND/NH/03467 /
 MR. ZLATKO B. KOVACH /1230 30TH ST., NW/WASHINGTON/DC/20007 /
 MS. MILLIE PRIEBE /2716 SW CUSTER #3/PORTLAND/OR/97219 /
 MR. MARTIN J. SMITH /2176 WILSHIRE DRIVE/SALT LAKE CITY/UT/84109
 MR. PAUL STROM /P.O. BOX 91411/PORTLAND/OR/97291 /
 MR. LEWIS A. VAUGHN /1507 LAKEVIEW DRIVE/GERMANSVILLE/PA/18053 /
 MR. WALTER WEND /13 OAKLAND HILLS ROAD/ROTUNDA WEST/FL/33947 /

NEW ADDRESSES

(29) DR. IRVING H. ANELLIS /BOX 1036, WELCH AV. STATION/AMES/IA/50010 1036 /
 PROF. DONG-IN BAE /SOCIOLOGY/KANGWON NAT'L U./CHUNCHON /REPUBLIC OF KOREA/200-701
 MR. CHARLES E. CARLINI /1041 WASHINGTON AVE. #75/MIAMI BEACH/FL/33139 /
 MS. JAN LOEB COLETTIS /1664 PLEASANT VIEW ROAD/COOPERSBURG/PA/18036 /
 MR. SAM DIBBLE, JR. /BOX 75/GAUSE/TX/77857-0075 /
 MS. PEGGY DOYLE /BOX 310/KAYCEE/WY/82639 /
 MS. BEVERLY EARLES /1821 VIRGINIA DRIVE/MANHATTAN/KS/66502 /
 DR. WILLIAM HARE /EDUCATION/DALHOUSIE U./HALIFAX, N.S. /CANADA/B3H 3J5
 MR. DONALD W. JACKANICZ /3802 N. KENNETH AVE./CHICAGO/IL/60641 /
 MR. DAVID KLAPHOLZ /161 BROWN ST. APT. 2/WALTHAM/MA/02154 /
 MR. JAMES E. MCWILLIAMS /RT. 2, BOX 4906/EAGLE PASS/TX/78852 /
 MS. SYDNEY MCWILLIAMS /RT. 2, BOX 4906/EAGLE PASS/TX/78852 /
 DR. RICHARD MONNIER /P.O. BOX 226/BROOKLINE/MA/02146 /
 MR. GLENN R. MOYER /40 S. 13TH ST./ALLENTOWN/PA/18102 /
 MS. SANDI A. MOYER /40 S. 13TH ST./ALLENTOWN/PA/18102 /
 MS. SUZANNE W. SABATH /3331 SAINT LOUIS AVE./MINNEAPOLIS/MN/55416-4394 /
 MR. PAUL SAKA /LINGUISTICS DEPT/DWINELLE/U.CAL./BERKELEY/CA/94720 /
 MR. JOHN EDWIN SHOSKY /6909 QUANDER ROAD/ALEXANDRIA/VA/22307 /
 DR. HENRY VAN DYKE /1112 W. BEACON RD. (#101)/LAKELAND/FL/33803 /
 MR. RICHARD B. WILK /400 CHISWICK WAY/CAMBRIDGE/CA/93428 /

BOOK REVIEW

- (30) *Bertrand Russell: A Political Life*, by Alan Ryan, reviewed by Andrew Whitehead, in *New Humanist*, Quarterly Journal of the Nationalist Press Association [Britain], August 1990, p. 24. With thanks to WARREN ALLEN SMITH.

Political Russell

Bertrand Russell: A Political Life by Alan Ryan (Penguin, £5.99)

INCONSISTENCY CAN, perhaps, be excused in a life as long as Bertrand Russell's. It is disconcerting, though, to discover that just a few years before Russell championed direct action against the British bomb, he was willing to contemplate an American nuclear war on the Soviet Union, even though he acknowledged it would kill five-hundred-million people and set back European civilisation by five hundred years.

Alan Ryan's political biography — first published in 1988 and now in paperback — is admiring, but not reverential. It does not try to excuse or explain away the bizarre and incoherent in Russell's prodigious writings and activity. He admits that many of Russell's books have not weathered well, but argues that parts of his work deserve to be read by those who have grown up in the twenty years since Russell's death. "Russell always touched a particular chord with the young," Ryan writes, "just as he always irritated the middle-aged."

Bertrand Russell is, in a sense, a bridge between Victorian high radicalism and modern socialism. He was born during Gladstone's first term in Number Ten, and died in the year that Neil Kinnock entered Parliament. His first book, on German Social Democracy, appeared before the British Labour Party was established. More than seventy years later, he was castigating a Labour government about War Crimes in Vietnam. Lord John Russell was his grandfather. J. S. Mill a godfather, and Elizabeth Garret Anderson attended the birth, so Russell could hardly have been anything but an advanced radical. Here lay the roots of his rationalism and quasi-utilitarianism, his advocacy of birth control, and his antipathy to the state, as well as a pugnacious contempt for organised religion.

Alan Ryan portrays Russell as "one of the last great radicals". A theme of this engaging and accessible biography is the way in which Russell adapted to the decline of radicalism as an organised force.

He became a socialist, but with an evident tension between the desire for individual freedom and the need for social efficiency.

cy. Ryan describes him as a 'liberal socialist'; the term libertarian socialist might be more apt.

Russell had a healthy disrespect for the conventions of society.

Although awarded the Order of Merit and the Nobel Prize, he remarked: "I have always held that no one can be respectable without being wicked, but so blunted was my moral sense that I could not see in what way I had sinned." His bursts of political activity were short, but intense — in the No Conscription Fellowship during the First World War, and in the anti-bomb and Vietnam solidarity campaigns of the late fifties and sixties. He was not a good party politician, being suspicious of the whole business. "Certainly, he thought that parliamentary democracy was generally a sham."

Ryan says, "but he had no great enthusiasm for the politics of insurgency." He had nothing but contempt for Soviet communism, having witnessed at first hand in 1920 how little the reality corresponded to the theory. Forty years later in his C. N. D. days, when challenged about his apparent antipathy to communists, he said they should choose between working for peace and working for Russia.

It is difficult not to admire Russell, but not easy to identify any enduring political legacy.

He deserves a place in the radical and rationalist pantheon. It is a little difficult, though, to imagine a sixteen-year-old today reacting as Alan Ryan did on his first encounter with Russell and Mill in 1956. He recalls coming "as close as I expect to come to the experience of religious conversion". For all Alan Ryan's eloquence, Russell is from another era. He's been well-served by his biographer, but his fillips and polemics were period pieces.



BRS AWARD NOMINATIONS WANTED

- (31) Please submit names of people you think should be considered for the 1991 BRS Award. When you submit a name, also provide supporting evidence which shows why you think your candidate qualifies for the Award.

Your candidate should meet one or more of the following requirements: (1) worked closely with BR in an important way, (like Joseph Rotblat); or (2) made an important contribution to Russell scholarship (like Paul Arthur Schilpp); or (3) acted in support of an idea or cause that R championed (like Henry Kendall); or promoted awareness of R or R's work (like Steve Allen); or 5) exhibited qualities of character, such as moral courage, reminiscent of R.

Please send your candidate(s) to Clare Halloran, 71-21 69th Street, Glendale, NY 11385 (718-366-8350). She chairs the BRS Award Committee. Please send it without delay, to give the Committee sufficient time.

We want your input!

1991 EARLY RENEWAL HONOR ROLL

- (32) BRS members continue to set records. 149 members renewed before January 1st in 1989, 191 did so in 1990, and 207 did it this year. We are most grateful to all 207 members for their splendid cooperation in making the renewal process go more easily. Here they are:

MR. BECKRY ABDEL-MAGID, MS. AURORA ALMEIDA, MR. J. M. ALTIERI, MR. ROBERT AMOS, DR. JEAN ANDERSON, MR. STEFAN ANDERSSON, DR. IRVING H. ANELLIS, MR. JAY ARAGONA, DR. RUBEN ARDILA, MR. J. WARREN ARRINGTON, DR. GEORGE AUSTIN, PROF. DONG-IN BAE, MR. ADAM PAUL BANNER, MS. MAMATA BARUA, DR. WALTER BAUMGARTNER, MS. VIVIAN B. RUBEL, MS. JACQUELINE BERTHON-PAYON, DR. FRANK BISK, DR. HOWARD A. BLAIR, MS. DEBORAH BOHNERT, MS. BEVERLY BOLING, MR. MICHAEL EMMET BRADY, MR. DAVID BRANDT-ERICHSEN, MRS. DEIRDRE M. BRETON, MR. JOSEPH BROGNA, MR. SHAUN BUHLER, MS. EVELYN BURTON, MS. JAN BUSH, MR. JAMES HALEY BUXTON, MR. ROBERT P. CANTERBURY, M. JACQUES C. CARBOU, MR. CHARLES E. CARLINI, MS. BETTE CHAMBERS, DR. DENNIS C. CHIPMAN, MR. LOU CLARK, MR. WHITFIELD COBB, MS. JAN LOEB COLETTIS, MR. JACK R. CONLES, MS. GLENNA STONE CRANFORD, DR. PETER G. CRANFORD, MR. JIM S. CURTIS, MR. DENNIS J. DARLAND, MS. SUSAN J. DARLAND, MS. ALICE L. DARLINGTON, MR. ROBERT K. DAVIS, MR. JOHN C. DESHAIES, MR. SAM DIBBLE, JR., MR. PAUL A. DOUDNA, MS. PEGGY DOYLE, MR. PRADEEP KUMAR DUBEY, MR. RONALD EDWARDS, MS. LINDA EGENDORF, MR. LEE EISLER, MR. RICHARD FALLIN, MR. VICTOR J. FERNANDEZ, MR. WILLIAM K. FIELDING, MS. BRENDA M. FRIEDMAN, MR. STEPHEN H. FREY, DR. BERND FROHMANN, MR. BILL GAGNON, MR. J. GREGORY GANEFF, MR. JOHN GANEFF, DR. ALEJANDRO R. GARCIA-DIEGO, MR. EVAN FROST GELLAR, MR. SEYMOUR GENSER, MR. DAVID W. GLOVER, MR. JOSEPH M. GLYNN, JR., MR. ABE GOLDBLATT, MR. ARTTIE PIAR GOMEZ, MR. ANJAN GOWDA, MS. CLARE HALLORAN, MR. EARL HANSEN, MR. TIM HARDING, DR. WILLIAM HARE, MR. JOHN W. HARPER, JR., MR. JOHN L. HARWICK, MS. MARION E. HARWICK, MR. STERLING V. HARWOOD, MS. MIRIAM HECHT, MR. DON HERNANDEZ, MS. LYLA HERNANDEZ, MR. ROBERT M. HICKS, DR. CHARLES W. HILL, MR. JEFFREY A. HILL, MR. DOUGLAS K. HINTON, MR. JAMES LLOYD HOOPES, MS. OPHELIA HOOPES, MR. THOMAS C. HORNE, DR. TING-FU HUNG, MR. ARVO IHALAINEN, MR. RAMON K. ILLUSORIO, MR. NOBORU INOUE, MR. DONALD W. JACKANICZ, MR. JOHN A. JACKANICZ, MR. THEODORE M. JACKANICZ, MR. ADAM JACOBS, MR. MICHAEL LEE JACOBS, MR. ROBERT T. JAMES, MS. SHIRLEY D. JESPERSEN, MR. JAMES M. JONES, MR. LARRY JUDKINS, MR. TOM KIPP, DEAN MARVIN KOHL, MR. KENNETH KORBIN, MR. GEORGE G. KUC, PROF. PAUL GRIMLEY KUNTZ, PROF. PAUL KURTZ, DR. HERBERT C. LANSDALL, DR. PHILIP M. LE COMPTE, PROF. JUSTIN DUNMORE LEIBER, MR. JOHN R. LENZ, DR. H. WALTER LESSING, MR. DON LOEB, MR. JONATHAN A. LUKIN, MR. TIMOTHY J. MADIGAN, MR. HENRY B. MANGRAVITE, MR. STEVE MARAGIDES, MR. BILL McDONALD, MR. NATHAN MCKINLEY, MR. HUGH McVEIGH, MR. JAMES E. MCWILLIAMS, MS. SYDNEY MCWILLIAMS, DR. THEO MEIJER, DR. DAVID J. MELTZ, MR. ROBERT MERRIGAN, MR. CARL MILLER, MR. ISSACHAR MIRON, MR. BRIAN R. MOLSTAD, PROF. HUGH S. MOORHEAD, MR. GLENN R. MOYER, MS. SANDI A. MOYER, MR. WILLIAM S. NEWHALL, JR., MR. MARK OAKFORD, MR. ROY H. ODOM, JR., MR. DAVID M. ONDIK, MR. JOHN ONEILL, MR. JOHN C. PARKER, MR. BERT PARNALL, MR. MICHEL PAUL, MR. JAMES R. PEARSE, MR. JAMES J. PETRASSI, MR. PAUL M. PFALZNER, MS. BARBARA E. PONTIER, REV. RAYMOND J. PONTIER, DR. EDWARD L. PRICHARD JR., MR. GUVVALA N. REDDY, MR. STEPHEN J. REINHARDT, MR. BENITO REY, MR. ROBERT A. RIEMENSCHNEIDER, MR. WILLIAM M. RIPLEY, PROF. DON D. ROBERTS, DR. MICHAEL J. ROCKLER, MR. ANDY ROGERS, MR. LARS ROHRBACH, PROF. HARRY RUJA, MS. CHERIE RUPPE, MS. SIGRID D. SAAL, MR. PAUL SAKA, DR. NATHAN U. SALMON, MR. ROBERT SASS, MR. GREGORY J. SCANNELL, MR. JOHN F. SCHAACK, DR. ANNE-FRANCOISE SCHMID, MS. NANETTE E. SCOFIELD, MR. JOHN EDWIN SHOSKY, MR. WARREN ALLEN SMITH, MR. WAYNE DOUGLAS SMITH, MR. JOHN E. SONNTAG, MR. JOEL SPIRA, MS. RUTH SPIRA, MS. DEBRA STAFFORD, DR. PHILIP STANDER, MR. THOMAS J. STANLEY, MR. PETER STONE, MR. RAMON CARTER SUZARA, MS. SHOHIG SHERRY TERZIAN, MR. LLOYD N. TREFETHEN, MR. CHARLES TUTT, MS. ALICE TZANETAKOS, MR. CHRISTOS TZANETAKOS, MR. CLIFFORD VALENTINE, MS. ELEANOR H. VALENTINE, DR. HENRY VAN DYKE, MR. WALTER VANNINI, MR. JOE H. VIRDEN, MS. SUSAN BERLIN VOMBRACK, MS. ANN WALLACE, MR. ROBERT E. WALLACE, MR. DEWEY I. WALLACE, JR., MR. MARK WEBER, MR. MICHAEL J. WEBER, MS. DONNA S. WEIMER, MR. THOMAS WEISBACH, MS. SUZANNE W. SABATH, MR. JOHN TODD WEST, DR. CHARLES L. WEYAND, MR. CALVIN B. WICHERN, MR. JOHN A. WILHELM, MR. RICHARD B. WILK, MR. VINCENT DUFAUX WILLIAMS, MR. WALTER WINFIELD, JR., MS. ELEANOR WOLFF, MR. JAMES E. WOODROW, MR. CHARLES ALLEN YODER, MR. WILLIAM H. YOUNG, MS. JUDITH ZACCONE, DR. TERRY S. ZACCONE.

LOCAL CHAPTERS

- (33) Benares. Chandrakala Padia is the Director of The Benares Chapter of The Bertrand Russell Society, as well as a Director of the BRS itself. She tells us that the Benares Chapter is doing very well, recently held a hugely successful one-day seminar, and has acquired more members.

However the Chapter needs books by and about BR. If you have BR books that are duplicates or that you can do without for whatever reason, please send them to Benares. MARVIN KOHL and DON JACKANICZ have set a good example for the rest of us to follow by doing just that.

Send books to the Benares Chapter, The Bertrand Russell Society, 26 Teachers' Flats, B.H.U., Varanasi 5, India. It will be greatly appreciated.

PROMOTING BR/BRS

- (34) BR at Muhlenberg. Once again we showed BR on videotape to a group of mostly students at Muhlenberg College, Allentown, PA. Last time (4/30/90) we had shown the first 4 of the Woodrow Wyatt 1959 interviews (RSN67-11). This time (11/28/90) we showed the last 4 of the interviews. As before, Professor Ted Shick was host. About 25 of the students present signed up to receive information about the BRS by mail. Before the tape was shown, we read a paper telling why Russell had a low opinion of Plato's *Republic*; the reason: it is a prescription for a totalitarian state.

RUSSELL SOCIETY LIBRARY
Tom Stanley, Librarian
Box 434, Wilder, VT 05088

(35) Books for sale

BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	3.15
Authority and the Individual.....	4.75
Basic Writings of Bertrand Russell, edited by Egnor and Denonn.....	6.50 R
Education and the Social Order.....	6.50
Has Man a Future?.....	8.00 H
A History of Western Philosophy.....	6.50 R
History of the World in Epitome.....	1.00
In Praise of Idleness.....	6.50
The Impact of Science on Society.....	4.00
An Inquiry into Meaning and Truth.....	6.50
My Philosophical Development.....	6.50
Political Ideals.....	4.75
Power: A New Social Analysis.....	5.50
The Practice and Theory of Bolshevism.....	4.75
Principles of Social Reconstruction.....	4.75
Roads to Freedom.....	6.50
Sceptical Essays.....	4.75
Unpopular Essays.....	4.25 R
Why I Am Not a Christian.....	4.25 R

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell by A.J. Ayer.....	8.00 H
Bertrand Russell and the Pacifists in the First World War by Jo Vellacott.....	10.50 H
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....	8.50 H
Essays on Socialist Humanism in Honor of the Centenary of Bertrand Russell.....	4.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	9.00 H
The Life of Bertrand Russell in Pictures and His Own Words.....	5.00
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	6.75
The Tamarisk Tree, Volume I by Dora Russell.....	2.00
	5.50 H

H Cloth, otherwise paperback

R Remastered by Simon & Schuster. With the exception of the usual remainders' mark on the bottom edge, these are in fine condition.

Prices are postpaid. Please send check or money-order, payable to the Bertrand Russell Society, to The Russell Society Library, Box 434, Wilder, VT 05088.

New and forthcoming:

Russell's Idealist Apprenticeship by Nicholas Griffin. Oxford University Press January, 1991. \$82.50

The Art Of Philosophizing And Other Essays by Russell. Littlefield Adams October, 1990. \$8.95 pb.

A Study of Bertrand Russell's Ethics by D.D. Bandishte. Asia Book Co. \$12.95

Audiocassettes for rent

Speeches

200 Nobel Prize Acceptance Speech. 1950
201 "Living in an Atomic Age". BBC/ABC 1953
202 "Man's Peril". BBC 1954
203 Russell-Einstein Manifesto. 1955
204 "Address to the CND". 1959
205 "Appeal to the American Conscience". 1966

Interviews, debates

225 "Is Security Increasing?". NBC 1939
226 Russell-Copston Debate on the Existence of God. BBC 1949
227 "Bertrand Russell". Ronney Wheeler Interview. NBC 1952
228 "Face to Face". John Freeman Interview. BBC 1959
229 "Bertrand Russell Speaking". Interviews by Woodrow Wyatt. Russell discusses philosophy, taboo morality, religion, and fanaticism. 1959
230 Woodrow Wyatt Interviews(I). Russell discusses the role of the individual, happiness, power, and the future of mankind. 1959
231 "Close-Up". Elaine Grand Interview. CBC 1959
232 "Speaking Personally: Bertrand Russell". John Chandos Interview. 1961
233 David Suskind Interview. 1962
234 "On Nuclear Morality". Michael Tigar Interview. 1962
235 Interview on Vietnam. CBC 1963
236 Studs Terkel Interview. 1962
237 Woodrow Wyatt Interviews (II). Russell discusses nationalism, Great Britain, communism and capitalism, war and pacifism, and the H-bomb. 1959

Lectures, broadcasts

250 "Bertrand Russell" by Rev. Paul Beattie. 1975
251 "Bertrand Russell as a Philosopher" by A.J. Ayer. BBC 1980
252 "Bertrand Russell" by Prof. Giovanni Costigan. 1986
253 "Portrait of the Father as Philosopher" by Katherine Tait. (In German)

Documentaries

275 "The Life and Times of Bertrand Russell". Soundtrack of BBC film. 1962
276 "Sound Portrait of Bertrand Russell". NPR dramatization. 1980
277 "Bertie and the Bomb". Soundtrack of BBC television broadcast. 1984

Misc.

300 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell.

The loan fee for cassettes is \$1.00.

New audio cassettes:

238 Merv Griffin Interviews Russell. Soundtracks of the unedited film footage taken for the 28 June 1965 broadcast of the Merv Griffin Show. Pacifica Radio Archive #BC0309.
206 Russell's Address to the Berkley Vietnam Teach-in. 21 May 1965. Published as "American Ambition Can Kill Us", <u>The Week</u> , 20 May 1965. Pacifica Radio Archive #BB2218.26.
301 The Conscience of Wisdom. A program in the CBC's "Project '62" series. Statements by Russell, Muxley, and many others. Nov., 1961. Pacifica Radio Archive #BB0950.
278 Beatrice Webb on the Russells/ Russell on the Webbs. A reading of the Webbs' observations of Alys and Bertrand from <u>The Diary of Beatrice Webb</u> . Russell reads his assessment of the Webbs. Feb., 1966. Produced by Pacifica. Pacifica Radio Archive #BB4557.

NEWSLETTER ITEMS WANTED

- (36) We depend on you to help us with the newsletter. Whenever you come across something in your reading that strikes you as specially interesting, please send it to us -- or send a good photocopy -- for possible inclusion in a future newsletter. If you're not sure about whether or not to send something, send it! We'll use it if we can. We need your input.

OPPONENTS

(37) The U.S. State Department. When DON JACKANICZ worked in the (U.S.) National Archives, in Washington, he searched for records related to BR, and found several.

Don writes: "These documents do not reveal anything of great importance, but they are worth knowing about, showing how U. S. State Department officials at least twice reported to Washington on Russell's activities. Note the misspellings of Bertram and Russel." Thank you, Don.

The first instance, below, comes from General Records of the Department of State (Record Group 59), Decimal Files, 1910 29, 862.20241/10. (February 13, 1918, regarding Russell's trial.)

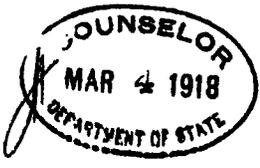
*yes.
FH
Im
Fth*



U.S. DEPT. OF STATE
No. 8302.

LONDON, February 13, 1918.

Duplicate detached



*sent to card
ack. file
FHP*

862.20241/10
INDEXED

FILED
MAR 13 1918

The Honorable
The Secretary of State,
Washington.

Sir:-

I have the honor to invite the attention of the Department to the case of the Honorable Bertrand Russell, who has been sentenced to six months imprisonment for publishing, in a paper called the TRIBUNAL, an article, certain statements in which constituted a deliberate insult to the United States

- 2 -

Army, and were considered by the Court to be prejudicial to the good relations between the United States and Great Britain. Mr. Russell is a man of good education, and a writer by profession; he is a descendant of the former Prime Minister, Lord John Russell, and has been until recently highly thought of in this country. Unfortunately, during this war he has shown himself to be a pronounced and extreme pacifist, and as a result of his activities was once before summoned by the police, and obliged under the Defence of the Realm Act to follow the regulations prescribed for enemy aliens in respect of reporting his movements to the police.

I have the honor to transmit herewith an account of the proceedings in Court, as reported by the TIMES of February 11, 1918.

I have the honor to be,

Sir,

Your obedient servant,

(for the Ambassador)

H. W. G. G. G.

Enclosure:- Extract from the
TIMES, February 11,
1918.
Subject:- Proceedings in Court
re Hon. Bertrand
Russell.

The following is from *The Times* (London)(2/11/18). It has been enlarged, for easier reading. We've kept the right and left columns in their original positions, so once again you'll have to go to the next page to finish the first column, and then back again.

CITY: L O N D O N.

SUBJECT: Insult to the U.S. Army -
Mr. Bertrand Russell Sentenced.

SUMMARY:

MR. BERTRAND RUSSELL SENTENCED.

MISCHIEVOUS WORDS IN AN ARTICLE.

INSULT TO THE U.S. ARMY.

At Bow-street Police Court on Saturday, before Sir John Dickinson, the Hon. BERTRAND ARTHUR WILLIAM RUSSELL, of Gordon-square, W.C., and Miss JOAN BRADGAM, of York-buildings, Adelphi, W.C., were jointly summoned for having in a printed publication called the *Tribunal* made certain statements intended and likely to prejudice his Majesty's relations with the United States of America—contrary to Regulation 27 (b) of the Defence of the Realm Regulations.

Mr. Travers Humphreys conducted the case for the Director of Public Prosecutions; Mr. Cecil Whiteley appeared for the defendants.

Mr. Humphreys asked that the charge should be dealt with summarily. He said that the *Tribunal* was a four-page paper, and in the issue of January 1918, the front page was taken up with an article headed "The German Peace Offer," by the defendant, Russell. The paragraph complained of was in the following terms:—

"The American garrison which will by that time be occupying England and France, whether or not they will prove efficient against the Germans, will no doubt be capable of intimidating strikers, an occupation to which the American Army is accustomed when at home."

The prosecution contended that that statement was intended and likely to prejudice his Majesty's relations with the United States. A statement of that kind was certainly likely to cause trouble and disagreement and mutual antagonism between the soldiers of this country and those of one of our Allies, and thus to prejudice the relations of the two countries, and it was for the magistrate to decide whether, considering that the statement was written by a man of position and of the highest possible attainments in education, it was not intended to have that effect. It was very hard to understand how such a

Detective-Inspector Parker stated that the *Tribunal* was a journal which could be purchased by the public in the ordinary way.

Mr. Humphreys asked if the magistrate desired to hear General Childs.

Sir JOHN DICKINSON said that, as far as he was concerned, it was unnecessary, but if Mr. Whiteley would like to question him he could be called.

CASE FOR THE DEFENCE.

Mr. Whiteley submitted that there was no ground for the inferences which the prosecution had attempted to draw from the passage quoted. Mr. Russell absolutely denied that in writing it he had any intention of prejudicing the relations of his Majesty with the United States; his purpose was the very opposite, for he was warning the public against what he considered, rightly or wrongly, was a serious menace and danger. There was no justification for the assumption that the passage was "likely" to have the effect suggested by the prosecution. The article was not an editorial, but a signed contribution, showing that the views expressed were merely those of the individual writer, and it was idle to pretend that the personal opinions and sentiments of any one man, whatever his position, were likely to prejudice our relations with a foreign State. The German peace offer had been discussed in every paper in every country from every point of view, and from those various papers plenty of isolated passages might have been selected which, over-sensitive officials would have found quite as objectionable as that now complained of. It was not fair, moreover, to fix upon one or two sentences without regard to the general trend of the article, which was directed to pointing out to those who sympathized with the views of the Labour and Socialist Parties the results which the continuation of the war might have on the interests of those two parties. The circulation of the *Tribunal* was probably only a few thousands a week, and the suggestion was ludicrous that a few lines in such a paper were likely to affect the relations of this country with America. The Americans were credited with a keen sense of humour, and he suggested that even the most serious-minded amongst that great nation would not take the objections to the article which had been put forward by the prosecution. Mr. Humphreys had quoted only one sentence, but he had omitted these words which immediately followed:—"I do not say that these thoughts are in the minds of the Government."

Mr. Travers Humphreys.—Read the rest of the paragraph.

Mr. Whiteley.—Yes. It goes on:—"All the evidence tends to show that there are no thoughts whatever in their mind, and that they live from hand to

passage could have been written by any person who was not directly hostile to this country, and it was difficult to overstate its possible mischievous effects if it were allowed to pass unchallenged. What did the suggestion that an American garrison would shortly be occupying England and France mean if not that the British and French Armies would not be able effectively to defend their countries, and that it was necessary to have here, not the assistance of an Ally to fight the enemy, but a garrison in this country and in France provided by America? Following upon that sneer at the Armies of Great Britain and France, there came an insult to the American Army in the words, "whether or not they will prove efficient against the Germans," the suggestion being that the American Army, while capable of forming a garrison in England and France, was not to be very much thought of as an effective Ally in fighting the foreign foe.

Then came the words, "They will no doubt be capable of intimidating strikers, an occupation to which they are accustomed when at home." The first observation to be made on that was that it was untrue; and the second observation was as to the impression that would be created among the citizen soldiers of this country if they believed for an instant that the Army of another democratic country could in any conceivable circumstances be used here for the purpose of taking part in any labour troubles that might arise. If necessary he would call Brigadier-General Childs to give evidence on that point. The female defendant had admitted that she was the actual editor of the *Tribunal*, and responsible for its publication.

mouth consoling themselves with ignorance and sentimental twaddle. I say only that if they were capable of thought it would be along such lines as I have suggested that they would have to attempt to justify a refusal to make peace on the basis of the German offer, if, indeed, they do decide to refuse." Counsel added that during the last year Mr. Russell had written articles regularly in the *Tribunal*, and this was the first complaint about them. Before the issue of this particular article he had made up his mind to discontinue his contributions, because he intended for the future to devote himself to writing and lecturing on philosophy. If the magistrate felt bound to come to the conclusion that Mr. Russell had transgressed one of the regulations, he suggested that a very mitigated penalty would meet the case.

Mr. Humphreys mentioned that in June, 1916, at the Mansion House, Mr. Russell was convicted on a similar charge, and was fined £100 and £10 costs.

"A VERY DESPICABLE" OFFENCE.

Sir JOHN DICKINSON said that the words of the article complained of stood self-condemned as mischievous, and there was no doubt in his mind that they were calculated to prejudice his Majesty's relations with a foreign Power. Mr. Russell seemed to have lost all sense of decency and fairness, and had gone out of his way to insult, by a deliberate and designed sneer, the Army of the great nation which was so closely allied to us by ties of affection and kindred—a nation which had joined us to fight for the same ideals of justice and freedom that had inspired us. The offence was a very despicable one, and although the sound sense—or, as Mr. Whiteley

had put it, the keen sense of humour—of the Americans might treat his libel with the contempt it deserved, there were some people who would eagerly seize upon those false assertions and use them for the injury of the cause to which we had been devoting our lives and our treasure. Mr. Russell's attainments and position only added to the seriousness of his offence. He had previously had a warning on this very subject, but had chosen deliberately to ignore it. The sentence upon him would be six months' imprisonment in the second division. Miss Beauchamp must pay a fine of £60 and £15 *l.s.* costs.

Notice of appeal against both sentences was given, and Lord Russell and Mr. T. J. C. Sanderson became sureties for the prosecution of the appeals.

There was a further summons against Miss Beauchamp for printing false statements in the *Tribunal* in contravention of Regulation 27 (a).

Mr. Whiteley said that this summons referred to statements made in the letter of a correspondent, and if the case was to be proceeded with he would have to ask for an adjournment, in order that he might call the writer of the letter and a number of other witnesses to prove that the statements were absolutely true.

It was eventually arranged that the summons should be adjourned *sine die*.

(38) The 2nd instance -- of U. S. State Department officials reporting to Washington on Russell's activities -- starts on the following page. It comes from General Records of the Department of State (Record Group 59). Decimal Files, 1916 29, 893.42/114. (October 14, 1920 regarding Russell's arrival in China.)

RECEIVED
 NOV 17 1920
 DEPT. OF STATE
 AMERICAN CONSULATE GENERAL
 DEPT. OF STATE

DIVISION OF
 FAR EASTERN AFFAIRS
 NOV 16 20

J.F. [unclear]
Y.H.
W

Shanghai, China, Oct. 14, 1920.

No. ✓
 UNDER SECRETARY
 NOV 28 1920
 DEPARTMENT OF STATE

Subject: Arrival in China of the Honorable Bertram Russell.

THE HONORABLE
 THE SECRETARY OF STATE,
 WASHINGTON, D. C.

Ch...

893.42/1114
 INDEXED RECORDED

Sir:

1/ I have the honor to enclose herewith copy of a self-explanatory despatch (No. 441, File No. 842), of this Consulate-General, of even date, on the above subject, to the American Legation at Peking.

I have the honor to be,

Sir,

Your obedient servant,

M. F. Perkins

American Consul in Charge.

Enclosure:

1/- Copy of Shanghai Consulate-General despatch (No. _____, File No. 842), of October 14, 1920, to the American Legation at Peking.

842
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DEC 1 1920
 DEC 1 1920

AMERICAN CONSULATE GENERAL

No. 441

Shanghai, China, Oct. 14, 1920.

CONFIDENTIAL.

Subject: Arrival in China of the Honorable
Bertram Russell.

The Honorable

Charles R. Crans,

American Minister,

Peking, China.

Sir:

I have the honor to inform the Legation that the Honorable Bertram Russell, a British subject, arrived in Shanghai recently by the steamship PORTHOS from Europe. It is understood that he is proceeding to Peking, where he is to take a position as instructor in the Peking University. He is accompanied by his secretary, Miss D. Black.

It has been reported to this office that while on board the ship both Mr. Russell and his secretary gave free expression to sentiments of an extremely socialistic and anarchistic character. The informant gave it as his opinion that Mr. Russell would, during his sojourn in China, be very likely to continue to propagate doctrines of this nature.

Although Mr. Russell is a British subject, it has been, nevertheless, deemed advisable to refer this mat-

-2-

ter to the Legation for its information.

I have the honor to be,

Sir,

Your obedient servant,

M. F. Perkins.

American Consul in Charge.

842
P/Ro

Ro
Copy to the Department.

(39)

FOR SALE

BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.

16-Year Index of BRS Newsletters, 1974-1989, Issues 1-64, 43 pages, 2379 entries. Buy it for \$7 postpaid (within the USA). Or borrow it from the RS Library, \$1 postage (within the USA), plus you pay return \$1 postage.

Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." New reduced USA price, \$5 for 90 sheets, postpaid. Canada & Mexico still \$6.

1990-Meeting Papers. The 10 papers presented at the 1990 Annual Meeting -- papers by Elizabeth Eames, Lee Eisler, Joan Houlding, Don Jackanicz, Marvin Kohl, Tim Madigan, Chandrakala Padia, Michael Rockler, Harry Ruja, and Thom Weidlich, 145 pages in all, bound -- can be yours for \$18 postpaid. Or borrow them from the RS Library for \$1 postage, plus you pay return \$1 postage

Buy any of the above from the newsletter, or borrow from the RS Library. Addresses on Page 1, bottom.

(40)

DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
elected for 3-year terms, as shown

1989-91: LOU ACHESON, ADAM PAUL BANNER, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, TOM STANLEY

1990-92: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA, THOM WEIDLICH

1991-93: IRVING ANELLIS, BOB DAVIS, BOB JAMES, HUGH MOORHEAD, CHANDRAKALA PADIA, HARRY RUJA

The 6 BRS Officers are also Directors, ex officio

BOOK REVIEW

(41) Anthony Storr reviews the first volume of the collected papers, in *The Spectator*, December 3, 1983.

Early genius

Anthony Storr

The Collected Papers of Bertrand Russell, Volume 1: Cambridge Essays 1888-99
 Edited by Kenneth Blackwell, Andrew Brink, Nicholas Griffin, Richard A. Rempel, John G. Slater
 (George Allen & Unwin [£48 pre-publication] £60)

Bertrand Russell lived from 1872-1970. He wrote 70 books, and some 2,500 shorter pieces. His writing has always delighted me. Everything of his which I have ever read seems illumined from within by a glowing clarity. He is one of the great masters of English prose, and it is entirely apt that he should have been awarded the Nobel Prize for Literature.

The Collected Papers of Bertrand Russell, of which this is the first volume, will run to 28 volumes in all. The publishers hope to complete this massive undertaking by the year 2000. The papers are being edited by a team at McMaster University, Ontario which bought the Russell Archives in 1968. About one-third of the present volume consists of appendices: outlines of lectures; monthly lists of Russell's reading; annotations, textual notes, and a bibliographical, as well as a general index. It is clear that all the resources of modern scholarship are being employed to make this edition unrepeatably definitive. All in all, it looks as if we shall eventually have more information about Russell's mind and its furnishings than we shall have about any other eminent mind of the 20th century.

The introduction to this volume states: 'Writing came naturally to Russell in a manner that is nowadays rare.' Perhaps; but, in 'How I Write', Russell himself confessed that, when he was young, it was a long time before he was able to write without worry and anxiety. 'When I was young each fresh piece of serious work used to seem to me for a time — perhaps a long time — to be beyond my powers. I would fret myself into a nervous state from fear that it was never going to come right. I

would make one unsatisfying attempt after another, and in the end have to discard them all.' At last he discovered the virtue of incubation. If he left the problem to simmer, 'it would germinate underground until, suddenly, the solution emerged with blinding clarity, so that it only remained to write down what had appeared as if in a revelation.'

Only the professional philosopher can assess Russell's contribution to philosophy, but the greater part of his more popular writing is easily accessible to the layman. From the psychological point of view, this volume is full of interest. It begins with 'Greek Exercises,' a journal started when Russell was 15, written in Greek characters for the sake of secrecy. This reveals a startling precocity and an early interest in many of the problems which were to preoccupy Russell for years. In June 1888 he writes: 'It is extraordinary how few principles or dogmas I have been able to become convinced of. One after another I find my undoubted beliefs slipping from me into the region of doubt.' In an autobiographical talk delivered years later, Russell says that one of the two most important motives which impelled him to take up philosophy was 'the desire to find some knowledge that could be accepted as certainly true.' The other motive was to find some satisfaction for his religious impulses. These early diaries are much concerned with the omnipotence of God, immortality, the origin of conscience and related problems.

There is no false modesty. 'I read an article in the *Nineteenth Century* today about genius and madness. I was much interested by it. Some few of the characteristics mentioned as denoting genius while showing a tendency to madness I believe I can discern in myself.' Among these are 'sexual passion' and 'a desire to commit suicide.' Both impulses remained powerfully active in Russell for years. We are fortunate that the former impulse prevailed over the latter, which it did with vigour.

After 'Greek Exercises' comes the hitherto unpublished 'A Locked Diary' which Russell kept from 1890-94. Amongst much else, it records the ambivalence of his feelings toward Alys Pearsall Smith who became his first wife in 1894. His musical

taste is as yet unformed, since Tosti's 'Goodbye' is reckoned 'absolutely perfect of its kind', in the same class as Shelley's lyrics.

Russell went up to Cambridge in 1890. In 1892 he was elected to 'The Apostles'. Six of the papers he presented to this society have been preserved and are printed here. It was at meetings of 'The Apostles' that Russell encountered Whitehead, with whom he wrote *Principia Mathematica*. Modern students of philosophy will find that they are looking back towards a vanished world, and may perhaps be envious of those who were engaged in the subject before J.L. Austin and A.J. Ayer had launched their assaults upon traditional metaphysics. 'It may be contended that, although we can never wholly experience Reality as it really is, yet some experiences approach it more nearly than others, and such experiences, it may be said, are given by art and philosophy.'

Russell writes on Bacon, on Descartes, on Hobbes; on Ethics; on Free-Will; on Geometry. It is astonishing that so much of his undergraduate and graduate work has been preserved. Did the lonely child who recorded that beginning Euclid was 'as dazzling as first love' treasure these early intellectual exercises in the way that other adolescents treasure love-letters? By the mid-1890s, Russell had become interested in economics and politics. There is a paper on 'German Social Democracy,' and another on 'The Uses of Luxury.' Russell was certainly one of the cleverest men of this century, but one cannot help being amazed at both his range and his mandarin certainty that he can master any subject to which he addresses himself. It is a kind of confidence which no-one can profess today, when many intellectual subjects have become so specialised, so 'technical', that even the cleverest can only master parts rather than wholes.

There will, no doubt, be those who will say that 28 volumes will tell us more about Russell than we want to know. But, because his range was so wide, this huge project will become not only a tribute to Russell himself, but a history of ideas of two-thirds of the 20th century.

(42)

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IF YOU HAVEN'T YET

SENT YOUR 1991 DUES

BETTER DO IT TODAY

BECAUSE THERE AIN'T MUCH TIME LEFT

AND...WELL, YOU KNOW WHAT WILL HAPPEN

IT MAKES US SHUDDER TO THINK OF IT

WE HOPE YOU WON'T LET IT HAPPEN

RUSSELL SOCIETY NEWS

No. 70

May 1991

- (1) Highlights: 1991 Annual Meeting Program (2). BR writes article for *Reader's Digest* (34). BR obit in *Time* (39). Ralph Schoenman on BR (37). BR quoted in a prayer (30). BR's birthday, a day to celebrate (16). *Why Radicals Are Unpopular* by BR (11). The Index is on the last page.
-

ANNUAL MEETING, JUNE 1991

(2)

To register, use the REGISTRATION FORM on the green sheet atop this newsletter. But hurry; the meeting is nearly upon us.

The program:

Friday, June 22:

4:00 - 6:00	Registration
6:00 - 7:30	Dinner
7:30 - 7:45	Welcoming Remarks
7:45 - 8:45	1991 BRS Service Award to Don Jackanicz; BRS 1991 Book Award to Peter Hylton's <i>Russell, Idealism and the Emergence of Analytic Philosophy</i>
8:45 - 9:45	Harry Ruja, <i>Oddities in Russell's Published Work</i>
9:45	Board meeting; all members welcome.

Saturday, June 22

8:00 - 9:00	Registration
9:00 - 10:15	Workshop by Don Jackanicz on Russell's 1950 Nobel Prize Acceptance Speech. The speech appears in Russell's book, <i>Human Society in Ethics and Politics</i> as a chapter titled <i>Politically Important Desires</i> . A copy of the speech will be sent to all who register for the meeting. An audiotape of Russell delivering the Nobel Speech will be available for listening during the week
10:15 - 10:30	Coffee
10:30 - 11:30	Society Meeting
11:30 - 12:30	Marvin Kohl, <i>Russell, Love, and Moral Education</i>
12:30 - 2:00	Lunch
2:15 - 3:15	Michael J. Rockler, <i>Beacon Hill and Summerhill -- the Russell-Neill Correspondence</i>
3:15 - 3:30	Coffee
3:30 - 4:30	John Lenz, <i>Russell on History</i>
4:30 - 6:00	Free Time
6:00 - 7:00	Red Hackle Hour
7:00	Banquet. Speech by Lawrence C. Broadwell, Vice-President, Planned Parenthood Federation of America. Planned Parenthood is the recipient of the 1991 BRS Award.

Sunday, June 23

9:00 - 10:30	Gladys Leithauser and Margaret Moran, <i>Russell as Fiction Writer</i>
10:30 - 10:45	Coffee
10:45 - 11:45	Robert Davis, <i>Is Russell's Socialism Phoney?</i>
11:45 - 12:00	Closing Remarks

FOLLOW-UP

- (3) The "Famous Russellian Proclamation" -- "That Man is the product of causes which had no prevision of the end they were achieving, etc." -- quoted in *The Bluffer's Guide to Philosophy* (RSN68-10), is from *A Free Man's Worship*. It can be found in *Why I Am Not A Christian*, in *Mysticism and Logic*, and in *The Basic Writings of Bertrand Russell*. Thank you, HARRY RUJA.
-

*Russell Society News, a quarterly. Thom Weidlich, Editor, 349 W. 123rd St., NY NY 10027
 Lee Eisler, Co-Editor, 1664 Pleasant View Road, Coopersburg, PA 18036
 Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

BOOK REVIEW

- (4) Mr. Russell Predicts" in the
- Saturday Review of Literature
- , December 28, 1935.

Mr. Russell Predicts

IN PRAISE OF IDLENESS. By Bertrand Russell. New York: W. W. Norton & Co. 1935. \$2.50.

RELIGION AND SCIENCE. By Bertrand Russell. New York: Henry Holt & Co. 1935. \$2.

Reviewed by ARTHUR COLTON

BERTRAND RUSSELL is an asset to civilization, whether one agrees with his social philosophy or not. His socialism is not Marxian. He dislikes the Russian procedure as much as the Italian and German. He thinks it probable that the era we are entering will be more socialistic than the last, but he looks to gradual changes born of situations and events, persuasive rather than violent. He finds unregulated economics too erratic to endure; they are headed for control. But socialism to him must be democratic, or it will be a despotism or an iron oli-

garchy. Here one may begin to question the probabilities. A socialistic state would have so much to do, such vast responsibilities, that it would have to be a huge and intricate organization in order to cover the ground. Could such an organization be run at all except by an oligarchy or dictatorship? A Russian Commissar would perhaps say that Russell was not tough-minded enough to face realities, but the Commissar might have his own illusions too. He might think that eventually all Russians will think alike, and then the state can safely change over to democracy and freedom. That speculation would be as dubious as Russell's, and in more diverging directions.

Bertrand Russell is an asset to the times, however, because he is a distinguished scientist and a model of lucidity. The essays in "In Praise of Idleness" are nearly all on social and political, rather than scientific issues, and do not bear the authority of a specialist; but his lucidity is with him always. The essay on Youthful

Cynicism points out that this cynicism is a characteristic of intelligent youth in England, France and the United States, not in Russia, India, China, or Japan, or generally in Germany. The title essay "In Praise of Idleness" recalls Stevenson's on the same subject; but Stevenson is interested in the personal values of idleness, and Russell in the values to society of distributed leisure.

"Religion and Science," in the later part, deals with many ideas that are difficult in themselves, but his opinion is always clear. The first conflicts were in distant fields, the astronomical. The insurgents were Copernicus, Kepler, Galileo. The battle line shifted to geology and biology, and drew nearer and nearer to the intimately human—psychology, ethics, mysticism, free will and determinism. Is there a definite limit to science, any foreseeable halt in its triumphant career? He indicates one by saying that science has to do with facts, not values.

- (5)

IRAQIS GAS KURDS, 1966

EARL BERTRAND RUSSELL**CONDEMNS THE USE OF TOXIC GAS BY THE IRAQI ARMY AGAINST THE KURDISH PEOPLE**

Earl Bertrand Russell made a special statement on 20th April, 1966, on the situation in Iraq after the Iraqi government used toxic gas in its racial war against the Kurdish people. Earl Russell said in his statement:

"I have now seen the evidence of the use of poison gas against villagers throughout Kurdistan by forces despatched by the oligarchy of Al-Bazzas. This poison gas has been used by the United States in Vietnam. It is clear that these gases, which have been used experimentally against the Vietnamese people by the United States, are being tried out wherever there is popular revolution against cruel oppression. From Vietnam and Peru to Iraqi Kurdistan, the struggle of oppressed people for their liberation is met with barbarism, symbolised and implemented by new and deadly poison gas. In addition, the chemical known as napalm has been used by the Iraqi army against the Kurdish people".

Earl Russell went on in his statement, "Poison gas and napalm are only the first stages in the desperate attempt by the Bazzas oligarchy to keep itself in power by all means. Behind Bazzas stand the oil companies of America and Britain, and the militarism of the Pentagon".

BR would have been appalled at the Iraqi invasion of Kuwait and at Saddam Hussein's treatment of the Kurds. BR was quick to condemn similar crimes in 1966. This is from "Information Bulletin No. 3" (June 1966) of Amnesty for Iraqi Political Prisoners. Thank you, KEN BLACKWELL.

Clara Claiborne Park reviews two books by two important women in BR's life. Sorry about the last six lines!

My Father the Philosopher, My Husband the Man

- (6) **MY FATHER BERTRAND RUSSELL.** By Katharine Tait. Harcourt Brace Jovanovich. 211 pp. \$8.95
THE TAMARISK TREE: My Quest for Liberty and Love. By Dora Russell. Putnam's. 304 pp. \$9.95

By CLARA CLAIBORNE PARK

IN 1921, BERTRAND RUSSELL set down what were in fact his expectations for his own children, the first of whom had just been born:

If existing knowledge were used and tested methods applied, we could, in a generation, produce a population almost wholly free from disease, malevolence, and stupidity. One generation of fearless women could transform the world by bringing into it a generation of fearless children, not contorted into unnatural shapes, but straight and candid, generous, affectionate, and free. Their ardour would sweep away the cruelty and pain which we endure because we are lazy, cowardly, hard-hearted, and stupid.

Fifty-five years later, Katharine Russell Tait and her mother, Dora Black Russell, have given us very different books, each assessing in her own way the experiment which in his own autobiography Bertrand Russell, with laconic honesty, pronounced a failure.

The Russells were far from expecting the average parent to have a natural grasp of "existing knowledge" and "tested methods." Kate quotes her mother: "Those people who are not prepared to equip themselves in the necessary way must either abandon parenthood or have recourse to the expert." Although Dora Black's apprenticeship to parenthood consisted of several years of university study of 18th century France and Bertrand Russell was nearly 50 when his first child was born, neither doubted that they were experts in child development, as in how to live. Dora wrote *In Defense of Children and The Right to Be Happy*; Bertie wrote *The Conquest of Happiness and Education and the Good Life*. They founded their own school so their children could learn happily: "Happiness in children is absolutely necessary to the production of the best kind of human being." The idea of happiness shadowed the childhood of John and Kate Russell as ominously as ever Victorian ideas of sexual repression and sin had shadowed their father's. What right had they not to be happy? As Kate tells us, it was clear to them from the beginning that they had enlightened parents who "knew what was best for their children and did not repeat blindly the mistakes of their own upbringing," "that it was a privilege to belong to their family," that "we need never feel afraid, we could speak to our parents about anything," that "we were free and healthy and privileged." If they fell short, the fault must be their own, "since the

method was foolproof and the parents were perfect." Guilt has many sources. It was an irony her father could not appreciate that Kate would ultimately find her liberation from guilt in that Christianity on which he had blamed many social and individual ills.

For Kate and John were not happy, as children or as adults. "They were born after 1914, and were therefore incapable of happiness," wrote their father. An explanation at once too grandiose and too easy, as Kate shows. Not the least of the ironies of the Russells' various accounts is the realization that the parents, products of an unenlightened Victorian upbringing, lived with so much more zest and confidence than their children. How much they saw and did! Until she comes to the debacle of her marriage, almost every page of Dora's chronicle is testimony to her capacity to enjoy. She decorated her home in brilliant, pure colors that denied the past. When Bertie, who was a feminist in name only, told her it was too dangerous for her to come with him to Bolshevik Russia, she went by herself; she ran for Parliament; she had babies because she wanted to, and enjoyed them. She was one of those "fearless women," and her quest for liberty and love might well have been successful if it had not run afoul of her husband's quest for more of the same.

The children's security was sacrificed not only to their parents' pursuit of happiness, but to their passionately held principles. Kate's memoir begins in a Cornish Eden, with a leisurely father all charm and affection devoting hours every afternoon to his

children. But children need school—the Russells recognized that. Since no ordinary school could be trusted to produce the children of the future, ardent, rational, and free, when Kate was not yet four she and John experienced the transformation of their home into the bleakness of a boarding school and their parents into remote and impartial administrators. Overburdened with teaching, coping with contagious diseases and menu-planning, scrounging to raise money to keep the shaky enterprise going, the Russells seem hardly to have noticed as their children turned into guarded, mistrustful strangers. Dora had given up a promising career for a home and children, but the marriage could not survive the strains imposed by the school, by her two pregnancies by another man, and by the attractions of the pretty young governess hired to give Kate and John the companionship their parents were too busy to provide. The once-happy family had become, in Kate's words, "like jagged splinters, unable to touch one another without wounding."

Russell himself acknowledged the failure of the school in his *Autobiography*. He has little to say about the marriage; at the end of a long, full life (which included two more marriages) it clearly no longer interested him. It interests Dora passionately still. In China, she'd nursed him back to life; she loved him. She still can't understand what happened, when love and freedom and babies were "in accord with the moral principles by which we had been living," and "sexual enlightenment . . . the foundation stone of a human, tolerant, happy, and peaceful society." Why should not Russell, in his six-

ties, welcome a baby that wasn't his, and then another, especially when he'd told her he didn't mind?

But he did mind, and the divorce that followed was as lacerating and ugly as any that take place among the unenlightened. "A word from us of what the other parent thought could bring on an endless explanation from the one to whom we spoke. I can remember still the sick, trapped feeling I used to get when some careless word of mine brought on a speech of self-justification, which could be ended only by assent, whether genuine or feigned." Merely to read of the children's holidays, mathematically apportioned to the half day between father and mother, causes pain.

For all her resilience, Dora too was permanently hurt. One might think so convinced a feminist would have taken her babies and returned gladly to the kind of generous, untrammelled life she believed she had a right to before Russell persuaded her to marry him. But unlike Russell, she was loyal to people as well as to principles. Pathetically, she ends her autobiography with her divorce in 1935, as if the 40 years since then had brought her nothing worth recording. As she had feared, the vibrant feminist was "absorbed, swallowed up entirely in his life and never able to become what I aspired to be in my own person."

Kate is now older than her mother was then, and her marriage too has disintegrated. Her memoir is half the length of her mother's, a quarter the length of her father's. Unlike theirs, it is concentrated, searching, bleakly honest—though less than candid when candor, we may surmise, would bring others embarrassment or pain. It is a touching and admirable book. One of its fascinations is to see recorded how Russell, while preaching freedom and ardor, in fact inculcated in his children the familiar values of his own childhood: duty, understatement, self-control. "Joy was to be shared; distress he considered private." "I believed that demanding a fair share of anything, pointing out any achievement of one's own, was selfish. One should always do one's outstanding best, and then say, 'Oh, it was nothing. I only did my duty.'" Kate feels these values as a prison, but we may be grateful for them. Her book is spare but deeply felt; its record of unhappiness contains no trace of self-pity or self-justification. She tells us she was gauche and fat, taking only easy courses in college; she does not mention that she entered at 15 and graduated with one of the two summa cum laudes in her Radcliffe class. Convinced early of her own inadequacy, she is scrupulously fair to everyone except herself. Out of its understatement, her book wells up unexpectedly to a final paragraph that rends the heart. It will repay reading, and rereading; surely we are concerned with Bertrand Russell, with love and children and families, with theory and practice, and with how passionately his principles interact with recalcitrant nature.

BR QUOTED

- (7) BRS member Ramon ("Poch") Suzara quotes BR at length in his letter to the
- Manila Standard
- , October 23, 1990.

Wise man's words

With the worldwide situation worsening everyday, perhaps we can reflect on the words of a wise man, Bertrand Russell. I quote:

"Our world is a mad world. Ever since 1914 it has ceased to be constructive, because men will not follow their intelligence in creating international cooperation, but persist in retaining the division of mankind into hostile groups.

This collective failure to use the intelligence men possess for purposes of self-preservation is due, in the main, to the insane and destructive impulses which lurk in the unconscious of those who have been unwisely handled in infancy, childhood and adolescence.

In spite of continually improving technique in production, we all grow poorer. In spite of being well aware of the horrors of the next war, we continue to cultivate in the young those sentiments which make it inevitable. In spite of science, we react against the habit of considering problems rationally. In spite of increasing command over nature, most men feel more

hopeless and impotent than they have felt since the Middle Ages. The source of all this does not lie in the external world, nor does it lie in the purely cognitive part of our nature, since we know more than men knew before. It lies in our passions; it lies in our emotional habits; it lies in the sentiments instilled in youth, and in the phobias created in infancy.

The cure of our problem is to make men sane, and to make men sane, they must be educated sanely.

At present the various factors we have been considering all tend towards social disaster. Religion encourages stupidity and an insufficient sense of reality; sex education frequently produces nervous disorders, and where it fails to do so overtly, too often plants discords in the unconscious which make happiness in adult life impossible; nationalism as taught in schools implies that the most important duty of young men is homicide; class feeling promotes acquiescence in economic injustice; and competition promotes ruthlessness in the social struggle.

Can it be wondered at that a world in which the forces of the State are

devoted to producing in the young insanity, stupidity, readiness for homicide, economic injustice, and ruthlessness — can it be wondered at, I say, that such a world is not a happy one?

Is a man to be condemned as immoral and subversive because he wishes to substitute for these elements in the moral education of the present day intelligence, sanity, kindness and a sense of justice?

The world has become so intolerably tense, so charged with hatred, so filled with misfortune and pain that men have lost the power of balanced judgment which is needed for emergence from the slough in which mankind is staggering.

Our age is so painful that many of the best men have been seized with despair. But there is no rational ground for despair: the means of happiness for the human race exist, and it is only necessary that the human race should choose to use them."

POCH SUZARA
8 Zipper St., SLV
Makati, MM

- (8) Flora Lewis quotes BR in her
- New York Times
- column, December 1, 1990.

FOREIGN AFFAIRS
Flora Lewis**For a
Sober
Balance**

PARIS
Word from America is about a mood of blues, depression, sense of guilt, fears of decline, and dilapidation, a bleak future. A poll shows 4 out of 10 expect things to be worse in the next five years, compared with 2 out of 10 in 1984.

There is an extraordinary contrast to the smug euphoria of last year, when the long confrontation with Communism suddenly dissolved and the American way — the democratic system and free enterprise — were proclaimed triumphant.

It is also a sharp contrast to the East, and the feeling of Americans and West Europeans who go there to listen to pleas for aid and advice on how to "join" the open world. They

explain, and commiserate, and discuss the tremendous problems of change. They can't help feeling lucky, privileged, maybe wiser ... until they cross back over what is still the great divide in how people live and what they worry about.

One commentator says "America is like a barroom drunk," bragging about its prowess one moment and then blathering disconsolately about the hopelessness and futility of it all. Louis Lapham, the editor of *Harpers*, is quoted as writing, "I find myself wondering whether the American experiment with democracy may not have run its course." And that at a time when masses of people around the world are declaring that democracy can't be considered a luxury, as cynics suggested a generation ago, but is a necessity.

The hangover is understandable. There has been a period of intoxication, of trumpeting "We're Number One," and deliberately but unwaveringly neglecting the maintenance and care of society — education, the chronic poor, roads and bridges, the plunge into debt. But a hangover can be a lesson; it isn't a fatal disease.

There has been a peculiar line drawn between foreign and domestic affairs, as though Americans live in two separate worlds that have nothing to do with each other.

Perhaps there was something in

the warning by Georgi Arbatov of the Soviet Union that when America lost its Communist enemy it wouldn't know what to do but mope.

The British philosopher Bertrand Russell wrote that he learned when very young not to compare himself with others because he always found some who were worse, "and that was bad for me," and some who were better, "and that was bad for me." But it's also true that it's the one way to put your problems in perspective when you get bleary-eyed and risk losing balance.

The Persian Gulf crisis brought the sense of things going wrong into intensified focus. In the first weeks after Iraq invaded Kuwait, there was a certain exhilaration to see that the world still looked to the U.S. in an emergency, that the U.S. was still the leader and nobody else would or could play the role. Now the burden is weighing.

People ask why we are practically alone in the military buildup. They ask if it's worth fighting for oil (which gives wealth and power to dominate, the things wars have always been about and aggressors always sought). Reaganesque bravado, which cheered the conquest of Grenada (for the wrong reason) has been left behind now that the challenge is vastly bigger and more serious.

The Gulf isn't a sashay into Panama, a street brawl or a Saturday

afternoon game that leaves everything more or less the same when it's over. Careful planning and public understanding are needed not only on how to deal with the crisis but also the consequences to be faced after.

Sensitivity to Saudi Arabia's strictures is irritating, and in a way demeaning. In respect for its way of life, which can mean death for American troops, the Red Cross is painted out on ambulances, the troops are forbidden pork as well as beer, the President goes out to sea for Thanksgiving prayers. French troops kept the cross, which is simply an inversion of the Swiss flag, but added a Muslim red crescent, dress their chaplains as medical aides and — it boggles the mind for the French — forbid wine. But it hasn't been publicized and people here don't know it.

There isn't an easy way out. War must be avoided if possible, but it may not be possible. Yet the choice cannot be to look after the world or the U.S. It isn't that kind of world anymore. The U.S. cannot run it alone, and cannot meet its own needs and aspirations by turning its back.

There are things to be done urgently at home and abroad. To slump into resigned depression or a sense of being powerless would do no more good than noisy, empty boasts. The U.S. can't fix all the troubles in the world; neither did it cause them. □

(9)

OVERHEARD IN A BOOKSTORE
by Sheila Turcon

"You don't have the book." The excited voice was definitely marked with disappointment. "The university bookstore is all sold out and I was hoping I'd find it here..." The end of his sentence was inaudible but by then he had caught my interest by the intensity of his emotion. I was standing in the next row of a very small bookstore browsing for something that would interest a friend who is a voracious reader. It was a new bookstore but built in an old-fashioned style, with shelves and shelves of books disappearing up into the high ceiling, accessible only by oak-runged ladders that slid across both side walls.

"You see," he continued earnestly to the clerk, "I wanted to give the book to my father for Christmas. He likes to read, really he does, but he actually doesn't do it much. And this book is so clearly written and makes so much good sense that I think he'd enjoy it." There was a brief pause before he concluded with emphasis, "I know he would."

"Whatever is this gem of a book," I wondered, even more intrigued. I couldn't see the two of them that clearly over the rather high central bookshelves. Their voices were fading slightly as they walked away from me toward the Philosophy section. The clerk was listing off a number of possible alternatives to her customer. Her selections varied widely over a number of writers. She seemed to be stressing either their nationality or popularity in describing them. The young man was unenthusiastic as he agreed to look at several titles. Just as I concluded I'd never find out the name of the elusive book he sought so diligently, he said rather loudly, "You're absolutely sure you don't have a copy of *The Conquest of Happiness*?"

A rush of thoughts flooded through my mind. While I was glad that Russell's book, written sixty years ago, was still popular and wanted today, I regretted that neither bookstore had a copy for sale. Yet, there was nothing I could actually do; my browsing continued. It appeared, however, that the customer was not going to be shunted aside so easily. Back at the front of the store, he was asking the clerk what she thought of Russell. "Oh, I like him," she said, to my relief. (Would I have been prepared to go to his defense if the reply had been in the negative?) "I was living in Britain during the 1960s when he was very active for peace. Russell tried to help people, ordinary people, and I admired him for that." The young man seemed satisfied with her reply, nodding his head in agreement. Yes, they concurred, Russell was a good man, perhaps even a great one. He turned back to the Philosophy section and I tried to resume my task at hand.

I ended up leaving the shop at the same time as he and a young woman whom I had noticed drifting about the store like me, not realizing they were together. He had in the end bought some substitute book for his father, he was explaining. "But," he exclaimed proudly, "I got him a Russell book anyway," as he pulled it from the bag and waved it back and forth in a flourish. "My father is going to own a book by Bertrand Russell," he told her in an exuberant tone, "even if it's not my first choice." They were too far away from me to read the title, and I felt I had intruded on their privacy for too long to even consider asking. What, dear reader, do you suppose he chose?

ELECTION OF DIRECTORS

(10) Nominations for Directors, please. We wish to elect 9 Directors this year, for 3-year terms starting 1/1/92. This will give us a total of 24 elected Directors. The August newsletter will provide a ballot for voting.

We are asking you to nominate candidates (whose names will appear on the August ballot.) Any member may nominate any other member to be a Director-Candidate.

If you wish to be a Candidate yourself, notify the Elections Committee and someone will probably nominate you. The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something or other by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. The cost of attending meetings is (federal) tax-deductible for Directors.

We would like to have more than 9 names on the ballot, so as to give members a choice.

A brief statement about the candidate should accompany a nomination. If you are volunteering, include a brief statement about yourself.

Directors whose terms expire at the end of 1991 are LOU ACHESON, ADAM PAUL BANNER, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, TOM STANLEY.

TO NOMINATE SOMEONE -- or to volunteer yourself -- write the Election Committee, c/o the newsletter, address on Page 1, bottom.

From *Common Sense*, March 1936.

(11)

Why Radicals Are Unpopular

BY BERTRAND RUSSELL

In his last book "Freedom Versus Organization," Bertrand Russell commented on the tendency toward bitterness in the Marxian movement, tracing it back to the circumstances in the life of Marx himself. Here, at the request of the Editors, the great English philosopher and mathematician develops this idea in more general terms. A life-long socialist and intelligent fighter against every form of oppression, Mr. Russell's constructive hints here may well lead to a more effective radical strategy.

RADICALS (in the American sense) are by no means always unpopular; George Lansbury, for example, is universally beloved and I could think of many other examples of advanced politicians who are or were liked even by opponents. Nevertheless the fact remains that, on the average, men who desire important political or economic changes tend to be less agreeable companions, from the standpoint of the average man, than easy-going people who are content with things as they are.

The reasons for this are of various different kinds.

In the first place, Radicals are unpopular people because unpopular people become Radicals. Few things tend more to contentment than social success. A man who is liked at school and college, respected by business colleagues, and loved by the ladies whom he admires, will, as a rule, think that all's right with the world, unless he suffers from ill health or economic disaster. On the other hand, the man who is always out of it among his equals, who has no friends, and whose offers of marriage are rejected, is apt to become hostile to his own class, and to seek popularity in a new milieu by championing the cause of his social inferiors. The educated men who supply leadership to working-class movements are not infrequently of this type. I do not mean, of course, that the process is conscious. I believe that the rational arguments for Radicalism are overwhelming, and that, when a man's circumstances predispose him to discontent, he becomes capable of appreciating these arguments. To himself it appears that he is guided by pure reason, and, in a sense, this is true, since pure reason supplies grounds, of which he is aware, which wholly justify his opinions.

The man who becomes a Radical because he is unpopular is closely akin to the man who becomes a Radical from inordinate love of power. This latter is the familiar type that loses its Radicalism as soon as it achieves success; its best known examples are Julius Caesar, Napoleon, Mussolini, and Hitler. Most really able young Radicals belong to this class, which is responsible for the constantly repeated betrayal of the people by their chosen leaders. Ambition is a stronger stimulus to hard work than a pure desire for the public good.

The Radical leader, of whatever type, is likely to be

a man who cares more for hard work than for what is called pleasure, and who, therefore, has difficulty in becoming popular among ordinary pleasure-loving people. A good many years ago I lived with Clifford Allen (now Lord Allen of Hurtwood), who was at that time a Socialist. Derby Day was approaching, and I made him a speech, saying: "You and I profess to be on the side of the People, but we have no sympathy with its enjoyments. It cares much more for horse races than for social reform. Is it not our duty, as friends of the People, to go to the Derby?" Neither of us had ever dreamed of doing such a thing, but we agreed that we ought to mend our ways. However, when the time came we forgot all about it. How, then, could we hope to win the sympathy of ordinary men? Most democrats by conviction are aristocrats in their pleasures, and are thereby cut off from the herd.

An Uncomfortable Realism

There are, however, deeper reasons for the unpopularity of Radicals. Their outlook on the world is uncomfortable, and brings to people's notice things which they would like to overlook. I remember once, when I was boating with a cheerful party during a holiday, we came upon a magnificent yacht belonging to a South African magnate, and I remarked: "That yacht is built out of the blood of negroes." You can imagine everyone was a bit disquieted. The gaiety of the occasion was spoiled for the moment. No one can be a Radical without being profoundly conscious of the things that are amiss in the world, which most people at most times wish to ignore. And consciousness of evils is naturally associated with hatred of those who seem to cause them. Very often, hatred and envy of the successful is the cause of Radicalism; but when it is not, it is usually one of its effects. If you think banks do harm, you will hate bankers; if you are a pacifist, you will abominate munition makers; if you are a Socialist, you will think ill of big industrialists. The nature of your pre-occupations will make it inevitable that such men should be much in your mind, and therefore feelings of enmity are likely to play a large part in your emotional life. To easy-going people you will appear soured and bitter, and they will conclude that love of Man is bound up with hatred of particular men.

Hatred of individuals who profit by the present system is, of course, not logically justified by the belief that the system ought to be changed. Successful men, as a rule, are only cleverer than unsuccessful men, not more wicked. We are all the product of our circumstances, and moral categories, as applied to persons, are unscientific. But even those who hold this doctrine most strongly are unable, in practice, to live up to it. Marx, in spite of his economic determinism, was filled with virulent hatred of the bourgeoisie, and in this respect his followers have

been faithful to his example. A profound religious faith, such as that of the Quakers, may enable a man to advocate remedial measures without hatred, but will seldom lead to championship of any fundamental economic or political reconstruction. The resistance to such changes has a force and violence which can hardly be met efficiently without the driving force of hostile feeling, except perhaps by one man in a century.

The Appeal to Personal Hatred

There are times when the very qualities that we have been considering make the Radical popular, and they are the times when radical changes are effected. Marat was popular during the French Revolution, because most people were suffering acutely, but did not regard their own suffering as inevitable. He told them that they would become prosperous if they cut off the heads of such and such individuals. This sounded easy, and they believed him. Similarly Hitler told the Germans that all would be well with them if they sufficiently persecuted the Jews. Misery produces, in the normal man, one or the other of two effects: apathy, if he thinks the situation is hopeless; hatred, if he thinks it attributable to the machinations of some individual or set of individuals. Hatred is more agreeable to the sufferer, and will therefore be adopted if possible. The politicians who appeal to discontent canalize hatred. In order to succeed, they must suggest as the enemy someone who is in any case unpopular, and they must have a very short and simple argument to prove that this person is the source of the evil. Socialists have failed, on the whole, because capitalists are not instinctively disliked, and because the argument that we should do better without them is too long. If, for "capitalists," you substitute "Jewish capitalists,"

the argument becomes much shorter and easier to understand. Foreigners, also, can always be plausibly represented as the enemy. In the French Revolution, the hatred of aristocrats was largely stimulated by the fact that they were in league with the hated Austrians; and in Russia, the Communists have always had national feeling on their side since the intervention of 1915 and 1920. But in general Radicals are internationalists, and are therefore unable to exploit anti-foreign feeling. This has been, perhaps, the greatest of their difficulties.

The Problem a Radical Faces

The conscientious Radical is faced with great difficulties. He knows that he can increase his popularity by being false to his creed, and appealing to hatreds that have nothing to do with the reforms in which he believes. For example: a community that suffers from Japanese competition can easily be made indignant about bad labor conditions in Japan, and the unfair price-cutting that they render possible. But if the speaker goes on to say that it is Japanese *employers* who should be opposed, not *Japanese employees*, he will lose a large part of the sympathy of his audience. The Radical's only ultimate protection against demagogic appeals to misguided hatreds lies in education: he must convince intellectually a sufficient number of people to form the nucleus of a propagandist army. This is undoubtedly a difficult task, while the whole force of the State and the plutocracy is devoted to the fostering of unreason. But it is perhaps not so hopeless a task as many are now inclined to believe; and in any case it cannot be shirked, since the appeal to unreasoning emotion can always be better done by charlatans.

FOR SALE

(12)

New 17-Year Index of BRS Newsletters, 1974-1990, Issues 1-68, 45 pages, 2523 entries. Buy it for \$8 postpaid (within the USA). To borrow it from the RS Library, send \$1 for postage (within the USA), plus you pay return postage, approx. \$1.

BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.

Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." 90 sheets, postpaid: USA \$6, Canada and Mexico \$7.

1990-Meeting Papers. The 10 papers presented at the 1990 Annual Meeting -- papers by Elizabeth Eames, Lee Eisler, Joan Houlding, Don Jackanicz, Marvin Kohl, Tim Madigan, Chandrakala Padia, Michael Rockler, Harry Ruja, and Thom Weidlich, 145 pages in all, bound -- can be yours for \$18 postpaid. Or borrow them from the RS Library for \$1 postage, plus you pay return \$1 postage

Buy any of the above from the newsletter, or borrow from the RS Library. Addresses on Page 1, bottom.

(13)

AMERICAN ATHEISTS' 21ST CONVENTION

Once again we are indebted to BRS Member LARRY JUDKINS for a report on an American Atheists' Convention. Larry's report on AA's 19th Annual National Convention (March 24-25, 1989) appeared in the August 1989 newsletter (RSN63-6). What follows is his report on AA's 21st Annual National Convention (March 29-31, 1991).

This year's convention was held in Scottsdale, Arizona, and over 400 people were present. I am happy to report that I was not the only BRS member in attendance. At least one other member was present, Christos Tzanetakos, Director of AA's Miami Chapter.

The major events on Friday included two portrayals of "the Great Agnostic," Robert Green Ingersoll, by actor William Boyd Francis. The first was titled "Some Mistakes of Moses", derived from a speech which Ingersoll himself considered one of his most important lectures. For his second performance, Mr. Francis delivered Ingersoll's address to the jury in the blasphemy trial of C. B. Reynolds, widely regarded as one of the hallmark pleas for freedom of speech in the United States.

Two speeches were given on Friday. First, Jon G. Murray, President of AA, spoke on the "Christianization of the United States," a talk which dealt with the efforts of religionists to make America a "Christian nation." Next, ex-theologian Frederick Ide gave an entertaining and informative lecture on "Denominations in America -- or How to Tell One Christian from Another."

Saturday was the principal day. After opening remarks by Jon Murray and others, AA's founder, Madalyn O'Hair gave an excellent extemporaneous talk on "the Rights of Atheists." Appropriately, this was followed by the lecture of Frank Shütte, Director of the International League of Non-Believers and Atheists, headquartered in Berlin, Germany. He spoke on "Mandatory Religion in Germany", a nation where blasphemy laws still exist and are enforced.

BRS members may find it specially interesting that Mr. Schütte also revealed that his organization has initiated an appeal to hold an "International Russell Tribunal" to investigate the causes and consequences of the recent Persian Gulf War. It is modeled on the "International Russell Tribunal on war Crimes in Viet Nam," organized in 1966 by BR and Jean-Paul Sartre.

The day's final speech was that of Frank Zindler, Director of AA's Central Ohio Chapter. He is also a leader in the fight against the killing of children by Christian Scientists and other so-called "faith healers". I found his lecture, "Child sacrifice in America," to be the most fascinating -- albeit disturbing -- event of the entire convention.

Three "workshops" were held simultaneously in the early afternoon on Saturday. One dealt with overpopulation. Another sought to give the "Lazy Atheist" a "Guide to Political Power." In the third, a brief analysis of the Bible was provided by Arthur Frederick Ide.

Three more "workshops" were held concurrently in the late afternoon. One concerned "Atheism and Conscientious Objection." In another, panelists discussed the successful efforts of Atheists to remove a Christian cross from the campus of Arizona State University. In the third, Robert Sherman, National Spokesperson for AA, gave Atheist activists several very helpful suggestions on how to recognize and act on local church/state problems.

On Sunday, ex-CIA agent Victor Marchetti spoke on "the U.S. Special Relationship with Israel and Its Impact on Middle Eastern Affairs." Later, Jon Murray discussed an upcoming Supreme Court case which poses a serious threat to the principle of church/state separation. In this case the Supreme Court will have the opportunity to throw out the so-called "Lemon Test", which for nearly two decades the courts in the United States have used to determine whether or not a given law or practice violates the separation of religion and government.

During the entire Convention, a large book and product display room was open where literally hundreds of different books and other items were available for purchase. A philatelic station was also on hand where one could have envelopes stamped with a special postal cancellation to commemorate the occasion.

Of course, there were also plenty of opportunities for Atheists to socialize. A dance was held every evening, and conventioners could also visit with each other during the wonderful meals, including the special Brunch Buffet and the Members' Dinner.

In conclusion I can only say that there was something for everyone, and that a great time was had by all. I strongly encourage all BRS members who are Atheists to try to attend the next National Convention of American Atheists.

SPEAK UP!

(14) Your letters, questions, and suggestions are always welcome. If there's something on your mind, tell us about it. Thanks to STEPHEN FREY for reminding us to remind you about this.

From Common Sense, February 1944. With thanks to Whitfield Cobb.

(15)

My Program for India

By Bertrand Russell

AS a life-long friend of Indian freedom, I am glad there is every prospect, within a short time after the end of the war, of achieving as much independence in India as any nation in the world ought to have. I have regretted that what seemed to me the mistaken policy of the Congress Party after the failure of the Cripps mission compelled me, for a time, to oppose certain claims made by Hindu nationalists. I opposed them because I was convinced that, if conceded, they would have led to a Japanese conquest of India, which would have destroyed all hope of Indian freedom and would have jeopardized freedom throughout the whole world. But as to what should be done when the Japanese menace is over, I firmly believe that India should have complete equality with other independent nations, subject only, in common with all others, to such controls as may be established by an international authority. I do not expect that India will choose to be a member of the British Commonwealth, and I do not desire that any pressure should be put on India to that end.

A recent book, H. N. Brailsford's *Subject India* expresses opinions which I share more nearly than those of any book on India known to me. Brailsford is, I fear, somewhat too optimistic as regards the prospects of Hindu-Moslem agreement. He ignores some awkward facts, such as Gandhi's statement that he would not eat food cooked by a Mohammedan or allow his daughter to marry into a caste different from his own. But these defects (if I am right in considering them such) are completely outweighed by Brailsford's merits.

His book deals not only with the politics but also with the economics of the Indian peninsula, and gives the kind of facts that a reader who is not Indian would want to know. The average income per person, he tells us, is about \$19 a year; the average life expectation is twenty-three and a half years, as compared with fifty-four years in Great Britain. Of males 18.3 per cent are literate; of females 1.9 per cent. He estimates that in the jute mills, before the war, one hundred pounds went to British shareholders for every twelve pounds paid in wages. Such facts need to be borne in mind in any attempt to solve the Indian problem and in any appraisal of the effect of the British Raj.

He mentions, however, with complete fairness, the facts on the other side of the ledger: that famine was much worse in Mogul times than it is now; that the British have done important work in irrigation; that Indian capitalists are every bit as ruthless as British investors in India; that, since the outbreak of the war, the entire British investment in India has been wiped out; and that Gandhi sides with landowners and wealthy industrialists against the poorer sections of the population.

Brailsford holds, as I do, that the Congress policy after the failure of the Cripps mission was indefensible. He points out that "non-violent" resistance included tearing up railway lines and organizing strikes in munition works—actions which, if Congress had been more successful, would have facilitated a Japanese conquest of India. He mentions Gandhi's description of the Cripps offer as a "post-dated check on a tottering bank," and draws the correct inference that rejection was largely motivated by the expectation of a Japanese victory, since few Indians thought we could defend India against the Japanese. The Congress revolt in the summer of 1942 was, he says, a wrong done to the family of nations: "Congress miscalculated and forgot its international duty." He holds, of course—and in this I entirely agree—that the British badly mishandled the situation. But in criticizing their actions, Americans should ask themselves what would have happened in this country if, for example, the United Mine Workers had adopted a similarly obstructive policy to secure some political end; and, to get a just view of the danger, they should imagine the Germans in occupation of Canada.

THE mistakes of both sides in 1942 are, I hope, ancient history. A new beginning must be made, and I could wish the initiative to come from the British.

I do not myself think it likely that any serious administrative changes will be made while the Japanese are in Burma or the Malay peninsula, nor do I think they ought to be demanded. It is difficult to conduct a great war during rapid governmental changes, and it is at least doubtful whether an independent India would be able, at once, to contribute as much to the war effort as India contributes at present. But if the offer of post-war self-government were one that all India recognized as definite and irrevocable, the delay would be slight, since it must require time to prepare a new constitution and to reach agreement among Indian parties. All the preliminary work could be done while the war is in progress, and would certainly promote Indian loyalty to the cause of the United Nations. Brailsford says—and I have repeatedly urged—that any fresh offer to India should be guaranteed by the United States, Russia and China. Such a guarantee would remove any suspicion of bad faith. In its absence, Indians might expect the British, in the hour of victory, to forget what they had promised in the dark hour. Churchill's unfortunate remark about refusing to preside at the liquidation of the British Empire has naturally strengthened Indian suspicion.

Of British opinion at the present time I cannot speak at first hand, since I have not been in England since 1938. But from all that I can learn,

there has been a strong movement towards the left. Everybody recognizes Mr. Churchill's supreme merit as a leader in time of war, and no one wishes to forget what we owe to his courage in 1940. But his politics, apart from the simple aim of victory, are not those of the majority. As soon as the war against Germany comes to an end, there will have to be a general election, and the new Parliament is likely to be very different from the present one. Great Britain will emerge from the war as a debtor country, subordinate to the United States at sea, and unable to oppose Russia effectively in Asia. Thus the whole basis of British imperialism in Asia will have disappeared. These facts, combined with the growth of liberal sentiment, make it practically certain that, when the war with Germany is finished, the British will be willing to re-open negotiations with Indian nationalists, and to acquiesce in a United Nations guarantee of whatever agreement may be reached. So far as the British are concerned, therefore, the outlook is hopeful.

The British are likely to offer dominion status at first, but as this admittedly entails the right of secession it differs only sentimentally from the offer of outright independence. It is in fact a folly to endeavor to fit India as a dominion into the British Commonwealth of Nations. The other dominions have sentimental ties with England, while India has none. India will belong naturally to an Asiatic Federation, with China and (eventually) Japan. The white country which will have the closest relations with this federation will be neither England nor the United States, but Russia. Even against Russia, south-eastern Asia is likely to assert its independence vigorously.

Japan has created in Asia the feeling that it is possible to be independent of the white man. Neither the United States nor the British Dominions are likely, in any measurable future, to permit much Asiatic immigration, and Asia, in consequence, will maintain an attitude of aloofness towards white men. The genuine independence of Asia is likely to be one of the most important results of the present war. Whatever British imperialists may desire, the day when the British could rule India will cease with the defeat of Japan.

WHAT, then, ought the policy of the United Nations to be? They should recognize—and the British should recognize—that India must have such a measure and degree of independence as is compatible with the existence of whatever international authority may be established. Complete independence is an anarchic ideal: no nation ought to possess it where questions of peace and war are concerned. But the superior authority should be international, not national; national imperialism should be abolished wherever it is politically possible to do so.

Great Britain should, at the earliest possible moment, join with the United States, Russia and China, in an offer of self-government to India, terminating all special British rights. This would come into effect six months or a year after the end of the war with Japan. The four nations would immediately appoint commissioners to negotiate with leading Indians of all parties, with a view to framing a constitution. This constitution would be embodied in a treaty between India and the United Nations as soon as India acquired a national government capable of concluding treaties, and the constitution would be effective at the given date at the end of the war.

Certain conditions should, however, be attached, not only for India, but also for all the nations restored to self-government after liberation from the Nazis or the Japanese. The first of these should concern the rights of minorities. In Europe, however boundaries may be drawn, there will be racial minorities, and there will be the Jewish problem. No persecution of minorities should be tolerated by the international authority. There was such a provision in the covenant of the League of Nations, but it was a dead issue: in the future, care must be taken to make the provision effective. In India the important minorities are religious, and there must be a stipulation that they are to suffer no disabilities.

The second proviso which should be imposed everywhere is more difficult. There should be no overthrow of an agreed constitution by force, though legal means of changing the constitution should be provided, and should not be made too difficult. In many countries, at the outbreak of the war, fascist military groups had acquired power by unconstitutional means; of this process Spain was the outstanding example. In this way democracy was destroyed throughout a large part of Europe, and governments were set up which had no sanction except military force.

IT is generally recognized that the primary purpose of the international authority should be to prevent war. I am contending that it should consider it part of its duty to prevent civil war, as well as war between nations. The reasons are twofold: first, civil war may easily spread into international war, as the Spanish civil war nearly did; second, that by the establishment of fascist tyrannies the aims of the international government can be defeated and war made probable. I do not say that the form of government everywhere should be democratic; I say only that the form of government should be sanctioned by a democratic vote, and alterable only by a democratic procedure. Any attempt to alter it by force should be defeated by the intervention of the international authority.

In the case of India, this means that every important Indian group should acquiesce, in advance, to the proposed constitution, and should bind itself not to resort to civil war to change it. If no such constitution could be devised by the negotiations between Indians and the United Nations' commissioners, Pakistan would be necessary. If an agreement on the basis of Pakistan were also unobtainable, Indian freedom would have to be postponed. It is hardly to be supposed that, in such circumstances, it would long remain impossible to frame an agreed constitution. If it did, the United Nations would have to conclude that India is not yet ripe for self-government.

The dangers of civil discord in India between Hindus and Moslems are said by Hindus to be exaggerated by the British. As to this, I am content to leave the matter in the hands of the proposed commissioners, who should have power to act by a majority, so that the British commissioner could not alone make his view prevail. The commissioners should be expected to negotiate and inquire for some considerable time before making definite proposals. And they should listen to proposals as well as make them. If the problem is soluble, this method should solve it.

Mr. Brailsford suggests ten measures that should be adopted in India. First, there should be

a Pacific Charter, supplementing the Atlantic Charter; it should, in the name of all the United Nations, offer independence to all the Asiatic regions hitherto governed by white men—India, the Dutch East Indies, the Philippines, etc. Second, the India Office should be abolished, and its work taken over by the Dominions Office. Third, there should be a political amnesty. Fourth, Congress should call off the revolt. Fifth, the Viceroy should advise the Princes to concede civil and political rights, with the understanding that if they refused the British would no longer protect them. Sixth, the coalition ministries should resume office in the six Congress provinces. Seventh, Congress and the Moslem League (perhaps with the help of a mediator) should negotiate over Pakistan. Eighth, the Viceroy should call upon the best man to form a national government. Ninth, as soon as active hostilities are over, there should be new elections in the provinces. Tenth, the relations with the British Commonwealth should be fixed by treaty, and India, having been granted dominion status, should decide whether or not to secede.

THESE proposals are designed to be easily practicable and to safeguard British pride as much as is consistent with securing the important points. I should myself prefer to see the United Nations taking a more active part in the negotiations, but so long as the substance is secured, the

form is unimportant. My chief criticism of Brailsford's ten points is that I am not very optimistic as regards the seventh, negotiations between Congress and the Moslem League. I think it likely that considerable pressure will be necessary to produce agreement between these two parties, and I think the United Nations could bring the necessary pressure more easily and more impartially than the British could.

I think also that Mr. Brailsford is optimistic if he supposes that white men will surrender the riches of the Dutch East Indies and the Malay Peninsula, with the strategic port of Singapore. I think it more possible that these will come under a condominium, giving America equal rights with England and Holland. The possibilities of American financial imperialism are suggested by Mr. Brailsford, but could, I think, have been emphasized.

In conclusion, I, like Mr. Brailsford, would say to my compatriots: Do not deceive yourselves into thinking that you can retain your Indian Empire after the war; you cannot, and it would be the part of wisdom to surrender gracefully. To Indians I would say: Since your triumph at no distant date is assured, be a little patient while the war lasts, remembering that a Japanese victory would be fatal to all your hopes. And to both sides I should say: Cultivate an international outlook and endeavor to see the affairs of your own country in relation to the supreme need of world peace.

BR'S BIRTHDAY, MAY 18TH

(16)

We repeat what we said in the last issue:

May 18th is the birthday of our Lord. Lord Russell was born 119 years ago. He left us a legacy of insights and great ideas which enlighten and inspire. And a sterling example of moral courage. All of which deserve to be celebrated.

One way to celebrate is to get together with other nearby BRS member and arrange for a birthday dinner -- at a restaurant or at somebody's house -- with, if possible, a birthday cake and candles, and, of course, a toast to Russell's memory.

We suggest that you make your arrangements and reservations well in advance.

After the celebration, please tell us about it, for mention in a future newsletter.

P.S. Since you will be reading this after May 18th, let us make BR's Birthday a Movable Feast, just like the British sovereign's. Celebrate BR's birthday as soon as you can; we think it will count just as much in Atheist Heaven as if you had done it on May 18th.

RELIGION

(17) Our thanks to WILLIAM K. FIELDING for sending us this ad from *The New York Times* of 9/23/90 (?) (date uncertain):

WHERE WE STAND



By Albert Shanker, President
American Federation of Teachers



An Essential Part of American History

Teaching About Religion

Progress doesn't always follow a straight line. Take the case of religion and the public schools. When I was young, public education still reflected this country's largely Christian and Protestant origins. Most kids, no matter what their faith—or lack of it—started the day listening to a passage from the King James Bible and saying the Lord's Prayer. And this was hard for many of us.

But when the U.S. Supreme Court abolished state-mandated prayer and devotional use of the Bible in public schools, things went to the other extreme—teaching about religion became a bigger taboo than teaching about sex. And this happened even though the Supreme Court was careful to distinguish between teaching religion in public schools and teaching *about* religion. In fact, by the 1980s, religion had disappeared so completely from the public schools that one popular text series for children in elementary school identified the Pilgrims as "people who made long trips"—17th-century tourists, perhaps—and Christmas as a "warm time for special foods."

It's not hard to see how this happened. People in schools worried about the line between acknowledging the role of religion in American society and history and appearing to favor a particular faith. Would yearly concerts of Christian religious music cross the boundary into favoring Christianity? Could a teacher speak about the importance of Christian values in Martin Luther King's life and work without being accused of promoting the Christian religion? Did mentioning one religion—or religious holiday—mean you needed to give equal time to others? (And if so, which others?)

But as the description of the Pilgrims suggests, "When in doubt, leave it out" isn't a responsible, or a practical, answer. If students don't know anything about the religions that helped shape our cultural heritage, they'll have a very limited appreciation of that heritage. And if they're ignorant about the religions practiced in our multicultural society, it will be difficult for them to understand—or live harmoniously with—the people who practice them. Most important, if students don't get a chance to discuss religion in their American history classes, they won't learn about our unique tradition of religious freedom or how and why the separation of church and state was established and main-

tained—and they won't find out about the role they must play in carrying on these essential features of our democracy.

Fortunately, people of all political and religious persuasions now agree that it's important to introduce teaching about religion into the curriculum. That doesn't mean it will be easy to avoid some of the pitfalls, but materials that should help are appearing. For example, *Religious Freedom in America: A Teacher's Guide* by Charles C. Haynes (Silver Spring, Md.: Americans United Research Foundation, 1986) includes articles about the tradition of religious freedom in this country and about Supreme Court decisions on the subject, as well as a list of resources. And this fall, a curriculum series called *Living With Our Deepest Differences: Religious Liberty in a Pluralistic Society*, which was developed and pilot-tested for upper elementary school, junior high and high school by the Williamsburg Foundation, is scheduled to come out.

Religion in American History: What To Teach and How by Charles C. Haynes (Alexandria, Va.: Association for Supervision and Curriculum Development, 1990) is particularly useful because it suggests ways of integrating religious issues and questions into a standard American history course. Besides listing and providing bibliography for 29 religious influences in American history, Haynes offers 9 original documents that illustrate important religious issues, and he provides excellent supporting material for each.

The documents show our country at its unique best—and at its worst. And they raise issues that we are still dealing with and will as long as our country exists. George Washington's moving letter to the Jewish congregation of Newport, Rhode Island, which lays out the distinction between religious toleration and religious freedom, ought to make students feel proud and humble; it's a remarkable tradition they have to live up to and continue. On the other hand, an 1837 petition to Congress arguing for a curtailment of the rights of Catholics reveals a darker side of our heritage. But it doesn't encourage an attitude of comfortable superiority: Some of the arguments it advances were still current when John F. Kennedy ran for president in 1960—and they'd play well in a number of circles today. So students will have to grapple with the problems the petition presents instead of just dismissing them.

The best protection religious freedom can have now and in the future is for all of us to understand the challenges it has faced in the past. Teaching about religion in the public schools, and particularly in American history classes, is belated but welcome; it will help protect this uniquely American—and uniquely precious—freedom.

To order *Religious Freedom in America*, send \$6 to Americans United, 8120 Fenton St., Silver Spring, Md. 20910; to order *Religion in American History*, send \$16.95 to ASCD, 1250 N. Pitt St., Alexandria, Va. 22314; for information about *Living With Our Deepest Differences*, contact Learning Connections, P.O. Box 6007, Boulder, Colo. 80306; tel. 303-441-9260.

FINANCES

(18) Treasurer Dennis Darland reports on the quarter ending 3/31/91:

Bank balance on hand (12/31/90).....	843.47
Income: New members.....	174.50
Renewals.....	3,970.13
total dues.....	4,144.63
Contributions.....	770.00
Library sales & rentals.....	147.55
Misc. income.....	69.29
Total income.....	5151.97
	5995.44
Expenditures: Information & Membership Committees....	67.46
Library expense.....	11.85
Subscriptions to <i>Russell</i>	300.00
Misc. Expenses.....	24.75
Total expenses.....	504.06
Bank Balance (3/31/91).....	5,491.38

BOOK REVIEW

(19) BR, of course, was no friend of Christianity. We think he might have liked this book.

Books of The Times

THE NEW YORK TIMES THE ARTS SATURDAY, SEPTEMBER 15, 1990

The Racist Sins of Those Who Spread 'the Word'By **GEORGE JOHNSON**

During the survivalist craze of the early 1980's, extremist political movements were thriving. There was the Christian Patriots Defense League of Flora, Ill., which insisted that white Americans, not Jews, were God's chosen people. In preparation for a race war that they believed was biblically ordained, members were stockpiling food and weapons and preparing to establish a smaller, all-white America in the middle of the continent, a parallelogram whose corners would be Pittsburgh, Atlanta, Lubbock, Tex., and Scottsbluff, Ark.

The New Christian Crusade Church of Metairie, La., taught that Hitler was a better Christian than Billy Graham. A booklet from something called the Church of the Holy Brotherhood, whose address was a post office box in San Francisco, called upon its members (if there really were any) to stalk and kill black people because they "serve the anti-Christ."

Historians generally dismiss groups like these, which have existed throughout American history, as aberrations. But in "The Arrogance of Faith," Forrest G. Wood, a professor of history at California State University at Bakersfield, argues that "Christianity, in the five centuries since its message was first carried to the peoples of the New World — and, in particular, to the natives and the transplanted Africans of English North America and the United States — has been fundamentally racist in its ideology, organization, and practice."

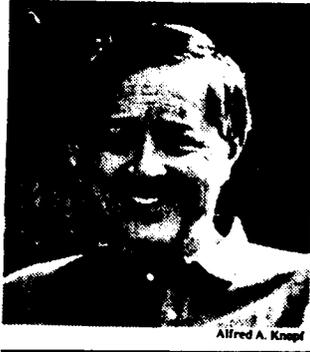
He sees no paradox or doctrinal inconsistency in the fact that so many

The Arrogance of Faith

Christianity and Race in America
From the Colonial Era to the
Twentieth Century

By **Forrest G. Wood**

517 pages. Alfred A. Knopf. \$29.95.



Alfred A. Knopf

Christian settlers persecuted Indians or kept slaves. "English North Americans embraced slavery because they were Christians, not in spite of it," he writes.

Considering all the suffering that has been inflicted in the name of the world's great faiths, it might seem perverse to pick on Christianity. But Mr. Wood argues that Christians have been especially dogged about trying to implant their ideas into unwilling minds.

Drawing on a story from Benjamin Franklin, he writes about a group of

Susquehanna Indians who sat patiently listening to a missionary tell them about the Garden of Eden. After learning that a snake tempted Eve with an apple from the tree of knowledge, the Indians politely agreed that "it is indeed bad to eat apples." But when they told their own myth about a woman coming down from the sky to help them find maize, beans and

tobacco, the missionary dismissed it as "mere fable, fiction, and falsehood." The Indians, who believed in many gods, seemed perfectly happy to accept another one into their pantheon. But they quickly learned that the Christians had no intention of reciprocating.

So it is with monotheism: if there is one true religion, then others are, by definition, superstitions. Islam is known for its enthusiasm in spreading the faith, but Mr. Wood believes that Christianity has been especially aggressive because of its biblical mandate to spread "the word" to every being on the planet. Only then would the prophecies be fulfilled so that Christ could make His Second Coming. "Herein lay the fundamental component of the Christian's racism," he writes, "his inherent inability to leave other people alone."

Some Puritan preachers taught that the "red men" were agents of Satan put in the New World to test the settlers' resolve. In the early 17th century, when tens of thousands of Indians died of smallpox brought by the Puritans, John Winthrop was able to convince himself that the epidemic was God's way of "thinning out" the human fauna to make room for Christians.

Stories like these make perversely fascinating reading. A large part of the book is devoted to describing the theological contortions used to justify

slavery. Especially popular was a cryptic story in Genesis about how Ham was cursed for showing disrespect for his father, Noah. (He watched him sleeping naked.) God punished Ham by making his son Canaan a slave. Throughout the South, preachers taught that black people were descendants of Ham and Canaan and carried the biblical curse.

This kind of theological rationalization continues to this day. The belief that the prophecies will not be fulfilled until the Gospel is spread to every corner of the earth has been used to justify the development of a lucrative Christian satellite broadcasting network. Variations of the story of Ham are still circulated by racist groups. It is disappointing that despite the promise of the subtitle, the book barely makes its way into the 20th century, leaving off just after 1900.

And though the book is engagingly written, there is finally something wearing about the zeal with which Mr. Wood prosecutes his case. Christianity, like all religions, has often been used to encourage rather than transcend mankind's worst instincts. The Bible provided slave owners with a convenient sourcebook of theological excuses. But it also helped lay the foundation for the moral code that led people to question slavery in the first place.

NEWS ABOUT MEMBERS

Coletts (Jan) See Eisler

Eisler (Lee) writes: "If someone had told me a year ago that I'd be getting married again within a year, I'd have said he was either kidding or crazy. That shows how wrong I can be. Jan Coletts and I met about a year ago at a conference of the American Humanist Association. We were married this month -- the merry month of May. And merry it is indeed."

Ruppe (Cherie) -- the adventurous one -- is "off to Australia to visit my friends for a month. All is well here. I'm thriving." Now that's what we like to hear.

BOOK REVIEW

(21) BR's *Religion and Science* (1935) is reviewed by "the gloomy dean," Rev. William Inge in *The Spectator* (18 Oct 1935).

Religion and Science

By the VERY REV. W. R. INGE

Lord Russell is a formidable controversialist, and in this book he deals, as we might expect, shrewd blows at those who still think that the cause of religion may be defended against triumphant naturalism. He believes in science, and "cannot admit any other method of arriving at truth." "Whatever knowledge is attainable must be attained by scientific methods."

He believes in science as the only avenue to truth. And yet for him all truth is relative. The question between Galileo and the Inquisition was "only one of convenience in description, not of objective truth." It is not an intellectual error to say that the sun goes round the earth. Now this may be good science—it is not for me to say—but I think it is bad philosophy. If all truth is relative, there is no standard by which to measure anywhere, and the word truth, which has an absolute meaning, had better be dropped. Some of our physicists and astronomers dabble in subjective idealism, I think illegitimately. We cannot begin with atoms (no matter how much minced up) regarded as concrete entities, and end with mental concepts. Science is based on realistic assumptions, and cannot drop them at will.

The assumption of universal relativity leads Lord Russell, quite logically, of course, to declare dogmatically that there are no absolute values. Now as religion rests entirely on the belief that the ultimate values are absolute, all possibility of agreement is cut off at the outset. If he is right, religion is not worth discussing.

For him, "mysticism expresses an emotion, not a fact; it does not assert anything, and therefore can be neither confirmed nor contradicted by science." Religion poaches when it "makes assertions about what is and not only about what ought to be." "Questions as to values lie wholly outside the domain of knowledge." "What science cannot discover, mankind cannot know."

No papal bull could be more dogmatic than these statements. But a Christian philosopher would deny every one of them. He is not interested in what ought to be, but in what is. Mysticism seeks for facts, not emotions. Spiritual truth is not apprehended by science; but it is, in Plato's language, true "knowledge," whereas our views about the external world are only "opinion." Those who attack religion without perceiving the foundation on which it rests may do some pretty mischief at the outposts, but they will never carry the main position.

Let us suppose, with some not inconsiderable thinkers, that reality is spiritual, and that it is partially but truly revealed to us under the three forms of truth, love (or goodness), and beauty, which the religious mind believes to be the attributes of a living and unchanging Creator. Then we approach nearest to truth and reality (the two words are almost interchangeable) when our minds are most fully possessed by the quest of truth, the experience of love, and the appreciation of beauty. The proof is experimental; in following these three ideals we are at once lifted above ourselves and exalted into a higher state of being. We feel and know that we are in contact with reality. In all philosophy we come to a place where we must trust ourselves; and no other experiences can be compared with these.

Within this scheme, science holds a very honourable place. It is entirely false to say that science gives us facts without values. This is a most fallacious abstraction; there is no perception without valuation. Science is the service of one of the ultimate values, truth. Nor is it possible, since human

nature is after all one, to pursue one of these ultimate values alone. Lord Russell is by no means an example of scientific detachment when he encounters cruelty, oppression, and injustice. But, speaking broadly, we may say that Darwin, St. Francis, and Wordsworth climbed the hill of the Lord by different paths. Does Lord Russell really think that only the first attained to real knowledge?

If I am right, Lord Russell has begun his study of religion with presuppositions which predetermine his verdict against it, and prevent him from understanding the religious view of reality. Science is a noble pursuit, but the saint and the poet or artist have equal rights; and it is a happy truth that those who follow any one of these eternal spiritual values are not much cramped by their specialising, for the three, though distinct, are united as "a threefold cord not quickly broken."

Having thus made our necessary protest, we are free to enjoy the brilliant sword-play of the author. He has a heavy indictment against ecclesiastics for taking away the key of knowledge, and persecuting those who wished to explore new truths. I have no wish to defend them. Rome especially has always been a bully, under Diocletian, under the Popes, and now under Mussolini. It has believed in coercion. We cannot make a man unsee, but we can sometimes make him unsay, or at least we may make him hold his tongue. But I think there have been times—say in the fourth century and in the thirteenth, when theology was abreast of the best thought of the time; and Lord Russell himself thinks it possible that religion and science will soon cease to quarrel. Our angry passions have been diverted to politics, and those who value what Bismarck called the imponderables may find themselves on the same side.

Some of the sly hits are delicious. When chloroform was first used in childbirth, the clergy quoted Genesis: "In sorrow shall thou bring forth children." "Yes, but God gave Adam an anaesthetic when He extracted his rib." "True, but He never gave the woman one."

"The Hegelians identified the moral law with the law of the State, so that true freedom consisted in obeying the police. This doctrine was much liked by governments."

His criticism of alleged cosmic purpose is, I am afraid, unanswerable. "Why did the sun give birth to planets? Why did the earth cool, and at last give rise to life? Because in the end something admirable was going to result—I am not quite sure what, but I think it was scientific theologians and religiously-minded scientists."

It is well known that there is a keen controversy between the mechanists and those whom their opponents call vitalists, as to whether the laws which regulate inorganic matter are sufficient to explain the phenomena of life, mind, and spirit. Lord Russell very dogmatically, as usual, supports the mechanists, and says that only "a very few" men of science hold the opposite opinion. Oddly enough, this is almost a quarrel between the two old Universities. I once asked the dozen of Cambridge science what he thought of Professor John Haldane's views on this subject. He shook his head, and said, "We think him a heretic." But at Oxford he is strongly supported. Lord Russell, of course, is a Cambridge man.

The book ends with the sadly true warning that "the threat to intellectual freedom is greater in our day than at any time since 1680; but it does not now come from the Christian churches." We may trust a determinist to be a champion of freedom, like the Calvinists; the Jesuits, the apostles of free-will, have been the worst enslavers of the mind and conscience. Should a philosopher laugh or weep over the vagaries of human nature?

BOOK REVIEW

Malcolm Rutherford reviews Ryan's *Bertrand Russell: A Political Life* in the *Financial Times*, July 9, 1988.

(22)

Malcolm Rutherford on the philosopher who quarrelled with almost everyone

Reason on the rampage

BERTRAND RUSSELL: A POLITICAL LIFE
by Alan Ryan. Allen Lane The Penguin Press. £16.95, 226 pages.

BERTRAND RUSSELL was a man of supreme intelligence who had all the self-confidence arising from having been born into the top of the aristocracy to boot. He also lived to the age of 97. Those three facts help to explain a great deal about him.

Of his intelligence there was no doubt. It was said of his childhood that the only thing that kept him from suicide was that he wanted to learn more about mathematics. His *Principia Mathematica* was published in 1910. He died in 1970.

His grandfather was Lord John Russell, who had been Prime Minister and Foreign Secretary. His godfather was John Stuart Mill, who agreed that accepting such a title did not imply a belief in the deity. His midwife was Elizabeth Garret Anderson, whose medical studies had been paid for by Russell's mother but who, under the rules of the time, could not practise as a doctor because she was a woman. So Russell belonged firmly to the liberal, aristocratic intelligentsia.

It was a bigger class than it was later. And that in a way was Russell's undoing. He never really learned to belong to anything else, and probably did not want to. The world changed around him and to some extent caught up with him. There was no point in being a Liberal in the 1930s since the Liberal Party was on its way out. There was not much point either in his belonging to the Labour Party after 1945, since to be an

effective member meant becoming embroiled in the Party organisation, and for that Russell was totally unsuited. Eventually the Party threw him out altogether.

In fact, for most of his life Russell quarrelled with almost everyone, though not all at the same time. Again that seems to go back to his origins. Because he was so intelligent and had such a fertile mind that ranged over so many subjects, he could be intolerant of those less able and

less well-read. As Alan Ryan remarks, it was never enough for Russell to refute someone's argument; he had to say that they were sadists as well. The aristocratic background did not lend humility.

He was also sheltered. When he was jailed at the end of the First World War, for writing an article calling for an early peace, he was made a first division prisoner. That meant having another prisoner to clean his cell, eating food sent in to the jail and unlimited reading matter. During his six months inside he read 200 books and wrote two.

His personal life did not help his public persona. He was married four times and had numerous affairs. Sometimes he seemed to write books on morality partly to justify his own behaviour. When he was offered a chair at the City University of New York in 1940, the mother of a girl student objected through the courts. Her lawyer described Russell as: "Lecherous, libidinous; venereous, erotomaniac, aphrodisiac, irreverent and narrow-minded." The court ruled in the mother's favour and the university withdrew the appointment. "Narrow-minded," however, seems a bit much.

Russell spent most of the Second World War in the US, making it clear that he was as opposed to Hitler as anyone and indeed publicly denouncing a book that he had written in favour of appeasement in the mid-1930s. When he returned to England shortly before the end of the war, he was surprised to find that he was regarded as a rather respectable figure. He was given the Order of Merit, the Nobel Prize for Literature (he wished it could have been for philosophy) and gave the first - some say the best - Reith Lectures for the BBC.

It did not last. Russell was too intolerant of other people, of political movements and of any large organisation to stay in line for long. He achieved a reputation for inconsistency. One explanation was that he had thought about so many subjects so often that he sometimes forgot what he had concluded in the first place. Another was that he was getting old. He was 73 when the war ended and 95 when he was denouncing the American presence in Vietnam. A third is that the state of the world changed rather more than he did. He resisted the Vietnam war almost as he had resisted the First World War.

Alan Ryan's book is what it says it is: *A Political Life*. It is about the politics of the man based on a careful reading of all that he thought and said. There is, I think, one omission. Russell's anti-Americanism, both as a young and an old man, stems from his own peculiar background. America simply did not fit into his aristocratic intellectual world. For the rest, the book is wonderfully entertaining and informed: almost a social history.

DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC. elected for 3-year terms, as shown

(23)

- 1989-91: LOU ACHESON, ADAM PAUL BANNER, KEN BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEVE REINHARDT, TOM STANLEY
- 1990-92: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA, THOM WEIDLICH
- 1991-93: IRVING ANELLIS, BOB DAVIS, BOB JAMES, HUGH MOORHEAD, CHANDRAKALA PADIA, HARRY RUJA

The 6 BRS Officers are also Directors, ex officio

HUMANIST NEWS

- (24) Free Inquiry & Prometheus Books get a free plug from Doug Ireland, media critic in The Village

Voice (April 16, 1991). Ireland also nicely excoriates Catholicism's silliest ritual:

Just when you thought that network television's self-degradation in its endless search for profits had reached its nadir, along came ABC with 20/20's unbelievably repulsive "exorcism video." Complete with a Hollywood-hype soundtrack (the pounding exhortations of Orff's Carmina Burana), the segment stimulated a flood of gush from the show's cohosts: Barbara, more Wawa than ever, lisped her "thanks to the Catholic Church for being so courageous as to allow our cameras" to record the theatrics. No courage was involved: the Church's membership is declining faster than you can pronounce the words "condom" or "abortion," and the decision to put these sensational doings on the air (facilitated by the priest described as Cardinal O'Connor's "exorcism consultant") amounted to a primetime promo. It's as if Saatchi & Saatchi had hired George Romero to produce a spot designed to bring into the fold the ignorant,

the superstitious, and the downright psychotic. There were a few caveats sprinkled over Tom Jarriel's report--the unfortunate girl whose privacy was violated stopped seeing demons after being heavily medicated by her psychiatrist, and by constantly repeating "I'm happy now," she gave the impression of a zombie on mood elevators. But, as Roger Ailes will tell you, it's the pictures that count on TV, not the words. The only real instance of demonic possession on the show involved those who presented it: Jerrold, producer Rob Wallace, Wawa, and Hugh Downs, an overrated airhead who seemed completely duped by this medieval claptrap. All of these avaricious subintelligences should be force-fed On the Barricades: Religion and Free Inquiry in Conflict, a collection from the pages of the useful secular humanist review Free Inquiry just published in Buffalo by Prometheus Books.

AWARD NOMINATIONS WANTED

(25)

If you would like to submit names of people you believe should be considered for the 1992 BRS Award or the 1992 BRS Book Award, please do so. When you submit a name, state why you think your candidate deserves the Award. Here are the 2 Awards:

The BRS Award. Your candidate should meet one or more of the following requirements: (1) worked closely with BR in an important way (like Joseph Rotblat); or (2) made an important contribution to Russell scholarship (like Paul Arthur Schilpp); or (3) acted in support of an idea or cause that Russell championed (like Henry Kendall); or (4) promoted awareness of BR or BR's work (like Steve Allen); or (5) exhibited qualities of character, such as moral courage, reminiscent of BR.

The BRS Book Award should go to a recent book that deals in an important way with some aspect of BR's life, work, times, or causes.

Please send your candidates c/o the newsletter, for forwarding. Address on Page 1, bottom.

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BY BERTRAND RUSSELL

From *Feinberg and Kasrils, Bertrand Russell's America, vol. I, 1898-1945* (New York: Viking Press, 1973).

Originally published in *Forward*, March 24, 1929, as "When Bertrand Russell Goes to the Movies."

THE CINEMA AS A MORAL INFLUENCE

(27)

Everybody knows that America is more virtuous than Europe, and that the Middle-West of America is the most virtuous portion of that country. There is a perfectly simple test of virtue which proves the justice of this common opinion: if A wants to persecute B, while B does not want to persecute A, then clearly A is more virtuous than B; he has a higher moral standard and is more inclined to moral indignation. Consequently, where a large public has to be appealed to, its most virtuous portions determine the nature of the appeal, for while the vicious can tolerate virtue, the virtuous cannot tolerate vice. Hence every increase in the size of the audience means an increase in the virtuousness of the appeal.

These observations apply with especial force to the cinema. The productions of Hollywood are exhibited in all parts of the world, with the possible exception of Greenland and the Antarctic continent. In the Middle-West, they seem natural; in the rest of America, intelligible; in other continents, interesting because they are so curious. Moreover, much can be done by altering the captions: I saw at Locarno an American film about bootleggers and rum-runners being caught by virtuous policemen, but in order to make it sympathetic to a southern wine-drinking population, all the captions had been altered so as to make it appear that cocaine was the substance in dispute. To an Italian-speaking population, the American objection to alcohol seems just as strange as the Hindu objection to beef: it is a fact concerning which sociologists could speculate, but for which one would not seek a rational explanation.

The movies have had one effect which may hereafter prove of some considerable importance: they have persuaded the populations of all other civilised countries (quite unjustly, of course) that Americans are silly. The morality of the nursery tale and the simplicity of the fairy story are, if one were to judge by the cinema, demanded in America by grown men and women. In this respect, America is peculiar. The British appear to be incapable of producing films, but the Germans and Russians can utilise the cinema to produce things that are really admirable, and are only prevented by political considerations from being popular throughout the continent.

For my part, I am a person of simple tastes: I like to see a race between a motor-car and an express train; I enjoy the spectacle of the villain gnashing his teeth because he has just failed to pick off the engine driver; I delight in men tumbling off skyscrapers and saving themselves by telegraph wires; I am thrilled by a sheriff's posse galloping through a sandstorm in the alkali desert. And the enjoyment of these unsophisticated delights is enhanced by the feeling that in that matter at least one is in harmony with the great world democracy. I am too old to have enjoyed the experience, which younger Europeans have on first landing in America, that the movies have suddenly come to life. In old days, cultured persons arriving in Italy had an analogous sensation; they saw Italian opera and Italian painting exemplified by living men and women. Nowadays, for the great mass of mankind, it is America that gives this sensation, since it is only Americans who are represented in the cinema. America has thus become the classic land of art for all simple souls.

The cinema will lose its international character by the introduction of the 'talkies'; one cannot imagine the characters in the movies talking French, Italian, German, or Russian; American is the only language compatible with their acts, gestures, and sentiments. The cinema is perhaps the most heart-rending of all the many examples of artistic barbarism. Its possibilities in a thousand directions are immeasurable; it is capable of an epic sweep which is quite impossible to the 'legitimate'

drama; it can deal with such a theme as Shaw's 'Methuselah' far better than Shaw has dealt with it; it can present great movements in history; it ought to be used in all schools for the teaching of history, geography, and zoology. But all these things are impossible so long as the whole of the technique is in the hands of men whose taste has been degraded by the necessity of making an appeal to the most ignorant and stupid parts of the population, and who are themselves so ignorant and stupid that they can do this without cynicism. Many countries have State opera and State theatre, but not State cinema, because the cinema is modern and has not yet been dignified by tradition and great artists long since dead. Nor do I altogether desire the creating of State cinemas in the different countries, since they would inevitably be used to further nationalism. The power of the cinema as propaganda is almost boundless, and the propaganda of nationalism by the State would certainly be more harmful than the propaganda of mere silliness by commercial promoters. If the nations were in earnest to avert wars, those which belonged to the League of Nations would spend money in the promotion of first-rate films to illustrate the ideals which inspired the creation of the League and to promote loyalty to the League as a means of averting war. This of course is out of the question, because the will to peace exists only in those small northern nations which cannot hope to gain anything through war. The Americans, the British, the French, the Italians, the Germans, and the Russians all in their various ways desire war, provided it is the right war. Not one of them has any real will to peace, and not one of them would spend a cent to promote the ideals of pacifism. Perhaps American producers could be induced to engage in pacifist propaganda throughout Europe on condition that no film having this object should be allowed to be shown in America. This might be suggested to the Senate as a means of carrying out its intentions in ratifying the Kellogg pact.¹ The power which the cinema has placed in the hands of Americans for purposes of foreign propaganda has hardly as yet been realised by Americans. When they do realise it, the effect may be curious.

The passion of this age for doing things by mechanism which are not worth doing at all is one which I do not wholly share. When the 'talkies' were new, I went to London by invitation to see and hear a professor in America giving a lecture on 'The Marvels of Science'. It was not nearly so good a lecture as hundreds of other professors could have given, and there was not a word in it which to me personally there was any advantage in hearing. I would not have walked across the street to hear the actual professor in person giving the actual lecture. The sole point of the lecture was the mechanism by which it was produced.

I suppose in time we shall have mechanical knives and forks which will shovel the food into our mouths at precisely the best rate from the point of view of digestion and mastication. Conversation at meals will of course become impossible, since the fork will not wait for the end of a sentence; but it will be a marvelous invention. I suppose also that old gentlemen will produce their favorite anecdote out of a gramophone instead of taking the trouble to speak it. In time we shall all become too lazy to think of a new remark of which we have not already a record. Instead of writing love letters, a man will obtain an eloquent set of records from the shop, and anyone who trusts to his own unaided invention will be thought mean. Individual initiative will be confined to crime; those who are plotting a burglary or bank robbery will no doubt still have to rely upon their own invention, but all legitimate activities will have become stereotyped. I do not look forward to this state of affairs with any pleasure, but I do not see how it is to be avoided.

¹ Ratified in July 1929; U.S.A. and France undertook to settle all disputes by peaceful means.

(28) BR's entry in The Cynic's Lexicon by Jonathon Green (St. Martin's Press, 1989). Thanks, Bob Davis.

BERTRAND ARTHUR, EARL RUSSELL
1872-1970 British philosopher

In America everybody is of the opinion that he has no social superiors, since all men are equal, but he does not admit that he has no social inferiors.

Unpopular Essays, 1950

The average man's opinions are much less foolish than they would be if he thought for himself.

We have, in fact, two kinds of morality side by side; one which we preach but do not practise, and another which we practise but seldom preach.

Sceptical Essays, 1928

The infliction of cruelty with a good conscience is a delight to moralists - that is why they invented hell.

Our great democracies still tend to think that a stupid man is more likely to become honest than a clever man and our politicians take advantage of this by pretending to be even more stupid than nature made them.

New Hopes for a Changing World, 1951

It seems to be the fate of idealists to obtain what they have struggled for in a form which destroys their ideals.

Marriage and Morals, 1929

Man is a credulous animal and must believe something. In the absence of good grounds for belief, he will be satisfied with bad ones.

Unpopular Essays, 1950

There are two motives for reading a book: one, that you enjoy it, the other than you can boast about it.

The Conquest of Happiness, 1930

There is no nonsense so arrant that it cannot be made the creed of the vast majority by adequate governmental action.

Unpopular Essays, 1950

Obscenity is what happens to shock some elderly and ignorant magistrate.

Look magazine, 1954

The fact that an opinion has been widely held is no evidence whatsoever that it is not utterly absurd. Indeed, in view of the silliness of the majority of mankind, a widespread belief is more likely to be foolish than sensible.

Marriage and Morals, 1929

People who are vigorous and brutal often find war enjoyable, provided that it is a victorious war and that there is not too much interference with rape and plunder. This is a great help in persuading people that wars are righteous.

Unpopular Essays, 1950

One should respect public opinion insofar as is necessary to avoid starvation and keep out of prison, but anything that goes beyond this is voluntary submission to an unnecessary tyranny.

The Conquest of Happiness, 1930

BR ON EINSTEIN

(29)

BR sent a letter to the September 1984 Annual Meeting of the Society for Social Responsibility, which included a memorial session on Einstein. Here is BR's message to the meeting (with thanks to Whitfield Cobb):

Albert Einstein was concerned throughout his life with the question of individual responsibility and the role of conscience. His concern was directed to his scientific work as much as to the world of political events and personal relations. He had a peculiar dedication which never excluded a simple awareness of other people or of the comparative unimportance of our own desires. The combination of selflessness and deep involvement in creative work characterizes many men of great intellect, but it was the prophetic side of Einstein which led him to speak and agitate against war for the greater part of his adult life.

Science is a creative endeavor and if it is to be pursued as such, the scientist must retain a

deep concern for the relationship of his work to the world around him. The scientist is equipped to understand both the psychological and the physical forces which now threaten us with obliteration. It was Einstein's example which pointed to the desperate necessity for all who could understand and see the problem to give their minds and hearts to the cause of opposing destructiveness and pursuing peace. A world in which the obliteration of hundreds of millions of people instantly can be proudly discussed in terms of national morality is both a dangerous and a diseased world. It is not easy to remain sane and active in such a diseased world. If we are concerned to commemorate the life and work of Einstein then we must dedicate ourselves to the effort of opposing all that moves mankind towards callousness, indifference, destruction, cruelty and murder.

BR QUOTED

(30)

"Atheist Enlivens Prayer," from the St. Louis Post-Dispatch, January 28, 1991. Thank you, Paul Doudna.

The St. Louis Board of Aldermen's tradition of beginning its meetings with a prayer provided unusual fare on Friday: a quotation from Bertrand Russell, one of the century's most famous atheists.

For decades, board meetings opened with a reading of a brief, standard prayer. But Aldermanic President Thomas A. Villa has written his own each week since he was elected in 1987.

His prayers have ranged from solemn topics to hopes for the St. Louis Cardinals during the 1987 World Series, and they frequently include quotations from famous people. On Friday, he quoted Russell in a prayer for peace in the Middle East.

Villa's prayer: "Almighty God and Father, Bertrand Russell stated: 'Extreme hopes are born of extreme misery.' We hope and pray for world peace."

Russell, (1872-1970), was an English philosopher and logician who also was a pacifist and an atheist. Villa said he knew of Russell's philosophy but considered the quote appropriate, "and we need all the help we can get.

"Next week it'll be Nietzsche," joked Villa, a practicing Catholic.

Friedrich Nietzsche, (1844-1900), was a German philosopher who wrote, "God is dead."

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BY BERTRAND RUSSELL

(34) "A Philosophy for You in These Times." BR in Reader's Digest! October 1940.

The editors of *The Reader's Digest* proposed to Lord Russell: "Suppose some evening you were able to make a super-broadcast to 130 million Americans. What would you say?"

This is his inspired message.

TODAY'S WORLD is full of painful things. The hopes for mankind which once were universal have come to seem illusory; instead of progress, there has been a revival of ancient savagery.

How can we avoid becoming discouraged and hopeless? What is the use of caring for children if the world is to be such that existence is intolerable for them? Is all hope for human happiness and improvement, indeed, merely self-deception?

I am sure the answer to these questions is not to be found in despair.

IT MAY SEEM to you conceited to suppose that you can do anything important toward improving the lot of mankind. But this is a fallacy. You must believe that *you* can help bring about a better world. A good society is produced only by good individuals, just as truly as a majority in a presidential election is produced by the votes of single electors. Everybody can do something toward creating in his own environment kindly feelings rather than anger, reasonableness rather than hysteria, happiness rather than misery. The sum of such actions makes the difference between a good and a bad world. If you are an eminent statesman, your environment is large; if you are obscure, it is small. In the one case you can do much; in the other, little. But you can always do *something*.

Every parent who brings up a child in such a way that he becomes rational and kindly is achieving part of what must be done to make a happy world. Everyone who resists the temptations to intolerance which beset us all is helping to create a community in which differing groups can live side by side in mu-

tual amity. One man can do little against a vast evil, but vast evils arise from adding together many little evils, and vast goods arise in the same way.

You may say: "What can one man do against a world?" But if you were wicked you could do equally little for evil. Good and evil alike, however vast, spring from the efforts of individuals — not only of eminent individuals, but of the ordinary men and women of whom communities are composed.

Never before in the history of the world has the independent thought and conscience of every human being been so necessary and important. We need — each of us — to make a serious and determined effort toward something better than the present. There must be the hope of a world with less cruelty and suffering, and there must be a firm will to do whatever is possible toward bringing it into existence. We cannot combat the immense dynamic forces of communist and fascist fanaticism without something equally dynamic and at least as resolute.

We *can* set our faces against injustice, prejudice, falsehood, and cruelty. But it is not enough merely to go about overflowing with vague benevolence. Our emotion must lead to work that is somehow connected, however indirectly, with the creation of a better world.

THEN, TOO, if one is to keep sane and balanced in times of disaster, it is necessary to remember constantly what is good in the world as well as what is bad. The only adequate way for us to endure large evils is to find large consolations. If there is to be any way out of despair, it must be by remembering more things, not fewer, by enlarging our horizon, not by narrowing it, by being more aware of what is good, not by seeing only what is bad.

The human race is a strange mixture of the divine and the diabolic, making both good and evil inevi-

table. Complete despair is no more rational than blind optimism. There is not only cruelty and suffering. There is poetry and music and love and aspiration, rising triumphant over pain — showing us how splendid man can be at his best, inspiring us to live up to what is noble and turn away from what is petty and mean. There are the sublimities of man's achievements with pure intellect; thus have we learned what we know of the ways of nature, thus are we able to contemplate the great and timeless universe in which the eddies of the present seem of small account. There are courage and endurance in many millions of human beings, heroism in countless humble homes scattered throughout the land. There is heroism in serving mankind. I am thinking of the doctors and nurses who expose themselves to infection in dangerous epidemics, of scientists who risk their lives in experiments to save others suffering, of firemen and lifeboat crews, of gallant rescues, of facing unpopularity for a cause, and innumerable other forms of bravery.

There have been, in history, good periods and bad periods, but neither have been lasting. It is our misfortune to live in a bad period, but it will end. And it will end the sooner if we as individuals keep hope alive.

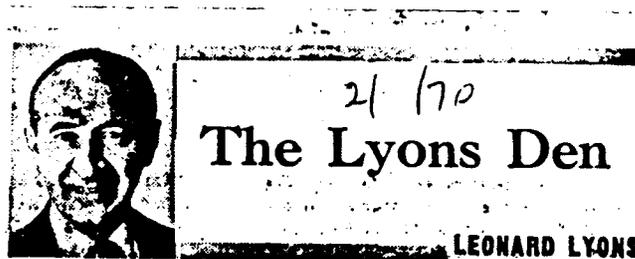
And so, to the man tempted by despair, I say: Remind yourself that the world is what we make it, and that to the making of it each one of us can contribute something. This thought makes hope possible; and in this hope, though life will still be painful, it will be no longer purposeless.

BERTRAND RUSSELL, British mathematician and philosopher, is the grandson of Lord John Russell, twice Prime Minister. A United States resident since 1938, he has taught at various American universities, delivering lectures full of dry humor and giving sympathetic advice on students' personal problems. Eminent as a writer and lecturer on social and moral questions, he is well known for his *Education and the Good Life*, *Conquest of Happiness* and *Marriage and Morals*.

BR REMEMBERED

Leonard Lyons recalls BR in a February 1970 column (in the New York Daily News???):

(35)



Bertrand Russell spent his first eight years with his grandfather, who was born in 1792. And his grandfather told him about reading the news report of George Washington's death. Russell wrote his own obit, he told me, to be published by the London Times June 1, 1962.

He finally published that obit in his "Unpopular Essays." He wrote of himself: "In 1920 I compared the Soviet State to Plato's Republic — to the consternation of Platonists and Communists alike." He suggested when Russia was championing China and Africa: "We should drop pamphlets there, saying 'Remember, the Russians are also white.'"

Our first meeting was at his Waldorf suite, 1414. He said: "An easy number to remember. It's the square root of 2." He said it in clipped British accent, and added "Most Americans think it's affectation—that if you wake up an Englishman he'd speak American."

Another visitor asked about the H-bomb and the possibility of its destroying the human race. Lord Russell replied: "We shouldn't worry too much about exterminating the human race. Human beings are quite unnecessary. Robots can think, make jokes and do other things as well as we can."

If Russia got the H-bomb first, he said, we should be nice and preach the brotherhood of man. "But if we get it first, we should order Russia to sign a peace treaty, then evacuate Hungary, proceeding with legality, always with legality."

"And if we have to use the H-bomb, then use it. Whoever gets it will dominate."

He changed, of course, and led the ban-the-bomb sit-downs: "One should change when a fact comes along. Maturity, I suspect, consists of being so fixed, so set in mind that you cannot learn anything more." He felt that if his white hair overnight were to revert to its original brown, nobody would pay any attention to him again.

I next saw him at his home in Richmond, Surrey, when Sylvia and I brought our two eldest sons to meet him. Lord Russell mentioned his three children and said he should have had 2.4, the precise average per family to maintain the population.

"But having 2.4 children is hard to manage," he said.



BERTRAND RUSSELL

He opposed Winston Churchill, whose wife was Lord Russell's cousin. He admired Albert Einstein, perhaps because they agreed on many vital things: Both disapproved of World War I, and supported the Allies in World War II. He told us the first time he ever heard of Churchill was as a boy when his barber said: "Lord Randolph's son is getting a haircut here too."

Russell refused to advise children: "For one, they have no power." He counseled me: "Send your children to school away from home. Family feeling is undesirable. There's just too much of it in the world."

He told author Joe Heller: "Because half the world is wrong doesn't mean the other half's right."

Russell never took his seat in the House of Lords, he told my sons, because he believed in single-chamber government. He felt visits to the House of Lords were a waste of time, like speaking into a well. "If I want something heard I say it over the BBC. There's no comparison between the House of Lords and the BBC."

At our next meeting at his Richmond home he said he reads one detective story a day, each borrowed from a lending library, to keep his desk uncluttered. He said he paid no tax on his Nobel Prize money, as if it were football-pool winnings.

"A football pool is worth more, and deservedly so. It's harder to win."

The customs of America, he said, are based on the dreams of spinsters. When his publisher, M. Lincoln Schuster, sent him a copy of Russell's "Unpopular Essays," it was held at British Customs. Russell protested: "They think if I read it, my moral character would be damaged." A few days later the book finally was delivered to the author.

He spoke of his five-year contract with the Argyrole King, Dr. Albert Barnes, and of having to sue for the final two years' salary: "Barnes died an appropriate death, running through a red light, and his car was hit. Dr. Barnes had no respect for the law."

Bertrand Russell died Tuesday, at 97, at his home in Wales. He once phoned a N. Y. friend who asked from where he was phoning. Russell said: "From Plas, Penrhy, Penrhynusudrath, Mertoneth, Wales. I'd spell it for you but I'm the one paying for this overseas call."

"I'd spell it for you but I'm the one paying for this overseas call."

HUMANIST HUMOR

(36) From the April 1989 Humanist Association of Canada Newsletter, with thanks to Paul M. Pfalzner.



"Look, I'll defend to the death your right to say what you want to say. I just haven't the time to listen to it."

ABOUT SCHOENMAN

The AP reports on BR's controversial secretary during the 1960s. In The Roanoke Times, March 25, 1985. With thanks to Whitfield Cobb.

(37)

Angry American Serves As Bertrand Russell's Secretary

By MILTON MARMOR

LONDON (AP) — Bertrand Russell's secretary is an angry American, one-third the age of the philosopher who finds so much to criticize in the way the United States deals with world issues.

One thing in particular piques the 29-year-old secretary and confidant Ralph Schoenman:

"There is an attempt all over the world to portray Bertrand Russell as senile and to say that I write his speeches.

"It is very tempting for some people to say this since Russell is 92. These people are raising a red herring in saying these things because they don't want to have to discuss what Russell has said.

"It's invidious. It's outrageously untrue.

"I draft many things for him, of course. That's my job. But Russell is in command. His speeches and his statements are his."

Russell crusades against nuclear weapons, the cold war, for release of political prisoners, against American policy in Viet Nam.

Schoenman, now permanently residing in England, has become, like Lord Russell, a controversial figure. One London newspaper referred to Schoenman as Russell's "lend-hand man" — an allusion to Schoenman's political views.

Intense young Schoenman has more than respect for Russell:

"I'm in awe of him," he says.

"I think Bertrand Russell is a renaissance man. He is a man who can not be comprehended by his contemporaries because of his riches, his range and his subtlety.

"The mind of that man is so extensive in its scope. And he's never without humor. He's never without that double awareness of the tragedy and irony of things."

There are those in the Russell Peace Foundation, formed to propagate the philosopher's views, who see Schoenman as the man to carry on the Russell crusade when he is gone. Schoenman is a director of the foundation, which operates in offices near Piccadilly Circus.

Russell has never been there. He writes and dictates a stream of letters and pronouncements to world statesmen from his rented house in Wales and his tiny, also rented, house in London's Chelsea District.

Meanwhile Schoenman flies all over the world. He has been to Peking to see Chou En-Lai, to Russia, to India, the Middle East and he now is off to Africa.

The United States picked up his passport 14 months after he went to Communist China.

"I got it back without restrictions," Schoenman remarked. "I didn't use it in China. Chou En-lai invited me there."

Schoenman is the only son of Hungarians who went to New York after World War I. He was born in New York.

At 17, he won a scholarship to Princeton University, where he attacked Sen. Joseph McCarthy

of Wisconsin. He hitchhiked to Alaska and worked on a fishing boat but went back to Princeton for his bachelor of arts degree in philosophy and political science.

In 1958 he came to London and soon had a master of arts degree from the London School of Economics.

He plunged into the anti-bomb movement, addressed meetings, took part in the Aldermaston marches. He soon favored mass civil disobedience.

In April 1960, he wrote to Lord Russell, then president and the father-figure of the campaign for nuclear disarmament.

Russell invited him to Wales. Their daily contacts have continued ever since.

Schoenman calls himself a Socialist and an Anarchist.

"They are not necessarily self-contradictory," he says. "But I wouldn't call myself a Marxist. That has the connotation of dogma. My views are too varied. Anyway, I cannot accept the Hegelian nonsense in Marx. Yet, I don't like the attempt to dismiss Marx out of hand."

Schoenman believes the real fight for the future will take place in America and that one day he will go back to the land whose way of life evokes his hostility — and he hopes to change it.

NEWSLETTER ITEMS WANTED

(38) We depend on you to help us with the newsletter. Whenever you come across something in your reading that strikes you as specially interesting, please send it to us -- or send a good photocopy -- for possible inclusion in a future newsletter. If you're not sure about whether or not to send something, send it! We'll use it if we can. We need your input.

OBIT

(39) BR's obit in *Time* magazine, February 18, 1970.

The Last of the Victorian Rebels

AT Plas Penrhyn, his comfortable country house in northern Wales, he worked until the very end—a sparrow of a man, 97 years old and still trying to straighten out the world. A statement went off to Cairo on the Middle East crisis; letters and papers were prepared on Viet Nam and the plight of political prisoners. Then, after a whisky, he retired with a touch of flu to his bedroom overlooking Tremadoc Bay. Not long afterward, the long, passionate life of Bertrand Russell came to an end.

Only five mourners, including members of the immediate family, were present at the private cremation, and there were no ceremonies. But the world took note. Prime Minister Wilson laid clum-

neighbors might say, if not with an active desire to *épater le bourgeois*. His grandfather, the first earl, was Prime Minister of England. His parents were ardent freethinkers and campaigners for women's rights. Bertie, considered frail, was educated at home, and there was much coming and going of tutors.

Perhaps mercifully, both his parents died before he was four years old, and Russell was raised by his grandmother, a Presbyterian of strict self-discipline. At eleven, Bertie discovered Euclid under the tutelage of his older brother—"one of the great events of my life," he wrote, "as dazzling as first love." For the next 27 years, mathematics was his "chief source of happiness."

Liberating Numbers. Sex soon began to run a close second. Russell rhapsodizes in his three-volume autobiography about the joys of honeymooning with his first wife Alys, a Quaker from Philadelphia. Stimulated by such delights, Russell wrote his first major work, *The Principles of Mathematics*, at the breakneck rate of 200,000 words in three months. The book was designed to liberate numbers from the mystique that had clung to them since the days of Pythagoras and to demonstrate that all mathematics derives from logic. The three-volume *Principia Mathematica* took Russell and Whitehead ten years. Most of it is completely inaccessible to non-mathematicians, but not all. For example, it contains a careful explication of what is generally considered Russell's greatest philosophical "discovery": the Theory of Descriptions.

This was designed to purge language of the built-in ambiguities that tend to muddy strictly logical thought. Russell takes as an example the sentence: "The golden mountain does not exist." The ambiguity is that the words "golden mountain" may be taken to indicate a something where there is really a nothing. One might ask: "What is it that does not exist?" The answer would be "the golden mountain," implying that it has some kind of reality. Russell's solution was to turn the substantive phrase into what he called a descriptive phrase, i.e.: "There is no entity *c*, such that '*x* is golden and mountainous' is true when *x* is *c*, but not otherwise."

According to this theory, a man, a concept or an object can only be considered to exist in terms of its exact description. Obviously this requirement can have a devastating effect on such imprecise words as evil or God. Russell's aim—and the aim of the linguistic school that has burgeoned in his wake with the work of his pupil Wittgenstein and many others—was to make over and diminish philosophy. Its traditional function was as a dispenser of wisdom, a guide to right and wrong; the linguistic school saw it merely as a tool to test the truth of limited propositions.

Russell's tremendous intellectual ef-

fort to forge that tool was complicated by his discovery—apparently as a sudden revelation while bicycling along a country road—that he no longer loved Alys. But he slogged along for nine years with both wife and book until *Principia Mathematica* was finished. So, almost, was he. "My intellect never quite recovered from the strain," he wrote. "I have been ever since definitely less capable of dealing with difficult abstractions than I was before."

Indeed, he never again put his intellect to a comparable test, but began a new phase as a public—and private—personality that lasted the rest of his life. First he plunged into an affair with a rangy, red-haired bluestocking named Lady Ottoline Morrell, the wife of an acquaintance. He promptly told Alys. "After she had stormed for some

with his second wife ("We allow them to be rude and use any language they like"). He lectured at the University of Chicago, U.C.L.A. and Harvard.

Declension of Logic. Adolf Hitler was too much for Russell's pacifism; he supported the Allies in World War II. After the war, the honors began rolling in: Britain's Order of Merit in 1949 (an encomium limited to 24 living Britons) and the Nobel Prize for Literature in 1950.

The postwar period also brought the declension of a great logician into a rhetorical polemicist. In 1948, astonishingly, he urged preventive war against the Soviet Union. "Either we must have a war against Russia, before she has the atom bomb, or we will have to lie down and let them govern us." His first recommendation was ignored, and so by the 1960s he was seriously suggesting that the second be adopted. The Ban-the-Bomb movement and then the Viet Nam War set the old humanitarian excitement running high, and this bright-eyed disturber of the peace must have rejoiced when, at the age of 89, he got himself sent to jail again for seven days for leading a demonstration against nuclear weapons. Less elegantly, Russell's anti-Americanism (which he denied on the astonishing grounds that he had had two American wives) became obsessive. The Americans in Viet Nam, he said, were "at least as bad as the Nazis."

Far truer to his life was the courageous confession—in an essay called "Reflections on My 80th Birthday"—that the mathematical structure he had worked so hard to erect was nothing but an illusion: "I set out with a more or less religious belief in a Platonic eternal world, in which mathematics shone with a beauty like that of the last Cantos of the *Paradiso*. I came to the conclusion that the eternal world is trivial and that mathematics is only the art of saying the same thing in different words."

Long before his death, he shed the Victorian optimism that had envisioned a gradual spread of freedom and prosperity and decline of tyranny and injustice. He feared, instead, a nuclear war that would exterminate mankind with terminal horrors of loot, rapine and anarchy. But he was not entirely pessimistic: "I may have conceived the theoretical truth wrongly, but I was not wrong in thinking that there is such a thing, and that it deserves our allegiance. I may have thought the road to a world of free and happy human beings shorter than it is proving to be, but I was not wrong in thinking that it is worthwhile to live with a view to bringing it nearer . . . These things I believe, and the world, for all its horrors, has left me unshaken."



RUSSELL AT 44
The golden mountain . . .

say claim to him as "the British Voltaire." *Izvestia* extolled him as "most representative of the progressive spirit outside the Communist world." The World Jewish Congress called him "one of the greatest humanitarians of all time." The Queen pointed to his "distinguished contribution to 20th century thought."

It was Russell's thought that had primacy and gave weight to the workings of his large and sometimes foolish heart. Skeptic, agnostic and above all rationalist, he won his first fame as a mathematician, later as a philosopher by creatively applying mathematical methods to the linguistic mysteries of meaning. His most notable work, *Principia Mathematica*, written with the collaboration of his fellow mathematician, Alfred North Whitehead, is a bench mark of 20th century philosophy. Paradoxically, though, Russell was less a man of the 20th century than the last of the eminent, eccentric Victorian rebels.

Aristocratic Disdain. The Rt. Hon. Bertrand Arthur William Russell, third Earl Russell, was born into a tradition of aristocratic disdain for what the



AT 89
. . . does not exist.

hours," he writes in his autobiography, "I gave a lesson in Locke's philosophy to her niece, Karin Costelloe, who was about to take her Tripos. I then rode away on my bicycle, and with that my first marriage came to an end." He did not see Alys again for 39 years.

This cool-cat manner, displayed many times during his four marriages and numerous affairs, is a token of the ascendancy of head over heart. Recounting one of his most successful affairs, he wrote: "We did not go to bed the first time we were lovers, as there was too much to say." At least as important, however, was Russell's pre-Freudian ignorance and indifference about his own and others' subsurface motivations.

On the Public Stage. World War I, for Russell, was a "rejuvenating" experience. Like his grandfather before him, the arid mathematician-philosopher became an actor on the public stage. As a passionate pacifist, he was sentenced to six months in jail. After the war, he visited and wrote about Russia, where he found too much government, and China, where he found too little. He started a widely publicized progressive school

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THE 1991 ANNUAL MEETING IS WITHIN EASY REACH OF EAST COAST BRS MEMBERS

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RUSSELL SOCIETY NEWS

No. 71

August 1991

- (1) **Highlights:** Toynbee on BR (2). Annual Meeting (10). BRS Award Laureates 1980-1991 (32). BRS at APA 12/91 in NYC (38). Call for Papers for '92 (12). Help keep a BRS Congressman in Congress (6). Election of Directors; please vote (36). Membership lists (26, 27, 28). The Benares Chapter flourishes (19). An asterisk indicates a request. The Index is on the next-to-last page.

TOYNBEE

From the Sun Telegram, Feb 8, 1970, with thanks to Harry Ruja:

A MAN WHO STOOD - 8 FEB 1970 SUN TELG HIS GROUND

ARNOLD TOYNBEE first met Bertrand Russell more than 50 years ago. What was it about the man that captured the respect of so many people? Professor Toynbee makes a valuable contribution to assessment of the remarkable life that ended last week after 97 years.

SUN TELG was his persistence. A lesser man who had brought on himself Russell's experience in 1914-1918 might then have quit—especially, if he had, as Russell did have, a golden bridge to retreat over.

Russell, discharged from gaol, could have withdrawn into an ivory tower and have spent the rest of his life on the further pursuit of mathematical logic and philosophy. By 1914 he was already world-famous in this field for the work that he had done between 1900 and 1913. If he had died in February, 1914, instead of February, 1970, he would still have been famous today. His intellectual work during the first 13 years of this century—the last stage of it in cooperation with Alfred North Whitehead—is, I imagine, unsurpassed both in its intensity and in its fruitfulness. But if he had died before August, 1914, he would have been famous for this one thing only, and the number of people who could have appreciated what he had done would have been far smaller; for his pre-1914 work was esoteric.

However, after finishing the first of his two terms of imprisonment for trying to save mankind from itself, Russell, being Russell, had not had enough. Nature gave him from 1918 to 1970, and he used those last 52 years as he had used the previous

four. He never, of course, ceased to work on at philosophy, but he also never ceased from mental strife in William Blake's meaning of those words.

Russell's spirit was never daunted by hostility, and it was also never damped by ridicule, which is harder than hostility to bear up against. The zest for life with which Nature endowed him, and the self-confidence which was his aristocratic social heritage, led him back into the ring again and again; no number of hard knocks could deter him. But the motive that kept him going more than any other was, I believe, his concern for his fellow men—not just his contemporaries, but all future generations.

Compassion

Powerful minds take long views, and Russell's mind saw the vista of the broad way that leads to destruction. This trenchant intellect was mated with a compassionate heart. To the last day of his life Russell was working like fury to avert the possible coming deluge. He cared intensely about what was going to happen after his long life was over—as intensely as if he had been a believer in personal immortality and had expected to see, as a disembodied spirit, the dénouement of the drama of human life on this planet.

Russell's mind was not only trenchant; it was also satirical and provocative. The impulse to annoy, combined with a generous passion to make all things new, is a well-known mark of youth, and in this sense Russell remained youthful to the end. His insatiable relish for getting into trouble kept him always young in spirit.

After a 43 years' interval he found himself in prison (the same prison) once again; but this time the authorities had their hearts in their mouths. By now he was getting on for 90, and he was already a formidable world-power. If he had died in prison, his posthumous potency as a martyr would have been stupendous. So, this time, the authorities nursed him solicitously and discharged him with despatch. Has any other recipient of the O.M. found himself in prison yet?

Even if Russell had not half courted opposition he would have incurred it. Since 1914 mankind has been in one of those recurrent moods in which it is bent on going to hell, and since 1945 we have possessed the means of instant conveyance. In this mood human beings are infuriated by a fellow creature who does strive officiously to keep the human race alive in spite of being told that he need not. What business has one man to stay sane when the fashion



is to be mad? The intervention is the more exasperating if the self-appointed saviour tries to goad us into facing up to our folly by sticking pins deftly into our tenderest spots.

Did Russell defeat his own purposes by pursuing them so provocatively? On a short view, in some cases, perhaps yes; but on Russell's own long view, no.

This has been proved already by the unanimity of the tribute that has been paid to Russell at his death. He is remembered as the man who dared to take his stand across the path of the Gadarene swine with the audacious intention to stem their head-

long rush—the man who held his ground when the bedevilled herd threatened to trample him underfoot.

Down to the end of his long and indefatigable career, Russell did not know whether the reasonableness that he strove for was going to prevail. We who have survived him are still an enigma to ourselves. But at least we have recognised that, if we do decide to commit mass-suicide, our blood will not be on Russell's head. From 1914 to 1970 Russell did his utmost to save us from ourselves, and this is why we are honouring him now. We still have that much sanity, and therefore that much hope.

*Russell Society News, a quarterly. Thom Weidlich, Editor, 349 W. 123rd St., NY NY 10027

Lee Eisler, Co-Editor, 1664 Pleasant View Road, Coopersburg, PA 18036

Russell Society Library: Tom Stanley, Librarian, Box 434, Wilder, VT 05088

98 news about members "newsmemb"

NEWS ABOUT MEMBERS

- (3) **David Johnson**, Chairman, BRS Philosophy Committee, while on sabbatical leave, attended the Peace Research Center of The Australian National University, October through November 1990. "On July 24, 1991, I am reading a paper entitled *Conceptual Obstacles to Peace* at the World Conference of Philosophy in Nairobi, Kenya."
- (4) **John Lenz**, BRS Vice President, gave a talk to the Capital District Humanist Society in Albany, NY, on May 12th. The topic: *Greek Humanism, For and Against*. For more, see ().
- ***
- (5) **Neil Abercrombie**, Congressman, as written up in *Congressional Quarterly Weekly Report*, January 12, 1991, volume 49, number 2, page 96:

Neil Abercrombie, D-Hawaii (1)

Election: Succeeds Republican Rep.

Patricia Saiki, who ran unsuccessfully for the Senate.

Born: June 26, 1938, Buffalo, N.Y.

Home: Honolulu.

Education: Union College, B.A. 1959;

U. of Hawaii, M.A. 1964, Ph.D. 1974.

Occupation: Community activist.

Family: Wife, Nancie Caraway.

Religion: Unspecified.

Political Career: Honolulu City Council, 1988-90; U.S. House, 1986-87; Hawaii House, 1974-78; Hawaii Senate, 1978-86; sought Democratic nomination for U.S. House, 1986.

Running in 1990 for a seat he held on an interim basis four years earlier, Abercrombie easily defeated GOP state Rep. Mike Liu. He thus restored the 1st, held for two terms by Republican Saiki, to Democratic control.

Abercrombie's win, expected throughout the campaign, was one of the few predictable events of his unconventional political career. A veteran of protest politics — he took 13

percent of the vote in the 1970 Democratic Senate primary as an antiwar candidate — Abercrombie became one of the leading liberal activists in the state Legislature.

During his tenure in the Legislature, Abercrombie was an avid, sometimes unyielding advocate of aid to the underprivileged. His physical appearance — including a full beard and a mane of hair cascading from his balding pate — made him a widely recognized figure in Hawaii politics.

But Abercrombie's ideological cast and his often-abrasive manner in those days earned him his share of enemies. This cost Abercrombie dearly in 1986, when his House bid was ruined by a political fluke: He won and lost the 1st District seat on the same day.

Democratic Rep. Cecil Heftel's resignation for what would be an unsuccessful bid for governor forced the scheduling of a special House election, which coincided with the regular September 1986 primary for a full term. Abercrombie was rated the front-runner in both contests. However, this status left him vulnerable to attacks from both Republican Saiki, his main competition in the open-ballot special election, and from Democratic businessman Mufi Hannemann, an aggressive newcomer.

While Saiki predictably described Abercrombie as too liberal, Hannemann got personal. Playing off Abercrombie's iconoclastic image, Hannemann unearthed a 17-year-old newspaper article in which Abercrombie suggested what seemed to be a favorable attitude about decriminalizing marijuana. Although Abercrombie furiously denied that he countenanced drug use, the issue was damaging.

Abercrombie won the special election with 30 percent to 29 percent for Saiki and 28 percent for Hannemann. But he narrowly lost the primary to Hannemann. It is widely believed that several thousand voters who supported Saiki in the special election took Democratic ballots and voted for Hannemann in the primary (Saiki was unopposed for the nomination).

An embittered Abercrombie declined to endorse Hannemann: The schism contributed to Saiki's easy win in the general election. Abercrombie did go to Congress, though, to fill out the remaining weeks of Heftel's term. During his 1990 cam-

paign, Abercrombie emphasized that he was appointed in 1986 to the Armed Services Committee, a position that enabled him to speak for defense budget cuts while promoting Hawaii's importance as a military center in the Pacific.

Returning to Honolulu, Abercrombie won a City Council seat in 1988; Saiki won re-election to the House that year, establishing what looked to be a long-term hold on the seat. However, in April 1990, Democratic Sen. Spark M. Matsunaga died, and Saiki decided to take on interim Democratic Sen. Daniel K. Akaka in a November special Senate election.

Abercrombie jumped in, but with a somewhat tamer, less combative style. Better known than his primary foes — state Sen. Norman Mizuguchi and lawyer Matt Matsunaga (the son of the late senator) — Abercrombie won with 46 percent of the vote.

Although Abercrombie maintained a populist agenda, his cautious approach provided few opportunities for his GOP opponent. Liu, like Saiki, emphasized fiscal conservatism while espousing more moderate views on social issues. But he received no boost from his narrow GOP primary victory, and did not have the benefit, as there had been in 1986, of a Democratic split. ■



Thank you, Don Jackanicz

- (6) **Help keep a BRS Member in Congress!** Send a campaign contribution to Congressman Neil Abercrombie, 1440 Longworth Bldg., Washington, DC 20515.

PUBLICATIONS RECEIVED

- (7) **The Skeptical Review** (PO Box 617, Canton, IL 61520), a 12-page quarterly, is aimed at people who know their Bible. It deals with questions of Biblical inerrancy. It will quote two Biblical passages, and then claim that they cannot both be true. [We rudely wonder whether either can be true.] Subscription is free the first year; thereafter \$4 annually.

What got our attention was a quotation at the top of Page 1:

"Skepticism is the chastity of the intellect, and it is shameful to surrender it too soon or to the first caller." (George Santayana)

BOOK REVIEW

From The Christian Science Monitor, February 13, 1974. With thanks to WHITFIELD COBB.

Bertrand Russell, not anti-U.S.

'Half my wives have been American'

Bertrand Russell's America, Vol. 1: 1896-1945, by Barry Feinberg & Ronald Kasrils. New York: Viking Press. \$12.50.

By Gerald Priestland

Where is the Bertrand Russell of today? Where is the philosopher who — having made his original contributions early in life, as most great thinkers do — nevertheless refuses to withdraw into the city of dreaming spires, but sallies forth again and again to do battle with what he sees as the false ideas in our general world?

Alas, we have no second Russell. He died only four years ago, on February 2, 1970; so perhaps it is still too soon to expect a replacement. But as Cy Suizberger remarked, this is "An Age of Mediocrity."

Our philosophers have withdrawn into their private game. They hardly dare to venture out into the world of sordid public affairs; and if they did, they would probably be devoured by television within a year or two, to be dismissed as played-out bores.

When I say that the nearest approaches to a Russell-like figure left to us on the European side of the Atlantic are Mr. Malcolm Muggeridge and M. Jean-Paul Sartre, I hope I need say no more.

Barry Feinberg and Ronald Kasrils are young South African progressives, self-exiled in London as a result of the struggle against Apartheid. Clearly they are attracted to their subject by Russell's early stand against racial discrimination and his steadily increasing socialism and anti-imperialism. However, these are objective facts about the great philosopher and no distortion.

In this first volume, dealing with Russell's visits to America in the years 1896-1945, there is very little that most Americans will not ruefully find all too true, though it remains to be seen whether the final volume proves too close to the bone. The important thing to remember is that, fundamentally, Russell was passionately pro-American. His closing words in this volume, written as late as 1945, are:

"America will inevitably be forced into a kind of non-territorial imperialism, but . . . I have more belief in



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Bertrand Russell

Americans than most of them have in themselves. I think their hegemony will be kindly and tolerant to a greater degree than that of any European country would be, and whatever pangs I may feel as a patriot, I look to the Empire of America for the best hopes that our distracted world permits."

Hardly the words of a rabid comic-lover.

As Russell himself used to point out, "Half my wives have been American." Coming of a radical English family, nurtured on Jefferson, Paine, and John Stuart Mill, his anguish over America gushed from his conviction that the Declaration of Independence and the Constitution — which he dared to regard as the finest fruits of the English radical tradition — were being perverted and betrayed.

"When one comes home," he wrote, in the essay I have quoted above, "one misses the warmth of American friends."

What was more, he missed the money, too. For America was prepared, in spite of his struggles with it, to listen to him, take him seriously, and pay him a living wage.

Scandal and uproar

The struggles were considerable, and "Bertrand Russell's America" takes us through two great set-pieces: the City College of New York scandal of 1941, and the Barnes Foundation uproar of 1943.

At this distance in time, both affairs seem pompously ridiculous, though for Russell, trying to raise a young family, they carried the grave danger of being deported and excluded from America. He himself attributed the trouble in New York to the rivalry between the city government (which was largely Catholic) and the college faculty (which was mostly Jewish). Still, it was a Jewish attorney who challenged Russell's appointment as Professor of Philosophy on the grounds that he was (take a deep breath):

"Lecherous, salacious, libidinous, lustful, venerous, erotomaniac, aphrodisiac, atheistic, irreverent, narrow-minded, bigoted and untruthful . . ." It looks a curiously narrow-minded list of epithets for the author of the "Logic of Relations," the "Theory of Descriptions" and the "Five Postulates Validating Scientific Method."

All the same, Judge McGeehan found Russell morally unfitted to teach such obscure theories. The judge vowed he had had to take a bath after reading one of Russell's books — perhaps it was the "Principia Mathematica," which admittedly is rather a sweat.

The New York Times, not to its glory, thought Russell had been unwise to resist the courts at all. It was the worst kind of anti-intellectual witch-hunt, and the spirit in which it was conducted is not dead yet.

The knitting affair

Russell next took refuge in the art-collection-cum-aesthetics-institute financed and directed by the Philadelphia patent medicine millionaire, Dr. Albert C. Barnes. Here two things went wrong.

The first was that Lady Patricia Russell (one of the English wives) jarred on the nerves of Dr. Barnes like the bagpipes on an insomniac. What he complained of specifically was her habit of knitting during her husband's lectures.

But beyond that was the (to my mind understandable, if not pardonable) difficulty of getting on with the Russells' upper-class Englishness. It is a manner which not everyone finds it easy to tolerate, even in England.

Russell himself wrote: "A Frenchman in America is not expected to talk like an American, but an Englishman speaking his mother-tongue is thought to be affected and giving himself airs." I can see his point, too.

But when Patricia Russell wrote that there had never been any complaints about her knitting at Oxford or Harvard, there must, I think, have been something more to set off the Trustees' sarcastic retort: "It was sweet of you to tell us . . . how low-class the Foundation is compared to Oxford. . . . How to bear up under the disgrace is our most serious problem."

At least Russell got away from Barnes with reasonable compensation. When his "History of Western Philosophy" was published in 1945, the preface generously acknowledged the author's debt to Dr. Barnes — and to Patricia.

Righteous anger

Russell was never quite sure whether he was an agnostic or an atheist. He was certainly no Christian; for (as he declared), while Christian love or compassion was at

the very root of all ethics, he personally had no time for meekness. He believed firmly in righteous anger.

And he could get very angry indeed with America — as he could with England: American readers really ought to be given a soothing dose of what Russell had to say about his own country. But his meddling in politics was usually very practical. As this book illustrates, his views on America were based upon considerable knowledge and keen insight.

The volume falls into two parts: the first (rather fussily annotated) gives us the narrative of his American visits, largely in the words of Russell and his contemporaries.

The second part is a collection of supporting articles by Russell, many of them hitherto unpublished. As always with Russell's journalism, they are lucid, succinct and readable. I specially recommend those on "Is America Becoming Imperialistic?" (1925), "The Problem of Minorities" (1942), and "British and American Nationalism" (1945). When the two volumes are complete, they will form an unrivaled anthology.

The authors have had extensive

help from the Russell estate, the archives (at McMaster University, Ontario), the family and publishers. The resulting volume is a good length, well printed and easy to handle — which is not as common as it should be. The only practical criticism I have to make is of the separation of the extremely interesting photographs from their captions.

Anyone who reads this book might usefully be encouraged to turn next to Alan Wood's biography of Russell ("The Passionate Skeptic," Simon & Schuster). For it adds this inspiration: that even though Russell felt unable to supply the world with that certainty it craves, he showed it nevertheless how an agnostic could yet march on unafraid against all the odds. To quote now from Wood: "While cynical scepticism is sterile, a Passionate Sceptic can live a life of courage and achievement."

Gerald Priestland, news editor for BBC radio and roving correspondent, was formerly chief correspondent of the BBC's Washington bureau. He is the author of "America: The Changing Nation," and the forthcoming "The Future of Violence."

ABOUT BR

Self-Portrait

In 1937 Bertrand Russell wrote his own obituary as he imagined that it might appear in The Times of London. The self-portrait that he drew—much of it tongue-in-cheek—was disclosed by him in an interview in 1959. Excerpts from it follow:

"By the death of the third Earl Russell, or Bertrand Russell as he preferred to call himself, at the age of 90, a link with a very distant past is severed. His grandfather, Lord John Russell, the Victorian Prime Minister, visited Napoleon in Elba; his maternal grandmother was a friend of the Young Pretender's widow. [Charles Edward Stuart, the Young Pretender, died in 1788.]

"In his [Lord Russell's] youth he did work of importance in mathematical

logic, but his eccentric attitude toward the First World War revealed a lack of balanced judgment, which increasingly infected his later writings.

"In the Second World War he took no public part, having escaped to a neutral country just before its outbreak. In private conversations he was wont to say that homicidal lunatics were well employed in killing each other, but that sensible men would keep out of their way while they were doing it. . . .

"His life, for all its waywardness, had a certain anachronistic consistency, reminiscent of that of the aristocratic rebels of the early nineteenth century. His principles were curious, but such as they were they governed his actions. . . . He was the last survivor of a dead epoch."

(9)

This is the sidebar to a piece about BR that appeared in the New York Times Magazine, May 13, 1962. With thanks to WHITFIELD COBB.



(10)

ANNUAL MEETING (1991)

Lehigh University, in Bethlehem, PA, provided the facilities (excellent) for our 17th Annual Meeting, on June 21-23, 1991.

Members present were: NEIL ABERCROMBIE, WHITFIELD COBB, DENNIS DARLAND, JAN EISLER, LEE EISLER, LINDA EGENDORF, DON JACKANICZ, JOHN JACKANICZ, TED JACKANICZ, ROBERT JAMES, MARVIN KOHL, GLADYS LEITHAUSER, JOHN LENZ, BARBARA PONTIER, RAY PONTIER, STEVE REINHARDT, MICHAEL ROCKLER, HARRY RUJA, WARREN SMITH, PETER STONE, THOM WEIDLICH, WALTER WEND, AND JAMES WOODROW.

Also present were guests MARGARET MORAN and STEVEN SHAFER.

Here are highlights of the Annual Meeting (which convened at various times on Friday, Saturday and Sunday):

These awards were presented:

- . A BRS Service Award, to Donald W. Jackanicz, currently BRS secretary.
- . The 1991 BRS Award, to Planned Parenthood Federation of America.
- . The 1991 BRS Book Award, to Peter Hylton's *Russell, Idealism, and the Emergence of Analytical Philosophy*.

The following papers were read:

- . Neil Abercrombie on *Russell's Influence on a Congressman's Politics*.
- . Dennis Darland on the state of the BRS Treasury (not bad).
- . Bob Davis on *Is Russell's Socialism Phoney?*
- . Don Jackanicz on *Russell's Politically Important Desires* (workshop).
- . Marvin Kohl on *Russell's Characterization of Benevolent Love*.
- . Gladys Leithauser on *The Emergence of the Satirist* (fiction).
- . John Lenz on *Russell on History*.
- . Margaret Moran on Russell's early fiction.
- . Michael Rockler on *Beacon Hill and Summerhill -- the Russell-Neill Connection*.
- . Harry Ruja on *Oddities in Russell's Published Work*.

The papers, above, will be duplicated and bound into 2 identical volumes, one for the Russell Archives and one for the Russell Society Library. The Library's volume may be borrowed.

Other events:

- . Red Hackle Cocktail Hour at Bridgeworks, in downtown Bethlehem.
- . Banquet highlight: the acceptance speech by Lawrence C. Broadwell -- Vice President of Planned Parenthood Federation of America -- on its receiving the 1991 BRS Award.

The Board of Directors met on Friday evening. As is customary, all BRS members and guests were invited to attend the meeting. The following decisions were taken:

- . The present slate of officers was re-elected for another year: Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis Darland; Secretary, Don Jackanicz; VP/Information, Lee Eisler.
- . The site of the 1992 Annual Meeting will be one of the following, listed here in order of preference: Washington, DC; California; Chicago; Boston; Buffalo.
- . The Annual Meeting of 1992 -- the year of Karl Popper's 90th Birthday -- will be honoring him, as suggested by Bob Davis. Bob was authorized to invite Sir Karl to the meeting.
- . The BRS will accept an invitation to join the International Humanist Ethical Union.

For more details about the 1991 Annual Meeting, see the Minutes ().

MINUTES OF THE JUNE 1991 MEETING

(11)

MINUTES OF THE 1991 ANNUAL MEETING OF THE BERTRAND RUSSELL SOCIETY, INC.

The 1991 Annual Meeting of the Bertrand Russell Society, Inc. was held from June 21 to June 23 at Lehigh University, Bethlehem, Pennsylvania.

Friday, June 21, 1991

The meeting was called to order by President Michael J. Rockler at 8:00 p.m. in Room A308 of University Center/Packer Hall. Following his welcoming remarks, President Rockler introduced Board of Directors Chairman Marvin Kohl, who presented a Service Award to Donald W. Jackanicz. President Rockler next introduced Book Award Committee Chairman Gladys Leithauser, who reported on the 1991 Book Award to Peter Hylton for Russell, Idealism and the Emergence of Analytical Philosophy. Ms. Leithauser accepted the Award on behalf of Mr. Hylton, who was unable to be present. Harry Bujas then presented his paper, "Oddities in Russell's Published Work." The meeting was recessed at 9:35 p.m. The 1991 Annual Meeting of the Board of Directors was then held.

Saturday, June 22, 1991

President Rockler reconvened the meeting at 9:35 a.m. in Room A303 of University Center/Packer Hall. Donald W. Jackanicz conducted a workshop on Russell's essay, "Politically Important Desires." Neil Abercrombie then spoke on "Russell's Influence on a Congressman's Politics," after which Marvin Kohl read his paper, "Russell's Characterization of Benevolent Love." The meeting was recessed at 12:37 p.m.

After reconvening the meeting in Room A303 at 2:20 p.m., President Rockler read his paper, "Beacon Hill and Summerhill--The Russell-Neill Connection." John Lenz then read his paper, "Russell on History."

The Society Business Meeting began with Treasurer Dennis J. Darland reporting a Treasury balance of \$8,129.44. Lee Eisler moved that Society funds be placed in one or more interest-bearing accounts. This motion was unanimously accepted. A discussion of the PhD/MA grant program followed. At Chairman Kohl's request, Secretary Donald W. Jackanicz read his notes for the Minutes of the Board of Directors Meeting of the previous night. The meeting was recessed at 5:20 p.m.

At 6:00 p.m. the Red Hackle Hour began at Bridgeworks, a restaurant located at East 4th Street and South New Street, a short distance north of Lehigh University. Shortly after 7:00 p.m., the Banquet was held in Room A308 of University Center/Packer Hall. Following the Banquet, the 1991 BRS Award was presented by Chairman Kohl to Planned Parenthood Federation of America. The Award was accepted by Planned Parenthood's Vice President, Lawrence C. Broadwell, who spoke about his organization's mission, origins, and recent history. The evening program ended at 9:45 p.m.

Sunday, June 23, 1991

The meeting was reconvened by President Rockler at 9:05 a.m. in Room A308 of University Center/Packer Hall. Margaret Moran and Gladys Leithauser together read their respective papers, "Bertrand Russell Meets His Muse: The Influence of Lady Ottoline Morrell" and "Bertrand Russell's Fiction: The Emergence of the Satirist." Robert K. Davis then made his presentation, "Is Russell's Socialism Phony?" Following closing words by President Rockler, the meeting was adjourned at 11:58 a.m.

MINUTES OF THE 1991 BOARD OF DIRECTORS ANNUAL MEETING

The Board of Directors of the Bertrand Russell Society, Inc. met on Friday, June 21, 1991 on the campus of Lehigh University, Bethlehem, Pennsylvania.

The meeting was called to order at 9:50 p.m. by the Chairman of the Board of Directors, Marvin Kohl, in Room A308 of University Center/Packer Hall. Because of the closing of that building, the meeting was relocated at 11:00 p.m. to Apartment 9A of the Trebley Park Apartments. In addition to Chairman Kohl, the Directors in attendance were Jack Cowles, Dennis J. Darland, Robert K. Davis, Lee Eisler, David Goldman, Donald W. Jackanicz, John A. Jackanicz, Gladys Leithauser, John Lenz, Steven J. Reinhardt, Michael J. Rockler, Warren Allen Saith, and Thom Weidlich.

Mr. Davis moved that all incumbent officers be reelected for service during the forthcoming year. This motion was unanimously accepted. The reelected officers are as follows: Chairman of the Board of Directors--Marvin Kohl; President--Michael J. Rockler; Vice President--John Lenz; Vice President/Information--Lee Eisler; Secretary of the Board of Directors and the Society--Donald W. Jackanicz; Treasurer--Dennis J. Darland.

Discussion turned to the suggestion that the Vice President be given more official duties or delegated assignments.

After a discussion concerning possible locations for the 1992 Annual Meeting, Mr. Goldman moved that the 1992 Annual Meeting site be selected from these possibilities in the following order of preference (1) in Washington, DC with the assistance of Congressman Neil Abercrombie; (2) at a to be determined California site with the assistance of Jacqueline Berthon-Payon; (3) in the Chicago area; (4) in the Boston area; (5) in the Buffalo area. This motion was unanimously accepted.

Mr. Jackanicz (Donald W.) moved that the 1992 Annual Meeting be held on the second, third, or fourth weekend of June 1992. This motion was unanimously accepted.

Mr. Davis noted that 1992 will mark the 90th birthday of Karl Popper and suggested that the 1992 Annual Meeting in some way honor Popper. Mr. Rockler moved that the 1992 Annual Meeting be dedicated to Popper, that papers relating to the Russell-Popper interface be solicited, and that Mr. Davis be authorized to invite Popper to attend the meeting. This motion was unanimously accepted.

Mr. Rockler then spoke to encourage the consideration of a woman and a feminist for the 1992 BRS Award.

Chairman Kohl read excerpts from a letter inviting the Society to join the International Humanist Ethical Union. Following discussion of this invitation, Mr. Eisler moved that the Society become a member of the International Humanist Ethical Union. This motion was accepted with a vote of Yes--8, No--3, Abstaining or Not Present--3.

The meeting was adjourned at 11:58 p.m.

A CALL FOR PAPERS FOR THE NEXT ANNUAL MEETING (1992)

(12)

Our 1992 annual June meeting will be dedicated to Karl Popper -- who, as you know, is a BRS Honorary Member -- in celebration of his 90th birthday. Bob Davis has written to Sir Karl inviting him to the meeting.

Please submit papers for the meeting to Michael Rockler, 1029 Linden Avenue, Apt. 2, Wilmette, IL 60091. Papers on Popper and his relations with Russell will be specially welcome.

Washington, DC will probably be the site. The precise weekend in June '92 has not yet been determined, nor have the facilities been chosen. Neil Abercrombie is lending a helping hand in this. (He was one of the stars of the 91 meeting.) Sorry that we cannot provide more specific information at this time.

OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

(13)

Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Treasurer, Dennis J. Darland; Secretary, Don Jackanicz; Vice President/Information, Lee Eisler.

BY BERTRAND RUSSELL

From the days BR wrote for the Hearst papers. Reprinted in *Mortals and Others* (London: Allen & Unwin, 1975), edited by Harry Ruja.

Who May Use Lipstick?

(14)

'What a silly question!' the reader may say. 'Of course, every woman uses lipstick nowadays.' But a little reflection shows that there are still some kinds of women to whom this otherwise universal toleration is not extended. Perhaps if we consider who the women are who are not allowed to use lipstick we shall get an interesting sidelight upon conventional ideas of ethical merit.

Female ministers of religion, while they should be neat in their person, should not have any such adornments as may be supposed calculated to attract the male sex, unless they hail from Southern California. While they are engaged in exhorting us to a life of self-denial, there should be no obvious sign that they do not practise what they preach. Welfare workers should not employ lipstick, in spite of the fact that all the ladies from whom their funds come do so. Hospital nurses while on duty must appear to have no interest except the health of their patients, and the Sister in charge would certainly reproach them if they were found unduly beautified during the hours of work.

The largest class of victims of this curious taboo are teachers. I do not know how it may be in America, but in England any female teacher who wishes to be not unattractive gets into hot water.

Let us try for a moment to think out the philosophy underlying these restrictions. In the first place, it is held – and so far we may agree – that a teacher should have a good moral influence; in the second place, it is held that no woman can have a good moral influence unless she is or pretends to be indifferent to the male sex. In a young woman this implies either hypocrisy or psychological ill-health.

Hypocrisy is, of course, very necessary to success in life and there is much to be said for the view that those concerned in

education should be competent to teach it. I do not think, however, that those who enforce this restriction upon teachers are intending to demand hypocrisy: they consider that the sort of woman who is capable of being a good teacher must be genuinely indifferent on the subject of her own attractions.

For my part I think this view profoundly mistaken. Unless there is physical ill-health, indifference to the opposite sex on the part of a young person can only be secured by means of somewhat violent repressions, which will inevitably produce an attitude of severity and discipline very inimical to the happy and spontaneous development of children.

It is generally admitted that most grown-up people, however regrettably, will try to have a good time, but it is felt that the whole weight of authority should be directed to teaching children that virtue is unpleasant, on the ground, apparently, that this is the way to make them love virtue. In order to prove to them that virtue is unpleasant, education authorities try to provide teachers who shall be at once unpleasant and virtuous.

For my part I have a different view as to the best sort of person. I think people should be jolly, and cheerful, and kindly, and more inclined to say 'Yes' than to say 'No'; those who say 'No' to themselves generally feel that this gives them a right to say 'No' to others, especially to children.

For this reason I think it important that jollity should not be thought a crime in those whose profession it is to be in contact with the young, and generally in those whose business it is to uphold moral standards.

14 September 1931

Are Criminals Worse than Other People?

(15)

One of the most annoying things about the modern world is that it is so much less simple than it used to be. The world used to be divided sharply into honest men and rogues; honest men kept the law, rogues broke it. Rogues, though they might prosper for a while, invariably came to a bad end; some honest men might fail to become rich, but this was considered exceptional, as was shown by the phrase 'honest though poor'.

In such a world no one suffered from the doubts and hesitations and the blurring of sharp lines which cause modern men to vacillate. A long course of rebellious writers has tried to persuade us that it is the wicked who prosper and that the rich, even if they do break the law, are not at all likely to be punished for doing so. Every student of history or sociology must be struck by the fact that the men who do the most harm are not the sort of criminals who are sent to prison but the sort to whom equestrian statues are put up. And so one is led to ask oneself in all seriousness: are criminals any worse than other people? And if not, what is the peculiarity which leads to their being sent to prison?

There was a period during the war when I associated habitually with criminals.¹ I cannot say that I found anything peculiarly dislikeable about them. They fell into various classes. There were debtors who had been ordered by a judge to pay more than they possessed and had therefore been sent to prison

for contempt of court. There was a rich, blind lawyer, seventy years of age, who had gone to gaol for bigamy. There was a fine, upstanding soldier who had been sentenced with what he thought undue severity for returning five minutes late from leave and had thereupon vowed that he would not do another hand's turn of fighting for the authorities: in order to keep this vow, he had made a point of stealing whisky whenever he was released from prison, which, however, occurred with increasing rarity. Then there was a fat, cheerful, good-natured fellow, who was a connoisseur in prisons and always chose his gaol with care; his reason for a criminal career was that only in prison could he escape from his wife. Then there was a man who had been for seventeen years an officer of the Salvation Army, whose boy had been fined for coming late to school; the Salvationist considered that the fine had been inflicted from malice and therefore refused to pay it; he was, however, persuaded that the Lord had led him to that place for a wise purpose. In addition to these desperate ruffians, there were three members of the Soviet Government and a large number of men who considered it their duty to obey the precepts of the Sermon on the Mount.² On the whole, the people I met in prison seemed to me more agreeable companions than the members of the best clubs.

There are, however, two types of criminals who certainly are

undesirable: they are the men who are exceptionally violent and the men who are exceptionally cunning. Murderers and forgers may be taken as representing these two types. In the case of the murderer there is, of course, an element of bad luck; almost anybody might become a murderer given sufficient provocation, but most of us have the good fortune never to be sufficiently provoked. Men differ greatly, however, as regards the degree of provocation necessary to lead them to crimes of violence. Ungovernable rage is a psychological aberration and should be treated by the psychiatrist; it is a mark of disease rather than of wickedness.

The forger and the fraudulent company promoter belong to a different category; they differ from other men chiefly by the fact that they are more optimistic; they take the chance of detection more readily than other men because temperamentally

they overestimate the probabilities in their favour. This is attributable partly to an education in boosting⁴ and partly to unduly healthy glands. The treatment to which they should be subjected is a course of Schopenhauer and lobster salad, to cure them simultaneously of optimism and good digestion.

To prevent crime there are therefore two requisites: one is to make crime contrary to self-interest, and this is a matter for the criminal law and the police; the other is to give men that degree of self-control and sound judgement which will enable them to act in accordance with their own interests - this is a matter for the psychologist. But in neither department has the moralist anything useful to contribute.

29 October 1931

ABOUT BR

(16) Onetime popular columnist Raymond Clapper defends BR during the City College case. Thanks to WHITFIELD COBB.

Clapper: 1940 *The Houston Press* Prof. Russell And N. Y. Morals

By RAYMOND CLAPPER

NEW YORK, April 3.—Everyone seemed to be having a good time laughing at Bert Lehr and Ethel Merman in "Du Barry Was a Lady." As has been the case for weeks, the theater was sold out and it was apparent as one looked around the audience that there was no house rule against minors. No one appeared to be shocked at the hilarious scenes in the old wash-room at the Club Petite and in Du Barry's bed-chamber. Gags were going over that wouldn't have been dared even in the old Century Burlesque Theater in Kansas City 30 years ago. Even those old jokes that the high-school boys used to credit to the traveling salesman brought smashing belly laughs, especially from the ladies, and they seemed fresh and crisp although obviously they had been laundered in only a half-hearted way.



Clapper

Ah! Sinful old New York. This city of moral pitfalls against which Governor Dickinson of Michigan warned the young girls of America! Yes, it was being wicked and loving it.

So it was no small shock to emerge from these two hours in which vicarious sin had been so eagerly enjoyed by a capacity audience and to find, in the late editions of the newspapers, the announcement that the youth of New York City had been saved from moral contamination.

Supreme Court Justice John E. McGeehan, responding to the alarmed cries of those who feared for the morals of New York youth, had revoked the appointment of Bertrand Russell, English mathematician and philosopher, to teach at the college of the City of New York. His private ideas about personal conduct were so unconventional as to render him unfit to lecture on mathematics to grown-up college students in New York City.

Bertrand Russell, who carries the unused title of Earl Russell, long ago reached the higher brackets in the scholastic world and recently was appointed professor of philosophy at the College of the City of New York.

Specifically, he was to lecture on modern conceptions of logic and its relation to science, mathematics and philosophy; problems in the foundations of mathematics; and the relations of pure and applied sciences and the reciprocal influence of metaphysics and scientific theories. He has lectured on these subjects at the University of Chicago and is now at the University of California in Los Angeles. Harvard also has booked him.

Dr. Russell's unconventional ideas about morals may not render him unfit to teach in those institutions, but he can't come into New York and undermine the morals of the youth here. For that, New York provides other facilities and does not intend to permit any competition from a one-man brain trust.

We Like It Funny

The case of this 68-year-old professor with the young ideas has stirred up the most intense moral issue in New York since the strip tease was barred from Minsky's burlesque and driven undercover into the top-price Broadway revues where one might take his wife and daughters. Thus New York has made the strip tease available to all. Similarly it has made Bertrand Russell's bizarre ideas, his echoes of Haverlock Ellis, available to all by the simple expedient of throwing him off the faculty of the City College.

Russell wrote for a small circulation, but the fight against allowing him to teach mathematics has resulted in the juiciest paragraphs from his obscure works being reprinted in newspapers and magazines and thrust before the whole public at three cents a copy.

He wasn't going to mention this stuff in his college lectures. The students would have been safe. But now see the peril. For a nickel they can buy the Sunday papers and read all of the dirty stuff in the text of Justice McGeehan's decision. He has quoted the cream of it.

Of course the trouble with Professor Russell, the reason his line aroused so much resistance in New York, is simple. He didn't make it funny. Most people don't like off-color stuff unless it is funny. Professor Russell could be a big success in New York and he wouldn't have to tone down his private ideas at all. Let him hire a good gag man and get his act on Broadway. Then New York would love it.

ABOUT OTHER ORGANIZATIONS

- (17) Capital District Humanist Society, Albany, NY, founded by the late Hugh McVeigh, heard John Lenz speak on the topic, *Greek Humanism, For and Against*, on May 12th. Here is some of what John said, as reported in CDHS's *The Humanist Monthly* (June 1991, p. 2), and probably written by Hugh:

RECAP MAY 12, 1991

Our May presentation was by John Lenz, Visiting Instructor of Classics at Union College. Lenz is also Vice-President of the Bertrand Russell Society, Inc. Lenz spoke on "Greek Humanism: For and Against."

Basically while ancient Greece is revered as the center for the beginnings of humanism, there is a large body of information which gives rise to the question of whether the Greeks were humanists themselves. Responding to the theory advanced by some scholars that the Greeks really stole their ideas from Egypt and Africa, Lenz noted that there are several differences as well as many similarities.

Guiding us through a catalogue of well known and not so famous Greeks, Lenz made the case that while there is a great deal of thought and philosophy which might be identified as humanistic, many of the practices of the Greeks were anything but

humanistic. Lenz noted, for example, that the Greeks were tolerant towards religion but were not towards the rejection of religion. For example, Socrates was charged with impiety and creating new gods - accused of being an atheist.

As far as ethical humanism is concerned, the Greeks failed the test. They were, according to Lenz, cultural elitists. They practice slavery. Their society was defined in terms of exclusion. And they practiced child-exposure for unwanted (mainly female) and deformed babies.

However, if the humanist ideal is a desire to live a positive life, the Greeks were closest to this ideal than any other aspect of humanism.

On balance, while the Greeks contributed mightily to the advancement of human thought and to the ideals of humanism, their practices and lifestyles were alien to what we would today regard as humanistic.

- (18) Tim Madigan, of *Free Inquiry* magazine, addressed the CDHS on the topic, *Is Supernatural Belief Inevitable?*, on June 16th. Tim speaks at a CDHS meeting every year, which reflects *Free Inquiry's* support for the CDHS. *Free Inquiry* also supports 24 similar groups around the country; one of them, for example, is in San Antonio, Texas.

THE BENARES CHAPTER OF THE BRS

- (19) Chandrakala Padia reports:

The Benares Chapter is doing very well. After the last talk in September, we arranged a two-day seminar on May 18-19 on *The Europeanization of the Earth: The Discourse of Modernity*. Professor A. K. Saran, a sociologist and former visiting Professor at Harvard, was the main speaker. People paid rich tributes to Russell.

Eight more members have joined the Benares Chapter, I will send you a detailed yearly report on this Chapter.

BRS members! Please donate more books to the Benares Chapter. We can use them! Please note our new address: Benares Chapter, BRS/ New G7, Hyderabad Colony/ B.H.U./Varanasi 5, India.

Best wishes and love to Marvin, Michael, Don, to you, Lee, and to other fellow members.

The Benares Members are listed ().

[Chandrakala is the Director of the Benares Chapter, and is also a Director of the BRS.]

BY BERTRAND RUSSELL

From October 1939. Publication??? With thanks to WHITFIELD COBB.

(20)

Can Power Be Humanized?

by BERTRAND RUSSELL

SUCH A QUESTION as this must be treated historically and without too much concentration on the present day. The problem is one of the interaction of individual and mass psychology: How much will the ruler dare, and how much will his subjects endure? There have been times and places where extreme tyranny aroused no effective resistance and others where even a small degree of arbitrary power was quickly and successfully resented. We must try to understand what brings about such differences.

Consider, at the present day, the governments of Germany and Denmark. These two countries are neighbors, closely akin in race, religion, and language — yet the one exhibits the extreme of autocracy and militarism; the other, the extreme of democracy and pacifism. This example suffices to dispose of the idea that race, in the biological sense, is in any degree relevant to our problem; no one can reasonably suppose that Germans and Danes differ appreciably in their congenital constitution. It is as regards history, tradition, and opportunity that they differ. Those are the forces that mold national character, and it is through these forces that the humanization of power must be effected.

Democracy was invented as a means of preventing the arbitrary use of power, but its success, so far, has been strictly limited. It is greatest in the small Germanic countries — Norway, Sweden, Denmark, Holland, and Switzerland. Next in order comes the United States, but here the system has failed to secure justice for Negroes and to prevent the illegal employment of the police on the side of the rich in labor disputes. England and France are democracies at home but not in their imperial possessions. Germany and Italy have made short and precarious attempts at democracy, which the bulk of their own populations regarded as unsuccessful. Russia, Asia, and Africa have never, even temporarily, had democratic forms of government. The nations that are democratic have not always been so.

The chief conditions for the success of democracy appear to be three: first, an educated population; second, a considerable degree of cultural homogeneity; third, a greater interest in home affairs than in relations with foreign countries.

II

AS TO THE FIRST of these conditions, there is much to be said, but for the moment I shall confine myself to the obvious fact that where a majority cannot read it is impossible that there should be any widespread understanding of political issues.

Cultural homogeneity is a vague phrase, and I will try to replace it by something more precise.

What I mean exists, for example, in Switzerland, in spite of differences in race, language, and religion. It is a matter of sentiment, generated partly by history as taught in schools. A Swiss is a man to whom, from earliest infancy, William Tell has been a national hero. An American is a man who reveres the Declaration of Independence. An Englishman thinks of the Armada and the Battle of Waterloo. A Frenchman is proud of the Revolution, unless he is a reactionary — in which case he gives his allegiance to Joan of Arc.

But in addition to these educational myths there is another very powerful source of homogeneity, namely, similarity in national customs, manners, food, games, and so on. This similarity makes life at home more effortless than life abroad and gives rise to a feeling of safety which makes compatriots seem more virtuous than foreigners. Underlying all this is the instinctive love of home which man shares with other animals.

Where there is not cultural homogeneity in this sense, democracy, if it is to succeed at all, must be federal. A federal system is hardly possible unless the various groups are separated geographically. In eastern Europe, where national groups are hopelessly intermixed, democracy will be impossible until either some despot has sorted out the populations or some new creed has destroyed nationalism and created a new solidarity.

Wherever hostile relations to outside communities are more interesting to the general public than conditions at home, democracy has little chance as against a dictatorship. Democracy is a method of adjusting internal conflicts of interest and sentiment and seems unnecessary when a nation is primarily conscious of itself as a unit in conflict with others. France in the French Revolution, Russia in the Russian Revolution, and Germany since Ver-

sailles were in this situation; and in France and Germany, if not in Russia, foreign enmity was the chief immediate cause of the suppression of democracy by dictatorships. In war the sense of solidarity is such that a leader who personifies the nation easily persuades men to allow him dictatorial power, especially if there is a serious risk of defeat. War and the fear of war are at the present time the most serious obstacles to democracy.

It is obvious that the class war, where it exists in an acute form, makes the rule of force inevitable, not only because all war has this tendency but because class war destroys cultural homogeneity. When class war leads to dictatorship, as it has done in Russia, Italy, and Germany, it establishes the dictators as an oligarchical authority and, by arousing foreign enmity, makes them the representatives of patriotism. As a method of humanizing power, therefore, the class war, in its more violent forms, is inevitably doomed to failure.

Nevertheless, the problem of humanizing power cannot be solved unless it can be dealt with in the economic as well as in the political sphere. I do not believe that it will be solved in the economic sphere so long as the solution is represented as solely in the interest of the proletariat, because the industrial proletariat, in most countries, is a minority and in all countries is too weak to win without such bitter warfare as must lead to dictatorship and so to the creation of a new privileged class. If economic conflicts are to succeed in equalizing economic power, they must not be so severe as to transform economic success into political failure. It will be necessary to have a propaganda quite different from that of Marxism, which will make it clear that economic power, in an advanced capitalistic community, belongs to a mere handful of men, who control not only the proletariat but the professional class and the agriculturists and the immense majority of those who count as capitalists. A propaganda so conducted might win the

support of such an overwhelming majority that its reforms could be carried out without any very serious armed conflict. No method which involves a first-class civil war can hope, with present methods of warfare, to humanize either the economic or any other form of power.

Given democracy, both economic and political, there will still be much to be done before power is completely humanized. There must be freedom to criticize the authorities, opportunities for removing men in power if they act illegally, a spirit of toleration as between opposing groups, and a very widespread respect for legality. This last must be sufficiently strong to deter soldiers from following a general if he invites them to overthrow the civil government. Such a state of opinion is not impossible: it has existed in England since 1688 and in America since 1776.

I conclude that the humanizing of power is possible on certain conditions. First: there must not exist, within one governmental unit, such implacable hatreds as are apt to be associated with militant differences of nationality, intolerant religious disagreements, or violent class war. Second: there must be no imminent risk of serious war; that is to say there must be a federal government of the world, possessed of the sole armed forces beyond such as are genuinely needed for police purposes. Third: economic as well as political power must be democratic, which requires that the main sources of economic power should be controlled by the democratic state.

Some of these conditions may seem Utopian, but the modern world moves fast, and they may be realized sooner than now seems probable. Meanwhile, power can be humanized up to a point in each separate nation. It is more humanized in Scandinavia than in England or America and more humanized in England and America than in Germany. But for the danger of war, there would be good reason for a tempered optimism.

TRIVIA

- (21) Ah, the information age. Just a few strokes on the keyboard of our Nexis system and we're able to inform you that our pal BR is mentioned in 209 stories in The New York Times from June 1980 to the present (July 23, 1991). Not bad for a guy who's been dead 20 years, and in a paper published in a city that was down-right mean to him on occasion.
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GRANTS COMMITTEE REPORT

Hugh Moorhead, Chairman, reports:

- (22) The 1991 \$1000 Doctoral Grant has gone to Claudio G. de Almeida, who came to McMaster University from Brazil to do graduate work. His thesis, *The Argument of "On Denoting"*, aims to show that there is an error in seeing an alleged close connection between Russell's views and Frege's, and that the historical Frege was "refuted" by Russell's arguments.

The Grant Program will continue unchanged in 1992. Grants will fall into one of two patterns: (1) A \$1000 Grant to a Doctoral Candidate, plus a \$500 Grant to a Master's Candidate, or (2) three \$500 Grants to Master's Candidates.

GOD

(23)

The following is the closing portion of a recent article -- *Theological Questions/ Scientific Answers* -- by BRS Member Wayne Douglas Smith. To borrow the complete article, write the author at 102 Windsor Castle Drive, Apt. E, Newport News, VA 23602

The Argument from Design

The most appealing religious proof for the existence of God is called the Argument from Design. We look at the world around us and admire the beautiful harmony of its arrangements. It is asserted that the universe was planned by a great designer called God.

The idea that there is a designer who planned the world is very enticing. When we examine a plant or an animal, we are struck by how appropriate the structures are to their functions. There seems to be no way in which the parts of even the tiniest organism could self-assemble to make a living machine of such complexity. Every plant and animal seems to be made just so that it could live on the earth.

The belief that everything is constructed by a great designer provides a significance and order to nature. It suggests ends and purposes where our observations would not otherwise detect them. It seems in accordance with common sense and is a very human explanation of the biological world. But the Argument from Design is fallacious.

Evolution: The Scientific Explanation

Evolution is a much more compelling explanation of why living things are adapted to their environment. It is not that the world was made to be suitable to them; it is that they evolved to be suitable to it. From all of the evidence, both fossilized and alive, scientists have pieced together a record of a billion year old process of trial and error, of success and failure, and of adaptation and diversification. These features are inconsistent with the concept of an efficient and all-knowing designer. Evolution is a very powerful process, but its power is directed to the demands of daily life and not to the endpoint of some grand design.

Evolution is the key to our understanding of life on earth, and the secrets of evolution are death and time. Enormous numbers of lifeforms that were imperfectly suited to the environment did not survive, and it took millions of years for a long succession of small mutations, that were by chance adaptive, to produce the plants and animals we see on the earth today. Evolution enables us to recognize that life has a long and continuous history during which living things have changed as they colonized all parts of the world.

Evolution explains the harmony in nature and the diversity of life on earth. The world does not require a designer, and the Argument from Design is no good as proof. Yet in those who have the seeds of a religious attitude already within them, it has a powerful effect. The Argument from Design is in truth no argument at all, but it is a potent instrument in heightening religious emotions.

RUSSELL T-SHIRTS

- (24) Where can one buy Bertrand Russell t-shirts?...we've been asked. It would take too much space here to describe the various options (long or short sleeve, several colors, etc). \$12.75 and up + shipping. For complete details, write Historical Products, P.O.Box 220, Cambridge, MA 02238.
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ABOUT BR

(25) "Lord Russell's Letters, Documents to Be Sold," from the Los Angeles Times, 6 March 1967. With thanks to HARRY RUJA.

LONDON -- A prolific volume of letters written by Bertrand Russell -- one for every 30 hours of the British philosopher's 94-year life -- and tens of thousands more of his papers will be sold in May, almost certainly for the kind of money that only American academics can afford.

The papers, which established Lord Russell's claim to be the century's most prolific correspondent, are now being cataloged by his literary agents in London.

Besides 100,000 letters to and from Russell, most of them unpublished, there are hundreds of manuscripts, tapes, journals, diaries, notebooks, honors and awards.

These documents shed a multitude of sidelights on the literary, political and intellectual life of Britain for the last 75 years. They are also a reader's delight.

Steady Output

Lord Russell's life has been so long and his output so steady that the causes he has espoused range from the Dreyfus affair in the 1890s to Lee Harvey Oswald. He has commented on nearly every central issue of his time and has corresponded with leading figures from Alfred Tennyson to Jean-Paul Sartre to Graham Greene.

The man who was told by British statesman William Gladstone after dinner that "this is very good port they have given me, but why have they given it to me in a claret glass?" has also discussed Vietnam with Harold Wilson, who became prime minister 155 years after Gladstone was born.

At the age of 18, Russell questioned the existence of God in a ruled black exercise book, writing in Greek for fear that his Victorian family might find it. There is a later translation above the Greek in Russell's own hand.

Friend of Conrad

One surprise is the evident depth of Russell's friendship with Joseph Conrad. It is unmistakable behind the heavily formal style of their exchanges, and is not without comic relief: Conrad appeared to be obsessed with the idea that Charles I had not been executed. The two men found immediate rapport and Russell's eldest son was named after the Polish novelist.

But as in many of Russell's relations with creative writers -- with D.H. Lawrence, E.M. Forster, T.S. Eliot, Ezra Pound, as well as Conrad -- his ideological commitment was a bar to total friendship.

Conrad wrote to him: "The only ray of hope you allow is the advent of international socialism, the sort of thing to which I cannot attach any definite meaning. I have never been able to find in any man's books or any man's talk anything convincing enough to stand up for a moment against my deep-seated sense of fatality governing this man-inhabited world."

Lawrence distrusted Russell's political

evangelism: "You are simply full of repressed desires, which have become savage and antisocial. And they come out in this sheep's clothing of peace propaganda." But with Russell the man and Russell the philosopher he was able to come to terms: "We are one in allegiance, really, you and I."

Russell's Politics

Forster, as an artist, could not accept Russell's credo that men must be made decent now to build a decent society in the future. But he admired Russell's stand, and in the files there is a dogeared note written from Alexandria at the time of Russell's arrest in 1918: "In the middle of a six-course dinner at the club last night I was told you were in prison. This is to send you my love. I suppose they will let you have it when you come out."

But Russell's politics did find an echo in his time, if not among the politicians. George Bernard Shaw responded, even if Russell was sometimes "frivolous, cruel and rather stupid"; there were the Webbs, Harold Laski, George Santayana, Siegfried Sassoon -- "The only thing worth while is the honesty of one's actions." There is even a letter to Maxim Gorky.

Russell went to Russia in 1920 and recorded this impression of Trotsky: "Very Napoleonic. Bright eyes, military bearing, lightning intelligence, magnetic personality. Exceedingly good looking. Would be irresistible to women, and an agreeable lover while his passion lasted. Vanity even greater than a love of power; the vanity of an artist or an actor."

At the theater Trotsky leaned across Mrs. Philip Snowden during a tender love scene and startled her: "There is the great international language."

Russell found Lenin in contrast to Trotsky: "Nothing in his manner or bearing suggests the man who has power. He looks at his visitor very close, and screws up one eye."

Letters Many-sided

The letters are as many-sided as Russell's own life, and as important. His dry wit and laser-sharp concentration come across in almost every letter; there are few frills. Yet the man at their center remains curiously opaque, a catalyst of passion in others, the elusive center of a turning world. Only in martyrdom does the naked passion show, nowhere more explicitly than in his 1918 letter from Brixton Prison:

"I want to stand at the rim of the world and peer into the darkness beyond, and see a little more than others have seen, of the strange shapes of mystery that inhabit that unknown night ... I want to bring back into the world of men a little bit of new wisdom. There is a little wisdom in the world; Heraclitus, Spinoza and a saying here and there. I want to add to it, even if only ever so little."

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FOR SALE

BR postcard. After being out of print for several years, our favorite photo of BR -- taken in 1959 by Philippe Halsman -- is once again available. \$1 for the first one, 75¢ each for more ordered at the same time. Postpaid.

17-Year Index of BRS Newsletters, covering the years 1974-1990, Issues 1-68, 43 pages, 2523 entries. Buy it for \$8 postpaid (within the USA). Or borrow it from the RS Library, \$1 postage (within the USA), plus you pay return postage, approximately \$1.

Members' stationery. 8 1/2 x 11, white. Across the top: "The good life is one inspired by love and guided by knowledge." Bertrand Russell" On the bottom: "Motto of The Bertrand Russell Society, Inc." USA price, \$6 for 80 sheets, postpaid. Higher postage rates plus a different weight paper are the reason for this higher price. Canada & Mexico \$8 for 80 sheets.

1990-Meeting Papers. The 10 papers presented at the 1990 Annual Meeting -- papers by Elizabeth Eames, Lee Eisler, Joan Houlding, Don Jackanicz, Marvin Kohl, Tim Madigan, Chandrakala Padia, Michael Rockler, Harry Ruja, and Thom Weidlich, 145 pages in all, bound -- can be yours for \$18 postpaid. Or borrow them from the RS Library for \$1 postage, plus you pay return \$1 postage

Buy any of the above from the newsletter, or borrow from the RS Library. Addresses on Page 1, bottom.

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NEWSLETTER ITEMS WANTED

We depend on you to help us with the newsletter. Whenever you come across something in your reading that strikes you as specially interesting, please send it to us -- or send a good photocopy -- for possible inclusion in a future newsletter. If you're not sure about whether or not to send something, send it! We'll use it if we can. We need your input.

ABOUT BERTRAND RUSSELL

(31) "This Great Englishman Bertrand Russell - John Beavan talks to the famous philosopher, who is 90 tomorrow." Daily Herald (London), May 17, 1962. Thanks to HARRY RUJA.

I'm afraid I bored him. For an hour or more I came between him and his divine obsession - to save mankind from nuclear destruction.

I was wrong to demand commonplace reminiscence. The stage was set for a 'thirtyish transcendental drama. Plas Penrhyn is built on a hill: the sun was going down to the sea and the mountains were darkening.

Twice Russell took me to the balcony to admire the sky. I remembered that this used to be the time of evening when the great sceptic had to fight down his absurd, unwanted, mystical impulses.

We sat by the fire in a room of books. It was a few days before his ninetieth birthday and I had come on a pilgrimage to Portmadoc to talk to the greatest living Englishman after Churchill... the greatest logician since Aristotle... etc.

It was a different Russell from the fierce, insubstantial prophet who had looked only a few months before through the London wind might blow him away with the dead leaves. Now his cheeks were pink, the full white hair was parted and in place. His tuxedo suit and his pipe gave him solidity.

Nonsense about the Absolute

I ASKED him if he did not regret that he is known to most of us only by his ephemeral writings, superb though they often are; that his great work which gives him a firm and important place in the history of thought is understood only by the very few who had gone deeply into mathematics and logic.

Is it not sad that the world knows only the Russell who is the man of passion and prejudice, and not the philosopher?

Russell thought this was a great joke. "Only six people have read through 'Principia Mathematica' and three of those were Poles."

But had he no regrets that the movement in philosophy to which he belongs has retired into logical and linguistic problems and made it unrespectable to expound comforting theories about the nature of man and his world?

Unrepentant chuckles. "We certainly shot down the German Idealists and the nonsense about the Absolute."

"But you have even done-in political philosophy?"

"The collection of prejudices which is called political philosophy is useful," said Russell benignly, "provided that it is not called philosophy."

Lady Russell joined us and asked what we had been talking about. "Oh, philosophy and politics," he said, twinkling at me to soften the reproach—"not the things I am really interested in."

Second thoughts on education

Let me summarise the talk before dinner. Russell is not disappointed in the Labour Party because he never had great hopes of it.

Though he was a close friend of the Webbs, he never believed in Fabian "bureaucratic" socialism which replaced capitalism with Civil Servants. He favoured something like guild socialism, with fragmented social ownership and units small enough to be comprehended by everybody.

He believes this is a ~~Teaching~~ Party such as the Labour Party is virtually destroyed by a period of office in which there is achievement of some objects and compromise in others. It must be followed by a new Party of reform.

As an educationist, Russell no longer believes that children should be left free to follow their interests. "They just do not learn enough."

This was the only recantation.



After dinner, the curtains pulled, the whisky poured, we came at last to the bomb and his campaign, and the Committee of 100. "It's not what I planned to do. I hoped to spend my time reading history, enjoying an elegant leisure. But this is something I feel I have to do. If I believed in a Deity, I would say that I was obeying his command."

"Yet it is generally believed that once you advocated a preventive atomic warfare against Russia."

"The thing I am supposed to have advocated was in a private letter to some anti-Communist friends of mine in America."

"It was never well considered. America alone had the bomb, and Baruch was proposing that atomic energy should be put under international control. I thought this was a way to prevent atomic war and I hoped the Russians would accept it. If they did not, it might be worth while threatening them with atomic war on the sole issue of internationalising atomic energy."

Campaign against the bomb

"But the Russians, insisting on independence, threw it out. A great misfortune. America then was rather liberal and making a generous proposal."

"When my friends did not, later, like the line I took they published the views I had expressed in letters I had forgotten I had ever written. When I was accused of advocating these views I denied it vehemently. Then I was shown the facsimiles and I was greatly embarrassed."

I asked him how his anti-nuclear campaign began. The real start was his speech in the Lords three months after the Hiroshima bomb. Russell predicted the hydrogen bomb and advocated world government as essential to save mankind. This was applauded even by Tory peers.

"In 1954 I gave a Christmas broadcast - 'Man's Peril'. The next step was to get twelve of the most eminent living scientists to sign it. Einstein did so—his last act before he died."

"Out of this came the Pugwash conference, the expert international body on nuclear armaments on which East and West collaborate."

"Then I came to unilateralism. You

will find all the arguments for it in the words of Herman Kahn on thermo-nuclear war.

"Kahn says it would be a good thing. If the various satellites of America adopted unilateral disarmament. The British bomb adds practically nothing to the strength of N.A.T.O."

"My next point is that at the time of the U2 incident both Krushchev and Malinovsky announced that if any satellite of the U.S. permitted its territory to be used for a purpose which the Soviet Government considered unfriendly that country would be obliterated should war with America break out."

"A further point. Under the N.A.T.O. treaty, America is obliged to go to war if we are attacked in Europe. Kahn argues that America would not do so."

"Therefore the situation is this: while we remain in N.A.T.O. Russia has a motive. But the protective effect is illusory."

Equals in power and wickedness

When I protested that without N.A.T.O. there would be nothing to prevent the Russians moving West, Russell answered that he had never believed in the theory that the Russians intended world domination. What stopped them, he asked, from overrunning India?

"I think," said Russell, "that we should always treat Americans and Russians as equals in power and wickedness. I think America will embark on a preventive war. I don't think Russia will."

"There is an alliance of the Pentagon and the arms industry which is very powerful. . . . But I have never suggested that America should unilaterally give up the bomb. . . . Russian militarism is a response to American militarism and would rapidly vanish if there were no threat."

"I would like to see negotiations between Russia and America while N.A.T.O. was in process of dissolution."

"Every policy has its risks. But the worst risk is of the extermination of mankind."

"Nuclear stalemate is very dangerous. It has worked. But at any moment there might be an accident—a meteor mistaken for a bomb, a single neurotic officer. . . ."

When I demurred, Russell became very angry, especially when I confessed I had not read the technical works. Then he apologised unnecessarily and charmingly and sat back and—in the old philosophic manner—asked me to point out the flaws in his argument.

I said the argument was fine. But I did not accept the assumptions.



We parted on a note of agreement. "You cannot have a secure peace as long as the ideological evangelism goes on—on both sides."

In the exaltation of argument I forgot to wish this great Englishman a happy birthday. I do so now, with love—and regret—from a rebellious and multilateralist disciple.

BRS AWARD LAUREATES

(32) An Honor Roll the BRS can be specially proud of: the recipients of BRS Awards:

- 1980 PAUL ARTHUR SCHILPP, creator of *The Library of Living Philosophers*
 1981 STEVE ALLEN, comedian, writer, producer
 1982 HENRY KENDALL, Chairman, Union of Concerned Scientists
 1983 JOSEPH ROTBLAT, Chairman, Pugwash Committees
 1984 DORA BLACK RUSSELL, author, feminist, activist, BR's 2nd wife, mother of Kate & John
 1985 ROBERT JAY LIPTON, "for throwing new light on the nuclear threat"
 1986 *PEOPLE FOR THE AMERICAN WAY*, for opposing right-wing attempts to infringe on liberties
 1987 JOHN SOMERVILLE, for his work to prevent "omnicide", complete and irreversible nuclear destruction
 1988 PAUL KURTZ, for his devotion to secular humanism and intelligent skepticism
 1989 PAUL EDWARDS, for his contributions to Russell scholarship, and dedication to agnostic skepticism
 1990 no award
 1991 *The Planned Parenthood Federation of America*

Please send your candidates for the 1992 BRS Award to Dean Marvin Kohl, 715 Maytum Hall, SUNY, Fredonia, NY 14063.

FINANCES

(33) Treasurer Dennis Darland reports on the quarter ending 6/30/91:

Bank balance on hand (3/31/91).....	5,491.38
Income: New members.....	449.00
Renewals.....	1,770.00
total dues.....	2,219.00
Contributions.....	442.00
Interest.....	2.44
Library sales & rentals.....	12.50
Meeting fees.....	405.00
Misc. income.....	11.00
Total income..	3,091.94
	8,583.32
Expenditures: Information & Membership Committees....	11.94
Library expense.....	00.00
Meetings.....	405.00
Misc. Expenses.....	81.17
Subscriptions to <i>Russell</i>	00.00
Total expenses.....	498.11
Bank Balance (6/30/91).....	8,085.21

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 R Remaindered by Simon & Schuster. With the exception of the usual remainders' mark on the bottom edge, these are in Fine condition.

Prices are postpaid. Please send check or money-order, payable to the Bertrand Russell Society, to The Russell Society Library, Box 434, Wilder, VT 05088.

New audio cassette:

206 "Life Without Fear: A View of Poetry". Russell delivered a lecture at the Poetry Center of the 92nd Street Y.N.Y.A. on October 27, 1951. The librarian has supplied the Society with a cassette of the extant portion of that talk. What remains is 36 minutes long: the final 23 minutes and 11 minutes of a question-and-answer period. The text is from New Hopes for a Changing World.

Recent acquisitions:

"Russell and Russell Studies in the USSR-A Report on What's Available" by Irving Anellis. 10pp., 1991 Donated by the author.

"Schröder at the Russell Archives" by Irving Anellis. 8pp Donated by the author.

The Art of Philosophizing and Other Essays by Russell. Donated by the publisher.

Russell, Idealism, and the Emergence of Analytic Philosophy by Peter Hyton. Donated by the publisher.

Misc:

Bulletin 20, Books and Pamphlets by Russell is available from Thomas Antiquarian Books, 15 Park Street, Bristol, BS1 5PJ England. 289 items. March, 1991.

**Bertrand Russell
 Lectures On Poetry
 Saturday, Oct. 27**

Bertrand Russell, noted philosopher, will lecture on Saturday evening, October 27th, at 8:40 p.m. in the Theresa L. Kaufmann Auditorium, as the second event in the Poetry Subscription Series, according to John Malcolm Brinnin, Director of the Poetry Center. Lord Russell, winner of the 1950 Nobel Prize for Literature, will lecture on "Life Without Fear: A View of Poetry."

Lord Russell, who says he has lost track of the exact number of books, articles, pamphlets and scientific papers he has written during his 79 years, has just completed a new book, "New Hopes for a Changing World," which will be published here early next year.

He is the holder of the British Order of Merit, a Fellow of the Royal Society, and a scientist and philosopher of international note.

Tickets for this event are \$1.50. For reservations call ATwater 9-9456 or apply in Room 259.

Here is the newspaper clipping enlarged---->

**Bertrand Russell
 Lectures On Poetry
 Saturday, Oct. 27**

Bertrand Russell, noted philosopher, will lecture on Saturday evening, October 27th, at 8:40 p.m. in the Theresa L. Kaufmann Auditorium, as the second event in the Poetry Subscription Series, according to John Malcolm Brinnin, Director of the Poetry Center. Lord Russell, winner of the 1950 Nobel Prize for Literature, will lecture on "Life Without Fear: A View of Poetry."

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He is the holder of the British Order of Merit, a Fellow of the Royal Society, and a scientist and philosopher of international note.

Tickets for this event are \$1.50. For reservations call ATwater 9-9456 or apply in Room 259.

ELECTION OF DIRECTORS

(36)

Please vote. Use the ballot at the end of the newsletter.

In past voting, we have held to the desired total of 24 Directors, but have not elected the same number (8) every year. Some years it has been 9, some years 6. This year we will start evening things out; we will elect 8 this year, and 8 each year from now on.

Here are 9 candidates (in reverse alphabetical order). Vote for 8. All of them are currently Directors.

TOM STANLEY (Wilder, VT), BRS Librarian, 15-year member. Book lover, book collector, book seller. His Stanley Books specializes in used and out-of-print book.

STEPHEN REINHARDT (Wilmington, DE), 18-year member, attends every Annual Meeting, was an early BRS Treasurer for many years, has been a Director since 1976.

GLADYS LEITHAUSER (Pleasant Ridge, IL), 15-year member, originator of the BRS Book Award and Chairman of its Committee, teaches writing at U/Michigan, Dearborn. Ph.D. dissertation on Russell.

JUSTIN LEIBER (Houston, TX), 16-year member, Professor of Philosophy at U/Houston, student of A.J. Ayer, writes journal articles and fiction, chaired BRS/APA sessions.

DAVID JOHNSON (Annapolis, MD), 8-year member, BRS Philosophers' Committee Chairman, Professor of Philosophy, U.S. Naval Academy, produces annual BRS/APA session.

JOHN JACKANICZ (Chicago, IL), 13-year member, registered agent of the BRS in Illinois (where the BRS is incorporated), brother of Secretary (and Past President) Don Jackanicz.

KENNETH BLACKWELL (Hamilton, Ont.) a Founding Member of the BRS, a BRS Director since the Founding in 1974, Archivist of the Russell Archives, Editor of Russell.

ADAM PAUL BANNER (Ann Arbor, MI), 13-year member, retired industrial chemist, former Volunteer Executive for Int'l Executive Service Corp. in Thailand, Korea, Turkey, etc.

LOUIS K. ACHESON (Encino, CA), 13-year member, BRS Director since 1983, Senior Scientist with Hughes Aircraft, NASA space projects, World Federalists, Unity-in-Diversity Council, etc.

To repeat: the ballot is at the end of the newsletter. Why not use it right now?

OBITUARY

(37) John Lenz reports the sad news:

Hugh McVeigh (1908-1991) died on May 31st. He was tireless in support of numerous freethinking groups. He founded the Capital District Humanist Society, which continues to prosper in Albany. Earlier, as an attorney, he had worked for union rights. In conformity with his beliefs as a member of the Hemlock Society, he refused a pacemaker the day before he died because he was very ill and results were uncertain.

Here are two newspaper accounts:

B-8 THE TIMES UNION

Albany, N.Y., Friday, June 21, 1991

Hugh McVeigh, 83; lawyer, social activist

TROY — Hugh McVeigh, 83, of North Troy died May 31 in Samaritan Hospital after a short illness.

Mr. McVeigh was born in New York City and lived in Brooklyn and Cooperstown before moving to the Capital District in 1978.

He was a social worker in the New York City area for several years. Later, after being admitted to the

state bar, Mr. McVeigh was an attorney in private practice. He represented various labor unions.

An ardent social activist, Mr. McVeigh gave his time and money to numerous organizations.

Mr. McVeigh was the widower of Bertha Hodgson McVeigh.

Arrangements are by Zwack & Sons, Albany.

THE RECORD, TROY, N.Y.

FRIDAY, JUNE 21, 1991

A-5

Hugh McVeigh, 83, had been attorney

TROY — Hugh McVeigh, 83, of North Troy, died May 31 at Samaritan Hospital after a brief illness.

Born in New York City, he was the widower of Bertha Hodgson McVeigh.

Mr. McVeigh had been a social worker in the New York Metropolitan area and had been an attorney maintaining a law practice in Manhattan representing labor unions. He had resided in Brooklyn, moving to Cooperstown in 1978 and later to the Albany area.

Survivors include several nieces and nephews.

There were no funeral services.

Arrangements were the Zwack & Sons Funeral Home, 184 Central Ave., Albany.

(38)

BRS/APA 1991

December 28-30, 1991 is when The Philosophers' Committee of the BRS will conduct sessions at the convention of the American Philosophical Association (Eastern Division), this year in New York City. These BRS sessions are an annual event.

The Committee is pleased to announce the selection of the following two papers for its sessions. Commentators and the time and place of the sessions will be announced later.

Paper: *Russell on Pragmatism*, Jane Duran, University of California, Santa Barbara.

Abstract: Russell's views on the pragmatists are briefly contrasted, largely with Dewey's views, on two major points -- an epistemological account of truth, and the importance of the notion of "desire" for theory of value. It is concluded that the burst in interest in the work of the pragmatists has done a disservice to Russell's original criticisms, and that a particularly salient part of Russell's commentary revolves around his trenchant attack on the motivations behind pragmatist doctrine.

Paper: *Going to No-Man's Land -- a Russellian Conception of Philosophy*, Safro Kwame, Lincoln University, Pennsylvania

Abstract: In one of Bertrand Russell's conceptions of philosophy, philosophy is a no-man's land between theology and science, and a philosopher may be characterized as a "Nomanlander" or an inhabitant of an imaginary land that is owned, claimed, and controlled by no one -- whether theologian or scientist, male or female, black or white. There is much to be said for this vivid non-sexist and non-racist characterization, since Russell conceived philosophy in terms of reasoned speculations about non-scientific issues, and reason, as defined by him, is not the prerogative of any sex or race. On this account, some of the metaphilosophical issues in feminist and African philosophy, especially with respect to the existence of feminist and African philosophies, admit of easy solutions. Further, this concrete, practical and memorable characterization of philosophy provides a useful account of philosophy to both the lay person and college freshman or freshman.

NEW MEMBERS

(39) We welcome these new members:

M. GERARD BORNET 1397 91/SCHWEIKHOF/3462 WEIER 1.E./ SWITZERLAND/
 MR. WALTER A. BURBANK 1406 91/P.O. BOX 650/ACTON/ME/04001/ /
 MR. KEN BURLEY 1392 91/108 WESLEY LANE/MARYVILLE/TN/37804/ /
 MR. BRIAN DISKIN 1401 91/300 LUCIA ST./MIDDLESEX/NJ/08846/ /
 MS. MARIE M. ELLICKER 1396 91/324 LARKIN ST. #34/SAN FRANCISCO/CA/94102/ /
 MR. SUDNEY D. FINEHIRSH 1395 91/19 CARRIAGE HILL/OSSINING/NY/10562/ /
 MS. MARTHA B. HALL 1402 91/30 DANBURY COURT/PORT TOWNSEND/WA/98368/ /
 MS. IRENE HAZILLA 1399 91/104 SHEPARD ST./ROCHESTER/NY/14620/ /
 MR. JAMES LEWIS 1394 91/34 N. 16TH ST./ALLENTOWN/PA/18102/ /
 MS. KATHRYN LEWIS 1393 91/34 N. 16TH ST./ALLENTOWN/PA/18102/ /
 MR. LELAND C. ROTH 1400 91/3829 TOGO ROAD/SPRING PARK/MN/55384/ /
 MR. STEVEN C. SHAFER 1404 91/2514 W. SHERIDAN DRIVE/CHAMPAIGN/IL/61821/ /
 MS. SUSAN L. SHAFER 1405 91/2514 W. SHERIDAN DRIVE/CHAMPAIGN/IL/61821/ /
 MR. PHILIP A. STAHL 1391 91/"SUNNYSIDE"/CHELSEA GARDENS/ST. MICHAEL/ BARBADOS, W.I./
 MR. ROLAND VAN LIEW 1398 91/161 WESTFORD ST./CHELMSFORD/MA/01824/ /
 MR. TIMOTHY WALTERS 1407 91/302, CHUO-2 CHOME, 9 BAN 2 GOH/MATSUMOTO-SHI T390/ NAGANOKEN, JAPAN/
 MR. TIMOTHY ZIEGEWEID 1403 91/605 HUDSON ST./EAU CLAIRE/WI/54703/ /

(40)

NEW ADDRESSES

PROF. GHULAM SEDIQ AASEF /P.O. BOX 3214/CARBONDALE/IL/62902-3214/ /
 BENARES CHAPTER, BRS /NEW G7, HYDERABAD COLONY BHU/VARANESI 5/ /INDIA/
 MR. SANDY CROOMS /UNWIN HYMAN/PO BOX 618/SCRANTON/PA/18512-0618/ /
 MS. MARGARET DOYLE /351 S. CEDAR/BUFFALO/WY/82834/ /
 MR. J. GREGORY GANEFF /2334 W. 109TH ST./CHICAGO/IL/60643/ /
 PROF. JOHN R. LENZ /LANGUAGES, TEXAS A&M U./COLLEGE STATION/TX/77843/ /
 MR. DON LOEB /64 PLEASANT AVENUE/BURLINGTON/VT/05401/ /
 MR. NATHAN MCKINLEY /2641 GIRARD AVE. S #6/MINNEAPOLIS/MN/55408-1169/ /
 DR. JOHN D. ROCKFELLOW /NACHTWACHTLAAN 381/1058 EN AMSTERDAM/ /THE NETHERLANDS/

(41)

RUSSELL IN RUSSIA

The following is excerpted from a report to the BRS Library Committee by BRS member Irving Anellis. The report concerns the awareness of Russell and his work in the Soviet Union. It was submitted in January 1991 and is based on research, including discussions and correspondence with Soviet scholars, conducted since early 1983. Irving also went to Moscow in August 1987 for the Eighth International Congress of Logic, Methodology and Philosophy of Science.

Politics. During the height of the Cold War, Russell was very nearly banned in the USSR, primarily in light of his slogan "better dead than red." Thus, an article of that period in the newspaper *Pravda* declared him to be "a senile, mad maniac inviting the war-mongers of Wall Street to drop an A-bomb" on peace-loving Soviet Russia. When he had second thoughts and led the anti-nuclear movement and espoused the new slogan "better red than dead," he was rehabilitated, and it was possible to mention him and his criticisms of U.S. imperialism and monopolistic capitalism.

The most available of Russell's works is Why I Am Not A Christian; it was published in large numbers and sold at a very small cost -- nearly free -- as antireligious propaganda. This goes back no doubt to the Soviet tradition of the League of Militant Atheists. There are also very recent copies of this work. While in the Moscow home of a Soviet in August 1987, I happened to see several copies of a very recent edition (1986, if memory serves) of the Russian translation of the work on my host's bookshelves. Friends of Russell might like to know that these volumes were bound in hardcover, the tan-colored leather of the cover setting off gold lettering on the spine of the books.

The Practice and Theory of Bolshevism was completely ignored in the USSR, and has never been mentioned. As recently as a few months ago, a Soviet visitor to the U.S., a member of the "New Democratic Platform" and an active participant (from the Volga region) in the walk-out of the All-Union People's Congress led by Boris Yeltsin, admitted that he had never before heard of that work. A decade ago, another colleague, at the time a recent emigre to the U.S. from the Soviet Union, complained that this work [was] "forbidden," and he mistakenly gave the title as The Theory and Practice of Bolshevism.

Philosophy. Some of Russell's philosophical works were translated into Russian, specifically Human Knowledge and A History of Western Philosophy, but with the pages on Karl Marx deleted from the translation of the History. Neither book, however, was available for sale to the public, and only limited editions were published "for scientific libraries." This reflects a policy that goes back to the early Soviet period that was enunciated by Lenin's wife, Nadezhda Krupskaya in her article

Irving admits his report is not complete. In his conclusion he calls for "[a] much more thorough, and completely documented investigation." "There is prima facie evidence," he writes, "that important work has been done in Russell scholarship by Soviet researchers in philosophy, logic, and mathematics, but that the majority of this work remains unknown to Russell scholars outside of the USSR."

"Defects of the Bureau of Political Education" in the 9 April 1924 issue of the newspaper *Pravda*. There, she expressed her preference for literary and political classics (e.g., by such writers as the novelist Tolstoy and the anarchist Kropotkin) over technical writers such as Plato, Kant or Mach and arguing that to make available the works of the philosophers ... to the masses was not harmful, but senseless, since "a man of the masses will not read Kant."

Nevertheless, Russell's published technical writings in philosophy are known to contemporary Soviet philosophers, but not, from my experience, very well known. Mikhail Kissel of the Institute of Philosophy of the Academy of Sciences of the USSR told me ... that Russell is well known in the Soviet Union as a neo-Hegelian, as a social and political philosopher, and as a logician. Kissel's remarks were evidenced also in my discussion with the Soviet philosopher of logic Z[inaida] A. Sokuler, who in the context of a discussion of the liar paradox and the Russell paradox, stated that one can infer, from the fact that one is lying, that $2 \times 2 = 369$. This is essentially the same example that Russell gave in a 1 April 1963 letter to the mathematician Leon Henkin, in which Russell suggests that Godel's incompleteness results make it possible in "school-boy arithmetic" that $2 \times 2 = 4.001$ (rather than -- what Godel's results actually mean -- that some mathematical statements are undecidable in mathematical systems such as Principia Mathematica). Sokuler knew that Russell's example, given to Henkin, is taken from the neo-Hegelian work Principles of Logic of F.H. Bradley; but it is not clear that she recognized this example as one presented by Russell also (though she did not know of Russell's letter to Henkin). Nevertheless, her presentation of this kind of example in the context of a discussion of the Russell paradox is at least suggestive of the fact that Sokuler was fully aware of the neo-Hegelian strain in Russell's concerns in [the] foundations of mathematics.

Mathematics and Logic. During the early Soviet period, Russell's Introduction to Mathematical Philosophy appeared in Russian translation, and it was still possible in the early 1960s (circa 1960-1962) to obtain copies relatively easily (in scientific libraries). Also quite readily available in some places (most notably the better scientific libra-

ries, for example, or Moscow's Lenin Library), is the Principia Mathematica.

The Role of the Russell Paradox in Soviet Research. It has been denied by some that the influence of Russell on original, on-going Soviet research in mathematical logic has been important. In his 1983 letter, for example, Schein appeared to suggest that Russell's work was neither popular nor well known in the USSR. Nevertheless, about the same time that Schein wrote his letter, there appeared a notice in the no. 7 (1982) issue of the Soviet mathematics abstracting journal Referativnyi Zhurnal - Matematika of a paper by G.D. Levin on "Dialectics and the paradoxes of set theory," published in the Soviet philosophical journal Voprosy Filosofii, no. 12 (1981), 58-68, in which the Russell paradox figures significantly. This suggests that at least some aspects of Russell's technical work is well known.

Certainly Russell's set-theoretic paradox has figured, and continues to figure, prominently both in Soviet work in philosophy ... [and] in technical mathematical work in logic and set theory. The example of L.G. Antipenko's book on philosophy of mathematics and logic, Problems of Completeness Theory and Conceptual Meaning (Moscow, Nauka, 1986) may be given, in which Russell's antinomy (the Russell paradox) is an important issue. When presenting me with this book, the author made a point of specifically indicating to me the role which Russell's antinomy played in his work.

... Soviet dialectical-materialist philosophers have engaged in a polemic against "formalism" in mathematics and logic from the beginnings of the Soviet period. They have argued in particular that, on the one hand, Godel's incompleteness results and the paradoxes of set theory are symptoms of the failures and inferiority of the "idealism" of the formal -- non-dialectical -- approach to logic and mathematics; on the other hand, they view antinomies, as Russell did during his neo-Hegelian youth, as something of value, which ought to be studied if not accepted. ...

... Soviet mathematicians and logicians, from the earliest period, worked to develop systems of mathematics and logic in which antinomies could be resolved by being "absorbed" at a higher mathematical level; that is, they developed systems in which a triadic relationship between truth, pseudotruth, and falsity (as opposed to the classical dichotomy between truth and falsity)

would account for antinomies and render them amenable to the formalistic treatment of mathematics. Thus, Kolmogorov in 1925 developed his system of intuitionistic logic in which the Law of Excluded Middle was "repealed," while the set theorist and logician D.A. Bochvar developed systems of multiple-valued logics (logics having more than the two truth values of true and false). At the present time, Soviet mathematicians have developed these early attempts to deal with the Russell paradox into quite significant and powerful mathematical tools, some of which have gained full acceptance in the West.

Of course Russell's work was also known to turn-of-the-century Russian philosophers, mathematicians, and logicians. One who was perhaps the most familiar with Russell's work during this period was Nikolai Aleksandrovich Vasil'ev (1880-1940), a logician at Kazan University who carried out his work primarily before the 1917 revolution. He was the first to propose the elimination from logic of the Law of Excluded Middle, and is thus considered the founder of multiple-valued logics, and his ideas were known to Kolmogorov and developed by Kolmogorov in his presentation of intuitionistic logic. In a speech on 23 December 1910, Vasil'ev told the History-Philosophy Faculty of Kazan University that "I presumed to make use of the advice and writings of such foreign logicians as, for example, Russell, Husserl, Poincare, and others." In fact, Vasil'ev had several formal and informal contacts with Russell; for example during Vasil'ev's time at the University of Saint-Petersburg, [he may have met] Frank Russell at the British embassy there. These direct and indirect, formal and informal contacts between Vasil'ev and Russell are currently being investigated by the Kazan State University logician, historian and philosopher of mathematics Valentine Aleksandrovich Bazhanov, who has published a biography of Vasil'ev (Moscow, Nauka, 1988).

In light of this work, Minc told me that "Russell's influence on the development of logic and philosophy in the USSR ... was in fact quite formidable." The available evidence which I have examined in reviewing the mathematical and philosophical literature suggests that the appraisal given by Minc concerning the influence and significance which Russell's work has and continues to have on technical Soviet developments is generally correct, particularly as regards logic, somewhat less so for philosophy generally.

CORRECTIONS

(42)

American Atheists' 21st Convention was written up in the May issue (RSN70-13), but we failed to put it into the May Index. Please add it to your May Index; write it under "Award Nominations Wanted". It is Item 13.

Reader's Digest article by BR, A Philosophy for You in These Times, (RSN70-34) appeared in the October 1941 issue. Thanks to Harry Ruja, Marvin Kohl, and Ken Blackwell, each of whom caught this error. Ken goes on to say, "In Reader's Digest, it appeared in highly edited form. BR's original, On Keeping a Wide Horizon, appears in Russell, No. 33-34 (1979): 5-11."

The Leonard Lyons column (RSN70-35) appeared in the New York Post, 7 Feb 1970. Thanks, Harry Ruja.

BALLOT

8 Directors are to be elected -- in this case, re-elected -- for 3-year terms starting January 1, 1992.

Make a checkmark next to each of the 8 candidates for whom you wish to cast your vote. If you vote for more than 8, it disqualifies your ballot. Information about the candidates is provided in ().

- () Tom Stanley
- () Gladys Leithauser
- () David Johnson
- () Kenneth Blackwell
- () Stephen Reinhard
- () Justin Leiber
- () John Jackanicz
- () Adam Paul Banner
- () Louis Acheson

Comments are welcome, on any topic: _____

Your name (optional) _____ date _____

Please remove this page and fold it as indicated on the other side. It is addressed and needs no envelope. It needs a stamp (29¢ in the USA). Must be postmarked before October 1, 1991.

1st, fold along this dotted line



FIRST CLASS

Place
US29¢
stamp
here

The Bertrand Russell Society, Inc.
1664 Pleasant View Road
Coopersburg, PA 18036 USA



2nd, fold along this dotted line

3rd, staple or tape closed at C.

C

RUSSELL SOCIETY NEWS

No. 72

November 1991

The Bertrand Russell Society, Inc.
3802 North Kenneth Avenue Chicago, Illinois 60641 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to further his aims by promoting ideas and causes he thought important.

Correspondence concerning **Russell Society News**, a quarterly, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

Inquiries concerning general Bertrand Russell Society information and membership should be directed to Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, Pennsylvania 18036; U.S.A.

The Bertrand Russell Society Library, which sells and lends materials relating to Russell, may be contacted by writing to Tom Stanley, Librarian; Russell Society Library; Box 434; Wilder, Vermont 05088; U.S.A.

(1)

HIGHLIGHTS

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(2) CORLISS LAMONT: AN EARLY 90TH BIRTHDAY GREETING

March 28, 1992 will be the 90th birthday of philosopher, educator, and author Corliss Lamont, who also has the distinction of being one of the honorary members of the BRS. We take this opportunity to send him birthday greetings a few months in advance.

At our 1986 Annual Meeting in New York City, Dr. Lamont received "A Bertrand Russell Society Special Award...for a career that reveals values and beliefs remarkably consonant with those of Bertrand Russell." During his all too brief acceptance talk, he spoke about issues of free choice and on Russell as a humanist. We can only regret that Dr. Lamont never appeared otherwise as a speaker at our annual meetings.

Dr. Lamont, who received his Ph.D. in philosophy from Columbia University in 1932, has taught at Columbia University, the New School for Social Research, Cornell University, and the Harvard Graduate School of Education. During his long professional career, Dr. Lamont has been a theorist and/or activist in areas as diverse as death and immortality, Soviet studies, civil liberties, and humanism. His life has had remarkable episodes of controversy and excitement, which cannot be easily summarized here. We can, though, gain some appreciation of Dr. Lamont's engaging approach to life by citing this passage from Current Biography, 1946, p. 322: "'My chief personal problem,' Lamont once wrote of himself, 'is to find time for all the things I want to do both in the field of creative writing and of pure enjoyment in the exciting worlds of literature and art, drama and music, travel and sport, social intercourse, and family relations.'"

As suggested by this Who's Who In the World, 1991-1992 list of his books, it would appear that Dr. Lamont did, happily, "find time" for some substantial "creative writing": Man Answers Death: An Anthology of Poetry, Dialogue on John Dewey, Dialogue on George Santayana, A Humanist Symposium on Metaphysics, Albert Rhys Williams: In Memoriam, The Trial of Elizabeth Gurley Flynn, The Thomas Lamonts in America, Letters of John Masefield to Florence Lamont, Collected Poems of John Reed, The John Reed Centenary, Dear Corliss: Letters from Eminent Persons, Issues of Immortality, The Illusion of Immortality, You Might Like Socialism: A Way of Life for Modern Man, The Peoples of the Soviet Union, A Humanist Funeral Service, Humanism As a Philosophy, The Independent Mind, Soviet Civilization, Freedom Is As Freedom Does: Civil Liberties in America, The Philosophy of Humanism, Freedom of Choice Affirmed, A Humanist Wedding Service, Remembering John Masefield, Lover's Credo, Voice in the Wilderness: Collected Essays of Fifty Years, Yes to Life: Memoirs of Corliss Lamont, A Lifetime of Dissent, "Basic Pamphlet Series," Introduction to Contemporary Problems in the United States, Russia Day by Day. It should be noted too that the current edition of Books in Print shows 14 entries for Dr. Lamont.

To Corliss Lamont, then, we direct our thanks for his many scholarly and practical contributions, and we wish him all good things on his forthcoming birthday.

(3)

ON SIR KARL POPPER

One of the experiences which I remember well from my visit [to England] in 1936 was when Ayer took me to a meeting of the Aristotelian Society at which Bertrand Russell spoke, perhaps the greatest philosopher since Kant. (Sir Karl Popper, Unended Quest: An Intellectual Autobiography, p. 109).

In histories of modern thought, Bertrand Russell and Sir Karl Popper are routinely placed within the ranks of the foremost twentieth century philosophers. The above quotation is indicative of Sir Karl's high regard for Russell. Russell's own appreciation of Sir Karl's greatness in philosophy is suggested by his recommendation of Sir Karl's The Open Society and Its Enemies, which appeared on a paperback book cover:

A work of first-class importance which ought to be widely read for its masterly criticism of the enemies of democracy, ancient and modern. His attack of Plato, while unorthodox, is in my opinion thoroughly justified. His analysis of Hegel is deadly. Marx is dissected with equal acumen, and given his due share of responsibility for modern misfortunes. The book is a vigorous and profound defence of democracy, timely, very interesting, and very well written.

Like his colleague Corliss Lamont who will have a 90th birthday in 1992 (see page 2, section 2), Sir Karl will celebrate his own 90th birthday next year on July 28. At the June 1991 BRS Board of Directors meeting, Robert (Bob) Davis proposed that our 1992 annual meeting honor Sir Karl on this occasion. The Board voted to dedicate the 1992 annual meeting to Sir Karl, and directed Bob to inform Sir Karl of this decision and to invite Sir Karl to the meeting. Sir Karl's gracious reply to Bob's letter is reproduced on page 4. We were particularly pleased to read his comment, "...if I can come, and if I am able to speak, I shall do my best to address your society on a topic that will interest its members." We do indeed hope that Sir Karl will be able to make the trip to Washington, DC, the site of next year's meeting. The BRS will do as much as possible to make his stay with us a pleasant and memorable one for us all.

Sir Karl has been an honorary BRS member since 1978. We are honored to have Sir Karl connected with the BRS in this way. Yet some members may not feel themselves to be adequately familiar with his philosophical work. To acquaint oneself further with Sir Karl's great intellectual contributions, we would suggest first turning to Russell Society News, No. 59 (August 1988), pp. 19-21, section 24 to (re)read the transcription of Bryan Magee's audiotape on Sir Karl. One might also examine Bryan Magee's Modern British Philosophy (New York: St. Martin's Press, 1971), which features thirteen conversations between Magee and prominent contemporary philosophers, including Sir Karl (pp. 66-82, 131-149). The Encyclopedia of Philosophy article on Sir Karl by Anthony Quinton (New York: Macmillan Publishing Company and The Free Press, 1967, vol. 6, pp. 398-401) would be another good background source.

Sir Karl Popper, CH, FRS

*136 Welcomes Road,
Kenley, Surrey
CR8 5HH*

15 August 1991

Mr. Robert Davis
The Bertrand Russell Society
7711 W. Norton Ave.
W. Hollywood, CA 90046
U.S.A.

Dear Mr. Davis,

Thank you very much for your kind letter and for inviting me to come to Washington next year. Although travelling is a little difficult for me, now that I am in my 90th year, I do not exclude the possibility of coming to Washington, especially since I feel encouraged by my most recent journey to northern Spain where I attended a week-long conference on my philosophy - without any apparent ill effects! Quite the contrary, the challenge seems to have done me some good.

At any rate, I find it extremely good of you to think of me in connection with my forthcoming 90th birthday, and if I can come, and if I am able to speak, I shall do my best to address your society on a topic that will interest its members.

Please thank your Board of Directors for adopting your suggestion to invite me.

Yours sincerely,



Karl Popper

But of course the serious student will want to turn to Sir Karl's own writings. Perhaps the place to begin is The Philosophy of Karl Popper, edited by Paul Arthur Schilpp (La Salle, Illinois: Open Court Publishing Co., 1974, 2 volumes) in "The Library of Living Philosophers" series. Included is Sir Karl's "Intellectual Autobiography," which was separately published in revised form as Unended Quest: An Intellectual Autobiography (London: Fontana/Collins, 1976). Also part of The Philosophy of Karl Popper are Sir Karl's "Replies to My Critics" and a lengthy bibliography. Sir Karl's three most celebrated books--The Logic of Scientific Discovery, The Open Society and Its Enemies, and The Poverty of Historicism--merit extended study. In addition, his books include Conjectures and Refutations: The Growth of Scientific Knowledge, Objective Knowledge: An Evolutionary Approach, The Self and Its Brain (with J.C. Eccles), Realism and the Aim of Science, The Open Universe: An Argument for Indeterminism, and Quantum Theory and the Schism in Physics.

This brief excerpt from Jacob Bronowski's essay in The Philosophy of Karl Popper, "Humanism and the Growth of Knowledge" (vol. 1, pp. 606-631), provides a final glance at why Sir Karl is such an appealing figure and why we so much look forward to seeing him in June 1992:

It is the pride of the rationalist and empiricist tradition in England that it raises philosophers who combine intellectual power with liberality of spirit. Bertrand Russell has been an example in our lifetime, and Karl Popper was preordained to be a recruit to that tradition. Coming at a time in the 1930s when a generation of young scientists despaired of philosophy, he helped to reestablish its credit and relevance in the face of authoritarianism. For he insisted in his philosophy as much as in his life that there is no final sanction and authority for knowledge, even in science; that only that is knowledge which is free to change and grow; and that a condition for its growth is the challenge by independent minds.

(4) 1992 BRS DUES WILL SOON BE DUE

Please refer to the yellow sheet atop page 1 of this issue.

BRS members are reminded that 1992 membership dues are due January 1, 1992. We value having each member as a part of the BRS, and we hope each member, by virtue of his or her continuing membership, finds our programs and efforts of value. We ask you to consider renewing your BRS membership for 1992 and will appreciate hearing from you in advance of January 1. Thank you.

(5) NEWS ABOUT RUSSELL SOCIETY NEWS

To many of our members, Lee Eisler has been the personification of the Bertrand Russell Society. Since 1974 he has edited Russell Society News and performed a variety of behind the scenes "information and membership" activities, which have held our organization together. After editing (and most recently coediting) 71 issues, Lee has decided to step down as editor. Lee will continue his work as BRS Vice President/Information and will for now provide valued assistance to the next Russell Society News editors. We salute Lee on his devoted attention to serving the BRS over many years and look forward to continuing to work with him for many more.

Our thanks is also directed to Thom Weidlich, who coedited Russell Society News issues 69-71 (February-August 1991) with Lee. We hope to benefit further from Thom's fine work in his future involvement in other BRS activities. We would also like to acknowledge the coediting work performed by Ben Eshbach and Marvin Kohl in 1988-1990.

The search for a new permanent editor goes on. BRS President Michael Rockler would be pleased to hear from any member wishing to inquire about the possibility of becoming editor. Please direct such inquiries to Michael Rockler; 1029 Linden Avenue; Apartment 2; Wilmette, IL 60091. Until a permanent editor is named, a series of guest editors will attempt to carry on Lee's work. Don Jackanicz will be the first; he has agreed to edit issues 72 and 73 (November 1991-February 1992).

Beginning with this issue there will be some noticeable changes in form and content. For example, this issue has a somewhat larger type than previous issues because of the equipment used. But, for the most part, there will likely be more continuity than change.

Your observations and opinions are most welcome. Please let Don and future editors know how you feel about Russell Society News, its orientation, its style, and its content.

(6) BR BIRTHDAY GREETING CARD

John Lenz has brought to our attention a birthday greeting card featuring a photograph of Russell, his third wife, Patricia Spence, and Russell's three children in their Los Angeles home, circa 1940, playing with a model train set. The inside page message reads "Happy Birthday to Someone Who Refuses to Grow Old!" The card was published by Recycled Paper Products, Inc.; 3636 North Broadway; Chicago, IL 60613; telephone 312-348-6410. Prices shown are U.S.A. \$1.25, Canada \$1.90. Bonus--the card is indeed printed on 100% recycled paper.

(7) 1992 BRS ANNUAL MEETING: WASHINGTON, DC

Mark your calendar now! Washington, DC will be the site of the 1992 BRS Annual Meeting to be held from Friday, June 12 through Sunday, June 14 on the campus of The American University. More detailed information will appear in the February and May 1991 issues of Russell Society News. For now, though, BRS President Michael Rockler is working with Congressman Neil Abercrombie and The American University's conference staff to plan what will likely be one of our finest meetings.

The 1992 Annual Meeting will be dedicated to Sir Karl Popper, who will be celebrating his 90th birthday on July 28, 1992. Sir Karl has stated (see page 4, section 3) that he may be able to attend the meeting. If so, those present will have the opportunity to meet and hear this distinguished philosopher, who ranks among the foremost 20th century intellectuals.

Chartered in 1893 and opened in 1914, The American University is located in a pleasant northwest Washington residential area, approximately four miles from the White House. Because of the possibility of using university housing and dining services, the cost of attendance--which is yet to be determined--should be relatively low for a meeting held in otherwise costly Washington. The proceedings will feature the customary variety of presentations, as well as the Red Hackle Hour followed by a banquet at which the BRS Annual Award and the BRS Book Award will be presented.

Please direct annual meeting questions, suggestions, and program proposals to Michael Rockler, 1029 Linden Avenue, Apartment 2, Wilmette, IL 60091. We look forward to seeing you this June in Washington.

(8) BRS BUSINESS

1. Board of Directors Election. The annual Board of Directors election was conducted via the August 1991 issue of Russell Society News. The following Directors were reelected for three year terms, starting January 1, 1992: LOUIS ACHESON, KENNETH BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEPHEN REINHARDT, TOM STANLEY. Our thanks to all members who voted.

2. BRS Award and BRS Book Award Nominations. Members are encouraged to submit nominations for these annual awards to the respective committee chairmen. For the BRS Award, please write to Clare Halloran, 71-21 69th Street, Glendale, NY 11385. For the BRS Book Award, please write to Gladys Leithauser, 122 Elm Park, Pleasant Ridge, MI 48069. When submitting a name, also provide supporting evidence showing why you think your candidate qualifies for the award.

3. Contributions for Bertrand Russell Archives Publication. At the 1990 BRS Annual Meeting, the Board of Directors decided to loan funds to the Bertrand Russell Archives of McMaster University to assist in the publication of A Detailed Catalogue of the Second Archives of Bertrand Russell. This project merits our financial aid since the Catalogue will be of inestimable value to Russell students and scholars and because of the characteristically high cost of publishing specialized scholarly works of this kind. Although the BRS has received some contributions earmarked for this purpose, we again ask those members valuing the work of the Bertrand Russell Archives to consider donating some amount toward the Catalogue. Contributions, which should be payable to the Bertrand Russell Society, should be sent to BRS Treasurer Dennis Darland, 1965 Winding Hills Road, No. 1304, Davenport, IA 52807. Questions about the Catalogue should be directed to Kenneth Blackwell, Archivist, Bertrand Russell Archives, McMaster University, Hamilton, Ontario L8S 4L6, Canada. Thank you for your support of this endeavor.

4. Treasurer's Report. Treasurer Dennis Darland submitted the following report on the quarter ending September 30, 1991.

Bank Balance on Hand, June 30, 1991.....	\$8,085.21
Income:	
New Members.....	196.00
Renewals.....	217.00
Total Dues.....	413.00
Contributions.....	0.00
Interest.....	52.86
Library.....	210.15
Meeting Fees.....	775.00
Miscellaneous.....	50.50
Total Income.....	<u>+1,501.51</u>
	9,586.72
Expenditures:	
Info. & Memb.....	3,170.03
Library.....	7.72
Meetings.....	40.00
<u>Russell</u>	2,304.00
Doctoral Grant.....	1,000.00
Miscellaneous.....	50.67
Total Expenditures.....	<u>-6,572.42</u>
Bank Balance, September 30, 1991.....	\$3,014.30

Notes: "Info. & Memb." refers to the Information and Membership Committees; "Russell" refers to subscriptions to Russell: The Journal of the Bertrand Russell Archives.

5. Contributions. As the above Treasurer's Report shows, there were no reported contributions over the last quarter. If you are able to make a yearend contribution to the BRS, your generosity will be greatly appreciated.

(9) RUSSELL-RELATED EXHIBIT IN PHILADELPHIA

The Manuscript Society News, vol. 12, no. 4, Fall 1991, p. 128, reports the following:

Exhibits at the Rosenbach Library in Philadelphia, Pa., include "The Poet's Pen: Poetry in Manuscript" and "Dr. Albert C. Barnes and Bertrand Russell: A Philosophical Difference?" Both are open through mid-January.

The Rosenbach Museum and Library, 2010 Delancey Place, Philadelphia, PA 19103, telephone 215-732-1600, is open Monday through Friday, 9:00 a.m. to 5:00 p.m. According to the Directory of Archives and Manuscript Repositories in the United States, its holdings include "a collection of literary manuscripts and correspondence of major English and American authors...correspondence, diaries, journals, logbooks, financial records, and manuscript public documents of American historical persons and activities...[and] materials relating to western exploration and settlement...." These materials include some documentation relating to Albert C. Barnes and the Barnes Foundation, located outside Philadelphia in Merion, Pennsylvania, at which Russell was a lecturer from 1941 to 1943. We contacted the Rosenbach Museum and Library, which promises to send us further information about its Barnes-Russell exhibit. Those persons able to visit the exhibit are encouraged to write to Russell Society News about their exhibit experience.

(10) BRS AT THE AMERICAN PHILOSOPHICAL ASSOCIATION MEETING

The BRS's annual American Philosophical Association (Eastern Division) session will be held during the APA's Annual Meeting in New York City, December 28-30, 1991. BRS Philosophers' Committee Chairman David E. Johnson has engaged Jane Duran of the University of California, Santa Barbara and Safro Kwame of Lincoln University, Pennsylvania to present their respective papers, "Russell on Pragmatism" and "Going to No-Man's Land--A Russellian Conception of Philosophy." Abstracts of these papers appeared in RSN-71 (August 1991).

Chairman Johnson has distributed this announcement to appropriate journal editors in connection with the 1992 APA Annual Meeting:

The Bertrand Russell Society announces a call for papers to be presented at its meeting with the Eastern Division of the American Philosophical Association in December 1992. Papers may be on any aspect of Russell's philosophy. They should have a reading time of about one half an hour and should be submitted in triplicate,

typed and double spaced with an abstract of not more than 150 words. The name and address of the author and the title of the paper should be submitted on a separate page. The submission deadline is April 1, 1992 and the papers should be sent to David E. Johnson, Chair, Philosopher's Committee, The Bertrand Russell Society, Sampson Hall, 107 Maryland Avenue, U.S. Naval Academy, Annapolis, MD 21402-5044. Those desiring the return of their papers should enclose a stamped, self-addressed envelope.

(11)

NEWS ABOUT MEMBERS

John Lenz, the BRS Vice President, moved from New York City to College Station, Texas in August 1991 to accept his new position in the Languages Department of Texas A & M University. John was formerly a faculty member at Union College, Schenectady, New York.

Gonzalo Garcia of Glendale, CA wrote the following in October 1991 to former BRS Chairman Harry Ruja:

I just joined The Bertrand Russell Society, Inc., in my desire to be part of the group of persons, like you, who share his humanistic ideas on world affairs.

My personal feeling...was that, after the death of BR, nobody has filled the vacuum of his strong leadership as an apostle of...world pacifism.

The lack of such [a] charismatic personality made [it] easier for the military-industrial complex to promote a pervading campaign, during the last Persian Gulf conflict, implanting in every American mind the jingoistic gimmick "Yellow Ribbons" or "Support our troops."

No question that this extremely chauvinistic campaign won totally the American public opinion, ignoring the two hundred thousand Irakis, men, women, and children...[who died] in such a conflict, just to support another gimmick, the so-called "National Security" (oil).

I wonder if the present political climate, full of macho "rambos" has made completely obsolete the BR ideals of a world without wars.

Are BR ideas dead or alive?....

This letter's writer and recipient have made the above available to the entire BRS. If you wish to respond to Mr. Garcia's comments and his final question, please write to him in care of the RSN.

Nicolas Griffin, a McMaster University (Hamilton, Ontario) Philosophy Department professor, informed us that his forthcoming book of Russell's letters, The Private Years, 1885-1914, volume 1, was submitted to Penguin Books in August 1991. Publication is planned for Spring 1992. Mr. Griffin's other recent book, Russell's Idealist Apprenticeship, was published earlier this year by Oxford University Press.

(12)

"WAR AND PEACE IN OUR TIME"

Harry Ruja located this article on an editorial-opinion page of the Cleveland Plain Dealer for November 1, 1951.

War and Peace in Our Time

Three Kinds of War Curse Mankind and Destroy Civilization

By HYMAN HOROWITZ

This is the last of three articles dealing with the world problems of war and peace today.

Three Choices

Bertrand Russell, in one of his philosophical essays that he himself calls "unpopular," sees one of three possibilities for mankind before this century is over. 1—End of human life; 2—Reversion to barbarism; 3—Unification of the world under a single government controlling all major weapons. He prefers the third possibility, but since the prospect of agreement is in doubt, this may come as a result of war. Russia, or America, or both, might survive, and one or the other would rule the world. He wishes that it might be America.

It seems that the part of realistic wisdom would be for the two dominant powers not to resort to instruments of destruction on the chance that one or the other might

emerge the victor. America would not start it, and there is reason to believe that neither would Russia. Stalin, unlike Hitler, is not believed to be the maniac that will rush to pull down his country or the whole world to obliteration.

Fanatical Ideology

Speaking recently in Cleveland, President Mordcai W. Johnson of Howard University asserted that peace was possible and urged America to work for it even at a price which may be staggering, but still honorable. He said:

"Communism is a powerful revolutionary movement in the realm of ideas and human organization. If peace is to be achieved with Russia and with the Communists it must be achieved in the field of ideas and in the field of human organization."

If we settle for a part of the world, we can lighten our burden considerably. Adequate defense measures will still be necessary, but it should not take out of us as much as if we were readying ourselves constantly for all-out war, or for a contingency that we may construe as a call upon us to liberate some distant part of the world. We may decide to hold whatever we have, but will not send American boys to fight wars of other heroes, be they of the Chiang Kai-shek or Tito variety.

The idea of holding your ground and working for peace may be the only solution to the present crisis. It is not new either. I wish to call attention to an article in a recent issue of This Week magazine by United States Senator Flinders,

entitled "The Sword and the Bible." He advocates a top limit to defense expenditures to be used primarily for "the establishment of production lines and equipment rather than to accumulating vast stores of fabricated war material which may quickly become obsolete." By setting a limit, though high, we can save the country from economic disaster and concentrate on the moral precepts and selling peace ideas to the world. It might be added that preserving America's way of life by letting the people have all the benefits they can get is in itself a way of selling democracy.

Not Isolationism

Will that be isolationism?

Some will call it that, although they may sound silly. America, that has grown in 175 years from 13 small colonies to its present size, is anything but isolationist. Its participation in the two world wars was contrary to isolationism. It is bound to hold every piece of territory from Berlin to Tokyo until there is a reasonable settlement along the whole line. It is ready to aid and support its friends to the extent of its ability. But it is not going to gamble everything on another world war and bankrupt itself by spending and giving away what is essential for the health and welfare of the nation.

It is neither isolationism nor selfishness. It is sound realism, which might be just the answer to the prayers of good Americans for freedom from the curses of war and dictatorship.

(13)

OTHER ORGANIZATIONS AND THEIR MEETINGS

BRS member John A. Wilhelm informed us in August 1991 that a new atheist group has been established in San Diego. Inquiries should be directed to The Atheist Coalition, P.O. Box 880464, San Diego, CA 92168, telephone 619-497-0926.

The 22nd Annual Convention of American Atheists will be held April 17-19, 1992 at the Hyatt Regency Hotel in Austin, Texas. Speakers will include Madalyn O'Hair and Frank R. Zindler. Inquiries should be directed to American Atheists General Headquarters, P.O. Box 2117, Austin, TX 78768-2117, telephone 512-458-1244.

BRS member Nicholas Griffin wrote the following account to us in August 1991: "There was a very exciting conference on Russell's philosophy at the University of British Columbia in June. There were people from the US, Britain and Canada and there was a fair amount of agreement as to what Russell was up to and what issues were important for him. The (emerging) consensus among philosophers about Russell is quite different now from what it was 20-30 years ago. The old issues of that period were barely mentioned. He comes to look more and more important all the time. A volume of papers based on the conference should appear in due course." We would appreciate receiving further information about this conference from anyone who may have attended.

BRS President Michael Rockler submitted the following report on the Free Inquiry conference in Kansas City:

The annual conference sponsored by FREE INQUIRY magazine was held in Kansas City, Missouri from October 31 through November 3, 1991. It offered an interesting and enjoyable program. The meeting began on Halloween evening with a night of music, magic and entertainment. A seance was held that attempted to reach Harry Houdini. Sadly, Harry was not available.

The theme of the conference was "Humanism and Changing Traditional Values." Sessions reflecting this theme were held on Friday, Saturday and Sunday. Friday's program focused on humanism and the family. On Saturday, the conference examined issues related to religion including an interesting session entitled, "Raising Irreverent Children." On Sunday I represented the Bertrand Russell Society and spoke on "Religion, Education, and Curriculum Reform." I shared time with John Brock of the John Dewey Society. Our panel was chaired by Tim Madigan.

The program for Friday's luncheon focused on the work of Dr. Jack Kevorkian who has been involved in physician assisted suicide. Dr. Kevorkian was to address the session but could not attend on the advice of his lawyer. He addressed the luncheon gathering by telephone instead. Dr. Kevorkian is currently facing charges for aiding the suicide of two women in Michigan.

On Friday evening the awards banquet was addressed by William R. Young who is the deputy director of the Master's and Johnson Institute. He spoke on "Sex Research--Back to the Future." Entertainer Steve Allen received an award for the best humanist book of the year. His book, which is a critique of the Bible, is available from Prometheus Press in Buffalo.

Allen entertained on Saturday evening at the Granada Theater in Kansas City, Kansas. This event, which was open to the public, drew an audience of about one thousand persons. Steve Allen demonstrated his many talents as both a comedian and a musician. When asked why he didn't consider running for U.S. President, Allen replied that he thought there were already enough comedians in Washington.

The FREE INQUIRY conference was a well organized and informative one and I was pleased to be there. FREE INQUIRY will hold another conference in Toronto beginning on June 21, 1992. Members of the Bertrand Russell Society should plan to attend and participate in this meeting. The Council for Democratic and Secular Humanism, which publishes FREE INQUIRY, is an organization which promotes ideals that were enunciated by Bertrand Russell.

Information about Free Inquiry and the June 1992 Toronto conference mentioned about may be requested from the Council for Democratic and Secular Humanism, Inc., P.O. Box 664, Buffalo, NY 14226-0664, telephone 716-636-7571.

(14) DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, INC.
(Elected for 3 Year Terms, As Shown)

1989-91: LOU ACHESON, ADAM PAUL BANNER, KENNETH BLACKWELL, JOHN JACKANICZ, DAVID JOHNSON, JUSTIN LEIBER, GLADYS LEITHAUSER, STEPHEN REINHARDT, TOM STANLEY.

1990-92: JACK COWLES, WILLIAM FIELDING, DAVID GOLDMAN, STEVE MARAGIDES, FRANK PAGE, PAUL SCHILPP, WARREN SMITH, RAMON SUZARA, THOM WEIDLICH.

1991-93: IRVING ANELLIS, ROBERT DAVIS, ROBERT JAMES, HUGH MOORHEAD, CHANDRA-KALA PADIA, HARRY RUJA.

The six BRS Officers are also Directors, ex officio.

See page 7, section 8 for results of the Directors election for 1992-1994.

(15) RUSSELL: THE JOURNAL OF THE BERTRAND RUSSELL ARCHIVES

Another issue of Russell: The Journal of the Bertrand Russell Archives--New Series, vol. 11, No. 1, Summer 1991--has appeared. BRS members receive Russell as a membership benefit. Reproduced below in reduced size is the Russell Archives's order form for Russell backissues, providing a convenient list of the journal's principal articles over 20 years. Congratulations to Russell editor Kenneth Blackwell and his Russell Archives colleagues, who have for so long produced this fine publication.

~TWENTY YEARS OF RUSSELL STUDIES~

russell:

the journal of the Bertrand Russell Archives

McMaster University Library Press, McMaster University, Hamilton, ON Canada L8S 4M6. (416) 521-9140 ext. 4738. FAX (416) 546-0635

"This journal should be consulted for the general range of Russell scholarship." I. Grattan-Guinness, *Notes & Records of the Royal Society*

Prices are in Canadian dollars. The institutional price is first, followed by the price for individuals. Issues No. 1, 5 and New Series 9, no. 1 are in such short supply that they are available only with the purchase of complete sets. Subscriptions are \$27 annually for institutions, \$15.50 for individuals. Add \$1.50 postage in Canada, \$2.50 internationally.

□ No. 11 spring 1971. 13 pp. \$1.90 (S1)
JOHN G. SLATER Bertrand Russell & *The Tribunal*
• S. J. LUCAS Moore's Influence on Russell • Recent Acquisitions: Ms. • New Russell Bibliography

□ No. 12 summer 1971. 12 pp. \$1.50 (S1)
JACK PITT With Russell at the Archives • WILLIAM BRADY Donor • JO NEWBERRY Russell in 1916 • Rec. Acq.: Correspondence

□ No. 13 autumn 1971. 16 pp. \$1.50 (S1)
VICTOR F. LENZEN Bertrand Russell at Harvard, 1914 • C.M. KEEN The Interaction of Russell & Bradley • Rec. Acq.: Corres.

□ No. 14 winter 1971. 12 pp. \$1.50 (S1)
ELIZABETH R. EAMES Russell's Study of Meinong • JOHN G. SLATER What Happened at Leeds? • Rec. Acq.: Corres.

□ No. 15 spring 1972. 16 pp. \$1.50 (S1)
NICHOLAS GRIFFIN Russell's Later Political Thought • THOMAS C. DUNHAM Philosopher as Father-Confessor: Bertrand Russell & the No-Conscription Fellowship • DOUGLAS F. LACKEY The Whitehead Corres. • Centenary Conference • Rec. Acq.: Corres.

□ No. 16 summer 1972. 12 pp. \$1.50 (S1)
KENNETH BLACKWELL *An Essay on the Foundations of Geometry* • JAMES C. DUNHAM A Midwestern Assessment of Russell's "Extreme Pacifism" • HARRY RUJA Russell's American Lecture Tours • K.B. RUSSELL'S AMERICAN LECTURE TOURS • FRANK J. LEAVITT An Unpublished Remark of Russell's on "If... Then" • Rec. Acq.: Corres.

□ No. 17 autumn 1972. 20 pp. \$1.90 (S1)
ANN ROBSON Bertrand Russell & his Godless Passions • ROSMIRA TAYLOR Restoring Ravencroft • JEFFREY MOONIE Russell's Unpublished Writings on Truth & Denying • YUEN REN CHAO With Bertrand Russell in China • BERTRAND RUSSELL ON CHINA TOO • The American Bertrand Russell Society • Rec. Acq.: Corres.

□ No. 18 winter 1972. 18 pp. \$1.90 (S1)
KATHARINE TAIT McMaster's Centenary Conference • I. GRATTAN-GUINNESS Russell & Philip Jourdain • How Russell Wrote • MICHAEL RADNOR Name Index to *An Essay on the Foundations of Geometry* • Rec. Acq.: Ms.

□ No. 19 spring 1973. 24 pp. \$3 (S2)
R.K. DASGUPTA Russell as a Man of Letters • DOUGLAS LACKEY Three Letters to Meinong • DOUGLAS LACKEY I. GRATTAN-GUINNESS Russell & Jourdain: an Exchange • Rec. Acq.: Corres.

□ No. 20 summer 1973. 24 pp. \$3 (S2)
E.B. The Second Russell Archives • B. FELNBERG & B. RASSELLS Russell's Return to America, 1938 • PETER WEINRICH Russell in Africa • STEPHEN ALBERT Aesthetics & Logical Atomism • WILLIAM BRADY *Bertrand Russell's Guided Tour of Intellectual Rabbit* • MARION KEARNS Alys Russell: a Bibliography • Rec. Acq.: Corres.

□ No. 21 autumn 1973. 24 pp. \$3 (S2)
JOHN DEWEY Russell's Philosophy & Politics • DID RUSSELL WRITE THIS? • BERTRAND RUSSELL A CHRISTMAS MESSAGE • I. GRATTAN-GUINNESS A Comparison • Rec. Acq.: Corres.: Misc. Ms.

□ No. 22 winter 1973. 24 pp. \$3 (S2)
JOHN G. SLATER & K.B. *The Collected Essays of Bertrand Russell* • PROSPECTUS • K.B. OUT

Knowledge of Our Knowledge • JOE SMALLWOOD Talks With Russell • Russell's Reply to Dewey • Bertrand Russell Society Formed • Rec. Acq.: Ms.

□ No. 23 spring 1974. 28 pp. \$3 (S2)
VICTOR LOWE Whitehead's 1911 Criticism of *The Principles of Philosophy* • BENNETT & NANCY SIMON *The Pacific Turn* • JOHN G. SLATER A Perfect Gift • KATHARINE TAIT "An Earnest Examination..." • I. GRATTAN-GUINNESS Russell's Home at Bagley Wood • Rec. Acq.: Corres.



□ No. 24 summer 1974. 28 pp. \$3 (S2)
BERTRAND RUSSELL The Status of Women • MORRIS HARRIS A Story from Wales • THOMAS C. DUNHAM The Women's Man for Wimbledon, 1907 • JACK PITT Russell & Reser's Psychology • Bertrand Russell Speaks to Chicagoans • Rec. Acq.: Ms.

□ No. 25 autumn 1974. 28 pp. \$3 (S2)
K.B. Applying Epistemology to Editing • HOWARD WOODHOUSE On a Suggested Condemnation in Russell's Educational Philosophy • JO NEWBERRY Russell as Honor-Writer • BERTRAND RUSSELL Social Sciences in Schools • Mathematical Speaks

□ No. 26 winter 1974. 28 pp. \$3 (S2)
NICHOLAS GRIFFIN Russell in Australia • MERILLER H. SALMON On Russell's "Brief But Notorious Flirtation with Phenomenalism" • OSWALD KING-HELE A Discussion with Bertrand Russell • DOUGLAS LACKEY Russell's Anticipation of Quine's Criticism

□ No. 27 spring 1975. 28 pp. \$3 (S2)
I. BLOCK "Showing" in the *Tractatus* the Root of Wittgenstein & Russell's Basic Incompatibility • VINCENT BURANELLI & JOHN NICHOLLS BOOTH

Two Recollections • I. GRATTAN-GUINNESS Russell's Election to the Royal Society • ISRAHEM NAJJAR & HEATHER BURCOMMELL Russell's Foreword to the First German Translation of *The Principles of Philosophy* • WESLEY C. SALMON Note on Russell's Anticipations

□ No. 28 summer 1975. 28 pp. \$3 (S2)
S. J. LUCAS Russell on the Scientific Question • LESTER R. DEMONUM Russell as a Debater • BERTRAND RUSSELL "I Am Thankful for the BBC" • HARRY RUJA Bibliography of Russell's "Heard" Articles

□ No. 29 autumn 1975. 28 pp. \$3 (S2)
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□ No. 30 winter 1975. 28 pp. \$3 (S2)
JOHN G. SLATER Lady Constance Malleson. "Colette O'Neil" • K.B. A Non-Earnest Revision of *Introduction to Mathematical Philosophy* • A New Mythology? Russell as Archetypal Libertine • Index (1971-5)

□ Nos. 31-32 spring-summer 1976. 64 pp. \$6 (S4)
ANDREW BRINK Russell to Lady Ordline Morrell • S.P. ROSENBAUM Gilbert Cannon & Bertrand Russell • CONSTANCE MALLESON The End • JOHN RICHARDS Pre-"On Denying" Ms. in the Russell Archives • EBER WILLIS The Critical Reception of *German Social Democracy* • K.B. The Editors of *German Social Democracy* • KATHARINE TAIT Review of Clark's Life

□ Nos. 33-34 autumn-winter 1976. 64 pp. \$6 (S4)
JOHN G. SLATER 100 Years of Bertrand Russell • BENNETT GARDNER Colette O'Neil's Season in Repertory • CARL SPADONI "Great God in Boots—the Ontological Argument is Sound!" • BERTRAND RUSSELL Would Invention All Writings of Five Books (interview) • CHARLES HAYNES Bertrand Russell in the Great Soviet Encyclopedia

□ Nos. 35-36 1977. 96 pp. \$12 (S8)
GARY SLEZAK & DONALD W. JACZANICZ "The Town Is Bonny & the Weather Was Wet: Bertrand Russell in Chicago, 1938-9" • M. TERESA HERRAS Russell's Introduction to Wittgenstein's *Tractatus* • NICHOLAS GRIFFIN Russell's "Horrible Tragedy" of Meinong • JAMES C. DUNHAM From Conflict to Compromise: Bertrand Russell, Norman Thomas, & the Cold War • DAVID ARGUS MCCOLLUM Ten with Bertrand Russell in 1961 • DIANE M. KERSE Russell, Spores & Birth Control • KATHARINE TAIT Dartington Hall School (review)

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□ Nos. 33-4: spring-summer 1979. 56 pp. 86 (84)

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□ Nos. 35-6: autumn-winter 1979. 60 pp. 86 (84)

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- 207 "Alfred North Whitehead," the first broadcast in the BBC series "Portrait from Memory." July 3, 1952. 13 minutes. Donated by Sheila Turcon.

3. Videotapes To Lend.

260 Donahue interviews Gore Vidal. Also, a Jonathan Miller interview.

262 "The Life and Times of Bertrand Russell." Produced by the BBC as part of Russell's 90th birthday celebration.

--- NBC's "Bertrand Russell." Interviewed by Romney Wheeler, Russell deals with autobiographical, philosophical, and political topics.

263 Woodrow Wyatt Interviews. Five short television interviews: "Bertrand Russell Discusses Happiness," "Bertrand Russell Discusses Philosophy," "Bertrand Russell Discusses Power," "Bertrand Russell Discusses the Role of the Individual," and "Bertrand Russell Discusses Mankind's Future."

264 "Bertie and the Bomb." A BBC documentary about Russell's last years and his involvement with the early years of the Campaign for Nuclear Disarmament. Interviews with friends and contemporaries.

265 "Bertrand Russell." A lecture by Professor Giovanni Costigan of the University of Washington. An introduction to Russell's life and work.

266 "The 'People For' Story." Produced by People for the American Way.

267 CBS "Close-Up" Interview. Interviewed by Elaine Grand, Russell discusses his childhood, the threat of nuclear war, Einstein, the emancipation of women, and his religious views.

268 "Humanism: Making Bigger Circles." A documentary about the American Humanist Association.

269 Woodrow Wyatt Interviews. Four short television interviews: "Bertrand Russell Discusses Taboo Morality," "Bertrand Russell Discusses Religion," "Bertrand Russell Discusses Fanaticism and Tolerance," and "Bertrand Russell Discusses Nationalism."

270 Woodrow Wyatt Interviews. Four short television interviews: "Bertrand Russell Speaks His Mind." The topics are Great Britain, communism and capitalism, war and pacifism, and the H-Bomb.

The loan fee for videos is \$4.00 each.

*** The Library's VHS copies of the "Meeting of the Minds" tapes, hosted by Steve Allen, are defective and not repairable. The master cassettes are in the Beta I format. Does any member have the facilities to transfer these to the VHS format? If so, please contact Librarian Tom Stanley.

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OFFICERS OF THE BERTRAND RUSSELL SOCIETY, INC.

Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President/Information, Lee Eisler; Treasurer, Dennis Darland; Secretary, Donald Jackanicz.

(18)

THE BRS FACT SHEET

If you are looking for a concise statement of the BRS's aims and programs-- which could be used to introduce others to the BRS--we suggest this Fact Sheet (here shown in reduced size), periodically updated by Lee Eisler.

Fact Sheet
THE BERTRAND RUSSELL SOCIETY, INC.
Founded 1974

General aims: to foster a better understanding of Russell's work, and to further his aims by promoting ideas and causes he thought important.

Some specific aims: to present Russell's ideas as attractive, rational alternatives to alienation, cynicism, and belief in the supernatural; to oppose misuses of science and technology; to encourage new scholarly and popular works on Russell; to make Russell's views better known -- they deal with virtually all the problems facing modern man, from how to be happy to how to work for nuclear disarmament.

Why people join: most members join (they have told us) for one or more of five reasons: to learn more about Russell; to be in touch with other admirers; to work for things Russell worked for; to discuss Russell's work with others; to do something useful for others via the BRS.

Most members are members of the general public, and are of diverse back-grounds.

Academe. The BRS membership list includes professional philosophers. The BRS aims to promote Russell scholarship; a BRS session is held each year at the annual meeting of the American Philosophical Association (Eastern Division); BRS grants are offered to Doctoral and Master's candidates. Papers from the sessions and grant-recipients' dissertations -- as well as papers presented at the BRS Annual Meeting (starting 1990) -- are available from the BRS Library.

BRS Library lends films and tapes on Russell as well as books by and about him. A limited number of books are offered for sale.

How the BRS functions: the BRS meets annually, in June. Committees work in specific areas (next item). Members receive the BRS quarterly newsletter *Russell Society News*, and from Macmaster University, *Russell*, the Bertrand Russell Archives' semi-annual periodical.

Committees: Science Committee deals with selected scientific issues. Philosophers Committee organizes the annual BRS session at the APA (Eastern Division) meeting. Award Committee selects recipients for annual BRS Award (next item). Book Award Committee, as its name implies, selects a book to receive the Book Award.

BRS Award. Past recipients: PAUL ARTHUR SCHILPP (1980), creator of "The Library of Living Philosophers", for promoting Russell scholarship; STEVE ALLEN (1981), creator of the TV series, "Meeting of Minds," for promoting public awareness of Russell; HENRY W. KENDALL (1982), Chairman, Union of Concerned Scientists, for anti-nuclear studies and campaigns; JOSEPH ROTBLAT (1983), for organizing the first 23 Pugwash Conferences; DORA BLACK RUSSELL (1984), for sharing Russell's concerns, collaborating in his work, and helping to perpetuate his legacy; ROBERT JAY LIPTON (1985), for providing new psychological insights into the nuclear peril; PEOPLE FOR THE AMERICAN WAY (1986), for exposing and opposing the current crop of self-appointed guardians of American morality and culture. JOHN SOMERVILLE (1987), for his efforts to alert mankind to the threat of "omnicide", total and irreversible destruction by nuclear weapons; PAUL KURTZ (1988) for his unswerving commitment to skepticism and his undaunted devotion to secular humanism; PAUL EDWARDS, (1989), Editor-in-Chief of Macmillan's 8-volume *Encyclopedia of Philosophy*, for his agnostic skepticism and scholarly contributions to the growing renaissance in philosophy; PLANNED PARENTHOOD FEDERATION OF AMERICA (1991) for making life better for many women.

Degree of member activity: members may be as active or as inactive as they wish. Some are very active; some wish merely to be kept informed. No matter. Anyone interested in Russell will be welcome as a member.

For more information, write to:

BRS Information Committee
1664 Pleasant View Road, Coopersburg, PA 18836

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BRS GRANT PROGRAM

This announcement (here shown in reduced size) has been mailed to numerous universities. We encourage grant applications from all qualified students.

"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

Please post

2 Grant Announcements

1992: A PROGRAM of DOCTORAL and MASTER'S GRANTS

1991: THE DOCTORAL GRANT AWARD

1992. The Bertrand Russell Society will award funds to help defray expenses of currently enrolled Doctoral and Master's candidates for graduate level degrees, whose proposed dissertation (Ph.D.) or thesis (M.A.) best gives promise of dealing in a significant way with the thought, life or times of Bertrand Russell.

Depending on the number and quality of applications, the award money will fall into one of two patterns: (a) \$1000 for a doctoral candidate and \$500 for a master's, or (b) \$500 to each of three candidates for the master's.

Candidates are required to send to the Society:

- (1) An abstract of his/her dissertation or thesis, and plan of study.
- (2) A letter from the Chairman of the candidate's department which states the following: (a) for the Ph.D. candidate: that all work for the doctorate has been completed except the dissertation, and that its topic has received academic approval; (b) that the candidate for the master's is actively involved in graduate study, and is studying Russell via course work, personal reading, and/or research.
- (3) (a) A letter from the dissertation adviser evaluating the applicant and plan of study. (b) A letter from the Chairman or potential thesis advisor evaluating the applicant and probable plan of study.
- (4) A statement in the candidate's covering letter saying that if a grant is awarded, he/she will provide the Society, at its expense, with a copy of the completed work as approved by the department.

Applications and supporting documents should reach Professor Hugh S. Moorhead, Chairman, Philosophy Department, Northeastern Illinois University, 5500 North St. Louis Avenue, Chicago, IL 60625 by May 1, 1992. The recipients will be announced on or around July 1, 1992.

Please note: Candidates may be enrolled in any field. Past grants have gone to students studying History, Mathematics, and Philosophy. English, Education, Sociology and Psychology are other likely fields.

The 1991 \$1000 Doctoral Grant has gone to Claudio G. de Almeida, who came to McMaster University from Brazil to do graduate work. His thesis, *The Argument of "On Denoting"*, aims to show that there is an error in seeing an alleged close connection between Russell's views and Frege's, and that the historical Frege was "refuted" by Russell's arguments.

Honorary Members: Sir Alfred Ayer, Paul Edwards, Louis Pauling, D.F. Pears, Sir Karl Popper, Conrad Russell, The Earl Russell, Paul A. Schilpp, Katherine Russell Ltd

"GRANT-92" (F3)

(20) "TELL ME, LORD RUSSELL; WHAT'S IT ALL ABOUT?"

Here is an article that begins and ends with Russell. It appeared in the Ed. Notes [Editorial Notes] column of American Libraries, vol. 22, no. 10, July/August 1991, p. 604, which is a publication of the American Library Association.

Tell me, Lord Russell; what's it all about?

BY TOM GAUGHAN

Not too many stories in our world summon up metaphysical considerations such as, "What is true?" or anecdotes about philosopher Bertrand Russell. But an *AL* news report (p. 613) about failed talks between the Research Libraries Group (RLG) and OCLC that might have led to a single national database did just that.

Researching the news story, I read an RLG press release that stated that the RLG Board of Governors had unanimously rejected OCLC proposals for linkage.

An OCLC spokesperson's response was unequivocal: Negotiators for both sides reached an agreement which was later rejected by the RLG board.

I learned my meager metaphysics at the movies, and the film that came to mind was *Rashomon*. In that classic, travelers in 9th-century Japan are set upon by a bandit. The crime that occurs is acted out again and again through the eyes of victims and villain alike. Each participant's version makes them the personification of nobility of conduct. *Rashomon* eloquently asks, how can we ever know what is true?

In 11 years supervising staff in libraries, *Rashomon* came to mind whenever I listened to wildly different accounts of the same event. The only answer I'd found was to listen carefully, so I called RLG President Jim Michalko and OCLC CEO Wayne Smith, two of the most intelligent, interesting, and engaging people in the field.

Michalko confirmed the RLG press release, adding, "We made a good faith run at it [agreement] and that was really in order."

Smith said, "I'm disappointed. We had an agreement; their board rejected it unilaterally. We tried hard and very earnestly. I've spent 20-25% of my time on this for the last six months."

Smith said the agreement required Justice Department certification that no violation of antitrust laws was involved. "We tailored the process to recognize legal parameters, economic realities, and benefit to libraries."

I asked both about the importance of building a single national database. Michalko suggested that "large central processing facilities may not be the paradigm of the future. Three, five, seven years from now, that kind of system-to-system linkage may not be relevant."

"I've worked in higher education, government, industry, and the military, and libraries are the most resource-constrained environment I've ever seen," Smith said with emotion. Maintaining two large databases, he told *AL*, is "senseless and needless overlap and duplication. I used to be an economist, and this just doesn't make any sense. The real loser is the American library community."

Michalko told *AL*, "In the final analysis, we just don't dream the same dream."

Smith restated his ideas about comparative advantage—different organizations focusing on what they can do best for the benefit of all libraries. During negotiations, he said, OCLC had offered funding for important ongoing RLG programs. Concluding, he said, "Our door is always open. We're always willing to talk, but we're a tough competitor."

Wanted: A single truth
Conversations with the principals hadn't illu-

minated a single gleaming, unassailable reality. In *Rashomon*, another view is offered by a witness, a woodcutter without a personal stake in the event, so I tracked down a number of librarians familiar with the issues.

But there aren't any woodcutters. Most librarians who really know the organizations are research library directors with a stake in one utility or the other.

A former RLG library director said OCLC's concern about antitrust was overdone. "The landscape is littered with those who've tried to negotiate with OCLC."

The retired director of an OCLC library told me he still bore the "scars" of a heavy-handed RLG recruitment attempt. The president of another university, an RLG member, lobbied the librarian's president to join RLG; the librarian had to defend his choice of OCLC.

The director of a large OCLC library said RLG is financially weak, that it can't continue to maintain its database, and that spurning OCLC was a ruinous decision.

An RLG supporter retorted that RLG has balanced its budget for the last five years and that database activities account for the majority of RLG revenues.

Listening carefully to the participants didn't illuminate that gleaming truth either. There was no woodcutter. Cultivating knowledgeable observers simply harvested that many "truths."

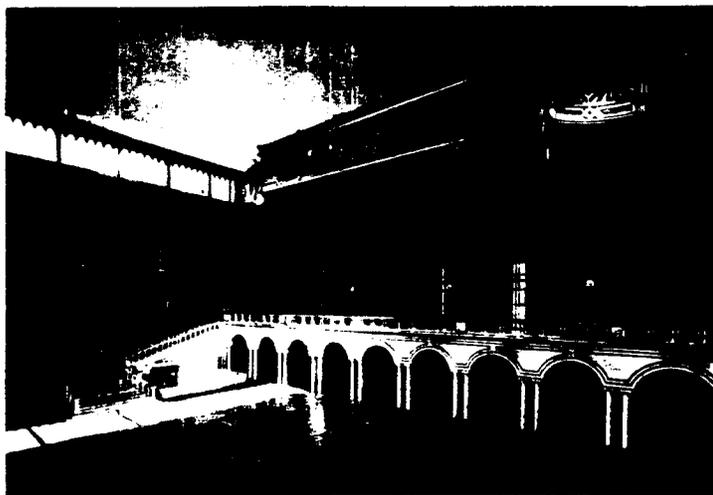
The only answer is the one Bertrand Russell gave to a London cabbie who looked at him in the rearview mirror and asked, "Tell me, Lord Russell; what's it all about?"

Russell smiled and replied, "I don't know."

(21)

THE NOBEL PRIZE: PART I

Bertrand Russell received the Nobel Prize for Literature on December 10, 1950. As is customary, the ceremony was held in Stockholm's City Hall. Reproduced below are views of that fine building and two of its magnificent reception rooms in which the proceedings took place.



(22)

THE NOBEL PRIZE: PART II

The University of Chicago is celebrating its 100th anniversary in 1991-1992. Bertrand Russell held a visiting philosophy professorship there from October 1938 to March 1939. This article from the Chicago Sun-Times of October 6, 1991 shows Russell among distinguished company at the University of Chicago.

Nobel callings

The university's ranks yield 61 winners of the prestigious prize

Sixty-one Nobel Prize winners have been University of Chicago students, faculty members or researchers. The U. of C. Nobel laureates (bullets denote the eight current members of the university faculty):

Luis W. Alvarez, Physics, 1968
 Kenneth J. Arrow, Economic Sciences, 1972, with Sir John R. Hicks
 George Wells Beadle, Physiology or Medicine, 1958, with Edward Lawrie Tatum and Joshua Lederberg.
 • Saul Bellow, Literature, 1976
 Hans Albrecht Bethe, Physics, 1967
 Konrad Bloch, Physiology or Medicine, 1964, with Feodor Lynen
 Herbert C. Brown, Chemistry, 1979, with Georg Wittig
 James McGill Buchanan, Economic Sciences, 1986
 Alexis Carrel, M.D., Physiology or Medicine, 1912
 Owen Chamberlain, Physics, 1959, with Emilio Gino Segre
 • Subrahmanyan Chandrasekhar, Physics, 1983, with William Fowler
 Arthur Holly Compton, Physics, 1927, with Charles Thomson Rees Wilson
 • James W. Cronin, Physics, 1980, with Val L. Fitch
 Clinton Joseph Davison, Physics, 1937, with Sir George Paget Thomson
 Edward Adelbert Doisy, Physiology or Medicine, 1943, with Henrik Carl Peter Dam
 Sir John Carew Eccles, Physiology or Medicine, 1963, with Sir Alan Lloyd Hodgkin and Sir Andrew Fielding Huxley.
 Thomas Stearns Eliot, Literature, 1948
 Enrico Fermi, Physics, 1938
 Manhattan Project
 James Franck, Physics, 1925, with Gustav Hertz
 Jerome Friedman, Physics, 1990, with Henry Kendall and Richard



George J. Stigler (right) and then-President Ronald R. Reagan meet in 1982, when Stigler won the Nobel Prize for Economics.

Taylor
 Milton Friedman, Economic Sciences, 1976
 Murray Gell-Mann, Physics, 1969
 Maria Goeppert-Mayer, Physics, 1963, with J. Hans D. Jensen and Eugene P. Wigner
 Trygve Haavelmo, Economic Sciences, 1969
 Friedrich August Von Hayek, Economic Sciences, 1974, with Gunnar Myrdal
 Werner Heisenberg, Physics, 1932
 Gerhard Herzberg, Chemistry, 1971
 • Charles Brenton Huggins, Physiology or Medicine, 1966, with Peyton Rous
 Lawrence R. Klein, Economic Sciences, 1980
 Tjalling Koopmans, Economic Sciences, 1975, with Leonid Kantorovich
 Ernest Orlando Lawrence, Physics,

1939
 • Leon Lederman, Physics, 1988, with Dr. Jack Steinberger and Dr. Melvin Schwartz
 Tsung-Dao Lee, Physics, 1957, with Chen Ning Yang
 Yuan T. Lee, Chemistry, 1986, with Dudley Herschbach and John Polanyi
 Willard Frank Libby, Chemistry, 1960
 Harry M. Markowitz, Economic Sciences, 1990, with Merton H. Miller and William Sharp
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Robert S. Mulliken, Chemistry, 1966
 Ilya Prigogine, Chemistry, 1977
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 Paul A. Samuelson, Economic Sciences, 1970
 J. Robert Schrieffer, Physics, 1972, with John Bardeen and Leon N. Cooper
 • Theodore W. Schultz, Economic Sciences, 1979, with Sir Arthur Lewis
 Julian Schwinger, Physics, 1965, with Richard P. Feynman and Sin-Itiro Tomonaga
 Glenn Theodore Seaborg, Chemistry, 1951, with Edwin Mattison McMillan; Manhattan Project, 1942-46
 Herbert A. Simon, Economic Sciences, 1978
 Roger W. Sperry, M.D., Physiology or Medicine, 1981, with David H. Hubel, M.D., and Torsten N. Wiesel, M.D., Ph.D., 1941
 William H. Stein, Chemistry, 1972, with Stanford Moore and Christian B. Antinsen
 Dr. Jack Steinberger, Physics, 1988, with Leon Lederman and Dr. Melvin Schwartz
 • George J. Stigler, Economic Sciences, 1982
 Edward Lawrie Tatum, Physiology or Medicine, 1958, with George Wells Beadle and Joshua Lederberg
 Henry Taube, Chemistry, 1983
 Harold Clayton Urey, Chemistry, 1934
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 James Dewey Watson, Physiology or Medicine, 1962, with Francis Crick and Maurice Wilkins
 Eugene Wigner, Physics, 1963, with Maria Goeppert-Mayer and J. Hans D. Jensen
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PSYCHOLOGISTS ON RELIGION

This article appeared in the New York Times, September 10, 1991, pp. C1, C8.

Therapists See Religion as Aid, Not Illusion

By DANIEL GOLEMAN

EDDIE, just 16 years old, had a record of nine arrests, including rape, assault and battery and drug dealing. But something happened that set him straight: he found religion.

"One day Eddie came into our group and announced he'd been saved," said the Rev. Wayne Muller, who ran a therapy group in Santa Barbara, Calif., for teen-age gang members on probation. "He said he felt happy all the time. He'd given up drugs and crime, and was going to nightly revival services."

Eddie's tale of salvation is as old as the Gospels. But in recent years stories like his have been changing the way psychology regards religion. While Freud dismissed religion as little more than a neurotic illusion, the emerging wisdom in psychology is that at least some varieties of religious experience are beneficial for mental health.

The result is that growing numbers of psychologists are finding religion, if not in their personal lives, at least in their data. What was once at best an unfashionable topic in psychology has been born again as a respectable focus for scientific research.

Some of the research, for instance, confirms what programs like Alcoholics Anonymous have long taken as a tenet of faith: that compelling beliefs like Eddie's "improve your mental health, especially in resisting temptation and organizing your life in terms of what matters and what does not," said Dr. David Rosenhan, a psychologist at Stanford University who, though an atheist himself, is studying religious commitment as a psychological force.

Of course, that organization may be in terms of details like dietary restrictions or rituals that nonbelievers might see as a waste of time. But the emerging

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consensus among psychologists studying religion is that the spiritual life is more often of psychological benefit than not, and that it is time for a scientific look at religion that does more than dismiss it.

The quickening of interest by psychologists in religion is witnessed by a series of research papers presented in early August at the meeting of the American Psychological Association in San Francisco on topics ranging from the psychological origins of the cult of the Virgin Mary to the effectiveness of religious faith in coping with chronic pain and arthritis.

The researchers themselves are conscientious about making their own religious beliefs — or lack of them — explicit. But they try to separate their beliefs from their research. The aim is to accept their subjects' beliefs at face value and explore their psychological impact.

Last year a study of children's religious beliefs by Dr. Robert Coles, a child psychiatrist at Harvard, became the best-seller "The Spiritual Life of Children" (Davison/Houghton

Mifflin); the book showed that even children from nonreligious families had active spiritual lives. And earlier this year a lead article in the *American Psychologist* by Dr. Allen Bergin, a psychologist at Brigham Young University, argued that "there is a spiritual dimension of human experience which the field of psychology" cannot ignore.

To be sure, the new research does not find all religious experience to be uniformly beneficial. "Some ways of being religious correlate with greater mental disturbance," said Dr. Bergin, "while others correlate with greater levels of mental health."

The research shows that it does not matter so much what particular creed people hold, but rather how they hold it. For instance, several studies have found poorer mental health among people who see religion as a means to a social or emotional end. Researchers contrast this spiritual orientation, which they call "extrinsic," with an "intrinsic" outlook, in which people's religious beliefs form a personal commitment that they translate into action regardless of social or emotional concerns.

People with an extrinsic religious

attitude have a what's-in-it-for-me attitude, "whether it's making business contacts at church or finding personal comfort to make themselves feel better," said Richard Gorsuch, a psychologist at Fuller Theological Seminary in Pasadena, Calif.

Although there is a great difference between belief motivated by the idea that God will help one out and church-going inspired by the desire for social contacts, psychologists have found that both share a deeper common thread. As religious motives, both use religion in the service of worldly goals, and people with both orientations tend to score in the same range on tests of emotional health.

By contrast, those with an intrinsic orientation find their main motives in their religion and try to express their religious beliefs in their other dealings in life regardless of social pressures.

Characterizing Job's Religion

"The extrinsic person says the prime reason to pray is because I have a problem I want God to solve," said Dr. Gorsuch. "The intrinsic person says the prime reason is for communion with God."

In this analysis, "Job's was an intrinsic religiosity, because he could still maintain communion with God even though everything had gone wrong," said Dr. Gorsuch. "An extrinsic person in those circumstances would say, 'That religion's no good. It doesn't work for me anymore.'"

People with the extrinsic orientation tend to be more dogmatic and prejudiced and to have higher levels of anxiety, according to studies reviewed in "The Psychology of Religion," a comprehensive summary of scientific studies in the field written by Dr. David Wulff, a psychologist at Wheaton College, and published earlier this year by Wiley.

People with the intrinsic orientation tended to have a positive view of human nature and to have a greater sense of control over the course of their lives and a strong sense of purpose in life. In addition, they showed greater empathy and less narcissism and depression.

Paradoxically, atheists and agnostics also have better mental health than those with the extrinsic orientation, studies have found. The reason seems to be that, although they are nonbelievers, such people "see through the social conformity and superstitious rituals of organized religion, but often have a spirituality of another kind, based on their own quest for truth and meaning," said Dr. Bergin.

Some psychologists suggest that the extrinsic and intrinsic religious types actually represent stages in the maturation of faith. A 1988 study of 205 children and adults, from 11 to 83, found that as people grew older, they increasingly tended to hold the intrinsic religious outlook.

The Quest for Faith

The study, led by Dr. Paul Watson, a psychologist at the University of Tennessee at Chattanooga, identified still another religious outlook that appears to be a transitional stage in the evolution of faith: a "quest" in which people struggle with religious doubts and questions about the meaning of their life. This outlook was found most common among those in late adolescence and early adulthood.

According to work by Daniel Batson, a psychologist at the University of Kansas, people with the quest outlook hold that truth is more important than any given religious belief and value their uncertainties and doubts about religious matters. They also are more likely than other religious people to entertain the possibility of changing religions as their spiritual life matures.

Other evidence of the benefits of religious belief has come from a study by Dr. Rosenhan of more than 2,500 Stanford University students. In the surveys, done over five years, 57 percent of students agreed with the statement, "I believe in a God, creator of the universe, who knows my innermost thoughts and to whom one day I will be held accountable."

In interviews with students identified in the survey as having strong faith, Dr. Rosenhan found that their religious outlook gave them distinct emotional advantages in certain areas, such as being able to resist temptations like cheating. Of course, Dr. Rosenhan's data does not reveal whether the religious student's resistance to temptation brought with it the added cost of increased guilt or fear of divine retribution.

Another advantage came from "their ability to see things differently," said Dr. Rosenhan. "A sophomore woman who was being treated for cancer told me, 'God cures in three ways: with medicine, by prayer and by death.'" Her beliefs allowed her to face her illness more calmly.

Some psychologists, notably Dr. Daniel Batson at the University of Kansas, point out that such faith may exchange freedom from worry and guilt for an uncritical bondage to simplistic beliefs. The call for revival of religion as a research topic in psychology was sounded in 1980 by Dr.

Bergin in a journal article that provoked more than 1,000 letters from colleagues, most supportive.

Using Religion in Therapy

To be sure, not all were positive. Albert Ellis, a prominent psychologist in Manhattan, wrote in a rebuttal to Dr. Bergin, "Religiosity is in many respects equivalent to irrational thinking and emotional disturbance." But that negative stance no longer seems to hold for psychotherapists as a group. In his American Psychologist article, Dr. Bergin reported findings from a national survey of 414 psychotherapists showed they had "an unexpected personal investment in religion."

Of those surveyed, 77 percent agreed with the statement, "I try to live by my religious beliefs," although only 29 percent said religious matters were important in therapy.

Nevertheless, there are active movements by many therapists who are themselves religious to offer clients psychotherapy that explicitly embraces a given faith. One of the more active movements is among therapists who are fundamentalist Christians; another is among those who are Orthodox Jews.

Therapists who belong to the Christian Association for Psychological Studies use inspiring passages from the Scriptures as part of otherwise conventional therapy. Likewise, members of the Orthodox Jewish therapists' group are careful to respect the laws and traditions of their Orthodox clients.

And though some psychoanalysts still adhere to Freud's dismissive attitude toward religion, a more accepting mood is evident even in analytic circles. For example, in movements like the "object relations" school of psychoanalysis, which focuses on how people's earliest relationships in life shape those in adulthood, the religious impulse has not been seen with hostility, but studied with sympathy. Harry Guntrip, an influential British psychoanalyst and object relations theorist, for instance, was writing about religion as a path to emotional wholeness as long ago as the 1960's.

Despite Freud's harsh views on religion, "Psychoanalysts themselves are taking a softer line on religion," said Dr. Mortimer Ostow, a Manhattan psychoanalyst recently retired from the faculty of the Jewish Theological Seminary, who will present a paper on Jewish mysticism to next year's meeting of the American Psychoanalytic Association.

Dr. Ostow said: "When I was in analytic training, the attitude was that if a patient brought up religion, you either ignored it or tried to show him it was neurotic. But religion is not necessarily neurosis. It may be something that helps people come to terms with an unkind reality."

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RAY MONK ON RUSSELL AND RAMSEY

Russell and Ramsey

Ray Monk

Russell's Idealist Apprenticeship

by Nicholas Griffin.
Oxford, 409 pp., £45, 17 January, 0 19 82453

Philosophical Papers

by F.P. Ramsey, edited by D.H. Mellor.
Cambridge, 257 pp., £30, 30 August 1990, 0 521 37480 4

The Philosophy of F.P. Ramsey

by Nils-Eric Sahlin.
Cambridge, 256 pp., £27.50, 8 November 1990, 0 521 38543 1

It may surprise those who do not already know it that the world centre for the study of the life and work of Bertrand Russell is at McMaster University, Hamilton, Ontario. Shortly before he died Russell sold his vast collection of manuscripts and personal papers to McMaster for a huge sum of money in order to finance the various projects of the Bertrand Russell Peace Foundation. The sale has proved fortunate, not only for the work of the Peace Foundation, but also for Russellian scholarship. For the Bertrand Russell Archives, established at McMaster under the leadership of Kenneth Blackwell, have made exemplary use of the material acquired for them.

Since 1983, the Archives have been publishing, at irregular intervals, volumes of *The Collected Papers of Bertrand Russell*, which will ultimately comprise about fifty volumes and contain practically every short piece Russell ever wrote, including a great deal that has so far been unpublished. Volume I contains his youthful diaries, his undergraduate essays and the papers he wrote before becoming a fellow of Trinity, then the edition splits in two parts: Volumes II to XI containing his philosophical work, and Volume XII onwards his ethical, personal and political papers. As is often the case with this sort of multi-volume edition, the order in which the volumes have been published is somewhat erratic, but it is already clear that the series is a model of its kind – it is certainly the envy of anyone who has had to work on Wittgenstein's *Nachlass*. Each volume has been skilfully edited and handsomely produced.

Sadly, this superb resource has up to now been greatly under-used by philosophers at British universities, among whom Russell's work has not been much in vogue for a long time. The editors of the *Collected Papers*, therefore, have not only had to provide the source material for a close study of Russell's work, they have also had to generate discussion of it themselves. This they (and others) do in *Russell*, the journal of the Archives, which comes out twice a year. In addition, there have now been two full-length studies of the work published in the *Collected Papers*, written by members of its editorial team. Two years ago we had *Bertrand Russell: The Psychobiography of a Moralizer* by Andrew Brink, a lecturer in English at McMaster who helped to edit Volumes I and XII of the *Collected Papers*. This presented a Freudian analysis of the personal papers published in those volumes.

Nicholas Griffin's *Russell's Idealist Apprenticeship* has a similar genesis, although in terms of philosophical sophistication and scholarly meticulousness it is a much weightier proposition. Griffin is a philosophy professor at McMaster and was one of the editors of Volume I of the *Collected Papers*, and one of only two editors of Volume II, which presents for the first time the work that Russell did during his years as a Hegelian Idealist, between 1894 and 1898. The papers published in Volume II amply reward Griffin's interest in them. They show the astonishing swiftness of Russell's mind and his equally astonishing ability to write lucidly and at length on ideas that were quickly evolving. Griffin's book presents, in a quite masterly fashion, a discussion of the development of these ideas, setting them in context and criticising them where appropriate. It is one of the finest works of philosophical scholarship I have ever read.

The period of Russell's thought covered by Griffin has been ill served by commentators, not least Russell himself, who dismissed his work from this period briskly and unfairly in *My Philosophical Development*: he describes his fellowship dissertation of 1895 as 'somewhat foolish', his Hegelian essay of 1897 'On the Relations of Number and Quantity' as 'unmitigated rubbish', and his work on the philosophy of physics from 1890 to 1898 as 'complete nonsense'. Russell, though, is his own

most unreliable critic, and his account of his intellectual development during the years covered by Griffin is particularly prone to exaggeration and distortion. Russell liked to present each change in his intellectual stance as a more or less sudden flash of insight. His story of how, as an undergraduate, he became an Idealist is a notable example. Having been persuaded by his tutor James Ward that the metaphysics of Idealism turned on the validity of the ontological argument, he was, so the story goes, in the middle of writing a paper for Ward criticising Descartes's version of the ontological argument when he interrupted his work to buy some tobacco. On his way home he experienced a sudden conversion that threw him into a state of ecstasy: 'Great God in boots, the ontological argument is sound!' he cried and flung his tobacco tin in the air.

He also liked to present his development away from Idealism as a clean break, which occurred some time in 1898. At the end of that year he said, 'Moore and I rebelled against both Kant and Hegel. Moore led the way, but I followed closely in his footsteps.' Thanks to Moore, he could, he said, 'rejoice in the thought that grass is really green, in spite of the adverse opinion of all philosophers from Locke onwards.'

These stories of Russell's have been repeated many times and are now part of the folklore of 20th-century philosophy. It is one of the great merits of Griffin's book that it replaces them with an account which, while certainly less dramatic, is more detailed, more coherent, more plausible and ultimately more interesting – a story not of sudden transformations but of a series of insights, not handed over by G.E. Moore, but won by Russell himself in the course of a sustained and productive engagement with some of the most intractable problems of abstract thought.

The centre of Griffin's account and the thread that gives some kind of unity to Russell's very varied output during these years is his struggle against the theory (which he inherited from Bradley and McTaggart) of internal relations, the characteristically Hegelian doctrine that all relations are between intrinsic properties. For Griffin, part of Russell's genius consists in the lengths to which he was prepared to take a theory in order to test it, which meant, therefore, that it was a struggle to supplant any theory tested in this way. Accordingly he first traces the labyrinthine paths into which Russell's adherence to the theory of internal relations took him, and then presents the twists and turns that were necessary before he could abandon it.

Though his book is for the most part rigorously, not to say relentlessly philosophical, Griffin devotes the first three chapters to an account of Russell's life up to 1900 – though even here it is Russell's intellectual development that primarily interests him. His first chapter presents a careful examination of Russell's first efforts as a philosopher, the so-called 'Greek Exercises' written while he was still a teenager. The second chapter is given up to a description of Russell's life at Cambridge between 1890 and 1894, while the third describes Russell's personal life during the six

years that form the subject of the rest of the book, 1894 to 1900. For Griffin, the progress in mathematics, logic and philosophy during these years represents Russell's 'greatest intellectual achievement'.

As he points out in the preface, Griffin leaves out of his account any discussion of Russell's views on ethics and politics during these years. This is a pity, because not only did Russell publish much on politics during this time, including his analysis of Marxism in *German Social Democracy*, but – as Griffin acknowledges – Russell's revolt against Hegelianism was heavily influenced by ethical considerations. His first public renunciation of the metaphysics of Idealism, the paper, 'Seems madam? nay it is', read to the Moral Sciences Club in 1897, presents an essentially ethical argument. Idealism is condemned as morally objectionable because it encourages thinkers to settle for comfortable doctrines rather than true ones. Griffin excuses himself for omitting any discussion of ethics and politics on the grounds that 'neither the author's nor the reader's patience is endless.' What does he mean – that there is only so much Russell that one should be expected to take?

The heart of the book (it forms almost a quarter of the total) is the long discussion of Russell's work on geometry that makes up Chapter Four. The focal point is provided by *An Essay on the Foundations of Geometry*, Russell's first published book on philosophy and an expanded version of his fellowship thesis of 1895. Griffin's exposition here is as detailed, clear and critical as one could wish for. Not only does he give a very thorough exposition of the book itself: he also sets it in context with an examination of the genesis of Russell's interest in non-Euclidean geometries. So meticulously thorough is Griffin that at times the material seems to be cracking under the weight of the scholarship brought to bear upon it, as when, for example, he subjects Russell's undergraduate paper on epistemology to painstakingly detailed critical scrutiny. On the other hand, this attention to detail pays

off in his interesting attempt to reconstruct from the available evidence the differences between Russell's lost fellowship thesis and the *Essay*. Much of this evidence has been published in Volume I of the *Collected Papers* 'Observations on Space and Geometry', a previously unpublished draft of the thesis written in 1895, is of particular interest. Griffin makes good use of this and of the material collected in Volume II, using it, for example, to show how Russell responded to criticism of his theory of geometry from, among others, G.E. Moore and Henri Poincaré, who prompted him to provide his 'axioms' for projective geometry in 1899.

Griffin's chapter on Russell's philosophy of physics is somewhat schematic. What survives from Russell's work is sketchy and, on the whole, supports his own denigration of it. But there is enough for Griffin to fill out what Russell said: that his views on physics changed from a point-atom theory (expressed, for example, in 'Four Notes on Dynamics', 1896) to a plenary theory: a theory that regards space as a continuum. The difficulty with such a view is dealt with in his 1897 paper 'Motion in a Plenum'. It is doubtful whether in this case the work really merits this amount of attention. For, as Griffin makes clear, Russell was always at least one step behind contemporary physical theory and his whole approach to these problems was swept aside after Einstein's Theory of Relativity.

The justification for retracing Russell's tortuous steps through this subject must be to get a clearer picture of the thinking that was eventually (in 1903) to culminate in *Principles of Mathematics*. Griffin's chapter on Russell's work on pure mathematics is fascinating to anyone interested in the genesis and development of that great work. He begins with an analysis of the quantity view of mathematics, held by Russell until Whitehead's *Universal Algebra* shook him out of it in 1898. Before that, Russell, always prolific, had got some way with his proposed book 'On Quantity and Allied Conceptions: An Inquiry into the Subject-Matter of Mathematics' (what survives from this aborted project can be studied in Volume II of *Collected Papers*). Griffin stresses the importance of Whitehead's book, and, in particular, his notion of a 'positional manifold', to Russell's development. Whitehead defined mathematics, not as the science of quantity, but as 'all types of formal, necessary, deductive reasoning'.

After the abandonment of 'On Quantity', Russell began and abandoned no less than five different projects for a book on the foundations of mathematics before, finally, in 1900, his thoughts on the content and structure of *Principles of Mathematics* began to take shape. Of these the three most important are reprinted in *Collected Papers*, Volume II, and

See page 27, section 25 for information about this book review article and other recent work by writer Ray Monk.

Book One of one of these projects was to have been called 'Logic'. It was renamed 'The Manifold' in the light of Whitehead's book, but logic was still its theme and it was here, Griffin shows, that Moore stepped into the picture. What Russell took from him – derived primarily from conversations but also from Moore's paper, 'The Nature of Judgment' (published in 1899) – was Moore's notion of a concept, which corresponds more or less to what Russell called (at this time and later in *Principles of Mathematics*) a 'term'. The importance of this was that it provided an extensional notion upon which to find logical relations. Equipped with Whitehead's notion of a manifold and Moore's notion of a concept, Russell was ready to tackle the central plank in the logic he had been bequeathed by the neo-Hegelians: the doctrine of internal relations. A key paper (reprinted in *Collected Papers*, Volume II) is 'The Classification of Relations', written in 1899. Finally, at the turn of the century, he emerged with a foundation upon which to build *The Principles of Mathematics*.

Griffin's book ends here, and perhaps the most remarkable thing about it is that one isn't left with a feeling that it ends just when the interesting story begins. He finishes the book in schoolmasterly fashion, giving Russell's early work a better report than it has had so far. It was, he says, 'well up to the standards of the best British philosophical work of the day'. What he finds most admirable about it is 'the way Russell unearths a single set of principles as responsible for problems which emerged in such a wide range of work, encompassing geometry, physics, psychology and pure mathematics'. 'Few philosophers,' he concludes, 'have had such a good eye for fundamental unifying principles while conducting detailed investigations over such a wide range.' It is a tribute that applies equally to Professor Griffin's fine work.

A mathematician by training and profession, a philosopher by vocation, and an economist in his spare time, Frank Ramsey was blessed with an extraordinarily acute intelligence and an extremely likable nature. Unfortunately for all those who knew him and for the intellectual history of the 20th century, he was also cursed with a chronic liver condition. He died in 1930 at the age of 26.

For someone who died so young, his list of achievements is nothing short of amazing. In pure mathematics, he is famous for two theorems about combinations which now form the starting-point for what is known as 'Ramsey Theory'; in economics, he is acknowledged as providing the foundation for the theories of optimal taxation and optimal accumulation; in mathematical logic and the foundations of mathematics, his work is seen as a culmination of the logicist tradition founded by Frege and Russell, his theory of probability forms the basis of modern decision theory; and his work on the philosophy of science anticipates, by more than thirty years, the discussion by Thomas Kuhn of 'incommensurability'. His more general philosophical work, his discussions of belief, knowledge and causality, is today the subject of a renewed and growing interest among philosophers.

A further claim to fame is that he was, at the age of 19, the first translator of Wittgenstein's *Tractatus Logico-Philosophicus*, and also – as he demonstrated in the review he wrote for *Mind* – its most perceptive critic. When Wittgenstein returned to Cambridge in 1929, he did so in order to work with Ramsey, who, for the last year of his life, acted as Wittgenstein's supervisor, despite being 14 years his junior. The year they spent together was crucial for Wittgenstein's later philosophy, and if Ramsey had lived a little longer, we can, I think, be sure that Wittgenstein's later ideas would have taken a rather different form.

Ramsey's intellect inspired respect and even awe, and his personality inspired a great

and lasting affection. John Maynard Keynes – who held Ramsey's gifts as an economist in enormously high regard – has written of his 'bulky Johnsonian frame, his spontaneous gurgling laugh' and 'the simplicity of his feelings and reactions', which, he said, blended 'most harmoniously' with 'his homely of mind and heart, his modesty, and the unassuming, easy efficiency of the intellectual machine which ground away behind his wide temples and broad, smiling face'.

Apart from Keynes's memoir, there is, considering the warmth with which he was regarded, curiously little published material that gives any impression of Ramsey's life and personality. His last hours are described very movingly by Frances Partridge in her book *Memories*; some letters of his to his mother have been published (mainly because of the light they throw on Wittgenstein's life in rural Austria in the mid-Twenties); and a group of his Cambridge friends contributed their recollections to a BBC radio programme put together by D.H. Mellor and broadcast in 1978.

He was born in Cambridge in 1903. His father was President of Magdalene College and his brother Michael became famous as Archbishop of Canterbury. Most of his short life was spent in Cambridge. After gaining a first in mathematics at Trinity in 1924, he was elected, at 21, to a fellowship of King's and a university lectureship in mathematics – positions which he held until his death in 1930. His first published work dates from when he was 19. In 1922 he published three short pieces: a devastating critique of Keynes's theory of probability, a discussion of the 'Douglas Proposal' for social credit, and a review of the second part of W.E. Johnson's *Logic*. In the following year came his celebrated 'Critical Notice' of Wittgenstein's *Tractatus*. Between 1925 and 1928 his work focused on what we now know to have been a doomed plan: to complete the work of Frege and Russell in successfully deriving the whole of mathematics from a few logical axioms. It was crucially important, he felt, that the achievements of the logicist tradition should be safeguarded from the 'Bolshevik menace' of the Intuitionist school led by Brouwer and Weyl. During this time he also published two papers in economics, 'A Contribution to the Theory of Taxation' (1927) and 'A Mathematical Theory of Saving' (1928). Keynes considered the latter 'one of the most remarkable contributions to mathematical economics ever made'.

Alongside this work Ramsey was also engaged on a series of related philosophical problems to do with the analysis of belief, truth and scientific knowledge. Had this come to fruition, it seems likely that the result would have been a book of great depth, brilliance and lucidity, putting forward a pragmatist theory of knowledge in the tradition of C.S. Peirce. It would surely have been one of the most important works of 20th-century philosophy, and might even have helped to steer contemporary philosophy onto a more fruitful course.

Ramsey was a great philosopher who died before he could deliver his great work. And who really knows what direction his work would have taken? In the very last year of his life, his thoughts took a fresh and apparently fruitful turn when he abandoned logicism and embraced a finitist view of mathematics similar to that held by Weyl, one of the 'Bolsheviks' whose influence on mathematics he had previously feared. This conversion seems to have thrown his whole work into a state of creative flux, out of which came a series of brilliant papers which remained unpublished in his lifetime but which his friend Richard Braithwaite included in the collection of papers he edited immediately after Ramsey's death.

Among these are the papers upon which Ramsey's reputation as a philosopher now rests: 'Theories', 'Knowledge', 'General Pro-

positions and Causality' and 'Philosophy'. To this list must be added 'Truth and Probability', a paper written in 1926 which remained unfinished and unpublished at the time of his death but which is today regarded by many as his most significant contribution to philosophical thought.

In 'Philosophy', Ramsey provides a typically forthright statement of what he considers to be the aims of the subject and the methods appropriate to it. 'Philosophy,' he says, 'must be of some use and we must take it seriously; it must clear our thoughts and so our actions.' He identifies the chief danger to such an aim – 'apart from laziness and wooliness' – as scholasticism, and gives as a 'typical piece of scholasticism' Wittgenstein's view that all our everyday propositions are completely in order and that it is impossible to think illogically. This last, he says, 'is like saying that it is impossible to break the rules of bridge because if you do break them you are not playing bridge but, as Mrs C. says, not-bridge.'

He wrote this in 1929, the year when he and Wittgenstein were at their closest, when Wittgenstein returned to Cambridge specifically to study with Ramsey. In the preface to *Philosophical Investigations* he paid handsome tribute to the stimulus he received from Ramsey's criticisms, which, he says, helped him to realise the mistakes of the *Tractatus*. In his private diaries of the time, though, he was less generous, emphasising the differences between his way of thinking and Ramsey's and, ultimately, dismissing Ramsey as a 'bourgeois' thinker uninterested in 'real' philosophical thinking. For his part, Ramsey once told Wittgenstein simply: 'I don't like your style of arguing.' The majority of philosophers may be said to have followed Wittgenstein. D.H. Mellor for one, and Nils-Eric Sahlin for another, think that they would have been better advised to have followed Ramsey.

Philosophical Papers, edited by Mellor, is the third attempt to present Ramsey's small but important corpus of work to the public. It is interesting to notice how each successive attempt has been hampered by the changing perception of where his importance lies. Richard Braithwaite's collection of Ramsey's papers, *The Foundations of Mathematics*, took its title from the paper for which Ramsey was at that time best known. In 1978 Braithwaite's edition was replaced by a selection made by Mellor and published under the more general – and presumably, it was felt, more appetising – title *Foundations: Essays in Philosophy, Logic, Mathematics and Economics*. As the subtitle suggests, this edition sought to emphasise the range of Ramsey's work by including (as Braithwaite had not) Ramsey's economic essays. To make room for this extra material Mellor left out Ramsey's review of the *Tractatus*, some 'Further Considerations' to his 1926 paper on probability, 'Philosophy' and 'Epilogue', the last being a kind of apology that Ramsey read to the Apostles in 1925.

In making this latest selection, Professor Mellor has clearly reconsidered his earlier editorial decisions and, more or less, returned to Braithwaite's original choices. The emphasis now is on making Ramsey's work as accessible as possible, rather than on stressing its variety. Out, therefore, go the two papers on economics and the purely mathematical work, and back in come 'Further Considerations', 'Philosophy' and 'Epilogue' (but not, alas, the review of the *Tractatus*). Of Ramsey's purely mathematical work, there is – perhaps surprisingly, given that mathematics was, after all, his living – not very much. The first nine pages of 'On a Problem of Formal Logic', a paper on the *Entscheidungsproblem* in mathematical logic, constitute the only purely mathematical work he ever published. In Braithwaite's collection, the whole paper was included; in the 1978 edition, only these nine pages; and in this latest edition it has been excluded altogether, condemned as 'too technical'. Similarly, the

economics papers are dismissed as 'of no great philosophical interest'.

What this leaves are the five philosophical papers that Ramsey published in his lifetime between 1925 and 1928, together with 'Truth and Probability' (1926), its associated 'Further Considerations' (1928), and the papers mentioned earlier from the last year of his life, collected together in Braithwaite's edition as 'Last Papers' (1929), but here scattered throughout the collection. There is, then, nothing in this new edition that has not been published previously. It is, to that extent, simply a reissue. There is, nevertheless, some attempt to give a new slant to the material, based on the editorial decisions made by Professor Mellor and, more explicitly, on the interpretations of Ramsey's work offered by Nils-Eric Sahlin, whose study of Ramsey's work is expressly designed to complement this new edition of Ramsey's papers, and, in so doing, to replace the specialist introductions of the 1978 edition.

Until fairly recently it was generally agreed that Ramsey's most outstanding contribution to philosophy was contained in his two early papers on the philosophy of mathematics: 'The Foundations of Mathematics' (1925) and 'Mathematical Logic' (1926). On the basis of the first of these, he acquired his reputation as the philosopher who brought to its culmination the logicist tradition, its last important defender before the death blow dealt it by Gödel's incompleteness proof. Today, however, these papers are of more interest to the historian of ideas than to the philosopher of mathematics. They are a contribution to a battle that is no longer being fought. Their central philosophical thesis we now know to be provably false, and the technical innovations of the first paper, its attempts to repair the logical leaks in the system of *Principia*, have been largely ignored. The mathematical logic that is today taught to students of mathematics and philosophy is Russell filtered through Zermelo rather than through Ramsey.

So where does the interest of his work lie, then? A better answer is that it lies through Mellor's introduction is that the ideas of Ramsey, neglected at the time of their publication, have tended to anticipate recent work in philosophy. He refers in particular to the way Ramsey's work anticipates that of Kuhn, Dummett, Nozick and D.K. Lewis. The paper he singles out as 'the one from which we still have most to learn' is 'General Propositions and Causality', one of the 'Last Papers'. It deals with the distinction between a scientific law and a merely accidentally true generalisation, and provides, according to Mellor, 'a starting-point for progress towards an adequate account of the relations between time, knowledge, action, causation and laws of nature'. He offers his own book, *Real Time*, as evidence that progress has indeed been made from this starting-point.

Nils-Eric Sahlin offers a rather different perspective. His book emphasises the importance of 'Truth and Probability', to which he devotes the first and largest chapter and which he represents as 'a first and portentous step away from logic, mathematics and the philosophy of mathematics'. His exposition is detailed and enthusiastic, but whether it is any improvement on Ramsey's own – whether it is any clearer or easier than Ramsey's presentation – is doubtful.

The parts of Sahlin's book which will probably be of most use to non-specialist students of Ramsey's work are those where he is less expert. In his chapter on 'Logic and Mathematics', he explains many things which a reader coming to Ramsey's papers for the first time might be grateful to have explained, such as Russell's Theory of Types and what, exactly, is stated by the Axioms of Reducibility, Choice and Infinity.

Though the aim of his book is to supply an introduction to the papers published in this

new edition of Ramsey's work, he does devote two short and interesting chapters to discussions of the material that has been left out: one each on 'Ramsey's Theorem' (a discussion of the combinatorial theorems in the first part of

'On a Problem in Formal Logic') and the economics papers. He also devotes a chapter, the last, to 'Biographical Glimpses', but confines himself to stating the facts in an almost comically dull fashion and to quoting at length

from published sources. This is a pity, because he has gone through Ramsey's letters and notes, and talked to Ramsey's sister Margaret Paul, his daughter Jane Burch, and others who knew about the life. He could surely have writ-

ten something more vivid, but he seems to have thought there would be something improper in doing so. He does not want Ramsey 'to suffer the same biographical misrepresentation as Wittgenstein'.

(25)

RECENT WORK OF RAY MONK

Appearing above in section 24 is Ray Monk's article, "Russell and Ramsey," reproduced in reduced size from London Review of Books, 29 August 1991, pp. 11-13. Thanks to Bob James for bringing it to our attention. We concur in the complimentary article comments concerning the Russell Archives and Nicholas Griffin's Russell's Idealist Apprenticeship.

Last year Ray Monk's Ludwig Wittgenstein: The Duty of Genius appeared (New York: The Free Press; New York, Oxford: Maxwell Macmillan International, 1990). A paperbound edition of this 600+ page Wittgenstein biography was recently published (New York: Penguin, 1991). The hardbound edition dustjacket provides this information about the author: "Ray Monk received a first class degree in philosophy at York University. At Oxford University he wrote his M.Litt. thesis on Wittgenstein's philosophy of mathematics. He lives in Southampton, England." The dust jacket also quotes Northwestern University Professor Stephen Toulmin on Monk's book: "Very impressive: the first account of the man to carry real emotional conviction. Ray Monk shows what others simply assert--the unity of Wittgenstein the philosopher with Ludwig the self-accusatory human being. Monk shows the interplay of Wittgenstein's emotional and intellectual life, notably at times of his crucial transitions."

In addition to its excellent portrait of Wittgenstein, Monk's book contains numerous references to Russell. Those seeking a better understanding of the scholarly and personal relationship of Wittgenstein and Russell will be well served by this book. For a fine review article on this biography, we suggest examining Stuart Hampshire's "'A Wonderful Life'" in The New York Review of Books, vol. 38, no. 3, January 31, 1991, pp. 3-4, 6.

(26)

CONRAD RUSSELL ON THE ENGLISH CIVIL WAR

Also in the 29 August 1991 London Review of Books, pp. 13-14, is Blair Worden's review article of Conrad Russell's The Causes of the English Civil War and The Fall of British Monarchies, 1637-1642 (Oxford: Oxford University Press, respectively 1990 and 1991). Conrad Russell, who is Bertrand Russell's second son and the present Earl, is Professor of History at King's College, University of London.

(27)

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RUSSELL SOCIETY NEWS

No. 73

February 1992

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, Illinois 60641-2814 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to further his aims by promoting ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Correspondence concerning **Russell Society News**, a quarterly issued in February, May, August, and November, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

General inquiries about Bertrand Russell Society information and membership should be directed to Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, Pennsylvania 18036; U.S.A.

The Bertrand Russell Society Library, which sells and lends Russell-related materials, may be contacted by writing to Tom Stanley, Librarian; Russell Society Library; Box 434; Wilder, Vermont 05088; U.S.A.

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(1)

BRS BUSINESS

1. 1992 Annual Meeting: Washington, DC. The BRS's 1992 Annual Meeting will be held on the campus of The American University in Washington, DC from Friday, June 12 through Sunday, June 14. Russell Society News for May 1992 will provide a complete program and additional meeting information. For now, though, we encourage all members and interested non-members to consider being with us that weekend. Please refer to the blue pre-registration form accompanying this RSN issue.

Meeting events will include these paper presentations or addresses: Congressman Neil Abercrombie, "Russell's Values and the 1992 Presidential Election"; Marvin Kohl, "Russell and the Good Life"; Tim Madigan, "Russell's Values and Contemporary Secular Humanism"; Michael J. Rockler, "Popper's Fallibilism and Russell's Scepticism as Educational Perspectives"; Steven C. Shafer, "'Witty, Pungent, Philosophical, Whimsical, and Bitter': Politicians' Perceptions of Bertrand Russell in Great Britain"; Chandrakala Padia, topic to be announced. Don Jackanicz will offer a workshop on a BR essay to be specified in the May 1992 RSN. The BRS Book and Service Awards will be presented. The Banquet, the Red Hackle Hour, and other informal periods will allow time for all to meet one another and share the meeting experience.

As this is written, it is our hope that Sir Karl Popper, the distinguished philosopher who on July 28, 1992 celebrates his 90th birthday, may be able to attend. We do hope that Sir Karl's health and schedule make this possible.

A per person fee of \$145 for double occupancy or \$175 for single occupancy includes everything--registration, housing, meals including the Banquet, the Red Hackle Hour, and coffee breaks. Without housing, the per person fee is \$85. Early pre-registration greatly helps the meeting planners. We look forward to hearing from you soon.

2. 1992 Membership Dues. We very much appreciate the prompt membership renewals by numerous BRS members. Those members who have not yet renewed and persons interested in joining the BRS for the first time are asked to refer to the accompanying blue membership coupon. Please note that recent postal increases have forced us to change the annual non-U.S.A. mailing fees to those now shown on the blue coupon.

3. Contributions. Ramon Suzara of Manila recently renewed his membership and contributed an additional \$9.50 to bring his payment to \$50. In his recent letter he described the possibility of establishing a Philippine BRS chapter according to the BRS Benares, India chapter model. He added these thoughts:

Dear members of the BRS: I wonder if all of you are aware that the Philippines is one of the poorest countries in the world. She is poorest next to Bangladesh. The per capita income of Filipinos is \$600, or \$50 a month. Now \$50 is less than what most of you Americans earn in ... [a day's] work. May I therefore challenge all of you members of the BRS residing in the USA to match my contribution of \$9.50?

We realize that for many of our members a contribution, in addition to membership payment, may not be possible. But we do ask you to consider what Mr. Suzara has said. The BRS sincerely thanks all making contributions.

(2)

FROM THE PRESIDENT

BRS President Michael J. Rockler submitted the following report.

The annual meeting this summer--from June 12-June 14--should be one of our most interesting in several summers. We will be meeting in Washington, D.C. with the support and cooperation of Congressman Neil Abercrombie who participated in our last meeting at Lehigh University. Congressman Abercrombie's presence will certainly add to the substance of the meeting, coming only months before the 1992 Presidential election.

One purpose of the meeting is to honor Sir Karl Popper. He will be honored at the annual banquet and it is our expectation at this writing that he will be joining us for the meeting. Members attending the meeting will thus have the opportunity to meet and share ideas with one of the most significant philosophers of the twentieth century.

The cost of the meeting (details of which are described elsewhere in the Newsletter) will be \$145.00 for double occupancy and \$175.00 for single occupancy. This includes all meals and lodging. We will be housed on the American University campus. This cost is comparable to the Lehigh meeting and it represents a bargain for Washington in the summer.

I urge every member to decide now to attend. If you have never attended a BRS meeting, this one can serve as introduction to our summer meetings. And please note: early registration enables efficient conference planning.

A second significant meeting of interest to Bertrand Russell Society members will be held this summer in Toronto beginning on June 18 and concluding on June 21. This is the inaugural conference of the Coalition for Secular Humanism and Freethought. The theme of the conference will be "SECULARISM AND MULTICULTURALISM: A HUMANIST VIEW."

The Bertrand Russell Society will be participating in this meeting. Marvin Kohl and I will speak on Russell's two books on education. We will also address the Plenary Session on June 19. Many other interesting sessions are being planned. Some will focus on competing perspectives on multiculturalism from religious and humanist viewpoints. The conference is also planning to provide an optional Toronto by Night tour on Saturday evening. Like other conferences organized by Free Inquiry, this one should be interesting and significant.

Bertrand Russell Society members are also aware that the Russell Archives are nearby in Hamilton, Ontario. A trip to the

conference could be combined with an interesting afternoon at McMaster University.

As President of the Society, I urge every member to attend this important inaugural event. Perhaps it may be possible for some members to remain on the East Coast following the BRS annual meeting and then attend this second conference as part of a summer holiday. Program details will appear in the next issue of the Newsletter. For further information write:

Tim Madigan
FREE INQUIRY
Box 664
Buffalo, NY 14226

(3)

1992 BRS BOOK AWARD

The BRS Book Award Committee has selected Nicholas Griffin's Russell's Idealist Apprenticeship (Oxford: Oxford University Press/Clarendon Press, 1991) for the 1992 Bertrand Russell Society Book Award. The Award will be presented at the BRS Annual Meeting in Washington, DC, June 12-14, 1992. Mr. Griffin has been invited to join us, and we do hope that he will be able to do so.

The dust jacket of Russell's Idealist Apprenticeship provides the following information on this 410 page book:

Modern analytic philosophy was born around the turn of the century, largely through Bertrand Russell's and G.E. Moore's reaction against the neo-Hegelianism which dominated British philosophy in the last decades of the nineteenth century. It is well known that Russell himself had been a neo-Hegelian, but hitherto little has been known about his work during that period. Yet that work was important, not only for Russell's development as a philosopher, but also for the development of analytic philosophy.

Based mainly on unpublished papers held in the Bertrand Russell Archives at McMaster University, this book is the first detailed study of this early period of Russell's philosophical career. The first three chapters are concerned with Russell's philosophical education at Cambridge in the early 1890s and his conversion to neo-Hegelianism. The remaining chapters outline his ambitious plans for a neo-Hegelian dialectic of the sciences, and the problems which ultimately led him to reject it.

Nicholas Griffin is Professor of Philosophy at McMaster University. He is co-editor of Volumes 1 and 2 of The Collected Papers of Bertrand Russell (Allen and Unwin, 1983, 1990).

This excerpt is taken from Mr. Griffin's preface:

In his old age Russell always referred to his idealist apprenticeship with scorn. It was, he suggested, nothing but an incoherent muddle into which he had been led by teachers and friends and from which he extricated himself with difficulty after several entirely wasted years. His pride in having broken free from the neo-Hegelianism which dominated British philosophy at the end of the nineteenth century was well-earned, and the advance he made in breaking away from it was real enough. Yet Russell's Neo-Hegelianism was by no means the unmitigated disaster most people nowadays assume.

It constituted (though often in outline only) a vast system of philosophy, encompassing a full philosophical analysis and reconstruction of the various sciences and their mutual relations. Although much of Russell's neo-Hegelian philosophy was left in programmatic form, parts of it were worked out with an attention to detail unparalleled among British philosophers of his day. Moreover, given Russell's initial assumptions, which were shared by most contemporary philosophers, the system had a high degree of logical coherence.... By any standards, it is one of the most spectacular works by any philosopher in his early twenties.

Russell's Idealist Apprenticeship includes a lengthy bibliography and index. The body of the book is divided into eight chapters, "'First Efforts'," "Cambridge 1890-1894," "Love and the Absolute," "Geometry," "Physics," "Pure Mathematics," "Logic," and "Relations: The End of Russell's Apprenticeship." All but the first of these chapters are subdivided into major sections with titles such as "The Tiergarten Programme," "Defending Kant against Metageometry and Ward," "On the Paradoxes which Lie at the Foundation of Geometry," "Influences: Leibniz," and "The Contradiction of Relativity." Another section title, "Personal Life: 1894-1897," indicates that Mr. Griffin has brought together both the technical philosophical material and the necessary biographical material to provide a work of interest to anyone wanting to study the early years of Russell's life.

We salute Mr. Griffin's fine accomplishment and look forward to seeing him in June.

(4)

A NEW RUSSELL BIOGRAPHY?

The August 4, 1991 issue of The New York Times Book Review, p. 8, features Ray Monk's review of Carl Pletsch's Young Nietzsche: Becoming a Genius. The short biographical note on the reviewer states, "Ray Monk, the author of Ludwig Wittgenstein: The Duty of Genius, is working on a biography of Bertrand Russell." See Russell Society News, No. 72 (November 1991), pp. 25-27 for more about Ray Monk.

(5) PHILOSOPHERS' COMMITTEE REPORT

David Johnson, Chairman of the BRS Philosophers' Committee and Professor of Philosophy at the U.S. Naval Academy, submitted this two-part report.

Report of the Philosophers' Committee

A lively and provocative discussion was sponsored by the Philosophers' Committee of the Bertrand Russell Society in conjunction with the Eastern Division Meetings of the American Philosophical Association. On December 28, 1991, at 5:15 p.m. the chair, David Johnson, called the meeting to order in the Hart Room of the Marriott Marquis Hotel in New York City.

The program consisted of two papers followed by discussion. The first speaker was Professor Jane Duran of the University of California at Santa Barbara on the topic "Russell on Pragmatism." Her argument was designed to defend Russell's criticisms of the work of the pragmatists James, Schiller and Dewey. In the past decade the ascent of pragmatism has led to severe criticism of Russell's position. Professor Duran defended two points taken by Russell: first, that in developing a philosophical view certain notions must be basic or "foundational," for instance truth and sense-data; second, that it is a mistake to conflate "works" with "is emotionally satisfying" or "good" with "desire." The focus of her presentation was Russell's essay "Pragmatism" in Philosophical Essays. The subsequent discussion focused on philosophical style and how pragmatism is currently a major trend, which results in views like Russell's being discounted.

Professor Safro Kwame of Lincoln University in Pennsylvania presented the second paper, entitled "Going to No-Man's Land--A Russellian Conception of Philosophy." In this age of issues of gender and race (especially Afrocentrism) in education, Professor Kwame recovered Russell's notion of philosophy as a no-man's land between theology and science and built upon that notion. This land is not controlled by any specific group, whether theologian, scientist, male, female, black or white. Professor Kwame wanted to use this conception of philosophy to solve some of the metaphysical issues in feminist and African philosophy. In particular, we must hold that all cultures engage in philosophy. He further argued that neither science nor literature either are philosophy or constitute a necessary prerequisite for philosophy. During the discussion, questions were raised about whether the very language in which philosophical issues are raised does not involve a white male (possibly Eurocentric) perspective, so that doing philosophy constitutes an activity outside no-man's land. Professor Kwame argued that the issues considered in philosophy were not restricted to races or genders, but that everyone is faced with basic questions and can use reason to grapple with them.

A Plea from the Philosophers' Committee

Each December the Committee sponsors a session on the philosophy of Bertrand Russell in conjunction with the Eastern Division Meetings of the American Philosophical Association (APA). Because of the APA's schedule in printing the program, it is necessary for people who would like to have their papers considered by the Committee for presentation at this session to submit them by April 1 preceding the session. In recent years we have received only two or three articles per year. This does not provide the Committee with much latitude for selection of quality papers and/or topics of greatest interest to our membership. Further, there are two other national meetings of the APA, on the West Coast in March and in the Midwest in late April. If we received a sufficient volume and quality of papers, we could expand our efforts to promote the discussion of Russell's philosophy to these two conventions. Therefore, the Committee asks the membership of the BRS either to submit essays yourselves, or to encourage friends whom you know are reading and thinking about Russell's philosophy to submit essays. The call for papers has already been published in an earlier edition of the BRS Newsletter. The December 1992 meeting of the Eastern Division of the APA will be in Washington, DC, between Christmas and the New Year. Papers and/or inquiries can be sent to:

Prof. David Johnson
Sampson Hall
U.S. Naval Academy
Annapolis, MD 21402-5044

(6) MORE ON THE AMERICAN PHILOSOPHICAL ASSOCIATION

The following is excerpted from the APA's general information leaflet.

If you're interested in philosophy and philosophers you should know about the APA. Founded in 1900, the American Philosophical Association is the largest professional organization of philosophers in the world and the only American philosophical society not devoted to a particular school or philosophical approach. Its 8000 members include a large majority of scholars and teachers of philosophy in the United States and a substantial number in Canada and overseas.

Annual conferences are sponsored by the APA's Eastern Division on the East Coast each December, by the Pacific Division on the West Coast each March, and by the Central Division in the Midwestern region in late April or early May.

Prospective employers of philosophers, academic or non-academic, attract

qualified applicants through the APA's publication, Jobs for Philosophers, and regularly interview them at Divisional conventions. Publishers of scholarly books and journals, distributors of computer hardware and software, and others keep philosophers informed of their offerings through various APA publications and in exhibits at Divisional meetings.

The Association publishes the Proceedings and Addresses of the American Philosophical Association seven times annually, containing the Presidential addresses delivered to each of its Divisions, the minutes of the meetings of the Divisions and of the Board of Officers, reports of APA committees, contributed articles on "Issues in the Profession," notices of conferences and publications, an annual directory of grants and fellowships available to philosophers, programs for the Divisional conventions and an annual membership directory.

Other publications include Jobs for Philosophers (five issues per year; circulation restricted to individual members), and Newsletters on computer use in philosophy, philosophy and feminism, philosophy and law, and philosophy and medicine (two-three issues per year).

The Guidebook for Publishing Philosophy, updated in 1986, includes detailed descriptions, including guidelines for manuscript submissions, of 108 philosophical journals and 34 publishers of philosophical books. In 1990-91 the APA plans to publish a Guidebook to Graduate Study in Philosophy.

Become a member. Contact: Janet Sample, Membership Coordinator, American Philosophical Association, University of Delaware, Newark, DE 19716, (302) 451-1112.

Some further notes: The APA's next Pacific Division Meeting will be held in Portland, Oregon, March 25-28, 1992. The APA's next Central Division Meeting will be held in Louisville, Kentucky, April 23-26, 1992. The "1991-92 Publications of the APA" sheet includes this entry: "Guidelines for Non-Sexist Use of Language (No charge). Suggestions prepared by Virginia Warren and endorsed by the Executive Committee of the APA's three Divisions as a guide for persons submitting papers for their meetings."

(7) APROPOS OF RUSSELL SOCIETY NEWS, NO. 72 (NOVEMBER 1991)

1. Errata: (1) Page 7, Section 7, Line 4--"1991" should be "1992." (2) Page 11, Section 11, Line 4--"Nicolas" should be "Nicholas." (3) Page 16, Section 16, Part 1--"R" in the end column indicates a Simon & Schuster remainder.

2. From Harry Ruja: (1) Re: Page 3, Section 3, Line 11--The BR quotation appeared on a dust jacket, not a paperback book cover. (2) Re: Page 6, Section 6--A similar BR photograph appeared in the New York Post, March 30, 1940 and in Ronald W. Clark's The Life of Bertrand Russell, plate 20.

(8) FILOSOFIJA BERTRANA RASELA

This important news was reported by Irving Anellis about A.S. Kolesnikov's new book, Filosofija Bertrana Rasele [The Philosophy of Bertrand Russell] (Leningrad: Izdatel'stvo Leningradskogo Universiteta, 1991).

Anatolii Sergeevich Kolesnikov is a relatively new name in Russell studies, although his book, Filosofija Bertrana Rasele, shows a deep knowledge of the material available on Russell in Russian and a wide acquaintance with Russell's publications in English and in Russian translation. His book is the first in Russian to give a sustained and systematic survey of the development of Russell's technical philosophical work (logic, philosophy of science, philosophy of mathematics, philosophy of logic and philosophy of language, metaphysics, and theory of knowledge.) Kolesnikov's book is therefore the first major Russian monograph-sized contribution to Russell studies.

(9) DIRECTORS AND OFFICERS OF THE BERTRAND RUSSELL SOCIETY

Directors (Elected for 3 Year Terms):

- 1990-92: Jack Cowles, William Fielding, David Goldman, Steve Maragides, Frank Page, Paul Schilpp, Warren Smith, Ramon Suzara, Thom Weidlich.
- 1991-93: Irving Anellis, Robert Davis, Robert James, Hugh Moorhead, Chandrakala Padia, Harry Ruja.
- 1992-94: Louis Acheson, Kenneth Blackwell, John Jackanicz, David Johnson, Justin Leiber, Gladys Leithauser, Stephen Reinhardt, Tom Stanley.

The BRS Officers shown below are also Directors, ex officio.

Officers (Elected for 1 Year Terms):

- Chairman of the Board of Directors: Marvin Kohl.
- Secretary of the Board of Directors: Donald Jackanicz.
- President: Michael Rockler.
- Vice President: John Lenz.
- Vice President/Information: Lee Eisler.
- Secretary: Donald Jackanicz.
- Treasurer: Dennis Darland.

(10)

TREASURER'S REPORT

Treasurer Dennis Darland submitted these reports respectively for the quarter ending December 31, 1991 and for the year ending December 31, 1991. Notes: "Memb. & Info." refers to the Information and Membership Committee; "Russell" refers to subscriptions to the Russell Archives's journal; "Grant" refers to the doctoral/master degree grant program.

Bank Balance on Hand, September 30, 1991.....	\$3,014.30
Income: Interest.....	16.72
Total Income.....	+ 16.72
	<u>3,031.02</u>
Expenditures:	
Memb. & Info.....	24.96
Miscellaneous.....	14.72
Total Expenses.....	- 39.68
Bank Balance, December 31, 1991.....	\$2,991.34

** ** * * * * * * * * * * * * * * * *

Bank Balance on Hand, December 31, 1990.....	\$ 843.47
Income: New Members.....	839.50
Renewals.....	<u>5,957.13</u>
Total Dues.....	6,796.63
Contributions.....	1,212.50
Interest.....	72.02
Library.....	370.20
Meeting Fees.....	1,180.00
Miscellaneous.....	130.79
Total Income.....	+9,762.14
	<u>10,605.61</u>
Expenditures:	
Memb. & Info.....	3,274.39
Library.....	119.57
Meetings.....	445.00
<u>Russell</u>	2,604.00
Grant.....	1,000.00
Miscellaneous.....	171.31
Total Expenditures.....	-7,614.27
Bank Balance, December 31, 1991.....	\$2,991.34

(11)

1992 EARLY RENEWER HONOR ROLL

We are most grateful to the following 174 members who renewed BRS membership before January 1, 1992, and thus gave the renewal process a good early boost.

Victor Acevedo, Aurora Almeida, J.M. Altieri, Jean Anderson, Irving H. Anellis, Mark Anthony, Jay Aragona, J. Warren Arrington, George Austin, Don-In Bae, Adam Paul Banner, Mamata Barua, Walter Baumgartner, Jacqueline Berthon-Payon, Frank Bisk, Howard A. Blair, Gerard Bornet, Michael Emmet Brady, David Brandt-Erichsen, Deirdre M. Breton, Evelyn Burton, James Haley Buxton, Robert P. Canterbury, Charles E. Carlini, Bette Chambers, Dennis C. Chipman, Lou Clark, Whitfield Cobb, Jack R. Cowles, Glenna Stone Cranford, Peter G. Cranford, Jim S. Curtis, Robert K. Davis, Paul A. Doudna, Lawrence Dow, Margaret Doyle, Pradeep Kumar Dubey, Elizabeth R. Eames, Beverly Earles, Ronald Edwards, Linda Egendorf, Jan Loeb Eisler, Lee Eisler, Richard Fallin, Victor J. Fernandez, William K. Fielding, Sudney D. Finehirsh, Stephen H. Frey, Zoe Furnish, Gonzalo Garcia, Alejandro R. Garciadiego, Seymour Genser, Monica F. Giganti, Arttie Piar Gomez, Marshall A. Gordon, Earl Hansen, Val Hansen, William Hare, John W. Harper Jr., Don Hernandez, Lyla Hernandez, Robert M. Hicks, Charles W. Hill, Jeffrey A. Hill, James Lloyd Hoopes, Ophelia Hoopes, Thomas C. Horne, Chia Teck How, Ting-Fu Hung, Arvo Ihalainen, Ramon K. Ilusorio, Donald W. Jackanicz, John A. Jackanicz, Theodore M. Jackanicz, Adam Jacobs, Robert T. James, David E. Johnson, Larry Judkins, Marvin Kohl, Kenneth Korbin, Zlatko B. Kovach, Henry Kraus, George C. Kuc, Paul Kurtz, Herbert C. Lansdell, Bob Lasater, Philip M. Le Compte, Justin Dunmore Leiber, John R. Lenz, H. Walter Lessing, Martin Lipin, Jonathan A. Lukin, Timothy J. Madigan, Steve Maragides, William McKenzie-Goodrich, Edward McClenathan, Bill McDonald, Nathan McKinley, Theo Meijer, David J. Meltz, Carl Miller, Glenn R. Moyer, Sandi A. Moyer, William P. Myers, William S. Newhall Jr., Nils Nygard, Mark Oakford, Roy H. Odom Jr., David M. Ondik, John C. Parker, Michel Paul, James R. Pearse, James J. Petrassi, Paul M. Pfalzner, Barbara E. Pontier, Raymond J. Pontier, Edward L. Prichard Jr., Millie Priebe, Stephen J. Reinhardt, Benito Rey, Robert A. Riemenschneider, William M. Ripley, Don D. Roberts, John D. Rockfellow, Michael J. Rockler, Andy Rogers, Vivian B. Rubel, Harry Ruja, Cherie Ruppe, Paul Saka, John F. Schaak, Anne-Francoise Schmid, Nan E. Scofield, Steven C. Shafer, Susan L. Shafer, John Edwin Shosky, Warren Allen Smith, Joel Spira, Ruth Spira, Philip Stander, Thomas J. Stanley, Peter Stone, Paul Strom, Ramon Carter Suzara, Shohig Sherry Terzian, Lloyd N. Trefethen, Shiela Turcon, Alice Tzanetakos, Christos Tzanetakos, Henry Van Dyke, Lewis A. Vaughn, Susan Berlin Vombrack, Benjamin A. Wade, Ann Wallace, Robert E. Wallace, Dewey I. Wallace Jr., Mark Weber, Michael J. Weber, Thom Weidlich, Donna S. Weimer, Walter Wend, Charles L. Weyand, Calvin B. Wichern, John A. Wilhelm, Vincent Dufaux Williams, Todd Wilson, Walter Winfield Jr., Eleanor Wolff.

We also thank members whose renewals reached the BRS after the above list was compiled. Members who have not yet renewed for 1992 are asked to refer to the attached blue membership coupon.

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NEWS FROM AND ABOUT MEMBERS

1. Mamata Barua of Assam, India. Here are excerpts from Ms. Barua's July 12, 1991 letter:

There must be a straight path to membership in the Bertrand Russell Society. But in my case the path was curvy, hazy, elongated, and so replete with pleasant excitement. Long back, in 1985, I had heard a feeble call from Hamilton, when by accident William Ready's book Necessary Russell (published in 1969) reached me. That year I had been to Bombay where my husband picked up this particular book from a pile of books displayed on a roadside for sale.... [Learning from this book about the Russell Archives, I was inspired to make] a visit to America in 1990 when my husband, Bhaben Barua, was nominated from India to the International Poets' Conference in Yugoslavia. He was contemplating a visit to his brother in America after his European tour. For me, the main deciding factor whether I would accompany him was the lure of the Russell Archives--since the visit would cause me a great deal of expense.... Finally ... in London I rejoined my husband whereupon on 22 June we went to America and discovered that my brother-in-law Rajen Barua in Texas is far-off from Hamilton! However a pleasant surprise awaited me, two week afterwards, when on 13 July Rajen fixed for me an appointment with a professor in the Philosophy Department in Houston University without knowing precisely whom we were going to meet. The professor turned out to be the beaconlight in my topsy-turvy journey to BRS membership, for I learnt that he was Prof. Justin Leiber, one of the directors of the BRS.... He informed me about the whereabouts of the BRS... Soon after I returned to Assam, in the last week of July 1990, I received Lee Eisler's letter welcoming me for my newly acquired membership. And then, and then only, I learnt that the summer session of the BRS was held from June 22 to 24 [in Hamilton] when I was still in America! Providence has fulfilled my long-cherished wish to be associated with the BRS so that I must not grumble at missing the opportunity to attend this session. On the whole the BRS is a source of happiness and inspiration to me.

2. Jan and Lee Eisler of Coopersburg, Pennsylvania. We received this report from Lee in late December 1991:

[We] attended the National Emergency Civil Liberties Committee's Civil Rights Dinner on December 6, at the Hotel Sheraton New York. Corliss Lamont, in a strong voice that belied his 90 years, recounted many current civil liberties infringements. The audience also heard from Phil Donahue, Faye Wattleton and Robert Moses, all of whom received awards. John Kenneth Galbraith was keynote speaker. It was a star-studded occasion. "We're glad we didn't miss it," said Jan.

3. David E. Johnson of Annapolis, Maryland. David is Chairman of the BRS Philosophers' Committee and a philosophy professor at the U.S. Naval Academy. In 1991, he presented his paper, "Conceptual Obstacles to Peace," at the International Society for Value Inquiry Sessions of the World Conference of Philosophy held in Nairobi, Kenya.

(13) LOBACHEVSKII CONFERENCE AT KAZAN UNIVERSITY

Modern Logic Publishing of Ames, Iowa has sent us these notices concerning the International Lobachevskii Conference to be held at Kazan University, Kazan, Russia, August 6-13, 1992. We are pleased to note that BRS member Irving H. Anellis will be a conference participant.

Fans of Russell's Essay on the Foundations of Geometry and The ABC of Relativity might like to know that December 1, 1992 is the 200th anniversary of the birth of the great mathematician Nikolai Ivanovich Lobachevskii (d. 24 February 1856), one of the founders of non-Euclidean geometry and Rector of the University of Kazan. Lobachevskii's ideas still find applications in different branches of mathematics and theoretical physics.

Aleksandr Vasilevich Vasiliev (1853-1929) wrote a book on Lobachevskii, and another on Space, Time and Motion--Historical Introduction to the General Theory of Relativity (1924). The introduction to the English translation of Space, Time and Motion was written by Russell. Half a century after Lobachevskii's death (more precisely, in 1910-1912), Lobachevskii's non-Euclidean "imaginary" geometry became the model [for] the non-Aristotelian "imaginary" three-valued logic of Aleksandr's son, Kazan University teacher Nikolai Aleksandrovich Vasiliev (1880-1940). Nikolai is known to have also studied Russell's work in logic.

In commemoration of Lobachevskii's birth and scientific career, an international conference on "Lobachevskii and Modern Geometry" will be held in Kazan in August 1992. The conference will include the following sections: (1) Geometry and topology; (2) The theory of relativity and gravitation; (3) History of mathematics. For information, contact Professor V.V. Vishnevskii, Department of Geometry, Kazan University, 18 Lenin Street, 420008 Kazan-8, Russia.

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Modern Logic editor and BRS board of director member Dr. Irving H. Anellis has been invited to speak at the International Lobachevskii Conference, and Modern Logic associate editor Prof. Dr. Valentine A. Bazhanov of Kazan University is serving on the conference organizing committee.

In An Essay on the Foundations of Geometry, Russell wrote (pp. 10-11):

Lobatchewsky, a professor in the University of Kasan, first published his results, in their native Russian, in the proceedings of that learned body for the years 1829-1830. Owing to this double obscurity of language and place, they attracted little attention, until he translated them into French and German....

...The body of the work begins with the enunciation of several important propositions which hold good in the system proposed as well as in Euclid.... Then follows a definition, intentionally framed so as to contradict Euclid's....

For his discovery of non-Euclidean geometry, whose anniversary and work are being celebrated by this conference in Kazan, Lobachevskii has sometimes been compared with Columbus. The new geometry created by Lobachevskii has radically changed the course of development of science in general and of mathematics in particular.

Dr. Anellis plans to speak at the Lobachevskii conference on the influence of Lobachevskii's work on Russell's work in logic and foundations of mathematics in a talk tentatively titled "Non-Euclidean Geometry in the pre-Principia Development of Russell's Logical Program--from An Essay on the Foundation of Geometry (1897) to The Axioms of Geometry (1899)."

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The Meaning of Life: A Newsletter

Tom Stanley spotted this Associated Press article in Valley News [Vermont or New Hampshire?], December 16, 1991, p. 19. Note the reference to BRS member Hugh Moorhead. Professor Robert Lichtenbert may be contacted in care of Loyola University, 6525 North Sheridan Road, Chicago, IL 60626.

Newsletter Tackles Big Questions

CHICAGO (AP) — Who are we? Why are we here? Where are we going? And what can we learn from Elvis?

A philosophy professor is taking up such age-old questions in *The Meaning of Life*, a quarterly newsletter to help others think deep thoughts.

"I'm hoping that by writing about it, I'll keep people's interest alive . . . and they'll find some help for themselves, and make the most out of their short, brief lives," said Loyola University Professor Robert Lichtenbert, who has been publishing the newsletter for almost four years.

About 50 people subscribe to the

\$10-a-year newsletter, including other educators, libraries, students and philosophy buffs, Lichtenbert said.

In 16 pages they get essays on such topics as "abstract art and the meaning of life," "values and meaning" and "finding meaning in love."

Each issue closes with "nuggets of meaning," a selection of one- or two-sentence thoughts.

Lichtenbert started the newsletter during a slow period in his academic career. It's now a break-even proposition, with his wife producing the copies on equipment at the law firm where she works.

Subscriber Frank Aguilar, 54, said The Meaning of Life has been a boon

since he lost his engineering job several months ago.

"To listen to Bob Lichtenbert has been very helpful in keeping my emotional mind working and challenged," Aguilar said.

Hugh Moorhead, chairman of Northeastern Illinois University philosophy department, whose writings have been quoted in the newsletter, said Lichtenbert has "added insight into possible responses to that ultimate question."

So what is the meaning of life, according to Lichtenbert?

"In general, the meaning of life is to make the greatest social contribution you can and enjoy your own life fully, too," he said.

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RUSSELL AND THE KENNEDY ASSASSINATION

The recent release of JFK, a film directed by Oliver Stone concerning the assassination of President John F. Kennedy, has renewed in a remarkable way the controversy about the assassination. BRS member Evan Frost Gellar has suggested through a letter to the BRS that the Russell Archives devote an issue of Russell to this subject and that members [re]acquaint themselves with Russell's "16 Questions on the Assassination," which appeared in The Minority of One, September 1964, pp. 6-8 and in The Autobiography of Bertrand Russell, volume 3, pp. 197-204 in the Allen and Unwin edition and pp. 289-301 in the Simon and Schuster edition.

Kenneth Blackwell of the Russell Archives wrote to us that Stone's film "expands very well on the doubts expressed in these statements [i.e. Russell's "16 Questions"]", but goes much farther in implicating governmental agencies. Much of the movie, I think, was ultimately derived from Mark Lane's research. Russell wrote an Introduction to Rush to Judgment, which however was never published." Mr. Blackwell kindly sent us a copy of Russell's "Statement on the Warren Commission Report," which "has never, apparently, been printed" and which we reproduce below in reduced size.

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Statement on the Warren Commission Report
Bertrand Russell, Chairman 'Who Killed Kennedy' Committee, 27/9/64

The murder of an American President affects the peace of the world: a plot to kill him would have the gravest implications. For these reasons alone, the Warren Commission had to explain the disturbing anomalies which have attended the murder and its aftermath. With all the resources of the White House, the FBI, the Secret Service, the Dallas police, the CIA and other governmental agencies available to the Commission, their report conspicuously fails to dispose of the doubts as to the latest official view of the assassination.

We have seen medical evidence altered, three contradictory official versions of the assassination, the circulation of Oswald's description as Tippit's murderer more than twenty minutes before Tippit was shot, a fabricated report from the Dallas authorities, eye-witnesses ignored, lies about the number of bullets — a parade of distortion and doctored evidence. These facts have been established by the investigations of Mr Mark Lane.

The Warren Commission itself consists of men so close to the investigatory agencies of the United States that they would be ineligible to serve as jurors. They have persistently leaked information about the report they now present. The report evades the facts presented by Mr. Lane, and suppresses the evidence supporting them. It is a sordidly incompetent document and covers its authors in shame.

Mr. Lane is justified in comparing the actions of the Warren Commission with the trials of Trotskyists in the U.S.S.R. and of Dreyfus in France: the same standards of deceit are in evidence and the same lack of interest in the truth.

It is clear that much is still being hidden from the public. We shall continue to campaign and to publish the facts as they emerge until the true murderers of President Kennedy are known. The Warren Commission's lack of integrity is fully exposed.

(16) BOOK REVIEW: GRIFFIN ON JOURDAIN AND GRATTAN-GUINNESS

Nicholas Griffin, Professor of Philosophy at McMaster University, has submitted this review of Philip E.B. Jourdain, Selected Essays on the History of Set Theory and Logic (1906-1918), edited by I. Grattan-Guinness, Instrumenta Rationis: Sources for the History of Logic in the Modern Age, vol. 6 (Bologna: Editrice Clueb, 1991).

The Return of Mr. B*rrtr*nd R*ss*ll

An important piece of Russelliana, long out of print, has recently reappeared, though in a place where it will be easy to miss. Philip Jourdain's The Philosophy of Mr. B*rrtr*nd R*ss*ll, a delightful collection of philosophical jokes and squibs loosely based around themes in Russell's (and others') logical work, was first published by Allen and Unwin in 1918. It did not stay in print long and was never reprinted. Despite this (or perhaps because of it) the book has never become Jourdain's best known work, though few have had the opportunity to read it. Grattan-Guinness, who some years ago published a very fully researched edition of Jourdain's correspondence with Russell, Dear Russell - Dear Jourdain (London: Duckworth, 1977), has had the happy idea of including it in a collection of some of Jourdain's writings on the history of set theory and logic. The other writings included are a long four-part paper on 'The development of the theory of transfinite numbers' (originally published in the Archiv der Mathematik und Physik, 1908-1914) and an even longer three-part article on 'The development of the theories of mathematical logic and the principles of mathematics' (from the Quarterly Journal of Pure and Applied Mathematics, 1910-13). The second paper deals with the development of mathematical logic from Leibniz to Frege and Peano, with sections on Jevons, MacColl and Boole. There was to be a section on Russell, but Jourdain never got round to writing it, though he did ask Russell many questions about the development of his thinking in logic in preparation for it. Moreover, Russell did comment on all the sections that Jourdain completed and is warmly thanked in a footnote on p. 104.

Jourdain was one of the earliest of Russell's students in logic; he took the course Russell gave at Cambridge in 1901-2. He was not himself a great logician, but his knowledge of the history of the subject was unparalleled in his day and rare even now. Looking over the footnotes of the two big historical papers reprinted by Grattan-Guinness, one gets the impression that Jourdain had read everything.

His knowledge of the published writings of his subjects was also supported, in the case of contemporary thinkers, by Jourdain's correspondence with them. Not only Russell was interrogated by letter about his work: Jourdain carried on a busy correspondence with Frege, Peano, Cantor and many others. In the cases of Boole and Jevons, Jourdain availed himself of unpublished letters, where they could be borrowed from the Royal Society.

Jourdain's career was cut short by illness. He suffered from Friedreich's ataxia, a form of creeping paralysis which killed him at the age of 40. The same disease made it impossible for him to teach, and difficult for him to write. Though his handwriting became nearly illegible, with the help of a secretary he was able to keep up a prolific flow of papers until his death. He never received much recognition in Britain and as Grattan-Guinness says of this Italian edition: 'It seems a fitting reflection on his isolated career in uninterested Britain that these essays should be made newly available on foreign soil.' Russellians will certainly welcome the reappearance of 'Mr. Bertrand Russell.'

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RUSSELL AT THE ROSENBACH MUSEUM AND LIBRARY

RSN, No. 72 (November 1991) reported on an exhibit, "Dr. Albert C. Barnes and Bertrand Russell: A Philosophical Difference?," which appeared through mid-January 1992 at the Rosenbach Museum and Library in Philadelphia. The exhibit was based on the Museum/Library's collection of correspondence between Russell and Caroline Lewis Lovett and its other Russell manuscript holdings. The Museum/Library kindly sent us information about its Russell-related materials and the exhibit. These materials include the following:

Bertrand Russell. 6 Autograph letters signed to Caroline Lewis Lovett. 10 June 1941; 16 April 1942; 12 January 1943; 22 February 1943; 2 June 1943; 23 December 1945.

Caroline Lewis Lovett. 2 Autograph letters signed (retained copies) to Bertrand Russell. [May or June 1941] and [January 1943].

Albert C. Barnes. Contract between Albert C. Barnes and Bertrand Russell. 16 August 1940. (Copy made by Caroline Lewis Lovett.)

Albert C. Barnes. Letter to Bertrand Russell. 13 March 1941. (Copy made by Caroline Lewis Lovett.)

Law Offices: White and Staples. Typed letter (carbon copy) to the Barnes Foundation. 31 December 1942.

T.R. White. 3 Typed letters signed to Caroline Lewis Lovett. 16 August 1943; 8 September 1943; 26 December 1944.

Bertrand Russell. Autograph Essay. "Capitalism or What?" 5 December 1925.

Bertrand Russell. Autograph letter to The Editor, The Freeman. Postmarked 4 January 1923.

Bertrand Russell. Autograph letter signed to Elmer H. Youngman, Esq. 15 May 1925.

Bertrand Russell. Autograph letter signed to R.E. Hartcup, Esq. 6 December 1962.

Bertrand Russell. 2 Autograph letters signed to unidentified correspondents. 14 June 1925 and 5 December 1925.

Miscellaneous newspaper clippings.

The above first six entries comprise the Bertrand Russell/Caroline Lewis Lovett Correspondence, donated by Ms. Lovett to the Rosenbach Museum and Library on January 19, 1972. The other entries are additional items in the Museum/Library's custody. Ms. Lovett was a Barnes Foundation student at the time of Russell's Barnes Foundation lectureship.

The exhibit featured seven of the above listed letters and a small variety of other materials. Something of the exhibit's spirit is suggested by these introductory exhibit remarks furnished by the Museum/Library:

In 1940 Dr. Albert C. Barnes hired Bertrand Russell, the noted British philosopher, to lecture at the Barnes Foundation school. Barnes, a Philadelphian, amassed an extraordinary collection of Impressionist paintings and established the Barnes Foundation to house his collection and espouse his own theories of the history of art.

Barnes's temper embroiled him in many controversies; the most publicized was his dispute with Russell. When Russell came to the Foundation to teach, he found that Barnes had chosen a house for him. Further, Barnes advised the Russells on the care of their five-year-old son. Mrs. Russell responded by choosing another house and sent Barnes a note asking him to direct his attentions elsewhere. Russell himself regularly changed his unlisted telephone number. Matters worsened when Mrs. Russell insisted on knitting during her husband's lectures. She received a letter from the trustees of the Foundation declaring that her knitting was "harmful to the Foundation's interests."

On 7 January 1943, Russell was absent from his class. Barnes took the occasion to declare the five-year contract void. Russell sued Barnes for \$24,000, the salary remaining to him according to the original contract. Russell won his suit and \$20,000. Barnes appealed to the Supreme Court, but the Court refused to hear the case.

For further information about this exhibit and the Museum/Library's holdings, contact the Rosenbach Museum and Library, 2010 Delancey Place, Philadelphia, PA 19103, telephone 215-732-1600.

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JOHN PASSMORE AND THE RUSSELL EDITORIAL PROJECT

This article from *Insight*, August 1991, p.3, published by McMaster University's Research Department, was submitted by Tom Stanley. We salute Professor Passmore and his colleagues at McMaster University, who continue the mammoth work of the Russell Editorial Project.

Australian expert is general editor of Bertrand Russell Editorial Project

"When I saw the manuscripts, I despaired at ever ordering them," chuckles Professor John Passmore, general editor of the Russell Editorial Project. "But the volumes have been very well done and universally acclaimed, and the work has been very interesting and satisfying."

In 1968 McMaster acquired the archives of Bertrand Russell, the 20th-century's most important liberal thinker and greatest philosopher, with the goal of organizing both his published philosophical writings as well as unpublished articles, essays and personal correspondence. The project has been funded by a grant from the Social Sciences and Humanities Research Council (SSHRC).

Russell was the author of 70 books and 2,500 shorter public writings, and the archives contain over 25,000 letters, four personal journals and several draft manuscripts of unpublished books. Of the 28 volumes of material anticipated, seven have been completed, four more are near completion and two are at advanced stages of preparation.

For the past nine years Professor Passmore has been coming to McMaster for periods of up to 3 months to consult on the mammoth task of producing annotated, scholarly editions of the archival material.

A professor at the Institute of Advanced Studies at the National University of Australia, Professor Passmore is a well-known expert in 20th-century philosophy and writes extensively on the philosophy of environmental politics, education, aesthetics, science and the imagination, among other topics.

"Russell is a central figure in the 20th Century, both because of his purely philo-

sophical writings such as the *Principia Mathematica*, and because he was mixed up in every social issue that characterizes the century's liberalism, from Bolshevism and women's suffrage to pacifism and the anti-nuclear movement," says Professor Passmore. He says that the archives are throwing fresh light on Russell's work and thought. "He maintained an incredible correspondence," says Professor Passmore. "and some of the most illuminating letters are the ones to his mistresses."

Russell left a few challenges for his editors, aside from the sheer volume of work. The prolific philosopher would frequently write a complete, book-length manuscript; then, dissatisfied, start all over again, incorporating only bits and pieces of the first draft. He quoted other writers and philosophers from memory, making it tricky to nail down precisely the source he referred to, and he constantly invented new logical symbolisms recorded only on scraps of paper.

"The unpublished logical writings will be of very great interest to specialists," says Professor Passmore. "We are finding that Russell tried out completely original ideas for his major work on the *Principia*." He adds that the unpublished writings are also revealing in showing with what difficulty Russell broke from 19th-century philosophical thinking.

Professor Passmore hopes that funding levels for the project can continue. "Often these kinds of projects collapse at a certain level," he says, citing the lingering deaths of similarly large projects elsewhere on Thomas More, Reid and Benjamin Disraeli. "For a collaborative project, I have found this team has worked very well. The project has gone very smoothly so far." ■



Professor John Passmore, general editor of the Russell Editorial Project.

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RUSSELL SOCIETY LIBRARY

The Russell Society Library sells and lends materials about Russell and related topics. The following shows books for sale and audiocassettes available on loan. The most recent list of videotapes available on loan appeared in RSN, No. 72 (November 1991). Please direct inquiries and checks or money orders (U.S. funds) payable to "Bertrand Russell Society" to Tom Stanley, Librarian, Russell Society Library, Box 434, Wilder, VT 05088.

1. Books For Sale. H-Cloth, otherwise paperback. Prices are postpaid.

BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	4.75
Education and the Social Order.....	6.50
Has Man a Future?.....H.....	8.00
A History of Western Philosophy.....	6.50
History of the World in Epitome.....	1.00
The Impact of Science on Society.....	4.00
An Inquiry into Meaning and Truth.....	6.50
Political Ideals.....	4.75
Power: A New Social Analysis.....	5.50
Principles of Social Reconstruction.....	4.75
Roads to Freedom.....	6.50
Sceptical Essays.....	4.75
Why I Am Not a Christian.....	4.25

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	\$1.50
Bertrand Russell by A.J. Ayer.....H.....	8.00
Bertrand Russell as a Philosopher.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....H.....	8.50
Essays on Socialist Humanism in Honor of the Centenary of BR.....	4.00
Essays on Socialist Humanism in Honor of the Centenary of BR...H.....	9.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR.....	2.00

2. Audiocassettes. The loan fee for audiocassettes is \$1.00 each.

SPEECHES:

200	Nobel Prize Acceptance Speech.	1950.
201	"Living in an Atomic Age."	BBC. 1953.
202	"Man's Peril."	BBC. 1954.
203	Russell-Einstein Manifesto.	1955.
204	"Address to the CND."	1959.
205	"Appeal to the American Conscience."	1966.
206	Address to the Berkeley Vietnam Teach-In.	1965.
207	"Life Without Fear."	1951.
208	"Portrait from Memory: Whitehead."	1952.

2. Audiocassettes (continued).

INTERVIEWS, DEBATES:

- 225 "Is Security Increasing?" NBC. 1939.
 226 Russell-Copleston Debate on the Existence of God. BBC. 1949.
 227 "Bertrand Russell." Romney Wheeler Interview. NBC. 1952.
 228 "Face to Face." John Freeman Interview. BBC. 1959.
 229 "Bertrand Russell Speaking." Interviews by Woodrow Wyatt on philosophy, taboo morality, religion, and fanaticism. 1959.
 230 Woodrow Wyatt Interviews (I). On the role of the individual, happiness, power, and the future of mankind. 1959.
 231 "Close-Up." Elaine Grand Interview. CBC. 1959.
 232 "Speaking Personally: Bertrand Russell." John Chandos Interview. 1961.
 233 David Susskind Interview. 1962.
 234 "On Nuclear Morality." Michael Tiger Interview. 1962.
 235 Interview on Vietnam. 1965.
 236 Studs Terkel Interview. 1962.
 237 Woodrow Wyatt Interviews (II). On nationalism, Great Britain, communism and capitalism, war and pacifism, and the H-bomb. 1959.
 238 Merv Griffin Interview. 1965.

LECTURES, BROADCASTS:

- 250 "Bertrand Russell." Rev. Paul Beattie. 1975.
 251 "Bertrand Russell as a Philosopher." A.J. Ayer. BBC. 1980.
 252 "Bertrand Russell." Professor Giovanni Costigan. 1986.
 253 "Portrait of the Father as Philosopher. Katherine Tait. (In German)

DOCUMENTARIES:

- 275 "The Life and Times of Bertrand Russell." Soundtrack of BBC film. 1962.
 276 "Sound Portrait of Bertrand Russell." NPR dramatization. 1980.
 277 "Bertie and the Bomb." Soundtrack of BBC television broadcast. 1984.
 278 Beatrice Webb on the Russells/Russell on the Webbs. 1966.

MISCELLANEOUS:

- 300 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell.
 301 "The Conscience of Wisdom." CBC. 1961.

3. Book News.

The second annual sale catalog of Books and Pamphlets by Bertrand Russell-Bulletin 30 (December 1991, 337 items) is available from Thoemmes Antiquarian Books, 85 Park Street, Bristol, BS1 5PJ, England.

The Da Capo Press has cancelled its plans to publish a paperback edition of Clark's The Life of Bertrand Russell.

Routledge, Chapman & Hall formally acquired Unwin-Hyman on June 28, 1991. Only five Russell paperbacks are on their backlist.

4. Recent Acquisitions.

"Bertrand Russell (1872-1970) After Twenty Years" by Ivor Grattan-Guinness. Offprint from Notes Rec. Soc. Lond., 44, pp. 280-306. Donated by the author.

"The First Russell Paradox" by Irving Anellis. Offprint from Perspectives on the History of Mathematical Logic. 14 pp. 1991. Donated by the author.

Mathesis: filosofia e historia de las mathematicas, May and August 1991 issues. Donated by Alejandro Garciadiego, editor.

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CONCERNED PHILOSOPHERS FOR PEACE CONFERENCE

Tom Stanley supplied us with this information from the Concerned Philosophers for Peace Newsletter, vol. 11, no. 2, Fall 1991, p. 16.

The fifth annual conference of the Concerned Philosophers for Peace will be held in Charlotte, North Carolina on October 16-18, 1992. The theme of the conference is "Power and Domination." Papers which reflect the conference theme are strongly encouraged, but papers which discuss other topics related to peace and war are welcome. Papers on the conference theme may discuss the phenomena of power and domination operating at any of a variety of levels: international politics, national politics, interpersonal relationships, gender issues, race and class issues, ecology and institutional politics within such institutions as families, schools, peace groups, military organizations, prisons, etc. Papers on the conference theme may discuss how power and domination (or our conceptions of them) work and/or how power and domination (or our conceptions of them) may be transformed. Presentation time for papers will be limited to twenty minutes. Papers are due July 1. Please send three copies of the paper and one copy of an abstract of no more than 150 words to: Laura Duhan Kaplan, Department of Philosophy, University of North Carolina at Charlotte, Charlotte, NC 28223.

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RUSSELL IN THE MANUSCRIPT MARKET

Catalog 63 issued in Fall 1991 by David Schulson Autographs (11 East 68th Street, New York, NY 10021) included one Russell entry on p. 39: "Signed pamphlet, History of the World in Epitome (For use in Martian infant schools) ... Signed on the title page, 'Bertrand Russell.' A powerful and witty production. \$150.00." The Russell entry appears in between those for manuscripts by French composers Albert Roussel and Camille Saint-Saëns.

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RUSSELL, MONKEYS, AND THE GREEK CITY

John Lenz has informed us of yet another Russell reference. The following is excerpted from Oswyn Murray's article, "Cities of Reason," in The Greek City from Homer to Alexander (Oxford: Oxford University Press, 1990), edited by Oswyn Murray and S. Price, pp. 1-2, 22.

Bertrand Russell describes a puzzling feature of the mentality of apes. (Footnote: An Outline of Philosophy [London, 1927], ch. 3. I owe the exact reference for this story, which I had remembered from my undergraduate reading thirty years ago, to the indefatigable curiosity of Mogens Herman Hansen.) Their ability to think rationally was in his day investigated through a series of experiments in which the monkey was put inside a cage and presented with a banana just out of reach; in order to obtain the banana he had to perform some simple logical task, like fitting two sticks together, pulling a string, or pressing a catch. The reward triggered off a learning response which enabled the experimenter to build up more and more complicated variants of the primitive task, with the monkey learning as it went along.

The odd thing about such experiments was that the monkeys behaved differently according to who observed them:

Animals studied by Americans rush about frantically, with an incredible display of hustle and pep, and at last achieve the desired result by chance. Animals observed by Germans sit still and think, and at last evolve the solution out of their inner consciousness. To the plain man, such as the present writer, this situation is discouraging.

Russell's conclusion was not so much the simple one that the observer affects the interpretation of the results, but the more significant point that the character of the experimenter itself is predetermined by the mental attitudes of the experimenter:

I observe, however, that the type of problem which a man naturally sets to an animal depends upon his own philosophy, and that this probably accounts for the differences in the results. The animal responds to one type of problem in one way and to another in another; therefore the results obtained by different investigators, though different, are not incompatible. But it remains necessary to remember that no one investigator is to be trusted to give a survey of the whole field.

...In a world which sees the powers of religion and unreason increasing daily in almost every political system, we must admit that it is we who are the primitive. To return to Bertrand Russell, in our attempt to make the Greeks primitive, we have only made them like ourselves.

(23) SIR KARL POPPER AND THE AMERICAN ECONOMIC ASSOCIATION

Bob Davis brought this recent Wall Street Journal article to our attention, and Agnes Lacomba provided a copy to us. Note in particular the references to Sir Karl Popper's indirect participation at a meeting of the American Economic Association. Sir Karl, of course, has been invited to attend the BRS Annual Meeting in June 1992 in Washington. We are pleased to see his ideas continue to play their role in diverse intellectual circles.

THE WALL STREET JOURNAL MONDAY, JANUARY 13, 1992

A17

Post-Communism's Do-It-Yourself Needs

NEW ORLEANS—Economists like nothing better than new worlds to conquer. No wonder that the big draw at the American Economic Association's annual New Year get-together here was a feast of economic discussions centered on post-communist Europe. George Bush was left to deal with the American slowdown as best he could while economists turned their thoughts to Warsaw, Prague, Budapest, Moscow, Kiev and the other newly liberated national cap-

to a Marxist department head to persuade a graduate student that economists were never meant to rule the world.

My own role here was in a panel discussion titled, "The Road Back from Serfdom, a Tribute to Friedrich A. Hayek." The subject and speakers were chosen by Samantha Carrington, a professor at the University of California-Santa Barbara who learned in her native Iran how authoritarian systems destroy human creativity. At an early age she headed for the U.S. and economic freedom. It's no accident that Friedrich Hayek, whose book "The Road to Serfdom" in 1947 defined the indivisible connection between political and economic freedom, is one of her favorite philosophers.

Other members of the panel were Ron McKinnon of Stanford, whose analytical works have graced these pages; Abram Bergson of Harvard, whose research long ago exposed the inefficiency of the Soviet economy, and Janos Kornai of Harvard, a man who learned the problems of communism firsthand in Hungary. The British philosopher Sir Karl Popper, 89 and an early friend of the 82-year-old Hayek, sent along a paper to be read by one of his young associates.

Sir Karl observed that Karl Marx's assertions on the destructiveness of private capitalism were simply wrong. Yet the Marxist drive to obliterate capitalism attained widespread intellectual support and, ultimately, great political power. Marxism was so fashionable by the time Hayek was writing his most important works in the 1930s and 1940s that it required moral courage to challenge all those intellectuals who believed that people like themselves, given sufficient power, could deliver "social justice." Having positioned themselves on the side of the angels, Hayek's adversaries described him as an enemy of the people—merely because he argued that equality of opportunity is just, but attempts by government to create equality of result would

lead to tyranny.

Now that the horrors of Soviet Marxism and its gulags and KGB thought control specialists have come to light, only Marxist diehards publicly challenge Hayek's assertions. Indeed, Sir Karl argues that communism destroyed itself by suppressing honest debate: it collapsed from the weight of its own lies.

But what about the "Road Back from Serfdom?" It was apparent some time ago that real reform could not happen until communism had totally collapsed. But even a transition from statism to *laissez faire* requires public policy. Some of the new post-communist leaders of Eastern Europe, such as Czechoslovakia's highly respected Vaclav Klaus, are themselves Hayekians, but they must operate in a po-

proposed a new dollar-backed ruble to replace the existing one, which she believes will be inflated out of existence. To bypass the state, she makes the radical proposal of issuing the new ruble directly to all citizens of the former U.S.S.R. as a means of restoring liquidity and capital.

Jeffrey Sachs of Harvard, Poland's principal outside adviser, discussed the knotty problem of privatizing huge state-owned industries. He proposed that workers and managers be given minority ownership to win their backing for privatization and to give them incentives for improvement. Another large block of shares could go to public pension funds and the like. This is a departure from the idea of issuing vouchers or shares in industries to the public in general. But it too has problems. Worker ownership complicates the task of trimming work forces and might also build a large political constituency in favor of continued state subsidies, retarding restoration of sound fiscal and budgetary policies.

Yet privatizing the dinosaurs fortunately is not the only game in town. As both Ron McKinnon and Janos Kornai stressed, economies are built from the ground up, not the top down. New businesses already have sprouted everywhere, over one million each in Poland and the former East Germany. Mainly, all the government has to do is legalize private ownership, sell off shops and commercial space and get out of the way. Human initiative, those famous "animal spirits," do the rest. Millions of eastern Europeans are trying to emulate "the American dream," even as the interventionist U.S. Congress is doing what it can to kill it.

Which, of course, is the sad note. As eastern Europe tries to make its way back from serfdom, western policy makers are not setting the best possible examples. Maybe the economists here should have devoted less time to Europe and more to the problems of George Bush.

Global View

By George Melloan

itals where magnificent feats of privatization, marketization and monetization are being attempted.

What makes these economic policy efforts so fascinating is the opportunity for creativity. As has been pointed out more than once, there were no road maps for the return journey from communism. Post-communism's politicians are engaged in a massive historic experiment. It is no wonder that America's vast army of professional economists want a role.

The big question, of course, is how much advice do the Russians, Ukrainians, Poles et al really need. They have had their fill of new economic plans designed by their communist masters and the very expression "economic reform," uttered so often and so vacuously by Mikhail Gorbachev, is enough to make them gag. Economic freedom, not plans, is what they mainly want.

Economists are good at responding to demand, however. Despite the best efforts of the Marxists, statisticians and other contraption builders in college economics departments, most American economists believe in markets. It doesn't take much exposure

Millions of eastern Europeans are trying to emulate "the American dream."

litical environment. The old statisticians are chortling over the new "chaos," but wiser people know open and free political and economic systems always appear to be chaotic as debate rages over necessary adaptations to changing conditions.

How does one "privatize, marketize and monetize" wrecked economies? That there will be plenty of western advice is evidenced by the fact that U.S. Secretary of State James Baker will convene an international conference in Washington nine days from now to try to "coordinate" western aid efforts. Money packages always come with instructions on use.

All good economists agree that marketization requires first of all a rule of law protecting private ownership; people can't make efficient markets in things they don't own. As to money, Samantha Carrington

(24) SIR KARL POPPER AND THE AMERICAN HISTORICAL ASSOCIATION

The American Historical Association held its annual meeting in Chicago, December 27-30, 1991. Reproduced below is the program listing for session 128, which included a paper presentation relating to Sir Karl Popper. This session and the American Economic Association session described on the preceding page suggest that scholarly interest in Sir Karl's work is not restricted to professional philosophers.

Monday, December 30: 1:00-3:00 p.m.

127. CONTINUITIES AND RUPTURES: FROM CAROLINGIAN RENAISSANCE TO ELEVENTH-CENTURY REVOLUTION

Private Dining Room #1

Joint Session with the Medieval Academy of America

CHAIR: Paula Fredriksen, Boston University

Prudent Animals: Bishops and Saints, 800-1200
Thomas Head, Yale University*Ritual and Christian Society in Carolingian and Post-Carolingian Europe*
Frederick Paxton, Connecticut College*From 600 to 1000: The Carolingians and the "Terrors of the Year 1000"*
Richard Landes, Boston UniversityCOMMENT: Megan McLaughlin, University of Illinois at Urbana-Champaign
Robert Bartlett, University of Chicago

128. UNIVERSAL HISTORY AND TOTALITARIANISM: SOME REVISIONIST VIEWS

Private Dining Room #4

CHAIR: Laurence W. Dickey, University of Wisconsin-Madison
Comte and Saint-Simon on the Liberal Market as a "Transition Case" in History
Charles R. Sullivan, University of Dallas*T.E. Hulme and Modernist Theories of History*
Louise B. Williams, Columbia University*The Poverty of Historicism in Context: Karl Popper, Philosophy of Science, Economics and Socialization in Interwar Vienna*
Malachi H. Hacohen, Reed College

COMMENT: Jerry Z. Muller, Catholic University of America

Monday, December 30: 1:00-3:00 p.m.

129. MEASURING THE UNMEASURABLE: GAUGING GENIUS, CREATIVITY, AND INTELLIGENCE

Conference Room 4J

CHAIR: Leila Zenderland, California State University, Fullerton
Expertise and Genius in the Work of Max Weber

Carl Pletsch, Miami University of Ohio

*After Binet: Intelligence Testing in Interwar France*William H. Schneider, Indiana University-Purdue University
at Indianapolis*Revolutionary Temperament in Science: The Role of Birth Order, Social Attitudes, and other Mediators of Scientific Creativity*

Frank J. Sulloway, Massachusetts Institute of Technology

COMMENT: Leila Zenderland

130. NEW DIRECTIONS IN POSTBELLUM SOUTHERN RELIGIOUS HISTORY

Conference Room 4G

CHAIR: John Boles, Rice University

Progressivism and Religion in the New South: White and Black Southern Baptists, 1890 to 1920

Paul Harvey, University of California, Berkeley

"Lives Are the Words of God": Clerical Authority and Popular Religion in Virginia, 1830-1900

Beth Schweiger, University of Virginia

COMMENT: Samuel Hill, University of Florida
Bill Leonard, Southern Baptist Theological Seminary

(25) NEH 1992 SUMMER SEMINARS FOR COLLEGE TEACHERS

The National Endowment for the Humanities (NEH) has issued an announcement about one of its Summer 1992 programs. Here are some excerpts.

The Summer Seminars for College Teachers Program, offered by the National Endowment for the Humanities, provides college teachers, independent scholars, and other scholars, such as archivists, curators, editors, and librarians, a unique opportunity for advanced study or research in their own fields or in fields related to their interests. During the summer, the twelve scholars selected to participate in each of the seminars will work together on a topic of mutual interest under the direction of a distinguished scholar and teacher.... Seminars are five, six, seven, or eight weeks in length.... The application deadline is March 2, 1992.

Stipends range from \$2,825 to \$4,000. There are 50 seminars being held at universities throughout the United States. In addition to seminars in the areas of anthropology and folklore, the arts, English and American literature, foreign and comparative literature, history, politics and society, and religious studies, the philosophy seminar offerings include the following:

- Methodological Debates in Nineteenth-Century Physics
- Religion and Politics in Hobbes and Spinoza
- Meaning Holism
- Responsibility in the Real World: Theory and Its Application
- Frege and the Philosophy of Mathematics
- Virtues and Their Vicissitudes: A History of Philosophical Conceptions of Value
- History of Modern Moral Philosophy
- Knowledge, Realism, and Reflection: Examining the New Skeptics (Cavell, Nagel, Rorty, Stoud, et al.)

Direct inquiries to the National Endowment for the Humanities, 1100 Pennsylvania Avenue NW., Washington, DC 20506.

Perhaps a university-affiliated BRS member might consider working with the NEH to design a future Russell-oriented seminar.

(26) ASSOCIATION FOR THE STUDY AND ADVANCEMENT OF SUPPORTIVE VALUES

Marvin Kohl, who is the BRS Board of Directors Chairman and Professor of Philosophy at the State University of New York at Fredonia, has organized the Association for the Study and Advancement of Supportive Values "to study and foster the supportive values, including empathy, sympathy, benevolence, commitment and caring, social integration, affection and love." We hope to learn more about the Association over time. For more information, contact Marvin Kohl, 715 Maytum Hall, SUNY, College at Fredonia, Fredonia, NY 14063.

(27)

CHICAGO QUOTES BERTRAND RUSSELL

Reproduced below in reduced size is the advertisement of PaineWebber, an investment firm, appearing on page 11 of the January 1992 WNIB/WNIZ Classical 97 FM Program Guide. WNIB/WNIZ is a Chicago classical music radio station. The same Russell quotation used in this advertisement is quoted without attribution on the June 1992 page of an appointment calendar book distributed to his patients by Dr. Shirish Shah, a Chicago cardiologist. Can someone please supply the source of this quotation?

**“To be able to fill leisure
intelligently is the last
product of civilization.”**

Bertrand Russell

PaineWebber is pleased to sponsor “Traditions”
every week on The Concert Music Network.

wnib/wniz

Tuesday at 8

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RUSSELL SOCIETY NEWS

No. 74, May 1992

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, Illinois 60641-2814 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to further his aims by promoting ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters concerning Russell Society News, a quarterly issued in February, May, August, and November, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

Inquiries on information about and membership in The Bertrand Russell Society should be directed to Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, Pennsylvania 18036; U.S.A.

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(2) JUNE 12-14, 1992 ANNUAL MEETING: WASHINGTON, DC

You are invited to take part in the Bertrand Russell Society Annual Meeting to be held Friday, June 12-Sunday, June 14, 1992 at The American University in Washington, DC. Attached to this issue of Russell Society News is a blue Annual Meeting Pre-Registration Form. (This form also accompanied RSN, No. 73 [February 1992].) We encourage those planning to attend to pre-register with this form to help us anticipate the needed meeting room space and personal accommodations. Little time remains before the Annual Meeting weekend, so your prompt pre-registration will be appreciated. The Annual Meeting is the highlight of the BRS year, so we hope that every member will consider being present. Interested non-members are also most welcome.

At the June 1991 Annual Meeting, the BRS Board of Directors voted to dedicate the 1992 Annual Meeting to Sir Karl Popper, the eminent philosopher, who will celebrate his 90th birthday on July 28, 1992. Acting on behalf of the Board, Past BRS President Robert Davis invited Sir Karl to attend and received a wonderful letter from Sir Karl, which was reproduced in RSN, No. 72 (November 1991). In his letter Sir Karl expressed his interest in attending subject to his health and ability to travel. In late April, however, we received a copy of Sir Karl's April 17, 1992 letter to Robert Davis in which he explained that circumstances made him decide not to make the trip to Washington. Sir Karl's letter is reproduced on page 4. Of course we regret that Sir Karl will not be present at the Annual Meeting, but we respect his decision and wish him well as his birthday approaches.

The most current tentative Annual Meeting program follows:

The Bertrand Russell Society 1992 Annual Meeting
Friday, June 12-Sunday, June 14
The American University, Washington, DC

Friday, June 12

4:00-6:00 p.m. Registration
6:00-7:30 p.m. Dinner
7:30-7:45 p.m. Welcoming Remarks; BRS Service Award to Gladys Leithauser
7:45-8:45 p.m. Joe Barnhart, "Psychotherapy and the Epistemology of Bertrand Russell and Karl Popper"
8:45-9:45 p.m. Congressman Neil Abercrombie, "Russell's Values and the 1992 Presidential Election"
9:45 p.m. Board of Directors Meeting (All BRS members welcome)

Saturday, June 13

8:00-9:00 a.m. Registration
9:00-10:15 a.m. Marvin Kohl, "Russell and the Good Life"
10:15-10:30 a.m. Coffee
10:30-11:30 a.m. Bertrand Russell Society Business Meeting
11:30 a.m.- Tim Madigan, "Russell's Values and Contemporary Secular
12:30 p.m. Humanism"

Saturday, June 13 (continued)

- 12:30-2:15 p.m. Lunch
 2:15-3:15 p.m. Michael J. Rockler, "Popper's Fallibilism and Russell's Scepticism as Educational Perspectives"
 3:15-3:30 p.m. Coffee
 3:30-4:30 p.m. Don Jackanicz, Workshop on Russell's 1960 Sonning Prize Address, "Old and Young Cultures" (This essay appears in Fact and Fiction, pp. 151-158; pre-registrants will be sent a copy before the meeting.)
 4:30-6:00 p.m. Free Time
 6:00-7:00 p.m. Red Hackle Hour
 7:00 p.m. Banquet; BRS Award to Sir Karl Popper; BRS Book Award to Nicholas Griffin; Banquet Address by Nicholas Griffin

Sunday, June 14

- 8:30-9:30 a.m. Steven C. Shafer, "'Witty, Pungent, Philosophical, Whimsical, and Bitter': Politicians Perceptions of Bertrand Russell in Britain"
 9:30-9:45 a.m. Coffee
 9:45-10:45 a.m. John Shosky, "An Intellectual Bias?: Russell and Modal Logic"
 10:45-11:45 a.m. Chandrakala Padia, "Russell and the Third World"
 11:45 a.m. Closing

A per person fee of \$145 for double occupancy or \$175 for single occupancy includes everything--registration, housing, meals including the Banquet, the Red Hackle Hour (a social hour named for Russell's favored whisky), and coffee breaks. Without housing, the per person fee is \$85.

The American University is located in a pleasant northwest Washington residential area, about four miles from the White House, six miles from Union Station (Amtrak trains) and Trailways/Greyhound Bus Center, seven miles from Washington National Airport, 25 miles from Dulles International Airport in suburban Virginia, and 35 miles from Baltimore Washington International Airport in suburban Maryland. One can reach the campus by taxi, but the cost may be rather high. On campus parking is available. The nearest Metro (subway) station (Tenleytown Station on the Red Line) lies about 1 1/2 miles away. We suggest studying Washington area maps in advance of your trip. For information about the university, write to The American University, Massachusetts Avenue at Nebraska Avenue NW, Washington, DC 20016, telephone 202-686-2000. For information about Washington, contact the Washington Area Convention and Visitors Association, Suite 500, 1411 K Street NW., Washington, DC 20005.

As of this writing, we will meet in the Ward Circle Building (at the campus's east end near Ward [Traffic] Circle at which Massachusetts and Nebraska Avenues intersect); housing will be in nearby Centennial Hall. Pre-registrants will be sent any available additional information by mail before the meeting.

WE LOOK FORWARD TO SEEING YOU ON JUNE 12, 13, AND 14.

Sir Karl Popper, CH, FRS

*136 Welcomes Road,
Kenley, Surrey
CR8 5HH*

17 April 1992

Mr. Robert Davis
Past-President
The Bertrand Russell Society
7711 W. Norton Ave.
West Hollywood, CA 90046-6214
U.S.A.

Dear Mr. Davis,

I am very sorry that it has taken me so long to answer your kind letter of March 6, 1992. I was on a short trip to Spain when it arrived, and I had to go to Germany a few days later. This was followed by a succession of visitors, and the strain has altogether been very great. I am inundated with urgent work, some of which should have been finished weeks if not months ago.

My approaching 90th birthday has caused a real flurry of publishing, or re-publishing interest in my writings. As a consequence, I have had to spend time and effort on revision tasks, and on correcting and amending wherever necessary. All this has left me very tired.

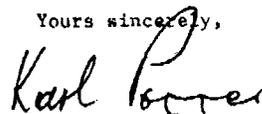
After I received your letter of March 6, I thought at first that I would wait a little to see if I could give you a positive answer. But as the weeks went by, I came to realize that going to Washington in June is out of the question. I think this is the right decision, although I am aware that it may cause some disappointment. I myself was looking forward to the meeting of the Russell Society, as you know. But the possibility of having to cancel at the last moment weighed heavily in favour of my saying now that I would not attend the meeting.

I greatly regret any preparatory efforts that may have already been made. Please tell your fellow organizers how sorry I feel.

As for your candidature for the Californian legislature, I very much hope that you will be successful. You say that you are trying your luck in a "safe Democratic district"; but remember the election we have just had in the United Kingdom. May your "warrior spirit" win through!

With my best wishes for a successful meeting of the Russell Society in June, I am

Yours sincerely,



Karl Popper

(3)

ANNUAL MEETING ANNOUNCEMENT

This annual meeting announcement, reproduced in reduced size, was mailed to numerous U.S. academic institutions and organizations involved with philosophy, history, mathematics, science, and public affairs. It is another invitation for you to join us in Washington. You might also want to make copies to inform others about the BRS and our Annual Meeting.

"The good life is one inspired by love and guided by knowledge."

THE BERTRAND RUSSELL SOCIETY, INC.

Donald W. Jackanicz
Editor, Russell Society News
3802 North Kenneth Avenue
Chicago, IL 60641-2814 U.S.A.

March 1, 1992

ANNOUNCEMENT OF THE BERTRAND RUSSELL SOCIETY 1992 ANNUAL MEETING

The Bertrand Russell Society will hold its 1992 Annual Meeting in Washington, DC at The American University from Friday, June 12 to Sunday, June 14. Society members and interested non-members are invited to attend.

Sir Karl Popper, the distinguished philosopher who on July 28, 1992 will celebrate his 90th birthday, plans to be present, if his health permits. The Society looks forward to having Sir Karl as its honored guest and as a speaker. Sir Karl is best known as the author of The Logic of Scientific Discovery, The Open Society and Its Enemies, and The Poverty of Historicism. He is widely regarded as being one of the foremost living philosophers and resides in Kenley, England.

Also making meeting presentations will be Congressman Neil Abercrombie of Honolulu, Hawaii; Marvin Kohl of the State University of New York, Fredonia, New York; Tim Madigan of The Council for Democratic and Secular Humanism, Buffalo, New York; Michael J. Rockler of National-Louis University, Evanston, Illinois; Steven C. Shafer of the University of Illinois, Urbana, Illinois; and Chandrakala Padia of Benares Hindu University, Varanasi, India. The 1992 Bertrand Russell Society Book Award will be presented to Nicholas Griffin of McMaster University, Hamilton, Ontario, Canada for Russell's Idealist Apprenticeship (Oxford University Press, 1991), which concerns Russell's early neo-Hegelian period. Other meeting events will include The Red Hackle Hour reception and a banquet.

For further information about the meeting, please write to Michael J. Rockler, 1029 Linden Avenue, Wilmette, IL 60091. For information about The Bertrand Russell Society, please write to Lee Eisler, BRS Information Committee, 1664 Pleasant View Road, Coopersburg, PA 18036.

(4)

FROM THE PRESIDENT

Thoughts on Russell's Contributions

Michael J. Rockler, President, Bertrand Russell Society

Bertrand Russell lived a long and productive life during which he contributed to intellectual and social life in many diverse ways. His essay "On Denoting," published just after the turn of the century, strongly affected the development of linguistics. His theory of description--contained in this essay--was a standard perspective on linguistic theory for half a century.

Marriage and Morals, published in 1929, contributed significantly to the revolution in sexual mores which occurred in the nineteen-sixties. Through this work and other activities, Russell lent support to the movement for the liberation of women.

Russell also contributed in an important way to the development of educational theory. He wrote two major books on the subject: Education and the Good Life in 1926 and Education and the Social Order in 1932. In the time between the writing of these two books, Russell and his wife Dora founded Beacon Hill School. This experimental laboratory school (which Dora describes in The Tamarisk Tree) became a part of educational history. Russell continued to address issues relating to schooling in almost all of his non-technical books for the remainder of his life.

Russell's first book on education was precipitated by the birth of his children. His second volume reflects his experience at Beacon Hill and was thus tempered by the wisdom of practice. Taken together these two works illustrate two different sides of Russell as an educator.

Education and the Good Life focuses on the aims of education and the development of character. He uses his own experience with John and Katharine to delineate a strategy for early childhood education. In Education and the Social Order Russell examines ways in which education functions in society. He examines the progressive educational perspectives of natural growth and rejects it.

Both of these books contain different perspectives regarding the nature of teaching and learning. In effect, one can look at them as a debate that occurred within Russell's own thinking about schooling.

Marvin Kohl and I will be discussing these two books at the inaugural conference of the Coalition for Secular Humanism and Freethought. This meeting will be held in Toronto beginning on June 18 and concluding on June 21. We would be pleased to have members of the Bertrand Russell Society join us for this discussion. The details of the conference are contained elsewhere in the newsletter. An exciting summer vacation could be had by combining the BRS annual meeting with a trip to Canada for the secular humanist meeting and a trip to the Russell Archives in Hamilton, Ontario--a short drive from Toronto. I look forward to seeing each and everyone of you this summer.

(5) PHILIPPINE BRS CHAPTER ESTABLISHED

A Philippine Chapter of The Bertrand Russell Society was established in early 1992, based on the Benaras [India] BRS Chapter model. We congratulate the Philippine Chapter's chief organizer, Ramon "Poch" Suzara, who himself has been a BRS member for a number of years and is presently a BRS Director. We will regularly report news about the Philippine Chapter. But for now, to introduce the Philippine Chapter's members and to summarize its early history, we reproduce below Ramon's recent letter to Lee Eisler.



BERTRAND RUSSELL SOCIETY, INC. PHILIPPINE CHAPTER

8 Zipper Street, San Lorenzo Village, Makati, Metro Manila * Tel. 810-7592

Feb. 24, 1992

Mr. Lee Eisler
vice president/information
Bertrand Russell Society, Inc.
1664 Pleasant View Road
Coopersburg, PA 18036

Dear Lee,

Herewith are the names of the members of the Philippine chapter:

1. Mr. Gras Reyes
2. Mr. Max Indolos
3. Mr. Placido Joaquin (retired)
4. Mr. & Mrs. Norman Castillo
5. Ms. Wild Teng Santaromana
6. Ms. Raquette Yee Indolos
7. Ms. Yumiko Ikeshiro
8. Ms. Armi Ruby Cortes
9. Ms. Jolie Cruz
10. Ms. Jessica Paeonienda
11. Mr. Joaquin Cerral Jr
12. Mr. Jose Tenedo
13. Mr. Roland Quintos
14. Atty. Dennis Gumpal

It's great to have #8 Zipper Street as the BRS, Philippine chapter. This was also the same office that we used when I set up the Philippine branch of the Bertrand Russell Peace Foundation almost twenty years ago.

We are still organizing. The expenses of the BRS, Philippine chapter, will be first shouldered by me. The immediate plan, however, is to reprint for distribution Russell's "Why I am not a Christian" into pamphlet form. Then later we hope to have our own monthly magazine.

During our next meeting, which will be monthly, we shall elect our own board of directors. In the meantime, I have been appointed with the body's approval to be the International Representative of the BRS, Philippine chapter.

Enclosed are clippings for possible reprint in the BSN.

Please wish us the best of luck.

With all good wishes,


Ramon "Poch" Suzara
International Rep.

(6) FROM THE BERTRAND RUSSELL PEACE FOUNDATION LTD.

Ken Fleet of The Bertrand Russell Peace Foundation Ltd. wrote to us in December 1991 as follows:

Dear Friends,

One of our directors, Ken Coates, is currently serving as Chairman of the Human Rights Sub-committee of the European Parliament.

We thought you might be interested in his annual report to the Parliament, which covers many issues on which you have taken an identical view.

I take this opportunity of wishing you a happy new year!

Yours sincerely,

KEN FLEET

We have sent Mr. Coates' August 5, 1991 report, titled "Report of the Political Affairs Committee on Human rights in the world for the years 1989 and 1990 and Community human rights policy," to the BRS Library from which it may be borrowed. Part A of the report has 22 pages; Part B has 214 pages. To contact Mr. Coates or to inquire about The Bertrand Russell Peace Foundation Ltd., write to this address: The Bertrand Russell Peace Foundation Ltd., Bertrand Russell House, Gamble Street, Nottingham NG7 4ET, England.

(7) COALITION FOR SECULAR HUMANISM AND FREETHOUGHT CONFERENCE

In Section 4, Page 6, BRS President Michael Rockler mentioned the June 18-21, 1992 inaugural conference of the Coalition for Secular Humanism and Freethought to be held in Toronto, one week after the BRS June 12-14 Annual Meeting. The Coalition's conference will be co-hosted by the Council for Democratic and Secular Humanism (CODESH) and the Humanist Association of Canada and has this theme: "Secularism and Multiculturalism: A Humanist View." Among the sessions will be those titled "In Defense of Secularism," "Overpopulation and Reproductive Rights," "Defending the Enlightenment," and "Russell vs. Russell on Education." Michael Rockler and BRS Board Chairman Marvin Kohl will be the speakers in this last BR-centered session. A variety of other distinguished speakers from Canada, the United States, Mexico, and Russia will participate. We highly recommend you consider taking part. Direct inquiries to either (1) CODESH, Box 664, Buffalo, NY 14226-0664, USA; or (2) Humanist Association of Canada (Conference '92), 116 Ravenscrest Drive, Etobicoke, Ontario M9B 5N3, Canada.

(8) FIRST ENCOUNTERS: LUDWIG WITTGENSTEIN AND BERTRAND RUSSELL

The *Atlantic Monthly*'s regular feature, "First Encounters," offers this look at Wittgenstein and Russell in the July 1991 issue, p. 93. Sampling other recent issues, one can learn about the initial meetings of Josef Stalin and Winston Churchill (November 1991) and Paul Robeson and Peggy Ashcroft (May 1992).



FIRST ENCOUNTERS

LUDWIG WITTGENSTEIN AND BERTRAND RUSSELL

IT WAS OCTOBER, 1911, his *Principia Mathematica* was newly out, and Bertrand Russell, fellow of Trinity College, Cambridge, was having his tea when a young man suddenly appeared. He introduced himself as "Loot'vig Vit'gun-shteyn." Russell replied in German, but the young man would have none of that. He had studied engineering, he said in English, but preferred the philosophy of mathematics, and had come to Cambridge expressly to hear Russell on mathematical logic.

Which he did that very day, and throughout the term. He dominated discussions and then followed Russell back to his rooms to press his case, often far into the night. "He thinks nothing empirical is knowable." Russell complained when the Austrian refused to admit, for example, that there was not a rhinoceros in the lecture room, even after Russell had checked under all the tables and chairs. But as Wittgenstein's abilities became more apparent, Russell began to view him as his natural heir in mathematical logic—"the young man one hopes for."

He was—and wasn't. Wittgenstein's intense Teutonic seriousness collided with Russell's mordant wit. When the war came, Wittgenstein enlisted in the Austrian army, ignoring the fact that his friends were on the other side. "The last few days I have thought often of Russell," he wrote from the front. "Does he still think of me?" But lonely nights on watch could be productive, and during a lull in the fighting he put the *Tractatus* on paper. He finished it just before his capture by the Italians.

The war changed Wittgenstein. A kind of logical mysticism pervaded his thinking and seeped into the *Tractatus*, as in its concluding line: "Whereof one cannot speak, thereof one must be silent." Russell did not much like the *Tractatus*, which cast doubt on some of his own work. But others did. It became a small classic, and Wittgenstein returned to Cambridge a legendary figure. He looked askance at Russell, now a socialist, atheist, and advocate of free love, writing popular books for a living. Russell's role as mentor was over. —Nancy Caldwell Sorel

(9)

TREASURER'S REPORT

Treasurer Dennis Darland submitted this report for the quarter ending March 31, 1992.

Bank Balance on Hand, December 31, 1991	\$2,991.34
Income: Contributions	\$1,979.50
Interest	13.75
Library	15.00
Miscellaneous	24.00
New Members	293.50
Renewals	<u>4,541.51</u>
Total Income	+6,867.26
Expenses:	
Library	154.12
Membership/Information	2,944.78
Miscellaneous	77.85
Russell Subscriptions	<u>136.00</u>
Total Expenses	-3,312.75
Bank Balance, March 31, 1992	\$6,545.85

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CAN YOU HELP HARRY RUJA?

We were sorry to learn that Harry Ruja, a distinguished Russell scholar and Past Chairman of the BRS Board of Directors, will be unable to attend the June 1992 BRS Annual Meeting in Washington. He has asked us to bring the following invitation/request to members' attention. If you can help, you will not only be assisting Harry. You will be making a contribution to Russell studies.

RESEARCHER SOUGHT

Dear fellow BRS members: As many of you know, with Ken Blackwell of the Russell Archives in Canada, I am working up a comprehensive BR bibliography. Just now I am on the trail of columns by Joseph Alsop and George Sokolsky which featured BR in 1958. Would any of you who are planning to attend the conference be willing to come to DC a few days earlier and search for the columns? Of course I would pay you for your time. You would do it in the newspaper room of the Library of Congress (James Madison Bldg.). If at all interested, drop me a line (4664 Troy Lane, La Mesa, CA 91941) or call me at 619-469-4887 and I'll send you full details and even suggest procedures to make the search an easy one.

Sincerely, HARRY RUJA

(11) BR ON THE ELECTRONIC BULLETIN BOARD

Irving Anellis sent us these printouts of items relating to Russell, appearing in the sci.math electronic bulletin board on March 9, 1992.

Item: sci.math 22974, Mon, 9 Mar, 29 lines. (21 items left)
From: boroson@spot.Colorado.EDU (BOROSON BRAM S)
Subject: Re: famous quote (Einstein?)

In article <1992Mar4.204111.17822@fs7.ecs.cmu.edu>
snyder@henry.ecs.cmu.edu (John Snyder) writes:

There is a famous quote to the effect: Great ideas are always [often?] met with violent opposition from mediocre minds. I don't know the exact wording, but believe it is attributed to Albert Einstein. I would like to know the exact quote, and when and where he said it. I have already tried our local libraries, including the help of 2 excellent reference librarians, but to no avail. Does anyone out there know about this quote? If so, please send me email.

Thanks

I believe that Einstein said this about Bertrand Russell. Russell was turned down for a teaching position at the City College of New York because of his atheism and views on sex. The original quote was not "great ideas" but either "great minds" or "great spirits", I think. You can find it in the collection Why I am Not a Christian by Bertrand Russell. I am fairly sure.

Bram Boroson
boroson@jila.colorado.edu
snyder@henry.ecs.cmu.edu

Item: sci.math 22981, Mon, 9 Mar, 26 lines. (14 items left)
From: cxm7@po.CWRU.Edu (Collin McLarty)
Subject: Re: famous quote (Einstein?)

In a previous article, boroson@spot.Colorado.EDU (BOROSON BRAM S) says:

In article <1992Mar4.204111.17822@fs7.ecs.cmu.edu>
snyder@henry.ecs.cmu.edu (John Snyder) writes:

There is a famous quote to the effect: Great ideas are always [often?] met with violent opposition from mediocre minds. I believe that Einstein said this about Bertrand Russell, Russell was turned down for a teaching position at the City College of New York because of his atheism and views on sex. The original quote was not "great ideas" but either "great minds" or "great spirits", I think. You can find it in the collection Why I am Not a Christian by Bertrand Russell. I am fairly sure.

Actually City College offered him the position, but when the offer was made public the Episcopal bishop of New York started a campaign against it, raising a fuss that went to the state legislature and to the US Supreme court and led the City Council to call for the dismissal of the entire Board of Higher Education. It was a masterpiece of reactionary frenzy, and besides the chapter in Why I am not a Christian there is considerable discussion and correspondence on it in Russell's Autobiography.

(12) ELECTION OF DIRECTORS

We wish to elect 9 Directors this year for 3-year terms starting on January 1, 1993. This will give us a total of 23 elected Directors. The August Russell Society News will provide a ballot for voting.

We are asking you to nominate candidates, whose names will appear on the August ballot. Any member may nominate any other member to be a Director-Candidate. If you wish to be a Candidate yourself, notify the Elections Committee and someone will probably nominate you. The duties of a Director are not burdensome. Directors are occasionally asked their opinion about something or other by mail, and they are expected to make a reasonable effort to attend annual meetings. The cost of attending meetings by Directors is tax-deductible according to U.S. law. A brief statement about the candidate should accompany a nomination.

To nominate someone--or to volunteer yourself--write to Election Committee, c/o Russell Society News, 3802 N. Kenneth Ave., Chicago, IL 60641, U.S.A.

(13)

VOLUNTEER WANTED

Can you volunteer to be the new Co-Chairman of the BRS Membership Committee?

We need someone who can spare several hours a week to handle inquiries and enrollments.

The present Co-Chairman, William K. Fielding, does a superb job. But he has decided to give up the post of Co-Chairman, as soon as we find a successor.

The record-keeping routines have been worked out and seem satisfactory (but if you find a way to improve them -- fine!). The work is not difficult but it does take time. It is essential work without which the BRS could not thrive. Even though it has become routine, it has always been found interesting. Inquiries come in from around the world, often with comments or anecdotes. This is a job for someone who has worked in an office and has enjoyed doing paper-work. You would need some space for storing the printed material that you would send to inquirers and to new members.

We won't go into further details here, but if you might be interested, please let us know. But do not volunteer unless you are prepared to stay with it for at least a year.

Does it appeal to you? Volunteer! Write: Volunteer, 1664 Pleasant View Road, Coopersburg, PA 18036, U.S.A.

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FROM MEMBER JAMES REID

James Reid, who joined the BRS in 1991, wrote this to us in January 1992:

I'm uncomfortable joining organizations: a life-long acquaintance with Russell has made me so. I hope that we members of the B.R.S. can avoid much of the high-minded seriousness and embarrassing solidarity that has come to mark many of the recent humanist/agnostic/atheist/scientific method "groups," characteristics that, ironically, tend to trivialize--practically theologize!--these otherwise gentle and useful perspectives.

I'm a corporate president (an unabashed capitalist dog) who has always viewed Russell's economics as horribly wrong-headed. On the other hand, I can think of no one whose writings have so influenced my life: his rigorous analytical skills, impeccable honesty, great good humor, self-deprecation, compassion, vitality, and undying optimism in mankind's ability to improve its lot are all part of the spiritual legacy that he

(unknowingly) bequeathed to me.

I hope the B.R.S. always maintains an attitude appropriate to the personality of its namesake: curious, self-critical, generous and forever on guard against a sense of self-importance. Should we ever become overly sectarian we will have done a grave injustice to the memory of one of the last spokesmen for truly liberal thought.

I'm proud to be a member and enthusiastically proffer my dues. Keep up the good work.

Thank you, James, for sharing your thoughts on the BRS with your fellow members. We invite other members to do the same. Should you wish to address the B.R.S. membership on your thoughts about Russell and the B.R.S., please send a short letter to the Editor. If space permits, we will try to print your message.

(15)

JACQUES COUSTEAU ON RUSSELL

An interview with famed oceanographer Jacques Cousteau in Calypso Log, vol. 12, no. 2 (June 1985) includes the following question and answer. We are indebted to Whitfield Cobb for providing this article.

Who's been the greatest influence on you?

Who has influenced me? My mother, of course. But I think Bertrand Russell is my idol. He has written pages I will never forget. His work for me is the fantastic combination of a scientist, a good writer, a humane character who loved women, life, who had the courage to go to prison for his ideas. I think he was a great man. The perfect combination. A complete man. Also, one of my fascinations has been to try to assess the real value of truth. It was a big revelation to me to find that logic did not satisfy my thirst for truth. When I reason, when people reason, they come, most of them, to logical absurdities. I find poets closer to the truth than mathematicians or politicians. They have visions that are, for some reason they cannot explain, an inspiration that guides them and brings them by the hand, or by the pen, closer to the truth than anybody else. I believe that we should follow the poets more than anybody else in life. It's the light. It's the star we should be guided by. Poetry, and poetry under all its forms. Poetry in writing. Poetry in images. Poetry in anything you are doing. The only remedy to the logical absurdities are utopias, reasonable utopias. The utopias are shown by the poets. If you make them a little more reasonable, they are the remedies to the logical absurdities that lead us to war, to destruction, to miserable education for our children.

(16)

NEWS FROM AND ABOUT MEMBERS

Reuben Heller writes that in February 1992 in Asilomar, California "Sherwin Wine gave a talk on humanism in which he quoted extensively from Russell's The Conquest of Happiness."

When renewing his membership for 1992, John D. Rockfellow reported an address change: Wittgensteinlaan 167, Amsterdam, The Netherlands. He writes, "It was not a simple matter to find an apartment on Wittgenstein Lane, but I've finally done it!"

Chandrakala Padia, head of the BRS Benaras Chapter in India, recently wrote to Lee Eisler about the Benaras Chapter and other matters. Here are some excerpts from her letter:

I am writing this letter to give you a piece of good news. My manuscript entitled "Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought" has been accepted by a leading publisher in India. The name and address of the publisher are: Heritage Publishers, 4C Ansari Road, New Delhi 110002, India. The contract with the publishers has been signed on 31 January 1992. The publisher has assured me to bring out the book before June 1992. Heritage has published many books in collaboration with Basil Blackwell. If possible, please place orders to purchase a few copies of my book in advance. The cost in any case will not exceed \$10.

...I am happy to let you know that the Benaras Chapter of The Bertrand Russell Society is doing very well. I am particularly writing on this letter pad [a reference to the Benaras Chapter letterhead] to show you that a number of professors have willingly joined the Society and are actively participating in its activities. Recently Prof. D.K. Srivastava delivered a talk entitled "Interface between Man and Technology," which was very widely attended. [In addition to Dr. Padia and Prof. Srivastava, the Benaras Chapter letterhead lists Professors R.S. Sharma, Nalini Pant, and V.C. Srivastava, each of Benaras Hindu University.]

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WALK AWAY

We have received the Winter 1992 issue of Walk Away: The Newsletter for Ex-Fundamentalists (vol. 4, no. 1). To learn more about this publication write to its publisher, Institute for First Amendment Studies, Inc., P.O. Box 589, Great Barrington, MA 01230.

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NEW MEMBERS

We welcome these new Bertrand Russell Society members:

Mr. Kamal Bhattacharya. Moore Avenue, Calcutta, India 700040.
 Mr. Larry Bradt. 10 Buffalo Road, Bergen, NY 14416.
 Mr. Steven H. Fuller. 32 SE 10th, Pendleton, OR 97801.
 Mr. William J. Gaddis. 3848 S. Pacific Highway, #43, Medford, OR 97501.
 Ms. Cathy Lee Gierke. 845 SE 8th Ave., Forest Lake, MN 55025.
 Mr. Neil E. Kunzle. 970 Sanford Ave., Irvington, NJ 07111.
 Ms. Ruth Ann Lelar. 120 W. 7th St., Lansdale, PA 19446.
 Mr. Tracy Luper. 8600 A Willowick, Austin, TX 78759.
 Mr. Frank K. Martin III. H.C.R. 61, Box 254B, West Plains, MO 65775.
 Mr. Stanley H. Neyhart. 4 Ajax Place, Berkeley, CA 94708.
 Mr. Tom Rickerson. 109 N. Thalia Rd., Apt. B, Virginia Beach, VA 23452.
 Mr. Harry Smith. R.R. 1, Box 4B, Portland, ND 58274.
 Mr. Richard Stoneman. Routledge, 11 New Fetter Ln., London, England EC4P4EE.
 Mr. David Thurman. 73 S. 400 E., #8, Salt Lake City, UT 84111-1818.
 Mr. Keith R. Turner. 2134 Ridgeview Place, Escondido, CA 92026.
 Mr. Al Vincent. 2408 Laredo Court, Arlington, TX 76015-1307.

The following 16 members enrolled in the newly formed BRS Philippine Chapter, whose address is Philippine Chapter, BRS, 8 Zipper St., San Lorenzo Village, Makati, Metro Manila, Philippines:

Mr. Norman Castillo.	Mr. Norman Castillo.	Mr. Joaquin Corral, Jr.
Ms. Armi Ruby Cortes.	Ms. Jojie Cruz.	Ms. Jessica Encomienda.
Mr. Dennis Gumpal.	Ms. Fumiko Ikeshiro.	Ms. Maquette Wee Indolos.
Mr. Max Indolos.	Mr. Placido Joaquin.	Mr. Roland Quintos.
Mr. Gras Reyes.	Ms. Wild Teng Santaromana.	Intl. Rep. Ramon Suzara.
	Mr. Jose Tanedo.	

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NEW ADDRESSES OF MEMBERS

Mr. Mark Anthony. 1491 Ridgetop Way, Clearwater, FL 43625.
 Mr. Adam Paul Banner. 600 W. Huron, Suite 726, Ann Arbor, MI 48103-4259.
 Mr. Charles E. Carlini. 70A Greenwich Ave., #217, New York, NY 10011.
 Benares Chapter, BRS, New G, 7 Hyderabad Colony BHU, Varanasi 5, India 221005.
 Ms. Monica F. Giganti. 229 Elm St., Northampton, MA 01060.
 Mr. Joseph M. Glynn, Jr. 21 Hanson Ave., Somerville, MA 02143.
 Mr. James Michael Jones. P.O. Box 4116, Hickory, NC 28603.
 Mr. Allen Kramer. 542 Thorn St., Imperial Beach, CA 91932.
 Mr. Grahame E. Maisey. 820 E. Glenside Ave., Wyncotte, PA 19095.
 Mr. Nathan McKinley. 3412 E. 26th St., Minneapolis, MN 55406-1727.
 Mr. John R. O'Neill. 1321 E St., #16, Sacto, CA 95814.
 Dr. John D. Rockfellow. Wittgensteinlaan 167, 1062 KD Amsterdam, Netherlands.

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ON NICHOLAS GRIFFIN

This article by Russell Archivist Kenneth Blackwell is reprinted from The McMaster Courier, April 7, 1992, p. 5. Nicholas Griffin will be the recipient of the BRS Book Award in June 1992 for Russell's Idealist Apprenticeship. We are in particular pleased to note the information provided about the forthcoming book edited by Dr. Griffin, The Selected Letters of Bertrand Russell.

The McMaster Courier, April 7, 1992/Page 5

Philosopher leads resurgence in Bertrand Russell studies

By Dr. Kenneth Blackwell
Russell Archivist, Mills Library

The '90s are witnessing a resurgence in the study of Russell's thought and life. I don't ordinarily quantify and graph the annual crop of published studies in this research area unique to McMaster since 1968, but the sheer weight of new volumes is drawing attention to itself.

Since 1990, 13 new volumes on Russell have appeared, in German, Italian, French, Russian, Chinese and English. At least eight more are expected this year, as well as nine re-issues of Russell's own books from his new publisher, Routledge. The eight to come include a new biography, specialist studies, an archival catalogue and the eighth to 10th volumes of McMaster's critical edition, *The Collected Papers of Bertrand Russell*. In addition, two more biographies are in the works, as are studies in Russell's logic, mathematics, philosophy and education, biographies of people he knew that draw on their correspondence with him, several more volumes of the *Collected Papers* and the second volume of his *Selected Letters*. There was nothing comparable to this interest prior to institutionalizing the Russell Archives here.

No one, it can be safely said, has or will read all the new volumes. If anyone wishes to try, all are in the Russell Archives. One McMaster faculty member is responsible for nearly a quarter of them. He is Dr. Nicholas ("Nick" to all) Griffin of the philosophy department.

Dr. Griffin came to McMaster in 1976 at age 28 to teach and conduct research on Russell. His interest in Russell studies started much earlier. He is one of the youngest surviving genuine correspondents of a man who, as a boy, knew people born in the 18th century. In the '60s Griffin elicited thoughtful replies on the Vietnam War from Russell. Griffin has



Dr. Nicholas Griffin
Photo: John Hewak

maintained his interests in Russell's political goals. For the Bertrand Russell Peace Foundation journal he has been a steady reviewer of books in Russell studies.

Two years ago, with Albert C. Lewis of the Russell Editorial Project, Griffin published his edition of Russell's earliest professional writings: the extremely difficult, murky, nebulous, tortuous and questionable screeds, long and short, of neo-Hegelian philosophizing that Russell himself described as "rubbish." A valuable caveat in scholarly editing is "Don't take your author's word for it." Griffin didn't. He wished to understand the philosophy for which Russell is famous. To understand that he felt obliged to understand the early writings. Perhaps Russell had secretly hoped someone would find them not rubbish. He did keep the unpublished manuscripts.

In the *Collected Papers* the editors provide intellectual context and a host of other scholarly aids. Griffin directed his deeper findings in Russell's earliest philosophy into a book of his own, and Oxford University Press (OUP) published his *Russell's Idealist Apprenticeship* last year. OUP and the publisher of the *Collected Papers* volume would have done well to have advertised them together, as companion volumes.

Several years ago, when the Russell Peace Foundation considered that it was time again to exercise its rights in 2,000 of Russell's unpublished letters, they turned to Griffin to edit his *Selected Letters* in two volumes. Allen Lane The Penguin Press brought out Volume 1 this March in Britain to widespread acclaim. It is due to appear in July in North America.

The Private Years took five years, concurrent with Griffin completing the two other books. From the few thousand of Russell's extant letters before Griffin's cutoff date of 1914, he chose 240; they are to 22 correspondents. Two of

Viewpoint

them, Alys Russell and Lady Ottoline Morrell, account for 170 letters; yet this number represents a 90 per cent winnowing of the number available to those two recipients. The result is that we observe Russell—and his prose style—maturing through these important relationships. Griffin is the first to delineate the labyrinthine intricacies of the relationship with Lady Ottoline. He calls it an epistolary biography, for what the letters don't cover he does in his important interstitial commentary and 924 annotations. One British reviewer has remarked on his "omniscience." The comment amuses him, for at least one name went unannotated.

Volume 2, *The Public Years*, is under way. The number of candidate letters increases enormously for the latter half of Russell's life. Besides three marriages, children, new and continuing private relationships, Russell embarked on a multitude of public ones. New letters turn up monthly. Griffin, whose methodology is first to look at all the letters and then select the most vivid ones covering a variety of concerns, has his work cut out for him.

Russell wrote fewer "great" letters in the remainder of his life, but he wrote far more letters. Therefore more letters are required to cover even more concerns. The difficulty of making a representative selection is so great that I think the second volume should become two. The world of Russell studies would welcome that development, although the publisher, the sponsor and Griffin himself, to my knowledge, have not contemplated it.

This selected edition is probably the necessary step to the *Collected Letters*, and the *Collected Papers* are the necessary first instalment of the *Collected Works*. Both have an important role in distributing a reliable textual base for the new work in Russell studies taking place around the world.

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BOOK NEWS/MANUSCRIPT NEWS

McMaster University Russell scholar Nicholas Griffin informed us in early April that "although Houghton Mifflin, the American publisher of The Selected Letters of Bertrand Russell, will not be publishing volume 1 officially until 17 July, they hope to have some advance copies available at the B.R.S.'s Washington meeting in June." See Kenneth Blackwell's article elsewhere in this RSN issue for more information about this book edited by Prof. Griffin. We do hope that those attending the June meeting will indeed have a sneak preview of this significant publication.

The March 26, 1992 issue of The New York Review of Books features Noel Annan's review of Samuel Hynes' A War Imagined: The First World War and English Culture (Atheneum, 514 pp., \$29.95) and Robert K. Massie's Dreadnought: Britain, Germany, and the Coming of the Great War (Random House, 1,007 pp., \$35.00). Russell, E.D. Morel, and other figures connected with Russell's World War I experiences are briefly mentioned in the review. We have not seen Hynes' book, but those interested in Russell and World War I may want to examine a copy.

Harry Ruja has forwarded to us a recent mailing from The Scholar's Bookshelf (51 Everett Drive, Box 179, Princeton Junction, NJ 08550), listing the following items as remainders available through that company:

739P1. The Collected Papers of Bertrand Russell. Vol. I: Cambridge Essays, 1888-1899. Vol. VIII: The Philosophy of Logical Atomism and Other Essays, 1914-1919. Vol. XII: Contemplation and Action, 1902-1914. These volumes from the complete McMaster University set present carefully edited editions of Russell's works including adolescent writings, "A Locked Diary," and other early personal writings, graduate essays, "Refuge in Pure Contemplation," and other later philosophical papers. 1983: 1574 pages. (Allen & Unwin) List Price per set of 3 volumes: \$281.25. Sale Price: \$89.50.

David Schulson Autographs (11 East 68th Street, New York, NY 10021) this winter issued its Occasional List No. 2 of "Autograph Letters, Manuscripts, & Historical Documents." Among the 98 entries was the following: "82. Russell, Bertrand. (1872-1970). British philosopher and mathematician. TLS [typed letter signed], 8 vo, Surrey, July 15, 1953. He must 'avoid all "avoidable" work...Russell.' \$90.00" Upon receiving the list, we telephoned this company, but were told this letter had already been purchased.

If you are looking for a book by or about Bertrand Russell, don't overlook the offerings of the BRS Library. See Section /Page . We appreciate your patronage.

BOOK NEWS/MANUSCRIPT NEWS (continued)

BRS Librarian Tom Stanley recently exchanged letters with Peter B. Howard of Serendipity Books, 1201 University Avenue, Berkeley, CA 94702. Mr. Howard is President of the Antiquarian Booksellers Association of America for 1992-1994. Serendipity Books has available a set of Bertrand Russell and Alfred North Whitehead's Principia Mathematica. Mr. Howard supplied this description of these rare books:

SET: \$6500.00 NET, subject to prior sale.

A finders fee of 10% to the BR Society would be in order from Serendipity if a sale eventuated.

Volume I: First printing, 1st edition, Cambridge, 1910. Original blue cloth; spine rebacked; original labeled, gold lettered spine preserved, laid down. Tear in half-title repaired with tape (clear tape). Ownership ink lettering, "Property of H.T. Costello" on h-t; Ditto on title in ink: "PROPERTY OF H.T. COSTELLO (BARNARD COLLEGE) Columbia University." His sig on rear blank. His sig on front blank. NEW ENDPAPERS. Good copy, with flaws as noted.

Volume II: 1st edition, 1st printing. Spine has minor good cloth repairs, but is not rebacked. Inner hinges a bit cracked. Ownership notation as above on title; "H.T. Costello" on rear pastedown. Very good copy. Cambridge, 1912.

Volume III: SECOND EDITION, 1927. (1st ed was 1913.) Original cloth, a nice bright tight copy.

To appreciate the rarity and value of early copies of Principia Mathematica, consider this excerpt from John Slater's forward to Bertrand Russell: A Collection, a catalog issued by Thoemmes Antiquarian Books in 1988:

...A logic collection without a copy of the first edition of Principia Mathematica would be gravely deficient. Arguably Principia Mathematica is the greatest work in logic; almost certainly it is the greatest work in modern symbolic logic. ...this collection boasts a complete copy of the first edition of Principia Mathematica. Copies of the first edition of this book in the original bindings are few and far between. Consider its publishing history to understand why: Volume I was published in 1910 with a press run of 750 copies. It was sold separately for two years before Volume II appeared. Only 500 copies were printed of the other two volumes. Volume III was published in 1913. Under the best possible conditions then, 500 sets were produced. But we know that these conditions were never realized, because many mixed sets exist, as well as many odd volumes. But for the sake of argument, let us assume that there were 500 sets at one time. At least 300 of these would have found their way into libraries, and have been stamped up and probably rebound; this is especially true of Volume I, the part of the set most frequently

BOOK NEWS/MANUSCRIPT NEWS (continued)

consulted by students. Of the remaining 200 sets, a certain significant number would have been destroyed in the two world wars that have ensued since their publication. Based on years of experience with the secondhand book marketplace, I would estimate that there are fewer than 50 sets in private hands. It is still possible to put a set together by buying odd volumes, and this is perhaps the new collector's best way of going about it. But such a method requires enormous patience and diligence, and the ability to buy on the spot.

McMaster University's Library Research News, Fall 1991, p. 2 states, "Alejandro Garciadiego briefly visited the Archives this summer to select photographs for his book Bertrand Russell and the Origins of the Set-Theoretic "Paradoxes", to be published by Birkhäuser. It will print some Russell manuscripts and a letter to G.H. Hardy in facsimile." Mr. Garciadiego, who is a BRS member and resides in Mexico, was the recipient of the 1982 BRS doctoral grant.

(22) BRS OFFICERS, DIRECTORS, AND COMMITTEE CHAIRPERSONS

Officers: Chairman of the Board of Directors, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President/Information, Lee Eisler; Treasurer, Dennis Darland; Secretary, Donald Jackanicz.

Members of the Board of Directors (Elected for 3 year terms. The BRS Officers are also Directors, ex officio.):

1990-92: Jack Cowles, William Fielding, David Goldman, Steve Maragides, Frank Page, Paul Schilpp, Warren Smith, Ramon Suzara, Thom Weidlich.

1991-93: Irving Anellis, Robert Davis, Robert James, Hugh Moorhead, Chandrakala Padia, Harry Ruja.

1992-94: Louis Acheson, Kenneth Blackwell, John Jackanicz, David Johnson, Justin Leiber, Gladys Leithauser, Stephen Reinhardt, Tom Stanley.

Committee Chairpersons:

BRS Award Committee: Marvin Kohl

BRS Book Award Committee: Gladys Leithauser

Doctoral-Master's Grant Committee: Hugh Moorhead

Library Committee: Tom Stanley

Philosophers' Committee: David Johnson

(23)

RUSSELL SOCIETY LIBRARY

Please direct inquiries to Tom Stanley, Librarian, Russell Society Library, Box 434, Wilder, VT 05088.

1. Books For Sale. H-Cloth, otherwise paperback. R-Remaindered by Simon & Schuster. With the exception of the remainder mark on the bottom edge, these remaindered books are in fine condition. Prices are postpaid. Please send your check or money order (U.S. funds) payable to "Bertrand Russell Society" to Tom Stanley at the above address.

BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Education and the Social Order.....	6.50
Has Man a Future?.....	H...8.00
A History of Western Philosophy.....	R...6.50
History of the World in Epitome.....	1.00
The Impact of Science on Society.....	4.00
In Praise of Idleness.....	7.95
An Inquiry into Meaning and Truth.....	6.50
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	5.50
Principles of Social Reconstruction.....	7.95
Roads to Freedom.....	6.50
Sceptical Essays.....	4.75
Why I Am Not a Christian.....	R...4.25

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	\$1.50
Bertrand Russell by A.J. Ayer.....	H...8.00
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....	8.50
Essays on Socialist Humanism in Honor of the Centenary of BR.....	4.00
Essays on Socialist Humanism in Honor of the Centenary of BR.....	H...9.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR.....	2.00

2. New Audiocassettes. The loan fee is \$1.00 for each audiocassette. Please refer to Russell Society News, No. 73 (February 1992), pp. 20-21 for a list of other available audiocassettes.

209 "Mind and Matter." BR's lecture at Swarthmore College, November 12, 1950. Published, with a four page recapitulation, in Portraits from Memory. Prof. Louis Hammon of Gettysburg College attended the lecture,

inherited a reel-to-reel tape of the talk, and arranged to have a cassette copy made for the BRS Library. Audio quality variable. 52'.

210 "Bertrand Russell in Australia." Four of the six broadcasts BR made over the ABC in 1950: "Guest of Honor," "The World as I See It," "What Hope for Man?," and "My Philosophy of Life." Published in RSN, 51, 55, 53, and 52. Audio quality very good. Australian Government Publishing Service. 55'. Courtesy of Sheila Turcon.

211 "The World and the Observer." BBC, February 2, 1958. Published in Chapter II of My Philosophical Development. The write-up in Radio Times follows: "Bertrand Russell, O.M., proposes a theory which he thinks resolves some of the traditional perplexities about our knowledge of the world. He does not pretend, he says, that this theory can be proved; but he contends that, like the theories of physics, it cannot be disproved and that no prudent person will claim more than this for any theory." Audio quality excellent. 30'. Donated by J. William Himmelreich.

212 "The Influence and Thought of G.E. Moore." BBC, April 24, 1959. Published in The Listener, April 30, 1959. The write-up in Radio Times follows: "The Cambridge philosopher G.E. Moore died in October 1958. Four of his friends speak about the influence he had on all those who knew him as a man and teacher. Speakers: Bertrand Russell, Leonard Woolf, Professor Morton White of Harvard and John Wisdom." Audio quality excellent. 50'. Donated by J. William Himmelreich.

213 Kalinga Prize Press Conference and Acceptance Speech. UNESCO House, Paris, 1958. BR's speech was published as "The Divorce of Science and 'Culture'" in the February 1958 issue of UNESCO Courier. Audio quality very good. 48'. Courtesy of UNESCO Sound Archives.

254 "Bertrand Russell's Pacifist Stance in World War I." CFMU-FM, McMaster University, January 30, 1992. With Richard Rempel and Louis Greenspan. Audio quality very good. 30'. Courtesy of Sheila Turcon and the producer.

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AL HIRSCHFELD ON BR'S UNPOPULAR ESSAYS

Tim Madigan has sent us a copy of the "Night-Table Reading" feature from the April 1992 issue of Vanity Fair, p. 158. Included in this short article about books recommended by celebrities and other notable persons is the following: "Al Hirschfeld (illustrator): Unpopular Essays, by Bertrand Russell (Simon & Schuster). 'I've reread this little book several times across the years; I bought it secondhand, published at a paperback price of one dollar. This excellent book is original and witty.'"

(25) GLASGOW AND CAIRO NEWSPAPERS ON BR'S 1961 IMPRISONMENT

We again thank Harry Ruja for supplying Russell-related clippings, this time from newspapers with articles representative of world press attention concerning Russell's 1961 imprisonment. The article on the left is taken from The Glasgow Herald, September 13, 1961, p. 1. The other article appeared in The Egyptian Gazette, Cairo, September 14, 1961, p. 2.

Bertrand Russell Jailed

REFUSAL TO BE BOUND OVER

Earl Russell — the philosopher, Bertrand Russell, who is 89 — was at Bow Street, London, yesterday sentenced to seven days' imprisonment when he refused to be bound over on a summons accusing him of inciting members of the public to commit a breach of the peace on Sunday, September 17.

The magistrate, Mr Bertram Reece, first imposed a sentence of two months' imprisonment, but after seeing medical certificates he reduced it to a week.

Earl Russell was one of 37 men and women who appeared in court. All are members of the "Committee of 100," the anti-nuclear weapons organisation.

Lady Russell was also jailed for seven days after the magistrate had referred to a medical certificate relating to her.

Minister Too

Others who refused to be bound over were sentenced to one month's or two months' imprisonment. Among those jailed for a

month was the Rev. Michael Scott.

Of the 37 defendants 3 were sent to prison for two months, 27 for one month, and 2 for seven days. Five others agreed to be bound over to keep the peace.

Police Sergeant Oakley, who attended a meeting of anti-bomb supporters in August, said in evidence that they were told there would be 10,000 people sitting down in the streets in the centre of London.

One speaker had estimated that the police would be unable to deal with such large numbers, police stations would be swamped, Courts overwhelmed, and justice would become a farce.

Police Evidence

Detective Chief Inspector David Stratton, of the Special Branch, said that at a Hyde Park meeting a speaker drew attention to demonstrations proposed for Holy Loch on September 16 and at Parliament Square on September 17.

The speaker used the words:—"These demonstrations are not intended to outwit the police; but are designed to embarrass the Government, to cause Mr. Macmillan to resign, and to cause a General Election."

[In 1915 Lord Russell went to Brixton Prison as a conscientious objector. In 1918 he was sentenced to six months' imprisonment for an offence under the Defence of the Realm Act.

The Rev. Michael Scott, an opponent of apartheid, was deported from South Africa in 1953 after activities against Government measures.]

Russell's cause

BERTRAND (Lord) Russell has elected to go to prison rather than relinquish his principles. At the London court, where on Tuesday he was sentenced to seven days' imprisonment together with a number of others who drew longer terms, he could, financially speaking, have comfortably posted the £25 bond "to be of good behaviour" for the next twelve months. But, as he put it, "we will not cease to do what lies in our power to avert the greatest calamity that has ever threatened mankind."

It is not the first time that the octogenarian philosopher Peer has stood so staunchly for a cause in which he believes. After World War I broke out he took an active part in the No Conscription fellowship. He was fined £100 as the author of a leaflet criticising a sentence of two years on a conscientious objector. His library was seized to pay the fine. It was bought by a friend but many valuable books were lost. His college deprived him of his lectureship. He was offered a post at Harvard University but was refused a passport. In 1918 he was sentenced to six months' for a pacifist article he had written. His excellent *Introduction to Mathematical Philosophy* (1919) was written in prison.

Adversity, as he has again demonstrated, has never swerved him from his purpose. His views on metaphysics and ethics, on the nature and relation of matter and mind, have changed profoundly in the course of his life, but these changes have all proceeded from the successively deeper applications of his logical method, which is fundamental in his philosophy. It is this selfsame logical approach which led him into the British campaign against nuclear weapons.

He may, in the eye of the British court, have gone beyond the law in exhorting the people to a mass demonstration inasmuch as this would disrupt traffic and possibly disturb the peace, but to many it will seem churlish to gaoil a man because he is more perceptive than the majority and wants only to save mankind from self-destruction.

(26)

TOYNBEE REVIEWS HAS MAN A FUTURE?

This review appeared in The Observer, London, November 26, 1961, p. 25. Harry Ruja, who submitted this item, writes, "...as a result of its dismemberment, the Soviet Union is no longer a threat in the nuclear war standoff, but what of its constituent parts, and Iraq, North Korea, Pakistan, even India? I think BR's reflections on the problem of peace in the nuclear age are still germane and useful."



MAN AND THE CRIMINAL GENERATION

By ARNOLD TOYNBEE

HAS MAN A FUTURE? By Bernard Russell. (Cloth, Allen and Unwin, 10s. 6d. Paper, Penguin Special, 2s. 6d.)

LET us suppose that our generation does not liquidate the human race, and then let us imagine our descendants, three or four generations from now, holding an exhibition of "the criminal generation." That is what they will call us, for sure. My imaginary exhibition, pillorying us, will be an expression of our descendants' abiding indignation.

In that future exhibition, my eye catches a case containing three exhibits of our generation's paper and print. One exhibit is a London evening paper containing nothing but "pure gossip"; the second is a book by an American technical expert on atomic warfare, in which the author discusses whether American casualties at "the first strike" will be 160 million or only sixty; the third is the book by Lord Russell that is the subject of the present review. When the visitors to the exhibition catch sight of this third exhibit, their feelings will, I believe, become slightly less grim. "Well, at any rate," they may say, "that criminal generation did do a little better than Sodom and Gomorrah; it did produce at least one righteous man. Here was a man of that generation who cared about the survival of our species; and he did not make old age an excuse for not taking action.

A most sincere and living concern for the preservation of the human race is indeed the leading note of this book by Lord Russell. In his castigation of human wickedness and folly, he is caustic (as he always has been). And what target could better deserve his shafts than the present behaviour of the nuclear Powers? But his *saeva indignatio* has not made him either a cynic or a misanthrope. He is very much aware that the human race is still in its infancy, and that, if our generation allows it to survive, its expectation of life is many hundred times as long as its age up to date.

HIS abhorrence of mankind's past and present crimes and follies has never made Lord Russell lose sight of the spiritual and intellectual achievements of the best representatives of our species. In these he sees an earnest of mankind's possible future, if it is allowed to have any future, and, on the hypothesis that it is going to have a future, he is an optimist. Perhaps this is too passive a word; for he is an eager participator in our race's possible future greatness and happiness. He actively cares about what may be going to happen long ages after our own generation's lifetime.

His indignation is concentrated upon the present nuclear Powers' gross abuse of the unprecedented power that science has placed in their hands. Even if their political leaders can persuade their adult fellow citizens to commit mass-suicide, they are surely acting preposterously *ultra vires* in preparing for action in which they would be massacring infants in arms and be denying the gift of life to babes unborn—and the potential number of future generations is very much greater than the number up to date.

Lord Russell will not allow the nuclear scientists to be made the scapegoats. He quotes evidence show-

ing that, from the moment of the making of the first atomic bomb, some of the most eminent of them pointed out to the Governments what the consequences of atomic warfare would be, and urged the politicians to abolish the atomic weapon and to make assurance doubly sure by abolishing war itself. It is not the scientists' fault that their appeals went unheeded. They are few in number and are not organised for political action. Lord Russell rightly places the ultimate responsibility on the shoulders of the citizens of the nuclear Powers. If every German had some responsibility for what Hitler did, then every citizen of the United States, the United Kingdom and the Soviet Union has some responsibility for the present threat to the survival of the human race.

One of the most valuable services done by Lord Russell in this book is to drive home the utter lack of proportion between the magnitude of the risks we are incurring and the paltriness of the national interests for which we are contending—interests that would, of course, all go down the drain with everything else if the human race itself were to be liquidated. He finds the psychological root of this madness in our wilfulness. Rather than yield to our adversary's will, we would prefer to take action that would bring human life to an end.

IS THIS will to war at any price a built-in feature of the human psyche? On this question, too, Lord Russell is an optimist, and surely rightly. He holds that our pugnacity is a hang-

over from a habit acquired during the ages in which mankind was fighting for survival against its fellow wild beasts. After it had established its ascendancy over these, it indulged its habit of pugnacity in fratricidal warfare. The habit is as ancient as it is vicious; but a habit can be changed if one has the will to make the moral effort. Our generation is aware that, in the Atomic Age, we must cure ourselves of the habit of making war if the human race is to survive. What is strange in us, and most discreditable to us, is that we are still allowing ourselves to think and feel and behave in the old way sixteen years after dropping the bombs on Hiroshima and Nagasaki.

LORD Russell makes suggestions for setting up a world Government with effective power to make war impossible in future. Any blue-print for a world constitution is likely to be tidier than the reality will be—if we do succeed in establishing a world Government of any kind. Our attachment to national sovereignty is so strong that we shall probably do the minimum, and this only in instalments and, each time, only at the eleventh hour. Even that will be a difficult achievement.

In this field, Lord Russell's most valuable point is perhaps a negative one. He insists that it is useless to propose any arrangements that would have the effect of changing the existing balance of power. It is only on this basis, if at all, that any proposals would have a chance of being accepted by both sides.

One of the hardest jobs in the world is to make people attend to something of vital importance that they know but would prefer not to remember. If anything can give the nuclear nations a jolt, this short book might perhaps do it. The cost of the Penguin edition would be almost covered by one week's abstinence from buying an evening paper.

Two of the three nuclear nations are English-speaking, so a Russian translation would do the rest. If some copies of this were put on board a United States plane by President Kennedy for dropping on Soviet soil, I might almost find myself voting for another of those trespassing American flights.

(27) POPPER, WITTGENSTEIN, RUSSELL, AND THE POKER

If his health permits, Sir Karl Popper will attend the June 12-14, 1992 BRS Annual Meeting in Washington. We very much look forward to having him with us. We also hope that you may have had occasion to read or reread some of Sir Karl's works in connection with his possible meeting attendance. We particularly recommend Sir Karl's Unended Quest: An Intellectual Autobiography, which appeared in an earlier version as pp. 3-181 of Volume 1 of The Philosophy of Karl Popper edited by Paul Arthur Schilpp. Among the most memorable parts of this memoir is the coverage of an incident involving Sir Karl, Ludwig Wittgenstein, Bertrand Russell, and a fireplace poker. You will find Sir Karl's colorful version in Chapter/Section 26. Below, though, is another account of this incident excerpted from Our Knowledge of the Growth of Knowledge: Popper or Wittgenstein? by Peter Munz (London: Routledge & Kegan Paul, 1985), pp. 1-2. We thank Harry Ruja for contributing this item.

Towards the end of October 1946 I had the good fortune to be present at a confrontation in Cambridge which marked a water-shed in the history of modern philosophy. The Cambridge University Moral Sciences Club had invited Karl Popper to speak. As was customary in that club, the secretary had written to Popper and invited him to produce a philosophical puzzle. I recollect vividly the evening on which a major philosophical disagreement found its dramatic expression. The meeting was held in Braithwaite's room in King's College. Apart from the usual crowd of undergraduates, there was present quite a selection of important people. There was Wittgenstein himself and Bertrand Russell, Braithwaite and Stephen Toulmin and Norman Malcolm and Geach and probably other eminent philosophers whom I cannot now recall. At that time the *Philosophical Investigations* had not yet been published and although Wittgenstein had been playing language games in his weekly seminars which he held in his room in Whewell's Court of Trinity College, his position was not widely known outside Cambridge and his general fame was the fame of the *Tractatus*. As to Popper, the *Logic of Scientific Discovery* had not yet been translated into English though his claim to have solved the problem of induction was widely known. His fame, however, at that time, rested on *The Open Society and its Enemies*. Neither *Objective Knowledge* nor his many papers on Darwinian evolution had yet been written, and had possibly not even been thought of. Nevertheless, the evening's events were symbolic and, in hindsight, prophetic.

After Popper's declaration that he did not believe in puzzle-solving and his affirmation that there were genuine philosophical

problems, Wittgenstein started to challenge him to name a 'philosophical' problem. I cannot now recall the precise sequence of events, but after Popper tried to name one or two philosophical problems and Wittgenstein kept countering by saying that he did not know what he could 'mean' by his statements, the drama occurred. Popper was sitting on one side of the fireplace, and Wittgenstein on the other. Both were facing the audience. In the middle, in a big armchair, facing the fireplace with his back to the audience, there was Bertrand Russell. Suddenly Wittgenstein, who had been playing and fidgeting with the poker in the fire, took the red-hot poker out of the fire and gesticulated with it angrily in front of Popper's face. Thereupon, Russell - who so far had not spoken a word - took the pipe out of his mouth and said very firmly in his high-pitched, somewhat scratchy voice: 'Wittgenstein, put down that poker at once!' Wittgenstein complied and soon after got up and walked out, slamming the door.

Looking back now after nearly forty years, one can see the real significance of that incident. It prefigured the clash of philosophical opinions which has developed ever since the gradual decline of Positivism has turned into a rout.

[NOTE: This section was prepared before Sir Karl Popper informed the BRS of his decision not to attend the BRS Annual Meeting.]

(28)

NOTABLE INSULTS

John Jackanicz has brought to our attention a new book, Oh, What an Awful Thing to Say!, compiled by William Cole and Louis Phillip (New York: St. Martin's Press, 1992), which includes one reference to Russell and two quotations from Russell. Described on the dust jacket as "A Book of Notable Insults," this work consists of over 500 insults of politicians, artists, entertainers, writers, and others throughout the ages. The reference to Russell is by Sidney Hook:

The next time anyone asks you, "What is Bertrand Russell's philosophy?" the correct answer is, "What year, please?"

Here is Russell on Anthony Eden:

Not a gentleman; dresses too well.

And here is Russell on William Wordsworth:

In his youth Wordsworth sympathized with the French Revolution, went to France, wrote good poetry, and had a natural daughter. At this period, he was a "bad" man. Then he became "good," abandoned his daughter, adopted correct principles, and wrote bad poetry.

To give some further suggestion of the contents of this book, here are a few other quotations. Thomas Babington Macaulay on Socrates: "The more I read him, the less I wonder that they poisoned him." Ava Gardner on Clark Gable: "If you say 'Hiya, Clark, how are you?' he's stuck for an answer." Aaron Copland on Ralph Vaughan Williams: "Listening to the Fifth Symphony of Ralph Vaughan Williams is like staring at a cow for forty-five minutes." John Kenneth Galbraith on William F. Buckley, Jr.: "It's great to be with Bill Buckley, because you don't have to think. He takes a position and you automatically take the opposite one and you know you're right."

(29)

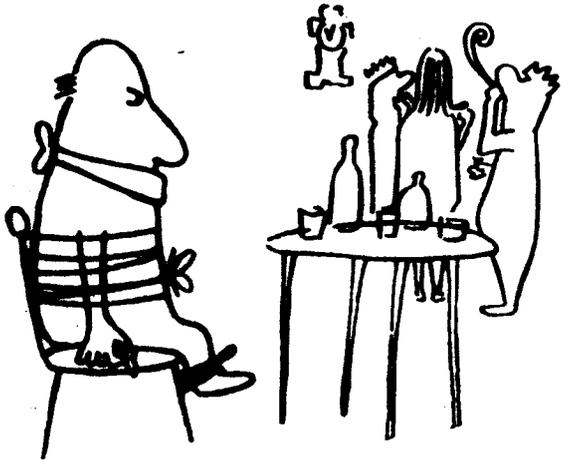
HARRY RUJA TO THE RESCUE

In RSN, No. 73 (February 1992), section 27/page 27, we asked for the source of this Russell quotation: "To be able to fill leisure intelligently is the last product of civilization." Harry Ruja, who with Kenneth Blackwell has compiled the forthcoming massive Russell bibliography, quickly supplied the answer: "The remark on leisure ... is from The Conquest of Happiness, Chap. 14 (Liveright edition, p. 210; New American Library edition, p. 121)." We were impressed with Harry's definitive response, but we have come to expect such reliable help from him. Thank you, Harry!

(30)

ON RED HACKLE

Harry Ruja has unearthed many obscure and rare Russell-related articles, photographs, and references. He has now located this advertisement for Red Hackle Scotch Whisky in The [Manchester] Guardian, December 13, 1961, p. 5. We are not in the habit of running advertisements or endorsing commercial products. But, if you do not know the relationship between Bertrand Russell and Red Hackle, we suggest you refer to Dear Bertrand Russell...A Selection of His Correspondence with the General Public, 1950-1968, pp. 141-142. The BRS Annual Meeting's social hour preceding our banquet is called The Red Hackle Hour. We hope you will be with us on June 13 for the next one.



Guess who's driving?

ONCE AGAIN Red Hackle Scotch Whisky begs leave to remind you if it's one for the **ROAD** make it.



Red Hackle
SCOTCH WHISKY

Produced by one of the few remaining independent Scotch Whisky companies in this country.
De Luxe and Standard RED HACKLE is available in all popular sizes.



RED HACKLE SCOTCH WHISKY HEPBURN & ROSS LTD., OTAGO STREET, GLASGOW



RUSSELL SOCIETY NEWS

No. 75, August 1992

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, Illinois 60641-2814 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to further his aims by promoting ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

Inquiries on information about and membership in The Bertrand Russell Society should be directed to Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, Pennsylvania 18036; U.S.A.

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(1) PRINCIPIA MATHEMATICA BY COMPUTER

Thanks to BRS Vice President/Information Lee Eisler for the following article.

Models of My Life by Herbert A. Simon (Basic Books, 1991) is described on its cover as "The Remarkable Autobiography of the Nobel Prize-Winning Social Scientist and Father of Artificial Intelligence."

Back in the early days of computers, Simon thought that computers could become more than number-crunchers. He thought that they could be made to manipulate symbols as well as numbers, and he and his colleagues found ways to do this. Then he wanted to apply this new technique to human thinking. That is, he wanted the computer to imitate human thinking processes. He wanted the computer, without human intervention, to achieve the same innovative and creative results that human had achieved.

Did he succeed? The following two letters (from pp. 207-208) tell the story:

October 2, 1956

Dear Earl Russell:

Mr. Newell and I thought you might like to see the enclosed report of our work in simulating certain human problem-solving processes with the aid of an electronic computer. We took as our subject-matter Chapter 2 of Principia, and sought to specify a program that would discover proofs for the theorems, similar to proofs given there. We denied ourselves devices like the deduction theorem and systematic decision procedures of an algorithmic sort; for our aim was to simulate as closely as possible the processes employed by humans when systematic procedures are unavailable and the solution to the problem involves genuine "discovery".

The program described in the paper has now been translated into computer language...and produced its first proof about two months ago. We have also simulated the program extensively by hand, and find that the proofs it produces resemble closely those in Principia...

Very truly yours,
Herbert A. Simon, Head
Industrial Management Department

2 November 1956

Dear Mr. Simon:

Thank you for your letter of October 2 and the very interesting enclosure. I am delighted to know that Principia Mathematica can now be done by machinery. I wish Whitehead and I had known of this possibility before we both wasted ten years doing it by hand. I am quite willing to believe that everything in deductive logic can be done by machine.

Yours very truly,
Bertrand Russell

(2)

1992 ANNUAL MEETING

Vice President/Information Lee Eisler prepared the following reports on this year's Society and Board of Directors meetings. Further details appear in the official minutes in Section " ", page 12. Now would be a good time to begin your preliminary planning to attend next year's meeting in San Diego!

Annual Meeting (1992)

American University in Washington, D.C. was the site of the 1992 Annual Meeting of The Bertrand Russell Society, Inc., the weekend of June 12-14.

A fine group of members and guests attended.

The following talks were given:

- . Congressman Neil Abercrombie on "Russell's Values and the 1992 Presidential Election."
- . Joe Barnhart on "Psychotherapy and the Epistemology of Bertrand Russell and Karl Popper."
- . Treasurer Dennis Darland on the current Treasury balance of \$6649.67.
- . Louis Greenspan on the successes and problems of the Bertrand Russell Editorial Project, which publishes BR's non-book writings.
- . Nick Griffin's draft version of his paper on BR's relationship with his first wife, Alys Pearsall Smith.
- . Don Jackanicz's workshop on BR's Sonning Prize address, "Old and Young Cultures."
- . Marvin Kohl on "Russell and the Good Life."
- . Tim Madigan on "Russell's Values and Contemporary Secular Humanism."
- . Michael Rockler on "Popper's Fallibilism and Russell's Skepticism as Educational Perspectives."
- . Steve Shafer on "'Witty, Pungent, Philosophical, Whimsical and Bitter': Politicians' Perceptions of Bertrand Russell in Britain."
- . John Shosky on "An Intellectual Bias? Russell and Modal Logic."
- . Sheila Turcon on recent developments at the Russell Archives (at McMaster University) and forthcoming Russell-related publications.

Ken Blackwell's letter to the Board, thanking the Society for its "moral support and financial willingness" to help with the funding of The Second Archives of Bertrand Russell, was read by President Rockler.

Tim Madigan told about the 1994 World Humanist Conference in Hyderabad, India, and the possibility of a BRS session there.

Chandrakala Padia reported, by letter, on the May 1992 Annual Conference of the BRS Benares Chapter.

These Awards were made:

- . A Bertrand Russell Society Service Award to Gladys Leithauser, who the BRS Book Award Committee some years ago, and has been chairing it with distinction ever since. Gladys may appoint two new Committee members qualified to assist in evaluating foreign language or technical books.
- . The 1992 Bertrand Russell Society Award to Sir Karl Popper. It was accepted on his behalf by Joe Barnhart. Sir Karl, who is 90, had intended to attend this BRS meeting in Washington if his schedule permitted him to make the long journey from Britain, but, alas, it did not.
- . The 1992 Bertrand Russell Society Book Award to Nicholas Griffin for his Russell's Idealist Apprenticeship.

The following interesting proposals were made, and discussed, but no action was taken:

- . To distribute BR's Why I Am Not a Christian to philosophy students.
- . To request New York City to rename LaGuardia Airport the Bertrand Russell Airport, to make amends for the city's part in the outrageous decision in the 1940 CCNY Bertrand Russell case.
- . To hold future Board of Directors' meetings on the Thursday before the Society's annual weekend meeting in June.

On Friday, there was a Red Hackle Hour at Quigleys, a nearby oasis (the campus is dry), followed by the Saturday Evening Banquet at the University Club.

In sum, the 1992 Annual Meeting was good one!

Directors' Annual Meeting (1992)

The BRS Directors met on Friday and Saturday, June 12 and 13.

The meeting was open to all members, as it always is.

Directors present were JACK COWLES, DENNIS DARLAND, LEE EISLER, DON JACKANICZ, JOHN JACKANICZ, BOB JAMES, DAVE JOHNSON, MARVIN KOHL, GLADYS LEITHAUSER, JOHN LENZ, HUGH MOORHEAD, STEVE REINHARDT, MICHAEL ROCKLER, and WARREN SMITH.

The following decisions were made:

- . The present slate of officers was appointed for another year: Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President/Information, Lee Eisler; Secretary of the

- Board and of the Society, Don Jackanicz; Treasurer, Dennis Darland.
- . The 1993 Bertrand Russell Society Award will go to Harry Ruja.
 - . The 1993 Annual Meeting will be held in San Diego, because that's where Harry lives. The date is June 18-20.
 - . The BRS Grant Program will be replaced by a "Prize for a Paper" program. Its chief features are: a prize (or two) for the best paper(s) written by a regularly enrolled graduate student or undergraduate, who will present his or her paper at the next BRS Annual Meeting, and receive a first year membership in the BRS. All of the winner's expenses will be paid; a stipend will also be paid. John Lenz, whose idea this was, will chair a committee to administer the program.
 - . The BRS will increase the amount it pays to the Russell Archives for members' subscriptions to Russell. \$1 increase in 1993, \$2.50 increase in 1994. In U.S. currency.

There was considerable discussion of proposals made by Christos Tzanetakos (1) to attempt to overturn legally the outrageous decision in the 1940 CCNY Bertrand Russell Case, and (2) to give BR's Why I Am Not a Christian to philosophy students. A proposal by Lee Eisler to publicize the 1940 CCNY case--as a means of getting publicity for the BRS, regardless of whether the decision is (or could be) legally overturned--was also discussed. Chairman Marvin Kohl will appoint a committee to explore the publicity possibilities of the 1940 case.

Thus endeth the Directors' meeting.

(3)

ELECTION OF DIRECTORS

The full BRS Board of Directors consists of 24 Directors elected by the BRS membership and the five ex officio BRS officers (President, Vice President, Vice President/Information, Secretary, and Treasurer). Eight of the 24 are elected each year. Terms are for three years. Eight of the following ten fine candidates will be elected for 1993 through 1995. Members are asked to use the ballot at the end of this newsletter and to vote today.

JACK COWLES. Student of BR at UCLA. Frequently attends annual meetings.
 WILLIAM FIELDING. Very active Co-Chairman of Information Committee.
 DAVID GOLDMAN. Psychiatrist. Frequently attends annual meetings.
 TIM MADIGAN. Free Inquiry Executive Editor. Has given annual meeting talks.
 STEVE MARAGIDES. Lawyer. Provided legal services for BRS incorporation.
 PAUL SCHILPP. Retired philosopher. Editor, Library of Living Philosophers.
 WARREN SMITH. Active NYC humanist. Frequently attends annual meetings.
 RAMON SUZARA. Founder and Intl. Representative of BRS Philippine Chapter.
 THOM WEIDLICH. Researched BR/CCNY incident. Frequently attends annual mtgs.
 LINDA EGENDORF. Frequently attends annual meetings.

Please help the BRS choose its future leadership. Your vote does count!

(4)

FROM THE PRESIDENT

Michael J. Rockler, President, Bertrand Russell Society

As I write this, the Democratic Party convention is about to begin in New York City--part of a procedure that leads to the selection of the President. With 5,000 delegates (including BRS member Congressman Neil Abercrombie of Hawaii) representing persons from all over the nation, this national meeting reflects democratic processes in action.

In this context I have been thinking about Russell's views on democracy. While clearly committed to democratic institutions, Russell voiced some interesting qualifications about the process that are worth noting during this political summer and fall.

In writing about education in Education and the Good Life, Russell argued that an ideal system of schooling should be democratic. However, the existence of democratic procedures in teaching and learning should not lead to a "dead level of uniformity." This is because, Russell maintained, "some boys and girls are cleverer than others." Russell felt that it was necessary to recognize and work with children of exceptional ability while at the same time providing opportunity for all students to achieve their potential. He would have shared, I believe, President Johnson's belief that opportunity for all should exist to help create a level playing field.

In Education and the Social Order Russell made the following criticism of democracy:

The error of aristocracy lay, not in thinking that some men are superior to others, but in supposing superiority to be hereditary. The error of democracy lies in regarding all claims to superiority as just grounds for the resentment of the herd. In the modern world, much work which is necessary to the community requires more ability than most men possess, and there must be ways of selecting exceptional men to do this work. (p. 55)

In Education and the Good Life Russell cautioned against the "herd instinct" which he felt could lead to disastrous consequences if left unchecked in a democratic society. Russell's grandmother introduced him to the biblical passage which reads, "Thou shall not follow a multitude to do evil." This perspective became a central focus for Russell. Among other consequences it resulted in his being imprisoned more than once.

Russell's view that democratic institutions must avoid a dead level of uniformity, his recognition that not all persons in a society are of equal ability, and his fear of unchecked democracy that could result in the misdirection of the herd instinct are all important ideas worth thinking about in this political season.

No one can deny that Russell's basic instincts were democratic. This commitment can be seen in all of his social writings and in the way in which

he lived his life. Because of this deep commitment, his views on the limits of democracy are highly significant. Russell's views seem better balanced than those of other theorists (for example, John Dewey) who were uncritical of democratic procedures. It is further evidence of the way in which Russell's ideas continue to be valuable for a world which is about to enter a new century.

(5)

FROM THE VICE PRESIDENT

John Lenz, Vice President, Bertrand Russell Society

BRS Paper Prize: The Directors voted after some discussion to institute a prize, beginning in 1993, for the best one or two papers submitted for the Annual Meeting. It is meant for new members or new participants in the program. During the debate, there was much regret over the loss of the Grant Award, which the Paper Award replaces, but we felt we weren't receiving enough entries for the Grant Award, and we also wish to attract new members and to keep the annual program vital. We decided that with the money currently allocated, we could allocate one or two paper awards each year.

The award will consist of a paid trip to the Annual Meeting--this time in San Diego--plus a stipend. The stipend amount hasn't been fixed but will be about \$100. A prerequisite for receiving the award will be that the winners attend the meeting and present their papers. We will solicit papers on all aspects of Russell's work, suitable for presentation to a general audience. There will be two categories: (1) undergraduate; (2) "young professionals" (graduate students, junior professors, non-academics). The deadline (late Winter/early Spring) and other details should be announced in the next RSN. We will be accepting full papers (not abstracts) with texts about 20 pages long.

As organizer of the paper prize committee, which isn't formed yet, I would like to ask members who haven't yet participated in an annual meeting program to keep this prize award in mind. Remember the saying that everyone has one book in them? Russell is an endless source of topics. Particularly for the undergraduate category, can those who are teachers encourage their students to submit something?

I would like to make a list of courses on Russell being taught in colleges and universities. This would be an interesting survey for its own sake, and we could then direct mailings to those departments. Can anyone send me information about this? (Address: John Lenz, Dept. of Modern and Classical Languages, Texas A&M University, College Station, TX 77840.)

The last RSN contained an interesting testimonial from Jacques Cousteau, who said Russell was his idol (RSN No. 74, section 15). Coincidentally, soon after reading this, I was logged on to the "Usenet" newsgroup, which is a

large electronic bulletin board for UNIX users (e.g. many universities and computer companies) (the one that selections appear from in the same newsletter, section 11). In their atheism newsgroup, someone asked about a rumor that Cousteau had converted to Islam. I jumped in and sent a message that this was unlikely due to his praise of Russell. However, I wasn't sure since the same quotation goes on to praise poetry in a mildly mystical way; what exactly did this have to do with Russell, how did Cousteau see him? Then (this is how academics spend time) someone posted a message attacking me because the quoted interview was in 1985. But I can happily report that the rumor turned out to be just that; someone else explained Cousteau didn't convert but that this was one of a few such rumors emanating from Iran or somewhere like that (I don't recall). And I did get to announce the BRS over these lines, which led to one inquiry!

(6)

TREASURER'S REPORT

Treasurer Dennis Darland submitted this report for the quarter ending June 30, 1992.

Bank Balance on Hand, March 31, 1992	\$6,545.85
Income: Contributions	\$ 153.50
Interest	13.84
Library	151.60
Meeting Fees	341.45
New Members	595.00
Renewals	<u>1,364.00</u>
Total Income	+2,619.39
Expenses:	
Library	\$ 77.43
Membership/Information	618.68
Miscellaneous	1.67
<u>Russell Subscriptions</u>	<u>2,520.00</u>
Total Expenses	-3,217.78
Bank Balance, June 30, 1992	\$5,947.46

(7)

FOR SALE

These items are for sale from the BRS Information Committee, 1664 Pleasant View Rd., Coopersburg, PA 18036, U.S.A.: (1) BR Postcard--1959 photo by Philippe Halsman, \$1 for the first one, 75¢ for more ordered at the same time; (2) Members' Stationery--8 1/2 x 11, white, across the top: "The good life is one inspired by love and guided by knowledge, Bertrand Russell," USA price, \$6 for 80 sheets, other countries \$8 for 80 sheets.

(8) 1992 ANNUAL MEETING PAPER/TALK ABSTRACTS

Four of the presenters of papers or talks at the 1992 BRS Annual Meeting provided these abstracts of their presentations:

Joe Barnhart, Department of Philosophy, University of North Texas, "Psychotherapy and the Epistemology of Bertrand Russell and Karl Popper."

Albert Ellis drew from Russell an important aspect of rational-emotive therapy that anticipates much of cognitive therapy and the current cognitive treatment of depression. Karl Popper's scheme of "three worlds" and his analysis of "the sources of truth and error" provide a fruitful framework for understanding and improving psychotherapy techniques. His critical realism provides also a unique way of framing voices, visions, and powerful impulses.

Marvin Kohl, Department of Philosophy, State University of New York at Fredonia, "Russell and the Good Life."

The talk "Russell and the Good Life" was essentially Part V of my paper on "Bertrand Russell's Characterization of Benevolent Love." This paper focuses on the characterization of benevolent love found in What I Believe in the chapter on "The Good Life." It explains why this characterization has been relatively neglected, why it appears problematic, and why--despite its apparent limitations--Russell was convinced that the cultivation of benevolent love would add an excellence society would not otherwise have.

Timothy J. Madigan, Council for Democratic and Secular Humanism, "Russell and the Values of Secular Humanism."

In this talk, I looked at two questions: 1. In what ways could Russell be considered to hold the values of secular humanism? 2. Why are there no modern-day public intellectuals of Russell's stature? While Russell did not like to refer to himself as a "humanist," considering this term to be vague, he did hold two views common to all secular humanists: a desire for the good life in the here-and-now and a critical outlook towards supernatural beliefs. One can only wonder what his reaction would be towards the virulent forms of religious fundamentalism that have arisen during the latter half of the 20th Century. Russell Jacoby has argued, in his book The Last Intellectuals, that the main reason that there are no public social critics of Russell's stature today is because an entire generation of intellectuals were swallowed up by academia, and in adapting to their environments lost the broad vision which free-lance intellectuals such as Russell never lost. Even if Jacoby is right, there are public intellectuals today--namely, pundits such as George Will, Irving Kristol, Richard John Neuhaus and Paul Johnson. The aforementioned, who write influential newspaper and journal articles, are strong critics of the values of secular humanism. Therefore, it is particularly important to answer their criticisms and defend the ideals of secular humanism. One way to do so is by keeping alive the memory of Russell, one of the 20th Century's most prominent public intellectuals.

Michael J. Rockler, National-Louis University, "Popper's Fallibilism and Russell's Skepticism as Educational Perspectives."

Karl Popper and Bertrand Russell--two of the twentieth century's most significant philosophers--both created important conceptions which can be applied to education. Popper's philosophy of science has resulted in the development of "educational fallibilism." Russell, who directly affected education both in his writings and in the co-founding of Beacon Hill School, influenced schooling profoundly through his views on skepticism. This paper examines both these views, describing ways in which these important thinkers influenced teaching and learning.

(9)

AN OPEN LETTER: RUJA TO ROCKLER

This letter, composed in mid-July 1992, is reproduced as the writer's request. We salute Harry Ruja, who will be the 1993 BRS Award recipient, and look forward to being with him in San Diego next June.

OPEN LETTER TO PRESIDENT MICHAEL ROCKLER

Dear Michael: As you can well imagine, it was a great thrill to hear from Marvin Kohl soon after the June BRS meeting that I was to receive the BRS Award at next year's meeting.

Moreover, as a most thoughtful gesture, the meeting will be held in San Diego, so distance will be no barrier to my attending.

In an advance copy of the Minutes of the 1992 Board meeting, I learned further that you took the initiative in submitting my name, and then, to add to my extreme pleasure, the rest of the Board unanimously approved your proposal.

There is more. Ken Blackwell tells me that there is a good chance that the two volumes of our massive Russell bibliography on which, between us, we have worked a total of sixty years, will be published by next June!

If I were superstitious, I would think that there must be a hex associated with so much good fortune, but as a good Russellian, I shall banish that thought from my mind.

Though Marvin has assured me that others will make all the arrangements, I shall be glad to help in any way I can, when called upon.

Thank you, and all the Board members, once more.

Harry Ruja

(10)

A LETTER FROM SIR KARL POPPER

On June 13 at the Annual Meeting in Washington, the BRS presented the 1992 Bertrand Russell Society Award to Sir Karl Popper "for his many contributions to philosophy in the Russellian spirit of critical thought." We had hoped that Sir Karl would be able to join us that day, but his schedule and events connected to the celebration of his 90th birthday on July 28, 1992, we regret, kept him on the eastern side of the Atlantic Ocean. In Sir Karl's absence, Prof. Joe Barnhart of the University of North Texas accepted the award and spoke most interestingly on having met Sir Karl and the wide-ranging significance of his philosophical studies. The award plaque was shipped to Sir Karl in late June, and we received this letter shortly thereafter.

Sir Karl Popper, CH, FRS

*136 Welcomes Road,
Kenley, Surrey
CR8 5HH*

8 July 1992

Mr. Donald W. Jackanicz
Editor, Russell Society News
The Bertrand Russell Society, Inc.
3802 North Kenneth Avenue
Chicago, IL 60641-2814
U.S.A.

Dear Mr. Jackanicz,

The most unexpected arrival of the Bertrand Russell Society Award for 1992 has given me enormous pleasure, and I thank you and the membership of the Society with all my heart for honouring me with this award.

I naturally wish to thank Professor Barnhart for standing in for me, and I would be grateful if you could let me have his address. If possible, I would like to have a copy of his paper given on June 12, and of his acceptance speech if available.

I very much regret that I was unable to come to Washington for this year's meeting, but it was really quite impossible. The pressure of work this year has been heavier than I can ever remember.

With my best wishes for you and the Bertrand Russell Society,

*Yours sincerely
Karl Popper*

Karl Popper

(11)

MINUTES OF THE 1992 ANNUAL MEETING OF THE BERTRAND RUSSELL SOCIETY, INC.

The 1992 Annual Meeting of The Bertrand Russell Society, Inc. was held from June 12 to June 14 at The American University, Washington, DC.

Friday, June 12, 1992

The meeting was called to order by President Michael J. Rockler at 7:30 p.m. in Room 220 of the Ward Circle Building. Following his welcoming remarks, President Rockler presented a Bertrand Russell Society Service Award to Gladys Leithauser. Joe Barnhart then presented his paper, "Psychotherapy and the Epistemology of Bertrand Russell and Karl Popper," after which U.S. Congressman Neil Abercrombie spoke on "Russell's Values and the 1992 Presidential Election." The meeting was recessed at 10:05 p.m. The first session of the 1992 Annual Meeting of the Board of Directors was then held.

Saturday, June 13, 1992

President Rockler reconvened the meeting at 9:00 a.m. in Room 220 of the Ward Circle Building. Marvin Kohl presented a talk on "Russell and the Good Life."

With President Rockler in the chair, the Society Business Meeting began at 10:40 a.m. as Secretary Donald W. Jackanicz read the Minutes of the June 12, 1992 Board of Directors Annual Meeting session. The membership agreed to dispense with the reading of the 1991 Annual Meeting Minutes. Treasurer Dennis J. Darland then reported that the current Treasury balance is \$6,649.67. Next, Sheila Turcon of the Bertrand Russell Archives spoke on recent developments at the Russell Archives and forthcoming Russell-related publications. Louis Greenspan of the Bertrand Russell Editorial Project then reported on the Project's successes and problems. President Rockler read a June 10, 1992 letter to the Board of Directors from Kenneth Blackwell of the Bertrand Russell Archives, which thanked the Society for its "moral support and financial willingness" in connection with the publication of The Second Archives of Bertrand Russell. Also read by President Rockler was a May 27, 1992 report from Chandrakala Padia concerning the May 10-11, 1992 Annual Conference of the Benares Chapter of The Bertrand Russell Society. It was moved by Marvin Kohl and unanimously accepted that McMaster University be given permission to use The Bertrand Russell Society's membership list for fundraising purposes. Donald W. Jackanicz then reported on his recent work as Editor of Russell Society News. President Rockler reminded all members that any interested person may request to be on future annual meeting programs or suggest annual meeting program items. Christos Tzanetakos then proposed that (1) the Society purchase copies of Russell's Why I Am Not a Christian for distribution to philosophy students and (2) the Society send a letter to the government of New York City requesting the renaming of LaGuardia Airport to Bertrand Russell Airport as a way of making amends for the City's actions relating to Russell's City College of New York appointment. However,

MINUTES OF THE 1992 ANNUAL MEETING (CONTINUED)

President Rockler ruled that this would have to be a matter to be considered by the Board of Directors. In response to Book Award Committee Chairman Gladys Leithauser's questions about how to consider non-English language books or books too technical for general readership, President Rockler stated that she has permission to appoint two new Committee members capable of assisting in the consideration of such books. Tim Madigan then provided information about the 1994 World Humanist Conference to be held in Hyderabad, India and the possibility of a Bertrand Russell Society session there. Following further discussion of Christos Tzanetakos's proposals, Lee Eisler moved that the Board of Directors hold a second session that night; the Board members present voted as follows on this motion: Yes--7, No--1, Abstain--3. Jan Eisler suggested that for future annual meetings a pre-meeting day be scheduled for the Board of Directors meeting, but no formal motion was made on this matter. Following Lee Eisler's unanimously accepted motion to adjourn the meeting, President Rockler declared the Society Business Meeting adjourned at 11:58 a.m.

Tim Madigan then spoke on "Russell's Values and Contemporary Secular Humanism," after which the meeting was recessed at 12:43 p.m. Following lunch, President Rockler reconvened the meeting in Room 220 of the Ward Circle Building at 2:18 p.m. and presented his paper, "Popper's Fallibilism and Russell's Skepticism as Educational Perspectives." Donald W. Jackanicz next offered a workshop on Russell's 1960 Sonning Prize Address, "Old and Young Cultures." The meeting was recessed at 4:30 p.m.

At 5:30 p.m. the Red Hackle Hour began at Quigleys, a restaurant located near The American University at 3201 New Mexico Avenue NW. At 7:15 p.m. the Banquet was held in the University Club of The American University's Mary Graden Center. Following the Banquet, Joe Barnhart presented the 1992 Bertrand Russell Society Award to Sir Karl Popper and accepted it on his behalf. Gladys Leithauser then presented the 1992 Bertrand Russell Society Book Award to Nicholas Griffin for Russell's Idealist Apprenticeship. After his remarks of acceptance, Mr. Griffin read a draft version of his paper concerning Russell's relationship with his first wife, Alys Pearsall Smith. The evening program concluded at 9:30 p.m. The second session of the 1992 Annual Meeting of the Board of Directors was then held.

Sunday, June 14, 1992

The meeting was reconvened by President Rockler at 9:00 a.m. in Room 220 of the Ward Circle Building. Marvin Kohl provided information about The Association for the Study and Advancement of Supportive Values of which he is a founder. John Shosky next spoke on "An Intellectual Bias?: Russell and Modal Logic." Steven C. Shafer then presented his paper, "'Witty, Pungent, Philosophical, Whimsical and Bitter': Politicians' Perceptions of Bertrand Russell in Britain." Following closing remarks by President Rockler, the meeting was adjourned at 11:58 a.m.

(12)

MINUTES OF THE 1992 BERTRAND RUSSELL SOCIETY BOARD OF DIRECTORS ANNUAL MEETING

The Board of Directors of The Bertrand Russell Society, Inc. met in two sessions on June 12 and June 13, 1992 in the Third Floor Lounge of Centennial Hall on the campus of The American University in Washington, DC.

Friday, June 12, 1992

The meeting was called to order at 10:25 p.m. by Chairman Marvin Kohl. In addition to Chairman Kohl, the Directors in attendance were Jack Cowles, Dennis J. Darland, Lee Eisler, Donald W. Jackanicz, John A. Jackanicz, Robert James, David Johnson, Gladys Leithauser, John Lenz, Hugh Moorhead, Stephen J. Reinhardt, Michael J. Rockler, and Warren Allen Smith.

Mr. Moorhead moved and it was unanimously accepted that all incumbent officers be reelected for service during the forthcoming year. The reelected officers are as follows: Chairman of the Board of Directors--Marvin Kohl; President--Michael J. Rockler; Vice President--John Lenz; Vice President/Information--Lee Eisler; Secretary of the Board of Directors and the Society--Donald W. Jackanicz; Treasurer--Dennis J. Darland.

Mr. Rockler moved and it was unanimously accepted that the 1993 Society Annual Meeting be held in San Diego from June 18 to June 20. Mr. Rockler moved and it was unanimously accepted that the 1993 Bertrand Russell Society Award be presented to Harry Ruja. Although no formal motion was made, Mr. Rockler expressed his view that there should be a two year lead time for planning annual meetings.

Mr. Lenz moved that (1) the doctoral and masters grant program be abolished and (2) a competition be established for one or two annual prizes for the best paper(s) on a Russell-related subject, provided the awardee(s) presents the paper(s) at the annual meeting, with there being an undergraduate category and a young professionals category, and with the prize to consist of a stipend, travel expenses to the annual meeting, annual meeting registration, and a one year Society membership. This motion was accepted with the following vote: Yes--8, No--0, Abstain--5, Not Present--1. Chairman Kohl appointed John Lenz to chair a committee responsible for administering the competition.

Mr. Rockler moved and it was unanimously accepted that the Society pay to the Russell Archives for members' Russell journal subscriptions an additional (U.S.)\$1.50 for 1993 and an additional (U.S.)\$1.50 + \$1.00 for 1994 in relation to the present 1992 price.

The meeting was adjourned at 11:35 p.m.

MINUTES OF THE 1992 BOARD MEETING (CONTINUED)

Saturday, June 13, 1992

Because of a Board of Directors vote taken at the Society Business Meeting on June 13, 1992, the Board of Directors reconvened in a second, previously unplanned session at 9:54 p.m. with Chairman Marvin Kohl presiding. In addition to Chairman Kohl, the Directors in attendance were Jack Cowles, Dennis J. Darland, Lee Eisler, Donald W. Jackanicz, John A. Jackanicz, Robert James, Gladys Leithauser, Hugh Moorhead, Stephen J. Reinhardt, Michael J. Rockler, and Warren Allen Smith.

Discussion exclusively dealt with the proposals made earlier that day at the Society Annual Business Meeting by Christos Tzanetakos, who was present and further outlined his thoughts. To enable Mr. Tzanetakos's proposals to be brought before the Board, Mr. Moorhead moved that the Society seek legally to reverse the New York City government court decision relating to Russell and the City College of New York and that the Society allocate money for the purchase and distribution of Russell books to students. Following discussion, Mr. Moorhead withdrew this motion. There ensued a general discussion of methods of publicizing the Society. Mr. Eisler then moved that the Society make an effort to publicize the City College of New York events and the court decision. Following discussion, Mr. Eisler withdrew this motion. Ultimately Chairman Kohl stated that he will appoint a committee responsible for publicity relating to the City College of New York episode. The meeting was adjourned at 10:58 p.m.

(13)

VOLUNTEER (STILL) WANTED

In RSN, No. 74, May 1992 we ran a section, "Volunteer Wanted." We regret that that article did not produce the needed volunteer. So we are repeating our request: Can you volunteer to be the new Co-Chairman of the BRS Membership Committee?

We need someone who can spare several hours a week to handle inquiries and enrollments. The present Co-Chairman, William K. Fielding, does a superb job. But he has decided to give up the post as soon as we find a successor.

The record-keeping routines have been worked out and seem satisfactory (but if you find a way to improve them -- fine!). The work is not difficult but it does take time. It is essential work without which the BRS could not thrive. Even though it has become routine, it has always been found interesting. Inquiries come in from around the world, often with comments or anecdotes. This is a job for someone who has worked in an office and has enjoyed doing paper-work. You would need some space for storing the printed material that you would send to inquirers and to new members.

Does it appeal to you? Volunteer! Write: Volunteer, 1664 Pleasant View Road, Coopersburg, PA 18036, U.S.A.

(15) THANKS FROM THE BERTRAND RUSSELL EDITORIAL PROJECT

The recent publication of A Detailed Catalogue of the Second Archives of Bertrand Russell was a major bibliographical event in Russell research. See Section 14, Page 16 for a description of this book. We are grateful to Russell Archivist Kenneth Blackwell for this letter of thanks and for his gift to the BRS Library of a copy of this fine work.



McMASTER UNIVERSITY

Mills Memorial Library

1280 Main Street West, Hamilton, Ontario, L8S 4L6

Telephone: (416) 529-7070 Ext. 4738 Fax: (416) 546-0625

E-mail: blackwk@ssc.vax.mcmaster.ca

The Bertrand Russell Archives

The William Ready Division of Archives and Research Collections

June 10, 1992

The Board of Directors
The Bertrand Russell Society, Inc.

Dear Friends and Supporters of Russell Studies,

I have asked Dr. Louis Greenspan, Managing Editor of the Bertrand Russell Editorial Project at McMaster University, to present to the Society's library on my behalf the first copy I received of The Second Archives of Bertrand Russell, just published by Thoemmes Press of Bristol, England.

I am giving this copy to the Society's library in gratitude for the Society's moral support and financial willingness when it was sorely needed to make publication of this catalogue possible before a publisher could be found. In addition to the Society's offer of a substantial loan, a number of individual members contributed to the Catalogue Fund, further enhancing and broadening the Society's support.

Doing the catalogue with Dr. Carl Spadoni was a large effort, with the major aim of making the research possibilities in Russell's later papers known throughout the world, and during the years in which the catalogue languished unpublished on my desk in its sole photocopy I felt great frustration. The Society, I knew, when two years ago it agreed to make publication possible, shared my mission in making Russell's papers and thereby his efforts in his last decade better known.

Thank you again for your support of Russell Studies.

Yours sincerely,

A handwritten signature in cursive script that reads "Ken Blackwell".

Kenneth Blackwell
Russell Archivist

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THE SELECTED LETTERS OF BERTRAND RUSSELL

Following last year's publication of Nicholas Griffin's *Russell's Idealist Apprenticeship, The Selected Letters of Bertrand Russell, Volume 1: The Private Years (1884-1914)*, edited by Prof. Griffin, appeared in Britain this spring (Allen Lane) and in the U.S. in July (Houghton Mifflin Company). *The Selected Letters* is receiving considerable press coverage. In addition to the three comparatively short reviews shown below, you may wish to examine Stuart Hampshire's longer review article, "Russell's Paradox," in *The New York Review of Books*, vol. 39, no. 14, August 13, 1992, pp. 7-8, 10. Our thanks to Bob James, Warren Allen Smith, John Jackanicz, and Houghton Mifflin for providing these reviews. And congratulations to Nicholas Griffin on another fine work of scholarship!

FINANCIAL TIMES WEEKEND MARCH 14/MARCH 15 1992

BOOKS

A great philosopher bares his soul

A.C. Grayling admires the intelligence, generosity and wit of Bertrand Russell

IT IS characteristic of Bertrand Russell that when in 1885 he won his Prize Fellowship at Trinity College, Cambridge, he donated his stipend to the newly-founded London School of Economics. His instinctive generosity did not only express itself in financial terms; to almost everyone he knew he was generous in many intellectual and emotional ways. His letters testify luminously to this trait, as they testify also to his scintillating intelligence and delightful wit. All these facets of Russell are present to us in these letters, each of them serving as a record, preserved in typically sharp, lucid prose, of the freshly-minted responses of a brilliant yet extraordinarily humane mind.

Nicholas Griffin tells us that there

THE SELECTED LETTERS OF
BERTRAND RUSSELL: VOL. 1,
1884-1914

edited by Nicholas Griffin

Allen Lane The Penguin Press £25, 640 pages

are nearly 50,000 letters in the Russell archive. For this volume, the first of two, he has chosen 340, all but one previously unpublished. They cover Russell's first four decades, taking us to the event which impelled him into his controversial public career: the outbreak of the First World War. The projected second volume, still in preparation, covers the remaining six decades of Russell's life, throughout which he was prominent on the international stage as social reformer, peace campaigner and philosophical gadfly stinging the body politic.

Griffin's achievement in this first volume is a splendid augury for its successor. He has in effect given us a new biography of Russell, skilfully weaving the letters into an explanatory narrative of notes and commentary. It is notable that most of Russell's letters are to women, indeed to the small group of women who were most important to him in this period: his grandmother, who brought him up; Alya Pearsall Smith, his first wife; and Lady Ottoline Morrell, with whom Russell had a love-affair which liberated him from the sexual and social poverties of

his earlier life.

To these women Russell wrote intimately of his feelings, hopes, work, friends and conversations. He wrote almost daily, and at length, in characteristically fluent style, so that the letters constitute a remarkable diary, comparable in its autobiographical and literary value to Pepsy or to Rousseau's memoirs, and even more gripping than the epistolary fictions of Richardson because they convey the genuine personal testimony of a great and passionate mind. Only to these women did Russell write so fully; to male friends his letters give less of his inward mind and therefore more that is inessential.

The volume begins with Russell's boyhood letters to his grandmother, widow of the reforming Prime Minister Lord John Russell. She brought up the orphaned Russell at Pembroke Lodge in Richmond Park in an atmosphere of priggish austerity. Hunger for affection remained, Russell later said, one of the permanent compulsions of his life. Tutors and nannies fostered his precocious talents, and at 19 he went up at Cambridge to read mathematics and then philosophy, becoming a Prize Fellow of Trinity at the age of 23.

While still an undergraduate Russell fell in love with a Quaker five years his senior, Alya Pearsall Smith. Soon after graduating, and against his family's determined opposition, they married, so beginning a period of happiness in which Russell produced his greatest work in logic and philosophy. This was not at Alya's expense; the letters show that Russell was a "new man" a century before the expression was invented, for he and Alya devised a "complicated mutual-adjustment system" of marriage which reflected their opposition to traditional views about women's roles. Both were ardent feminists, and even as Russell was writing (with A.N. Whitehead) his great three-volume treatise on the logical foundations of mathematics, the *Principia Mathematica*, he stood several times for Parliament as a woman's suffrage candidate. Later, with Ottoline Morrell, he experienced again the fruitful ecstasy of love which, paradoxical as it seems, inspired some of his best technical work.

Russell never believed in academic exclusiveness, and to any interested



correspondent he enjoyed giving lucidly pithy accounts of his work. As a result the volume describes Russell's philosophical progress from student to internationally famous savant in a series of brilliant vignettes drawn by Russell himself. But even in these letters the discussion ranges widely, touching with equal ease on history or politics, music or personal matters. Concerning these last, Russell was an indefatigable correspondent, entirely unpretentious and full of affection.

The Russell one meets in these pages is enormously likeable and admirable.

Griffin's choice of letters portrays something very different from a Mr Apollinax ravishing maidens. It has become fashionable, even among philosophers, to undervalue Russell's contributions, but both in technical philosophy, where his influence so pervades that citation of his works is no longer necessary, and in the social revolution which freed 20th-century minds from Victorian fetters, Russell is a central figure. He merits celebration, and this volume marvellously demonstrates why.

The Selected Letters of Bertrand Russell. Volume 1: The Private Years, 1884-1914, edited by Nicholas Griffin. Houghton Mifflin; 553 pages; \$35.

IN THESE PREVIOUSLY UNPUBLISHED LETTERS, we see Bertrand Russell learning the painful and elementary facts of life that are much more easily imbibed by most men who do not grow up to be earls or professional philosophers. Orphaned at two, Russell was brought up by his prudish, morbid, and terrifying grandmother, who became a fury in earnest when, at 21, he decided to marry Alys Pearsall Smith.

Russell's grandmother vilified Alys, demanded separations so he could reconsider, and finally told the couple they could not marry because insanity on both sides made it unsafe for them to have children; she was placated only when Russell, in desperation, promised they would have a white marriage. In fact, as his letters make plain, he was desperate to begin his sexual experience, as shown by his regret over his ignorance and confusion ("I was left to learn what I could from the smutty talk of immoral companions—oh it is scandal-

ous, what suffering and wrong-doing I might have been spared by ten minutes candid instruction") and his hesitant assurances to his equally nervous fiancée ("I don't believe we shall find coition such an absolutely different thing from previous physical things, and I believe experience in the one can more or less be extended to the other—but I dare say not").

Russell and Alys were happy for several years, during which he did a great deal of productive work, but the increasing confidence he gained from that work and the marriage, together with Alys's frequent depressions and rest cures, gradually pulled them apart. Russell has been much criticized for cruelty and indifference to Alys, but the letters amply testify to his concern for her, as well as to his own suffering. "Some sorrows can only be met by patience, and the reflection that life is both short and unimportant. This is a consolation not open to the Christians, and it is one which gives us a real advantage over them."

Russell's patience gave out, though, when, in 1911, he fell in love with Ottoline Morrell, who gave him the passionate intimacy his wife could not. "O Dearest,"

he wrote to her at the beginning of their affair, "your love is absolute happiness to me, but it is more than happiness—it purifies all my thoughts, it stills the intolerable home-sickness of the exile, it revives the worship of beauty that I set out to kill in order to endure my life."

Their relationship endured until he wrote that, on a lecture tour of the U.S., he had met a woman of greater sexual appetite than hers who would be following him to England. "I do not want you to think that this will make the very *smallest* difference in my feeling towards you, beyond removing the irritation of unsatisfied instinct. I suppose it must give you some pain, but I hope not very much if I can make you believe it is all right, and that she is not the usual type of American." By then, however, it is August 1914, and, as political events overtake the personal, Russell makes a comment that could apply to both: "Perhaps we shall emerge into a saner world. Anyhow everything has to be begun afresh—old fixed points are gone."

Rhoda Koenig. *New York,*
July 27, 1992, pp. 49-50.

BOOKS

Saturday, March 14, 1992 XXVII

WEEKEND TELEGRAPH

A cantankerous judge

BY THE AGE of 42, at which point this first volume of his letters ends, Bertrand Russell was the most eminent philosopher in the British Isles and among the greatest in the world. He had won a starred first at Cambridge, pioneered the study of the philosophy of mathematics, served as President of the Aristotelian Society, published three volumes of the monumental *Principia Mathematica* and embarked and almost capsized on the *Theory of Knowledge*. A volume of his letters might reasonably seem daunting fodder for an innumerate reviewer who is tone deaf to metaphysics.

He need have no fear. Nicholas Griffin includes just enough of what he calls the "less technical" letters to Louis Couturat, Moore, Whitehead, to make one realize how incomprehensible Russell's work was to the non-professional (and, indeed, to the great majority of professionals as well).

"I began with 22 Pp of general logic (such as the syllogism) and I deduced from them all of pure mathematics, including Cantor and geometry, without any new Pp or primitive concept... Naturally the axioms are replaced by definitions; this process is the only one that would be valid for non-Euclidean geometry."

Naturally. But there is not much of this. The book constitutes, in the editor's phrase, an "epistolary biography." It is admirably equipped with linking passages setting the letters in context and adorned with footnotes that exhibit both Professor Griffin's omniscience and his pleasantly sardonic wit. When Russell first kissed Alys Pearsall Smith's breasts:

To their mutual relief, they found that this physical expression of their love did not compromise its purity. The inci-

dent helped allay fears that they would drift into mere sensuality, a remote danger, one would have thought, for such a very young couple.

The combination of Russell's letters and Griffin's editing provides an enthralling introduction to one of the most remarkable and bizarre figures of the 20th century.

Most of the letters are to the two great loves of this part of his life: his first wife, Alys Pearsall Smith, and Lady Ottoline Morrell. His wish to marry Alys involved him in a fierce struggle with his formidable grandmother, the widow of Lord John Russell, who had brought him up. Lady Russell had the highest possible standards — "I have no intelligent grandchildren," she once moaned. She considered Alys unfit to marry Bertie, both socially and intellectually, finally invoking arguments of eugenics on the ground that there was madness on both sides of the putative family. Russell retorted that, in that case, he would have no children. His grandmother's intolerance accounted at least in part for his revulsion against his class. "Damned aristocrats," he described them. And when it was suggested that he should work for a few months in the Embassy in Paris, he was "blindly averse" to the idea because it was "aristocratic and from my people".

The marriage was a disaster. Russell patronised Alys ruthlessly. She would, of course, never be capable of any "brilliant original thinking" but, if only she would work hard, she would be able at least to "criticize

THE SELECTED LETTERS OF
BERTRAND RUSSELL. VOLUME I.
THE PRIVATE YEARS, 1884-1914
ed by Nicholas Griffin
Allen Lane, £25

my thoughts, instead of laughing at the good ones and admiring those that are really commonplace". He later apologised for hurting her but did it again within a few weeks. Finally, he undermined her confidence and ended by falling out of love with her. "I have made a mess of my private life," he wailed.

"I have not lived up to my ideals and I have failed to get or give happiness. And as a natural result I have tended to grow cynical about private relations and personal happiness — whether my own or other people's. So all my idealism has become concentrated on my work, which is the one thing in which I have not disappointed myself, and in which I have made none of the compromises that destroy faith."

Ottoline Morrell was altogether more able to hold her own and made Russell quite as unhappy as he made her. She contrived to remain — more or less — happily married to her husband Philip, while conducting affairs with Henry Lamb, Russell and, in a somewhat etiolated way, Lytton Strachey. "It is altogether extraordinary to me that you should love me," Russell told her. "I feel myself so rugged and ruthless, and so removed from the whole aesthetic side of life — a sort of logic machine warranted to destroy any ideal that is not very robust." The

explanation was that she didn't love him — it is doubtful if she ever loved anyone except herself — but she hated to let him go. She would have destroyed him if the ruggedness and ruthlessness to which he had admitted had not pulled him back to the work which he knew to be the most important part of his life.

Russell never really liked anyone, or not so seriously to disturb the tenor of his existence. He loved a few. He vastly admired Wittgenstein, whose devastating critique of his work he accepted with a readiness, even a gratitude, which speaks eloquently for his intellectual integrity. He revered Conrad:

"I plucked up courage to tell him what I find in his work — the boring down into things to get to the very bottom below the apparent facts. He seemed to feel I had understood him; then he stopped and we just looked into each other's eyes for some time, and then he said he had grown to wish he could live on the surface and write differently, that he had grown frightened."

But he had few friends.

Most of his judgments of human beings were harsh, some were cantankerous. The Americans in particular inspired his displeasure. American bores were "more virulent, I think, than the bore of any other country — they all give one exactly the same information, slowly, inexorably, undeterred by all one's efforts to stop them". A "regular American place" was described as being such because it was "very dirty, disgusting food, windows never opened, spittoons distributed

tastefully about the floor, hard, efficient, un-meditative men coming and going, talking in horrible American voices". Their appearance was calamitous. "The ugliness of the faces along the table made me almost unable to eat — fat, stupid, complacent, without any redeeming trait of any sort or kind."

Even at their best they were deficient. The most intelligent of his pupils, he wrote, was "proficient in Plato, intimate with French literature from Villon to Vildrach, very capable of a certain exquisiteness of appreciation, but lacking in the crude insistent passion that one must have in order to achieve anything". In spite of his lack of passion, Professor Griffin notes drily, the pupil "didn't do too badly". He was T. S. Eliot.

But what is most memorable about these letters is not the peevishness, the intolerance, the arrogance; not the fierce self-criticism or the sudden flights of almost school-boy lyricism; but the unflinching, unrelenting search for truth. For that he would have sacrificed anything: his success, the reputation of his colleagues, the happiness of those he loved.

To Ottoline Morrell he speculated about the mysteries of God and infinity, about the great things of life and the power of love: "But truth is the one I have mainly served, and truth is the only one I always feel the divinity of." Truth proved a hard master, one which gave him much distress and was the cause of his giving much distress to others. But without the fearless honesty that stamped his life he would have been perhaps more contented, certainly more comfortable, but a lesser man.

Phillip Ziegler

(17) OXFORD UNIVERSITY PRESS RUSSELL PUBLICATIONS

We were pleased to see this Oxford University Press announcement/order form for two of its publications which have been honored with the BRS Book Award.

NEW from OXFORD

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Winner of the 1992 Bertrand Russell Society Book Award

RUSSELL'S IDEALIST APPRENTICESHIP
Nicholas Griffin, McMaster University

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Modern analytic philosophy was born around the turn of the century, largely through Bertrand Russell's and G.E. Moore's reaction against the neo-Hegelianism that dominated British philosophy in the last decades of the nineteenth century. It is well known that Russell had himself been a neo-Hegelian, but thus far little has been known about his work during that period. Drawing primarily on unpublished papers held in the Bertrand Russell Archives at McMaster University, this is the first detailed study of this early period of Russell's philosophical career. Griffin examines Russell's philosophical education at Cambridge in the early 1890s and his conversion to neo-Hegelianism; his ambitious plans for a neo-Hegelian dialectic of the sciences; and the problems that ultimately led him to reject neo-Hegelianism.

1991 424 pp. \$98.00/\$78.40 (save 20%)



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Peter Hylton, University of California, Santa Barbara

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THE BRS BENARAS CHAPTER

Here is news about a recent meeting of the BRS Benaras [India] Chapter and Chandrakala Padia's new book, Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought. The BRS has been fortunate to have had Dr. Padia as a speaker at more than one of its annual meetings. We are now pleased to see her Russell research in published form. We also salute the BRS Benaras Chapter and look forward to receiving future reports.

If you have extra copies of BR-related books or can make a contribution of new books or money, the Benaras Chapter would be most grateful to receive your gift. The address is BRS Benaras Chapter; New G; 7, Hyderabad Colony BHU; Varanesi 5, India.

A report on the Annual Conference of
the Benaras chapter of the Bertrand Russell Society

The Benaras chapter of the Bertrand Russell Society organized a two day conference on 10th and 11th of May 1992 to felicitate one year completion of Benaras chapter. The subject of discourse on 10th May was 'Disintegration of Soviet Union : Future of Socialism'. The speaker was Prof. Mohan Thampi a renowned social scientist and a professor of English literature from Benaras Hindu University. The meeting was attended by sixty persons which included eminent scholars, journalists, teachers, professionals, students and such others.

The subject of discourse on May 11 was 'Bertrand Russell and Socialism'. Prof. Namwar Singh, renowned Hindi critic and social scientist, was invited from Delhi at this occasion to speak on this subject. The society bear the cost of his journey. He, however, threw light on many new aspect of Russell's Political thought; how people in the west and east have often misunderstood his thought; how he was the one who could think ahead of his time; and how he has added a democratic colour to the concept of socialism. He has the great virtue of being candid in all his analysis and interpretations.

Both the days, Dr. Chandrakala Padia welcomed the participants and guests and apprised them of Society's activities and contribution. She also threw light on the life and works of Bertrand Russell. She also briefed the audience about Russell's views on socialism. In the end, she thanked the speaker and to all those who made it a big success.

The meeting was attended by the President of three Universities and renowned scholars of the city. All the local papers gave it a wide coverage. The members of the Benaras chapter worked day and night to make it a success. Some new officials were appointed to facilitate the working of society with the consent of all its members.

27.05.1992

LIBERTY & SOCIAL TRANSFORMATION

A Study in Bertrand Russell's
Political Thought
Chandrakala

The book is both critical and constructive. By appealing to the text of Russell's own works, it essays to provide reasoned answers to the following criticisms against the greatest philosopher of this century: (a) that Russell is not a political philosopher at all (Stuart Hampshire, Antony Flew, John G. Slater, D.H. Monro); (b) that his thought is disfigured by a dichotomy between his logico-mathematical metaphysics and the categorical imperative of his moral convictions (E.C. Lindeman, John Lewis); (c) and that his concept of liberty is singularly negative (Christopher Candwell, John Lewis, V.J. McGill).

Positively, the book projects the following: Russell's psychological theory of impulse emphasizing the unity of instinct, mind and spirit; his unique doctrine of socialism visualized as a way of balancing anarchy with dominion, initiative with social cooperation, and freedom with authority; his distinct conception of man as a semi-gregarious animal with natural impulses towards both solitariness and sociability; and his commendable endeavour to evolve a politics of love, community and justice which may be impervious to both anarchy and authoritarianism, a politics that will permit neither power to overwhelm liberty, nor liberty to undermine mutual concern.

ABOUT THE AUTHOR

Dr. Chandrakala is a Reader in the Dept. of Political Science, Benares Hindu University. She is a recipient of the prestigious Fulbright Award of USA and the UGC Career Award. She has published quite a few papers in the reputed national & international journals.

SOME OPINIONS

'Dr. Chandrakala has sought out the most direct and explicit rejections of her thesis and responds to them without equivocation or evasion. . . . She reads Russell closely and carefully, something which his critics do not always do.' - Harry Raja, Emeritus Professor of Philosophy, San Diego State University, California, USA.

'Dr. Chandrakala's work will revive interest in Russell's work as providing a middle road between authoritarian communist systems and unbridled capitalism. This will be a great task of the 21st century.' - Louis Greenspan, Professor of Political Philosophy, McMaster University, Hamilton, Canada.

'Dr. Chandrakala's work . . . is a thorough study of Russell's socialism . . . She successfully applies Russell's principles to an analysis of the profound social, political, and industrial problems . . .' - Kenneth Blackwell, Russell Archivist, The Bertrand Russell Archives, Hamilton, Canada.

'Dr. Chandrakala's work shows qualities of clarity and insight which I have rarely encountered in reading about Russell, a lucid, carefully crafted interpretation . . . of Russell's most important works.' - K.E. Garey, Department of History, McMaster University, Hamilton, Canada.

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THE BRS PHILIPPINE CHAPTER

Congratulations to the BRS Philippine Chapter on the issuance of its first newsletter! Reproduced below in reduced size is the complete first page. We thank Ramon Suzara for providing us with this newsletter issue. And we salute him and his colleagues for their fine work in creating another strong BRS organization in Asia.

BERTRAND RUSSELL SOCIETY *Philippine Chapter*
QUARTERLY NEWSLETTER
No. 1 June 1992

NEWS!!!!**REGULAR MONTHLY MEETING**

5 p.m., June 06, 1992 held at the BRS Headquarters at SLU, Makati

Summary:

1) The following were elected officers for the period June 1992 to June 1993:

President	Gras Reyes
Secretary/Treasurer	Joie Cruz
Public Relations Officer	Jessica Castillo
International Representative	Poch Suzara

2) We will soon have the maiden issue of the BRS Journal, thanks to the untiring efforts of Gras Reyes and other BRS Members.

We wish to encourage all members to join in this endeavor.

3) A membership fee of P100.00 a year will be collected from all members. Please be ready with your payments next scheduled monthly regular meeting (June 20, 1992). Likewise, a minimal contribution of P20 to P30 will be collected to cover for refreshments and other incidental costs for the meeting.

We also accepted the application of membership to the BRS Philippine Chapter of three (3) friends. They are Joey Reyes of Maryland St., Cubao and a professor at the International School, Apple Peralta of Tandang Sora, Quezon City who is a Computer Engineer and last but not the least, Howie Borja of Project 2, Quezon City who works with the PHRDC at the University of Life.

BRS JOURNAL

We wish to invite all BRS members to send in articles, essays on important issues, book reviews and all other forms of literature for publication. We will give priority to articles on Russell and reviews on his works. However, rest assured all contributions will be accorded its proper exposure. Send your contributions to Joie Cruz, 97 Matimtiman St., Sikatuna Village, Quezon City. She will take care of collation and submission to Mr. Gras Reyes for selection and editing.

START CRACKING YOUR HEADS!!!**BRS PHIL. CHAPTER LETTERHEAD**

A lot of thanks to Ms. Wild Teng Santaromana for a "very handsome letterhead" acknowledged by the BRS U.S.A. in its newsletter of the 1st quarter 1992.

MEMBERSHIP

We welcome these new BRS Philippine Chapter members:

Mr. Joey Reyes, Ms. Apple Peralta and Mr. Howie Borja

BRS FACT SHEETS

We have reprinted copies of above and available for all BRS members. Call Poch Suzara at Tel. No. 810-7592.

Poch Suzara wrote a very good article entitled "TRUE VALUES" which saw print in the December 02, 1990 issue of Manila Standard Daily Newspaper.

For the benefit of those who missed this issue, here it is.

TRUE VALUES

"We believe in the miracles of the past. They were a divine intervention over human affairs. But we have yet to believe in the greatest of miracles that has yet to take place before it is too late: the miracle from God that will convert Filipino hearts and minds no longer to hate, but only to love one another. Indeed, we Filipinos love God up in heaven; but at the same time, we hate one another down here on earth. We have faith in God; but we have no faith in ourselves to create a better nation for ourselves with courage, knowledge and kindness.

We believe in prayer. We believe that time spent in prayer is not time ill-spent because God always favors us with the things we pray for. Indeed, we always pray for peace; unfortunately, we never also pray for social sanity. After all, as insanity prevails in our society, how can there be peace?

We are more proud of our religious values than we are proud of our intelligence. Whenever we are faced with troubles and conflicts we use our knees; we seldom use our heads. We pass on our troubles and conflicts to God for his consideration. We leave everything to God. We believe that God will provide. But as our troubles and conflicts are getting more and more complex each day, we just continue to pray more and more and beg for God's forgiveness. We all pray harmoniously with our hands and hearts and minds together.

Because of our religious values, we believe that sacred truths should never be questioned; that sacred mysteries should never be investigated; that sacred books should always be taken for granted. In the meantime, we have yet to discover the greatest discovery of all time anywhere in the world -- the unfathomable depths of our own ignorance.

Why was it that only the few Bible writers were inspired, but the millions upon millions of Bible readers have not been equally inspired by God?

We are the only Christian nation in Asia. The Holy Bible has been guiding our way of life during these past four centuries. Unfortunately, the Bible does not have all the answers to life's problems. Surely, if the Bible has been the most excellent guide for human behavior, if the Bible encourages human intelligence, if the Bible insures the good life inspired by love and guided by knowledge -- then by this time we should already be the most advanced people under the most developed nation enjoying not only freedom and democracy, but also social order, economic equality, and political sagacity.

Surely, as the only Christian nation in Asia under the power of God through Biblical teachings we should also be teaching by now other nations how to cure leprosy; how to make the lame walk; the blind see; the dumb speak; how to raise the dead. Perhaps those medical miracles were only valid during biblical days. But we cannot even raise not our dead, but just the living among fellow Christians in the streets of Metro Manila.

How does it profit Filipino Christians who will gain eternal happiness in the next life by leaving this life in the Philippines a much worst place than how they found it? The most harmful of beliefs is

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CONTRIBUTIONS

We thank these members for their contributions to the BRS Treasury this year:

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We remind members that contributions are welcome at all times, in any amount. Please send contributions care of the newsletter or the BRS Library. Addresses are on page 1.

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NEW ADDRESSES

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 Dr. Philip Stander. 7 Seabreeze Lane, Bayville, NY 11709.
 Prof. Lloyd N. Trefethen. 11 Hemlock Lane, Ithaca, NY 14850-1033.

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PHILOSOPHER'S CORNER

Dennis Darland has proposed that "Philosopher's Corner" become a regular RSN feature for which all are invited to submit short philosophical articles. We are grateful to Dennis for preparing this first article. May we also hear from you?

Russell desired to apply the apparatus of Principia Mathematica to the problems of philosophy. He sought a logically perfect language which would allow the resolution of the puzzles of philosophy. Wittgenstein was originally seen as working on this task as well. His Tractatus was seen as a work of genius on this task. However, Wittgenstein radically altered his position, attacking his earlier (and Russell's) position as the result of illusions about language. Are Wittgenstein's criticisms of Logical Atomism valid? What is the fate of Principia Mathematica? What is the fate of Philosophy?--Is it reduced to linguistic therapy? What can be said about the philosophy of science and philosophy of mathematics? Are these also to become, perhaps merely more specialized, therapies? These issues and more will be tackled in this and future Philosopher's Corners.

The method used here will rely upon the results of science and everyday knowledge as a starting point. No attempt to deduce this sort of knowledge from logic and immediate experience, as Russell at least at times desired, will be attempted. This author spent years agonizingly attempting to think through such a task--with no result. Although the task can readily be seen as impossible, there are also natural compulsions to return to the task. Both of these aspects of epistemology will be examined in the future, and this method of proceeding will be defended. The reasoning here will not withstand Cartesian Doubt.

Next I will examine Wittgenstein's initial criticism of Logical Atomism. Wittgenstein starts by quoting Augustine and saying he gives us "a particular picture of the essence of human language. It is this: the individual words in language name objects--sentences are combinations of such names....In this picture of language we find the roots of the following idea: Every word has a meaning. This meaning is correlated with the word. It is the object for which the word stands." Wittgenstein criticizes this view of language by saying it is a picture of a language simpler than ours. He gives examples of such simpler languages. He also gives numerous examples of uses of language which do not fit this simple picture.

Is this the demise of Logical Atomism? Well, in any case Logical Atomism cannot be used to give an adequate analysis of the many examples Wittgenstein gives. But cannot one of the many uses of language be to describe the world in terms of "atomic" entities? Isn't physics trying to do this? (I will use physics as my primary example, but it need not be assumed here that physics would be ontologically primary.) Wouldn't a completed physics (or whatever) provide a logically atomic language to describe the world? This isn't to say that the physicist could use this special language independently of ordinary language. Ordinary language,

mathematics, logic, and the special languages of the sciences would provide a background in which this special language would have meaning. But does the fact that the usability of this language of physics depends upon ordinary language along with mathematics and the special practices of the physicists indicate that the meaning of the language is derived from these? The meaningfulness of the language may depend on these, but their combination gives the physicist the ability to describe "atomic" features of the world. These "atomic" features of the world can be maintained to have ontological primacy, without having primacy of meaning or primacy in knowledge.

Ordinary language sentences will not necessarily be analyzable into statements of the ontologically primary language. It would theoretically be possible to describe the uses of ordinary language in terms of the ontologically primary language, but in practice this would be far too complex. Some difficulties of this view will be examined latter. Thus we can concede to Wittgenstein that ordinary language is not "analyzable" into an atomic language, and that we are not acquainted with logically atomic entities, while maintaining that science will lead us to ontologically atomic entities, whose properties and relationships compose the world.

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"SEVEN DAYS FOR DISTURBING THE PEACE"

This political cartoon appeared in the Toronto Daily Star, September 14, 1961. Thanks to Harry Ruja who located it.

**SEVEN DAYS FOR DISTURBING THE PEACE**

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BRS LIBRARY REPORT

RUSSELL SOCIETY LIBRARY

Please direct inquiries to Tom Stanley, Librarian, Russell Society Library, Box 434, Wilder, VT 05088.

1. Books for sale. H-Cloth, otherwise paperback. R-Remaindered by Simon & Schuster. With the exception of the remainder mark on the bottom edge, these remaindered books are in fine condition. Prices are postpaid. Please send your check or money order (U.S. funds) payable to "Bertrand Russell Society" to Tom Stanley at the above address.

BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Education and the Social Order.....	6.50
Has Man a Future?.....H.....	8.00
A History of Western Philosophy.....R.....	6.50
History of the World in Epitome.....	1.00
The Impact of Science on Society.....	4.00
In Praise of Idleness.....	7.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	5.50
Principles of Social Reconstruction.....	7.95
Roads to Freedom.....	6.50
Why I am Not a Christian.....R.....	4.25

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	\$1.50
Bertrand Russell by A.J. Ayer.....H.....	8.00
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....H.....	8.50
Essays on Socialist Humanism in Honor of the Centenary of B.R.....	4.00
Essays on Socialist Humanism in Honor of the Centenary of B.R.H.....	9.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00

2. New Audiocassette:

279 "Bertrand Russell: A Reassessment". Written and presented by Anthony Howard. BBC January, 1980 With Dora Russell, A.J. Ayer, Anthony Quinton, Canon Collins, Michael Scott, A.J.P. Taylor and Paul Johnson. Two minutes of the introduction are missing. 43 Minutes. Courtesy of Sheila Turcon.

3. Book news:

The library has received review copies of these new volumes:

Word and Object in Husserl, Frege, and Russell: The Roots of Twentieth Century Philosophy by Claire Hill. Ohio University Press, 1992. \$34.95

The Mathematical Philosophy of Bertrand Russell: Origins and Development by Francisco Rodriguez-Consuegra. Birkhauser Boston, 1992. \$68.50.

The Private Years, 1884-1914, Volume I of "The Selected Letters of Bertrand Russell", edited by Nicholas Griffin. Houghton Mifflin, August 15, 1992. \$35.

Any member who would like to volunteer to review a book should write to me soon. Review copies remain the property of the Society library, and are available for loan after a review has been published in the News.

D.D. Bandiste's A Study of the Ethics of Bertrand Russell is being distributed by Wiley Exports, 4835/24, Ansari Road, Daryaganj, New Delhi-110 002, INDIA. The price of \$20 includes Airmail postage.

Chandrakala Padia's Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought will added to the Society's book sale list. Since the publisher has allowed us a substantial discount, the price will be very reasonable. Details in the November issue of the News.

Routledge published seven paperback re-issues of Russell titles in May: The Analysis of Matter, The Basic Writings of Bertrand Russell, Human Knowledge: Its Scope and Limits, Human Society in Ethics and Politics, The Philosophy of Leibniz, Principles of Mathematics, and Theory of Knowledge; The 1913 Manuscript. The first seven have new introductions by John Slater.

SPECIAL REQUEST:

The Library would like to borrow a copy of a video, Bertrand Russell: The Rebel Aristocrat. This 30 minute film was part of a set produced by the Ontario Department of Education in 1970 and is described as follows in a catalog listing: "The life and work of Bertrand Russell, mathematician, philosopher, radical and humanist. Includes a brief sketch of his life, discussion of his major work on the logical foundations of mathematics, samples from the Russell Archives at McMaster, and a talk with a Russell authority, Prof. John Slater, University of Toronto." The video is no longer available for loan from the University of Toronto A/V Library, the only location noted on UTLAS. If you may be able to help the library obtain a loan copy of this video, please write to Tom Stanley, Librarian, Russell Society Library, Box 434, Wilder, VT 05088.

4. Books to lend:

When no author is indicated, the work is by Bertrand Russell. The doner's name appears at the end.

History of Western Philosophy. Jack Ragsdale.
Mysticism and Logic. Jack Ragsdale.
Bertrand Russell's Best. Ramon Suzara.
An Outline of Philosophy. Ramon Suzara.
Autobiography of Bertrand Russell, Vol. I. Ramon Suzara.
Let Me Die Before I Wake by Derek Humphery. The Author.
Essays on Bertrand Russell, edited by Klemke. Bob Davis.
Morals Without Mystery by Lee Eisler. The Author.
Authority and the Individual. Don Jackanicz.
Autobiography of Bertrand Russell (in one volume). Don Jackanicz.
Bertrand Russell 1872-1970. Don Jackanicz.
Bertrand Russell-A Life by Gottschalk. Don Jackanicz
Education and the Social Order. Don Jackanicz.
Essays on Socialist Humanism, edited by Coates. Don Jackanicz.
German Social Democracy. Don Jackanicz.
Icarus or The Future of Science. Don Jackanicz.
The Impact of Science on Society. Don Jackanicz.
An Inquiry into Meaning and Truth. Don Jackanicz.
In Praise of Idleness. Don Jackanicz.
Has Man a Future? Don Jackanicz.
Justice in Wartime. Don Jackanicz.
National Frontiers and International Cooperation by Zhores Medvedev.
 Don Jackanicz.
My Philosophical Development. Don Jackanicz.
Political Ideals. Don Jackanicz.
Principles of Social Reconstruction. Don Jackanicz.
The Practice and Theory of Bolshevism. Don Jackanicz.
Roads to Freedom. Don Jackanicz.
Sceptical Essays. Don Jackanicz.
Secrecy of Correspondence is Guaranteed by Law by Zhores Medvedev.
 Don Jackanicz.
The Tamarisk Tree by Dora Russell. Don Jackanicz.
Mr. Wilson Speaks "frankly...". Don Jackanicz.
Marriage and Morals. Don Jackanicz
Dear Bertrand Russell. Jack Ragsdale.
Education and The Good Life. Jack Ragsdale and Lee Eisler.
Human Knowledge: Its Scope and Limits. Jack Ragsdale.
Why I Am Not a Christian. Jack Ragsdale.
The Conquest of Happiness. Lee Eisler.
The ABC of Relativity. Lee Eisler.
Bertrand Russell, The Passionate Sceptic by Alan Wood. Don Jackanicz.
Mortals and Others. Don Jackanicz.
Unarmed Victory. Don Jackanicz.
The Bertrand Russell Peace Foundation: Its Aim and Its Work.
Yes to Life by Corliss Lamont. The Author.
Russell by A.J. Ayer. Ramon Suzara.
The Will to Doubt. Ramon Suzara.
The Life of Bertrand Russell by Clark. Ramon Suzara.
The Problems of Philosophy. Ramon Suzara.
Unpopular Essays. Ramon Suzara.
Human Society in Ethics and Politics. Don Jackanicz.

Common Sense and Nuclear Warfare. Philip LeCompte.
Six Men by Alister Cooke. Craig McGee.
Bertrand Russell and the Pacifists in the First World War by Jo Vellacott. The Publisher.
Russell by Kilmister. The Publisher.
Contemplation and Action, Vol. XII in "The Collected Papers of Bertrand Russell". The Publisher.
Bertrand Russell's America 1945-1970 by Feinburg and Kasrils. The Publisher.
Dewey and Russell: An Exchange, edited by Meyer. The Publisher.
Philosophical Essays. Ramon Suzara.
"Bertrand Russell: A Classified Bibliography, 1929-1967" by Harry Ruja. Offprint. The Author.
"Principles of Polemic in Russell" by Harry Ruja. The Author.
Bertrand Russell, edited by Redpath. The Publisher.
Bertrand Russell by Paul Kuntz. The Publisher.
Noam Chomsky: A Philosophic Overview by Justin Leiber. Bob Davis.
The Philosophy of Logical Analysis and Other Essays, Vol. VIII in "The Collected Essays of Bertrand Russell". The Publisher.
Bertrand Russell on Compossibility by Peter Cranford. The Author.
The Dora Russell Reader. The Publisher.
The Religion of the Machine Age by Dora Russell. The Publisher.
"Who Wrote Bertrand Russell's Wisdom of the West?" by Carl Spadoni. Offprint. The Author.
The Philosophy of Logical Atomism, edited by David Pears. The Publisher.
The Development of Bertrand Russell's Philosophy by Ronald Jager. The Author.
"Burali-Forti's Paradox: A Reappraisal of its Origins" by Moore and Garciadiego. Alejandro Garciadiego.
"Russell's Earliest Reactions to Cantorian Set Theory" and "Russell's Problems with the Calculus" by Irving Anellis. Offprints. The Author.
"Bertrand Russell's Library" by Spadoni and Harley. Tom Stanley.
"Bertrand Russell's Early Approaches to Literature". "Bertrand Russell's First Short Story: The Perplexities of John Forstice as Spiritual Autobiography" and "The World as It Can Be Made: Bertrand Russell's Protest Against the First World War" by Margaret Moran. Offprints. The Author.
"The Importance to Philosophers of the Bertrand Russell Archives", Bertrand Russell-The Radical", and "Perhaps you will think me fussy...: Three Myths in Editing Russell's 'Collected Papers'" by Ken Blackwell. The Author.
"The Concept of Growth in Bertrand Russell's Educational Thought" by Howard Woodhouse. The Author.
"Bertrand Russell and the Scientific Spirit" by Sam Labson, "Bertrand Russell on Education" by Michael Rockler and "Bertrand Russell on Impulse" by Chandrakala Padia. Papers read at the 1987 B.R.S. meeting.
Bertrand Russell on Ethics, Sex, and Marriage, edited by Al Seckel. The Author.
Ottoline: The Life of Ottoline Morrell by Darroch. Hugh McVeigh.
The Philosophy of Bertrand Russell, edited by Schilpp. Tom Stanley.
"Death, Depression, and Creativity: A Psychobiological Approach to Bertrand Russell" and "Bertrand Russell's 'The Pilgrimage of Life' and Mourning" by Andrew Brink. Offprints. The Author.
The Rhetorical Approach of Bertrand Russell: A Study in Method by Donna Weimer. The Author.
"Russell's Earliest Interpretations of Cantorian Set Theory, 1896-1900" by Irving Anellis. Offprint. The Author.

Principles and Perplexities: Studies of Dualism in Selected Essays and Fiction of Bertrand Russell by Gladys Leithauser. The Author.
 Photos, 1983 BRS Annual Meeting. Jim McWilliams.
Dear Russell—Dear Jourdain by I. Grattan-Guinness. Bob Davis.
Why Men Fight. Bob Davis.
But For the Grace of God by Peter Cranford. Jack Ragsdale.
Godel, Escher, Bach by Hofstadter. Lee Eisler.
Cambridge Essays, 1888-99, Vol. I of "The Collected Papers of Bertrand Russell". The Publisher.
The Right to Be Happy by Dora Russell. Al Seckel.
Power: A New Social Analysis. Al Seckel.
Bertrand Russell: A Bibliography of his Writings, 1895-1976 by Werner Martin. Al Seckel.
Satan in the Suburbs. Al Seckel.
My Father, Bertrand Russell by Katharine Tait. Al Seckel.
A Matter of Life by Clara Urquhart. Al Seckel.
Essays in Skepticism. Al Seckel.
The Problem of China. Al Seckel.
 "Russell on General Facts" by Ausonio Marras, "Russell, Frege and the 'Meaning' of the Theory of Descriptions", and "Russell on General Facts" by David Johnson. Papers read at the 1976 A.P.A. meeting.
 "Acquaintance and Naming: A Russellian Theme in Epistemology" by Augustin Riska and "Russell on the Essence of Desire" by Raymond Frey. Papers read at the 1977 A.P.A. meeting.
 "On Russellian Clusters" by Eugene Schlossberger and "Repression in Bertrand Russell's On Education" by Howard Woodhouse. Papers read at the 1978 A.P.A. meeting.
 "Definition and Description in Russell, 1900-1910" by Thomas Barron and "Russell and Ontological Excess" by D.A. Griffiths. Papers read at the 1979 A.P.A. meeting.
Russell on Logical Truth by Nicholas Griffin. The Author.
Bertrand Russell and the Origin of the Set-Theoretic Paradoxes by Alejandro Garcadiago. The Author.
 "Bertrand Russell, America, and the Idea of Social Justice" by Roland Stromberg. The Author.
 "The Relevance of Bertrand Russell to Psychology" and "Bertrand Russell's Conception of the Meaning of Life" by Peter Cranford. The Author.
Dictionary of Mind, Matter, and Morals, edited by Dennon. Tom Stanley.
Bertrand Russell Speaks His Mind. Tom Stanley.
The Bertrand Russell Library of Lester Dennon. Tom Stanley.
The Analysis of Mind. Tom Stanley.
Religion and Science. Tom Stanley.
Portraits from Memory. Tom Stanley.
The Scientific Outlook. Tom Stanley.
Wisdom of the West. Tom Stanley.
The Principles of Mathematics. Tom Stanley.
Bertrand Russell: Philosopher and Humanist by John Lewis. Tom Stanley.
The Good Citizen's Alphabet. Whitfield Cobb.
War Crimes in Vietnam. Whitfield Cobb.
Introduction to Mathematical Philosophy. Whitfield Cobb.
The Prospects of Industrial Civilization. Whitfield Cobb.
Tractatus Logico-Philosophicus by Wittgenstein. Whitfield Cobb.
Freedom Versus Organization. Whitfield Cobb.
Bertrand Russell and His World by Clark. The Publisher.
 Photographs, Kalinga Prize Award Ceremony. Paris, 1957. UNESCO.
Theory of Knowledge: The 1913 Manuscript, Vol. VII in "The Collected Papers of Bertrand Russell" The Publisher.

"Wisdom, The Magazine of Knowledge, February, 1957". John Rockfellow.
 "Russell and Engels: Two Approaches to a Hegelian Philosophy of Mathematics" by Irving Anellis. Offprint. The Author.
The Interpretation of Frege's Philosophy by Michael Dummett. Irving Anellis.
The Basic Writings of Bertrand Russell. Tom Stanley.
The Selected Papers of Bertrand Russell. Tom Stanley.
New Hopes for a Changing World. Tom Stanley.
Understanding History. Tom Stanley.
The ABC of Atoms. Tom Stanley.
 "Is Life Meaningful in a Universe Without God?" by Paul Kurtz. Paper read at the 1988 BRS meeting. The Author.
The Amberley Papers. Dan McDonald.
Russell Remembered by Rupert Crawshay-Williams. Dan McDonald.
Which Way to Peace? Whitfield Cobb.
Bertrand Russell on Education by Joe Park. Tom Stanley.
Nightmares of Eminent Persons. Jerold Harter, Herb Lansdale, John Tobin, and Jean Anderson.
Principia Mathematica to *56. Jean Anderson.
Bertrand Russell's Philosophy of Morals by Lillian Aiken.
 "Inside Beacon Hill: Bertrand Russell as Schoolmaster" by Shirley Jespersen. Offprint. The Author.
 "A Bibliography on Philosophy and the Nuclear Debate" and "Philosophy and the Contemporary Faces of Genocide" by William Gay. Offprints. The Author.
Bertrand Russell's Dialogue with His Contemporaries by Elizabeth Eames. The Author.
Rereading Russell: Essays on Bertrand Russell's Metaphysics and Epistemology, edited by Savage and Wade. The Publisher.
Bertrand Russell: The Psychobiography of a Moralist by Andrew Brink. The Publisher.
Logic and Knowledge, Essays 1901-1950, edited by Marsh. The Publisher.
Prophecy and Dissent, 1914-1916, Vol. XIII in "The Collected Papers of Bertrand Russell". The Publisher.
Essays on Language, Mind, and Matter, 1919-1926, Vol. IX in "The Collected Papers of Bertrand Russell". The Publisher.
 "An Annotated Bibliography of Some of the Principal Writings of Bertrand Russell on Education" by Joe Park. Offprint. The Author.
The Spinozistic Ethics of Bertrand Russell by Ken Blackwell. The Author.
 "The Russell-Hook Debates of 1958" by William Gay. Offprint. The Author.
 "Terms and Propositions in Russell's Principles of Mathematics" by Leonard Linsky. The Author.
 "Confession and Concealment in The Autobiography of Bertrand Russell" by Robert Bell. Offprint. The Author.
The Philosophy of B*rr*nd R*ss*ll by Jourdain. Paul Doudna.
 "Whitehead the Anglican and Russell the Puritan" by Paul Kuntz. Offprint. The Author.
Papers read at the 1990 annual meeting of the Bertrand Russell Society.
Russell's Idealist Apprenticeship by Nicholas Griffin. The Publisher.
The Art of Philosophizing and Other Essays. The Publisher.
 "Schroder at the Russell Archives" by Irving Anellis. Offprint. The Author.
Russell, Idealism, and the Emergence of Analytic Philosophy by Peter Hylton. The Publisher.
 "Bertrand Russell (1872-1970) After Twenty Years" by Ivor Grattan-Guinness. Offprint. The Author.
 "The First Russell Paradox" by Irving Anellis. Offprint. The Author.

The Russell Society News, 1-
An Index of Newsletters of The Bertrand Russell Society, 1974-1990

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RUSSELL IN THE NEWSPAPERS

Harry Ruja supplied this medley of newspaper articles. Sources: "Russell Spells S-E-X," New York Post, May 12, 1952, p. 3; "A Mother Wins," [London?] Sunday Express, March 31, 1940; "Run Him Out," [London?] The Daily Mirror, March 21, 1940.

RUN HIM OUT OF TOWN, SAY U.S. MOTHERS

From JOHN WALTERS
D. MIRROR New York, Wednesday.
THREATS to "run him out of town" were made today by New York mothers against Bertrand Russell (Lord Russell), British philosopher and writer, who is well-known for his advanced views on sex.

7 MAR 1940
The threat is a protest against his appointment as Professor of Mathematics at the City of New York College. Police say that Professor Russell takes up the appointment he will have to be guarded day and night from angry women.

One mother, Mrs. Jean Kay, brought a suit before the Supreme Court yesterday asking the Court to review the appointment and admitting that Professor Russell's advocacy of free love might induce New York schoolchildren to put it into practice. Mrs. Kay described his teaching as "repugnant to the accepted standard of good conduct and a danger to the health, morals and welfare of the college students."

Signed by 40,000

Forty thousand members of the American Legion also issued a statement condemning Professor Russell.

At his home in Los Angeles, Professor Russell was unperplexed.

"It was distressing to meet in the metropolis of the world's greatest democracy an attempt to establish an inquisition over teachers and a rigorous censorship of students," he said.

"As for free love, I am far from advocating promiscuity, either among students or elsewhere; but I do think that young people should be allowed to live together in unions which may develop into permanent marriage. It would diminish promiscuity."

A mother wins — and Bertrand Russell goes

Walter
3 1 MAR 1940
SUN, EXP.
Sunday Express New York Correspondent

A DENTIST'S wife has stopped the appointment of Earl Russell (who prefers to be known as Bertrand Russell) as professor of mathematics at New York City College.

The reason: That his teachings would tend to corrupt the morals of the students.

New York Supreme Court Judge John McGeehan granted an order forbidding his employment at the college, on the application of Mrs. Jean Kay, a Brooklyn housewife.

Mrs. Kay, mother of two children at the college, described Bertrand Russell's teachings on sex as "repugnant to the accepted



Bertrand Russell, thrice-married English philosopher, whose moral ideas shocked a New York mother, is professor of philosophy at the University of California. He is sixty-seven, and married his secretary, Miss Helen Patricia Spence, in 1936. Two previous marriages were dissolved.

standards of good conduct, and a danger to the health, morals and welfare of the college students."

Judge McGeehan said the appointment was an attempt to "establish a chair of indecency."

He quoted extensively from Bertrand Russell's works and said: "This is an insult to the people of New York."

When he had read a lengthy judgment he added: "I have nothing further to say about it. I have been up all night with this thing and now I am going out for a shave."

Defending Bertrand Russell's appointment Dr. Nelson Mead, acting president of the college, said: "He has been invited to teach mathematics, not to discourse on his moral views."

Russell Spells S-E-X to Wary Customs Man

By BENNETT SCHIFF
Sex, which just can't seem to be left out of things, got into the picture again today in a little imbroglio involving philosopher Bertrand Russell, who wasn't even there, and one Thomas Sullivan, a customs inspector at Idlewild Airport.

It seems that Sullivan was on duty last night when a tape-recorded interview with Russell ar-

rived by plane, consigned to the National Broadcasting Co.

Russell? Russell? Sullivan pondered as the flicker of memory roared into flame and exploded.

"He's the fellow who wrote about sex, isn't he?"

The NBC men conceded that Lord Russell had upon occasion touched on that delicate subject.

"Then I'm afraid," Sullivan said, "that it'll have to be censored."

It was carefully explained to Sullivan that Russell, who will be 80 Sunday, was also a Nobel Prize winner, one of the world's most distinguished mathematicians, philosophers and writers and that the recording was part of a birthday program to be broadcast at 7:30 tonight.

Sullivan, unimpressed, finally released the tape to the NBC man—but only after he put a government seal on it which will

have to be broken in the presence of a Customs censor.

The book Sullivan referred to—it is not known whether he had read it—is "Marriage and Morals," published in 1929. Sullivan did not exhibit any curiosity about another of Russell's books called "Principia Mathematica," one of the cornerstones of modern mathematics.

Nor is it known if he is familiar with a recent book of Rus-

sell's called "New Hope for a Changing World" which contains a passage reading:

"Consider MacArthur and his Republican supporters. So limited in his intelligence and his imagination that he is never puzzled for a moment. . . . Stalin, I should say, is equally simple-minded and equally out-of-date. . . . One of the painful things about our times is that those who feel certainty are stupid."

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MEMBERSHIP LIST/JULY 20, 1992
Part 1, Regular Members

C=Committee Chairman D=Director O=Officer P=Past President or Board Chairman

Please look for your name, below. We know that some names are missing. If yours is missing, please let us know. Our computer has not been wholly reliable lately; we are getting a new one.

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RUSSELL SOCIETY NEWS

No. 76, November 1992

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, Illinois 60641-2814 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

The question of "school choice" surfaced as an important issue in the presidential campaign. President Bush supported the use of government vouchers which could be spent in either public or private schools. The Democrats wished to provide students with options but to confine government support to choice among public schools. In the past the Congress has refused to subsidize private schools with tuition vouchers.

I paid particular attention to this issue during the campaign because of my special interest in education. The debate over choice made me wonder how Russell would respond to the conflict. Russell believed in setting limits on unbridled free enterprise. The privatization of education advocated by the Republicans is an example of applying marketplace economics to schooling. Thus one could surmise that Russell would be in opposition to the Republican plan.

Russell was suspicious of all ways that education was organized. He distrusted private schools because they promoted religious beliefs. But he also had reservations about state-supported schools because of their tendency to indoctrinate children with false patriotism. This is one reason why he and Dora opened the Beacon Hill School.

Because of Russell's conflicting views it is difficult to know precisely how he would react to school choice involving private schools. My own guess is that he would ultimately oppose privatization of education because of his generally liberal orientation to the solution of social problems. But this is only my guess.

Russell's views on education will be debated by **Marvin Kohl** and me at the coming meeting of the Society in June. **Tim Madigan**, executive editor of Free Inquiry, will speak on "The Will to Believe Versus the Will to Doubt." **Gladys Leithauser** is planning to do a participatory workshop on Russell's fiction. And hopefully, **Congressman Neil Abercrombie** will be present to analyze the 1992 election. **Harry Ruja** will receive the BRS Award. Other interesting presentations will be made.

The meeting will be held at the University of California in San Diego on June 18, 19, and 20. Housing will be in campus apartments which are walking distance from the ocean. Please come to the 1993 meeting; it is not too early to begin planning for it. If you have never attended a BRS annual conference, scenic San Diego would be a good place to start. I look forward to seeing all of you in San Diego.

If anyone wishes to present a paper at the conference, please contact me at National-Louis University, 2840 Sheridan Road, Evanston, IL 60201 (708-475-1100, ext. 2141).

(2)

FROM THE VICE PRESIDENT

John Lenz, Vice President, The Bertrand Russell Society

Vice President Lenz has prepared this announcement about the BRS's "Prizes for Papers" competition, reproduced here in reduced size. The announcement will be mailed to numerous colleges, universities, and institutions.

"The good life is one inspired by love and guided by knowledge"

THE BERTRAND RUSSELL SOCIETY, INC.

Please post

NEW

PRIZES FOR PAPERS

The Bertrand Russell Society is offering *Prizes for Papers*, starting in 1993. There will be 2 Prizes for the best papers, one Prize for undergraduates, and one Prize for "young professionals" (graduate students, junior professors, non-academics).

The Prize-winners will present their papers at the Society's next Annual Meeting, in San Diego, June 18-20, 1993.

All expenses will be paid. This includes travel, lodging, and meals, plus \$100 in pocket money. Winners outside North America will receive a portion of their airfare.

Another part of the Prize is a first-year membership in The Bertrand Russell Society. Among the benefits are the 4 quarterly issues of *Russell Society News*, and the semi-annual scholarly journal, *Russell*, published by the Russell Archives at McMaster University.

The papers can be on any aspect of Russell's life, work, or influence. They must be intended, not for specialists, but for a general audience. They can be broad or narrow in scope, and in any of the many fields that interested Russell: logic, ethics, history, politics, marriage, religion, education, peace, nuclear war, history of ideas, mathematics, etc., etc. Or they can be on Russell's relations with other people.

Length should be about 20 double-spaced pages, aiming at a 45 minute presentation.

Submit not an abstract, but a complete, or nearly complete, paper. State that you could, if chosen, attend the June Annual Meeting, and that you have not previously appeared on a Russell Society Annual Meeting program. Give your phone number.

Please submit your paper by MARCH 1, 1993 to Prof. John Lenz, Dept. of Modern and Classical Languages, Texas A&M University, College Station, TX 77843, 409-845-4742. e-mail:jrlenz@tamu.edu.

These Prizes replace the Grants we have been giving in recent years.

At its Annual Meeting -- an informal weekend gathering of BRS members of diverse interests and backgrounds -- the Society presents its BRS Award and its Book Award for the current year. In 1992 the BRS Award went to Sir Karl Popper and the Book Award went to Nicholas Griffin for his *Russell's Idealist Apprenticeship*.

For more information about The Bertrand Russell Society (not the Prizes) write to: Lee Eisler, 1664 Pleasant View Road, Coopersburg, PA 18036.

Honorary Members: Sir Alfred Ayer, Paul Edwards, Linus Pauling, D.F. Peiss, Sir Karl Popper, Conrad Russell, The Earl Russell, Paul A. Schilpp, Katherine Russell Tail

(3)

BRS BUSINESS

1. 1993 Annual Meeting. It's not too early to start planning to join your fellow BRS members for the June 18-20, 1993 BRS Annual Meeting in San Diego. Mark your calendars! Study California and San Diego maps and tourism books! Consider means of travel from your city to San Diego! Please refer in this newsletter to the President's and Vice President's reports that in part concern the Annual Meeting. The next RSN will include more details about the meeting. So stay tuned, and do start thinking about being with us in June.

2. BRS American Philosophical Association Session. Each year the BRS sponsors a session at the December meeting of the American Philosophical Association (Eastern Division). For information about the December 1992 BRS APA session, contact Prof. David E. Johnson, Department of Philosophy, Sampson Hall, 107 Maryland Avenue, U.S. Naval Academy, Annapolis, MD 21402-5044.

3. BRS Award. All members are encouraged to nominate persons or organizations for the BRS Award. The 1993 BRS Award recipient will be Harry Ruja, well known for his work in Russell scholarship. But other nominations are needed for future awards. Please send nominations to Prof. Marvin Kohl, Department of Philosophy, 715 Maytum Hall, SUNY at Fredonia, Fredonia, NY 14063.

4. BRS Book Award. All members are also encouraged to nominate authors and books for the BRS Book Award. The 1993 recipient has not yet been announced. In other words, the selection process goes on, and your nominations are needed. Please send nominations to Prof. Gladys Leithauser, 122 Elm Park, Pleasant Ridge, MI 48069.

5. Changes in the Information and Membership Committees. We are pleased to report that the work of the Information and Membership Committees will continue with a change in those doing the work. First of all, our thanks to William Fielding, outgoing Co-Chairman of the Membership Committee, whose fine work did so much to attract and welcome new BRS members. The other Co-Chairman, Lee Eisler, continues for now in his long service to the BRS, but in time he will turn over many of his Information Committee and Membership Committee duties to Michael Rockler and Dennis Darland. Thanks, again, to William, and thanks to Lee, Michael, and Dennis for their contributions of time, effort, and expense in spreading the word on the BRS!

6. Suggestions. Members should feel free to contact the BRS with suggestions about our organization, its aims, and its programs. Send your suggestions and comments to Don Jackanicz, RSN Editor, 3802 North Kenneth Avenue, Chicago, IL 60641. Don will forward them to the appropriate BRS officer. We do want to hear from you.

7. Newsletter contributions. Members are asked to send Russell-related news, clippings, information, etc. to RSN at the above address. Space and editorial considerations limit what can be printed, but your input is most welcome.

(4)

1993 DUES ARE DUE

TO ALL MEMBERS: Everybody's renewal dues are due January 1, 1993. The January 1st due-date applies to all members, including first-year members (except those who joined in the final quarter, i.e. October-December 1992).

Here is the 1993 dues schedule: Regular, \$35; Couple, \$40; Student and Limited Income, \$12.50; Limited Income Couple, \$15. Plus \$10 outside the U.S., Canada, and Mexico. Plus \$4 for Canada and Mexico. In U.S. dollars.

Please mail dues, payable to "Bertrand Russell Society," to: BRS-1993, 1664 Pleasant View Road, Coopersburg, PA 18036.

If you want to make our life a little easier, send your dues soon. And if we receive them before January 1st, you'll find your name on the Renewal Honor Roll. Thanks!

TO FIRST YEAR MEMBERS -- members who joined any time during 1992; the rest of this item is for you.

We know from experience that new members sometimes feel put upon when asked to pay dues after less than a year of membership. We understand that. We'll tell you why we do it this way.

In the previous system, a new member's dues covered 12 months of membership. That required us to notify each member individually -- on the anniversary date of enrollment -- that the next year's dues were due. And after that, we had to follow up on all members, to see whether dues were in fact paid. This went on throughout the whole year. It was cumbersome, provided many chances for error, and took a lot of time. In fact, it took more time than we had. We had to make a change.

The present system is easier to administer, produces fewer errors, and takes less time. Everyone's dues come due on the same day, January 1st. Simple!

We don't think that the new member whose first year of membership is less (sometimes considerably less) than 12 months has been short-changed in any important way. He/she has received just as many newsletters (and knows as much about the BRS) as the member who joined in January.

All first-year members (except those who enrolled in January) have a first-year membership period that is shorter than a year. Thereafter, the yearly membership period is always a full 12 months.

The one exception to all the above are those who joined in October/November/December 1992.

Thanks again to all renewers for their continuing support of the BRS!

(5) BOARD OF DIRECTORS ELECTION RESULTS

RSN, No. 75 included a ballot for the election of eight BRS Directors for three year terms beginning January 1, 1993. There were ten fine candidates, and we thank all of them for participating in this election. We also thank all members who voted. Here are the names of the eight new or reelected Directors:

JACK COWLES
LINDA EGENDORF
WILLIAM FIELDING
TIM MADIGAN
PAUL SCHILPP
WARREN SMITH
RAMON SUZARA
THOM WEIDLICH

(6) NEWS FROM MEMBERS

From Frank Bisk. "I recently read an essay by Paul Johnson that is a rather meanspirited aggressive attack on B.R.'s character. In Johnson's reactionary lexicon "secular" is a pejorative term.... It is in a 1988 book called Intellectuals and is most anti-intellectual in tone."

Frank informed us that his name was omitted from the RSN, No. 75 membership list. We regret this error. Here is Frank's address:

Frank Bisk; 2940 Mott Avenue; Far Rockaway, NY 11691.

From Cal Wichern. Cal also informed us that his name was omitted from the membership list. Again, we regret this error. Here is his address:

Cal Wichern; 3829 South Olathe Street; Aurora, CO 80013.

From Ted Jackanicz and Tim Madigan. We received word from each of these members that BR is referred to in Roger Angell's "Shouts and Murmurs; First Tuesday" article in The New Yorker, November 9, 1992, p. 148. Angell's article, which concerns aspects of the November 3 U.S. election, makes reference to the story that Russell, if confronted after death by God, would defend his prior atheism by explaining, "God, you gave us insufficient evidence!"

(7)

NEW MEMBERS

We welcome these new BRS members and hope to see at least some of them in San Diego in June 1993.

THE ALTERNATIVE READING ROOM; 2 Wall Street; #115; Asheville, NC 28801-2716.
 Ms. ANNA B. CASEY; 320 Willets Avenue Ext.; Waterford, CT 06385.
 Mr. WILLIAM CATUS; 943-C Manor Lane; Columbus, OH 43221.
 Mr. RICHARD CHADY; 2 Alden Court; Delmar, NY 12054.
 Mr. KJER COX; 401 Weare; Woodbine, IA 51579.
 Prof. SUZANNE CUNNINGHAM; Philosophy; Loyola University; Chicago, IL 60626.
 Mr. D.M. DAUGHARTY; 16 North Washington Court; Cheney, WA 99004.
 Mr. WILLIAM V. FLEITZ III; 9303 Robnel Place; Vienna, VA 22182.
 Mr. J. SCOTLAND GALLO; 17916 East Park Drive; Cleveland, OH 44119.
 Mr. STEVEN S. GOLEMME; 11602 Ashley Drive; Rockville, MD 20852.
 Dr. LOUIS GREENSPAN; B.R. Editorial Project; McMaster University; Hamilton, Ontario L8S 4M2; Canada.
 Ms. GOLDIE P. GROSS; 2026 Westfield Terrace; Bethlehem, PA 18017.
 Mr. IAN D. HILL; 275 Woburn Avenue; Toronto, Ontario M5M 1L1; Canada.
 Mr. WILLIAM R. HARTZOG; 405 College Drive; Gaffney, SC 29340.
 Mr. THOMAS C. HOWARD; 1007 Highland Circle; Blacksburg, VA 24060.
 Mr. JAMES D. MOORE; P.O. Box 1867; Alachua, FL 32615-1867.
 Mr. ARIEL D. ROBINSON; 7804 Miller Fall Road; Derwood, MD 20855.
 Prof. HERB SILVERMAN; 6 Peele Place; Charleston, SC 29401.
 Mr. WILLIAM J. WHALEY II; 1317 1st Avenue; Watervliet, NY 12189.
 Ms. DIANE MACKENROTH; 201 Kingsboro Street; Pittsburgh, PA 15211.

(8)

NEW ADDRESSES

Members are asked to inform the BRS of address changes or corrections. Doing so will get your issues of Russell Society News and Russell: The Journal of the Bertrand Russell Archives to you more promptly. Doing so will also reduce BRS mail costs. Please send change/correction notices to Mr. Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, PA 18036.

Ms. DEBORAH BOHNERT; 1 Beacon Street; Marblehead, MA 01945-2677.
 Mr. WALTER A. BURBANK; RFD 1; 40 McCrillis Road; Epping, NH 03042-5206.
 Mr. ROBERT P. CANTERBURY; 418 West Street; Lansing, MI 48915-1102.
 Mr. STEVEN H. FULLER; 356 SW. 2nd; Apt. 3; Pendleton, OR 97801.
 Dr. SUSAN J. GIROD; 3605 Meda Pass; Fort Wayne, IN 46809.
 Dr. JEROLD J. HARTER; 3605 Meda Pass; Fort Wayne, IN 46809.
 Dr. ROGER OTIS KUHRT; 5717 112th Street SW.; Tacoma, WA 98499-3023.
 Mr. JOHN R. O'NEILL; 961 43rd Avenue; #82; Sacto, CA 95831.
 Dr. JOHN D. ROCKFELLOW; Rosenorns Alle 57 st. th.; DK-1970 Frederiks. C.; Denmark.
 Mr. JOHN EDWIN SHOSKY; 1806 Rollins Drive; Alexandria, VA 22307-1613.
 Mr. JOHN E. SONNTAG; c/o COM PO USCG; Coast Guard Island; Alameda, CA 94501.
 Mr. THOM WEIDLICH; 170 East 3rd Street; Apt. 10; New York, NY 10009.
 Mr. WALTER WEND; 13 Oakland Hills Road; Rotunda West, FL 33947.
 Mr. TODD WILSON; 48 41st Street; Islip, NY 11751-1318.

(9)

BRS PHILIPPINE CHAPTER

Here in reduced size is the first page of the Bertrand Russell Society, Philippine Chapter's Newsletter, Number 2, September 1992. If you would like to communicate with the BRS, Philippine Chapter, write to it c/o Poch Suzara, 8 Zipper Street, San Lorenzo Village, Makati, Metro Manila, Philippines. If you happen to have spare copies of Russell books, are able to make a monetary contribution toward the Chapter's work, or just want to send some words of encouragement, Poch and his fellow Philippine members would be pleased to hear from you. We would also like to congratulate Poch on his election as a BRS Director.

BERTRAND RUSSELL SOCIETY, Philippine Chapter
QUARTERLY NEWSLETTER
 No. 2 September 1992

N E W S ! ! !

Sundays. Prompt settlement of dues will be appreciated.

Treasurer's Report

Treasurer Jojie Cruz submitted this report for the period ending August 31, 1992

Bank Balance on Hand as of June 06, 1992	P	2.00
Income:		
Membership Fees		500.00

Total Income	P	502.00

Expenses:		
Stationery & Other Supplies		382.00
Postages/Stamps		40.00

Total Expenses	P	422.00

Bank Balance as of August 31, 1992	P	78.00
		v v v v v

It was agreed upon during the last regular meeting that membership fees for this year would be waived inasmuch as our Treasury has yet to receive payments from the other members. In effect, those who have already settled their membership fees this year would automatically be considered to have paid their membership dues for 1993.

Payments can be made to Treasurer Jojie Cruz thru Tel. Nos. 722-5861 Mondays to Fridays during office hours or at 921-8331 after office hours as well as Saturdays and

ELECTION OF DIRECTORS FOR THE BERTRAND RUSSELL SOCIETY, U.S.A.

We are pleased to inform you fellow BRS members that our very own Int'l Representative Poch Suzara is one of the ten fine candidates to be elected to the BRS Board of Directors for 1993 through 1995.

For your information, the full BRS Board of Directors consists of 24 Directors elected by the BRS membership and the five ex officio BRS officers (President, Vice President, Vice President/Information, Secretary, and Treasurer). Eight of the 24 are elected each year. Terms are for three years.

WE MISS YOU ! ! !

Calling on the following BRS members. We sure want to know how you guys are doing and would appreciate if you can have time to attend our next regular meeting on October 17, 1992.

Jessica & Norman Castillo, Max & Maquette Indolos, Armi Cortez, Dennis Gumpal, Joey Tanedo, Jun Corral, Teng Santamaria, Howie Borja, Dave Baradas, Joey Reyes and Terryliou Peralta.

(10) BRS BENARES CHAPTER IS FLOURISHING

The following is excerpted from Chandrakala Padia's letter to Lee Eisler of May 27, 1992:

I organized a 2-day annual conference of the Benares Chapter of the Bertrand Russell Society for 10th and 11th of May, 1992. It took me about one month of preparation. I invited an eminent social scientist and renowned critic, Professor Namwar Singh from New Delhi, and paid for his to and fro journey, since this Chapter has no funds of its own.

He spoke on "Bertrand Russell and Socialism." His presentation was lucid and analytical -- and if he gives it in print, it will be a novel interpretation. He spoke in Hindi, and I taped the whole thing; but I will need a few days to concentrate upon it and translate it into English. His talk was followed by discussion and a question-and-answer session. I spoke about Russell's book, The Theory and Practice of Bolshevism.

Professor Mohna Thompi spoke on "The Disintegration of the Soviet Union."

The Conference was attended by about 60 persons. Everyone became interested in learning more about Russell, about his work, about the Russell Society, and the Benares Chapter. Everything was quite exciting and very enjoyable.

I shall be sending a detailed report on our activities.

Please inform the BRS members of the Benares Chapter's activities -- its growth and contribution to the spread of Russell's thought.

(11) FROM GONZALO GARCIA TO JAMES REID

BRS member Gonzalo Garcia wrote this July 8, 1992 letter to member James Reid. Unfortunately his letter was returned by the post office for a "wrong address." We therefore print it now for James Reid and other interested readers.

I congratulate you for your thoughtful letter published in RSN, No. 74, May/92.

In the same newsletter I read the editorial invitation to share with BRS members "thoughts" about the Society's goals.

I want you to know that, in RSN, No. 72, Nov. 91, p. 11 was published my letter addressed to former Chairman of the BRS, Mr. Harry Ruja, in which I expressed my ideas to join the BRS. For my part, I also would like to see that the BRS avoid not only "high-minded seriousness," but also its exclusively philosophical posture and try to pursue other BR liberal aims like pacifism, etc.

I'll appreciate your comments on the matter.

(12)

PHILOSOPHER'S CORNER

"Philosopher's Corner" first appeared as a newsletter feature in RSN, No. 75 with an article by Dennis J. Darland. Here is Dennis's second article followed by another on a different subject by Tim St. Vincent. We welcome submissions on any philosophical subject. Thanks to Dennis and Tim for their thoughtful writings.

By Dennis J. Darland

In the last Philosopher's Corner, I said it was impossible to arrive at the results of science from logic and immediate experience. Why is this so? Russell in Human Knowledge admitted the irrefutability of sceptical solipsism. "From a group of propositions of the form 'A occurs', it is impossible to infer by deductive logic any other proposition asserting the existence of something." Thus the solipsist is sceptical of anything beyond his immediate experience.

This is sufficient to support my conclusion as stated, but I wish to show more. Suppose that it is true that the group G of propositions of the form 'A occurs' are true. Then what is G? According to the solipsist G must be present to immediate experience as well! It would have to be possible to find a necessary relation of meaning between the constituents of G and the constituents of the facts to which they correspond. But then it must be possible to infer the existence of these relations from the truth of G. But this contradicts the solipsist's contention. (Russell's analysis of the meaning relation varied. At some points it might have been identity, but even then some further fact must exist when G is believed, such as acquaintance.) I as well have been unable to detect such relations in immediate experience. If the solipsist's position were tenable there would have to be a self evident phenomenology of the meaning relation. Some of Wittgenstein's Philosophical Investigations could be taken as criticisms of such potential phenomenological relations. This does not prove that the solipsist's position is false, but only that he cannot consistently assert his position.

Wittgenstein in the Philosophical Investigations (38): "Naming appears as a queer connexion of a word with an object.--And you really get such a queer connexion when the philosopher tries to bring out the relation between name and thing by staring at the object in front of him and repeating a name or even the word 'this' innumerable times."

I cannot help but repeat here the story of Russell's in Human Knowledge. He tells of receiving "a letter from an eminent logician, Mrs. Christine Ladd Franklin, saying she was a solipsist, and was surprised that there were no others." Her surprise surprised Russell.

Wittgenstein's concern with the relation of a word to its meaning goes back to the Tractatus where the relation is taken to be one of picturing. The picturing relation is maintained to be an internal relation as opposed to Russell's external relation. (Philosophical Remarks [21]). However even by the Philosophical Remarks, Wittgenstein sees that picturing alone is insufficient. "How is a picture meant? The intention never resides in the picture itself, since, no matter how the picture is formed, it can be meant in different ways." (24) Wittgenstein considers various things which could constitute this internal relation (PI [39-201]). He ends up taking (in most cases), the meaning of a word to be its use. "For a large class of cases -- though not for all -- in which we employ the word "meaning" it can be defined thus: the meaning of a word is its use in the language." (PI [43]). Unfortunately there is not an internal relation between a word I am aware of and its use. Thus Wittgenstein's criticisms of other potential relations between a word and its meaning apply to his own as well. It may help to consider the use of a word when clarifying the meaning of a word in philosophy, but this use cannot be used to establish or justify one's relation of meaning between word and object.

It is my belief that Russell's analysis of meaning as a causal relation is closer to the truth when one is considering epistemological questions. Although it is not an internal relation as demanded by Wittgenstein, Wittgenstein himself is unable to provide such an internal relation.

Two Dimensional Utilitarianism

By Tim St. Vincent

Bertrand Russell thought of Utilitarianism as the moral philosophy that is inspired by feelings of compassion. However it conflicts with another compassion inspired principle, which Russell expressed in "The Fate of the Jews" by writing "That millions should have to put up with minor political disabilities is not so grave an evil as that hundreds should suffer the extreme of torture and agony." I will call this idea the "Principle of Personal Tragedy" (PPT). Two Dimensional Utilitarianism (TDU) reconciles this idea with the idea that one should minimize foreseeable harm.

Imagine that an ultra-reactionary politician proposes a bill outlawing artificial voice boxes. In defense of his bill, he argues that leaving a few people (artificial voice box candidates) unable to speak is better than subjecting millions of people to the unpleasant experience of hearing people speak through artificial voice boxes. This bill could be justified on utilitarian grounds, but it is mean-spirited because it violates the Principle of Personal Tragedy.

PPT states that, when all else is equal, having one person suffer a tragedy is worse than having any number of people suffer nuisances. Of course, the concept of personal tragedy should be analyzed. A tragedy is,

in some sense, an unbearable misfortune. I believe that it can be defined as a traumatic experience or something (Ex. death) that would be considered at least as bad as a traumatic experience.

Utilitarianism clashes with the Principle of Personal Tragedy because it allows a large number of nuisances to add up to more harm than one tragedy. TDU resolves this conflict because it claims that harm and suffering are, in principle, measured not by numbers but by pairs of numbers. To see this, consider how chapter and verse are ordered in any book of the Bible. For example, Mark 1:3 comes before Mark 1:5 which comes before Mark 2:1. Now let us consider an imaginary book of the Bible called Jones. If chapter one of Jones had one million verses, then Jones 1:1,000,000 would come before Jones 2:1. In general, I will use the phrase "number pair" to refer to any pair of numbers like 2:30, 500:13, 90:1216, etc. ("number pairs" are called "ordered pairs" in mathematical terminology). In any number pair, I will call the number to the left of the colon the "left number" and I will call the number to the right of the colon the "right number". Thus the left and right numbers of 38:126 are 38 and 126 respectively.

Number pairs are ordered the way they are in the Bible, namely, by using the numerical equivalent of filing two letter names in alphabetical order (mathematicians call this "lexical ordering"). For example, 0:10,000 1:0 because the former number pair has a smaller left number (regardless of what their right numbers are). Also 6:4 6:9 because they have the same left numbers, and therefore their right numbers serve as a tie breaker.

We define the sum of two (or more) number pairs to be the number pair whose left number is the sum of their left numbers and whose right number is the sum of their right numbers. For example, $10:1 + 20:2 = 30:3$. This concept of addition naturally leads to a concept of multiplication. To multiply a number pair by a number, simply multiply its left and right numbers by that number. For example, $100 \times 2:3 = 200:300$.

Two Dimensional Utilitarianism requires one to minimize foreseeable harm, but it measures harm and suffering by number pairs. The left numbers represent the amount of tragedy and the right numbers represent the amount of nuisance. To return to our artificial voice box example, loss of the ability to speak would be a tragedy and might be represented by 3:0 (3 units of tragedy, 0 units of nuisance). Listening to someone speak through an artificial voice box would be a nuisance and might be represented by 0:1 (0 units of tragedy, 1 unit of nuisance). If one million people listened to artificial voice box speech, that would amount to $1,000,000 \times 0:1 = 0:1,000,000$ which is less than 3:0. If any number of people listened, that would amount to any # $\times 0:1 = 0:\text{any \#}$ which is still less than 3:0. In general, the Principle of Personal Tragedy follows from TDU.

When harm and suffering are measured by number pairs, the left numbers represent the "amount of tragedy". This phrase sounds odd, but it makes sense when analyzed. A more severe tragedy is often equivalent to two or more lesser tragedies. For example, having one person loose both legs might be worse than having two people loose one leg each. Also, a great risk of tragedy is often equivalent to an actual tragedy. Subjecting someone to a

90% chance of death is worse than having any number of people suffer nuisances.

It is also clear that the amount of tragedy is, in principle, capable of being measured exclusively by whole numbers. If a given tragedy constitutes one unit of tragedy, there's no such thing as one trillionth of a unit of tragedy. Nuisance is also capable of being measured exclusively by whole numbers. There's no such thing as extremely small fractions of a unit of nuisance, because they couldn't be perceived.

One possible objection to TDU is that it apparently justifies some ridiculous prohibitions. For example, it might seem to prohibit recreational driving, because the enjoyment this activity gives to countless people would seem to be outweighed by the fact that it results in some tragic accidents. However, if we carry this line of reasoning to its full conclusion, it gets TDU off the hook. First of all, it would seem to justify the elimination of all athletic activities, but doing so would cause more fatalities than it would prevent due to an increase in poor health. Secondly, this type of reasoning seems to prohibit all fun activities, which would result in megatragedy, because it would make life unbearable. TDU says that, when all else is equal, one tragedy is worse than any number of nuisances.

The ethical system I am outlining implies that a tragedy has infinite negative weight when compared to a nuisance. In other words, a tragedy (in particular, a death) is a loss of infinite value. TDU therefore provides a secular foundation for belief in "The Infinite Value Of A Human Life."

TDU also justifies the adage that "you can't put a price on a human life." However, this saying needs to be analyzed. It doesn't mean that society should part with unlimited amounts of money in order to save a person's life. Doing so would result in other deaths through destruction of the economy. It does mean that the value of a human life cannot be expressed in terms of dollars and cents. A given amount of money can have finite or infinite value depending on how it is spent. For example, one million dollars can buy ice cream cones for several hundred thousand people, or it can save a few people from life threatening illnesses.

Bertrand Russell spoke out against cruelty in many of his writings. In particular, he expressed concern about situations in which groups oppress individuals. A good intellectual foundation for these values is provided by Two Dimensional Utilitarianism.

(13)

"PRIZES FOR PAPERS" COMPETITION

Be sure to see the announcement of the BRS's new "Prizes for Papers" competition as described by Vice President John Lenz in Section 2, Page 3. Interested authors are heartily encouraged to take part. We look forward to seeing the 1993 winners in San Diego at the next BRS Annual Meeting!

(14) TREASURER'S REPORT

Treasurer Dennis J. Darland submitted this report for the quarter ending September 30, 1992.

Balance on Hand, June 30, 1992		\$5,947.46
Income:		
Interest	\$	12.08
Library		72.65
TOTAL INCOME	+	84.73
Expenses:		
Library	\$	7.21
Membership/Information		770.68
Miscellaneous		12.66
TOTAL EXPENSES	-	790.55
Balance on Hand, September 30, 1992		\$5,241.64

(15) BRS LIBRARY

Please direct inquiries to Tom Stanley, Librarian, Russell Society Library, Box 434, Wilder, VT 05088. List 1 shows books for sale. List 2 (next page) shows audiocassettes which can be borrowed.

1. Books for sale. H-Cloth, otherwise paperback. R-Remaindered by Simon & Schuster. With the exception of the remainder mark on the bottom edge, these remaindered books are in fine condition. Prices are postpaid. Please send your check or money order (U.S. funds) payable to "Bertrand Russell Society" to Tom Stanley at the above address.

BY BERTRAND RUSSELL:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Has Man a Future?.....H.....	8.00
A History of Western Philosophy.....R.....	6.50
History of the World in Epitome.....	1.00
In Praise of Idleness.....	7.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	5.50
Principles of Social Reconstruction.....	7.95
Roads to Freedom.....	6.50

BY OTHER AUTHORS:

Bertrand Russell, 1872-1970.....	\$1.50
Bertrand Russell as a Philosopher by A.J. Ayer.....	2.25
Bertrand Russell's Theory of Knowledge by Elizabeth Eames.....H.....	8.50
Essays on Socialist Humanism in Honor of the Centenary of B.R.H.....	9.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....H.....	11.50
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00
Russell by A.J. Ayer.....H.....	8.00

2. AUDIOCASSETTES

Speeches: (Write to the BRS Library for loan information.)

- 200 Nobel Prize Acceptance Speech. 1950
- 201 "Living in the Atomic Age". Six BBC broadcasts. 1951
- 202 "Man's Peril". BBC 1954
- 203 Russell-Einstein Manifesto. 1955
- 204 "Address to the CND". 1959
- 205 "Appeal to the American Conscience". 1966
- 206 Address to the Berkley Vietnam Teach-In. 1965
- 207 "Life Without Fear". 1951
- 208 "Portrait from Memory: Whitehead" BBC 1952
- 209 "Mind and Matter". 1950
- 210 "Bertrand Russell in Australia". Four ABC broadcasts. 1950
- 211 "The World and the Observer". BBC 1958
- 212 "The Influence and Thought of G.E. Moore" BBC 1959
- 213 Kalinga Prize Press Conference and Acceptance Speech. 1958

Interviews, debates:

- 225 "Is Security Increasing?". NBC 1939
- 226 Russell-Copleston Debate on the Existence of God. BBC 1949
- 227 "Bertrand Russell". Romney Wheeler Interview. NBC 1952
- 228 "Face to Face". John Freeman Interview. BBC 1959
- 229 "Bertrand Russell Speaking". Interviews by Woodrow Wyatt on philosophy, taboo morality, religion, and fanaticism. 1959
- 230 Woodrow Wyatt Interviews (I). On the role of the individual, happiness, power, and the future of mankind. 1959
- 231 "Close-Up". Elaine Grand Interview. CBC 1959
- 232 "Speaking Personally: Bertrand Russell". John Chandos Interview. 1961
- 233 David Susskind Interview. 1962
- 234 "On Nuclear Morality". Michael Tiger Interview. 1962
- 235 Interview on Vietnam. CBC 1965
- 236 Studs Terkel Interview. WFMT 1962
- 237 Woodrow Wyatt Interviews(II). On nationalism, Great Britain, communism and capitalism, war and pacifism, and the H-bomb. 1959
- 238 Merv Griffin Interview. 1965.

Lectures, broadcasts:

- 250 "Bertrand Russell". Rev. Paul Beattie. 1975
- 251 "Bertrand Russell as a Philosopher". A.J. Ayer. BBC 1980
- 252 "Bertrand Russell". Prof. Giovanni Costigan. 1986
- 253 "Portrait of the Father as Philosopher". Katherine Tait. (In German)
- 254 "Bertrand Russell's Pacifist Stance in World War I". CFMU-FM 1992.

Documentaries:

- 275 "The Life and Times of Bertrand Russell". Soundtrack of BBC film. 1962.
- 276 "Sound Portrait of Bertrand Russell". NPR dramatization. 1980
- 277 "Bertie and the Bomb". Soundtrack of BBC television program. 1984.
- 278 Beatrice Webb on the Russells/ Russell on the Webbs. Russell reads his 1966 evaluation of the Webbs.
- 279 "Bertrand Russell: A Reassessment". 1980

Miscellaneous:

- 300 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell.
- 301 "The Conscience of Wisdom". CBC 1961

(16)

RUSSELL FROM ROUTLEDGE

On this and the next page are current advertisements for Russell books available from the Routledge publishing company, London.

Philosophy

Abridged edition now in paper

Theory of Knowledge

The 1913 Manuscript
Bertrand Russell

Edited by Elizabeth Ramsden Eames and Kenneth Blackwell

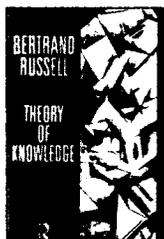
With an Introduction by Elizabeth Ramsden Eames

First published in 1984 as part of *The Collected Papers of Bertrand Russell*, and still available from Routledge (see Volume 7, below), *Theory of Knowledge* represents an important addition to our knowledge of Russell's thought. In this work Russell attempts to flesh out the sketch implicit in *The Problems of Philosophy*. It was conceived by Russell as his next major project after *Principia Mathematica* and was intended to provide the epistemological foundations for his work. Russell's subsequent difficulties in presenting his theory of knowledge, brought on by what he considered to be devastating criticisms of Wittgenstein, led to both his abandonment of this work and to a major transformation in his thought.

Theory of Knowledge, now available for the first time in paperback, gives us a picture of one of the great minds of the twentieth century at work. It is possible to see the unsolved problems left without disguise or evasion. This second edition has retained the full scholarly introduction. The photographs of the manuscript, appendices, and notes on textual matters have been eliminated to provide a concise and accessible guide to understanding both Russell's own thought and his relationship with Wittgenstein.

Elizabeth Ramsden Eames teaches at Southern Illinois University. Kenneth Blackwell teaches at McMaster University.

Routledge
August: 5-1/2 x 8-1/2: 264 pp
Paper: 0 415 08298 6: #A7942: \$16.95/F
[Can. pb \$21.50/F]



From The Collected Papers of Bertrand Russell

The McMaster University Edition in twenty-eight volumes

General Editor: John Passmore

The Collected Papers of Bertrand Russell, published in association with McMaster University, provides a complete, reliable, critical annotated edition arranged on the soundest principles. This arrangement recognizes the division between Russell's technical writings on philosophy and logic and the other non-technical writings. It also succeeds in placing the material in approximate chronological order so that the development of Russell's thought can be traced and the many links between his popular and technical writings can be identified.

Logical and Philosophical Papers 1909-1913

Volume 6
Bertrand Russell

Edited by John G. Slater, with the assistance of Bernd Frohmann

The years 1909-1913 were among the most productive, philosophically speaking, of Bertrand Russell's entire career. In addition to the papers reprinted in this volume, he brought *Principia Mathematica* to its finished form and wrote *The Problems of Philosophy*, *Theory of Knowledge* and *Our Knowledge of the External World*.

John G. Slater is Professor of Philosophy and Bernd Frohmann is Assistant Professor, Faculty of Library and Information Science, both at the University of Toronto.

Routledge
October: 5-1/2 x 8-1/2: 682 pp
Cloth: 0 415 08446 6: #A9667: \$185.00/X
[Can. cl \$231.50/X]

Unabridged Edition Theory of Knowledge

The 1913 Manuscript
Volume 7
Bertrand Russell
Edited by Elizabeth Ramsden Eames and Kenneth Blackwell

Unwin Hyman Academic
1988: 5-1/2 x 8-1/2: 314 pp
Cloth: 0 04 920073 9: #A9415: \$171.50/X
[Can. cl \$214.50/X]

Cambridge Essays 1888-99

Volume 1
Bertrand Russell
Edited by Kenneth Blackwell, Andrew Brink, and Nicholas Griffin
Unwin Hyman Academic
1988: 5-1/2 x 8-1/2: 588 pp
Cloth: 0 04 920067 4: #A9409: \$130.00/X
[Can. cl \$162.50/X]

Essays on Language, Mind and Matter, 1919-26

Volume 9
Bertrand Russell
Edited by John G. Slater and Bernd Frohmann
Unwin Hyman Academic
1988: 5-1/2 x 8-1/2: 704 pp
Cloth: 0 04 920075 5: #A9417: \$150.00/X
[Can. cl \$187.50/X]

Previously announced . . . Contemplation and Action, 1902-14

Volume 12
Bertrand Russell
Unwin Hyman Academic
1988: 5-1/2 x 8-1/2: 651 pp
Cloth: 0 04 920078 X: #A9420: \$191.50/X
[Can. cl \$239.50/X]

The Philosophical Papers 1896-99

Volume 2
Bertrand Russell
Unwin Hyman Academic
1990: 5-1/2 x 8-1/2: 672 pp
plates
Cloth: 0 04 920068 2: #A9410: \$140.00/X
[Can. cl \$175.00/X]

The Philosophy of Logical Atomism and Other Essays 1914-19

Volume 8
Bertrand Russell
Unwin Hyman Academic
1988: 5-1/2 x 8-1/2: 418 pp
Cloth: 0 04 920074 7: #A9416: \$125.00/X
[Can. cl \$156.50/X]

Prophecy and Dissent, 1914-16

Volume 13
Bertrand Russell
Unwin Hyman Academic
1988: 5-1/2 x 8-1/2: 774 pp
Cloth: 0 04 920079 8: #A9418: \$150.00/X
[Can. cl \$187.50/X]

Bertrand Russell Paperbacks



The Analysis of Matter – 3rd Edition
With a new introduction by John Slater,
University of Toronto.

One of the earliest and best philosophical studies of the new physics of relativity and quantum mechanics. *The Analysis of Matter* is a companion volume to *The Analysis of Mind*, which has provided a similar service to psychology. In an attempt to demonstrate the logical structure of the world, Russell develops views about the philosophy of science out of the theories of such scientists as Einstein, Bohr and Heisenberg.

'The whole book is candid and stimulating and for both its subject and its treatment, one of the best that Mr Russell has given us.' – THE TIMES

May 1992: 424pp
Pb: 0-415-08297-8: £10.99



The Basic Writings of Bertrand Russell
2nd Edition

Edited by Robert E. Egner and Lester E. Denon. With a new introduction by John Slater, University of Toronto.

This comprehensive anthology of Russell's writings brings together his definitive essays from the period 1903 to 1959. Whether from his seminal work in the philosophies of mathematics and language or in his provocative views on religion and international relations, his wit and seemingly effortless lucidity remain constant throughout the development of his thinking.

With over eighty essays divided into seventeen sections, there could be no better introduction to the enormous scope of Russell's thinking or to the depth or brilliance of his genius.

May 1992: 744pp Pb: 0-415-08301-X: £12.99



Human Knowledge: Its Scope and Value 2nd Edition

With a new introduction by John Slater, University of Toronto.

Russell's classic examination of the relation between individual experience and the general body of scientific knowledge. It is a rigorous examination of the problems of an empiricist epistemology.

'His intelligibility comes of stating things directly as he himself sees them, sharply defined and readily crystallised in the best English philosophical style.' – TLS

May 1992: 540pp Pb: 0-415-08302-8: £12.99



Human Society in Ethics and Politics

2nd Edition

With a new introduction by John Slater, University of Toronto

Russell gives a logical analysis of ethical concepts and principles. He goes on to relate his ethical conclusions to politics and religion. It is his only extended statement of his later views on ethics.

'I have once again been captivated by the strength of Lord Russell's intellect, the elegance of his prose and the causticity of his wit. He is the Voltaire of his time, and one likes him or dislikes him accordingly.'
– SUNDAY TIMES

May 1992: 248pp
Pb: 0-415-08300-1: £10.99



11 New Fetter Lane, London EC4P 4EE



The Philosophy of Leibniz

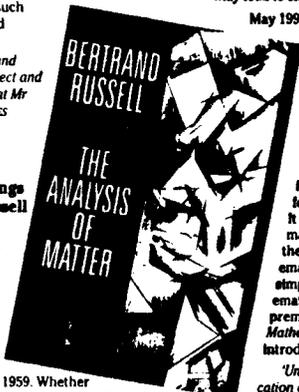
3rd Edition

With a new introduction by John Slater, University of Toronto.

Russell's first strictly philosophical work, this study remains one of the most important studies of Leibniz ever published.

'It is impossible not to see in Mr Russell's work elements of real originality and great power of argument, which together may lead to striking results in the future.' – THE GUARDIAN

May 1992: 352pp Pb: 0-415-08296-X: £12.99



Principles of Mathematics

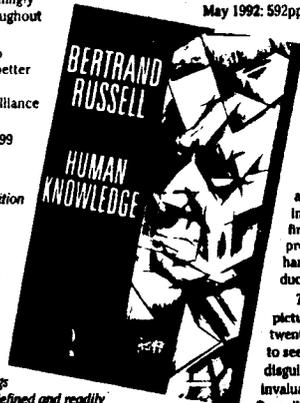
3rd Edition

With a new introduction by John Slater, University of Toronto.

Published in 1903, this book was the first comprehensive treatise on the logical foundations of mathematics written in English. It sets forth, as far as possible without mathematical and logical symbolism, the grounds in favour of the view that mathematics and logic are identical. It proposes simply that what is commonly called mathematics are merely later deductions from logical premises. It provided the thesis for which *Principia Mathematica* provided the detailed proof, and introduced the work of Frege to a wider audience.

'Unless we are very much mistaken, its lucid application and development of the great discoveries of Peano and Cantor mark the opening of a new epoch in both philosophical and mathematical thought.' – THE SPECTATOR

May 1992: 592pp Pb: 0-415-08299-4: £14.99



Theory of Knowledge

The 1913 Manuscript

Edited by Elizabeth Ramsden Eames in collaboration with Kenneth Blackwell.

This important work was abandoned by Russell under the impact of Wittgenstein's ideas. It was first published in 1984 and is presented here for the first time in a handy student edition, with an introduction by Elizabeth Ramsden Eames.

Theory of Knowledge gives us a picture of one of the great minds of the twentieth century at work. It is possible to see the unsolved problems left without disguise or evasion. Historically, it is invaluable to our understanding of both Russell's own thought and his relationship with Wittgenstein.

May 1992: 264pp Pb: 0-415-08298-6: £9.99

ABC OF RELATIVITY

1989, Pb: 0-0-4521003-9: £5.99

ANALYSIS OF MIND

1989, Pb: 0-0-4440507-3: £9.99

AUTHORITY AND THE INDIVIDUAL

1985, Pb: 0-0-4170031-7: £4.99

THE AUTOBIOGRAPHY OF BERTRAND RUSSELL

1985, Pb: 0-0-41507832-6: £9.99

BERTRAND RUSSELL'S BEST

1981, Pb: 0-0-4192031-7: £3.99

THE CONQUEST OF HAPPINESS

1975, Pb: 0-0-4171004-5: £3.99

EDUCATION AND THE SOCIAL ORDER

1980, Pb: 0-415-07916-0: £6.99

A HISTORY OF WESTERN PHILOSOPHY

2nd Edition

1984, Pb: 0-415-07854-7: £12.99

THE IMPACT OF SCIENCE ON SOCIETY

1985, Pb: 0-0-4300090-8: £4.50

IN PRAISE OF IDLENESS

1984, Pb: 0-0-4304008-X: £4.50

AN INQUIRY INTO MEANING AND TRUTH

1980, Pb: 0-0-4121019-0: £5.50

LOGIC AND KNOWLEDGE

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MARRIAGE AND MORALS

1985, Pb: 0-415-07917-9: £5.99

MY PHILOSOPHICAL DEVELOPMENT

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MYSTICISM AND LOGIC INCLUDING A FREE MAN'S WORSHIP

1986, Pb: 0-0-4824021-4: £6.50

ON EDUCATION

1985, Pb: 0-0-4370155-8: £4.99

OUTLINE OF PHILOSOPHY

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POLITICAL IDEALS

1980, Pb: 0-0-4320120-2: £4.50

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PRINCIPLES OF SOCIAL RECONSTRUCTION

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ROADS TO FREEDOM

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SCEPTICAL ESSAYS

1985, Pb: 0-415-07919-5: £5.99

UNPOPULAR ESSAYS

1984, Pb: 0-0-4304009-8: £5.50

WHY I AM NOT A CHRISTIAN

1975, Pb: 0-415-07918-7: £5.99

Routledge also publish *The Collected Papers of Bertrand Russell: The McMaster University Edition*. Seven volumes have already been published, with Volume 6 *Logical and Philosophical Papers (1909-13)* to be published in 1992.

For further information please contact:
James Powell, Routledge,
11 New Fetter Lane, London EC4P 4EE.
Telephone: 071-583 9855

(17)

A NEW NOAM CHOMSKY BOOK

Ophelia Hoopes recommends Chronicles of Dissent, published in 1992 by Common Courage Press. Here is an advertisement for this book, supplied by Ophelia.

Chronicles of Dissent

Noam Chomsky

Interviews with David Barsamian
Introduction by Alexander Cockburn
\$16.95 pbk, \$39.95 cloth

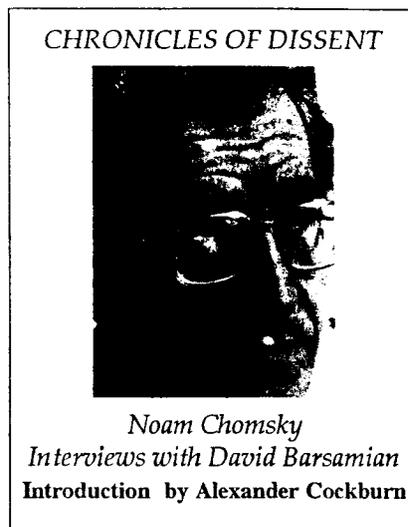
Topics covered by the interviews, conducted from 1986 through the present include:

- New applications of the Propaganda Model;
- Terrorism: The Politics of Language;
- The Propaganda System;
- State Power and the Domestic Enemy;
- Elite Power and the Responsibility of Intellectuals;
- State Economic Planning;

- Substitutions for the "Evil Empire";
 - World Orders: Old and New;
- and many other issues.

Noam Chomsky On Human Freedom:

"If you assume that there's no hope, you guarantee that there will be no hope. If you assume that there is an instinct for freedom, there are opportunities to change things, there's a chance you may contribute to making a better world. That's your choice."



From the introduction, "Excavating the Truth":

"Chomsky feels the abuses, cruelty and hypocrisies of power more intensely than anyone I know. It's a state of continual alertness. Often, after I've glanced at a story in the paper and skipped rapidly over the familiar rubble of falsification, a week or two later will drop into my mailbox a photocopy of that same story marked up by Chomsky, with sentences underlined and a phrase or two in the margin etched deep into the paper by an angry pen.

"What Chomsky offers is a coherent 'big picture,' buttressed by the data of a thousand smaller pictures and discrete theaters of conflict, struggle and oppression... For hundreds of thousands of people—over the years, he

must have spoken to more American students than any other person alive—Chomsky has offered the assurance, the intellectual and moral authority, that there is another way of looking at things. In this vital function he stands in the same relationship to his audience as did a philosopher he admires greatly, Bertrand Russell."

—Alexander Cockburn

An accessible reader on Noam Chomsky's political thought.

Noam Chomsky is author of many books on U.S. foreign policy.

400 pages. ISBN: 0-9628838-8-3 \$16.95 pbk; ISBN: 0-9628838-9-1 \$39.95 hbk

(18)

DEATH OF MILLICENT FENWICK

Dennis Darland and Warren Smith sent us respectively the Associated Press and New York Times obituaries for Millicent Fenwick, who died on September 16, 1992. Here are excerpts from the NYT obituary:

Millicent H. Fenwick, a retired Republican Congresswoman renowned for her political independence and championing of liberal causes, died ... in Bernardsville, N.J. She was 82....she studied philosophy under Bertrand Russell at the New School for Social Research....

(19)

FOR SALE

These items are for sale from the BRS Information Committee, 1664 Pleasant View Road, Coopersburg, PA 18036:

--BR Postcard. 1959 photo by Philippe Halsman. \$1 for the first one, 75¢ for more ordered at the same time.

--Members' Stationery. 8 1/2 x 11, white, across the top: "The good life is one inspired by love and guided by knowledge. Bertrand Russell." USA \$6 for 80 sheets; other countries, \$8 for 80 sheets.

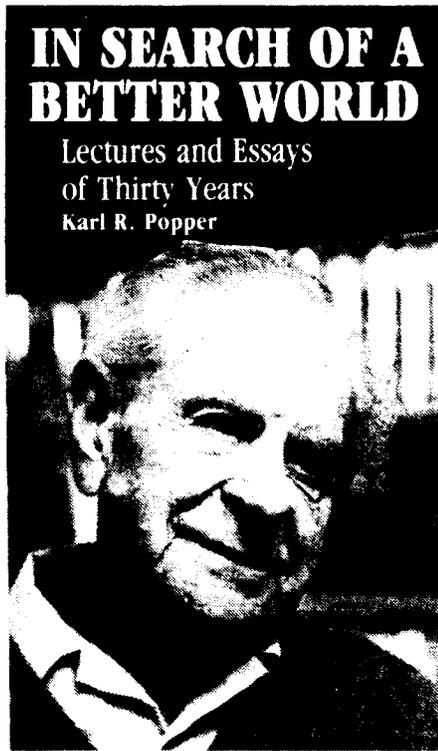
In addition to its other offerings, the BRS Library, Box 434, Wilder, VT 05088 now has this title available for sale:

Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia. Harry Ruja says, "She supports her position most persuasively." The author is the creator of the Benares Chapter of The Bertrand Russell Society. 151 pages, hardbound. \$11.50 postpaid.

(20)

A NEW KARL POPPER BOOK

This advertisement for Sir Karl Popper's In Search of a Better World: Lectures and Essays of Thirty Years appeared in The New York Review of Books, November 19, 1992, p. 54. Sir Karl was the recipient of the 1992 BRS Award.



The essays and lectures collected in this book, many of which have never before appeared in English, chart both the familiar and lesser known aspects of Popper's thinking—his interest in the birth of scientific speculation in classical Greece to the destructive effects on the intellect of totalitarianism in twentieth century states. His profound and original intelligence ranges over the social sciences, the history of philosophy and great figures of the Enlightenment such as Voltaire and Kant, and the relationship between science and art (in an address given at the 1979 Salzburg festival). *In Search of a Better World* offers important new insights into the thought of one of the greatest living philosophers, and into the role of science in civilization.

272 pp \$27.50/cloth

R O U T L E D G E

(21)

MORE SELECTED LETTERS REVIEWS

RSN, No. 75 (August 1992) included two British newspaper reviews of The Selected Letters of Bertrand Russell, edited by Nicholas Griffin. Prof. Griffin was the recipient of the 1992 BRS Book Award for this fine work. Here are three recent American newspaper reviews supplied by Bob Davis, Tim Madigan, and Marvin Kohl. We would appreciate learning about reviews of The Selected Works appearing in other publications.

A Philosopher in Love

By JAMES BOWMAN

Apart from its intrinsic interest, the first volume of "The Selected Letters of Bertrand Russell," ably edited by Nicholas Griffin (Houghton Mifflin, 553 pages, \$35), is worth reading because of the gratifying surprise it gives us to find that really smart people can be just as screwed up as we can be. It is reassuring to read Russell's own, contemporary account of his passage from childhood to midlife crisis and never once see any evidence that the great philosopher was less helpless than we are when the good life eluded him. Maybe more helpless.

We know that he was a great philosopher because he wrote books like "The Principles of Mathematics" and, just for variety, the "Principia Mathematica" (co-authored with Alfred North Whitehead) that only really smart people can understand. He was also the teacher and mentor of Ludwig Wittgenstein — another unbalanced philosopher who was undoubtedly one of the two or three smartest people to have lived in this century. Of Wittgenstein, Russell writes: "In discussion with him I put out all my force and only just equal his. With all my other pupils I should squash them flat if I did so."

But in a volume of letters that covers the years — from the time he was 12 until he was 42 — when Russell did all the work on which his reputation for philosophical brilliance rests, most of the space is devoted to his love letters to two women: Alys Pearson Smith, whom he married in 1894, and Lady Ottoline Morell, with whom he had a passionate affair beginning in 1911.

With Alys he is fastidious to the point of priggery, and only partly in response to her exaggeratedly Victorian sensitivities about sex. "As to frequency," he writes to allay her fears, "I am sure it ought not to be great." With Lady Ottoline he abandons himself to passion to the point of obsession, but through it all there is a kind of astonishing naivete that reminds me — forgive me — of Woody Allen's.

Like Russell, Mr. Allen is a talented man more than commonly susceptible to female charms who is too self-absorbed to notice when his desires have taken him beyond the bounds of decency. Mr. Allen's insistence that the affair with his stepdaughter had "turned my life around in wonderfully positive ways" was in a way a translation into modern therapy of the self-delusion that in Russell's day expressed itself in moral terms. Here the philosopher and philanthropist explains to Lady Ottoline why he has had an affair with a young American woman by writing: "The impulse that came over me was like the impulse to rescue a drowning person, and I am sure I was right to follow it."

It is not as if Russell had no idea that Lady Ottoline might have minded about his unfaithfulness because he told his new lover that "I cared for someone else with whom I would not break," and "she did not mind that." As for Lady Ottoline's mind-
ing, "I suppose it must give you some

pain," he wrote, "but I hope not very much if I can make you believe it is all right, and that she is not the usual type of American. The whole family are extraordinarily nice people." Well, that must have been a relief to her!

There is less excuse for this, from a mature man, than for his insensitivities toward Alys when he was only 22. In one letter, written after they had started addressing each other with the ungrammatical Quaker "thee," for example, he tried to reassure her about the disparity in their intellects by writing: "Of course one doesn't imagine thee would do any brilliant original thinking, but thee might form part of the indispensable intelligent audience."

And lucky to be there too, I suppose. But with both women he reveals how com-



Bookshelf

*"The Selected Letters
of Bertrand Russell"*

Edited by Nicholas Griffin

pletely he had to live inside himself in order to accomplish what he did in philosophy and how ill-equipped this "logic machine," as he describes himself in his first letter to Lady Ottoline, was for the real world. That is also no doubt why, later in life, Russell came to hold some really idiotic political views as a socialist pacifist, though it is interesting to read here his youthful defenses of free trade and even of British imperialism during the Boer War.

He began to change, however, in 1901, when he experienced a series of epiphanies by which he realized that (1) the only thing worth living for was human sympathy to break through the shell of loneliness that we all inhabit, (2) the Boers were right and the British were wrong and (3) he no longer loved his wife. It says something about historical perspective that most people now assume that these were progressive steps for Russell because they were the making of the mature philosopher and ethicist whom we remember. Another way to view the matter, however, is that such self-righteousness ultimately ruined him.

For the little prig who wrote to Alys that he hated the sensuality of Paris and had grown "almost morbidly sensitive to the minutest impurity of thought, word or deed" was ready to be corrupted by a sense of his own virtue. That is how he arrived at an ungraceful, Tolstoy-like old age in which he tried to ban the bomb and put the U.S. on trial for war crimes in Vietnam. But it is less surprising to discover that academic brainpower can co-exist with complete political innocence.

Somehow we knew that.

*Mr. Bowman is the American editor of
the TLS of London.*

Wall Street Journal,

September 29, 1992.

Ferociously Longing for Lady Ottoline

THE SELECTED LETTERS OF BERTRAND RUSSELL

Volume One: *The Private Years, 1884-1914.*
Edited by Nicholas Griffin.
553 pp. Boston:
Houghton Mifflin Company. \$35.

By Arthur C. Danto

Bertrand Russell's writing, at its most characteristic, was clear, crafty, witty and compressed; but when he was bent on the edification of his

readers, or himself, he employed the Sunday-morning style of the Victorian sage. In the opening credo of his "Autobiography," for example, under the title "What I Have Lived For," he wrote in the same tones he employed in his famous essay "The Free Man's Worship": "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

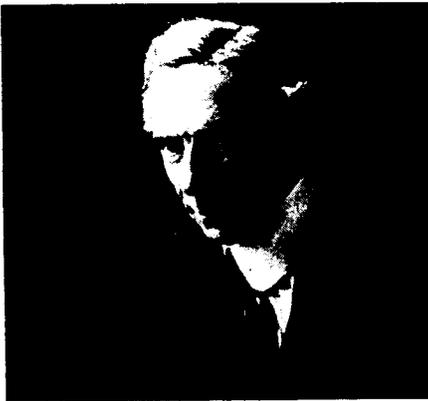
It is the first of these passions that dominates

Arthur C. Danto, the Johnsonian Professor of Philosophy at Columbia University, is the author of the forthcoming "Beyond the Brillo Box: Art in the Post-Historical Period."

"The Selected Letters of Bertrand Russell," culled from a period that ends with World War I, when Russell became very much the public figure of his wider reputation. In the first instance it is Russell as lover we meet in these letters, and secondarily Russell as mathematical philosopher and logician. The humanitarian has not yet emerged, though there is a memorable passage from the "Autobiography," cited in the unfailingly helpful narrative notes by Nicholas Griffin, the editor, in which Russell recalled how the fact of suffering was disclosed to him in a kind of mystical revelation. This was in 1901, when he and his first wife, Alys, shared a house with Alfred North Whitehead and his wife, Evelyn.
Continued on page 21

Ferociously Longing for Lady Ottoline

Continued from page 1



Bertrand Russell in 1916.



Lady Ottoline Morrell in 1903.

who was becoming an invalid because of a kind of angina. One day, he says, she "seemed cut off from everyone and everything by walls of agony, and the sense of the solitude of each human soul suddenly overwhelmed me." Up until that moment, he goes on to say, "I had forgotten all the deeper issues, and had been content with flippant cleverness."

Now he became convinced that loneliness can be penetrated by nothing "except the highest intensity of the sort of love that religious teachers have preached." Notwithstanding this shattering perception, it is human love, even what Nietzsche would call human-all-too-human love, that he lived for. And this clearly included sexual ecstasy — "ecstasy so great that I would often have sacrificed all the rest of life for a few hours of this joy."

These are selected letters rather than selected correspondence. Russell concludes each chapter of the "Autobiography" with a portfolio of letters, but even after the chapter in which he discloses his intense love affair with Lady Ottoline Morrell, the letters are from Santayana, the classical scholar Jane Harrison, Mary Berenson (his sister-in-law), Gilbert Murray, the mathematician Georg Cantor, Joseph Conrad, Rabindranath Tagore and like members of an intellectual fast set to which Russell happily belonged. But the letters Mr. Griffin, a professor of philosophy at McMaster University in Ontario, has

selected from these years are almost entirely addressed to Lady Ottoline, the celebrated hostess to celebrities whom he met in 1910 when he was active in an election campaign for her husband, Philip Morrell, a Liberal Member of Parliament. In the letters Russell does everything he can to secure a total erotic commitment from a woman who was not altogether unhappily married, and who was in any case reluctant to give up her other lovers or sacrifice her swanky life style and domestic security. She was flattered — "honored" seems not quite the right word when what Russell refers to as "full relations" were involved — to be the object of a great man's love. But she was far from ready for the total surrender Russell considered the only response adequate to his own passionate yearning.

Years ago, when I first read the "Autobiography," I felt Russell was to be envied as much for having been Lady Ottoline's lover as for having written "Principia Mathematica," but now I see that this was in part because of Russell's way of writing about the affair, which focuses on an intense three days of physical and spiritual fulfillment that "remain in my memory as among the few moments when life seemed all that it might be, but hardly ever is."

The affair consisted of a great many more moments when there was anguish and despair, and we are able to experience the bumpy reality of the affair through Russell's

many letters — he wrote at least a letter every day to Ottoline — and through Mr. Griffin's valuable "meanwhile-at-Lady-Ottoline's" other side of the affair. Moreover, as Russell's ferocity of longing was obliged to subside, more and more of the intellectual side of his life got reported on, including his encounter with "my German," Ludwig Wittgenstein. Mr. Griffin is particularly good at explaining such things as Russell's response to a devastating criticism of his theory of knowledge by Wittgenstein, who demonstrated its inconsistency with a central strategy of Russell's logic. It is criticism of a kind that would have been unthinkable before the professionalization of philosophy, a transformation with which Russell must be very largely credited.

BUT the book is essentially Russell's sentimental education, seen from within. The story of his love for Lady Ottoline is the second main chapter here, the first one being his falling in and then out of love with his first wife, Alys Pearsall Smith, the daughter of a wealthy Philadelphia couple who had migrated to Britain (her sister, Mary, became the wife of Bernard Berenson). There is something touching in their ignorance of sex. Alys, Russell later wrote, had been brought up "to think that sex was beastly, that all women hated it, and that men's brutal lusts were the chief obstacles to happiness in marriage." In the event, Alys appears to have been as fully responsive as Ottoline only was sporadically. She did not need Russell's rather priggish reassurances: "As to frequency, I am sure it ought not to be great," he wrote in one nuptial note, and, "I don't believe we shall find cotton such an absolutely different thing from previous physical things." It was and they did.

By putting love at the center of his selection and almost as its criterion, Mr. Griffin has produced a very human document. Russell shows himself to be very much like men very much less clever than himself, and that is perhaps the chief criticism to be made of the book. Love letters finally cloy, and somehow when the humanity Russell shares with us is underscored, the philosopher himself somewhat cloy — especially with the "thee" and "thine" of his correspondence with Alys, who as a Quaker attached a measure of intimacy to the use of these pronouns. Russell as lover writes more in the manner of his lay sermons than with the smart dash and sparkle of his public self. □

'I Want to Keep You'

[To Lady Ottoline Morrell]

Now I will make up an exact statement, and please keep it in mind however dumb I may be, because it is at all times true.

1. I want to keep you and I want not to ruin your life. . . . Compared to these two, all other things in life are trivial to me. Don't doubt this.

2. I want to accomplish, during my life, a good deal more work in philosophy. . . .

3. I want to write general things on religion and morals and popular philosophy. I could do this even if I were discredited, because I could publish anonymously. I can imagine a sermon on Strife . . . and innumerable things of that sort.

4. I like teaching, but that is inessential.

I have put these four in order of importance, the most important first. . . . Whatever may be involved in our holding to each other, the harm to me will be less than if we parted. I believe seriously that the spring of life would be broken in me if we parted. . . . If I have you, there are other goods that may be added; if I don't have you, there are no other goods. . . . I have never imagined such love. I have had the feeling too that I ought to keep it back from you, so as not to interfere with your freedom — but I can't. . . . With you there is life and joy and peace and all good things — away from you there is turmoil and anguish and blank despair.

From "The Selected Letters of Bertrand Russell."



IDEAS



Personal Letters Reveal a Life Story

By Merle Rubin

BERTRAND RUSSELL was a profoundly influential figure in 20th-century philosophy — and one of the most visible spokesmen for radical causes from women's suffrage to nuclear disarmament.

He was, moreover, an extraordinarily fecund correspondent. The letters chosen by editor Nicholas Griffin in "The Selected Letters of Bertrand Russell" represent only a fraction of the material in the Russell archives, but well-represent Russell's brilliant, erratic personality.

A grandson of Lord John Russell, the champion of parliamentary reform who served twice as Queen Victoria's prime minister, Bertrand Russell (1872-1970) continued in his family tradition of working for political progress while reinventing the foundations of philosophy.

Although his groundbreaking work in analytical philosophy is comprehensible to only a small number of people, Russell was known among his peers and students as a brilliant, pithy, lucid, and witty prose stylist, who made these all-but-incomprehensible concepts as comprehensible as humanly possible. Russell is one of the few philosophers ever to be awarded the Nobel Prize for Literature, which he won in 1950.

In addition to such seminal works as "Principia Mathematica" (in which Russell, along with his collaborator Alfred North Whitehead, laid out the logical and philosophical foundations of mathematics through the use of symbolic logic), Russell wrote numerous popular books and essays on philosophy, politics, and education that eloquently addressed a more general audience.

Russell was often in the thick of political controversy throughout his 97 years. Free trade, social reform, women's rights, birth control, nuclear-arms control, and sex education were among his many causes. He was a courageously outspoken critic of British jingoism in World War I. In 1940, he was fired from a teaching post at City College of New York on the charge that his free-thinking views were a threat to student morals.

Ironically, in view of his lifelong devotion as a philosopher to establishing solid, incontrovertible groundworks for any system of thought, Russell was a man of many contradictions. In the period covered by these letters, we can discern his keen gift for analysis, his emotional volatility, and a pattern of abrupt changes in the way he perceived himself and the world in which he lived.

Young Russell initially supported his government in the Boer War on the grounds that the British Empire was a force for peace: A "war of defence," he

calls it in a letter to French philosopher Louis Couturat in 1900. But as the war dragged on, Russell — as he later confided in a letter to Lady Ottoline Morrell — had "a sudden 'conversion,' a change of heart, which brought with it a love of humanity and a horror of force, and incidentally made me a pro-Boer."

Sudden conversions were a hallmark in the emotional life of this supremely rationalistic philosopher. He fell in love with his

BOOKS

THE SELECTED LETTERS OF BERTRAND RUSSELL, VOL. 1: THE PRIVATE YEARS, 1884-1914
 Edited by Nicholas Griffin
 Houghton Mifflin, 553 pp., \$35

first wife, Alys Pearsall Smith, at first sight, only to discover himself out of love with her seven years into their marriage. Nearly a decade later, Russell (still married to Alys) fell wildly in love with Lady Morrell, who would later gain fame as a political-literary hostess and arts patron.

Russell's adolescence, his long courtship of Alys, his attempts at formulating a "logical" foundation for mathematics, his intimate friendships with sympathetic, intellectual women, his increasingly troubled marriage, and his passionate love affair with Morrell are among the main events covered in these letters, aptly entitled

"The Private Years."

Griffin, himself a professor of philosophy, has limited his selections (with the single exception of Russell's first letter to the German mathematician Gottlob Frege) to those that have not previously been published in full. Letters dealing with the more technical aspects of philosophy have also been omitted, leaving an astonishing collection of intensely revealing, self-scrutinizing, profoundly personal letters, which, coupled with Griffin's fine notes and lively commentary, unfold a life story with all the psychological drama and detail of a Russian novel.

Those who are puzzled by the fact that wise and brilliant people often make foolish choices will find a great deal of food for thought in these letters, not the least of which is this observation by Russell himself: "I believe that it is impossible to apply theoretical ethics to politics, or even to private life, for the circumstances are so complicated that one would not know how to do the necessary reasoning. It is necessary, therefore, to appeal directly to common sense for *middle axioms*." But as Russell's letters eloquently illustrate, the search for common-sense solutions can sometimes be as arduous as the conquest of symbolic logic.

■ Merle Rubin regularly reviews literature and contemporary fiction for the Monitor.

(22)

SUGGESTED READING ABOUT I.F. STONE

We recently received this good letter from James Woodrow. You might want to follow his suggestion about seeking out a copy of the mentioned I.F. Stone biography.

Some may not realize that the first three subscribers to I.F. Stone's Weekly were Bertrand Russell, Albert Einstein, and Eleanor Roosevelt. The yearly subscription was \$5, and never was raised. Verification can be had in I.F. Stone by Andrew Patner. A biography and very interesting. 1988, Pantheon Books, ISBN 0-394-55808-1.

(23)

NICHOLAS GRIFFIN ON ALYS RUSSELL

After being presented the 1992 BRS Book Award at our Washington Annual Meeting, Prof. Nicholas Griffin of McMaster University read his paper, "Alys." Here is that paper's abstract submitted by Prof. Griffin.

Alys

Bertrand Russell's first marriage, to Alys Pearsall Smith, has an aspect of paradox to it. The marriage itself took place despite the implacable opposition of Russell's powerful and manipulative family. It had little to sustain it at first beyond a romantic and a rather ethereal love, and the couple's conviction that they would break with the Victorian past and embrace turn of the century feminist principles in their relationship. For several years, it was a happy and highly productive relationship and many who knew them came to think of them as an ideal example of a modern young couple.

Yet in 1901 Russell fell out of love with Alys, in circumstances which have never properly been explained, and, though they continued to live together for another 10 years and remained married for 10 years after that, their marriage was effectively dead from that point on. Alys was completely broken by these events and Bertie was thrown into near suicidal depression. With this outcome, biographers have been harsh on the marriage, suggesting that it was loveless from the start and that Bertie treated Alys abysmally throughout. This view has arisen, I believe, because biographers have treated the marriage almost exclusively from Bertie's point of view: seeing Alys as a largely passive, unknown quantity whose marriage was shaped for her entirely by her husband. In my edition of Russell's Selected Letters Russell inevitably occupies centre stage; in my paper, I put Alys at the centre, and show that, while the results were no less tragic, she was both strong-willed and independent-minded and by no means the merely passive victim she has been portrayed as being.

(24)

A NEW OTTOLINE MORRELL BIOGRAPHY

Warren Smith has sent us this book review appearing in The Economist, October 10, 1992, p. 113.

Bloomsbury set

Woman scorned

OTTOLINE MORRELL. By Miranda Seymour. Hodder & Stoughton; 452 pages; £25 and \$45

YOUNG Ludwig Wittgenstein suffered the first of several nervous breakdowns while teaching at Cambridge in 1913. Fearing for his protégé's sanity, Bertrand Russell turned for advice to his mistress in London. Her reply was swift and unquestioning. What Wittgenstein needed, she said, was hot chocolate. She enclosed a large packet of cocoa tablets accordingly.

The mistress's name was Ottoline Morrell, and her prescription of cocoa for Wittgenstein's existential doubts sums her life up nicely. The greatest of all the Blooms-

bury salonistes, she managed somehow to avoid being tainted by Bloomsbury's pretensions. When Russell himself threatened insanity, "Ott" dismissed it briskly as "nerves"; when he persisted, she conceded that it might be "toothache". Appointing herself unofficial nanny to London's avant garde, she fed (and, not infrequently, slept with) penurious novelists and painters by the dozen. Like so many nannies before her, she had her hand bitten by way of thanks.

Not least of the biters was D.H. Lawrence. Having spent several omnivorous months, free, at Garsington, Lawrence repaid his hostess's generosity by portraying her as the "macabre", "ghastly" and "repulsive" Hermione Roddice in "Women in Love". Not to be outdone, a similarly well-fed Aldous Huxley satirised the Garsington menage in "Crome Yellow"; Lady Ottoline, lightly disguised as Patricia Wimbush, looked, he said, "like Wilkie Collins in a red wig". Taking up the refrain, Osbert Sitwell

and a legion of other lesser scribblers joined in the Bloomsbury game of throwing Lady Ottoline to the Woolfs with gusto.

This biography by Miranda Seymour, a reviewer for *The Economist*, is the first to show that their ridicule was unfair as well as ungracious. Even if claims for Ott's humanising influence on Russell's philosophy seem a little far-fetched, her function as a fixer is impressive. She was alone in supporting Nijinsky and the first Mrs T.S. Eliot (whom she did not even greatly like) in their respective madresses. Miss Seymour also gives proper due to Lady Ottoline's early appreciation of avant garde French painting, and to her role in setting up the Contemporary Art Society to popularise it in Britain. "I brought them all my rich gifts," wrote an older and sadder Lady Ottoline of the Bloomsburyites. "They pecked me with their sharp beaks." She deserved better.

Charles Darwent

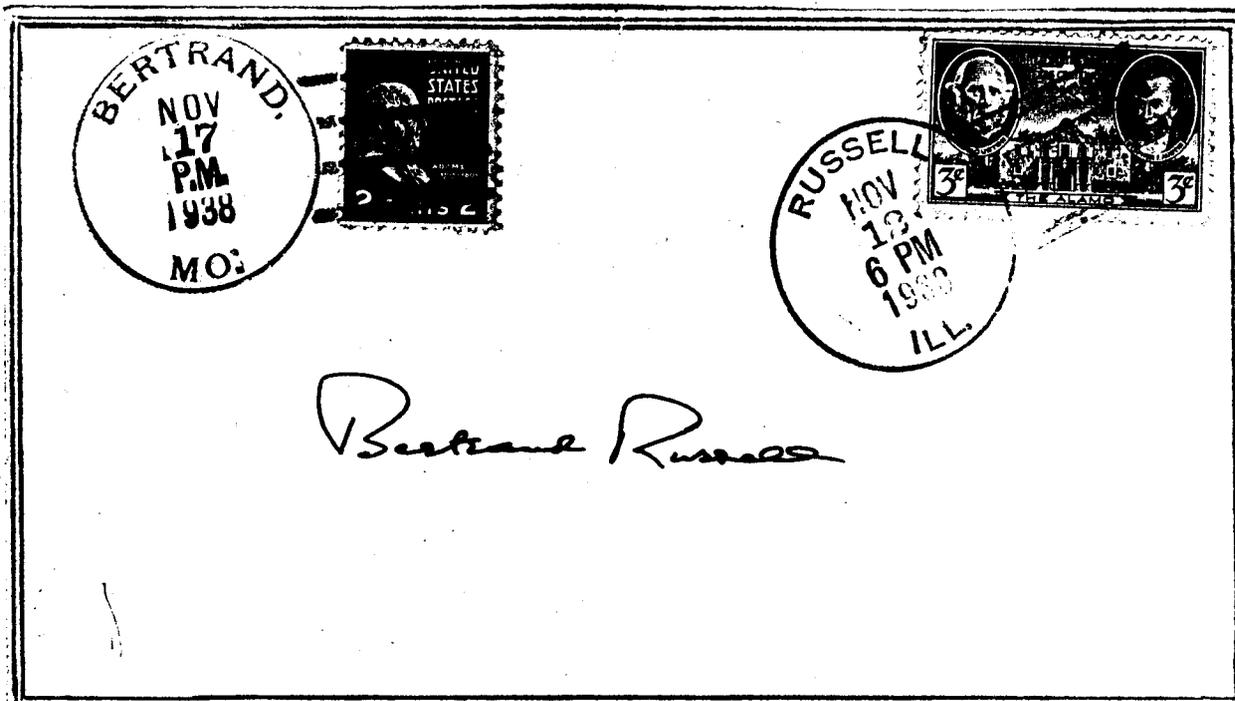
(25)

PHILATELIC RUSSELL

RSN, No. 21 (February 1979) and No. 22 (May 1979) reported on the Bertrand Russell postage stamp issued by India on September 16, 1972. To our knowledge, that stamp remains the only philatelic tribute to BR. (When might the United Kingdom get around to issuing a BR stamp?)

Recently Don Jackanicz purchased the hand-cancelled autographed topical cover (in non-philatelic language, the envelope) reproduced below. Note the two U.S. Post Office cancellations in Bertrand, Missouri on November 17, 1938 and Russell, Illinois on November 12, 1938. These small towns are located in southeastern Missouri and northeastern Illinois. Except for their names, there appears to be no connection between BR himself and these towns. It is not known to Don who first visited the Russell and Bertrand Post Offices to request stamp cancellation and then approached BR for his signature. (Or was it the other way around, i.e. BR signed before the cancellations?) In late 1938, BR was a Visiting Professor of Philosophy at the University of Chicago. So perhaps the explanation would relate to some Chicago area philatelist who was also a BR admirer.

Does anyone else have any "Philatelic Russell" information to share?



(26)

WALTER ARNSTEIN VISITS BERTRAND RUSSELL

On October 20, 1992, Prof. Walter Arnstein of the University of Illinois, Urbana described his correspondence and visit with Russell at the monthly meeting of the University's British History Association. Prof. Arnstein is a well known scholar in 19th and 20th century British history. Among his varied writings is Britain Yesterday and Today: 1830 to the Present, widely used as a college text.

Prof. Arnstein primarily spoke about his March 1957 visit to Russell's home during which Arnstein's dissertation research on what became his book The Bradlaugh Case was the major matter discussed. To set all of this in better perspective, we quote from Britain Yesterday and Today, 1971 edition, p. 129:

The reforms of the second Gladstone ministry, real as they were, tended to be overshadowed in the public press by a series of domestic and foreign frustrations. An especially plaguing problem for Gladstone was the case of Charles Bradlaugh (1833-1891), notorious atheist and advocate of birth control, who was not permitted by the House of Commons to take the required parliamentary oath and who was thereby prevented from taking the seat for which the electors of the Borough of Northampton had chosen him in 1880. His case aroused a flood of emotional oratory and testified to the continued significance in the Britain of the 1880s of organized religion and the Victorian canons of respectability. Gladstone found it distasteful to defend the constitutional rights of a man whose atheistic convictions he found abhorrent; but when it proved impossible to defer the matter to the courts, he supported, in one of his most eloquent speeches, the Affirmation Bill of 1883. The bill would have granted Bradlaugh, and all other MPs, the right to affirm, rather than to swear, their loyalty to the crown; but public opinion was too hostile at the time to permit the bill to pass. Bradlaugh, whose Northampton constituents repeatedly elected him, was finally admitted to the House of Commons in 1886, and he secured the passage of a permanent affirmation bill in 1888. Thus Parliament, which has been opened to Roman Catholics in the 1820s and to professing Jews in the 1850s, was thrown open to avowed atheists in the 1880s.

In addition to describing Russell's reminiscences of persons connected with the Bradlaugh case and the nature of his visit to Russell's home, in his presentation Prof. Arnstein attempted to place Russell within British history and British thought.

Thanks to Steve Shafer for reporting on Prof. Arnstein's talk. We hope that Steve may be able to persuade Prof. Arnstein to set his talk into written form for possible use in Russell Society News or Russell: The Journal of the Bertrand Russell Archives. From Steve's account, Prof. Arnstein's talk was enthusiastically received by those attending, so we can expect a written version to be worth waiting for.

(27)

RUSSELL MAKES PAGE ONE IN MONTREAL

Here is the top half of page one of the September 13, 1992 issue of The [Montreal] Gazette. Note the Russell quotation in the upper left hand corner. It's gratifying to see Russell featured on page one of a major newspaper, but can anyone identify the source of this quotation?

<p>Montreal 350</p> <p><i>The exercise of power is agreeable, especially when it is an obscure individual who exercises power over a prominent one.</i></p> <p>Bertrand Russell</p>	<p>express</p> <p>Sinead O'Connor</p> <p>Sinead O'Connor is back with a new "spiritual" album.</p> <p>Page F8</p> 	<p>ENTRE NOUS</p> <p>A gift to last</p> <p>Ron Farha has AIDS. His legacy? A fund to care for others.</p> <p>Page D1</p> 
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<p>WEATHER</p> <p>Sunny skies High today 22 Low tonight 9 Details Page B8</p>	<p>The Gazette</p> <p>Sunday</p>	<p>Outside metro area 60¢</p> <p>MONTREAL • SEPTEMBER 13, 1992 Final edition 50 CENTS</p>
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INSIDE

PQ-BQ meet to organize No strategy

Workers for the No committee will be telephoning you or knocking on your door soon to explain why you don't have to be a separatist to vote No in the Oct. 26 referendum. Organizers from the Parti Québécois and the Bloc Québécois hold a strategy session at the Palais des Congrès.

Page A3

Anthony Perkins dies at 60

Actor Anthony Perkins — who gained fame playing awkward, often neurotic young men — died in his Hollywood home from complications of the common cold, AIDS, he

Rocket scores 50 years of marriage



Sex bias linked to poverty

REUTER

WASHINGTON — Attitudes toward women in many developing countries are the most important reason for population growth and a leading cause of poverty, says a report by the World-watch Institute.

"Bias in subsistence economies ranges from wage discrimination, to exclusion from development programs, to legal barriers to owning land, to systemic violence against women," the liberal think-tank said yesterday.

Sexual bias keeps population growth rates high, the report said, because childbirth becomes a woman's only route to economic security.

Women are the main breadwinners in subsistence economies although men are likely to earn more money.

(28)

1993 ANNUAL MEETING ANNOUNCEMENT SHEET

Enclosed with this RSN is a blue sheet announcing the 1993 Annual Meeting and calling for papers. For publicity purposes, members are welcome to post this sheet (feel free to make copies) in appropriate settings such as libraries and colleges. We are mailing copies to numerous schools and institutions.

RUSSELL SOCIETY NEWS

No. 77, February 1993

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, Illinois 60641-2814 U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be sent to Donald W. Jackanicz, Editor at the above Chicago address.

Inquiries on information about or membership in The Bertrand Russell Society should be sent to Michael Rockler; 4036 Emerson Street; Skokie, IL 60076; U.S.A.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

As I write this, the temperature outdoors is 12 degrees and Chicagoland is covered with snow. In the depth of mid-winter it often seems like summer will never come. But of course it will. It will soon be June and time for another Bertrand Russell Society Conference--this one in San Diego, California from Friday, June 18 to Sunday, June 20, 1993.

San Diego is one of the nicest cities in the United States. The BRS meeting will be held on the beautiful campus of the University of California at San Diego. Housing will be in apartment-style buildings similar to the facilities we used at Lehigh University in Pennsylvania. I understand the campus is walking distance from the ocean.

Please join us for this year's annual meeting which will be special in many ways. The BRS Award will be given to Harry Ruja who has made significant contributions to the development of the Bertrand Russell Society. He is also a renowned Russell scholar whose work has added much to contemporary understanding of Bertrand Russell's work. Harry will deliver the banquet address entitled "Bertrand Russell's Life in Pictures." Please come to the annual conference and honor this important scholar and contributor to the Bertrand Russell Society.

On Friday evening Congressman Neil Abercrombie will offer reflections on the 1992 election. By that time President Clinton will have had several months in office; Congressman Abercrombie's perspective will provide insights on current developments in politics as they affect the kind of goals identified with Russell.

Other highlights of the meeting will include a reader's theater on Russell's autobiography presented by Professor Ernest Walberg and a workshop on one of Russell's essays conducted by Don Jackanicz. Timothy J. Madigan, Executive Editor of Free Inquiry will also speak on "The Will to Believe vs. the Will to Doubt." And of course there will be a Red Hackle Hour at a nearby restaurant.

The annual meeting is always a wonderful experience for those who attend. Won't you please join us in San Diego to honor the work and memory of one of the greatest intellects of the twentieth century?

Sadly, one regular participant in our annual conferences will not be present. Jack Cowles, a longtime member, has passed away in tragic circumstances. He was a loyal member of the Society and an active member of the Board of Directors. I looked forward to his presence at each meeting. I will miss him.

(2) BRS BUSINESS: DUES AND THE ANNUAL MEETING

1. 1993 Membership Dues. Thanks to all members who renewed their membership before the beginning of 1993. Your promptness is much appreciated and has aided our bookkeeping work. Again, thanks to each of you, especially those who thoughtfully included a donation with their dues! Members who have not yet renewed for 1993--and persons interested in joining the BRS for the first time--are asked to refer to the accompanying blue membership coupon. We very much want to have YOU/keep YOU as a member!

2. 1993 Annual Meeting: San Diego, California. The BRS's 1993 Annual Meeting will be held from Friday, June 18 through Sunday, June 20 on the campus of the University of California at San Diego. The May 1993 Russell Society News will provide final program details and additional information, but we can now summarize the tentative program as follows:

Partial List of Paper Presentations/Talks:

- U.S. Congressman Neil Abercrombie, "Reflections on the 1992 Presidential Election".
- Timothy J. Madigan, "The Will to Believe vs. the Will to Doubt".
- John Shosky, "Russell and the Contemplation of Philosophy".
- Ernest Walberg, "Russell's Autobiography--A Reader's Theater".
- Dennis J. Darland, "What is Mathematics About?".
- Harry Ruja, "Bertrand Russell's Life in Pictures".
- Marvin Kohl and Michael J. Rockler, "Russell vs. Russell on Education".
- Gonzalo Garcia, "Did Bertrand Russell Think of Himself as a Pacifist?".

Other Events:

- Workshop on BR's essay "A Philosophy for Our Time" (in Portraits from Memory and Other Essays), conducted by Don Jackanicz.
- Presentation of the BRS Award to Harry Ruja.
- Presentation of the BRS Service Award to Marvin Kohl.
- Presentation of the BRS Book Award to an author/title to be announced.
- Red Hackle Hour reception followed by a Banquet.

The University of California at San Diego, actually located in the suburban community of La Jolla, will provide a beautiful, stimulating environment for the meeting. San Diego, sixth largest U.S. city, has much to offer visitors. For area information, contact the San Diego Convention and Visitors Bureau; 1200 3rd Avenue; San Diego, CA 92101-4190; telephone 619-232-3101.

A per person fee of \$160 for double occupancy or \$180 for single occupancy includes everything--registration; University apartment-style housing for two nights; and meals including Friday supper through Sunday breakfast, the Red Hackle Hour, the Banquet, and coffee breaks. Without housing, the per person fee is \$92.50.

Early pre-registration will be greatly appreciated. Please use the accompanying blue form. We look forward to hearing from you soon with your pre-registration, and we look forward to seeing you in San Diego!

(3) DEATH OF JACK COWLES

We are saddened to inform BRS members of the death of Jack Cowles, who was murdered in his Virginia home near Washington, DC on December 18 or 19, 1992. Workmen arriving at his home on December 21 discovered his body, which had been stabbed. Jack was a retired U.S. Navy officer. His cremated body was to be buried at sea. Survivors include a brother, a sister, and his friend Evelyn Burton of New York City, who accompanied Jack to several BRS annual meetings, including our June 1992 Washington meeting. Jack also maintained a residence in New York City.

Jack was a longtime BRS Director and attended almost every annual meeting. His thoughtful contributions during Board of Directors discussions added much to resolving the matters at hand. He was particularly proud to have been one of the few BRS members to have had Russell as a teacher. Jack's experience with Russell in the classroom took place at the University of California at Los Angeles during Russell's 1939-1940 professorship year.

In addition to his participation in BRS affairs, Jack was involved with other organizations including the Secular Humanist Society of New York and the Institute for Rational Emotive Therapy.

Letters of sympathy to Evelyn Burton may be addressed to her in care of Russell Society News; 3802 North Kenneth Avenue; Chicago, IL 60641; U.S.A.

(4) BRAND BLANSHARD ON NIGHTMARES OF EMINENT PERSONS

Warren Allen Smith has told us about this encounter with philosopher Brand Blanshard:

When book review editor of The Humanist in the 1950s, I asked Brand Blansard to review Bertrand Russell's novel, Nightmares of Eminent Persons.

The famed Yale University aestheticist wrote that "all his characters, when they open their mouths, speak the language of that eminent philosopher, Lord Russell. A passionate young lover says to his love, 'I begin to think that perhaps we have lived, hitherto, with somewhat too limited preoccupations.' Such talk creaks. And Russell is always using his characters to score points. But then after all, what does one want of a philosopher? The points are generally sound ones, wittily put; and at times they go to the heart of the matter."

To learn more about Blanshard, we suggest examining The Philosophy of Brand Blanshard in Paul Arthur Schilpp's The Library of Living Philosophers series.

(5)

BRS DOCTORAL GRANT REPORT

The BRS is pleased to announce the awarding of its 1992 Doctoral Grant to Peter Denton, a doctoral candidate at McMaster University, Hamilton, Ontario, Canada. The award is a cash prize of U.S. \$1,000. Mr. Denton's dissertation is titled "The 'Old Savage' and the Scientific Outlook: Religion, Science and Social Ethics in the Writings of Bertrand Russell, 1919-1938." We would like to extend our congratulations to Mr. Denton and our best wishes to him as he progresses in his research.

We are also pleased to announce that Claudio de Almeida, recipient of the 1991 Doctoral Grant, has presented a copy of his dissertation, "Russell on Meaning and Denotation: The Argument of 'On Denoting,'" to the BRS Library. Mr. de Almeida's dissertation can be borrowed from the Library (Box 434; Wilder, VT 05088; U.S.A.).

Effective in 1993, the grant program has been replaced by the BRS's "Prizes for Papers" competition. Refer to RSN, No. 76, November 1992, Section 2, page 2 for details. Additional information on "Prizes for Papers" is available from BRS Vice President John Lenz (Department of Modern and Classical Languages; Texas A & M University; College Station, TX 77843, U.S.A.).

As the doctoral/masters grant program has come to an end, we would like to acknowledge the work done over many years by Prof. Hugh Moorhead of Northeastern Illinois University, who coordinated much of the work of the program committee. Hugh's commitment of time and work was responsible in large part for the grant program's effectiveness in past years. Again, our thanks to him.

(6)

RUSSELL ON MALCOLM X

In light of the publicity connected with the recent film Malcolm X, Harry Ruja has brought the following Russell quotation to our attention. It comes from The Militant, vol. 29, no. 9, March 1, 1965, p. 4.

A society in which people are shot down at will is a society which will plunge the world into disaster. Malcolm X was reviled in the U.S. and Britain, by the established press, not because of his advocacy of armed defense for the Negro against attack but because he showed that the same standards which promoted cruel and unrelenting wars of atrocity in Vietnam, the Congo and other parts of the world, were responsible for the suffering of the Negro in the U.S.... The violence of Harlem is America's violence and it is to be feared that American violence will become the violence of the world.

(7)

BRS LIBRARY

The BRS Library sells and lends materials relating to Russell. Please send your check or money order (U.S. funds) payable to "Bertrand Russell Society" to Tom Stanley, Russell Society Library, Box 434, Wilder, VT 05088, U.S.A.

1. Books For Sale. H-Cloth, otherwise paperback. R-Remaindered by Simon & Schuster. With the exception of the remainder mark on the bottom edge, these remaindered books are in fine condition. Prices are postpaid.

By Bertrand Russell:

<u>Appeal to the American Conscience</u>	\$3.15
<u>Authority and the Individual</u>	7.95
<u>Has Man a Future?</u>H..	8.00
<u>A History of Western Philosophy</u>R..	6.50
<u>History of the World in Epitome</u>	1.00
<u>In Praise of Idleness</u>	7.95
<u>My Philosophical Development</u>	7.95
<u>Political Ideals</u>	7.95
<u>Power: A New Social Analysis</u>	5.50
<u>Principles of Social Reconstruction</u>	7.95
<u>Roads to Freedom</u>	6.50

By Other Authors:

<u>Bertrand Russell, 1872-1970</u>	\$1.50
<u>Bertrand Russell as a Philosopher</u> by A.J. Ayer.....	2.25
<u>Bertrand Russell's Theory of Knowledge</u> by Elizabeth Eames.....H..	8.50
<u>Essays on Socialist Humanism in Honor of the Centenary of BR</u>H..	9.00
<u>Liberty and Social Transformation: A Study in Bertrand Russell's</u> <u>Political Thought</u> by Chandrakala Padia.....H..	11.50
<u>Into the Tenth Decade: A Tribute to Bertrand Russell</u>	5.00
<u>The Life of Bertrand Russell in Pictures and His Own Words</u>	6.75
<u>Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR</u>	2.00
<u>Russell</u> by A.J. Ayer.....H..	8.00

2. Videocassettes. The loan fee is \$4.00 per tape.

- 260 Donahue Interviews Gore Vidal.
 261 "The 'People For' Story." People for the American Way.
 262 "Humanism: Making Bigger Circles." American Humanist Association.
 263 "The Life and Times of Bertrand Russell." Produced by the BBC as part of Russell's 90th birthday celebration.
 264 "Bertrand Russell." BR interviewed by Romney Wheeler.
 265 "Bertrand Russell Speaks His Mind." Woodrow Wyatt interview. Part 1.
 266 "Bertrand Russell Speaks His Mind." Woodrow Wyatt interview. Part 2.
 267 "Bertrand Russell Speaks His Mind." Woodrow Wyatt interview. Part 3.
 268 "Bertie and the Bomb." Documentary on BR's last years and his CND work.
 269 "Bertrand Russell." Giovanni Costigan's introductory lecture on BR.
 270 "Close-Up." CBC interview of BR by Elaine Grand.

3. New Audio Cassette. 239 "The Attack of Academic Freedom in Britain and America." Univ. of Chicago Roundtable, June 22, 1952. 30 min. BR and others.

(8)

THE COLLECTED PAPERS: VOLUME 6

Now joining Volumes 1, 2, 7, 8, 9, 12, and 13 of The Collected Papers of Bertrand Russell is Volume 6, Logical and Philosophical Papers. The list price is £100.00. Here are excerpts from Routledge's (the publisher's) publicity brochure about The Collected Papers and Volume 6 in particular.

**Logical and
Philosophical
Papers
Volume 6**

Edited by John G Slater,
University of Toronto with the
assistance of Bernd Frohmann



The years covered by this volume of the *Collected Papers of Bertrand Russell* were among the most productive, philosophically speaking, of Russell's entire career. In addition to the papers reprinted here, he brought *Principia Mathematica* to its finished form and wrote *The Problems of Philosophy*, *Theory of Knowledge and Knowledge of the External World*. In October 1910, he began teaching at Cambridge, having accepted an appointment as lecturer in logic and the principles of mathematics at Trinity College for a term of five years. A year later Ludwig Wittgenstein began to attend his lectures. Within a few months he was influencing Russell's philosophical thinking as much as, or more than, Russell was influencing his.

Price	£100.00
Extent	682 pp
Publication	October 1992
ISBN	0-415-08446-6



ROUTLEDGE

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- 1 The Theory of Logical Types [1910]
- 2 The Philosophical Importance of Mathematical Logic [1911]
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- 5 Reply to Koyré [1912]
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- 8 Review of Mannoury [1910]
- 9 A Medical Logician [1912]

PART II

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- VIII "Réponse à M. Koyré" [1912] and an English Translation of "Sur les nombres de M. Russell" by A. Koyré

- IX "On Mr. Russell's Reasons for Supposing that Bergson's Philosophy Is Not True" by H. Wildon Carr

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By any standards Bertrand Russell was a prolific writer. He was the author of seventy books in addition to over 2,500 shorter public writings including scholarly papers, essays, magazine and newspaper articles, prefaces, introductions, forewords, pamphlets, leaflets, book reviews, political messages, letters and personal journals.

McMaster University in Hamilton, Ontario, Canada purchased the Bertrand Russell archives and appointed a highly qualified editorial board to edit the papers with financial assistance from the Canadian Social Sciences and Humanities Research Council.

The editorial aim of *The Collected Papers of Bertrand Russell* is a complete, reliable, critical edition which recognises the division between the technical writings on philosophy and logic and the other non-technical writings, and yet also succeeds in placing the material in approximate chronological order, so that the development of Russell's thought can be followed and the many interconnections between his popular and technical writings identified.

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† Deceased 1989

"The entire series of volumes, when complete, will be indispensable to a thorough study of the intellectual development of one whose influence on the philosophy of his and our time has perhaps been greater than that of any other single individual."

P. F. Strawson

The Times Literary Supplement

(9) RUSSELL, MCCABE, AND THE LITTLE BLUE BOOKS

BRS President Michael Rockler has received the following letter from Wanda Kuhn. If you would like to contact Ms. Kuhn, write to her at P.O. Box 67; Phillipsville, CA 95559; U.S.A.

Friday, 1/29/93

Dear members of the Bertrand Russell Society:

Do any of you know of the books & pamphlets of Joseph McCabe (1868-1953), one of the greatest British atheist writers & controversialists who ever lived? Even better in this line than Bertrand Russell, I think. An incredibly learned Franciscan monk, in his twenties McCabe was struck by a Saul-on-the-road-to-Damascus sudden conversion, but in reverse: one morning in the 1890s he awoke in his monastic cell to find himself an atheist. Really, like Paul before him, the culmination of years of "fear and trembling." McCabe wrote hundreds of books & articles over a 60 year writing career. He penned the first critical study of Bernard Shaw in England, I think, and his clashes with G.K. Chesterton on the platform and in the press were legendary. The older he grew, the lefter his politics: McCabe ended his days ranting for Stalin. I'd guess that after about 1920 few of his books were published in the U.S.A. due to their increasing vitriol.

Nevertheless, in the 1920s and 1930s millions of Americans had at least the opportunity to read McCabe's stuff, in the form of E. Haldeman-Julius' Little Blue Books. Perhaps some of the older B.R. Society members recall these. For those who don't: published in remotest Kansas and sold by mail order, these tiny blue (grey, really) pamphlets sold for a nickel, and the thousands of titles ran the gamut from reprints of literary classics jazzed up with sexy new titles, to manuals of farm implements. The motto ran, "A University in Print," and, for all the hype & the cheap printing & the low prestige, the claim was true. Haldeman-Julius had a Socialist background and published as much leftwing & freethinking propaganda as the traffic would bear, including lots of Bertrand Russell. You could call him a village atheist who made money.

Over 30 years E. H.-J. published dozens of Joseph McCabe's works. A few [titles] of my Little (and Big) Blue Books collection are by the trenchant ex-Franciscan, but these mostly date from later, the 1940s. By then McCabe had pretty much acquiesced in Stalinism, and the wit & the fearless independence that marked his earlier writing seems to have dried up, at least on the subject of the Soviet Union. It's really the earlier stuff, from the Twenties & Thirties, that I'm writing to you about. I had quite a bit of his earlier stuff as printed by E. Haldeman-Julius, but it has all disappeared over the years. I remember a series on The History of the Papacy published around 1931, which ransacks the great 19th Century historians to prove that, from its inception, the Catholic Church

has been one long tale of blood, corruption and bigotry. Six volumes, I think it ran, each roughly the size of a modern Reader's Digest (what a comparison), printed on the usual cheap newsprint and stapled in...good typography on this one, though, befitting a great theme. This series deserves to be republished right now, with the full panoply of critical exegesis, by some university press, Catholic, perhaps? First, a set must be found to copy. Even 30 years ago when I owned these volumes, the pages were yellow & brittle. Or is it brittle & yellowing? Hard to believe any original copies of Papacy survive today.

There may be hope, however, for the lost McCabe works, like his history of the Popes. But I need your advice & encouragement, Society members. In 1968, I interviewed the son of E. Haldeman-Julius in the ruins, practically, of the old Little Blue Books printing plant on the edge of Girard, a quiet Kansas village. When I asked him about the older out-of-print L.B.B.s, and about the special publications, he smiled sadly and said that all the (printing) plates had been donated to the University of Indiana. The Kinsey Reports. Remember that? University of Indiana. Does anyone know how to approach these academic mandarins to determine the status of the Haldeman-Julius plates? The lost Haldeman-Julius plates? Sounds like the gimmick of a murder mystery starring some beloved, cranky, bookish academic/amateur sleuth. I may write it myself if my efforts to promote Joseph McCabe come to nothing...Bertrand Russell devoured mystery novels like a drug, you know.

Wouldn't it be grand if the Bloomington archivists could be persuaded to reprint Joseph McCabe's History of the Papacy, or allow others to do so. Bertrand Russell Society...please pray about this!

(10)

NEW BOOK FROM THE BRS PHILIPPINE CHAPTER

Poch Suzara of the BRS Philippine Chapter has sent us a copy of The Freethinker's Reader, a 188 page book reprinting writings about religion by Russell, Robert Green Ingersoll, Carlos Esteban, and H.L. Mencken. The four Russell items are "Bertrand Russell's Ten Commandments" (identified elsewhere as "A Liberal Decalogue"); "Why I Am Not a Christian" (1927); "Has Religion Made Useful Contributions to Civilization" (1930); and "Can Religion Cure Our Troubles?" (1954).

In addition to editing this anthology, Poch wrote an introduction, which relates the religious outlook--particularly that of the Christian variety--to the Philippine situation. He concludes his introduction by noting, "Religious values are true values if they promote a better society for all of its members adding, not subtracting, to its own welfare."

To receive a copy of this book, we suggest writing to Poch (BRS Philippine Chapter; 8 Zipper Street SLV; Makati, M.M.; Philippines) with a contribution for the BRS Philippine Chapter to cover printing and mailing costs.

(11) BR'S NOBEL PRIZE SPEECH: CORRECTING THE RECORD

In his capacity as BRS Vice President/Information, Lee Eisler recently exchanged letters with Bruce R. Carsick, Vice President of The H.W. Wilson Company, publisher of numerous well known reference works. Our thanks to Lee for trying to set the record straight in Nobel Prize Winners.

The H. W. Wilson Company
950 University Avenue
Bronx, NY 10452

12/21/92

Dear Sirs:

The article on Bertrand Russell in your *Nobel Prize Winners* (1987) tells about Russell's receiving the 1950 Nobel Prize for Literature.

The last sentence in the paragraph on the Nobel Prize -- on page 897, near the bottom of the left column -- says this:

Russell did not deliver a formal lecture.

That sentence tells what Russell did not do; it could have -- and should have -- said what Russell actually did do. Here is what happened at the Nobel ceremony:

First came the Nobel Prize presentation speech, given by a representative of the Nobel selection committee. Then came Russell's response -- his acceptance speech. He called it *Politically Important Desires*.

I don't know whether it qualifies as a "formal lecture", but I am not sure that it deserves to be overlooked. Russell clearly attached importance to it. He thought it good enough to include as a chapter in his 1954 book *Human Society in Ethics and Politics*.

I suggest that the next edition of *Nobel Prize Winners* give a more accurate, a more inclusive, picture of what happened on the occasion when Russell was awarded a Nobel Prize.

Sincerely,

Lee Eisler
VP/Information



THE H. W. WILSON COMPANY
950 UNIVERSITY AVENUE • BRONX, NEW YORK 10452
TELEPHONE: (212) 588-8400 • 800-367-6770 • FAX: (212) 538-2716

Mr. Lee Eisler
VP/Information
The Bertrand Russell Society
13336 Gulf Blvd., Apt. 304
Madeira Beach, FL 33708

December 28, 1992

Dear Mr. Eisler:

Thank you very much for your letter of December 21, 1992, concerning the article on Bertrand Russell in Nobel Prize Winners.

No doubt we should have a look at Russell's acceptance speech. By any chance, do you have a copy? If we mischaracterized his response, we would certainly change it for the next printing.

Sincerely yours,

Bruce R. Carsick
Vice President

(12) TREASURER'S REPORT

Treasurer Dennis J. Darland submitted these reports respectively for the quarter ending December 31, 1992 and for the year ending December 31, 1992.

Beginning Balance, October 1, 1992.....\$5,241.64

Income

Contributions.....290.50
 Interest.....11.14
 Meeting Fees.....700.00
 Miscellaneous.....7.75
 New Members.....383.50
 Renewals.....2,772.00
 Total Income.....+4,164.89

Expenses

Library.....70.00
 Membership and Information Committee.....3,246.71
 Miscellaneous.....62.59
Russell Subscriptions.....252.00
 Scholarship.....1,000.00
 Total Expenses.....-4,631.30

Final Balance, December 31, 1992.....\$4,775.23

** ** *

Beginning Balance, January 1, 1992.....\$2,991.34

Income

Contributions.....2,423.50
 Interest.....50.81
 Library.....239.25
 Meeting Fees.....1,041.45
 Miscellaneous.....31.75
 New Members.....1,272.00
 Renewals.....8,677.51
 Total Income.....+13,736.27

Expenses

Library.....308.76
 Membership and Information Committee.....7,580.85
 Miscellaneous.....154.77
Russell Subscriptions.....2,908.00
 Scholarship.....1,000.00
 Total Expenses.....-11,952.38

Final Balance, December 31, 1992..... \$4,775.23

(13)

ATTENTION BR BOOK COLLECTORS

Thoemmes Antiquarian Books Ltd. (85 Park Street; Bristol BS1 5PJ; England) has issued a 40 page catalog, compiled by Herb Tandree, of books and other materials by and about Russell that it offers for sale. Below are reduced-size copies of the cover and a representative page. According to the catalog, "Thoemmes has emphasized the selling of books by and about Bertrand Russell for a number of years. This bulletin represents a means of making available a very wide range of Russell's works in their different editions, as well as a good selection of critical works, and ending with a section of related books. This wide range is reflected in the prices from collector's items to paperbacks...."

Bulletin 37

BETRAND RUSSELL BULLETIN

Books and Pamphlets by Russell
Critical Works on Russell



THOEMMES ANTIQUARIAN BOOKS LTD

11. **THE PHILOSOPHY OF LEIBNIZ.** 1992.
With a new introduction by John Slater.
London: Routledge. 352 pp., paperback, new,
THIRD EDITION. £12.99

12. **LA PHILOSOPHIE DE LEIBNIZ, EXPOSÉ CRITIQUE.** 1908.
Traduit par Jean Ray & Renée J. Ray. Avec une Préface de l'Auteur et
un Avant-Propos par L. Lévy-Bruhl. Paris: Félix Alcan. xvi + 233 pp.
Recent green sugarpaper boards.
FIRST FRENCH EDITION. £120.00

Martin 019/09; Slater CRL/Fr:908Fr:1908.c1.

13. **LA PHILOSOPHIE DE LEIBNIZ, EXPOSÉ CRITIQUE.** 1908.
Traduit par Jean Ray & Renée J. Ray. Avec une Préface de l'Auteur et
un Avant-Propos par L. Lévy-Bruhl. Paris: Félix Alcan. xvi + 233 pp.
Recent green marbled wrappers, original front cover bound in.
FIRST FRENCH EDITION. £120.00

R.B. Braithwaite's copy.

Martin 019/09; Slater CRL/Fr:908Fr:1908.c1.

14. **THE PRINCIPLES OF MATHEMATICS.** 1903.
Volume I [All published]. Cambridge University Press. xxix + 534 pp.
Original dark-blue cloth, rough trimmed, very skilfully rebound. Very Rare
FIRST EDITION. £750.00

"The present work has two main objects. One of these, the proof that all pure mathematics deals exclusively with concepts definable in terms of a very small number of fundamental logical concepts, and that all its propositions are deducible from a very small number of fundamental logical principles... The demonstration of this thesis has, if I am not mistaken, all the certainty and precision of which mathematical demonstrations are capable. As the thesis is very recent among mathematicians, and is almost universally denied by philosophers, I have undertaken, in this volume, to defend its various parts, as occasion arose, against such adverse theories as appeared most widely held or most difficult to disprove... The other object of this work, which occupies Part I, is the explanation of the fundamental concepts which mathematics accepts as indefinable. This is a purely philosophical task, and I cannot flatter myself that I have done more than indicate a vast field of inquiry..." (Preface p. v). Upon finishing the book, and sadly leaving certain questions of paradox unsolved, "Russell was not willing to let these destroy his central argument and he spent the rest of the year, and the spring and early summer of 1902, in putting the finishing touches. As far as the contradiction was concerned, he had worked out what he himself well knew was only a crude solution. He put it in an appendix, apologized for its inadequacy, trusted that in due course he would be able to do better, and on 23 May 1902 handed over the manuscript to the publishers.

Then, and only then, did there take place an event which gives the story of mathematics one of its moments of high drama. Russell had read Frege's Begriffsschrift in the 1890s but had failed to follow it. Late in 1900 he had bought the first volume of the same author's Grundgesetze der Arithmetik, in which Frege had applied his symbolic logic to arithmetic and begun to work out an analysis of arithmetic based entirely on logical operations.

Now, reading the book in the quiet of his study at Millhanger, Russell realized that Frege had used, as a cornerstone to his whole philosophy of mathematics, the method of constructing classes which Russell had proved led directly to the paradox.

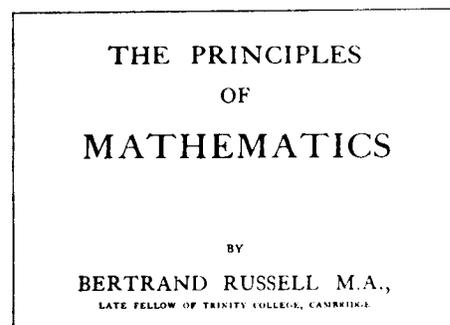
On 16 June, Russell wrote to Frege. He expressed his appreciation of the Begriffsschrift. But, he went on, he had only recently studied the first volume of the Grundgesetze der Arithmetik. He agreed with most of it. But, he continued, "There is just one point where I have encountered a difficulty. You state that a function, too, can act as the indeterminate element..." (and so forth).

Frege replied by return. "Your discovery of the contradiction caused me the greatest surprise and, I would almost say, consternation, since it has

shaken the basis on which I intended to build arithmetic," he wrote. "...It is all the more serious since, with the loss of my Rule V, not only the foundations of arithmetic, but also the sole possible foundations of arithmetic, seem to vanish."

Sixty years later, Russell was still impressed by Frege's noble reply. "As I think about acts of integrity and grace, I realise that there is nothing in my knowledge to compare with Frege's dedication to truth..." (Clark pp. 80-810).

Martin 037/01; Slater PSM/A903A:1903.c1.



15. **THE PRINCIPLES OF MATHEMATICS.** 1950.
London: George Allen & Unwin. xxix + 534 pp. Original blue publisher's cloth in blue dust-jacket.
SECOND EDITION, Fifth Impression. £40.00

Martin 037/08; not in Slater.

16. **THE PRINCIPLES OF MATHEMATICS.** [1964].
New York: W.W. Norton. xxix + 534 pp. + [1]. Original cream, grey and orange wrappers.
First Paperback edition (illus). £16.00

Martin 037/14; Slater PSM/A.964B:1964.c1.

17. **PRINCIPLES OF MATHEMATICS.** 1992.
With a new introduction by John Slater.
London: Routledge. 592 pp., paperback, new,
THIRD EDITION. £14.99

18. **PHILOSOPHICAL ESSAYS.** 1910.
London: Longmans, Green, & Co. vi + contents leaf + 185 pp. Original red cloth, rough trimmed.
FIRST EDITION. £200.00

These essays are a selection of Russell's early philosophical articles (1897-1909). Most were reprints, and the article entitled "On the Nature of Truth and Falshood" was written especially for this volume. The subjects are either on ethics or the nature of truth, the first primarily due to his friendship with G.E. Moore, and the latter partly stemming from his study of William James' philosophy of pragmatism. In a postscript added to the proofs Russell says: "The death of William James, which occurred when the printing of this book was already far advanced, makes me wish to express, what in the course of controversial writings does not adequately appear, the profound respect and personal esteem which I felt for him, as did all who knew him, and my deep sense of the public and private loss occasioned by his death..." (Preface p. vi). This was a polite way of saying he disagreed with James.

(14)

CORRECTION OF RSN, NO. 76

RSN, No. 76 (November 1992), Section 21, page 20 incorrectly stated that Nicholas Griffin was the recipient of the 1992 BRS Book Award for The Selected Letters of Bertrand Russell. That section should have read that Dr. Griffin was recognized with the 1992 BRS Book Award for his book Russell's Idealist Apprenticeship.

(15)

"CONTROVERSY AT 90"

Harry Ruja has located yet another noteworthy BR newspaper clipping. This one comes from the Toronto Daily Star, May 19, 1962, pp. 25, 31.

Russell: Controversy At 90

By RALPH THOMAS

Bertrand Russell, often called "Britain's greatest citizen after Winston Churchill," was 90 years old yesterday. He is considered by some to be the greatest living philosopher and the most important logician since Aristotle, but he is most widely known as a mathematician, moral iconoclast, progressive educator, political passivist, and at the moment as a fighter for nuclear disarmament.

He was jailed during World War I for his passivism and a subject of scandal for his theories of education and morality between the wars. Just two months ago he was again jailed for acts of civil disobedience as a member of the militant Committee of the 100, an off-shoot of the more sedate Campaign for Nuclear Disarmament.

*One of the greatest men
of our age, he's a symbol of
intelligence and moral courage.*

(Continued from Page 25)

"His influence is greater in the realm of social mores and especially education. His book "On Education" is especially important in encouraging schools to allow students great freedom, as opposed to the restrictive methods of the past."

Professor Fulton H. Anderson, head of the university's philosophy department:

"Russell's great exuberance of imagination and facility for construction has led him to producing "philosophical pot-boilers,"

since his earlier more rigorous and systematic works on Leibniz and mathematics."

Professor Marcus Long:

"One of the great men of the age, but by no means one of its outstanding philosophers. He isn't a system builder, but a man who challenged men to think. His work in mathematics and logics will of course last and guarantee him at least a footnote in the history of thought."

"The man today is a symbol of the tragedy of our times, a time when the intellect should be used

His most important philosophic work was before World War I in the field of mathematical logics, culminating in the publication (1910-13) of the three-volume "Principia Mathematica" written in collaboration with philosopher Alfred North Whitehead.

Following the war he changed direction and launched a torrent of popular writings which won him a much wider readership. Such books as "The Conquest of Happiness," "Marriage and Morals," and "Education and the Social Order," earned him the Nobel Prize for Literature in 1950.

This week The Star canvassed teachers of philosophy at the University of Toronto for their estimation of Earl Russell, whose life has spanned two world wars and an enormous development in science and thought. Their comments follow.

Professor David Savan, whose field is symbolic logic and mathematics:

"No other modern logician has exerted a greater direct influence on contemporary thought. At the turn of the century he made a series of contributions to logic and logical philosophy of the greatest importance, both clarifying the work of his predecessors in the field of mathematical logic and making some important discoveries himself."

"Russell is in the very first rank of the great logicians of all history."

Professor Thomas A. Goudge, this year's winner of the Governor General's Award for non-fiction:

"His work is among the most important done in England in the 20th century, but not necessarily in the field of philosophy. He isn't one who encourages a school of thought, because he has frequently changed his fundamental ideas."

(Continued on Page 31)

for the glorification of man, but instead is used for its destruction."

To Rabbi Abraham Feinberg, head of the Toronto Committee for Survival, the third Earl Russell is a symbol of intellectual and moral courage, particularly to the young people throughout the world.

"He is a great scientific thinker, but in the age where science is exploited for military purposes, he uses his mind to disrupt the building of the bomb. He is dedicated to the peace race."

(16)

ON YOUSUF KARSH

Yousuf Karsh is one of the most eminent living photographers. A recently published book, Karsh: The Art of the Portrait (Ottawa: National Gallery of Canada, 1989), provides this information on its dustjacket:

Karsh was born in Armenia in 1908, and, after a difficult childhood, emigrated to Canada in 1924 at the age of sixteen. Now eighty, he is still an active photographer, and the recipient of numerous international honours and awards. In 1989, the one hundred and fiftieth anniversary of photography, Yousuf Karsh has made a generous gift of almost one hundred of his best-known photographs to the National Gallery of Canada. Approximately half of this gift, along with works from the collections of the artist, the Gallery, and the National Archives of Canada, comprise "Karsh: The Art of the Portrait," the largest retrospective exhibition ever mounted of Karsh's oeuvre, presented and circulated by the National Gallery of Canada.

In September 1992, Don Jackanicz visited the Montreal Musuem of Fine Arts and toured this Karsh exhibit. Among the numerous portrait photographs was a fine one of Russell. A different Russell photograph appears on page 11 of the Karsh book. It is identified in the book as "'Bertrand Russell,' 13 July 1949, gelatin silver, printed later, 33.6 x 40.8 cm, National Archives of Canada, PA-165827."

Don subsequently visited the National Archives of Canada in Ottawa on whose lobby exhibit walls was a Karsh portrait photography display titled "Great Humanitarians." Besides Russell, those portrayed included Albert Schweitzer, Albert Einstein, and Martin Luther King.

Copyright restrictions prevent us from reproducing these Russell photographs. But they, and the innumerable other Karsh photographs, are indeed fine works of art as well as important twentieth century documentary images.

(17)

BR CENSORSHIP IN SOUTH KOREA

A recently published one volume reference work, The Encyclopedia of Censorship, Jonathan Green, editor (New York: Facts on File, 1990) includes this brief BR reference in its article titled "South Korea" (p. 294):

Seven-hundred political prisoners were still detained under the law in late 1987 and the police regularly seized "communist" materials (including Bertrand Russell's History of Western Philosophy from Seoul bookshops.

The Encyclopedia is well worth examining for its coverage of historical and contemporary issues relating to censorship in particular media and countries.

(18)

PAPERBACK EDITION OF HYLTON BOOK

Oxford University Press's 1992-1993 philosophy catalog includes this notice of the availability of Peter Hylton's Russell, Idealism, and the Emergence of Analytic Philosophy in a new paperback edition, as well as in the original cloth edition. We are pleased to see the notice mentioned that Dr. Hylton was the recipient of the 1991 BRS Book Award for this work.

*Forthcoming in paper!**Winner of the 1991 Bertrand Russell Society Book Award***Russell, Idealism, and the Emergence of Analytic Philosophy**

PETER HYLTON, *University of California, Santa Barbara*

"Here, at last, is a philosophically sophisticated, historically sensitive, and richly detailed account of the events that led to the overthrow of the sort of idealism that prevailed at Oxford and Cambridge at the turn of the century and its replacement by so-called analytic philosophy.... A splendid book. A most welcome achievement and a must for any academic library."—*Choice*.

Analytic philosophy has become the dominant philosophical tradition in the English-speaking world. This book illuminates that tradition through a historical examination of a crucial period in its formation: the rejection of Idealism by Bertrand Russell and G.E. Moore at the beginning of the twentieth century, and the subsequent development of Russell's thought in the period before the First World War.

1990 (paper January 1993) 440 pp.

23. 824018-X paper \$22.00/\$17.60

24. 824626-9 cloth \$69.00/\$55.20

(19)

RUSSELL ON GROWING OLDER

Wayne Booth, University of Chicago Professor of English Emeritus, has edited a 349 pp. anthology titled The Art of Growing Older: Writers on Living and Aging (New York: Poseidon Press, 1992). The thoughts of 96 writers are sampled. Among them are Sophocles, Edna St. Vincent Millay, Pauline Kael, Oliver Wendell Holmes, Andre Gide, B.F. Skinner, Geoffrey Chaucer, and Russell. The Russell selection is taken from the Postscript of The Autobiography of Bertrand Russell, volume 3.

(20)

A RUSSELL-MILOSEVIC REFERENCE

Tim Madigan has sent us James Walsh's January 4, 1993 Time article, "Man of the Year: The World's Other Newsmakers," which has a subsection titled "The Butcher of the Balkans: Slobodan Milosevic is the High Priest of 'Ethnic Cleansing.'" Woods includes this reference to Russell on page 46:

In one of his typically nonconformist essays, Bertrand Russell once dissected the fallacy of regarding oppressed peoples as morally superior. The fact that they are tyrannized, the British philosopher observed, does not mean that they will perform wonders of nobility and high-mindedness once given their freedom. On the contrary: as unfolding events are proving, communism, even Tito's diluted version, enforced a denial of base instincts that have now burst out all over Central and Eastern Europe.

(21)

HARRY RUJA WRITES TO NEWSWEEK, FLORA LEWIS, and RSN

The October 26, 1992 issue of Newsweek featured Tom Morganthau's pp. 36-39 article, "At the Brink of Disaster: Thirty Years after the Cuban Missile Crisis, Newly Released CIA Documents and Transcripts Show Just How Close We Came to Nuclear War." In response Harry Ruja wrote the following letter to the editor of Newsweek:

Of Khrushchev you say, "he was prepared to risk a shooting war as late as Oct. 27". Of Kennedy, in contrast, you say he "fended off pressure to use military force." You neglect, however, to provide many clues as to why Khrushchev eventually backed down.

Part of the answer lies in a cable Bertrand Russell, the English philosopher and peace activist, sent to Khrushchev on 23 October. Published both in Pravda and Izvestia on 25 October, it appealed to him to exercise restraint, declaring that "precipitous action could mean annihilation for mankind."

Khrushchev welcomed this opportunity to wear the mantle of world savior, assuring Russell in a lengthy reply that he would not make any "reckless decisions" but would, rather, do "everything" in his power to prevent the outbreak of war. Distributed by the Tass news agency, the letter received wide attention. Soon after that, negotiations began in earnest, and the crisis defused.

The force of Russell's appeal lay in giving Khrushchev a noble rationale for retreat. Without this face-saving stratagem, he might have tried to bluff it through, with possibly disastrous consequences.

Harry also sent this November 20, 1992 letter to Flora Lewis, European Desk Senior Editor of The New York Times:

It's 25 years later. One president was in effect impeached because he pursued the attack on Vietnam and gave up his hope for another term. We have just elected another president who used every legal stratagem he could think of to avoid joining the carnage. Thousands of friends and relatives of dead Americans have shed bitter tears before the memorial wall in Washington.

Has any of this led you to consider the piece you did for Look in April 1967 trashing Bertrand Russell for condemning the American aggression in Vietnam and for being old?

If so, perhaps you might be willing to write an "I Was Wrong" piece for the Times.

If you are inclined to respond to me directly, you might add an explanation of how that "bulky young Englishman" (in a Sunday Express reprint) could have "hissed" a sentence containing not a single "s", "c", or "z"; and perhaps also how a young reporter for the college newspaper could interview Russell in the fall of 1939 when he came to join the faculty that academic year in such an objective and friendly manner and then, with a distinguished career in journalism behind her, write such a jaundiced report on his anti-Vietnam-War campaign.

On other matters, Harry contacted RSN as follows:

The story about BR and Wittgenstein which you reprinted in RSN, No. 74 from The Atlantic Monthly for July 1991 has various versions. Here's the version from BR's article on Wittgenstein in Mind, July 1951:

[Wittgenstein] maintained that all existential propositions are meaningless. This was in a lecture room, and I invited him to consider the proposition, "There is no hippopotamus in this room at present." When he refused to believe this, I looked under all the desks without finding one; but he remained unconvinced.

I tried identifying the source of "The exercise of power..." from the Gazette [see RSN, No. 76, November 1992, Section 27, p. 26] but did not succeed within the time I allowed myself. I found something like it in Power, Chap. 1: "Every man would like to be God if it were possible; some find it difficult to admit the impossibility."

(22)

MICHAEL ROCKLER VISITS CHICAGO HUMANISTS

On January 24, 1993, BRS President Michael Rockler was guest speaker at the Sunday Platform Meeting of The Ethical Humanist Society of Chicago. His 45 minute talk, "Bertrand Russell: A Skeptical Humanist," was well received by those gathered, who included BRS members Ed Kellman and Don Jackanicz.

(23) CAROLINE MOOREHEAD'S NEW RUSSELL BIOGRAPHY

Caroline Moorehead's Bertrand Russell is now available in a cloth British edition. An American edition, published by Viking, is scheduled for Autumn 1993 release. Rosemary Dinnage's October 2, 1992 Times Literary Supplement book review places this new biography and another about Ottoline Morrell in perspective.

Can philosophy, and philosophers' lives, ever be made completely intelligible to the ordinary reader? The outlines of Bertrand Russell's long life are already known from previous biographies and his own autobiography; but in the end, I suppose, it is philosophy he must be remembered for and not his once popular books on marriage, education and other social topics, nor his work for pacifism during the First World War and the nuclear age. The drama of an intellectual progression has rarely been so strikingly visible. Godfathered by John Stuart Mill, early orphaned of his free-thinking aristocratic parents, brought up by a morally strenuous grandmother; first lessons in geometry from his elder brother ("This was one of the great events of my life, as dazzling as first love"); intense religious doubts, and temporary conversion to Hegelianism ("I had gone out to buy a tin of tobacco... when suddenly I threw it up in the air and exclaimed: 'Great God in boots, the ontological argument is sound!'); rejection of idealism ("a great liberation, as if I had escaped from a hot-house on to a wind swept headland") and then dedication to exploring the foundations of mathematics and logic. Ten years, with A. N. Whitehead, of writing a 4 000 page book, published thanks to a scientific grant, and set by the only composer at Cambridge able to deal with his symbols. The conviction that he had now shot his bolt intellectually; the fateful meeting in 1911 with Wittgenstein. As Russell wrote, Wittgenstein "began as my pupil and ended as my supplanter".

Caroline Moorehead's excellent biography relates all this quite successfully, though in less detail than Ronald Clark's biography of 1975. If it is possible to summarize Hegel in fifteen lines, she has done it. But it still remains hard for the untrained reader to understand how it was that the theory of classes threw up such a contradiction for Russell that his work was held up for nearly two years, or what he and Wittgenstein were at



Bertrand Russell at ninety-six

when they said they had spent the morning discussing whether there were two things in the world or three. It is important to know, at least, that it was his underlying need to know whether anything could be established as true that shaped his whole mind, and his sense of an unbridgeable gap between thought and feeling. He himself felt that his search had made him a "logic machine", a "spectator and not an actor", with a "mind like a search light, very bright in one direction but dark everywhere else". Those who met him were also struck by this. George Santayana saw in both Russell and his brother "a strange mixture... of great ability and great disability; prodigious capacity and brilliance here - astonishing unconsciousness and want of perception there"; Virginia Woolf that "this luminous vigorous mind seems to be attached to a flimsy little car, like that of a large glinting balloon". She would like though, she added, "the run of his headpiece"; but might not have found it comfortable to inhabit.

The other strand in Russell's life is the story of

Loving ghosts

ROSEMARY DINNAGE

Caroline Moorehead

BERTRAND RUSSELL
596pp. Sinclair-Stevenson. £20.
1 85619 180 X

Miranda Seymour

OTTOLINE MORRELL
Life on the grand scale
452pp. Hodder and Stoughton. £25.
0 340 51820 0

his marriage and love-affairs. His early, idealistic marriage to Alys Pearsall-Smith ran into boredom before his first philosophical work was finished, and then into hatred and misery. From this marriage he plunged abruptly and totally at the age of thirty-six into his love-affair with Ottoline Morrell. In the enormous Russell archive at McMaster University in Canada - as Moorehead says, one of the most remarkable collections ever assembled around a single person - are over 2,000 letters to Lady Ottoline from Russell, covering not only the years of their affair but a lifelong friendship. In view of his later docility with his various women friends, his attachment to her seems almost pathetically intense and single-minded. Of the same age and background as himself, she did return his love, but not physically - his hands "were like the paws of a bear", she said, "no feeling in them" - and not enough to leave her husband and child. Once he had reached a dead end in his love-affair, and a dead end in his philosophical work, one feels Russell becoming somehow a harder, shallower and less likeable man - but he had years of puritanism to make up for. Beatrice Webb, always a surprisingly acute judge, remarked in her diary that compared to the earlier Russell, it was sad "to look on this rather frosty, unhealthy and cynical personage".

But then she did not like Dora, Russell's second wife, whom Russell to some extent chose in order to have children. It is odd how scantily the question of fecundity and childbirth is treated in biography (was Lawrence's behaviour, for instance, affected by the fact that his wife had children by another man and not himself?). Russell had always wanted children, and chose a young and suitable second mate. The story of his marriage, told from her side in Dora Russell's autobiography, is something of a cruel joke played by an iticonal God on two apostles of rationality, free love and birth-control - both authors of books on the art of being happy. When Russell grew sexually bored with Dora Russell, he told her, like a good rationalist, that he would bring up a child of hers by someone else if she wished. She had two by someone else. Russell retaliated by fathering a child on a young girl who became his third wife and, eventually, ex-wife. The hubris of separating intellect from feelings such as rivalry, hurt, jealousy, pride and retaliation can seldom have been so clearly demonstrated. Beatrice Webb again, many years earlier, had commented that "compromise, mitigation, mixed motive, phases of health of body and mind, qualified statements, uncertain feelings, all seem unknown to him", and that this frightened her for the future of those who loved him.

Towards the latter third of Moorehead's Bertrand Russell and in his long old age, the life becomes gradually more that of the political than the emotional man. He was deeply aware of encroaching Nazi and Communist tyrannies, had lost his place in academic life and run out of how-to-be-happy books ("vomitive", Wittgenstein called them). In the academic posts he took in America, he found himself, on his past record, a moral outcast and eventually even without money. His renaissance as figurehead of the anti-nuclear movement after the Second World War deserves a book on its own - one in which the roles

of his fourth wife and his rather sinister secretary, Ralph Schoenman, could be even further examined. As in 1918, he had been jailed for advocating acceptance of a German peace offer, at the age of eighty-nine he was - briefly - sent to prison for inciting public disobedience in the anti-nuclear cause.



Ottoline Morrell at thirty-nine

Thirty years before Russell's death at ninety-seven, and not long after she became godmother to his third child, Ottoline Morrell died in her sixties at the hands of a quack doctor. Miranda Seymour's biography of her is to some extent a partisan rehabilitation of the larger-than-life Bloomsbury character who was so much caricatured. The woman who wondered, as she looked back at her years as a generous hostess at Garsington, "what was wrong, why it aroused so much venom in others and why so many people turned against us", had been cruelly lampooned by former guests Aldous Huxley and D. H. Lawrence, among others, as well as continuously mocked behind her back by most of the Bloomsbury set. Seymour establishes her case that Ottoline Morrell was often brave and generous and kind; the malice that pursued her, Seymour attributes to the fact that, unfashionably, she held vague religious beliefs, and also was secretive about her love-affairs. But can that have been quite enough to make so many people so merciless? It seems there must always have been something that her proteges felt to be false about her benevolence, something anxious and strained and gushing that they quickly picked up. Seymour might have quoted the scene at Lady Ottoline's memorial service when Lady Oxford asked a Bloomsbury group why her friends quarrelled with her. "Pause -", wrote Woolf in her diary (a deservedly guilty pause?). "She was exigent, Duncan volunteered at last."

Both biographers agree that Russell's love-affair with Ottoline Morrell (for it was his with her) was very deeply felt: influential, and in many ways beneficial, for both. There was a deep sympathy between them which lasted as long as she lived, Russell wrote in his autobiography, emphasizing how both came from aristocratic but lonely backgrounds and had overthrown class conventions. With her in particular, Russell struggled to close the gap between mind and feeling. What kind of life together they might have made is one of literary history's intriguing speculations: certainly not an idyllic one.

Both were generous, in particular financially. Caroline Moorehead simply comments, apropos Russell's lean years, that he had given away his inherited fortune - but is this a small thing?

(Hands up, whoever has done the same.) And both of them, essentially, were brave in their stand against class and convention; many friends turned against Russell for his pacifism in the 1914-18 war, but Ottoline Morrell was firm in her support. What, above all, they shared was a scarcely recognized sense of bereavement. Her much-loved father died when she was four; by the time she was nineteen, her mother had died too. In her diary she wrote, "It is no fun being an oddity for it makes one eternally lonely. Unfortunately, I combine being an oddity with being very proud, and that makes one aloof." Russell described a sense of loneliness even more poignantly - almost shockingly - in a well-known passage in his autobiography: "I have loved a ghost, and in loving a ghost my inmost self has itself become spectral. I have therefore buried it deeper and deeper beneath layers of cheerfulness, affection and joy of life." The ghost, surely, was the mother that in adulthood he could not remember.

Biography cannot ever quite represent the place of such feelings in a life; its nature is to fill pages, with actions and decisions and sayings. But there are also the blank spaces that, rarely, open up and show themselves. This is not to say that Russell was not full of real energy and humour and variety; but we must believe what he himself perceived, what he felt as early as 1905 when comforting a bereaved friend - that buried grief "burst their tombs, and waited in the desert spaces of one's mind, from which philosophy offered no comfort whatsoever". The lifelong search for an answer to his question, "Can human beings know anything?" could have started in the mind of a child deprived too suddenly of certainties.

So could his instantaneous rapport, not only with Ottoline Morrell, but with Joseph Conrad, also orphaned in childhood - such an extraordinary and instant rapport that he named his two sons after him. The "conversion" he went through at the age of twenty-nine, when he saw Whitehead's wife Evelyn have a heart attack in front of her three-year-old son, must also have been related to his own childhood experience. From that moment, he wrote, he believed that in human relations one should "penetrate to the core of loneliness in each person and speak to that". But the insight he gained then did not make him the best of parents himself. Just as Ottoline's daughter rebelled against her mother's cultural glitter, Russell's rejected her parents' "enlightened" views; and the mental illness of his older son and two granddaughters makes the family ghosts that he feared in adolescence seem all too real. One would not like to have been the child of either of them.

Rosemary Dinnage's books include The Ruffian on the Stair: Reflections on death, 1990, and One to One: Experiences of psychotherapy, 1988.

(24)

MORE ON NOAM CHOMSKY

RSN, No. 76, November 1992, Section 18, p. 17 discussed Chronicles of Dissent, a new book of Noam Chomsky interviews. We have since encountered two other Chomsky news items of note.

A two hour, 47 minute Chomsky film documentary has begun circulating around art film theaters, such as the Film Center of the Art Institute of Chicago. Compiled by Montreal filmmakers Mark Achbar and Peter Wintonick, Manufacturing Consent: Noam Chomsky and the Media depicts Chomsky the lecturer and interviewee in various settings. Chicago Sun-Times critic Lloyd Sachs wrote in his February 5, 1993 review, "Conversational even in his denunciations, Chomsky is an easy guy to listen to for a radical. It's not difficult to shrug off his charges that modern government, but its nature violent, has the same basic morality as Genghis Khan. But only a head stuck in the sand could fail to appreciate the extent to which the media are designed to distract us from the things that matter most in our lives." Sachs gave the film 3 1/2 stars. We suggest you consider seeking out this film.

A January 1, 1993 Chicago Tribune article by Ron Grossman (Section 5, pp. 1, 5) profiles Chomsky. Titled "Strong Words: At 64, Linguist Noam Chomsky Continues to Say Things Not Everyone Wants to Hear," the article is supplemented by this boxed item: "Being cited in an academic journal is one approximation of intellectual influence. Here are the top 10 most-cited sources in arts and humanities academic journals over a seven-year period inspected by the Institute for Scientific Information, publisher of the Arts & Humanities Index: 1) Karl Marx, 2) Vladimir Lenin, 3) William Shakespeare, 4) Aristotle, 5) Bible, 6) Plato, 7) Sigmund Freud, 8) Noam Chomsky, 9) Georg Hegel, 10) Cicero." Our question would be, Where would Russell be located on such a list?

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A RUSSELL COLLECTIBLE

Main Street Fine Books & Manuscripts (301 South Main Street; Galena, IL 61036; U.S.A.) listed this item for sale in its recently issued Catalog No. 3:

62. RUSSELL, BERTRAND (1872-1970). British philosopher and mathematician awarded the 1950 Nobel prize for literature. Printed DS, 1p, 7" x 10 1/4", Cambridge, England, 1948 May 16. Very good. Updating form for Who's Who in America, to which Russell's 2" x 3" biographical entry from the previous edition has been affixed. Russell has crossed out one line reading "(with Prof. A.N. Whitehead) Principia Mathematica, 1910-13" and written in "Human Knowledge, its scope and limits, 1947" and signed. Comes with a second, similar sheet to which Russell has added the same information. A very unusual piece containing a mini-biography. \$200.00

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RUSSELL AT THE BRITISH HISTORY ASSOCIATION

Steve Shafer, BRS member and an historian and dean at the University of Illinois, Urbana-Champaign, read his paper, "Bertrand Russell and the Politicians," at the monthly meeting of the University of Illinois British History Association on February 8, 1993. The meeting was held at the home of University of Illinois Professor of History Caroline Hibbard, a specialist in the Tudor-Stuart period in British history, which, incidentally, is also the area of expertise of BR's son, Conrad Russell.

(Conrad Russell is a professor in the Department of History of King's College, University of London. On April 5, 1990, he visited the University of Illinois, Urbana-Champaign to speak on "A Not-Quite-Federal State: Britain 1603-1990." See RSN, No. 67, August 1990.)

Steve's paper incorporated material originally intended for his "'Witty, Pungent, Philosophical, Whimsical, and Bitter': Politicians' Perceptions of Bertrand Russell in Britain" presentation made at the BRS's June 1992 annual meeting in Washington, DC. We hope to receive an abstract of his paper for future RSN publication.

In attendance was University of Illinois Professor of Music Nicholas Temperley, who reminisced about being present at a Campaign for Nuclear Disarmament rally at Royal Albert Hall, London. He recalled how, following a succession of less well known speakers, Russell's brief stage appearance was greeted with loud enthusiasm.

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A COMEDIAN READS AND READS AND READS RUSSELL

The comedian in question is Tony Hancock, well known in Britain for his BBC television appearances during the 1950s and 1960s. Hancock was particularly appealing in his regularly scheduled television series, "Hancock's Half-Hour."

Steve Shafer, who has read Jonathan Margolis's Cleese Encounters (New York: St. Martin's Press, 1992), a biography of British comedian-actor John Cleese, reports this item about Hancock from that book (pp. 188-189): Tony Hancock regularly carried two things around his dressing room--a Teddy Bear and a copy of Bertrand Russell's A History of Western Philosophy. This snippet of information was cited in the context of comparing Cleese to Hancock, i.e. both were/are great comedians who were/are also very much interested in serious matters.

Regularly carrying A History of Western Philosophy--an 800+ page book--sounds like something of a literary exaggeration. But it is refreshing to see a reference to Russell connecting him to the world of British television humor.

RUSSELL SOCIETY NEWS

No. 78, May 1993

The Bertrand Russell Society, Inc.

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be addressed to Donald W. Jackanicz, Editor at the above Chicago address.

For information about or to join The Bertrand Russell Society, write to Mr. Lee Eisler; BRS Information Committee; 1664 Pleasant View Road; Coopersburg, PA 18036; U.S.A.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

At the 1992 Board meeting, it was decided to initiate new prizes for young scholars. Various categories were established including undergraduate students and graduate students. Each winner receives transportation to the annual meeting, all costs associated with the meeting, and a complimentary membership for one year in the Bertrand Russell Society.

Two persons will receive the prizes this year. Tyler W. Roberts, an undergraduate student at SUNY in Fredonia, will receive the undergraduate prize. He will present a paper entitled "Russell, the Individual, and Society." Stefan Anderson, joining us from Norway, will receive the graduate prize and present "BR's Search for Certainty in Mathematics and Religion."

Please join us at the BRS annual meeting in June and welcome these young scholars into the organization. I would also like to thank John Lenz who chaired the committee which has awarded these prizes.

This year's meeting honors Harry Ruja with the BRS Award. Harry will present the banquet address and speak on BR's life in photos. On Saturday Hal Walberg will conduct a reader's theater on Russell autobiography. Nick Griffin is tentatively scheduled to present a paper on Lady Ottoline. All of these presentations will add to our understanding of Russell as a person.

I am enthusiastic about our meeting in San Diego. It will be good to greet old friends and meet new ones. Won't you join us? Please send in your registration now. Most persons who attend the annual conference become regular participants. If you haven't been to a meeting, this would be a great time to start.

I look forward to seeing all of you in San Diego, June 18-20.

(2)

1993 ANNUAL MEETING UPDATE

The BRS's 1993 Annual Meeting will be held on the campus of the University of California at San Diego, located in suburban La Jolla, California, from Friday, June 18 through Saturday, June 20.

Accompanying this RSN issue is a blue annual meeting pre-registration form. If you are planning to attend but have not yet mailed in your registration form, please complete the form now and mail it to Michael Rockler. Michael and the other persons responsible for organizing the meeting will very much appreciate receiving your pre-registration and payment as soon as possible. Each person who pre-registers will be mailed additional information concerning meeting room locations and housing. We look forward to seeing you in June!

Here is the latest tentative Annual Meeting program:

Friday, June 18, 1993

- 4:00 - 6:00 p.m. Registration.
- 6:00 - 7:30 p.m. Dinner.
- 7:30 - 7:45 p.m. Welcoming Remarks.
Presentation of the Service Award to Marvin Kohl.
- 7:45 - 8:45 p.m. Timothy J. Madigan. "The Will to Believe vs. the Will to Doubt."
- 8:45 - 9:45 p.m. Presentation of the BRS Book Award to Nicholas Griffin.
Nicholas Griffin. "Lady Ottoline."
- 9:45 p.m. Board Meeting. (All members welcome.)

Saturday, June 19, 1993

- 8:00 - 8:30 a.m. Registration.
- 8:30 - 10:00 a.m. Presentations by Winners of the 1993 Paper Prizes.
Tyler W. Roberts. "Russell, the Individual, and Society."
Stefan Andersson. "Bertrand Russell's Search for Certainty in Mathematics and Religion."
- 10:00 - 10:15 a.m. Coffee.
- 10:15 - 11:15 a.m. John Shosky. "Russell and the Contemplation of Philosophy."
- 11:15 - 12:15 p.m. Bertrand Russell Society Meeting.
- 12:30 - 1:30 p.m. Lunch.
- 2:00 - 3:00 p.m. Hal Walberg. "Russell's Autobiography--A Readers' Theater."
- 3:15 - 4:45 p.m. Marvin Kohl and Michael J. Rockler. "Russell vs. Russell on Education."
- 4:45 - 5:30 p.m. Free Time.
- 5:30 - 7:00 p.m. Red Hackle Hour at Los Torrito's Restuarant.
- 7:00 p.m. Banquet.
Presentation of BRS Award to Harry Ruja.
Banquet Address by Harry Ruja. "Russell's Life in Photos."

Sunday, June 20, 1993

- 9:00 - 10:00 a.m. Dennis Darland. "What Is Mathematics About?"
- 10:15 - 10:30 a.m. Coffee. 10:30 - 11:30 a.m. Don Jackanicz. Workshop: Russell's "A Philosophy for Our Time." 11:30-12:15 p.m. Gonzalo Garcia. "Did Bertrand Russell Think of Himself as a Pacifist?" 12:15 p.m. Closing.

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TREASURER'S REPORT

Treasurer Dennis J. Darland submitted this report for the quarter ending March 31, 1993.

Beginning Balance, January 1, 1993	\$4,775.23
Income	
Contributions.....	531.00
Interest.....	9.70
New Members.....	410.50
Membership Renewals.....	<u>2,857.90</u>
Total Income	+3,809.10
Expenses	
Meetings.....	375.00
Membership and Information Committee.....	636.29
Miscellaneous.....	<u>16.58</u>
Total Expenses	-1,027.87
Final Balance, March 31, 1993	\$7,556.46

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RUSSELL IN THE MANUSCRIPT MARKET

Issued in late winter 1993, Catalog 69 of David Schulson Autographs (11 East 68th Street, New York, NY 10021, U.S.A.) has this entry on page 36.

110. RUSSELL, BERTRAND. (1872-1970). British philosopher, mathematician and reformer; awarded Nobel Prize in Literature (1950).

T.L.S. [typed letter signed] on stationery imprinted in Welsh [sic], Merioneth, October 17, 1961. Typed above the Welsh address is "from: The Earl Russell, O.M., F.R.S."

"I do not for a moment claim that I have 'swept two thousand five years of metaphysics into the discard' . . . something of this sort has occurred in logic, but . . . I have been only one of many contributors. . . . I have the highest respect for many philosophers of past times. . . ." Signed above his typed name, "Bertrand Russell." A fine comment on the course of logic in this century by one of its pre-eminent thinkers.

\$225.00

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BRS LIBRARY

The BRS Library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS Library inquiries and requests to Tom Stanley; Box 434; Wilder, VT 05088.

A new audiocassette has been received by the BRS Library: "Russell vs. Dewey on Education." With Michael Rockler, Tim Madigan, and John Novak. A session from the inaugural meeting of the Coalition for Secular Humanism and Freethought, June 1992. 115 minutes.

The following lists Books For Sale by the BRS Library. H-Cloth, otherwise paperback. Prices are postpaid. Please send your check or money order (U.S. funds only) payable to "Bertrand Russell Society" to Librarian Tom Stanley at the above address.

By Bertrand Russell:

<u>Appeal to the American Conscience</u>	\$3.15
<u>Authority and the Individual</u>	7.95
<u>Has Man a Future?</u>H...	8.00
<u>History of the World in Epitome</u>	1.00
<u>In Praise of Idleness</u>	7.95
<u>My Philosophical Development</u>	7.95
<u>Political Ideals</u>	7.95
<u>Power: A New Social Analysis</u>	5.50
<u>Principles of Social Reconstruction</u>	7.95
<u>Roads to Freedom</u>	6.50

By Other Authors:

<u>Bertrand Russell, 1872-1970</u>	\$1.50
<u>Bertrand Russell as a Philosopher</u> by A.J. Ayer.....	2.25
<u>Bertrand Russell's America, Vol. 2, 1945-1970</u> by Barry Feinberg and Ronald Kasrils.....	9.95
<u>Bertrand Russell's Theory of Knowledge</u> by Elizabeth Eames.....H...	8.50
<u>Essays on Socialist Humanism in Honor of the Centenary of BR</u>H...	9.00
<u>Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought</u> by Chandrakala Padia.....H...	11.50
<u>Into the Tenth Decade: A Tribute to Bertrand Russell</u>	5.00
<u>The Life of Bertrand Russell in Pictures and His Own Words</u>	6.75
<u>Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR</u>	2.00
<u>Russell</u> by A.J. Ayer.....H...	8.00

A future issue of RSN will provide an updated list of audiocassettes and videocassettes available through the BRS Library. For now, please refer to earlier RSN issues for such lists.

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NEW MEMBERS

We welcome these new Bertrand Russell Society members who joined in late 1992 and early 1993.

Susan M. Ackley. 145 Standart Avenue; J-119; Auburn, NY 13021.
Matthew C. Altman. 3338 Broadmore Drive; Bay City, MI 48706.
Henryk F. Andrzejczak. 15551 Charles River Avenue; Eastpointe, MI 48021-1605.
Bruce Charpentier. P.O. Box 177; Georges Mills, NH 03751.
Helen Charpentier. P.O. Box 177; Georges Mills, NH 03751.
Joseph S. Covais. P.O. Box 327; Brandon, VT 05733.
Vincent Daniele. 8688 Bay 16 Street; Brooklyn, NY 11214-4514.
Claudio De Almeida. Caixa Postal 78; Porto Alegre, RS 90001-970; Brazil
Isadora Delgado. 136 Periwinkle Road; Levittown, NY 11756.
Amber Derek. 621 Cherry Street; Greensburg, PA 15601-2801.
Robert Dow. 1462 East 3150 South; Salt Lake City, UT 84106.
B. Raymond Eckstrand. Box 511; RFD #2; Open Meadows Road; Ashville, NY 14710.
Richard W. Fiori. 1411 North Harrison; Fresno, CA 93728.
J. Scotland Gallo. 17916 East Park Drive; Cleveland, OH 44119.
Gordan I. Hall. P.O. Box 4193; Sevierville, TN 37864-4193.
David S. Hart. 353 Rockingham Street; Rochester, NY 14620.
William R. Hartzog. 405 College Drive; Gaffney, SC 29340.
Bernice Kaiser. 1440 Freeport Loop; Brooklyn, NY 11239.
Edward E. Kellman. 2934 West Farwell Avenue; Chicago, IL 60645.
Craig Kelso. 7407 Alvarado Road; #162; La Mesa, CA 91941.
Charles V. Lauricella. 324 38th Street; Niagara Falls, NY 14303-1053.
Percy Li. 15925 La Escuela Court; Morgan Hill, CA 95037.
Diane Mackenroth. 201 Kingsboro Street; Pittsburgh, PA 15211.
Griffin D. McClellan. 3224 SE Hawthorne; Portland, OR 97214.
Robert Arthur Paglia. WELI Radio; 495 Benham Street; Hamden, CT 06514.
Gertrude E. Parker. 244 Williams Street; Meriden, CT 06450-4515.
Henry D. Richardson. 12 Robbers Row; Hilton Head, SC 29928.
David Schraven. 45 College Street; Buffalo, NY 14201.
Hal Walberg. Philosophy Department; Box 88; Mankato Univ.; Mankato, MN 56002.
William J. Whaley II. 1317 1st Avenue; Watervliet, NY 12189.
James R. Zingelman. P.O. Box 15417; Rio Rancho, NM 87174

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RUSSELL ALLUDED TO AS A NARCISSIST

In his article "Intense: Reflections on a Personality Type" in The Atlantic, May 1993, pp. 20-24, Richard Brookhiser briefly mentions Russell as "a twenty-four karat narcissist." Brookhiser then quotes Russell's Gladstone anecdote about port being served in a claret glass appearing in "Eminent Men I Have Known," an essay in Portraits from Memory. Thanks to Tim Madigan for this article.

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CONTRIBUTIONS

We would like to express our sincere thanks to these persons who made financial contributions to the Bertrand Russell Society during late 1992 and early 1993.

Neil Abercrombie. J.M. Altieri. Jay Aragona. Dong-In Bae. Michael Emmet Brady. Whitfield Cobb. Robert K. Davis. Linda Egendorf. Lee Eisler. Richard Fallin. Earl Hansen. David S. Hart. Charles W. Hill. James Lloyd Hoopes. Thomas C. Horne. Ting-Fu Hung. Robert T. James. Marvin Kohl. George G. Kuc. Gladys Leithauser. Glenn R. Moyer. Stephen J. Reinhardt. Benito Ray. William M. Ripley. Harry Ruja. John F. Schaak. Nan E. Scofield. Warren Allen Smith. Timothy S. St. Vincent. Henry Van Dyke. Michael J. Weber. Charles L. Weyand. John A. Wilhelm.

Like many small organizations, the BRS operates through a combination of membership dues and gratefully received contributions from those members whose interests or circumstances allow them to make such gifts. Contributions in any amount, large or small, should be made payable to "Bertrand Russell Society" and sent to BRS Treasurer Dennis J. Darland; 1965 Winding Hills Road; #1304; Davenport, IA 52807. Thanks to those who can help the BRS in this way!

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A RUSSELL-MAYA LIN CONNECTION

We recommend at least an occasional perusal of Current Biography, one of The H.W. Wilson Company's fine monthly publications. The April 1993 issue features biographical articles on figures as diverse as Jacques Chirac, Mayor of Paris, actor Jack Klugman, musician Dave Brubeck, and surgeon Richard Selzer. The article about architect Maya Lin (pp. 35-39) was of particular interest as it linked one of her ancestors with Russell:

Maya Lin is best known as the architect whose spare, sculptural public monuments have helped countless Americans come to terms with some of the more painful facts of their country's history. More than a million people travel to Washington, D.C., each year, on a pilgrimage to Lin's Vietnam Veterans Memorial....Among Lin's other illustrious ancestors is her paternal grandfather, Lin Chang-min, a progressive lawyer who lobbied for reform in China and traveled to England in the 1920s as a member of the Chinese Association for the League of Nations. In London, the gregarious Lin Chang-min and his daughter, Hui-yin, counted among their friends and acquaintances such luminaries as H.G. Wells, E.M. Forster, Arthur Waley, Thomas Hardy, Bertrand Russell, and Katherine Mansfield.

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RUSSELL IN SMITHSONIAN MAGAZINE

We were delighted to see Israel Shenker's major article about Russell's life in the May 1993 issue of Smithsonian (vol. 24, no. 2, pp. 128-130, 132-142). Here in reduced size are the first two pages. The issue's table of contents lists the article as "Paradoxical, polemical Bertrand Russell: Brilliant and fearless, the controversial philosopher ranged from mathematics to religion, ethics to free love." Also in this issue are articles about Thomas Jefferson at 250, the Celts, photomicrography, Duke Ellington, blacksmithing, and sharks, as well as one concerning the history and art of the Barnes Foundation. Included in the Barnes Foundation article is the to be expected reference to Russell. We recommend you pick up a copy of Smithsonian!

By Israel Shenker

The provocative progress of a pilgrim polymath

Bertrand Russell, the free-wheelingest philosopher of the century, tried to prove that life is real—and found it earnest

Philosophers traditionally wonder about the nature of reality. How do we know it? How can we prove that we know it? Does the forest exist if there's no one around to see it? It doesn't, say the skeptical idealists. It does, say the philosophical realists. Is the external world, as idealists insist, merely a collection of sensations in one's head? These hairsplitting issues are still in doubt, though the conviction that objects exist, with or without witnesses, is on the rise. Even so, and even with the benefit of hindsight, it is hard to believe that such a one as philosopher Bertrand Russell really existed.

For in nearly every way imaginable, Russell's existence was no common matter. Philosophically, he was sometimes an idealist and sometimes a realist. Physically, he was something of an anomaly, a man slim, erect and fine of profile, who yet resembled the Mad Hatter or, as novelist Aldous Huxley once described him, "one of those extinct bird-lizards of the Tertiary." At the drop of a hat, he was prepared to dispute conventional wisdom, prevailing orthodoxy, even common sense—as well as his own most cherished convictions. He was sent to jail during World War I for writing that American troops in England might be used to intimidate British strikers. (The authorities claimed that Russell had prejudiced His Majesty's relations with the USA.) In the 1920s he visited the Soviet Union but, unlike most liberals of the time, saw it as a repressive disaster area. Yet in his old age Russell was best known as an anti-American, world-class peacenik.

As a thinker, he fixed Man's place as a footnote in an



Among schoolchildren: 60-year-old Russell holds hands with his students at Beacon Hill in the 1930s.

He founded school in 1927, encouraged free thought about sex and religion, and daily orange juice.

obscure portion of the cosmic volume. He once described people as "tiny lumps of impure carbon and water dividing their time between labor to postpone their normal dissolution and frantic struggle to hasten it for others." Before his death in 1970, however, he wrote: "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

In 1950, when he won the Nobel Prize in Literature, he became the only English philosopher and Nobel laureate ever denied a post at an American university for,

among other things, advocating and practicing free love. But he was also, without doubt, the most brilliant, the most inventive, the most fearless and the most controversial philosopher of the 20th century. As well as, hands down, the most prolific—more than 80 books, thousands of articles, 50,000 letters, about everything from the foundations of pure mathematics to the cruelties of Communism, from what makes a true statement true, to the need for birth control.

Arguably, too, he was the century's most influential philosopher. Though Gottlob Frege, a then obscure

German professor of mathematical logic, is now regarded as the founder of mathematical logic, it was Russell, as the main creator of what is known as analytic philosophy, who first made questions about the nature and role of logic and language central to philosophy.

This astonishing polymath was born in 1872. His grandfather was John Stuart Mill, the arch-advocate of liberty and social justice. His grandfather Lord John Russell (later, 1st earl Russell) had twice served Queen Victoria as prime minister and perhaps saved England from revolution by introducing the Reform Bill of 1832. His fa-

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FROM HARRY RUJA

At the June 1993 Annual Meeting Harry Ruja will receive the BRS Award for his many contributions to Russell studies. We look forward, too, to hearing Harry's banquet address titled "Russell's Life in Photos."

RSN 76, November 1992 asked for help in identifying this Russell quotation displayed on the first page of the September 13, 1992 [Montreal] Gazette: "The exercise of power is agreeable, especially when it is an obscure individual who exercises power over a prominent one." In response to this Harry wrote to us:

The quote . . . has eluded me, but there is something similar in Chap. 5 of War Crimes in Vietnam (first published in The Minority of One, Feb. 1965): "Man is a quarrelsome and power-loving animal. Life without power and without quarrels would seem to him a tame and tedious affair. From the combination of quarrels and love of power most of history proceeds...."

Harry is often the source for materials reproduced in RSN. Here are two more short newspaper clippings he provided, respectively from The Guardian, October 20, 1965 and The [London] Evening Standard, May 16, 1962.

Labour picks Lord Russell's son

Bertrand Russell's younger son, Mr Conrad Russell, was chosen last night as prospective Labour parliamentary candidate for South Paddington. Mr Russell, aged 28, is a lecturer in modern history at London University. He lives with his wife in Hampstead.

In the general election, South Paddington was held for the Conservatives by Commander Robert Allan with a majority of 3,399.

Russell 90
ALTHOUGH Bertrand Russell is a non-believer, there is to be a religious service on Sunday to mark his 90th birthday. It is to be at Lewisham Unitarian Church. The Minister, the Rev. Jeremy Goring, tells me: "We thought it a good thing to do. Although Lord Russell will have nothing to do with any organised religion, we feel he is a deeply religious man in the real sense." "There is also a strong family connection with the Unitarian Church. His grandparents founded the Unitarian Church in London." There will be an address on Russell's significance; a lesson taken from one of his books; and a hymn written by his uncle, Rollo Russell. Lord Russell has not been invited to the service. "I expect if we had done so, we would have got a rather amusing refusal," says Mr. Goring.

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FROM KEN KORBIN

Longtime BRS member Ken Korbin asked for this Open Letter to be printed in RSN. Ken refers to a videotape in the BRS Library of a Phil Donahue television program featuring Gore Vidal. Anyone wishing to respond to Ken may contact him directly at his New York address or may write to RSN.

March 1993

An Open Letter to BRS Members

It troubles me that the Russell Society Library continues to keep the videocassette by Gore Vidal in its collection.

For at least the past 5 years, a great deal of information concerning Mr. Vidal's anti-Semitic remarks and affiliations have been appearing in New York City newspapers.

I myself mailed one particularly informative newspaper article about Vidal to the BRS last summer.

If any other members of the BRS feel as strongly about this matter as I do, please let me know.

Thank you.

Sincerely,

KEN KORBIN

P.O. Box 763
Village Station
New York, NY 10014

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THE SCIENTIFIC OUTLOOK UPDATED

Tim Madigan informed us of Timothy Ferris's May 13, 1993 book review of Understanding the Present: Science and the Soul of Modern Man by Brian Appleyard (Doubleday, 269 pp., \$23.50) in The New York Review of Books, pp. 17-19. Mr. Ferris begins his article with a summary examination of Russell's book The Scientific Outlook and moves on to the body of his review by reflecting, "...it's hardly surprising that controversy continues to flare up over the Faustian question of whether science has at last gone too far."

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REPORT FROM LEE AND JAN EISLER

Lee Eisler, BRS Vice President/Information and Editor Emeritus of RSN, and Jan Eisler now spend the warm months in Coopersburg, Pennsylvania and the cool months in Madeira Beach, Florida. We were very happy to learn the following about Lee's most recent large-scale writing project: "Prometheus Books expects to publish my book--The Quotable Bertrand Russell--in May 93.... A mailing from H.H. Waldo, Bookseller lists the book among his books for sale, and calls it a new paperback, 235 pp. Prometheus says the price is \$16.95." It will be good to see the Eislers again at the 1993 Annual Meeting in San Diego. We hope that Lee's book might be on display then and would be delighted to have an autograph session!

Here is more important news from Lee:

The Virgin Mary Has an 800 Number

Several large billboards in the St. Petersburg, FL area were advertising this fact (if, in fact, it was a fact).

It was.

We called the number -- 1-800-882-MARY -- and got the following recorded message:

The Virgin Mary has been appearing on Long Island, New York, with an urgent message for the world. To receive this message, along with your free brochure, leave your name and address at the tone, and it will be sent to you through the mail at no cost. At the tone, please speak clearly, and spell out your mailing address. And may God bless you.

We of course followed these heaven-sent instructions, and await the outcome with considerable anticipation.

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REVIEW OF NEW POPPER BOOK

We recommend reading Ernest Gellner's review of In Search of a Better World: Lectures and Essays of Thirty Years by Sir Karl Popper (Routledge, 256 pp. \$25), appearing in The New Republic, issue 4,083, pp. 35-38. Sir Karl was the recipient of the 1992 BRS Award. In his review, Gellner refers to Russell as one "of the prophets of liberalism I have met . . . [who] were personally liberal and tolerant...."

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SHEILA TURCON ON RUSSELL'S TITLE

The good work done by Sheila Turcon at the Bertrand Russell Archives and the Russell Editorial Project at McMaster University ends on June 15, when she leaves her current position there. Russell researchers, including many BRS members, are indebted to Sheila for her consistent professionalism and commitment to Russell studies. We were particularly pleased that Sheila was able to participate in the 1992 BRS Annual Meeting in Washington, DC, and we hope to see her again at some of our future meetings. We are grateful to Sheila for having contributed the following article to RSN.

Lord Bertrand?--Never

With my time of employment at the Russell Editorial Project coming to an end, it seems appropriate to record all I know about Bertrand Russell's title less, alas, it be lost forever. One of my first tasks with the Project was to index Volume I of The Collected Papers. I was instructed to get all the titles correct so we would not be pilloried by British reviewers as colonial hicks.

Lord John Russell was born the son of the Duke of Bedford in 1792. His title was a courtesy title as a younger son of a peer. His oldest brother, the heir to the dukedom, took the Duke's second title, Marquess of Tavistock, as a courtesy. Holders of courtesy titles are not eligible to sit in the House of Lords. The second title continued to be held by the father but was used by his eldest son. The styling of Lord John's title (i.e. the inclusion of his first name) told all those familiar with the British system of titles exactly what his status was. He married, in 1841, Lady Frances Elliot, the daughter of the Earl of Minto. In her case, the styling indicated something different, i.e. that her title came by birth from her father. Upon marriage women had to take the titles of their husbands, if they had titles to give them. Thus she became Lady John Russell. If she had married outside the nobility she could have kept the Lady Frances styling. A good example of this is one of Russell's mistresses, Lady Constance Malleson (daughter of Earl Annesley but married to a commoner, Miles Malleson). Lady John was an official title and not a nickname indicative of her ferocity (as was once thought by some).

Younger sons with courtesy titles are not able to pass on their titles to the next generation. When Lord John was created Earl Russell and Viscount Amberley in 1861 by Queen Victoria for his service to the nation in a variety of posts including Prime Minister, he became a peer, gaining titles which he was able to pass on to his children. His oldest son John took the second title, Viscount Amberley, as a courtesy. The Earl's younger sons become the Hon. William Russell and the Hon. Rollo Russell. An earldom is of lesser rank than a dukedom; the titles of the sons are therefore different. The titles of the daughters are the same; his daughter Agatha became Lady Agatha. And his

wife Frances became Countess Russell (alternatively Lady Russell). [Note: for indexing purposes: Russell, Frances, Lady NOT Russell, Lady Frances.] The confusion arises, I think, because both Lord John Russell and Lord Russell are correct for the first Earl Russell at different stages in his life. Lord Russell is an alternative styling for Earl Russell and the only acceptable form of second person address; both styles are fine for third person.

But for Viscount Amberley's younger son, Bertrand, only two stylings are correct: the Hon. Bertrand Russell and Earl Russell (alternatively Lord Russell). Bertrand was never known as Viscount Amberley because he was never the oldest son of an Earl. And when he succeeded in 1931 on the death of his brother Frank, the second Earl, he already had a son of his own. Although he succeeded to both titles, he used only the senior one. His son, John Conrad took the second title, Viscount Amberley, as a courtesy and his daughter became Lady Katharine. Bertrand did not gain a seat in the House of Lords immediately. Sufficient time had to pass (11 months!) to ensure that Frank's long-estranged wife Elizabeth would not give birth to an heir.

Although by that time Russell was well known as simply Bertrand Russell and continued to publish under that name, he was well aware of all the information I have just imparted to you, and, no doubt, could have explained it all more clearly. But take heart, even Frank could get confused by all this. He states in his autobiography, My Life and Adventures, p. 42: "I was no longer Viscount Amberley, I was Earl Russell--wretched child of twelve!" Even if he is correct about being Viscount Amberley (he was not, after all, the oldest son of an Earl) he is wrong about losing the Amberley title; it was his for life.

Russell made several statements to the press that I know of concerning his title. Here are few of them.

1. His announcement, on his succession, with his wife Dora, in March 1931: "Lord and Lady Russell state that they only propose to make us of their title when it is strictly necessary for formal occasions. In the household and ordinary life they and their children will continue to be styled as before. For the purpose of his literary work, Mr. Russell will continue to write as Bertrand Russell. Mrs. Russell, on democratic and feminist grounds, wishes to preserve her identity as Dora Russell, in which name she has hitherto written."

Note: the styling Dora Russell, rather than Mrs. Bertrand Russell broke conventions of the time; Mrs. Dora Russell was the styling of a divorced woman. In 1926 Russell, in an interview with Crystal Eastman, stated: "I admit I should not like to have become Mr. Dora Black."

It was also in 1931 that the story resurfaced that Russell would have taken the title Lord Snooks if he had been given a title to swell the membership of the House of Lords in 1911.

2. Letter to the editor of The New Statesman and Nation, 25 June 1932: "By an inadvertence for which I am not responsible, my signature appears in

your issue of June 18th as "Russell." [Note: this is the correct signature for a peer.] Ever since, through no fault of my own, I became a peer, I have been trying to persuade my snobbish countrymen not to use my title, but it is up-hill work."

3. Divorced from Dora and living with his new wife, Patricia, in the United States: "American journalists say I refused the title. That isn't so. It irritated me to get anonymity as Lord Russell since my reputation was established as Bertrand Russell, but there is no known method of losing a title except to be accused of high treason and have your head cut off on Tower Hill, which hasn't been done for centuries." 14 March 1943.

Patricia Russell had this light-hearted comment to make in Princeton, N.J. on 7 Feb. 1944: "It [the title] is such a handicap. Sometimes we do, sometimes we don't. In shops when they asked for my name I used to say Lady Russell. The girl would look puzzled and say, 'But is it Miss Lady Russell or Mrs. Lady Russell?'"

4. On their return to England, their position seemed to harden: "I must state again that except where my nom-de-plume is concerned, I prefer to be known as Lord Russell. It is still frequently assumed that I prefer to be known as 'Mr. Russell' or 'Professor Russell' or 'Doctor Russell' or anything rather than 'Lord Russell.' This is erroneous. I have never wished to be called 'Mr.' and I am not a doctor or a professor. What is particularly annoying is a widespread practice of alluding to me as 'Mr. Russell' and to my wife as 'Lady Russell' giving the utterly false impression that my wife wishes to use her title while I do not wish to use mine. In fact, she has simply adopted my own usage." 19 May 1945.

5. Later in life he signed many letters to the editor as "Russell." Edith Russell's papers contain a typed information slip for domestic staff on how to properly address them using their titles. Russell made this statement on her title: "To call my wife Lady Edith Finch Russell implies that she is the daughter of a Duke, a Marquis or an Earl, and that I am not a peer. You must call her either Lady Russell or Countess Russell." 16 Sept. 1958. The mistake was to equate Edith's ranking to that of Lady Constance Malleston, when it was, in fact, the exact opposite.

To inquiring correspondents, however, Russell often replied: "I do not care two pins how I am addressed."

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OFFICERS OF THE BERTRAND RUSSELL SOCIETY

Chairman of the Board of Directors--Marvin Kohl. President--Michael J. Rockler. Vice President--John Lenz. Vice President/Information--Lee Eisler. Secretary--Donald W. Jackanicz. Treasurer--Dennis J. Darland.

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RUSSELL'S 23 JULY 1961 STATEMENT

Tom Stanley located this reprinted statement in The Living Theatre Repertory, 1961-62, 10th Anniversary. Tom regrets to report, however, that he is not aware of where it was originally published. Can you supply this information?

STATEMENT

23 July, 1961

Bertrand Russell

Most people in this country, as well as in other countries, appear to be unaware that the Governments of East and West are solemnly preparing, by mutual vituperation, to create a general state of mind in which the nuclear war, as almost all experts are agreed, means, not only the extermination of nine-tenths of the populations of Russia and the United States, but also — what for us in Britain, is peculiarly important — the total and complete extermination of the whole population of Western Europe and Britain. Perhaps, to be scrupulously exact, one should make one small exception: if it should happen that, throughout the few days of war, the wind blew continuously from the West, there might be a few dozen survivors in the Outer Hebrides. A nuclear war would wipe out Europe completely and North America as a component of civilization. If it were not happening, I should have thought it inconceivable that ministers, hitherto uncertified, could calmly contemplate this wanton and merciless disaster. Yet, so it is. Statements have been recently made on both sides of the Iron Curtain claiming that in a nuclear war the side to which the speaker belonged might achieve victory. This is utterly nonsense; and must be known to be nonsense by those who utter it, unless they are criminally ignorant of things which it is their duty to know. The peril is imminent and deadly. Before the end of the year we may all be dead — you, your children if you have any, your wife or husband, our friends, and all who make up the population of our neighborhood and your country. If you do nothing, during the coming weeks of crisis, you will have your share in the blame. You will have your part in the crime of killing all those whom you care for. The Governments can be stopped in their mad folly, but they can only be stopped by a vast movement of protests in which all sane men and women must take part. The time may be short. Action must be NOW, or it may be too late.

The one thing for which we must stand is that the differences between East and West, whether about Berlin or about any other issue, must be settled by negotiation and not by war — for war, in the nuclear age, can leave nothing standing that either side could possibly desire. I call upon the population of this country, and of every other country that is willing to listen, to rise in a vast protest with the cry, "Negotiation, no war." If you wish to live, if you wish those you care for to live, if you care for your country, if you care for human achievement, it is your duty, in this moment of supreme danger, to do all that lies in your power to bring some spark of reason and humanity into the minds and hearts of those who control the destinies of East and West.

We have usually tried to publish in our programs some article which we thought would be of interest to our audience about contemporary theatre, sometimes a poem, or an essay, or a statement. Seeking some new piece for this program, we found that again and again nothing seemed quite so important, so relevant, as this eloquent and moving statement by Bertrand Russell. Since there will be no theatre if there is no world, it seemed to us the most important thing to publish at this moment, and, the space being available, we could not suppress the felt need to put it in print.

J. B., J. M.
November, 1961

(19)

AYER UPON RUSSELL'S 100TH BIRTHDAY

The late Sir Alfred Ayer, himself one of the century's foremost philosophers and an honorary BRS member, wrote this tribute upon the occasion of Russell's 100th birthday. It appeared on May 18, 1972 in the [London] Evening Standard. Thanks to Harry Ruja for this article.

24—EVENING STANDARD, THURSDAY, MAY 18, 1972

Bertrand Russell: the passion inside the sceptic . . .



TODAY is the centenary of the birth of the most important philosopher and one of the greatest Englishmen of the twentieth century. Bertrand Russell was born on May 18, 1872 and died, only a little more than two years ago, on February 2, 1970.

To the end of his long life, he retained the luckiness, the wit, the wide intellectual interests, and the passionate concern for human welfare which had always been characteristic of him. He came closer than any other man of our time to realising the Platonic ideal of a philosopher as one who combines universal learning with an active engagement in practical affairs.

It was, indeed, mainly through the political activity in which he engaged towards the close of his life, and through his work as a social and moral propagandist that Russell came to enjoy worldwide fame; but it is to his philosophical work, and especially that which he

Bertrand Russell, who was born 100 years ago today and died in 1970, was once asked what he would say after death if confronted by his Maker. His reply: "I should say 'God—why did you make the evidence of your existence so insufficient?'" Here is a centenary tribute to one of the greatest Englishmen of the twentieth century . . .

by Professor Sir Alfred Ayer

accomplished in his youth and early middle age, that he will chiefly owe his place in history.

Here too his range was exceptionally wide. He himself attached the greatest value to the work which he did on mathematical logic, but he also made important contributions to the philosophy of logic, in a wide sense, to the theory of knowledge and to the theory of being.

Together with his friend G. E. Moore and his pupil Ludwig Wittgenstein he inspired the analytical movement in philosophy which, at least among English-speaking philosophers, has been

the dominant influence in this century.

On both his father's and his mother's side, Russell belonged to the White aristocracy. His parents died before he was five years old and he was brought up by his grandmother, who had been the wife of Lord John Russell, later the first Earl Russell, the famous Liberal statesman who in 1832 introduced the first Reform Bill.

Bertrand Russell had a solitary childhood of which he gives a fascinating account in his autobiography. As he there recalls it, the moment of his first great intellectual awakening occurred in his 12th year when his older brother began to teach him Euclidean geometry.

At first he objected to having to take the axioms on trust, and consented to do so only when his brother assured him that they could not go on otherwise.

This refusal to take anything on trust was characteristic of all his philosophy. He was a con-

stant sceptic in that he regarded all accepted beliefs as open to question.

Like Descartes, he thought that it was the business of philosophy to try to legitimise our claims to knowledge by setting them upon a sure foundation.

Russell went up to Cambridge in 1890 as a mathematical scholar and it was his desire to find some good reason to believe in the truth of mathematics that led him to become a professional philosopher. The idea which he began to develop in his book, *The Principles of Mathematics*, which came out in 1903, was that mathematics was reducible to logic.

To sustain this thesis he needed to construct a new system of logic, and for this he enlisted the co-operation of his former mathematical tutor, Alfred North Whitehead. The result was their monumental *Principia Mathematica*, of which the three volumes appeared between 1910 and 1913.

Landmark

This book is a landmark in the history of logic, but it had a limited appeal to the general public. The authors had to contribute to the cost of its publication and their financial reward for 10 years' labour was minus £500 apiece.

The outbreak of the First World War brought Russell actively into politics. Until then, he had concentrated mainly on philosophy, although he had found time to stand for Parliament in support of votes for women, and the first of the 70 or so books that he was even-

tually to publish was a work on German Social Democracy.

From the beginning he was passionately opposed to the war and the propaganda which he made against it brought him into conflict with authority. He was first of all fined on account of a pamphlet which he had written in defence of a conscientious objector and later sent to prison for six months for libelling an ally.

He had hoped that the American Army might be less efficient in fighting the Germans than in putting down strikes. Being in prison gave him leisure to write an introduction to *Mathematical Philosophy* and to begin work on his book *The Analysis of Matter*.

Although he wrote two very good books on philosophy in later life, *An Inquiry Into Meaning and Truth*, which came out in his seventeenth year, and *Human Knowledge: Its Scope and Limits* seven years later, as well as his very successful *History of Western Philosophy*, Russell was increasingly occupied after the First World War with practical questions of morals and politics.

He succeeded to the Earlship in 1918, but seldom spoke in the House of Lords, preferring to exercise influence through his public speaking and writing. Together with his second wife, Dora, he founded and helped to run a progressive primary school, partly for the education of his two older children, and he wrote a wide variety of books, political, social, historical, scientific, biographical, even including two volumes of short stories.

His liberal views on such topics as Marriage and Morals now seem quite sensible, but they were

thought sufficiently shocking in the United States in 1918 for him to be expelled from the Professorship to which he had been appointed at the City College of New York.

A contributory cause was his outspoken agnosticism. He was once asked at a public meeting what he would say if after his death he found himself confronted by his Maker. He replied instantly: "I should say 'God—why did you make the evidence of your existence so insufficient?'"

Destroy

Honours came to Russell in his old age—he was awarded the OM in 1948 and the Nobel Prize for Literature in 1950—but this did not make him any more friendly to authority. In his last years he came to believe that the policies of the British and still more the American Governments were likely to lead to a war which would destroy civilisation and he opposed them by every means in his power.

His advocacy and practice of civil disobedience in connection with the Campaign for Nuclear Disarmament caused him, together with his fourth wife, Edith, again to be sent to prison in his 86th year. The sentences were commuted on account of their health, and they were detained for a week in British hospitals.

Bertrand Russell liked to be compared to Voltaire, and he did, indeed, resemble Voltaire in his moral courage, his energy, his wit and the elegance of his style. With all this, he was a much profounder thinker than Voltaire and a nobler man.

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"BERTRAND RUSSELL CHALLENGES THE NEW INTOLERANCE"

Thanks again to Harry Ruja for supplying the Henry Hazlitt review of Russell's Religion and Science appearing in The New York Times Book Review, December 29, 1935, p. 2.

Bertrand Russell Challenges The New Intolerance

His New Book Invests the Fundamental Conflicts of Four Centuries of Science and Religion With Fresh Interest

RELIGION AND SCIENCE. By Bertrand Russell. 271 pp. New York: Henry Holt & Co. 12.

By HENRY HAZLITT

IN this volume Mr. Russell traces, as many writers have before him, the long history of the conflicts of science and religion over the last 400 years; but he succeeds in investing the subject with a fresh interest. He begins with the Copernican revolution, telling once more how Galileo was forced by the church to "abjure, curse and detest" his formerly expressed opinion that the earth was not the center of the universe but revolved around the sun. He describes the long centuries during which comets were regarded not as heavenly bodies moving in regular paths but as omens of disaster. He tells of the opposition to the doctrine of evolution—first in astronomy, then in geology and, at last, in biology. He describes the long connection of superstition with medicine—the belief, for example, that the bodies of the sick and insane were inhabited by evil spirits, which could be driven out only by vile medicines, beating or torture. He devotes considerable space to the belief in witchcraft, which led, between the years 1450 and 1650, to the putting to death, mostly by burning, of perhaps a hundred thousand witches in Germany alone; he ascribes this persecution in large part to the biblical text, "Thou shalt not suffer a witch to live."

Mr. Russell then turns to several problems which are still subjects of controversy—the relation of the "soul" to the "body," determinism and free will, the validity of mysticism, the existence of "cosmic purpose," the relation of science and ethics. On the first problem Mr. Russell concludes that in the present state of psychology and physiology, belief in immortality can claim no support from science, and that such arguments, as are possible on the subject point to the probable extinction of personality at death. He rejects determinism as an absolute metaphysical doctrine, but accepts it as a limited working hypothesis for science. He does not agree with Eddington that our discoveries about the nature of the atom have re-established the existence of "free will" either in man or in the universe as a whole. He rejects the claims of the mystics when they assert that the universe is an indivisible unity, that evil is illusory, or that time is unreal;

he does not admit any method of arriving at truth except that of science, but concedes that in the emotional realm the mystical experience may have value. He rejects the belief of such scientists and philosophers as J. Arthur Thomson, J. S. Haldane, Alexander, Bergson and Lloyd Morgan that the universe at least reveals evidence of Cosmic Purpose:

If it is the purpose of the Cosmos to evolve mind, we must regard it as rather incompetent in having produced so little in such a long time. * * * Man, as a curious accident in a back-water, is intelligible; his mixture of virtues and vices is such as might be expected to result from a fortuitous origin. But only abnormal self-complacency can see in Man a reason which Omniscience would consider adequate as a motive for the Creator.

On the relation of science to ethics, Mr. Russell's reasoning is rather curious. He begins by "admitting" that "science has nothing to say about 'values.'" Science is based solely on evidence; "values" are derived entirely from desires and emotions, and there can be no arguing about them. He then arrives at this remarkable conclusion:

While it is true that science cannot decide questions of value, that is because they cannot be intellectually decided at all, and lie outside the realm of truth and falsehood. Whatever knowledge is attainable must be attained by scientific methods; and what science cannot discover, mankind cannot know.

In this passage Mr. Russell in effect identifies "science" with the whole field of knowledge. This can be done only by robbing the word of most of its special usefulness and meaning. Before the appearance of Galileo, "science" as we think of it today hardly existed, yet priests, statesmen, soldiers, courtiers, painters and cathedral builders certainly knew a great deal, even if their knowledge was not "scientific." Science is simply knowledge of a particular sort—precise, tested, and capable of being stated in the form of "laws" or broad generalizations.

The truth is that general knowledge, and even scientific knowledge, have a great deal to say about "values." "Values" are not raw desires and merely instinctive appetites, but the results of interpreting and reflecting upon our desires in relation to the natural world and to other men. Even Mr. Russell's own selected illustrations do not support his contention: "If one man says, 'Oysters are good,'

Bertrand Russell.

From a Drawing by Francisco Soler.



and another says, 'I think they are bad,' we recognize that there is nothing to argue about." But there may be a great deal to argue about. If you can prove scientifically, or even indicate a fair probability, that oysters are either harmful or beneficial to health, you will probably get one man to change his opinion. Even his previous liking or dislike for the mere taste of oysters will be affected by new knowledge of their consequences.

The effect of knowledge (or ignorance) and logic (or illogic) on personal preference is much greater than Mr. Russell implies. And the ultimate desires of different men do not vary nearly as widely from each other as he appears to believe; Fascists and Communists disagree much more because of differences in political and economic interpretation than because of differences in their in-

nate emotional make-up. While it seems improbable that ethics will ever become an exact science, there is no reason to leave it to intellectual chaos. The problem is one, as Mr. Russell has himself recognized on a previous occasion, of most effectively reconciling and harmonizing conflicting desires, both within the individual and between the individual and society. To which it must be added that the intellectual and emotional similarities between men, and their organic social interdependence, particularly in the intellectual and emotional spheres, are much greater than Mr. Russell's argument implies.

But even on the points on which one disagrees—and in a book of this type there will necessarily be many—the discussion is always acute and illuminating. Mr. Russell has endeavored to state opposing points of view with fairness

His final animus, indeed, is not against the "older religion," which has become "purified and in many ways beneficial," but against the new intolerance:

The threat to intellectual freedom is greater in our day than at any time since 1660; but it does not now come from the Christian churches. * * * It comes from governments. * * * It is the clear duty of men of science, and of all who value scientific knowledge, to protest against the new forms of persecution rather than to congratulate themselves complacently upon the decay of the older forms. * * * No liking for communism should make us unwilling to recognize what is amiss in Russia, or to realize that a régime which allows no criticism of its dogma must, in the end, become an obstacle to the discovery of new knowledge. Nor, conversely, should a dislike of communism or socialism lead us to condone the barbarities which have been perpetrated in suppressing them in Germany.

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EARLY REVIEW OF RUSSELL'S AUTOBIOGRAPHY

This review of the first volume of Russell's autobiography appeared sometime in 1967 in an unidentified Madison, Wisconsin newspaper. Note the last line indicating the review was issued by the New York Times News Service.

BOOKS

Antidote by Bertrand Russell

"The Autobiography of Bertrand Russell, 1872-1967." 356 pages. Atlantic-Little, Brown, \$2.95.

This relaxed and chatty, if random, memoir (you can hear Lord Russell dictating it) will serve as a happy antidote to the pictures of the testy, waspish, prunefaced figure we have had served up to us in the last decade or so in the press and on television.

There is plenty of bite in these pages, especially in those dealing with his near family and the distant Americans, one of whom he married. But the prevailing impression a reader will take away is of sharply delineated profiles and character sketches that are sympathetic and kind.

Russell in those first 42 years of his life must have had a very winning and understanding nature.

He admired and enjoyed the company of a whole range of people, who in turn admired him. When his marriage had already been on the rocks for years, his wife (not yet divorced) wrote him a tender and loving letter than is one of the most moving incidents in the book.

His reverence for the philosopher G. E. Moore was just short of idolatry. As is well known, he collaborated with Alfred North Whitehead on the "Principia Mathematica" and his chapter on that enig-

matic thinker only whets the appetite for more. He made a strong friend in Gilbert Murray, whose translations of Euripides delighted him. And his friendship with Joseph Conrad, which was not of long duration, ran surprisingly deep.

In his dealings with these people and others lesser known to the public, Russell did not merely while away the time. The days and visits were spent in good talk, in discussion, in searching question and answer. The atmosphere, judging from Russell's writings and the letters included in the book, must have been exhilarating.

It wasn't until he got to Cambridge that he really flowered and felt his own mental power. Russell cannot say enough about that university. The stimulus it provided and the friends, the horizons it opened up made it all that a young man with a devouring intellect could have wished.

After Cambridge the memoirs divide into two lines: his marriage and divorce and the writing of "The Principles of Mathematics" and, with Whitehead, of "Principia Mathematica."

The frequent depression he suffered as well as the paralyzing emotional let-downs give us some idea how arduous such intellectual labor can be.

It was also during this decade that his marriage broke up.

What is missing most from the book is any sense of what his work was about.

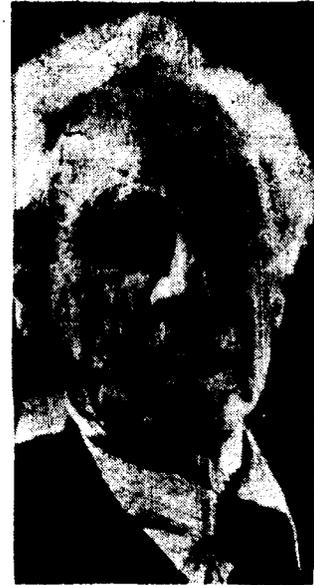
He throws out a hint here and there, but something of more substance was in order. Perhaps he is relying on books like the Egner and Denson volume on the basic writings or the P. A. Schilpp comprehensive survey of his philosophy to take up the slack.

This volume is obviously not a substitute for the life that will be written. On the other hand we will be lucky if

that big book is as good reading as this one.

By THOMAS LASK

(c) 1967, New York Times News Service



BERTRAND RUSSELL

(22) ANELLIS REVIEW OF PHILOSOPHICAL PAPERS, 1896-99

Thanks to BRS member Irving H. Anellis for allowing us to use these excerpts from his review of The Collected Papers of Bertrand Russell: Volume 2, Philosophical Papers, 1896-99, edited by Nicholas Griffin and Albert C. Lewis. His much longer full review originally appeared in Modern Logic, vol. 3, no. 2, February 1993, pp. 192-200.

I once heard an undergraduate philosophy instructor seriously proclaim that Bertrand Russell's reputation was so great that, if he chose to scribble notes on bathroom tissue, any distinguished philosophical journal to which he might submit those scribbles would publish them forthwith and without question. Something of this sort has come to pass. It is also popular opinion that Russell could write a paper straight through, without having to make corrections. While this may have become true through many decades of practice on Russell's part, it was certainly far from true for the pre-Principia Russell who had barely finished his studies at Cambridge when the materials included in the present volume were first penned.

This book is the result of a considerable amount of scholarly effort by historians of mathematics, by the secretarial and production staff of the Bertrand Russell Editorial Project (BREP) and the personnel of the Russell Archives at McMaster University in Hamilton, Ontario. It took over a decade for the preparation of this volume; work on it had already begun by Gregory H. Moore and philosopher Nicholas Griffin before I arrived for a one-year stint at BREP in June 1982. After I left, work was taken up again by Moore and Albert C. Lewis, with Griffin providing the continuity during the entire period. Was it worth the effort, the time?...

The materials published in this volume, taken cumulatively, give the impression of a young man, barely out of college, who, having held his thoughts in check while in school, was now impelled by a strong burst of loosed energy too long pent up, to write down every thought he had ever had up to that time. This frenetic work pace, together with the philosophical baggage that distorted Russell's view of the work in analysis and set theory (and most of all of Cantor's work in set theory), might help to account for the egregious errors in Russell's first attempts to understand Cantorian set theory which I have enumerated in previous papers, including, for example, his failure to understand or accept the distinction between natural numbers and the reals. But I am not totally convinced that this by itself, or even in concert with Russell's "poor" mathematical education, is sufficient to explain Russell's difficulties in comprehending Cantor. I spent a year working on many of the materials found in the first part of this volume, and the longer I worked with the materials, the more I felt that there was a deeper problem than Russell's distorting philosophical prism or his poor mathematical training. This may appear to be unfair to Russell, and it leaves the problem of

explaining how Russell could have been so "dense"--excuse the pun--about Cantorian set theory during this time and still have evolved in only a few short years into the titan of logic who co-authored the Principia....

In the end, our sense of disappointment at Russell's lack of mathematical acuity in these writings remains, especially as regards his treatment of set theory and foundations of analysis. We are thus inexorably led to the question of the value of the volume we have here. I found nothing to suggest that the material included in this volume has an intrinsic interest of its own. It neither portends great mathematical achievements from Russell in the future nor presents any long-lasting or significant contributions of its own. If one believes that, at least for the decade or so between 1900 or 1903 and 1913, Russell achieved the status of a mathematical genius as exemplified by his work in logic, then the primary value of this book is in the inspiration it offers respecting the kind of remarkable improvement that can be made in a very short time by a clever and dedicated student--with or without the help of an outstanding mentor such as Whitehead--despite a previously inadequate education. On a more sober note, this book is worthy of the attention of philosophers of mathematics and philosophers of science who wish to trace Russell's development from his early Hegelian idealism to his later realism and learn how the early idealism shaped his thinking in philosophy of mathematics and philosophy of science. It is dubious that even the most dedicated of Russell scholars specializing in philosophy of mathematics or philosophy of science will find it worth the \$150+ pricetag, however. And for the more sceptical, for those who do not believe in miracles that take one from mathematical mediocrity to genius almost overnight, the question remains, whether the unpublished materials that were included in this volume ought not remain unpublished. This was a question which I asked myself when I was working on some of the materials contained between these covers. If they are judged on their own merits alone, without any consideration of the historical context, the reply is clearly 'No.' If, on the other hand, the goal is to provide a complete and accurate portrait of Russell's intellectual development and of the true scope and intellectual level of his work--which is, after all, the purpose of the BREP that prepares for publication the series in which the present volume appears--then the reply is affirmative.

In its physical appearance, this book is magnificent, luxuriant, even ostentatious, with its more than 680 (xl + 647) high bulk, glossy pages and goldleaf trim. From this perspective, its \$150+ price is readily apparent, befitting an author whose archives have taken on certain aspects of a temple shrine, but impractical in its exorbitance for the ordinary scholars who might find these materials of some use.

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REVIEWS OF MOOREHEAD AND GRIFFIN

Thanks to Benito Ray for providing these January 16, 1993 Toronto Star reviews of Caroline Moorehead's Bertrand Russell and Nicholas Griffin's The Selected Letters of Bertrand Russell, Volume 1, The Private Years (1884-1914).

Bertrand Russell by Caroline Moorehead Sinclair-Stevenson, 320 pages, \$39.99

By Stephen Vizlincey CAROLINE MOOREHEAD, the English writer who wrote a splendid book about pacifists and conscientious objectors (Troublesome People: Enemies Of War 1916-86) has now written a splendid book about Bertrand Russell, the greatest English philosopher of this century — the greatest, in fact, since John Stuart Mill (1806-73), who happened to be his godfather.

His paternal grandfather was Lord John Russell, author of the Reform Bill of 1832, twice Prime Minister under Queen Victoria, the man who finally freed Catholics and Dissenters from the constraints they had labored under since the time of the Tudors. His parents, who died when he was 2, were both radical freethinkers; his father, Viscount Amberley, lost his seat in parliament because he wrote a pamphlet advocating birth control and refused to swear an oath that he was a Christian.

Bertrand Russell himself lived for 97 years and engaged in most of the major political battles of this century. During World War I he campaigned against conscription so vigorously that he lost his lectureship at Cambridge and even spent 4½ months in prison. Between the wars he attacked both fascism and communism, and from the early 1950s he campaigned for nuclear disarmament. Convicted of civil disobedience, he went to prison again — albeit to the prison hospital and only for a week, because he was nearly 90.

I think everyone alive today owes a debt of gratitude to Russell for alerting Western public opinion to the radically new horror of nuclear weapons and radiation. Moorehead criticizes him for accusing prime minister Harold Macmillan and president Kennedy of being "worse than Hitler," but he was among the first to recognize the importance of a "sound-bite." Nothing calm and reasonable would have produced headlines at a time when world leaders contemplated the possibility of nuclear war with equanimity.

Indeed, the effects of radioactive fall-out were so little understood that the Americans and Russians were still testing nuclear weapons above ground. Russell's hyperbole was needed to shock people into thinking. He was also the main inspirational force behind the Pugwash Conferences of Western and Soviet scientists, which ensured that Khrushchev got the right scientific advice during the Cuban crisis.

But all this is history. Russell's books belong to the present. "I wished to say everything in the smallest number of words in which it could be said clearly," he wrote. I learned English by reading Russell and would recommend him to all readers — though not his first book, Principia Mathematica, produced in collaboration with A. N. Whitehead, a monumental work that can be understood only by outstanding

Radical of the century



BERTIE AND ALYS: Russell's first marriage (to Alys Pearsall Smith, above), was doomed from the start. The young couple's ignorance of sex was astonishing.

logicians. "I'm allowed to use plain English," he wrote later, "because everybody knows that I could use mathematical logic if I chose. I suggest to young professors that their first work should be written in a jargon only to be understood by the erudite few. With that behind them, they can ever after say what they have to say in a language everybody can understand."

Russell's own life makes enthralling reading on the level of the higher gossip. Four times married, the last time at the age of 80 (very successfully, "I'm happy because my glands are working," he said, "that's the whole secret"), he was a tireless punster and a man of passionate contradictions, a genius prone to follies, now lovable now hateful, absurd one moment, profound the next. In one of the best biographies I have ever read, Moorehead does full justice to his private as well as his public life — to his shocking lapses into coldness and indifference as well as his intelligence, charm, humor and almost superhuman energy.

Stephen Vizlincey is the author of the novels 'In Praise Of Older Women' and 'An Innocent Millionaire'. Most recently he has published 'Truth And Lies In Literature', an essay collection.

The Selected Letters Of Bertrand Russell, Vol. 1, The Private Years (1884-1914)

edited by Nicholas Griffin, Penguin, 553 pages, \$47.99

By J. M. Cameron

NICHOLAS GRIFFIN has put together a fine selection of Bertrand Russell's letters, from the time he was a sheltered 12-year-old tutored at home to the start of World War I and the end of his first marriage when he was 32.

In his skilful introduction, Griffin gives a frugal account of his rapid development as a philosopher and especially of his work in mathematical logic — the work on which his reputation chiefly rests — of the "mysticism" that he found himself stretched to, as it were, by his mathematical discoveries. We are given a slight sketch of his first encounter with Wittgenstein, an encounter that was momentous for Russell's own personal development and for the growth of the subject. There is no attempt at a detailed account of Russell's technical work, but enough is given to explain roughly the importance of what culminates in Principia Mathematica, written with Alfred North Whitehead.

For most readers, perhaps, the truly fascinating section of the letters consists of those written to Alys Pearsall Smith, his first wife, and later to Lady Ottoline Morrell with whom he fell passionately in love after he abandoned his marriage to Alys. (Some of Alys' letters to him are included but few from Ottoline.)

One has the feeling that the marriage with Alys was from the beginning strewn with obstacles that these young people lacked the skill to overcome. Both families were opposed to the match.

The opposition was most rancorous on the part of Russell's grandmother, who had raised him after the death of his parents at a young age, and was perhaps the most powerful influence in his life. A stern woman, who, Russell wrote, "never sat in a comfortable chair before dinner," she believed no one was good enough for him. Granny was clear that if the marriage couldn't be prevented, the normal consequences of marriage — children — were to be avoided, on the grounds that the production of mad or otherwise defective offspring was a virtual certainty, given the two family histories.

Alys seems to have acquiesced, though she had qualms about contraceptive intercourse as liable to be injurious to health. One has a suspicion that Russell was skeptical about the eugenic arguments used to defend the sterility of the marriage and we know that Russell was to have children. However, for one reason or another the marriage collapsed.

The letters exchanged between Russell and Alys are full of interest as giving some notion of how emancipated young people of the generation before World War I generation looked at questions of love and marriage. It has to be said that they were in a fog for much of the time and were more ignorant and scrupulous than less educated and worldly people would have been.

At one moment Russell floats the idea that they might severally beget children by those who had had a better prospect of bearing healthy offspring. He apologizes for so indelicate a proposal but Alys, who had more common sense in such matters, tells him not to be a goose. The language in the period of courtship was impossibly high-minded. We hear that Russell read Shelley's Epipsychidion eight times in the course of two years, twice aloud with Alys.

The letters to Ottoline are also exalted and romantic; but this time his partner is a shrewd and worldly woman. She was also highly intelligent, but it seems clear that though she had some sense of the quality of Russell's mind, she never quite understood how brilliant was the feather she had stuck in her cap.

J. M. Cameron is professor emeritus of English and philosophy at St. Michael's College, University of Toronto.



At 90: Lord Russell at a rally against nuclear arms.

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NEW HUMANIST REVIEW OF MOOREHEAD BOOK

New Humanist is the quarterly journal of the Rationalist Press Association (15 Lamb's Conduit Passage, London WC1R 4RH, England). In its membership advertisement that organization says, "The aims of the RPA are to argue for a rational approach to human problems, to suggest reasoned alternatives to religious dogmas, to advance a secular system of education, to defend freedom of thought and civil liberties, and to encourage activities in support of these aims." Over the years many prominent persons, including Russell, have been involved with the RPA.

Calling the New Humanist an "excellent journal," Warren Allen Smith provided a sample issue to us--vol. 107, no. 4, December 1992--that included this book review of Caroline Moorehead's recently published Russell biography.

New Humanist Review Bertrand Russell: A Life by Caroline Moorehead (Sinclair-Stevenson, £20)

BERTRAND RUSSELL hasn't done very well by biographers. It is partly his own fault. He was fully aware of the publicity and money value of his life story, and he did his best to exploit it himself. During the last decade before his death, in 1970, he sold his collection of papers to McMaster University in Canada, and then published *The Autobiography of Bertrand Russell* in three volumes (1967-1969) — so on the one hand there is an enormous amount of original material to go through, and on the other he had the first and very good go at it. There have been several studies of his life and thought by friends and relations and by professional philosophers, but the only general biography so far has been Ronald W. Clark's *The Life of Bertrand Russell* (1975), which was long and useful but rather pedestrian, and which is out of print. Caroline Moorehead has now attempted to replace it with a rather shorter and lighter general biography, taking advantage of material which has subsequently become available and talking to more people, giving less detail and concentrating more on the personal life, and looking back from a longer perspective.

Moorehead is a professional writer and has done a professional job, and the result will certainly be welcome to readers who aren't already familiar with the many writings by and about Russell. It is good to have a fresh look at the man who she says was "perhaps the last public sage", and it is also good to have a look by a woman who wasn't personally involved with him. He has suffered the inevitable decline of famous people after death — indeed, he began to suffer it before his death — but after more than twenty years it is stirring to read a new book "about Russell's character and ideas, about his friends and the

women he loved, about the causes he fought for and the sense of wonder and eloquence he brought to everything he touched". But Moorehead, like her predecessors, isn't really capable of rising to the extraordinary pitch of his style or power of his personality. And, like her predecessors again, she isn't really capable of handling the vast range of his interests and activities, and readers who are familiar with particular aspects of the subject will find the book less satisfactory.

I find the treatment of Russell's contributions to politics and to freethought especially weak. His marginal relationship with the anarchist movement is never explored, and his central relationship with the nuclear disarmament movement is often distorted. (For example, the accounts of his associates and followers in the Committee of 100 seem quite wrong to at least one of the latter.) His long relationship with the freethought movement is seriously neglected. Moorehead discusses some of his speeches and writings about religion, but doesn't note that the former were for the National Secular Society and the South Place Ethical Society or that the latter were for the Rationalist Press Association (of which he was president for fifteen years). The crucial point to make is that he was one of the most influential public freethinkers in this country in this century. Even on less familiar ground, I was surprised to find Hegel said to "set out his writings in dialectical triads, consisting of thesis, antithesis and synthesis", when he never did anything of the kind; but then I remembered that Russell himself made the same mistake in his best-known book, *A History of Western Philosophy*! Following current publishing fashion, the book contains an alarming number of minor mistakes and misprints, and it is to be hoped that these will be corrected for the inevitable paperback edition.

NICOLAS WALTER

(25)

MORE BOOK REVIEWS

From The [Glasgow] Herald, March 12, 1992:

Tormented soul of a closet Romantic

Michelle Griffin, editor.
THE SELECTED LETTERS OF BERTRAND RUSSELL: Volume 1: THE PRIVATE YEARS, 1894-1914
Allen Lane / The Penguin Press, £25 (p. 553)

ALAN BOLD

LIKE the late Tony Hancock I long admired Bertrand Russell. As a populariser of philosophy he (Russell, not Hancock) was in a class of his own; as an irritatingly self-righteous liberal he still made sense on moral issues, as an admittedly muddled political thinker he usually managed to say the right or left things. It was only as he approached his dotage that he began to make an ass of himself on occasions, the celebrated man of reason indulging in irrational outbursts.

Readers of Russell's beautifully written *Autobiography* are often startled by the contrast between the mathematical mathematician and the imp of a man who improvised his private life. When he met Alys Pearsall Smith, the Quaker woman who became (in 1894) the first of his four wives, it was "love at first sight"; when he and Lady Ottoline Morrell "agreed to become lovers" in 1911, he immediately "wanted to leave Alys." This selection of Russell's letters — only one of which (to Frege) has been previously published in its entirety — is dominated by Alys and Ottoline.

In the years covered by Griffin's volume, of course, Russell produced, with A. N. Whitehead, *Principia Mathematica* (1910), a classic of mathematical logic. Yet when Russell finally finished the book, he wrote to Lucy Donnelly on October 18, 1905: "I have been working like a black to get the last bits of revision done in time for my visit to Cambridge tomorrow, and now the MS is packed in two large crates, and now I feel more or less as people feel at the death of an ill-tempered invalid whom they have nursed and hated for years." It is amusing to think how much time and trouble had been spent on small points in obscure corners of the book,

which possibly no human being will ever discover." That anticipates the opinion he expressed, in his old age, of mathematics as essentially trivial, even "disgusting."

Compare the intellectual ennui of the letter to Donnelly with the exhilaration of the letter, in Quakerese, to Alys on January 1, 1894: "I have felt the last remnants of hatred and bitterness melting away in thy love; I will be filled with goodwill to all henceforth and not hate or despise those who are less fortunate than I am. It is delightful to think there is as happy as I am; I have been living all day in a dream of heavenly joy. Dear Alys I cannot write any more only silence is adequate." Though Russell's friend Wittgenstein was to make a philosophical virtue of silence, Russell could never stay silent for long. There are some 50,000 letters in the Russell Archives and Russell published so many books it would take a mathematician to count the titles quickly.

It is evident from the letters assembled by Griffin that Russell was a closet Romantic. In published works and public pronouncements he promoted himself as a supremely erudite rationalist, a man who rested his case on logical clarity. Russell in love was a wildly impulsive creature.

"On March 31, 1911, shortly after his first night of near passion with Ottoline ("I did not have full relations with Ottoline that evening" he explained in his *Autobiography*) he wrote to his new sweetheart: "The world is so changed these last 48 hours that I am still bewildered . . . I see your face always . . . I love you very dearly." Nice one, Bertie, shame about the face — in the *Autobiography* Russell observed that Ottoline had "a long thin face something like a horse."

If a closet Romantic, Russell was an unashamed depressive. A letter of 1893 to Uncle Rollo refers to a "morbidly introspective" nature; a letter of 1914 to Ottoline declares "a very intense and terrible spiritual loneliness." Writing to Gilbert Murray in 1904, 31-year-old Russell felt prematurely old; I feel utter madness for us to join this war.



Bertrand Russell in old age: more the sage than the lover

gentlemen. I shall find to think I needn't bother with politics much longer." Wishful thinking. The last letter in this book dates from August 1914, the month Britain declared war on Germany. Russell told Margaret Llewelyn Davies: "You were right about the Liberals. I have done with them . . . I feel it utter madness for us to join this war."

Some of Russell's letters shed fascinating light on great characters he encountered. On October 18, 1911, he told Ottoline of an odd visit to Trinity College, Cambridge: "an unknown German appeared, speaking very little English but refusing to speak German . . . I am much interested by my German, and shall hope to see him of him."

The unknown German was Wittgenstein. In Harvard, in 1914, Russell possessed one of his pupils in a letter to Lucy Donnelly: "very capable of a certain exquisiteness of appreciation, but lacking in the crude insistent passion that one must have in order to achieve anything." The pupil was T. S. Eliot which goes to show Russell's judgment was not always sound.

Elliot, for his part, caricatured Russell as "Mr Appollinax" (a poem in *Prufrock*) whose "dry and passionate talk devoured the afternoon."

Representing Russell at his most passionate, this selection is obligatory reading for everyone interested in one of the most agile minds and tormented souls of the century.

From The Evening Standard, March 12, 1992 and The Sunday Telegraph, September 27, 1992:

Love and a cool climate

THE SELECTED LETTERS OF
BERTRAND RUSSELL
VOLUME I: THE PRIVATE
YEARS 1894-1914
Edited by Nicholas Griffin
(Allen Lane £25)
COLIN HAYCRAFT

THE ANCIENT Greeks compared philosophers to goats. Both had beards, both wore expressions of apparent profundity. Other aspects of their peculiar behaviour were also in evidence. The Athenians hated Diogenes the Cynic (him of the tub) for embarrassing them in public. What they disliked most was his habit of eating his breakfast in the Agora, rather as itinerant philosophers today can be seen consuming pizzas in Piccadilly Circus. But they also objected to his acts of public self-abuse.

Diogenes affected to despise the sexual act itself. Don't make love to a woman, he said, unless she thanks you for it, a remark only marginally more patronising than "How was it for you?" His performances were solo. After the event he would rub his empty belly muttering: "If only hunger could be so easily assuaged!"

Subsequent philosophers have been more abstemious, or at any rate more private. There is no evidence that Locke, Hume or Schopenhauer, for instance, were anything but virgins. Epicurus was even a vegetarian. Kant ate cream cakes. It was not until Nietzsche died of syphilis in 1900 that sex reared its ugly head again in the groves of academe.

The star performer of the 20th century, it is often said, was Bertrand Russell (1872-1970). But judging by these (excellently edited) letters, his reputation is exaggerated. He is outdone, for instance, by his chief disciple, the late Sir Alfred Ayer, who just before he died (of bronchitis) confided to his daughter that he had notched up 150 — not in the Simonon league, perhaps, but more impressive because probably true.

These letters show that Russell was a slow starter, and no Stokhanovits when he did get started. He was certainly a virgin when he married Alys Pearsall Smith, at the Quaker meeting house in St Martin's Lane in 1894, and sex does not seem to have played a large part in their relationship even at the beginning. It was more a matter of pastoral care.

Alys never really wanted to marry Bertie. His family were do-

ing their eccentric best to forestall them on the grounds that there was inherited madness in both and they should remain childless. But she succumbed to flattery and a sense of duty.

She kept him going emotionally during the period of his greatest intellectual achievement, the work on Principia Mathematica, until the relationship finally petered out and he landed on the wilder shores of Garsington in the arms of Lady Ottoline Morrell.

Ottoline, who emerges from their letters as not half as ludicrous as you might expect, did not want to marry Bertie either. She was married already. Nor did she much care for sex. She had already had plenty of affairs, including a statutory fling with Augustus John. Now she just wanted her mind stretched. She was content to be made love to through the ear.

We, of a generation who have been told repeatedly what women want (apart from shit of the other), will find this less surprising than did poor Bertie, who was pressing her with delayed adolescent passion. Once the First World War had cleared the air, Russell took to popular writing and more regular encounters with women and the world. Under the slithering impact of "an unknown German", Ludwig Wittgenstein, whom he had met on 17 October 1911, he virtually abandoned serious philosophy.

Not the least interesting item in this volume is the account of his gradual awareness of the inextricable error in his manuscript of Theory of Knowledge, pointed out to him by Wittgenstein, a re-enactment in reverse of the logical challenge he had himself presented to Frege 10 years before. Both exchanges, incidentally, reflect immensely well on the participants, who reacted as true scholars without vanity.

This book is full of interest, both human and philosophical. The Letters of Diogenes would have been much more dispiriting.

Colin Haycraft was, until yesterday, managing director of Duckworth.

The vehement philosopher

Paul Johnson on an entertaining account of the long life of the controversial Bertrand Russell

BERTRAND RUSSELL poses enormous problems for a biographer. He was born the year Ulysses Grant became President and died on the eve of Watergate. He was an exact contemporary of Frost but lived to admire revolting students in 1968.

His output of books, articles, broadcasts and speeches was colossal, spanning eight decades. He held vehement views, sometimes four or five contradictory ones, on every conceivable subject. He knew everyone of note and quarrelled with most of them. He was personally involved in almost every intellectual and political controversy of his long life. Though a late starter in sex, he had complex relationships with a large number of wives and mistresses. He got himself into, and out of, every kind of intellectual and emotional mess.

All this is good material — Russell, whatever his faults, was never boring — but the biographer has to sort it out, get the facts straight, distinguish between the important and the ephemeral, fit it into a reasonable length and make the whole thing clear and readable. Caroline Moorehead triumphantly surmounts all these difficulties. Her book is full, fair, messy and compelling.

She wisely recounts and portrays rather than judges. Some would argue that, despite all the sordid and busy, Russell signified little. His greatest work, on which his professional reputation was based, the Principia Mathematica, was written jointly with A.N. Whitehead. As Moorehead says, it made Russell but did little for Whitehead, whom Cambridge insiders whispered had merely done Russell's legwork.

But it may be that Russell got credit which properly belonged to his collaborator, rather as Picasso pinched from Juan Gris the glory of inventing Cubism. Who can say? The work is 1,000 pages long, "so bulky its authors had to hire a four-wheeler to carry the manuscript to the University Press". It was published in three volumes, 1910-13, and it is unclear what it achieved or who read it. Russell himself said he knew of only six people who had read it through: three were Poles, two were Britons and three Texans, "subsequently successfully assimilated" (whatever that may mean).

Of his other books, the autobiography is entertaining but undependable. Power (1939) is a stimulating read but out of date. The Problems of Philosophy is excellent

Bertrand Russell by Caroline Moorehead, Sinclair-Stevenson, £20

and still in print. A History of Western Philosophy is also an enduring success, at any rate in parts, and certainly no one now alive could have written it. Such books ought to be in any good library. The rest can be, and mostly already are, forgotten.

The difficulty for Russell's long-term fame is that he is not associated with any original philosophical "discovery" or approach. He survives more by anecdote than by syllogism. Moorehead relates that he found his pupil Wittgenstein relentlessly argumentative and unreasonably; he refused to accept Russell's proposition: "There is no hip-hipness in this room at all!" even when he went around poking under all the desks without finding one. The episode ended in mutual bad temper, as one would expect.

Russell himself was reasonable and logical only by comparison with other academic philosophers. A man who said: "On a purely statistical basis, Marmalade and Kennedy are about 50 times as wicked as Hitler", could obviously not be relied on to think or talk sensibly. When I once accused him of being illogical, which he often was, he snapped: "Logical fallacies!"

Russell, as Moorehead shows, is most appealing as a character, like Dr Johnson. Her account of his upbringing shows how intellectually stimulating, but humanly defective, it was. His godparents were J.S. Mill and his stepdaughter, one of the first suffragettes. His parents were progressive trendies. God knows where they would have sent him to school. But both died, and his grandmother, Lord John Russell's widow, a strict Calvinist who became a Unitarian, kept him at home.

His first communal life was at a crammer's, then at Trinity, Cambridge. There he was quickly inducted into the Apostles, a freemasonry which tended to promote homosexuality among undergraduates and got them jobs in later life. Russell was never a homosexual and felt a terrified account of one mysterious episode in which the Apostles involved him.

Initially a partisan, he became increasingly keen on sex. He grumbled because his first wife, a Quaker, wore thick "Russell" nightdresses, and discovered promiscuity only after he decided to leave



Bertrand Russell: Knew everyone of note and quarrelled with most of them

her. Thereafter followed much preaching and enacting of free love, affairs, divorces, remarriages and rows, some of which still reverberate. There was much trivia too. Russell lacked a sense of proportion. Moorehead relates that his worst quarrel with his last wife, Edith, occurred over Chinese ideographs, about which neither knew anything.

Russell often displayed a Whiggish worldly shrewdness. He saw through Lenin straight away. He got D.H. Lawrence right too: "One of a long line of people, beginning with Heraclitus and ending with Hitler, whose raising motive is hatred derived from megalomania." Shaw was "a boaster", "a swine"; H.G. Wells was "irritate in the second-rate category".

Russell also had Whig prejudices. He described prison as like being "a delicious book, and some Jew million-

aire bought you and bound you uniform with a lot of others and stuck you up in a shelf behind glass". There was Whig snobbery and off-hand haughtiness too. Moorehead recounts that, when Doris Lessing was driven to Russell's Welsh mountain fastness by a woman friend, to reason with him against wrecking CND, they were received "in icy silence" by both Russell and his last wife.

After a perfunctory discussion, Countess Edith showed them into a double bedroom with the frosty words "I'm sure that's what you like." In the morning they were told by the housekeeper that neither their best nor their bestness was "available".

However, that anecdote, though fair, does not describe the whole Russell. He had immense courage, deep if selective compassion, and generosity, huge energy and limitless interests, plus a

sense of fun. Where Russell was, laughter was never far away — nor rage, either. I was the youngest person present at the famous meeting in Kingsley Martin's flat described by Moorehead, which led to the founding of CND. As I recall, Russell said little, but sat sucking his pipe. When, however, a furious row broke out between Denis Healey and Jack Prentley over the significance of the word "realistic", what Saunderson called Russell's "byways laugh" rang out loud and clear. "Splendid, splendid!" he said.

That is the word: Russell might be wretched, unscrupulous, even ridiculous at times, but there was always a hint of splendour about his spirit and character. It is well conveyed in Moorehead's book, which readers will find more entertaining than anything on the Booker shortlist.

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DEATH OF EDWIN WILSON

This Associated Press obituary appeared in many newspapers, including the Chicago Tribune, March 29, 1993, sect. 2, p. 7. Is anyone aware of what, if any, relationship existed between Russell and Edwin Wilson?

Edwin Wilson, a founder of American humanism

SALT LAKE CITY (AP)—Edwin H. Wilson, a founder of American humanism and a prominent Unitarian Universalist minister, died Friday. He was 94.

Mr. Wilson was the first editor in 1928 of The New Humanist magazine and the first editor in 1941 of The Humanist. He was also a primary author of both "A Humanist Manifesto" in 1933 and "Humanist Manifesto II" in 1973.

Mr. Wilson was a pastor in a

number of Unitarian churches, including the First Unitarian Church in Salt Lake City from 1946 to 1949.

In 1941 Mr. Wilson formed, along with philosopher John Dewey and others, the American Humanist Association. In 1964 he founded the Fellowship of Religious Humanists, an independent affiliate of the Unitarian Universalist Association.

He was named Humanist of the Year in 1979 by the American

Humanist Association. Other recipients of the award have included Carl Sagan, Margaret Sanger, Jonas Salk, Isaac Asimov, Margaret Atwood, Ted Turner and Kurt Vonnegut.

The humanist manifestos characterized the universe as "self-existing" and defined religion as the actions, purposes and experiences that are humanly significant, said the Rev. Barbara Hamilton-Holway of the South Valley Unitarian Universalist Society.

Survivors include two sons.

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NOTES FROM AMERICAN LIBRARIES

A publication of the American Library Association, American Libraries for January 1993, pp. 70-71 included two bits of news that may relate to Russell studies.

"The Rare Book and Special Collections Library at the University of Illinois/ Urbana-Champaign (277 Main Library, 1408 W. Gregory, Urbana, IL 61801) has been home to the renowned H.G. Wells Archive since the 1950s, but at the time of the initial acquisition, numerous letters and other items of a particularly private nature were retained by the family. Now acquired by the library, these coveted materials constitute a purchase that will finally enable scholars to fully access Wells's complex life and its effect on his writings." We look forward to learning if the collection holds Russell-related materials.

"...a new National Security Archive Documents Reader, the Cuban Missile Crisis, 1962, makes previously secret and extremely sensitive papers available to the book-reading public for the first time....\$25 from National Book Company, Keystone Industrial Park, Scranton, PA 18512 (1-56584-019-4, 92-53734)." Again, there may be something here directly or indirectly related to Russell.

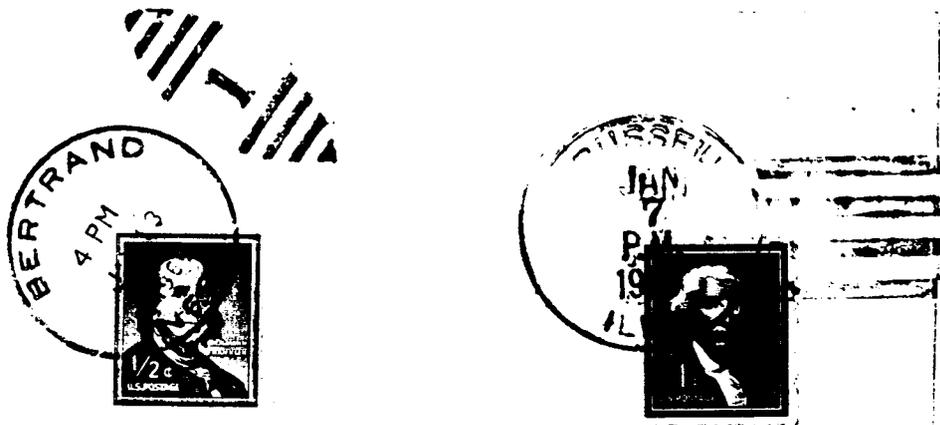
(28)

MORE PHILATELIC RUSSELL

RSN, No. 76, November 1992 reproduced a topical postal cover, autographed by "Bertrand Russell," bearing U.S. post office cancellations from Bertrand, Missouri and Russell, Illinois. Sheila Turcon has provided us with another such hand-cancelled autographed topical cover reproduction, whose original is in the Russell Archives. As shown below, this cover has cancellations from Bertrand, Nebraska on January 13, 1960 and Russell, Illinois on January 7, 1960. According to Sheila, it was sent to Russell on February 17, 1960 by Steward S. Jurist of Brooklyn, New York. Apparently Mr. Jurist actually sent two such covers. Russell probably signed both, kept one (the one depicted), and returned the other to Mr. Jurist.

Sheila also corrected our earlier statement that only India had issued a Russell stamp. In addition to India, commemorative Russell stamps have been issued by Upper Volta and Granada. A future RSN issue will feature reproductions of these stamps.

Thank you, Sheila. Anyone else having more philatelic Russell information is encouraged to write to us.



Bertrand Russell

RUSSELL SOCIETY NEWS

No. 79, August 1993

The Bertrand Russell Society

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be addressed to Donald W. Jackanicz, Editor at the above Chicago address.

For information about The Bertrand Russell Society or to become a member, write to John Lenz; BRS Vice President; 316 Kyle Avenue; College Station, TX 77840; U.S.A.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

As a teacher educator, I often focus on ways to help teachers understand that the behavioral paradigm--an idea popularly known as "behavior modification"--is a limited one for understanding the process of teaching and learning. This model is widely accepted in American teacher education; it was also one embraced by Russell in his first book--Education and the Good Life. When Russell published this volume he was deeply involved in the early childhood education of his first two children, John and Katherine. He apparently had become enamored with behaviorism after reading the works of John B. Watson who was an early proponent of stimulus-response psychology.

Russell ultimately abandoned behaviorism as an educational system. This occurred, in part, because of his experience at the Beacon Hill School and, in part, because of his discovery of Freudian psychology. This change in outlook is reflected in his second book on education--Education and the Social Order. Russell's changed perspective can also be seen in the myriad of other writings on education which BR included in most of his books written for popular consumption (books he called "potboilers").

Russell's views on education were debated by Marvin Kohl and me at the recent annual meeting in San Diego. Those who attended had an enjoyable time. The participants found it pleasant to share long walks for food, great ideas and wonderful company. Harry Ruja presented over sixty slides as he illustrated Bertrand Russell's life in photos at the annual banquet. Two of his daughters were in attendance to see Harry receive the BRS Award. Hal and Joanne Walberg did a marvelous presentation of a reader's theater based on Russell's autobiography. If you weren't in San Diego, you missed an excellent ~~meeting~~ ^{meeting}.

Plan now to attend the 1994 BRS meeting. It will be a joint conference with Free Inquiry and Canadian and International Humanists. The meeting will be held in July 1994 in Toronto. Exact dates and place will be announced later. I hope to see everyone at this special meeting of the Bertrand Russell Society. It is not too early to begin making plans for next summer. Members of the Society who would like to present papers at this meeting should contact me at my new home address: 14213 Chesterfield Road; Rockville, MD 20853. I look forward to hearing from you and to seeing you in Toronto.

(2)

THE 1993 AND THE 1994 ANNUAL MEETINGS

The Russell Society held its 1993 Annual Meeting on the campus of the University of California at San Diego, Friday, June 18-Sunday, June 20. A variety of presentations and activities provided a memorable weekend

experience for those members and guests who attended. The fine San Diego weather, a pleasant campus atmosphere, and the opportunity to interact with others interested in Russell added further to the meeting's success. Our thanks are extended to President Michael Rockler who planned the meeting.

Among the Annual Meeting highlights were:

Paper presentations by Timothy Madigan, "The Will to Believe vs. the Will to Doubt"; Nicholas Griffin, "Lady Ottoline"; Tyler Roberts, "Russell, the Individual, and Society"; Stefan Andersson, "Bertrand Russell's Search for Certainty in Mathematics and Religion"; John Shosky, "Russell and the Contemplation of Philosophy"; Dennis Darland, "What Is Mathematics About?". (Paper abstracts appear elsewhere in this issue.)

A discussion-debate between Marvin Kohl and Michael Rockler on Russell's philosophy of education and other concerns.

A "readers' theater" presentation titled Bertrand Russell Speaks His Mind by Hal and Joanne Walberg. (For more information, refer to the abstracts elsewhere in this issue.)

Presentation of three awards: (1) The BRS Service Award to Marvin Kohl; (2) the BRS Book Award to Nicholas Griffin for The Selected Letters of Bertrand Russell, Volume 1, The Private Years, 1884-1914; (3) the BRS Award to Harry Ruja followed by his "Russell's Life in Photos" presentation.

The Society Business Meeting and the Board of Directors meeting.

Group meals; somewhat lengthy (though pleasant) walks between lodgings, the meeting room, and the dining facility; the Red Hackle Hour at a Mexican restaurant; and the festive Banquet.

More information about the Annual Meeting will be found in the following pages. But now is the time to start thinking about our next Annual Meeting to be held July 8-10, 1994 in Toronto, Canada (exact site to be announced later). The 1994 Annual Meeting will differ from most previous ones by (1) occurring in July rather than June and (2) being held in conjunction with the meetings of two other organizations, i.e. the Humanist Association of Canada and the International Humanist and Ethical Union.

Planning for the 1994 BRS Annual Meeting (and the HAC and IHAEU meetings) is in its early stages. However, if you are interested in submitting an Annual Meeting presentation proposal (a formal paper, a discussion session, a workshop, or whatever), please contact President Michael Rockler (14213 Chesterfield Road; Rockville, MD 20853; U.S.A.). He will be very happy to hear from you.

Toronto is only about 50 miles from Hamilton, home of the Bertrand Russell Archives at McMaster University. A group visit to the Russell Archives is a possibility. An individual trip to the Russell Archives may be in order for those working on Russell research. In any event, being so close to Hamilton is an added reason for coming to the BRS Toronto meeting next year. November's RSN will have more preliminary information on the BRS 1994 Annual Meeting.

(3) MINUTES OF THE 1993 BERTRAND RUSSELL SOCIETY ANNUAL MEETING

Donald W. Jackanicz, Secretary

The 1993 Annual Meeting of The Bertrand Russell Society was held on the campus of the University of California at San Diego, Friday, June 18-Sunday, June 20. Except as noted, events took place in Room 150 of the University Extension Campus building complex.

Friday, June 18

The meeting was called to order at 7:30 p.m. by President Michael Rockler. Following general announcements, President Rockler presented the BRS Service Award to Marvin Kohl. Timothy J. Madigan then read his paper, "The Will to Believe vs. the Will to Doubt." Gladys Leithauser, head of the Book Award Committee, then presented the 1993 BRS Book Award to Nicholas Griffin for The Selected Letters of Bertrand Russell, Volume 1, The Private Years, 1884-1914, after which Prof. Griffin read his paper, "Lady Ottoline." The session was recessed at 9:45 p.m. The Board of Directors meeting was then held outside the Muir College Apartments.

Saturday, June 19

President Rockler reconvened the meeting at 8:30 a.m. Presentations were made by the winners of the first Prizes for Papers competition: Tyler W. Roberts, "Russell, the Individual, and Society" and Stefan Andersson, "Bertrand Russell's Search for Certainty in Mathematics and Religion." The next paper, "Russell and the Contemplation of Philosophy," was read by John Shosky.

With President Rockler in the chair, the Society Business Meeting began at 11:15 a.m. Vice President John Lenz summarized the events of the previous night's Board of Directors meeting. Treasurer Dennis Darland reported a Treasury balance of \$5,308.96. President Rockler provided information about the July 8-10, 1994 BRS Annual Meeting to be held in Toronto in conjunction with meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. Mention was made that Russell Society News editor Donald Jackanicz would like to step down from that position and that a new editor is therefore needed. Vice President Lenz spoke about the Prizes for Papers program and encouraged members to publicize this annual competition. A general discussion ensued concerning how to increase the BRS membership. The Society Business Meeting was adjourned at 11:50 a.m.

The meeting was reconvened by President Rockler at 2:00 p.m., when Hal Walberg and Joanne Walberg presented a "readers' theater" version of the monodrama Bertrand Russell Speaks His Mind. Marvin Kohl and Michael Rockler then read separate papers, respectively "Russell and the Elimination of Fear" and an unnamed paper, that in part related to Russell's educational theories. The session was adjourned at 4:45 p.m.

The Red Hackle Hour took place at Los Torritos Restaurant, about one mile from the University Extension Campus, beginning at 5:30 p.m. Attendees then reassembled for the Banquet at 7:00 p.m. at the University's Third College Restaurant at La Casa. Following the meal, Marvin Kohl presented the 1993 BRS Award to Harry Ruja, who afterward gave an intriguing slide lecture titled "Russell's Life in Photos." The Banquet ended at 9:15 p.m.

Sunday, June 20

President Rockler reconvened the meeting at 9:00 a.m., and Dennis Darland presented his paper, "What Is Mathematics About?" Donald Jackanicz then led a workshop discussion of Russell's essay "A Philosophy for Our Time," which appears in Portraits from Memory. (Another scheduled speaker, Gonzalo Garcia, who was to have read a paper titled "Did Bertrand Russell Think of Himself as a Pacifist?," was unable to be present.) In the absence of President Rockler, the meeting was adjourned by Board of Directors Chairman Marvin Kohl at 12:10 p.m.

(4)

MINUTES OF THE 1993 BERTRAND RUSSELL SOCIETY BOARD OF DIRECTORS' MEETING

John Lenz, Acting Secretary

The Board of Directors convened, together with other interested members, al fresco on the campus of the University of California, San Diego, at 10:15 p.m. on Friday, June 18, 1993. Chairman Marvin Kohl chaired the meeting. John Lenz took the minutes as Donald Jackanicz attended to some of our cars which were the unfortunante victims of vandalism.

The reading of minutes from the previous meeting was waived.

President Michael Rockler expressed concern that the Society's membership had dropped to 230 or 240 members. We agreed to conduct a review of our advertising policy in cooperation with Lee Eisler. Tim Madigan suggested The Humanist of Canada as a possible new journal to advertise in.

On the motion of Treasurer Dennis Darland, the Board voted to move the Society's checking account to Lincoln, Nebraska, where Dennis will soon be moving. This entails closing the existing account near Dennis' current residence.

Marvin Kohl reported that a professor in India (about whom not enough was known at present) was nominated for the BRS Award. It was agreed to refer this to the Award Committee.

There was a desire to continue the "Prize for Papers" program. Nicholas Griffin suggested that students would benefit from a later deadline.

In discussion, a deadline of April 1 was agreed upon. A possible name-change, such as the "Younger Scholars Program," was considered but left to the discretion of the committee.

The current slate of officers was re-elected: Board Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President/Information, Lee Eisler; Secretary, Donald Jackanicz; Treasurer, Dennis Darland.

The Board decided to hold the 1994 Annual Meeting in Toronto in conjunction with the meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. Austin, Texas was proposed for 1995 provided that John Lenz is still living in that area to make the arrangements.

Michael Rockler introduced the proposal of the CIGNA Company to sell insurance through the BRS, with the Society to receive a percentage of all premiums sold. He stressed the Society's need to promote its financial health. Several Board members voiced their reservations, and the consensus was to not pursue this matter.

Marvin Kohl reported on Thom Weidlich's proposal to organize a mock trial of the City College case for a future annual meeting. This will be considered further.

Michael Rockler proposed raising dues in two categories, "Student" and "Limited Income," to \$20. Both are currently \$12.50 and have not been raised in some time, and a high percentage of members claims one of these two categories. The current rate hardly meets our costs for the newsletter and Russell subscriptions. Dennis Darland seconded this motion, and it passed unanimously. It was also decided to request a copy of a student ID for membership in the "Student" category, in accordance with common practice.

The meeting was adjourned at 11:55 p.m.

(5)

PRIZES FOR PAPERS COMPETITION

A sheet titled "Announcing Prizes for Papers" accompanies this RSN issue. As the sheet indicates, this is the second year for the Prize for Papers competition, which replaced the former BRS doctoral and masters grants program.

We congratulate the two 1993 Prize winners, Tyler Roberts and Stefan Andersson, who presented their papers at the June Annual Meeting in San Diego. Congratulations, too, go to Alex Lo and Santosh Makkuni, who received Honorable Mentions in the competition.

The Prizes for Papers announcement will be mailed to a number of universities, colleges, and organizations in Canada and the United States. The high cost of mailing prevents us from sending announcements to institutions in other countries, but this is indeed intended to be an international competition.

All BRS members are encouraged to publicize the Prizes for Papers competition at universities, colleges, and other appropriate institutions in their area.

If you have questions about this program, please contact BRS Vice President John Lenz (Department of Modern and Classical Languages; Texas A & M University; College Station, TX 77843-4238; U.S.A.).

(6)

NEWS ABOUT THE NEWSLETTER

1. Contributions Sought. All members and interested non-members are invited to submit materials to Russell Society News editor Donald Jackanicz (3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.) for possible newsletter use. If in doubt as to their appropriateness, nevertheless please send in your materials. Of particular interest are your original Russell-related book reviews, short essays, letters, questions for the membership, etc. Thanks.

2. How to Help the BRS Save on Postage Expenses. As the majority of BRS members have U.S. addresses and since the newsletter is prepared in Chicago, we are fortunate to be able to use inexpensive U.S. third class non-profit organization mailing rates for most of our mailings. If you are moving, we would very much appreciate receiving early word of your new address. This will insure getting your newsletter to you without unnecessary delays and in some instances without costing the BRS additional postage. When a newsletter sent to a U.S. address is returned to Chicago because of an address change, we must pay both the first class postage due on the return and, as a courtesy to the member that will speed things up, first class postage on the replacement mailing. This procedure ends up costing the BRS considerably more postage money than would otherwise be the case if members who have or who are about to move would promptly let us know their new address. Thanks to thoughtful members who have helped with this in the past and who will do so in the future.

3. A NEW NEWSLETTER EDITOR IS NEEDED. Donald Jackanicz, who succeeded Lee Eisler as Russell Society News editor, would like to step down from this position. Don, who has edited eight BRS newsletters over two years, hopes to be able to devote more time to other pursuits, including some relating to Russell and the BRS. Until his successor is found, Don will continue as editor, but he would strongly prefer for his successor to be decided on by early 1994. If you are interested in assuming this role of considerable importance in maintaining the BRS's identity in the period between annual meetings, please contact Don (address above) or President Michael Rockler (14213 Chesterfield Road; Rockville, MD 20853; U.S.A.). It is quite a task to produce RSN every three months, but it is work well worth doing.

(7)

ANNUAL MEETING PRESENTATION ABSTRACTS

Six of the persons making presentations at the June 18-20, 1993 BRS Annual Meeting in San Diego provided these presentation abstracts. (There are only five abstracts as two of the six presenters made a joint presentation.)

1. Marvin Kohl, "Russell and the Elimination of Fear"

Russell's claim is that all fear is bad; that fear is the primary emotional-attitudinal evil because it produces the most detrimental kind of helplessness and unhappiness; and that all fear (both conscious and unconscious) can be eliminated. This paper agrees that fear is often a great enemy against which we must do primary battle. But it presents evidence which suggests that fear may be much more intractable than Russell would have us believe.

2. Tim Madigan, "The Will to Believe vs. The Will to Doubt"

Bertrand Russell was concerned that William James' doctrine of "the will to believe," which held that people have a right to believe what satisfies them provided there is no evidence against this, could lead to unsatisfactory consequences for both the individual and for society as a whole. While Russell's caveats are themselves difficult to prove empirically (many people seem to function very well adhering to beliefs they cannot prove), one can still admire his defense of honesty and the virtue of seeking the truth.

3. Harry Ruja, "Russell's Life in Photos"

The illustrated lecture by Harry Ruja presented photos of Russell at various significant moments in his life. There was first a portrait of him at two years of age when he had already lost (or was about to lose--there is some uncertainty as to the exact date of the photograph) his mother, followed two years later by the death of his father, and two years after that by the death of his grandfather, at age 86. This experience at an impressionable age of the successive deaths of members of his immediate family may well have produced in his temperament a lifelong propensity to anticipate disaster, indeed even the end of life on this planet. This tendency was reinforced by the spectacle of civilized nations during the years 1914-1918 sacrificing their youth to national pride and ambition.

Counteracting this dark element in Russell's temperament was the love and care he received from his grandmother, a woman of remarkable intellectual accomplishments and liberal views.

Photos were shown of Russell standing in front of the Bow Street Court where he was tried twice for obstructing the government's military goals. We saw him with his wives on different occasions soon after his first marriage, in China with the woman who was to become his second wife, with his third wife during the difficult days when his moral fitness to teach at CCNY was challenged, and with his fourth wife trying together to arouse public opposition to nuclear weapons and nuclear war. Samples were exhibited of the work of various political cartoonists and photographers who were fascinated by his unconventional political roles, his profile, and his attachment to his pipe.

Russell angry, Russell anxious and apprehensive, Russell energetic and upbeat, Russell affectionate, Russell happy--the gamut of his emotions was exhibited in the illustrations.

4. John Shosky, "Russell and the Contemplation of Philosophy"

Students always ask, with great justification, "How does one do philosophy?" Perhaps because the methodology is so highly personal to many philosophers, educators ask them to study the history of philosophy and then hope that these students will uncover a set of common approaches, usually in terms of themes and results. But reading about how others do philosophy has only a limited application, and the history of philosophy is sometimes a diversionary tactic, offered up to substitute for a real answer to this simple, straightforward question. Students are asking for a methodology in order to learn how to do philosophy, and instead we often train them to be philosophical historians or critics, opening the door for Foucault, de Man, and Derrida to turn criticism into philosophy. Russell, so often accused of inconsistency, was rather most consistent in following a productive methodology. I argue that there are seven common methodological themes. Based on his constant premise that knowledge is possible, and that the truth can be known, Russell asks us to 1) assume a posture of dispassionate inquisition, 2) formulate testable beliefs, 3) utilize a process of philosophical analysis (putting problems under a "logical microscope," and shaving problems and solutions down to their most elementary, necessary constituents with Occam's razor), 4) use the techniques of logic whenever appropriate ("logic is the essence of philosophy"), 5) redirect the emotions to embrace a love of mankind and a love of wisdom, 6) exercise reasonable tolerance (opening the door to new ideas without embracing philosophical rubbish), and 7) set aside ample time for philosophical contemplation, remembering that there is no substitute for hard work. If this paper is successful and accurately reflects his methodology, it could be offered as Russell's answer to the

student's perennial question -- How does somebody do philosophy?", and it could help that student to become a philosopher instead of only a historian or a critic.

5. Hal and Joanne Walberg, Bertrand Russell Speaks His Mind

The Walbergs presented an hour long 'readers' theater' version of a script for a monodrama, Bertrand Russell Speaks His Mind, constructed from the Russell corpus. The final version of the script is intended for a fully staged theatrical production to be performed by a graduate student in Theater Arts at Mankato State University at some future time. In the 'BRS-San Diego' version, Russell addressed the themes of mysticism and logic, war and peace, doubt and faith, and youth and old age. Russell was characteristically profound in his remarks about men, women, sex, love, the quest for certainty, burglars, officers-of-the-court, religious prophets, philosophers, and other essentially comic subjects.

(8)

BRS AWARD PRESENTATION TO HARRY RUJA

At the June 1993 Annual Meeting, BRS Board of Directors Chairman Marvin Kohl presented the 1993 BRS Award to Harry Ruja. We would again like to salute Harry for his years of Russell scholarship. Here is the text of Marvin's presentation ceremony remarks:

We have all felt, and benefited from, Harry Ruja's presence. He has been a robust member of The Bertrand Russell Society since 1974; a board member, board chairman, Life Service Award recipient, program participant, and frequent contributor to the Russell Society News.

Harry has had a distinguished academic career: BA with honors in philosophy, UCLA, 1933; MA, University of Chicago, 1934; Ph.D., Princeton University in 1936. In 1955, he published Psychology for Life, one of the best psychology textbooks of its time; edited Mortals and Others, Bertrand Russell's American Essays in 1975; and is co-author, with Kenneth Blackwell, of two forthcoming volumes entitled A Bibliography of Bertrand Russell. He is the author of many reviews, letters, and articles. My own work was influenced by his paper "Russell on the Meaning of 'Good'," one of the four works cited by Paul Edwards in his Encyclopedia of Ethics article on Bertrand Russell.

Few men more naturally abhor cognitive exaggeration. Like Russell, he passionately advocates going by the evidence and foregoing belief where adequate evidence is lacking.

Most important, Harry is a living example of a highest kind of courage. The kind of courage described by Russell as the ability to

control the impulse of panic fear, and to continue working calmly and rationally in the face of danger and great physical adversity.

It is with admiration and much affection that I present this plaque on behalf of the Society. The inscription reads

The Bertrand Russell Society Award to Harry Ruja
In recognition of
His distinguished contributions to Russell scholarship,
Devotion to the ideal of rationality,
And his inspirational fortitude.

June 1993

(9)

GORDON HALL ASKS FOR HELP

We received this June 10, 1993 letter from Gordon I. Hall (P.O. Box 4193; Sevierville, TN 37864; USA). If you can be of help, please write to him.

As a new member of the BRS I have had occasion in my readings and in those of AHA which I have also joined to come across the name of Prometheus on several occasions. Do you know of any other contrarian publishers who might be persuaded to accept an unsolicited manuscript with a distinct humanistic bent?

If you are unable to suggest someone, could you put me in touch with someone who could? Your help in this matter is very much appreciated.

Sincerely,

GORDON I. HALL

(10)

WHO WAS IAN DRYDEN?

Bob Davis located this Ian Dryden obituary in a June 1993 Los Angeles area newspaper. Note the statement that Dryden was once BR's private secretary.

■ **Ian Dryden; International Photojournalist**

Ian Dryden, 48, international photojournalist whose work was exhibited in the United States, Mexico, England and Scotland. Born in London and brought up in Wales, Dryden studied engineering and architecture in Edinburgh. After a year as private secretary to Bertrand Russell, he delved into photography. Moving to the United States, he worked as a staff photographer for the San Diego Union and then the Los Angeles Times, leaving in 1985 to become a free-lancer. He worked as company photographer for many theater groups including the LA Actors Theater Center, San Quentin Drama Workshop and the San Diego Dance Theater. On May 30 in Cambridgeshire, England, of lung cancer.

The obituary does tell us who Dryden was, but what more is known of his BR connection? No Dryden index references appear in BR studies we checked. Does anyone have more information on Ian Dryden?

(11) BOARD OF DIRECTORS NOMINATIONS SOUGHT

We admit it. We should have had this "Board of Directors Nominations Sought" article in the May issue so that a directors election ballot could have been in this August issue. Doing so, in turn, would allow for the election results to be announced in the forthcoming November issue. Yes, it is our error, but here is how to resolve this problem.

We now invite members to nominate themselves or other members for 3-year Board of Directors terms beginning January 1, 1994. Eight directors are to be elected. (There are 24 elected directors, each with 3-year terms, of whom one-third are elected each year; in addition, BRS officers are ex-officio directors.) The ballot will appear in the next RSN, i.e. the November issue. In 1994, we will revert to the time-honored tradition of doing this in a more timely manner.

The duties of directors are not burdensome. They are occasionally asked their opinion about some BRS issue by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. A brief statement about the candidate should accompany a nomination. Send nominations to the newsletter: BRS; 3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

The directors whose terms expire at the end of 1993 are Irving Anellis, Bob Davis, Bob James, Hugh Moorhead, Chandrakala Padia, and Harry Ruja. (Due to an anomaly, only six--not eight--terms are expiring.) Each of these directors is eligible for reelection.

Remember--nominations are being sought. Let us hear from you.

(12) A NEW BOOK AND A NEW FILM ABOUT WITTGENSTEIN

We thank Steve Shafer for informing us about the appearance of a book, Wittgenstein: The Terry Eagleton Script, The Derek Jarman Film (London: British Film Institute, 1993) from whose cover the following is quoted. Russell is among the characters portrayed. We will report more on this book and this film in the November RSN.

Wittgenstein, Eagleton, Jarman--an astonishing montage of names: the greatest philosopher of the twentieth century, the leading Marxist critic of his generation, and the most controversial British film-maker ever. The result is one of the most brilliant films ever made: biography, social history, philosophy lesson. One film, two scripts. This book includes both Eagleton's original screenplay and the very different film that resulted from it.

(13) TREASURER'S REPORT

Treasurer Dennis J. Darland submitted this report for the quarter ending June 30, 1993.

Beginning Balance, April 1, 1993	\$7,556.46
Income	
Contributions	67.50
Library	14.50
Membership Renewals	1,171.06
New Members	182.00
Miscellaneous	0.00
Total Income	+1,435.06
Expenses	
Meetings	2,453.21
Membership and Information Committee	774.00
Library	3.39
Miscellaneous	2.77
Total Expenses	-3,233.37
Final Balance, June 30, 1993	\$5,758.15

(14) CLIPPINGS FROM HARRY RUJA

We were pleased to receive these two press service clippings, compliments of Harry Ruja, Russell bibliographer and (re)discoverer of many a BR reference.

Talking point

The use of self-control is like the use of brakes on a train. It is useful when you find yourself going in the wrong direction, but merely harmful when the direction is right.

—Bertrand Russell.

Sayings

6- SEP 1950

2- OCT 1950

Talking point

One generation of fearless women could transform the world.—Bertrand Russell.

Sayings

6- D, EXP!

(15) COMMENTS FROM LOUIS K. ACHESON JR.

At the June 1993 Annual Meeting, Don Jackanicz led a workshop discussion on Russell's essay "A Philosophy for Our Time," which appears in Russell's book Portraits from Memory. Louis K. Acheson Jr., who participated in the discussion, accepted Don's invitation to formalize his comments, shown below.

A Philosophy for Our Time
(Comments on a Essay by Bertrand Russell)

Russell begins by stating that "the first thing philosophy does or should do is to enlarge intellectual imagination." He also suggests that science helps man to escape from a local perspective.

Russell talks about different pictures of the universe. Some philosophers have thought there is nothing in the world but mind, that physical objects are really phantoms. Others have thought that there is nothing but matter and that what we call "mind" is only an odd way in which certain kinds of matter behave. Russell suggests that practice in appreciating these different world pictures stretches the mind and makes it more receptive of new and perhaps fruitful hypotheses.

I want to comment on how the science of quantum mechanics is changing our perspective on man's place in the universe. Quantum scientists have been probing ever deeper into the nature of physical reality since Russell wrote these words in the 1950s. And the deeper they go the more it appears that man is an integral part of the shape the universe takes on its innermost level. Man, and more specifically consciousness, is not just "something accidental and trivial in a space-time continuum", as Russell here suggests that science might conclude.

The first person to suggest that quantum theory implies that reality is created by human consciousness was not some crank on the fringes of physics but the eminent mathematician John von Neumann, in his quantum bible Die Grundlagen. Numerous articles and books are being written today attempting to show that the model that most clearly describes what physicists are now finding is that reality is more understandable in terms of a space-time-consciousness (or space-time-spirit) continuum than just a space-time continuum. I must add that not all physicists believe this.

One of the things that bothers me about the position of humanists generally, as evidenced in such publications as Free Inquiry, which was distributed at the present conference, is their "certainty" that there is no such thing as a spiritual dimension in which man interacts with the universe. I'm skeptical of this position. I am not talking about theology here, not about concepts of God, only about the way in which men interact with each other and with the universe.

I strongly agree with Russell's views, expressed elsewhere, on the

generally harmful effects that organized religions have had throughout history, but I feel the humanists are throwing out the baby with the bathwater through failure to understand the underlying spiritual nature of the universe.

I reiterate Russell's assertion that the first thing philosophy should do is to enlarge intellectual imagination.

(16)

LETTER FROM PAUL M. PFALZNER

In response to book reviews reproduced in RSN, No. 78 (May 1993), Paul M. Pfalzner wrote this letter to the RSN editor:

1993-06-01

...

Dear ... [Editor],

As someone born in Vienna, I am not greatly amused when a prominent Austrian is identified as German. It's almost as galling as transmuting a Canadian into an American

In RSN 78, Ludwig Wittgenstein is referred to as "an unknown German" at least three times in two different reviews. It is true that this appellation seems to be taken from a 1911 letter Bertrand Russell wrote to Ottoline Morrell. A footnote might have been appropriate to point out Wittgenstein's true nationality, since Russell was very well aware of this fact, see p. 98, vol. 2 of the Autobiography ("I knew Wittgenstein first at Cambridge before the War. He was an Austrian...").

An unrelated further comment: When Russell castigated British Prime Minister Harld Macmillan and U.S. President Kennedy as being "worse than Hitler", he was not trying for a "sound-bite" (Vizinczey's review p. 21) or "could obviously not be relied on to think or talk sensibly" (Paul Johnson's odious review, p. 24), but expressed his deep revulsion at their willingness to use atom bombs in a world conflagration.

Sincerely,

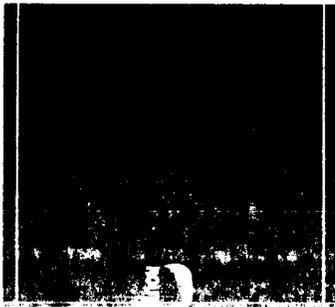
PAUL M. PFALZNER

(17)

CONRAD RUSSELL ON ACADEMIC FREEDOM

Steve Shafer informed us of the availability of Conrad Russell's book, Academic Freedom, published this year in paperback by Routledge (xi, 119 pp.). We congratulate Lord Russell on the appearance of his fine volume, whose front and back covers are shown below. Lord Russell is an Honorary Member of The Bertrand Russell Society.

Academic FREEDOM



'...a brilliant book, sparkling, hard, rock-like...I greatly enjoyed it.'

Mary Warnock

'Lord Russell's *Academic Freedom* examines this venerable and much studied issue with refreshing insight, candour and uncommon even-handedness. It is a contribution of no small consequence to the field of higher education in general and will be particularly helpful to those engaged in the funding, governance and administration of universities in the commonwealth countries and in United States of America.'

David Pierpoint Gardener, former President of the University of California

'This book is an extraordinarily lucid account of what academic freedom means and of its importance for the academic world...It could not be more topical.'

Lord Grimond

The ideal of academic freedom is the cornerstone of higher education. Increasingly however, State control has encroached upon the Universities' traditional freedoms. Conrad Russell, uniquely experienced and knowledgeable, confronts this controversial clash between University and State. By examining the rights and conflicting demands of the two, Professor Russell redefines the powers of both.

Have Universities the right to run their own affairs? What duties do Universities owe to the State? Have Universities the right to public money? What are the limits of the State's power to control academic freedom? *Academic Freedom* addresses these questions and more in an informed historical and philosophical account of the nature of academic freedom.

Conrad Russell is Professor of British History at King's College, University of London and a member of the House of Lords.

Politics/History/Education/Philosophy



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ISBN 0-415-03715-8



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(18)

STROMBERG REVIEWS PADIA BOOK

Dr. Wayne H. Stromberg of the Foreign Language Laboratory of San Diego State University submitted this review of Chandrakala Padia's Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought.

Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought. Chandrakala Padia. New Dehli: Heritage, 1992. i-xii; 1-140; bibl. 141-146; index 147-151.

Professor Padia's book on Russell's political philosophy seems to fill a lacuna in the literature on Russell rather nicely. She examines the range of Russell's political views from the age of seventeen until his last writings on politics, and provides a very useable introduction, not only to Russell's thought on political matters, but to views recently advertised in the literature on his writings in politics and political philosophy. Her apparent audience is educated laymen and others who seek such a survey.

Russell is not generally regarded as a political philosopher. Padia indicates that in fact he was the author of a novel version of liberalism, one which departed from the familiar views exhibited in the works of Locke, Mill, or Bentham. Russell's political views rest on a (fairly rudimentary) psychology of human impulse. The virtue of the concept of impulse in his thought, Padia contends, is that with it Russell may "build a bridge between individual and collective ends, initiative and social order, freedom and authority. All good things, for him, arise out of impulse." (39) So do a number of other things, it seems; for instance, impulses may be destructive and warlike, and may accordingly influence the behavior of individuals and states. Impulses provide a kind of motive energy for human desire and action when they are modified or directed by conscious thought; thus, impulse and conscious thought seem to be the primary drivers of human behavior.

Creative impulses are apparently distinguished by the fact that what is created (a work of art or craft, a novel, an historical tome) is accessible to all. Possessive impulses, in contrast, tend to restrict access to creations, inventions, and the like. Creative impulse is essential to the good life, for that life is, for Russell, something of a celebration of the nonacquisitive: it is a "blended functioning of instinct, mind, and spirit," where mind is impersonal thought, and spirit is impersonal feeling.

These views lead Russell to a staunch defense of liberty, but not via quite the same defense of individualism as we see in (for instance) Mill. For if the expansion of man's creativity is the goal of social life, then the state may play a positive role in promoting creative impulses. Where Mill saw the state as (most often) a regrettable intruder

in the marketplace of ideas, Russell's views would have it that the state should assume the role of nourishing and supporting the creative element in human nature. With his comparative emphasis on creation and production, there is some de-emphasis of acquisition and the analogy of the marketplace. With his emphasis on the role of nourishing the creative impulse which society may play, there is a devaluation of the conception of society as a congeries of morally independent and autonomous beings. (And these are among the reasons why it is difficult to imagine some of Russell's ideas--a "vagabond wage" for artists, for instance--coming from Mill.)

This short book is a success at most of what the author sets out to accomplish. The survey of the relevant arguments in the literature is very good and very helpful; the book (and especially its first and last chapters) is quite useful for this. The bibliography is a very good guide to sources. Padia raises substantive points, primarily on Russell's views on impulse and on the comparison of Russell with Mill and other liberal theorists. Occasionally it's easy to wish she had said more: the book would be improved by inclusion of materials on the fate of theories of impulse and drive in contemporary psychology. Such criticisms aside, she has met her apparent objectives very well.

It is pleasant to note that the book displays very few errors in mechanics and format. The index could use improvement here and there; for instance, Russell's critics are listed under "Criticisms of Russell" but are not otherwise included, so a reader who wishes to review the author's remarks on Antony Flew's criticisms will find no listing under "Flew."

(19)

RUSSELL IN THE MANUSCRIPT MARKET, I.

Autograph Catalogue No. 4 of Main Street Fine Books and Manuscripts, (301 South Main Street, Galena, IL 61036), issued in early summer 1993, includes this Russell entry on page 23:

127. Russell, Bertrand (1872-1970). British philosopher and mathematician awarded the 1950 Nobel prize for literature. ANS [Autograph Note Signed], 1 p, 5 3/4" x 6 1/2", The Commander Hotel letterhead, Cambridge, MA, 1940 Nov. 23. Addressed to Mr. Upton. Very good. Very small show-through in center from tape stain on verso.

Regards a lost letter; regrets having no photograph to send. Comes with book-weight picture of Russell.

\$95

(20)

POCH SUZARA ON RELIGION AND SCIENCE

8 May 23, 1993

BAGONG BUHAY

EDUCATION

Science and religion

By POCH SUZARA

Science is a tool. It is a human invention. It is not perfect; but it works. It can be misused. It can heal in detail; but it can also kill wholesale. But thus far, it is the best tool we have for understanding the world around us and therefore understanding ourselves. Indeed, we do science and with it we improve our lives.

Science is self-questioning and a self-correcting enterprise. It is on-going and applicable to everything. It has two simple rules: First: there are no sacred truths, no sacred books; all assumptions must be critically examined; argument from authority is worthless. Second: whatever is inconsistent with the facts must be thrown out the window or revised.

Behind science are simply the scientists. When science is misused, however, it is often misused by ignorant men and women. But if religion had welcomed science instead of waging war against her during the centuries of the Spanish inquisition - imprisoning, punishing, torturing, and executing by burning alive or hanging men of science and other thinkers - surely, today, in the religious community, there should be less fear and ignorance about what science is all about.

Can science and religion work together under mutual cooperation for the benefit of mankind? Can science, which is always tentative, ever be compatible with religion, which is always dogmatic? How can religion that closed the human mind with fear tolerate science that opened up the human mind with courage and curiosity? The suppression of uncomfortable ideas may be commonplace in religion, but it is not a path to knowledge; it has no place in the business of science.

It is the practice of theologians to laugh at science because it changes. "Look at us," they say, "what we asserted at the council of Nicea we still assert: whereas what the scientists asserted only two or three years ago is already forgotten and antiquated." Men who speak in this way, according to Bertrand Russell, have not grasped the great idea of successive approximations. When a change occurs in science, as, for example, from Newton's law of gravitation to Einstein's, what had been done is not overthrown, but is replaced by something slightly more accurate.

Pope John Paul II said that: "Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes." But upon what grounds can religion purify science from idolatry and false absolutes when there is no such thing as idols or false absolutes in science? There is nothing sacred in science; She rejects final truths. Science is a never-ending process. "The scientific temper of mind," wrote Bertrand Russell, "is cautious, tentative, and piecemeal; it does not imagine that it knows the whole truth, or that even its best knowledge is wholly true. It knows that every doctrine needs emendation sooner or later, and that the necessary emendation requires freedom of investigation and freedom of discussion.

Scientists do not castigate; for the sake of scientific accuracy, they instead liberate. In the scientific community, no scientist is damned for such things as heresy or blasphemy.

Past wars have been declared because of religious conflicts and disagreements. In scientific disagreements, however, what is declared is not war but open discussion, further experimentation, deeper analysis, more research, and closer observation, if not reformulation of mathematical equation.

Science gives us knowledge. Religion, on the other hand, should give us wisdom so that we may use knowledge wisely. But religion has failed to do so because she fears knowledge, especially the growth of knowledge. How then can religion hope to purify science of anything?

Everything in this world is connected with everything else in a delicate and complex web of inter-relationship. Indeed, science tells us that each and every one of us are all part of nature and that nature is part of us.

Religion tells us the exact opposite - that we are apart from nature. And that this world, the world of people and nature and the flesh is depraved and unworthy to those who seek the religious life. The natural world is merely a stopover on our journey to the next world. Therefore the less attention placed on it, but the more anticipation placed on God's kingdom, the better. The purpose of religion is not to achieve things, but to seek salvation.

Again, religion tells us that after death our bodies will turn into dust. Science entirely agrees. But sci-

ence is only some four hundred years old; but, she has already proved herself far more beneficial than religion has been to mankind.

The science of medicine alone can attest to that fact. Religion says that faith can move mountains. Science says that it is not necessary to move mountains as it is more important to remove the mountain of fear and ignorance and superstition off our way of life.

Religion, however, will not evaporate; we shall go on looking for something greater than ourselves, that we may love and respect. But science has already proved to us, in more ways than one, that the human family, our country, this world - our planet - are all bigger and much greater than we

are. Therefore, if we hope to survive as a species, those are the beauties that we should love and respect.

And science, with its power of reconstruction, or total destruction of life itself, has given us choices today: either we all begin to learn to live together in peace and in love with one another as a human family in this world; or, we can all die together and carry on human stupidity finally into infinity.

(Author's note: I would like to acknowledge that in writing this article, I have taken much from Bertrand Russell's SCIENTIFIC OUTLOOK and THE IMPACT OF SCIENCE ON SOCIETY; also, from Carl Sagan's COSMOS; and from WILL Durant's THE PLEASURES PHILOSOPHY.)

This recent article, incorporating themes from Russell's books The Scientific Outlook and The Impact of Science on Society, was written by Poch Suzara, founder and head of the BRS Philippine Chapter.

WE CELEBRATE THE BIRTHDAY OF BERTRAND RUSSELL
 THE 20TH CENTURY'S VOLTAIRE --
 WHOSE WISE AND WITTY WORDS
 ON THE CONDUCT OF LIFE --
 AND
 ON UNDERSTANDING THE WORLD --
 HAVE ENRICHED OUR LIVES

NOW LET US RISE AND RAISE OUR GLASSES
 TO HIS MEMORY

[ALL RISE AND RAISE THEIR GLASSES]

TO BERTRAND RUSSELL

An interesting feature of the evening was a page prepared by Kate, headed "May 18th's Place in History." It is reproduced (reduced in size) below, and well worth looking at.

We hope to announce the 1994 birthday celebration in the February 1994 Russell Society News, with the idea of reaching a larger audience.

HAPPY BIRTHDAY BERTRAND ARTHUR WILLIAM RUSSELL !!
 Saturday - May 18th, 1872

 May 18th's PLACE IN HISTORY

Selective service established by Congress (1917) ... Tennessee Valley Authority created (1933) ... Artificial insemination legalized in Oklahoma (1967) ... India became 6th nation with atomic bomb (1974)

 OTHER FAMOUS PEOPLE BORN IN 1872

Zane Grey	Western Novelist
Paul Laurence Dunbar	Author
Calvin Coolidge	30th President
Max Beerbohm	Critic
John Cowper Powys	Poet

 YOU WERE BORN IN GOOD
 COMPANY ON May 18th

Oliver Heaviside	
Physicist1850
Frank Capra	
Movie Director1897
Perry Como	
Singer1913
Margot Fonteyn	
Ballerina1919
John Paul II	
Pope1920

 A LITTLE OF THE BEST FROM 1872

Book	Barriers Burned Away
Book	Roughing It
Invention	Vaseline
Invention	Cigarette Machine
Invention	Sprinkler System

 1872 - THE GOOD OL' DAYS

Wheat/bushel	\$ 1.52
NY Theater Ticket	\$ 1.00
Corn/bushel	\$.70
Population	41,972,000
Avg. Book	\$ 1.50

 MAJOR MILESTONES

YOUR AGE	EVENT
22	Treaty of Shimonoseki signed, ended 1st Sino-Japanese War
27	Wild passenger pigeons declared extinct
32	New York opened 1st section of its subway system

 MERRY MELODIES IN '72

Come, Ye Faithful, Raise The Strain ... I Need Thee Every Hour ... Mass In F Minor By Bruckner ... Oh! Sam

 FAMILIAR FACES FROM ENGLAND

Henry VIII	Greenwich
Ann Lee	Manchester
Leigh Hunt	Southgate
William Ewart Gladstone	Liverpool
Charles Dickens	Portsmouth

 THE PRESIDENT & V. P.

Ulysses S. Grant
Schuyler Colfax

 1872 WAS A VERY INTERESTING YEAR

Land was designated for 1st public park - Yellowstone (3/1) ... Boston fire destroyed almost 1,000 buildings (11/9) ... Pinckney Benton Stewart Pinchback became 1st black governor (12/11)

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NEWS FROM AND ABOUT LEE EISLER, III

Steve and Sue Shafer, whose family lives in the Allentown, Pennsylvania area, sent us this July 26, 1993 clipping from the Allentown Morning Call. We are happy to see Lee, his new book, and The Bertrand Russell Society receive publicity in this way. (L.V. stands for Lehigh Valley.)

L.V. man's book coming out on Bertrand Russell

By TIM BLANGGER
Of The Morning Call

Center Valley's Lee Eisler, a founding member of the Bertrand Russell Society, will have his work, "The Quotable Bertrand Russell" (\$16.95; 336 pp.) published next month by Prometheus Books.

Eisler, who worked on the book for several years, spoke about it in a story on the Russell society that appeared April 5, 1990, in A.M. Magazine.

The society promotes the ideas of Russell, a noted British philosopher who won the Nobel Prize for literature in 1950 and wrote on various topics, from politics to religion to mathematics. Russell was an early supporter of the anti-nuclear movement in Great Britain.

Eisler, who is listed as the book's editor, said he wanted to compile a book of Russell's quotations on a variety of subjects, to make the philosopher's ideas more accessible. A hardcover book containing Russell quotations was published several years ago, but that cost \$30. It no longer is in print.

Eisler's book is set up in a question-and-answer format. A series of questions, and Russell's responses, are listed under 150 topics, such as math, civilization and Marx.

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RUSSELL IN THE MANUSCRIPT MARKET, II

Catalogue No. 70 of David Schulson Autographs (11 East 68th Street; New York, NY 10021), issued in late spring 1993, has this BR entry on page 40:

127. Russell, Bertrand. (1872-1970). English author, mathematician, and philosopher; awarded Nobel Prize for Literature (1950). Signed original charcoal drawing of this controversial thinker, ca. 1960, by the noted artist Swamy, small 4to. Drawn in brown charcoal. He is shown bust-length in old age....Exceptional for display. Very attractive. \$500.00.

such a striking young woman, and thought that perhaps something more than admiration was being offered. Asquith and Cramb made advances, and were rebuffed. The archbishop, I'm glad to say, restrained himself.

Ottoline's first real love affair was with the doctor-writer Axel Munthe. She was 24, unmarried and footloose in Italy; he was 40, an attentive lover until her religious intensity frightened him off. Later, after her marriage, there were others: the painters Augustus John and Henry Lamb, perhaps Roger Fry and—most scandalously and explosively, of course—Bertrand Russell. In none of these affairs does Ottoline's primary motive seem to have been sexual. Seymour tells us, in the saddest sentence in the book, that "Ottoline did not have any real enthusiasm for sex." She was simply mentor-collecting with a difference.

Ottoline never explained what she was doing, but there is an interesting theoretical account of this sort of sex-in-the-head in the journal of another extraordinary woman of the time, Beatrice Webb. "Friendship," she wrote,

between particular men and women has an enormous educational value to both (especially to the woman). Such a friendship is practically impossible (or, at any rate, impossible between persons who are attractive to each other—and, therefore, most remunerative as friends) without physical intimacy; you do not, as a matter of fact, get to know any man thoroughly except as his beloved and his lover—if you could have been the beloved of the dozen ablest men you have known it would have greatly extended your knowledge of human nature and human affairs.

But, she added, "there remains the question whether, with all the perturbations caused by such intimacies, you would have any brain left to think with?"

Beatrice Webb never put her theory into practice; Ottoline Morrell did. Not with a dozen men, but with at least half a dozen, and for the same reason: she fell in love with their minds. She talked religion with the archbishop, French poetry with Cramb, art with John, philosophy with Russell. With some she also made love, but unenthusiastically. Of her feelings for Russell, who was the great love of her life, she wrote in her memoirs: "For many years I had thought of him as the greatest intellect living, and a very important and wonderful man." But she added: "To my shame, however much I was thrilled with the beauty and transcendence of his thought, I could hardly bear the lack of physical attraction." Poor Russell. Poor Ottoline.

Seymour goes on at some length about the men in Ottoline's life; but I wonder if

they are really of great importance, except as symptoms of her appetite for art and for thought. She was not a courtesan, after all; she was a hostess, a patron, a friend. Maybe, as Webb suggested, sex was the only available route to what she desired; but it was not the journey that impelled her.

If the story of her love life is full and detailed, that is partly because she confided unwisely in her friends, who turned it into Bloomsbury gossip, and partly because she wrote too many letters, which survive in surprising quantities. If she hadn't written 1,500 letters to Russell (which he kept), if Russell hadn't written 2,500 letters to her (which she kept), this biography would be shorter, and better balanced. And what would we have lost? Only the assignations and the heavy breathing: not the essential Ottoline.

Who, then, was she? There is an acute answer to that question in a letter from Lawrence to Ottoline, written near the end of his life, in 1928. By then Ottoline had given up Garsington and moved to a modest house in London, where she underwent an operation for cancer of the jaw that left her face disfigured. In her depression she wrote to her old friend (and sometimes enemy) for comfort; and Lawrence replied:

Don't say you feel you're not important in life. You've been an important influence in lots of lives, as you have in mine; through being fundamentally generous, and through being Ottoline. After all, there's only one Ottoline. And she has moved one's imagination.... Ottoline has moved men's imaginations deeply, and that's perhaps the most a woman can do. And in the world today, full of women, how rare to find one that can move the imagination!

It is a very Lawrentian sort of comforting—patronizing, self-centered, but very kind and very perceptive.

Ottoline Morrell lived for another decade, less splendidly, deaf and ailing, but still Ottoline, still entertaining, still dressing like no one else, still extravagant and affectionate. It was during these last years that her friendship with Virginia Woolf grew close, and when she died it was Woolf who wrote the obituary for the *Times*. It is a touching piece, full of praise for Ottoline's originality and courage, her humility, generosity and sincerity, with fond memories of her strange, exotic appearance, the stir she made simply by walking down a street, "like a Renaissance princess listening to inaudible music while the passers-by stared." Like Lawrence's letter, it is a celebration of Ottoline simply for being herself.

To tell the story of such a woman, a great lady who, as Woolf put it, created her own world, seems a straightforward

enough task: you simply write the kind of biography that critics say is replacing the novel, a lively narrative with a beginning, a middle and an end, and some reversals and revelations along the way. You don't have to make the life illuminate the works, or reveal the social dynamics of the culture or the spirit of the time; you just have to tell it. Miranda Seymour has done that, and done it well. One of her virtues is her sturdy partisanship: from the first page it is clear that Ottoline is not only the subject of this book, she is also its romantic heroine, and Seymour will be loyal to her, in spite of the follies and the ridicule. This seems to me the right posture for a biographer, at least in this case; it is better, certainly, than the pretense of a bloodless objectivity. The job here is to rescue Ottoline from Bloomsbury gossip and triviality, and to restore her eccentric splendor.

SAMUEL HYNES is the author most recently of *A War Imagined: The First World War and English Culture* (Collier Books).

Companionships of encouragement

The life of Lady Ottoline Morrell, the exuberant Englishwoman around whom circled a host of famous writers, artists and intellectuals

Ottoline Morrell:

Life on the Grand Scale
By Miranda Seymour
Farrar, Straus & Giroux, 452 pages, \$30

Reviewed by Judith Dunford
An author who is at work on her second novel

Six feet tall, exuberantly red-haired, plumed, hatted, draped, bejewelled, prancing on high-heeled red shoes that made her even taller, powdered and trailing clouds of scent—this was Lady Ottoline Morrell. If she is remembered at all today, it usually is as a parenthesis to the people she knew and called her friends.

And she knew everybody—writers, painters, philosophers, Yeats, Siegfried Sassoon, Joseph Conrad, Henry James, Augustus John, Virginia Woolf—the artistic and intellectual galaxy of the period. Unlike them she had no great gifts, not as a writer or painter, or much of anything else.

What she could do and did with the greatest verve and passion was what she called "helping." Most often it meant bringing people together among the vivid gardens and the elegant colors of Garsington, her country house, to strike sparks against one another. There the young could meet their heroes and be inspired, the established lions could roar, and at the end of the day all could be light, charm and gaiety.

With her height, her eccentric clothes, her religiousness and her earnestness in the presence of The Great, she was easy to mock. She was caricatured, almost always harshly, in novels by D.H. Lawrence, Aldous Huxley, Osbert Sitwell, Graham Greene and many others whom she entertained and for whom she exerted herself.

Painters loved to paint her, sometimes in her famous rope of pearls that had once belonged to Marie Antoinette.

She was the lover of some of the best men of her generation, most famously Bertrand Russell. Their love was deep, central to them. It lasted nearly all their lives, in one way or another. Yet it was a strange match.

Russell was sexually charged, wanted her as a mistress and, for years, to be the mother of the child he longed for. She was physically repelled by him (she confided to her journal that he had bad breath) and usually preferred raptures over rocks and trees to those in bed.

She was fervently religious, in a vague, nature-worshipping way; he was skeptical as befitted the co-author of "Principia Mathematica." He stormed, she resisted. What held them together for so many years was a companionship of encouragement.

They corresponded constantly, feverishly, sometimes four times a day. Later, during the war, they strengthened one another in the steadfast pacifism that isolated them in a very small group of war resisters. Garsington became a haven for the like-minded who were not otherwise popular in what started as a popular war, and Lady Ottoline could hardly do enough for them.

What a life! She was born in 1873 (Russell liked to call the two of them the last Victorians), the niece of the Duke of Portland. When her father, next in line for the title, died, it went to her half brother. Still young and unmarried, he was happy to move his widowed stepmother and family with him to his estate.

The house had suffered from neglect by the previous Duke, an eccentric in the English

mode who devoted himself to the construction of tunnels under the grounds, one of which was wide enough to allow two carriages to pass. Ottoline's mother was asked to direct the long and taxing renovation, leaving her six-year-old girl free to roam the rotted floors and the jungly garden and to begin a lifelong passion for playing dress-up by helping herself to the priceless antiques, some of them Elizabethan, left carelessly about.

She grew up beautiful and shy, miserable in the Duke's society with its hound-and-hare small talk. When the Duke married and no longer needed them, she and her mother lived and traveled together. Ottoline served as companion, devoted nurse and general doormat to a woman quickly descending into invalidism.

She was repaid for her selflessness to a mother she adored by mysteriously being left out of her will, an injustice of which she was unaware until after many years of assuming, and living as though, she were rich. She was not.

When she married, it was a little down socially, an escape from the confines of the expected. He was Paul Morrell, whose own mother, a friend of Henry James, had been the model for the avaricious Mrs. Gereth in "The Spoils of Poynton." He was handsome and dull, a man who offended his parents with his failure at the family firm of solicitors, his liberal politics, his stand against the war.

Ottoline wanted to admire him. She encouraged him, propped him up in a political career that was brave, arduous and slightly pathetic. He was extraordinary in tolerating his wife's numerous liaisons; he himself had little or no sexual interest in her, preferring relentless



Tribune photo illustration

skirt-chasing that was broad enough in scope to include attempts at the glacial, bisexual Virginia Woolf. He wanted a son and had two, both out of wedlock.

When Lady Ottoline died, there was an outpouring from friends and foes, admirers and backstabbers, of recollections of her astonishing generosity. If she took a fancy to you or felt she

SEE 'OTTOLINE', PAGE 9

'Ottoline'

CONTINUED FROM PAGE 7

might do you some good, no expense of energy or money was too great. She was paradise for freeloaders, but also for gifted people whom she fed and sheltered and set free to work.

She could be silly, yet she was often sublime. She cared about the poor and uneducated, and although she could retreat into great-ladyhood when pressed, she was not a social snob or (amazingly, for her time and condition) an anti-Semite.

Her presents could embarrass even the shameless; she might send expensive furniture, rugs, jewels. Yet she was a dreadful mother to her only daughter. She was prey to what seems to the jaded modern eye a lifelong tendency to stress-related hypochondria, forever dropping out

for "cures," many of them at the hands of quacks. Yet when the boom was finally lowered, in the form of bone cancer, which required the horribly disfiguring removal of all her teeth and most of her jaw, she was dauntless.

'She could be silly, yet she was often sublime.'

Miranda Seymour is the first of Lady Ottoline's biographers to have access to all her papers, and they have persuaded her to see her subject in a new light—perhaps a little too much. Some of the book has the partiality of a parent in the principal's office explaining vehemently why it isn't her child's fault. Still, Seymour has given us a delicious, fascinating account of what must be one of our century's most likable characters.

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BRS LIBRARY

The Society Library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct Library inquiries and requests to Tom Stanley; Box 434; Wilder, VT 05088.

The following lists Books for Sale. H-Cloth, otherwise paperback. Prices are postpaid. Please send your check or money order (U.S. funds only) payable to "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

<u>Appeal to the American Conscience</u>	\$3.15
<u>Authority and the Individual</u>	7.95
<u>Has Man a Future?</u>H...	8.00
<u>History of the World in Epitome</u>	1.00
<u>In Praise of Idleness</u>	7.95
<u>My Philosophical Development</u>	7.95
<u>Political Ideals</u>	7.95
<u>Power: A New Social Analysis</u>	5.50
<u>Principles of Social Reconstruction</u>	7.95
<u>Roads to Freedom</u>	6.50

By Other Authors:

<u>Bertrand Russell, 1872-1970</u>	\$1.50
<u>Bertrand Russell as a Philosopher</u> by A.J. Ayer.....	2.25
<u>Bertrand Russell's America, Vol. 2, 1945-1970</u> by Barry Feinberg and Ronald Kasrils.....	9.95
<u>Bertrand Russell's Theory of Knowledge</u> by Elizabeth Eames.....H...	8.50
<u>Essays on Socialist Humanism in Honor of the Centenary of BR</u>H...	9.00
<u>Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought</u> by Chandrakala Padia.....H...	11.50
<u>Into the Tenth Decade: A Tribute to Bertrand Russell</u>	5.00
<u>The Life of Bertrand Russell in Pictures and His Own Words</u>	6.75
<u>Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to BR</u>	2.00
<u>Russell</u> by A.J. Ayer.....H...	8.00

The following lists Audio Cassettes available for lending. For lending information, contact Tom Stanley.

BR Speeches:

- 200 Nobel Prize Acceptance Speech. 1950. 45'.
- 201 "Mind and Matter." 1950. 52'.
- 202 "Bertrand Russell in Australia." 1950. 55'. Four ABC broadcasts:
"Guest of Honor," "The World as I See It," "What Hope for Man?," and
"My Philosophy of Life."

- 203 "Living in an Atomic Age." 1951. 90'. Six BBC broadcasts: "Present Perplexities," "Obsolete Ideas," "The Modern Mastery of Nature," "The Limits of Human Power," "Conflict and Unification," and "The Achievement of Harmony."
 204 "Life Without Fear." 1951. 34'.
 205 "Portrait from Memory: Whitehead." BBC. 1952. 15'.
 206 "Man's Peril." BBC. 1954. 15'.
 207 Russell-Einstein Manifesto. 1955. 30'.
 208 "The World and the Observer." BBC. 1958. 30'.
 209 Kalinga Prize Press Conference and Acceptance Speech. 1958. 48'. Includes five minute interview of January 24, 1958.
 210 "Address to the CND." 1959. 30'.
 211 "The Influence and Thought of G.E. Moore." BBC. 1959. 42'. Interviews with BR, Leonard Woolf, Morton White, and John Wisdom.
 212 Address to the Berkeley Vietnam Teach-In. 1965. 14'.
 213 "Appeal to the American Conscience." 1966. 29'.

BR Interview, Debates:

- 225 "Is Security Increasing?" NBC. 1939. 30'.
 226 Russell-Copleston Debate on the Existence of God. BBC. 1948. 20'.
 227 "The Attack on Academic Freedom in Britain and America." NBC. 1952. 30'.
 228 "Bertrand Russell." Romney Wheeler interview. NBC. 1952. 30'.
 229 "Face to Face." John Freeman interview. BBC. 1959. 30'.
 230 "Bertrand Russell Speaking." 1959. 52'. Interviews with Woodrow Wyatt on philosophy, taboo morality, religion, and fanaticism.
 231 Woodrow Wyatt Interview (I). 1959. 52'. On the role of the individual, happiness, power, and the future of mankind.
 232 Woodrow Wyatt Interview (II). 1959. 52'. On nationalism, Great Britain, communism and capitalism, war and pacifism, and the H-bomb.
 233 "Close-Up." Elaine Grand interview. CBC. 1959. 30'.
 234 "Speaking Personally: Bertrand Russell." John Chandos interview. 1961. 90'.
 235 David Susskind Interview. 1962. 90'.
 236 Studs Terkel Interview. WFMT-FM. 1962. 39'.
 237 "On Nuclear Morality." Michael Tiger interview. 1962. 32'.
 238 Interview on Vietnam. CBC. 1965. 10'.
 239 Merv Griffin Interview. 1965. 24'.

Lectures, Broadcasts:

- 250 "Bertrand Russell." Rev. Paul Beattie. 1975. 15'.
 251 "Bertrand Russell as a Philosopher." A.J. Ayer. BBC. 1980. 15'.
 251 "Bertrand Russell," Giovanni Costigan. 1986. 100'.
 253 "Portrait of the Philosopher as Father." Katherine Tait. In German. 30'.
 254 "Bertrand Russell's Pacifist Stance in World War I." CFMU-FM. 1992. 30'.
 255 "Russell vs. Dewey on Education." With Michael Rockler, Tim Madigan, and John Novak. 1992. 115'.

Documentaries:

- 275 "The Life and Times of Bertrand Russell." 1962. 40'.
 276 Beatrice Webb on the Russells/Russell on the Webbs. 1966. 35'.
 277 "Sound Portrait of Bertrand Russell." NPR dramatization. 1980.
 60'.
 278 "Bertrand Russell: A Reassessment." BBC. 1980. 43'.
 279 "Bertie and the Bomb." BBC. 1984. 40'.

Miscellaneous:

- 300 "The Conscience of Wisdom." CBC. 1962. 62'.
 301 "Sinfonia Contra Timore" by Graham Whettam. Orchestral composition
 dedicated to Russell. 1972. 27'.

BRS Library Book News:

Bertrand Russell and the Origin of the Set-Theoretic Paradoxes by Alejandro Garciadiego has been published by Birkhauser. Irving Anellis will be reviewing this volume for Russell Society News.

The paperback edition of Lester Denonn's Bertrand Russell's Dictionary of Mind, Matter, and Morals has been reissued by Citadel Press for \$9.95.

Russell and Analytic Philosophy, a collection of new essays, will be published by the University of Toronto Press in the fall of 1993.

Introduction to Mathematical Philosophy and Our Knowledge of the External World were reissued by Routledge in June. The paperbacks are \$15.95.

Books for Philosophers, Catalog Number Ten, is available from Attic Owl Books; Box 1802; New Sharon, ME 04955. 600 items.

Dan McDonald has donated a copy of British Winners of the Nobel Literary Prize to the Library.

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A TIDBIT FROM HARRY RUJA

My grandson caught my attention immediately when he mentioned that he had heard Russell's name mentioned on a ROCK MUSIC VIDEO. I asked him to play it for me, and when he did I heard the reference to Russell myself. Karl Wallinger (I never heard that name before), a rock musician from the group "World Party," said this at the outset: "In making this record, there was a book that was sort of the major influence on the atmosphere in my mind, and [it] was a book by a man named Bertrand Russell who was an incredibly rationalistic and logical man. He basically answered a lot of questions in a very practical way without romancing the issue." Did I find logic and rationality in the music and lyrics that followed? No comment.--Harry Ruja.

RUSSELL SOCIETY NEWS

No. 80, November 1993

The Bertrand Russell Society

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be addressed to Donald W. Jackanicz, Editor at the above Chicago address.

For information about The Bertrand Russell Society or to become a member, write to John Lenz; BRS Vice President; 316 Kyle Avenue; College Station, TX 77840; U.S.A.

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FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

Russell stated his views on religion clearly and unequivocally. A secular humanist, he believed that religion often preached cruel falsehood that was ultimately harmful to human development. Russell focused his energy on making life better in the here and now and he rejected any belief in immortality. In Religion and Science, he wrote:

...belief in immortality can...claim no support from science, and such arguments as are possible on the subject point to the probable extinction of personality at death. We may regret the thought that we shall not survive, but it is a comfort to think that all the persecutors and Jewbaiters and humbugs will not continue to exist for all eternity. We may be told that they would improve in time, but I doubt it.

Russell's perspective on religion will be part of a debate between Professor John Novak and me at the annual meeting of the Bertrand Russell Society which will be held next year, July 8-10, in Toronto. This combined conference with American and Canadian humanists will be located near Hamilton, Ontario where the Russell Archives are stored at McMaster University. As part of the program, a trip by bus to McMaster will be available.

Please come to this very special annual meeting. Because it will be held jointly with the humanist organizations, we anticipate a larger gathering than is usually the case for the meetings that we have been holding in June. This will give us an opportunity to share Russell's ideas with more people and perhaps recruit new members into the BRS.

Plan now to attend the annual meeting. If you have regularly participated in BRS meetings, I am sure you will enjoy this special one which will take place in a hotel, convenient and comfortable for everyone. If you have never attended an annual meeting, the special nature of this one will be an ideal beginning. I look forward to seeing everyone in July. I would be delighted to meet those of you who have never attended a summer conference. You will have a great time and enjoy the company of friends who have a deep respect for Russell as a person and as a scholar. See you in Toronto!

I have recently completed reading The Quotable Bertrand Russell published by Prometheus Press and edited by Lee Eisler. It is a delightful book which uses a question and answer format to bring together some of Russell's most interesting perspectives in a single volume. Reading Russell is always enjoyable and the approach used by Lee Eisler provides readers with the opportunity to experience Russell in a unique context. I recommend The Quotable Bertrand Russell to everyone. Lee has done an excellent job of editing and making Russell available in a new and interesting way. Buy the book and bring it to Toronto. Lee will be happy to sign it for you.

(2)

BRS BUSINESS

1. 1994 Dues are Due. We hope you will decide to renew your BRS membership for 1994. Everyone's renewal dues--including first year members--are due January 1, 1994. (There is one exception: those who joined in October-December 1993; their next dues payment will be due January 1, 1995.)

Please refer to and use the yellow sheet accompanying this issue. Please mail your dues, payable to "Bertrand Russell Society" in U.S. funds, to: Bertrand Russell Society; 3802 North Kenneth Avenue, Chicago, IL 60641-2814; U.S.A.

Thank you for renewing...and, if possible, for renewing soon!

2. 1994 Annual Meeting. The ~~next~~ BRS Annual Meeting will be held in Toronto, Canada, July 8-10, 1994 in conjunction with meetings of the Humanist Association of Canada and the International Humanist and Ethical Union. We hope you will be able to attend. The exact meeting site, program details, and other relevant information will be provided in the February and May 1994 RSN issues. McMaster University in Hamilton, home of the Bertrand Russell Archives, is about 50 miles from Toronto. This would therefore be a good opportunity to combine a BRS annual meeting with Russell Archives research.

3. New Newsletter Editor Needed. As reported in the last RSN, Donald Jackanicz would like to step down from the position of RSN editor. If you are interested in becoming his successor, please contact him (3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.) or BRS President Michael Rockler (14213 Chesterfield Road; Rockville, MD 20853; U.S.A.). We would be happy to hear from you.

4. Do We Have Members in Michigan and Ohio? Rana Mitra, who joined the BRS in August 1993, would like to become acquainted with other BRS members residing in Rana's home state of Michigan and also in Ohio. If you are interested in contacting Rana, please write to Rana Mitra; 402 Whitney Drive; Rochester Hills, MI 48307; U.S.A.

5. BRS Award and BRS Book Award. Nominations are sought from BRS members for these awards. Please send BRS Award nominations to Prof. Marvin Kohl; Department of Philosophy; 715 Maytum Hall; SUNY at Fredonia; Fredonia, NY 14063; U.S.A. Please send BRS Book Award nominations to Prof. Gladys Leithauser; 122 Elm Park; Pleasant Ridge, MI 48069.

6. Prizes for Papers. BRS Vice President John Lenz, who administers our Prizes for Papers program, informed us that Prof. Elizabeth Eames of Southern Illinois University and Dr. John Shosky of Alexandria, Virginia have agreed to assist him with Prizes for Papers work. Elsewhere in this RSN issue is a reprint of the 1993-1994 Prizes for Papers announcement. If you are eligible, please consider making a submission. As a reminder, the deadline for submissions is April 1, 1994.

(3)

DEATH OF PAUL ARTHUR SCHILPP

We regret to inform BRS members of the death of Paul Arthur Schilpp on September 6, 1993. The September 10, 1993 New York Times obituary below provides a sketch of his professional life.

Prof. Schilpp will be long remembered for his celebrated creation, "The Library of Living Philosophers." The Russell volume in this series, which appeared in 1944, remains an important publication in Russell studies.

The first BRS Award was presented to Prof. Schilpp in June 1980 during the BRS's annual meeting held at the University of Chicago. During his acceptance speech, Prof. Schilpp discussed his relations with Russell and his regard for Russell's philosophical work and social criticism. Members who attended that meeting will recall his charming personality and his use of good humor to get across his points. Subsequently Prof. Schilpp accepted an honorary BRS membership and was repeatedly elected as a BRS Director.

Stephen Reinhardt, who supplied the obituary, offers these recollections of Prof. Schilpp: "I first ran into Schilpp when I attended a talk he gave in Chicago one evening at the downtown campus of Northwestern University. It was probably toward the end of 1947. I was a first-year law student at NU (but more interested in philosophy). I don't remember the subject of his talk, though it may have had to do with Einstein, because I bought that volume in the Living Philosophers series."

If you have reminiscences of Prof. Schilpp that you would like to share, please consider sending them to the newsletter.

Paul A. Schilpp

Philosophy Professor, 96

CARBONDALE, Ill., Sept. 9 (AP) — Paul A. Schilpp, a former professor of philosophy at four colleges, died on Monday in St. Louis. He was 96.

The cause was respiratory failure, his family said.

Professor Schilpp was the creator of the "Library of Living Philosophers," a 21-volume series featuring the ideas of what were described as the 20th century's greatest thinkers.

Professor Schilpp, a former president of the American Philosophical Association, had been a consultant in philosophy to the Encyclopedia Britannica for more than 30 years.

He taught at the College of Puget Sound in Washington, the University of the Pacific in California and Northwestern University in Evanston, Ill., before arriving at Southern Illinois University in Carbondale in 1965. He retired in 1982.

He is survived by his wife, Madelon, and six children.

(4) TREASURER'S REPORT

Treasurer Dennis J. Darland submitted this report for the quarter ending September 30, 1993.

Beginning Balance, July 1, 1993	\$5,758.15
Income	
Membership Renewals	152.50
New Memberships	137.50
Meeting Fees	1,002.95
BRS Library	84.50
Interest	16.72
Miscellaneous	84.50
Total Income	+1,478.22
Expenses	
Membership and Information Committee	1,210.84
Russell Subscriptions	2,714.00
BRS Library	44.42
Miscellaneous	95.60
Total Expenses	-4,064.86
Final Balance, September 30, 1993	\$3,171.51

(5) ABSTRACT OF NICHOLAS GRIFFIN PAPER

At the June 1993 BRS Annual Meeting in San Diego, the BRS Book Award was presented to Nicholas Griffin for his editorial work on The Selected Letters of Bertrand Russell, Volume 1, The Private Years, 1884-1914. Following the award presentation, Prof. Griffin read his paper, "Ottoline." He has now kindly provided this abstract of his paper, which will soon appear in the Russell journal.

A review of Miranda Seymour's excellent new biography Ottoline Morrell: Life on the Grand Scale together with some reflections on her life and her relationship with Russell. Seymour's book ends the Bloomsbury caricatures of Ottoline as an absurd figure of fun and reveals a serious, well-interested and somewhat tragic figure behind the society hostess facade.

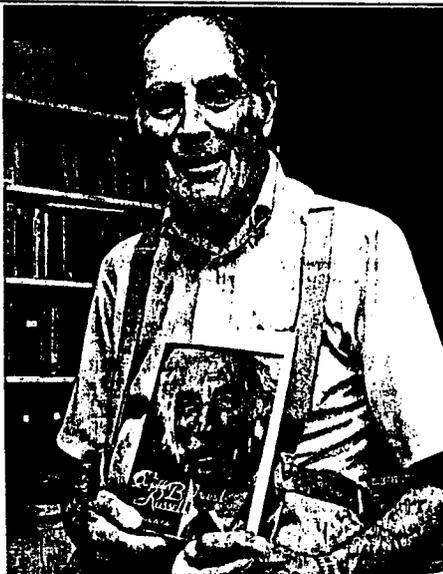
(6) REVIEW OF THE QUOTABLE BERTRAND RUSSELL

This book review of Lee Eisler's The Quotable Bertrand Russell appeared in the September 28, 1993 issue of The Intelligencer, a newspaper published in Doylestown, county seat of Bucks County, Pennsylvania in which Lee's hometown of Coopersburg is located. Lee informed us that in 1971 the reviewer, Daniel C. Church, wrote a review of Lee's earlier book, Morals Without Mystery. We heartily recommend The Quotable Bertrand Russell. If you cannot locate a copy through your local library or bookstore, you may order a copy from Lee for \$12.71. (That's 25% off the regular price and includes postage!) To buy, send a check or money order to Lee Eisler; 1664 Pleasant View Road; Coopersburg, PA 18036.

Russell fan: Philosophy not his bag

This is a fabulous book. I think I know something about Bertrand Russell, but the man wrote 89 books. This offers selections from many of them, and in a way that you'd almost think Russell was on Larry King Live.

Warren A. Smith - book reviewer and Secular Humanist Society member



Author Lee Eisler holds a copy of his book, "The Quotable Bertrand Russell."
(Staff photo by E. Sisco Lachliver)

By Daniel C. Church
Staff Writer
British philosopher-citizen Bertrand Russell set a daunting standard for would-be biographers. Consider this snippet from his 1945 work, "Philosophy of the Western World": *A stupid man's report of what a clever man says is never accurate, because he unconsciously translates what he hears into something he can understand. I would rather be reported by my bitterest enemy among philosophers than by a friend innocent of philosophy.* Fortunately, Lee Eisler of Pleasant Valley must not be a stupid man. When Eisler in 1989 published a summary of Lord Russell's ethical stance, Russell dispatched a note calling the work a "well-written short presentation of the kind of morality I believe in and advocate."
Nor is he enemy or philosopher. "I am not a philosophy buff," Eisler explains. "I am addicted to Russell's philosophy. If he says something, I'm inclined to accept it." Still, nearly 25 years later, the retired advertising copywriter has been perhaps more cautious. As its title suggests, "The Quotable Bertrand Russell" published this summer by Prometheus Books relies on Russell's own words in treating subjects as far-ranging as Africa and writing.
To better sample the sweep of Russell's interests, Eisler has organized selections drawn from dozens of sources into a question-and-answer format. The editor, however, has posed the questions, to create an organizational frame keyed to an introduc-

tory table of topics.
Warren Allen Smith, a book reviewer and active with the Secular Humanist Society of New York, considers this approach highly successful. "This is a fabulous book," says Smith, a member also of the Bertrand Russell Society which Eisler helped establish.
"I think I know something about Bertrand Russell, but the man wrote 89 books. This offers selections from many of them, and in a way that you'd almost think Russell was on 'Larry King Live.'"
Certainly, the range of Russell's writing is more than formidable, given his voluminous correspondence. Born in 1872, the grandson of a two-time prime minister, he still was a precocious commentator until days prior to his death at age 88.
Eisler, too, has logged an appropriate period of time on Russell. His introduction came with Russell's work entitled "The Scientific Outlook."
"Then I was retired and looking for something, so I again started reading Russell," he says.
As someone who crafted words, he appreciated Russell's spare style. "I was delighted by his prose," he recalls. "You never have a complex sentence. It just moves along in a lovely way."
Whenever he encountered an engaging passage, he recorded the reference or quote on a file card. "Finally," he says, "I had a lot of cards, so I hit on this idea of asking a question of which a particular quote would be an idea."
The focus throughout falls not on Rus-

sell's revolutionary investigations of mathematics and logic, but rather on his extensive writings for private citizens. This, Eisler notes in his introduction, was also what engaged the Nobel awards committee which selected Russell in 1950 for the Prize in Literature.
The landmark "Principia Mathematica," Eisler says, rebuffed Russell. "He thought it hurt his mind," he adds.
More to his tastes were the application of his uncommon sense on a range of topics unsetting to an audience wedded to personal Victorian morals and societal morality.
"He was a socialist, so the business community didn't like him," Eisler says.
"He was an atheist, so the religious community didn't like him. He was an early feminist."
One example of the last Russell hangs on the interior of Eisler's library, a political poster from an unsuccessful bid early this century for a House of Commons seat. It bears the satirical text: "No Thanks My Dear. You Mind the Baby and Leave Politics to Me. I'm Going to Vote for Chaplin and the Empire."
Time, however, was to prove Russell's ally here as it did with such other discordant issues as the nuclear disarmament and sexual freedom. But, Eisler notes, time similarly has muffled a voice that challenged several generations to test assumptions.
"He had a lot of good ideas that are not generally known," Eisler laments. "This 'quotable' book is an effort to spread his

ideas a little better.
"If someone else had done this book, it certainly would have been different. This book reflects my interests."
Among Eisler's samples:
• *We love our compatriots and we hate foreigners. Of course, we love our compatriots only when we're thinking of foreigners. When we're forgotten foreigners, we don't love them so much.*
• *On the one hand, philosophy is to keep us thinking about things that we may come to know, and on the other hand to keep us modestly aware of how much that seems like knowledge isn't knowledge.*
• *Plato possessed the art to dress up liberal suggestions in such a way that they deceived future ages, which admired the "republic" without becoming aware of what was involved in its proposals. It has always been correct to praise Plato, but not to understand him.*
• *Suppose you were unjustly accused of murder. The lawyer pays all the expense of proving that you did the murder, and you, out of your own pocket, have to pay the expense of proving that you didn't, and that seems hardly fair.*
• *The three main extra-rational activities in modern life are religion, war, and love, all these are extra-rational, but love is not anti-rational, that is to say, a reasonable man may reasonably rejoice in its existence.*
• *Hell is a place where the police are German, the motorists French... and the cooks English.*
The book can be ordered through area booksellers.

(7)

MORE QUOTABLE BR REVIEWS

We are pleased to reproduce these two additional reviews of Lee Eisler's The Quotable Bertrand Russell. The single column one on the left appeared in The Chattanooga [Tennessee] News, August 8, 1993. The double column review in the center and on the right ran on p. 14 of the October 1993 issue of Pique, the newsletter of the Secular Humanist Society of New York. Among things to note in the latter review is the reference to Lee having been the longtime editor of Russell Society News.

By KARIN GLENDENNING
Book Editor

Science is what you know, philosophy is what you don't know.
Bertrand Russell

Quotable Russell

Lee Eisler has taken some of philosopher, mathematician and humanist Bertrand Russell's most pithy observations and arranged them as answers to his own questions in this new book, The Quotable Bertrand Russell Prometheus Books, \$16.95).

Russell wrote and spoke on a broad range of subjects and received the Nobel Prize in 1950 for his writings designed for "ordinary citizens." He had much to say on almost any topic from aggression to beliefs to morality to war and this volume gives ready access to his often irreverent but, just as often, sensible views.

His definition of philosophy: "My own view would be that philosophy consists of speculations about matters where exact knowledge is not yet possible. It is not definite knowledge, for that is science. Nor is it groundless credulity, such as that of savages. It is something between these two extremes: perhaps it might be called 'the art of rational conjecture.'"

BOOK REVIEWS

Eisler, Lee, ed., *The Quotable Bertrand Russell*
(Buffalo: Prometheus, 336 pp., 1993,
\$16.95)

Anyone who enjoys Bertrand Russell's work, or has a few of the 89 books written over his 98 years on earth, needs this new work. Since Lee Eisler has pored over not only all those books but also numerous articles, interviews, and stories in the media, recording Lord Russell's salient thoughts on subjects from A to Z.

Under Africa, for example, the reader learns that, although Africans mistakenly attribute their problems to exploitation by the white man, their main problem is actually growth of population (and the 1951 citation is then cited in parentheses by Eisler). Under W (sorry, no Z's) for Women, the reader finds what the status of women was in Sparta (peculiar); whether women have achieved freedom from male dominance today (a little); what effect Christianity has had on the status of women (by its emphasis laid upon sexual virtue, it made woman the temptress, the cause of sin, and an object of degradation); and what methods were used to make sure that women remained virtuous (their virtue was secured by segregating them, not trusting them with any inward self-control, and educating them to have a horror of sexual intercourse outside marriage).

Other of the 162 subjects covered: Anti-Semitism; Catholicism; Confucius, death, democracy, dogmatism, euthanasia, fanaticism, freethought, God, Hegel, history, Islam, Jews, Kant, logic, love, Marx, Parmenides, philosophy, politics, polygamy, population, psychology, Pythagoras, racism, reason, religion, Rousseau, Russia, sex, sin, skepticism, Socrates, values, war, wisdom, world government.

The real beauty of the collection is that Eisler presents Russell's views as if they were answers to questions. For example, Eisler asks the question, "How would you define religion, Lord Russell," then quotes a 1920 book in which Russell writes, "By religion I mean a set of beliefs held as dogmas, dominating the conduct of life, going beyond or contrary to evidence, and inculcated by methods which are emotional or authoritarian, not intellectual." It's almost as if we're reading a transcription of Russell on CNN's Larry King Live.

Picture, for example, Russell on some imaginative interviewer's show being asked, "How would you describe Hell, Lord Russell?" Probably fortified with a swig of Red Hackles, his favorite drink, the British aristocrat looks into the camera, smiles, and in an accent sure to delight American viewers responds, "Hell is a place where the police are German . . . the motorists French . . . and the cooks English.

(Oh, that's a quote cited as from *Russell Society News* #19, which Eisler long edited before his recent retirement.)

(8) RUSSELL IN THE MANUSCRIPT MARKET

Issued in late Summer 1993, Catalog 71 of David Schulson Autographs (11 E. 68th St.; New York, NY 10021) included these two Russell-related entries among its various manuscript items for sale.

118. RUSSELL, BERTRAND. (1872-1970). British philosopher, mathematician, social reformer, and pacifist.

A.L.S. [autograph letter signed] on personalized address stationery, 4to [quarto, approximately 11 x 8½ inches], Marioneth, January 6, 1948.

He thanks his correspondent for having sent "Forster's review" and complains about a mistaken address. "It is not the case that I live in Trinity...people...assume that I must have quarrelled with my wife which is the opposite of the truth. I live in London to which I shall return in a week...." This charming letter with references to fellow writer, E.M. Forster (1879-1970), is signed, "Russell." \$275.00

150. WOOLF, VIRGINIA. (1882-1941). English author.

A.L.S. on "Tavistock Square" stationery, 2 pages on one 8vo [octavo, approximately 8 x 5 inches] sheet, London, holograph envelope postmarked December 5, 1935.

She writes to Mary Fisher, daughter of her cousin, Herbert Fisher. She invites Mary to dinner. "What a rage for the stage has set in.... What has become of the older Virginia.... Don't, of course, bother to dress...." Signed, "Virginia Woolf." On verso she writes a long postscript about the philosopher and mathematician Bertrand Russell (1872-1970) who was awarded the Nobel Prize in Literature in 1950. "I've just heard from Bertie Russell (he refuses to be Earl) that he is writing something about great grandpapa Pattle who shot out of a tub. He wants any facts...if your father has any please bring them too. B.R.'s grandmother brings him...letters...which B. is editing...." She does not sign the postscript, but ends by saying, "Excuse my scrawl." Superb association to Bertrand Russell. \$1,850.00

(9) BR T-SHIRTS FOR SALE

Bertrand Russell T-Shirt: To order one, write to Historical Products and request an order form, which gives the many options (long or short sleeve, etc.). Address: Historical Products; P.O. Box 604; Barre, VT 05641.

(10)

STEFAN ANDERSSON ON BR AND CERTAINTY

Stefan Andersson of the Department of Theology, Lund University, Lund, Sweden was one of the first two winners of the BRS's Prizes for Papers competition. He read his prize-winning paper, "Bertrand Russell's Search for Certainty in Religion and Mathematics," at the June 1993 Annual Meeting. Due to space constraints, we can here provide the text of only two excerpts--the first and last paragraphs. We hope Stefan will in time see the entirety of his fine paper appear in a scholarly journal.

Bertrand Russell's Search for Certainty in Religion and Mathematics

The main purpose of my thesis is to describe and discuss the development of Bertrand Russell's search for certainty in religion and the development of his search in mathematics. These developments will be seen in the context of the development of some ideas of religion, philosophy, science, mathematics and logic from the time of the French Revolution to our present days. The overall perspective of my thesis is grounded on the impact of three very important collections of texts. I am thinking of Aristotle's work on logic, Euclid's Elements and the Bible. These three collections of texts have had an enormous influence on the way philosophers and theologians in the West have interpreted and expressed their experiences. And they are still very important, although some of their authority has been seriously questioned by a lot of people. This is particularly true about the Bible. Less people have seen any reasons to question the logic of Aristotle and the geometry of Euclid, but their ideas also came under criticism during the nineteenth century. The ideas contained in these three collections of texts made up the overall frame of reference in which Bertrand Russell became an independent thinker. Russell's intellectual development can be described as an emancipation from inherited old dogmas concerning logic, geometry and religion....

When Russell turned eighty years old he wrote about his earlier life and said: "I wanted certainty in the kind of way in which people want religious faith. I thought that certainty is more likely to be found in mathematics than elsewhere." ["Reflections on My Eightieth Birthday" in Portraits from Memory, New York, (1956) 1969: 54.] These two sentences can be seen as a short summary of the relation between Russell's search for certainty in religion and mathematics. Alan Wood also quoted these words in his unfinished book on Russell and his comment was: "I believe the underlying purpose behind all Russell's work was an almost religious passion for some truth that was more than human, independent of the minds of men, and even the existence of men." [My Philosophical Development, London (1959) 1975: 192.] What Russell so ardently desired from an early age to the end of his life was nothing more and nothing less than the truth, the whole truth and nothing but the truth, even if the truth was a rather depressing one compared to his initial hopes. But his energy and devotion for finding certainty is impressive and inspiring for those who still are searching.

(11) DEATH OF DEBIPRASAD CHATTOPADHYAYA

Kamal Bhattacharya of Calcutta, India recently informed us of the death on May 8, 1993 of philosopher Debiprasad Chattopadhyaya. According to Mr. Bhattacharya, Prof. Chattopadhyaya was a "great admirer and follower of Bertrand Russell....His death was mourned by the entire nation [of India] and was widely covered by the media." Below are two articles about Prof. Chattopadhyaya that appeared in The [Calcutta?] Sunday Statesman, May 9, 1993, pp. 1 and 3.

COLUMN ONE

Debiprasad Chattopadhyaya dead

Professor Debiprasad Chattopadhyaya, noted academician and philosopher of international repute, died at the SSKM Hospital on late Saturday morning after a brief illness. He was 75 and is survived by his wife and two daughters.

An author of several books on Indian philosophy, science and



society and history of science and technology. Prof. Chattopadhyaya was associated with several research institutions in India and abroad. He was a member of the German Academy of Sciences and was the first Indian to be awarded the D.Sc. (honoris causa) from the Academy of Sciences, Moscow. — Staff Reporter.

(Obituary on Page 3)

OBITUARY

Debiprasad Chattopadhyaya

IN 1991, critic Robert Temple in his review of Professor Debiprasad Chattopadhyaya's book, *History of Science and Technology in Ancient India, Vol II*, wrote, "This is one of the saddest books ever written about the history of science. For never has a culture so satisfactorily stifled scientific progress as Hindu culture. The smug self-satisfaction of the devout — and they nearly won a recent election — has put a wet blanket over generation and generation of brilliant men of science... If India continues to allow religion to have the upper hand over science, then the tales told by Chattopadhyaya will have sequels, and India will relapse into the Stone Age. That, frankly, is his message".

The messenger breathed his last on Saturday morning in a city hospital, surrounded by his family, friends, relatives, students and admirers.

Born on November 19, 1918, Prof. Chattopadhyaya graduated from Calcutta University with a First Class First in philosophy in 1939. He carried out his post-graduate work under the supervision of the late Professor S. N. Dasgupta.

After teaching philosophy for more than two decades in several

colleges in Calcutta and Bombay, Prof. Chattopadhyaya worked as a visiting professor at several universities nationwide. His expertise in Indian philosophy and his emphasis on the study of the history of science and technology, came as a valuable guide to thousands of students and researchers trying to understand the complexities of development of knowledge in India.

He delivered lectures on philosophy and history at several centres of academic excellence including Humboldt University in Berlin, Moscow University, the Indian Institute of Science, Bangalore and the ~~Indian Institute~~ Institute of Advanced Study, Simla.

In 1987, he was elected "National Fellow" of the Indian Council of Philosophical Research. Among his major publications were *Lokayata: A study in Indian materialism* (1959); *Indian philosophy: a popular introduction* (1964); *Science and society in Ancient India* (1977); *What is Living and what is Dead in Indian philosophy* (1976); *Indian Atheism* (1980); *History of Science and Technology in Ancient India* (Vol I, 1986 and Vol II, 1991) and *Tagore and Indian philosophical heritage* (1984).

He is survived by his wife and two daughters.

(12)

MORE ON IAN DRYDEN

RSN, No. 79 (August 1993), section 10, page 11 reproduced a short obituary of Ian Dryden. What was chiefly noteworthy in the obituary was this line: "After a year as private secretary to Bertrand Russell, he delved into photography." We asked whether anyone could supply more information on this Russell-related figure.

Our thanks to Harry Ruja, who unearthed these informative details.

The Ian Dryden you ask about...is listed in Blackwell and Spadoni's Catalogue of the Second Archives of Bertrand Russell. There we learn that between 1966 and 1970 he corresponded frequently with BR, Edith, and Farley. In 1970 he sent condolences to Edith on BR's death, and she answered him.

All these letters are in the Russell Archives, but they are all embargoed except the exchange with Edith following BR's death.

Anyway, the claim in the obit that Dryden had a connection with BR is confirmed. I thought to call the photo dept. of the San Diego Union, but Dryden must have left quite a while ago and probably no one there will remember him, but you might try the Los Angeles Times.

Since he died at age 48, he must have been born in 1945 (or thereabouts); so he was with BR in his early 20s.

(13)

RUSSELL IN THE COMICS

Thanks to Bob Davis, who sent us this amusing August 31, 1993 comic strip. You'll find BR's name somewhere in the third frame.

9 CHICKWEED LANE By Brooke

(14)

RUSSELL'S ELEVATOR FOR SALE

Kenneth Blackwell of the Bertrand Russell Archives, McMaster University received this letter from the current resident of Russell's last home. The elevator in that house is for sale! Should you be in the market for such a unique Russell artifact, contact Kenneth Blackwell at the address shown. He will do what is possible to get you in touch with the current elevator owner. For the record, the Russell Archives has decided not to make the purchase.

Dr Kenneth Blackwell
 McMaster University
 Hamilton
 Ontario
 Canada L8G 4L6

August 23rd 1993.

Dear Dr Blackwell,

I happen to be living in
 Bertrand Russell's old house in Penrhyn-
 deudraeth, N. Wales. We have been doing
 some renovations to the house and in the
 process we have had the ^(Bertrand Russell's Elevator) lift removed &
 are now looking for a home for it. I am
 wondering whether you would be interested
 in buying it for the archives, or whether
 you know of anyone else (possibly of the
 Bertrand Russell society!) who might be?
 It was installed in 1967, three years before he
 died & has not been used since, so it has had
 very little wear. It was recently serviced by the
 manufacturers Hammond & Champness, measures
 3 feet x 3 feet x 6 feet 3 inches with a carrying load of 350 LB
 and a 0.75 horsepower engine. We are asking
 £ 800 for it, and it would be necessary to
 renew the rollers at a cost of £ 500, -but as new
 lifts of this type cost £ 13,000 this is a bargain!
 I look forward to hearing from you as soon as
 possible.

yours sincerely
 Miss Gillian Smithson

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BRS LIBRARY

The Society Library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct Library inquiries and requests to Tom Stanley; Box 434; Wilder, VT 05088.

The following lists books for sale. H-cloth, otherwise paperback. Prices are postpaid. Please send check or money order (U.S. funds only) payable to "Bertrand Russell Society" to Tom Stanley.

Books by Bertrand Russell:

<u>Appeal to the American Conscience</u>	\$3.15
<u>Authority and the Individual</u>	7.95
<u>Has Man a Future?</u>H.....	8.00
<u>History of the World in Epitome</u>	1.00
<u>In Praise of Idleness</u>	7.95
<u>My Philosophical Development</u>	7.95
<u>Political Ideals</u>	7.95
<u>Power: A New Social Analysis</u>	5.50
<u>Principles of Social Reconstruction</u>	7.95
<u>Roads to Freedom</u>	6.50

Books by Other Authors:

<u>Bertrand Russell, 1872-1970</u>	\$1.50
<u>Bertrand Russell's America, Vol. 2, 1945-1970</u> edited by Barry Feinberg and Ronald Kasrils.....	9.95
<u>Essays on Socialist Humanism in Honor of the Centenary of B.R.</u>H...	9.00
<u>Into the Tenth Decade: A Tribute to Bertrand Russell</u>	5.00
<u>Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought</u> by Chandrakala Padia.....H..	11.50
<u>The Life of Bertrand Russell in Pictures and His Own Words</u>	6.75
<u>Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.</u>	2.00

(16)

BOOK NEWS FROM TOM STANLEY

BRS Librarian Tom Stanley shares this book news with RSN readers:

Caroline Moorehead's Bertrand Russell: A Life was published by Viking on October 21 at \$30. A review copy may be borrowed from the BRS Library.

The Spokesman Press has reissued Russell's The Problem of China. A copy of the paperback edition, priced at £8.95, is in the BRS Library.

(19) ELECTION OF BRS DIRECTORS

The full BRS Board of Directors consists of 24 directors elected by the BRS membership and the five ex officio BRS officers (President, Vice President, Vice President/Information, Secretary, and Treasurer). Eight of the 24 are elected each year. Terms are for three years, beginning January 1 following the election. It is now time to conduct the annual election.

All members are asked to vote. Please use the ballot on the last page of the newsletter. Please vote today! To be valid, ballots must be received at the specified Chicago address by December 31, 1993.

Please help the BRS choose its future leadership. Thank you for participating.

(20) BRS OFFICERS

Chairman of the Board of Directors

Marvin Kohl; 715 Maytum Hall; State University of New York; Fredonia NY 14063.

President

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Donald W. Jackanicz; 3802 North Kenneth Avenue; Chicago, IL 60641.

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Dennis J. Darland; 1965 Winding Hills Road (1304); Davenport, IA 52807.

(21) BRS INFORMATION PAMPHLET AND PRIZES FOR PAPERS

On the following three pages is a copy of the new information pamphlet now being used to answer inquiries about the BRS and membership in it. If you would like a few copies of the actual pamphlet to distribute to interested persons, please write to Don Jackanicz (3802 North Kenneth Avenue; Chicago, IL 60641).

Following the three pamphlet pages is a single page reproducing the text of the 1993-94 Prizes for Papers competition announcement. The full announcement was distributed with RSN, No. 79 (August 1993) and was recently mailed to Philosophy Department chairmen at numerous selected colleges and universities.

THE BERTRAND RUSSELL SOCIETY

3802 North Kenneth Avenue
Chicago, Illinois 60641-2814; U.S.A.



Founded in 1974, The Bertrand Russell Society seeks to foster a better understanding of the life, work, and writings of Bertrand Russell (1872-1970) and how his contributions relate to today's world.

As a philosopher, mathematician, educator, social critic, and political activist, Russell authored over 70 books and thousands of essays and letters addressing a myriad of topics. Awarded the Nobel Prize for Literature in 1950, Russell was a fine literary stylist, one of the foremost logicians in philosophical history, and a gadfly for improving the lives of men and women.

This leaflet introduces The Bertrand Russell Society and its programs. You are invited to consider joining the Society and participating in its work. To join, please use the accompanying membership application.

SOME SPECIFIC RUSSELL SOCIETY AIMS

- To provide a forum for the ongoing discussion of Russell's work.
- To make Russell's views better known as they deal with virtually all the modern world's problems, from how to be happy to how to work for nuclear disarmament.
- To encourage new scholarly and popular writings on Russell.
- To present Russell's ideas as attractive, rational alternatives to alienation, cynicism, and belief in the supernatural.

WHY PEOPLE JOIN THE RUSSELL SOCIETY

Most people join (they have told us) for one or more of five reasons:

- To learn more about Russell.
- To be in touch with others having similar interests.
- To promote ideas and causes Russell thought important.
- To discuss Russell's work with others.
- To do something useful for others via the Russell Society.

A number of members are professional philosophers and educators in other fields. But most members are of the general public and of diverse backgrounds. Anyone interested in Russell is welcome as a member.

ANNUAL MEETINGS

The Russell Society holds a three day annual meeting featuring scholarly and popular presentations about Russell and related subjects, a business meeting, a reception, a banquet, and ample opportunities for interaction with fellow attendees. Usually scheduled in June in a university setting, annual meetings have taken place in New York, Washington, Chicago, Los Angeles, San Diego, Toronto, and Hamilton, Ontario, site of the Bertrand Russell Archives at McMaster University. Past speakers have included historians Will and Ariel Durant; philosophers Corliss Lamont and Paul Kurtz; Paul Arthur Schilpp, creator of "The Library of Living Philosophers"; scholar Margaret Moran; and U.S. Congressman Neil Abercrombie.

OTHER RUSSELL SOCIETY ACTIVITIES

- Publication of *Russell Society News*, a quarterly newsletter.
- Support of Russell scholarship in various ways, such as administering a "Prizes for Papers" program for undergraduates and professionals (graduate students, junior academics, and non-academics).
- Operation of the Society Library that lends and sells Russell-related items.
- Annual participation in American Philosophical Association meetings.
- Bestowing awards for books and to meritorious individuals and organizations. Awardees have included Steve Allen, philosophers Elizabeth Ramsden Eames and Nicholas Griffin, People for the American Way, and Planned Parenthood Federation of America.

MEMBER ACTIVITIES AND BENEFITS

Members are encouraged to attend annual meetings and otherwise to take part in Russell Society affairs, as in serving on a committee, making an annual meeting presentation, or undertaking some special task. Members may be as active or inactive as they wish. Some are very active. Some wish merely to be kept informed. No matter.

Members receive *Russell Society News* in February, May, August, and November and McMaster University's *Russell: The Journal of the Bertrand Russell Archives* semiannually. Other member benefits include use of the Society Library and election voting rights.

MEMBERSHIP PARTICULARS

Membership categories and annual dues in U.S. dollars are (1) Individual, \$35; (2) Couple (two persons at the same address), \$40; (3) Student, \$20; (4) Limited Income Individual, \$20; (5) Limited Income Couple, \$25. To these amounts should be added \$10 for members outside the U.S.A., Canada, and Mexico and \$4 for members in Canada and Mexico.

Membership is on an annual basis. Renewal dues are due January 1. For administrative simplicity, new memberships are retroactive to January 1, and a new member will be sent the same number of publications (four newsletters and two journals) as any member. The one exception is for new members joining in October-December; their first "year" lasts through December of the following year.

BERTRAND RUSSELL: A BIOGRAPHICAL SKETCH

Born in 1872 into British aristocracy and educated at Cambridge University, Russell gave away his inherited wealth. But in 1931 he inherited and kept an earldom. His multifaceted career centered on work as a philosophy professor, writer, and lecturer.

Russell was an author of diverse scope. His first books were *German Social Democracy*, *An Essay on the Foundations of Geometry*, and *A Critical Exposition of the Philosophy of Leibniz*. His last books were *War Crimes in Vietnam* and *The Autobiography of Bertrand Russell*. Among his other especially noteworthy titles are *Principia Mathematica* (with A.N. Whitehead), *Sceptical Essays*, *The Conquest of Happiness*, and *A History of Western Philosophy*.

Russell was involved, often passionately, in numerous controversies of his time. For example, he supported suffragettes, free thought in religion and morals, and world government; he opposed World War I and the Vietnam War, nationalism, and political persecution. He was jailed in 1918 for anti-war views and in 1961 for his anti-nuclear weapons stance.

He married four times and had three children. With Dora Russell he founded the experimental Beacon Hill School. Russell knew or worked with many of the most prominent figures in late 19th and 20th century philosophy, mathematics, science, literature, and politics.

Active as a political and social critic until his end, Russell died in 1970, aged 97.

BERTRAND RUSSELL QUOTED

"The good life is one inspired by love and guided by knowledge." (Motto of The Bertrand Russell Society.)

"Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind."

"I wish to propose for the reader's favourable consideration a doctrine which may, I fear, appear wildly paradoxical and subversive. The doctrine in question is this: that it is undesirable to believe a proposition when there is no ground whatever for supposing it true."

"The governors of the world believe, and have always believed, that virtue can only be taught by teaching falsehood, and that any man who knew the truth would be wicked. I disbelieve this entirely. I believe that love of truth is the basis of all real virtue, and that virtues based upon lies can only do harm."

"An individual human existence should be like a river--small at first, narrowly confined within its banks, and rushing passionately past boulders and over waterfalls. Gradually the river grows wider, the banks recede, and the waters flow more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being. The man who, in old age, can see his life in this way, will not suffer from the fear of death, since the things he cares for will continue."

From *The Atlantic Monthly*, October 1993, pp. 123-124, 126-130:

Aristocratic Rebels

by Hermione Lee

BERTRAND RUSSELL: A LIFE
by Caroline Moorehead.
Viking, \$30.00.

OTTOLINE MORRELL:
LIFE ON THE GRAND SCALE
by Miranda Seymour.
Farrar, Straus & Giroux, \$30.00.

BERTIE AND OTT: The Movie. Why hasn't it been made? We've had Derek Jarman's *Wittgenstein* and Sally Potter's *Orlando*. And now—Peter Greenaway's *Garsington*? Think of it. The starring roles: two of English history's most cerebral, intense, and physically mismatched adulterous lovers, the diminutive, chinless, lecherous, aristocratic, iconoclastic philosopher, with his bright eyes and hyena laugh and mannered speech, and the immense, flame-haired, huge-nosed, huskily booming and whispering hostess, oozing with spiritual and emotional largesse. Parts to die for. Dudley Moore and Anjelica Huston? Woody Allen and Eleanor Bron? And the supporting cast! The ruthlessly abandoned wife, sad, awkward, desperate Quaker Alys, and the dotting husband, handsome, unstable, promiscuous, devoted Philip Morrell. And all that famous crowd of Apostles and Bloomsberries, poets and politicians and philosophers! What walk-on roles! Virginia Woolf, lethally watchful, equivocating friend to Ottoline, describing Russell as a "luminous vigorous mind . . . attached to a flimsy little car, like that of a large glinting balloon." Darkly demonic Ludwig Wittgenstein, Russell's possessive pupil and philosophical conscience. Ottoline's rival lover, the smoldering erotic painter Henry Lamb, sulking on the sidelines. D. H. Lawrence, disgusted, acrimonious, and vengefully satirical; Siegfried Sassoon, T. S. Eliot, Mrs. Eliot, Katherine Mansfield, Shaw, Lenin, Charlie Chaplin . . . And the settings! Peppard Cottage, the little Morrell country house near Henley; Garsington Manor, Cotswold stone jewel set within, orientally high-colored stage set within, seething with jealous talents; Trinity College, Cambridge;

Bedford Square; the House of Commons . . . And the dialogue! "I feel just filled with utter thankfulness for you and worship. Darling darling Bertie." "My love for you is as deep and boundless as the sea. I cannot tell you how great it is, but I know you know. Yours in utter devotion, B." No: perhaps it would all be too much of a good thing—too much idiosyncrasy, too much color, too much period Englishness.

These two biographers handle the much-too-muchness of their subjects in different ways. (One difference is in naming: Moorehead, writing of a public man, speaks of "Russell"; Seymour, dealing with a private life, of "Ottoline.") Both have a great deal of new material: Miranda Seymour rescues Ottoline's emotional and candid memoirs from the reverential widower's expunging hand, and Caroline Moorehead has profited from a mass of unpublished papers, particularly those of Russell's wives and mistresses. Ottoline's biographer is concerned with helping her escape from the standard image of "a bizarre and overbearing aristocrat who tried to get into intellectual society"—an image for which Seymour largely blames the Bloomsbury group (though I think Lawrence is as much responsible). She wants to replace the much-caricatured grotesquerie of Ottoline in later years—maligned by Clive Bell as a haggard old wreck in her dirty finery—with a younger Ottoline, beautiful, adventurous, and original. So she tends to be effusive and chatty (about "Ottoline's spectacularly bad press," about "sex and religion" as "a famously heady brew," and so on). In her enthusiasm for Ottoline's generosity, sensitivity, and audacious spirit, her lack of snobbery and her valiant fight against lifelong illness, Seymour pours onto the page a marvelously fresh and intimate portrait that changes one's feelings toward this grandly unconventional woman.

Caroline Moorehead has a harder job, I think. She has some solid (male) precursors (lives of Russell have been written by Ronald Clark, Alan Wood, and Alan Ryan, and a fine life of Wittgenstein by Ray Monk). She has to pace herself for a very long haul, from the Boer War to the Vietnam War, with her man prominently and influentially involved in all the major world events in between. She has to deal with the broad shifts in liberal thinking in this century and to decide to what extent

Russell's intellectual development is formative, or paradigmatic, of the age. So she must trace, in their context, his evolving and changing commitments to pacifism, socialism, progressive education, passive resistance, and disarmament. She must make us understand the links between his fervent atheism, his belief in the possibility of social reconstruction (at once optimistic and grimly realistic), and his repudiation, as a logician, of idealism and his conviction that all knowledge rests on empirical evidence. And she is dealing with a much less sympathetic, as well as a much more intelligent, character, and has had to decide when to take offense.

Fortunately, she steers clear of the current fashion for pejorative, witch-hunting biographies and lets Russell's frequent awfulness—outstanding even by contemporaneous standards—speak for itself. As in: "If only he [Bernard Berenson] would not permit himself the physical liberties which Jews indulge in of touching one and putting their hands on one's shoulder and so on." Or: "Who is that Jew at Oxford?" (referring to the philosopher A. J. Ayer, whom Russell knew quite well). Or, referring to Lytton Strachey's homosexuality: "diseased and unnatural." Or, on eugenics in *Marriage and Morals* (1929), recommending sterilization for "feeble-minded women" whose offspring would be worthless to the country.

"Controversial stuff," Moorehead comments meekly, choosing not to be outraged by her outrageous subject. There is, after all, quite enough witch-hunting going on within this story of a lifetime's resistance to authority. It starts with Russell's ostracism by, and dismissal from, Cambridge for his pacifism in the First World War, and his imprisonment in 1918 for advocating peace with Germany. It continues in 1940 with a savagely censorious American campaign of moral indignation against his appointment to a chair ("a chair of indecency") at the City College of New York, and it ends with his week's prison sentence, at the age of eighty-eight, for "inciting the public to disobedience" at the Hyde Park Campaign for Nuclear Disarmament rally of 1961.

In the American conflict Russell's inextricable egotism and heroism are seen at their most vivid. His attitude toward the States—characteristic of many upper-class British intellectuals—was one of mingled scorn and greed. "If I

ever want to come here again," he observed on a visit to America in the 1920s, "please remind me not to: the people are horrible, and the beastliness of the country makes me miserable." But he was happy to return on lecture tours for ever larger fees, even as his criticisms of the country (first aired in an *Atlantic Monthly* piece in 1915, urging America to take a firmer stand against the "warring governments" of Europe) became more and more extreme. They culminated, in his nineties, in his vitriolic opposition to the Vietnam War and his obsessive attacks on American domination of the world:

Whenever there is hunger, wherever there is exploitative tyranny, wherever people are tortured and the masses left to rot under the weight of disease and starvation, the force which holds down the people stems from Washington.

This intemperance may well have taken its tone, Moorehead suggests, from the influence of the sinister protégé, Ralph Schoenman, Russell acquired in his old age. And yet much of what Russell said about America was right. After he was driven from his post in New York by public outcry, he drew analogies between Nazism and the opponents of academic freedom in America. The comparisons were prophetic of the McCarthyism to come. And what politically correct campus would now applaud the anti-Semitic, womanizing Bertrand Russell to a chair?

WITH SUCH AN incomparable mixture of integrity, idiosyncrasy, and arrogance on her hands, Moorehead does well to maintain a moderate tone. Her descriptions of Russell tend to be given in voices other than her own. A young American meeting him when Russell was twenty-two, in 1895, said, "He gave me a feeling of intense mental life almost unrivalled in my experience. Ideas simply leaped from him." Beatrice Webb described him in her diary a few years later as dark-haired, bright-eyed, nervous, alert, quick, intellectually audacious, and a delightful talker, with no tolerance for bores or for "other people's emotions." Norbert Wiener, the German-American philosopher prodigy, at Cambridge in 1913 called him a "keen, cold, logical machine." In 1918 a fellow noncombatant summed him

up as "very childlike in his engrossment with his own emotions, virtues, vices, and the effect he has on other people. The oddest mixture of candour and mystery, cruelty and affection."

And so the exasperating personality—cold, vain, cranky, charming, utterly confident of his own rightness, blazingly energetic and relentlessly clearheaded—is carefully established, and nowhere more emphatically than in this version, by Colette O'Neil (the actress Lady Constance Maleson, his lover, on and off, for more than thirty years): "When BR really wants anything, he lets NOTHING WHATEVER stand in the way of getting it. He has always been like that."

When Moorehead deals with Russell's work as a philosopher, she is somewhat dutiful and flat, though clear enough on his collaboration with Alfred Whitehead, his shift away from George Moore, and his troubled intellectual relationship with Wittgenstein, who detested his popularizing self-help books, including *The Conquest of Happiness*. (Although this was timely for a postwar audience looking for "a new philosophy of life," Wittgenstein called it a "vomitive.") Moorehead does communicate the mental excitements of a man for whom the discovery of Euclid at eleven ("one of the great events of my life, as dazzling as first love") and a sudden revelation in early manhood of the answer to Kant's question "How is geometry possible?" were milestones in his inner life.

But she does best with the outer life, the active expressions of Russell's powerful will: his self-assertive marital and sexual behavior, and his analogous, but more admired, intransigent and anti-authoritarian acts in the public sphere. Russell's peculiar childhood—the early deaths of his radical, aristocratic parents, and his Victorian religious upbringing by his grandmother, the puritanical widow of Lord John Russell, in the grand and gloomy Pembroke Lodge—clearly has a great deal to answer for in his later relationships. Moorehead isn't overbearingly psychoanalytical: she deals quietly, for instance, with Russell's fears of inherited insanity in his family (an affliction that indeed affected the desperately unhappy lives of his son and his granddaughters). She gives the facts simply of Russell's cruelty to his first wife: his notorious moment of disenchantment ("I went out bicycling one

afternoon and suddenly realized that I no longer loved Alys"), their horribly prolonged breakup ("So as not to feel overpoweringly irritated, Russell decided to stop looking at her"), Alys's self-disgust, and her wretched later life, fifty years spent hoping for his return.

Russell's minor liaisons—his irresponsible flirtation with the unstable Vivien Eliot, his ruthless shedding of the unhappy American girl Helen Dudley ("I broke her heart")—are coolly presented. Moorehead cannot quite remain neutral about Russell's exploitation of the remarkable Colette, whom he left and returned to and left, over and over again, from 1916 to 1949. ("If you leave me," she wrote once, "I'll not kill myself . . . I'll still love you as I'm loving you now; but I shall not tell you what is in my heart. I know that we belong together. If you don't know it, there is nothing I can do." There was no reply.) But she evenhandedly shows how bitter his second wife, Dora, could be (their divorce, for all their vaunted principles of sexual freedom and equality, was viciously recriminatory) and how "difficult and dislikeable" was his young third wife, "Peter" Spence. Russell's contradictions—sexual greed and puritanism,

commitment to educational reform and inability to bring up his own children happily, belief in equal rights and the demoting of women's intellectual capacities—come across infamously.

There's some comedy, too, not least in Russell's attempts at fatherhood (after the birth of his first child he wrote to Wittgenstein: "At first he looked exactly like Kant, but now he looks more like a baby"); and he told his children, in later years, to lean out of the car window and shout "Your grandfather was a monkey!" at passers-by, "to convince them of the correctness of Darwin's theory of evolution") and in Russell and Dora's managing of the permissive 1920s Montessori-style Beacon Hill school. Here children of progressive middle-class intellectuals were sent to develop their "spirit of enquiry." Stories of Dora's quests for chamber pots in primary colors, her instructions to the staff to let the children swear and flick butter at the ceiling during mealtimes, and her school plays ("Thinking in Front of Yourself," in which the hero, Youth, makes his life choices among a worker, a "modern" woman, and a factory owner), or of Russell's concern for the children's bowel movements ("considered so im-

portant that Russell himself would sit on the lavatory, his trousers round his ankles, surrounded by children on their pots. When these tipped over, as they often did, no fuss was made"), have a particularly English flavor to them. That sort of affected, well-meaning, privileged bohemianism runs all the way from William Morris to Dartington Hall and the Green Party.

MOOREHEAD IS in no doubt that the love affair with Ottoline was one of the most important things that ever happened to Russell, and she quotes him saying in his autobiography, "She made me less self-centered, and less self-righteous . . . She made me less of a Puritan."

The great quarrel between them was over belief, an issue that shows up the differences between these two biographers. Moorehead talks mildly of Russell's worrying away at the question of faith and realizing that either Ottoline would have to "abandon her dependence on her God" or he would "have to find some compromise acceptable to them both." She notes that the novel they wrote together, about a young man searching for a faith, *The Perplexities of*

John Forster, was not a great success and was almost immediately repudiated by Russell as "too sentimental." But Seymour makes much more of Ottoline's spiritual grip on Russell, and argues that in the religious debate between them he moved a long way from his earlier sense of "cosmic loneliness." She puts more emphasis, too, on the battle for dominance over Russell's mind between Wittgenstein and Ottoline: "If Wittgenstein had had his way, Russell would never have written a word about religion and morals; if Ottoline had been allowed to have hers, he would have written about nothing else." It's characteristic of Seymour to go for the more dramatic interpretation. (When Ott and Bertie were reunited after his American trip in 1914, Moorehead writes, "their fondness for each other" was undiminished; Seymour's version is, "Their sexual relations now entered a new phase of blazing intensity.") But her case for a profound influence that was later played down by Russell looks plausible.

And they had strong affinities. They were both intensely eager for material to sink their teeth into, but Ottoline's passion for experience, as Miranda Seymour vividly demonstrates, went into

society, relationships, faith, imaginative intimacies with artists, interior design, clothes—all things that left Russell cold. They were both vain exhibitionists who didn't care for convention. They had both had odd, grand childhoods. Ottoline spent a solitary, pious, undereducated youth in Bolsover Castle (home in the seventeenth century to the literary Duchess of Newcastle, Ottoline's role model), shadowed by a tribe of unsympathetic aristocratic relatives. Throughout her adolescence she looked after her depressed invalid mother. This all makes painful reading. They both dedicated themselves to the cause of conscientious objectors in the Great War. Seymour waxes eloquent on Ottoline's hospitality at Garsington to intellectuals and artists turned farm laborers, and the mockery and satire she got in return: "My chief mistake has been to be too kind to people who have abused it and have tried to live on us." They were both incompetent parents. For all her partiality, Seymour cannot disguise Ottoline's lack of sympathy for her daughter, Julian (she was the survivor of twins, and it was the much-wanted son who had died), whom she was always accusing of selfish, sulking ingratitude, stu-

pidity, and cruelty, but who just wanted to be more ordinary than her mother. Ott and Bertie's love affair was ardent but sexually incompatible: at first she found him physically unattractive (especially because he had bad breath, resulting from untreated pyorrhea), and she "had a horror of sexual frankness." Eventually his infidelities and his demands made her unhappy; but after the affair ended, the friendship remained. Seymour argues strongly for Ottoline's sensuality and attractiveness. But in her marriage of companionship (Philip Morrell satisfied himself elsewhere, producing—to Ottoline's dismay—two illegitimate children by two women at nearly the same time) and in her affairs she seems to have been more interested in minglings of souls than of bodies. Whenever she fell in love—with the much older fashionable doctor Axel Munthe, who seduced her when she was twenty-four, with Henry Lamb and Siegfried Sassoon, and with Russell—she paid a price for her susceptibility, as Russell did not. Seymour has discovered, from the uncensored journals, only one affair that fulfilled her, and this was with "Tiger," a young gardening boy at Garsington. (Seymour sus-

pects that this extraordinary liaison may have filtered through to Lawrence and provided a hint for *Lady Chatterley's Lover*.) But poor Tiger died of a brain hemorrhage in Ottoline's arms, the week before Virginia Woolf was due to arrive for a weekend at Garsington. Woolf observed that Ottoline's mood was "low in tone."

WHAT UNITES Ottoline Morrell and Bertrand Russell historically is that for all their bold modernity, they were figures in transition, leftovers from a previous era. When Russell, at sixty-six, composed a (greatly premature) obituary for himself, he wrote that his life "had a certain anachronistic consistency, reminiscent of that of the aristocratic rebels of the early nineteenth century. . . . He was the last survivor of a dead epoch." In the late 1920s, when he and Ottoline still met regularly as friends, he compared them to "two shipwrecked Victorian mariners adrift in the twentieth century."

These anachronistic aristocrats and the world they remind us of should not be sentimentally lamented or idealized. But the couple did share a quality that makes them admirable, for all their absurdities and their self-admiration. "Conventionality is deadness,"

Ottoline wrote in her diary in 1907. "Your life must break bounds set by the world." And, in 1929, "I know I have given love, affection, interest and sympathy. It has often been trampled on, abused or misunderstood and derided, but that doesn't matter. . . . Self-satisfaction is death." Writing to her in 1918, Russell imagined what he would like a future biographer to say of him.

I existed from my own centre, many things that I did were regrettable, I did not respect respectable people, and when I pretended to do so it was humbug. . . . I hated hypocrisy and lies; I loved life and real people, and wished to get rid of the shams that prevent us from loving real people as they really are.

George VI, on giving Russell the Order of Merit in 1949, remarked, "You have sometimes behaved in a way which would not do if generally adopted," and Russell replied, "How a man should behave depends upon his profession. A postman, for instance, should knock on all the doors in a street at which he has letters to deliver, but if anybody else knocked on all the doors, he would be considered a public nuisance." Both Ottoline and Russell knocked on a good many doors. The quality they shared was courage. □

From The Los Angeles Times/Book Review, August 22, 1993, p. 5:

Designing Woman

OTTOLINE MORRELL
Life on the Grand Scale
By Miranda Seymour
(Lanar, Simon & Schuster,
\$29.95 pp.)

Reviewed by
Georgina Jones-Davis

When D. H. Lawrence first published "Women in Love" in 1920, he never doubted that his wife and friends—Evelyn, Katherine Mansfield and Julia Middleton Murray—appeared thinly disguised as the major, sometimes repellent characters. One of the cruelest portrayals in the book is that of Lawrence ("Birkin's" discarded lover Hermione Roddice, with her ang-song, languorous, affected drawl) (Think of the evvie Eleanor Bron, who portrayed Hermione in the movie version, singing out "It sounds like Megaloman-NEE-A!"). Hermione is the classic aesthete, whose eccentric, deliberate mannerisms make her young house guests squirm in discomfort and embarrassment, suppressing giggles.

"Your passion is a lie," Birkin informs Hermione in front of his future love, Ursula. Frieda ("Helen's" passion at all, it is your will. It's your bullying will. You want to clutch things and have them in your power. . . . You haven't got any real body, any dark sensual body of life. You have no sensuality. You have only your will and your conceit of consciousness, and your lust for power, to know."

Poor Ottoline Morrell, the real life prototype for Hermione. She just had that kind of affect on people. They thought she was controlling and ludicrous. Nobody tried harder to be kind, supportive, to strive intellectually or be loved than Ottoline. Yet nearly everyone she counted on as a friend poked fun at her behind her back.

What did Lady Ottoline Morrell do to merit this \$30, 452-page biography? It is enough to have been personally acquainted with nearly every important writer or artist of her time? Taken Bertrand Russell as a lover? Belong to the British aristocracy? (Her brother was a duke.) To have been one of the founders of England's Contemporary Art Society? Introduced a fictional British public to the Ballet Russe?

Ottoline is referred to in the biographies, letters and memoirs of every member of the Bloomsbury group. And she loomed herself—often to her own horror—appearing in the novels of her numerous "friends," in brush than disguises. The best known may be Lawrence's Hermione Roddice, but not to be overlooked are Aldous Huxley's Priscilla Wimbush in "Carnegie Teslow," Lady Caroline Bury in Graham Greene's "It's a Battlefield," Osbert Sitwell's parody of her as Lady Septuaginta Goodley in "Triple Fugue," and Walter Turner's devastating portrait of one Lady Caraway in "The Aesthetes." In "Bridgeshead Revis-

Jones-Davis is an assistant book reviewer.

ited" Evelyn Waugh has Anthony Blanche "wander aloud to Charles Ryder whether or not he should accept his Sunday invitation to Garsington," the Morrells (Oxford home where shy, tongue-tied students mingled with famous artists and writers).

Ottoline Bentinck was born on June 16, 1873, the only daughter in an upper-crust English family. She matured into a gangly young woman, six-foot-tall (at the turn of the century!) with a cascade of thick red hair, a large nose and protruding chin. She was considered an exotic beauty in her time. (Russell described her face in his memoirs as "horsy" and he had been her lover and a loyal friend.)

Ottoline knew her appearance was unusual, so with aristocratic panache, she developed a bold style uniquely her own. Her vividly colored gowns might be inspired by a Velasquez painting or the Russian Ballet. She sported enormous hats (one had little rodents perched on the brim.) Well into old age, she sailed into rooms in billows of satin, silk, embroidery, magnificent materials skimpily sewn into theatrical costumes.

She married badly. Hansome Philip Morrell was a failed attorney who aspired to liberal politics, for years alienating Ottoline's conservative titled family.

They had one daughter, Julian. Ottoline proved to be an uninvolved, less than ideal parent, not so different from other people of her background and class.

Philip turned out to be a serial philistree with no sexual interest in

his wife. Ottoline, in her innocence, thought he lacked a sex drive. "Every woman in Bloomsbury was claiming to have been eyed by Philip or propositioned by Bertie [Russell]," Seymour writes. "Not to have received their attention was to seem unattractive."

It was terrible loneliness, not sex, that drove Ottoline into the arms of men outside her marriage. One can hardly accuse her of adultery; she was so starved for affection.

Bertrand Russell fell madly in love with her. She could not reciprocate his physical passion, however. Despite that, they were lovers on and off for seven years. Philip, carefully covering up his own dalliances, practically blessed Ottoline's affair with Russell. Once, when the Morrells took an eight-day holiday, Philip left midway in the week on the same day that Russell was due to arrive. The two men diplomatically took different trains.

Ottoline's main accomplishments in life rested in her various supportive roles as patroness, surrogate mother, lover, friend, therapist, confidante, buyer and publicist, to England's most talented painters and writers before and during the first World War.

Garsington became a regular, celebrated headquarters for the arts set. Weekends in the country, turned into months in the country, as artists such as Henry Lamb (briefly a lover) and Dorothy Brett moved into cottages on the Garsington estate.

The lineup of house guests might include Aldous Huxley, Katherine



Lady Ottoline Morrell, 1912. From "The Waking Dream: Photographs of the First Century" (Metropolitan Museum of Art).

Mansfield and John Middleton Murray, Lytton Strachey and Carrington, Virginia and Leonard Woolf, Vanessa Bell and Duncan Grant. They would use the studios and bedrooms to work in, stroll the gorgeous Italian garden and nearby woods, enjoy stimulating company over long dinners. (During the war years, a few young men enjoyed protection as conscientious objectors doing government-sanctioned work on the Garsington farms.) And then Lytton Strachey would write letters to fellow Bloomsburians about the appalling plumbing, miserable food and boorish company at the Morrells. Yet, like the others, he continued to accept invitations, even as he did his best to ravage Ottoline's reputation.

Tensions developed between Ot-

detail she prevents is exhausting, perhaps even to the author herself.

For example, Ottoline had euded her 6-year-old daughter, Julian, to a hospital in Switzerland, fearing the child had developed tuberculosis. Julian will grow up, Seymour asserts, convinced that her mother dislikes her, an early feeling "strengthened when she discovered that she was to spend most of her first year back in England under her Aunt Frederica's roof as gunna-a-week boarder." Unfortunately Seymour never returns to this fascinating point.

Ottoline, for all the rich detail of her interior decorating, apparel, bathing habits, letters and journals, remains a dusty relic of another era. It is as if Seymour has captured her in a series of stately, sepia photographs. For a moment we can look into her face and catch a glimpse of who she is; then her personality recedes behind the details.

Ottoline never intended to be an open book to anyone. She was incapable of revealing her innermost feelings and thoughts to family or friends. Even her own journals contain evasions, for they were written with Philip's eye in mind and she carefully edited out certain references and events.

And Philip obviously posed to a problem to Seymour. She writes of him, "Philip remains a stumbling block, a handsome, shadowy character whose words are seldom reported and whose personality remains veiled."

Yet reading "Ottoline Morrell, Life on the Grand Scale" awakes one an accurate, colorful and cluttered portrait of early 20th-Century England and the Bloomsbury circle.

And anyone with a passion for reading lives will wonder as we move further into the Electronic Information Age, how biographers

will be written about the present in our own time, as letters are replaced by phone calls and faxes, and journals are secreted away on fragile, floppy discs that won't speak to the futuristic computer programs of 21st-Century biographers.

(23) AN IMAGINARY BR-OTTOLINE MORRELL CONVERSATION

Thanks to John Lenz for this submission:

The following comes from a New Yorker article about the British playwright Alan Bennett (by Stephen Schiff, September 6, 1993, p. 92). This is part of the growing genre of popular, silly, romanticized literature about Russell (and Wittgenstein too).

... In "Forty Years On," his hit 1968 play about a daft historical pageant in an English public school, two of the students (one riding on top of the other) dress up as Lady Ottoline Morrell, while a housemaster impersonates Bertrand Russell. What follows is a kind of post-Wittgenstein vaudeville:

Ottoline: Oh, Bertie.

Russell: Yes, Ottoline.

Ottoline: I had an accident yesterday. One of my breasts popped out of my frock.

Russell: Oh? Which one? ...

Ottoline: It was while I was playing bridge with Queen Alexandra. Fortunately I was playing my cards very close to my chest so no one noticed.

Russell: I don't think you have ever appreciated, Ottoline, the saving qualities of elastic.

Ottoline: Do you ever have the same problem?

Russell: Mutatis mutandis, no. But then I have led a very sheltered life. I had no contact with my own body until the spring of 1887, when I suddenly found my feet. I deduced the rest logically.

It may be hard [the article continues] to imagine sitting through two hours of such arch frivolity....

Comments: Do the two students impersonating Ottoline, piggyback, make an obscure reference to what BR called her "horsy" face?

BR didn't use Latin!

The playwright misses a chance to make more fun of a Russellian epiphany. (The final joke is only about logic.) -- Did Bertie find his feet while bicycling?

The reviewer is equally silly. How is the language "post-Wittgenstein"? (Modernist, yes.)

(24)

BALLOT

Eight Directors are to be elected for 3-year terms starting January 1, 1994.

Normally there would be at least nine candidates for the eight directorships. However, at this time there are only six nominees. In addition, write-in votes can be considered.

Make a checkmark next to the names of the six nominees for whom you wish to cast your vote. You may also specify between one and eight write-in names. In any case, if you vote for more than eight candidates, your ballot will be invalid.

- () IRVING ANELLIS
- () ROBERT DAVIS
- () BOB JAMES
- () CHANDRAKALA PADIA
- () PAUL PFALZNER
- () HARRY RUJA

Write-in votes: _____

Comments on any topic are welcome:

Your name (optional) _____ Date _____

Please remove this page and fold it as indicated on the other side. It is addressed and needs no envelope. It does need a stamp (29¢ in the U.S.A.). Ballots must be received at the specified Chicago address by December 31, 1993.

Thank you for voting--and for voting early.

.....
1st, fold along this dotted line.
.....

Place 1st
Class Stamp
Here.

FIRST CLASS MAIL

The Bertrand Russell Society
3802 North Kenneth Avenue
Chicago, IL 60641-2814
U.S.A.

.....
2nd, fold along this dotted line.
.....

The Bertrand Russell Society

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News, a quarterly issued in February, May, August, and November, should be addressed to Donald W. Jackanicz, Editor at the above Chicago address.

For information about The Bertrand Russell Society or to become a member, contact the same address.

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(1)

FROM THE PRESIDENT

Michaal J. Rockler, President, The Bertrand Russell Society

Plan now to attend this year's annual meeting which will take place in Toronto from July 7 to July 10; it will be co-hosted by The Council for Democratic and Secular Humanism and the Humanist Association of Canada.

On Thursday, July 7, The Bertrand Russell Archives at McMaster University will be open to those who wish to spend time there. Russell Archivist Ken Blackwell is looking forward to providing an interesting program for visitors from the conference. Hamilton is an easy drive from Toronto. On Thursday evening, the BRS board will meet; this will be followed by a reception in which BRS members can meet and socialize with members of the other co-hosting groups.

On Friday morning, a plenary session will address "The Positive Reach of Humanism--An Agenda for the Twenty-first Century." This will be followed by lunch and a special luncheon speaker. In the afternoon there will be concurrent sessions which will involve members of the Russell Society. Papers will be read by the recipients of the 1994 Young Scholar Awards. Friday evening will be unstructured so attendees can enjoy the sights of Toronto on their own.

Saturday's opening plenary session will focus on Russell's theme of the good life. The Bertrand Russell Society will be represented by Gladys Leithauser on this panel. Lunch will be followed by additional concurrent sessions including a debate between John Novak and myself on Dewey versus Russell on religion. The Society business meeting will also take place on Saturday afternoon.

Saturday evening will begin with the traditional Red Hackle Hour and will end with an Awards banquet. Paul Kurtz will make a major address.

Sunday morning's plenary session will be followed by an optional trip to Buffalo to visit the headquarters of Free Inquiry.

The meeting will take place in the Chestnut Park Hotel--a reasonably priced facility which will be an improvement on the usual university dormitory experience.

Registration details are included in this newsletter. I would like to see everyone in Toronto because this joint meeting will be an enjoyable one. Come support the work of Bertrand Russell on this special occasion.

Also in this newsletter is a membership renewal application. The majority of last year's members have renewed but there are many who have not. If you were an early renewer, I would like to thank you for your continued support. The Bertrand Russell Society depends on its members for its

continued existence. The only funding the Society has are dues and donations.

I would like to offer special thanks to the many members who included a contribution to the Society with their dues. Such contributions ease the way of the Society in meeting its financial obligations. Our major expenses include the BRS newsletter, the cost of subscriptions to Russell, and the subsidy we provide for the annual meeting.

If you have not renewed, I urge you to do so. In a world constantly bombarded by what Russell called "the herd instinct," the need to maintain an organization dedicated to the work of perhaps the greatest rationalist of the twentieth century remains critical. Please send in your dues payment today if you have not already done so. Help provide for the continued work of keeping Russell scholarship viable. I look forward to hearing from you.

(2)

CONRAD RUSSELL ON RELIGION

CONRAD RUSSELL

IT SEEMS superfluous to tell readers that I was not brought up a Christian. My early memories include such things as listening to my father's debate with Father Coplestoné, when I was eight. I remember, too, my father's amusement at a fan letter which claimed that "the Jesuit's morbid pronunciation of 'Gud' robbed me of all belief in said being". I was familiar, from an early age with such awkward questions as where Cain's wife came from. Yet, at the same time, I grew up aware of religion as a language in which people have described experience which is not confined to the religious, and with a good working knowledge of the Bible as a document to be read in the same spirit as Herodotus or Homer. I have known for as long as I can remember that the Devil can quote scripture.

Like many others, I began to experiment with other ideas around the age of fifteen, but, though I was tempted by religion for a while, I could not square the world as I saw it with an omnipotent and benevolent creator. The move back to the denial of religion with which I started was helped by a growing awareness of the monopolist tendency in most forms of organised religion. That awareness has been constantly deepened by my work as a historian. Samuel Butler was quite right that the Civil War was one in which people tried:

To prove their doctrine orthodox
By apostolic blows and knocks.

Since the itch to intolerance is so deep in the human being, a doctrine which gives us divine excuses for indulging it is very harmful indeed. The State Department, in 1990, decided that the troubles in the Caucasus were less serious than those in the Baltic, because they were "only religious". They could not have been more wrong. The urge to monopoly is very near the essence of religion. Unfortunately, it is not confined to the religious.

These thoughts of Conrad Russell (BR's son, the 5th Earl Russell) on religion appeared in the February 1994 issue of New Humanist, a publication of the Rationalist Press Association.

We are indebted to Tim Madigan of the Council for Democratic and Secular Humanism for providing this article to us.

It might also be noted that the original article included an attractive photograph of Conrad Russell.

(3)

ON PAUL ARTHUR SCHILPP

RSN 80, November 1993, reported on the death on September 6, 1993 of Paul Arthur Schilpp, a BRS Board member, celebrated philosopher, and editor of "The Library of Living Philosophers." BRS member Steve Maragides sent us this clipping from the Winter 1994 issue of Northwestern Perspective [Northwestern University, Evanston, Illinois], p. 40. Steve noted that he was pleased to see that this obituary specifically mentioned the BRS Award among Prof. Schilpp's many honors.



Paul A. Schilpp (G22), 96, of Carbondale, Ill., internationally renowned philosopher and author and former professor of philosophy at Northwestern (1936-65), Sept. 6, 1993. A distinguished professor emeritus at Southern Illinois University at Carbondale, Schilpp was honored in 1989 by the American Philosophical Association for his 21-volume *Library of Living Philosophers*. He created the series to definitively

explore the ideas of the 20th century's great thinkers, including Albert Einstein, George Santayana, John Dewey, Bertrand Russell and Jean-Paul Sartre.

Schilpp's books include three written during his tenure at Northwestern: *Kant's Praecritical Ethics*, *The Quest for Religious Realism* and *Contemporary Morality*. Among dozens of honors received throughout his career were the

Gold Medal of Phi Beta Kappa, the Bertrand Russell Society Award, lectureships both in the United States and abroad and honorary degrees from Kent State University, SIUC and Springfield College in Massachusetts.

He is survived by his wife, Madelon Golden Schilpp (CAS45); daughters Margot, Erna Bimson (CAS40) and Marjorie Goodere; and sons Erich, Robert and Walter.

(4)

REMINISCENCES OF PAUL ARTHUR SCHILPP

In RSN 80, we invited readers to consider submitting reminiscences of Prof. Schilpp to the newsletter. We are happy now to be able to offer this memoir by BRS member Shohig Sherry Terzian of Los Angeles. Ms. Terzian was Librarian and Director of the Mental Health Information Service of the Neuropsychiatric Institute of the University of California at Los Angeles from 1961 to 1986. She was also a faculty member of the UCLA Department of Psychiatry and Biobehavioral Sciences. Following her memoir is Prof. Schilpp's October 13, 1950 letter to Ms. Terzian. This letter is illustrative of Prof. Schilpp's pleasant, conversational writing style. Also noteworthy is the list of "Library of Living Philosophers" volumes either published or in preparation as of 1950. Our thanks to Ms. Terzian.

Dr. Paul Arthur Schilpp: My Reminiscences

By Shohig Sherry Terzian

The news of the death of Dr. Paul Arthur Schilpp has brought back many memories of my association with him in connection with the Santayana volume in "The Library of Living Philosophers" series. And I even had

a chance to discuss something about it with Bertrand Russell!

To back track to 1939, I learned that "The Library of Living Philosophers" had been initiated with a volume on John Dewey and that the second volume would be on George Santayana with Dr. Schilpp continuing at the helm as Editor. He was seeking contributors which impelled me to drop him a line at Northwestern University, expressing my interest and offering my services.

Looking back over the years, I realize that it was quite forward of me to do it but I couldn't resist, considering my experiences. I had written my honors' thesis at Radcliffe on George Santayana which received honorable mention in the Sohler Prize of Harvard's Department of English. And Santayana had done me the honor to read my thesis personally and offer constructive comments which inspired me, of course. It led to some exchange of letters and I aimed to visit him in Italy. I was finally able to take time out to travel to Europe from my home in New York City.

But a reminder that the year was 1939. No sooner did I land in Paris than the infamous Hitler-Stalin Pact was signed and war became imminent. I spent most of my time trying to book passage to NYC on the few available ships instead of being stranded in wartime Europe like so many Americans. I made it back to NYC and soon afterwards met Dr. Schilpp.

His letter was full of warmth and encouragement. He had been delighted to hear from me and suggested a meeting at Columbia University at a special function honoring John Dewey. It was an exciting experience for a novice like me working at a beginner's job at Columbia to mingle with leaders in philosophy. Dr. Schilpp immediately appraised my qualifications as a possible contributor to the Santayana volume. Even though I wasn't yet an academic, nevertheless I offered a background that would suit his needs. Of course, I had been exposed to the writings of Santayana and worked in a library at Columbia which meant, to Dr. Schilpp, that I could contribute as a bibliographer of a comprehensive listing for the Santayana volume, the second in "The Library of Living Philosophers" series.

Dr. Schilpp was a born dedicated teacher and, as I was to learn later, teaching meant a great deal to him. Time was of the essence since the volume was to appear in 1940; I had a full-time job but after my European experiences, and disappointment in not meeting Santayana, I overcame various obstacles with Dr. Schilpp's direction. He couldn't offer me a salary but I was to submit bills for miscellaneous expenses. After all, mine was a labor of love. Even though I wasn't yet an academic, I was on the fringe and it certainly became a learning experience.

Dr. Schilpp kept in constant touch and answered my queries promptly. And he proved to be an amazing sleuth for over a decade later, he tracked me down in Los Angeles with the same warmth and enthusiasm. It had to do with a second revised edition of the Santayana volume. Between Septem-

ber 1950 and the following year when the volume finally appeared, we must have exchanged double the amount of correspondence! For Dr. Schilpp was to be "more than 10,000 miles away from home working on the Radhakrishnan volume of our LIBRARY." "It would give me a good deal of mental satisfaction and relief," he added, "if I could know that this particular job of the Santayana bibliography was in your good hands."

Interestingly enough, Dr. Schilpp contributed an essay to The Courage to Grow Old (New York, Ballantine Books, 1989) which is entitled "At 92." It is the last contribution in a book edited by Phillip Berman containing reflections of 41 prominent seniors. He reiterates his love of teaching and hopes to be remembered as a teacher. In my own case, he taught me to tackle a tough assignment virtually alone but in an area which meant a great deal to me. And it gave me the greatest pleasure to have the honor of relating it to Bertrand Russell whom I met unexpectedly when he was involved in a controversy at the City College of New York.

The segment of City College was located in my old neighborhood, on East 23rd Street in Manhattan where I had often roller skated up and down the block. This time, I was entering to crash whatever lecture was taking place honoring Lord Russell. Instead, he appeared while I was waiting from him. Without fear or trepidation, I went directly up to him, introduced myself, shook his hand, and started talking to him about my work on Santayana! Bertrand Russell was so serene, so charming, such a good listener. Yes, he agreed, Santayana was a great man, a great philosopher, and he wished me success in my future work on him. I shall always remember and will feel indebted to Dr. Paul Arthur Schilpp for his encouragement and assistance in my early start.

The bibliographic citations are as follows: Schilpp, Paul Arthur, ed. The Philosophy of George Santayana. Evanston and Chicago, Northwestern University, 1940 (Library of Living Philosophers, vol. 2), "Bibliography of the Writings of George Santayana: 1880-1940" (with Index), pp. 607-678. 2nd ed., New York, Tudor Publishing Company, 1951, "Bibliography of the Writings of George Santayana: 1880-1951," pp. 607-690. Another edition: LaSalle, Illinois, Open Court, 2nd ed., 1951, 2nd printing, 1971.

Bertrand Russell's essay is entitled "The Philosophy of Santayana." His whereabouts are given as Fallen Leaf Lodge, Lake Tahoe, California. Santayana's lengthy reply to all of his critics in the volume is called "Apologia Pro Mente Sua." In referring to Russell's essay, Santayana states that "as was to be expected, his well-known incisiveness and wit have been softened by kindness, and also enlightened by old acquaintance. He can interpret my writings by his direct knowledge of my ways...." Dr. Schilpp included a facsimile of page one of Santayana's "Apologia" and as an addendum, a facsimile page of Santayana's letter of October 21, 1940 to him about his review thereby concluding the "Apologia." It was exciting to be a part of an important volume which Dr. Schilpp succeeded in creating against wartime restrictions and obstacles and I, for one, will continue to feel grateful to him for the invaluable experience.

THE LIBRARY OF LIVING PHILOSOPHERS, INC.

PAUL ARTHUR SCHILPP, Editor

MR. 202 FAYENWALKER HALL, EAST
HOOVERSTOWN UNIVERSITY
STANFORD, CALIFORNIA

October 13, 1950

VOLUMES PUBLISHED:

- The Philosophy of John Dewey (1927)
- The Philosophy of George Santayana (1948)
- The Philosophy of Alfred North Whitehead (1941)
- The Philosophy of G. E. Moore (1942)
- The Philosophy of Bertrand Russell (1944)
- The Philosophy of Ernst Cassirer (1947)
- Albert Einstein: Philosopher-Scientist (1949)

VOLUMES IN PREPARATION:

- The Philosophy of Benedetto Croce
- The Philosophy of Soren Kierkegaard
- The Philosophy of Karl Jaspers
- The Philosophy of Jacques Maritain

Miss Shohig Terzian
359 South Cochran Avenue
Los Angeles 26, California

My dear Miss Terzian:

Thank you very much indeed for your kind and prompt letter of October 10th, to which I hasten to reply.

First of all, let me congratulate you on your good sense in choosing such a wonderful climate and state for your more permanent place of abode! (Having lived for thirteen years in California, myself, I know what I'm talking about.)

Needless to say, I am delighted to know that you will be so kind as to undertake the arduous task of bringing the Santayana Bibliography up to date for us for the second edition. It is good for me to know that this task is in the same careful and interested hands which did such an excellent job in the first edition.

Unfortunately, I am afraid that we will not be able to allow you too much time for this undertaking. Since September 10th, the Tudor Publishing Company of New York City have become the printers and distributors of our series, and it is they who will not only publish all future volumes of our LIBRARY, but will also reprint volumes in the series now out of print. According to the latest word I have from them, they are hoping to publish the Santayana volume in February, 1951. If this schedule should actually be lived up to, I imagine that they would have to have all material for the Bibliography by December 15th, the latest. Is this going to rush you too much?

As to your request concerning the manuscript of Domination and Powers, let me merely say that I know that Santayana is reading proofs on this at present. My guess is that it will do no good to ask him personally for the likely date of publication of the book. I shall, therefore, write a note directly to Santayana's publishers in New York (Scribner's) and ask them for the likely date of publication. As soon as I have this information, I shall forward it to you.

Unfortunately, it is almost certain that our journey to India will go via Europe, and I shall, therefore, not be able to avail myself of the pleasure of seeing you in L.A.

Thanking you again for your kind helpfulness and continued cooperation, I remain, as ever,

Cordially and gratefully yours,

PAS:js

EDITORIAL ADVISORY BOARD: George P. Adams (U. of California), Fritz Kaufmann (U. of Buffalo), Cornelius Krueé (Wesleyan University), Richard P. McKeon (U. of Chicago), Arthur E. Murphy (Cornell University), Herbert W. Schneider (Columbia University).

(5) CAN YOU HELP FIND A BR EDUCATION BOOK?

Sharon Morrison (1650 Barnes Mill Road; #2412; Marietta, GA 30062; USA), who recently joined the BRS, asks for help in locating a copy of Russell's On Education, Especially in Early Childhood (British title), also known as Education and the Good Life (U.S. title). Ms. Morrison writes, "I have had a search from a [book] service for over 6 months and am still in search. I had a copy and one of my professors lost in on a plane! I've been heart-broken since 1990 over it and wanted to know if you could help me." Can you help her?

(6) THE JULY 1994 ANNUAL MEETING

In 1994 the BRS departs from its customary annual meeting mid-June date. This year the annual meeting will take place in Toronto, Ontario, Canada from Thursday, July 7 through Sunday, July 10. Mark your calendars! And make plans to attend now!

Another major difference this year is that the BRS annual meeting will be held in cooperation with The Council for Democratic and Secular Humanism (CODESH) and The Humanist Association of Canada. We are indebted to Tim Madigan and other CODESH officials for assisting us with this year's annual meeting planning and registration work.

Please be sure to read/reread BRS President Michael Rockler's comments on page 2 concerning the annual meeting. Then please review the meeting announcement/registration form accompanying this newsletter. Another reduced-size copy is provided below for your reference after you have mailed in your registration form. MORE DETAILS IN THE MAY 1994 RSN. SEE YOU IN TORONTO!

You are cordially invited to attend the 2nd meeting of the Coalition for Secular Humanism, Atheism, and Freethought
"The Good Life - A Humanist Perspective"

The good life is one inspired by love and guided by knowledge. -Bertrand Russell
 Co-Hosted by: The Bertrand Russell Society, The Council for Democratic and Secular Humanism, and The Humanist Association of Canada

Thursday, July 7, to Sunday, July 10, 1994
 at the Chestnut Park Hotel, Toronto, Ontario, Canada
 (in the heart of downtown Toronto)

CONFERENCE PROGRAM

THURSDAY, JULY 7

- 2:00 P.M. - 5:30 P.M.: Humanist Association of Canada General Meeting
- 5:30 P.M. - 7:30 P.M.: Russell Society Board Meeting
- 7:30 P.M. - 11:00 P.M.: Welcoming Reception

FRIDAY, JULY 8

- 9:00 A.M. - NOON: PLENARY SESSION: "The Positive Reach of Humanism: An Agenda for the 21st Century"
- NOON - 2:00 P.M.: Luncheon (speaker to be announced)
- 2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
- 5:00 P.M. - 6:30 P.M.: CSHAFT Board Meeting
- 6:30 P.M. - ? : Toronto on your own

SATURDAY, JULY 9

- 9:00 A.M. - NOON: PLENARY SESSION: "What is the Good Life? A Coalition Perspective"
- NOON - 2:00 P.M.: Luncheon (speaker to be announced)
- 2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
- 6:00 P.M. - 7:00 P.M.: Red Heckle Hour (Bertrand Russell's favorite scotch will be served)
- 7:00 P.M. - 10:00 P.M.: Awards Banquet: Keynote Speaker - Dr. Robert Buckman, Host of TV-Ontario's *Vital Signs*.

SUNDAY, JULY 10

- 9:00 A.M. - 11:00 A.M.: CLOSING SESSION
- 8:30 A.M. - 8:00 P.M.: Optional bus trip to *Free Inquiry* headquarters, Prometheus Books, SUNY Buffalo Campus, and Niagara Falls.

"The Good Life: A Humanist Perspective"

YES, I (we) plan to attend "The Good Life: A Humanist Perspective"

Early registration for _____ person(s).
 \$50 U.S. / \$65 Canadian (\$60 U.S. / \$75 Canadian after June 1) per person.

Friday Luncheon for _____ person(s). \$20 U.S. / \$22 Canadian per person.

Saturday Luncheon for _____ person(s). \$20 U.S. / \$22 Canadian per person.

Saturday Banquet for _____ person(s). \$30 U.S. / \$40 Canadian per person.

Sunday Bus Trip to Buffalo for _____ person(s). (includes lunch and visit to Niagara Falls)
 \$40 U.S. / \$50 Canadian per person.

Total \$ _____

For accommodations at the Chestnut Park Hotel, please call 1-416-977-5000.
 Mention "Humanist Conference" to receive the conference discount rate of \$79 Canadian single/double room.
 Cheques enclosed. / Charge my MasterCard or Visa # _____ Exp. _____

Residents of the United States please make checks payable and return to *Free Inquiry*, Box 664, Buffalo, NY 14226. To charge by phone call 1-800-458-1366, or fax to 716-636-1733.

Residents of Canada, please make cheques payable and return to the Humanist Association of Canada
 116 Ravenscroft Drive, Etobicoke, Ontario M9B 5N3.

Name(s) _____
 Address _____
 City _____ State/Province _____
 Zip/Postal Code _____ Daytime phone _____

For further details call Tim Madigan at 716-636-7571.

(7)

ABOUT THE RUSSELL JOURNAL

One of the best things about BRS membership is that each member receives the semiannual publication Russell: The Journal of the Bertrand Russell Archives. For many years edited by Russell Archivist Kenneth Blackwell, Russell is a distinguished scholarly production featuring articles, book reviews, and research news. The BRS is pleased to enjoy a good relationship with the Russell Archives and to further Russell scholarship by increasing the distribution of Russell.

The latest issue (New series, vol. 13, no. 1, Summer 1993) appeared in January 1994. It offers a variety of fine scholarly articles and other features.

From time to time the BRS receives inquiries from members about their mailings of Russell. Sometimes an inquiry is based on a member not having received an issue that has been published and is due to him or her. Usually this situation results either from a postal problem or because the BRS has not been able to inform the Russell Archives in a timely manner about a new member, the late renewal of a current member, or an address change. Sometimes, though, members may be inquiring somewhat too soon. It is not unusual in scholarly periodical publishing for a particular issue to appear a considerable time after the scheduled time, i.e. one or more months following the month, season, or year specified on the issue. Editing, printing, and mailing a scholarly journal is a complex undertaking, and there can be numerous good reasons for publication delays. In the case of the Russell Archives, whose staff has been reduced to one (the editor), there were recently special difficulties. But help has been enlisted outside the department, and Russell will soon be back on schedule.

In any case, Russell is published and mailed by the Russell Archives and the McMaster University Library Press, not by the BRS. Members should therefore address any inquiry relating to problems with their journal mailings to

The Editor, Russell
Bertrand Russell Archives
McMaster University Library
Hamilton, Ontario L8S 4L6
Canada

The BRS thanks all members for their cooperation on this matter.

(8)

"THE HOUSE OF LORDS IS AN ANACHRONISM"

Thanks to Thom Weidlich for alerting us to the November 9, 1993 Wall Street Journal article (pp. 1, 10), "Noble Lifers; The House of Lords Is an Anachronism that is without Peer; Even Scandal Can't Unseat Members, a Diverse Lot, Still Mostly a Men's Club; Unaccountable No-Accounts." The lengthy article briefly refers to Bertrand Russell and quotes Conrad Russell.

(9) BOARD OF DIRECTORS ELECTION RESULTS

We thank all members who mailed in Board election ballots. Eight Board members were elected for three year terms beginning January 1, 1994. These six were elected as their names were on the ballot and each received many votes:

IRVING ANELLIS
PAUL PFALZNER

ROBERT DAVIS
CHANDRAKALA PADIA

BOB JAMES
HARRY RUJA

These two were elected through write-in votes:

NICHOLAS GRIFFIN

JOHN SHOSKY

Congratulations to our new or reelected Directors! We hope to see them--as well as all other Directors and many other BRS members--at our July 1994 annual meeting in Toronto.

(10) DEATH OF JOHN SOMERVILLE

We regret to report the death of John Somerville on January 8, 1994. Dr. Somerville received the 1987 Bertrand Russell Society Award (incorrectly referred to below as the Bertrand Russell Peace Award). We thank Robert Davis, who furnished this obituary from the Los Angeles Times.

■ **John Somerville; Peace Activist, Philosopher**

John Somerville, 88, internationally known philosopher and peace activist who earned the Bertrand Russell Peace Award and the Gandhi Peace Prize. Born in New York City, Somerville earned three degrees from Columbia University and taught three decades at the City University of New York before moving to Southern California in 1967. Five of his 10 books on peace and philosophy were translated into Swedish, Danish, German, Russian and Japanese. Somerville coined and publicized the word *omnicide* as a warning against nuclear bombing. In his 70s, Somerville switched to writing plays, including "The Crisis," which dealt with ethical issues involved in President John F. Kennedy's handling of the 1962 Cuban missile crisis. He won the Gandhi award given by the Connecticut-based group Promoting Enduring Peace in 1986 and the Russell award earlier. Somerville founded several peace organizations, including International Philosophers for Prevention of Nuclear Omnicide. On Jan. 8 in San Diego.

(11)

HUMCOM XIV

News has reached us of HUMCON XIV, sponsored by the Alliance of Humanist, Atheist, and Ethical Culture Organizations of Los Angeles, to be held September 30-October 2, 1994 in Long Beach, California on the Queen Mary. Steve Allen is scheduled to participate. For more information, telephone Reuben Heller in Long Beach at 310-271-9989. It will be a shipload of freethinkers!

(12) 1994 MEMBERSHIP RENEWALS AND CONTRIBUTIONS

Many thanks to those members who renewed their memberships for 1994 in a timely manner. Doing so helps us reduce our paperwork and the need to remind members to renew. But if you haven't renewed for 1994, this February RSN is being sent to you as a courtesy and as a renewal reminder. If you haven't renewed, please refer to the "Bertrand Russell Society 1994 Membership Renewal Coupon" accompanying this newsletter.

We also would like to express our great appreciation to the following members who included a contribution with their renewal dues. Thanks to each of you!

1994 Contributors

Lee and Jan Eisler	Harry Ruja	J. Scotland Gallo
James Woodrow	Michael Rockler	Michael H. Malin
John F. Schaak	Earl Hansen	Whitfield Cobb
Timothy S. St. Vincent	Stephen J. Reinhardt	Jay Aragona
Robert T. James	Dong-In Bae	Linda Egendorf
Deborah Bohnert	Warren Allen Smith	Charles W. Hill
Michael Brady	Gladys Leithauser	Herbert Lansdell
Edward L. Prichard	Ronald H. Yuccas	David Goldman
David Hart	Philip M. Lecompte	Charles L. Weywand
	David M. Daugharty	

(13) WALTER ARNSTEIN'S INTERVIEW WITH RUSSELL

Members Whitfield Cobb, David J. Meltz, and Steve Shafer brought to our attention Walter L. Arnstein's article, "My Interview with Bertrand Russell," appearing in The American Scholar, vol. 63, no. 1, Winter 1994, pp. 123-129. Dr. Arnstein is a Professor of History and Jubilee Professor of the Liberal Arts and Sciences at the University of Illinois at Urbana-Champaign. Among his other noteworthy publications is the book The Bradlaugh Case concerning the problems faced by Charles Bradlaugh, Member of Parliament, who was nearly denied his seat in 1880 because of his freethinking views. Dr. Arnstein's BR interview occurred on March 25, 1957, while he was researching Bradlaugh materials in Britain and decided to approach Russell himself on his knowledge of Bradlaugh and related matters. The article is well worth reading and should be available in many larger public and university libraries.

(14) RUSSELL EPIGRAPH IN CIVIL WAR BOOK

Bob Womack's Call Forth the Mighty Men (Bessemer, Alabama: Colonial Press, 1987), a book about the U.S. Civil War, uses this BR quotation as an epigraph: "But war is only the final flower of an evil tree."

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BRS LIBRARY

We thank Tom Stanley, BRS Librarian, for preparing this report.

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088.

The following lists books for sale. H-Cloth, otherwise paperback. Prices are postpaid. Please send check or money order (U.S. funds only) payable to the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience [Out. of. Stock].....	\$9.15
Authority and the Individual.....	7.95
Has Man a Future?.....	H..8.00
History of the World in Epitome.....	1.00
In Praise of Idleness.....	7.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	8.95
Principles of Social Reconstruction.....	7.95
Roads to Freedom [Out. of. stock].....	6.50
Sceptical Essays.....	8.95

By Other Authors:

Bertrand Russell, 1872-1970.....	\$1.50
Bertrand Russell's America, Vol. 2, 1945-1970 edited by Barry Feinberg and Ronald Kasrils.....	9.95
Essays on Socialist Humanism in Honor of the Centenary of B.R.....	H..9.00
Into the Tenth Decade: A Tribute to Bertrand Russell.....	5.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....	H.11.50
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00

Recent acquisitions of materials available for loan:

Bertrand Russell's Philosophy of Logical Atomism by Wayne Patterson.
"Russell's philosophy of logical atomism has had a major influence on the development of analytic philosophy. The essential features of this atomism were presented in eight lectures delivered by Russell in 1919. This book is an exposition of those lectures for readers with minimal philosophical training, the aim being to provide a sound understanding of the problems which Russell addresses as well as an awareness of the acceptability of his proposed solutions. Easily grasped examples are used to aid the exposition, but over-simplification of difficult problems is avoided." 364 pp. 1993 Peter Lang Publishing, 62 West 45th Street, New York, N.Y. \$29.95.

Bertrand Russell's Philosophy of Education by William Hare. (Audiocassette)
In "Twentieth Century Philosophy of Education", edited by Hare. Includes essays on Dewey, Scheffler and Peters. 60 Minutes. Available from School of Education, Dalhousie University, Halifax, Nova Scotia B3H 3J5. \$12.95 pp.

Russell and Spinoza: Free thoughts on the love of God by Frans van Zetten.
20 pp. 1991 Stiff paper wraps. Available from Eburon, Postbus 2867, 2601 CW Delft, Netherlands. \$7.00 postpaid.

"Joseph Conrad and Bertrand Russell: New Light on their Relationship" by Owen Knowles. Offprint from Journal of Modern Literature. 15 pp.

"Bertrand Russell's Search for certainty in religion and mathematics" by Stefan Andersson. Prize paper read at the 1993 annual meeting. 13 pp.

"Russell, The Individual and Society" by Tyler Roberts. Prize paper read at the 1993 annual meeting. 16 pp.

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INCOME TAX NEWS FOR U.S. BRS MEMBERS

Although the BRS membership includes people from numerous countries, a substantial majority resides in the United States. For the information of these U.S. members, we provide this U.S. Internal Revenue Service notice summarizing new rules for documenting charitable contributions, such as contributions to the BRS. In accordance with these new provisions, the BRS will gladly send a letter of acknowledgement to any U.S. member contributing \$250 or more in a given year.

Charitable Contributions - Substantiation and Disclosure Requirements

UNDER THE NEW LAW, CHARITIES WILL NEED TO PROVIDE NEW KINDS OF INFORMATION TO DONORS. Failure to do so may result in denial of deductions to donors and the imposition of penalties on charities.

Legislation signed into law by the President on August 10, 1993, contains a number of significant provisions affecting tax-exempt charitable organizations described in section 501(c)(3) of the Internal Revenue Code. These provisions include: (1) new substantiation requirements for donors, and (2) new public disclosure requirements for charities (with potential penalties for failing to comply). Additionally, charities should note that donors could be penalized by loss of the deduction if they fail to substantiate. **THE SUBSTANTIATION AND DISCLOSURE PROVISIONS APPLY TO CONTRIBUTIONS MADE AFTER DECEMBER 31, 1993.**

Charities need to familiarize themselves with these tax law changes in order to bring themselves into compliance. This Publication alerts you to the new provisions affecting tax-exempt charitable organizations. Set forth below are brief descriptions of the new law's key provisions. The Internal Revenue Service plans to provide further guidance in the near future.

Donor's Substantiation Requirements

Documenting Certain Charitable Contributions. — Beginning January 1, 1994, no deduction will be allowed under section 170 of the Internal Revenue Code for any charitable contribution of \$250 or more unless the donor has contemporaneous written substantiation from the charity. In cases where the charity has provided goods or services to the donor in exchange for making the contribution, this contemporaneous written acknowledgment must include a good faith estimate of the value of such goods or services. Thus, taxpayers may no longer rely solely on a cancelled check to substantiate a cash contribution of \$250 or more.

The substantiation must be "contemporaneous." That is, it must be obtained by the donor no later than the date the donor actually files a return for the tax year in which the contribution was made. If the return is filed after the due date or extended due date, then the substantiation must have been obtained by the due date or extended due date.

The responsibility for obtaining this substantiation lies with the donor, who must request it from the charity. The charity is not required to record or report this information to the IRS on behalf of donors.

The legislation provides that substantiation will not be required if, in accordance with regulations prescribed by the Secretary, the charity reports directly to the IRS the information required to be provided in the written substantiation. At present, there are no regulations establishing procedures for direct reporting by charities to the IRS of charitable contributions made in 1994. Consequently, charities and donors should be prepared to provide/obtain the described substantiation for 1994 contributions of \$250 or more.

There is no prescribed format for the written acknowledgement. For example, letters, postcards or computer-generated forms may be acceptable. The acknowledgement does not have to include the donor's social security or tax identification number. It must, however, provide sufficient information to substantiate the amount of the deductible contribution. The acknowledgement should note the amount of any cash contribution. However, if the donation is in the form of property, then the acknowledgement must describe, but need not value, such property. Valuation of the donated property is the responsibility of the donor.

The written substantiation should also note whether the donee organization provided any goods or services in consideration, in whole or in part, for the contribution and, if so, must provide a description and good-faith estimate of the value of the goods or services. In the new law these are referred to as "quid pro quo contributions."

Please note that there is a new law requiring charities to furnish disclosure statements to donors for each quid pro quo donation in excess of \$75. This is addressed in the next section regarding Disclosure By Charity.

If the goods or services consist entirely of intangible religious benefits, the statement should indicate this, but the statement need not describe or provide an estimate of the value of these benefits. "Intangible religious benefits" are also discussed in the following section on Disclosure By Charity. If, on the other hand, the donor received nothing in return for the contribution, the written substantiation must so state.

The present law remains in effect that, generally, if the value of an item or group of like items exceeds \$5,000, the donor must obtain a qualified appraisal and submit an appraisal summary with the return claiming the deduction.

The organization may either provide separate statements for each contribution of \$250 or more from a taxpayer, or furnish periodic statements substantiating contributions of \$250 or more.

Separate payments are regarded as independent contributions and are not aggregated for purposes of measuring the \$250 threshold. However, the Service is authorized to establish anti-abuse rules to prevent avoidance of the substantiation requirement by taxpayers writing separate smaller checks on the same date.

If donations are made through payroll deductions, the deduction from each paycheck is regarded as a separate payment.

A charity that knowingly provides false written substantiation to a donor may be subject to the penalties for aiding and abetting an understatement of tax liability under section 6701 of the Code.

Disclosure by Charity of Receipt of Quid Pro Quo Contribution

Beginning January 1, 1994, under new section 6115 of the Internal Revenue Code, a charitable organization must provide a written disclosure statement to donors who make a payment, described as a "quid pro quo contribution," in excess of \$75. This requirement is separate from the written substantiation required for deductibility purposes as discussed above. While, in certain circumstances, an organization may be able to meet both requirements with the same written document, an organization must be careful to satisfy the section 6115 written disclosure statement requirement in a timely manner because of the penalties involved.

A quid pro quo contribution is a payment made partly as a contribution and partly for goods or services provided to the donor by the charity. An example of a quid pro quo contribution is where the donor gives a charity \$100 in consideration for a concert ticket valued at \$40. In this example, \$60 would be deductible. Because the donor's payment (quid pro quo contribution) exceeds \$75, the disclosure statement must be furnished, even though the deductible amount does not exceed \$75.

Separate payments of \$75 or less made at different times of the year for separate fundraising events will not be aggregated for purposes of the \$75 threshold. However, the Service is authorized to develop anti-abuse rules to prevent avoidance of this disclosure requirement in situations such as the writing of multiple checks for the same transaction.

The required written disclosure statement must:

- (1) inform the donor that the amount of the contribution that is de-

ductible for federal income tax purposes is limited to the excess of any money (and the value of any property other than money) contributed by the donor over the value of goods or services provided by the charity, and

- (2) provide the donor with a good-faith estimate of the value of the goods or services that the donor received.

The charity must furnish the statement in connection with either the solicitation or the receipt of the quid pro quo contribution. If the disclosure statement is furnished in connection with a particular solicitation, it is not necessary for the organization to provide another statement when the associated contribution is actually received.

The disclosure must be in writing and must be made in a manner that is reasonably likely to come to the attention of the donor. For example, a disclosure in small print within a larger document might not meet this requirement.

In the following three circumstances, the disclosure statement is not required.

- (1) Where the only goods or services given to a donor meet the standards for "insubstantial value" set out in section 3.01, paragraph 2 of Rev. Proc. 90-12, 1990-1 C.B. 471, as amplified by section 2.01 of Rev. Proc. 92-49, 1992-1 C.B. 987 (or any updates or revisions thereof);
- (2) Where there is no donative element involved in a particular transaction with a charity, such as in a typical museum gift shop sale.
- (3) Where there is only an intangible religious benefit provided to the donor. The intangible religious benefit must be provided to the donor by an organization organized exclusively for religious purposes, and must be of a type that generally is not sold in a commercial transaction outside the donative context. An example of an intangible religious benefit would be admission to a religious ceremony. The exception also generally applies to de minimis tangible benefits, such as wine, provided in connection with a religious ceremony. The intangible religious benefit exception, however, does not apply to such items as payments for tuition for education leading to a recognized degree, or for travel services, or consumer goods.

A penalty is imposed on charities that do not meet the disclosure requirements. For failure to make the required disclosure in connection with a quid pro quo contribution of more than \$75, there is a penalty of \$10 per contribution, not to exceed \$5,000 per fundraising event or mailing. The charity may avoid the penalty if it can show that the failure was due to reasonable cause.

Please note that the prevailing basic rule allowing donor deductions only to the extent that the payment exceeds the fair market value of the goods or services received in return still applies generally to all quid pro quo contributions. The \$75 threshold pertains only to the obligation to disclose and the imposition of the \$10 per contribution penalty, not the rule on deductibility of the payment.



Department of the Treasury
Internal Revenue Service
Publication 1771 (11-93)
Catalog Number 200540

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FROM WARWICK T. HARRISON

Member Warwick T. Harrison wrote to us on December 4, 1993. Here are excerpts from his letter. Would anyone want to respond to the points he raised?

I am writing this to tell you of 2 things with which I disagree with Russell's views. He was an extremely great man and definitely right about most things....

The 2 points on which I disagree with him are these:

Russell says, somewhere in his writings, "Why shouldn't the universe always have been there?" Well, now we know it wasn't! There was a "Big Bang" that scattered all the galaxies and gas clouds across space....

The second point I disagree with Russell is his non-belief in something after death....I myself...[have] had a "death experience," and it was wonderful! I'll never forget it....

...Everything I have ever read of Russell's makes complete sense to me, except the 2 points I have made above. He was an extremely great man, and I admire him greatly. I do not believe in the supernatural--only in Lord Russell and in science in general. But even Russell speaks of our spiritual values, and so do I!

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TREASURER'S REPORT

BRS Treasurer Dennis Darland submitted these reports for the 4th Quarter of 1993 and for the whole of 1993.

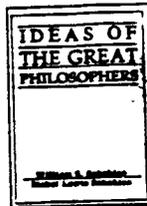
BRS.493.REPORT	page 1	BRS.93.REPORT	page 1
BERTRAND RUSSELL SOCIETY TREASURERS REPORT		BERTRAND RUSSELL SOCIETY TREASURERS REPORT	
4 Quarter 1993		Annual 1993	
Thursday, January 6, 1994 1:54 pm		Thursday, January 6, 1994 1:59 pm	
Beginning bal	\$3171.51	Beginning bal	\$4775.23*
INCOME		INCOME	
Contributions	\$0.00	Contributions	\$598.60
Interest	\$4.99	Interest	\$31.41
Library Income	\$37.25	Library Income	\$135.80
Meeting Fees	\$0.00	Meeting Fees	\$1002.95
Misc Income	\$7.75	Misc Income	\$92.25
New Members	\$228.00	New Members	\$958.00
Renewals	\$0.00	Renewals	\$4181.46
TOTAL	\$277.99	TOTAL	\$7000.37
EXPENSES		EXPENSES	
Library Expense	\$0.00	Library Expense	\$47.81
Meetings	\$400.00	Meetings	\$3228.21
Memb & Info	\$2110.54	Memb & Info	\$4731.67
Misc Expenses	\$22.08	Misc Expenses	\$137.03
RUSSELL Sub	\$0.00	RUSSELL Sub	\$2714.00
TOTAL	\$2532.62	TOTAL	\$10058.72
Final bal	\$916.88	Final bal	\$916.88

* Beginning balance reflects \$2,772.00 of 1993 renewals deposited in December 1992. 1994 renewals are all being deposited in 1994.

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MAKING BR INTO AN AMERICAN

Bob Davis sent in this clipping from a recent Barnes & Noble book catalog. It is a listing of two books, including Caroline Moorehead's Bertrand Russell: A Life. Note that the blurb indicates that Russell was "one of America's greatest thinkers." Bob writes, "B & N has made BR an American!"



NEW! IDEAS OF THE GREAT PHILOSOPHERS by W.S. & M.L. Sahakian. This examination of philosophical thought is divided into 5 sections: Epistemology & Logic; Ethics & Philosophy of Life; social, political, & legal philosophy; the philosophy of religion; metaphysics; and schools of thought. (Dover) 196pp. HC 1985148 Only from B&N: \$6.98

NEW! BERTRAND RUSSELL by C. Moorehead. The definitive biography of the controversial Nobel Prize-winning philosopher, mathematician, antiwar activist, and "free love" advocate. Based on unpublished papers & many interviews, this is an incisive portrait of one of America's greatest thinkers. (Viking) B&W photos. 608pp. HC 8163745 Pub. \$30.00 NOW \$27.00

(20)

KEEPING BR BRITISH

Unlike the above ad, this ad from Dover Books doesn't mention anything right or wrong about Russell's nationality. The catalog page on which this book and sixteen other titles by other authors are described, in the category of "Science," leads off with "Nobel laureate Bertrand Russell's classic on mathematical philosophy and other important works in new Dover editions." It's gratifying to see Russell's work lead the list of these authors including Ptolemy, James Jean, Alfred Ayer, and Linus Pauling.

INTRODUCTION TO MATHEMATICAL PHILOSOPHY

Bertrand Russell \$6.95

Seminal work by great modern philosopher and mathematician focuses on certain issues of mathematical logic Russell felt invalidated much traditional and contemporary philosophy. Topics include number, order, relations, limits and continuity, propositional functions, descriptions and classes, more. Clear, accessible excursion into the realm where mathematics and philosophy meet. Preface. Editor's note. viii + 208pp. 5 1/2 x 8 1/2. (USO)

27724-0 Pa. \$6.95



(23)

RAYMOND LEPPARD ON TRINITY AND RUSSELL

The celebrated English conductor, harpsichordist, and music editor Raymond Leppard's new book, Raymond Leppard on Music: An Anthology of Critical and Personal Writings (Thomas P. Lewis, editor; White Plains, New York: Pro/Am Music Resources, Inc., 1993, 668 pp.) includes a sections of reminiscences about life at Trinity College, Cambridge. Leppard studied there from 1948 to 1952. Here is a sampling of three page 388 paragraphs, including references to Russell and thoughts on the academic and social atmosphere of post-World War II Cambridge.

Crucial to the scheme of things was the participation of the senior members, and my memory is that the Fellows of Trinity were, at the time, a good deal more conscientious about it than in later years. They were almost all readily available, and many of them entertained regularly in their rooms. The most regular meetings were, of course, in the weekly supervisions or seminars, but the extra-curricular meetings were often just as rewarding, and, in retrospect, I think the Fellows I knew were very generous with their time.

Trinity High Table really did have the most distinguished history of any college in virtually all the disciplines and, though it was beginning to fade after the war, the reputation of its intellectual standard was still very high, and deservedly so. G.M. Trevelyan was Master and the shades of G.E. Moore, Bertrand Russell and J.J. Thompson were in evidence everywhere. Bertrand Russell came to dine sometimes, and I remember being invited to meet him after hall by, I think, Harry Holland, who didn't much like him. I can't remember anything he said, only the beaklike nose, the hair, the nasal voice, and the physical movements remarkably agile in one so old.

The point about High Table was that you saw its members constantly about the college, and could very easily see and speak with them more intimately whenever the need arose. They, almost all, felt an obligation to be available and take an interest in the undergraduates with whom, for one reason or another, they came in contact. Nor did they overdo it--they were just there and part of the place.

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RUSSELL AND THE RUSSELLS IN THE COLUMBIA ENCYCLOPEDIA

A new edition of The Columbia Encyclopedia has appeared (Fifth edition; New York: Columbia University Press, 1993, 3,048 pp.). This superb book is perhaps the finest one volume English language reference work. Among the 21 articles covering persons, families, and places named Russell (e.g. basketball player Bill Russell, astronomer Henry Norris Russell, singer/actress Lilian Russell, and U.S. Senator Richard B. Russell) are these relating to Russell [English noble family], Bertrand Russell, John Russell, and William Russell, appearing on pages 2,375-2,377.

Russell, English noble family. It first appeared prominently in the reign of Henry VIII when **John Russell, 1st earl of Bedford**, 1486?–1555, rose to military and diplomatic importance. He was lord high steward and lord keeper of the privy seal under Henry VIII and Edward VI, was created 1st earl of Bedford in 1550, and had a part in arranging the marriage of Mary I to Philip II of Spain. He died possessing great wealth and lands, which have remained in the family until the 20th cent.; these now include Woburn Abbey and large parts of Bloomsbury in London. His son, **Francis Russell, 2d earl of Bedford**, 1527?–1585, was an influential privy counselor under Elizabeth I and president of the council of Wales. **Francis Russell, 4th earl of Bedford**, 1593–1641, was the most important opponent of Charles I in the House of Lords and was the brightest hope for reconciliation between king and Parliament when he suddenly died in 1641. He also began the draining of the Fens. **William Russell, 5th earl and 1st duke of Bedford**, 1613–1700, fought first for Parliament and then for the king in the civil war. His son was Lord William Russell (see separate article). In 1694, when his son's attainder was reversed, the 5th earl was made duke of Bedford, a title that had been held in the 15th cent. by John of Lancaster, brother of King Henry V. **John Russell, 4th duke of Bedford**, 1710–71, was one of the politicians who attacked Robert Walpole and served in the cabinets of Henry Pelham, duke of Newcastle, Lord Bute, and George Grenville. He was the leader of a faction of Whig politicians, known as the Bedford group, which had considerable electoral power. **Francis Russell, 5th duke of Bedford**, 1765–1802, was a follower of Charles James Fox and one of the friends of the prince of Wales (later George IV). His criticism of Edmund Burke's pension elicited Burke's *Letter to a Noble Lord* (1796). Bedford was a notable stockbreeder. One of the most outstanding members of the family was the 5th duke's nephew, **John Russell, 1st Earl Russell** (see separate article). His grandson **Bertrand Russell** (see separate article) became 3d Earl Russell. **John Robert Russell** became 13th duke of Bedford in 1953. See various studies of the family to 1771 by Gladys Thomson, especially *Two Centuries of Family History* (1930); Christopher Trent, *The Russells* (1966).

Russell, John Russell, 1st Earl, 1792–1878. British statesman; younger son of the 6th duke of Bedford, known most of his life as Lord John Russell. He became a Whig member of Parliament in 1813 and soon began his long career as a liberal reformer. He worked for Catholic Emancipation, leading the attack on the Test and Corporation acts, which were repealed in 1828. As paymaster general in the ministry of the 2d Earl Grey, Russell helped prepare and introduce the REFORM BILL of 1832. His advocacy of the reduction of Irish church revenues helped bring down the Whig government in 1834, but when the Whigs returned to power (1835), Russell became home secretary and later secretary for war and the colonies (1839). In the meantime he had given the name to the newly emerging LIBERAL PARTY and become one of its chief spokesmen. Russell led the opposition during the second ministry (1841–46) of Sir Robert Peel and, following the repeal of the corn laws (which Russell supported), succeeded him as prime minister. During his ministry Russell used public works, grants, and other relief to help the Irish during the potato famine and supported the bill (1847) that limited the working day to 10 hr for many laborers. In 1851 he demanded the resignation of his foreign secretary, Viscount PALMERSTON, for his unauthorized approval of Napoleon III's coup d'état in France, and the following year Palmerston helped secure the fall of Russell's ministry. Russell served (1852–55) in Lord Aberdeen's coalition government and represented (1855) England at Vienna in an unsuccessful conference to end the Crimean War. He was reconciled with Palmerston and, as his foreign secretary (1859–65), vigorously advocated neutrality in the American Civil War and supported the Risorgimento in Italy. He had been made an earl in 1861 and became prime minister again on Palmerston's death in 1865. For many years an advocate of further parliamentary reform, he attempted to push through a new Reform Bill, but the bill was defeated and caused the fall of his ministry in 1866. Among Russell's literary and historical writings are a translation of Schiller's *Don Carlos* and biographies of Lord William Russell (1819) and of Charles James Fox (3 vol., 1853–57). See his *Recollections and Suggestions, 1813–1873* (1875); early correspondence (ed. by Rollo Russell; 2 vol., 1913) and later correspondence (ed. by G. P. Gooch; 2 vol., 1925); biographies by Spencer Walpole (2 vol., 1889, repr. 1968) and John Prest (1972); W. P. Morrell, *British Colonial Policy in the Age of Peel and Russell* (1930, repr. 1966).

Russell, Lord William, 1639–83, English statesman; younger son of the 1st duke of Bedford. He entered Parliament in 1660. Contempt for the dissolute court and fear of Roman Catholicism and of France led him to join the opposition to Charles II. However, he was prepared to negotiate (1678) with his relative, the marquis de Ruvigny, agent of Louis XIV, for aid to secure the dissolution of Parliament and the overthrow of the earl of DANBY. In the excitement over the Popish Plot (1678) he joined the 1st earl of SHAFTESBURY in demanding the indictment of the duke of York (later James II) and in pressing the bill to exclude him from the succession. With the temporary Whig success he became (1679) a privy counselor, but he was arrested (1683), tried, and convicted of treason for his supposed implication in the RYE HOUSE PLOT. Executed in 1683, he was exonerated by the reversal of attainder under William III.

1. **Russell, Bertrand Arthur William Russell, 3rd Earl, 1872–1970**, British philosopher, mathematician, and social reformer, b. Trelleck, Wales. He had a distinguished background: His grandfather Lord John Russell introduced the Reform Bill of 1832 and was twice prime minister; his parents were both prominent free-thinkers; and his informal godfather was John Stuart Mill. Orphaned as a small child, he was reared, despite his parents' wishes to the contrary, by his paternal grandmother under stern puritanic rule. That experience, although failing in its intended effect, powerfully affected his thinking on matters of morality and education. Russell studied at Trinity College, Cambridge (1890–94), where later he was a fellow (1895–1901) and a lecturer (1910–16). It was during this time that he published his most important works in philosophy and mathematics, *The Principles of Mathematics* (1903) and, with A. N. Whitehead, *Principia Mathematica* (3 vol., 1910–13), and also had as his student Ludwig WITTGENSTEIN. World War I had a crucial effect on Russell: until that time he had thought of himself as a philosopher and mathematician; although he had arrived at pacifism before that time, it was in reaction to the war that he became passionately concerned with social issues. His active pacifism at the time of the war inspired public resentment, caused him to be dismissed from Cambridge, attacked by former associates, and fined by the government (which confiscated and sold his library when he refused to pay), and led finally to a six-month imprisonment in 1918. From 1916 until the late 1930s, Russell held no academic position and supported himself mainly by writing and by public lecturing. In 1927 he founded with his wife, Dora, the experimental Beacon Hill School, which influenced the founding of other schools in Britain and America. He succeeded to the earldom in 1931 and in 1938 began teaching in the United States, first at the Univ.

2. of Chicago and then at the Univ. of California at Los Angeles. In 1941 he went to teach at the Barnes Foundation in Merion, Pa., following the cancellation of his appointment to the College of the City of New York as a result of a celebrated legal battle occasioned by protest against his liberal views, particularly those on sex. These views, much distorted by his critics, had appeared in *Marriage and Morals* (1929), where he took liberal positions on divorce, adultery, and homosexuality. In 1944 he was restored to a fellowship at Cambridge. In 1950 he received the Nobel Prize in Literature. Prior to World War II, in the face of the Nazi threat, Russell abandoned his pacifist stance; but after the war he again became a leading spokesman for pacifism, and especially for the unilateral renunciation (by Great Britain) of atomic weapons. In 1961 his activity in mass demonstrations to ban nuclear weapons led once more to his imprisonment. He organized, but was unable to attend, what was called the war crimes tribunal, held in Stockholm in 1967, presided over by Jean-Paul Sartre, and directed against U.S. activities in Vietnam. Almost until his death he was active in social reform. Throughout his life his dissent had scorned easy popularity with either the right or the left. Untamable, he had profound trust in the ultimate power of rationality, which he voiced with an undogmatic but quenchless zeal. Philosophically and ethically Russell's thought grew in reaction against the extremes he encountered. He answered the idealism of F. H. Bradley and J. M. E. McTaggart with a logical atomism founded on a rigorous empirical base: he was deeply convinced of the logical independence of individual facts and the dependence of knowledge on the data of original experience. His emphasis on logical analysis influenced the course of British philosophy in this century. One of his most important notions was that of the logical construct, the observation that an object normally thought of as

3. a unity was actually constructed from various, discrete, simpler empirical observations. The technique of logical constructionism was first employed in his mathematical theory. Under the influence of the symbolic logic of Giuseppe Peano, Russell tried to show that mathematics could be explained by the rules of formal logic. His demonstration involved showing that mathematical entities could be "constructed" from the less problematic entities of logic. Later he applied the technique to concepts such as physical objects and the mind. Although he came to have misgivings about logical atomism and never assented to all the propositions of empiricism, he never ceased trying to base his thought—mathematical, philosophical, or ethical—not on vague principle but on actual experience. This can be seen in his pacifism as well as in his philosophy: he objected to specific wars in specific circumstances. So, in the circumstances preceding World War II he could abandon pacifism and, following the war, resume it. Similarly, in ethics he described himself as a relativist. Good and evil he saw to be resolvable in (or constructed from) individual desires. He did distinguish, however, between what he called "personal" and "impersonal" desires, those founded mainly on self-interest and those formed regardless of self-interest. He admitted difficulties with this ethical stance, as well as with his logical atomism. As much as anything, his thought was characterized by a pervasive scepticism, toward his own thought as well as that of others. As with his philosophical stance, Russell's positions on social issues grew as a reaction against extremes in his own experience. He believed that cruelty and an admiration for violence grew from inward or outward defects that were largely an outcome of what happened to people when very young. Pacifism could not be effected politically; a peaceful

4. and happy world could not be achieved without deep changes in education. "I believe that nine out of ten who have had a conventional upbringing in their early years have become in some degree incapable of a decent and sane attitude toward marriage and sex generally." His objections to religion were similarly based. What he tried to draw attention to was the destructiveness of accepting propositions on faith—in the absence of, or even in opposition to, any evidence. "The important thing is not what you believe, but how you believe it." The person who bases his belief on reason will support it by argument and be ready to abandon the position if the argument fails. Belief based on faith concludes argument to be useless and resorts to "force either in the form of persecution or by stunting and distorting the minds of the young whenever [it] has the power to control their education." If Russell's logic was not always unassailable, his life showed that ethical relativism could be combined with a passionate social conscience and that passionate commitment could be stated without dogmatism. In his autobiography (3 vol., 1967–69) Russell summarized his personal philosophy by saying, "Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind." See American Civil Liberties Union, *The Story of the Bertrand Russell Case* (1941); John Dewey and H. M. Kallen, eds., *The Bertrand Russell Case* (1941, repr. 1972); D. F. Pears, *Bertrand Russell and The British Tradition in Philosophy* (1967); E. D. Klemke, ed., *Essays on Bertrand Russell* (1970); John Watling, *Bertrand Russell* (1970); A. J. Ayer, *Russell and Moore: The Analytic Heritage* (1971) and *Bertrand Russell* (1972); Ronald Jager, *The Development of Bertrand Russell's Philosophy* (1972).

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A BR ORATORIO

BRS member Richard Fallin has sent news of an oratorio by Marek Harris titled "A Free Man's Worship," based on Russell's writings. Here are excerpts from Richard's letter:

It is with great pleasure that [I inform you that the oratorio] is near completion. The text was suggested to Mr. [Marek] Harris by myself. At first he wanted to write a shorter work on another text, Russell's Ten Commandments. I thought this would be a better text. My friend is a trained classical composer who never read any Russell until he met me....The work when completed will be almost two and a half hours long. All of the voice parts have been written. He is now working on the rest. It should be a most interesting work. I hope it will not take too much more time to finish.

For more information, contact Richard Fallin (153 W. 80th St.; Apt. 4A; New York, NY 10024-7108). Here are the text titles he provided.

ORATORIO: "A FREE MAN'S WORSHIP"

music by Marek Harris

text by Bertrand Russell

1. "To Doctor Faustus".....	bass solo
2. "The Endless Praises".....	bass solo with chorus
3. "For Countless Ages".....	chorus
4. "And From the Monsters".....	tenor solo
5. "There is a Hidden Purpose".....	tenor solo with chorus
6. "But he doubted".....	chorus
7. "And God Smiled".....	chorus
8. "Such, in outline".....	quartet and chorus
9. "How, in such a world".....	alto solo and chorus
10. "To him alone".....	chorus
11. "The savage, like ourselves".....	duet
12. "The trembling believer".....	trio
13. "As morality grows bolder".....	chorus
14. "In some Hidden Manner".....	quartet
15. "The world of fact".....	chorus
16. "The answer to this question".....	duet and chorus
17. "Let us admit that".....	chorus
18. "The opposition to fact and ideal".....	bass solo and chorus
19. "And thus freedom comes".....	chorus
20. "The necessity of renunciation".....	duet
21. "There is in resignation a further good element".....	chorus
22. "For the young, there is nothing unattainable".....	women's chorus
23. "We must learn".....	men's chorus
24. "For not by renunciation alone".....	soprano solo
25. "Haunting foreshadowings of the temple".....	soprano solo
26. "Except for those rare spirits".....	alto solo and chorus
27. "When, without the bitterness".....	trio
28. "In all the multiform facts of the world".....	chorus
29. "Of all the arts".....	quartet and chorus
30. "Happy those sacred ramparts".....	duet, quartet, and chorus
31. "The beauty of tragedy".....	bass solo
32. "This is the reason".....	tenor solo and chorus
33. "The life of Man".....	chorus
34. "United with his fellow men".....	quartet and chorus
35. "Brief and powerless is Man's life".....	chorus

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ORWELL ON BR'S POWER

Tom Stanley kindly provided this review by George Orwell of Russell's 1938 book Power: A New Social Analysis. Originally appearing in the January 1939 issue of Adelphi, the review was reprinted in The Collected Essays, Journalism and Letters of George Orwell, volume 1.

If there are certain pages of Mr Bertrand Russell's book, Power, which seem rather empty, that is merely to say that we have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men. It is not merely that at present the rule of naked force obtains almost everywhere. Probably that has always been the case. Where this age differs from those immediately preceding it is that a liberal intelligentsia is lacking. Bully-worship, under various disguises, has become a universal religion, and such truisms as that a machine-gun even is still a machine-gun even when a "good" man is squeezing the trigger--and that in effect is what Mr Russell is saying--have turned into heresies which it is actually becoming dangerous to utter.

The most interesting part of Mr. Russell's book is the earlier chapters in which he analyses the various types of power--priestly, oligarchical, dictatorial and so forth. In dealing with the contemporary situation he is less satisfactory, because like all liberals he is better at pointing out what is desirable than at explaining how to achieve it. He sees clearly enough that the essential problem of today is "the taming of power" and that no system except democracy can be trusted to save us from unspeakable horrors. Also that democracy has very little meaning without approximate economic equality and an educational system tending to promote tolerance and tough-mindedness. But unfortunately he does not how we are to set about getting these things; he merely utters what amounts to a pious hope that the present state of things will not endure. He is inclined to point to the past; all tyrannies have collapsed sooner or later, and "there is no reason to suppose (Hitler) more permanent than his predecessors."

Underlying this is the idea that common sense always wins in the end. And yet the peculiar horror of the present moment is that we cannot be sure that this is so. It is quite possible that we are descending into an age in which two and two will make five when the Leader says so. Mr Russell points out that the huge system of organized lying upon which the dictators depend keeps their followers out of contact with reality and therefore tends to put them at a disadvantage as against those who know the facts. This is true so far as it goes, but it does not prove that the slave-society at which the dictators are aiming will be unstable. It is quite easy to imagine a state in which the ruling caste deceive their followers without deceiving themselves. Dare anyone be sure that something of the kind is not coming into existence already? One has only to think of the sinister possibilities of the radio, state-controlled education and so forth, to realize that "the truth is great and will prevail" is a prayer rather than an axiom.

Mr Russell is one of the most readable of the living writers, and it is very reassuring to know that he exists. So long as he and a few others like him are alive and out of jail, we know that the world is still sane in parts. He has a rather eclectic mind, he is capable of saying shallow things and profoundly interesting things in alternate sentences, and sometimes, even in this book, he is less serious than his subject deserves. But he has an essentially decent intellect, a kind of intellectual chivalry which is far rarer than mere cleverness. Few people during the past thirty years have been so consistently impervious to the fashionable bunk of the moment. In a time of universal panic and lying he is a good person to make contact with. For that reason this book, though it is not so good as Freedom and Organisation, is very well worth reading.

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RUSSELL IN THE MANUSCRIPT MARKET

In its Catalog 72, Winter 1994, David Schulson Autographs (11 E. 68th St.; New York, NY 10021) advertised this April 21, 1944 BR letter, priced at \$300.

The lectures are not otherwise contracted for and I shall be glad to give permission for you to reprint them if the financial aspect can be satisfactory....You say you are willing to pay the New Leader \$500, but I do not understand what part of this payment would come to me....Bertrand Russell.

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BOOK REVIEWS

Our thanks to Linda Egendorf, Bob Davis, and Tim Madigan, who provided these reviews of Caroline Moorehead's Bertrand Russell: A Life.

Bertrand Russell: At the limits of intelligence

Bertrand Russell:
A Life
By Caroline Moorehead
Vintage, 596 pages, \$30

Reviewed by Richard Stern
An author whose most recent book is "One Person and Another: On Writers and Writing"

Scene: Pembroke Lodge, the estate given to the former prime minister, Lord John Russell, by Queen Victoria ("the giant paperweight that for half a century sat upon men's minds"—H.G. Wells). Time: 1863. Persons: Frank Russell, 18, on school holiday from Winchester, and his 11-year-old brother, Bertie, educated at home under the severe eyes of the widow Lady Russell, mother of his long-dead father (who'd barely survived his young wife).

Frank has given Bertie his first lesson in Euclid. Bertie asks why he should simply accept the axioms. That's the way it is, says Frank, and if you don't like it, no more lesson. But Bertie did like it, and, decades later, wrote of his "delight in the power of deductive reasoning ... the restfulness of mathematical certitude" and above all "the belief that nature operates according to

mathematical laws, and that human actions, like planetary motions, could be calculated if we had sufficient skill," an insight that suggested to him that he might be, after all, intelligent. "This was," he wrote in his wonderful autobiography, "one of the great events of my life, as dazzling as first love."

Intelligence. Russell expressed and stood for intelligence for nearly all his almost century-long life. At first, it was concentrated on mathematics and logic. His 10-year attempt—with his old tutor, Alfred North Whitehead—to pare down the axiomatic foundation of mathematics was perhaps his single greatest intellectual effort. (Not his most remunerative: He calculated that he and Whitehead had made "minus fifty pounds"—their contribution to publication costs—for the "Principia Mathematica.") After it, the intelligence spread over more topics than any other modern thinker touched. Here are some of the titles of Russell's books: "ABC of Relativity," "Authority and the Individual," "Lectures," "The Democratic Ideal," "Common Sense and Nuclear Warfare," "Education and the Social Order," "Foreign Policy of the Entente," "Impressions of America," "Marriage and Morals," "Portraits from Memory,"

"The Problem of China," "Satan in the Suburbs" (fiction), "The Status of Women," "War Crimes in Vietnam," "Why I Am Not a Christian."

There are thousands of articles, speeches, lectures, letters. Russell stood for Parliament, founded and helped his second wife run a pioneering school, spoofed, cracked and debated on radio and television. Galvanized in his 90s by the Vietnam war, as he had been in his 70s and 80s by the fear of nuclear destruction, he played a role in an international tribunal (somewhat less gloriously than the one he'd played during the Cuban missile crisis of 1962, when Khrushchev used him as a public conduit for his more rational views). Explaining, clarifying, coordinating, mocking, rejoicing, condemning, Russell appealed to enlightenment, was enlightenment. Yet.

Scene: Isola Bella off the Sicilian coast. Time: Russell is about 80. Persons: Young painters, children and grandchildren of Russell's friends. A picnic, fish grilled on hot stones, much wine, music. The spy old earl chasing the girls and kissing them, declares, "I'm as drunk as a lord, but then I am one."

"Philosophers and mathematicians in

love are exactly like everyone else," Russell wrote one of the many women in his life. "Except, perhaps, that the holiday from reason makes them passionate to excess."

It was partly "glands," partly solitude, the unendurable "loneliness of the human soul" that drove Russell from the isolation of his orphaned childhood to the joys of love and companionship. Whether it was talking with the Apostles (the famous 12 talkers self-selected at Cambridge) or charming the children at his school, bringing his students at Chicago, California, Harvard, Oxford or wherever, home for good booze and talk, organizing protest groups of every sort or trying and failing to settle in with his wives and children, Bertrand Russell lived gregariously, as gregariously as his 18th Century counterpart, Voltaire. He surrounded himself with intelligence, welcomed it when it sought him out. From the amazing logic-obsessed genius Wittgenstein, who broke with him over his "womanish" popularizing, to the woman who thanked God for his work only to be told that the remark suggests "that he has infringed my copyright," Russell existed for others in courtesy, wit, receptive comprehension, clarification, charm and erotic liberty.

That his work is now read largely for the beauty of his style or for its historical interest, that the causes he championed are either lost in the fabric of modern life or discarded as irrelevant

ones, that two of his four marriages ended in bitter fury and that his children were broken by their upbringing might seem to confirm the gloom, pessimism and irrationality that were near the core of the joy, passion and clarity that he celebrated.

This new biography chronicles the scandals—political, erotic, domestic and intellectual—that broke out of and around this remarkable man. Drawing on newly available letters of his wives, mistresses, friends and publisher as well as conversations with his survivors, it is a descriptive menu of the extraordinary table Russell set. Among its many wonderful finds is this bit of a letter to Gaius Brennan, one of the many women Russell loved (though, in this rare instance, didn't—probably—sleep with):

"I wish I believed in a timeless Platonic world where whatever has held a momentary existence in the stream survived timelessly in heaven. The moments of ecstasy in love, of sudden intellectual insight, of intoxicating glory in storms on a rocky coast... I should like to think of them as forever part of the universe. But that is mysticism and folly, born of old fear. If we must die, let us die sober, not drunk with pleasant lies. I should like to end gloriously... like a Shakespeare hero; it is shocking to think that as the bomb bursts I shall be wondering how to find the money for next month's bills."

Photograph from *War and Peace*



Chicago
Tribune,
November
28, 1993,
Sect. 14,
pp. 6-7.

BIOGRAPHY

From sex to set theory: the dual life of Bertrand Russell

BERTRAND RUSSELL

By Caroline Moorehead, Viking 596 pp. Illustrated \$30

By Alan Ryan

Bertrand Russell was one of the most extraordinary figures of the 20th century. He was not the only philosopher to be jailed for protesting his government's nuclear weapons policies - but he was certainly the only one to suffer such a fate at age 89. He was not the only philosopher to lose his job as the result of pressure from students' parents, but he was certainly the only one to have his teaching of logic denounced as "lecherous, libidinous, lustful, venerous, erotomaniac, aphrodisiac, irreverent and narrow-minded," as his was by the New York court that overturned his appointment to City College in 1940.

It isn't as though Russell's main claim to fame is that he was a sexual revolutionary and a pacifist jailbird. He was one of the greatest philosophers of the past 300 years. The contrast between the Russell who spent a decade writing "Principia Mathematica" - the massive work on the foundations of mathematics that he later claimed had been read by six people in the entire world - and the Russell who wrote "Marriage and Morals," married four times and went to jail twice is so extreme that one might think he must have been twins. But Russell himself set out to lead two different audiences.

He found his mission early. He was walking in the Tiergarten in Berlin in 1894 when he had a vision of his future. He would write two series of books, one beginning with the most difficult issues in philosophy, the other beginning with social problems. One series would ascend from Earth to heaven, the other descend from heaven to Earth. As Caroline Moorehead says at the

end of her extremely engaging and well-written account, when Russell died 76 years later, he had done exactly what he set out to do. He had some 83 books in print, on topics from sex to set theory.

Russell was dismissive of the Nobel Prize for literature that he was awarded in 1950 and said he wished the committee had given him a prize for philosophy. There is no such prize, and this was grudging of him. He made abstract subjects intelligible to a wide public and brought a philosopher's insights to political issues with a literary skill that leaves academics breathless with envy. He could use that skill unfairly, to make opponents look silly; he could carry himself away on the tide of his own eloquence and say foolish things. He could not be dull or write boringly.

Writing about Russell is both difficult and easy. The difficult task is to explain to a lay audience the attraction of his work as a logician. Moorehead wisely skirts technical issues and contents herself with Russell's own explanations of what he had wanted: Like many other mathematicians, he hoped to find a timeless and absolute truth about the world in the heart of logic. When he came to believe that logic was, in the last resort, a matter of human convention, he lowered his sights and turned to politics, education and social reform as more immediate contributions to human happiness.

The Russell of these adventures is Moorehead's subject. He is not an intellectually demanding one, but since he was at the heart of English literary and intellectual life, a halfhearted - and rather disliked - frequenter of Bloomsbury, it takes a deft hand with sources and a light touch with the private quarrels and enthusiasms of the English upper classes to tell the story well. Moorehead is well equipped for the job. Among other things, she is a model of tact and good sense in discussing Russell's mar-

riages (the first three of which ended very messily and unhappily). She doesn't take sides; sympathizes with misery, accepts a good deal of folly as part of the human condition; and only raises an eyebrow at the discrepancy between Russell's mastery of logic and his rather weak grasp of the realities of other people's lives.

But Russell is irresistible, and Moorehead has had a happy time writing about him. It was an astonishing life. He was born in 1872, the grandson of the Lord John Russell who pushed through the Reform Act of 1832, and was brought up by "granny" after his radical parents died. The moment he reached Cambridge, it was clear he was amazingly talented; he could never be confined to the academy. He stood for Parliament in 1907 as a women's suffrage candidate - eager, as always, to embarrass those who would not stand up for an unpopular cause. In the First World War, he threw away his Cambridge career to campaign against the war.

Much of the '20s and '30s was spent embroiled in marital, emotional and financial discord. He had decided long before - on a bicycle ride, he implausibly claimed - that he did not love his first wife, Alys Pearson Smith; after years of celibacy and "Principia Mathematica," he embarked on a long affair with Lady Ottoline Morrell. After the war, he married Dora Black, with whom he had two children and a school; the progressive school's hopeless finances forced him to lecture endlessly in the United States, and to contract with the Hearst papers for streams of short articles on such topics as the modern cinema, whether philosophers should smoke cigars and whether schoolteachers could wear lipstick. That marriage collapsed in the 1930s, and he married again. His third wife, Patricia (Peter) Spence, seems never to have settled to her role, and nobody was surprised when she walked out in

1949. In 1952, he married Edith Finch, and finally enjoyed 17 years of quiet bliss.

The postwar Russell is the one Americans remember: the one who fought for the nuclear test ban treaty, who lectured President Kennedy on Cuba and who set out on a campaign against US involvement in Vietnam of such ferocity that the late C. L. Sulzberger was provoked to write an op-ed essay in The New York Times characterizing the 91-year-old Russell as a "corpse on horseback." I. F. Stone more kindly called him a "world ombudsman." Like everyone who has written on the subject, Moorehead finds these last years somewhat painful.

It was widely thought at the time that Russell's "secretary," Ralph Schoenman was the true author of much that appeared over his signature, and Moorehead lends credibility to that suspicion. Schoenman, a left-wing graduate student from Princeton, came to visit Russell in 1960; he first stayed to tea, then stayed to manage Russell's affairs for eight years, in the course of which he destroyed innumerable old friendships, wasted large amounts of money, hampered every good cause with which he was involved and made Russell look ridiculous. Moorehead shares the universal relief that almost the last thing Russell wrote was a memorandum explaining why he had finally broken with Schoenman. It was at least an indecent spectacle when a near-illiterate graduate student filled with the hysterical sentimentality that so disfigured the anti-Vietnam left could seize the pen of the man who had years before debunked all such nonsense in his underread essay on "The Superior Virtue of the Oppressed." One of the pleasures of Moorehead's account is the clarity with which it shows why.

Alan Ryan's "Bertrand Russell: A Political Life" (Hill and Wang, 1988) has just been reissued in paperback by Oxford.

The Boston Sunday Globe, January 2, 1994

The Washington Post National Weekly Edition, January 10-16, 1994, p. 35

Behind The Mind, A Life

BERTRAND RUSSELL

A Life

By Caroline Moorehead Viking 596 pp. \$30

Reviewed by Michael Sheldon

The joys of philosophical speculation were not always apparent to the various wives and children of Bertrand Russell. Dora, the second of his four wives, complained that he gave too much thought to the human race and not enough to his own family. Their daughter, Kate, agreed, lamenting that he was too distant and unsympathetic, and that his private failings cast doubt on his public pursuit of universal moral truths. "Reason, progress, unselfishness, a wide historical perspective, expansiveness, generosity, enlightened self-interest, I had heard it all my life, and it filled me with despair."

In this thoughtful and well-researched biography Caroline Moorehead is fascinated by the contrast between Russell's noble mind and his often insensitive heart.

Philosophers will learn nothing new from her discussions of the man's work, but students of human nature will find something instructive in every chapter. She provides the best portrait yet of Russell's private world, which teemed with problems as complex as any in his books. Admirers of his work may criticize her biography for focusing too much on the life, but it seems impossible to do justice to both. He wrote too much and lived too long.

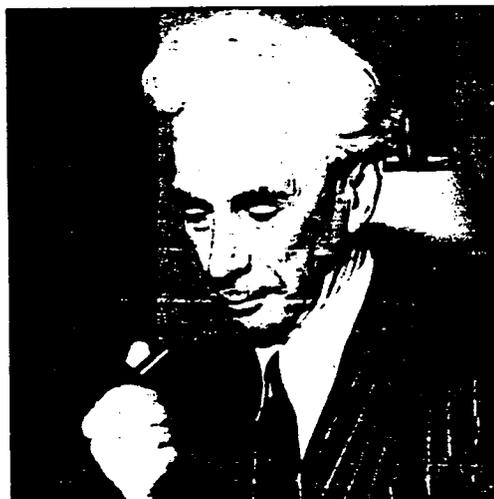
WHEN HE WAS BORN, IN 1872, Britain was at the height of its power, and the political stage was dominated by Gladstone and Disraeli. When he died, in 1970, Richard Nixon was the leader of the Western world. In this great span of life Russell was often in the middle of major events. He was too old to fight in the First World War, but his vehement stand against the wholesale slaughter earned him a six-month term in Brixton jail. Fifty years later he was helping to organize demonstrations against the Vietnam War. In his prime he was a friend of Joseph Conrad and H.G. Wells, and in old age an implacable enemy of Lyndon Johnson and Dean Rusk.

In politics Russell enjoyed playing the outsider, the lone wolf fighting unpopular battles, and he was occasionally guilty of waging a protest partly for the pleasure of provoking the establishment. Like many people who are born into positions of wealth and power—he was heir to an earldom—he liked to thumb his nose at privilege without giving it up himself. And as a man who was celebrated for thinking and writing, he was happy to know that he could also be a man of action from time to time, regardless of how ineffective the action

might be. But he was not one to back down when his political courage was tested, and this biography gives ample evidence of that fact.

During the First World War, he was subject to constant harassment because of his pacifism. He was ridiculed in the streets and in the press, he was expelled from his lectureship at Cambridge University, and the government banned him from lecturing in certain areas of Britain. None of this deterred him, and he continued to speak out until he was finally locked-up in the last year of the war. His comments on the insanity of the fighting will always be worth remembering. "War develops in almost all a certain hysteria of destruction—self-destruction, among the more generous, but still destruction. We have to stand out against the hysteria, and realize that Life, not Death (however heroic), is the source of all good."

IT WOULD BE SATISFYING TO think that this wisdom came from a man who was wise in all things, but peace and harmony were rarely present in his private life. His affection for others could suddenly turn cold, and he was capable of destroying relationships, with the calm, methodical precision of a robot. His marriage to Dora began with an ide-



Bertrand Russell

alistic commitment to an open relationship, but it ended with masses of court documents after Russell decided to leave her for another woman and to fight her for custody of their children. This prolonged battle merely served to turn his older son against him. "It was a rot-

ten deal," the son later remarked of the acrimonious divorce and custody battle.

Russell's callousness and his flirtations with other women drove his first wife, Alys, to contemplate suicide. "If only I could die—it's such a simple solution," she wrote in her

diary. Reflecting on the end of marriage, he wrote to a friend: "I have made a mess of my private life. I have not lived up to my ideal. I have failed to get or give happiness." The main reason for this failure can be found in the next sentence of his letter: "Year by year work has become a more essential outlet to my rage for perfection."

AS THIS BIOGRAPHY DEMONSTRATES in many places, Russell's "rage for perfection" was his greatest strength and his greatest weakness. It made him an eloquent idealist, and it made him violent towards others when they were inevitably found wanting in relationships with mere human beings. It seems an occupational hazard for sagacious every description. Even with their intelligence, they tend to look one simple piece of wisdom something that George Orwell best in his great essay on "The Essence of Being Human" that one is prepared in the end to be defeated and broken up by which is the inevitable price of attaining one's love upon other individuals."

Michael Sheldon is writing a biography of Graham Greene.

The Contradictory Life of Bertrand Russell

Bertrand Russell

A Life, by Caroline Moorehead. Viking, \$30.

By Robert Signer

There can be no book more painful to read in the last decade of the 20th century than Caroline Moorehead's enthralling biography of philosopher Bertrand Russell.

Painful, because his was a life of equal parts pain and love, and the world he worried so hard to create has yet to be. Enthralling, because Moorehead, an experienced biographer and human rights writer, concentrated on the interpersonal elements of Russell's long life, and what that said about his public life and England's.

His life was characterized by enthusiasm but usually shattered friendships and academic relationships, temporary love affairs, flawed marriages, outright hatred by many people both ordinary and famous, and endless controversy over his opinions and public statements.

Aside from his controversial global ideas, Russell expressed distressing opinions about eugenics in his book *Momentary Mind*, published in 1929, when he was 57; that his racist biographers, Moorehead included, have yet to explain adequately or, if possible, to refute. These include the legitimacy of sterilizing "feeble-minded" women and the notion of "the inheritance of poverty" as a biological matter rather than a legal one.

Russell also wrote in the book that Negroes are "on the average inferior to white men, although for work in the tropics they are indispensable." He retracted the latter opinion in some later editions, but the damage was done.

His previous comments about Jews persuaded Leonard Woolf that Russell was anti-Semitic. "He has the tongue of a witty, acutulous and far from hamstrung astider," Woolf wrote.

Through it all, Moorehead demonstrates, Russell was for the most part gentle, accommodating, scrupulously honest of expression and uncondemning to either the young or the old-born. He had countless devoted admirers of his essays, including women and some of his colleagues at Cambridge University, eventually forgive him for speaking his mind.

He won the Nobel Prize in Literature in 1950, the same year that Ralph Bunche of the United States won the Nobel Prize for Peace. It could have been a shared prize, for other than his personal objectives, Russell's culminating goal at the close of his life was to empower the moral force of words to prevent the continuation of the fastest race through nuclear warfare, even at the expense of his reputation. He also strongly favored a form of world government to enforce peace, particularly in the nuclear age.

Having embraced the pacifist view of the Labor Party in 1914, he tore up his membership card in 1966 to protest the Vietnam War. From the Cuban missile crisis of 1962



Bertrand Russell: Equal parts pain and love.

until his death, he was an unyielding critic of U.S. foreign policy. His speeches and statements during these years often crossed the line into inflammatory rhetoric, earning him the enmity of many leaders in the Kennedy and Johnson administrations, if not necessarily of his former enemies in the Soviet Union.

eminently in Moorehead's very readable book. The chapters read like mature essays on the British and American intellectual aristocracy. The pages are peopled by such greats as Alfred North Whitehead, with whom Russell wrote *Principia Mathematica*, and the philosopher George Moore and Ludwig Wittgenstein, each of whom played an important part in Russell's life. T. S. and Vivian Eliot and Joseph Conrad are in these pages, as are D. H. Lawrence, Albert Einstein and Ottaviano Morrell, the literary hostess.

There are also portraits of each of Russell's four wives, Alys Pearson Smith, Dora Black, Patricia ("Patsy") Spence and Edith Finch.

Russell wrote more books, articles and letters than any one mortal could read in an ordinary lifetime, with the possible exception of a devoted biographer like Moorehead or Ronald W. Clark, whose biography was published in 1976. Besides Russell's works about philosophy, both academic and personal, he wrote about art and marriage, women's suffrage, religion and everything else that interested him, sometimes unashamedly to make money to support his standard of living and his family.

This is the first American publication of Moorehead's book, which was published in England nearly a year ago to great acclaim. As good as Moorehead's book is, there are problems that would require a longer book. She could have taken better advantage of her opportunity. Her subject's contradictions were mad-

dening, and cry out for understanding, even allowing for his long life and voluminous expounding of words. He was anti-Bolshevik and anti-Stalin. Moorehead says he advocated threatening Russia with American nuclear bombs to ensure Western nuclear domination, an assertion that differs from Clark's description of the same event; what over Russell's exact intentions, during the Cuban missile crisis he felt no qualms about opposing to Soviet Premier Nikita Khrushchev's response may have helped defuse the nuclear trigger. Puzoski, during the 1920s he told an audience in China that he was a Communist, although he didn't live as a Communist, and he wrote to an American professor in 1948 to say that "Communism must be wiped out."

There is no mention of Russell's statements smearing an Israeli air attack on Egypt two days before his death in 1970. There is little about Russell's precise opinions about Jews and anti-Semitism. We don't learn from that book what, if anything, Russell had to say about the Holocaust, and one wants to know more about Russell's changed opinions, and whether he ever changed his opinion, than the brief references we find in these pages.

There is one appalling lapse of taste in Moorehead that will not be repeated here. Finally, there are too many "momentous" moments or calamitous turning points that turn out to be neither momentous nor calamitous.

Robert Signer, an Arlington, Va., journalist, is at work on a volume of poetry.

A Voluble Presence in the World

What Bertrand Russell said made a difference, but his latest biographer concentrates on what he did.

BERTRAND RUSSELL

A Life, by Caroline Moorehead. Illustrated. 586 pp. New York: Viking, \$30.

By Denis Donoghue

He was a great and good man," the philosopher A. J. Ayer wrote of Bertrand Russell, but he would, wouldn't he, being one of Russell's disciples in the last years. Great, maybe; good, I'm not sure.

The standard biography is "The Life of Bertrand Russell" (1973), by Ronald W. Clark, supplemented and qualified by Katharine Tait's "My Father Bertrand Russell" (1976). For her "Bertrand Russell" Caroline Moorehead has had the advantage of new material: further letters, diaries of wives and lovers, and the business correspondence of Russell's principal publisher, Sir Stanley Unwin. Some of this material became available only two years ago. The archives of published and unpublished letters are vast. Ms. Moorehead has never had to work as hard as a biographer; her previous books in that genre deal with Freya Stark and the Hollywood impresario Sidney Bernstein, staple lives by comparison with Russell's.

Ms. Moorehead has added the burden of a good deal of concentrating on Russell's domestic and public life. "This book is about Russell's character and ideas," she writes, "about his friends and the women he loved, about the causes he fought for and the armor of wonder and eloquence he brought to everything he touched."

The excellent Russell's academic business letters arise on biographical events, but she avoids getting into the thickets of the "Principia Mathematica" that Russell wrote in collaboration with Alfred North Whitehead and published in three volumes between 1910 and 1913, and the early essays in mathematics and logic, in which Russell's reputation as a brilliant mind was based. "I should like the run of his headpiece," Virginia Woolf said to her diary, admiring little else of him. Ms. Moorehead has chosen to deal with Russell mostly as a voluble presence in the world, with his public actions, his personal and actual life.

She has Russell's authority for making his choice. In July 1942 he wrote "Reply to Criticisms" and effectively separated ethics from philosophy: "The only matter concerned with ethics that I can regard as properly belonging to philosophy is the argument that ethical propositions should be expressed in the optative mood, not in the indicative. Where ethics is concerned, I hold that, so far as fundamentalists are concerned, it is impossible to produce conclusive intellectual arguments. When two people differ about (say) the nature of matter, it should be possible to prove either that one is right and the other wrong, or that both are wrong, or that there are insufficient grounds to warrant any opinion. In a fundamental question of ethics I do not think a theoretical argument is possible. I do not therefore offer the same kind of defense for what I have said above as I do for what I have said on logical or scientific questions."

What Russell says of ethics applies also to religion and politics; none of these has a theory as its ground, and is the articulation of a vision, a faith, a desire or a preference. Reasons for them come afterward, and are sought to give them an appearance of cause. A philosopher may speak on all these matters, but in different tones of voice. To clarify the point, in the same essay, Russell distinguished between Leibniz and Spinoza: Leibniz's intellect "was highly abstract and logical; his greatest claim to fame is as an inventor of the infinitesimal calculus." One may read Spinoza "in order to learn how to live, but not Leibniz." Russell started out as a philosopher in Leibniz's mode, but he soon decided to tell people how to live. His model in this decision was Locke, whom he declared "at least as important as the founder of philosophical liberalism as he is as the founder of the empirical theory of knowledge." There was also the example of Russell's godfather, John Stuart Mill — philosopher, public man, forceful in the ways of social and political life. Ms. Moorehead has little to say about Russell the analytic philosopher, adept of symbolic logic, but much about Russell telling people how to live, what to do.

If Russell had held strictly to the distinction he made between ethics and philosophy, he would have written in two different styles. In one, he would have worked toward conclusions in mathematics and philosophy by a due process of definition and analysis; in the other, he would have conducted himself as an amateur and expressed in the optative mood his beliefs on religion, marriage, sex, free love, politics, war, nuclear disarmament, economics and education. But he didn't. He delivered those beliefs with an air of professional confidence, as if he assumed that they would withstand any degree of analysis. Few of them would. T. S. Eliot, reviewing Russell's "Why I Am Not a Christian," was right to note that despite the "why" in the title, Russell did not bring reasons into the case. Russell, he said, "has a wholly unerring prejudice in favor of freedom, kindness and such things, and the same unerring prejudice against tyranny and cruelty."

Ms. Moorehead's book is good on Russell's aristocratic background, his private schooling, his years in the Cambridge of Whitehead, Ellis McGarrig and G. E. Moore, his friendships with Wittgenstein, Joseph Conrad, D. H. Lawrence and Eliot, his campaign to keep Britain neutral in World War I. She is correctly severe on Russell for his relations with women. He married four times and acted honorably, it appears, only with



his fourth wife, Edith Finch. His most enduring lovers were Lady Ottoline Morrell and Lady Constance Macneuse. He slept with many women, including Marjorie Macfield, Helen Dudley, Cleve Hudson, Miriam Brukner and (probably) Barry Fox and Eliot's wife, Vivienne. Ms. Moorehead says he "never really felt that women were his equal, not because he was inferior to be occasionally brilliant — he thought very few men his equal either — but because women, by definition, were less intelligent. True, he championed female suffrage, but that was because he felt it to be morally right, not because he was so much interested in the domestic needs and social aspirations of ordinary women."

She doesn't note any what might be saying, that in recent relations Russell had the morals of a post. But I must acknowledge that the women in his life continued to live long after they had felt the blows of his cruelty. There's an accounting for wrongdoing.

The final chapters make painful reading. It is wretched to see a superior mind stumbling to July after World War II. Russell — who lived just a few months shorter of 88 years (he died in 1970) — became famous. In 1948 he was honored with Britain's Order of Merit, in 1950 he was awarded the Nobel Prize in Literature. He became a member of the House of Lords and broadcaster on the BBC radio program "The Brain Trust." In 1957 he worked hard for a good cause; that the British Government should consent to withdraw its nuclear deterrent. If Britain were to abandon H-bombs, he maintained, the Government could work for an agreement between the Soviet Union and the United States that no one else should have the bombs, a first step toward their general abolition. At one point Russell denounced both the Soviet Union and the United States on the question of nuclear bombs, but he soon concentrated his hatred upon the United States of Eisenhower, Johnson, Dean Rusk, John Foster Dulles and Kennedy. "Whenever there is hunger," he said, "wherever there is exploitative tyranny, whenever people are tortured and the masses left to rot under the weight of disease and starvation, the force which holds down the people rises from Washington." Whenever, wherever? Some after that outbreak, Russell spoke on Vietnam radio, urging American soldiers to stop fighting.

In 1967 Russell set up the International War Crimes Tribunal to hear evidence of American atrocities in Vietnam. "War Crimes in Vietnam," a collection of his articles and pamphlets, gives his version of the situation. He arranged that Jean-Paul Sartre and the Yugoslav partisan Vladimir Dedijer would run the tribunal. The first session was held in Stockholm, the second in Ronkide, near Copenhagen. Russell didn't even pretend to be impartial. America was found guilty and denounced. Russell dreamed of making the tribunal a permanent court. Meanwhile he was a political dandy and a puppet in the hands of Ralph Schoorman, an American graduate student at the London School of Economics, who entered Russell's life on July 21, 1960, when he volunteered to put new life into one of Russell's crusades, the Campaign for Nuclear Disarmament, and virtually Svengalied him. Ms. Moorehead narrates these events splendidly.

When I think of the last years of Russell's life and read "War Crimes in Vietnam," I go back for release and pleasure to the early work collected in "Essays in Analysis" (1973) and read the famous essay "On Denial" and then G. E. Moore's analysis of it and try to work out what is evaded by the statement that "the King of France is dead." It is not crucial to my life to hear the answer, but at least I come upon Russell when I most like to find him. □

Chicago Sun Times, Nov. 7, 1993.

New York Times Book Review, date ?, p. 7.

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BR IN OUR DAILY BREAD

Our thanks to Gerardo B. Reynaldo of Quezon City, Philippines, who provided this BR-related page from Our Daily Bread (December 1993-February 1994), a religious tract produced by Resources for Biblical Communication, Grand Rapids, Michigan and distributed in several countries, including the Philippines.

February 11
Friday

**GOD'S MORAL
INTEGRITY**

READ:
Nahum 1:1-8

The Lord avenges and
is furious. . . . The Lord
is good. . . . and He
knows those who trust
in Him. —Nahum 1:2,7

THE BIBLE IN ONE YEAR:
□ Leviticus 8-10

God gives us a free will and usually doesn't stop us from carrying out our wrong choices. But He does hold us accountable, and He will judge us.

In Nahum's day, the Ninevites were a cruel people who committed unbelievable atrocities. But the prophet assured the Israelites that God saw the wickedness of those people, was angered by it, and would justly punish them.

I'm thankful that God possesses that kind of moral integrity. It gives me reason to trust Him to keep all His promises, and it assures me that He will right all the wrongs of history. —HVL

*Sometimes it seems that sin's ignored
And evil has its way;
But don't be fooled, God's eyes aren't closed;
He'll judge us all someday. —Spr*

**GOD'S JUDGMENT MAY NOT BE IMMEDIATE,
BUT IT IS INEVITABLE.**

(30)

WILL THERE BE ANOTHER BABY BERTRAND?

BRS Vice President John Lenz recently received this E-Mail message, which, he writes, "attests to Russell's continuing influence as a spiritual father."

What happen[ed] is my wife and myself are expecting a child in March and we just can't decide on the name....Once my father-in-law, who is a philosopher, suggest[ed to] me the name Bertrand. He said Bertrand Russell is a great philosopher and today's computer is based on his philosophy. I didn't take it too seriously, I even thought that he misspelled it (Bertram) until I realized there is such a Society. So I suppose Bertrand Russell is somebody. I am just wondering if you can send me some information about him and your Society...so that I can decide on the name of my baby....

K.C. Chan; School of Mechanical and Manufacturing Engineering;
University of New South Wales; New South Wales; Australia

You are cordially invited to attend the 2nd meeting of the
Coalition for Secular Humanism, Atheism, and Freethought
“The Good Life - A Humanist Perspective”

The good life is one inspired by love and guided by knowledge. -Bertrand Russell

Co-Hosted by: The Bertrand Russell Society, The Council for Democratic and Secular Humanism,
and The Humanist Association of Canada

Thursday, July 7, to Sunday, July 10, 1994
at the Chestnut Park Hotel, Toronto, Ontario, Canada
(in the heart of downtown Toronto)

CONFERENCE PROGRAM

THURSDAY, JULY 7

2:00 P.M. - 5:30 P.M.: Humanist Association of Canada General Meeting
5:30 P.M. - 7:30 P.M.: Russell Society Board Meeting
7:30 P.M. - 11:00 P.M.: Welcoming Reception

FRIDAY, JULY 8

9:00 A.M. - NOON: PLENARY SESSION: “The Positive Reach of Humanism: An Agenda for the 21st Century”
NOON - 2:00 P.M.: Luncheon (speaker to be announced)
2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
5:00 P.M. - 6:30 P.M.: CSHAFT Board Meeting
6:30 P.M. - ?: Toronto on your own

SATURDAY, JULY 9

9:00 A.M. - NOON: PLENARY SESSION: “What is the Good Life? A Coalition Perspective”
NOON - 2:00 P.M.: Luncheon (speaker to be announced)
2:00 P.M. - 5:00 P.M.: 4 Concurrent Sessions (Reflecting the interests of Coalition groups)
6:00 P.M. - 7:00 P.M.: Red Hackle Hour (Bertrand Russell's favorite scotch will be served)
7:00 P.M. - 10:00 P.M.: Awards Banquet: Keynote Speaker - Dr. Robert Buckman, Host of TV-Ontario's Vital Signs.

SUNDAY, JULY 10

9:00 A.M. - 11:00 A.M.: CLOSING SESSION
8:30 A.M. - 8:00 P.M.: Optional bus trip to *Free Inquiry* headquarters, Prometheus Books, SUNY Buffalo Campus, and
Niagara Falls.

YES, I (we) plan to attend “The Good Life: A Humanist Perspective”

- Early registration for _____ person(s).
\$50 U.S. / \$65 Canadian (\$60 U.S. / \$75 Canadian after June 1) per person. \$ _____
 - Friday Luncheon for _____ person(s). \$20 U.S. / \$22 Canadian per person. \$ _____
 - Saturday Luncheon for _____ person(s). \$20 U.S. / \$22 Canadian per person. \$ _____
 - Saturday Banquet for _____ person(s). \$30 U.S. / \$40 Canadian per person. \$ _____
 - Sunday Bus Trip to Buffalo for _____ person(s). (includes lunch and visit to Niagara Falls)
\$40 U.S. / \$50 Canadian per person. \$ _____
- Total \$ _____

For accommodations at the Chestnut Park Hotel, please call 1-416-977-5000.

Mention “Humanist Conference” to receive the conference discount rate of \$79 Canadian single/double room.

Cheques enclosed. / Charge my MasterCard or Visa # _____ Exp. _____

Name(s) _____
Address _____
City _____ State/Province _____
Zip/Postal Code _____ Daytime phone _____

For further details call Tim Madigan at 716-636-7571.

Residents of the United States please make checks payable and return to *Free Inquiry*, Box 664, Buffalo, NY 14226. To charge by phone call 1-800-458-1366, or fax to 716-636-1733.

Residents of Canada, please make cheques payable and return to the Humanist Association of Canada 116 Ravenscrest Drive, Etobicoke, Ontario M9B 5N3.

RUSSELL SOCIETY NEWS

No. 82, May 1994

The Bertrand Russell Society

3802 North Kenneth Avenue Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Russell Society News is a quarterly issued in February, May, August, and November. This issue was edited by Donald W. Jackanicz at the above address. For information about The Bertrand Russell Society or to become a member, contact the same Chicago address. However, beginning immediately, letters concerning Russell Society News should be addressed to the new Editor, Dennis Darland at the following address: Dennis Darland; 1965 Winding Hills Road; #1304; Davenport, IA 52807; U.S.A.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

I have recently read Paul Kurtz's new book Toward a New Enlightenment, edited by Tim Madigan and Vern Bullough. I have also read Caroline Moorehead's biography of Russell and Steven Rockefeller's John Dewey, Religious Faith and Democratic Humanism. All three volumes can be related to one another.

Caroline Moorehead, who will receive the BRS Book Award at the annual meeting in Toronto, has written a balanced biography of Russell which examines his life professionally, personally and intellectually. Rockefeller's volume presents a useful overview of Dewey's career, focusing on Dewey's intense religious views which evolved over time.

There exist, of course, many similarities between Russell and Dewey. Both men, whose lives overlapped, were giants in their time. Their interests and effects went well beyond philosophy into the realms of politics and social policy where both were able to exercise their influence in significant ways. Both were liberal thinkers who sought a more equitable world society.

Rockefeller's examination of Dewey's religious views is interesting; Dewey began his career as a committed Christian theist and ended his life by thinking of himself as a religious humanist.

Russell, of course, embraced secular humanism at a very early age and never sought to reconcile his position with the religious views of the masses. Russell rejected all propositions for which there could be no evidence. He was never able to tolerate the notion of teaching falsehood. He came to the conclusion that religion in general and Christianity in particular had no utility. Humankind would be better off, he believed, if it gave up its belief in the existence of a supernatural realm. Russell's best known book about religion is Why I Am Not a Christian. Dewey's most remembered book on religion is A Common Faith. The two titles suggest a great deal about the perspective of these two philosophers with regard to religious orientation.

Paul Kurtz's book samples his many writings over a considerable period of time. It is an excellent work which can serve as a definitional volume for contemporary secular humanism. Kurtz has coined the term "transcendental temptation" by which he indicates that for many persons, including rationalists who are secular humanists, there seems to exist a need for some kind of spiritual identity which transcends human existence.

Having read both Moorehead's Russell and Rockefeller's Dewey, it seems to me that one way of characterizing the religious difference between Russell and Dewey is to note that Russell was able to overcome the transcendental temptation and live a full humanist life while Dewey was not. The difference may lie in the difference between Dewey's Vermont youth and Russell's upbringing-

ing in Britain. Or it may be the case that Russell's ability to stand alone was greater than Dewey's.

John Novak, of the John Dewey Society, and I will debate Russell vs. Dewey on Religious Belief in July at the annual meeting. This special conference is being cosponsored by the Canadian Humanists and the Council for Democratic Secular Humanism. I hope you can attend this meeting which should be one of the best BRS gatherings ever. Details are contained elsewhere in the newsletter. Register now. I look forward to seeing you this summer.

(2)

MICHAEL ROCKLER REVIEWS CONRAD RUSSELL BOOK

BRS President Michael Rockler's review of Academic Freedom by Conrad Russell appeared in Free Inquiry, vol. 14, no. 2, Spring 1994, p.58. We again salute Lord Russell on his new book.

Academic Freedom, by Conrad Russell (London and New York: Routledge, 1993) 119 pp., cloth \$49.95. Bertrand Russell would enjoy reading his son Conrad Russell's recent book, *Academic Freedom*. In this volume the current Lord Russell presents a concise and convincing case for an academic world exempt from government interference. In 1988 England's Parliament adopted an education act that limited academic freedom. Russell's book is a response by one who is both an academic—he is a member of Kings College and a professor of British history at the University of London—and a member of the House of Lords.

Conrad Russell states that universities have an independent sphere of judgment that must remain free from government intervention. He argues further that while professors swear no Hippocratic oath, they do have a set of professional values to maintain and defend. This independent sphere of scholarly judgment and the existence of scholarly values form the basis of Russell's argument for academic freedom.

He maintains that universities must support research even though it is costly and does not always lead to productive outcomes. Academic freedom requires that professors be at liberty to pursue whatever kind of inquiry they find valuable. The university must protect academics from the intolerance of the public. The need to do this is part of Russell's argument for the granting of tenure to qualified academics.

Russell also discusses the limits of academic freedom. Academics cannot

falsify references or engage in plagiarism. Universities have the right to protect themselves against "willful error perpetrated deliberately for the sake of advancing a cause or a career." In addition, Russell argues that "the taking of money for teaching and research also imposes a duty to engage in those activities."

The actions of the Thatcher government and the current policies of Prime Minister John Major prompted Russell to write this volume. While it deals specifically with issues emanating from those governments, it also presents a strong argument for the need to maintain, strengthen, and support the autonomy of academics. This is the only true guarantee of free inquiry in the academic world. Russell has written a volume well worth reading.

—Michael J. Rockler is professor of interdisciplinary studies at National-Louis University and president of the Bertrand Russell Society.

(3)

1994 ANNUAL MEETING

The 1994 Annual Meeting of The Bertrand Russell Society will be held Thursday, July 7 through Sunday, July 10 in Toronto, Ontario, Canada at the Chestnut Park Hotel, 108 Chestnut Street in downtown Toronto.

This year's meeting differs from previous meetings in at least two ways: (1) the BRS is cooperating with The Council for Democratic and Secular Humanism (CODESH) and The Humanist Association of Canada in planning and holding a joint meeting; (2) there will be events over four days, rather than the usual three days. As well, the 1994 meeting will see a return to a hotel site, rather than the kind of university meeting room and dormitory housing arrangement used in recent years.

Shown below is the latest meeting schedule. Note that there are general program events as well as those devoted to BRS concerns. The program offers diversity and includes topics and formats not seen before in BRS meetings.

Coalition for Secular Humanism, Atheism and Freethought 1994 CONFERENCE PROGRAM

THURSDAY, JULY 7

- 5:30- **Bertrand Russell Society Board Meeting**
7:30 P.M.:
6:00- **Humanist Association of Canada General Meeting**
7:30 P.M.:
7:30-
11:00 P.M.: **Welcoming Reception**

FRIDAY, JULY 8

- 9:00 A.M.- **PLENARY SESSION**
NOON: **"The Positive Reach of Humanism: An Agenda for the 21st Century"**

Moderator: Thomas Flynn, Senior Editor, FREE INQUIRY
Paul Kurtz, Editor, FREE INQUIRY
Peter Smith, President, Humanist Association of Canada
Michael Rockler, President, Bertrand Russell Society
Jane Wynne-Wilson, Co-President, International Humanist and Ethical Union
Jack Massen, Treasurer, The Atheist Alliance

- NOON- **LUNCHEON** (optional)
2:00 P.M.: *Speaker:* Nicholas Griffin, professor of philosophy, McMaster University: **"Bertrand Russell as a Critic of Religion"**

- 2:00- **CONCURRENT SESSIONS**
5:00 P.M.: 1. **"Humanism and Ethics"**
Harry Stopes-Roe, Former President, British Humanist Association
Terry Miosi, Executive Director, Toronto Learning Centre
Paul Cliteur, President, Humanistisch Verbond (Netherlands)

2. **"Dealing with the Religious Right"—A Workshop**
Facilitator: Marie Castle, Vice President, Atheist Alliance

FRIDAY, JULY 8, cont'd.

3. **"Humanism and Spirituality"**
Pat Duffy Hutcheon, Sociologist and Educator
Thomas Flynn, Senior Editor, FREE INQUIRY
Rupert Raj-Gauthier, Secretary, Humanist Assoc. of Canada
4. **"Bertrand Russell Society"**
John Shooky, Professor of Philosophy, American University
Papers by winners of Bertrand Russell Society Essay Contest
Marvin Kohl, Professor of Philosophy, SUNY Fredonia, "Russell and the Good Life"—A Workshop

5:00 P.M.-
UNTIL: **TORONTO** (on your own)

SATURDAY, JULY 9

- 9:00 A.M.- **PLENARY SESSION**
NOON: 1. **"What is the Good Life? A Humanist Perspective"**

Moderator: Timothy J. Madigan, Executive Editor, FREE INQUIRY
Gladys Leithasser, Board Member, Bertrand Russell Society
Albert Lyngseth, Prof. of Philosophy, Florida Atlantic Univ.
Philip Jones, President, CSHAFT
Gordon Stein, Editor, *The American Rationalist*
Norm Allen, Exec. Dir., African Americans for Humanism

- NOON- **LUNCHEON** (optional)
2:00 P.M.: *Speakers:* Rob Tielman, Co-President, International Humanist and Ethical Union, and Levi Fragell, editor, Norwegian *Humanist*: **"International Humanism in the 21st Century"**

- 2:00- **CONCURRENT SESSIONS**
5:30 P.M.: 1. **"Nonreligious Ceremonies: A Discussion"**
Christos Tzanetakos, Pres., Atheist Alliance
Jane Wynne-Wilson, Co-President, IHEU

SAT., JULY 9, cont'd.

2. **"John Dewey vs. Bertrand Russell on Religious Belief"**
Timothy J. Madigan, Executive Editor, FREE INQUIRY
Michael Rockler, President, Bertrand Russell Society
John Novak, Professor of Education, Brock University
3. **Young Adults Workshop (ages 14-30): "What is the Good Life?"**
Facilitator: Elizabeth Welsh, Continuing Education Department, Brock University
4. **Humanism Online:**
Promoting freethought through computers
Facilitator: Greg Erwin, Pres., Humanist Association of Ottawa

- 6:00- **Red Hackle Hour**
7:00 P.M.: (Bertrand Russell's Favorite Scotch)

- 7:00- **AWARDS BANQUET**
10:00 P.M.: **Keynote Address**
Dr. Robert Buckman, Host of TV-Ontario's VITAL SIGNS: **"Twice Around the World and Still Stupid"**

ROBERT BUCKMAN



Dr. Buckman's hilarious anecdotes, combined with important information on a wide range of health care issues, make him one of the most sought after speakers on the continent. He is the author of five books, has starred in and cowritten three television series and hosts TVO's *Vital Signs*. He is a medical oncologist at Sunnybrook Hospital and an associate professor at the University of Toronto.

SUNDAY, JULY 10

- 8:30 A.M.- **BUS TRIP** (optional)
8:30 P.M.: Visit to FREE INQUIRY and Prometheus Books headquarters and SUNY Buffalo Campus, Amherst, New York; and Niagara Falls (Includes Lunch)

Other events are also being planned.

Make your plans to attend now! Please refer to the annual meeting announcement and registration form attached to this newsletter.

Early registration per person is \$50 U.S./\$65 Canadian. After June 1 registration per person is \$60 U.S./\$75 Canadian. There are optional group meals and an optional bus trip to Buffalo/Niagara Falls.

Canadian residents should make their checks/cheques payable to Humanist Association of Canada; 116 Ravenscrest Drive; Etobicoke, Ontario M9B 5N3.

U.S. and other non-Canadian residents should make their checks (U.S. dollars, please) payable to Free Inquiry; P.O. Box 664, Buffalo, NY 14226-0664.

MasterCard and Visa chargecards may also be used--see the registration form.

For additional meeting information, please write to one of the addresses above. You may also telephone Free Inquiry (CODESH) toll free at 1-800-458-1366.

A special rate has been arranged for at the Chestnut Park Hotel: \$79 Canadian per night for a single/double room. To receive this rate, call the hotel at 1-416-977-5000 and mention "Humanist Conference." Here are descriptions of our hotel appearing in two recent guidebooks:

Chestnut Park Hotel...A newer 520-room hotel on the edge of Chinatown close to City Hall and the Eaton Centre. Most amenities, including an indoor pool and fitness facilities, are available. Doubles \$180. [Toronto: The Ultimate Guide, Margaret and Rod MacKenzie (San Francisco: Chronicle Books, 1992), pp.337-338.]

Chestnut Park Hotel...Brand new (February 1989) 522-room hotel by City Hall's Nathan Phillips Square. Complete recreation facilities include indoor pool, health club and gymnasium. One of the world's few hotels to be connected to a museum--the Canadian Museum for Textiles, with ceremonial cloths, carpets, etc. from around the world, with emphasis on China. Moderately priced. [Essential Toronto, George Bryant (Lincolnwood, IL: Passport Books, 1994), p.80.]

Toronto has much to offer visitors. Our hotel location will put meeting attendees in the middle of downtown, close to many of the city's main attractions. For more information about Toronto, contact Metropolitan Toronto Convention and Visitors Association; 207 Queen's Quay W.; Suite 509; Box 126; Toronto, Ontario M5J 1A7; telephone 1-800-363-1990. For information about the Province of Ontario, contact Ontario Ministry of Tourism and Recreation; Queen's Park; Toronto, Ontario M7A 2R9, telephone 1-800-268-3735.

Also remember that Toronto is only about fifty miles from Hamilton, site of The Bertrand Russell Archives on the campus of McMaster University. If you would like to combine attendance at the BRS annual meeting with a pre- or post-meeting research visit, we suggest you contact in advance Dr. Kenneth Blackwell; Bertrand Russell Archives; McMaster University Library; Hamilton, Ontario L8S 4L6.

WE LOOK FORWARD TO SEEING YOU IN TORONTO!

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TREASURER'S REPORT

BRS Treasurer Dennis Darland submitted this report for the first quarter of 1994, January-March.

Beginning bal	\$916.88
INCOME	
Contributions	\$811.00
Interest	\$1.31
Library Income	\$82.35
Meeting Fees	\$0.00
Misc Income	\$0.00
New Members	\$442.50
Other	\$0.00
Renewals	\$4021.00
TOTAL	\$5358.16
EXPENSES	
Library Expense	\$73.91
Meetings	\$0.00
Memb & Info	\$1567.40
Misc Expenses	\$11.96
RUSSELL Sub	\$149.50
TOTAL	\$1802.77
Final bal	\$4472.27

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BR VISITS NORMAN THOMAS'S HOUSE

Our thanks to Tom Stanley, who located this excerpt from Leader at Large: The Long and Fighting Life of Norman Thomas by Charles Gorham (New York: Farrar, Straus and Giroux, 1970, pp. 68-69.

Thomas was becoming well-known throughout the socialist, labor, and liberal world and the mellow old house on Eighteenth Street [in New York City] was opened, over the years, to many famous men and women. Among them was Bertrand Russell, who held advanced ideas on education and child-rearing. Norman was busy in his office and Violet [Thomas's wife] seized the chance to talk with Lord Russell about her own children.

"How old are they?" asked the distinguished philosopher. Violet rattled off the children's ages, in ascending order. Russell shook his head and his white mane waved. "They are all older than two," he said. "It's too late to recommend anything." Violet laughed.

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BRS LIBRARY

BRS Librarian Tom Stanley submitted this two-part report.

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088.

The following lists books for sale. H-Cloth, otherwise paperback. Prices are postpaid. Please send check or money order (U.S. funds only) payable to the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Has Man a Future?.....H..	8.00
History of the World in Epitome.....	1.00
In Praise of Idleness.....	7.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	8.95
Principles of Social Reconstruction.....	7.95
Sceptical Essays.....	8.95

By Other Authors:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell's America, Vol. 2, 1945-1970 edited by Barry Feinberg and Ronald Kasrils.....	9.95
Essays on Socialist Humanism in Honor of the Centenary of B.R.....H..	9.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....H..	11.50
The Life of Bertrand Russell in Pictures and His Own Words.....	6.75
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00

Recent acquisitions of materials available for loan:

Russell and Analytic Philosophy, edited by A.D. Irvine and G.A. Wedeking. This anthology had its origin in a conference held at the University of British Columbia in June of 1991. Of the sixteen papers, only three have been previously published. "It is, I think, the best book of this sort on Russell's philosophy that I have read and I think I have read them all"- Prof. John Slater. 424 pp. 1994 University of Toronto Press, 10 St. Mary Street, Suite 700, Toronto, ON M4Y 2W8. Review copy.

Bertrand Russell: A Political Life by Alan Ryan. A new paperback edition published by Oxford University Press. Review copy.

"My Interview with Bertrand Russell" by Walter Arnstein". Offprint from The American Scholar. 7 pp.

Index to Russell: The Journal of the Bertrand Russell Archives, published in issue No. 20 (1971-75), No. 40 (1976-81), N.S. Vol.5, no.2 (1981-85), and N.S. Vol. 10, no.2 (1986-90). 17pp.

Troublesome People: The Warriors of Pacifism by Caroline Moorehead. Advance uncorrected proof. 1987.

Bertrand Russell and the British Tradition in Philosophy by D.F. Pears. Vintage paperback.

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MORE REMINISCENCES OF PAUL ARTHUR SCHILPP

We thank BRS member Warren Allen Smith of New York City, who submitted the following article.

In response to the request for further reminiscences of Paul Arthur Schilpp, I received the following letter dated 27 August 1956 after writing for a clarification of what humanism meant to him:

Humanism, to me, connotes an emphasis on man as both the end and goal of all human endeavor as well as upon the essential dependence of man upon himself in the processes of individual growth and of social development and progress. I believe, in other words, that man has to work out his own (individual and social) salvation with fear and trembling, yes, but also with courage, insight, and caring. Such working out need not preclude, however, man's making use, in this process, of any and all avenues of approach open to him: the use of nature and of natural laws as he comes increasingly to understand these, as well as the use of his intellectual, moral, aesthetic and spiritual powers as he learns to develop and understand these. In terms of method and procedure I suppose I would fit mostly into the category of naturalistic humanism.

But, in terms of metaphysical considerations, I would rank as a theistic humanist. So long as man is--in the areas of ultimates--still as largely ignorant as he is today, and in view of man's obviously finite nature and even more finite (and limited) knowledge and comprehension, it seems to me the height of human arrogance for finite man to want to rule out God. Such procedure reminds me of the attempt, on the part of the mosquito, to rule out the possibility of man because the mosquito never has met a man and, if it had met one, could, obviously, neither explain nor understand man. But I cannot grant that theistic humanism of necessity must be held "within the framework of a supernaturalistic philosophy." If there is a God, He must have some nature, which will be "natural" to Him as human nature is natural to man (or dog-nature is natural to a dog). God, in order to be God, must, I suppose, be thought of as superhuman; but this implies no more that He is supernatural than the fact that man is supervegetative implies that man is supernatural. God is merely beyond finite man's finite grasp--as indeed are many natural phenomena events yet in this atomic age. I would insist, therefore, that my theistic humanism is a type of naturalistic humanism.

Everything that has ever been achieved in human history has been achieved by man (from the sub-beastly atrocities of war and other forms of head-hunting to the highest achievements of human hands, heart, mind, and spirit). Though man is finite, the latent capacities of his nature are so nearly limitless that no man can actually imagine or even dream what man may yet be able to achieve. If he will marshal

and use the best powers of his rational, moral, and spiritual capacities in the building of a better world of human understanding, appreciation, freedom, and love.

In response to a similar 1951 request, Bertrand Russell was humorously succinct and quite unlike Schilpp in his outlook:

You ask me whether I call myself a Scientific Humanist or a Naturalistic Humanist. I am not in the habit of giving myself labels, which I leave to others. I should not have any inclination to call myself humanist, as I think, on the whole, that the non-human part of the cosmos is much more interesting and satisfactory than the human part. But if anybody feels inclined to call me a Humanist, I shall not bring an action for libel.

In 1956, Russell wrote again:

I do not object to your classifying me as a "naturalistic humanist," though it is not a description I should ever think of calling myself. When I have to describe my own philosophy I call myself a "logical atomist." I have read the material that you sent with your letter, but I have nothing to add except that my reason for not liking the word "humanist" is that I regard human beings as a trivial accident which would be regrettable if it were not so unimportant.

In short, Schilpp echoed the theistic humanism found in his Human Nature and Progress (1954) and in his This Is My Faith (1956). Russell remained the philosophic naturalist as found in his Why I Am Not a Christian (1957).

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RUSSELL ON E-MAIL AND INTERNET

Here is more from Warren Allen Smith, this time concerning Russell and e-mail.

Individuals wishing to join a Bertrand Russell e-mail club (for the sinful purpose of zapping religion and philosophy chat-line rooms) are invited to direct their computer modems to the following: SecularHum@AOL.com. Or write your e-mail address to me at 31 Jane Street (10-D), New York, NY 10014. From the responses received, I will then compile an initial directory for publishing here in the newsletter.

For more information about Russell on e-mail and Internet, refer to Russell: The Journal of the Bertrand Russell Archives, vol. 13, no 1, Summer 1993, p. 4 and vol. 13, no. 2, Winter 1993-94, pp. 115-116.

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LETTER FROM CARL A. WESTMAN

BRS member Carl A. Westman of Newington, Connecticut wrote to us in late April about four matters discussed in the February 1994 RSN: our July 1994 Toronto meeting, Warwick T. Harrison's letter, the "BR in Our Daily Bread" article, and the Treasurer's Report. Here is the text of his most welcome letter.

Thanks to you, and Michael Rockler, for getting the February 1994 Russell Society News out to me. I especially appreciate the information on the Annual Meeting, although I cannot be sure I can attend. I hope so, though!

I am pleased to hear that the accommodations will be in a hotel, as opposed to a dormitory. However, I found it curious that the meeting was billed as the "2nd meeting of the Coalition for Secular Humanism, Atheism, and Freethought." If I recall correctly, Russell was an agnostic, rather than an atheist, and often recommended to avoid feeling certain over anything. I suppose this attitude might run somewhat counter to atheism. But this is a small matter.

How fortunate that we have forum for exchanging ideas on Russell! I enjoyed Warwick T. Harrison's interesting letter. If each member delineated the points over which they agreed with Russell and the points they disagreed with, I think most of us would also agree with the vast majority of his writings. I, too, have found but a few points over which I disagree with Russell, but this is because he emphasized a set of values and philosophical speculation, rather than a list of facts.

Because of this, I found Mr. Harrison's comment regarding the universe interesting: "Well, now we know it wasn't [always there]!" I didn't know the Big Bang theory has achieved such universal acceptance that it is now accepted as fact. If it is still a theory, I think it best to treat it as such.

With regard to his second point, life after death, I though it unusual to distance oneself from a belief in the supernatural, but believe in life after death. I haven't had a "death" experience, but have come close to drowning once. All I recall is gradually losing consciousness; moreover, if I did experience anything unusual, I might conclude that the mind does unusual things when deprived of oxygen.

The comments on Russell in Our Daily Bread were typically myopic. Again, Russell was not an atheist, as they claim. Also, it was the notion of the Almighty inflicting eternal punishment that he found distasteful, not the notion of punishment alone. After a few hundred thousand years of inflicting torture upon a sinner, I would think the Almighty would be able to have made his point, don't you? After that, it does sound a bit sadistic.

Your treasurer's report indicates the membership is quite small. I hope we can grow it, and not let it gradually decline as the years since Russell's life grow.

I'll close now with the hope that I can attend the Annual Meeting and meet many BRS members.

Sincerely,

CARL A. WESTMAN

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LETTER FROM PAUL M. PFALZNER

In response to Warwick T. Harrison's letter appearing in the February 1994 RSN, we also were pleased to receive this letter from BRS member Paul M. Pfalzner of Ottawa, Ontario.

Bertrand Russell's saying "why shouldn't the universe always have been there?" cannot be faulted inspite of the Big Bang theory; Russell's remark makes no dogmatic claim but merely allows a reasonable possibility. Big Bang is not a proven fact; it is simply the best known of various current cosmological models; other theories, such as the Chaotic Inflationary Universe of Hawking, Linde et al. are equally able to model the distribution of matter while allowing for a more plausible universe going through an infinite series of big bangs and big crunches.

As for the "afterlife," George Santayana's remark, "having been born is a poor augury for immortality" would seem to challenge any individual's alleged "death experience" as having any bearing on life after death! A great deal more testable evidence is required for such a claim!

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GREAT DELIGHT IN DISCOVERING THE BRS

Over time we receive a variety of inquiries about the BRS, RSN, and related matters. If someone asks about the BRS and membership, we routinely send our introductory pamphlet and membership application. In mid-April we received such an inquiry from Tae Son Chong of Alexandria, Virginia. He opened his letter with this fine sentence: "To my great delight I have discovered that not only a periodic publication is out in circulation concerning Bertrand Russell, but that a society exists devoted to his illustrious work, as well."

(12) FROM POCH SUZARA, BRS PHILIPPINE CHAPTER

Our thanks to Poch Suzara of the BRS Philippine Chapter in Manila, who wrote this letter to RSN and also gave us a copy of his "Christianity, values and development" letter that appeared in Manila Standard, January 3, 1994.

Mr. Warwick T. Harrison disagrees with Russell's "why shouldn't the universe always have been there?" [See RSN 81, February 1994, p.14 and other letters in this RSN issue.] Warwick says, "now we know it wasn't! There was a "Big Bang" that scattered all the galaxies and gas clouds across space...."

My reply: After the big bang it was called the big universe; before the big bang it was a tiny universe. A few astronomers call it the cosmic egg. But an egg is a universe in itself. Russell was right--the universe has always been there.

His second point of disagreement is Russell's non-belief in something after death. Mr. Warwick, your death experience was not about death but about life since you are still very much alive today. Perhaps you can give us more evidence. Remember Russell was always concerned, and this is something he reiterates again and again, that our beliefs should accord with the evidence for them.

But here's a disagreement mentioned by Anthony Kenny, an authority on the philosophy of Thomas Aquinas. He says: "Bertrand Russell accused Aquinas of not being a real philosopher because he was looking for reasons for what he already believed. It is extraordinary that that accusation should be made by Russell, who in the book Principia Mathematica takes hundreds of pages to prove that two and two make four, which is something he had already believed all his life." (The Great Philosophers by Bryon Magee, p. 66).

Hollywood movies have been made about the life and times of Pasteur, John Smith, Babe Ruth, Lou Gehrig, Stanley and Livingston, Curie and many many others including Gandhi. What about BERTRAND RUSSELL? Are we disciples, followers, admirers, believers, students, relatives, friends, associates of Bertrand Russell doing him service and honor by just keeping him in archives? I ask again: when are we going to explore possibilities of making a film story about this great man? How else can we expose his greatness to the whole wide world today and get on with the BERTRAND RUSSELL SOCIETY on scale as worldwide as it can be?

Christianity, values and development

We are not the masters of Bible lessons; we are the victims. Bible teachings have yet to develop minds and hearts. Otherwise, after four centuries of biblical guidance, why are we today — as a people — impoverished spiritually and — as a nation — bankrupt morally?

Other Asian countries are not Christian; they have never been inspired by Christian teachings, and yet they have values: love of country, love of family, love of discipline, love of honest work, the love of education. Indeed, they have a sense of nationhood under love of industries. They even manufacture the cars, trucks, and motorcycles that we import yearly. We drive such imported vehicles like maniacs in our streets and highways.

The Bible says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7.

Well, after 400 years of asking, seeking, and knocking, these are the results in the Philippines today: We hardly have rights. We hardly have employment. We hardly have common decency. We hardly have discipline. We hardly have law and order. We hardly have maintained streets and highways. We hardly have public health and sanitation. In fact, we hardly have a government. But we do have in plentiful supply faith in our values.

Ask: If our values were in fact values, how come today we are trying to learn from our Asian neighbors, instead of they trying to learn from us? How come in the business of nation building they glow, while we have yet to grow?

Bertrand Russell wrote: "It is odd that modern men, who are aware of what

science has done in the way of bringing new knowledge and altering the conditions of social life, should still be willing to accept the authority of texts embodying the outlook of very ancient and very ignorant pastoral or agricultural tribes. It is discouraging that many of the precepts whose sacred character is thus uncritically acknowledged should be such as to inflict much wholly unnecessary misery. If men's kindly impulses were stronger, they would find some way of explaining that these precepts are not to be taken literally, any more than the command to "sell all that thou hast and give to the poor."

We blame one another for our failures to carry on traditional Philippine values. But as ignorance prevents its own enlightenment, we are unable to question the validity of these values. Indeed, values are supposed to help, and not hinder, the development of self-reliance, independence, and creativity demanded by changing reality. What our so-called values have contributed thus far is the failure of reason, and therefore the failure of maturity.

In the modern world today, thanks to our biblical values, if we are not waiting for miracles from heaven to save us as a people, we are looking for saviors from foreign countries to save us as a nation.

POCH SUZARA
San Lorenzo Village
Makati, MM

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NEWS FROM CONCERNED PHILOSOPHERS FOR PEACE

The February 1994 Concerned Philosophers for Peace newsletter included these two items. (RSN 81, February 1994 previously noted John Somerville's death.) For information about Concerned Philosophers for Peace, contact Dr. Laurence Bove; Walsh University; 2020 Easton Street NW.; North Canton, OH 44720-3396.

John Somerville (1905-1994). With regret I [Executive Secretary Joseph Kunkel] report the death of John Somerville on January 8. We have lost a friend and an indomitable peace advocate. John authored several books and plays on peace themes at a time when such writings were not in vogue. He was particularly active on the international scene during the long years of the cold war. There he founded the International Philosophers for the Prevention of Nuclear Omnicide. He is survived by his wife of 64 years, Rose. We shall miss his dedication.

Call for Papers for Villanova. The seventh annual conference of Concerned Philosophers for Peace will be held at Villanova University, which is near Philadelphia. The conference will begin at 9:00 Friday morning September 30 and conclude late Sunday evening October 1, 1994....The theme of the conference is "Peacemaking." It ranges from domestic conflict resolution to humanitarian intervention....Send [proposals] to Joseph Betz; Department of Philosophy; Villanova University; Villanova, PA 19085.

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IS BR A DANGEROUS PATRON SAINT?

Thanks to Vincent Williams, who found this article in the December 5, 1993 San Antonio Express-News, p. 4-L. Note the Russell references in the third and fourth columns.

San Antonio Express-News
 This page is recyclable

Your Turn

Scientific method not only path to truth

By Dennis Patrick Slattery

San Antonio recently was treated to a free Forum on Arthritis and Rheumatology, sponsored jointly by the American College of Rheumatology and the South Central Texas Chapter of the Arthritis Foundation. About 300 arthritis sufferers or family members, including myself, learned about the various symptoms and ways of treating many forms of these crippling and painful diseases that afflict millions of children and adults.

I wish, however, to comment on one of the final speakers in the series who wanted to inform us, I thought initially, of alternative forms of medicine other than those that come directly from the scientific community. The presentation, however, rather quickly and humorously at first, became a defense of scientific method and how we should not question it.

First, the speaker showed us slides of the covers of several supermarket tabloids with headlines like: "Diet Can Cure Arthritis," or "There is a Cure for Arthritis," headlines, he proposed, that offer false hopes for those suffering the disease's ravages. Then to the punchline: He offered as an illustration a slide of a diploma, awarded by a group called the National Consultants of American Nutritionists to those members who have gained respectable standing and have "earned" such a certificate. The certificate conveys on one the mantle of expert on diet and nutrition, ostensibly perhaps to help people

ANOTHER VIEW

We encourage our readers to express opinions on issues of their choice in "Another View." Send contributions to Another View, Express-News, P.O. Box 2171, San Antonio 78207-2171. Articles must be accompanied by a daytime telephone number and a brief occupational identification and should not be longer than 800 words. Articles are subject to editing for clarity, length, taste and legal reasons.

gain belief or cure from degenerative diseases through what they eat and avoid.

The good doctor went on to inform us that by simply filling out a questionnaire and sending in a fee, that one could become a national consultant in this organization. So he and his wife did enroll, not themselves or any of their children; so, the name on the diploma he showed us was Goldie Panush, their family dog.

Next slide, please. Here is Goldie by her food dish, a stack of books on the floor, and of course, the diploma dutifully framed and leaning against the wall. Enter the canine nutritionist, ready to dispense advice. Goldie apparently met all of the questionnaire's requirements for good nutritional potential, even answering yes to the question: "Have you ever attended a college?" Yes, Goldie had matriculated in a junior college course on "Obedience Training," and alas, according to its owner, had failed. Justifiable laughter from the audience.

The point of the story, was that, yes, there

are sham outfits that will award anything to anyone if only a check is cut forthwith. And, yes, credentials, as we all know, are sometimes bogus, but, the speaker warned us: "Life isn't so simple." The way to truth, rather, is through a method of seeing the world that began in the 17th century and has been with us ever since, for good or for ill: the scientific method as the way to truth.

The scientific method works, as you know, through slow, laborious, carefully experimental designs to an established end in which a hypothesis is offered, then affirmed or refuted by "the evidence," according to the speaker.

The implication of the talk was that the scientific method is the only way to truth, a feeling that I had confirmed by one of the last slides which showed a quote from the esteemed mathematician and philosopher, Bertrand Russell. It read: "What science cannot tell us, mankind cannot know."

What I found disturbing about the speaker's certainty is that it was contradicted in several ways by other speakers. For example, an earlier rheumatologist told us that the evidence about arthritis in the 1950s was that when the disease was painful, the patient was sent to bed forever. Now, the evidence says do exercises, aerobic workouts, move the joints, keep flexibility and take certain drugs to help with swelling and pain.

Again, at our lunch table after, a fine rheumatologist fielded dozens of questions from 10 of us, pointing out often that "some evidence suggests this, while others believe

that" about the nature of auto-immune diseases like osteoporosis, osteoarthritis, rheumatoid arthritis, lupus and other painful ailments. So what seems proven in one area or era is then disproved later. Hardly a way to inspire confidence in certainty.

As I was driving home from the sessions, I listened on National Public Radio to a respected physician discussing the onset of breast cancer in men. His comment that "we don't know why some women get breast cancer while others don't," inaugurated his later observations that so much is uncertain, so much contradictory about what we discover in science and medicine.

What I found difficult to accept by the owner of Goldie is the absolute way he spoke about the scientific method, and that other forms of discovery and treatment — such as acupuncture, herbal medicine, or Chinese ways of understanding the body, for example — are unworthy in this mysterious world of disease. An uncertain science was passed off to us as "all-knowing," or at least the only way of knowing. I think it is dangerous, or at least naive, to have Bertrand Russell as one's only patron saint. There are other models of discovery and treatment for disease as well as other ailments in the human condition that should not only be considered but perhaps given their own symposium.

Dennis Patrick Slattery is professor of literature and writing at Incarnate Word College.

(15)

BR ET AL. IN PHILOSOPHY OF LANGUAGE COURSE

The current University of Chicago non-credit continuing education catalog gives this description of a course titled "Philosophy of Language."

What is it for words to mean what they do? What is the relationship between language and the world? How is linguistic communication possible? The philosophy of language attempts to answer these and other general questions about the nature of language and meaning. This course is intended as a general introduction to the field and will focus on three issues: (1) meaning—how meaning is distinguished from the things we do with words and how it relates to truth; (2) reference and belief—how words manage to refer to objects in the world and why all accounts of reference

seem incompatible with how we attribute beliefs to others; (3) the nature of language--the extent to which the meaning of a word may depend upon the belief system of which it is part, and whether the meaning of public expressions must ultimately depend upon a system of private meanings (a language of thought). Readings will include both classic essays by Frege, Russell, Tarski, Wittgenstein, Quine, and Austin and more recent work by Grice, Searle, Davidson, Putnam, Kripke, and Chomsky. No prior knowledge of philosophy is presumed. Instructor: Richard Rosenblatt's research and writing focus on the contemporary philosophy of language, epistemology, and the philosophy of mind. \$215. March 28-June 6 [1994].

(16)

NEW STUDY ON BR'S LOGICAL ATOMISM

Good news for students of Russell's technical philosophy: Wayne A. Patterson's Bertrand Russell's Philosophy of Logical Atomism is now available from Peter Lang Publishing, Inc. Here is that firm's book announcement and order form.

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**BERTRAND RUSSELL'S PHILOSOPHY
OF LOGICAL ATOMISM**

By Wayne A. Patterson

Pages and format: 364 pp. 6 x 9 (Paperback)
 ISBN: 0-8204-1235-X Official U.S. pub. date - August 1, 1993
 Price: \$29.95
 Series: American University Studies, Series V, Philosophy, Vol. 89

The Book: Bertrand Russell's philosophy of logical atomism has had a major influence on the development of analytic philosophy. The essential features of this atomism were presented in eight lectures delivered by Russell in 1919. This book is an exposition of those lectures for readers with minimal philosophical training, the aim being to provide a sound understanding of the problems which Russell addresses as well as an awareness of the acceptability of his proposed solutions. Easily grasped examples are used to aid the exposition, but over-simplification of difficult problems is avoided.

The Author: Wayne Patterson obtained his first degree in pure mathematics at the University of Toronto. Following a Master's degree at the same university he travelled to Australia and was subsequently awarded a Ph.D. in philosophy at the University of Melbourne. He is currently Senior Teaching Fellow at the National University of Singapore and has recently obtained a Diploma in Artificial Intelligence from the University of Edinburgh.

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(17)

REVIEW OF MOOREHEAD BR BIOGRAPHY

Our thanks to Tim Madigan for alerting us to this review of Caroline Moorehead's Bertrand Russell, appearing in Wilson Quarterly, Spring 1994, pp. 86-87. The review author is not identified.

BERTRAND RUSSELL: A Life. By Caroline Moorehead. Viking. 596 pp. \$30



In 1961, an 89-year-old Bertrand Russell was sent to jail for protesting the nuclear policies of the British government. He had been the object of controversy before. In 1940, the New York court that overturned his appointment to City College denounced his logic lectures as lecherous, libidinous, lustful, venerous, erotomaniac,

aphrodisiac, irreverent, and narrow-minded. No easy man to live with, he married four times, often wreaking emotional havoc on his wives and children.

Bertrand Russell was also a Nobel Prize-winning philosopher who wrote 83 books, including *Principia Mathematica* (1910), and set the shape of philosophy in the English-speaking world. Though the contrast was rather extreme, both Russells were Russell.

As Moorehead relates in her engaging biography, Bertrand Russell (1872-1970) did not know how to be dull. He brought a philos-

opher's insights to issues ranging from nuclear warfare to the use of cosmetics by schoolteachers, and did so with a literary skill that leaves most other writers green with envy. Even his technical philosophy is full of vivid touches. Moorehead, a British journalist, wisely skirts the impossible task of explaining the foundations of mathematics. Instead, she sticks to what drove Russell to study such things—a longing for the timeless and absolute truth about the world, which he thought lay in logic. She also explains how he abandoned his first and highest love. Ludwig Wittgenstein, his one-time protégé, persuaded him that logic was no more than a matter of human convention; after civilized Europe plunged into World War I, Russell lowered his sights and looked to politics, education, social reform, and more enlightened attitudes toward sex and marriage as the route to human happiness.

Russell's childhood was a gloomy one. His radical parents died when he was a small child, and he was brought up by his elderly grandmother and assorted governesses. Lady Russell tried to keep Bertie pure. She failed. He met and after many battles married Alys Pearsall Smith—like his fourth and last wife, a daughter of Philadelphia and Bryn Mawr. This all fueled his later passion for sexual enlightenment. Paradoxically, Lady Ottoline Morrell, who became his mistress in 1910 and effected his liberation, did not much care for sex with Bertie; it was his mind she fell in love with.

He was amazingly clever and loved Cambridge, but he could never be confined to the academy. He ran for Parliament in 1907 as a women's suffrage candidate, fighting for a seat he could not win in order to stick up for an unpopular cause. In 1916 he threw away his Cambridge career to campaign against the war. Trinity College dismissed him from his lectureship, and in 1918 he was jailed for insulting an ally. (He said the U.S. Army would stay on in Europe after the war to shoot striking workers.)

In the 1920s and '30s he wrote important essays on socialism, the fate of the Soviet Union, appeasement, and the nature of power, but emotional discord bulked larger. In 1921 he married Dora Black, had two children, and opened a school—Beacon Hill. Its finances demanded constant lecture tours in the United States and short

articles for the Hearst newspapers ("Going to the Cinema," "Should Philosophers Smoke Cigars?," "Who May Wear Lipstick?"). The marriage broke up in the early 1930s. He then married Peter Spence, a woman 30 years younger than he. She left him in 1949. Finally, in 1952 he married Edith Finch and experienced 17 years of quiet bliss: an interesting but not edifying record. Moorehead only occasionally raises an eyebrow at the discrepancy between Russell's mastery of logic and his weak grasp of the realities of other people's lives.

The post-1945 Russell is the one Americans remember. This Russell fought for the Nuclear Test Ban Treaty, wrote to John Foster Dulles and Nikita Khrushchev to demand nuclear disarmament, lectured John Kennedy on Cuba, and led a last, bitter campaign against the Vietnam War. Moorehead is pained by the way Russell was taken over by Ralph Schoenman during this final crusade. Schoenman was a left-wing graduate student at the London School of Economics who came to see Russell in 1960; he stayed to tea, then to manage Russell's affairs for the next eight years. He destroyed innumerable old friendships, wasted large amounts of money, hampered every good cause with which he was involved, and made Russell look ridiculous. Moorehead shares the universal relief that almost the last thing Russell did was break with Schoenman and write a memorandum explaining why. Can we decently say that a rip-roaring atheist like Russell redeemed himself? We can certainly rejoice that he died as clear-headed as he had lived.

(18)

SKEPTICAL BELIEFS

We recommend to you Skeptical Beliefs, newsletter of the Committee for the Scientific Investigation of Claims of the Paranormal. Subscription rates: \$15, one year; \$28, two years; \$35, three years. Write to CSICOP; P.O. Box 703; Buffalo, NY 14226-0703. Vol. 4, no. 1, March 1994, from which the following article comes (p. 6), includes a Carl Sagan article titled "Basketball's Lessons for Science" and other noteworthy material.

Inklings

Thinking by Numbers

Lewis Jones

I once asked Bertrand Russell how he could justify his claim that the universe was round. He said, "Because mathematics has proved it so." I am as dissatisfied with that response now as I was then.

After all, this was the same Bertrand Russell who defined mathematics as the subject in which we know neither what we are talking about nor whether what we are saying is true. Mathematics is concerned with relations between things, not with the things themselves. It is a network of bridges between the islands of reality: you might know every last detail about a bridge, but this will tell you nothing about the islands that it connects.

On a different occasion, Russell spelled it out more elaborately: "Pure mathematics consists entirely of assertions to the effect that, if such and such a proposition is true of *anything*, then such and such another proposition is true of that thing. It is essential not to discuss whether the first proposition is really true, and not to mention what the anything is, of which it is supposed to be true."

Yet there are still those who speak of mathematics as a positive force, bending events to its will. Time travel, and effects that precede their causes, are held to be valid because "there is nothing in mathematics that forbids them" (although there is nothing in mathematics that rules out the universe being regulated by a pink blanchmange, either).

The endpoint of your calculations may tell you that the number of workers required to dig a ditch is $\sqrt{49}$. Out here in the real world, you would then just send out for seven ditch-diggers. The alternative solution of minus seven we would just throw away as of no practical value, but there are those who would soon be off on a search for these phantom workers. ("There is nothing in mathematics that forbids it.")

"Mathematics shows that it must be true." This is the unspoken (and sometimes even the spoken) assumption backing many a paranormal claim. Dame Chance is thought of as stalking the world, very much in the way that Dame Nature was once imagined, adjusting here and correcting imbalances there. J. B. Rhine decked out his "Extra-Sensory Perception" with tables of probable errors, deviations, antichance values, and probability integrals. "Modern Experiments in Telepathy," by S. G. Soal and F. Bateman, gave us an appendix containing 60 pages of mathematical analysis. In the wake of Soal's fraudulent experiments, none of it was worth a button.

It is worth bearing in mind Charles S. Peirce's standpoint—that probability refers to propositions about events, not to the events themselves. It assesses how likely you are to be right in what you say. It is a measure of what you know. Your estimation of the composition of water will differ according to whether you believe that (a) the world consists of four elements—fire, water, earth, and air; or (b) there are 92 elements to choose from; or (c) water is a combination of two elements (or three, or four, or whatever), and so on, *ad infinitum*.

Dame Chance does not impress her will upon electrons so as to prevent their having both momentum and location. The constraint is upon your knowledge, not upon the particle. As the

mathematician Henri Lebesgue felt obliged to admit: "No discovery has been made in mathematics, or anywhere else for that matter, by an effort of deductive logic."

Ptolemy had no illusions about his theories of astronomy: He knew full well that his mathematical descriptions happened to fit his observations, but they were not intended as an explanation of what astronomical bodies were and what they were doing. When there were alternative ways of expressing the results, he just chose the simplest.

Newton, too, in the *Principia*, confesses, "I here design only to give a mathematical notion of these forces, without considering their physical causes and seats."

B. F. Skinner saw the danger clearly: "The formula $s = \frac{1}{2}gt^2$ does not govern the behaviour of falling bodies, it governs those who correctly predict the position of falling bodies at given times."

There was a time when mathematics was the handmaiden of science. But Morris Kline, professor emeritus of mathematics, made the complaint that "most mathematicians of the past hundred years have broken away from science. They know no

"The difference between mathematical thinking and scientific thinking is that at every stage the scientific thinker checks that the predicted result holds up in the real world."

science, and what is more, are no longer concerned with the utilization of mathematical knowledge."

"If potential application is the goal," he points out, "then as the great physical chemist Josiah Willard Gibbs remarked, the pure mathematician can do what he pleases, but the applied mathematician must be at least partially sane."

John von Neumann, too, issued a warning almost a half a century ago: "As a mathematical discipline travels far from its empirical source . . . it is beset with very grave dangers. It becomes more and more pure aestheticizing, and more purely *l'art pour l'art*."

The difference between mathematical thinking (or even logical thinking) and scientific thinking is that at every stage the scientific thinker checks that the predicted result holds up in the real world. There are many everyday instances in which mathematical assertions don't work out in particular circumstances. One raindrop plus one raindrop makes only one raindrop. A half-glass of alcohol and a half-glass of water will give you only 90 percent of a glass of vodka. Three tablespoons of water and one tablespoon of salt do not give you four tablespoons of anything.

Statistics in themselves cannot show cause and effect. In a parapsychology experiment, claims of results that have the odds astronomically against them may suggest something unexpected to look into, but cannot tell you what that is. Cheating and sloppy experimental protocols and claims for the undefined psi—they can all produce impressive but indistinguishable odds.

Alas, in certain quarters, mathematicians are likely to continue to be accorded almost reverential status. For a real-life example, I return you to Bertrand Russell: "I was told that the Chinese said they would bury me by the Western Lake and build a shrine to my memory. I have some slight regret that this did not happen, as I might have become a god, which would have been very *chic* for an atheist."

Lewis Jones is a science writer in London.

(19) WALTER LIPPMANN ON BR AND BIRTH CONTROL

We would like to express our appreciation to Steve Maragides, who found this Russell reference in Walter Lippmann's A Preface to Morals (New York: MacMillan Company, 1929), pp. 298-299.

The uncompromising logic of birth control has been stated more clearly, I think, by Mr. Bertrand Russell than by anyone else. Writing to Judge Lindsey during the uproar about companionate marriage, Mr. Russell said:

I go further than you do: the things which your enemies say about you would be largely true of me. My own view is that the state and the law should take no notice of sexual relations apart from children, and that no marriage ceremony should be valid unless accompanied by a medical certificate of the woman's pregnancy. But when once there are children, I think that divorce should be avoided except for very grave cause. I should not regard physical infidelity as a very grave cause and should teach people that it is to be expected and tolerated, but should not involve the begetting of illegitimate children--not because illegitimacy is bad in itself, but because a home with two parents is best for children. I do not feel that the main thing in marriage is the feeling of the parents for each other; the main thing is cooperation in bearing children.

In this admirably clear statement there is set forth a plan for that complete separation between the primary and secondary function of sexual intercourse which contraception makes possible.

(20) FROM HARRY RUJA

Here are two interesting items received recently from former BRS Board Chairman Harry Ruja.

Bertrand Russell on Israel (addendum) by Harry Ruja. I read a paper with this title at a meeting of the Society, June 1979, in New York. RSN ran an abstract of it in the August 1979 issue (p. 24), and the paper appeared in full in Midstream, February 1980. Recently I had occasion to look through The New York Times for 23 Feb. 1970. There, on page 21 was BR's denunciation of Israel as an "aggressor" in the Middle East, but on page 26 of the same issue was an editorial entitled, "To Stop Murder in the Sky." That editorial by the editors of the Times was occasioned by an Arab bombing attack on the 21st on a Swiss plane headed for Israel resulting in the death of all aboard. If BR had lived just a few more weeks, he might have recognized this ironic juxtaposition as an instance of reality invalidating rhetoric.

Re: RSN 81. In the Feb. issue of RSN, you quote from a Time article in which the author says that tyranny does not necessarily produce nobility in the tyrannized. This idea come from BR's essay, "The Superior Virtue of the Oppressed," which first appeared in The Nation, 26 June 1937 and was reprinted in BR's Unpopular Essays, 1950.

(21)

GREETINGS FROM PAKISTAN

BRS Vice President John Lenz has received belated 1994 New Year's greetings addressed to the BRS from The Movement for Constitutional Monarchy in Pakistan. We thank that organization for its good wishes and extend the BRS's greetings to them.

(22)

STUDENT PUGWASH USA

John Lenz also provided us with information about Student Pugwash USA, an organization having a noteworthy link with Russell. The Eighth International Student Pugwash USA Conference will be held at Johns Hopkins University, Baltimore, Maryland, June 12-18, 1994. For further information, contact Nicky Short; Student Pugwash USA; 1638 R Street NW.; Suite 32; Washington, DC 20009; telephone 202-328-6555. Here are excerpts from a SP/USA flier.

Student Pugwash USA, a national, educational, non-profit organization based in Washington, DC, is dedicated to building a commitment among young people to integrate social concerns into their academic, professional, and personal lives. Our programs, which are non-partisan and non-advocacy, stress the resolution of critical global challenges through informed decision making and the responsible use of science and technology. Through a variety of interdisciplinary activities, focusing on leadership development and interactive learning, Student Pugwash USA educates young people on the relevance of science and technology to their own lives, and on its ability to shape the future of the global community.

Founded in 1979, Student Pugwash USA takes its name from the Pugwash Conferences on Science and World Affairs, which began in 1957 in Pugwash, Nova Scotia, as a response to the development of the Hydrogen bomb. The Conferences were organized at the behest of Albert Einstein and Bertrand Russell, co-authors of a manifesto which urged that scientists from around the world come together to seek peaceful solutions to conflicts in a world forever changed by weapons of mass destruction.

[Areas of interest include] peace and security, environment, energy, health and medicine, biotechnology, population and development, information technologies, industrial competitiveness, access and equity issues.

(23)

NEW RSN EDITOR WITH NEXT ISSUE

This is the last Russell Society News issue being edited by Donald Jackanicz. Dennis Darland is succeeding Don as editor beginning with RSN No. 83 for August 1994.

Lee Eisler was the first RSN editor, editing Issue 1, March 1974 through Issue 71, August 1991. The newsletter was originally simply referred to as BRS Newsletter. Since Issue 17, February 1978 the name has been Russell Society News or RSN. Lee was one of the founders of The Bertrand Russell Society in 1974 and has played a major role in BRS affairs over the years. His long editorship of RSN brought many years of Russell-related news to BRS members and interested non-members. When the BRS holds its annual meeting, it is always a pleasure to see Lee once again. He has been among the most active forces in keeping interest in Russell alive.

When Lee decided to step down as RSN editor, Don was asked to take over this duty on a temporary basis. Don has edited Issue 72, November 1991 through Issue 82, May 1994. He generally used Lee's newsletter format and tried to retain at least some of Lee's style. For some time Don has sought to be replaced as editor. Now, with a designated successor, Don intends to spend more time on a number of his other activities, including some relating to Russell.

Many BRS members know Dennis Darland. And those who don't actually know him are touched by his other BRS work. Dennis has been BRS Treasurer for many years, processing our dues payments, keeping financial and member records, and in other ways interacting with the membership and officers. Without Dennis's fine work as Treasurer, the overall smoothness of BRS operations would have been much less so. Now Dennis has volunteered to take over editing RSN, thereby making yet another long-term contribution to the BRS's viability.

You, as a BRS member, are therefore respectfully asked to support Dennis's BRS and RSN work as follows:

Send to him news about Russell, Russell-related matters, and any other concerns that you feel might be worthwhile for RSN. Editing RSN is not the hardest job in the world, but it can be a challenge independently locating relevant, interesting material without the help of others. When members make submissions (letters, news items, brochures, clippings, etc.), those members are more actively involved in the BRS. As well, the editor's job is made somewhat easier and certainly more fulfilling because of the involvement of other people.

Direct letters about RSN and any other general BRS matters to him. If necessary, Dennis will forward your letter to the appropriate RSN officer.

If you are able to attend the July 1994 Annual Meeting in Toronto (and we hope you will), say hello to him and give him your thoughts about RSN.

Best wishes, then, to Dennis Darland in his new role as RSN editor. And, from Donald Jackanicz, thanks to all those who helped him produce eleven RSNs.

RUSSELL SOCIETY NEWS

No. 83, August 1994

The Bertrand Russell Society
3802 North Kenneth Avenue
Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "*The good life is one inspired by love and guided by knowledge.*"

Russell Society News is a quarterly issued in February, May, August, and November. For information about The Bertrand Russell Society or to become a member contact the Chicago address above. Russell Society News is edited by Dennis J. Darland. Letters concerning it should be addressed to: Dennis J. Darland; 1965 Winding Hills Road; #1304; Davenport, IA 52807-1358; U.S.A.; e-mail: djdarland@bix.com.

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(1)

FROM THE PRESIDENT
Michael J. Rockler

The 1994 annual meeting, held in conjunction with CSHAFT, was a great success. One of the BRS concurrent sessions was attended by more than 100 persons. Nick Griffin, winner of two BRS book awards, spoke at the Friday luncheon to the entire gathering. This kind of audience has not been typical at recent BRS meetings; hopefully our participation in this joint event will result in some new membership applications for the Russell Society.

An interesting issue arose in several of the sessions in regard to a contemporary philosophic movement which is called "postmodernism"--a development opposed by many humanists in the United States and Europe. In Toward a New Enlightenment, Paul Kurtz argues his case for the limits of postmodernism.

Perhaps humanists ought to be more open-minded in their approach to postmodernism. While there are certainly aspects of this movement which are problematic (e.g. a retreat from internationalism to more intense nationalism) there are also ways in which postmodernism can add to an understanding of the world. The Enlightenment provided much for contemporary life. It strengthened rationalism in a way that serves humankind well when it is applied to solving human social problems. However, the Enlightenment view of science is an outdated one. Newtonian physics has lost its validity; some contend that even Einstein can be seen as the final chapter in Newtonian physics.

Postmodernism is consistent with contemporary science which posits an open-ended universe containing uncertainty and apparent chaos. This view has implications for education as well as for religion. Schooling must focus on process in order to enable learners to create their own goals--a perspective advocated by Dewey. Newtonian physics is consistent with the existence of a creator. Postmodern science provides a rationale for atheism and agnosticism by demonstrating that the universe has always existed.

Bertrand Russell died before postmodernism had developed in its present form. However it seems clear that Russell would not resist postmodern science since he understood and supported the evolutionary nature of scientific knowledge. Postmodernism resists the misapplication of technology to teaching. It opposes overreliance on technology-assisted instruction. Teaching depends on human contact between students and teachers and as well as the social interaction that occurs between teachers. Russell would certainly have accepted this proposition and support for it can be found in his writings on education.

Russell taught skepticism which provides philosophical support for the open-ended nature of postmodernism. As desirable as it might be, certainty is hardly ever available. Russell knew this and hopefully the humanist critics of postmodernism will learn it as well.

Lee Eisler, a founding member of BRS and longtime Vice President for Information was honored by the board by being named "Vice President Emeritus." Lee has provided much for the development of BRS; this honor recognizes his contribution.

Dennis Darland becomes the editor of the BRS newsletter with this issue. I would like to wish him well in this endeavor; I encourage everyone to help produce the newsletter by providing Dennis with material.

BRS board chair Marvin Kohl will begin a sabbatical soon in Hong Kong. I know that everyone in the Society hopes that Marvin will have a profitable year.

(2) MINUTES OF THE 1994 BERTRAND RUSSELL SOCIETY ANNUAL MEETING

Donald W. Jackanicz, Secretary, The Bertrand Russell Society

The 1994 Annual Meeting of The Bertrand Russell Society was held at the Chestnut Park Hotel, 108 Chestnut Street, Toronto, Ontario, Canada from Thursday, July 7 through Sunday, July 10. The meeting was held in conjunction with meetings of The Council for Democratic and Secular Humanism (CODESH) and The Humanist Association of Canada (HAC).

Thursday, July 7

The Board of Directors met in a single session in the second floor Victoria Room from 5:30 to 7:25 p.m. Refer to the separate "Minutes of the 1994 Bertrand Russell Society Board of Directors' Meeting." A welcoming reception for attendees from the three organizations was held from 7:30 to 11:00 p.m. in the twenty-fifth floor Tokyo/Hong Kong/Singapore Rooms.

Friday, July 8

The three organizations held a plenary session in the lower level Mandarin B Room from 9:00 a.m. to 12:00 noon. Titled "The Positive Reach of Humanism," the session featured these speakers: Thomas Flynn, Senior Editor, Free Inquiry; Paul Kurtz, Editor, Free Inquiry; Peter Smith, President, Humanist Association of Canada; Michael Rockler, President, Bertrand Russell Society; Jane Wynne Willson, Co-President, International Humanist Ethical Union; Jack Massen, Treasurer, The Atheist Alliance.

From 12:00 Noon to 2:00 p.m., a luncheon session was held in the lower level Mandarin A Room. Kenneth Blackwell, Archivist of the Bertrand Russell Archives, introduced Nicholas Griffin, Professor of Philosophy at McMaster University, who spoke on "Bertrand Russell as a Critic of Religion."

Four concurrent sessions were held from 2:00 to 5:00 p.m. Of these, CODESH and HAC sponsored sessions titled "Humanism and Ethics/Humanism and Postmodernism," "Dealing with the Religious Right-A Workshop," and "Humanism and Spirituality." The BRS's session was held in the second floor Vancouver Room. Vice President John Lenz introduced the four speakers: John Shosky, Professor of Philosophy at The American University, "Propositions Without Proof"; Jason Holt, "On Russell's Construction of Mind"; Todd Hughes, Russell and Pitcher on Propositions"; Marvin Kohl, Professor of Philosophy at the State University of New York at Fredonia, "Russell and the Good Life-A Workshop." Mr. Holt and Mr. Hughes were the winners of the 1994 Society Essay Contest.

Saturday, July 9

A second plenary session was held from 9:00 a.m. to 12 Noon in the lower level Mandarin B Room. The session, titled "What Is the Good Life? A Humanist Perspective," featured these speakers: Timothy J. Madigan, Executive Editor, Free Inquiry; Albert Lyngzeitson, Professor of Philosophy at Florida Atlantic University; Nicholas Griffin; Philip Jones, President CSHAFT; Gordon Stein, Editor, The American Rationalist; Norm Allen,

Executive Director, African Americans for Humanism.

The luncheon session, meeting from 12:00 Noon to 2:00 p.m. in the lower level Mandarin A Room, was titled "International Humanism in the 21st Century," and featured these speakers: Paul Kurtz; Rob Tielman, Co-President, International Humanist Ethical Union; Levi Fragell, Editor, [Norwegian] Humanist.

Three concurrent sessions were held from 2:00 to 5:00 p.m. Of these, CODESH and HAC sponsored sessions titled "Nonreligious Ceremonies: A Discussion" and "Humanism Online: Promoting Freethought through Computers." The BRS's session was held in the second floor Victoria Room and was titled "John Dewey vs. Bertrand Russell on Religious Belief." Timothy J. Madigan introduced the two speakers, BRS President Michael Rockler and John Novak, Professor of Education at Brock University, who respectively defended Russell's and Dewey's points of view.

At 4:15 p.m., immediately following the end of the Dewey-Russell session, the Society Business Meeting was convened, with President Michael Rockler in the chair. Secretary Donald Jackanicz was asked to summarize the business considered by the Board of Directors on July 7. Dennis Darland was thanked for his willingness to become the new Russell Society News editor. Nicholas Griffin explained how he and his wife could produce Russell/BRS tee shirts for a fundraising program; various aspects of his proposal were discussed. John Lenz suggested sending a complete set of Russell Society News to the CODESH library; Donald Jackanicz will arrange for this. The meeting was adjourned at 4:52 p.m.

From 6:00 to 7:00 p.m. the Red Hackle Hour was held in the lobby adjoining lower level Mandarin A and B Rooms. Attendees from the three organizations participated.

Afterwards, a Banquet was held in the combined Mandarin A and B Rooms. HAC President Peter Smith was master of ceremonies. He introduced BRS President Michael Rockler, who spoke briefly to thank all those who had cooperated to make this joint meeting successful. President Rockler then introduced Donald Jackanicz, who announced the winner of the 1994 Bertrand Russell Society Book Award: Caroline Moorehead for Bertrand Russell: A Life. (As Ms. Moorehead could not be present, her award plaque is being shipped to her.) The audience was then entertained for some twenty minutes by magician/humanist Henry Gordon. Lastly, HAC President Peter Smith presented his organization's annual award to Dr. Robert Buckman, an oncologist, Canadian television personality, and Professor of Medicine at the University of Toronto, who delivered an amusing talk titled "Twice Around the World and Still Stupid." The banquet concluded at 10:00 p.m.

Sunday, July 10

Three optional concurrent excursions were offered to attendees: (1) sponsored by HAC, from 9:25 a.m. to 4:45 p.m., a bus trip to Kleinburg, Ontario to view the McMichael Art Collection; (2) sponsored by CODESH, from 8:30 a.m. to 8:30 p.m., a bus trip to Niagara Falls and Buffalo, New York to visit CODESH headquarters; (3) sponsored by McMaster University and the BRS, from 1:00 to 5:00 p.m., a visit to the Bertrand Russell Archives in Hamilton, Ontario.

(3) MINUTES OF THE 1994 BERTRAND RUSSELL SOCIETY
BOARD OF DIRECTORS' MEETING

Donald W. Jackanicz, Secretary, The Bertrand Russell Society

The Board of Directors met in a single session on Thursday, July 7, 1994 in the second floor Victoria Room of the Chestnut Park Hotel, 108 Chestnut Street, Toronto, Ontario, Canada. The meeting was called to order at 5:30 p.m. by Chairman Marvin Kohl. Board members attending part or all of the session were Kenneth Blackwell, Dennis Darland, Linda Egendorf, Lee Eisler, Nicholas Griffin, Donald Jackanicz, John Lenz, Tim Madigan, Stephen Reinhardt, Michael Rockler, and Warren Allen Smith.

Chairman Kohl reported that he had received a 1994-95 Fulbright grant to pursue philosophical research in Hong Kong. Otherwise in his opening remarks, he emphasized the need to stimulate membership growth.

President Michael Rockler, Vice President John Lenz, and Vice President/Information Lee Eisler had no reports. Secretary Donald Jackanicz was not called on to read the 1993 minutes. Treasurer Dennis Darland reported a \$4,771.37 checking account balance and a \$355.55 savings account balance. As of July 7, there were 206 individual or couple dues-paying members, 22 Benares Chapter members, 18 Philippine chapter members, and 10 honorary members. One year ago, there were 243 dues-paying members.

Donald Jackanicz nominated the current Society officers for reelection but with the following title change for one position: from Vice President/Information to Vice President Emeritus/Information. The unanimously reelected officers are Board Chairman, Marvin Kohl; President, Michael Rockler; Vice President, John Lenz; Vice President Emeritus/Information, Lee Eisler; Secretary, Donald Jackanicz; Treasurer, Dennis Darland.

Discussion turned to future annual meeting sites. Chairman Kohl expressed the view that effective meeting planning is best served by having meeting sites chosen two years in advance. President Rockler moved to hold (1) the 1995 annual meeting at the Columbia Inn in Columbia, Maryland on either Friday, June 16-Sunday, June 18 or Friday, June 23-Sunday, June 25 and (2) the 1996 annual meeting in Chicago sometime between June and October at a precise location to be determined through the work of Donald Jackanicz. This motion was unanimously accepted.

Chairman Kohl then asked Prof. Louis Greenspan of the Bertrand Russell Editorial Project (BREP), McMaster University to speak about the present BREP funding situation. Prof. Greenspan outlined the great economic difficulties faced in working toward the completion of the multi-volume series and asked the Society to consider helping in a fund-raising campaign. Among the points Prof. Greenspan explained was that the Social Science and Humanities Research Council of Canada has offered to match contributions raised from outside sources, such as contributions received from or channeled through the Society. In discussion, the Board agreed that the following measures are appropriate: (1) the newsletter will include a notice soliciting contributions for the BREP; (2) the Society membership list will be made available to the BREP so that McMaster University can send contribution solicitation letters to Society members; (3) it was agreed that a new solicitation letter would be prepared, evaluated by Kohl and, if ok, co-signed by Kohl and Thomas M. Daly, Development Officer, BREP, (4) the BREP is invited to provide further information to the Board about BREP funding needs; (5) with this additional information, the Board can decide on any other possible Society action.

Discussion then passed to the possibility of offering new honorary memberships to meritorious individuals in accordance with Bylaws provisions. Chairman Kohl appointed Warren Allen Smith to chair a committee to examine honorary membership issues, including proposing potential candidates. Donald Jackanicz volunteered to be on the committee. Chairman Kohl stated he would appoint a third committee member.

The final matter considered was how to increase membership. Chairman Kohl suggested reevaluating the Society's advertising techniques, especially the periodicals in which advertisements are placed. President Rockler then announced that he had asked Donald Jackanicz to work with him on a program to stimulate membership growth.

The meeting was adjourned at 7:25 p.m.

(4) BERTRAND RUSSELL SOCIETY
TREASURER'S REPORT
2nd Quarter 1994
Dennis J. Darland, Treasurer

Beginning bal	\$4472.27
INCOME	
Contributions	\$80.00
Interest	\$1.32
Library Income	\$89.35
Meeting Fees	\$0.00
Misc Income	\$0.00
New Members	\$242.50
Renewals	\$1048.00
TOTAL	\$1461.17
EXPENSES	
Library Expense	\$13.53
Meetings	\$140.00
Memb & Info	\$651.67
Misc Expenses	\$0.66
RUSSELL Sub	\$0.00
TOTAL	\$805.86
Final bal	\$5127.58

(5) BOARD OF DIRECTORS NOMINATIONS SOUGHT

We now invite members to nominate themselves or other members for 3-year Board of Director terms beginning January 1, 1995. Eight directors are to be elected. (There are 24 elected directors, each with 3-year terms, of whom one-third are elected each year; in addition BRS officers are ex-officio directors.) The ballot will appear in the next RSN, i.e. the November issue.

The duties of directors are not burdensome. They are occasionally asked their opinion about some BRS issue by mail, and they are expected to make a reasonable effort to attend annual meetings, though not at great expense. A brief statement about the candidate should accompany the nomination. Send nominations to the BRS Secretary: 3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

The directors whose terms expire at the end of 1994 are Louis Acheson, Kenneth Blackwell, John Jackanicz, David Johnson, Justin Leiber, Gladys Leithauser, Stephen Reinhardt, and Thomas Stanley. Each of these directors is eligible for reelection.

Remember-- nominations are being sought. Let us hear from you!

(6) Dr. John Somerville : My Remembrances
by Shohig Sherry Terzian

Dr. John Somerville was a star speaker at the International Conference on General Semantics held at the San Francisco State College in August, 1966. He delivered a paper on "Language and the Cold War" which held special relevance to an audience that included participants from all over the world. The Soviet Union was well represented which was unusual for its time and I recall discussing its impact with Dr. Somerville soon after we met. In fact, we covered a multitude of subjects including, of course, Bertrand Russell and my lifelong interest in George Santayana, an international philosopher of renown. Dr. Somerville heard me out, offering some down-to-earth suggestions on Santayana as a world figure. For Dr. Somerville felt deeply that a worldwide view was imperative for our very survival as human beings.

We both expressed admiration for Dr. S. I. Hayakawa who had organized this conference on his home ground. It was stimulating and truly a learning experience, we agreed. I had become aware of Dr. Hayakawa's work as it related to my field inasmuch as he was visiting professor at the Menninger Clinic when I began my work at UCLA's Neuropsychiatric Institute in the Spring of 1961. As we were winging our way back to LA, the Watts Riots were headlining the news and I kept recalling Dr. Somerville's astute analyses.

In 1980 I was invited to participate in an International Conference on the Holocaust and Genocide to be held in Tel Aviv, Israel in June, 1982. I wasn't too surprised to discover that Dr. Somerville was on the organizing committee which was headed by Nobelist Elie Wiesel. Dr. Somerville was on the program virtually every day. He conducted a workshop on nuclear weaponry and ecocidal technology: the extension of the threat of the holocaust and genocide to all humankind. Following a session on nuclear omnicide and ecocide: the new face of genocide, he summed up his premise that omnicide was the new face of genocide.

It was noted that Dr. Somerville was co-founder and president of the American Section of the Union of American and Japanese Professionals Against Nuclear Omnicide, that he was consultant to UNESCO and the author of The Philosophy of Peace which had an introduction by Albert Einstein.

In effect, Dr. Somerville was alerting world powers of the very reality of omnicide especially during nuclear races. According to the World Federation Association, he was acknowledged as the originator of the word 'omnicide.' The Gandhi Peace Award which he received had previously been given to such luminaries as Mrs. Eleanor Roosevelt, UN Secretary General U Thant and Dr. Helen Caldicott.

On Father's Day, Sunday, June 19, 1987, Dr. Somerville led a drive for a nuclear weapons freeze at a peace and disarmament vigil and rally held on the grounds of the Federal Building in West LA. He was then chairman of the California campaign for a no-first use initiative. Sponsored by the Alliance for Survival, he joined forces with Dr. Richard Saxon, president of the LA Physicians for Social Responsibility.

In recent years we exchanged correspondence and he graciously sent me inscribed copies of some of his publications. Dr. Somerville was a humanist in the truest sense of the word. He was soft-spoken, firm but gentle even when discussing earthshaking issues. And he was the perennial philosopher who practiced what he taught: ad astra per aspera.

(7)

LETTER FROM KEVIN STUART BRODIE

June 16, 1994

Dear BRS News:

After having received my first two issues of the newsletter, I am delighted to have joined. It is most comforting to read the words of individuals who regard Russell as highly as I do. I would like to comment on a couple of items in the May issue, and make a request of the readers, if it could possibly be passed on.

On the letter from Poch Suzara: if Anthony Kenny thinks that the only thing going on in Principia Mathematica is an attempt to prove that $2+2=4$, then he should do everyone a favor and stick to Aquinas.

Also, I agree with Mr. Suzara that a film on the life of Russell is past due. In the meantime, however, we should not overlook Michael Gough's terrific performance as BR in Derek Jarman's Wittgenstein. And for those who may not have had a chance to see Manufacturing Consent: Noam Chomsky and the Media, you have not had the opportunity to note the very large poster of Russell on the great linguist's MIT office door.

And speaking of the esteemed professor Chomsky, I come to my request. I have been searching painstakingly for a copy of his Problems of Freedom and Knowledge: The Russell Lectures. Are there any members out there with a suggestion on how I could go about obtaining a copy for myself, to keep? Or, are there any members who own a copy and would be willing to part with it for a price? My name, address, and phone number are listed below.

That's it for now. Thanks, and keep up the good work.

Sincerely,
Kevin Stuart Brodie
127 Gates Ave
Malverne, NY 11565
516-593-3434

(8)

NEWS FROM MARVIN KOHL

Marvin Kohl has received an award as Fulbright Senior Teaching and Research Scholar at Hong Kong Baptist University, 1993-1994. The award is designed to allow time for research, teaching, and helping to develop The Centre for Applied Ethics. The Centre for Applied Ethics is a rather new institution which was officially opened two years ago. It aims at providing practical guidance on matters of daily life and relating it to a vision of the "good life" as a whole. The Centre strives to stimulate ethical thinking on all levels of society and to connect this thinking with a spiritual vision which is fostered by Christian, Chinese, and Humanist perspectives. Marvin's address (from September 1, 1994 to June 30, 1995) is: The Centre for Applied Ethics, Hong Kong Baptist University, 224 Waterloo Road, Kowloon, Hong Kong. His E-mail address is: Marvin@BC750.HKBC.HK The fax is: 011-852-339-7379.

(9)

LETTER FROM DAVID M. DAUGHARTY

16 North Washington Court
Cheney, WA 99004-2375
May 19, 1994

Editor

Bertrand Russell Society NEWS

This writer wishes to commend the Editor of the BRS News for publishing several reviews of Bertrand Russell, A Life by Caroline Moorehead, published by Viking Press. The reviews were enjoyable to read but confirm suspicions that reviewers often bring their preconceived ideas of the way the world is to their commentary. This critic of the reviews will hopefully be less guilty than the critics of the above book.

All of the reviews commended Moorehead for her scholarship concerning the social and political life of Russell, however some thought she should have included more material detailing his intellectual writings. Russell scholars and members of BRS know his intellectual life is being carefully and well documented by the people at the Russell Archives as well as by those who use the archives as a resource. It is appropriate the intellectual writings about Russell be left to the professional philosophers and mathematicians who are already publishing excellent material.

It appears that several of Moorehead's critics wanted to beat up on Russell rather than discuss the book, thus the reason for the writer's comment about critics in the opening paragraph. For example, the undated review appearing in the New York Times Book Review strove mightily to show how Russell was foolish, duped and did not understand the Viet Nam war. This writer, who was beginning his career as an academic at a small state college in 1965, believed and still believes Bertrand Russell was absolutely correct in his assessment of this conflict. There were many of us on campuses all over the United States, not quite qualifying as "an American graduate student," opposing this terrible and unholy war. None of the many people involved in the anti-war movement with this writer were "virtually Svengalied" by Ralph Schoenman.

Alan Ryan in The Boston Sunday Globe, January 2, 1994 was not much less severe in his treatment of the relationship between Russell and Schoenman. He condemns Schoenman for making Russell "look ridiculous" and destroying many of Russell's old friendships. He also supports the contention that Schoenman wrote many of the articles that appeared over Russell's signature. Lord Russell addresses this criticism in his Autobiography vol. 3, page 235 where he states;

"In point of fact, what goes out over my name is usually composed by me. When it is not it still presents my opinion and thought. I sign nothing --letters or more formal documents -- that I have not discussed, read and approved."

If Russell was "Svengalied" he may not have known how terrible these pieces were if they were indeed bad. It is difficult for me to believe that a man possessing Russell's intellect and acumen would have deteriorated mentally to the place where he would not realize he was being duped.

As for Russell's condemnation of the United States in the final years of his life, he again states as paraphrase "that he came to realize it was this country and not the Soviet Union that was the great evil in the world." He points out the many instances where the United States has supported repressive regimes in the name of stopping communism. If this author has any quarrel with the positions Russell adopted vis-a-vis the United States, it is his support of the "police" action in Korea. None of the reviews of Moorehead's book addresses his position during this conflict. Is that because he looked upon that action favorably? When a person considers the actions of the United States in this last decade in Grenada, Panama and the Persian Gulf it does seem if a country does not agree with the us it may incur our wrath as Russell noted. Finally might I be so bold to suggest if the critics of Moorehead's book wish to criticize or make comments about Bertrand Russell's actions, they would most probably be welcome at the Russell Archives where they could do their own scholarly research thus putting their commentary on a firmer ground.

Sincerely,
David M. Daugharty

(10) Peace Symbol



This symbol appeared in the June-November 1993 issue of Hadassah Magazine, the organ of the Women's Zionist Movement Organization of the U. S. As you see it combines the Jewish star, the Islamic crescent, and the symbol for peace made famous by BR's demonstrations against nuclear war.

(11)

REVIEW OF CHANDRAKALA PADIA'S BOOK

The following review appeared in The Review of Politics.

TAKING BERTRAND RUSSELL SERIOUSLY

Chandrakala Padia: *Liberty and Social Transformation. A Study in Bertrand Russell's Political Thought*. (New Delhi: Heritage Publishers, 1992. Pp. 151. \$10.00.)

Bertrand Russell has never been my cup of tea. What I have read of him I found entertaining but not particularly persuasive: here I think of his works on why he decided against marriage and why he never decided for Christianity. Russell relied too heavily on narrowly rationalist construals, I decided. Then, too, there was the matter of his bombast during the 1962 Cuban Missile Crisis and his showy proclamation of "war crimes tribunals" against the United States during the Vietnam era. But Chandrakala Padia, a young Indian political philosopher, has persuaded me that Russell is a worthy subject of her attention and that he deserves to be taken seriously as a political philosopher. What Chandrakala has accomplished in this tightly argued volume is a sustained brief in Russell's behalf against his detractors.

Briefly, Chandrakala argues that Russell challenges both the liberal tradition, as embodied in Locke and Mill, and the Marxist alternative. What Russell hoped to accomplish, she claims, is to create a doctrine "capable of striking a balance between anarchy and dominion, initiative and social cohesion, and freedom and organisation" (p. iv). Although Russell's work in logic, his argument with Wittgenstein, and his overall philosophic career are rather well documented, less encountered is his attempt to meld into a coherent political philosophy the insight that human beings are both "social" and "solitary" (p. 15). How to do justice to these twin force fields of human existence? Russell builds his case through appeals to *impulse* as well as reason. Impulse, for Russell is something more than an instinct but less than a clear-cut imperative. Reason he construes as a "harmonizing" force in line with his conviction that pure philosophical truth can and must be

attained in a way free from "the tyranny of prejudice," including ethical desiderata (p. 18).

Yet ethics must enter the picture in a manner that is appropriately weighty, not merely subjectivist. At this juncture Russell becomes a philosopher of action promoting a strong view of human liberty as constitutive of human dignity. This liberty cannot be absolute, but justifications for limiting liberty must be carefully proffered and selective. The "welfare of others," a rather vague phrase, to be sure, can be called upon as a limit to liberty, for example (p. 25). Russell struggled throughout his life and work, Chandrakala insists, between the clarion call to libertarian aims, on the one hand, and the counter-claims of the well-being of the whole, on the other. He fretted about excessive concentrations of power even as he insisted the state had a positive and not merely, or only, a negative role to play. For Russell, the taming of individual liberty for some common good is no unacceptable intrusion into the realm of the self, for the good of the wider social whole is also one's own good, that is, the good of the "gregarious" aspect of the self.

Chandrakala convincingly argues that Russell was neither inconsistent nor murky in his embrace of liberty and comity. Although she does not do this, one might tax him with naïveté in presuming that the multiple goods he endorses might be capable of full realization. But that is another matter. There is certainly nothing incoherent *per se* in endorsing individual liberty and hoping to tame that liberty (without calling upon state coercion for the task) in the name of a social good, most importantly, justice. Russell attempts to accomplish this task by giving liberty and justice free reign over different spheres: "the sphere of justice is the external condition of a good life, the sphere of freedom is the personal pursuit of happiness or whatever constitutes the individual's conception of well-being" (p. 36, quoting Russell).

This is an interesting book, drawing together the disparate pieces of Russell's political-philosophic writings. It is, for example, helpful to find encompassed in a single chapter a précis of his critiques of both capitalism and state socialism. Although he remained to the end of his life an advocate of a form of socialism, he feared and opposed "state ownership" by contrast to "communal ownership" within the framework of a democratically structured polity (p. 81). Chandrakala writes: "A true liberal society, as he saw it, would not emerge merely by transforming the means of production, but by emancipating the individual from the sordid clutches of his own possessive instincts. Thus, Russell sought a kind of spiritual regeneration through socialism" (p. 85). The collapse of such hopes no doubt tells us at least as much about ourselves, at century's end, as it does about Russell's political project.

Chandrakala concludes her critical summary and interpretation of Russell's work by taking apart and reassembling his views on war, peace, and world government. Here I confess to finding Russell altogether unpersuasive, but Chandrakala offers up a clear brief in Russell's behalf, not so much with the aim of conversion as explication. Let me note here, in conclusion, that political philosophy is an enterprise much less institutionally secure and rewarded in India and many other societies than it is our own more

Chandrakala, to find appropriate interlocutors and interested publishers. I commend her for her persistence and I hope this book finds its audience.

—JEAN BETHKE ELSHTAIN

(12) BRS MEMBERSHIP LIST

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MISS SHOHIG SHERRY TERZIAN
MR. KEVIN D. TUCKER
MR. KEITH R. TURNER
MS. ALICE TZANETAKOS

(14) The following review appeared in the Washington Post, June 6, 1993. Thanks to Harry Ruja.

Dispensing Tea and Sympathy

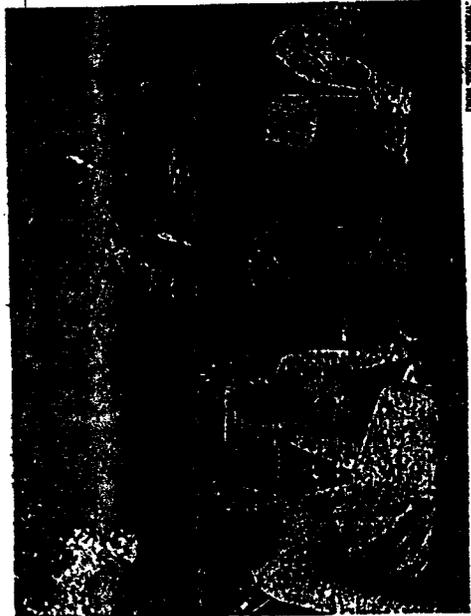
**OTTOLINE MORRELL,
Life on the Grand Scale**
By Amanda Seymour
Farrar, Straus and Giroux. 451 pp. \$30
By Michael Sheldon

TALL AND REGAL, Lady Ottoline Morrell surrounded herself with objects of rare beauty, collecting everything from peacocks and paintings to poets and philosophers. At Garrison Manor, her country house in Oxfordshire, she cultivated a circle of friends who seemed to be drawn from a "who's who" of English literature. She was on close terms with Joseph Conrad and Henry James in their later years, and had a keen eye for new talent, giving generous support to the early careers of such writers as T.S. Eliot, Aldous Huxley and D.H. Lawrence. Her reputation for encouraging young authors was so great that Virginia Woolf once remarked, "Since Helen of Troy I don't think any woman can have launched so many ships."

But some people were not always grateful for her patronage. Although she was enormously helpful to Lawrence, he felt that she was too possessive and eventually turned on her. Partly through the encouragement of his jealous wife, Frieda, he attacked Ottoline by creating a harsh caricature of her as the neurotic, overbearing Hermione in *Women in Love*. She was deeply hurt by the word, and though Lawrence apologized to her near the end of his life, the powerful fictional portrait has convinced many readers that the real woman must have been as bad as the imaginary one.

In this immensely readable and carefully researched biography, Miranda Seymour

Michael Sheldon is writing a biography of Graham Greene.



From left: Ottoline Morrell, Alfred Dreyfus, Lytton Strachey; Dances Grant and Vanessa Bell (1918)



Ottoline Morrell in 1913

needed. She could be pretentious and petty, but her sense of compassion was great, and she was never a condescending patron. At Garrison, she tried to make everyone feel at home, showing equal kindness to obscure students and famous authors. The novelist Henry Green never forgot the magical effect of her hospitality during his first visit to her home as a college student: "For an undergraduate to come over to Garrison or to be entertained as each one was in company with the older people staying there... was his first glimpse of the world outside and his first contact with literature and intellects not built up around dons or university life."

A literary life independent of universities is something England still offers, but which America has lacked since at least the 1950s. If it does nothing else, this delightful book serves as a forceful reminder of how important it is to resist the lure of howling centers of influence that have nothing to do with the bureaucratic world of universities where the pressures for conformity are often too strong to resist. Ottoline's great gift to her literary friends was to show them that books were a necessary part of life and did not belong merely to the confines of schoolrooms or libraries.

As a study of literary life, Seymour's book sparkles, giving us intriguing backstage glimpses of writers who are not so famous that we sometimes overlook the flesh-and-blood reality of their lives. T.S. Eliot is an especially vivid figure in this book, fretting over his troubled marriage to his first wife, Vivien, and turning to Ottoline for sympathy and advice. He is not the great Nobel laureate yet, but simply a disturbed young man caught in a bad marriage and looking desperately for a way out. Ottoline's letters provide a harrowing picture of Vivien Eliot's decline into madness, including descriptions of her use of ether to control her nerves. On one visit to the couple, Ottoline found their place "reeking of ether" and was amazed to see Vivien propping up and down, alarming her as if he was a dog.

Thanks to this book, I will never think of Eliot's "The Waste Land" in quite the same way again. For the first time, I see what is meant in that haunting line, "My nerves are bad tonight. Yes, bad."

has cleared away many of the false impressions about her subject and has given us a fresh, sympathetic look at a woman with exciting tastes and great passions. The ballad of the Duke of Portland, Ottoline grew up surrounded by all the trappings of aristocratic glory in the last years of Victoria's reign, but her mind was never aroused by the conventional interests of her class. She was devoted to art and literature, and enjoyed living in a bohemian fashion, dressing extravagantly in loose dresses with bright scarves flying in all directions. When she ventured into the streets of Oxford, she always turned for a second look at her extraordinary figure. Her face hidden by a broad-brimmed hat swathed in chiffon, her high-arched shoes peeping out from the billowing skirts of a long summer dress.

She became, in Seymour's phrase, "a magnet for egotists," but she had the good taste to recognize the ones with real talent, and to them she was unflinchingly loyal, using her influence and wealth to advance their careers in a world that was largely hostile to their ideas and ambitions. When the British government banned Lawrence's *The Re-*

low and the Public, Hensman burned the first edition, it was Ottoline who engineered a campaign in the novel's defense, forcing the government to answer embarrassing questions in public. And when the young Tom Eliot needed money, it was Ottoline who did not hesitate to give him what he

(15) Memorial to Abraham Kaplan - Thanks to Harry Ruja

Abraham Kaplan, 1918-1993

MEMORIAL MINUTES

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Irving Copi now offers reflections on his 60 year association with Abraham Kaplan: Abe Kaplan and I transferred into Duluth Central High School in 1931, from different junior high schools. We met at try-outs for the debating team. Our friendship grew during a time when Abe was in more of a hurry to graduate than I was. In fact, he graduated in the spring of 1933, whereas I graduated a full year later. He was captain of the debating team in 1932-33, I in 1933-34.

When he graduated, he went to Duluth Junior College for two years. During his first year there, he and a sophomore student won the National Junior College Forensics tournament. Largely as a consequence, he was awarded a "full-ride" scholarship to the College of St. Thomas in St. Paul, Minnesota, which had a tradition of sponsoring winning debating teams. Away to colleges in different cities, Abe majored in Chemistry while I majored in Mathematics. During our summer vacation in Duluth, Abe and I would do a lot of Philosophy. One summer we went through Kant's *Critique of Pure Reason*. Another summer we read a good deal of Marx and Engels.

When Abe graduated from St. Thomas, he yearned to go on to graduate school, not in Chemistry but in Philosophy. Though Duluth was in the depths of the depression—along with the rest of the country—a number of public spirited Jewish business men contributed a modest but sufficient amount of money to allow Abe to go on to graduate work in Philosophy at the University of Chicago. There he was greatly influenced by Rudolf Carnap. Still at the University of Michigan, I was much influenced by C. H. Langford. Abe and I corresponded at length—representing as best we could the views of our teachers, who were in vigorous disagreement with each other.

When it was announced that Bertrand Russell would lecture at the University of Chicago during the 1938-39 academic year, I determined to join Abe at that institution. During the summer of 1938, we spent a lot of time together imagining the excitement of the year to come. We planned to enroll in both Russell's and Carnap's seminars and to achieve some kind of synthesis of British Analytic Philosophy with Logical Positivism. We even went so far as to compose limericks to write on their respective blackboards for their first class meetings. For Russell we composed:

Discouraged from saving the masses,
Defamed for depraving the lasses,
He kicked off his traces,
Came here of all places
Where he's teaching the class—of all classes!

Our effort for Carnap was much inferior, a modification of a rather well-known somewhat bawdy limerick:

There was a young fellow named Dave,
Of logical syntax a slave,
He said, I admit
My distinctions lack wit,
But think of the troubles they save!

When Russell arrived at his seminar room he noticed that his blackboard was not clean and simply erased our poem. When Carnap arrived at his much smaller seminar room, he picked up the eraser to clear the blackboard. But hearing the groans of students who wanted him to respond, he read the "poem" and did his best to reply. "And who is this Dave?" was the best he could offer.

Carnap, along with Professor Senior of the Chemistry department, and some other professors, attended all of the meetings of Russell's seminar, engaging in serious discussion there with Russell. One day in his apartment in Chicago he pulled a leather bound volume from his bookcase telling us that it was the most precious book he possessed. We examined it with awe. It contained all of the major propositions of Whitehead's and Russell's *Principia Mathematica*, copied out in Russell's own hand. Carnap explained that after the war he was unable to find any copy of *Principia*; this led him to write Russell asking where he could find that book. Russell thereupon copied out the many pages of formulae that Carnap had bound.

Later, Abe and I told Russell about that, seeking to diminish the slight antagonism that we sensed between the two great men. Russell smiled and said that between the extravagant pricing set by Cambridge Press and the German postwar inflation, there probably had been too few Deutschmarks in all of Germany to buy the books.

Abe and I collaborated on a term paper for the Russell seminar. When we asked Russell's approval, he said, "What grades could I give you if it is an A paper? Would a C for each of you be all right?" Happily he was only joking, and indeed he was so pleased with our seminar exercise that he encouraged us to publish it, which we did in *Mind*. Later he discussed it in his book *An Inquiry Into Meaning and Truth*, which was pretty exciting for a couple of graduate students!

I was best man at Abe's wedding but the war years separated us. After World War II we occasionally visited each other at each other's homes, his in Los Angeles, mine in Ann Arbor. We were together in a 1950 Rockefeller sponsored project on Philosophy of Language at the University of Michigan, as were two of his prize students from UCLA, Alexander Sesonske and Stanley Cavell. Later in 1963, Abe accepted an invitation to teach regularly at the University of Michigan. In the late 1960's, at the height of the Vietnam war protests, student radicals disrupted many classes at Michigan, including one of Abe's. He was unhappy over that incident, and even more unhappy over the University's indifference to it. A few years after that, he left the United States altogether to accept a professorship at the University of Haifa, welcoming a chance to perform "aliyah," a return to Israel. As a member of a very pious Jewish family, he was delighted to move himself, his wife and two daughters to Israel.

After his (compulsory) retirement from the University of Haifa, he spent quite a bit of time lecturing in the United States, at various universities, several in California. He enjoyed renewing old friendships there, and finally died there of a massive heart attack.

Abe was a good friend to his colleagues at several universities, and an inspiration to many generations of students. He will be missed.

Irving Copi
University of Hawaii

--Proceedings and Addresses of the American
Philosophical Association, Newark, NJ, Jan. 1994.

(18) The following appeared in the Bagong Buhay, June 26, 1994.

Corruption by education

By POCH SUZARA

Here's the simple way to put the individual on the road toward corruption. Take one otherwise normal child and let's teach him to believe the following:

* To believe that he is guilty of the original sin and therefore humiliated until he has no pride, dignity, or self-respect.

* To believe that faith is always better than reason and therefore there exist fantasy solutions to real problems.

* To believe that prayer is more reliable than thinking, working, exploring or discovering.

* To believe that the worship of saints is more virtuous than upholding the ideals of human brotherhood.

* To believe that this life is but a painful transition to the better life to come after death.

* To believe that it is not necessary to try and improve the human conditions on this earth since there is a heaven in the hereafter.

* To believe that it is not important to save minds and hearts as what is more essential is to save souls.

* To believe that myths and miracles are more comforting than science and the scientific way of thinking.

* To believe that the revealed truths need not be revealed as the mysteries of God are beyond human understanding.

* To believe that love of God counts more than love of country and love of fellow-citizens.

* To believe that he must always be good, even if he will

be good for nothing since God will always provide.

* To believe that pain, suffering, misery, poverty and squalor are part of God's good will.

* To believe that success in life can only be measured in terms of money.

* To believe that real values are only those that are imported from developed countries, especially the values of foreign investments in the Philippines.

* To believe, finally, that no matter what sin or what crime he will commit anytime, as long as there is no unbelief, there is — available from God at any time — forgiveness of sin and crime.

Then let's congratulate ourselves. We have just set the foundation for corruption for the individual. We have also created an ideal Christian, a

person who no longer respects himself and can no longer respect anything. One who does not love himself cannot love anything. If he hates himself, he hates the world.

Do this to millions of persons by systematically conditioning them from childhood with their utter sense of worthlessness, their unspeakable burden of sin. And the stage is set for the society of corruption.

Indeed, the real cause of corruption in the Philippines is not lack of discipline. On the contrary, it is discipline based upon stupid beliefs. Alas, because of the power of education, we Filipinos have no faith in the best of man's capacities. We have no faith in the best of man's capacities. We have no faith in science and the scientific way of thinking. But we do have deep faith

in childish fairy tales which is the worst of man's incapacities.

What we fear we call faith; and what we do not understand we call divine wisdom. In the meantime, we continue to live under a culture of corruption; the worst of it is the corruption of human intelligence.

Corruption in government? Corruption in the courts? Corruption in the hospitals? Corruption in church? Corruption in big business? Indeed, such establishments are all headed by college graduates. But never mind that. Look at the corruption in our schools, colleges, and universities — they too are managed by college graduates. Aren't they?

We are all born ignorant, not corrupt. In the Philippines, we were made corrupt by education.

FOOD FOR THOUGHT

*"Better build schoolrooms for
the 'the boy,'
Than cells and gibbets for
'the Man'"*

-- Elisa Cook

RUSSELL SOCIETY NEWS

No. 84, November 1994

The Bertrand Russell Society

3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Letters to Russell Society News (a quarterly issued in February, May, August, and November) should be addressed to Donald W. Jackanicz, Editor at the above Chicago address. For information about The Bertrand Russell Society or to become a member, write to the same address.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

I recently read Stefan Andersson's In Quest of Certainty: Bertrand Russell's Search for Certainty in Religion and Mathematics up to "The Principles of Mathematics (1903)"--a book I found interesting, enlightening and one I thoroughly enjoyed. Andersson, who received the Young Scholars Prize at the annual meeting in San Diego, examines Russell's early philosophical development with special emphasis on ways in which he believes that BR sought to find certainty.

An interesting aspect of the book is the discussion of the role of religion in Russell's family; Andersson examines the views of BR's parents, grandparents and those of BR's brother Frank. Andersson notes the parallel development of Bertrand's religious views with those of his father, Lord Amberley. (Interestingly both father and son were forced to postpone marriage at the insistence of Russell's grandmother who in effect was mother to both father and child.)

Andersson goes on to trace Russell's experiences at Trinity College and the ways in which the young BR was affected by those around him. Russell, according to Andersson, was strongly influenced by the neo-Hegelians. Ultimately, Andersson argues, BR took Kant as the starting point for his later thinking.

Andersson argues that in his early years Russell waivered between an idealistic and an empiricist position. Russell, of course, ultimately opted for a perspective based on the scientific method tempered by rationalism and logical atomism.

Stefan wrote this book in English even though it is a thesis written for a Swedish university. One wonders how many American students would choose or could choose to write their dissertations in a foreign language!

Stefan Andersson's book is excellent and I commend it to members of the Society who wish to further understand Russell in a well written and thoughtful volume.

I have a problem with Stefan's argument that Russell's involvement in mathematics can be seen as having been derived from "religious yearnings and impulses." Andersson goes so far as to claim that Russell's autobiography conceals the importance of religion in BR's early life. This argument is similar to one made by Paul Kuntz in his biography of Russell.

I think the entire record of Russell's life demonstrates that he very early on became a secular humanist (though he would not have used the then as yet uncoined term) and remained staunchly anti-religious until his death. It is hard for me to reconcile his strong embrace of secular humanism with

any tendency toward religious yearnings.

I invite members of the BRS to read Stefan Andersson's work and reach their own conclusions about his hypothesis.

The 1995 annual meeting will be held June 30 through July 2 in Columbia, Maryland at the Columbia Inn. The cost of hotel accommodations will be U.S. \$79.00 per night, double or single. Two persons sharing a room will thus pay less than the cost of staying in a university dormitory.

I anticipate an interesting meeting in a pleasant setting. The Columbia Inn is situated on a small lake near a shopping mall. Come for the meeting and stay over in Maryland at the same reasonable rate. Then spend the 4th of July in nearby Washington. Enjoy the holiday in the most unique Fourth of July atmosphere in the United States.

See you in Columbia.

(2)

NEWS ABOUT THE NEWSLETTER

This issue of Russell Society News (No. 84) was edited by Don Jackanicz, who also edited Issues 72 (November 1991) through 82 (May 1994). BRS President Michael Rockler has asked Don also to edit future Issues 85 (February 1995) and 86 (May 1995). Beginning with Issue 86 (August 1995) President Rockler intends to assume the editorship.

Thus, in connection with forthcoming Issues 85 and 86, as well as matters relating to present Issue 84, please direct comments, questions, and letters to the editor to Don at the following address: Donald W. Jackanicz; Russell Society News; 3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

As always, we are most interested in hearing from BRS members and non-members who read this newsletter. In particular, we ask you to submit any original or reproduced Russell-related material you feel of potential use in RSN. Not every submitted item can be used, owing to various editorial considerations. But we do want to hear from you and thank you for your interest and help.

Special appreciation and thanks are owed to Dennis Darland, who volunteered to edit RSN Issue 83 (August 1994). He carried on in the tradition established in 1974 by Lee Eisler, the first and longtime RSN editor. Thank you, Dennis, for having kept RSN on track!

Dennis Darland continues his work as BRS Treasurer and coordinator of membership records.

(3)

BRS BUSINESS

1. 1995 Annual Meeting. As described above by BRS President Michael Rockler, next year's BRS Annual Meeting will be held Friday, June 30 through Sunday, July 2, 1995 in Columbia, Maryland, U.S.A. at the Columbia Inn. Columbia, about half-way between Washington, D.C. and Baltimore, Maryland, is one of the most successful planned cities in the United States. The Columbia Inn will provide hotel and meeting facilities making our meeting pleasant, convenient, and economical. More annual meetings details are forthcoming in the February 1995 RSN. For now, though, mark your calendar and plan on taking part!

2. 1995 Dues Are Due. With the coming of the new year, we would like to thank all BRS members for participating in our organization in 1994 and to invite you to renew your membership for 1995. To renew, please use the sheet stapled in front of the first page of this issue. We very much appreciate those members who thoughtfully renew early to reduce the recordkeeping work of BRS Treasurer Dennis Darland. 1995 dues are due from all current members except for the following: (1) honorary members; (2) life members; (3) new members who joined in October, November, or December 1994; (4) former members who rejoined in July-November 1994 in connection with the special mailing they received. Thanks again to all members and particularly now to those renewing.

3. Contributions. We realize there are many worthy causes and organizations competing for our contributions. But if your end of year giving allows it, please consider increasing the level of your membership category when renewing your BRS membership for 1995. Separate contributions to the BRS in any amount are always appreciated. Member contributions, in addition to regular dues, help the BRS pay for the mailing of this newsletter, the annual meeting, the annual "Prizes for Papers" program, the BRS Award and BRS Book Award, and other BRS activities. If you can help, we sincerely say thank you.

4. Award Nominations. Each year the BRS makes two awards: (1) The Bertrand Russell Society Award to an individual or organization connected in a worthy way to Russell, Russell studies, or causes with which Russell identified; (2) The Bertrand Russell Society Book Award to an author or organization for excellent writing, editing, or scholarship in book form relating to Russell. When possible, awardees attend the annual meeting, adding much to the meeting weekend. Members should always feel free to make nominations for either award. Please send nominations and a short supporting statement to BRS President Michael Rockler; 14213 Chesterfield Road; Rockville, MD 20853; U.S.A.

5. Board of Directors Election. This RSN issue includes a ballot for the election of eight directors to sit on the BRS Board of Directors for three years beginning January 1, 1995. Any member may be nominated or nominate himself/herself for a directorship. Directors are asked to attempt to attend annual meetings, vote in person or by mail on Board business, and otherwise to make their opinions known to the Board on BRS matters. For now, though, all members are asked to vote--and vote early--in this election. Thank you.

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TREASURER'S REPORT

BRS Treasurer Dennis J. Darland submitted the following report for the third quarter of 1994 ending September 30:

<u>Beginning Balance</u>	\$5127.58
<u>Income</u>	
Interest	\$ 1.35
New Members	309.00
Membership Renewals	320.50
<u>Total Income</u>	\$ 630.85
<u>Expenses</u>	
BRS Library	\$ 122.59
Annual Meeting	1005.38
Membership/Information	1516.87
Miscellaneous	61.46
<u>Total Expenses</u>	\$2706.30
 <u>Final Balance</u>	 \$3052.13

(5)

RUSSELL IN THE MANUSCRIPT MARKET

This listing appears on p. 5 of the Summer 1994 autograph/manuscript catalog of Max Rambod; Suite 371; 9903 Santa Monica Boulevard; Beverly Hills, CA 90212; U.S.A. Be sure to note the unusual spelling of BR's last name.

20. **RUSSEL, BERTRAND.** (1872-1970) English Nobel Prize winning Philosopher and Mathematician. A champion of pacifism, peace and social reform. TLS, March 20, 1961, 1p. The year this letter was written, Russel was imprisoned for civil disobedience during the Campaign for Nuclear Disarmament. The letter reflects some of his political dissent: *"...I am at present very definitely unpopular with most Americans and, in any case, a protest will be more effective if it comes from an American than if it comes from an alien. I suggest that you draw up a letter and get as many signatories for it as you can. The signatories should all be American non-Communists..."* Great content referring to his pacifist activities. Signed "Bertrand Russel". \$225

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DEATHS OF LINUS PAULING AND KARL POPPER

Late summer saw the deaths of two honorary BRS members, Linus Pauling on August 19 and Karl Popper on September 17. Each lived a long, full life of many accomplishments. The BRS was proud to have been connected with these men. We invite members to submit reminiscences of Pauling and Popper for future RSNs. For now, these two Chicago Tribune obituaries, respectively dated August 21, 1994 (sect. 2, p. 8) and September 19, 1994 (sect. 2, p. 9) briefly comment on their lives and contributions.

Linus Pauling; won 2 Nobel Prizes

New York Times News Service

Linus C. Pauling, a brilliant chemist and an untiring political activist who received one Nobel Prize for chemistry and another for peace, died Friday at his ranch in the Big Sur area of Northern California. He was 88.

The cause was cancer, said Steve Lawson, chief executive officer of the Linus Pauling Institute of Science and Medicine in Palo Alto, Calif.

Mr. Pauling received the prize for chemistry in 1954, as a result of his research into the nature of the chemical bond, the force that gives atoms the cohesiveness to form the molecules that in turn become the basis of physical matter.

In 1962, at age 61, Mr. Pauling received the Nobel Peace Prize. The award's citation acclaimed him for his work since 1946 "not only against the testing of nuclear weapons, not only against the spread of these armaments, not only against their very use, but against all warfare as a means of solving international conflicts."

Mr. Pauling was also said to have provided powerful impetus to others in achieving what many

came to regard as the medical discovery of the century. That was the determination of the structure of DNA (deoxyribonucleic acid), the genetic material in living organisms.

To those who eventually won the race to solve DNA, Mr. Pauling was seen at the time as the closest rival. Had he been the victor, he, no doubt, would have been the recipient of a third Nobel Prize.

Mr. Pauling's scientific genius was accompanied by a strong penchant for dissent. He touched off a debate among scientists in his later years, for example, by vigorously advancing that vitamin C, if taken in large-enough doses, would build up the immune systems in humans and protect them against infectious diseases.

In the 1950s, he was a primary shaper of the anti-nuclear-testing movement and he was actively involved in the anti-war movement in the 1960s.

By the time Mr. Pauling received the chemistry prize at the age of 63, he had long been recognized as a chemist's chemist. By the age of 80, he had already published 80 papers based on original chemical research and had risen

to a full professorship at the California Institute of Technology.

Mr. Pauling's grasp of the nature of chemical bonds and molecular structure was so formidable that Albert Einstein, whom he met that year, said he would have to "brush up on the subject" of chemical bonds before again attempting to engage the young Pauling in a conversation.

In 1939 Mr. Pauling published "The Nature of the Chemical Bond," a book that won worldwide recognition among scientific researchers as a landmark work.

Throughout the 1930s, Mr. Pauling used quantum mechanics, the theoretical framework used to explain the structure of the atom and the motion of atomic particles, to investigate chemical bonding. He asserted that the "resonance," or internal vibrations of atoms, gave molecules their cohesiveness.

While Mr. Pauling was winning international plaudits as a theoretical chemist, he was also developing a reputation as a scientist with a social conscience. But some critics believed he sometimes overlooked national concerns in advocating social policies and in other actions.

Philosopher Karl Popper, 92; major foe of totalitarianism

REUTERS

LONDON—Sir Karl Popper, one of the 20th Century's most respected philosophers, died at the age of 92 in a south London hospital Saturday after a long illness.

The Austrian-born thinker's views on liberty had a profound impact on contemporary political ideas. His passion for the process of science and hatred for Marxism among other totalitarian systems influenced world leaders.

Adherents to his ideas, which also included a rejection of historical determinism and distinctions between science and pseudo-sciences, became known as "Popperians."

As a professor of logic and science at the London School of Economics at the University of London from 1949, he influenced students there for two decades.

In his best-known work "The Open Society and Its Enemies," published in 1945, Mr. Popper criticized philosophical systems with totalitarian political implications from Plato to Karl Marx.

His most controversial book, "The Poverty of Historicism," which came out in 1957 rejected historical determinism. The philosopher Bertrand Russell hailed it as "a vigorous and profound defense of democracy."

Mr. Popper was born into an intellectual family in Vienna in 1902.

Mr. Popper, who once described himself as "the world's happiest philosopher," received international praise for his works and was knighted by Queen Elizabeth in 1965.

He led a quiet life with his schoolteacher wife Josefine Anna Henninger. She died 1965.

(7)

DEATH OF MAMATA BARUA

We were saddened to learn of the June 3, 1994 death of BRS member Mamata Barua. Professor Barua was deeply involved in Russell studies in the Department of Philosophy at Cotton College, Guwahati, India. The story of her life is recounted in these reduced size excerpts from a 32 page memorial booklet.

Mamata : Reminiscences

Dr. Kalyan Kr. Bagchi,
Professor of Philosophy,
VISWA BHARATI UNIV.



"Whom the Gods love die young". This truth dawned upon us with all its bitterness and darkness when Mamata Barua expired. She was admitted to the hospital with cerebral haemorrhage. She fought; But Dame Luck discharged the blunderbuss on her!

Coming of a very liberal and cultured family of Assam, Mamata shaped herself culturally, educationally and psychologically so well that she acquired the best of the humanistic and the liberal tradition of Assam's cultural life. A brilliant graduate of the University of Guwahati, Mamata rose to the position of the Head of the Department of Philosophy, Cotton College, Guwahati. Married to Professor Bhaben Barua of the University of Guwahati who is himself a poet, Mamata had deep aesthetic sensibilities. A member of the Russell Society of America, Mamata found in the less formal Russell an echo of her humanistic concern. This led her to undertake research on "Russell's Philosophy of Man (A Study of Russell's Humanism)". Her well-armed Ph. D thesis on Russell's Humanism could see the light of the day within a year or so. But alas, that was not to be!

I have fond memory of the many sittings I had with her when she discussed with me her Ph. D work which I had been supervising after she got herself registered at Viswa Bharati University, Santiniketan. It appeared to me that her Ph.D dissertation was not merely the product of her academic interest; it had deep springs in her humanistic concerns. And while at Santiniketan, she tried to imbibe the best of the Viswa Bharati tradition. I could feel that, in her academic interests and aesthetics intellect and humanism, the head and the heart combined so well that whoever met her could not but be impressed. It is a pity that she could not live long enough to bring into fruition what God had given her.

May her soul rest in peace.

Santiniketan
June 6, 1994

3

Prof. Mamata Barua, my loving 'Nobow'

— Niren Barua



From 28th May to 3rd June there was a heavy rush of visitors to the Gauhati Neurological Research Centre. My loving 'Nobow' Prof. Mamata Barua, the head of the dept. of Philosophy, Cotton College, and the wife of Prof. Bhaben Barua, the renowned Assamese poet and critic, was admitted to that hospital with cerebral haemorrhage. The moment she was taken to the hospital, the doctors arranged artificial respiration and brought back her grasping breath to normalcy. Except for her eyes which were fixed and dilated and body reflexes which were absent, she had shown all the signs of a living human being in sound sleep. Her blood pressure, pulse, kidney etc. were normal. A brain scan was done without any loss of time. Nobody was mentally prepared to believe the finding - Brain dead! Due to some unexplainable reasons all the coils of her brain died instantly. From that moment till the evening of 3rd June she was in 'coma' for nearly 160 hours — perhaps to allow her innumerable well wishers relatives, colleagues and students to have a last look at her. It was really a very cruel moment when the doctor's whispered to us that she would show all the signs of a dead person the moment the artificial respiration was discontinued and she would never regain her consciousness even if it was continued and the choice was ours. We secretly knew that there was no point in witnessing any more this medical magic of making a dead person inhale and exhale for days and even months. Yet we were not at all prepared to tell the doctor to stop the magic and murder her who was breathing and whose blood pressure, pulse and kidney were normally functioning. Hoping against hope we sent the scan report to some renowned Neurologists of U.S.A over Fax expecting an optimistic reply. The reply did come. Since her haemorrhage was of grade V there was nothing that could be done. The medical magic automatically came to a stop on 3rd June at 5:15

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p.m. and she breathed her last.

Born in Sylhet on 5 March 1946 Mamata Barua spent her early childhood in such Upper Assam areas as Dibrugarh, Sadia, Jajpur, Dumduma, Sibsagar etc. When her father late Tankeewar Das — a Govt. Officer was transferred to Sichaer Mamata had to appear her M.E. Examination in the Bengali medium. She did wonderfully well in the examination even with the sudden change of medium. She passed her Matriculation Examination from Dibrui and stood first among the successful candidates of the Dibrui Sub-Division. From B.N. College she passed the P.U. Examination securing very high percentage of marks and a rank among the first ten. After studying her B.A. in Cotton College for a brief period she passed her B.A. with honours in Philosophy from Karimganj College in 1966. In 1968 she passed the M.A. in Philosophy with the first position in the First class under Gauhati University.

It was in 1969 that she joined the Philosophy dept. of Cotton College and in December 1970 was married to Bhaben Barua of Gauhati University, the renowned Assamese poet and critic. It is known to all that Bhaben Barua is a voracious reader and a poet and intellectual with a serious mission in life. Getting married to an intellectual like Barua means that the wife will have to either sacrifice some of her petty longings and cheap taminine habits and traits or will have to divorce him. Luckily for Barua he had found in his beloved wife Mamata the opportunity and the virtues of a wonderful wife. The moment she became a wife she knew that she would have to shoulder some extra responsibilities as a housewife so as to help her husband pursue his mission with full devotion and without any distraction. She knew the worth of her husband's as a poet and intellectual. In fact she had to run the house and to keep the house hold choir in perfect tuning almost by, herself without disturbing her husband's way of life. But that doesn't mean that she became a common type housewife whose only duty in life was to make arrangements for feeding the stomachs, washing dishes, pressing school uniforms and booking gas cylinders. She could never neglect the cry and the hankering of her soul. In fact her association with her husband helped her a great deal to bring out the creative and the intellectual self which was there inside her. She shaped herself culturally, educationally and psychologically so well that she acquired the best of the humanistic and the liberal tradition of Assam's cultural life.

In time she gave birth to two children — Aniker and Arpan. From

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their childhood she made her best endeavour to help them grow up in an atmosphere surcharged with love, affection, finer tastes and feelings. When both of them were old enough to shoulder some of their own responsibilities she thought of doing research in Western Philosophy — "Bertrand Russell's Philosophy of Man". In 1990 she visited U. K. Scotland and U.S.A. along with her husband and there she visited some famous Universities like Oxford, Cambridge, Durham, Rice, Columbia, Harvard, Houston, Vanderbilt etc. In some of these famous University libraries she collected materials for her research project. After her return from the west she enrolled her name as a Ph.D. student in Viswavarati University under the guidance of Dr. Kalyan Kr. Bagchi. Her Ph. D. dissertation was not merely the product of her academic interest; it had deep springs in her humanistic concerns.

Her Ph.D thesis could see the light of the day within a year or so but alas, that was not to be!

In 1991 she became a Professor and in the next year after being the Head of the dept., she gave the final shape to the newly opened P.G. Section of her dept. She also founded along with some others the Cotton College Philosophical Forum in 1993, and was actively associated with "Muktochara", a cultural organisation. As the secretary of this organisation women wing she came into close contact with personalities like Sija Aral Prava Das, Dr. Tilottoma Roy Choudhury, Jayashri Phoney, Malati Basua and many others. She was also one of the founder member of Assam Philosophical Forum.

Mamata Barua was a dignified lady with a magnetic personality. Whoever met her couldn't but be impressed. A very devoted and sincere Professor she was loved and adored by all her students and colleagues. An ardent student of Bertrand Russell and a member of the Russell Society of America, she had a liberal outlook and a progressive mind. She was out and out a woman, a devoted wife, a loving mother, an unselfish soul and also an ideal 'tohu'. She never hesitated to offer help and to find out ways to settle issues right whenever she saw someone facing crisis in life. There were occasions on which her sensitive mind got a serious jolt and her heart a unnumbered snock when she saw all her sincere efforts to settle someone's shattered conjugal life go in vain.

How lucky I was to have such a dignified lady as my 'Nobow' and how unlucky to miss her in such a tragic way! I pray to God not only to make her soul rest in peace but also to make her again my 'Nobow' in my next life — if only people are really reborn!

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(8) FROM A BIOGRAPHY OF BOOTHBY

Steve Shafer located the following passage in Robert Boothby: A Portrait of Churchill's Ally by Robert Rhodes James (London and New York: Viking, 1991), p. 455. Boothby, a noteworthy figure in British politics who died in 1986, is among Russell's friends appearing in the film The Life and Times of BR.

Boothby had never had any religious faith and was sceptical of those who did, especially those who tried to foist their bigotries on others. Burns and Fox were his favourites; the Calvinists were his implacable foes. 'For better or worse we are here,' he once wrote, quoting another. 'Involuntarily, I admit, and that alone is enough to damn the whole business.' In supporting Bertrand Russell in 1963 he wrote to the editor of the Evening News: 'The truth, Sir, is that life, as such, has no meaning or purpose. All we can hope to do is to make the best of it. And I hope you have the guts to print this letter.'

(9) BRS LIBRARY

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088.

1. Books for sale H-Cloth, otherwise paperback. Prices are postpaid. Please send check or money order (U.S. funds only) payable to the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Has Man a Future?.....	H..8.00
History of the World in Epitome.....	1.00
In Praise of Idleness.....	8.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	8.95
Principles of Social Reconstruction.....	7.95
Sceptical Essays.....	8.95

By Other Authors:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell's America, Vol. 2, 1945-1970 edited by Barry Feinberg and Ronald Kasrils.....	9.95
Essays on Socialist Humanism in Honor of the Centenary of B.R.....	H..9.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....	H.11.50
The Life of Bertrand Russell in Pictures and His Own Words.....	10.95
The Selected Letters of Bertrand Russell, Vol. I: The Private Years (1884-1914) by Nicholas Griffin.....	H.17.50
Mr. Wilson Speaks 'Frankly and Fearlessly' on Vietnam to B.R.....	2.00

2. Audiocassettes The loan fee is \$1.00 per tape.

Speeches:

- 200 Nobel Prize Acceptance Speech. 1950 45'
- 201 "Mind and Matter." 1950 52'
- 202 "Bertrand Russell in Australia." 1950 55' Four ABC broadcasts.
- 203 "Living in an Atomic Age." 1951 90' Six BBC broadcasts.
- 204 "Life Without Fear." 1951 34'
- 205 "Portrait from Memory: Whitehead." BBC 1952 15'
- 206 "Man's Peril." BBC 1954 15'
- 207 Russell-Einstein Manifesto. 1955 30'
- 208 "The World and the Observer." BBC 1958 30'
- 209 Kalinga Prize Press Conference and Acceptance Speech. 1958 48'
Includes five minute interview of January 24, 1958.
- 210 "Address to the CND." 1959 30'
- 211 "The Influence and Thought of G.E. Moore." BBC 1959 42'
- 212 Address to the Berkeley Vietnam Teach-In. 1965 14'
- 213 "Appeal to the American Conscience." 1966 29'

Interviews, debates:

- 225 "Is Security Increasing?" NBC 1939 30'
- 226 Russell-Copleston Debate on the Existence of God. BBC 1948 20'
- 227 "The Attack on Academic Freedom in Britain and America." NBC 1952 30'
- 228 "Bertrand Russell" Romney Wheeler Interview. NBC 1952 30'
- 229 "Face to Face." John Freeman Interview. BBC 1959 30'
- 230 "Bertrand Russell Speaking." 1959 52' Interviews by Woodrow Wyatt on philosophy, taboo morality, religion, and fanaticism.
- 231 Woodrow Wyatt Interviews (I). 1959 52' On the role of the individual, happiness, power, and the future of mankind.
- 232 Woodrow Wyatt Interviews (II). 1959 52' On nationalism, Great Britain, communism and capitalism, war and pacifism and the H-bomb.
- 233 "Close-Up." Elaine Grand Interview. CBC 1959 30'
- 234 "Speaking Personally: Bertrand Russell." John Chamndos Interview 1961 90'
- 235 David Susskind Interview. 1962 90'
- 236 Studs Terkel Interview. WFMT 1962 39'
- 237 "On Nuclear Morality." Michael Tiger Interview. 1962 32'
- 238 Interview on Vietnam. CBC 1965 10'
- 239 Merv Griffin Interview. 1965 24'

Lectures, broadcasts:

- 250 "Bertrand Russell." Rev. Paul Beattie. 1975 15'
- 251 "Bertrand Russell as a Philosopher." A.J. Ayer. BBC 1980 15'
- 252 "Bertrand Russell." 1986 Professor Giovanni Costigan. 100'
- 253 "Portrait of the Philosopher as Father." Katherine Tait. (In German) 30'
- 254 "Bertrand Russell's Philosophy of Education." William Hare. 15'
- 255 "Bertrand Russell's Pacifist Stance in World War I." CFMU-FM 1992 30'
- 256 "Russell vs. Dewey on Education." 1992 115'
With Michael Rockler, Tim Madigan and John Novak.

Documentaries:

- 275 "The Life and Times of Bertrand Russell." 1962 40'
 276 Beatrice Webb on the Russells/ Russell on the Webbs. 1966 35'
 277 "Sound Portrait of Bertrand Russell." NPR dramatization. 1980 60'
 278 "Bertrand Russell: A Reassessment." BBC 1980 43'
 279 "Bertie and the Bomb." Soundtrack of BBC television program. 1984 40'

Miscellaneous:

- 300 "The Conscience of Wisdom." CBC 1962 62'
 301 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell. 1972 27'

3. Videocassettes. The loan fee is \$4.00 per tape.

- 260 Donahue Interviews Gore Vidal.
 261 "The 'People For' Story." People for the American Way.
 262 "Humanism: Making Bigger Circles." American Humanist Association.
 263 "The Life and Times of Bertrand Russell." Produced by the BBC as part of Russell's 90th birthday celebration.
 264 "Bertrand Russell." BR interviewed by Romney Wheeler.
 265 "Bertrand Russell Speaks His Mind." Woodrow Wyatt Interviews. Five 13' discussions.
 266 "Bertrand Russell Speaks His Mind." Four 13' discussions.
 267 "Bertrand Russell Speaks His Mind." Four 13' discussions.
 268 "Bertie and the Bomb." Documentary on BR's last years and his CND work.
 269 "Bertrand Russell." Prof. Giovanni Costigan's introductory lecture on Russell.
 270 "Close-Up." CBC interview of BR by Elaine Grand.

4. Book news

Thoemmes Antiquarian Books will no longer be issuing an annual Bertrand Russell Bulletin. The extensive stock of Russell books and pamphlets has been incorporated into their handsome antiquarian and second-hand book catalogs. Copies of Bertrand Russell Bulletin No.37, 420 items, are available from the library for \$1.00. Serious collectors should contact Thoemmes at their new address: 11 Great George Street, Bristol BS1 5RR.

Two paperback re-issues from Routledge are now available in the States: Philosophical Essays at \$10.95 and Human Knowledge at \$22.95. The Practice and Theory of Bolshevism has been re-issued by Spokesman, £5.95 paper, £20.00 cloth.

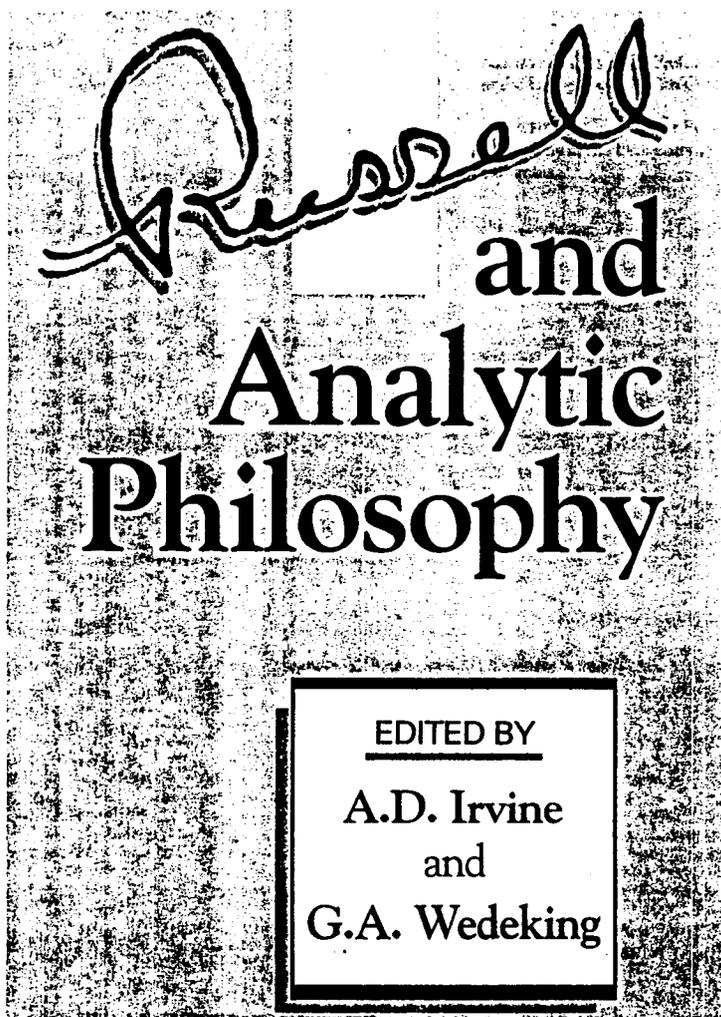
Paul Hager, author of the recently published Continuity and Change in the Development of Russell's Philosophy, arranged to have the library receive a review copy. We are also indebted to Prof. Hager for a copy of the 1979 issue of the Proceedings the Russelian Society in which his "Russell Resurrected" was published.

The library has a limited supply of Griffin's The Selected Letters of Bertrand Russell, Vol. I for sale at 50% off the list price.

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RUSSELL AND ANALYTIC PHILOSOPHY

Below is part of the dustjacket for Russell and Analytic Philosophy, A.D. Irvine and G.A. Wedeking, editors (Toronto: University of Toronto Press, 1993). Among this volume's articles is Nicholas Griffin's "Terms, Relations, Complexes." Prof. Griffin of McMaster University was recipient of the BRS Book Award in 1992 and 1993.



Russell and
Analytic Philosophy

Edited by
A.D. Irvine and G.A. Wedeking

In a century rich in the development of philosophical ideas, Bertrand Russell stands pre-eminent. Especially in the philosophy of language, formal semantics, logic, the philosophy of mathematics, and the history of philosophy, developments can be traced directly to Russell. Along with Frege, he set the stage for new thought in analytic philosophy in the twentieth century.

This anthology of essays by contemporary philosophers is a sampling of recent important work on both Russell and his influence. Most of the studies are interpretive. Some place Russell within his historical context; others probe the internal tensions that often underpin his intellectual growth. In total, these essays make the reader cognizant of the legacy of intellectual thought which Russell contributed to this century.

The anthology is divided into four parts: Denoting, Names, and Descriptions; Mind and Unity; Logicism and Logic; and the Beginning of Analytic History. The contributors are Simon Blackburn, Alan Code, Michael Detlefsen, Nicholas Griffin, Graeme Hunter, Peter Hylton, Gregory Landini, Bernard Linsky, William Lycan, Jean-Pierre Marquis, Stephen Neale, Michael Pakaluk, Judy Pelham, Francisco A. Rodríguez-Consuegra, Mark Sainsbury, Stuart Shanker, and Robert Tully.

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LETTER FROM CAROLINE MOOREHEAD

We received this pleasant thank you letter from Caroline Moorehead of London, author of Bertrand Russell: A Life and recipient of the 1994 BRS Book Award.

Sep. 4...Thank you so much for the magnificent plaque. I was most honoured to receive it and am only sorry that I could not come to Canada this summer. With very many thanks and best wishes. CAROLINE MOOREHEAD

(12) SHARON MORRISON SAYS THANK YOU

RSN No. 81 (February 1994), Item 5 reported on Sharon Morrison's difficulty in locating a copy of Russell's On Education, Especially in Early Childhood/Education and the Good Life. This story has a happy ending. Here is Ms. Morrison's recent letter.

I just wanted to say thanks to all the dear, caring people in this group who helped me locate my long lost book--On Education. Several people let me know of copies and I even got a book sent to me--no charge. There are some people left in this world who have that compassion that Russell was all about. I am currently a Ph.D. student in educational psychology at the University of Connecticut. I would love to have the opportunity to explore the pedagogical issues and curriculum that founded the beginning of the Beacon Hill School. I'm not sure where to turn other than the library but if you know of a good contact in the Society--let me know....Again, many thanks to the respondents to my book search. Sincerely, SHARON MORRISON

(13) EDINBURGH HUME MEMORIAL

The Saltire Society, a Scottish cultural organization, is leading an effort to erect a statue of philosopher David Hume in his home city, Edinburgh. An estimated 100,000 pounds must be raised. If you would like to make a contribution for this purpose or if you would like more information about this project, please write to The Saltire Society; 9 Fountain Close; 22 High Street; Edinburgh EH1 1TF; United Kingdom. The Hume Society has kindly offered to accept contributions from U.S. donors wishing to make a tax deductible donation, which will be forwarded to the Saltire Society. Such contributions should be made payable to "Hume Society" and mailed to The Hume Society; Department of Philosophy; Occidental College; Los Angeles, CA 90041; U.S.A. Please specify in your letter that your contribution is intended for the Edinburgh Hume memorial. Some years ago, the BRS cooperated in the successful effort to erect a Russell sculpture in Red Lion Square, London. Considering Russell's high regard for Hume, in the same spirit, please consider making a contribution to the Edinburgh Hume memorial.

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RUSSELL, COUNSELOR TO TRUCKDRIVERS

Thank you, William Jones, for locating this Russell reference in Trucker's Connection, vol. 8, no. 8, August 1994, p. 11. We are happy to see a BR quotation used to support the point of view expressed in this article. This quotation, in this seemingly unlikely source, also suggests how the search for Russell references can lead one into some unexpected territory.

VIEW POINT

BY DAN GLEASON

DRUGS AND ALCOHOL: CRIME OR DISEASE?

The main feature article in this issue is about beating drugs and alcohol.

Drug and alcohol use is a problem in all segments of our society. Thankfully, truckers don't seem to have any more problem with drugs or alcohol than any other occupation or profession. Drug and alcohol use appears to mirror the rest of the population. The CDL has helped to get a lot of problem drinkers, pill poppers and other drug users out from behind the wheels of trucks and off of the American highways and streets.

Drinking and driving, or using other controlled substance, is a crime and is especially harmful to the trucker—not to mention the motoring public who rides with him. But the inability to stop using drugs and alcohol is a disease.

Alcoholics and drug addicts are not weak, they do not lack will power. They have an allergy to alcohol, or a physical and mental addiction to a drug.

While alcoholics and drug addicts are sick and should be treated as ill people, drunks and drug users should not be coddled, either. Remember how in the old days people used to say, "He couldn't help it, he was drunk."

Being drunk or on drugs does not excuse you from responsibility for your behavior. I was in a restaurant/bar not long ago, watching the N.B.A. playoffs, when a fellow in a drunken stupor two stools down reached around his friend and, for no particular reason, tried to push me and grab my shirt. I called the manager. His friend pleaded, "Excuse him, he's drunk."

Hey, if he can't control himself, he shouldn't drink.

We hope all problem drinkers and drug users get help. But we should also remember the message that today's more stringent laws on driving under the influence of alcohol or drugs send to us loud and clear: You are responsible for your actions, drunk or sober, high or straight, and that's the way you're going to be treated in court. That's the way you should also be treated on the streets.

Yet, we need compassion for the addict, the recovering addict, and for those who need help. We should make it possible in the workplace for them to seek help and get it, and to take the stigma and fear of being fired from their jobs out of the equation. Make it easy to get help if they need it. ■

QUOTE OF THE MONTH

"DRUNKENNESS IS TEMPORARY SUICIDE...A MOMENTARY CESSATION OF UNHAPPINESS."

— BERTRAND RUSSELL

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BR IN "CHRISTIAN PHILOSOPHY" CHAPTER

Thanks again to William Jones, who located another BR reference--and a rarely seen BR photograph--in George McCready Price's book, The Predicament of Evolution (Nashville: Southern Publishing Association, 1925). These two pages (pp. 111-112) appear in Chapter 11, "Christian Philosophy." The two illustrations form quite a juxtaposition. As William Jones wrote to us, "Needless to say, George McCready Price does not like Russell's ideas." For the record, this book's title page identifies Price as Professor of Geology at Union College, Nebraska.

Christian Philosophy

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is. The cross on Mount Golgotha is an everlasting testimony to the universe that sin is a horrible thing; that when allowed to run its course it will turn angels into demons and men into mere tools of demons.

But the cross also proves that God really loves His creatures. It proves that evil and sin are not due to any fault on God's part; and it shows how much God himself is willing to give up in order to make His children happy. Evil men and evil angels have constantly charged God with being a tyrant; the cross



Underwood
Bertrand Russell

refutes this, and also shows how God handles this great rebellion. And while neither the Bible nor a rational philosophy gives us any promise that *all* of God's creatures can be won back by such an exhibition of limitless love, the former does testify that by this method of God in dealing with rebellion, the universe will ultimately be more secure, more happy, and more completely loyal to their Creator than if this horrible nightmare of sin had never occurred. This final outcome is the ultimate justification for God's running the risk of such

a condition as the present, by originally creating beings with moral freedom, with the power to serve God or not to serve Him.

A Nightmare of Despair

We have now considered *two* of the *three* great problems of philosophy. The one remaining is the problem of a future life.

"If a man die, shall he live again?" cried the afflicted patriarch; and for the many thousands of years since then this question has been asked by multitudes of the children of men, who could not see beyond the portals of the tomb.

Listen to the despairing wail of one of our cleverest modern writers, one born to little less than royal luxury and culture, but who has rejected the Christian hope for the despair of evolution as a world-process:

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Predicament of Evolution

The women at the tomb. Men will live again because Christ rose from the dead.

"Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. . . . The life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death."—*Bertrand Russell, "Mysticism and Logic," p. 66.*

Thank God, the Christian is not haunted by any such nightmare of despair. He knows in Whom he has be-

lieved, and is persuaded that He is able to keep that which has been intrusted to Him against that day.

And yet, it seems to me that we are in danger of losing sight of the central idea of that blessed future life; for throughout the New Testament this future immortality is always centered in the resurrection.

There are two or three texts in the New Testament that, if taken by themselves, might seem to teach the immediate reward of the saints at death. On the other hand, scores of passages far more plain and clear dwell upon the resurrection of the body as the key to the future life. It is at the resurrection that we become immortal; it is then that this mortal puts on immortality; it is then that we meet with the loved of all the past ages; it is then that we become like our blessed Lord, for we shall see Him as He is. And I cannot think that it is safe to dwell so intently on two or three (confessedly ambiguous) passages that seem to

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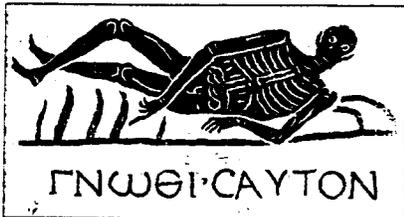
"Old Questions, New Answers"

This book review of Jostein Gaarder's Sophie's World: A Novel about the History of Philosophy and Gareth B. Matthews's The Philosophy of Childhood appeared in The Boston Sunday Globe, October 30, 1994, pp. B14-B16. It is refreshing to see a mass circulation American newspaper offering such an article on quasi-philosophical and philosophical books of note. If anyone has read the Gaarder book, we are curious to be informed whether Russell in some way figures in the literary account of the major philosophers of Western history.



Chore offered natural law; Apollo's temple ornamented, "Knew thyself": Then an axe, we each order from above.

Even in our cynical age, some authors still tackle the issues that vexed philosophers of old



Old questions, NEW ANSWERS

New answers to the old questions that vex philosophers

PHILOSOPHY
Continued from Page B14

the earliest Greek philosophers, including Anaximander, Parmenides, Heraclitus and Democritus. Next the Sophists, then Socrates, Plato and Aristotle, the Cynics, Stoics, Plotinus and many others.

Alberto moves on to early Christian and medieval philosophers (Augustine, Thomas Aquinas), then the scientific thinkers of the Renaissance (Galileo, Newton and Kepler). He continues through Descartes, Spinoza and the British empiricists (Locke, Hume, Berkeley). A critical turning point is Kant, followed by Hegel and Kierkegaard. In the modern age come Marx, Darwin, Freud, the existentialists. Finally, Alberto covers the philosophical dilemmas of modern particle physics and cosmology.

One would think it impossible to cover all this ground in one book in a way that would work an entertaining reading. It does work, though, because Alberto's lectures are clear, brief and mounted upon an underlying mystery: Who is he and why is he doing this? Midway through the book, a radical shift occurs and strange things begin to happen: Little Red Riding Hood makes an appearance, as well as Winnie-the-Pooh and Lewis Carroll's Alice, Adam and Eve, Noah and several Walt Disney characters. The book's, and history's, central philosophical question deepens: Can we trust what our senses tell us and our reason concludes? And closely related: What are the limits of sense and reason, and can anything lie beyond those limits?

Jostein Gaarder is a philosophy teacher, and this brilliant, improbable book displays his pedagogical gifts. He is a wooden novelist, however. Characters are thin and indistinguishable, dialogue is unbelievable and sometimes gratuitous and empty. Even with these faults, the grace, clarity and wit with which Gaarder surveys and makes us care about 3,000 years of philosophical development are impressive and admirable.



PHOTO BY G. WALTER HANFERT FOR THE BOSTON GLOBE

What strikes the attentive reader is how little the basic questions change. The discoveries of contemporary cosmology - the Big Bang, the expansion of the universe, relationships of time, space, matter and energy - bring us back to the questions that the Greeks asked and children still ask: What came before the beginning? What is beyond that which is? Is the universe accidental or the result of a plan? How do we know that what we perceive is real?

Gaarder presents this sweep of intellectual history in the form of verbal explanations to an adolescent. That keeps the exposition on a level of reasonably limited detail. But it also reminds us that a feel for philosophy, a quest for it, requires a sense of wonder, which is absent in childhood. Sophie's intellectual receptivity is not yet impaired by the cares of adult life: She can hardly wait for each lesson.

The mind of the child also concerns Gareth Matthews' eloquent and thoughtful essays in "The Philosophy of Childhood." Matthews is a philosophy professor at the University of Massachusetts at Amherst, and has written several books

on children's rights. In this book he raises a question that Gaarder implicitly answers: Do the philosophical sensibilities of children have any serious value? Or are they of no value because they come from immature minds?

Matthews' view is that children's philosophical interests are not only valuable and profound but also sadly perishable. He writes, "My hypothesis is that, once children become well settled into school, they learn that only 'useful' questioning is expected of them. Philosophy then either goes underground... or else becomes totally dormant."

Matthews writes that one child's question, "Mama, are we live or are we on video?", raises an issue that has troubled philosophers for millennia: How do we know that we ourselves, and what we perceive, are not a dream? When Matthews' 4-year-old daughter once asked him how the family cat got flea, and he answered that she got them from another cat, and that cat got them from another cat, and so on, his daughter said, "Daddy, it can't go on like that forever; the only thing that goes on like that forever is numbers." She was posing a problem that has perplexed thinkers from Aquinas to Einstein. Five-year-old Krutin expressed an appreciation for letters: "Cause if there was no letters, there would be no sounds, there would be no words; if there was no words, we couldn't think; and if we couldn't think, there would be no world." That final statement puts Krutin in the company of Parmenides and Kant.

Matthews does not maintain that children are better thinkers and philosophers than adults; they lack systematic analytical training. His argument, principally with Piaget and those who compare the infancy of an individual to the primitive history of mankind, is that children are authentic beings (they are "naïve," as Kant would say) whose artistic and intellectual gifts are valuable in their own right. They are not merely potential

grown-ups.

Gareth Matthews writes that adults who would do philosophy have much to learn from children. "Much of philosophy involves giving up adult pretensions to know," he writes. "The philosopher asks, 'What is time, anyway?' when other adults assume, no doubt unthinkingly, that they are well beyond the point of needing to ask that question.... In important part, philosophy is an adult attempt to deal with the genuinely baffling questions of childhood."

Today when he teaches Aristotle or Thomas Aquinas to university students, Matthews writes, "I try to locate the questioning child in me and my students. Unless I do so, the philosophy we do together will lose much of its urgency and much of its point."

Put another way: To be fully human, and to feel our continuity with 3,000 years of philosophical inquiry, we need to put ourselves into Sophie's world.

OTHER READINGS

New books on philosophy:
"A Pinch of Philosophy: Anecdotal Epigrams" by Stanley Cavell (Harvard, \$26). Defending the validity of one's own voice, by the Cabot Professor of Aesthetics and the General Theory of Value at Harvard.

"The Oxford History of Western Philosophy," edited by Anthony Kenney (Oxford, illustrated, \$39.95). A more thorough and minute analysis of Gaarder's pantheon, with many more names. Richly illustrated.

"Fido Etc.: The Problems of Philosophy and Their Resolutions" by Roy Blumkin (Verco, \$18.95). A complex account through history, defending a realist position. 1

SOPHIE'S WORLD
A Novel about the History of Philosophy
By Jostein Gaarder. Translated, from the Norwegian, by Per Pettit, Helen, Farrer, Steven and Ginn. 464 pp. \$18.
THE PHILOSOPHY OF CHILDHOOD
By Gareth B. Matthews. Harvard. 160 pp. \$18.95.
By David Mahagan

The century's heaps of bodies and bleached bones have tainted old ideas about the dignity of man. Shakespeare's effusion "What a piece of work is a man! How noble in reason... in action how like an angel! in apprehension how like a god!" today elicits a snort or bitter laughter.

That cynicism has spread to the study of philosophy, the ancient idea that it is proper, worthwhile and possible for man to reflect on the fundamental nature of reality and his rightful role in it. Cynicism eviscerates philosophy. It is rarely a required course in liberal arts colleges. Let a student tell her parents she plans to major in philosophy, and groans will follow. What a waste, they say - pondering angels on the head of a pin. Better to study science (itself only a branch of philosophy), law, business, public relations or sports medicine.

So it is surprising, and exhilarating, to encounter stimulating, inventive books that address anew the ancient questions with en-

thusiasm.

Jostein Gaarder's "Sophie's World" and Gareth B. Matthews' "The Philosophy of Childhood" are very different books with one thematic link: the minds of children. "Sophie's World" - a best seller in Scandinavia and Germany - is unlike any other novel in this or other years. Though it is rudimentary as fiction, its depth of learning, its intelligence and its totally original conception give it enormous magnetic appeal.

Fourteen-year-old Sophie Amundsen, who lives with her mother in a large Norwegian town, finds an unsigned note in her mailbox: "Who are you?" A second note follows: "Where does the world come from?" A day later, a longer note appears, this one explaining why philosophy matters. For Sophie, it is the beginning of an unsolicited course in the history of philosophy.

"How was the world created?" the anonymous philosopher asks. "Is there any will or meaning behind what happens? Is there a life after death? How can we answer these questions? And most important, how ought we to live?"

The mysterious philosopher eventually reveals himself, up to a point. His name is Alberto Knox. Over the succeeding 300 pages, he presents and explains to Sophie the major philosophers in Western history:

PHILOSOPHY, Page B16

David Mahagan is an occasional book editor of the Globe.

(17) RUSSELL ON INTERNET

The following Internet message from Russell Archivist Kenneth Blackwell of McMaster University invites you to subscribe to RUSSELL-L.

RSN.RUSS.L page 1
RUSSELL GROUP ON INTERNET
(provided by Kenneth Blackwell)

Russell-l on listproc@mcmaster.ca Bertrand Russell Studies

RUSSELL-L is a public, unmoderated discussion list about the ideas and life of Bertrand Russell (1872-1970), British philosopher, essayist, and peace activist. Postings (by subscribers only) include news from the Bertrand Russell Archives and the Bertrand Russell Editorial Project at McMaster University.

To subscribe, send the following command in the body of an e-mail message to LISTPROC@MCMASTER.CA while leaving the subject line blank:

SUBSCRIBE RUSSELL-L Yourfirstname Yourlastname

For example:

SUBSCRIBE RUSSELL-L Constance Morrell

You will then be added to the list and will receive a welcome message explaining the basic commands.

For assistance, contact the "listowner": Kenneth Blackwell <BLACKWK@MCMASTER.CA>

The archives of the list are available to anonymous FTP at 130.113.232.16.

For Russell Archives info, finger bertruss@mcmail.cis.mcmaster.ca

(18) BR APPEARS IN "METAPHRENIA" CARTOON

Thank you, Steve Shafer, for submitting this curious, though not particularly humorous, cartoon appearing in the November 18, 1994 issue of Diversions, a newspaper directed to University of Illinois at Urbana-Champaign students!



(19)

ANNOUNCEMENT OF HAGER VOLUME ON RUSSELL

The "1994-95 New Books and Journals in Philosophy" catalog of Kluwer Academic Publishers (101 Philip Drive; Norwell, MA 02061; U.S.A.; telephone 617-871-6600) includes this announcement of Paul J. Hager's newly published study, Continuity and Change in the Development of Russell's Philosophy.

Continuity and Change in the Development of Russell's Philosophy

by Paul J. Hager, *University of Technology, Sydney, Australia*

This book represents the first detailed attempt to trace the fundamental unity that lies within all of Russell's philosophical work, as well as the reasons behind those limited orderly changes that did, in fact, occur within it. The main thesis of the book is that there is a lot more continuity in Russell's philosophy than has been usually acknowledged, and that the major changes that do occur are much more orderly than Russell's reputation for erratically changing his views allows. Drawing on a wide selection of Russell's own statements, a general account of Russellian analysis is developed which shows it to have a highly organized structure, which he consistently applies throughout all of his post-idealist philosophising.

This book is addressed primarily to serious students of Russell's philosophy, and is suitable for use in both postgraduate and undergraduate courses on Russell's philosophy generally, on specific aspects of his work, or on analytic philosophy in the twentieth century. However, the book is written clearly enough to be read by the many general readers interested in finding out more about Russell's philosophy.

1994 204 pp. Hardcover ISBN 0-7923-2688-1 \$99.75
NIJHOFF INTERNATIONAL PHILOSOPHY SERIES 50

(20)

OFFICERS OF THE BERTRAND RUSSELL SOCIETY

Board of Directors Chairman, Marvin Kohl; President, Michael J. Rockler; Vice President, John R. Lenz; Vice President Emeritus/Information, Lee Eisler; Secretary, Donald W. Jackanicz; Treasurer, Dennis J. Darland.

(21)

FROM HARRY RUJA

Past BRS Chairman Harry Ruja submitted this noteworthy mini-report:

Stephen Jay Gould, a Harvard biologist, contributes a monthly column to Natural History. In its September [1994] issue (vol. 103, no. 9, p. 12), he makes this reference to BR:

Among the organizing dualities of our consciousness, change and constancy stand out as perhaps the deepest and most pervasive. Heraclitus said that we can't step twice into the same river, while his contemporary Pythagoras tried to extract invariance from the world's overt complexity by discovering simple regularities in number and geometry--a scholar's dream pursued, as by Bertrand Russell in our day, when he included among the three passions of his life, "I have tried to apprehend the Pythagorean power by which number holds sway above the flux."

The passage from BR is quoted from The Autobiography of Bertrand Russell, vol. 1, 1967, "What I Have Lived For."

The passage from Heraclitus continues: "because fresh waters are always flowing in upon you."

(22)

NEWS ABOUT WITTGENSTEIN AND MOORE

This brief article appeared in The [London] Daily Telegraph, November 10, 1994, p. 15.

Think on

Cambridge was filled with philosophers last weekend when surviving friends of Ludwig Wittgenstein turned out to open the new home of the Wittgenstein Archive. Sir Eduardo Paolozzi turned up, and took the opportunity to explain to the guests some of his sculptures in the garden. Meanwhile, Theodore Redpath, a pupil of Wittgenstein in the Thirties and now a don at Trinity Cambridge, recalled a story about Wittgenstein's contemporary G.E. Moore.

When Moore went to Buckingham Palace to collect his OM [Order of Merit] in 1951 he left his wife outside the gates in a taxi. Afterwards, neither party was happy. As Redpath disclosed: "When Moore came out after the ceremony his wife was complaining that the meter was working overtime. And he was grumbling that the king had never heard of Wittgenstein."

(23)

SWING AND STANLEY ON BR

Thanks to Tom Stanley for providing these two reminiscences of Russell, respectively from Raymond Swing's "Good Evening!": A Professional Memoir (New York: Harcourt, Brace & World, 1964) and Louis Stanley's Public Masks and Private Lives (London: Quartet Books, 1986). The BR photograph on the next page also comes from Stanley's book and was taken by him.

I also must register a fairly close acquaintance with Bertrand Russell, not attributable to his interest in me, but to his having established an experimental progressive school with his wife at that time, Dora. We wanted a progressive school for our children, being somewhat alarmed by what we knew about discipline in the so-called public schools in Britain. On inquiry we found that the Russell school was to use the country home in Hampshire of Bertrand's brother, the Earl of Russell, and that part of the house was available to us to rent as a home. This simultaneous solution of the two problems of residence and school was irresistible, and we moved in. As tenants of Lord Russell, we soon were on cordial terms with him and enjoyed many a rewarding conversation with him.

Bertrand Russell was only a part-time schoolmaster, giving some attention to the older children, none of whom was beyond primary-school age. He was a fascinating instructor, as our own children testified. But the responsibility for the school lay with Mrs. Russell and two young women teachers. The school was conducted according to themes of freedom, which Mr. and Mrs. Russell ardently believed in. It was a small boarding school, with day students from the district, and was attended by children from intellectual homes, but it did not last beyond its first year.

Naturally, I was impressed by the privilege of knowing Bertrand Russell, already recognized as one of the great intel-

lects of his era. I dutifully read everything of his I could understand, and I am sure I always showed him the highest respect. I cannot, however, say that he had the slightest respect for me, not, I believe, on account of my personality, but simply because I was an American. The anti-Americanism prevalent in Britain in recent years had not set in. Bertrand Russell's anti-Americanism was his own. I might say he did not so much dislike Americans as scorn them. He made an exception of my wife, to whom he always showed gallantry, but I had no benefit from that. He never concealed his arrogance from me. Later Bertrand Russell was to spend years in the United States. He was to marry a young and beautiful American after divorcing Dora Russell. He was to receive appreciative honors from American intellectuals, and a generous stipend for his lecturing services. But I am not aware that these mitigated the scorn he felt for Americans.

I do not mean to disparage Bertrand Russell's greatness. Most men whom the world regards as great have had their strong likes and dislikes, their weaknesses along with their strengths. I do not even call it a shortcoming for a man of Bertrand Russell's stature to have so much disliked Americans. There were excusable reasons for such a dislike.

After the Russell school closed, two of my children, Peter and Sally, went to Dartington Hall, another progressive school. This was in Devonshire and had been founded by Mr. and Mrs. Willard Straight, whose money also founded the *New Republic*. Mrs. Straight was an American. She and her husband had many interests. Dartington Hall was not only the seat of a first-rate progressive school, but an experiment in progressive agriculture.

That Russell sparkled in challenging company was emphasized at a small dinner-party when guests included Sir John Clapham, gentle of voice and of a strangely veiled shyness; Harold Laski, whose rasplike vitality reflected the incompatibility between his personality and character; the reserved Field-Marshal Lord Ironside, imbued with democratic convictions and an autocratic temperament; and the sensitive-minded Bishop Stephen Neill, who was denied the seat of Canterbury because of ill-health. Russell was in a serious mood. His critical penetration flashed intermittently, but touched the vital spots in any argument. Occasionally he wielded a different humour. He laid about him with the blade of good humour. He played Porthos to Laski's Aramis, who told him he was an intellectual gaffly on the rump of an alluient society, continually asking awkward questions, often giving the wrong answers, and continually changing his mind. Russell's retort was that any honest man had to adjust theories to events as in 1920 when a visit to Russia caused him to modify his views on socialism, having seen the corruption inherent in the communist system. He was always convinced as to the rightness of his theories and as such had to act on what he believed to be true. There was always a strong case for each position at the time.

Ironside raised a question he had long wanted to ask. What prompted Russell in 1914 to be a pacifist and supporter of conscientious objectors? In reply Russell said that he had resisted the war on intellectual grounds. He wanted to try the method of non-resistance to aggression in the belief that it would disorganize the Germans. Ironside commented that such a foolish theory showed that Russell was no realist and less of a psychologist than logician. Clapham said that Russell at times sustained opinions ludicrously incompatible, believing in the utmost freedom for every human being, at the same time demanding that the will of the individual should be subordinated to the good of the community. The sparring between Neill and Russell ended in stalemate. Russell was a firm atheist who believed there is no God and no life after death. He was interested in impersonal objective truth which was just as elusive as religious faith and felt it was better for Churchmen to preach the virtues of tolerance and denounce the vices of cruelty and bigotry rather than advocate the unprovable.

Ironside asked Russell to refresh his memory on the reason for his jail sentence. He replied that it was for writing an article in *The Tribunal* in which he was critical of the United States army and was able to read the actual wording from a well-thumbed note in his wallet. It read, "The American garrison which will by that time be occupying England and France, whether or not they will agree

efficient against the Germans, will no doubt be capable of intimidating strikers, an occupation to which the American Army is accustomed at home." Laski commented that if such views were still accountable in law, the prisons would house many distinguished names. Russell said that imprisonment had its compensations. Whilst in jail he wrote his *Introduction to Mathematical Philosophy* as a semi-popular version of *Principia Mathematica*.

There was another side to Bertrand Russell, far more lighthearted. Physically he was small; Lytton Strachey used to say that he belonged to the dangerous class of great gnomes; but he was never overlooked. Women found him attractive. With four wives to his credit, it was clearly mutual. At any party he was always surrounded by the prettiest women fascinated by the charm of this white-haired man with birdlike head and laugh like the yaffle of a woodpecker. His talk was usually dry but passionate, voice slightly donnish and clipped, sparkling wit and gleams of malice as might be expected from an advocate of free love, the rights of women, trial marriages and new methods of education that included a personal experiment aiming to prove the value of the utmost freedom for every human being. With his wife they had a school for children who could do whatever they pleased. In an intellectual free-for-all conversation there were invariably flashes of Russell's dislike of parents, policemen, schoolmasters, judges and the English public school system, prefaced by a dry pleasant smile.

An interesting aspect about Bertrand Russell was that the thought of death never seemed to bother him. Such was his mental and physical energy that age was ignored. Maybe this atheistic conviction made it seem irrelevant. There was no last-minute conversion. Even at ninety-six his views had not changed, if anything they had become hardened. He regarded all forms of religion as false and harmful. He did admit that the thought of dying loomed large when a plane in which he was travelling to Norway crashed and ditched him in an icy sea, but the indignation was caused at the thought of his demise at the early age of seventy-six. Towards the end he almost welcomed death as the final confirmation of his theories and the possibility of proving the bishops wrong, though a wistful aside hinted it would be comforting to make contact in a future state when possibly memories might survive. It was wistful thinking. Bertrand Russell's ivory tower was like a Norman keep or one of the towers at San Gimignano, built to keep enemies out, and perhaps with inadequate recognition of its power to keep the owner in, even against his will. He was content, like the young Newton, to wander through strange seas of thought, alone.

Bertrand Russell, one of the most brilliant mathematicians of the century



(24)

BR AND JACK DEMPSEY?

Our thanks to Ted Jackanicz who spotted this October 2, 1994 New York Times Magazine (p. 2) article. Note the Russell reference in the third column. BR and Jack Dempsey!?!?!?! In any event, author Frank Gannon has given us something to think about.

THE NEW YORK TIMES MAGAZINE

SUNDAY, OCTOBER 2, 1994

ENDPAPER

Seeking Certitude

BY FRANK GANNON

It's hard to make a convincing argument for the existence of God anymore. If you rely on the old-fashioned "cosmological principle," you usually end up bumbling for words in front of some near-stranger, saying something like, "Everything that exists, exists because it had some prior cause that, in turn, caused it to exist. Therefore, there's probably a God. I'm sorry. Can I get you anything from the kitchen?"

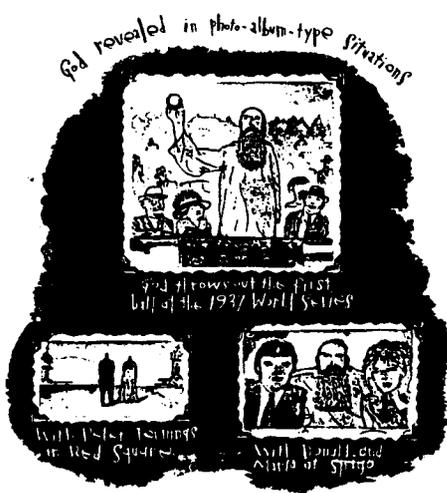
What do you say when the near-stranger points out that many things that exist — New Jersey, for instance — do not have a cause? What do you then say when the stranger points out that "Baywatch" is the most popular television show in the history of human civilization? What then? How to answer the question that seems to defy human understanding?

One might say that watching "Baywatch" is not an inherently evil thing to do, like, for instance, justing after someone named Flossie. One might even go so far as to say that one's daily life on earth is a testimony to an active God who actually enjoys "Baywatch" on an occasional basis and thinks that he might be attracted to someone named Flossie.

No matter who you are, or how many pens you have in your pocket, after a while the search for the verifiable existence of God gets tougher. God reveals himself in mysterious ways. You have to pay attention. Sometimes he's in photo-album-type situations (with Peter Jennings in Red Square, with Dick Clark, with Donald and Marla at Spago — Spago?).

AND WHAT ABOUT MIRACLES? ARE they evidence of a God who occasionally breaks the rules for certain people? One does hear the word "miracle" used in a reckless fashion. Sole survivors of brutal, flesh-rendering train wrecks are often termed "miraculous survivors." Consider the Miracle Mets of 1969. Did God really suspend the laws of physical matter 25 years ago? Hey, if you believe that, why don't you compose a T-shirt that says so? On the surface, it seems almost too easy to think this way. But still, those nagging, eternal doubts stand next to you and whisper in your ear.

Frank Gannon is a freelance writer living in Georgia.



"O.K., Mr. Scientist," they say, "How did Pat Sajak ever get his own talk show?" Was that, in the words of Aquinas and my insurance company, an act of God? Explain that one, man of science, while you polish your electron thing.

Clearly, no sane person dismisses these questions lightly. Something in the human mind says it's hopeless: The existence of God is something that human beings can never entirely discount, or entirely prove. Why torture yourself trying to answer a question like that? Get a hobby. Work out regularly. Eat low fat. Forget about what Yeats called "vague immensities." And while you're at it, forget about meeting one of the Laker Girls. And forget about meeting Yeats. He's dead. Read the paper.

Yet something deep in your soul says, Go ahead. Seek the ultimate answers. Maybe the human brain can actually "know" some transcendent divinity. Yeah. Good one. Don't hurt yourself, O.K.?

Perhaps our lives are a series of stages or stops that lead us, finally, to some transcendent state. When I was young, I felt that I could completely disappear from other people if I shut my eyes very tightly. Today, physicists say that what I thought I was doing was wrong, i.e. impossible. You can't really disappear that way. But I say, who are physicists to speak of what is wrong and right? I thought they were supposed to be scientists, for heaven's sake. Now they have nothing better to do than ruin a little kid's charming Christmas delusion with their pointless adherence to big shiny machines with little blinky lights? Is that what they think is rationality? Judging a child? Is that what you do, Mr. Scientist? Because if it is, I know a lot of people who wouldn't mind slapping you around, Egghead.

Sorry. I don't like to get that upset. Nobody does.

That brings us to another overwhelming question. Why is it that we, apparently unlike any other species on the planet, insist on seeing certain things as right or wrong, good or bad, moral or immoral, flossam or jetsam, marvelous or s'marvelous?

Even more interesting is the fact that all human beings more or less agree about what is moral. There are certain exceptions, of course, the most famous being the classic good-bad dichotomy that formed such a vital part of Bertrand Russell's radio debate with Jack Dempsey. Russell, the famous advocate of epistemological monism, pointed out that Dempsey's definition of good owed way too much to Plato's conception of virtue, and Dempsey, in response, beat the hell out of Russell, finally folding him over with a vicious left hook to the midsection.

However, despite the wide variety of human cultures, it is remarkable to note that if you borrow something and don't give it back, almost all humans agree that you should stop being so sloppy about things because that wasn't the way you were raised.

It seems that those who choose to read divine significance into improbable coincidences are just pretending. Let's pretend there is a God, goes this line of alleged reasoning, then we can pretend that God took those snow tires out of your garage.

One can only remember the words of Nicolai Hartmann, who said, in his famous reply to Heidegger, "Try that with me, Martin, and I'll make you look like a Georges Seurat painting. Only real close up." ■

(25)

CHRISTMAS AT PEMBROKE LODGE

In mid-November, Don Jackanicz paid a brief visit to Pembroke Lodge, Russell's boyhood home, located in Richmond Park in west suburban London. A nearby sign reads, "Pembroke Lodge and Gardens: The lodge and its gardens date back to the 18th century and were privately owned until the 1940's, notably by the Russell family. Bertrand Russell, the philosopher, lived in the house during his early life." Richmond Park is a beautiful, well used, large public park. Pembroke Lodge now houses a small cafeteria with patrons being seated in two ground floor rooms; restrooms are upstairs. One can walk around freely outside and to some degree inside. It's well worth the time. If you happen to be in England in December, why not consider a Christmas lunch at Pembroke Lodge as described on this menu that also quaintly depicts the building.

Christmas Fayre Lunch Menu

9th December - 24th December 1994

Beef Consommé
 Fresh Vegetable Soup
 Prawn Cocktail
 Honeydew Melon
 ☆ ☆ ☆
 Traditional Roast Turkey
 with
 Bacon Roll, Chipolata Sausage,
 Sage and Onion Stuffing
 and Cranberry Sauce
 ☆ ☆ ☆
 Roast Potatoes
 Buttered Carrots, Brussel Sprouts
 ☆ ☆ ☆
 Christmas Pudding
 with
 Brandy Sauce
 ☆ ☆ ☆
 Mince Pies
 ☆ ☆ ☆
 Coffee & Almond Biscuits
 ☆ ☆ ☆
 Fresh Fruit
 Roast Chestnuts



Pembroke Lodge, Richmond Park
 Telephone: 0181 872 2227

Celebrate
Christmas
 at
 Pembroke Lodge
 in
 Richmond Park
 (Closed Christmas Day)

£16.95

Fully Inc. Service
 Charge and VAT



(26)

BALLOT

Eight Directors are to be elected for 3-year terms starting January 1, 1995. There are nine candidates for the eight directorships.

Place a check or x next to the name(s) of the one to eight nominees for whom you wish to vote. You may also specify between one and eight write-in names. In any case, if you together vote for or write-in names for more than eight persons, your ballot will be invalid.

Please remove this page and fold it as indicated on the other side. It is addressed and needs no envelope. It does need a stamp (29¢ in the U.S.A.). To be counted, a ballot must be received at the specified Chicago address by January 10, 1995.

Thank you for voting--and for voting early.

- () LOUIS ACHESON of Encino, California, U.S.A.
- () KENNETH BLACKWELL of Hamilton, Ontario, Canada
- () JOHN JACKANICZ of Chicago, Illinois, U.S.A.
- () DAVID JOHNSON of Annapolis, Maryland, U.S.A.
- () JUSTIN LEIBER of Houston, Texas, U.S.A.
- () GLADYS LEITHAUSER of Pleasant Ridge, Michigan, U.S.A.
- () STEPHEN REINHARDT of Wilmington, Delaware, U.S.A.
- () THOMAS STANLEY of Wilder, Vermont, U.S.A.
- () KEVIN TUCKER of Wheaton, Maryland, U.S.A.

Write-in votes: _____

Comments on any topic are welcome:

Your name (optional) _____ Date _____

1st, fold along along this dotted line.

.....

Place 1st Class
or Airmail Stamp
Here

FIRST CLASS MAIL

To: Donald Jackanicz, Secretary
The Bertrand Russell Society
3802 North Kenneth Avenue
Chicago, IL 60641-2814
U.S.A.

.....

2nd, fold along this dotted line.

3rd, staple or tape closed at c.

C

RUSSELL SOCIETY NEWS

No. 85, February 1995

The Bertrand Russell Society

3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Russell Society News is a quarterly issued in February, May, August, and November. Letters to RSN should be addressed to Donald W. Jackanicz, Editor at the above Chicago address. For information about The Bertrand Russell Society or to become a member, write to the same address.

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Attached to this issue is a blue sheet. The top half is a registration form for the June 30--July 2, 1995 Bertrand Russell Society Annual Meeting. The bottom half is a membership renewal form for 1995 that may also be used by persons applying for membership for the first time.

(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

I always find it interesting and enjoyable to reread Russell's popular writing. One reason I think this is the case is that many of the issues Russell addressed are still contemporary problems; this makes reading his works relevant to everyday life.

Russell wrote often about the problem of population in the world. He was concerned that the number of people on earth was growing too quickly--particularly in nations that were experiencing poverty.

In Marriage and Morals, Russell wrote:

...that being so, we have no reason, from an economic point of view, to desire that population should increase. Those who feel this desire are usually inspired by motives of nationalistic materialism, and the increase of population that they desire is not to be a permanent one, since it is to be wiped out as soon as they can get the war at which they are aiming.

In New Hopes for a Changing World, Russell again addressed the issue of population:

...those who urge that by means of technical advances a continually growing population can remain prosperous for an indefinite period are evidently incapable of appreciating the properties of geometric progression. If population continues to increase, however slowly, it must ultimately surpass any assigned limit. Naturally this is impossible, since there is a limit to what the earth can yield;....

The rate of population growth was a concern of Russell which has become even more relevant since his death twenty-five years ago this February.

This June at the annual meeting (details of which are discussed elsewhere in the newsletter) the Bertrand Russell Society Award will be given to Zero Population Growth in recognition of their ongoing struggle to bring a rational Russellian approach to the growth of population. The Award will be given at the annual banquet. A representative of ZPG will accept the Award and present the annual banquet address.

This year the annual meeting will be held at the Columbia Inn in Columbia, Maryland--a suburb of the District of Columbia. Those staying at the Inn, which is situated next to a small lake across from a shopping mall, can stay on at the special conference rate for a few days and thus be able

to be in Washington for the Fourth of July. Fireworks in the Nation's Capital are the most elaborate in the United States.

Why not plan now to attend the annual meeting? It will be a wonderful experience and can become the capstone of a summer vacation in one of the most exciting American cities.

I hope to see everyone in Maryland. Make your reservation today. You will have a good time and your presence at the meeting will strengthen the Society.

(2)

TREASURER'S REPORTS

BRS Treasurer Dennis J. Darland submitted these reports for the fourth quarter of 1994 and for the entirety of 1994. Note that these reports do not take 1995 membership renewal payments or 1995 contributions into account. "BREP Contrib" = contributions to the Bertrand Russell Editorial Project. "RUSSELL Sub" = subscription costs for Russell: The Journal of the Bertrand Russell Archives.

BRS.494.REPORT page 1
BERTRAND RUSSELL SOCIETY TREASURER'S REPORT
4th Quarter 1994
Sunday, January 8, 1995 11:55 am

Beginning bal \$3052.13

INCOME	
BREP Contrib	\$100.00
Contributions	\$0.00
Interest	\$1.54
Library Income	\$15.95
Meeting Fees	\$0.00
Misc Income	\$40.13
New Members	\$225.50
Renewals	\$172.50
TOTAL	\$555.62

EXPENSES	
BREP Pmnt	\$0.00
Library Expense	\$0.00
Meetings	\$0.00
Memb & Info	\$1185.03
Misc Expenses	\$27.63
RUSSELL Sub	\$0.00
TOTAL	\$1212.66

Final bal \$2395.09

BRS.94.REPORT page 1
BERTRAND RUSSELL SOCIETY TREASURER'S REPORT
Annual, 1994
Sunday, January 8, 1995 11:57 am

Beginning bal \$916.88

INCOME	
BREP Contrib	\$100.00
Contributions	\$891.00
Interest	\$5.52
Library Income	\$187.65
Meeting Fees	\$0.00
Misc Income	\$40.13
New Members	\$1219.50
Renewals	\$5562.00
TOTAL	\$8005.80

EXPENSES	
BREP Pmnt	\$0.00
Library Expense	\$210.03
Meetings	\$1145.38
Memb & Info	\$4920.97
Misc Expenses	\$101.71
RUSSELL Sub	\$149.50
TOTAL	\$6527.59

Final bal \$2395.09

(3)

1995 ANNUAL MEETING

The 1995 annual meeting of The Bertrand Russell Society will be held Friday, June 30 through Sunday, July 2 in Columbia, Maryland, U.S.A. at The Columbia Inn Hotel and Conference Center. It is our hope that every BRS member will at least consider the possibility of participating and that many will indeed be present.

The latest tentative program schedule is as follows:

Friday, June 30, 1995

- 4:00 - 6:00 p.m. Registration
- 6:00 - 7:30 p.m. Dinner (on your own)
- 7:30 - 7:45 p.m. Welcoming remarks
- 7:45 - 8:45 p.m. Awarding of Book Award; recipient's presentation
- 8:45 - 9:45 p.m. Peter Stone, "Problems of Power in Russell's Politics"
- 9:45 - 11:00 p.m. Board of Directors meeting (all members welcome)

Saturday, July 1, 1995

- 8:00 - 9:00 a.m. Registration
- 9:00 - 10:00 a.m. John Shosky, "Multiculturalism, Authenticity, and Enlightened Self-Interest: Bertrand Russell and the Quest for Political Recognition"
- 10:00 - 10:15 a.m. Coffee break
- 10:15 - 11:15 a.m. Michael J. Rockler, "Russell and Education: Russell's Debt to Locke"
- 11:15 - 12:15 p.m. Bertrand Russell Society business meeting
- 12:15 - 2:15 p.m. Lunch (on your own)
- 2:15 - 3:15 p.m. Timothy Madigan, "Russell and Dewey on Inquiry"
- 3:15 - 3:30 p.m. Coffee break
- 3:30 - 4:30 p.m. First presentation by Paper Prize Competition winner
- 4:30 - 5:30 p.m. Free time
- 5:30 - 7:00 p.m. Red Hackle Hour
- 7:00 - 9:30 p.m. Banquet; awarding of BRS Award; recipient's address

Sunday, July 2, 1995

- 9:00 - 10:30 a.m. James Alouf, "Bertrand Russell as Teacher Educator"
- 10:30 - 10:45 a.m. Coffee break
- 10:45 - 11:30 a.m. Second presentation by Paper Prize Competition winner
- 11:30 - 12:15 p.m. To be announced
- 12:15 p.m. Closing

Columbia, Maryland is situated about half-way between Washington, DC and Baltimore, Maryland. The Columbia Inn lies 25 miles from downtown Washington, 20 miles from downtown Baltimore, 15 miles from Baltimore/Washington International Airport, 30 miles from Washington National Airport, and 47 miles from Dulles International Airport. A modern hotel and conference facility, The Columbia Inn has ten wooded lakeside acres, 289 guestrooms, full hotel ser-

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 10:09
 11:10
 JJ

vices, and covered garage parking. Dining, shopping, and entertainment sites are nearby.

Meeting registration is being handled by the BRS. Hotel reservations are being handled by The Columbia Inn.

To register for the meeting: Please refer to the top of the blue sheet attached to this RSN issue. The per person fee of U.S. \$85.00 covers registration, coffee breaks, the Red Hackle Hour (reception featuring BR's favorite drink), and the Banquet. Those whose registrations are received by June 12 may register at the reduced per person fee of U.S. \$75.00. Please make checks or money orders in U.S. funds payable to "Michael J. Rockler". Write "BRS" on the check memo line. Mail the form and payment to: Michael J. Rockler; 14213 Chesterfield Road; Rockville, MD 20853; U.S.A. The Banquet will have a chicken entree; if you have a special dietary request, inform Dr. Rockler when registering by mail. Annual meeting questions and comments also should be directed to Dr. Rockler.

To reserve a room at The Columbia Inn: Please direct your inquiry to: The Columbia Inn Hotel and Conference Center; 10207 Wincopin Circle; Columbia, MD 21044; U.S.A.; telephone 800-638-2817 or 410-730-3900. June 12 is the deadline for receiving the special nightly rate of U.S. \$79.00 plus 10% tax. This rate applies to either a single or double room. Mention "Russell Society" to qualify for this reduced rate. The Columbia Inn should also be contacted for additional information about its facilities and directions by car, train, bus, or air.

The next RSN issue will include updated information about the annual meeting. But, in the meantime, we suggest you mark your calendars, fill out and mail the blue form with your payment, make your hotel reservation, and look forward to three memorable days of Russell-related activities. Remember, too, to act soon to take advantage of the reduced early registration fee and special hotel rate--the June 12 deadline applies to both.

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BRS BUSINESS

1. 1995 Membership Renewals. Thanks to all members who renewed their BRS membership. We trust you will find your BRS membership to be worthwhile in 1995. Those members who have not yet renewed are being sent this RSN issue as a courtesy. If you have not yet renewed, please read the bottom of the blue sheet attached to this RSN issue, complete the form, and mail it with your payment to the Chicago address shown. We do want you to remain with us!

2. Address Corrections. Please take a moment to look at the address label used to get this RSN issue to you. If there is need for a correction, please let us know. Thank you.

3. Board of Directors Election. We appreciate the effort taken by many members in voting in the Board of Directors election. The following persons were elected for three year terms beginning January 1, 1995: Louis Acheson, Kenneth Blackwell, John Jackanicz, David Johnson, Justin Leiber, Gladys Leithauser, Stephen Reinhardt, Thomas Stanley. Elsewhere in this issue is a list of all directors and officers. Later this year another election will be held for directors whose three year terms begin on January 1, 1996. It is not too early to be nominated or to nominate oneself as a candidate in that election. Letters of nomination may be sent to the newsletter. Directors are expected to make a reasonable effort to attend BRS annual meetings and from time to time to give their opinions about matters under Board consideration.

4. Contributions. We would like to acknowledge, with thanks, the monetary contributions made by many members who renewed their BRS membership for 1995. Through such contributions, our organization can undertake activities not fully covered by regular dues payments. Our thoughtful contributors were:

Jay Aragona
Cheryl Bascom
Michael Emmett Brady
James Bunton
Whitfield Cobb
Current Wisdom, Inc.
David M. Daugharty
Dong In Bae
Linda Egendorf
Earl G. Hansen
David S. Hart
Donald Jackanicz
Robert James
Allan Kramer
Gregory Landini
Gladys Leithauser
Jill Lenz
John Lenz
Stephen J. Reinhardt
Michael J. Rockler
Harry Ruja
John F. Schaak
Warren Allen Smith
Shohig Sherry Terzian
Kevin Tucker
Robert E. Wallace
Ronald Yuccas

5. Award Nominations Sought. Each year the BRS makes two award presentations at the annual meeting: (1) The BRS Award, to an individual or organization whose activities relate in a special way to Russell or have been undertaken in a Russellian way; (2) The BRS Book Award, to an author or authors whose recent publication stands out as an excellent example of contemporary Russell scholarship. Nominations for either award may be directed by members to BRS President Michael Rockler; 14213 Chesterfield Rd.; Rockville, MD 21044; U.S.A.

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BRS LIBRARY

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088.

1. Books for sale H-Cloth, otherwise paperback. Prices are postpaid. Please send check or money order (U.S. funds only) payable to the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience.....	\$3.15
Authority and the Individual.....	7.95
Has Man a Future?.....H.	8.00
History of the World in Epitome.....	1.00
In Praise of Idleness.....	8.95
My Philosophical Development.....	7.95
Political Ideals.....	7.95
Power: A New Social Analysis.....	8.95
Principles of Social Reconstruction.....	7.95
Sceptical Essays.....	8.95

By Other Authors:

Bertrand Russell, 1872-1970.....	1.50
Bertrand Russell's America, Vol. 2, 1945-1970 edited by Barry Feinberg and Ronald Kasrils.....	9.95
Essays on Socialist Humanism in Honor of the Centenary of B.R.....H.	9.00
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....H.	11.50
The Life of Bertrand Russell in Pictures and His Own Words.....	10.95
The Selected Letters of Bertrand Russell, Vol. I, The Private Years (1884-1914) by Nicholas Griffin.....H.	17.50
Mr. Wilson Speaks 'Frankly and Fearlessly on Vietnam to B.R.....	2.00

2. Book News

John Slater's Bertrand Russell was published by Thoemmes Press in November. The paperback edition will be available, at a discount, from the library. The cloth edition may be purchased from Scholarly Book Services, 77 Mowat Avenue, Suite 403, Toronto, Ontario M6K 3E3. Tel: 416-533-5490.

The Ethical Philosophy of Bertrand Russell by Ramendra Nath was published by the Vantage Press, a subsidy publisher, in May. It is available for \$13.95 from their office at 516 W. 34th Street, New York, N.Y. 10001. A copy is in the lending library.

The new Routledge paperback edition of Fact and Fiction is available in the States for \$13.95.

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BRS BOARD OF DIRECTORS

BOARD OF DIRECTORS OF THE BERTRAND RUSSELL SOCIETY, EFFECTIVE JANUARY 1, 1995

Chairman: Marvin Kohl. Center for Applied Ethics; Hong Kong Baptist University;
224 Waterloo Road; Kowloon; Hong Kong.

Secretary: Donald W. Jackanicz. 3802 North Kenneth Avenue; Chicago, IL 60641.

3 Year Term, January 1, 1993--December 31, 1995

Jack Cowles, deceased.

Linda Egendorf. P.O. Box 713; Lincoln, MA 01773.

William Fielding. P.O. Box 218; Ware, MA 01082.

Tim Madigan. 30 Chatsworth Avenue; #1; Kenmore, NY 14217.

Paul Arthur Schilpp, deceased.

Warren Allen Smith. 31 Jane Street; #10-D; New York, NY 10014.

Ramon Suzara. 8 Zipper Street; San Lorenzo Village; Makati, Metro Manila; Philippines.

Thom Weidlich. 170 East 3rd Street; #1D; New York, NY 10009.

3 Year Term, January 1, 1994--December 31, 1996

Irving H. Anellis. Box 1036; Welch Avenue Station; Ames, IA 50010-1036.

Robert K. Davis. 7711 West Norton Avenue; West Hollywood, CA 90046-6214.

Nicholas Griffin. R.R. 1; Troy, Ontario L8S 4M2; Canada.

Robert T. James. 860 Bingham Road; Ridgewood, NJ 07450.

Chandrakala Padia. 7, Hyderabad Colony; Benares Hindu University; Varanasi 5; India.

Paul Pfalzner. 380 Hamilton Avenue South; Ottawa, Ontario K1Y 1C7; Canada.

Harry Ruja. 4664 Troy Lane; La Mesa, CA 92041.

John E. Shosky. 1806 Rollins Drive; Alexandria, VA 22307-1613.

3 Year Term, January 1, 1995--December 31, 1997

Louis K. Acheson. 17721 Marcello Place; Encino, CA 91316.

Kenneth Blackwell. Russell Archives; McMaster Univ.; Hamilton, Ontario L8S 4L6; Canada.

John A. Jackanicz. 3802 North Kenneth Avenue; Chicago, IL 60641.

David E. Johnson. 150 Porter Drive; Annapolis, MD 21401.

Justin Leiber. Philosophy Department; University of Houston; Houston, TX 77004.

Gladys Leithauser. 122 Elm Park; Pleasant Ridge, MI 48069.

Stephen J. Reinhardt. 2401 Pennsylvania Avenue; #202; Wilmington, DE 19806.

Thomas J. Stanley. Box 434; Wilder, VT 05088.

Ex officio Directors (terms concurrent with terms as BRS officers)

Michael J. Rockler (BRS President). 14213 Chesterfield Road; Rockville, MD 20853.

John R. Lenz (BRS Vice President). 38 B Loantaka Way; Madison, NJ 07940.

Lee Eisler (VP/Information Emeritus). 13336 Gulf Blvd.; #304; Madeira Beach, FL 33708.

Donald W. Jackanicz (BRS Secretary). 3802 North Kenneth Avenue; Chicago, IL 60641.

Dennis J. Darland (BRS Treasurer). 1965 Winding Hills Rd.; #1304; Davenport, IA 52807.

All addresses are in U.S.A. unless otherwise noted.

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ON PAULING AND POPPER

RSN No. 84 (November 1994) reported on the deaths of BRS honorary members Linus Pauling on August 19, 1994 and Karl Popper on September 17, 1994. We renew the invitation for readers to submit reminiscences of these men for future issues. Below are an interesting letter from Pauling to former RSN editor Lee Eisler and the New York Times (Associated Press) Popper obituary, September 16, 1994, p. 54. We regret that the New York Times obituary for Pauling, though well worth reading, is too long for reproduction here.

LINUS PAULING INSTITUTE of SCIENCE and MEDICINE

440 Pace Mill Road, Palo Alto, California 94306
Telephone: (415) 327-4064

16 May 1986

Mr. Lee Eisler
The Bertrand Russell Society, Inc.
RD 1, Box 409
Coopersburg, PA 18036

Dear Mr. Eisler:

I am glad to accept the invitation to me to become an honorary member of the Bertrand Russell Society.

I was interested to see that you quoted a statement from Russell's autobiography. This statement is not correct. Russell wrote to me, asking me to sign the manifesto. Because I was traveling or for some other reason my answer was delayed until after the first announcement had been made. I think that by this time Russell had forgotten that he had invited me to be a member of the original group, and thought that I was volunteering.

Sincerely,



LP:dm

Sir Karl Popper Is Dead at 92; Philosopher of 'Open Society'

CROYDON, England, Sept. 17 (AP) — Sir Karl Popper, a philosopher who was a defender of democratic systems of government, died today in a hospital here. He was 92.

He died of complications of cancer, pneumonia and kidney failure, said a manager at the hospital in this London suburb. Sir Karl was born in Austria but had worked in England since 1945 and lived near London.

Much of his work concerned science and the uncertainty of knowledge. But it was as a defender of democratic systems and an opponent of Marxism that Sir Karl was most widely known.

His book "The Open Society and Its Enemies," published in 1945, has been called one of the most influential books of the century. It was responsible for the widespread use of the phrase "open society."

Sir Karl argued that communism and fascism were philosophically linked.

In England, where he spent much of his career, his ideas and those of two economists, Frederick Hayek and Milton Friedman, provided the intellectual framework for the Conservative Party of former Prime Minister Margaret Thatcher. He was a professor of Logic and Scientific Method at the London School of Economics from 1949 to 1969.

His book "The Poverty of Historicism," another attack on Marxism, was published in 1957.

Sir Karl questioned the idea that there were inexorable laws of human history, believing history to be influenced by the growth of knowledge, which is unpredictable.

He presented his arguments about science in his first book, "The Logic of Scientific Discovery," published in 1934.

He argued that science does not proceed through verification, but through making bold, competing conjectures, exposing them to rigorous tests and eliminating those that have been refuted.

He said decades later that "next to music and art, science is the greatest, most beautiful and most enlightening achievement of the human spirit."

During the 1960's, Sir Karl came to be labeled a reactionary. He said that his views had been misrepresented.

"Criticism of my alleged views was widespread and highly successful," he said. "I have yet to meet a criticism of my views."

Karl Raimund Popper was born in



Sir Karl Popper

Associated Press

Vienna, the son of a prominent liberal lawyer, Simon Popper, who was a doctor of law at the University of Vienna, where Karl was educated. His mother was a pianist, Jenny Schiff Popper.

He was the son of Jews but was christened in a Protestant church. As World War II approached, he left Austria with his wife, Josefina, for New Zealand. There he became senior lecturer in philosophy at Canterbury College in Christchurch.

He came to London in 1945 to accept the post at the London School of Economics.

Karl Popper began his opposition to Marxism during his youth in Vienna, soon after World War I.

After considering himself a Communist for a few months, he witnessed a confrontation between Vienna police and young unarmed socialists trying to rescue some Communists from the police station. The police fatally shot several of the young people.

He said that while a Marxist would have accepted that such deaths might be necessary on the road to revolution, he could not.

In a 1992 interview with The Sunday Times in London, he remarked on the collapse of the Marxist states of Eastern Europe.

"I will not except to say, 'I told you so.' I just knew that these were beastly regimes and I kept saying so. That is all."

Sir Karl's wife died in 1985. He had no children.

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LETTER FROM CARL A. WESTMAN

We are pleased to have received this thoughtful letter from BRS member Carl A. Westman. Replies may be made either to him directly or to RSN.

Carl A. Westman
802 Susan Carol Lane
Chattanooga, TN 37421-4561
18 December 1994

Russell Society News
c/o Donald W. Jackanicz
3802 North Kenneth Avenue
Chicago, IL 60641-2814

To the Editor:

I read with pleasure David M. Daugharty's letter in the RSN No. 83. While I enjoyed Moorehead's biography of Russell, I wonder if she too quickly cast off Russell's activities in his final decade of life as being primarily orchestrated by Ralph Schoenman. Consider the fact that Schoenman is hardly mentioned in Feinberg and Kasrils' Bertrand Russell's America: 1945-1970. However, if Russell felt compelled to write a 7,500 word memorandum clarifying his relationship with him, then Schoenman's relative absence from Feinberg and Kasrils' book seems rather conspicuous. The key to understanding the extent of Schoenman's influence may be in the memorandum itself, but I have been unable to find it published. Moorehead's notes are a bit confusing; can it be found in Ronald W. Clark's The Life of Bertrand Russell? Can other RSN readers help?

With regard to Russell's stand on Vietnam, I must first confess a degree of ignorance. I was *born* during the Vietnam War (1967), and have not read extensively on the history of the conflict. However, having read many of Russell's works, I would offer two observations. First, and most importantly, Russell's stand on the war was entirely consistent with the values he advocated throughout his life. As Daugharty notes from personal experience, Russell was not an isolated old dupe for opposing the war.

The second observation concerns Russell's handling of the War Crimes Tribunal. I do not contest its findings (in fact, the evidence I *have* seen supports them; compare Crimes of Obedience by Kelman and Hamilton). However, criticisms of its impartiality seem justified. One concern is obvious, but hardly Russell's fault: no defense was offered by the U.S. However, even the balance of the proceedings lacked some qualities I think an impartial inquiry would have. The jurors appear to have been hand-picked, at least in part, by Russell. Also, Russell made several statements prior to the proceedings that indicated that he was convinced, prior to hearing any formally submitted evidence, that the U.S. was guilty as charged. This could have influenced his jurors. Also, Russell tended to give full credibility to reports from those who were predisposed to his own prior opinion. Fortunately he mitigated this by extensively using press reports from papers that were not opposed to the war.

My point is that Russell had strayed far from his own first commandment "Do not feel certain of anything." He hardly seemed like the same person who wrote:

The scientific attitude of mind involves a sweeping away of all other desires in the interest of the desire to know -- it involves suppression of hopes and fears, loves and hates, and the whole subjective emotional life, until we become subdued to the material, without bias, without any wish except to see it as it is, and without any belief that what must be determined by some relation, positive or negative, to what we should like it to be or what we can easily imagine it to be.

It is *this* part of Russell that I sensed missing in his later years. Whether a dupe of Ralph Schoenman or not, I cannot say; nevertheless, his late writings took on a tinge of surety, which may have been what truly disappointed some of his admirers.

I would be very interested in the thoughts of fellow RSN readers on these matters, whether in a reply to the editor or directly to my address above.

In RSN No. 84, I noted Sharon Morrison's letter mentioning Russell's On Education. I had spoken with Sharon about a copy I had located, and we intended to correspond. I could not locate her at UConn before I moved to TN (Sharon, I am interested in corresponding with you on Russell's theories and experiments in education. Please write or call me at the address above.).

Sincerely,



Carl A. Westman

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RUSSELL VS. DURANT ON MODERN EDUCATION

This advertisement appeared in The New Republic, October 9, 1929. If a debate questioning "Is modern education a failure?" were held today, what modern equivalents of Russell, Durant, and Dewey could be found to participate?

TICKETS STILL AVAILABLE

RUSSELL vs DURANT

Debate!

Is modern education a failure?
JOHN DEWEY, Chairman

This SUNDAY EVENING, OCT. 6 at 8.30
Mecca Temple, 55 St. & 7th Ave.

Reserved Tickets \$1. to \$2.75 for sale now—Rand School, 7 East 15 St.; New School, 465 W. 23 St.—Columbia University Book Store.

BOX OFFICE, OPEN FROM—11 A. M. to 9 P. M.
Special Phone Circle 2058

By Mail or in Person at
Discussion Guild—15 East 40 St.—Room 1002—Lexington 7483

RUSSELL'S ONLY PUBLIC APPEARANCE

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BLACKWELL/RUJA BR BIBLIOGRAPHY REVIEWED

We offer congratulations to Kenneth Blackwell (Russell Archivist at McMaster University) and Harry Ruja (former BRS Board Chairman) on the appearance of their three volume work, A Bibliography of Bertrand Russell. This undated (December 1994 of January 1995?) review by Ray Monk in The Observer Review, p. 16 is the first of what we expect to be numerous complimentary reviews.

Politics, logic and adultery: if **BERTRAND RUSSELL** wrote about it, it's all in the files in Hamilton, Ontario. *Ray Monk* is astounded by an extraordinary bibliophile

The spirit and the letter

In a book published in 1974 called *The Link: the Extraordinary Gifts of a Teenage Psychic*, a curious conversation is recorded between Matthew Manning, the teenage psychic of the title, and the spirit of Bertrand Russell. 'Do you still believe that there is no life after death?' asks Manning, perhaps somewhat redundantly, to which Russell's spirit (determined, no doubt, to avoid an insoluble paradox) replies that, as a matter of fact, his views on the immortality of the soul have undergone a fairly drastic change since he found himself to be existing after his death. 'The universe is deathless,' the deceased Russell declares, 'because having no infinite self, it stays infinite.'

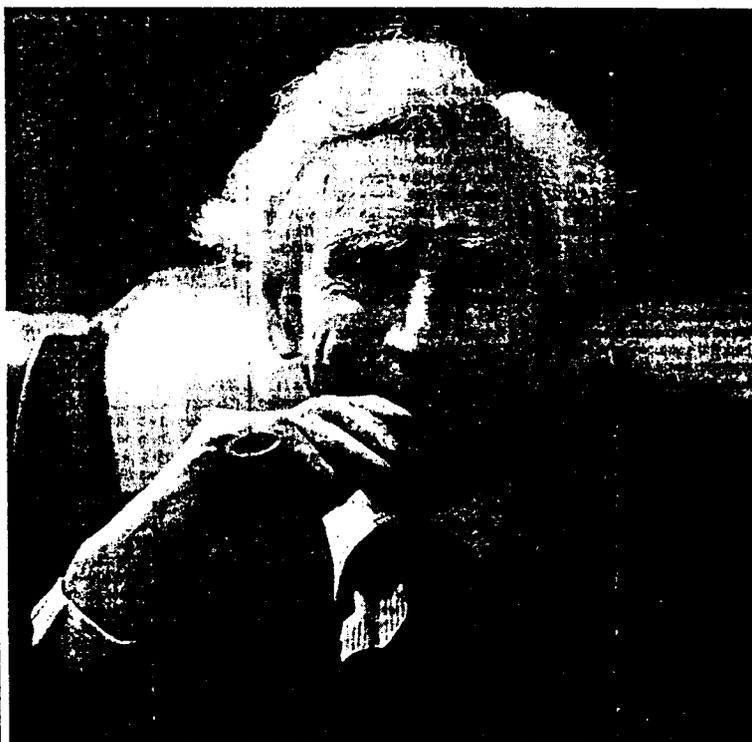
In the ordinary course of events this implausible exchange might have been lost and forgotten years ago, but it has now achieved a kind of immortality by being preserved (albeit in a section headed 'Spurious Publications') in *A Bibliography of Bertrand Russell*, a monumental three-volume set that seems certain to remain the definitive reference work on its subject for many generations to come. Indeed, it provides what is surely one of the most complete records of a writer's work ever compiled.

As well as listing all those things that have been falsely attributed to Russell (quite an undertaking in itself), it records, with an attention to detail that borders on the fanatical if not the insane, over 3,000 publications that are indubitably Russell's work. The result is an astonishing testament, both to Russell's awe-inspiring productivity and to the equally wondrous diligence of the bibliography's editors, Kenneth Blackwell and Harry Ruja.

It is the result of more than 30 years' work, which began in the early Sixties when Kenneth Blackwell, then an undergraduate student of philosophy in Canada, became interested in Russell and decided, with the reckless optimism of youth, to make a list of all Russell's publications.

By coincidence, Russell was at that time trying to find somebody to make a detailed catalogue of all his manuscripts - he had decided to sell his papers to the highest bidder in order to raise funds for the recently established Bertrand Russell Peace Foundation - and when, in the summer of 1966, Blackwell visited England and got in touch with him for help with his bibliographical research, Russell immediately enlisted him as a kind of live-in archivist.

For three weeks, Blackwell



worked in the basement of Russell's house in North Wales, putting into some kind of order the enormous collection of manuscripts and correspondence which Russell, then 94, had amassed over an extraordinarily prolific lifetime.

It was the beginning of an association between Blackwell and Russell's papers that has remained unbroken to the present day. Wherever the papers have gone, Blackwell has gone too. At the end of his three-week spell working in Russell's basement, the archives were sent to London to be catalogued, and Blackwell went with them to work for Continuum, the company employed to produce the catalogue.

With the Bertrand Russell Peace Foundation casting its net ever wider in its scrutiny of the dangers to world peace, and the War Crimes Tribunal beginning its work of indicting the United States for its crimes in Vietnam, these were heady days for those associated with Russell, and Blackwell did not remain immune from the intoxicat-

ing sense of involvement with world politics that prevailed among the Russell circle. 'Most of us felt,' he once told me, 'that, like Russell, we could make a difference.'

In the course of writing a biography of Russell, I have got to know Blackwell quite well, and when I once referred, with slight mockery, to Russell's habit of formulating his own personal foreign policy - 'I'm rather displeased with India at the moment,' he told one journalist who came to interview him - Blackwell exclaimed: 'We all did in those days!'

Being at the centre of this somewhat fantastic whirl of political activity served to increase still further Blackwell's dedication to both Russell and his work, and when, in March 1968, the archive was sold to McMaster University in Hamilton, Ontario, Blackwell - by now almost part of the collection - went with it. He has been there ever since, serving as Russell Archivist and continuing his quest to find and describe every book, article, and blurb that Russell ever wrote, every film and

Total record: 'I'm impressed,' said Russell, 'but I don't think it's worth it'

record he made, every speech and interview he gave (posthumously or otherwise) and even every snatch of his conversation that is recorded in the work of others.

Nothing is too trivial or too ephemeral to be beneath Blackwell's consideration. When, for example, he heard that, in one of Tony Hancock's 'Half Hours', Hancock was to be seen lying on his bed reading Russell's *History of Western Philosophy*, he immediately took steps to acquire a video of the programme for the archives.

Blackwell was not alone in his determination to detail Russell's entire publishing record. While he was in London, he learned that Harry Ruja, a Professor of Philosophy at San Diego State University, was on the same mission. After a short period of competition, the two did the only sensible thing and joined forces. 'Harry,' Blackwell says, 'is the only person who will pursue a bibliographical

lead longer, or harder, than I.' Anyone who has seen Blackwell at work will struggle to imagine someone more tenacious.

The question that must be asked, however much both Ruja and Blackwell have banished it from their minds, is whether a complete list of Russell's work really justifies the effort involved. Russell himself was in no doubt that it was not. 'I am impressed,' he told Blackwell, when he saw the number of things Blackwell had listed in 1966, 'but I don't think it's worth it.'

But when, in March 1945, he was asked what he had published since the previous June, he mentioned just one article on nationalism, and remarked: 'Otherwise I have published nothing to speak of. This "nothing", we can now see from Blackwell and Ruja's work, includes no fewer than 14 articles in newspapers and magazines, ranging from an analysis of political and military 'spheres of influence' in *The New Leader* to a discussion of 'What Makes a Woman a Fascinator?' in *Vogue*.

Of course, to the author of *Principles of Mathematics* and the co-author of *Principia Mathematica*, such pieces were practically nothing. And yet it is good to have them all duly recorded and listed, for they highlight what it is that makes Russell's huge corpus of work unique in the history of philosophy and literature: its truly astonishing diversity.

His early work on logic and mathematics has an importance in the development of philosophy comparable to the work of Kant, Locke, Hume, Wittgenstein or any of the other towering figures in the Western tradition. But the man who wrote 'On Denoting' - an article that has long been required reading for every undergraduate student of philosophy - was also the author of urgent comments on current affairs such as 'Has Man a Future?', of elegant and witty essays like those collected in *Scriptural Essays*, and of atrociously inept fiction like *Satan in the Suburbs* and *Nightmares of Eminent Persons*. He was a regular contributor - to glossy magazines like *Esquire*, *Vogue* and even, on occasion, to *Playboy* - of articles like the one he wrote for *New York's Glamour* magazine in 1943 on 'What to do if you Fall in Love with a Married Man'.

It is an amazing body of work, and, if this new bibliography forces us to realise how much dross a great philosopher is capable of writing, it also enables us to appreciate, perhaps for the first time, the full scope of Russell's achievement.

A Bibliography of Bertrand Russell edited by Kenneth Blackwell and Harry Ruja (Routledge £250)

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JOHN SLATER ON RUSSELL

Below is an announcement from Thoemmes Press of Bertrand Russell by John G. Slater. The thirteen chapter titles are "A Sketch of His Life"; "Logic and the Foundations of Mathematics"; "Scientific Method in Philosophy"; "The Theory of Descriptions: An Example of His Method in Use"; "Metaphysics: 'The Skeleton of the World'"; "Epistemology: 'A Map of the Theory of Knowledge'"; "Ethics: The Ground for Moral Rules"; "Religion: A Sceptic's Testament"; "Political Theory: Liberal and Democratic"; "Political Activism: His Duty to His Family"; "The Importance of the Study of History"; "The Proper Role of Education in the Life of the Child"; "Some Thoughts on His Achievements".

NEW FROM THOEMMES PRESS

Bristol Introductions

A New Series edited by Ray Monk, University of Southampton

Bristol Introductions are short original texts that aim to present challenging perspectives on philosophical themes, using non-technical language. These books are intended to be of interest to both the new student and the more advanced scholar. Beginning with John Slater's book on Russell, future volumes in the series will explore the connections and tensions between philosophy and other disciplines.

BERTRAND RUSSELL

John Slater

With a Preface by Ray Monk

This book is intended as an introduction to Bertrand Russell and his views in a variety of fields. In addition to being one of the most important logicians and philosophers of this century, Russell was also, for a very long time, one of its most prominent public figures, and his influence on his time was not confined to academic subjects. Nearly all of his seventy-odd books, including some whose positions are now rather clearly dated, are still, or were until very recently, in print, a continuing tribute both to the attraction of his views and to the grace and polish of his literary style for which he was awarded the Nobel Prize in Literature in 1950.

From a long list of possibilities nine areas have been selected for discussion. Pride of place must go to his work on the foundations of mathematics and to the philosophical method which he developed as a consequence of his successes in that field. This he used to tackle metaphysical and epistemological problems, a sampling of which are included. To provide the reader with examples of the more popular side of his work, there are discussions of positions he defended in the philosophy of religion, political philosophy, history and education. One of the dominant themes of his life, and the one for which he was widely, and at times notoriously, known, was his political activism. Like his grandfather, Lord John Russell, before him, there was hardly a public controversy on which he failed to bestow an article or a pamphlet, often a very provocative one.

Occasionally he paid a heavy price for his intervention: he twice served time in prison for his political activities. In addition to these areas Russell contributed to many others, but this sample provides the reader with a good idea of the scope of the influence he had on his age. If the predicate 'polymath' is to be applied to anyone in our century, it surely applies to him. It is painful to have to omit discussion of any part of his work, but this book will have done its work if it leads its readers to explore his own writings for topics of special interest to them. If they do, they will find him a delightful author to read, and one whose opinions and the defence of them are bound to provoke thought, a cause very dear to Russell's heart.

Professor John Slater, widely acknowledged to be the greatest authority on Russell's printed writings, has been teaching at the University of Toronto since 1964. His principal interest has always been the philosophy of Russell. He has been closely associated with the Russell archive at McMaster University and has been instrumental in the edition of the Russell Papers of which eight volumes of a projected thirty have been published, three of which were edited by him. Professor John Slater also formed the largest collection of printed Russelliana in existence which is now in the Fisher Rare Books Library at the University of Toronto.

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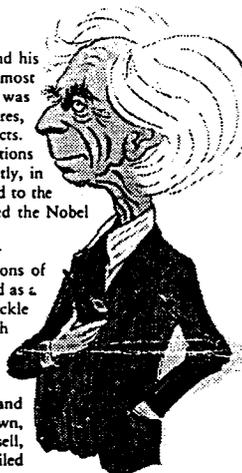
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WELLS BIOGRAPHY BR REFERENCE

For those interested in matters pertaining to H.G. Wells, Shaw, the Bloomsbury Group, the Fabians, and BR, here is an excerpt from Michael Coren's The Invisible Man: The Life and Liberties of H.G. Wells (New York: Atheneum, 1993), pp. 132-135. Our thanks to Linda Egendorf.

he called for an American blockade of the Germans, so as to starve them into submission. As when he was a boy in Kent, the glamour and glitter of war made his head swirl with images which belied reality.

Various friendships were twisted or broken by Wells' attitudes during the war, but no rupture received more publicity than that with George Bernard Shaw. Ever since the Fabian campaign Wells and Shaw had tiptoed along a thin, crooked line between strained friendship and downright contempt. They had walked well and successfully. Now Wells learnt that Shaw's attitude towards the war was that of informed cynic. Nobody was entirely correct, he believed, but he and his family happened to be resident in Britain and hence did not desire a German victory. He playfully compared the combatants to pirates. Late in 1914 Wells wrote an article in the *Daily Chronicle* on the subject of Scandinavia's role in Northern Europe, and referred to Shaw's muddle-headedness. This was the spark for the latest episode in the debate. Shaw soon replied:

There is a point at which Mr Wells' mind gives way. There are two symptoms. One of them is the now familiar and apparently inevitable English symptom of a kind of breakdown; a sudden and unprovoked attack on me. Mr Wells, without a word of warning, calls me muddle-headed. Muddle-headed! Mel Bernard Shaw! the man whose clarity England can often hardly bear! I ask you - I Well no matter . . .

He went on to eviscerate Wells' argument about Swedish intentions and aspirations, and as in past disputes to make Wells appear as a callow amateur, this time badly versed in diplomacy.

Wells' reply was long and heartfelt. His letter claimed that Shaw was a mischief-maker, an attention-seeker, an eclectic gatherer of second-hand theories and opinions, an irresponsible and shallow man. He continued:

The first thing he does almost invariably in his controversies, if one may give his displays so dignified a name, is to create a serio-comic atmosphere, the Shavian atmosphere, by wild boasting about his mental clarity and facetious abuse of his antagonist. My mind he declares is 'giving way' and so on. At this the well trained Fabian spinster smiles almost maternally and prepares for the next phase of the 'intellectual treat'. This is a carefully untruthful statement of the antagonist's position.

in condemning and ostracizing him. There were many within the anti-war movement who refused to speak to Wells ever again and took every opportunity they had to slander him and blacken his character. They could not forgive him for describing their resistance to the popular mood as a 'scream of extreme individualism'; they would not forgive him for achieving so much acclaim by his actions during the war. Some of the Fabians and certain members of the Bloomsbury group were particularly venomous; writing some forty years after the events, Bertrand Russell still dipped his pen with malice:

Wells was assailed in the Press . . . for his advocacy of free love. He replied somewhat heatedly that he had not advocated free love, but had merely prophesied possible effects of new ingredients in the atmosphere without saying whether he thought these effects good or bad. This seemed to me disingenuous, and I asked him, 'Why did you first advocate free love and then say you hadn't?' He replied that he had not yet saved enough money out of royalties to be able to live on the interest, and that he did not propose to advocate free love publicly until he had done so . . . After this I did not see much of him until the First World War had ended. In spite of his previous attitude about war with Germany, he became exceedingly bellicose in 1914 . . .

The war represented a watershed in Wells' life. Not only had he altered his political positions, but he had also taken on a new attitude in his personal and social affairs. He seemed to age quickly in the early years of the war, taking on a haggard look not previously noticeable. In the past most of Wells' friends, and some of his enemies, remarked on his seemingly eternal youthfulness; his features and demeanour were often boyish, they remarked, in spite of regular bouts of physical pain and the onslaught of diabetes and stomach ulcers. He drew up a new will in 1914, and asked Robert Ross to be his literary executor. He and Jane placed their sons Gip and Frank, now thirteen and eleven years old, in Oundle boarding school, and settled into the now completed home, renamed Easton Glebe.

This was a relatively good period for the partnership of Wells and Jane, a time when they saw much of one another and appeared to relish the duties and obligations of master and mistress of a sizeable country home. At various stages in his life Wells felt an overwhelming need to play the roles of husband and father and to

I say 'carefully untruthful'; he does not err, he deliberately distorts. In this instance he declares that I think that Germany is holding out Finland as a bait to Sweden and so on. It is nothing to Mr Shaw that I did not suggest anything of the kind; the glib falsehood is necessary in this case and he utters it with as light a conscience as if, instead of offering rubbish as international politics, he was introducing a panacea at a fair.

This was an angry and hurt H.G. Wells. He had never fully recovered from his drubbing at the hands of Shaw and the Fabians. This was more than a dozen years later; Wells had achieved so much in his life, yet those same people still dared treat him with suspicion, even patronizing dismissal. For his part, Shaw was genuinely disturbed by Wells' political posturings. The difference was that the eternally self-confident Shaw could hide his feelings behind humour and contrived indifference; Wells was rarely, if ever, capable of such disguise. In this respect Wells was the more honest of the two men and certainly deserves some sympathy. He had not been brought up to play what Shaw saw as the 'great game' of witty insults and pithy attacks. Arnold Bennett was certain that he once saw Wells cry after a morning of quarrelling with Shaw, partly because he was sorry for himself but mostly because of sheer desperation and an inability to fight back with the same weapons. Wells' life-long protestations that he was at heart just a simple man were to a certain extent true.

The conflict deepened when Shaw published 'Common Sense About the War' in the *New Statesman*. The series of articles poured scorn on the allied effort, claimed that the war was merely an excuse for the British to take on their long-term imperial rivals, and urged the rank-and-file military to rebel and shoot its leaders. Wells hit back:

Mr Shaw is one of those perpetual children who live in a dream of make believe and the make believe of Mr Shaw is that he is a person of incredible wisdom and subtlety running the world . . . an idiot-child screaming in a hospital, distorting, discrediting, confusing, and at the end, when it is all over, we shall have voluminous pamphlets and prefaces explaining how modestly and dexterously he settled the Prussian hegemony and rearranged Europe.

The argument simmered throughout the war, but although Shaw came close to it, he never completely lost his temper with Wells and refused to forsake his former friend or join with others

return to Jane and the family home. The new will and bouts of poor health certainly brought on such a phase. Wells' autobiography lovingly and proudly reproduces photographs of the building of the house and of the interior of the study. Easton Glebe was comfortable and informal, capacious and aesthetically pleasing. Twelve bedrooms meant that guests could be accommodated, and the house was rarely free of them. As if to deny the effects of advancing age Wells planned intricately organized games of hockey and volleyball, and a full-size tennis court was built for those less enthusiastic about team sports. He was determined and merciless when he played sport, particularly if his opponents were younger than him - there was something to prove. The Wells house was a gathering place, a meeting place, a recreational think-tank. Jane worked hard on the garden and in supervising the kitchen. For a while the household was a content, even happy one.

Arnold Bennett was a frequent visitor, a friend now of Jane as well as Wells. He recorded in his inimitable journals a stay with his friends in October 1915.

Left home at 10 a.m. and drove over slippery roads in a Scotch mist to Little Easton. I walked with Wells in the park at dusk. Stag rutting season. All the bucks were roaring like lions, and we were somewhat intimidated. Two of them made a show of fighting, but funk'd it. Before this, original ball games in the arranged barn, in front of which a farmyard and cesspool had been turned into a very slightly sunk garden with bathing tank in the middle. Immense park, belonging to Lady Warwick, and practically wasted for useful purposes. And there must be hundreds such. 'It ought to be taxed out,' said H.G.

Lady Warwick was something of a patron. She had long been a friend of Wells, had supported him financially when times were particularly difficult and had also acted as his champion in polite society. She was at the centre of a political and artistic set which numbered Fabian writers, labour politicians and fashionable novelists among its members, and she relished their controversial views and heated exchanges. She was often at Easton Glebe and invariably brought some of her followers with her. The Wells house was in turn at the centre of a small literary community. Journalists R.D. Blumenfeld and J. Robertson Scott, editor of *The Countryman*, were neighbours, and author H. de Vere Stacpoole

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HUGO BLACK AND RUSSELL

U.S. Supreme Court Justice Hugo Black is the subject of Roger K. Newman's Hugo Black: A Biography (New York: Pantheon Books, 1994). Here is a reduced-size one page excerpt (p. 448) discussing Black's study of philosophers including Dewey and Russell. Thanks to Tom Stanley for this item. Also below for a bit more historical information are a photograph of Black and the first paragraph of the article about him appearing in The Oxford Companion to the Supreme Court of the United States, Kermit L. Hall, editor in chief (Oxford and New York: Oxford University Press, 1992), pp. 72-75.

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HUGO BLACK

for getting to the bottom of things. Intellectually he had a kitten's curiosity. He was hellbent on truth and intent on understanding. Only then could the practical idealist move to reform most efficiently.³

Philosophers helped in the pursuit. Certain types of technical philosophy gave Black problems. "Hegel's and Kant's works have always been a little difficult reading for me," he confessed. But public-spirited philosophers were different. Black acknowledged the influence of John Dewey's functional approach: "My daughter has frequently told people that if they want to find out what I think they should go to Dewey's works." In a different way Bertrand Russell also influenced Black. When he went in for a hernia operation in September 1956, he was on a Russell reading binge. He took several Russell books to the hospital and was talking about Russell to the doctors and nurses as they wheeled him into the operating room. By the time he left a week later he had the hospital staff reading and discussing Russell.

Black read more in the years after Josephine's death than at any other time. He was a man of regular habits—the same meals each day (light breakfasts and lunches, but a normal-size dinner), the same routine each evening, watering his garden before steak for dinner, then working on an opinion afterward—and he set aside a certain amount of time for reading daily. He kept a pile of books by his bed, and the reading lamp over it burned a hole in the mattress. To him it was part of his job. He continued his regular summer reading program focusing on specific topics. One summer it was all of Dickens and Scott. In the summer of 1950 he read all of Macaulay. The next year he told a clerk to go to a certain part of one of Macaulay's books, where he would find something on bills of attainder; Black put it in the opinion. He was necessarily selective in his reading: he enjoyed novels but read fewer over the years, as he felt he could more fruitfully spend his thinking time on books from which he could gain knowledge, perspective or understanding.⁴

No modern figure supplied any more of those qualities than Thomas Jefferson. He was Black's "number one, number two and number three" historical hero, noted Hugo, Jr.—and had been since law school. "There are few things that have been written about Jefferson that are not interesting," Black said. He practically downed Jefferson whole. And although Jefferson's cup of libertarianism was chronically overflowing, Black did not even ask him before replenishing his supply. To Black, Jefferson epitomized the mellow respect and tolerance that are the heart of democracy, as Black's underlinings

Black, Hugo Lafayette (b. Harlan, Ala., 27 Feb. 1886; d. Bethesda, Md., 25 Sep. 1971, interred Arlington Cemetery, Arlington, Va.), associate justice, 1937-1971. Black's humble origins as the son of a storekeeper in rural Clay County, Alabama, offered little basis for optimism about his future career. His two-year undergraduate law program at the University of Alabama and brief tenure as a Birmingham police court judge were equally discouraging. But his intelligence and sheer determination—traits inherited largely from his beloved mother—enabled Black to overcome the tremendous odds his background posed. By the early 1920s he was elected to the first of two terms in the U.S. Senate; and in August 1937 he became Franklin D. Roosevelt's first appointee to the Supreme Court, a position he held for thirty-four years until his retirement in September 1971, a week before his death.



Hugo Lafayette Black

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CHOMSKY'S PHOTOGRAPH OF RUSSELL

Noam Chomsky's latest book, Keeping the Rabble in Line (Monroe, Maine: Common Courage Press, 1994, 319 pp., \$12.95), is a series of interviews with David Barsamian. This description appears on the backcover: "From one of the world's most formidable political cartographers, a map to the emerging global economic regime[.] In these interviews, Noam Chomsky outlines his views on a wide range of pressing issues including: global warming; free trade and international capital; health care; fascism and the structure of corporations; China, trade and human rights; a comparison of Chiapas and South Central Los Angeles; gun control and the death penalty; the deterioration of intellectual culture; the democracy deficit; the politics of the information highway." This two page excerpt (pp. 144-45), in reduced-size print, concerns Russell.

KEEPING THE RABBLE IN LINE



NOAM CHOMSKY

Keeping the Rabble in Line

INTERVIEWS WITH
DAVID BARSAMIAN

told me this was what his kids were saying, what did I think he ought to do? Usually I didn't answer. This once I said, if you want me to tell you the truth, I'll tell you the truth. I told him what I thought. About a week later I got a message signed Labor Committee Intelligence Service: our Intelligence Service has learned that you're spreading rumors about the party. You have one week to clear yourself of these charges. I threw it into the waste basket. Shortly after their newspaper started coming out with crazed attacks. The funniest one was a pamphlet they put out for the Bicentennial, July 4, 1976. It was called "Terrorist Commanders." It had on the front a picture of me and Marc Raskin. It was quite amusing. It was about how the two of us run the KGB and the CIA and the PLO and the Queen of England and whoever else was in their conspiracy at the time. They said we were planning to put atom bombs in major U.S. cities at the time of the Bicentennial. I got it in August, a month after. Usually these end-of-the-world people, when it doesn't happen they have some reason. But they were still predicting it a month after it didn't happen. That was put on the windshield of my car with a death threat scribbled on it. I won't go into the details of what happened next. I didn't hear from them for a while. Since then it's similar things.

DB *Anyone who comes to visit your office at MIT will see a very large black and white photograph of Bertrand Russell in the hallway next to your door. What's the story behind that photograph?*

He's one of the very few people that I actually admire. I did have a big photograph of him. The office

Class

was vandalized during the Vietnam War years. A sauerkraut bomber. One of the things that was destroyed was that picture. Somebody succeeded in putting up another one.

DB *So does Russell exemplify the responsibility of intellectuals?*

Nobody is a hero, but he had a lot of very good characteristics and did a lot of things that I admire.

DB *You do endless rounds of interviews, and I certainly inflict a fair share of them on you, how do you keep awake, much less sustain interest? What constitutes a good interview? What engages you? The questions are interminable, and usually the same.*

They're not always quite the same. And I have to rethink things anyway. These are very important and interesting topics, and as long as people are interested in them, I'm going to keep talking about them.

DB *You can stay awake?*

Most of the time.

DB *Thank you.*

(17) DID RUSSELL BORROW COMPASSION FROM CHRISTIANITY?

Thanks to Steve Shafer for bringing this article (Chicago Tribune, January 22, 1995, section 4, pp. 1, 5) to our attention. The article discusses Jewish and Christian notions of compassion for the poor in the context of today's debate on U.S. political and social issues. The article's Russell reference, a quotation from Michael Novak of the American Enterprise Institute, reads "Bertrand Russell, the atheist mathematician and writer, pointed out honestly that he borrowed the idea of compassion from Jesus, as wise humanists do." Would any RSN reader care to substantiate or refute Novak's claim?

Winds of change seem unlikely to cool off our compassion for poor

By Paul Galloway

In the approaching debate on welfare reform, it's a virtual certainty that no one will challenge the principle that society has a responsibility to its unfortunate.

It is a principle that is central to the world's three major monotheistic religions and so deeply embedded in our national consciousness and culture, so much a part of our national ethic, that no one in public life will question it, conservative or liberal, Republican or Democrat, believer or nonbeliever.

To the followers of Judaism, Christianity and Islam, God is adamant: The individual and the community are required to help the weak and the poor, the sick and the hurt, the impaired and the uprooted.

Indeed, the holy books of these faiths and the commentaries of their sages could be viewed as a "Contract with Humanity," a magnanimous theological counterpart to the GOP's vaunted political document, "Contract with America."

For government, God is in the details—coming up

Paul Galloway is the Tribune's religion writer.



Illustration by Anthony D'Adamo/Los Angeles Times Syndicate

with a method of defining the needy and rendering aid that is fiscally sound and yet consistent with the country's beliefs about benevolence.

Even the lawmakers who seek to impose limits of financial assistance to unwed mothers, for example, will declare they are acting for the good of the recipients as well as the taxpayers by freeing them from the bondage of dependency.

While some may doubt the sincerity of such avowals, SEE COMPASSION, PAGE 5

Compassion

CONTINUED FROM PAGE 1

it's likely that few of us will pause to look back through the centuries and consider how remarkable it is that our legislators—and almost everyone else, for that matter—at least pay lip service to the ideal of caring for those in need and how stunningly radical this idea once was.

"Probably the most important thing that Judaism and Christianity introduced into the world was the notion of the fundamental equality of all human beings—rich and poor—in the eyes of God, who sees through wealth and status straight to the human heart," says Michael Novak, who holds a chair in religion and public policy at the American Enterprise Institute in Washington.

"No one thought like that in Greece or Rome or Egypt or anywhere else," he says. "Philosophers then embraced inequality. Plato saw the leaders of society as gold, people at the next level as silver, but many to him were like lead, people with 'slavish emotions' who deserved to be slaves."

A corollary of the Judeo-Christian doctrine of equality was the need for compassion and outreach. "The Hebrew prophets talk about caring for the widow and the poor and sick," Novak says, "and Jesus intensifies that, saying, 'What you do for the least of these, my brethren, you do for me.'"

"Even atheists have accepted this Jewish and Christian ideal. Bertrand Russell, the atheist mathematician and writer, pointed out honestly that he borrowed the idea of compassion from Jesus, as wise humanists do."

Six centuries after Christ, the prophet Muhammad began to receive revelations from God, which are contained in the Koran and which mandate generosity in strong, absolute terms.

"A pillar of Islam is *zakat*, which is alms-giving," says Ghulam-Haider Aasi, professor of religious studies at American Islamic College. "It is obligatory. You must share part of your wealth with the needy. Further, a just society or government also provides for the unfortunate and assures that all are provided food, education and health care."

Because Judeo-Christian tenets are far more entwined with Amer-

ican history than those of Islam, it would perhaps be instructive for members of Congress and state legislatures, before wrestling with welfare, to reflect on these traditions, their origins and development.

■ **Judaism:** "In our religion, it is an obligation to give generously, through tithing and taxation, to help the less fortunate," says Rabbi Stuart Altshuler, pastor of

'In ancient Rome and Constantinople, there were doles to the poor, but they were given to keep the masses quiet and prevent rebellion, not out of compassion.'

Author Justo Gonzalez

Beth Hillel Congregation in Wilmette. "Our God commands that we do not turn away from the orphan, the widow, the abandoned, the needy. The Hebrew word for this charity is *tzedakah*, which means justice."

Says Carol Davidson, coordinator for community outreach at the Jewish Theological Seminary of America: "We are told in no uncertain terms that *tzedakah* is one of the most important commandments we can follow. It is not voluntary. You are forbidden from turning away from need."

■ **Christianity:** "There's a tradition in Hebrew law in the Old Testament where the landowner is forbidden to reap his grain more than once. What was missed was to be left for the poor. It belongs to them. To go over the land again is to steal from the poor," says Justo Gonzalez, author of "The History of Christianity" and "Faith and Wealth."

"Almost all the ancient writers in the early Christian church picked up that tradition, declaring that whatever Christians do not need belongs to the poor. This was an act of justice, not charity. It was considered theft not to give to the poor, and homicide, if a person in need died because someone neglected his duty to give."

"In ancient Rome and Constantinople, there were doles to the

poor, but they were given to keep the masses quiet and prevent rebellion, not out of compassion."

Granted, Judaism and Christianity dictate that individuals and communities give to those in need, but what about the state's responsibility?

Says Davidson of the Jewish Theological Seminary: "Judaism has had an uneven relationship with governments. When Israel was occupied by Rome, we had a poor relationship, as we've had in other countries where we have been mistreated. In America, which has been open and accepting, Judaism endorses our supporting the needy through welfare with our taxes."

Says Gonzalez: "The New Testament was written by Christians for Christians when Christians had no clout with governments, so it says practically nothing about the obligation of the state to the poor."

"The Old Testament, on the other hand, was written in different circumstances. When Israel had autonomy and resources, the prophets repeatedly speak of the obligations of the king to judge for the poor. They don't expect the king to be evenhanded; they expect him to be an advocate for the poor."

"Does the state have an obligation to help the needy? The short answer is yes," says Charles Wilber, professor of economics at the University of Notre Dame who was an adviser to the U.S. Roman Catholic bishops' 1986 pastoral letter, "Economic Justice for All."

"Roman Catholicism is fundamentally communitarian," Wilber says. "We believe we have obligations to our neighbor as individuals and as members of a community in establishing policies and institutions that enable all of us to participate."

"We believe the best way to do this is starting at the lowest level. Individuals and families should provide for themselves. If unable, then the next level of help should be the parish or church, then the neighborhood association, the county, the state. Finally, the federal government must take on responsibility."

"So yes, we are obligated both as individuals and citizens to be our brother's keepers. The question is finding the best way to do it."

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STUDS TERKEL, INTERVIEWER OF RUSSELL, ET AL.

The February 1995 issue of *The Atlantic Monthly*, pp. 99-100, carried this article about actor/author/interviewer Studs Terkel and newly issued audiotapes of some of his most notable interviews. Note both the Russell-related paragraph in column four and the company Russell has in the clever drawing. Thanks to John Jackanicz and Tim Madigan who spotted this article.

RECORDINGS



A Voice for the Underdog

Studs Terkel's vanishing kind of decency is on display in a taped sampling of his radio show

FOR forty-two years, five hours every week, Studs Terkel has been the host of a music and interview show on WFMT, a Chicago radio station. In the six hours of *Four Decades With Studs Terkel* (four cassettes, High-Bridge, \$25.00) there are conversations with forty literary, musical, and intellectual figures, ranging from Dorothy Parker

to Mahalia Jackson to Bertrand Russell—but no politicians. Why? "They're so dull," Terkel told me when I talked to him recently. "Now, if I could have interviewed Bob La Follette, Senator Norris, or Eugene V. Debs..." His cigar-ured voice trailed off, his point made.

Terkel's parents operated a residential hotel for men near Chicago's club and

theater district, and young Louis (that's Studs's real name) grew up in the vivid thick of opera, jazz, blues, and drama. After graduating from the University of Chicago Law School, Terkel became an actor. While he was a member of a Works Projects Administration writers' project, he also appeared in the first production anywhere of *Waiting for Lefty*, Clifford Odets's play about America in hard times. He played Joe, a tough cabdriver—a role for which his city-guy voice suited him. Terkel talks "city" the way Ross Perot talks "country."

Indeed, for Terkel, talking city was the way up. It got him on 1940s radio serials—he was Butch Malone, gangster, on *Ma Perkins*, and again a gangster on *The Romance of Helen Trent*—and then it made him the DJ of his own music show, *The Wax Museum*, on which he played jazz, folk, opera (hamming up the libretti), and the blues. "I was the first white guy to play Mahalia Jackson," he told me proudly. An acting job followed in an early television series called *Studs's Place*, a live *Cheers* set in a Chicago restaurant. "We did TV Chicago-style," he said. "Improvising." Though the show was a hit, his sponsors—Manor House coffee—were nervous about Terkel's politics. "I had signed my name to all kinds of petitions in the thirties and forties," he explained. "I was against Jim Crow, for rent control, for 'Friendship With Our Wartime Ally'—the Soviet Union. Some of the originators and circulators of those petitions were Communists or fellow travelers: the enemy within, in the early fifties. A deputation from his sponsors called on him. Things could be made right if he would issue a statement saying he had been "duped" into signing. "But I wasn't duped. I was against Jim Crow!" It wasn't principle that kept him from recanting, he said. It was vanity: "I was too smart to be a dupe!" He was blacklisted from both commercial radio and TV. And of course it was principle.

Jobless, Terkel heard Woody Guthrie's voice purring from his radio one night. That was the station for him. He called, asking if he could work there. It was WFMT.

FOR an author, being a guest on Terkel's show is uniquely gratifying: not only has Terkel read your book but he has dog-eared pages and scored passages throughout. In a content-driven business he appreciates style. He loves good writing. This comes through in his interviews on these tapes with Eudora Welty, Arthur Miller, Isaac Bashevis Singer, Toni Morrison, and Tennessee Williams, who tells Terkel that he is drawn to incomplete people—"people that have problems, people that have to fight for their reason." People like Blanche DuBois. Illustrating Nietzsche's idea of the eternal return, Singer tells Terkel that he feels they met in a past life. "You think we've been here before?" Terkel asks, his ham-and-egg materialism edging his voice with incredulity. "I think so," Singer replies, adding, with Benynesque comic timing, "I'm not so sure if we had an interview on the radio before." Terkel has Norman Maclean read the last, haunting passages of *A River Runs Through It*. Garry Willis reads from George Washington's farewell address, and Margot Fonteyn from her book on the history of dance, delightedly quoting to Terkel an early nineteenth-century writer in the *London Times* on the waltz: "this lascivious intertwining of the limbs."

Bertrand Russell, interviewed in the midst of the Cuban missile crisis, sounds so much like one of Dickens's squirrely-voiced old men—Scrooge, say, or the Aged P. from *Great Expectations*—that you cannot take his apocalyptic musings any more seriously than his pithy solution to the planet's ills: "The first requisite is world government, with a monopoly of all the major weapons of war; . . . great diminution of fanaticism; and . . . a raising of the level of the underdeveloped countries. Ultimately everybody should be at least as well off as people are in the United States." That answer conveys volumes about the Victorian world in which Lord Russell was reared—its firm grasp of first principles, its unshakable confidence. There is a similar historical suggestiveness in this 1972 exchange with Daniel Ellsberg:

Q: "When was *Pentagon Papers* first published?"

A: "June 13, 1971, a million tons of bombs ago."

Terkel asks Andrés Segovia why he decided to play the guitar and not "established instruments" like the violin and the

piano. Segovia replies in musically accented English that the pianists and violinists in his village were "very meedeocre." So bad, in fact, that a friend came to describe the piano as "a rectangular monster—he yells when we touch his teeth." Mortimer Adler is pompous. Barry Lopez is too lofty for Terkel: Lopez insists that hunting is a spiritual activity; Terkel asks, What about hunger? Busy Leonard Bernstein has to catch a plane. James Baldwin inhales, eloquently. Kenneth Tynan is wonderfully quotable. Zero Mostel and Mel Brooks are hilarious. Music leaves the talk and serves as a border between one talker and another. And there is the voice and persona of Studs Terkel.

WHAT is special about that voice? This: it is a voice for the underdog, a voice that often registers laughter but never derision. It has been a long time since I heard another radio voice so liberal and humane and yet so rooted. When the African-American poet and author Maya Angelou, in a moving interview, tells of how her grandmother was called by her first name by "the poor white trash" who farmed her land, I wondered, Will Terkel let that pass? Not a chance: "Victims themselves, victims themselves," he interjects, and Angelou, to her credit, quickly agrees. You can count on Terkel for that kind of decency. At a time when mockery and hatred of difference rule the radio dial, poisoning the hearts of America against pity and compassion in this era of majoritarian right-wing populism, Terkel's humanism and tolerance, his generosity of feeling, are worth a full-throated cheer. His social perceptions flow from his literary and musical culture, not from political correctness. Style, language, story, rhythm, voice, tone, laughter: these aesthetic qualities, these properties of language and music, have made him feel more. Feeling more, he sees more. Seeing more, he cares more. The arts and humanities, his example suggests, are the proper stuff of character education. Certainly they have wrought a beautiful character in him. (Terkel's eighth oral history, *Coming of Age*, will be published by The New Press in the fall.) ☐

Interviewees depicted on page 99, clockwise from top left: Mel Brooks, Zero Mostel, Andrés Segovia, Margot Fonteyn, Bertrand Russell, James Baldwin, Arthur Miller, Maya Angelou, Eudora Welty, Tennessee Williams, Toni Morrison, Isaac Bashevis Singer, and Leonard Bernstein.

RUSSELL SOCIETY NEWS

No. 86, May 1995

The Bertrand Russell Society

3802 North Kenneth Avenue; Chicago, IL 60641-2814; U.S.A.

The Bertrand Russell Society was founded in 1974 to foster a better understanding of Russell's work and to promote ideas and causes he thought important. The Society's motto is Russell's statement, "The good life is one inspired by love and guided by knowledge."

Russell Society News is a quarterly issued in February, May, August, and November. Beginning June 1, 1995, letters to RSN should be addressed to Michael J. Rockler, Editor at 14213 Chesterfield Road; Rockville, MD 20853; U.S.A.

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(1)

FROM THE PRESIDENT

Michael J. Rockler, President, The Bertrand Russell Society

Russell discussed the nature of democracy in many of his writings. I recently read "What Is Democracy?" in Fact and Fiction. This essay, like so much of Russell, remains relevant for anyone who seeks clear and rational writing about the nature of democracy.

Russell writes that democracy is valuable because it can prevent large scale atrocities; this Russell sees as the first and greatest merit of democratic governance. Russell, at the time of this writing (about 1950), believed that democratic process could prevent the kind of excesses then occurring in Stalin's Soviet Union. Whether Russell continued to believe this during the Vietnam war is difficult to say. Eventually democratic resistance did end that war--one which Russell vehemently opposed.

Democratic societies, Russell argued, are controlled by the people most affected by war and would therefore be less likely to favor armed conflict. Once a conflict begins, however, democracies are more likely to win the war because they usually only occur when there is popular support. Again the results of the Vietnam war support Russell's perspective since that conflict never really had wide popular support.

Russell also believed that democracy enhanced intellectual freedom--a quality not found in despotic regimes. A democratic society, Russell argued, is more likely to practice toleration. This is the case because majority rule must recognize the rights of the minority. Democracy must find a balance between individual initiative and the need to submit to the views of the majority.

In other writings, Russell was troubled by the human tendency toward the "herd instinct." This aspect of human nature could lead persons astray and cause them to follow leaders and causes which were ultimately irrational. Russell felt, however, that the democratic paradigm had the best chance of holding this tendency in check.

One of Russell's major concerns is the possibility that democratic societies could by majority rule curtail individual liberty. This concern is one of the themes of Russell's book on teaching and learning, Education and the Social Order.

I thoroughly enjoyed reading this essay and others in Fact and Fiction which I purchased recently on a trip to the Russell Archives at McMaster University. Tim Madigan and I enjoyed seeing Ken Blackwell and Sheila Turcon and once again being in the presence of so much Russell material.

Ken Blackwell will attend the annual meeting (details of which are described elsewhere in the newsletter) and receive the BRS Book Award on

behalf of himself and Harry Ruja. I hope that many members can join us on the weekend preceding the Fourth of July in Columbia, Maryland for the opportunity to study Russell's works and socialize with other kindred Russell spirits.

On a personal note, this will be the last column that I write as President of the BRS. This summer at the board meeting, I intend to step down from the presidency which I have now occupied for six years. I hope to become the new editor of the newsletter and in that role continue to communicate with the members of the BRS.

I hope you can join us for the annual meeting. I look forward to seeing all of you.

(2)

1995 ANNUAL MEETING

The following is in part an update of information appearing in RSN, No. 85 (February 1995) and in part a repetition of material in that issue.

The 1995 annual meeting of The Bertrand Russell Society will be held Friday, June 30 through Sunday, July 2 in Columbia, Maryland, U.S.A. at The Columbia Inn Hotel and Conference Center. It is our hope that you will decide to join us.

The latest revised tentative program schedule is as follows:

Friday, June 30, 1995

- 4:00 - 6:00 p.m. Registration
- 6:00 - 7:30 p.m. Dinner (on your own)
- 7:30 - 7:45 p.m. Welcoming Remarks
- 7:45 - 9:00 p.m. Awarding of the 1995 BRS Book Award to Kenneth Blackwell and Harry Ruja; acceptance speech by Kenneth Blackwell
- 9:00 - 11:00 p.m. Board of Directors meeting (all members welcome)

Saturday, July 1, 1995

- 8:00 - 9:00 a.m. Registration
- 9:00 - 10:00 a.m. John Shosky, "Multiculturalism, Authenticity, and Enlightened Self-Interest: Bertrand Russell and the Quest for Political Recognition"
- 10:00 - 10:15 a.m. Coffee break
- 10:15 - 11:15 a.m. Michael J. Rockler, "Russell and Education: Russell's Debt to Locke"
- 11:15 - 12:15 p.m. Bertrand Russell Society business meeting
- 12:15 - 2:15 p.m. Lunch (on your own)
- 2:15 - 3:15 p.m. Timothy Madigan, "Russell and Dewey on Inquiry"
- 3:15 - 3:30 p.m. Coffee break
- 3:30 - 4:30 p.m. First presentation by Paper Prize Competition Winner

4:30 - 5:30 p.m. Free time
5:30 - 7:00 p.m. Red Hackle Hour
7:00 - 10:00 p.m. Banquet; Awarding of BRS Award to Zero Population Growth;
Banquet address by Susan Weber, ZPG Executive Director

Sunday, July 2, 1995

9:00 - 10:00 a.m. James Alouf, "Bertrand Russell as Teacher Educator"
10:30 - 10:45 a.m. Coffee break
10:45 - 11:30 a.m. Second presentation by Paper Prize Competition Winner
11:30 - 12:15 p.m. Peter Stone, "Problems of Power in Russell's Politics"
12:15 p.m. Closing

Columbia, Maryland is situated about half-way between Washington, DC and Baltimore, Maryland. The Columbia Inn lies 25 miles from downtown Washington, 20 miles from downtown Baltimore, 15 miles from Baltimore/Washington International Airport, 30 miles from Washington National Airport, and 47 miles from Dulles International Airport. A modern hotel and conference facility, The Columbia Inn has ten wooded lakeside acres, 289 guestrooms, full hotel services, and covered garage parking. Dining, shopping, and entertainment are nearby.

Meeting registration is being handled by the BRS. Hotel reservations are being handled by The Columbia Inn.

To register for the meeting: Please refer to the blue sheet accompanying this RSN issue. The per person fee of U.S. \$85.00 covers registration, coffee breaks, the Red Hackle Hour (reception featuring BR's favorite drink), and the Banquet. Those whose registrations are received by June 12 may register at the reduced per person fee of U.S. \$75.00. Please make checks or money orders in U.S. funds payable to "Michael J. Rockler". Write "BRS" on the check memo line. Mail the form and payment to: Michael J. Rockler; 14213 Chesterfield Road; Rockville, MD 20853; U.S.A. The Banquet will have a chicken entree; if you have a special dietary request, inform Dr. Rockler when registering by mail. Annual meeting questions and comments also should be directed to Dr. Rockler.

To reserve a room at The Columbia Inn: Please direct your inquiry to: The Columbia Inn Hotel and Conference Center; 10207 Wincopin Circle; Columbia, MD 21044; U.S.A.; telephone 800-638-2817 or 410-730-3900. June 12 is the deadline for receiving the special nightly rate of U.S. \$79.00 plus 10% tax. This rate applies to either a single or a double room. Mention "Russell Society" to qualify for this reduced rate. The Columbia Inn also should be contacted for additional information about its facilities and directions by car, train, bus, or air.

For information about area tourism, contact (1) Washington Convention and Visitors Association; 1212 New York Avenue NW.; Washington, DC 20005-3992; telephone 202-789-7000; (2) Maryland Office of Tourism Development; 217 East Redwood Street; Baltimore, MD 21202; telephone 800-543-1036.

We very much look forward to having you with us in Columbia in June!

(3) TREASURER'S REPORT

BRS Treasurer Dennis Darland submitted the following report for the first quarter of 1995.

Opening Balance January 1, 1995	\$2,395.09
Income	
Renewal Dues	5,276.05
New Member Dues	537.50
Contributions	636.00
Library	202.15
Interest	2.21
Total	<u>6,653.91</u>
Expenditures	
Newsletter	1,267.09
Russell subscriptions	2,518.50
Advertising	800.00
Library	199.57
Other	46.38
Total	<u>4,831.54</u>
New Balance March 31, 1995	4,217.46

(4) RUSSELL IN THE MANUSCRIPT MARKET--I

Here is a Russell manuscript notice appearing in early 1995 in catalog 3 from Gerard A.J. Stodolski, Inc.; 555 Canal Street; Manchester, NH 03101. On the same page are listings for Napoleon I, Wernher von Braun, and Diego Rivera.

113. RUSSELL, BERTRAND. (1872-1970). British philosopher, mathematician and political reformer. Autograph Letter Signed, "Bertrand Russell", on his imprinted Telegraph House / Harting, Petersfield stationery. Two pages, octavo. May 10, 1937. To "Dear Berlin". Russell writes: "I am sorry I omitted to keep you up to date. The Chicago plan fell through, and I have no intention of leaving England; on the contrary, I have just bought a house at Kiddington, and shall be inhabiting it as soon as it is habitable. I accepted the invitation to lecture after Xmas. I should enjoy reading a paper to the Philosophical Society if it could be on a topic connected with my lectures; I should hardly have time to prepare one on some other topic. I shall be here till September 29, and should be delighted if you would come for lunch and or tea. I can't ask any one to stay, as we are packing up and dismantling. I don't know how soon I shall be at Kiddington, but probably about October 10th. I am afraid I am too busy to come to London, and my wife is busy at Oxford with plumbers, decorators, etc. So do come here for the day -- any day, if you will phone to arrange it. Yours sincerely, Bertrand Russell". Fine condition. 425.00

(5)

BRS Business

1. Annual Meeting. Elsewhere in this issue is quite a bit of information about the June 30-July 2, 1995 BRS Annual Meeting to be held in Columbia, Maryland. Here, though, is yet another invitation for you to consider attending the meeting. A variety of presentations and other activities have been planned to make the weekend a worthwhile one for all interested in Russell. If you have attended an annual meeting before, you have a good idea how fulfilling doing so can be. If you have not attended before, let 1995 be your first and find out for yourself. We predict you'll be favorably impressed!

2. Contributions. Many thanks to the following members who recently made monetary contributions to the BRS when renewing their membership for 1995:

Jesus M. Altieri-Rodriguez
Walter Baumgartner
Richard Fallin
Charles W. Hill
Paul Kurtz
Michael H. Malin
James McWilliams
Virginia Ramsey
Timothy S. St. Vincent
Charles L. Weyand

3. Membership Information. Enclosed in each regular May 1995 RSN mailing is a copy of our information brochure and membership application. May we suggest that you pass the brochure on to a friend or colleague whom you know to be interested in Russell or related topics? We are always interested in increasing our membership. Your thoughtful help might bring in one or more new members. Thank you.

4. News About the Newsletter. This is the last issue of Russell Society News to be edited by Donald Jackanicz. Beginning with RSN No. 87, August 1995, Michael J. Rockler will become the new editor. As President of the BRS for several years, organizer of recent annual meetings, contributor to RSN and a variety of other publications, and someone very knowledgeable of Russell and Russell studies today, Michael is an excellent successor to Don.

Don, in turn, would like to acknowledge with appreciation the years of service to the BRS provided by Lee Eisler, who was the first and by far the longest serving newsletter editor. Recognition also is due to Dennis Darland, who substituted for Don in editing RSN No. 83, August 1994.

While Michael is considering introducing certain changes to the newsletter's style and format, he would be pleased to hear from members on any matter relating to RSN. If you plan to attend the June 30-July 2 Annual Meeting, please feel free to talk with him on this. You may also write to him at 14213 Chesterfield Road; Rockville, MD 20853; U.S.A. That address should also be used effective June 1, 1995 for contacting RSN, including for submitting letters or other materials to the editor. Michael looks forward to hearing from you.

(6)

BRS LIBRARY

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct BRS library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088.

1. Books for sale H-Cloth, otherwise paperback. Prices are **postpaid**. Please send check or money order (U.S. funds only), payable to the "Bertrand Russell Society" to Tom Stanley.

By Bertrand Russell:

Appeal to the American Conscience.....	Spokesman	\$3.50
Authority and the Individual.....	Unwin-Hyman.....	7.95
Has Man a Future?.....	Allen & Unwin.....	H..8.00
History of the World in Epitome.....	Spokesman.....	1.00
In Praise of Idleness.....	Routledge.....	8.95
My Philosophical Development.....	Unwin-Hyman.....	7.95
Political Ideals.....	Unwin-Hyman.....	7.95
Power: A New Social Analysis.....	Routledge.....	8.95
Principles of Social Reconstruction.....	Unwin-Hyman.....	7.95
Sceptical Essays.....	Routledge.....	8.95

By Other Authors:

Bertrand Russell by John Slater.....	Thoemmes Press.....	20.00
Bertrand Russell, 1872-1970.....	Spokesman.....	1.50
Bertrand Russell's America, Vol. 2, 1945-1970, edited by Barry Feinberg and Ronald Kasrils.....	South End Press.....	9.95
Liberty and Social Transformation: A Study in Bertrand Russell's Political Thought by Chandrakala Padia.....	Heritage Publishers.H..	11.50
The Life of Bertrand Russell in Pictures and His Own Words, edited by Christopher Farley and David Hodgson.....	Spokesman.....	10.95
The Selected Letters of Bertrand Russell, Vol. I, The Private Years (1884-1914) by Nicholas Griffin.....	Houghton-Mifflin....H..	17.50

2. Book News

The paperback edition of John Slater's Bertrand Russell is in stock. Highly recommended! These three publications are still available from McMaster University Library Press, McMaster University, Hamilton, ON Canada L8S 4M6:

Russell in Review: the Bertrand Russell Centenary Celebrations at McMaster University, October 12-14, 1972. Edited by Thomas and Blackwell. Thirteen papers on Russell's life and work. Cloth 268pp. C\$14.00 + C\$2.00 postage.
My Own Philosophy: A New Essay by Bertrand Russell. 30pp. Paper C\$5.00+C\$1.00
Bertrand Russell Centenary Celebrations: Catalogue of the Exhibition. 40pp. Paper C\$1.00 + C\$1.00 postage.

3. Additions to the lending library

In Quest of Certainty: Bertrand Russell's search for certainty in religion and mathematics up to 'The Principles of Mathematics' (1903) by Stefan Andersson. Almqvist & Wiksell International, 1994. Review copy.

Bertrand Russell by John Slater. Thoemmes Press, 1994 Review copy.

"Russell and Pitcher on Propositions" by Todd Hughes. 18 pp. Prize paper read at the 1994 annual meeting.

"On Russell's Construction of Mind" by Jason Holt. 25 pp. Prize paper read at the 1994 annual meeting.

"A. J. Ayer's Language, Truth and Logic." by Prof. Darren Staloff 1994 40' audiocassette. From 'The Great Minds of the Western Intellectual Tradition', Part Five of Five. The Teaching Company, Springfield, VA

(7)

BRS AWARD TO ZERO POPULATION GROWTH

At the June 30-July 2 annual meeting the BRS Award will be presented to Zero Population Growth for its work on a concern of great interest to Russell. Accepting the award will be Susan Weber, ZPG Executive Director, who will speak about her organization and the population challenge we all face. Although the article below (Chicago Tribune, February 20, 1995, sect. 1, p. 3) does not mention ZPG, it does begin to describe the magnitude of our collective problem.

Population nearing limit, some warn

Scientists fear no one is listening

By Jon Van
TRIBUNE STAFF WRITER

ATLANTA—Population growth threatens worldwide starvation and strife in the next several decades, researchers warn, but they acknowledge that few people take them seriously because false alarms have been sounded before.

In reports to the annual meeting of the The American Association for the Advancement of Science, researchers said that Earth's supply of arable land and petroleum reserves are strained beyond capacity, and further population growth will hasten the day of massive shortages.

For example, one researcher said, America's abundant food supply is produced on 470 million acres of arable land, or about 1.8 acres per person. The land produces enough food to feed the nation's 260 million people and export food to other countries.

But at the current growth rate of 1.1 percent, the country can expect its population to double in 60 years, said David Pimentel, a professor of ecology at Cornell University.

Urbanization as well as erosion and other predictable developments will reduce America's available cropland to 290 million acres by the year 2050 at a time when the population has ballooned to 520 million, Pimentel said.

That works out to just over half an acre per person, he said, which isn't nearly enough to support the nation's current diet and lifestyle.

Worldwide, things look even bleaker, he said. Today there is only about two-thirds of an acre of arable land to support each person, and, at current growth rates, that will dwindle to one-third of an acre in 2050.

Despite these projections, Pimentel said, people seem disinclined to become concerned about the perils of population growth.

"It's a nickel-and-dime kind of problem," he said. "Quality of life just erodes a little bit at a time. We're already seeing it in the United States where personal income for 80 percent of the people has been stagnant or dropping for the last decade.

"But nothing dramatic has happened yet, and without a crisis people are seemingly unable to act."

Failure of people or policymakers to perceive the threat of overpopulation is crucial, according to Vanderbilt University anthro-

'People who receive aid or who see their countrymen emigrate to the United States get the message that this is a world of plenty and the future is bright, so they can have large families.'

Virginia Abernethy
Vanderbilt anthropologist

pologist Virginia Abernethy, because people limit their family size only when they hold a pessimistic view of the future.

The widely accepted notion that people will limit family size as they become prosperous has failed to work consistently, Abernethy said, but policymakers continue to believe it.

The net effect of foreign aid and open immigration is to fuel worldwide population growth rather than to diminish it, she said.

"People who receive aid or who see their countrymen emigrate to the United States get the message that this is a world of plenty and the future is bright, so they can have large families," Abernethy said.

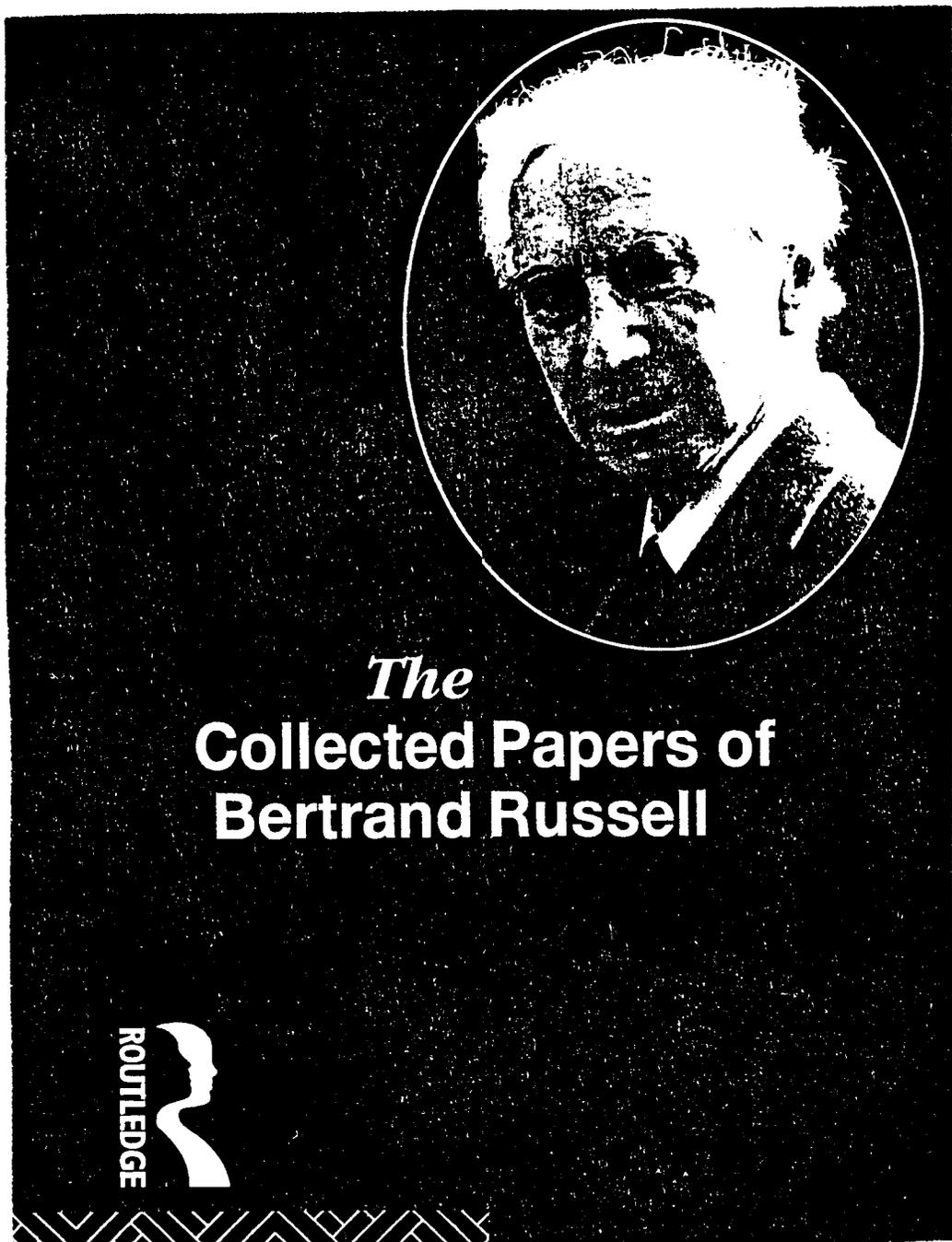
Although the message of scarcity in the face of population growth has a common-sense ring to it, most economists reject it because it was proved false in the early days of classical economics, said Kenneth Townsend, an economist from Hampden-Sydney College in Virginia.

Classical economists' dismal view of a world threatened by scarcity failed to take into account that technological innovations would expand resources exponentially, Townsend said. The difficulty today is that most current economists fail to reckon with limits of finite resources such as land and fuel, he said.

"When we had long lines at gas stations in the 1970s during the oil boycott, that got people's attention," Pimentel said. "But it didn't last after gasoline became plentiful again. A situation where you got permanent lines for gas and increased prices might get people's attention and hold it."

(8) "THE COLLECTED PAPERS OF BERTRAND RUSSELL"

The BRS is proud to announce that the 1995 BRS Book Award will be presented to Kenneth Blackwell and Harry Ruja for A Bibliography of Bertrand Russell, at the June 30-July 2 annual meeting. This three volume work, in whose production Sheila Turcon was also professionally involved, is one important part of the multi-volume "The Collected Papers of Bertrand Russell," being produced by McMaster University and the Routledge publishing company. For ordering information, contact Routledge Inc.; 29 West 35th Street; New York, NY 10001-2299; telephone 212-244-6412. Below are the cover sheet and information on individual volumes excerpted from a "Collected Papers" brochure.





The Collected Papers of Bertrand Russell, Volume 1

Cambridge Essays 1888-99

Edited by Kenneth Blackwell, Andrew Brink and Nicholas Griffin

'The first volume contains a great deal of varied and interesting writing from Russell's first decade as an independent thinker ... the great themes of God and freewill, immortality and conscience are rehearsed with charm and penetration ... Russell shows an exuberant delight in ingenious reasoning, expressed in the fewest possible words and in the least encumbered way, that was to remain with him a kind of trademark.' - Anthony Quinton, *The Times*

1983: 588pp

Hb: 0-04-920067-4; #A9409: \$135.00 [Can. \$181.95]

The Collected Papers of Bertrand Russell, Volume 2

The Philosophical Papers 1896-99

Edited by Nicholas Griffin and Albert C. Lewis

The 1896-1899 papers, few of which were published in Russell's lifetime, concentrates primarily on physics, arithmetic and the concept of quantity. Several views that later became well-known in his *The Principles of Mathematics* actually originate in his earlier work, and though incomplete, *An Analysis of Mathematical Reasoning*, forms a centrepiece of the volume.

1990: 672pp

Hb: 0-415-09863-7; #A9410: \$159.50 [Can. \$214.95]

The Collected Papers of Bertrand Russell, Volume 6

Logical and Philosophical Papers 1909-13

Edited by John G. Slater, with the assistance of Bernd Frohmann

The years covered by this volume of the *Collected Papers of Bertrand Russell* were among the most productive, philosophically speaking, of Russell's entire career.

1992: 682pp; illus. 1 frontispiece and 8 plates

Hb: 0-415-08446-6; #A9414: \$150.00 [Can. \$202.95]

The Collected Papers of Bertrand Russell, Volume 7

Theory of Knowledge: The 1913 Manuscript

Edited by Elizabeth Ramsden Eames and Kenneth Blackwell

'Russell's text is here presented with a careful historical introduction describing in detail ... the writing of the manuscript ... It is an impressively thorough and comprehensive piece by Russell which should earn the gratitude of all Russellian scholars.' - *Times Higher Education Supplement*

1984: 314pp

Hb: 0-415-10450-5; #A9415: \$150.00 [Can. \$202.95]

The Collected Papers of Bertrand Russell, Volume 8

The Philosophy of Logical Atomism and Other Essays 1914-19

Edited by John G. Slater

This volume collects together all of Russell's philosophical papers inspired by his work with Whitehead on *Principia Mathematica*.

1986: 418pp; illus.

Hb: 0-04-920074-7; #A9416: \$135.00 [Can. \$181.95]

The Collected Papers of Bertrand Russell

The McMaster University Edition

By any standards Bertrand Russell was a prolific writer. He was the author of seventy books in addition to over 2,500 shorter public writings, including scholarly papers, essays, magazine and newspaper articles, prefaces, introductions, forewords, political messages, letters and personal journals.

The editorial aim of *The Collected Papers of Bertrand Russell* is a complete, annotated edition arranged on the soundest principles. This arrangement is one that recognises the division between the technical writings on philosophy and logic and the other non-technical writings, and yet also succeeds in placing the material in approximate chronological order, so that the development of Russell's thought can be followed and the many interconnections between his popular and technical writings identified.

The entire series of volumes, when completed, will be indispensable to a thorough study of the intellectual development of one whose influence on his and our time has perhaps been greater than that of any other single individual. - P.F. Strawson, *Times Literary Supplement*

A Bibliography of Bertrand Russell **NEW**

I. Separate Publications II. Serial Publications III. Indexes

Kenneth Blackwell, Harry Ruja and Sheila Turcon, all at McMaster University, Ontario

From 1895, the year he published his first signed article, to four days before his death in 1970 when he wrote his last, Bertrand Russell was a powerful force in the world of mathematics, philosophy, human rights and the struggle for peace. During those years he published 70 books, almost as many pamphlets and over 2,000 articles, he also contributed pieces to some 200 books.

The availability of the Bertrand Russell Archives at McMaster University since 1968 has made it possible for the first time to compile a full, descriptive bibliography of his writings. The *Collected Papers* are based on it. Fully annotated, the *Bibliography* is textually oriented and will guide the scholar, collector and general reader to the authoritative editions of Russell's works. It includes references to the locations of all known speeches and interviews, and reproductions of the dust-jackets of Russell's books.

Blackwell and Ruja have cooperated for nearly 20 years on the new *Bibliography*. Lord Russell saw the extensive additions for it near the end of his life and declared: 'I am impressed.'

September 1994: 234x156: 1504pp; illus. plates

Hb: 0-415-11644-9; #B4525: \$455.00 [Can. \$613.95]

The Collected Papers of Bertrand Russell, Volume 3 **NEW**

Toward the 'Principles of Mathematics' 1900-02

Edited by Gregory H. Moore, McMaster University, Ontario

This volume shows Russell in transition from a neo-Kantian and neo-Hegelian philosopher to an analytic philosopher of the first rank. During this period his research centred on writing *The Principles of Mathematics* where he drew together previously unpublished drafts. These shed light on Russell's paradox. This material will alter previous accounts of how he discovered his paradox and the related paradox of the largest cardinal. The volume also includes a previously unpublished draft of an early attempt to solve his paradox, as well as the earliest known version of his generalised relation arithmetic. It contains three articles which have never previously been published in English.

March 1993: 234x156: 960pp; illus. 1 frontispiece, 8 plates and diagrams

Hb: 0-415-09405-4; #A9411: \$149.95 [Can. \$202.95]

The Collected Papers of Bertrand Russell, Volume 9

Essays on Language, Mind and Matter, 1919-26

Edited by John G. Slater and Bernd Frohmann

This volume contains Russell's reviews of and introductions to other philosophical works including his famous introduction to Wittgenstein's *Tractatus Logico-Philosophicus*.

1988: 704pp

Hb: 0-415-09917-X; #A9417: \$150.00 [Can. \$202.95]

The Collected Papers of Bertrand Russell, Volume 4 **NEW**

Foundations of Logic, 1903-05

Alasdair Urquhart, University of Toronto with the assistance of Albert C. Lewis, McMaster University, Ontario

This volume covers the period from the beginning of Whitehead and Russell's work on Volume 2 of the *Principles of Mathematics* to the critical discovery of the theory of descriptions in 1905. It contains a large number of unpublished manuscripts which give a vivid picture of Russell wrestling with the logical paradoxes, often unsuccessfully, as he tries out one foundational scheme after another. Previously unpublished work in the theory of denoting is included, which predates the famous article of 1905. This volume also gathers together several manuscripts on the so-called 'zig-zag' theory with which Russell attempted to provide a type-free foundation for mathematics. A number of reviews and survey articles are also published for the first time.

June 1994: 234x156: 796pp; illus. 8 plates, 4 line drawings

Hb: 0-415-09406-2; #A9412: \$150.00 [Can. \$202.95]

Forthcoming

The Collected Papers of Bertrand Russell, Volume 14

The No-Conscription Fellowship: Pacifism and Revolution, 1916-18

Edited by Richard Rempel, Louis Greenspan and Mark Lippincott, with the assistance of Beryl Haslam, all at McMaster University, Ontario

Volume 14 begins when Russell became the Acting Chairman of the No-Conscription Fellowship (NCF) very soon after the establishment of the Lloyd George coalition which signalled official British resolve to defeat Germany decisively. This uncompromising determination was matched by the German decision in January 1917 to initiate unrestricted submarine warfare. Volume 14 contains many short papers reflecting Russell's immediate responses to developments in the conflict as seen from his position as the most important political commentator for the official publication of the NCF, *The Tribunal*.

The No-Conscription Fellowship: Pacifism and Revolution, 1916-18 reveals how Russell continued to develop those patterns of political argument, rhetoric and activism which were characteristic of his work throughout his life.

June 1995: 234x156: 640pp; illus. 5 plates

Hb: 0-415-09410-0; #A9422: \$165.00 [Can. \$222.95]

The Collected Papers of Bertrand Russell, Volume 12

Contemplation and Action, 1902-14

Edited by Richard A. Rempel, Andrew Brink and Margaret Moran

'The Bertrand Russell Archive has as before, yielded some interesting unpublished material ... this volume lavishly footnoted, elegantly produced and a pleasure to read, is a real treat for anyone interested in Russell or in that strange remote country, Edwardian England.'

- Alan Ryan, *Times Higher Education Supplement*

1985: 654pp

Hb: 0-04-920078-X; #A9420: \$178.00 [Can. \$239.95]

The Collected Papers of Bertrand Russell, Volume 13

Prophecy and Dissent, 1914-16

Edited by Richard A. Rempel, Bernd Frohmann and Mark Lippincott

Bertrand Russell's shorter writings against British participation in the First World War from its outbreak until the formation of Lloyd George's coalition. It includes the fullest documentation yet of the continuing government attempts to stifle Russell, then regarded as Britain's most dangerous pacifist.

1988: 774pp

Hb: 0-415-10463-7; #A9421: \$150.00 [Can. \$202.95]

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RUSSELL BOOKS FROM ROUTLEDGE

Here are excerpts from the current Routledge catalog, listing that publisher's excellent Russell offerings. In addition to books by BR and "The Collected Papers of Bertrand Russell," note the final title, Academic Freedom, by BRS honorary member Conrad Russell.

Bertrand Russell



Now in Paper Philosophical Essays Bertrand Russell

Bertrand Russell wrote most of his *Philosophical Essays* during the first decade of this century, a period when he was at the height of his creative energy in the realms of philosophy and mathematics. These seven essays display Russell's incisiveness and brilliance of exposition in the examination of ethical subjects and the nature of truth. They also mark an important stage in the evolution of Russell's thought.

1994: 160 pp
Pb: 0 415 10579 X: #B3085: \$10.95
[Can. Pb \$14.95]

New

Human Knowledge Bertrand Russell With an Introduction by John G. Slater

"It is the nearest thing to a systematic philosophy written by one who does not believe in systems of philosophy. Its scope is encyclopedic . . . a joy to read."
—Sidney Hook, *The New York Times*

Human Knowledge is Bertrand Russell's classic examination of the relation between individual experience and the general body of scientific knowledge. It presents a rigorous examination of the problems of an empiricist epistemology. This paperback edition includes a new introduction by John G. Slater.

1994: 540 pp
Pb: 0 415 08302 8: #B4573: \$22.95
[Can. Pb \$30.95]

New

Fact and Fiction Bertrand Russell

This collection of essays and stories by Bertrand Russell, the influential modern philosopher, is divided into four distinct parts. The first part is devoted to six essays on the books that influenced him in youth, broadly speaking from the age of 15 to the age of one. The writers whom he selects for discussion are Shelley, Turgenev, Ibsen, Milton, Gibbon, and the great mathematical writers. The second part of the book is devoted to essays on politics and education. The third part consists of advertisements, parables, nightmares and dreams, the dreams being recorded exactly as dreamt and in no way decorated or improved. The final section of the book contains 11 essays and addresses on peace and war, which include some of Russell's famous public pronouncements on nuclear war.

1994: 288 pp
Pb: 0 415 11461 6: #B4554: \$13.95
[Can. Pb \$18.95]

Introduction to Mathematical Philosophy Bertrand Russell With an Introduction by John G. Slater

1993: 208 pp
Pb: 0 415 09604 9: #B0413: \$15.95
[Can. Pb \$21.95]

Our Knowledge of the External World As a Field for Scientific Method in Philosophy Bertrand Russell

" . . . [a] brilliant, lucid and amusing book which . . . everyone can understand."
—*New Statesman*

1993: 256 pp
Pb: 0 415 09605 7: #B0417: \$14.95
[Can. Pb \$19.95]

The Philosophy of Leibniz Third Edition Bertrand Russell With an Introduction by John G. Slater

"Mr. Russell's very brilliant criticism of Leibniz . . . is a piece of controversial philosophy as well as a contribution to history."
—Bernard Bosanquet

1993: 352 pp
Pb: 0 415 08296 X: #B0541: \$18.95
[Can. Pb \$25.95]

Power

A New Social Analysis Bertrand Russell

"Extremely penetrating analysis of human nature in politics."
—*Sunday Times*

1993: 208 pp
Pb: 0 415 09456 9: #B2534: \$10.95
[Can. Pb \$14.95]

Available only in Canada A History of Western Philosophy And its Connection with Political and Social Circumstances from the Earliest Times to the Present Day Bertrand Russell

"A survey of Western philosophy in relation to its environment, of such sweep and acuteness, alive in every nerve . . . a masterpiece of intellectual energy . . . the Socrates of our time."
—A. L. Rowse

1993: 848 pp
Pb: 0 415 07854 7: #U2931: \$25.00 Can.

Theory of Knowledge The 1913 Manuscript Bertrand Russell Edited by Elizabeth Ramsden Eames and Kenneth Blackwell With an Introduction by Elizabeth Ramsden Eames

1992: 264 pp
Pb: 0 415 08298 6: #A7942: \$16.95
[Can. Pb \$22.95]

Logic and Knowledge Bertrand Russell Edited by Robert Charles Marsh

1988: 393 pp
Pb: 0 415 09074 1: #A9119: \$21.95
[Can. Pb \$29.95]

My Philosophical Development Bertrand Russell

1988: pp
Pb: 0 415 09865 3: #A9121: \$11.95
[Can. Pb \$15.95]

Education and the Social Order Bertrand Russell

1988: 208 pp
Pb: 0 415 07916 0: #A9113: \$15.95
[Can. Pb \$21.95]

In Praise of Idleness
Bertrand Russell

1985: 231 pp
Pb: 0 04 304008 X: #A9117: \$10.95
[Can. Pb \$14.95]

The Collected Papers of Bertrand Russell

Forthcoming

The No-Conscription Fellowship: Pacifism & Revolution 1916-18
Volume Fourteen

Bertrand Russell
Richard Rempel, Louis Greenspan,
and **Mark Lippincott** all at McMaster University, Hamilton, Ontario

Volume 14 of the *Collected Papers of Bertrand Russell* begins when Russell became the Acting Chairman of the No-Conscription Fellowship (NCF) very soon after the establishment of the Lloyd George coalition which signalled official British resolve to defeat German decisively. This uncompromising determination was matched by the German decision in January 1917 to initiate unrestricted submarine warfare. *The No-Conscription Fellowship: Pacifism and Revolution, 1916-18* reveals how Russell continued to develop those patterns of political argument, rhetoric and activism which were characteristic of his work throughout his life.

June 1995: 640 pp
Hb: 0 415 09410 0: \$165.00
[Can. \$222.95]

New

A Bibliography of Bertrand Russell
Three Volume Set
Edited by **Kenneth Blackwell**

From 1895, the year he published his first signed article, to four days before his death in 1970 when he wrote his last, Bertrand Russell was a powerful force in the worlds of philosophy, mathematics, human rights and the struggle for peace. During those years he published 70 books, almost as many pamphlets and more than 2000 articles. He also contributed pieces to some 200 books. *A Bibliography of Bertrand Russell* has been compiled from the Bertrand Russell Archives at McMaster University which was

the source for the volumes in *The Collected Papers of Bertrand Russell* series.

The Collected Papers of Bertrand Russell

1994: 2120 pp: plates
Hb: 0 415 11644 9: #B4525: \$455.00
[Can. Hb \$613.95]

New

Toward the 'Principles of Mathematics,' 1900-02
Volume Three
Bertrand Russell
Edited by **Gregory Moore**

This volume shows Bertrand Russell in transition from a neo-Kantian and neo-Hegelian philosopher to an analytic philosopher of the highest rank. During this period, his research centered on writing *The Principles of Mathematics*. The volume draws together previously unpublished drafts which shed light on Russell's struggle to accept Cantor's notion of continuum as well as Russell's infinite ordinal and cardinal numbers. It also includes the first version of Russell's *Paradox*.

The Collected Papers of Bertrand Russell

1994: 960 pp: 1 frontispiece,
8 plates and diagrams
Hb: 0 415 09405 4: #A9411: \$149.95
[Can. Hb \$202.95]

Foundations of Logic, 1903-05
Volume Four

Bertrand Russell
Edited by **Alasdair Urquhart**, University of Toronto and with the assistance of **Albert C. Lewis**, McMaster University

This volume covers the period from the beginning of Bertrand Russell's work on Volume Two of the *Principles of Mathematics* to the critical discovery of the theory of descriptions in 1905. *Foundations of Logic* gives a vivid picture of Russell wrestling with the logical paradoxes, often unsuccessfully, as he tries out one foundational scheme after another.

The Collected Papers of Bertrand Russell

1994: 796 pp: 8 plates, 4 line drawings
Hb: 0 415 09406 2: #A9412: \$150.00
[Can. Hb \$202.95]

The Philosophical Papers 1896-99

Volume Two
Bertrand Russell,
Edited by **Nicholas Griffin**, and **Albert C. Lewis**,
The Collected Papers of Bertrand Russell

1990: 672 pp
Hb: 0 415 09863 7: #A9410: \$159.50
[Can. Hb \$214.95]

The Philosophy of Logical Atomism and Other Essays 1914-19

Volume Eight
Bertrand Russell,
Edited by **John G. Slater**,
The Collected Papers of Bertrand Russell

1988: 418 pp: Plate
Hb: 0 04 920074 7: #A9416: \$135.00
[Can. Hb \$181.95]

Contemplation and Action, 1902-14

Volume Twelve
Bertrand Russell
The Collected Papers of Bertrand Russell

1989: 654 pp
Hb: 0 04 920078 X: #A9420: \$178.00
[Can. Hb \$239.95]

Academic Freedom

Conrad Russell, King's College, University of London

"In his passionate polemic . . . Conrad Russell points out . . . how academic freedom, consisting as it must in the ability to decide what and how to teach as well as what to study and say, is being eroded; how the principles of academic freedom and public accountability have come into conflict."
—*The Times Higher Education Supplement*

1993: 128 pp
Hb: 0 415 03714 X: #B0289: \$49.95
Pb: 0 415 03715 8: #B0409: \$14.95
[Can. Hb \$67.95; Pb \$19.95]

ROUTLEDGE

BERTRAND RUSSELL 35

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HOW TO THINK ABOUT WEIRD THINGS

Our thanks to Steve Shafer for bringing to our attention How to Think about Weird Things: Critical Thinking for a New Age by Theodore Schick, Jr. and Lewis Vaughn (Mountain View, California: Mayfield Publishing Co., 1995). Martin Gardner's foreword calls this book "a clearheaded assessment of scientific realism." A number of Russell references are to be found. We regret that space does not here allow a more detailed description of this noteworthy book.

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RUSSELL BOOKS FROM THOEMMES PRESS

The three titles described below are available from Thoemmes Press, Bristol, England. We note with appreciation that author Katharine Tait is an honorary BRS member and that author Kenneth Blackwell is the recipient--with Harry Ruja--of the 1995 BRS Book Award.



 WORKS RELATING TO BERTRAND RUSSELL

MY FATHER, BERTRAND RUSSELL*Katharine Tait*

My Father, Bertrand Russell allows a unique insight into a side of Bertrand Russell rarely considered – that of a father. Kate Tait, the daughter of Bertrand and Dora Russell, gives a personal account of life with the philosopher, describing a man of great warmth, charm and good humour. Her life with her parents and brother, John, at the holiday retreat in Cornwall and at Beacon Hill School is shown in fascinating detail, with Tait providing the reader with an intimate view of the personality of her father and his influence on her formative years. Touchingly written and beautifully described, Tait's account is a welcome access to the life beyond Russell's public image.

What was it like, having Bertrand Russell for a father? Was he stern, remote, analytical? ...What was he really like?

I have been asked such questions all my life and have struggled vainly to provide concise and honest answers. Two kinds of questions are mixed up here, and they need different kinds of answers.

'What was he like as a father' people ask. I can answer that with description: how he looked, what he said, what he ate for breakfast, what he did when we were bad. But 'What was it like having Bertrand Russell for a father?' involves much more: What was the atmosphere in our home? How did it affect us? How do I feel about it now, after so many years?

...We had a dog once who went on walks with us and chased after rabbits, following his nose. We, who walked upright and used our eyes instead of our noses, would see a rabbit run across the path ahead of us, while Sherry, running along with his nose to the ground, saw nothing, until suddenly he came upon the delicious scent of rabbit in his path. Being a dog bred more for looks than intelligence, he often went off in the direction that the rabbit had come, rather than that in which it had gone. We watched this performance with lofty amusement, despising the poor dog for his stupidity and his inability to use his eyes as we did. But secretly I identified with the dog and felt sorry for him, the recipient of our scorn. He was not really stupid, only a dog, behaving as a dog behaves.

That is what it was like, having Bertrand Russell for a father.

— From the Preface

'The complex human failings, as Katharine Tait makes clear, are as important a part of Russell as the very real nobility. With her intimate experience of Russell, she supplies the perspective ... We feel all the splendor, gaiety and charm of Russell, but also the selfishness and insensitivity ... A welcome access to this compelling and profoundly disturbing man.'

— New York Times

ISBN 1 85506 390 5 : 224pp : 1975 Edition : Pb : Publication October 1995 : £9.99

A DETAILED CATALOGUE OF THE SECOND ARCHIVES OF BERTRAND RUSSELL*Kenneth Blackwell and Carl Spadoni*

Bertrand Russell's literary legacy encompasses an enormous quantity of correspondence and manuscripts. Following the 'First Russell Archives' available in reference libraries around the world, Russell and his staff at the Bertrand Russell Peace Foundation continued to create new documents. These arrived at McMaster University some years after Lord Russell's death in 1970. They are now the subject of a separate book catalogue, prepared by Russell archivists Kenneth Blackwell, Carl Spadoni and other staff. It covers Russell's last half-dozen years of political activity.

ISBN 1 85506 162 7 : 464pp : Hb : 1992 Edition : £60.00

BERTRAND RUSSELL*John Slater*

With a Preface by Ray Monk

This book is intended as an introduction to Bertrand Russell and his views in a variety of fields. In addition to being one of the most important logicians and philosophers of this century, Russell was also, for a very long time, one of its most prominent public figures, and his influence on his time was not confined to academic subjects. From a long list of possibilities nine areas have been selected for discussion. Pride of place goes to his work on the foundations of mathematics and to the philosophical method which he developed as a consequence of his successes in that field. There are also examples of the more popular side of his work, with discussions of positions he defended in the philosophy of religion, political philosophy, history and education, and one of the dominant themes of his life – his political activism. This book will have done its work if it leads its readers to explore his own writings for topics of special interest to them. If they do, they will find him a delightful author to read, and one whose opinions and the defence of them are bound to provoke thought, a cause very dear to Russell's heart.

Bristol Introductions are short original texts that aim to present challenging perspectives on philosophical themes, using non-technical language. These books are intended to be of interest to both the new student and the more advanced scholar.

Future volumes in the series will explore the connections and tensions between philosophy and other disciplines.

ISBN 1 85506 346 8 : NEW : 184pp : Pb
Bristol Introductions No. 1 : £9.99

ISBN 1 85506 347 6 : NEW : 184pp : Hb
Bristol Introductions No. 1 : £25.00

To order any of these titles,
please contact Deborah Mann at
Thoemmes Press,
11 Great George Street,
Bristol BS1 5RR
Tel (0117) 9291 377

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RUSSELL CONFERENCE IN SOUTHAMPTON

We are pleased to provide this information about the July 14-16, 1995 "Russell and the Origins of Analytical Philosophy" Conference at Southampton University. We are also pleased to see several participants having links to the BRS.

The British Society for the History of Philosophy with sponsorship from Thoemmes Press announce a three-day International Conference on

RUSSELL AND THE ORIGINS OF ANALYTICAL PHILOSOPHY

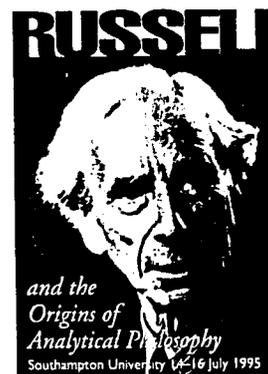
AT SOUTHAMPTON UNIVERSITY ON 14-16 JULY 1995

A distinguished list of participants from all over the world will be contributing a varied collection of papers, beginning with an informal after-dinner talk by Bertrand Russell's daughter, Katharine Tait.

The speakers will include:

- Ivor Grattan-Guinness (Middlesex University), the author of *Dear Russell - Dear Jourdain*
- Louis Greenspan (McMaster University), the author of *Incompatible Prophecies: Bertrand Russell on Science and Liberty*
- Anthony Grayling (Birkbeck College, London), the author of *Wittgenstein* and of a forthcoming study of Russell for OUP
- Nicholas Griffin (McMaster University), the author of *Russell's Idealist Apprenticeship* and the editor of *Russell's Selected Letters*
- Peter Hylton (University of Illinois), the author of *Russell, Idealism and the Emergence of Analytical Philosophy*
- C. W. Kilminster (King's College, London), the author of *Russell*
- Gregory Landini (University of Iowa), the author of a forthcoming book on Russell's Substitution Theory
- Ray Monk (Southampton University), the author of *Ludwig Wittgenstein: The Duty of Genius*, and of the forthcoming biography of Bertrand Russell, *Phantoms of the Dusk*
- Harold Noonan (Birmingham University), the author of *Personal Identity*
- Anthony Palmer (Southampton University), the author of *Concept and Object*
- Charles Pigden (University of Otago) the editor of a forthcoming collection of Russell's writings on ethics
- Francisco A. Rodríguez-Consuegra (Valencia University), the author of *The Mathematical Philosophy of Bertrand Russell* and of the forthcoming *Relational Ontology and Analytical Philosophy: Bertrand Russell and Bradley's Ghost*
- Mark Sainsbury (King's College, London) and Stewart Candlish (University of Western Australia), who will present a symposium on 'Russell's Theories of Judgment'

FOR FURTHER INFORMATION AND A REGISTRATION FORM, PLEASE CONTACT:
THE CONFERENCE OFFICER, THE UNIVERSITY OF SOUTHAMPTON,
SOUTHAMPTON, SO9 5NH (TEL: 0703 760260).



RUSSELL AND THE ORIGINS OF ANALYTICAL PHILOSOPHY
UNIVERSITY OF SOUTHAMPTON
14-16 JULY 1995

Friday 14 July

15.00-16.00	Registration	15.30-16.00	Tea
16.00-17.00	Tea	16.00-17.15	Choice of two sessions: C W Kilmister, Kings College London "A Certain Knowledge? Russell's Mathematics and Logical Analysis"
17.00-18.30	Ray Monk, University of Southampton "What is Analytical Philosophy"	or	Charles Pidgeon, University of Otago "Russell on Ethics"
18.45	Dinner		
20.00-21.30	Choice of two sessions: Ivor Grattan-Guinness, Middlesex University "Where's the Mathematics in Logicism"	18.15-18.45	Reception by Southampton Philosophy Department
or	Francisco Rodrigues-Consuegra, Valencia University "Russell's Perilous Journey from Atomism to Holism"	18.45	Gala Dinner After dinner talk by Bertrand Russell's daughter, Katherine Tait
21.30-23.00	Bar	20.00-21.30	Mark Sainsbury, Kings College London & Stewart Candlish, University of Western Australia Symposium "Russell's Theories of Judgment"
Saturday 15 July			
08.15-09.00	Breakfast	21.30-23.00	Bar
09.00-10.30	Peter Hylton, University of Illinois "Concepts and Propositions"	Sunday 16 July	
10.30-11.00	Coffee	08.15-09.00	Breakfast
11.00-12.30	Choice of two sessions: Anthony Palmer, University of Southampton "The Complex Problem"	09.30-11.00	Nicholas Griffin, McMaster University "On Denoting Concepts"
or	Harold Noonan, University of Birmingham Title to be announced	11.00-11.30	Coffee
12.30	Lunch	11.30-13.00	Louis Greenspan, McMaster University "Russell on the Philosophical Canon"
14.00-15.30	Choice of two sessions: Gregory Landini, University of Iowa "Will the Real Principia Please Stand Up: Reflections on the Formal Logic of Principia Mathematica"	13.00	Lunch
or	Anthony Grayling, Birkbeck College "Complex Symbols, Meanings and Facts"		Conference Closes

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A REQUEST FROM CHINA

We usually don't print details about requests for BRS information. But this letter strikes us as particularly noteworthy. We will send Mr. Cui a BRS information brochure, a complimentary newsletter, and a letter, but perhaps members might be interested in writing directly to him.

Dear Sir:

May 2, 1995

My name is Zhaowen Cui. Bertrand Russell is my favorite philosopher. My penfriend once sent me a copy of Russell Society News. Through reading it, I want to learn more about Russell--his life, his ideas, his works....But I couldn't find more information about him in my area. I wish you could help me. So please send me information about the BRS. Thank you. Hope to hear from you soon. With best regards,

Zhaowen Cui
21 Dongjing Road; Beijing 100050; China

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DUTCH HUMANISTS HONOR RUSSELL

Our thanks to Tim Madigan who informed us of an article titled "Bertrand Russell: Rebels filosoof vol passie" by Alice Brocksma, appearing in the Dutch publication, Humanist, no. 3, March 1995, pp. 10-17. The introductory page reproduced below is only suggestive of this substantial biographical article, which doubles as a review of Caroline Moorhead's 1993 book, Bertrand Russell: A Life.

Bertrand Russell

Bijna een eeuw oud werd hij: geboren in 1872 en overleden in 1970 - dit jaar precies 25 jaar geleden. Een lang, bewogen, vitaal en complex leven was het, vol rebellie en passie. Van huis uit wiskundige, raakte Bertrand Russell in de loop van z'n leven steeds meer betrokken bij de gebeurtenissen in de wereld. Hij had een brandend verlangen om de wereld bewoonbaar te maken en nam deel aan tal van campagnes tegen wat hij zag als onrecht of in strijd met de menselijke waardigheid. Zo leidde de

Russell-Einstein Verklaring tegen proeven met waterstofbommen (ondertekend door honderden geleerden) tot de Pugwash Conferenties. En met o.a. Sartre richtte hij het bekende Russell Tribunal op. Wie was deze humanist die hartstochtelijk maar ook met een grote dosis ironie en scepsis, streefde naar een betere wereld?

Een portret.

door Alice Brocksma



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DEATH OF CORLISS LAMONT

We regret to announce the death of Corliss Lamont on April 26, 1995. Mr. Lamont was a long-time supporter of the BRS and, of course, numerous points of view and causes shared with Russell. This obituary appeared in Chicago Tribune, April 30, 1995, sect. 2, p. 6. We welcome readers to submit reminiscences of him for possible use in a future newsletter.

Corliss Lamont, 93; waged battles as civil libertarian

NEW YORK TIMES NEWS SERVICE

NEW YORK—Corliss Lamont, the socialist author, teacher and humanist philosopher who battled Sen. Joseph McCarthy, the CIA and other icons of authority in a lifelong fight for civil liberties and international understanding, died Wednesday in his country home in Ossining, N.Y. He was 93.

Born into wealth, the scion of the chairman of J.P. Morgan & Co., Mr. Lamont grew up with privilege, attended Phillips Exeter Academy and Harvard University like his father and might have had the life of a patrician on Wall Street. Instead, he cast his lot into the arena of radical causes.

In a career that spanned much of the century, Mr. Lamont wrote 16 books and hundreds of pamphlets.

He also served as a director of the American Civil Liberties Union for 22 years, was chairman of the National Emergency Civil Liberties Committee for 30 years, won court fights against censure by McCarthy and mail censorship by the CIA, ran twice for the U.S. Senate, opposed the Vietnam War and championed the Bill of Rights in countless forums.

"My final word is that, in the battles that confront us today for America's freedom and welfare, our chief aim as public-spirited citizens must be neither to avoid



Corliss Lamont in 1953

trouble, nor to stay out of jail, nor even to preserve our lives, but to keep on fighting for our fundamental principals and ideals," Lamont concluded in his memoirs, "Yes to Life" (1981).

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NEWS OF THE BRS BENARAS CHAPTER

Here is an excerpt from a letter recently received from Chandrakala Padia on behalf of the BRS Benaras [India] Chapter.

My greetings to you from India....You will be very glad to know that the Benaras Chapter of the BRS is flourishing like anything. Recently I organized three seminars on Human Rights, Post Modernism, and Structural Readjustment Policy. I will be soon sending you the details of these seminars. Some new members have joined the Society [i.e. the Benaras Chapter] and a few old ones have left it on account of settling down in distant parts of the country. Its performance has crossed the boundaries of Benaras so two members from other parts of India have also joined.... Thanking you and with best wishes,

C. Padia
Political Science Dept.; Benaras Hindu University; Varanasi-221005; India

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NEWS OF PATRICIA RUSSELL

Much time has passed since news was received about Patricia (Peter) Spence, Bertrand Russell's third wife. This welcome article brings us up to date. Thanks to Linda Egendorf who located this item in The [London] Sunday Times, July 24, 1994.

Missing wife of Bertrand Russell found 25 years on

by Annabel Heseltine

NOBODY could find her. Not even her son, the 5th Earl Russell, knew where she was, or if she was still alive. For more than 20 years, historians, authors and journalists have tried to track down the pipe-smoking third wife of Bertrand Russell, Britain's most influential 20th-century philosopher. Time and again the trail ran cold.

But yesterday Majorie Spence, who used to be known as "Peter" to her friends, was found safe and well, traced by The Sunday Times to a remote thatched cottage tucked away in the rolling hills of north Devon.

She is 83 years old, has changed her name to Patricia, lives alone with her pet sheepdog, and has little to do with her neighbours. "They call her 'the witch'," said Keith Pickering, a retired fireman who recalled once saving her after she had fallen in a stream. "Her wrist was all blue when I found her, but she didn't even say thank you."

Spence's discovery comes more than 25 years after she severed all links with her son Conrad. Her decision came after he settled a 17-year rift with his father, shortly before the philosopher's death in 1970.

Spence left her husband in the early 1950s after 15 years of marriage because she could no longer tolerate his womanising. She walked out on him after an unhappy holiday in Sicily when during a picnic he declared: "I am as drunk as a lord, but then I am one."

The couple divorced within two years and Conrad, then 15, initially went to live with his mother in a remote Cornish mill.

Bertrand Russell and Spence had met when she was his student at Oxford. She was a vivacious 25-year-old redhead when they married in 1936; he was 63.

The bizarre family rift was revealed publicly a week ago by Earl Russell in a brief newspaper interview in which he admitted he had no idea of his mother's whereabouts.

Caroline Moorehead, the biographer of Russell, a passionate opponent to war and

nuclear weapons, had succeeded in tracing Spence to a house in Oxford, but there the trail dried up.

The mystery ended yesterday at a West Country hamlet where she has lived for about 25 years. "I heard she was someone, but she made it clear that she didn't want anyone to know about it," said Roger Ward, the local postmaster. "She has taken everyone to court and is a great one with the letters. She comes down to the village once a week to fill up at the petrol station and buy the newspapers."

One neighbour recalled that Spence had moved to the cot-



Spence: an enigma even to her son

tage with Edna, a woman companion, who has since moved away. It was Edna who told some locals that Spence had once been married to Russell.

In the woods at the end of a long winding track Spence's cottage appears to slither off the edge of a small hill. The gate is padlocked and the house alarmed.

When Spence returned from walking her dog to find The Sunday Times waiting, she ran inside the house and locked the door. Her gardener later emerged to say: "She doesn't want to know you. She doesn't like people like you and she doesn't want to talk to you. She is not interested."

Yesterday Earl Russell, now 57, fell momentarily silent at his London home when he learned that his mother was alive and well. He said: "If she didn't want any more reporting on this, I would respect her wishes. I will say that for the record and leave it at that."

(18)

OLD BR PAPERBACKS REVISITED

A recent visit to a Chicago bookstore resulted in the discovery of a large quantity of 1950s-1960s American paperbacks, including multiple copies of Russell titles. Although the brownness and odor of forty year old acidic paper was obvious, these books were otherwise in fine condition. Their wordy, but attractive, covers were a treat to behold. Here are slightly reduced reproductions of two covers for The Conquest of Happiness (this printing 1952) and Bertrand Russell Speaks His Mind (this printing 1960). Note the latter's cover price is only fifty cents!

How to live the good life, the life of peace, health, and happiness.

The CONQUEST OF HAPPINESS
Bertrand Russell

THIS BOOK TELLS YOU HOW TO ACHIEVE PEACE OF MIND AND SUCCESS BY FOLLOWING ITS PRACTICAL ADVICE ON:

- The Sense of Sin
- How You Can Be Popular
- How to Cure Envy of Others
- How to Banish Worry and Fear
- How to Understand Your Family
- How to Enjoy Life, Love and Work
- How to Achieve Success Without Struggle

A SIGNET BOOK
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BERTRAND RUSSELL
Speaks His Mind

The Nobel Prize-winning philosopher, scientist and social critic brilliantly and frankly talks about the Nature of Happiness, War, Religion, the H-Bomb, Fanaticism, Birth Control, Communism vs. Capitalism, and the Future of Mankind

"A magnificent projection . . . of what used to be known in this country as cracker-barrel philosophy . . . It prickles a bit but how it stirs up the blood!"
—*Atlantic Monthly*



(19)

RUSSELL FROM A POLISH PERSPECTIVE

Our thanks to Andrzej Wilk who wrote to us as follows on February 28, 1995: "I take the liberty to submit for your files a copy of Rzeczpospolita--Polish Daily newspaper [Warsaw] in which was published my essay 'Płynący pod prąd' ('Swimming against the Tide') on the 25th anniversary of the departure of Bertrand Russell." Here is the complete text of Mr. Wilk's article appearing in that publication on February 18-19, 1995, pp. 13-14.

W 25-lecie śmierci Bertranda Russella Płynący pod prąd

ANDRZEJ WILK

Minęło właśnie 25 lat od odejścia Bertranda Russella. W Plas Penrhyn w Walli zakończyła się długa droga życiowa sławnego angielskiego arystokraty, który zasłynął jako buntownik, matematyk, filozof i publicysta, propagujący nowe koncepcje społeczne, etyczne i pedagogiczne. Zmarł człowiek czczony i wielbiony, ale również wielokrotnie szykanowany i oczerniany. W jego osobowości doszukiwano się zarówno cech szatańskich, jak i oznak świętości i mistycyzmu. Jego życiu i działaniom towarzyszyła wielokrotnie atmosfera sensacji i skandalu. A skandale — jak pisał w swoim czasie Wacław Nałkowski — są czynnikiem ewolucji.

Bertrand Arthur William Russel urodził się 18 maja 1872 roku. Wcześniej stracił rodziców. Opiekę nad wnukiem przejęli lord John i lady Frances Russell. John Russell był ministrem spraw zagranicznych i dwukrotnie premierem rządu brytyjskiego. Pokój, w którym bawił się mały Bertrand, był miejscem posiedzenia gabinetu, na którym zapadła decyzja o rozpoczęciu wojny krymskiej. „Wychowywał się tedy — pisał Tadeusz Kotarbiński — aż do wieku naturalnego pod okiem babuni, osoby religijnej, oddanej purytanizmowi.

Nie chodził do szkoły,

edukowali go guwernerzy i guwernerki, a bardzo pilnowano, by wszystko było w zgodzie z Biblią. Jedyne nauczyciela o tendencjach wolnomyślicielskich usunięto natychmiast, gdy wyszło na jaw, co ze sobą przynosi. Opatrzność, życie przyszłe, nieśmiertelność duszy indywidualnej — oto pojęcia, w których aurze dojrzywał i które stopniowo odrzącał własnym samotnym umysłowym wysiłkiem. Działo się to powoli, ale za to ze skutkiem stanowczym i trwałym”.

W okresie przeduniwersyteckim Russell nauczył się posługiwać w sposób klarowny i frapujący — bo nie obciążony szkolną manierą — ojczystym językiem. Od dzieciństwa interesował się matematyką i historią.

Pierwszą osobą, z którą Bertrand Russell zaprzyjaźnił się w Cambridge, był młody wykładowca, Alfred North Whitehead. Po ukończeniu studiów matematycznych Russell wspólnie z Whiteheadem postanowili napisać dzieło, w którym podstawy matematyki zostałyby wyprowadzone z zasad logiki.

Zamiast zaplanowanego jednego tomu, powstały trzy o łącznej objętości około dwóch tysięcy stron. Kolejne tomy „Principia Mathematica” ukazywały się w roku 1910, a następnie w 1912 i 1913. Wydawnictwo Cambridge University Press wyceniło, że „planowana strata”, związana z publikacją, wyniesie sześćset funtów. Połowę tej sumy wzięto na siebie. Dwieście funtów wyasygnowało Towarzystwo Królewskie (Royal Society). Pozostałe 100 funtów musieli zapłacić autorzy. Jest to znakomity przyczynek do oceny „efektywności ekonomicznej” badań podstawowych. Do pracy, która zajmowała kilkanaście godzin na dobę przez osiem miesięcy w roku, w ciągu dziesięciu lat Russell dopłacił „tylko” 50 funtów.

Jak pisał Ronald W. Clark — autor biografii Russella — „Principia Mathematica” przypominały pod pewnym względem „Kapitał” Karola Marksa. Wiele o nich mówiło, a mało kto je czytał. Wśród tych nielicznych byli członkowie stowarzyszeń naukowych w kilku krajach, które to stowarzyszenia problematycznie zawartej w „Principia Mathematica” poświęcały specjalne posiedzenia.

Wielkim wydarzeniem intelektualnym tamtych czasów były ogólna i szczególna teoria względności Alberta Einsteina. Russell zagłębił się w publikacje dotyczące obu tych teorii, odczuwając potrzebę zbadania filozoficznych konsekwencji rewolucyjnych zmian, dokonujących się w obrębie fizyki i kosmogonii. Nową fizykę poznał na tyle dokładnie, że stał się jej popularyzatorem. W 1923 roku ukazała się książka „The ABC of Atoms”, a w 1925 — „The ABC of Relativity”.

Były to — rzecz oczywista — „uboczne” produkty twórczości naukowej matematyka, który zajął się filozofią, a w szczególności teorią poznania.



FOT. ARCHIWUM

W 1914 roku ukazało się „Nasze poznanie świata zewnętrznego”. („Our Knowledge of External World”). W 1921 roku w „Analizie umysłu” Russell zakreślił wspólny obszar psychologii i fizyki. W „Analizie materii” (1927) przeprowadza analizę logiczną fizyki, charakteryzując głębiej różnice pomiędzy postzeganiem zdroworozsądkowym a percepcją wynikającą z fizyki. W książkach tych Bertrand Russell sformułował własną filozofię neutralnego monizmu, zwaną również logicznym atomizmem bądź też neutralizmem.

Przez pewien okres Russell podzielał poglądy George’a Edwarda Moore’a, który zapoczątkował kierunek znany obecnie jako brytyjska szkoła analityczna. Russell sądził, że nie ma ostrego przedziału pomiędzy materią a umysłem. Wielokrotnie powtarzał, że „materia jest mniej materialna, a duch mniej duchowy niż się zwykło uważać”.

W środowisku brytyjskiej arystokracji był Russell osobowością niezwykle. Wcześniej doszedł do przekonania, że wolność jest wartością najwyższą, b przewyższającą imperium brytyjskie. Jeżeliby wolność miała być zagrożona — głosił — to lepiej niech rozpadnie się imperium.

W początkach naszego stulecia matematyk z Cambridge staje się również konsekwentnym pacyfistą. Nie przekonuje go retoryka patriotyczna. Przed wojną światową przeciwstawia się poborowi do wojska.

Pisze artykuły antywojenne.

występuje na licznych wiecach i zebraniach. Przed jednym z wieców, dalek od Londynu, rozeszła się plotka, że prelegenci-pacyfści są po prostu niemiec

kimi agentami. Na salę wtargnął wzbudzony tłum. „Nieznani sprawcy” zaatakowali Russella. Policja nie reagowała. Jedna z miejscowych pacyfistek prosiła o interwencję, twierdząc, że człowiek znajdujący się w niebezpieczeństwie, to filozof znany na całym świecie. Policjanci nie reagowali. Jednakże, gdy usłyszeli, że brat owego sławnego filozofa jest hrabią, energicznie ruszyli do zaprowadzania porządku...

Brzmi to paradoksalnie, ale nonkonformizm Russella, jego skłonność do marszu „pod prąd” była w istotnej mierze skutkiem wychowania. Zwrócił na to uwagę Tadeusz Kotarbiński. „Babunia, o której mowa wyżej, pilnowała wprowadzić biblijnego wychowania młodego wnuka, ale jej pojmowanie religii zawierało czasem idee osobliwe. Brała ona bardzo serio hasło protestantów, akcentujących prawo każdego do rozumienia sakralnych tekstów po swojemu, wedle własnego rozumu i sumienia. Przy okazji którychś tam urodzin, wręczając solenizantowi w darze egzemplarz Pisma Świętego, zwróciła mu uwagę na pewne rady tam zawarte. Jakież to były wskazania? Żeby nie iść za głosem szerokich kół, jeśli źle czynią, i nie kierować się emocją lęku, lecz śmiało obstawać przy swoim. Więc już ona — to doprawdy nieoczekiwane — współdziałała, bodaj niechęcą, w urabianiu wychowanka na „rogatą duszę”.

Po rewolucji październikowej Russell pisze artykuły biorące w obronę bolszewików, w których widział realizatorów własnych koncepcji doskonalenia społeczeństwa.

W 1920 roku wraz z delegacją Partii Pracy udał się do Rosji Radzieckiej. W czasie kilkutygodniowego pobytu był niemiłe zaskoczony wystawnymi przyjęciami na cześć delegacji i uprzywilejowaniem rządzącej kasty w warunkach widocznej na każdym kroku nędzy. Irytująca i obraźliwa była dlań policyjna widoczność i kontrola.

Russell chciał spotkać się z Kropotkinem. Nie pozwolono mu na to. Został natomiast

przyjęty przez Lenina.

Po godzinnej rozmowie opuścił Kreml, rozczarowany. Lenin sprawił na nim wrażenie człowieka bezwzględnie i niezdolnego do myślowego wyjścia poza ramy uznawanej przez siebie doktryny. Zaskoczony był natomiast skromnym i bezpośrednim sposobem bycia Lenina.

Płynący pod prąd

W 1921 roku, po narodzinach pierworodnego syna, Russell napisał do Josepha Conrada Korzeniowskiego: „Chciałbym z pańskim przyzwoleniem nadać memu synowi imiona John Conrad. Mój ojciec miał na imię John, mój dziadek miał na imię John i mój pradziadek miał na imię John; a Conrad — to imię, które ma dla mnie szczególne znaczenie”. Joseph Conrad wyraził zgodę na uznanie go za ojca chrzestnego. Nadanie imienia chłopcu odbyło się bez formalnych uroczystości. Drugi syn Russella otrzymał imiona Conrad Sebastian Robert. W ten szczególny sposób upamiętnił Russell swą przyjaźń z Josephem Conradem, którego podziwiał za talent pisarski i „lśniącą szlachetność”.

6 marca 1927 roku w londyńskim Battersea Town Hall, na zebraniu zorganizowanym przez Towarzystwo Świeckie, Russell wygłosił odczyt „Dlaczego nie jestem chrześcijaninem?”, który później został przetłumaczony na kilkadziesiąt języków.

Uzasadniając swe stanowisko, Russell po kolei rozpatrzył teologiczne argumenty na istnienie Boga, z których żaden nie wydał mu się przekonujący. Sygnalizując swe wątpliwości na temat historyczności Chrystusa, oświadczył, że układ odniesienia jego rozważań o chrześcijaństwie stanowią ewangelie. Zdaniem Russella, Chrystus — podobnie jak Budda i Lao-Cy — był wielkim myślicielem, reprezentującym wysoki stopień doskonałości moralnej. „Sądzę, że w wielu sprawach zgadzam się z Chrystusem w większym stopniu, aniżeli praktykujący chrześcijanie. Nie wiem, czy mógłbym iść z Nim przez całą drogę. Mógłbym jednak iść z Nim znacznie dalej, aniżeli większość praktykujących chrześcijan” — pisał.

Po hitlerowskiej napaści na Polskę Russell-pacyfista dochodzi do przekonania, że pokój z Hitlerem jest niemożliwy, a wojna światowa — nieunikniona. Zmowa pomiędzy Hitlerem i Stalinem, a następnie radziecka napaść na Finlandię w listopadzie 1939 roku, utwierdzają go w przekonaniu, że jego

wrogość wobec bolszewizmu,

datująca się od 1920 roku, jest w pełni uzasadniona. Wrogość ta z czasem uczyniła Russella, który od marca 1938 roku wykładał w Stanach Zjednoczonych, coraz mniej popularnym. Zwłaszcza po rozpoczęciu akcji pomocy amerykańskiej dla Związku Radzieckiego. „Pomagamy dzielnej Armii Czerwonej, która utrzymuje wojnę daleko od brzegów Ameryki” — twierdził w przemówieniu radiowym prezydent F. D. Roosevelt, któremu zależało na zachowaniu poparcia społecznego dla jego polityki. A to oznaczało podsycanie proradzieckich nastrojów, a więc i sympatii dla „starego dobrego wujka Joe”, czyli Józefa Stalina. W takim klimacie antykomunizm Russella był — łagodnie mówiąc — nie na czasie.

Z drugiej strony, amerykańscy bigoci i obskuranci nie mogli zapomnieć Russellowi jego poglądów na temat małżeństwa, rodziny i wychowania oraz jego stosunku do religii. Udało im się zablokować mu drogę do stanowiska profesora logiki w College of the City of New York, dla którego to stanowiska Russell zrezygnował z wykładów w University of California. Po okresie sztyku i kłopotów materialnych w 1944 roku Russell powrócił do Anglii. Dzięki staraniom przyjaciół, odzyskał pozycję profesora Cambridge University. W Trinity College zamieszkał w pokojach zajmowanych niegdyś przez Newtona...

Początek zimnej wojny sprawił, że nieprzejednany antykomunizm Russella stał się jego atutem, nie zaś kłopotliwym obciążeniem.

W roku 1950 Bertrand Russell odbywał podróż po Ameryce. Jest to podróż triumfalna. W Nowym Jorku, gdzie dziesięć lat temu nie dopuszczono go do profesury, audytoria są zapelnione setkami studentów, wykładowców i dziennikarzy. W czasie tej podróży, w Princeton, Russell dowiaduje się z radia, że został laureatem literackiej Nagrody Nobla.

W okresie amerykańskiego monopolu atomowego Russell był zdania, iż sytuację tę należy wykorzystać dla zahamowania radzieckiego ekspansjonizmu. Sądził, że Stany Zjednoczone powinny być gotowe do prewencyjnego uderzenia jądrowego przeciwko ZSRR. W tym okresie prasa radziecka nazywała go „filozofem bestialstwa”, „podżegaczem wojennym” i „wilkiem w smokin-gu”.

Kiedy Związek Radziecki znalazł się w posiadaniu broni jądrowej, globalna sytuacja geostrategiczna uległa radykalnej zmianie. Russell, który lepiej niż inni rozumiał implikacje tej broni, głosił potrzebę międzynarodowej kontroli zbrojeń i rokowań, zmierzających do zakazu prób, a w dalszej perspektywie do całkowitego wyeliminowania broni jądrowej. Nie sądził, ażeby te cele mogły być osiągnięte przez samych polityków i dyplomatów. Dlatego też stał się animatorem i intelektualnym przywódcą ruchów społecznych. Pierwszy z nich — to ruch uczonych na rzecz zakazu eksperymentów z bronią jądrową, znany pod nazwą ruchu Pugwash. Został on zainaugurowany apelem Russella-Einsteina, pod którym złożyło podpisy wielu wybitnych uczonych, w większości noblistów.

Następnie odegrał poważną rolę w zainaugurowanej przez znanego pisarza J. B. Priestleya Kampanii na Rzecz Rozbrojenia Nuklearnego (CND). Z czasem uznał jednak, że organizacja ta jest mało skuteczna. Na początku lat sześćdziesiątych Russell stanął na czele tzw. Komitetu Stu, mobilizującego brytyjską i międzynarodową opinię publiczną poprzez wiece, organizowane w Londynie na Trafalgar Square i demonstracje przed ambasadami mocarstw, przeprowadzających eksplozje jądrowe.

Wcześniej, bo już w 1963 roku, widział szkodliwość amerykańskiego zaangażowania w Wietnamie.

W okresie kryzysu kubańskiego skierował listy i depeze do Kennedy'ego, Chruszczowa i Castro. Jednakże wpływ sędziwego filozofa na bieg wydarzeń był raczej symboliczny. Zdaniem Ronalda Clarka, niewielkie, ale odczuwalne skutki przyniosły zabiegi Russella, zmierzające do zakończenia wojny chińsko-indyjskiej w Himalajach. Zarówno Nehru, jak i Czou En-laj, odpowiadał na jego listy z wielką uwagą i przyjmowali jego wysłanników. Następca Nehru, premier Lal Bahadur Shastri, odwiedził 93-letniego Russella w Plas Penrhyn dla przedyskutowania stosunków indyjsko-chińskich i indyjsko-pakistańskich. Pewne skutki praktyczne miała również korespondencja Russella z arcybiskupem Makariosem w sprawie Cypru.

W centrum uwagi Russella, a następnie założonej przez niego fundacji pokojowej, znajdowały się również

kwestie praw człowieka.

Działania, podejmowane w obronie więźniów sumienia, były stosunkowo mało skuteczne. W odpowiedzi na interwencję Russella w Austrii zwolniono dziesięciu studentów irańskich, a w Peru i w Boliwii odzyskały wolność grupy więźniów politycznych. Szczególnym przypadkiem była sprawa Heinza

Brandta, przetrzymywanego w NRD-owskim więzieniu. Russell w liście do Waltera Ulbrichta wystąpił o jego uwolnienie. Gdy list ten pozostał bez echa, odesłał do Berlina Medal Ossietzky'ego, którym kilka lat wcześniej odznaczyły go władze NRD. To dopiero przyniosło zamierzony skutek.

W cyklu wywiadów telewizyjnych, nadawanych przez BBC w 1961 roku, twierdził, że nie podziela poglądu Marksa na temat zadań filozofa. Nie powinien on zmieniać świata, ale starać się go rozumieć. Tak sądził Russell-filozof.

Natomiast Russell-publicysta doszedł do przekonania, że ograniczanie się do filozofii w obliczu społecznych zagrożeń i kataklizmów byłoby niedopuszczalnym luksusem. Dlatego też zarysował własny program przebudowy społecznej, a więc ograniczania nierówności społecznych, rozwijania demokracji, eliminacji rasizmu i militarystyki.

Twierdził, że potrzebna jest powszechna oświata, a nie rewolucja. Oświata, sprzyjająca swobodnemu kształtowaniu jednostki ludzkiej, wolna od zapędów indoktrynacyjnych. Wiele russellovskich koncepcji oświatowych znalazło zastosowanie w Europie Zachodniej i Ameryce Północnej.

Russell uważany jest za propagatora doktryny tzw. społeczeństwa przyzwalającego, które stało się rzeczywistością w wielu państwach zachodnich, gdzie nastąpiło dostrzegalne zmniejszenie prudencji i zakłamania w sferze obyczajowej. Ale występujące w tych społecznościach anomalie, takie jak np. narkomania i osłabienie więzi społecznej, są zasadniczo sprzeczne z jego założeniami intelektualnymi i całą koncepcją rozwoju jednostki.

Na płaszczyźnie społecznej bowiem lord Russell był przede wszystkim obrońcą praw człowieka, a zwłaszcza praw i godności jednostki ludzkiej. Ten sceptyk i pesymista był człowiekiem wielkiej pasji i ogromnej aktywności. Budziło to ciągle zdumienie. Pesymiści, przeświadczeni, że niewiele można zrobić dobrego, zazwyczaj nie widzą powodu, aby podejmować jakieś gorącz-

kowe wysiłki. Tymczasem jego aktywność i energię pobudzała chęć przeciwstawienia się totalitarnym i autokratycznym formom rządzenia. Nie wierzył w „dobrych dyktatorów”, narzucających kolektywistyczne systemy kontroli i wymuszania posłuszeństwa. W 1961 roku przed kamerami BBC utrzymywał, że największym błędem komunizmu jest przeświadczenie, iż może istnieć dyktatura ludzi dobrej woli. Dobra wola z czasem ulatnia się, ale dyktatura pozostaje.

Mimo okrucieństw i zagrożeń, których jesteśmy świadkami, żyjemy w świecie coraz bardziej wyczulonym na przestrzeganie praw człowieka. Skompromitowały się systemy polityczne, zakładające podporządkowanie jednostki ludzkiej wymogom „dobra ogólnego”, zdefiniowanego przez dyktatorów i oligarchów. Nawet w społeczeństwach obciążonych tradycjami wschodniego despotyzmu wzrasta nacisk na rzecz ustanawiania instytucji i procedur demokratycznych oraz zwiększania zakresu swobód jednostki ludzkiej. Te zjawiska przybierają na sile wraz z zaawansowaniem gospodarczym i cywilizacyjnym.

Z drugiej strony, obserwujemy również tendencje represyjno-fundamentalistyczne, zmierzające do ograniczenia swobód jednostki, a zwłaszcza wolności słowa, do wymuszania zmian za pomocą terroru.

Zarówno pokojowe rewolucje demokratyczne w Europie Środkowej i Wschodniej oraz w RPA, jak i współczesny fundamentalizm, dostarczają argumentów na rzecz głoszonej przez Russella koncepcji przebudowy społecznej.

W świecie współczesnym godność jednostki i wolność słowa przestają być arystokratycznym przywilejem. Stopniowo stają się udziałem setek milionów ludzi. Przyczynił się do tego ów niezwykły arystokrata, który bez względu na konsekwencje — płynąc pod prąd — krok po kroku starał się uczynić świat lepszym dla każdego człowieka.

ANDRZEJ WILK

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RUSSELL IN THE MANUSCRIPT MARKET--II

This Russell manuscript notice appeared on page 33 of the Winter 1994 catalog of Max Rambod; 9903 Santa Monica Boulevard; Beverly Hills, CA 90212. TLS = typed letter signed. Sharing space on the page with the Russell notice were listings for Spencer Tracy, Mother Theresa, and Barbara Stanwyck.

187. RUSSELL, BERTRAND (1872-1970)

3rd Earl. British Philosopher, Mathematician, and winner of the Nobel Prize for Literature. TLS, 8vo, 1p, November 10, 1954. Russell wrote on philosophy. He also campaigned for nuclear disarmament. He was arrested and even spent time in jail. In view of this, it is small wonder that he had to refuse to a request for some of his time. In part: "...I have too much on hand to compose a statement of the sort you suggest, but if you like look through my published works you may find something that you would think suitable...I am sorry not to be more cooperative, but my time is very much occupied." A fine addition to any collection related to literature, philosophy or peace.

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DONALD KEENE ON RUSSELL

Thanks to Tom Stanley who provided this excerpt from On Familiar Terms: A Journey Across Cultures by Donald Keene (Kodansha International, 1994).

Among the other acquaintances I made during my first year in Cambridge was Bertrand Russell. This was his last year of teaching at Cambridge, and his lectures on modern philosophy were attended by a great many people, all resolved to tell their children at some future date that they had actually heard the great man lecture. After one of the first lectures of the term I went up to ask him to autograph a copy of his *A History of Western Philosophy*, which had been published a few years earlier. As it happened, I was the first in a fairly long line of people, each of whom had a book for him to autograph, and Lord Russell used my pen to sign them all. After the last person had gone away he realized that he had kept me waiting and, after apologizing, suggested that we have a beer together.

Needless to say, I was enchanted at the idea. We went to a nearby establishment and drank together for about an hour before he had to go off to dinner in Trinity College. I have unfortunately no recollection of what we talked about, but I was overjoyed when, after we had finished our beers, Lord Russell said something like, "Young man, I like your company. Let us have beer together after every lecture this term." And that is precisely what happened. Friends who saw me walking from the lecture hall to the hotel where we were to drink said that they had never seen anyone look so happy.

What was it that so captivated me? Of course, it was highly flattering to think that a great man had singled me out from among all the undergraduates attending his lectures as his drinking companion. But it was more than that. Bertrand Russell spoke with a pronunciation and a precise choice of words that made me think of eighteenth-century English literature. He would ask me searching questions, as if he were really interested in me, and when I asked him a question would consider it, as if it were worthy of thought. He was also quick to discover when I was only pretending to know something in the hope of keeping him from being disillusioned about me. For example,

on one occasion he asked, "You remember how *Henry V* begins, don't you?" "Of course," I answered, though my mind was a blank. I had read the play several times and the film with Laurence Olivier was one of my great favorites, but I simply could not recall that it opens with the Archbishop of Canterbury planning to save church lands by backing Henry V's invasion of France. "I see that you do not know how *Henry V* begins," Lord Russell said with a smile.

How I wish that I had kept a diary or even a memorandum of the substance of our conversations at that time! But I had always had such confidence in my memory that it never occurred to me that I might forget conversations that brought me so much pleasure. By accident, I still have a brief memo to myself on one conversation. Lord Russell told me about a Chinese student named Hsü whose teacher in China was distinguished both by his unusual knowledge of the classics and by the fact he had never taken a bath. When the teacher died, his family thought that he should be bathed before the funeral, but Hsü objected, "No, bury him whole!"

One conversation lingers with particular vividness. Lord Russell thought that the greatest danger to a lasting peace was Stalin, and that the Americans, while they still had a monopoly on the atomic bomb should use it on the Soviet Union to get rid of Stalin. People I have told of this conversation find it hard to believe. Lord Russell would be known as a passionate advocate of peace with the Soviet Union, and he was even credited with the slogan "Better red than dead!" I realize how unlikely it is that he should have expressed himself in such terms, but I have no doubt whatsoever that this is precisely what he said.

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CSIKSZENTMIHALYI ACKNOWLEDGES RUSSELL

You might want to examine Mihaly Csikszentmihalyi's Flow: The Psychology of Optimal Experience (New York: Harper & Row, 1990). The paperbound edition (1991) back cover offers this summary:

For more than two decades Mihaly Csikszentmihalyi has been studying states of "optimal experience"--those times when people report feelings of concentration and deep enjoyment. These investigations have revealed that what makes experience genuinely satisfying is a state of consciousness called flow--a state of concentration so focused that it amounts to absolute absorption in an activity. Everyone experiences flow from time to time and will recognize its characteristics: People typically feel strong, alert, in effortless control, unselfconscious, and at the peak of their abilities. Both the sense of time and emotional problems seems to disappear, and there is an exhilarating feeling of transcendence. Flow: The Psychology of Optimal Experience reveals how this pleasurable state can, in fact, be controlled, and not just left to chance, by setting ourselves challenges--tasks that are neither too difficult nor too simple for our abilities. With such goals, we learn to order the information that enters consciousness and thereby improve the quality of our lives.

Russell would appear to have much in common with Csikszentmihalyi. On a biographical point, from 1938 to 1939 Russell was a University of Chicago philosophy professor, while Csikszentmihalyi has been a University of Chicago psychology professor for many years. But more importantly, the two seem to share certain philosophy of life positions. Below are a Russell-related passage from Flow (p. 93) and its corresponding endnote (p. 259), which are suggestive of the commonality of at least part of these two writers' thoughts.

Without interest in the world, a desire to be actively related to it, a person becomes isolated into himself. Bertrand Russell, one of the greatest philosophers of our century, described how he achieved personal happiness: "Gradually I learned to be indifferent to myself and my deficiencies; I came to center my attention increasingly upon external objects: the state of the world, various branches of knowledge, individuals for whom I felt affection." There could be no better short description of how to build for oneself an autotelic personality.

In part such a personality is a gift of biological inheritance and early upbringing. Some people are born with a more focused and flexible neurological endowment, or are fortunate to have had parents who promoted unselfconscious individuality. But it is an ability open to cultivation, a skill one can perfect through training and discipline.

The quotation from Russell was cited in an article in Self magazine (Mer-ser 1987, p. 147) [C. Mer-ser, "A Thoroughly Modern Identity Crisis"].

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A RESPONSE TO MICHAEL NOVAK

RSN 85 (February 1995) included a newspaper article in which Michael Novak of the American Enterprise Institute is quoted as saying, "Even atheists have accepted this Jewish and Christian ideal. Bertrand Russell, the atheist mathematician and writer, pointed out honestly that he borrowed the idea of compassion from Jesus, as wise humanists do." We asked for readers to substantiate or refute Novak's claim. Here is a response from Poch Suzara of the BRS Philippine Chapter.

Did Russell Borrow Compassion from Christianity?

A quotation from Michael Novak reads "Bertrand Russell, the atheist mathematician and writer, pointed out that he borrowed the idea of compassion from Jesus, as wise humanists do." Let's compare words from Jesus and Bertrand Russell.

From Jesus: "If any man come to me and hate not his father, and mother, and wife, and children, and brethern, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26.

From Russell: "In the modern world, if communities are unhappy, it is because they choose to be so. Or, to speak more precisely, because they have ignorances, habits, beliefs, and passions, which are dearer to them than happiness or even life. I find many men in our dangerous age who seem to be in love with misery and death, and who grow angry when hopes are suggested to them."

A great many people believe that Christ is the epitome of compassion. In fact, Lent season in the Christian world recalls how Jesus Christ, God -- the Son, saved mankind from sin by being subjected to intense humiliation and suffering that ended with His death on the Cross. What is ignored, however, is that this divine mission had accomplices: Jesus and Pontius Pilate both ignorant and stupid men created too in the image and likeness of God -- the father.

Mr. Novak: There is little difference between some of the goals of the Christian and the Humanist: both value helping their fellow man. But the Humanist is drawn to this goal out of unselfish love and compassion-- which arises from intelligence and education. For him, the ultimate goal in life is human happiness here and now. The Christian, however, is driven to it out of fear for his own eternal welfare. For the Christian, helping his fellow man is not an end in itself but only a means of saving himself from eternal perdition. The Humanist realizes that he could be mistaken about what is best for his fellow man; so he is willing to listen to criticism. The Christian cannot admit that his ideas of right and wrong might be mistaken, because to doubt would, again, imperil his immortal soul.

I write from the Philippines, the only Christian country in Asia. In this country, I regret to admit, love and compassion hardly exist; but we all love God up there by hating one another down here.

Of course we cannot do without Jesus. Who, if not Jesus, will forgive our sins against the Almighty? Who, if not Jesus, will forgive our crimes against society? Forgiveness here, and forgiveness there, and forgiveness everywhere seem to characterize the success of Christianity in the Philippines. Is this what compassion is about?

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A MISCELLANY OF RUSSELL REFERENCES

(1) From Jeff Simon's The Buffalo [New York] News book review of Fighting Words, James Charlton, editor, July 17, 1994, p. G-6:

Bertrand Russell on William Wordsworth: "In his youth, Wordsworth sympathized with the French Revolution, went to France, wrote good poetry and had a natural daughter. Then he became good, abandoned his daughter, adopted correct principles and wrote bad poetry." That last is among my favorites. For all it lacks in jokiness, its shrewdness and terseness in assessing William Wordsworth's 80 years on earth can't be beaten.

(2) From David L. Chandler's The Boston Globe article on Norbert Wiener, "Not Your Ordinary Genius," November 28, 1994, pp. 25-26:

Soon after he [Wiener] earned his doctorate he went to England for post-graduate studies under philosopher Bertrand Russell, who wrote to a friend that "this youth has been flattered and thinks himself God Almighty....There is a perpetual contest between him and me as to which is to do the teaching.

(3) Thanks to Carl Westman for sending in this passage from the March 1995 A Common Reader catalog describing The Last Cuckoo: The Very Best Letters to "The Times" Since 1900:

This delightful collection of epistolary wit and wisdom, moral passion and common sense, eccentricity and idiosyncrasy reveals throughout the 20th century a kind of all-England town-meeting has been going on in The [London] Times' correspondence columns....One well-turned example of griping, for instance, comes from Bertrand Russell, who rails spiritedly against the unregulated dress of women at the Covent Garden Opera House ("this lady, whose hair was very black, had stuck over her right ear the pitiable corpse of a large white bird, which looked exactly as if someone had killed it by stamping on its breast, and then nailed it to the lady's temple, which was presumably of sufficient solidity to bear the operation").